EXERCITATIONS
ON THE
EPISTLE
TO THE
HEBREWS.
Also concerning the
MESSIAH.
WHEREIN
The Promises concerning him to be a Spiritual Redeemer of Man-
kind, are Explained and Vindicated.
His Coming, and Accomplishment of his Work according to the
Promises, is proved and confirmed.
The Person, or who he is, is declared.
The whole Oeconomy of the Mosaical Law, Rites, Worship, and
Sacrifices, is explained.

AND IN ALL,
The Doctrine of the Person, Office, and Work of the Messiah, is opened;
The nature and demerit of the first sin is unfolded; The Opinions and
Traditions of the Antient and Modern Jews are examined; Their Obje-
cctions against the Lord Christ and the Gospel are answered: The time
of the coming of the Messiah is stated; And the great fundamental Truths
of the Gospel vindicated.

With an Exposition and Discourses on the Two First Chapters
of the said Epistle to the HEBREWS.

By F. Owen D. D. (in Pen Simiel,
olim Provancelloriae Coventre A. D. 1676.

LONDON,
Printed, by Robert White, for Nathaniel Ponder, at the Sign of the
Peacock in Chancery Lane near Fleetstreet. 1668.
Index Esercitantium in Epistam ad Hebreos.

I. De Canonicæ authoritate Epistola - pag. 1.

II. De Scriptore illius Epistola - pag. 29.

III. De Tempore Scripturæ

IV. De loci autem Scripturæ in qua primo erat gradatio - pag. 40.

V. De Unitate Ecclesiae - pag. 46.

VI. De Distributione Judaorum Librorum V. T. - pag. 58.

VII. De illis libellis, quæ jam ab illis fabulis - pag. 68.

VIII. De Vindicijs Promissionum Messiae - pag. 95.

IX. De Finitis Promissionum et propheticæ gratiae - pag. 113.

X. De Fide Veteris Ecclesiae circa Messiam - pag. 124.

XI. De Messias jam idem misso et praestito - pag. 147.

XII. De Testimonijis alius Messiae jam exhibiti - pag. 155.

XIII. De Septimaniae apud Danielem cap. 9. sq. - pag. 168.

XIV. De Computo temporis Hebdomadarum Dan - pag. 185.

XV. De Judæorum Traditionibus de Messiae Adventu - pag. 193.

XVI. Jesus Nazerens est? et promissus illæ Messiae - pag. 207.

XVII. De Objetis Judæorum et Messiae exhibitionem - pag. 243.

XVIII. De Statu et Institute Ecclesie Judaicæ - pag. 255.

XIX. De Lege Dei, ejusque Proceptis - pag. 275.

XX. De Legis Sanctione in Promiss. et Continuatis - pag. 287.

XXI. De Tabernaculo: Consecratione et Arca - pag. 295.

XXII. De Sacerdotio - pag. 301.

XXIII. De Sacrificiis - pag. 306.
TO THE

RIGHT HONOURABLE

Sir William Morrice K't,
One of His Majesties Most Honourable Privy
Council, and Principal Secretary of State, &c.

SIR,

The Dedication of Books unto Persons of Worth and
Honour hath secured itself from the Impeachment of
Censure, by taking Sanctuary in the Usage of all Times
and Ages. Herein therefore, as none is needed, so I shall
make use of no Apology. But the consideration of
some Circumstances (needless to be repeated) seem
to render an account of the reason of my particular
address unto You in this manner, necessary. This
therefore I shall give, but briefly;

Ne longo sermone morer tua tempora —

A

That
That which principally in this matter I resolved my thoughts into, was a design to answer my own inclination and desire, in Testifying a respectful Honor to a Person who in a place of Eminency, hath given so fair an example of a singular conjunction in himself, of Civil Prudence, and all manner of useful Literature, with their mutual Subserviency unto each other; an endeavour whereof, the Wisdom of all Ages hath esteemed needful, though few individuals have attained unto it. For whereas a defect in Learning, hath tempted some, otherwise Prudent and Wise in the Management of Affairs, unto a contempt of it; and skill therein, hath given unto others a mistaken confidence, that it alone is sufficient for all the ends of Humane Life, an Industrious Attempt, for a furnishment of the Mind with a due mixture of them both, hath been greatly neglected, to the no small disadvantage of Humane Affairs. It cannot therefore seem strange, nor ought any to be offended, that one who dares profess a great Honour unto, and Admiration of both these Endowments of the mind of Man, should express them with that respect, which alone he is capable to give, unto Him, who in a Place of Eminent Trust and Employment, hath given a singular instance of their happy conjunction, and readiness to Coalesce in the same mind, to enable it unto a regular and steady pursuit of their common ends. Whether I shall by this address attain that end, or no, I know not; but this is that which principally I aimed at therein: And to the Reason whereof I leave the Judgement of my undertakings. But yet I may not omit, that your favour hath also given me
The particular grounds for this confidence, and such as have been prevalent against those impressions of discouragements, which I am naturally very liable to admit of, and receive. Your Candid Esteem of some former Endeavours in this kind (and which when carried without the Verge of those Lines of Communication, within whose compass Men and their Writings are Judged by Party and scarce otherwise, have received a fair acceptance in the world) were no small encouragement unto me, not to desert those wearisome Labours, which have no other Reward or End, but the furtherance of Publick Good; especially having this only way left me to serve the Will of God, and the Interest of the Church, in my Generation. It was also through the countenance of your Favour, that this and some other Treatises have received Warrant to pass freely into the world; which though I am uncertain of what advantage they may be unto any, by reason of their own defects, and the prejudices of others; yet I want not the highest Security, that there is nothing in them tending to the least disadvantage unto those whose concernment lies in Peace and Truth in these Nations.

For the Treatises themselves, which I desire hereby to represent to some of your Leisure hours, I shall not offend against the Publick Service, in detaining you with an account of them. Their Subject Matter, as to its Weight, Worth and Necessity, will speak for itself; the main objects of our present Faith, and principal Foundations of our future expectations, our Pleas and Evidences for a blessed Eternity, are here insisted on. And whether the

A 2 Temptations,
Temptations, Opinions, and bold Presumptions of many in these days do not call for a renewed consideration and confirmation of them, is left to the Judgement of Persons indifferent, and unprejudiced; the manner of their handling is submitted unto yours, which is highly and singularly esteemed, by

SIR,

March 20.
1667.

Your most humble and obliged Servant,

JOHN OWEN.
Christian Reader.

If thou intendest to engage any part of thy time in the perusal of the ensuing Discourses and Exposition, it may not be amiss to take along with thee the consideration of some things concerning the design and aim of their Author, in the Writing and present publishing of them, which are here proposed unto thee. It is now sundry years since I purposed in my self, if God gave life and opportunity, to endeavour, according to the measure of the Gift received, an Exposition of the Epistle to the Hebrews. A Subject this was, I then knew, and now acknowledge, much laboured in by many eminent and learned men, both of old and of late. In particular, some entire Commentaries, composed with good judgment, and to very good purpose, have been published in our own Language. To, from him who first began a serious Exposition of this Epistle, and whom none in all things have to this day exceeded, there have passed few ages wherein some or other have not endeavoured the Explication of it. And this also hath been done by men of all sorts and parties, of all persuasions and Opinions in Christian Religion; an account of whose several endeavours shall else-where be given. Somewhat there was of encouragement unto me in my designed undertaking, and somewhat of quite another tendency in this consideration. The help which I might receive from the sedulous labours of so many learned men, and those in Times, Places, Principles, distant and distinguished from each other; as also managing their common design with great variety as to particular intentions; I looked on as a matter of no small advantage unto me. Some I found had critically examined many of the Words, Phrases and Expressions of the Writer; some compared his Quotations with the places in the Old Testament from whence they are taken. Some had endeavoured an Analysis of the several Discourses of the Author, with the nature and force of the Arguments insisted on by him. The labours of some were to improve the Truths contained in the Epistle unto Practice; others have collected the difficulties which they observed therein, and
scanned them in a Scholastical way, with Objections and Solutions after their manner. Others had an especial design unto the Places, whose sense is controverted amongst the several Parties at variance in Christian Religion; all in their way and manner endeavouring to give light to the intentions of the Holy Ghost, either in particular passages, or in the whole Epistle. The helps and advantages in the investigation of the mind of God, which by their labours might be obtained, I looked on as a great encouragement to undertake the same work with them, and to promote the light of truth thereby. But on the other side, no small objection unto the whole work and design did hence also arise. For it might seem to some altogether needless to engage in that, which so many had already gone through with, to the great profit and edification of the Church. And nothing can or ought more justly to weaken and take off the resolution of any in this kind of endeavours, than that they are needless. For whatever is so, will also thereby be useless, and because useless, but otherwise. This consideration, I confess, did for a long time deter me from executing my purpose, of casting my mite into this Sanctuary. But yet after I had made a thorough perusal of all the Comments, Expositions, Annotations, or Observations on the Epistle, which by any means I could obtain, I returned again upon sundry considerations unto my former thoughts and resolutions. For, first, I found the excellency of the Writing to be such, the depths of the Mysteries contained in it to be so great, the compass of the truth asserted unfolded and explained so extensive and diffused through the whole body of Christian Religion, the usefulness of the things delivered in it so important, and indifferently necessary, as that I was quickly satisfied, that the Wisdom, Grace and Truth treasured in this sacred Store-house, are so far from being exhausted and fully drawn forth by the endeavours of any, or all that are gone before us, or from being all perfectly brought forth to light by them, as that I was assured that there was as sufficient ground and foundation, not only for renewed investigation after rich branches in this Mine for the present Generation, but for all them that shall succeed unto the consummation of all things. For if we find it thus in Humane Sciences, that no Ability, no Industry, no Combination of the most happy Wits for their improvement in former Ages, hath precluded the way unto persons of Ingenuity and Learning, to add considerably in several kinds unto their respective advancement; nor shall the fedulity of this present Age in the furtherance and adorning of them, be ever able to bring them unto any such perfection, as to condemn succeeding Generations unto the slothful and servile drudgery of the mere perusal of their Diatribes and Prescriptions, and so by the use of their Inventions leave unto others only that of their memory; so much more must we grant the same in things Divine, and the Spiritual knowledge of them, whose stores in this life are absolutely inexhaustible, and whose depths are not fully to be fathomed. Again it is evident, that the principal things asserted and taught in this Epistle, such as is the Doctrine of the Person and the Priesthood of Jesus Christ, have received a more eager and subtle opposition, since the labours and endeavours of the most in the Exposition of it, than they had done before. And as this renders the vindication of the places wherein they are taught and asserted necessary, so it is not unknown unto those who are conversant in these kinds of studies, what advantage may be obtained in the investigation of truth by the opposition that is made unto it; especially when that Opposition is managed with a curious search into every word and syllable which may seem to give countenance unto it, as also in the setting of every tittle and
To the Christian Reader.

and particle that stands in its way; which course of procedure, the enemies
of the Truths mentioned, have with much art and industry engaged them-
selves into. But that which most of all took off the weight of the disencourage-
ment that arose from the multiplied endeavours of learned Men in this kind,
was an observation, that all of them being intent on the sense of the words, as
absolutely considered, and the use of them to the present Church, had much
over-looked the direct respect and regard that the Author had in the writing of
this Epistle to the then past, present, and future condition of the Hebrews,
or Church of the Jews. Looking at these things as dead and buried, of no use
in the present state of the Church, they did either wholly neglect them, or pass
them over in a light and perfunctory manner. Nor indeed had many of them,
though otherwise excellently well qualified, a competency of skill for the due
consideration of things of that nature. But yet those that shall seriously and
with judgment consider the design of the Writer of this Epistle, the time
wherein he wrote it, the proper end for which it was composed, the subject
matter treated of in it, the principles he proceeds upon, and his manner of
arguing, will easily perceive, that without a serious consideration of them, it
is not possible to come to a right comprehension (in many things) of the mind
of the Holy Ghost therein. Many Principles of Truth he takes for granted, as
acknowledged amongst the Hebrews during their former Church state, and
makes them a foundation for his own Superstructure; many Customs, Usages,
Ordinances, Institutions, received sense of places of Scripture amongst the
Jews, he either produceth or reflects upon, and one way or other makes use
of the whole Mosaicall Oeconomy or System of Divine Worship under the
Law, unto his own purpose. The common neglect of these things, or slight
transaction of them in most Expositors, was that which principally relieved
me from the fore-mentioned discouragement. And this also was that which
at length gave rise unto those Exercitations, which take up the greatest part
of the ensuing Book. Some of them are indeed indispensably due to the work
itself; such as those which concern the Canonical Authority of the Epistle,
the Writer of it, the Time of its writing, the Phraseology of the Author,
with the way he proceeds in the Quotations of Testimonies out of the Old
Testament, and some other of the same tendency; the residue of them were
carried on merely by the consideration before insisted on. Some great Principles
I observed, that the Apostles supposed, which he built all his arguings and
exhortations upon, not directly proving or confirming the Principles them-
selves, but as taking them for granted; partly from the faith of the Judaical
Church, and partly from the New Revelation of the Gospel, which those
to whom he wrote did as yet admit of, and know. Such were these, That
there was a Messiah promised from the foundation of the world, to be
a Spiritual Redeemer of Mankind. That this Messiah was come, and
had performed and accomplished the work assigned unto him for the
end of their Redemption. That Jesus of Nazareth was this Messiah.
Not one line in the whole Epistle, but is in an especial manner resolved into
these Principles, and deduced from them. Therefore I found it necessary
to examine and confirm, to unfold, vindicate, and declare, that their in-
fluence unto the Apostles discourse might be manifest, and his arguings from
them be understood. It is true, I have so handled them, as all along to re-
present the Opinions of the incredulous Apostate Jews about them, and to
vindicate them from the exceptions of their greatest Masters, of old and of
late. But be that shall look on these Considerations and Discourses as a matter
only of Controversie with the Jews, will but evidence his own weakness

(a 2)
To the Christian Reader.

and Ignorance in things of this Nature. Who knows not that they are the very fundamental Principles of our Christian Profession, and which because of that opposition that is made unto them, ought to be frequently inculcated, and strongly confirmed. And if Learned Men find it in this day Necessary for them to dispute for, to prove and vindicate the very Principles of Natural Theology, the Being and Attributes of God, the truth whereof hath left indelible characters of itself upon the minds of all the Children of Men; how much more Necessary must it needs be, to endeavour the confirmation and re-inforcement of these grand Principles of Supernatural Revelation, which have no contribution of evidence from the inbred inexpugnable light of Nature, and yet are no less indispensible Necessary unto the future condition of the souls of Men, than these others are. I am not therefore without hope, that the handling of them, as it was necessary unto my design, so it will not be unacceptable unto the Candid Reader. For what is mixed in our Discourses of them concerning Judicial Customs, Opinions, Practices, Expositions, Interpretations of Promises, Traditions and the like, will not I hope give disaffection unto any, unless it be such as being ignorant of them, and unacquainted with them, will choose to continue, rather than be instructed by them, whom they would by no means have supposed to be in any thing more knowing than themselves. I doubt not therefore, but our endeavours on that subject, will be able to secure the own station, as to their usefulness, both by the importance of the Matter treated of in them, as also from the Necessity of laying them as a sure Foundation unto the ensuing Exposition of the Epistle it self.

Beside these general principles, there are also sundry other things belonging to the Mosaical order and frame of Divine Worship, which the Apostle either directly treateth of, or one way or other improves unto his own peculiar design. This also he doth sometimes directly and intentionally, and sometimes in transitu, reflecting on them, and as it were only calling them to mind, leaving the Hebrews to the Consideration of what concerning them, they had been formerly instructed in. Such is the whole Matter of the Priesthood and Sacrifices of the Law of the Tabernacle, and Utensils of it, of the Old Covenant, of the giving of the Law, the Commands, Precepts, and Sanctions of it in its Promises and Threatenings, Rewards and Punishments. Hereunto also he adds a remembrance of the Call of Abraham, with the state and condition of the people from thence unto the giving of the Law, with sundry things of the like nature. Without a competent comprehension of, and acquaintance with these things, and their relation to the Will and Worship of God, it is altogether vain for any one to imagine, that they may arrive unto any clear understanding of the mind of the Holy Ghost in this portion of Scripture.

Now as I had observed, that the Consideration and Explanation of them had been too much neglected by the generality of Expositors, so I quickly found, that to insist at large upon them, and according as their weight doth deserve, in the particular places, wherein the mention of them doth occur, would too often, and too much divert me from the pursuit of the especial design of the Apostle in those places anddisable the Reader from carrying on the tendency of the whole in the perusal of it. To prevent both which inconveniences, I fixed upon the course the Reader will find insisted on; namely, to handle them all severally, and apart, in previous Exercitations.

Having given this general Account of my design and purpose in the ensuing Discourses, some few requests unto the Reader shall absolve him from further attendance in this entrance. First, I must beg his Candid Interpretation of the reporting of some of those Jewish Fables and Traditions which be
To the Christian Reader.

will meet with in some of the Exercitations, I could plead Necessity, and Why, and those such as will excuse themselves in the several places and passages of the Discourses where they are reported. For they are none of them nakedly produced, to satisfy the Curiosity of any, but either the investigation of some truth hidden under them, and involved in them, or the discovery of their rise and occasion, or the laying open of the folly of the pretences of the present Jews in their unbelief, does still accompany their recital. However, I will not rigidly justify the production of all and every of them, but put it amongst those things, wherein the Candour of the Reader may have an opportunity to exercise it self. I must beg also of the Learned Reader a consideration of the state and condition, wherein through the good Providence of God I have been, during the greatest part of the time wherein these Exercitations were written and Printed, and I shall pray in requisit of his kindness, that he may never know by Experience, what Impressions of pilling, mistakes, and several defects in exactness, uncertainties, strickts and exclusion from the use of Books will bring and leave upon endeavours of this kind. And what ever desetts they may meet withal, or complain of in these Discourses, my design was through the blessing of God, that they should have no cause to complain of wanting of diligence and industry in me. But yet I am sensible in the issue that many things may seem to represent that carelessness of mind, or precipitancy in writing, which is altogether unmeet to be imposed on Men in this knowing age. But what over other reflections I may be obnoxious unto, for the want of Ability and Judgment, which in me are very small in reference to so great an undertaking, I must crave of the Reader, to believe, that I would not willingly be guilty of so much importune confidence, as to impose upon him things trite, crude, and undigested, which either ordinary prudence might have concealed, or ordinary diligence have amended. What ever therefore of that kind may appear unto him, I would crave, that it may be laid upon the account of the condition which I have intimated before.

For the Exposition of the Epistle itself, whereof I have given here a Specimen in the two first Chapters, I confess, as was said before, that I have had thoughts for many years to attempt something in it, and in the whole course of my studies have not been without some regard thereunto. But yet I must now say, that after all searching and Reading, Prayer and Assiduous Meditation on the Text, have been my only reserve, and far most useful means of Light and Assistance. By these have my thoughts been freed from many and many an entanglement, which the Writings of others on the same subject, had either cast me into, or could not deliver me from. Careful I have been, as of my life and soul, to bring no prejudicate sense unto the words, to impose no meaning of my own, or other Men upon them, nor to be imposed on by the reasonings, pretences, or Curiosities of any; but always went nakedly to the word itself, to learn humbly the mind of God in it, and to express it as he should enable me. To this end, I always in the first place considered the sense, meaning, and importance of the words of the Text, and the consideration of their Original Derivation, use in other Authors, especially in the LXX. of the Old Testament, in the Books of the New, particularly, the Writings of the same Author, was constantly made use of, to that purpose. Often times the words expressed out of the Hebrew, or the things alluded unto amongst that people, I found to give much light into the words of the Apostle themselves. Unto the general rule of attending unto the design and scope of the place, subject treated of; mediums fixed on for Arguments, Methods of Ratiocination, I still kept in my eye the Time and Season of Writing this Epistle, the state and condition
To the Christian Reader.

dition of them to whom it was wrote, their Persuasions, Prejudices, Customs, Light and Traditions, the Covenant and Worship of the Church of old, the Translation of Covenant Priviledges and Worship over unto the Gentiles upon a new account, the course of Providential Dispensations that the people were under, the near expiration of their Church and State, with the speedy approaching of their utter abolition and destruction, with the Temptations that befall them on all these various accounts, Without which, it is impossible for any one justly to follow the Apostle, so as to keep close to his design, or fully to understand his mind and meaning. If any shall think, that I have referred too many things unto the Customs and Usages of the Jews, and looked so much after some guidance in sundry Expressions and Discourses of the Apostle from them, I only Answer, that as when I am convinced by particular instances of mistakes therein, I shall willingly acknowledge them: so for the present I am satisfied, that other Expositors have had much too little regard thereunto. The Exposition of the Text is attended with an improvement of Practical Observations, answering the great end for which the Epistle was committed over to all Generations for the use of the Church. If in some of them I shall seem to any to have been too Prolix, I must only Answer, that having no other way to serve the Edification of the Generality of Christians, I thought not so. Yet to prevent their further Objeotions on that account, I intend, that if ever any addition in the same work be prepared for publick view, to regulate my proceedings therein, according as I shall have account from Persons of Learning and Godliness, concerning that course of procedure, which they esteem to tend most to the good and edification of the Church of God, to whose Judgement I heartily submit these and all other endeavors of the like kind, whereunto I have been, or yet may be called.

JOHN OWEN.

ERRATA
ERRATA in the Exercitations.

There are sundry other mistakes, in pointings, changes and transpositions of letters, in the Hebrew and English; which a diligent and candid Reader will easily observe and amend. And it is not worth the while to collect them for those who are otherwise.
Exercitatio I.

The Canonical authority of the Epistle to the Hebrews. Notation of the word. חַיָּב קַנּוּח, a measuring reed. The beam of a balance. Hence קַנּוּחַ of the same signification. Metaphorically, a moral rule. Riyadh and Canon, both for the same. The Scripture a rule. Canonical.

The Antiquity of that Appellation. The Canon of the Scripture. What required to render a book Canonical. All books of the holy Scripture equal to their divine Original. Text distinction of the books of the old Testament, as to the manner of their writing, disproved. All equally Canonical. No book Canonical of a second sort, or degree. The Epistle to the Hebrews Canonical. Opposed by Heretics (soj. Not received into the Latin Church until the days of Hierome, proved against Baronius. Not rejected by any of that Church; only not publicly approved. The Church of Rome not the sole proposer of books Canonical. Occasion of its non-admittance at Rome. Boldness of some in rejecting and corrupting the Scripture. By whom this Epistle opposed of late. The objection of the uncertainty of the Penman Answered. Citations out of the old Testament not found therein. Answer. Citations to the purpose. Answer. Conformity to old Hierof. Answer. General heads of Arguments to prove its Canonical Authority. Characters to discover between books of divine inspiration and others. וַיִּשָּׁם וַיִּשָּׁם וַיִּשָּׁם וַיִּשָּׁם וַיִּשָּׁם וַיִּשָּׁם וַיִּשָּׁם. The General Arguments of books truly Canonical. Subject, Matter, Design, Style. Of the style of the Sacred writings. Manners of many about it. The nature of Eloquence. Excellency of Scripture Style. Enegetic, Efficacy. Tradition concerning the Authority of this Epistle; not justly liable to any exceptions, from the Author, Circumstances, Subject, Matter, Style. Testimonies. Conclusion.

The Canonical Authority of the Epistle unto the Hebrews having been by some called into Question, we must in our entrance declare both what it is which we intend thereby, as also the clear interest of this Epistle therein; for this is the foundation of all onde entitling disputes from it, and that exposition of it, which we intend.

The Greek word κανονικός, which gives rise unto that term Canonical, seems to be derived from the Hebrew נַּכּוֹחַ, and this as it sometimes denotes an aromatic cane that contained spices in it, used in the worship of God, as יְהוָ֣ה לַעֲרֵבָּ֑ה יִאֶּ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִאֶ֖ז יִа
And this also is the first and proper signification of the Greek word κανών, Canon.

So the Scholiast on that of Aristotle, says:

Καὶ κανώνια ἡ πρῶτα, ἢ μᾶλλον δικαιολογημένα ἡ σημασία τοῦ γλωσσοῦ κανών.

And this also is the first and proper signification of the Greek word κανών, Canon. So Varinus tells us that it is properly the tongue in the balance, and in use μέτρον ἀνώμολον. Thus Aristotle says, τὸ μέτρον ἀνώμολον τὸ κάθετον, κατὰ τοὺς ἐκκεντρικοὺς, where διὰ τὸν ὅμοίμα σώματος, by that which is right, we know its self, and thus this is crooked, for the Canon is judge of both: where he uthe the word for any kind of rule or measure answering unto the other signification of קאנופ in the Hebrew. So the Scholiast on that of Aristophanes, Κανάνιον καὶ Κανων, tells us, that this is over the scales bringing them (and the things weighed in them) to equality.

From this original proper importance of the word, is its metaphorical use deduced, which is most common; and therein it signifies a moral rule, or a measure, for direction, trial and judgement. Hence the Philosopher calls the Law κανών, at the rule of the administration, or government of the Commonwealth, that whereby all the parts of it are disposed into their proper places, whereby they are regulated, and all things done in it are tried and judged. And in this sense it is applied by S. Paul unto divine Revelation, Gal. 6. 16. τὸν κανῶν προτεροουσιόν, as many as proceed orderly, that is, in a direct way; (for τὸν κανῶν denotes) according to this rule or Canon. And to the same purpose he uthe again the same expression, Phil. 3. 16. For as the words of the Scripture are in themselves not words of Truth, so the writing itself is a right writing; or as the LXX. γράμματα δίκαια, that which is written in uprightness, to be a rule, and Judge unto all. Hence the Scripture, or written Word of God, being in it self every way absolutely right and perfect, and appointed by him to be the rule or Canon of the Churches faith and obedience, requiring, trying, regulating, judging wholly and absolutely of them, is become κανών by way of eminency to be called Canonical, or regular, as the Book wherein it is contained is called the Bible, though in it self it be the common name of all Books.

And this Appellation is of ancient use in the Church. The Synod of Laodicea, supposed to have preceded the Council of Nice, makes mention of it, as a thing generally admitted; for the Fathers of it decree, Ἰς τοι ἡ λατινῆ ἡ θυσία ἐκκεντρικοῦ, κατὰ τὸν κανωνικόν τὸν κάθετον, κατὰ τὸν δικαιολογημένον. That no private Psalmes ought to be said or read in the Church, but only the Canonical books of the new and old Testament, whose names they subjoin in their order. And some while before, the Bishops who joined with the Church of Antioch in the deposition of Paulus Samosatenus charge him as ᾧ ἵνα μηδὲν ἀπαράκτου, that in the introduction of his heresy departed from the Canon or rule of the Scripture. Before them also, it was called by the Apostles of the Church, ἡ ἀληθινή ἐκκεντρική, ἡ προφητευτική, τοῦ λατρεύοντος ήλιον, the true, and sacred, the civil, and the canonical books of the new and old law. Wherein he hath evidently respect unto the original use and importance of the word before explained; and thereupon calls on his hearers, that omitting the consideration of what this or that man sayes or thinks, they should seek and require τὸν κανῶν προτεροουσιόν, all these things of or from the Scriptures, which are the Canon of our faith and obedience. And Austin, demonstrating schism from non in rumoriibus Africorum, sed in praescripto legis, in Proprietatem praelatii, in Psalmorum cantibus, hoc est in omnibus canonicius Sanctorum librarianorum auctoritatis. Let them demonstrate their Church, not by the rumors of the African, but by the prescription of the Law, the predictions of the Prophet, the Songs of the Psalmist, that is by the Canonical Authority of the holy books of the Scriptures. And he pursues the Metaphor of a scale and a measure in many words elsewhere. And thus Aquinas himself confesteth the Scripture is called Canonical, because it is the Rule of our understanding in the things of God; And such a Rule it is, as hath Authority over the Conferences of men, to bind them unto faith and obedience, because of its being given of God by inspiration for that purpose.
Moreover as the Scripture upon the accounts mentioned, is by way of eminency said to be Canonical, so there is also a Canon or rule determining what books in particular do belong unto the Holy Scripture, and to be on that account Canonical. So Athanasius tells us that by the Holy Scripture he intends, Libri certo canone comprehend, the books contained in the sacred Canon of it. And Ruffinus having reckoned up those books, concludes, his sunt quos partes intra Canonicum conveniunt, These are they which the Fathers have concluded to be in the Canon; that is, to belong unto the Canonical books of Scripture. AndAustin to the same purpose: Non fine causa, tam fulmini vigilantia, Canon Ecclesiasticus constituit, ad quem certi Prophetarum & Apostolorum libri pertinent; not without good reason is the Ecclesiastical Canon determined by wholesome diligence, unto which, certain books of the Prophets and Apostles should belong. About the Allignation of this Canon of the Scripture, or what books belonged unto the Canonical Scripture, there have been some differences in the Church, since the time of the Synod of Carthage, confirmed by that in Trulla at Constantinople. The first Church having agreed well enough about them, excepting the insertion of some few persons in reference unto one or two of them of the New Testament.

From this rise and use of the word it is evident, what is intended by the Canonical Authority of the Scripture, or of any particular book thereunto belonging. Two things are included in that expression. First, the spring and Original of any book, which gives it Authority; and Secondly the design and end of it which renders it Canonical. For the first, it is required that it be given by immediate inspiration from God; without this, no book or writing can by any means, any acceptance, or approbation of the Church, any usefulness, any similitude of style, manner of writing unto the books that are so, any conformity in matter or doctrine to them, have an intertis in that Authority that should lay a foundation for its reception into the Canon. It is the impress of the Authority of God himself on any writing, or its proceeding immediately from him, that is sufficient for this purpose. Neither yet will this suffice to render any Revelation or writing absolutely Canonical in the sense explained. There may be an especial Revelation from God, or a writing by his inspiration, like that beat by Nephi unto the King of Judah, 2 Chron. 21. 12, which being referred only unto some particular occasion, and having thence Authority for some especial end and purpose, yet being not deligned for a Rule of faith and obedience unto the Church, may not belong unto the Canon of the Scripture. But when unto the Original of divine inspiration, this end also is added, that it is designed by the Holy Ghost for the Catholic standing use and instruction of the Church, then any writing or book becomes absolutely and completely Canonical.

The Jews of latter Ages, assign some difference among the books of the Old Testament, as to their spring and Original, or manner, of Revelation though they make none as to their being Canonical. The Book of the Law, they assign unto a peculiar manner of Revelation which they call עניין or היד, which they gather from Numbers 12.8, whereof afterwards, Others of them affirm to proceed from רומא or the gift of Prophets, whereby as they make many kinds or degrees, taken from the different means used by God in the Application of himself unto them, belonging to the wondrous of divine Revelation mentioned by the Apostle, Heb. 1.1, so they divide those books into two parts, namely the תקnee 남 or former Prophets containing most of the historical Books after the end of the Laws and תירם the latter prophets, wherein they comprise the most of them peculiarly so called. The Original of the remainder of them they ascribe unto עניין or inspiration by the holy Ghost, calling them peculiarly יד written, by that inspiration; as though the whole Canon and fytyme of the books were not in the Scripture, or writing, and סעדה, or divine inspiration, the only means of their writing. But they do herein as in many other things. The distribution of the books of the Old Testament, into the Laws, Psalms, and Prophets, was very antient in their Church. We have mention of it, Luke 24.44, and سעדה in the Book Mark, 16.22, and נ쯔ים, that are written in the law of Moses, and in the Prophets, and in the Psalms, that is, in the whole Canonical Scripture. And evident it is that this distribution is taken from the subject matter of those principal parts of it. This reason of that distribution which they have by Tradition, they not knowing or neglecting, have feigned the rise of it in a different manner of Revelation, and call the particular books arbitrarily under what heads they pleased; as is evident from sundry of which they reckon unto the קדש.
**Canonical Authority of the Books of the Scripture**

thubim, or Hagiographa, which are with them of least esteem. But we have a more sure rule, both overthrowing that feigned distinction, and perfectly equalizing all parts of divine Scripture as to their firing and original, S. Peter calls the whole 

2 Pet. 1. 19. the word of Prophecy; and S. Paul, v. 20. Prophecy, and therefore it belongs not unto any peculiar part of it, to be given out by Prophecy, which is an affiction of the whole. And S. Paul also, terms the whole Scripture 

Rom. 16. 26. prophetical Scripture, or writings of the Prophets. And when he demanded of Agrippa whether he believed the Scripture, he doth it in the same manner, 

1 Pet. 1. 12. of the spirit of Christ that was in them. God of old spake, 

in the manner of a Prophet, in his Revelation of himself unto them and in them, and equally spake through Christ, and the Prophets. Luke 1. 70. unto them, by the mouth of his holy Prophets from the beginning. And thus, not this, or that part, but 

2 Tim. 3. 16. all Scripture was given by inspiration. And herein all the parts, or books of it are absolutely equal. And in the giving out of the whole, 

Ko. 16. 26. prophetical Scriptures, or writings of the Prophets. And when He demanded of Agrippa whether he believed the Scriptures, he doth it in the same 

Acts. 16. 25. manner, it is to be 

Eph. 6. 17. expected and implored of the Church. And thus the foundation of the Canonical authority of the books of the Scripture, is absolutely the same in and unto them all, without the least variety, either from any difference in kind or degree. The same is their condition as to their being Canonical, they are all so equally. Some of the Antients used that term ambiguously, and therefore sometimes call books 

Eph. 1. 25. Canonical that absolutely are not so, as not being written by divine inspiration, nor 

Lib. 6. cap. 35. given by the Holy Ghost to be any part of the faith of the Churches faith and obedience. Thus the Constantinopolitan Council in Trulla confirms the Canons both of the 

Lib. 6. cap. 46. Synod of Laodicea, and the third of Oarthag, which agree not in the Catalogues, which agree not in theCatalogues they give us of books Canonical, which without a supposition of the ambiguity of the word, could not be done, unless they would give an assent unto a plain and open 

Lib. 6. cap. 46. Council of Carthage makes evident its sense in their Appendix annexed to the one and fortieth Canon, wherein they reckon up the books of the holy Scripture.

The same, Epiphanius, testifies of the 

Eph. 1. 25. Epistle of Clement. But as the books which that Synod added to the Canon of Laodicea, are rejected by Melito, Origin, Athanasius, Hilarius, Cryptius, Nemesianus, Cyril of 

Cyril. 1. cap. 22. Hierapolis, and others; to their reading and Citation is generally declared by them to have been only for direction of manners, and not for the confirmation of the faith; even as S. Paul cited an Iambic out of Menander, or rather Euripides 1 Cor. 15. 33. an hexameter out of Aratus, Acts 17. 28. and a whole Hezecemer out of Epimenides, Tit. 1. 12. non sic canonicae fed 

Hier. 1. cap. 22. leges haec nominatur Catechumenorum (faith Athanasius,) They are not Canonical, but are only read to the Catechumenum: And Hiero, the Church reads them ad edificationem plebis, non ad 

Hier. 1. cap. 22. Autoritatem Ecclesiae, et dogmata confirmandum; for the edification of the people, but not for the confirmation of any points of faith. But although some books truly Canonical were of old amongst some 

Hier. 1. cap. 22. some, as Epiphanius speaks, doubted of, and some were commonly read, that are certainly quasi and rejection, yet neither the mistake of the former, nor later practice, can give any countenance to an Apprehension of a second, or various sort of books properly Canonical. For the interest of any book or writing in the canon of the Scripture accowing unto it, as hath been thence, merely from its divine inspiration, and giving by the Holy Ghost for a

Jud. 1. 12. rule, measure, and standard of faith and obedience unto the Church, whatever advantage or worth to commend it any writing may have. Yet if it have not the properties mentioned of Divine inspiration and Confirmation, it differs in the whole kind, and
Epistle to the Hebrews.

and not in degrees only, from all those that have them; so that it can be no part regulæ regulari, but regulæ at the bell, not having inæpusius or a self-credibility on its own account, or extrinsecus a self-sufficing Authority; but is truth only materially by vesture of its Anagogic unto which is absolutely, universally, and perfectly so.

And this was well observed by Lindenius, IMPIS ( faith he ) sacrilegio se contaminant, qui in scripturam christi et scr. corpore, quædam capiti gradus continent locare, quædam eamcæcum spiritum sanctum vocem, simplici humana simulac differentes deducens in varias imposi diversors, & distinhere Anagogiastic classe: They deplo themselves with the impious of Sacrilege, who endeavor to bring in as it were divers degrees into the body of the Scriptures; for by the impious diversification of humane folly, they would cast the one voice of the Holy Ghost into various forms of unequal Authority. As then whatsoever difference there may be as to the abstract matter, manner of writing, and present usefulness between any of the books that being written by divine inspiration are given out for the Churches rule, they are all equal as to their canonical authority, being equally interested in that which is the formal reason of it; so whatever usefulness or respect in the Church any other writing may have, they can no way give them any interest in that, whose formal reason they are not concerned in.

In the Sense explained we affirm the Epistle to the Hebrews to be Canonical, that is properly and strictly so, and of the number of which the Antients called, yea, and Epiphanius inform us. Their folly and blasphemy was also imitated and followed by the Hebrews in Eusebius, Mercian rejected in particular this Epistle and the Hebrews, and those also to Timothy and Titus, as Epiphanius, and Hierome affir us, who adds unto him Bæotides. And Theodoras as to the Epistle unto the Hebrews, joyns unto them, some of the Arians also. Now though the folly of those Sacrelegius persons be call to be repelled as it is done by Petrus Choniuius, yet Hierome hath given us a sufficient reason why we should not spend time therein. Si quidem ( faith he ) red-derent causas cur eas Apostoli non putam, remanerunt aequiam respondere, & suspiciar facie- et dolori; nec vero cum barteria autoritatem prophetarum & discor, illa Epistola Pauli est, nec non est ex autoritate sepoli fo pro veritate intelligt, quia si non crueores simula. They did not so much as plead, or pretend any cause or reason for the rejection of these Epistles, but did it upon their own head and Authority, so they deserve neither answer nor consideration.

It is of more importance that this Epistle was a long time, though not rejected by, yet not received in the Church of Rome. Eusebius informs us, that Cais, a Presbyter of that Church whom he much commends for his learning and piety, admitted of thirteen Epistles of St. Paul, rejecting that unto the Hebrews, as Photius also affirms. And the same Photius acquaints us with the same judgement of Hippolitus another eminent member of that Church: Alkia ( faith he ) τὸ χρυσόν τοῦ λογιστήριον, ἡς ἡ ἔτσι ἡ εὐαγγέλια ἑξηνομήνη, οἱ δὲ τῶν ἑαυτῶν ἡς ἡ ἑτοιμάζεται, ἀναμνήσθαι ταῦτα ἀλλάσσομαι. Among other things not exactly answering the truth, be faith also, that the Epistle to the Hebrews was not Paul's. And Eusebius adds unto his information of the Judgement of Cais, that it was not generally received in the Church of Rome in his time. Neither is it any way acknowledged as St. Paul's by either Tertullian, Cyprian, Latins, or Macrobius. Yea the same Eusebius affirms that some excepted against it upon this account, because it was opposed, as none of St. Paul's in the Roman Church. Hierome grants that, Latins among the rest, condemn it not as among the Canonical Scriptures. The cause of the Latins, that it did not receive this Epistle among the Canonical Scriptures.

And speaking elsewhere of the writing of this Epistle before the Churches of Rome. Nor will the quotation of it by Hilary and Ambrose prove any general admission of it as such, for they made use of unto Books absolutely Canonical.
6 Canonical Authority of the

Bosius ad An. 160, labours to take of this failure of the Latin Church. The testi-
moniy of Eusebius he rejects, because as he fayes, he was Arianorum gregalis of the
Arian faction, and willing to call the authority of this Epistle into Question in com-
plyance with them, who, some of them as we observed before, refus'd it: n. 42. The
Judgement of Cains he resolves into the Testimony of Eusebinius, which because of his
partiality, as he pleads, is not to be admitted. And laby opposeth the writings of
Hierome, as a person who had suffered himself to be imposed on by Eusebius, whose
words in his reports of Cains, he makes use of. n. 50. Concluding upon the whole
matter, that it was a mere Eelie calumny of Eusebinius against the Church of Rome, which
Hierome, by too much facility gave credit unto. But I must acknowledge, that these
Answers of his, which indeed are nothing but a rejection of as good witnesses in
matters of fact, as any we have upon the Roll of Antiquity, are not unto me satis-
factory, no more than the testimony of its acceptance which he produceth in the
Epistle of Innocentius to Exuperant, which is justly suspected supposititious with the
Council at Rome against Apollinaris, under Damasius, wherein no such thing appears.

Exposition.

Though I will not deny but that about that time it came to be publickly owned by
that Church, and was reckoned unto the Canon of the Scripture by Ruffinus.

But whereon doth it in the least appear that Eusebius reports the Judgement of Cains,
or the Roman Church, in compliance with the Arians; He himself evidently admits
the Epistle to be Canonical, and confirms it by the testimonies of Clemens, Origen, and
others. What would it advantage him or the cause which some pretend he favoured,
by reporting the opposition of others to a part of divin writ which himself ac-
cepted! Besides they were not the Arians of the first rank or edition, for an inclu-
nation unto whom Eusebius is suspected, but some of their offspring which fell out
into such Sacriligious opinions and practices as the first leaders of them owned not
that are accused in this matter: much les can he be thought to design the reproach
of the Roman Church. Nay these answers are inconsistent, as any one may perceive.
He could not at the same time design the rejecting of the Epistle in compliance with the
Arians, and the ceteris prioribus of them by whom it was rejected, and on whole Au-
thority his intentions must be founded. But indeed his words plainly manifest that
he gives us a naked account of matter of fact, without either prejudice or design:
It is yet more incredible, that Hierome in this matter should suffer himself to be im-
plored on by Eusebius. That he was the most eminently learned and knowing per-
son of the Roman or Latin Church in those days, will, I suppose, not be greatly
questioned. Now to suppose that he knew not the customs, opinions, and practice
of that Church, but would suffer himself to be imposed on by a stranger, destitute
of those advantages which he had to come unto an unquestionable certainty in it, is
a very fond thing. Besides he doth not any where speak as one that reported the
words and judgement of another, but in three or four places expressly affirms it as of
his own knowledge; when at the same time in opposition thereunto, he contends
that it was received by all other Churches in the world, and all Writings from the
days of the Apostiles.

Neither yet doth it appear from any thing delivered by Cains, Hippolitus, Eusebinius
Ecclesiast. Epist. or Hierome, that the Latin Church did ever reject this Epistle. Yea, we shall find
that many amongst them, even in those days, reckoned it unto the Canon of the Scripture, and owned S. Paul as the Penman of it. Eusebinius himself acknowledges
that Clemens useth sundry Testimonies out of it, in his Epistle ad Corinthios. And
others also there were concurring with his judgement therein. But these two things
I allow, on the testimonies insisted on. (1.) That sundry particular persons of
note and esteem in the Roman Church owned not the Canonical authority of this
Epistle, as not effeeming it written by S. Paul: (2.) The Church it self had not be-
fore the days of Hierome made any publick judgement about the Author or Authori-
ity of this Epistle, nor given any Testimony unto them. For it seems utterly im-
possible, that if any such Judgement had pass'd, or testimony been given, that
Hierome living in the midst of that Church, should know nothing of it, but so often
affirm the contrary without hesitation. And this undevely evinceth the injustice
of some mens pretensions, that the Roman Church is the only proposer of Canonical
Scripture, and that upon the Authority of her proposal alone it is to be received.
Four hundred years were pass'd before the her self publicly received this Epistle, or
read it in her Assemblies; so far was the from having propos'd it unto' others. And
yet all this while was it admitted and received by all other Churches in the world,
Epistle to the Hebrews.

as Hierom testifies, and that from the days of the Apostles, whose judgement the Roman Church it fell at length submitted unto.

No impeachment then of the Authority of this Epistle, can be taken from this defect and inadvertency of the Roman Church, it being convinced to be so by the concurrent suffrage and testimony of all other Churches in the world, from the days of the Apostle, as we shall afterwards more fully declare. Neither are the occasions of this hesitation of the Western Church obscure. The Epistle was written it may be in Rome, at least it was in some part of Italy, Chap. 13, 24. There no doubt it was sent, and it may be copied out before its sending, by some who used to accompany the Apostle, as Clement, who as we have shewed not long after mentioned divers things contained in it. The Original was without question speedily sent into Judea, unto the Hebrews to whom it was written and directed, as were all others of the Epistles of the same Apostle unto those Churches that were immediately intended and concerned in them. That copies of it were by them also communicated unto their Brethren in the East, equally concerned in it with themselves, cannot be doubted, unless we will suppose them grossly negligent in their duty towards God and man, which we have no reason to do. But the Church of the Hebrews living at that time, and for some while after, if not in a separation, yet in a distinction by reason of some peculiar observances from the Churches of the Gentiles, especially those of the West, they were not it may be very forward in communicating this Epistle unto them, being written, as they supposed, about an especial concernment of their own. By this means this Epistle seems to have been kept much within the Compass of the Churches of the Jews, until after the destruction of the Temple; when by their dispersion, and coalescence with other Churches in the East, it came to be generally received amongst them; and non saturatione ab Ecclesiis orientibus, sed ab omnibus retro Ecclesiis et Graecis fermoni Scripturis, as Hierom speaks. But the Latin Church having lost that advantage of receiving it upon its first writing, it may be also upon the consideration of the removal of its peculiar Argument, upon the final destruction of the whole Jewish Church, and Worship, was somewhat slow in their inquiry after it. Those that succeeded in that Church, it is not unlikely, had their scruples increased, because they found it not in common use amongst their Predecessors, like to the rest of S. Paul's Epistles; not considering the occasion thereof. Add hereunto that by that time it had gradually made its progress in its return into the West, where it was first written, and attended with the Suffrage of all the Eastern Churches began to evince its own Authority, sundry persons who were wrangling about peculiar opinions and practices of their own, began to seek advantages from some expressions in it. So did in particular the Novatians and the Donatists. This might possibly increase the scruples amongst the Orthodox, and make them wary in their admission of that Authority which they found guarded against them. And well was it for them, that their opinions in which they disagreed with their Adversaries, were according unto truth, feigning it may justly be feared, that some then would have made them their Rule and Standard in their reception or rejection of this Epistle: for it was no new thing for the Orthodox themselves to make bold sometime with the Scripture, if they supposed it to run cross unto their conceptions. So Epiphanius informs us, in Ante, v. v. 1, 2, 3, § 9, Brevi a de spe-intes inter alia de saevitate et furiae, quae in Ecclesiae Catholicae praelavantur. Lam. 2, 17, et in psalm. cx. 17, 2, 6, 7, 8, et in Hos. 4, 15, 16, 17, 18, 19. And also in many other Passages, for so it is read in the uncorrected Copies of the Gospels according to Luke: and S. Irenæus with this Testimony in his Book against Heresies, for their conjunction, who affirmed that Christ took flesh only in appearance, but the Orthodox (or Catholics) being offended (of the importance of that expression) took away that word out of the Copies, not understanding its use and sense. So also Sixtus Simplicius after he had informed us, out of Hilary, that many Orthodox persons denied the story of our Saviour's Agony, and bloody Sweat, adds of his own, Simplicius a Catholicis habitationfic, licio sed simplices sede, quod faveret utibus Arianis. I suppose that the Story was taken out of the Copies, by some Catholics, out of a good, but simple zeal, because it seemed to favour the Arians. So great is the power of prejudice, and so little occasions have been taken, whose others have esteemed Orthodox and pious, to make bold with that word, whereby both we and all our opinions must be judged. But it being manifest at length, that no colour was given unto the unjust severities of the Novatians by any thing in this Epistle, it was generally embraced; and by the conquest of this opposition established its Authority for the future.
Bellarmin chargeth Luther, Brentius, Chemnitus and the Centuriators with the rejection of this Epistle. But because I know that some of them are fully accused by him, I am apt to fulser the fame of the reft, which I have not the opportunity to confult; And fo I shall not reckon them among the oppofers of this Epifte. The matter is more certain concerning Cajtor: and Erafimus: the former in his Preface unto, the other in his laft Annotation on this Epifte, denying it to be S. Paul's, and queftioning, yea, indeed rejecting its Canonical Authority. To them we may add Emidius, proceeding upon the fame principles, and making ufe of their Arguments to the fame purpofe: These are the chief, if not absolutely all, who have at any time made any ftemple at the Authority of this Epifte. The reafons they make ufe of to juftifie themfelves in their conjectures, are amufed together by Erafimus in his Note on the 24. Verse of the left Chapter of it: But becaufe he mixeth together the Arguments that he infifts on to prove S. Paul not to have been the Penman of it, and the exceptions he puts in unto its Canonical Authority, which are things of a divifive confideration, I fhall feparate them, and firft take out thofe that feem absolutely to impeach its Authority; leaving them that oppofe its Pennan, to our ensuing Discourse on that qenion in particular.

The firft thing generally pleaded, is the uncertainty of its Author or Penman. Sola omnium Pauli nomen non prefert, faith Erafimus. How unjust and groundlesf this pre- fentence is, we fhall afterwads fully manifeft. At prefent I fhall only fhew, that it is in general of no importance in this caufe. The Author of a Writing being certainly known, may indeed give fome light unto the nature and Authority of it; When it is confefled, that the Penman of any Book was eremonious or dividely infirfed, and that by him it was written for the ufe of the Church, there can be no quefion of its Authority. But this laft of his defign directed by the Holy Ghost, must be no lefs known than the former. For a man may write one Book by infpiration, and others by a fallible humane Judgments Solomon feme to have done his Philofophicall Difccrtes that are loit. Again, when the Pennan of any Writing pretending unto Divine Authority is not ofteemed, nor doth manifeft himself in any thing to have been eremonious or dividely infirfed immediately acted by the Holy Ghost, the writing itfelf must needs be lyable unto just Exception. Wherefore it is confefled, that when the Author of any Writing is cer- tainly known, much light into its Authority and Relation unto the Canon of the Scrip- ture may be thence received. But when this is doubtful, nothing can thence fatisfac- tory on either fide be conclufed. And therefore it hath pleafed the Holy Ghost to keep the names of the Pennans of many parts of the Scripture, in everlasting obfcurity; for he borrows no Countenance or Authority unto any thing that proceeds by Infpiration from himfelf, from the names of men. There is not then the leaft strength in this exception; for be'it granted, that we are altogether uncertain who was the Penman of this Epifte, yet no impeachement of its Authority can thence be taken, unlefs it can be proved, that he was not dividely infirfed. But yet to fhew the infufficiency every way of this Objeftion, we fhall abundantly evince, that indeed the very ground and foundation of it is feeble and faiie: The Penman of this Epifte being as well and cer- tainly known, as thofe of any portion of Scripture whatever that are prefent, some whereof were never doubted, nor called into quefion: And at leat we fhall fo far evince S. Paul to have been the Author of it; as although we fhall not from thence take any Argument to prove its Canonical Authority, because it hath itfelf been called into quefion; yet as to render an Objeftion from the uncertainty of its Author altogether unreaofonable.

The remaining Objeftions are more particular, and direct to their purpofe, by whom they are pleaded. As firft, that the Author of this Epifte citef fundry things out of the Old Teftament which are not therein contained. Such are many of the Sto- ries related unto in the 11. Chapter, and that in particular in Chap. 12. verf. 21. where he affirns, that Mofij upon the Terror of the light that appeared unto him, faid, I exceedingly quake and tremble. This place Erafimus fuppofeth Eiferons to have intended, when he feyes that fome things are mentioned in this Epifte that are not recorded in the Old Teftament. And Aquinas perplexeth himfelf in fearching for a Solution unto this difficulty. For firft, he would refe the place to Mofij fight of the Angel in the Buji, and not the giving of the Law, contrary to the express Difcourfe of the Con- text. And then, he adds, nisi falem fado; though he faid not fo, yet he did fo. And latterly, word of all ref foris Apostolus alio litteris quam nor not habemus: or is may be the Angel ref another Text that we have not: But there is no need of any of thofe evations. The Author quotes no Book, not Testimony of the Old Teftament, but only
relates a matter of fact, and one circumstance of it, which doubtless he had by Divine Revelation, whereof there is no express mention in the place where the whole matter is Originally recorded. Thus in the beginning of the Chronicles, sundry particular Stories, (as that about the Children of Ephraim, Chap. 7. 21.) no where before written, are reported from the same infallible directions that others of the same time were written withall, when they were omitted. And it is an uncoyth way of proving an Author not to write by Divine inspiration, because he writeth Truths that he could no otherwise be acquainted withall. Neither is it unmeet for him that writes by Divine inspiration, to mention things recorded in other Stories, whose Truth is unquestionable, as those are related unto Chap. 11.

It seems to be of more importance, that if the Objectors may be believed, the Writer of this Epistle citeth Testimonies out of the Old Testament, that are no wayes to his purpose, nor at all prove the matter that he produceth them for; discovering at least, that he wrote with a fallible spirit, if not also that he dealt scarcely bona fide, in handling the cause which he undertook. Capon infuits that on the first Chapter, verse 5. I will be unto him a Father, and he shall be unto me a Son, taken from the 2 Sam. 7. 14. or 1 Chron. 17. 14. which words, as he supposeth no way belong unto that, in whose confirmation they are produced by the Author of this Epistle. Erasmus, upon his Testimony in Chap. 2. produced out of Psalm 8. 4. 5. which as he faith, is urged to the direct contrary of the intention of the Psalmist, and scope of the words. Enidius infuits on the same places and others.

Now two things must be supposeth to give countenance unto this Objection. First, That those who make it, do better understand the meaning and the importance of the Testimonies so produced out of the Old Testament, than he did by whom they are here alleged. This is the foundation of this Exception; which if once admitted, it may be easily imagined, how able some men will quickly think themselves to question other allegations in the New Testament, and thereby render the Authority of the whole dubious. They must, I say, take up on themselves to know the true meaning of them, and that in the uttermost extent of signification and intention, as given out by the Holy Ghost, before they can charge their misapplication on this Author. How vain, unjust, arogant, and preumptuous this supposition is, needs little labour to demonstrate. The understandings of men, are a very forroey the Truth, with the whole ence and intention of the Holy Ghost in every place of Scripture. Nay, it may much more rationally be supposeth, that though we all know enough of the mind and will of God in the whole Scripture, to guide and regulate our faith and obedience, yet that we are rather ignorant of his utmost intention in every place, than that we know it in all. There is a depth and breadth in every word of God, because his which we are not able to fathom and compass to the utmost: It being enough for us that we may inallly apprehend so much of his mind and will, as is indispensably necessary for us to the obedience that he requires at our hands. An humble reverential Consideration of all, indeed almost any, of the Testimonies alleged in the New Testament out of the Old, is sufficient to evince the truth of this Consideration, We know but in part, and we prophesie in part, 1 Cor. 13. 9. Quantum est quod nesinuts? how much is it, that we know not? or as Job speaks, YouTube no how small is the word that we understand of God? Chap. 26. 24.

One fayes well, et Sacra Scriptura velatis fons guidam, in bono terro loco facturient, quem quo altius foderit, ec magis eexercentem invenit; ita quo diligentius Sacram Scripturam interpretatis, co abundanteraque vivas venas refertes. coins. Ham. 36. in 1 Sam. 11. That Objection then, must needs be very weak, whose fundamental strength consisteth in a vain a preumption. Again, they must take it for granted, that they are afohand fully acquainted with the particular intention of the Author in the Affections which he produceth these Testimonies in the Confirmation of; and with all the ways of arguing and preulging Principles of faith, used by men writing by Divine inspiration.

Neither is this supposition less rash, or preumptuous than the former. Men, who bring their own Hypothesis, and preconceived tenes unto the Scripture, with a desire to have them confirmed, are apt to make such conclusions. Tho' that come with humility and reverence of his Majesty with whom they have to do, to learn from him his mind and will therein, whatever he shall thereby reveal to be, will have other thoughts and apprehensions. Let men but fully these Testimonies and Affections, whose unuitable-ness is pretended, to explain one another, and the agreement will quickly appear. And the word that will ensue, will be only the emergence of a tenet from them which perhaps
perhaps they understood not in either of them singly, or separately considered. Thus infirm on all accounts is this Objection. For the instances themselves; some light will be given unto them from what we shall afterwards discourse of the Authors ways and Principles, that he proceeds upon in his Citations of Testimonies out of the Old Testament. And in particular in our Exposition of the places themselves, we shall manifest that his Application of them, is every way suitable to the very letter of the Text, and manifest intention of the Holy Ghost: So false and unjust, as well as rash and preposterous, is this Objection.

Neither is there any more real weight, in that which Erasmus in the next place objects; namely that some things in it seem to give Countenance unto some exploded Opinions of Antient Heretics, whereof he gives us a double instance. First, *Quod velum stperans fantlitmfanttortim interpretatur caelum*; that be interpreteth the Most Holy Place to be Heaven: which indeed he neither doth, but only affirmeth that the Most Holy Place in the Tabernacle, was a Type or Figure of Heaven itself, nor if he should have so done, had he given the least countenance unto the fondness of the Manichees, whom I suppose he intendeth. His whole Discourse perfectly exploding their abominations. His other Instance is in that vexed place, chap. 6.6. favouring as he pretendeth the Novatians, denying recovery by repentance unto them who had fallen into sin after Baptism. But the incompetency of this Objection, rising merely from their ignorance of the true meaning of the Holy Ghost that made it, as for the end for which it was used, hath been demonstrated by many of old and late. And the Lord assisting in our Exposition of that place, we shall shew, that it is far from giving Countenance unto any error or mistake which any man may fall into, contrary to the Gospel, that a more plain, familiar and wholesome commination is hardly to be found in the whole Book of God. And this is the sum of what I can meet withal, that is objected against the Canonical Authority of this Epistle, which how little it amounts unto, beyond an evidence of mens willingnessto lay hold on slight occasionsto vent their Curiosities and Conceptions, the Reader that is godly and wise will quickly perceive.

Having removed these Objections out of our way, we shall now proceed to demonstrate the Canonical Authority of this Epistle, in the strict and proper sense, at large before declared. Now the sum of what we shall plead in this cause amounts to this, that whereas there are many various or infallible evidences of any Writings being given by Divine inspiration, and sundry Arguments, whereby Books or Writings ungroundedly pretending to that Original may be disproved, that of the former, there is no one that is not Applicable unto this Epistle, nor is it obnoxious unto any one of the latter sort. Of what nature in general that evidence is, which is given unto the Divine Original of the Scripture by the Characters thereof implanted in it, or other Testimonies given unto it, or what is the assurance of mind concerning it which thereupon we are furnished withal, belongs not unto our present enquiry. That which we undertake, is only to manifest that the interest in them of this Epistle, and its immunity from Rational exceptions, is equal unto, and no les conspicuous, than that of any other portion of Holy Writ whatever: So that it stands upon the same basis with the whole, which at present we supposing firm and unmoveable.

Eusebius, who after Melito, Caius, Clement, and Origen, made a very accurate enquiry after the Books unquestionably Canonical, gives us three notes of distinction between them that are so and others; namely, (1.) *quale* or the character or manner of phrase or speech; (2.) *quem* the sentence or subject matter treated of; and (3.) *quid* the purpose and design of the Writer; and they are all of great importance, and to be considered by us in this matter. But because others of like moment may be added unto them, and are used by others of the Antients to the same end, we shall insist upon them all in that order which seems most natural unto them; yet so, as that they may be all referred unto the general heads by him proposed.

Two things there are that belong to the *quem* or sentence of this Epistle; First, its general Argument; and Secondly, the particular Subject Matter treated of in it. These seem to be digested thereby. Now the general Argument of this Epistle, is the same with that of the whole Scriptures besides. That is, a Revelation of the will of God, as to the faith and obedience of the Church, and this holy, heavenly and divine anwering the Wisdom, Truth, and Soveraignty of him from whom it doth proceed. Hence they are called the Oracles of God, Rom. 3:2. or the infallible Revelation of his will; and *hujus est* John 6:6. the words of eternal life; for That, in the name of God they treat about. And S. Paul tells us, that the Argument of the Gospel is Wisdom,
Wisdom; but not the wisdom of this world, nor the Princes of it, who are destroyed, done away, and made useless by it; that is the chief Leaders of humane Wisdom and Science; 1 Cor. 2. 6. but it is not of this world, nor of the Princes of it, that is the mystery of Wisdom of God that was hidden from them, v. 7. Things of his own mere Revelation, from his Sovereign will and pleasure, with a stamp and impress of his Goodness and Wisdom upon them; quite of another nature, than any thing that the choicest Wisdom of the Princes of this world can reach or attain unto. And such is the Argument of this Epistle; it treats of things which eye hath not seen, nor ear heard, nor have they by any natural means, ever entered into the heart of man; and that in absolute Harmony with all other unquestionable Revelations of the Will of God. Now if the immediate Original hereof be not from God, that is by the inspiration of the Holy Ghost; then it must be either the invention of some man, spinning the whole Web and frame of it out of his own imagination, or from his diligence in framing and composing of it from a system of Principles collected out of other Writings of Divine Revelation. The First will not be pretended.

Two things absolutely free it from suffering under any such suspicion. First, The nature of its Argument, treating as was said, of such things as eye hath not seen, nor ear heard, nor have they entered into the heart of man. The Deity, Offices, Sacrifice, Mediation and Grace of Jesus Christ, are not things that can have any foundation in the invention and imagination of man; Yes, being revealed by God, they lye in a direct contradiction unto all that naturally is efeemed wise, or perfect; 1 Cor. 1. 18, 19, 20, 21, 22, 23. They exceed the sphere of natural comprehension, and are destructive of the principles which it frameth unto it self for the compassing of those ends whereunto they are designed. Nor is it lyable to be efeemed of the other extract; or the diligence and wisdom of man in collecting it from other Books of Divine Revelation, which alone with any colour of reason can be pretended. Humane diligence regulated by what is elsewhere revealed of God, is humane fill; and can never free it self from those inseparable attendances which will manifest it so to be. For suppose a man may compose a writing, wherein every Proposition in itself shall be true, and the whole in its contexture materially every way answerable unto the truth, (which yet must be accidental as to the principle of his wisdom, understanding, ability, and diligence by whom it is composed, they being no way able to give that effect certain and infallibly unto it) yet there will never be wanting that in it, whereby it may be disacted from an immediate effect and product of Divine Wisdom and understanding. Take but the Writings of any Wise man, who from his own ability and invention hath declared any Science in them, and allow his discovery of it to be the absolute compleat rule of that Science, so that nothing beyond, or besides what he hath written about it be true or certain, nor any thing else, but as it hath conformity to, or coincidence with what he hath written, and it will be very difficult, if not impossible for any man so to treat of that subject from his Writings, as not to leave sufficient Characters upon his own, to difference them from his Original, and pattern; For suppose him to have in all things attained the perfect fence of his Guide, which yet it may be, untill all words are freed from their ambiguity will be impossible for any one to do, yet still there will remain such an impression of the Genius and fancy wherein the Rule was first framed upon it, as the follower cannot express. And how much more will there be so in that which both for matter and words also, proceeds from the Sovereign Will and Wisdom of God. Can it be supposed, that any man should collect by his own industry and diligence a Writing out of that which is given by Him, and regulated thereby, that should absolutely express those infinite Perfections of his nature which shine forth in that which is immediately from himself? For that any Writing should be pretended to be undiscernable from them given by Divine inspiration, It is not enough that the matter of it be universally true, and that truth no other but what is contained in other parts of Scripture, but it must also have those other visibilia and characters of a Divine Original which we shall in our progress discover in this Epistle, as in other Books of the Holy Scripture: for it is not behind the very choicest of them.

And the truth of this consideration, is demonstrated in the instances of every one of those Writings which may probably be concluded to have the nearest affinity and similitude unto those of Divine inspiration, from the greatnes and urgency of their plea to be admitted unto that series and order. These are the Books commonly called Apocrypha; not one of them is there, wherein humane diligence doth not discover its fall.
to be its fountain and spring. Did this Epistle proceed from the same root and principle, whence comes it to pass, that it no where puts it self forth unto a discovery and conviction? for that it doth not so, we shall afterwards fully declare. Besides, to close this consideration, the design of the Writer of this Epistle manifests that he sought the Glory of God in Christ, according unto his will. With this aim and purpose, an endeavour to impose that on the Church, as an immediate Revelation from God, which was the product of his own pains and diligence, is utterly inconsistent. For by no means could he more dishonour God, whose glory in sincerity he appears to have sought, nor wrong the Church whose Good he desired to promote, than by imposing on him, that whereof he was not the Author, so adding unto his words, and making himself subject to reproof as a liar, Prov. 30. 6. and proposing that unto the Church as a firm and stable rule and object of faith, which he knew not to be so, leading her thereby into error, uncertainty, and falsehood. For this whole Epistle is delivered as the Will and Word of God, as coming by Revelation from him, without the least intimation of the intervention of the Will, Wisdom or Diligence of man, any other, than is constantly ascribed unto those that declare the will of God by inspiration. And if it were not so, the evils mentioned cannot be avoided. And how groundless this imputation would be, our following discourses will manifest. And I doubt not but this whole consideration will be, and is of weight and moment with them who have their senses exercised in the Scriptures, and are enabled by the Spirit breathing in them, to discern between Good and Evil, Jer. 23. 28.

§. 24. Unto the General Arguments we may add the Particular Subject Matter of this Epistle as belonging unto the grout of it, further confirming its Divine Original. This for the most part consists in things of pure Revelation, and which have no other foundation in rerum natura. Some Books, even of the Scripture it self, are but the narrations of actions done amongst men, which for the substance of them, might be also recorded by humane diligence. But the things treated of in this Epistle, are purely divine, spiritual, and no ways to be known but by Revelation. And not only so, but amongst those that are so, There are four things eminent in the subject matter of this Epistle. First, that the principal things treated of in it, are matters of the greatest importance in Christian Religion, and such as concern the very foundation of faith. Such are the Doctrines about the Person, Offices and Sacrifice of Christ, of the nature of Gospel Worship, our Privilege therein, and Communion with God thereby. In these things consist the very vitals of our Profession; and they are all opened and declared in a most excellent and heavenly manner in this Epistle; and that, as we shall manifest, in an Absolute Conformity unto what is taught concerning them in other places of Scripture.

Secondly, In that some things of great moment unto the faith, obedience and consolation of the Church, that are but obscurely or sparingly taught in any other places of Holy Writ, are here plainly, fully and excellently taught and improved. Such in particular is the Doctrine of the Priesthood of Christ, with the nature and excellency of his Sacrifice, and the execution of the remaining parts and duty of that Office in Heaven; and how the whole of it was typically represented under the Old Testament. He that understands aright the importance of these things, their use in the faith and consolation of the Church, their influence into our whole course of obedience, the spiritual privilege that faith by them interlaid a believing soul in, the strength and supportment, that they afford under Temptations and Trials, will be ready to conclude that the world may as well want the Sun in the Firmament, as the Church this Epistle. And this persuasion we hope through Gods assistance to further in our Exposition of it.

Thirdly, Gods way in teaching the Church of the Old Testament with the use and end of all the operas pedagogiae of Moses, manifesting it to be full of Wisdom, Grace and Love, is here fully revealed, and the whole Aaronical Priesthood with all the duties and Offices of it translated unto the use of Believers under the Gospel. How dark Mosaical institutions were in themselves, is evident from the whole state of the Church in the dayes of Christ and his Apostles, when they could not see unto the end of the things that were to be done away. In their nature they were carnal, in their number many, as to their reason, hidden; in their observation, heavy and burdensome, in their outward shew, pompous and glorious; by all which they so possessed the minds of the Church, that very few saw clearly into the use, intention, and end of them. But in this Epistle the type is taken off from Moses, the mystery of his institutions laid open, a perfect clew given unto Believers to pass safely through all the turnings and windings of them, unto Reh and Truth in Jesus Christ. Those hidden things of the Old Testament appear how
Epistle to the Hebrews.

now unto us full of light, and instruction; but we are beholding for all our insight into them, and benefit which we receive thereby, unto the Esposition and Application of them made by the Holy Ghost in this Epistle. And how great a portion of Gospel Wisdom and knowledge confounds herein, all men know, who have any spiritual acquaintance with these things. Fourthly, the grounds, reasons, causes, and manner, of that great Alteration which God wrought and caused in his Worship, by taking down the ancient glorious Fabric of it, which had been set up by his own appointment, are here laid open and manifested, and the greatest controversy that ever the Church of God was exercised withal, is here fully determined.

There was nothing in the first Propagation of the Gospel and plantation of Christian Churches, that did so divide and perplex the professorsof the Truth, and retard the work of promulgating the knowledge of Christ and the worship of God in him, as the difference that was about the continuance and observation of Mosaical Rites and Ceremonies. To such an height was this difference raised, so zealously were the parties at variance engaged in the pursuit of their various apprehensions of the mind of God in this matter, that the Apostles themselves thought meet for a season rather to suspend and compose the controversy, by leaving the Jews free to their observation, and bringing the Gentiles unto a coincidence in things of the greatest exasperation, than absolutely and precisely to determine the whole matter between them. And indeed, this being a difference wherein the Will, Authority, and Command of God were pleaded on the Mosaical side, they being all of them clear and full as to the matter by them pleaded for, nothing but an immediate Declaration of the mind of God himself, as to his removing and taking off the obligation of his own Law, could put such an end unto it, as that the spirits of men might acquiesce therein. Now the Will of God to this purpose, before the Writing of this Epistle, could only be collected from the nature and state of things in the Church upon the coming of the Messiah, and conclusions from thence, which the believing Jews were very slow in the admission of. Add hereunto that many Prophecies and promises of the Old Testament setting forth the Glory and beauty of Gospel worship, under the names and condition of the Worship then in use, as of Priests, Levites, Sacrifices, Offerings, Feast of Tabernacles, and the like, lay directly in the letter against that cessation of Mosaical Rites, which the Jews opposed.

Now who was fit, who was able to determine upon these different and various Institutions of God, but God himself? To declare positively, that all Obligation from his former commands was now ceased, that his infusions were no more to be observed, that the Time allotted unto the Churches obedience unto him in their observance was expired, this was no otherwise to be effected but by an immediate Revelation from himself. And this is done in this Epistle, and that in this only as to the Jews, whereby it became the main instrument and means, of pulling up their old Church-state, and transplanting it in a new into the appointmentsof our Lord Jesus Christ. Neither is this done by a bare declaration of God's Authoritative interposition, but in a way of Excellent and singular Wisdom and condescension, with a manifestation of God's Love and care unto his Church, in the institutions that were now to be removed, and the progres of his Wisdom in their gradual instruction as they were able to bear,) the whole nature, Jefign and intendem of them is evidenced to be such, as that having received their full End and accomplishment, they did of themselves naturally expire and disappear. And hereby in that great Alteration which God then wrought in the outward worship of his Church, there is discovered such an oneness and unchangeableness in his love and care, such a suitable Harmony and Consonancy in the effects of his Will, such an Evidence of infinite Wisdom in disposling of them into a subfervency one to another, that they should no where in any thing cross or enterere, and all of them to his own glory in the promotion and furtherance of the light, faith, and obedience of his Church, as sufficiently manifests the Original and fountain whence it doth proceed.

For my part, I can truly say, that I know not any portion of Holy Writ, that will more effectually raise up the heart of an understanding Reader, to an holy Admiration of the Goodness, Love, and Wisdom of God, than this Epistle doth. Such, I say, is the subject matter of this Epistle, so divine, so excellent, so singular. And in the handling hereof, of have we not the least occasional mixture, of any Matter, Words, Sentences, Stories, Arguments or Doctrines so unfitting the whole, as to argue the interposition of a fallible Spirit. Thus we know it hath fallen out in all the Writings of the Christians of the first Ages after the sealing of the Canon of the Scriptures. Many things in them appear to proceed from an holy and Heavenly Spirit breathing in their Authors, and most of
Canonical Authority of the
what they contain to be consonant unto the mind of God; yet have they all of them, evident footsteps that the Authors were subject unto Errors and mistakes, even in and about the things written by them. And the continuance of their failings in their Writings capable of an earlie condemnation, is no small fruit of the Holy Wife Providence of God, and his care over his Church, that it might not in after Ages be imposed upon with the great and weighty pretence of Antiquity, to admit them into a competition with those which himself gave out to be his infallible, and therefore only Rule. That nothing of this nature, nothing blemishes, merrily after the manner of men, befell the Writer of this Epistle in his Work, we hope through the afliance of its principal Author to manifest in our Exposition of the several parts of it. And this subject matter of this Epistle, thus handled, further secures us of its original.

The design, aim and end of the Epistle, with the purpose and intention of its Writer, which belongs to the several which the Ancients made a Characterism of Writings given by divine inspiration, are consonant unto the General Argument, and peculiar subject matter of it. That the whole Scripture hath an especial end, which is peculiar unto it, and wherein no other Writing hath any share, but only so far as it is taken from thence, and composed in obedience thereunto, is evident unto all that do seriously consider it.

This end supremely and absolutely is the glory of that God who is the Author of it. This is the center where all the lines of it do meet, the scope and mark towards which all things in it are directed. It is the Revelation of himself that is intended, of his mind and Will, that he may be glorified; wherein also, because he is the principal fountain, and last end of all, confiis the order and perfection of all other things. Particularly the demonstration of this glory of God, in and by Jesus Christ is aimed at. The works of Gods Power and Providence do all of them declare his Glory; the glory of his eternal Perfections and Excellencies, absolutely and in themselves. But the End of the Scripture, is the glory of God in Christ, as he hath revealed himself and gathered all things to an head in him, unto the manifestation of his glory. For this is life eternal that we know him the only true God, and whom he hath sent, Jesus Christ. The means whereby God is thus glorified in Christ, is by the Salvation of them that do believe, which is therefore also an intermediate End of the Scripture: These things are written, that we may believe, that Jesus is the Son of God, and that believing, we may have life through his name, John 20. 31. 1 Tim. 4. 16. Moreover whereas this eternal life unto the glory of God cannot be obtained without faith and obedience according to his will, the Scripture is given for this purpose also, that it may instruct us in the mind of God, and make us wise unto salvation: 2 Tim. 3. 15, 16. Rom.1.16. 2 Pet. 1. 3. These in their mutual subordination and dependance, compleat the characteristical End of the Scripture. I confess Plato in his Timaeus, makes it the End of Philosophy, that we may thereby be made like unto God. But that Philosophy of his, having its Rise and spring in inward notions of nature, and the contemplation of the works of Gods Providence, could have no other end but conformity unto him, as his perfections were revealed absolutely; whereunto the Scripture adds this revelation in Christ Jesus, 1 John 1. 18. which gives them, as I said, their special and peculiar end. It makes God known, as all in all, and man to be nothing as to goodness or blessedness, but what he is pleased to do for him, and communicate unto him; and Jesus Christ to be the great and only way and means, whereby he will communicate of himself, and bring us unto himself. The more clearly any portion of Scripture discovers and makes conspicuous this End, the more parts of the series and order of things whereby the last and utmost End of the glory of God is produced, in their mutual connexion dependance and subserviency it manifesteth, the more fully doth it express this general End of the whole, and thereby evince its own interest therein.

Now herein doth this Epistle come behind no other portion of Scripture whatever. For as the Exaltation of the glory of God, as he is the first cause, and last end of all things, is expressly proposed in it, so the relation of the glory of God, and of our obedience and blessedness whereby and wherein it is declared, unto the Person, Offices, and Mediation of Jesus Christ is in an eminent manner insinuated and unfolded in it. And whereas some parts of Scripture do exhibit unto us, most clearly some part of this general End of the whole, and other portions or Books of it, some other parts, this expresseth the whole, and all the parts of it distinctly, from the very foundation of calling men to the knowledge of God and obedience, unto the utmost end of his glorifying himself in their salvation by Jesus Christ. Neither is there herewithall the least alloy or mixture of any by, particular,
Epistle to the Hebrews.

Siculius, or proper end of the Writer; nothing of his Honour, Reputation, Advantage, Self-pleasing in any thing; but all runs eveny and smoothly to the general End before proposed. And this also hath deservedly a place among the "triumvira Writings by Divine Inspiration."

The Style also of the Sacred Scripture, or χειραμάτι τῆς νόμισματος, as it is termed by Eusebius, in this Argument, is of deserved consideration. By the Style of any Writing, we understand both the Propriety of the words, with their Grammatical construction, and that composition of the whole which renders it fit, decorous, elegant, and every way meet to be used in the matter about which it is used, and for the effecting of the end, which is proposed in it. I know some bold Atheistical Spirits have defiled the Style of the Holy Writers, as simple and barbarous. Among these, Angelus Politianus, is generally and deservedly censured by all Learned men, who was imitated in his prose contempt of it by Dominicus Caldeninus. And of the like temper was Petrus Bumbus, who would scarce touch the Scripture; when his own Epistles are not one of them free from Solacisms in Grammar. Anglus also confesseth that whilst he was yet a Minarche, he had the same thoughts of it; "Vita est mihi indigna quam Tulliane dignitati comparare." The Scripture seemed to be unworthy to be compared with the excellency of Cicero. But it must be acknowledged that these spake of the Common Translations of it; though they used that pretense to reject the study of the Books themselves.

I do confess that though some Translations may, and do render the words of the Original more properly, and better represent and inculcate the native genius, beauty, life, and power of the Sacred Style than some others do, yet none of them can, or do express the whole Excellency, Elegancy, and marvellous Efficacy of it for the conveyance of its sense to the understandings and minds of men. Neither is this any reflection upon the Translators, their Abilities, diligence, or faithfulness, but that which the nature of the thing itself produces. There is in the Sacred Scripture, in the words wherein by the Holy Ghost it was given out, a proper peculiar virtue, and secret efficacy inflaming the minds of the Readers and Hearers, which no diligence or wisdom of man can fully and absolutely transfer into, and impress upon any other Language. And those who have designed to do it, by substituting the words Elegancies of another tongue, to express the quickening affecting Idioms of them, (which was the design of Castalia) have of all others most failed in their intentions.

Neither doth this defect in Translations arise from hence, that the Original Tongues may be more, copious and emphatical than those of the Translations, which possibly may be the condition of the Greek and Latin, as Hierom often complains, but it is from the causes before named, and therefore is most evident in the Translations of the Old Testament, when yet no man can imagine the Hebrew to be more opaque, (though it be more comprehensive) than the Languages wherein it hath been translated. But it is of the Originals themselves, and the Style of the Sacred Penmen therein, concerning which we discourse. And herein the boldness of Hierom cannot be excused, (though he be followed by some others of great name in latter Ages) who more than once chargeth St. Paul with Solacisms, and Barbarisms in Expression, and often urgeth, (upon a mistake as we shall see) that he was imperitus Sermone, unacquainted in speech. But as neither he, nor any else, are able to give any cogent instance to make good their charge, so it is certain that there is nothing expressed in the whole Scripture, but in the manner and way, and by the words wherewith it ought to be expressed, unto the ends for which it is used and designed, as might easily be manifested both from the intent of the Holy Ghost himself in suggesting those words unto his Penmen, and in the care of God over the very Iota's and Titles of the words themselves. And wherever there appears unto us an irregularity from the Arbitrary Directions, or Usages of other men in those Languages, it doth much more become us, to suspect our own Appreciations and Judgement; yes, or to reject those Directions and Usages from the Sovereignty of an absolute Rule; than to reflect the least failure or mistake on them who wrote nothing but by Divine Inspiration. The censure of Hierom in this matter is severe, but true. Prologum. Arisarch. Sac. Vellec. aliquis id quod, ut deutereor, non est crudelis sed blamophoni hominis, se malam feriatur, qui non socrates, se magis inveniat qui humanissime reverentia ac culta curat distinguant Deo, qui non Judicium, sed inspirat potest.

Neither hath their Success so been much better, who have exercised their Critical Ability, in judging of the Style of the particular Writers of the Scripture, preferring one before, and above another; whereas the Style of every one of them is best suited to the Subject.
Canonical Authority of the

Subject Matter whereof he treats, and the End aimed at, and the Persons with whom he had to do. And herein Hierom hath lead the way to others, and drawn many into a common mistake. The Style of Isaiah he fayes is proper, Urban, high and excellent, but that of Hosea, and especially of Amos, low, plain, improper, favouring of the Country, and his Profession, who was a Shepherd. But tho' that understand their Style and Language, will not easily give consent unto him, though the report be commonly admitted by the mo't. It is true, there appeareth in Isaiah an excellent edifying in his Exhortations, Expoufulations and Comminations; attended with Efficacious Apostrophies, Prophopetias, Metaphors, and Allusions, a compacted fulness in his Prophecies and Predictions, a sweet Evangelical Spiritualness in his Exposition of Promises, with frequent Paronomasia's, and Elision which have a special Elegancy in that Language, whence he is usually inflam'd in by Learned Men, as an example of the Elocution of the Divine Writings, and his Sonnets preferred unto that of Albinus, Demotthens, or Cicero. But the Reader must take heed that he look not for the peculiar Excellencies of that Prophet absolutely in the words used by him, but rather in the things that he pleased the Holy Ghost, to use him as his Instrument in the Revelation of. But the other part of Hierom's censure is utterly devoid of any good foundation. The Style of Amos considering the Subject Matter that he treateth of, and the Persons with whom he had to do, in using of Words and Speech, was as proper, as Elegants as that of Isaiah. Neither will the knowing Reader find him wanting in any of the celebrated Styles of Writing, where occasion unto them is administered. Thus some affirm that S. Paul used sundry Expressions, and languages, that were proper to the Cilicians his Country-men, and not so proper as to the purity of that Language wherein he wrote; but as the light of the Expressions they inflame in, is an Helasism, and the latter, purely Greek, so indeed they will discover a Tarsian defect in S. Paul, together with the Patavinity in Livy that Polio noted in him.

Elocution and Propriety of Speech for the proper ends of them, are the gift of God, Exod. 4. 10, 11. And therefore unless Pregnant Ineffiencies may be given to the contrary, it may well be thought and expected that they should not be wanting in Books written by his own Inspiration: Nor indeed are they; only are we not able to give a right measure of what doth truly and absolutely belong unto them. He that shall look for a flourish of painted words, artificial Meretricious Ornaments of Speech, Discourse suited to entice, inveigle, and work upon weak and carnal affections; or Sophistical capacious ways of reasoning to deceive; or that Shaks, or Sophistry, that smooth and harmonious structure of periods wherein the great Roman Orator gloried, the lenociniaverborum, the 54& and grandiloquentia of some of the Heathens, in the Scripture, will be mistaken in his aim. Such things become not the Authority, Majesty, Greatness and Holiness of him who speaks therein. An Earthly Monarch that should make use of them in his Edicts, Laws, or Proclamations, would but profane his Authority to contempt, and invite his Subjects to disobedience by so doing. How much more would they unbecome the Declaration of his Mind and Will given unto poor worms, who is the great Possessor of Heaven and Earth.

Besides, these things belong not indeed unto real Elocution and Propriety of Speech, but are arbitrarily invented crudesches, for the relief of our lamens and infirmity. Men despairing to affect the minds of others, with the things themselves which they had to propose unto them, and acquainted with the baises that are meet to take hold of their brutish affections, with the ways of prepossessing their minds with prejudices, or calling a mist before their understandings, that they may not discern the nature, worth, and excellency of Truth, have invented such dispositions of words as might compass the ends they aimed at. And great effects by this means were produced; as by him, whom men admired,
Epistle to the Hebrews.

jelly. So Origen to this purpose, εἰς τὸ μὲν ἑαυτόν εἰπον ἐπιτίθεντο ἐπιτέλεσθαι, εἰς τὸ δὲ τοιαύτα ἐπιτίθεντο ἐπιτέλεσθαι, ὥστε τὸ ἥδαιμον ἑαυτόν ἐπιτίθεντο ἐπιτέλεσθαι, ὥστε τοῖς ἑαυτοῖς ἑαυτὸν ἐπιτίθεντο ἐπιτέλεσθαι, ὥστε τοῖς ἑαυτοῖς ἑαυτὸν ἐπιτίθεντο ἐπιτέλεσθαι, ὥστε τοῖς ἑαυτοῖς ἑαυτὸν ἐπιτίθεντο ἐπιτέλεσθαι.

If the Holy Scripture had used that Elegancy and choice of Speech, which are admired among the Greeks, one might have judged, that it was not Truth itself that conquered men, but that they had been circumvented and deceived by appearing or fallacious consequences, and the Splendor or Elegancy of Speech.

That the proper Excellency of Speech, or Style, consisteth in the Accommodation of words unto things, with consideration of the Purpose that uttheth, and the End whereunto they are applied, all men that have any acquaintance with these things will confess. Whether or not those words are exactly expressed, the disciples of the Heavens of Speech, nature requireth that words should fill, or be made to serve sentences or things, and not things be subservient to words; whence the too curious Observation of Words, hath been considered as an Argument of an infirm and abject mind; however it may be pardoned in them who placed all their Excellency in the delivery of their orations. For curious Observation of Words, as Socrates spent ten years in his Panegyrics; and Plato ceased not unto the eightieth year of his Age to adorn his Discourses; as Dionysius testifies of them both. The Style of the Holy Scripture is every way answerable to what may rationally be expected from it. For,

First, It becometh the Majesty, Authority, and Holiness of Him, in whose name it speaketh. And hence it is, that by its Simplicity without Corruption, Gravity without Affectation, Plainness without Ornaments, it doth not so much entice, move, or persuade, as by its truth unto the mind and affections, transforming them into a likeness of the things which it delivers unto us. And therefore though St. Paul saith that he dealt not with the Corinthians, in an Excellency or Attimacy of Speech, or Wisdom like that of the Orators before described; yet he did so, in such an evidence of Spiritual Power, as was far more effectual and prevalent. The whole of the Sacred Style is so delivered, if Truth, Gravity, Authority and Majesty can render it so; nor can any instance be given to the contrary.

Secondly, it every where becometh the Subject Matter it treateth of, which because it is various, is impossible that the Style wherein it is expressed should be Uniform, when yet notwithstanding all its variety, it every where keeps its own property, to be in Gravity and Authority still like unto its self, and unlikey to, or distinft from all other Writings whatsoever. Whence Austin rightly of the Holy Penmen; Audae discere omnes qui recte intelligunt, et aliis leguntur, simul intelligat et non eis alterius quoque debitis. I dare say, that whosoever understand what they speak, will also understand that they ought not to have spoken otherwise. And Origen of the Writings of St. Paul in particular; If any one think he, give himself to the diligent Reading of his Epistles, he shall, with sincerity and fidelity, as in the thing, so in the words, as not to be received indifferently, and in such an evidence of Spiritual Power, as was far more effectual and prevalent. The things treated of in the Scripture, are for the most part Heavenly, Spiritual, Supernatural, Divine; and nothing can be more fond than to look for such things to be expressed in a Flourish of Words, and with various Ornaments of Speech, fit to lead away the minds of men from that which they are designed wholly to be gathered unto the Admiration and Contemplation of. Bodies that have a native Beauty and Harmony in the Composition of their parts, are advantaged more by being clothed with fit Garments, than by the Ornaments of gay Atire. And the Spiritual Native Beauty of Heavenly Truths, is better conveyed unto the minds of men, by Words and Expessions fitted unto it, plainly, and simply, than by any Ornaments of enticing Speech whatever; and therefore we say with Austin, that there is not any thing delivered in the Scripture, but just as it ought to be, and as the Matter requires.

Thirdly, The Style of the holy Penmen is in a gracious composition fitted unto them and their capacity, whereby far the greatest part of them with whom they had to do, confuted. This Origen at large infilts upon in the beginning of his Fifth Book against Celsus. The Philosophy and Oratory of the Heathen, was fitted principally, if not solely to their capacity that were learned; this the Authors; and Protectors of it aimed at, namely, that they might approve their skill and ability unto those who were able to judge of them. The Scripture was written for the good of mankind in general, and without the least design of any contemplation of it self, to the Learning and Wisdom.
Wisdom of men. And this **canonical** authority of the common Reason, Sense, Usage, and Experience of mankind in general, is very admirable in the holy Pen- men, and absolutely peculiar unto them. In this universal & most absolute confidence of it, consists that excellent simplicity of the Scripture Style, whereby it plainly and openly without fraudulent Ornaments, in common and usual Speech, declares things Divine, Spiritual and Heavenly, with a holy accommodation of them to the understanding and capacities of men, in such occasional variety as yet never diversts from those properties and characters wherein the Uniformity of the whole doth consist.

Belides all these Excellencies of the Style of Holy Writ, with others that may be added unto them, there is in it a **secret** energy, and efficacy for the subjecting of the minds of men unto its intention in all things. Whether this proceed only, and be imparted unto it, from the matters treated of, which are holy and heavenly, or whether it be communicated unto it immediately, by an **imposition** of his Authority upon it, by whom it is given out, or whether it arise from both of them, all that are converted in it with faith and reverence do find the Truth of our Assertion by experience. And Origen amongst others, speak excellently to this purpose, in that

The holy Scripture teacheth us, that what is spoken, though it be true and fit to persuade, is not able to conquer the minds of men, unless power from God be communicated to the Speaker, and Grace (from him:) do flourish in the things spoken themselves, and it is not without Divine influence, that they speak with efficacy. Hence ariseth the Spiritual peculiar excellency of the Divine Writers, termed by St. Paul, **Spiritual** and **powerful** speech, the demonstration of the Spirit and of power. And herein, as on other accounts, the Word of God is quick and powerful and sharper than any two edged sword, Heb. 4.12. by which living Energy and Authority is evacuated and brought to nought all the Wisdom of this World; that is, all Philosophical Conceptions with all the Ornaments of Eloquence and Oratory. The excellent Discourse of Austin on this Subject, de Doctrinis Christianis, lib. 4. cap. 6. is very well worthy consideration; whither I refer the Reader, that I may not too far divert from my present particular design.

What ever hath been thus spoken concerning the Style of the Sacred Scripture in General, it is as applicable unto this Epistle unto the Hebrews, as to any one portion of Holy Writ what ever. That Simplicity, Gravity, Unaffectedness, suitableness to its Author, Matter, and End, which commends the whole unto us, are eminent in this part of it; that Authority, Effect and Energy which are implanted on the whole by him who supplied both sense and words unto the Penmen of it, exert themselves in this Epistle also. No defect in any of these can be charged on it, that should argue it of any other extrast than the whole. Nothing to the sense singular, as to be inconceivable with that harmony, which in all their variety there is among the Books of the Holy Scripture, as to the style and kind of Speech, is any where to be found in it. If any where, as in the beginning of the first Chapter, the Style seems to swell upon the ordinary course of the Writings of the New Testament, it is from the greatness and sublimity of the Matter treated on, which was not capable of any other kind of expression. Doth the Penman of it, any where use Words or Phrases, not commonly, or rarely, or perhaps nowhere else used in the sense and way wherein they are by him applied? it is because his Matter is peculiar, and not elsewhere handled; at least, not on the same Principles, nor to the same purpose as by him: Doth he oftentimes speak in an Old Testament Dialect, prefixing Words and Expressions to the service and sense they were employed in under the Tabernacle and Temple, after they had been manumitted as it were, and made free from their Typical importance in the Service and Spiritual Sense of the Gospel? it is from the consideration of their state and condition, with whom in an especial manner he had to do; and this in **perfect** Harmony with the Wisdom of the Holy Ghost in other portions of Scripture. So that on this account also its **Station** in the Holy Canon is secured.

Moreover, Besides the Peculiar Excellency which is found in the Style of the holy Scripture, either evidencing its Divine Original, or at least manifesting that there is nothing in it, unworthy of such an extrast, the Authority of its principal Author excists it fell in the whole of it unto the conscience of men. And herein, is this Epistle an especial
Epiilte to the Hebrews.

especial sharer also. Now this Authority as it respects the minds of men, is in part an eamgency of the Holy Matter contained in it, and the Heavenly Manner wherein it is declared. They have in their Conjunction, a peculiar Character differing their Writings from all Writing of an humane Original, and manifesting it to be of God. Neither can it otherwise be, but that things of Divine Revelation, expressed in words of Divine Suggestion and determination, will appear to be of a Divine Original. And partly it conhils in an Ineffable Emanation of Divine Excellency, communicating unto his own Word a distinguishing property from its Relation unto him. We speak not now of the work of the Holy Ghost in our hearts by his Grace, enabling us to believe, but of his work in the Word, rendering it credible and meet to be believed: not of the Seal and Testimony that he gives unto the hearts of particular Persons of the Truth of the Scripture, or rather of the things contained in it, but of the Seal and Testimony which in the Scripture he gives unto it, and by it, to be his own Work, and Word. Such a character have the Works of other Agents, whereby they are known and discerned to be theirs. By such properties are the Works of men discerned, and oftentimes of Individuals amongst them. They bear the likeness of their Authors, and are thereby known to be theirs. Neither is it possible that there should be any work of God, proceeding so immediately from him, as do Writings by Divine Inspiration, but there will be such a communication of his Spirit and likeness unto it, such an impression of his Greatness, Holiness, Goodness, Truth and Majesty upon it, as will manifest it to be from him. The false Prophets of old pretended their Dreams, Visions, Predictions and Revelations to be from him. They prefixed, In faith, unto all the Declarations of them, Jer. 23. 21. and therefore doubly framed them to as great a likeness unto those that were by inspiration from him as they were able; And yet the Lord declares that all their imaginations were as discernable from his Word, as Chaff from Wheat, and this by that Authority and power wherewith his Word is accompanied, whereof they were utterly destitute; ver. 28, 29. And this Authority do all they who have their senses exercised in it, find and acknowledge in this Epistle, wherein their minds and consciences do acquiesce. They hear and understand the voice of God in it, and by that Spirit which is promised unto them, discern it from the voice of a Stranger. And when their minds are prepared and fortified against Objections by the former considerations, this they ultimately reduce their persuasion of its Divine Authority into

For, from this Authority, they find a Divine Efficacy proceeding; a powerful operation upon their souls and consciences unto all the Ends of the Scripture. A Reverence and awe of God from his Authority shining forth and exerting itself in them, they find their minds effectually brought into captivity unto the obedience taught therein.

This Efficacy and power is in the whole Word of God. If not my Word as a Fire, faith the Lord, and like an Hammer that breaketh the rocks in pieces, Jer. 23. 29. that is, living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a divider of the thoughts and intents of the heart, Heb. 4. 12. As it hath an Authority, or Authority over men, Matth. 7. 29. So it hath a Jus, or powerful Efficacy in and towards them, Acts 20. 32. James 1. 21. yea, it is the Power of God himself, for its proper end, Rom. 1. 16. and therefore said to be accompanied with the demonstration of the Spirit and power, 1 Cor. 1. 4. a Demonstration, as Basil, drawing the Soul to consent beyond the Efficacy of Rational or Logical Arguments, or geometrical Demonstrations, as he adds in the same place. And this Divine Power and Efficacy of the Word, as to all the ends of it, proceeding from the Authority of God in it, with his designation of it unto those ends, (which is that which giveth energy unto all things, enabling them to produce their proper Effects, and setting limits and bounds to their operation) as it is testified unto in innumerable places of the Scripture itself, so it hath and doth sufficiently manifest and evidence its self, both in the fruits and effects of it on the souls of particular Persons, and in that work which it hath wrought, and doth yet carry on invisibly in the world, in despight of all the opposition that is made unto it by the power of Hell, in conjunction with the unbelief, darkness and lusts of the minds of men, as may elsewhere be more at large declared.

A Learned Man said well; Non moment, non persuasunt Sacra littera, sed cogunt, agunt, vim imminent; Leges radque verba & agriffis, Sed vivas, sed animata, flammas, accendent, D 2

Epistles.

Epistles.

Epistles.

Epistles.

Epistles.

Epistles.

Epistles.
Canonical Authority of the

leat, ad immum spiritum penetraamia, dominam statum potestate mirabilis transformatam: expressing the sumnum of what we discourse. From hence is all that supernatural Light and knowledge, that conviction and restraining, that Conversion, Faith, Confutation and Obedience, that are found amongst any of the Sons of men. nona quatenus faith Basil, et quantum e adorem, et videns summam supranum et sancnum in utrimque auro solo et solo theo indecplu. The whole Scripture is divinely inspired and profitable; being written by the Holy Ghost for this purpose, that in it, as a common healing Office for souls, all men may choose the Medicine suited to cure their own distempers. Such is the Nature, Power, and Efficacy of this Epistle towards them that do believe; it searches their hearts, discovers their thoughts, principiates their confinences, judges their acts inward and outward, imports their Spirits, comforts their souls, enlightens their minds, guides them in their hope, and love to God, directs them in all their communion with him, and obedience unto him, and leads them to an enjoyment of him. And this Work of the Holy Ghost in it, and by it, seals up its Divine Authority unto them, so that they find real, spiritual satisfaction, and great assurance therein. When once they have obtained this Experience of its Divine Power, it is in vain for Men or Devils to oppose its Canonical Authority with their frivolous Cavils and Objections. Neither is this Experience meerly satisfactory to themselves alone, as is by some pretended: It is a thing plausible, and that not only in their own defence to strengthen their Faith against Temptations, but to others also; though not to Atheistical Scorners, yet to humble enquirers, which ought to be the frame of all men in the Investigation of Sacred Truths.

Unto what hath been spoken, we may add, that the Canonical Authority of this Epistle is confirmed unto us by Catholick Tradition; By this Tradition I intend not the Testimony only of the present Church that is in the world, nor Fancy a trufl of a Power to declare what is so in any Church whatever; but a general uninterupted Fame conveyed and confirmed by particular Instances, Records, and Testimonies in all Ages. In any other sense how little weight there is to be laid upon Traditions, we have a pregnant instance in him who first began to magnifie them. This was Papias, a contemporary of Polycarpus in the very next Age after the Apostles. Tradition of what was done, or said by Christ, or the Apostles, what Exploitations they gave, he profesed himself to set an high value upon, equal to, if not above the Scripture. And two things are considerable in his search after them.

Firstly, That he did not think that there was any Church appointed to be the Preserver and Declarer of Apostolical Traditions, but made his enquiry of all the individual ancient men that he could meet with all, who had conversed with any of the Apostles.

Secondly, That by all his pains, he gathered together a Rhapsody of incredible Stories, Fables, Errors and useless Curiosities; Such ifliewill the endeavours of men have, who forsaket the stable Word of Prophecy, to follow rumors and reports, under the specious name of Traditions. But this Catholick Fame whereof we speak, confirmed by particular Entrances and Records in all Ages, testifying unto a matter of Fact, is of great importance. And how clearly this may be pleaded in our present case, shall be manifest in our Investigation of the Penman of this Epistle.

And thus I hope, we have made it evident, that this Epistle is not destitute of any one of those eviania, or infallible proofs and Arguments whereby any particular Book of the Scripture winceseth its self unto the Consciences of men to be written by Inspiration from God. It remaineth now to shew, that it is not liable unto any of those Exceptions, or Arguments, whereby any Book, or Writing pretending a claim to a Divine Original, and Canonical Authority thereupon, may be convicted, and manifested to be of another Extract; whereby its just privilege will be on both sides secured.

The first consideration of this nature is taken from the Author or Penman of any such Writing. The Books of the Old Testament were all of them written by Prophets or holy men inspired of God. Hence St. Peter calls the Whole of it, apostolica Prophetic, 2 Pet. 1. 21. Prophetic delivered by men, added or moved therein by the Holy Ghost. And though there be a distribution made of the several Books of it from the Subject Matter, into the Law, Prophets and Psalms, Lev. 24. 44. and often into the Law and Prophets on the same account, as Acts 26. 2. Rom. 3. 22. yet, their Penman being all equally Prophets, the whole in general is ascribed unto them and called Prophetic,
Epistle to the Hebrews.

Prophe- e, Rom. 1. 8. Chap. 16. 26. 2 Pet. 1. 19. So were the Books of the New Testament written by Apostles, or men endowed with an Apo- rolitical Spirit, and in their work equally inspired by the Holy Ghost; whence the Church is said to be built on the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner stone, Ephes. 2. 20. If then the Author of any Writing acknowledgeth himself, or may otherwise be convinced, to have been neither Prophet nor Apostle, nor endowed with the same infallible Spirit with them, his work how excellent soever other ways it may appear, must needs be esteemed a mere fruit of his own Skill, Diligence and Wifdom, and not any way to belong unto the Canon of the Scripture. This is the condition, for instance, of the second Book of Maccabees. In the close of it, the Author being doubtful what acceptance his endeavours and manner of Writing would find amongst his Readers, makes his excuse, and affirms, that he did his utmost to please them in his Style and Composition of his words. So he tells us before, Chap. 2. v. 24. that he did but Epitomize the History of Japhon the Grecian, wherein he took great pains and labour. The truth is, he that had before commended Judas Machabeus for offering Sacrifices for the dead (which indeed he did not, but for the living) no where appointed in the Law; and affirmed, that Jeremiah hid the holy Fire, Ark, Tabernacle and Altar of Incense in a Cave; that the same person, Antiochus, was killed at Names in Persia, Chap. 1. v. 16. and dyed in the Mountains of torments in his Bowels, as he was coming to Judea, Chap. 9. whom the first Book affirms to have dyed or forrow at Babylon, Chap. 6. v. 16. who affirms Judas to have written Letters to Aristobulus in the one hundred eighty eighth year of the Seleucid Empire, who was slain in the one hundred fifty second year of it, Lib. 1. Chap. 1. 3. that is thirty six years after his death, with many other such mistakes and falsehoods, had no great need to inform us, that he had no special Divine Assistance in his Writing, but leaned unto his own Understanding; But yet this he doth, as we thought, and that openly, For the Holy Ghost will not be an Epitomator of a Profane Writing as he professed himself to have been; nor make excuses for his weakness, nor declare his pains and Swears in his Work, as he doth. And yet to that passes are things brought in the World by Custome, Prejudice, love of Reputation, seem to be esteemed mistaken in any thing, that many earnestly contend for this Book to be written by Divine Inspiration, when the Author of it himself openly professeth it to have been of another Extract. For although this Book, be not only rejected out of the Canon, by the Council of Laodicea, Hierom and others of the Antients, but by Gregory the Great Bishop of Rome himself, yet the Church of Rome would now by force thrust it thereinto, cap. 19. But were the Author himself alive again, I am so well persuaded of his Ingenuity and Honesty, from the Conclusion of his Story, that they would neverbe able to make him say, that he wrote by Divine Inspiration; and little reason then have we to believe it. Now this Epistle is free from this Exception. The Penman of it doth nothing where intimate, directly or indirectly, that he wrote in his own strength, or by his own ability; which yet if he had done, in an Argument of that nature which he infibated on, had been incumbent on him to have declared, that he might not lead the Church into a pernicious error, in embracing that as given by Inspiration from God, which was but a fruit of his Diligence and fallible Idevulgencies. But on the contrary, he speaks in the name of God, referring unto him, all that he delivers; nor can in any Minute Instance, be convicted to have wanted his Assistance.

Circumstances of the general Argument of a Book may also convince it, of an human or fallible Original. This they do for instance, in the Book of Judith. For such a Nebuchadnezzar, as should reign in Nineveh, Chap. 1. v. 1. and make War with Ar- phaxad King of Ecbatane, ver. 13. whose Captains and Officers should know nothing at all of the Nation of the Jews; Chap. 5. v. 3. that waged War against them in the days of Josiah, or as other Copies Rhadas the High Priest, Ch. 4. 5. after whose De- feat, the Jews should have peace for eighty years at the least, Ch. 1. 6. 8. 30. is an imagination of that which never had subsistence in rerum naturas, or a representation of what esteem a Jewishe Woman ought, as the Author of it conceived, undertake for the good of her Country. Setting aside the consideration of all other discoveries of the fallibility of the whole Discourse: This alone is sufficient to impeach its reputation. Our Epistle is no way ominous unto any exception of this nature. Yea, the state of things in the Churches of God, and among the Hebrews in particular, did at that time administer to just and full occasion unto a Writing of this kind, as gives counte-
nance unto its ascription unto the Wisdom and Care of the Holy Ghost. For if the eruption of the poisonous brood of Heretics, questioning the Deity of the Son of God in Corinth, gave occasion to the Writing of the Gospel by St. John, and if the Disputations in the Church of Corinth deserved two Epistles for their composition, and the lesser Differences between Believers of the Jews and Gentiles, in and about the things treated of in this Epistle had a remedy provided for them in the Epistles of St. Paul unto them, is it not at least probable, the same Spirit who moved the Penmen of those Books to Write, and directed them in their so doing, did also provide for the removal of the Prejudices, and healing of the Distempers of the Hebrews, which were so great, and of so great importance unto all the Churches of God. And that there is weight in this Consideration, when we come to declare the Time when this Epistle was written, will evidently appear.

The most manifest Evidence of any Writing pretending unto the privilege of Divine Inspiration, may be taken from the Subject Matter of it, or the things taught and declared therein. God himself being the first and only Essential Truth, nothing can proceed from him, but what is absolutely so; and Truth being but one, every way Uniform and Consonant unto it self, there can be no discrepancy in the branches of it, nor contrariety in the streams that flow from that one Fountain. God is also Holy, Glorious in Holiness, and nothing proceeds immediately from him, but it bears a stamp of his Holiness, as also of his Greatness and Wisdom. *If then any thing in the Subject Matter of any Writing, be Untrue, Impeccable, Light, or in any way contradictory to the Aforementioned Writings of Divine Inspiration, all Pleas and pretences unto that privilege must cease for ever. We need no other Proof, Testimony or Argument to evince its Original, than what its self tends unto us. And by this means also do the Books commonly called Apocryphal, unto which the Romanists ascribe Canonical Authority, destroy their own pretensions. They have all of them, on this account, long since been cast out of the limits of any tolerable defence. Now, that no one portion of Scripture, is less obnoxious to any exception of this kind, from the Subject Matter treated of, and Doctrines delivered in it, than this Epistle, we shall by Gods assistance manifest in our Exposition of the whole, and each particular passage of it. Neither is it needful, that we should here prolong our Discourse by anticipating any thing that must necessarily afterwards in its proper place, be insisted on. The place started at by some Chap. 6. about the impossibility of the recovery of Apostates, was touched on before, and shall afterwards be fully cleared. Nor do I know any other use to be made of observing the scruple of some of Old, about the countenance given to the Novations by that place, but only to make a Discovery how partially men in all Ages have been addicted unto their own apprehensions in things wherein they differed from others; for whereas if the Opinions of the Novations had been confirmed in the place, as it is not, it had been their duty to have relinquished their own Hypotheses, and gone over unto them, some of them discovered a mind rather to have broken in upon the Authority of God himself declared in his Word, than so to have done. And it is greatly to be feared that the same Spirit still working in others, is as effectual in them to reject the plain sense of the Scripture in sundry places, as it was ready to have been in them, to reject the words of it in this.

The Style and Method of a Writing may be such, as to lay a just Prejudice against its claim of Canonical Authority. For although the Subject Matter of a Writing, may be good and honest in the main of it, and generally suited unto the Analogie of faith, yet there may be in the manner of its composition and Writing, such an Offension of Wit, Fancy, Learning, or Eloquence, such an Affection of Words, Phrases, and Expressions, such Rhetorical paintings of things small and incon siderable, as may sufficiently demonstrate humane Ambition, Ignorance, Pride, or Desire of Applause, to have been mixed in the forming and producing of it. Much of this Hierom observes in particular concerning the Book entitled the Wisdom of Solomon; Written as it is supposed by Philo an Eloquent and Learned man; redelect Graecam Eloquentiam. This consideration is of deferred moment in the Judgement we are to make of the spring or fountain from whence any Book doth proceed. For whereas, great variety of Style, and in manner of Writings may be observed in the Penmen of Canonical Scripture, yet in no one of them do the least footsteps of the fallings and sinful infirmities of corrupted nature before mentioned appear. When therefore they manifest themselves,
elves, they call out the Writings wherein they are from that Harmony and consent which in general appears amongst all the Books of Divine Inspiration. Of the style of this Epistle we have spoken before. Its Gravity, Simplicity, Majesty, and absolute suitableness unto the High, Holy, and Heavenly Mysteries treated of in it, are as far as I can find, not only very evident; but also by all acknowledged, who are able to judge of them.

Want of Catholick Tradition in all Ages of the Church, from the first giving forth of any Writing testifying unto its Divine Original, is another impeachment of its pretence unto Canonical Authority. And this Argument ariseth fatally against the Apocryphal Books before mentioned. Some of them are expressly excluded from the Canon by many of the antient Churches, nor are any of them competently testified unto.

The Suffrage of this kind given unto our Epistle, we have mentioned before. The Doubts and Scruples of some about it, have likewise been acknowledged. That they are of no weight to be laid in the balance against the Testimony given unto it, might easily be demonstrated. But because they were levied all of them, principally against its Author, and but by consequence against its Authority, I shall consider them in a Disquisition about him, wherein we shall give a further confirmation of the Divine Original of the Epistle, by proving it undeniably to be Written by the Apostle St. Paul, that eminent Penman of the Holy Ghost.

Thus clear standsthe Canonical Authority of this Epistle. It is destitute of no evidence needful for the manifestation of it; nor is it obnoxious unto any just exception against its claim of that privilege. And hence it is come to pass, that what ever have been the fears, doubts and scruples of some, the rash, temerarious Objections, Conjectures and Censures of others, the Care and Providence of God over it, as a parcel of his most holy Word, working with the prevailing evidence of its Original implanted in it, and its Spiritual Efficacy unto all the ends of holy Scripture, hath obtained an absolute Conquest over the hearts and minds of all that believe, and setled it in a full possession of Canonical Authority in all the Churches of Christ throughout the world.
Author of the
Exercitatio II.

Of the Penman of the Epistle to the Hebrews.


SECOND DISSERTATION.

The Divine Authority of the Epistle being vindicated, it is of no great Moment to enquire scrupulously after its Penman. Writings that proceed from Divine Inspiration, receive no addition of Authority from the Reputation or Eternity of them by whom they were written. And this the Holy Ghost hath sufficiently manifested, by shutting up the Names of many of them from the knowledge of the Church in all Ages. The Clofe of the Pentateuch hath an uncertain Penman, unless we shall suppose some of the Jews that it was written by Moses after his Death. Divers of the Psalms have their Penmens concealed, as also have the whole Books of Job, Judges, Samuel, Kings, Ruth, Esther, Job, and the Chronicles are but guessed at. Had any prejudice united their Authority enflued, this had not been. For those whole Authors are known, they were not esteemed to be given by Prophecy, because they were Prophets but they were known to be Prophets by the Word which they delivered. For if the Word Delivered or Written by any of the Prophets, was to be esteemed Sacred, or Divine, because delivered or Written by such Persons as were known to be Prophets, then it must be because they were some other way known to be, and Divinely Inspired, as by Working of Miracles, or that they were in their days.
Epistle to the Hebrews.

dayes received, and testified unto as such by the Church. But neither of these can be as
serted. For as it is not known that any one Penman of the Old Testament, Moses only,
excepted, ever wrought any miracles, so it is certain that the most and chiefest of them
(as the Prophets) were rejected and condemned by the Church of the days wherein
they lived. The only way therefore whereby they were proved to be Prophets was by the
Word it self which they delivered and wrote; and thereon depended the Evidence
and Certainty of their being Divinely inspired. See Amos 7.14, 15, 16. Jer. 25, 26, 27, 28, 29, 30, 31. And setting aside that the Word of Inspiration by the Holy Ghost, which
they had for the Declaration and Writing of that Word of God which came unto them
in particular, and the Prophets themselves were subject to mistakes. So was Samuel when
he thought Elisha should have been the Lord's Anointed, 1 Sam. 16, 6. and Nathan when
he approved the purpose of David to build the Temple, 1 Chron. 17, 2. and the great Elijah,
when he supposed none left in Israel that worshipped God aright but himself, 1 Kings
19, 14, 18. It was then, as we said, the Word of Prophecy, that gave the Writers of it
the Reputation and Authority of Prophets; and their being Prophets gave not Authority
unto the Word they declared or wrote as a Word of Prophecy. Hence an anxious enqui
by the Penman of any part of the Scripture is not necessary. But whereas there want not Evidence sufficient to discover who was the Writer of
this Epistle, whereby also the exceptions made unto its Divine Original may be finally
obviated, they also shall be taken into Consideration. A Subject this is, wherein many
learned Men of Old, and of Late, have exercised themselves, until this single Argument
is grown up into entire and large Treatises, and I shall only take care that the Truth
which hath been already strenuously asserted and vindicated, may not again by this re-
view be rendered dubious and questionable.

St. Paul it is by whom we affirm this Epistle to be written. It is acknowledged that
this was so highly questioned of Old, that Origen after the examination of it concludes,
that it was the Invention of Irenaeus. What is the very Truth in this matter God only knows. However he acknowledgeth that it was the
creation of the Antients, owned it to be written by Paul, and that he fayes not without good Reason, whereas the attribution of it unto any other, he
alligns unto a bare report. It may not then be expected, that now after so long a season,
the Truth of our Assertion should be so manifestly evinced, as to give absolute satisfaction
unto all; which is a vain thing for any man to aim at in a Subject wherein men sup
pose that they have a liberty of thinking what they please. Yet I doubt not but that
it will appear not only highly probable, but so full of Evidence in comparison of any
other opinion that is, or hath been promoted in competition with it, as that some kind
of blameable pertinaciousness may be made to appear in its refusall. Now the whole
of what I shall offer in the proof of it may be reduced unto these six Heads. (1.) The
manifest failure of all them who have endeavoured to assign it unto any other Penman.
(2.) The insufficiency of the Arguments insisted on to disprove our Assertion. (3.) The
manifest incapacity of any others to write it. (4.) Considerations drawn from the Writing
it self compared with other acknowledged Writings of the same Author. (5.) The
general suffrage of Antiquity, or Ecclesiastical Tradition. (6.) Reason taken from sundry
Circumstances relating unto the Epistle it self. Now as all these Evidence are not of the
same nature, nor of equal force, so some of them will be found very cogent, and all of
them together very sufficient to free our Assertion from just Question or Exception.

First, The Uncertainty of them who question whether Paul were the Writer of this
Epistle, and their want of probable grounds in assigning it unto any other, hath some
inducement in it to leave it unto him whose of Old it was esteemed to be. For when
once men began to take to themselves a liberty of Conjecture in this matter, they could
neither make an end themselves, nor fix any bounds unto the imagination of others. Having once lost its true Author no other could be asserted with any such evidence,
or indeed probability, but that instantly twenty more with as good Grounds and Rea-
sions might be entitled unto it. Accordingly sundry Persons have been named, all upon
the same account that some thought good to name them; and why should not one
mansi Authority in this matter be as good as another?

Origen in Irenaeus affirms that some supposed Luke to have been the Author of this
Epistle. But neither doth he approve their Opinion, nor mention what Reasons they
pretend for it. He adds also that some esteemed it to be written by Clement of Rome. Cle-
ment of Alexandria allows St. Paul to be the Author of it; but supposeth it might be
translated by Luke, because as he faith, the Style of it is not unlike that of his in
the Acts of the Apostles. Clement of late contends for Luke to be the Author of it on the
same
same account; but the influences which he gives, rather argue a coincidence of some Words and Phrases, than a similitude of Style, which things are very different. Hierom also tells us, that "juxta quodam visitum eff luce Evangelistae, by some it was thought to be written by Luke the Evangelist," which he took from Clement's, Origin and Eusebius, only he mentions nothing of the similitude of Style with that of St. Luke, but afterwards informs us, that in his judgement there is a great Conformity in Style, between this Epistle and that of Clement Romans. None of them acquaint us who were the Authors or Approvers of this Conjecture, nor do they give any credit themselves unto it. Neither is there any Reason of this Opinion reported by them, but only that intimated by Clement of the Agreement of the Style with that of the Acts of the Apostles, (which yet is not allowed by Hierom) whereon he doth not ascribe the Writing, but only the Translation of it unto Luke. Groton alone contends for him to be the Author of it, and that with this only Argument, that sundry words are used in the same sense by St. Luke and the Writer of this Epistle. But that this Observation is of no moment shall afterwards be declared.

This Opinion then may be well rejected as a groundless guess of an obscure unknown Original, and not tolerably confirmed either by Testimony or Circumstances of things. If we will forego a Perfection established on so many important Considerations, as we shall manifest this of St. Paul's being the Author of this Epistle to be, and confirmed by so many testimonies, upon every arbitrary ungrounded Conjecture, we may be sure never to find rest in any thing that are rightly perused of. But I shall add one Consideration that will cast this Opinion of Groton quite out of the limits of probability. By general Consent this Epistle was written whilst James was yet alive and presided in the Church of the Hebrews at Jerusalem; and I shall afterwards prove it to have been. What was his Authority as an Apostle, what his Reputation in that Church, is both known in general from the nature of his Office, and in particular is intimated in the Scripture, Acts 15.13. Gal. 2. 9. These were the Hebrews whose Instruction in this Epistle is principally intended, and by their means, that of their Brethren in the Eastern Dispersion of them. Now is it Reason to imagine, that any one who was not an Apostle, but only a Scholar and Follower of them, should be used to write unto that Church, wherein so great an Apostle, a Pillar among them, had his especial Residence, and did actually Preside; and that in an Argument of such huge importance, with Reasons against our Lord wherein they were all engaged; yea, that Apostle himself as appears, Gal. 2. 12. Were any one then alive of more esteem and Reputation in the Church than others, certainly He was the fittest to be used in this Employment. And now well all things of this nature agree unto St. Paul we shall see afterwards.

Some have assigned the Writing of this Epistle unto Barnabas. Clement, Origin, Eusebius make no mention of him. Tertullian was the Author of this Opinion; and it is reported as his by Hierom. Philastrius also remembers the report of it. And it is of late defended by Canisius, (as the former concerning Luke by Groton) whose Reasons for his Conjecture are confuted with some sharpness by Spenerianus, mindful as it seems of his Father's Controversy with some of his Scholars. The Authority of Tertullian is the sole foundation of this Opinion. But as the Book wherein he mentions it was written in his Pasaste, when he uttered not that only unadvisedly so he seems not to lay much weight on the Epistle itself, only preferring it unto the Apostrophal Hermes, Receptor of the Faith he, apud Ecclesiata Epistola Barnabae illius Apocrypho praeferre Marcionem. And we have showed that the Laity Church was for a time somewhat unacquainted with this Epistle, so that it is no marvel if one of them should mistake its Author. Groton would dispose this Opinion from the Difficulties of its Style, and that which goes under the name of Barnabas, which is corrupt and barbarous. But there is little weight in that Observation; that Epistle being certainly fictitious, no way favoring the Wildom or Spirit of him on whom it had been vulgarly imposed. But yet that it was that Epistle which is cited by some of the Antients under the name of Barnabas, and not this unto the Hebrews, is well proved by Barnabas from the names that Hierom mentions out of that Epistle, which are no where to be found in this to the Hebrews. But that Epistle of Barnabas is an open fruit of that vanity which prevailed in many about the third and fourth Ages of the Church, of personating in their Writings some Apostolical Persons, wherein they seldom or never kept any good Decorum; as might easily be manifested in this particular Instance. As to the present Case, the Reason before mentioned, is of the same validity against this; as the other Opinion concerning Luke, whereunto others of an equal Evidence may be added. Barnabas was not an Apostle.
Epistle to the Hebrews.

Apostle, properly and strictly so called, nor had Apo"will Million or Authority, but rather seems to have been one of the LXX. Disciples, as Epiphanius affirms. And Eusebius, a Person less credulous than he, acknowledging that a just and true Catalogue of them could not be given, yet placed Barnabas as the first of them concerning whom all agreed. Much weight indeed I shall not lay hereon, seeing it is evident that the Catalogues given by the Antients of those Disciples, are nothing but a rude Collection of such names as they found in the Books of the New Testament, applied without Reason or Testimony, but Apostle he was none.

Many circumstances also concur to the removal of this conjecture. The Epistle was written in Italy, Chap. 13. 24. where it doth not appear that Barnabas ever was. The fabulous Author, I confess, of the Rhapsody called the Recognitions of Clemens, tells us that Barnabas went to Rome, taking along Clemens with him, and returning to Judea, found St. Peter at Caesarea. But St. Luke in the Acts gives us another account, both where Barnabas was, and how he was employed, at the time intimated by him who knew nothing of those things. For whilst St. Peter was at Caesarea, Acts 10. 1. Barnabas was at Hierusalem, Acts 9. 27. being a little while after sent to Antioch by the Apostles; chap. 11. 22. A Person as far as appears unknown unto Barnabas, being taken into St. Paul's Society after their difference and separation, Acts 15. 39. chap. 16. 1. He had also been in bonds or imprisonment, chap. 10. 34. whereof we cannot at that time learn any thing concerning Barnabas, tho' of St. Paul being known unto all. And lastly, not long before the Writing of this Epistle, Barnabas was so far from that Light into, and Apprehension of the nature use and expiration of Judaical Rites herein expressed, that he was easily misled into a practical miscarriage in the observation of them, Gal. 2. 13. whereinafter Hieron, fancy, that the difference between St. Peter and St. Paul was only in pretences have laboured to free St. Peter and his Companions on other grounds from any sinfull tailing, as it should seem in a direct opposition unto the Testimony of St. Paul affirming that xxvra; rvor in that particular he was to be blamed or condemned, ver. 11. (not unlike him who hath written a justification of Aaron in his making the Golden Calf) yet that Barnabas was not so come up unto any confancy in his practice about Mystical Institutions, is evident from the Text. And shall we suppose that He who but a little before upon the coming of some few Brethren of the Church of Jerusalem from St. James, durst not avouch and abide by his own personal Liberty, but deserted the use of it not without some blameable dissimulation, Gal. 2. 13. should now with so much Authority write an Epistle unto that Church with St. James, and all the Hebrews in the world concuring with them in Judgement and Practice, about that very thing, wherein himself out of respect unto them had particularly miscarried? This certainly was rather the work of St. Paul, whose Light and Constancy in the Volumes deliver'd in this Epistle, with his engagements in the defence of it, above all the rest of the Apostles, is known from the story of the Acts, and his own other Writings.

Apollos hath been thought by some to be the Perman of this Epistle; and that because it answers the Character given of him. For it is said, that he was an Eloquent man, mighty in the Scripture, fervent in Spirit, and one that mightily convinced the Jews out of the Scripture itself, Acts 18. 24. 28. all which things appear throughout this whole Discourse. But this Conjecture hath no Countenance from Antiquity, no mention being made of any Epistle written by Apollos, or of any thing else, so that he is not reckoned by Hieron amongst the Ecclesiastical Writers, nor by those who interpolated that work with some Fragments out of Sophronius. Nor is he reported by Clement, Origen, or Eusebius, to have been by any esteemed the Author of this Epistle. However I confess somewhat of moment might have been apprehended in the Observation mentioned, if the Excellencies ascribed unto Apollos, had been peculiar unto him; yea, had they not all of them been found in St. Paul, and that in a manner and degree, more eminent than in the other. But this being so, the ground of this Conjecture is taken from under it.

Origen, Eusebius, and Hieron in the places forecited, mention a report concerning some who ascribed this Epistle unto Clemens Romanus. None of them give any Countenance unto it, or intimate any Grounds of that supposition's only Hieron affirms that there is some Similitude between the Style of this Epistle; and that of Clemens, which occasioned the fulfied of his Translating of it, whereof afterwards. Eusebius hath since taken up that Report, and seems to give credit unto it, but hath not contributed any thing of Realon or Tertinony unto its Confirmation. A Worthy Holy Man was this Clemens no doubt,
doubt, and Bishop of the Church at Rome. But none of the Antients of any Learning or Judgement, ever laid weight on this Conjecture. For what had he who was a Convert from among the Gentiles to do with the Churches of the Hebrews, what Authority had he to interpose himself in that which was their peculiar concernment? Whence may it appear, that he had that Skill in the Nature Use and End of Mosaical Rites and Institutions, which the Writer of this Epistle discovers in himself? Neither doth that Epistle of his to the Church of Corinth which is yet extant, though excellent in its kind, permit us to think that he wrote by Divine Inspiration. Befides the Author of this Epistle had a desire and purpose to go to the Hebrews, chap. 13. 22. Yea, he desires to be restored unto them as one that had been with them before. But as it doth not appear that this Clemens was ever in Palestine, so what Reason he should have to leave his own charge now to go thither, no man can imagine. And to end this needless Debate, in that Epistle which was truly his own, he makes use of the Words and Authority of this, as Eusebius long since observed.

Sixtus Sinen. affirms, that the Work whose Author we enquire after, was by some assigned unto Tertullian. A fond and impious imagination, and such as no man of Judgement or Sobriety could ever fall into. This Epistle was famous in the Churches before Tertullian was born; is ascribed by himself unto Barnabas, and some passages in it, are laid by him to be corrupted by one Theodorus long before his time.

From the Uncertainty of these Conjectures, with the Evidence of Reason and Circumstances whereby they are disproved, two things we seem to have obtained. First, That no Objection on their Account can arise against our Assertion. And Secondly, that if St. Paul be not acknowledged to be the Writer of this Epistle, the whole Church of God is, and ever was at a total loss whom to ascribe it unto. And it may reasonably be expected that the weakness of these Conjectures, should if not add unto, yet yet the credibility of the Reafons and Testimonies, which shall be produced in the Affirmation of it unto him.

The Objections that are laid by some against our Assignation of this Epistle unto St. Paul according unto the Order proposed, are nextly to be considered. These I shall pass through with what brevity I can, so as not to be wanting unto the Venturers and Designers.

Dissimilitude of Style, and manner of writing from that used by St. Paul in his other Epistles, is pressed in the first place, and principally insisted on. And indeed it is the whole of what with any colour of Reason is made use of in this Caufe. This the Antients admitted. The Elegancy, propriety of Speech, and sometimes Loziness, that occur in this Epistle, difference it, as they say, from those of St. Paul's writings. &ca.

Enseb. Ecclus. Originals confesseth, that it hath not in its Character, Idiom, or propriety of the Language of St. Paul, who acknowledged himself to be rude in Speech, and this Epistle is, faith he, different in comparison of his, which if we may believe him, any one will discern who can judge between the difference of Styles. And Hierom, Scripturest ascent the Hebrew Habraits, idee tuo eloquio dixit, ut in quibus scripturam scripta fuerant in Hebreo scriptam semper in Graeco; & hanc causam esse quod a caeteris Pauli Epistolis differenter videatur. It seems to differ from the rest of St. Paul's Epistles, because of its Translation out of Hebrew, wherein he speaks not with his wonted confidence. And elsewhere he says, that the Style of this Epistle seems to be like that of Clemens. Erasmi prelith this Objection; Rosla, faith he, sumum argumentum idem quo non aliis certusu; et si esset oratio Characteris, qui nihil habet affirmatis cum Ephesi Paulina; The Style and Character of Speech have no affinity with the Phrase of St. Paul. This Consideration also drew Calvin into the same Opinion, and it is intituled on by Camera and Grotius to the same purpose. The fumm of this Objection is, that St. Paul was rude in Speech which is manifest in his other Epistles, but the Style of this is pure, elegant, florid, such as hath no affinity with his, so that he cannot be esteemed the Penman of it.
As this Objection was taken notice of by them of old, and the matter of it admitted as true, so because they constantly adhered to the Allignment of it unto St. Paul, they gave fundry Answers unto it. Origens gives us his Judgement, that the Sense or Subject Matter of this Epistle was from St. Paul, which are excellent, and no way interior to those of the same Apostle in any other Epistles, as every one exercized in the Reading of his Epistles will grant; but the Structure and Phrase of it, he supposeth to have been the Work of some other, who taking the Dictates of his Master, from thence composed this Epistle. But this Answer can by no means be admitted of, nor accommodated unto any Writing given by Divine Inspiration. For not only the Matter, but the very Words of their Writings were suggested unto his Penmen by the Holy Ghost, that the whole might have no influence from humane frailty or fallibility which alone renders the Authority of their Writings Sacred and Divine. But this intimation would resolve the Truth in this Epistle, into the Care and Diligence of him that took the sense of St. Paul, and thence composed it; wherein he was liable to mistakes, unless we shall vainly suppose, that he also was inspired. Wherefore generally they who admitted of this Objection, gave the Answer unto it before intimated, namely, that the Epistle was Originally written in Hebrew by St. Paul, and Translated by some other into the Greek Language. So Octurmenius, το ̇ μην η καλανονα σαρκα την ενυπαθηναι, ομως εν της οντοις τουν ανθρωπων ως αυτος. The cause of the Alteration or difference of Style in this Epistle is manifest, for it is said to be written unto the Hebrews in their own Language, and to be afterwards Translated. Hierom and Clemens also incline to this Opinion and Answer. And Theophylact, though following Theodore, he egregiously confutes them that deny St. Paul to be the Author of this Epistle, from the Excellency, Efficacy, and irreprehensible Power and Authority where-with it is accompanied, yet admits of this Objection, and answers with others, that it was Translated by St. Luke or Clemens. Only Chrysostome, who indeed is εσχατεριη η εις, without taking notice of the pretended dissimilitude of Style ascribes it directly to St. Paul. But to this Answer incline generally the Divines of the Roman Church; as Catharinas, Belurmaryns, Boromises, Cornelles, Lapiade, Canus, Mathoves, Galen, Ludovicae, Tenus, and others without number; though it be rejected by Epistus and some others among themselves. What is to be thought of it, we shall afterwards consider in a Dissertation designed unto that Purpose. For the present, we affirm, that it is no way needful as an Answer unto the Objection insisted on, as we shall now farther particularly manifest.

The Foundation of this Objection lyes in St. Pauls acknowledgement that he was rude in Speech, 2 Cor. 11. 6. This Phrase Prefeth, and Hierom takes occasion hence to censure his skill in his Mother Tongue: for so was the Greek unto them that were born at Tarsus in Cilicia; and this was the place of St. Pauls nativity, though the same Hierom from I know not what Tradition, affirms that he was born at Gbfcalis, a Town of Galile, from whence he went afterwards with his Parents to Tarsus, contrary to his own express Testimony, Acts 22. 23. I very was born in Tarsus, a City of Cilicia.

But this seems an infirm foundation of the Objection insisted on; Paul in that place is dealing with the Corinthians about the false Teachers, who seduced them from the Simplicity of the Gospel. The Course which they took to ensnare them, was vain affected Eloquence, and strains of Rhetoric, unbecoming the Work they pretended to be engaged in. Puffed up with this singularitie they contemned St. Paul as a rude unskilful Person, no way able to match them in their fine Declamations. In answer hereunto, He first tells them, that it became not him to use ως ος ος ος ος, εν ου ου ου ου ου ου, without taking notice of the pretended dissimilitude of Style ascribes it directly to St. Paul. But to this Answer incline generally the Divines of the Roman Church; as Catharinas, Belurmaryns, Boromises, Cornelles, Lapiade, Canus, Mathoves, Galen, Ludovicae, Tenus, and others without number; though it be rejected by Epistus and some others among themselves. What is to be thought of it, we shall afterwards consider in a Dissertation designed unto that Purpose. For the present, we affirm, that it is no way needful as an Answer unto the Objection insisted on, as we shall now farther particularly manifest.

The Foundation of this Objection lyes in St. Pauls acknowledgement that he was rude in Speech, 2 Cor. 11. 6. This Phrase Prefeth, and Hierom takes occasion hence to censure his skill in his Mother Tongue: for so was the Greek unto them that were born at Tarsus in Cilicia; and this was the place of St. Pauls nativity, though the same Hierom from I know not what Tradition, affirms that he was born at Gbfcalis, a Town of Galile, from whence he went afterwards with his Parents to Tarsus, contrary to his own express Testimony, Acts 22. 23. I very was born in Tarsus, a City of Cilicia.
Author of the

in it, and are sure that he would make no use of it, so it is denied that any footsteps of it appear in this Epistle, and if any thing of solid, convincing, unpainted Eloquence be intended in it, it is evident that St. Paul neither did, nor justly could confess himself unacquainted with it, only he made a Concession of the Objection made against him by the False Teachers to manifest how they could obtain no manner of advantage thereby.

Neither are the other Epistles of St. Paul written in so low and homely a Style as is pretended. Chrysostome speaking of him tells us, οὐδὲ ἐκείνος ἤμαχτε ἐν τῷ γραφεῖ, and that for his Eloquence he was esteemed Mercury by the Gentiles. Somewhat hath been spoken hereunto before, whereunto I shall now only add the Words of a Person who was no incompetent Judge in things of this nature. Quum, faith he, orationem ipsius totam indolem & verbatim prorsus considero, nullam ego in iis Plato similem grandiloquentiam, quoties illi libitum Dei Monetae donare, nullam in Demosthenis parum oratoriam, in quam parum movere magis oratorem quam removere, vel ad comitati & misericordia officia confusi adhortari, nullam desit, vel in iis Aristotele & Galeno præstantissimi aliquam artificiosam, magis exani docendi Methodum invenio. When I well consider the Genius and Character of the Speech and Style of this Apostle, I confess I never found that Grandure in Plato himself, as in him, when he thundereth out the Mysteries of God's; nor that Gravity and Vehemency in Demosthenes as in him, when he intends to terrify the minds of men, with a dread of the Judgements of God, or would warn them, or draw them to the contemplation of his Goodness, or the performance of the Duties of Piety and Mercy; Nor do I find a more exact Method of Teaching in those great and excellent Masters, Aristotle, and Galen, than in him. So it is plainly, so the Greek Fathers almost with one consent do testify, so do most of the Latins also, so the best Learned of the later Critics, and so may it be defended against any opposition. And Hierom himself, who takes most Liberty to censure his Style, doth far in other places forget his own temerity therein, as to cry out against those, who dreamed as he speaks, that St. Paul was not thoroughly acquainted with all propriety of Speech. And he who was the first that ever spake word about any defect of this kind, though as able to judge as any one what ever who hath since passed his Censure unto the same purpose, was in an evident mistake in the very instance which he pitched on to confirm his Observation. This was Irmenius, one of the first and most Learned of the Greek Fathers; for affirming that there were many hyperbaton in the Style of this Apostle, which render it uneven and difficult, he confirms his Affirmation with an instance in a Cor. 4. 4. In whom the God of this World, hath blinded the minds of them which believe not: For, faith he, the Words should naturally have been thus placed, In whom God hath blinded the minds of them that in this world believe not. So to obviate a Foolish Sophism in the Valentinians, an Hyperbaton must be supposed in the Apostle's Style, when indeed there is not the least colour of it. Upon the whole matter then, I shall confidentlie affirm, that there is no manner of defect in any of his Writings; and that every thing, (consider the matter and nature of it, the Person in whose name he spake, and those to whom he wrote,) is expressed as it ought to be for the end proposed, and not otherwise. And hence it is, that because of the variety of the Subject Matter treated of, and difference among the Persons to whom he wrote, that there is also variety in his way and manner of expressing himself in sundry of his Epistles: And in many of them, there is such a discovery and manifestation of solid Eloquence, and pure Elegancy of Speech, that the Observation of them in any Writing, is far from having any weight to prove it none of his.

It may then be granted, though it be not proved, that there is some dissimilitude of Style between this and the rest of the Epistles of St. Paul; and the Reasons of it are sufficiently manifest. The Argument treated of in this Epistle, is divers from that of most of the other; many circumstantial in those to whom he wrote singular, the spring of his reasoning, and way of his arguing, peculiarly fitted unto his Subject Matter, and the condition of those unto whom he wrote. Besides in the Writing of this Epistle there was in him an especial Frame and imitation of Spirit, occasioned by many Occurrences relating unto it: His intense love, and near relation in the flesh, unto them to whom he wrote, affectionately remembred by himself, and expressed in a manner inimitable, Rom. 9. 1, 2, 3. did double and reverie it, in his treating about their greatest and nearest concernment. The prejudices and enmity of some of them against him, recorded in several places of the Acts, and remembred by himself in some other of his Epistles, lay also under his consideration. Much of the Subject that he treated about, was matter of Controversie,
Controversy, which was to be debated from the Scriptures, and wherein those with whom he deals, thought they might dissent from him without any prejudice to their Faith or Obedience. Their condition also must needs greatly afflict him. They were now not only under present troubles, dangers and fears, but were near from E suasion, at the very door of ruin; if not delivered from the snare of obdurate adherence unto Mosaic Institutions. Now they who knew not what alterations in Style, and manner of Writing, these things will produce, in those who have an ability to express the Conceptions of their minds, and the Affections wherewith they are attended, knew nothing of this matter. And other differences from the rest of Paul's Epistles, but what may evidently be seen from these and the like Causes, none have yet discovered, nor can do. And notwithstanding the Elegancy of the Style pretended, that it is as full of Hebrewism, as any other Epistle of the same Author, we shall discover in our passage through it, which certainly a Person of that Ability in the Greek Tongue, as the Writer of this Epistle discovers himself to be, might have avoided, if he had thought meet so to do.

Neither is it to be omitted, that there is such a Coincidence in many Expressions, as of Words and Expressions between this Epistle, and the rest of St. Paul's, as will not allow us to grant such a Discrepancy in Style, as some imagine. They have many of them been gathered by others; and therefore I shall only point unto the places from whence they are taken: See Chap. 1. 1. compared with 2 Cor. 13. 3. Chap. 2. 14. with Gal. 1. 16. Ephes. 6. 12. Chap. 2. 2. with Ephes. 5. 26. Chap. 3. 1. with Phil. 3. 14. 2 Tim. 1. 9. Chap. 3. 6. with Rom. 5. 2. Chap. 5. 14. with 1 Cor. 11. 6. Phil. 3. 15. Ephes. 4. 13. Chap. 5. 13. with 1 Cor. 2. 2. Chap. 6. 2. with Col. 2. 2. 1. 1. 15. Chap. 7. 18. with Rom. 8. 3. Gal. 4. 9. Chap. 8. 6. 9. with Gal. 3. 19. 26. 1 Tim. 2. 5. Chap. 10. 1. with Col. 2. 17. Chap. 10. 22. with 2 Cor. 7. 1. Chap. 10. 23. a phrase peculiar to St. Paul, and common with him, Chap. 10. 33. with 1 Cor. 4. 9. Chap. 10. 36. with Gal. 3. 32. Chap. 10. 39. 1 Thes. 5. 9. 2 Thes. 2. 14. Chap. 12. 1. with 1 Cor. 9. 24. Chap. 13. 10. with Ephes. 4. 14. 1 Cor. 9. 13. 1 Cor. 10. 18. Chap. 3. 15. 16. with Rom. 12. 1. Phil. 4. 18. Chap. 13. 20. with Rom. 15. 33. Rom. 16. 20. 2 Cor. 13. 2. Phil. 4. 9. 1 Thes. 5. 32. Many of which places, having before been observed by others, they are all of them, collected in this order by Spanheimus; and many more of the like nature might be added unto them, but that these are sufficient to out-balance the contrary Inferences of some Words and Expressions, no where else used by St. Paul, which perhaps may be observed of every other Epistle in like manner. And upon all these Considerations it appears how little force there is in this Objection.

Secondly, It is excepted, that the Epistle is as if prefixed unto it, the name of Paul being not prefixed unto it, as it is by some, unto all the Epistles written by him. And this indeed is the Words, wherein all other Objections have been conceived. For this being once taken notice of, and admitted as an Objection, the rest were but fruits of men's needless diligence, to give countenance unto it. And this exception is Ancient, and that which alone some of old took any notice of; for it is considered by Clement, Origen, Chrysostom, Theodoret, Theophylact, Oecumenius, and generally all that have spoken any thing about the Writer of this Epistle. Nor doth the strength that it hath, ye readily in this, that it is without Inscription; for so is the Epistle of St. John, concerning which, it was never doubted but that he was the Author of it; but in the constant usage of Paul, prefixing his name unto all his other Epistles; if that unless a just Reason can be given, why he should divert from that custom in the Writing of this, it may be well supposed to be none of his.

Now by the Title which is wanting, either the mere Titular Superstition, the Epistle of Paul to the Hebrews, is intended; or the Inscription of his name, with an Apostolical Salutation conjoined, in the Epistle it self. For the first, it is uncertain of what Antiquity the Titular Superstitions of any of the Epistles are; but most certain, that they did not originally belong unto them; and are therefore defensible of all Authorities. They are things, the Translators it may be have at pleasure made bold withal, as with the Subscription also of some of them, as to the place from whence they were sent, and the persons by whom. Though this therefore should be wanting unto this Epistle, as there is some variety both in ancient Copies of the Original, and Translations about it, themoft owning and retaining of it; yet it would be of no moment, seeing we know not, whence, or from whom, any of them are. The Objection then is taken from the want of the wanted Apostolical Salutation; which should be in, and a part of the Epistle. And this is the substance of what on this account is excepted against our Attention.
Various Answers have been given to this Objection, some of them of no more validity, than its felt. Jerome replies, it hath no name prefixed, therefore we may by a good Reason, Say it was written by no man, as not by Paul, which inference though it be approved by Basil with other learned men, and not sufficiently answered by Eusebius, with a contrary inference, yet indeed it is of no value; for being written, it must be written by some body, though not perhaps by St. Paul. Some have thought, that it may be, the Epistle inquired after was at first prefixed, but by some means or other hath been left. But as there are very many Arguments and Evidences to evince the weakness of this imagination, so the beginning and entrance of the Epistle is such, as is incapable of any contexture with such a Salutation, as that used in other Epistles, as is also that of St. John, so that this Conjecture can here have no place.

Some of the Antients, and principally Theodoret insist upon the peculiar allotment of his Work unto him among the Gentiles. Paul was the Apostle of the Gentiles, in an especial manner; and if in Writing unto the Hebrews he had prefixed his name unto his Epistle, he might have seemed to transgress the Line of his Allotment. And if it be not certain that the Apostles by common consent left their Work into distinct portions, which they peculiarly attended unto, as the Antients generally concur that they did, (and there was not reason wanting why they should do so,) yet it is, that there was a special Convention and agreement between James, Peter, and John on the one side, and Paul and Barnabas on the other, that they should attend the Ministry of the Circumcision, and the Gentiles. Hence Paul finding it necessary for him to write unto the Hebrews, would not prefix his name with an Apostolical Salutation unto his Epistle, that he might not seem to have invaded the Province of others, or transgressed the Line of his Allotment. But I must acknowledge that notwithstanding the weight laid upon it by Theodoret and some others, this reason seems not unto me cogent unto the end for which it is produced. For (1.) The Commission given by the Lord Christ, unto his Apostles, was Catholic, and had no bounds but that of the whole Creation of God capable of instruction, Matthew 28. 19. and that Commission which was given unto them all in general, was given unto every one in particular; and made him in solidum possessor of all the Right and Authority conveyed by it. Neither could any following arbitrary agreement pitched on for convenience, and the facilitating of their Work, abridge any of them from exerting their Authority, and exercising their Duty towards any of the Sons of Men, as occasion did require.

And hence it is, that notwithstanding the agreement mentioned, we find St. Peter teaching of the Gentiles, and St. Paul labouring the Conversion of the Jews. Secondly, In Writing this Epistle, on this Supposition St. Paul did indeed, that which is pretended was not meet for him to do; namely, he entered on that which was the Charge of another man; only he conceals his Name, that he might not appear in doing of a thing unwarrantable and unjustifiable. And whether it be meet to ascribe this unto the Apostle, is easy to determine. As then it is certain that St. Paul in the Writing of this Epistle did nothing, but what in duty he ought to do, and what the Authority given him by Christ extended itself unto, so the concealing of his Name, lest he should be thought to have done any thing irregularly, is a thing that without much temerity may not be imputed unto him.

There is another Answer to this Objection, which seems to be solid and satisfactory, which most of the Antients rest in. And it is, that St. Paul had weighty Reasons not to declare his Name at the entrance of this Epistle to the Hebrews, taken from the prejudices that many of them had against him. This is insisted on by Clements in Eusebius, lib. 6. cap. 13. He did Writhe, faith he, conceal his Name, because of the prejudice Opinion that they had against him: and this is at large insisted on by Chrysostom, who is followed therein by Theophylact, Oecumenius and others without number. The persecuting Party of the Nation, looked on him as an Apostate, a Defector of the Cause wherein he was once engaged, and one that taught Apostasy from the Law of Moses; yea, as they thought, that set the whole World against them and all that they gloried in, Acts 21. 28. and what enmity is usually stirred up on such occasions, all men know, and his example is a sufficient instance of it. And there was added thereunto, which Chrysostom, and that justly lays great weight upon, that he was no ordinary Per son, but a man of great and extraordinary abilities, which mightily increased the provocation. Those among them, who with the profession of the Gospel, had a mind, to continue themselves in, and to impose upon others the observance of Mosaical Institutions, looked on him as the only person that had frustrated their design, Acts 15. 2. And this also is usually no small cause of wrath
wrath and hatred. The Spirit of these men afterwards poscelling the Ebonites, they de-
scribed St. Paul as a Grecian and Defender of the Law, as Epiphanius testifies. And even the
best among them, who either in the use of their liberty, or upon an Indulgence given
them, continued in the Temple Worship, had a jealous eye over him, left he had not that
effem for Moses, which they imagined became them to retain, Acts 21. 21. how great
a prejudice against his Doctrine and Reafonings, these thoughts and jealousies might
have created, had he at the entrance of his dealing with them, prefixed his Name and
salvation, is not hard to conjecture. This being the State and Condition of things
in reference unto St. Paul, and not any other known Penman of the Holy Ghost, or
omnient Disciple of Christ in those days, this defect of Inscription, as Baa well observs,
proves the Epiflée rather to be his, than any other Person whatever. And though I
know that there may be some Reply made unto this Answer, both from the Discovers
which he makes of himself in the end of the Epiflée, and from the high probability that
there is, that the Hebrews upon the first receipt of it, would diligently examine by
whom it was written, yet I judge it very sufficient to frustrate the Exception infilited on,
though perhaps not containing the true, at least the whole Cause of the Omission of an
Apostolical appliances in the entrance of it.

It then we would know the True and Just Cause of the Omission of the Authors
name, and mention of his Apostolical Authority in the entrance of this Epiflée, we must
consider what were the Just Reasons of prefixing them unto his other Epiflles, Chyrisome
in his Proem unto the Epiflée to the Romans gives this as the only Reafon of the mention-
ing the Name of the Writer of any Epiflée, in the Frontispiece of it, otherwise than
was done by Moses and the Evangelists in their Writings, namely, because they wrote
unto them that were present, and so had no cauf to make mention of their own Names,
which were well enough known without the prenifition of them in their Writings:
whereas those who wrote Epiflles, dealing with them that were absent, were necessi-
tated to prefix their Names unto them, that they might know from whom they came.
But yet this Reafon is not absolutely satisfactory: for as they who prefixed not their
Names to their Writings, wrote, not only for the use and Benefit of those that
were present and knew them, but of all succeeding Ages, who knew them not;
so many of them who did Preach and Write the Word of the Lord unto
those that lived with them and knew them, yet prefixed their Names unto their
Writings, as did the Prophets of Old, and some who did write Epiflles to them
who were absent, omitted to do so, as St. John, and the Author of this Epiflée. The
real cause then of prefixing the Names of any of the Apostles unto their Writings, was
merely the Introduction thereby of their Titles, as Apostles of Jesus Christ, and therein an
Intimation of that Authority, by, and with which they wrote. This then was the true
and only reason why the Apostle St. Paul prefixed his Name unto his Epiflles; some-
times indeed this is omitted when he wrote unto some Churches where he was well
known, and his Apostolical Power was sufficiently owned, because he joined others with
himself in his Salvation who were not Apostles, as the Epiflée to the Philippians, chap. 1.
and the second of the Thesifolians: Unto all others, he still prefixeth this Title, decla-
ing himself thereby to be one, so authorized to reveal the Mysteries of the Gospel, that
they to whom he Wrote, were to acquaintance in his Authority, and to resolve their faith
into the Revelation of the Will of God, made unto him, and by him, the Church being
to be built in the foundation of the Prophets and Apostles. And hence it was, that when
if a thing he had taught, was called in question, and opposed, Writing in the Vindi-
cation of it, and for their establishment in the Truth, whom before he had instructed, he
doeth in the entrance of his Writings, singularly and Emphatically mention this his Author-
ity, Gal. 1. 1. Paul an Apostle, neither of man, nor by man, but by Jesus Christ, and God
the Father that raised him from the dead: so intimating the absolute obedience that was
due unto the Doctrine by him revealed. By this Title, I say, he directs to whom he
wrote to resolve their affent into the Authority of Christ speaking in him, in which he tenders
unto them as the proof and foundation of the Mysteries wherein they were instructed.

In his dealing with the Hebrews the case was far otherwise: They who believed
amongst them, never changed the old foundation, or Church-State, grounded on the
Scriptures, though they had a new addition of Privileges by their Faith in Christ
Jesus, as the Messiah now exhibited. And therefore he deals not with them, as with
those whose Faith was built absolutely on Apostolical Authority and Revelation, but
upon the common Principles of the Old Testament, on which they still stood, and out of
which Evangelical Faith was educat. Hence the beginning of the Epiflée, wherein he
appeals to the Scripture as the foundation, that he intended to build upon, and the Authority which he would press them withal, supplies the Room of that intimation of his Apostolical Authority, which in other places he makes use of. And it serves to the very same purpose. For as in those Epistles he proposeth his Apostolical Authority as the immediate reason of their Affent and Obedience, so in this he doth the Scriptures of the Old Testament. And this is the true and proper case, that renders the prefixing of his Apostolical Authority, which his Name must necessarily accompany, needless, because useless, it being that which he intended not to engage in this business. And for himself, he sufficiently declares in the close of his Epistle who he was; for though some may imagine that he is so certainly known unto us, from what he there says of himself, yet none can be so fond to doubt whether he were not thereby known to them to whom he wrote; so that neither hath this Objection in it any thing of real weight or moment.

§ 20. We have spoken before unto the Hesitation of the Latin Church, which by some is objected, especially by Erasmus, and given the Reasons of it, manifesting that it is of no force to weaken our Assertion, unto which I shall now only add, that after it was received amongst them as Canonical, it was never questioned by any Learned Man or Synod of old, whether St. Paul was the Author of it or no, but they all with one consent ascribed it unto him, as hath been at large by others declared. The remaining Exceptions which by some are insinuated on, are taken from some passages in the Epistle itself, that principally of Chap. 2, and the Third, where the Writer of it seems to reckon himself, among the number, not of the Apostles, but of their Auditors. But whereas it is certain and evident, that the Epistle was written before the Destruction of the Temple, yea, the beginning of those Wars that ended therein, or the death of James, whilst fundry of the Apostles were yet alive, it cannot be, that the Roman of it should really place himself amongst the generation that succeeded them; so that the Words must of necessity admit of another Interpretation, as shall be manifested in its proper place; for whereas both this and other things of the same nature, must be considered and spoken unto, in the places where they occur, I shall not here anticipate what of necessity must be insisted on in its due season, especially considering of how small importance the Objections taken from them, are. And this is the sum of what hath as yet by any been objected unto our assignation of this Epistle unto St. Paul; by the consideration whereof the Reader will be directed into the Judgement he is to make on the Arguments and Testimonies that we shall produce, in the Confirmation of our Affertion, and the we now proceed unto under the several Heads proposed in the entrance of our Discourse.

§ 21. Amongst the Arguments usually insinuated on to prove this Epistle to have been written by St. Paul, the Testimony given unto it by St. Peter, deserves Consideration in the first place, and is indeed of it fell sufficient to determine the Enquiry about it. His Words to this purpose, Epist. 2. Chap. 3. v. 15, 16. are; And account that the Long-suffering of our Lord is Salvation, even as our beloved Brother Paul also according unto the Wisdom given unto him hath written unto you; as also in all his Epistles speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, Of they do also the other Scriptures unto their own destruction. To clear this Testimony, some few things must be observed in it, and concerning it. As (1.) That St. Peter wrote this Second Epistle unto the same Persons, that is, the same Churches and People to whom he wrote his First. This (to omit other Evidences of it) himself tells us, Chap. 3. 1. This Second Epistle, Beloved I now write unto you; it was not only absolutely his Second Epistle, but the Second which he wrote to the same Persons; handling in both the same general Argument, as himself in the next words affirms. (2.) That his First Epistle was written unto the Jews or Hebrews in the Asia Dispersion, that is unto the Elick Strangers of the Dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, Chap. 1. 1. that is the , as St. James styles the same Persons, Chap. 1. 1. the twelve Tribes, or Hebrews of the twelve Tribes of Israel in their Dispersion. These , or the Jews of Jerusalem called the , of the Dispersion, or Hebrews, 7. 35. the Dispersion, or those of their Nation, that were dispersed among the Gentiles; Those especially they intend in the Greek Empire. They are called , which the LXX according to the Pharsee in their days render , which is , or those scattered among all Nations, like the sifting of a Sieve, Amos 9. 9. Pial. 147. 2, they are called , which the LXX according to the Pharsee in their days render , or the dispersion or scattering of Israel, when they were sifted among all Nations, like the sifting of a Sieve, Amos 9. 9. Pial. 147. 2, they are called , which the LXX according to the Pharsee in their days render , or the dispersion or scattering of Israel, when they were sifted among all Nations, like the sifting of a Sieve, Amos 9. 9. Pial. 147. 2.
Efifile to the Hebrews.

as they call them, חֵּלְקַת הָעִמְכָּו כָּיִים, Chap.27.v.13. So that there is no question but that these were they whom St. Peter calls the τίσθαι ουκ ούδεπροσδραμάντων, chap. 12.6. As St. James extending his Salutation to the same people in all places, the διήθησις τῶν Τριών Τριβών.

Besides many things insisted on by St. Peter in these Epistles, were peculiar to the Hebrews, who also were his special Care: See 1 Epiff. Chap. 1,10,11,12. 2. Chap. 2,9,21. Chap. 3, 5, 6. Chap. 4, 7, 17. Eph. 2, 19, 20, 21. (chap. 2. 1, 11, 12. Chap. 3, 10, 11, 12, 13, 14, and many other particular places of the same nature may be observed in them. To sum up our Evidence in this particular; Peter being in an especial manner the Apostle of the Circumcision or Hebrews, Gal. 2, 7. having by his first Sermon converted many of these strangers of Cappadocia, Pontus, and Asia, Acts 2, 9, 10, 41. describing that Titus unto them to whom he wrote, which was the usual and proper Appellation of them in all the World, τίσθη καὶ ἔφη διήθησις τῶν Δώδεκα Των Τριβών. James 1, 1. John 7, 35. treating with them for the most part about things peculiar to them in a special manner, and that with Arguments and from Principles peculiarly known unto them, as the places above quoted will manifest, there remains no ground of Question, but it was those Hebrews unto whom he wrote. Nor are the Exceptions that are made to this Evidence of any such importance, as once to deserve a remembrance by them, who design not a protracting of their Discourses by insisting on things unnecessary.

Now it is plain in this Testimony asserted, that St. Paul wrote a peculiar Epistle unto them, unto whom St. Peter wrote his, that is to the Hebrews; be hath written unto you, as also in all his Epistles; that is, in all his other Epistles. Besides his other Epistles to other Churches and Persons, he hath also written one unto you. So that if St. Peter’s Testimony may be received, St. Paul undoubtedly wrote, an Epistle unto the Hebrews. But this may be, says some, another Epistle, and not this we treat on; particularly that to the Galatians, which treateth about Judicial Customs and Worship. But this Epistle mentioned by St. Peter, was written particularly unto the Hebrews in distinction from the Gentiles: This to the Galatians is written peculiarly to the Gentiles in opposition to the Jews; so that a more unhappy instance could not possibly have been fixed upon. Besides he treats not in it of the things here mentioned by St. Peter, which are indeed the main Subject of the Epistle to the Hebrews.

But, say others, Paul indeed might write an Epistle to the Hebrews, which may be lost, and this that we have, might be written by some other: But whence this Answer should proceed, but from a resolution against Light and Conviction, I know not. May we give place to such rash and preumptuous Conjectures, we shall quickly have nothing left entire or stable. For why may not another as well say, it is true, Moses wrote Five Books, but they are lost, and these that we have under his Name, were written by another: It is not surely one jot less intolerable for any one, without ground, proof, or Testimony, to affirm that the Church hath lost an Epistle written to the Hebrews by St. Paul, and taken up one in the room thereof, written by no man knoweth whom. This is not to deal with that Holy Reverence in the things of God, which becomes us.

St. Peter declareth that St. Paul in that Epistle which he wrote unto the Hebrews, had declared the Long-suffering of God, whereof he had minded them, to be salvation. We must see what was this Long-suffering of God, how it was Salvation, and how Paul had manifested it so to be. The Long-sufferance, Patience, or Forbearance of God, is either absolute toward men in general, or special in reference unto some sort of Men; or some kind of Sins or Provocations that are amongst them. The first of these is not that which is here intended; Nor was there any reason why St. Peter should direct the Jews to the Epistles of St. Paul in particular to learn the Long-suffering of God in General, which is so plentifully revealed in the whole Scripture, both of the Old and New Testament, and only occasionally at any time mentioned by St. Paul.

There was therefore an Especial Long-suffering of God which at that time he exercised towards the Jews, waiting for the Conversion, and the gathering of his Eleventh unto him, before that total and final destruction, which they had deferred, should come upon that Church and State. This he compares to the Long-suffering of God in the days of Noah, while he Preached repentance unto the world, 1 Epiff. 3, 20. For as those that were obedient unto his Preaching which was only his own family, were saved in the Ark, from the general destruction that came upon the World by Water; so also they that became obedient upon the Preaching of the Gospel, during this new season of Gods special Long-suffering, were to be favored by Baptism, or Separation from the unbelieving Jews by
by the Profession of the Faith, from that destruction that was to come upon them by Fire. This Long-suffering of God the unbelieving Jews, not understanding to be particular, scoffed at, and them who threatened them with such an issue or event of it, 2 Epist. Chap. 3. v. 4. which caueth the Apostle to declare the Nature and End of this Long-suffering which they were ignorant of, ver. 9.

And thus (Secondly,) was this particular Long-suffering of God towards the Jews, while the Gospel was Preached unto them before their final Destruction, Salvation; in that God spared them, and allowed them to abide for a while in the Obscuration of their Old Worship and Ceremonies, granting them in the mean time blessed means of Light and Instruction to bring them to Salvation.

And (Thirdly,) This is declared by St. Paul in this Epistle; not that this is formally and in terms the main Doctrine of the Epistle, but that really and effectually he acquaints them with the intention of the Lord in his Long-suffering towards them, and peculiarly serves that Long-suffering of Christ in his Instruction of them. And therefore after he hath taught them the true Nature, Life, and End of all Masonic Institutions, which they were as yet permitted to use in the special patience of God intimated by St. Peter, and convinced them of the necessity of Faith in Christ, and the Profession of his Gospel, he winds up all his reasoning, in minding them of the End which shortly was to be put unto that Long-suffering of God which was then exercised towards them, Chap. 12. v. 25, 26, 27, 28. So that this Note also is eminently Characteristical of this Epistle.

5. In the Writing of the Epistle mentioned by Peter, he seems to ascribe unto Paul an eminency of Wisdom; it was written according to the Wisdom given unto him. As Paul in all other of his Epistles did exercise that Grace of Wisdom, so also in that which he wrote unto the Hebrews, there is no doubt but he exercised and put forth his other Graces of Knowledge, Zeal, and Love also; but yet Peter here in a way of Eminency manifesteth his Wisdom in that Epistle. It is not Paul’s Spiritual Wisdom in general in the Knowledge of the Will of God, and Mysteries of the Gospel, which Peter here refers unto; but that special Holy Prudence which he exercised in the compoision of this Epistle, and maintaining the Truth which he dealt with the Hebrews about. And what an eminent Character this also is of this Epistle, we shall endeavour, God assisting to evince in our Exposition of it. His special understanding in all the Mysteries of the Old Testament, unfolding things hidden from the foundation of the world, his Application of them, with various Testimonies and Arguments that wrapped up the Truth in great Darkness and Obscurity, unto the Mystery of God manifested in the Flesh, his various intertextures of Reasonings and Exhortations throughout his Epistle, his Condescension to the Capacity, Prejudices and Affections of them to whom he wrote, urging them constantly with their own Principles and Concessions, do among many other things manifest the singular Wisdom which Peter signifieth to have been used in this Work.

6. It may also be observed, that whereas Peter affirmeth that among the things about which Paul wrote, there were such matters, some things hard to be understood; That Paul in a special manner confesseth that some of the things which he was to treat of in that Epistle were secret, hard to be declared, uttered or unfolded; and therefore certainly hard to be understood, Chap. 5. 11. which in our Progress we shall manifest to be spoken not without great and urgent Cause, and that in many Instances, especially that directed unto by himself concerning Melchisedek. So that this also gives another Characteristical Note of the Epistle Testified unto by Peter.

I have insisted the longer upon this Testimony, because in my Judgement it is sufficient of its self to determine this Controversie; nothing of any importance being by any that I can meet withall excepted unto it. But because we want not other Confirmations of our Assertion, and those also every one of them singly out-balancing the Conjectures that are advanced against it, we shall subjoin them also in their Order.

5. 25. The Comparing of this Epistle with the others of the same Apostle gives farther Evidence unto our Assertion. I suppose it will be confessed, that they only are competent Judges of this Argument, who are well exercised and conversant in his Writings, unto their Judgement therefore alone in it do we appeal. Now the similitude between this and other Epistles of Paul is threefold. (1.) In Words, Phrases and manner of Expression. Of this sort many Instances may be given, and such a coincidence of things manifested in them, as is not usually to be observed between the Writings that have various or divers Authors.
Epistle to the Hebrews.

But this I shall not particularly insist upon partly because it hath already been done by others at large; and partly because they will all of them be observed in our Exposition itself; nor doth it suit our present design to enter into a Debate about particular Words and Expressions. Nor do I affirm any more force unto this Observation, but only that it is sufficient to manifest the weakness of the Exceptions urged by any to prove it none of his, from the use of some few words not elsewhere used by him; or not in that sense which here they are applied unto. For their Influences are not in number comparable with the others; and to evidence the Rarity of that part of their Objection which concerns the particular use of some Words in this Epistle, it is enough to observe that one word *urimus* being three times used in this one Epistle, it hath in each place a peculiar and divers signification. (2.) There is also a coincidence of Matter, or Doctrines delivered in this and other Epistles of Paul. Neither shall I much press this Consideration. For neither was he in any Epistle restrained unto what he had elsewhere delivered, nor bound to avoid the mentioning of it, if occasion did require; nor were other Penmen of the Holy Ghost limited not to speak of what he had taught, no more than the Evangelists were from writing the same story. But yet neither is this Observation definite of all efficacy to contribute strength unto our Assertion, considering that there were some Doctrines which Paul did in a peculiar manner insist upon; a vein whereof, a diligent Observer may find running through this, and all his other Epistles. But (3.) That which under this Head I would press, is the Consideration of the Spirit, Genius, &c.*—*and manner of Writing proceeding from them, peculiar to this Apostle in all his Epistles. Many things are required to enable any one to judge aright of this intimation. He must as Bernard speaks, drink of Paul’s Spirit, or be made partaker of the same Spirit with him, in his measure, who would understand his Writings. Without this Spirit, and his saving Light, they are all obscure, intricate, opaque, unfavourable; when unto them in whom it is, they are all sweet, gracious; in God’s measure, open, plain, and powerful. A great and constant exercise unto an acquaintance with his frame of Spirit in Writing, is also necessary hereunto. Unlesly a man has contracted it as it were a familiarity, by a constant conversation with him, no Critical skill in Words or Phrases will render him a competent Judge in this matter. This enables Cæsar to determine aright concerning any Writings of Cicero. And he that is so acquainted with this Apostle, will be able to discern his Spirit, as Ambrose sayeth his Mother Monica did divine Revelations, non nisi a suis, by an inexplicable Spiritual favour. Experience also of the power and efficacy of his Writings, is hereunto required. He whose heart is cast into the Mould of the Doctrine by him delivered, will receive quick impressions from his Spirit enlightening its seat in any of his Writings. He that is thus prepared, will find that heavenly and perspicuity in unfolding the deepest Evangelical Mysteries, that peculiar exaltation of Jesus Christ in his Person, Office, and Work, that Spiritual perfections, that transcendent manner of Arguing and Reasoning, that wise insinuation and pathetical prevailing of well-grounded Exhortations, that love, tenderness, and affection to the souls of men, that zeal for God, and authority in Teaching, which enliven and adorn all his other Epistles, to shine in this in an eminent manner, from the beginning to the End of it. And this Consideration, what ever may be the apprehensions of others concerning it, is that which gives me satisfaction, above all that are pleaded in this Cause in ascribing this Epistle to Paul.

The Testimony of the first Churches, of whose Testimony any record is yet remaining, with a successive Suffrage of the most Knowing Persons of following Ages, may also be pleaded in this Cause. Setting aside that limitation of this Testimony, which with the grounds and occasions of it as to some in the Latin Church, we have already granted and declared, and this Witness will be acknowledged to be Catholic as to all other Churches in the World. A Learned Man of late hath reckoned up and reported the Words of above thirty of the Greek Fathers, and fifty of the Latin reporting this Primitive Tradition. I shall not trouble the Reader with a Catalogue of their Names, nor the Repetition of their Words, and that because the whole of what in general we affirm as to the Eastern Church is acknowledged. Amongst them was this Epistle fully made public, as they had far more advantages of discovering the Truth in this Matter of Fact, than any in the Roman Church, or that elsewhere followed them in after Ages could have. Neither had they any thing, but the Conviction and Evidence of Truth in itself to induce them to embrace this Perdition. And he that shall consider the Condition of the first Churches under Persecution, and what difficulties they met withal in Communicating those Apostolical Writings which were delivered unto any of them, with that special Obligation unto...
unto the spreading of this unto the Hebrews; of which we have already discoursed, cannot rationally otherwise conceive of it, but as an eminent fruit of the Good Providence of God, that it should so soon receive publick Acknowledgment from the first Churches, as it evidently appears to have done.

The Epistle itself several ways discovers its Author. Some of them we shall briefly recount.

(1.) The General Argument and Scope of it declares it to be Paul's. Hereof there are two parts: (1.) The Exaltation of the Person, Office, and Grace of our Lord Jesus Christ, with the Excellency of the Gospel and the Worship therein commanded, revealed by him. (2.) A Discovery of the Nature, Use and Explication of Mosaical Institutions, their present Unprofitableness, and casting of their obligation into obedience. The first part, we may grant to have been equally the design of all the Apostles, though we find it in a peculiar way insisted on in the Writings of Paul. The latter was his special work and business. This partly ex instituto, partly occasionally from the opposition of the Jews, was he engaged in the promotion of, all the world over. The Apostles of the Circumcision according to the Wisdom given them, and suitable to the nature of their work, did more accommodate themselves to the prejudicate Opinion of the Jewish Professors; and the rest of the Apostles had little occasion to deal with them, or others on this subject. Paul in an eminent manner in this work bare the burden of that day. Having well settled all other Churches, who were troubled in this Controversie by some of the Jews, he at last treats with themselves directly in this Epistle, giving an account of what he hadelsewhere Preach and taught to this purpose, and the grounds that he proceeded upon; and this not without great success, as the burying of the Judaical Controversie not long after doth manifest.

(2.) The Method of his propagation is the same with that of his other Epistles, which also was peculiar unto him. Now this in most of them, yes in all of them not regulated by some particular occasions, is first to lay down the Doctrinal Mysteries of the Gospel, vindicating them from Oppositions and Exceptions, and then to descend to Exhortations unto Obedience deduced from them, with an enumeration of such special Moral Duties, as those unto whom he wrote, stood in need to be minded of. This is the general Method of his Epistles, to the Romans, Ephesians, Colossians, Philippians, and the most of the rest. And this also is observed in this Epistle. Only whereas he had a special respect unto the Apostacy of some of the Hebrews, occasioned by the Persecution which then began to grow high against them, what ever Argument or Testimony in his passage gave him advantage to press an Exhortation unto constancy, and to deter them from backsliding, he lays hold upon it, and diverts into practical Inferences unto that purpose, before he comes to his general Exhortations towards the end of the Epistle. Excepting this occasional difference, the Method of this is the same with that used in the other Epistles of Paul, and which was peculiarly his own.

(3.) His Way of Argument in this and his other Epistles is the same. Now this as we shall see, is Sublime and Mystical, accommodated rather to the Spiritual Reason of Believers, than the Artificial Rules of Philosophers. That he should more abound with Testimonies and Quotations out of the Scripture of the Old Testament in this, than another Epistles, as he doth, the Matter whereof he treats, and the Persons to whom he wrote did necessarily require.

(4.) Many things in this Epistle evidently manifest that he who wrote it, was not only mighty in the Scripture, but also exceedingly well versed and skilfull in the Customs, Practices, Opinions, Traditions, Explications and Applications of Scripture then received in the Judaical Church, as we shall fully manifest in our progress: Now who in those days among the Disciples of Christ could this be but Paul? For as he was brought up under one of the Soft and Most Famous of their Masters in those days, and profited in the Knowledge of their then present Religion above his Equals, so for want of this kind of Learning, the Jews esteemed the chief of the other Apostles, Peter and John, to be Idiots and Unlearned.

(5.) Sundry particulars towards and in the close of the Epistle, openly proclaim Paul to have been the Writer of it. As 1. The mention that he makes of his bonds, and the Compassion that the Hebrews showed towards him in his sufferings, and whilst he was a Prisoner, Chap. 10, 34. Now as the Bonds of Paul were afterwards famous at Rome, Phil. 1, 13. So there was not any thing of greater Notoriety in reference to the Church of God in those days, than those that he suffered in Judea, which he minds them of in this Expression. With what earnest endeavours, what rage and tumult, the Rulers and Body
Epistle to the Hebrews.

Epistle to the Hebrews.

dy of the People sought his destruction, how publickly and with what Solemnity his Cause was sundry times heard and debated, with the time of his imprisonment that ensued, are all declared in the Acts at large. Now no man can imagine, but that whilest this great Champion of their Profession, was so publickly pleading their Cause, and exposed to so much danger and hazard thereby, but that all the Believers of those parts were exceedingly solicitous about his condition, (as they had been about Peter in the like case) and gave him all the Assistance and encouragement that they were able. This Compassion of theirs, and his own Bonds, as an evidence of his Faith, and their Mutual Love in the Gospel he now minds them of. Of no other Person but Paul have we any ground to conjecture that this might be spoken: and yet the suffering and compassion here mentioned, seem not to have been things done in a corner; So that this one Circumstance is able of itself, to enervate all the Exceptions, that are made use of against his being esteemed the Author of this Epistle. 2. The mention of Paul's dear and constant Companion Timothy is of the same importance, Chap. 13. 23. That Timothy was at Rome with Paul in his Bonds is expressly asserted, Phil. 1. 13, 14. That he himself was also cast into Prison with Paul is here intimated, his release being expressed. Now surely it is scarcely credible, that any other should in Italy where Paul then was, and newly released out of Prison, write unto the Churches of the Hebrews, and therein make mention of his own Bonds, and the Bonds of Timothy, a man unknown unto them but by the means of Paul, and not once intimate any thing about his condition. The exceptions of some, as that Paul was to call Timothy his Son, whereas the Writer of this Epistle calls him Friend, (when indeed he never terms him Son, when he speaks of him, but only when he wrote unto him,) or that there might be another Timothy, (when he speaks expressly of him, who was so generally known to the Churches of God, as one of the chiefest Evangelists) deserve not to be insisted on. And surely, it is altogether incredible that this Timothy, the Son of Paul, as to his begetting of him in the Faith, and continued Paternal Affection, his known constant Associate in doing and suffering for the Gospel, his Minister in attending of him, and constantly employed by him in the Service of Christ and the Churches, known unto them by his means, honoured by him with two Epistles written unto him, and the association of his Name with his own in the Inscription of sundry others, should now be so absent from him as to be joined unto another in his Travail and Ministry. 3. The constant Sign and token of Paul's Epistles which himself had publickly signified to be so, (2 Thess. 3. 13. ) is subjoined unto this. Grace be with you all. That Originally this was written with Paul's own hand, there is no ground to question, and it appears to be so, because it was written; and he affirms that it was his Custom to subjoin that Salutation with his own hand. Now this Writing of it with his own hand, was an evidence unto them, unto whom the Original of the Epistle first came; unto those who had only transcribed Copies of it, it could not be so; the Salutation itself was their Token, being peculiar to Paul, and among the rest annexed to this Epistle. And all these Circumstances will yet receive some further enforcement from the Consideration of the Time wherein this Epistle was written, whereof in the next place we shall Treat.
Exercitatio III.


1. That was not amiss observed of Old by Chryfijlome Prafus. in Com. ad Epist. ad Rom. that a due Observation of the Time and Seacon wherein the Epistles of Paul were written, doth give great light unto the understanding of many passages in them. This Baronius ad A.C. 55. N. 42. well confirms by an instance of their mistake, who suppose the Shipwrack of Paul at Miaira, Acts 27. to have been that mentioned by him, 2 Cor. 11. when he was a night and a day in the deep; that Epistle being written some years before his falling towards Rome. And we may well apply this Observation to this Epistle unto the Hebrews. A discovery of the Time and Season wherein it was written, will both free us from sundry mistakes, and also give us some light into the occasion and design of it. This therefore we shall now inquire into.

2. Some general intimations we have in the Epistle itself leading us towards this discovery, and somewhat may be gathered from some other places of Scripture: for Antiquity will afford us little or no help herein. After Paul's being brought a Prisoner to Rome, Acts 28. two full years, he continued in that condition, v. 30. at least so long, he continued under restraint, though in his own hired House. This time was expired before the writing of this Epistle. For he was not only absent from Rome in some other part of Jews, when he wrote it, Chap. 13. 24. but also so far at liberty and free from, as that he had entertained a Resolution of going into the East to obtain unto him, Chap. 13. 23. And it seems likewise to be written before the Martyrdom of James at Jerusalem, in that he affirms that the Church of the Hebrews had not as yet resided unto him, Chap. 13. 4. it being very probable, that together with him many others were slain. Many great difficulties they had been exercised withal, but as yet the Matter was not come to blood, which shortly after it arrived unto, and well known by all the believing Jews, before the writing of the Second Epistle of Peter, who therein makes mention of it, as we have declared. Much light I confess to the precise time of its writing, is not hence to be obtained, because of the uncertainty of the time wherein Peter wrote that Epistle. Only it appears from what he affirms concerning the approaching of the time of his suffering, Chap. 1. 13. that it was not long before his death. This as is generally agreed, happened in the thirteenth year of Nero, when a great progress was made in that War, which ended in the fatal and final destruction of the City and Temple.

3. From these Observations it appears, that the best guide we have to find out the certain time of the Writing of this Epistle is Paul's being sent Prisoner unto Rome. Now this was in the first year of the Government of Felix, after he had been two years detained in Prison at Caesarea by Felix, Acts 24. 27. Chap. 25. v. 26. 27. This Felix was the Brother of Felix who ruled all things under Claudius, and fell into some disgrace in the very first year of Nero, as Tacitus informs us. But yet by the countenance of Agrippina the Mother of Nero, he continued in some regard, until the fifth or sixth year of his Raign, when together with his Mother he destroyed many of her Friends and Favourites. During this time of Felix his declension in power, it is most probable that his Brother Felix was displaced from the Rule of his Province, and Felix sent in his room. That it was before his utter ruin in the sixth year of Nero is evident from hence, because he made
The Epistle to the Hebrews was written.

made means to keep his Brother from punishment, when he was accused for Extortion and Oppression by the Jews. Most probably then Paul was sent unto Rome, about the fourth or fifth year of Nero, which was the fifty ninth year from the Nativity of the Lord Jesus Christ. There he abode as we shewed at the least two years in custody, where the Story of the Acts of the Apostles ends, in the seventh year of Nero; and sixty four of our Lord, or the beginning of the year following. That year it is presumed, he obtained his liberty. And this was about thirteen years after the determination of the Controversy about Mosaical Institutions, as to their obligation on the Gentiles, made by the Synod at Jerusalem, Acts 13. Presently upon his liberty, whilst he abode in some part of Italy, expecting the coming of Timothy, before he entered upon the journey he had promised unto the Philippians, Chap. 2. v. 24. he wrote this Epistle. Here then we must lay a little, consider what was the general state and condition of the Hebrews in those days, which might give occasion unto the writing thereof.

The time fixed on, was about the death of Festus, who dyed in the Province, and the beginning of the Government of Albinus who was sent to succeed him. What was the state of the people at that time, Josephus declares at large in his Second Book of their Wars. In brief, the Governors themselves being great Oppressors, and rather mighty Robbers amongst them, than Rulers, the whole Nation was filled with Spoil and Violence. What through the fury and outrage of the Scandalous in the pursuit of their infatitable Avarice; what through the Incursions of Thieves and Robbers in Troops and Companies, whereewith the whole Land abounded; and what through the tumults of Seditionuous persons daily incited and provoked by the cruelty of the Romans, there was no peace or safety for any sober honest men, either in the City of Jerusalem, or anywhere else throughout the whole Province. That the Church had a great share of suffering in the outrage and misery of those days, (as in such dissolutions of Government, and Licence for all wickedness, it commonly falls out) no man can question. And this is that which the Apostle mentions, Chap. 10. 31, 32, 33, 34. "To endure a great fight of afflictions, partly whilst ye were made a gazing-stock, both by reproaches and afflictions, and partly whilst ye became companions of them that were so used, and took joyfully the spoiling of your goods. This was the lot and portion of all honest and soberminded men in these days, as their Historian at large declares. For as no doubt the Christians had a principal share in all those sufferings, so some others of the Jews also, were their Companions in them; it being not a special persecution, but a general calamity that the Apostle speaks of.

One Joseph the Son of Cebias was in the beginning of those days High-Priest, put into that Office by Agrippa, who not long before had put him out. On the death of Festus he thrust him out again, and placed Ananus his Son in his stead. This man, a young rash Fellow, by Sect and Opinion a Sadducee, (who of all others were the most violent in their hatred of the Christians, being especially engaged therein by the peculiar Opinion of their Sect and Party, which was the denial of the Resurrection,) first began a direct Persecution of the Church. Before his advancement to the Priesthood, their Afflictions and Calamities were for the most part common unto them, with other peaceable men. Only the rude and impious multitude, with other seditionous persons, seem to have offered special violence unto their Assemblies and Meetings, which some of the more unfeard and weak, began to omit on that account, Chap. 10. 25. Judicial proceeding against them as to their lives, when this Epistle was written, there do not appear to have been any; for the Apostle tells them, as we before observed, that as yet they had not resorted unto blood, Chap. 12. v. 4. But this Ananus the Sadducee presently after being placed in power by Agrippa, taking advantage at the death of Festus, and the time that passed before Albinus his Successor was setled in the Province, convenes James before himself and his Associates. There to make short work he is condemned, and immediately stone, and it is not unlikely but that other private Persons suffered together with him.

The Story (by the way) of the Martyrdom of this James is at large reported by Eusebius out of Hegesippus, Hist. Eccles. 1. cap. 23. in the Relation whereof he is followed by Hierom, and sundry others. I shall say no more of the whole Story, but that the Consideration of it, is very sufficient to perwade any man to use the liberty of his own Reason and Judgement in the perusal of the Writings of the Antients. For of the Circumstances therein reported, about this James and his death, many of them (as his being of the Line of the Priests, his entering at his pleasure into the Sanhedron, his being carried up and let by a great multitude of people on a pinnacle of the Temple,)
are palpably false, that no colour of probability can be given unto them, and most of the rest seem altogether incredible. That in general this Holy Apostle of Jesus Christ, his kinsman according to the flesh, was stoned by Ananus, during the Anarchy between the Governments of Pilate and Albinus, Togus, who then lived tithes, and all Ecclesiastical Historians agree.

The Churches at this time in Jerusalem and Judea were very numerous. The Oppressors, Robbers, and Seditious of all sorts, being wholly intent upon the pursuit of their own ends, filling the Government of the Nation with tumults and disorders, the Disciples of Christ, who knew that the time of their preaching the Gospel unto their Countrymen was but short, and even now expiring, followed their work with diligence and success, being not greatly regarded in the dull of that commotion which was raised by the Nation's rushing in to its fatal issue.

All these Churches, and the multitudes that belonged unto them, were altogether with the Profession of the Gospel, addicted zealously unto the Observation of the Law of Moses. The Synod indeed at Jerusalem had determined that the yoke of the Law, should not be put upon the necks of the Gentile Converts, Acts 15. But eight or nine years after that, when Paul came up unto Jerusalem again, Chap. 21. v. 20, 21, 22.

James informs him, that the many thousands of the Jews who believed, did all zealously observe the Law of Moses; and moreover judged that all those who were Jews by birth, ought to do so also, and on that account were like enough to assemble in a disorderly multitude, to enquire into the practice of Paul himself, who had been ill reported of amongst them. On this account they kept their Assemblies distinct from those of the Gentiles all the world over; as amongst others Hieronym informs us in his Notes on the first Chapter of the Galatians. All those Hebrews then to whom Paul wrote this Epistle, continued in the use and practice of Mosaic Worship, as celebrated in the Temple, and their Synagogues, with all other Legal Institutions whatever. Whether they did this out of an unacquaintedness with their liberty in Christ, or out of a pertinacious adherence unto their own prejudicate Opinions, I shall not determine.

From this time forward the Body of the people of the Jews law not a day of peace or Quietness: Tumults, Seditions, Robberies, Murders, increased all the Nation over. And these things by various degrees made way for that fatal War, which beginning about six or seven years after the Death of James, ended in the utter desolation of the People, City, Temple, and Worship, foretold to long before by Daniel the Prophet, and intimated by our Saviour to lye at the door. This was that day of the Lord, whose sudden approach the Apostle declares unto them, Chap. 10. 36, 37. For ye have need of Patience that after ye have done the Will of God, ye may receive the Promise; For yet a little while, and he that shall come will come, and will not tarry, Luke 12. 24, 25. A very little while, less than you think of, or imagine; the manner whereof he declares Chap. 12. 26, 27, 28. And by this means he effectually diverted them from a pertinacious adherence unto these things whole dissolution from God himself, was so nigh at hand; which Argument was also afterwards pressed by Peter, a Epist. Chap. 3.

Our blessed Saviour had long before warned his Disciples of all these things; particularly of the defolation that was to come upon the whole people of the Jews, with the Tumults, Distractions, Persecutions and Wars which should precede it, directing them to the exercise of patience in the discharge of their duty, until the approach of the final Calamity, out of which he advised them to free themselves by flight, or a timely departure out of Jerusalem and all Judea, Math. chap. 24. v. 15, 16, 17, 18, 19, 20, 21. This, and no other was the Oracle mentioned by Eusebius, whereby the Christians were warned to depart out of Jerusalem. It was given as he says, to approved men amongst them. For although the Prophecy itself was written by the Evangelists, yet the especial meaning of it, was not known and divulged amongst all. The Leaders of them kept this secret for a season, lest an exasperation of the people being occasioned thereby, they should have been obstructed in the work which they had to do before its accomplishment. And this was the Way of the Apostles also as to other future events, which being foretold by them, might provoke either Jews or Gentiles, if publicly divulged. 2 Thess. 2. 5, 6. But now when the Work of the Church among the Jews for that season was come to its close, the Ecclesia being gathered out of them, and the final Defolation of the City and People appearing to be at hand, by a concurrence of all the signs foretold by our Saviour, those entrusted with the sense of that Oracle warned their Brethren to provide for that flight whereunto they were directed. That this flight and departure, probably with the loss of all their Possessions was grievous unto them may easily be conceived.
But that which seems most especially to have perplexed them, was their relinquishment of that Worship of God whereunto they had been formerly addicted. That this would prove grievous unto them our Saviour had before intimated, Matt. 24. v. 20. Hence were they so flow in their Obedience unto that Heavenly Oracle, although excited with the remembrance of what befell Josue in the like Turgiversation. Nay, as it is likely from this Epistle, many of them who had made Profession of the Gospel, rather than they would now utterly forego their old Way of Worship, deserted the Faith, and cleaving to their unbelieving Countreymen, perished in their Apostasie, whom our Apostle in an especial manner, forewarns of their inevitable and sore destruction, by that Fire of God's Indignation, which was shortly to devour the Adversaries, to whom they associated themselves, Chap. 10. v. 25, 26, 27, 28, 29, 30, 31.

This was the Time wherein this Epistle was written; This the Condition of the Hebrews unto whom it was wrote, both in respect of their Political, and Ecclesiastical estate. Paul, who had an inexpressible zeal, and overflowing Affection for his Countreymen, being now in Italy, considering the present condition of their Affairs, how pertinaciously they adhered to Musical Institutions, how near the approach of their utter abolition was, how backward during that frame of Spirit they would be to save themselves by flying from the midst of that perishing Generation, what danger they were in to forego the profession of the Gospel, when it could not be retained without a relinquishment of their former Divine Service and Ceremonies, writes this Epistle unto them, wherein he strikes at the very root of all their fears and distresses. For whereas all the danger of their sedition and falling into the destruction of the City and People, all the Fears the Apostle had of their Apostasie into Judaizing all their own discontents in reference unto their flight and departure, arose from their adherence unto, and zeal for the Law of Moses, by declaring unto them the Nature, Use, End and Expiration of his Ordinances and Institutions, he utterly removes and takes away the ground and occasion of all the Evils mentioned. This was the occasion wherein this Epistle was written, and these some of the principal occasions (though it had other reasons also, as we shall see afterwards) of its Writing. And no way doubt, (though particular events of those days are buried in Oblivion) but that through his Grace who moved and directed the Apostle unto, and in the Writing of it, it was made signallly effectual towards the profiting Hebrews, both to free them from that yoke of bondage wherein they had been detained, and to prepare them with cheerfulness unto the observation of Evangelical Worship, leaving their Countreymen to perish in their Sin and Unbelief.

G 2

Exercitatio
Language wherein this Epistle was Originally written. Supposed to be the Hebrew. Grounds of that Supposition. Disproved. Not translated by Clemens. Written in Greek. Arguments for the proof thereof. Of Citations out of the LXX.

Exercitatio IV.

Because this Epistle was written to the Hebrews, most of the Antients granted that it was written in Hebrew. Clemens Alexandrinus was the first who asserted it; after whom Origen gave it countenance, from whom Eusebius received it, and from him Hierom, which is the most ordinary progression of old reports. The main Reason which induced them to embrace this persuasion, was a desire to free the Epistle from an exception against its being written by Paul; taken from the dissimilitude of the Style used in it, unto that of his other Epistles. This being once admitted, though cautiously, they could think of no better answer, than that this supposed difference of Style, arose from the Translation of this Epistle, which by the Apostle himself was first written in Hebrew. Clemens Romanus is the person generally fixed on as the Author of this Translation; though some do faintly intimate that Luke, the Evangelist, might possibly be the man that did it. But this Objection from the diversity of Style, which alone begat this persuasion, hath been already removed out of the Way, so that it cannot be allowed to be a Foundation unto any other supposition.

That which alone is added to give countenance, unto this Opinion, is—that which we mentioned at the entrance of this Discourse; namely, that the Apostle writing unto the Hebrews, he did it in their own Native Language, which being also his own, it is no wonder, if he were more copious and Elegant in it, than he was in the Greek, whereunto he was a stranger, learning it as Hierom supposeth upon his Conversion. But a man may modestly say unto all this, it is so. Every thing in this pretended Reason, of that which indeed never was, is so far from Certainty, that indeed it is beneath all probability.

For (1.) If this Epistle was written Originally in Hebrew, whence comes it pass, that no Copy of it in that Language, was ever read, seen, or heard of, by the most diligent Collectors of all Fragments of Antiquity in the Primitive times? Had ever any such thing been extant, whence came it in particular that Origen, that prodigy of Industry and Learning, should be able to attain no knowledge or report of it? (2.) If it were incumbent on Paul writing unto the Hebrews, to write in their own Language, why did he not also write in Latin unto the Romans? That he did so indeed Gratian affirms, but without pretence of proof or witness, contrary to the Testimony of all Antiquity, the evidence of the thing itself, and constant confession of the Roman Church: And Eusebius fayeth well on Rom. 1. 7. Coarguendus vel mutant magis erroreorum, qui putant Paulum Romanis lingua Romano, scripsisse. The error of them is to be reproved, or rather despised, who suppose Paul to have written unto the Romans in the Latin Tongue. (3.) It is most unduly supposed that the Hebrew Tongue was then the Vulgar common Language of the Jews, when it was known only to the Learned amongst them, and a corrupt Syrian was the common Dialect of the people even at Jerusalem. (4.) It is as unduly averred, that the Hebrew was the Mother Tongue of Paul himself, or that he was ignorant of the Greek, seeing he was born at Tarsus in Cilicia, where that was the Language that he was brought up in, and unto. (5.) The Epistle was written for the Use of all the Hebrews in their several dispersion; especially that in the East, as Peter witnesseth, they being all alike concerned in the matter of it, though not so immediately as those in Judea and Jerusalem. Now unto those the Greek Language from the days of the Macedonian Empire, had been in vulgar use, and continued so to be. (6.) The Greek Tongue was so well known and so much used in Judea itself, that as a Learned man hath proved by sundry Testimonies out of their most ancient writings, it was called the Vulgar amongst them.

I know among the Rabbins there is mention of a prohibition of learning the Greek Tongue; and in the Jerusalem Talmud its self, Tit. Peel. cap. 1. they add a reason of it: מַעַרְשָׁאָה לֹא, it was because of Traitors, lest they should betray their Brethren, and
none understand them. But as this is contrary unto what themselves teach about the
Knowledge of Tongues, required in those who were to be chosen into the Sanhedrim, so it
is sufficiently disproved by the instances of the Translators of the Bible, Joannes Syrachides,
Phila., Josephus, and others among themselves. And though Josephus affirm, Antiq.
tab. 20. cap. 9. that the Study of the Elegance of Tongues was of no great reckoning
amongst them, yet he grants that they were studied by all sorts of men. Nor doth this
pretended Decree of prohibition concern our times, it being made as they say, Milhom. tit.
Sota, in the last Wars of Titus, that no man should teach his Son the Greek Language.
For it must be distinguished from the Decree of the Hasmonaeans long before, prohibiting
the Study of the Graecian Philosophy. So that this pretence is defititute of all co-

dour, being made up of many vain and evidently false suppositions.

Again the Epistle is laid to be translated by Clemens, but where, or when, we are
not informed. Was this done in Italy before it was sent unto the Hebrews? to what
end then was it written in Hebrew, when it was not to be used but in Greek?... was it
fent in Hebrew before the supposed Translation? in what Language was it com-
municated unto others by them who first received it? Clemens was never in the East
to translate it. And if all the first Copies of it were dispersed in Hebrew, how came
they to be so utterly lost, as that no Report or Tradition of them, or any one of them
did ever remain; Besides if it were translated by Clemens in the West, and that Transla-
tion alone preferred, how came it to pass, that it was so well known and generally re-
cieved in the East, before the Western Churches admitted of it? This Tradition there-
fore is also every way groundless and improbable.

Belides there want not Evidence in the Epistle itself, proving it to be Originally
written in the Language wherein it is yet extant. I shall only point at the Heads of
them, for this matter deserves no long Discourse. (1.) The Style of it throughout
manifests it to be no Translation; at least it is impossible it should be one exact and
proper, as its own copiousness, propriety of Phrase and Expression, with freedom from
favouring of the Hebrewisms of an Original in that Language, do manifest. (2.) It
abounds with Greek Elegancies and Paramonomias, that have no countenance given unto
them by any thing in the Hebrew Tongue; such as that for instance, Chap. 5. v. 8. ηελυξ
αυτοι τ' ουκ εκκλησιαι. from the like Expressions whereunto in the story of Susanna, v. 55. 56.
γενεσει των μηνιων, and v. 59. γενεσεις, γενεσεις των μηνιων. It is well proved that it
was written Originally in the Greek Language. (3.) The rendering of ἡδονά confantly
by ἀποκάλυφθαι; of which more afterwards, is of the same importance. (4.) The Words
concerning Melchisedech King of Salem, Chap. 7. 11. prove the same, ἡσυχαστὸς ὡς ἐγκαταστά
με τοις ἑαυτοῖς ἡμέρας. Had the Epistle been written in Hebrew what need this ἡπόλαμπτα. That ἀπὸ τοῦ ἡλίου is being interpreted ἔτερος ἡλίου is a
strange kind of Interpretation; and so also is it, that ἀπὸ τοῦ ἡλίου is ἐπεκτάσθη. When
John reports the Words of Mary παρασκευασμένος, and adds of his own ἀγορακότας ἡμέρας, that
is to say, Master, Chap. 20. v. 16. Doth any man doubt but that he wrote in Greek, and
therefore so rendered her Syriack Expression? and is not the same evident concerning
our Apostle from the interpretation that he gives of those Hebrew Words? And it is
in vain to reply, that these words were added by the Translator, seeing the very Ar-

gument of the Author is founded in the Interpretation of those words which he gives us.
It appears then, that as the Afferment, that this Epistle was written in Hebrew, is alto-
gether groundless, and that it arose from many false suppositions, which render it more
incredible, than if it made use of no pretence at all; so there want not Evidence from
the Epistle itself of its being Originally written in the Language wherein it is still extant
and those such as few other Books of the New Testament can afford concerning them-
seftes, should the same Question be made about them.

Moreover, in the Confirmation of our persuasion, it is by some added, that the Per-

tricians made use of in this Epistle out of the Old Testament, are taken out of the
Translation of the LXX, and that sometimes the firests of the Argument taken from
them, relies on somewhat peculiar in that Version, which was not possible to have been
done, had it been written Originally in Hebrew. But because this Afferment contains other
difficulties in it, and is built on a supposition which deserves a farther examination, we
shall refer it unto its own place and reason, which ensues.

Exercitatio
Exercitatio V.

Testimonies cited by the Apostle out of the Old Testament. Compared with the Original and Translations. Whence the Agreement of some of them with that of the LXX.

§ 1. Here is not any thing in this Epistle that is attended with more difficulty, than the Citation of the Testimonies out of the Old Testament that are made use of in it. Hence, some from their unfaultiness, as they have supposed, unto the Authors purpose, have made bold to call in question, if not to reject the Authority of the whole. But what concerns the matter of them, and the Wisdom of the Apostle in their Application, it must be treated on, in the respective places where they occur, when we shall manifest how vain and causelss are the Exceptions which have been laid against them, and how singularly they are suited to the proof of those Doctrines and Assertions, in the confirmation whereof, they are produced. But the Words also wherein they are expressed, varying frequently from the Original, yield some difficulty in their Consideration. And this concurrence of the Apothles Citations to prevent a further trouble in the Exposition itself of the several places, may be previously considered. Not that we shall here explain and vindicate them from the Exceptions mentioned, which must on necessity be done afterwards as occasion offers itself; but only discovering, what respect the Apostles Expressions have unto the Original and the old Translations thereof, and remove some false Inferences that have been made on the consideration of them. To this end I shall briefly pass through them all, and compare them with the places whence they are taken.

CHAP. I.

§ 2. Chap. i. v. 5. *Thou art my Son, this day have I begotten thee,* from Psalm 2. v. 7. The words exactly answer the Original, with the only supply of the Verb Substantive, whereof in the Hebrew there is almost a perpetual Elipsis. Ναὶ Ὑμῖν. And these are the Words in the Translation of the LXX. In the same Verse, *I will be unto him a Father,* and he shall be unto me a Son,* from 1 Chronicles 22. v. 10. The LXX. otherwise as to the order of the Words, ὅσιο γεγονός, ἵνα σιωπήσῃ, ἵνα δύνης, ὅσιος ἔσης. I will be unto him a Father, and he shall be unto me a Son, from 1 Chron. ch. 22. v. 10. The LXX. otherwise as to the order of the Words, ὅσιο γεγονός, ἵνα σιωπήσῃ, ἵνα δύνης. Hence some not understanding whence this Testimony was cited by the Apostle, have inserted his words into the Greek Testament, where there is no colour for their introduction, nor any thing in the Original to answer unto them; whereas the Psalmist expressly treateth of the same Subject with the Apostle, and the reason of which insertion into the Greek Testament we shall speak afterwards.

Ver. 6. ὅσιο γεγονός ἵνα σιωπήσῃ, ἵνα δύνης. And let all the Angels of God Worship him; from Psalm 97. v. 7. without change; only ὅσιο γεγονός, the Angels of God, the Angels of God, of the Reason whereof, afterwards. The LXX. otherwise as to the order of the Words, ὅσιο γεγονός, ἵνα σιωπήσῃ, ἵνα δύνης. Worship him all ye his Angels, differing from the Apostle both in form of Speech and Words. Hence some not understanding whence this Testimony was cited by the Apostle, have inferred his words into the Greek Testament, where there is no colour for their introduction, nor any thing in the Original to answer unto them; whereas the Psalmist expressly treateth of the same Subject with the Apostle, and the reason of which insertion into the Greek Testament we shall speak afterwards.

Ver. 7. ὅσιο γεγονός ἵνα σιωπήσῃ, ἵνα δύνης. The LXX. *a flaming fire.* Heb. ὅσιο γεγονός, a flaming fire. The Psalmist expressthe same Subject with the Apostle, and the reason of which insertion into the Greek Testament we shall speak afterwards.

Ver. *And let all the Angels of God Worship him,* from Psalm 97. v. 7. without change; only ὅσιο γεγονός, the Angels of God, the Angels of God, of the Reason whereof, afterwards. The LXX. otherwise as to the order of the Words, ὅσιο γεγονός, ἵνα σιωπήσῃ, ἵνα δύνης. Worship him all ye his Angels, differing from the Apostle both in form of Speech and Words. Hence some not understanding whence this Testimony was cited by the Apostle, have inferred his words into the Greek Testament, where there is no colour for their introduction, nor any thing in the Original to answer unto them; whereas the Psalmist expressly treateth of the same Subject with the Apostle, and the reason of which insertion into the Greek Testament we shall speak afterwards.
In the Epistle to the Hebrews.

Ver. 8, 9, ο Θεόν Ο Θεόν Ο Θεόν (✝✝✝✝) ἐνίκηθεν ἀνέπτυξε· ὁ δὲ Θεός οὐκ ἦν ἐνίκηθεν, ἀλλὰ ἐν ἡμῖν ἐπέστρεψεν, ἀλλὰ ἐν ἡμῖν ἐπέστρεψεν. The Thrus O God for ever and ever. (The Verb substantive is left out by the Apostle in Answer unto the Original, ὁ δὲ Θεός οὐκ ἦν ἐνίκηθεν, and ὁ δὲ Θεός οὐκ ἦν ἐνίκηθεν, for which the Apophrophe requires.) A Scepter of Uprightness is the Scepter of the Kingdom; thou hast hated Righteousness, and thou hast hated Iniquity, wherefore God thy God hath anointed thee with the Oyle of gladness above thy fellows. The words exactly answer the Original, and they are the same in the Translation of the LXX, and whence that coincidence was, we shall afterwards enquire. Aquila somewhat otherwise, ὁ δὲ Θεός οὐκ ἦν ἐνίκηθεν: Symmachus ἀνέπτυξε· ὁ δὲ Θεός, ὁ δὲ Θεός. (✝✝✝✝) came to be translated ὁ δὲ Θεός, from likeness of sound.) in &ν O God, he expresseth the Apoprophe which is evident in the Context. καὶ Ἠλίας ἑταίρας, καὶ Ἠλίας. be translated in, from likeness of sound, he renders by καὶ Ἠλίας ἑταίρας, a Scepter, properly, as we shall see afterwards, on Gen. 49. v. 10. διὰ τὸ ἐκκατάλειψαι, thou hast hated ungodliness, impurity, ῥήμα, ἐκκατάλειψαι, with the Oyle of Joy; ῥήμα ῥήμα. Symmachus ἑταίρας, another word of the same signification, with that used by the Apostle. From Psl. 49. 6, 7.

Ver. 10, 11, 12. ἢ τοῦ ἁγίου κοσμοῦ τῆς ἰδίας ἰδιότητος, ἢ τοῦ ἁγίου κοσμοῦ τῆς ἰδίας ἰδιότητος, ἢ τοῦ ἁγίου κοσμοῦ τῆς ἰδίας ἰδιότητος, ἢ τοῦ ἁγίου κοσμοῦ τῆς ἰδίας ἰδιότητος, ἢ τοῦ ἁγίου κοσμοῦ τῆς ἰδίας ἰδιότητος. And thou O Lord, in the beginning hast founded the Earth, and the Heavens are the Works of thine hands; they shall perish, but thou remainest, and they shall wax old as doth a garment. And all the Sons of God came to be translated ἡμεῖς, from likeness of sound, and immediately render ἡμεῖς τῶν ἀγγέλων, they shall be changed, but here also the words have been borrowed from the Apostle, whose design was not exactly to translate, but faithfully to apply the sense of the place unto his own purpose.

Ver. 13. ὅταν ἐν ἡμῖν ἐστιν, ὅταν ἐν ἡμῖν ἐστιν, ὅταν ἐν ἡμῖν ἐστιν, ὅταν ἐν ἡμῖν ἐστιν, ὅταν ἐν ἡμῖν ἐστιν. Sit thou at my Right hand, until I place thine enemies the footstool of thy feet. From Psalm 110. 1. ὅταν ἐν ἡμῖν ἐστιν, ὅταν ἐν ἡμῖν ἐστιν, ὅταν ἐν ἡμῖν ἐστιν, ὅταν ἐν ἡμῖν ἐστιν, ὅταν ἐν ἡμῖν ἐστιν. And these words of the Apostle are now exactly in the Greek Bibles. Some little difference there is in them from the Hebrew, the Reason whereof we shall afterwards give an account of. Symmachus for ἐνίκηθεν reads ὡσει, and so did the Copies of the LXX of old, the Word being yet retained in some of them, and reckoned by all amongst the various Readings of that Translation. The word when O Lord, inferred by the Apostle is also undoubtedly taken from hence into the Greek Bibles. For as the inferring of it was necessary unto the Apostle to denote the Person treated of, so it is not in the Original, nor will the context of the Psalm admit of it; so that it could no otherwise come in that place, but from this of the Apostle. Nor is it probable that the LXX would translate ἡμεῖς τῶν ἀγγέλων, thou shalt roll up, and immediately render ἡμεῖς τῶν ἀγγέλων, they shall be changed, but here also the words have been borrowed from the Apostle, whose design was not exactly to translate, but faithfully to apply the sense of the place unto his own purpose.

Ver. 13. ὅταν ἐν ἡμῖν ἐστιν, ὅταν ἐν ἡμῖν ἐστιν, ὅταν ἐν ἡμῖν ἐστιν, ὅταν ἐν ἡμῖν ἐστιν, ὅταν ἐν ἡμῖν ἐστιν. Sit thou at my Right hand, until I place thine enemies the footstool of thy feet. From Psalm 110. 1. ὅταν ἐν ἡμῖν ἐστιν, ὅταν ἐν ἡμῖν ἐστιν, ὅταν ἐν ἡμῖν ἐστιν, ὅταν ἐν ἡμῖν ἐστιν, ὅταν ἐν ἡμῖν ἐστιν. And these words of the Apostle are now exactly in the Greek Bibles. Some little difference there is in them from the Hebrew, the Reason whereof we shall afterwards give an account of. Symmachus for ἐνίκηθεν reads ὡσει, and so did the Copies of the LXX of old, the Word being yet retained in some of them, and reckoned by all amongst the various Readings of that Translation. The word when O Lord, inferred by the Apostle is also undoubtedly taken from hence into the Greek Bibles. For as the inferring of it was necessary unto the Apostle to denote the Person treated of, so it is not in the Original, nor will the context of the Psalm admit of it; so that it could no otherwise come in that place, but from this of the Apostle. Nor is it probable that the LXX would translate ἡμεῖς τῶν ἀγγέλων, thou shalt roll up, and immediately render ἡμεῖς τῶν ἀγγέλων, they shall be changed, but here also the words have been borrowed from the Apostle, whose design was not exactly to translate, but faithfully to apply the sense of the place unto his own purpose.

CHAP. II.

Hap. 2. v. 6, 7, 8. τί ἐν εὐνοίαν· τί ἐν εὐνοίαν· τί ἐν εὐνοίαν· τί ἐν εὐνοίαν· τί ἐν εὐνοίαν. What is man that thou art mindful of him, or the Son of man that thou visitest him? thou hast made him a little while than the Angels, thou hast crowned him with glory and honour, and hast set him over the works of thy bands. Thou hast subjected all things under his feet. From Psalm 8. v. 5, 6, 7, 8. The words of the Apostle are the same with those in the present Copy of the LXX. Theodotiam, ἀνέπτυξεν ἀνέπτυξεν ἀνέπτυξεν ἀνέπτυξεν from the ambiguous signification of the word ἀνέπτυξεν about which great faults have been railed, whereof in their proper place. Chrysostome on this Text mentions some different Translations of the words of the Psalms. ἀνέπτυξεν faith he, τί ἐν εὐνοίαν· τί ἐν εὐνοίαν· τί ἐν εὐνοίαν· τί ἐν εὐνοίαν· τί ἐν εὐνοίαν. Another Book reads, what is he according to man that thou rememberest him. τί ἐν εὐνοίαν is not ῥήμα ῥήμα but τι ἐν εὐνοίαν· ἀνέπτυξεν· What is mortal man. Again, ἀνέπτυξεν ἀνέπτυξεν ἀνέπτυξεν ἀνέπτυξεν. Another instead of, thou visitest him, that thou wilt visit him. Again, ἀνέπτυξεν ἀνέπτυξεν ἀνέπτυξεν ἀνέπτυξεν·
Citations of Testimonies out of the Old Testament

And he adds the Hebrew is εἰναὶ τοῦ θεοῦ τοῖς ἁγίοις μετὰ τούτων ἁγίων τοῖς ἁγίοις. So different was their pronunciation of the Hebrew from that in use amongst us. Again, he adds, εἰπέτε Μοσέως βλέπετε ἄνδρα τούτου τοῦ ἁγίου, ἐκ τῆς ἀρχῆς τά τιμία ἂν τοῦτον λατρεύητε, ἵνα διανοήσητε ὅτι οὐκ εἶναι ἡμῖν μόνον ἡμῖν ὁ θεός, ἀλλὰ καὶ οἱ σύνεχεις μας. A little left than God, and Another, left than God. And he adds the Hebrew εἰναὶ τοῦ θεοῦ τοῖς ἁγίοις μετὰ τούτων ἁγίων τοῖς ἁγίοις. So different was their pronunciation of the Hebrew from that in use amongst us. Again, he adds, Καί τίνι τοῖς ἁγίοις τοῦ θεοῦ θὰ δώσῃς τὸν οἶκον αὐτοῦ; Εἰκάτω τε οἶκον τοῦ θεοῦ καὶ τῇ τοῦ θεοῦ κατασκευῇ τὰς ἁγίας καὶ τὰς τιμίας αὐτῶν; ὥστε εἰς αὐτούς μὴ νομίζω, ἵνα διανοήσῃτε. From all which variety, it is most evident, that there were various Readings of this Context in the antient Copies of the LXX, for no footsteps of them appear in the remains of Aquila, Theodotius, or Symmachus, and that therefore the Common Reading which is now fixed in the Great Bible, was translated thither, from this place of the Apostle.

CHAP. III.

Ver. 7, 8, 9, 10, 11. οἴκῳ ηὗτος αὐτοῦ ἀπέδωκεν με αὐτοῦ ἁγιασμὸν τοῖς καρπίας τοῖς καρπίας τοῖς καρπίας, ὡς ὅ τινες περίτεκται οὕτως τὸν ἐαυτὸν κατασκεύασαν τοῖς καρπίας τοῖς καρπίας τοῖς καρπίας. And God rested on the seventh day from all his works. From Gen. 2. v. 2. The Apostle adds ὑπέρ τοῦ λόγου, to complete his Assertion, and leaves out τοις καρπίας τοῖς καρπίας, which he had made, as to his purpose. The LXX. Στὶς ἱερείς, and otherwise also differing from the Apostle.

CHAP. IV.

Ver. 4. οὐ κατασκεύασεν τὸν οἶκον τοῦ θεοῦ τῇ κτίσει ἡτούς αὐτοῦ ἐκ τοῦ θεοῦ. And God rested on the seventh day from all his works. From Gen. 2. v. 2. The Apostle adds ὑπέρ τοῦ λόγου, to complete his Assertion, and leaves out τοις καρπίας τοῖς καρπίας, which he had made, as to his purpose. The LXX. Στὶς ἱερείς, and otherwise also differing from the Apostle.

CHAP.
CHAP. V.

Ver. 6. as if it was "and it was" in the text. "Thou art a Priest for ever after the Order of Melchisedec." From Psalm 110. v. 4. So also the LXX. with fed superfluous; εις αυτον. "There is nothing of Variety remaining in these words from any other Translations."

Ver. 14. "If so, I will bless thee, and multiplying I will multiply thee." From Gen. 22. v. 17. The LXX. εκλειπει το αιματα ε, I will multiply thy seed.

CHAP. VIII.

Ver. 9, 10, 11, 12. οι δημοτα ἐκτοτοκοι λαον καλως (LXX. πολη καλως) εις αυτον (LXX. εκτοτοκοι) εις δια το δινων τον δεαν τον δεαν αυτων (LXX. δεαν δεαν) εις δια το δινων με τη χειρον αυτου, εις χειρον αυτου εις αυτον λιγων, εις αυτοι λιγων εις δια το δεαν τον δεαν αυτων, λιγων λιγων αυτου, λιγων λιγων αυτου, εις αυτον λιγων λιγων αυτου, εις αυτον λιγων λιγων αυτου, εις αυτον λιγων λιγων αυτου, εις αυτον λιγων λιγων αυτου, εις αυτον λιγων λιγων αυτου, εις αυτον λιγων λιγων αυτου, εις αυτον λιγων λιγων αυτου, εις αυτον λιγων λιγων αυτου.

Behold the days come, saith the Lord, when I will make a new Covenant with the House of Israel, and with the House of Judah. Not according to the Covenant that I made with their Fathers, when I took them by the hand to lead them out of the Land of Egypt, because they continued not in my Covenant, and I regarded them not, faith the Lord. For this is the Covenant that I will make with the House of Israel after those days faith the Lord, I will put my Law in their minds, and write it in their hearts, and I will be to them a God, and they shall be to me a people. And they shall teach every man his neighbour, and every man his Brother, saying know the Lord; for all shall know me, from the least of them to the greatest of them. For I will be merciful to their unrighteousness, and their sins and their iniquity will I remember no more. From Jer. 31. v. 32, 33, 34, 35. Instead of δικαιος, his neighbour, ver. 11. the LXX. read ἦν σωταριος, his fellow Citizen. But some Copies of the LXX. read το ερωτημα, some of this Text το ερωτημα, which makes it evident that there hath been tampering to bring them to Uniformity. But the greatest difficulty of this Spoliation ariseth from the Agreement of the Apostles words, and the Translation of the LXX, where both of them seem to depart from the Original. For those words in the Hebrew Text, v. 32, שדש שדש שדש שדש שדש שדש שדש שדש שדש שדש שדש שדש שדש שדש שדש שדש שדש שדש שדש שדש שדש שדש שדש שדש שדש שדshit my Covenant, they made void, and I was an Husband unto them, or ruled over them, are rendered by them, εις αυτον εις τι διανων με τη χειρον αυτου, and they confessed not in my Covenant, and I regarded them not. The ReaL of the Apostles Translation of those words, we shall manifest and vindicate in our Exposition of the Context. At present the coincidence of it with that of the LXX. and that wherein they both seem to differ from the Original, and all Translations, besides the Syriack and the Arabic which are made out of it, though the Syriack follow it not in the confuted translations that are made of Jeremias's Prophecies, from Chap. 95, to Chap. 40, as the Arabic doth) is only to be considered; which shall be done to soon as we have recounted the remaining Testimonies, whereof some are attended with the same difficulty.
Citations of Testimonies out of the Old Testament

CHAP. IX.

VERSE 10. This is the blood of the Covenant, which God hath enjoined unto you. From Exod. 24:8. The sense of the Hebrew Text is alluded unto, not the words absolutely. The LXX. agree not with the Hebrew, and with much difference from the words of the Apostle.

CHAP. X.

VERSE 5. Sacrifice and offering thou wouldst not have, a Body thou hast prepared me. From Psalm 40:6. So also the LXX. both with great difference from the Original. For Heb. הָאֹלֶף יִשְׂרָאֵל, my ears hath thou digged or bored, is rendered, a Body thou hast prepared me. Of the Reason of which difference and agreement, we shall treat afterwards.

CHAP. XII.

VERSE 5. and in some Copies from this place of the Apostle) is not in the LXX. Heb. יִשְׂרָאֵל, my Son doth not thou chasten the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and every Son whom he receiveth. From Prov. 3:12. The sense is retained, but the words not exactly repeated. Aquila renders, reject not, εἰκόνα, neither thy flesh.

CHAP. XIII.

VERSE 5. I will not leave thee, neither will I forsake thee. From Josh 1:9. The LXX. in different words, do not interpret the sense of the Apostle, that the Son of God was made Man, and was clothed with flesh, and was not cast out of the world. The sense is retained, but without any difficulty attending it.
In the Epistle to the Hebrews.

Very many others there are which he, either alludes unto, or expounds that are not of our present consideration. Neither are these here proposed to be unfolded as to the sense of them, or as to the removal of the difficulties that the Application of them by him, is attended withall. This is the proper work of the Exposition of the Epistle intended. All at present aimed at, is to present them in one view, with their Agreement, and Differences from the Original and Translations, that we may the better judge of his manner of proceeding in the citing of them, and what Rule he observed therein. And what in general may be concluded from that prospect we have taken of them, I shall offer in the ensuing Observations.

First, It is evident that they are exceedingly mistaken, who affirm that the Apostle cites all his Testimonies out of the Translation of the LXX. as we intimated, that it is by some pleaded, in the close of the preceding Discourse. The words he useth in very few of them agree exactly with that Greek Version of the Old Testament which is now extant; though, apparently since the writing of this Epistle it hath grown in its Verball conformity unto the Allegations as reported in the New. And in most of them he varieth from it, either in the use of his own Liberty, or in a more exact rendering of the Original Text. This the first prospect of the places and words compared will evince. Should he have had any respect unto that Translation, it were impossible to give any tolerable account, whence he should so much differ from it, almost in every quotation, as is plain that he doth.

It is also undeniable manifest from this view of his words that the Apostle did not scrupulously confine himself unto the precise words either of the Original, or any Translation whatever, if any other Translation or Targum were then extant besides that of the LXX. Observing and expressing the sense of the Testimonies which he thought meet to produce and make use of, the הו תבש as did other holy Writers of the New Testament, according to the guidance of the Holy Ghost by whose inspiration he wrote, in expressing them by words of his own. And who shall blame him for so doing? Who should bind him to the Rules of Quotations, which sometimes Necessity, sometimes Curiosity, sometimes the Cavils of other men impose upon us in our Writings? Herein the Apostle used that Liberty which the Holy Ghost gave unto him, without the least prejudice unto Truth, or the Faith of the Church.

Whereas any of these Testimonies, or any part of any one of them may appear at first view to apply by him unadvisedly unto their Original importance and intention, we shall manifest, not only the contrary to be true, against those who have made such Exceptions. But also that he makes use of those which were most proper and cogent, with respect unto them with whom he had to do. For the Apostle in this Epistle, as shall be fully evidenced, disputes upon the acknowledged Principles and Concessions of the Hebrews. It was then incumbent on him to make use of such Testimonies, as were granted in their Church to belong unto the ends and purposes, for which by him they were produced. And that these are such, shall be evinced from their own antient Writings and Traditions.

The Principal difficulty about these Citations, lies in those wherein the words of the Apostle are the same with those now extant in the Greek Bibles, both evidently departing from the Original. Three places of this kind are principally vexed by Expositors and Criticks. The first in that of Psalm 40. v. 7. where the words of the Psalmist in the Hebrew, יד ביתי יד, my ears hast thou bored, or digged, are rendered by the Apostle according to the Translation of the LXX. שרה ל Fiat, a Body hast thou prepared me. That the Apostle doth rightly interpret the meaning of the Holy Ghost in the Psalm, and in his Paraphrase apply the words unto that very end for which they were intended, shall be cleared afterwards. The present difficulty consists in the Coincidence of his words, with those of the LXX. where apparently they answer not the Original. The next is that of the Prophet, Jer. 31. 34. יד תבש ויד, and I was an husband unto them; or I was a Lord unto them, or ruled over them, as the Vulgar Latin renders the words. The Apostle with the LXX. יד תבש ויד, and I regarded them not, or despised them. The third is that from Habakk. 2. 4. יד תבש ויד, behold, it is lifted up, his soul is not right in him; which words the Apostle with the LXX., renders, יד תבש ויד, it is not right in his soul, but in the midst of a Body hast thou prepared me. But if any draw back, my soul shall have no pleasure in him.

Concerning these, and some other places many confidently affirm, that the Apostle waved the Original, and reported the words from the Translation of the LXX. Capellus

H2
Citations of Testimonies out of the Old Testament

with some others proceed farther, and assign the rise of this difference unto some other copies of the Hebrew Text used by the LXX. varying from those which now remain. Thus in particular, in that place of Jeremy before mentioned, he conjectures that for יִתְנָה they read יִתְנָו, I defiled them, as another doth that they read יִתְנָו to the same purpose, for of such conjectures there is no end. But as יִתְנָו may well signify as the Apostle expresses it, and in other places doth so, as we shall see afterwards, fo this boldness in correcting the Text, and fancying without proof, Testimony or probability of other antient copies of the Scripture of the Old Testament, differing in many things from them which alone remain, and which indeed were ever in the world, may quickly prove pernicious to the Church of God. We must therefore look after another expedient for the removal of this difficulty.

I say then, it is highly probable, that the Apostle according to his wonted manner, which appears in almost all the citations used by him in this Epistle, reporting the sense and importance of the places, in words of his own, the Christian Transcribers of the Greek Bible inferred his expressions into the Text, either as judging them a more proper version of the original, whereof they were ignorant, than that of the LXX, or out of a preeferential zeal to take away the appearance of a diversity between the Text and the Apostle's citation of it. And thus in those Testimonies where there is a real variation from the Hebrew Original, the Apostle took not his words from the Translation of the LXX, but his words were afterwards inserted into that Translation. And this as we have partly made to appear already in sundry instances, so it shall now briefly be farther confirmed. For,

First, Whereas the reasons of the Apostle for his Application of the Testimonies used by him in his words and expressions, are evident, as shall in particular be made to appear; so no reason can be assigned why the LXX. (if any such LXX. there were) who translated the Old Testament, or any other Translators of it, should so render the words of the Hebrew Text. Neither various Lections, nor ambiguity of signification in the words of the original can in most of them be pleaded. For instance, the Apostle in applying those words of the Psalmist, Psalm 40. יִתְנָה, unto the humane nature and body of Christ, wherein he did the will of God, did certainly express the design and intention of the Holy Ghost in them. But who can imagine what should move the LXX to render יִתְנָה, a word of a known signification and universal, by סְמָא, when they had translated it an hundred and fifty times, that is constantly elsewhere, by סְמָא and סְמָא an ear, which alone it signifies; or what should move them to render יִתְנָה by סְמָא, to prepare, when the word signifies to digg, or to bore, and is always to elsewhere rendered by themselves? Neither did any such thing come into their minds in the Translation of those places whence this expression seems to be borrowed, Exod. 21. 6. Deut. 15. 17. When any man then can give a tolerable conjecture, why the LXX should be inclined thus to translate these words, I shall consider it. In the mean time I judge there is much more ground to suppose, that the Apostles expressions which he had weighty cause to use, were by some inserted into the Greek Text of the Old Testament, than that a Translation, which those that made it, had no cause to do, evidently forking the proper meaning of very obvious words, and their sense, known to themselves, should be taken up and used by the Apostle unto his purpose.

Secondly, It is certain that some Words used by the Apostle have been inserted into some copies of the Greek Bible, which being single words, and of little importance prevaild not in them all, as may be seen in sundry of the foregoing instances. And why may we not think that some whole sentences might on the same account be inserted in some of them, which being of more importance found a more general acceptance. And how also by other means that Translation was variously changed and corrupted of old, and that before the dayes of Hierom, learned men do know and confess.

It is further evident that one place (at least) in this Epistle, which it may be some could not conjecture from whence it should be taken, yet finding it urged by the Apostle, as a testimony out of the Old Testament, is inserted in another place of the Text than that from which the Apostle took it, and that where there is not the least colour for its insertion. This is the testimony out of Psalm 95. v. 7. which the Apostle cites Chap. 1. v. 6. in words much differing from those wherewith the original is rendered by the LXX. This some of the Transcribers of the Bible not knowing well where to find, have inserted in the very syllables of the Apostle expression into Deut. 32. v. 43. where
In the Epistle to the Hebrews.

where it yet abides, though originally it had no place there, as we shall in the Exposition of the Words sufficiently manifest. The same, and no other, is the cause why ISAAC is rendered ISAAC, Gen. 49. And may we not as well think, nay, is it not more likely, that they would insert his words into the places from whence they knew his Testimonies were taken, with a very little alteration of the ancient Reading, than that they would wholly intrude them into the places from whence they were not taken by him, which yet undeniable hath been done, and that with success. Nay, we find that many things out of the New Testament are translated into the Apocryphal Books themselves. As for instance, Ecclesiasticus, chap. 24. v. 3. we have these words in the Latin Copies, Ex or al- siffini prodii primogenita ante omnem Creaturam; which are cited by Bellarmine and others in the confirmation of the Deity of Christ, whereas they are taken from Col. 1. 15. and are in no Greek Copies of that Book.

Upon these Reasons then, which may yet be rendered more cogent, by many other instances, but that we confine our selves to this Epistle, I suppose I may conclude, that it is more probable at least, that the Apostles' interpretations of the Testimonies used by him, all agreeably unto the mind of the Holy Ghost, were by some of old inserted into the Vulgar Copies of the Greek Translation of the Old Testament, and therein prevailed unto common acceptance, than that he himself followed in the Citation of them a Translation departing without Reason from the Original Text, and diverting unto such senses, as its Authors knew not to be contained in them, which must needs give offence unto them with whom he had to do. It appears then, that from hence no light can be given unto our enquiry after the language wherein this Epistle was originally written, though it be clear enough upon other Considerations.

Exercitatio
Exercitatio VI.

Oneness of the Church. Mistake of the Jews about the Nature of the Promises. Promise of the Messiah the Foundation of the Church. But as including the Covenant. The Church confined unto the Person, and Posterity of Abraham. His Call and Separation for a double End. Who properly the Seed was Abraham. Mistakes of the Jews about the Covenant. Abraham the Father of the faithful and Heir of the world on what account. The Church still the same.

The Jews at the Time of writing this Epistle (and their posterity in all succeeding Generations, follow their Example and Tradition) were not a little confirmed in their obstinacy and unbelief, by a misapprehension of the true sense and nature of the Promises of the Old Testament. For whereas they found many glorious Promises made unto the Church in the days of the Messiah, especially concerning the great access of the Gentiles unto it, they looked upon themselves, the posterity of Abraham on the account of their being his children according to the flesh, as the first, proper, and indeed only subject of them, unto whom in their accomplishment others were to be professed and joined, the substance and foundation of the Church remaining still with them. But the Event answered not their expectation. Instead of inheriting all the Promises merely upon their carnal interest and privilege, which they looked for, and continue unto this day, they found that themselves must come in a new account, to be sharers in them in common with others, or be rejected, while those others were admitted unto the inheritance. This filled them with wrath and envy, which greatly added to the strengthening of their Unbelief. They could not bear with patience an intimation of letting out the Vineyard to other Husbandmen. With this Principle and Prejudice of theirs the Apostle dealt directly in his Epistle to the Romans, Chap. 9, 10, 11.

On the same grounds he proceeded with them in this Epistle; And because his Answer to their Objection from the Promises, lies at the foundation of many of his reasonings with them, the nature of it must be here previously explained. Not that I shall here enter into a consideration of the Jews Argument to prove the Messiah not yet to be come, because the Promises in their sense of them, are not yet accomplished, which shall be fully removed in the Close of these Discourses, but only as I said, open the nature in general of that Answer which our Apostle returns unto them, and builds his Reasonings with them upon.

We shall have occasion afterwards at large to shew, how after the entrance of sin, God founded his Church in the Promise of the Messiah given unto Adam. Now though that Promise was the support and encouragement of mankind to seek the Lord, a Promise absolutely considered proceeding from mere Grace and Mercy, yet as it was the foundation of the Church, it included in it the nature of a Covenant, virtually requiring a re-lipulation unto obedience in them who by faith come to have an interest therein. And this the nature of the thing its self required; for the Promise was given unto this end and purpose, that men might have a new bottom and Foundation of Obediences that of the first Covenant being disannulled. Hence in the following Explanations of the Promise, this condition of Obedience is expressly added. So upon its renewal unto Abraham, God required that he should walk before him and be upright. This Promise then, as it hath the nature of a Covenant, including the Grace that God would shew unto sinners in the Messiah, and the Obedience that he required from them, was from the first giving of it, the foundation of the Church, and the whole Worship of God therein.

Unto this Church so founded and built on this Covenant, and by the means thereof the Redeeming Mediatory Seed promised therein, were all the following Promises, and the Privileges exhibited in them, given and annexed. Neither hath, or ever had any individual Person, any Spiritual right unto, or interest in any of those Promises or Privileges, whatever his outward condition were, but only by virtue of his Membership in the
In the Epistle to the Hebrews.

In the Epistle to the Hebrews, we find that the Church built on the Covenant, whereunto as we said, they do all appertain. On this account the Church before the days of Abraham, though scattered up and down in the world, and subject unto many changes in its worship by the addition of new revelations, was still but one and the same; because founded in the same Covenant, and intrusted thereby in all the benefits or privileges, that God had given or granted, or would do so at any time unto his Church.

In process of time, God was pleased to confine this Church, unto the ordinary visible dispensation of his Grace, unto the Person and Poteity of Abraham. Upon this restriction of the Church, Covenant, and Promise, the Jews of old managed a plea in their own justification against the doctrine of the Lord Christ and his Apostles. We are the children, the seed of Abraham, was their continual cry; on the account whereof, they presumed that all the promises belonged unto them, and upon the matter unto them alone. And this their persuasion hath cast them, as we shall see, upon a woful and fatal mistake. Two privileges did God grant unto Abraham upon his separation to a spiritual interest in the old Promise and Covenant.

First, That according to the flesh, he should be the father of the Messiah; the promised seed, who was the very Life of the Covenant, the Fountain and Cause of all the blessings contained in it. That this privilege was temporary, having a limited season, time and end appointed unto it, the very nature of the thing itself doth demonstrate. For upon this actual exhibition in the flesh, it was to cease. In pursuance hereof, were his posterity separated from the rest of the world, and preserved a peculiar people, that through them the promised seed might be brought forth in the fulness of time, and be of them according unto the flesh, Rom. 9. 5.

Secondly, Together with this, he had also another privilege granted unto him, namely that his faith whereby he was personally interested in the Covenant should be the pattern of the faith of the Church in all generations, and that none should ever come to be a member of it, or a sharer in its blessings, but by the same faith that he had fixed on the seed that was in the Promise, to be brought forth from him in the world. On the account of this privilege, he became the father of all them that do believe; for they that are of the faith, the same are the children of Abraham, Gal. 3. 7. Rom. 4. 11. as also heirs of the world; Rom. 4. 13. in that all that should believe throughout the world, being thereby implanted into the Covenant made with him, should become his spiritual children.

An instructable unto this twofold end of the separation of Abraham, there was a double seed allotted unto him. A seed according to the flesh, separated to the bringing forth of the Messiah, according unto the flesh; and a seed according to the Promise, that is, such as by faith should have interest in the Promise, or all the ends of God. Not that these two seeds were always subjectively divers; so that the seed separated to the bringing forth of the Messiah in the flesh should neither in whole or in part be also the seed according to the promise; on the contrary, that the seed according to the promise, should none of it, be his seed after the flesh. Our Apostle declares the contrary in the instances of Isaac and Jacob, with the remainder of Israel that shall be saved, Romans Chap. 9, 10, 11. But sometimes the same seed came under divers considerations, being the seed of Abraham both according to the flesh and according to the promise; and sometimes the seed itself was divers, those according to the flesh being not of the promise, and so on the contrary. Thus Isaac and Jacob were the seed of Abraham according unto the flesh, separated unto the bringing forth of the Messiah after the flesh, because they were his carnal posterity, and were also of the seed of the Promise, because by their own personal faith they were interested in the Covenant of Abraham their Father. Multitudes afterwards were of the carnal seed of Abraham, and of the number of the people separated to bring forth the Messiah in the flesh, and yet were not of the seed according to the promise, nor interested in the spiritual blessings of the Covenant, because they did not personally believe, as our Apostle declares, Chap. 4. of this Epistle. And many afterwards, who were not of the carnal seed of Abraham, nor interested in the privilege of bringing forth the Messiah in the flesh, were yet designed to be made his spiritual seed by faith, that in them he might become heir of the world, and all nations of the Earth be blessed in him. Now it is evident, that it is the second privilege and spiritual seed, wherein the Church to whom the promises are made, is founded, and whereof it doth consist; namely in them, who by faith are interested in the Covenant of Abraham, whether they be of the carnal seed or no.
And herein lay the great mistake of the Jews of old, wherein they were followed by their posterity unto this day. They thought no more was needfull to interest them in the Covenant of Abraham, but that they were his seed according to the flesh. And they constantly pleaded the latter Privilege, as the ground and reason of the former. It is true, they were the children of Abraham according to the flesh; but on that account they can have no other Privilege than Abraham had in the flesh himself. And this was, as we have showed, that he should be set apart as a special channel, through whose loins God would derive the promised seed into the world. In like manner were they separated to be a peculiar People as his posterity, from amongst whom he should be brought forth.

That this Separation and Privilege were to cease, when the end of it was accomplished, and the Messiah exhibited, the very nature of the thing declares, for to what purpose should it be continued, when that was fully effected whereunto it was designed? But they would extend this Privilege, and mix it with the other, contending that because they were the children of Abraham according to the flesh, the whole Blessing and Covenant of Abraham belonged unto them. But as our Saviour proved that in the latter sense they were not the children of Abraham, because they did not the works of Abraham; so as our Apostle plainly demonstrates, Rom. 4.9. 10.

And in the Covenant made with him, as to that which concerns not the bringing forth of the promised seed according to the flesh, but as unto faith therein and in the work of Redemption to be performed thereby, lies the foundation of the Church in all Ages. Whereforeever this Covenant is, and with whomsoever it is established, with them is the Church, unto whom all the Promises and Privileges of the Church do belong. Hence it was, that at the coming of the Messiah there was not one Church taken away, and another set up in the room thereof, but the Church continued the same in those that were the children of Abraham according to the faith. The Christian Church is not another Church, but the same that was before the coming of Christ, having the same faith with it, and interested in the same Covenant.

It is true, the former carnal Privilege of Abraham and his posterity expiring on the grounds before mentioned, the Ordinances of Worship which were fitted thereunto, did necessarily cease also. And this cast the Jews into great perplexities, and proved the last trial that God made of them. For whereas both these, namely the carnal and spiritual Privileges of Abraham's Covenant, had been carried on together in a mixed way for many generations, coming now to be separated, and a trial to be made (Mal. 3.) who of the Jews had interest in both, who in one only, those who had only the carnal Privilege of being Children of Abraham according to the flesh, contended for a share on that single account in the other also, that is in all the Promises annexed unto the Covenant. But the foundation of their plea was taken away, and the Church unto which the Promises belong remained with them, that were heirs of Abraham's faith only.

It remains then, that the Church founded in the Covenant, and unto which all the Promises did and do belong, abode at the coming of Christ, and doth abide ever since in and amongst those who are the children of Abraham by Faith. The Old Church was not taken away, and a new one set up, but the same Church was continued, only in those who by Faith inherited the Promises. Great alterations indeed were then made in the outward state and condition of the Church. As (1.) The carnal Privilege of the Jews in their separation to bring forth the Messiah then failed, and therewith their claim on that account to be the children of Abraham. (2.) The Ordinances of Worship fitted unto that Privilege, expired, and came to an end. (3.) New Ordinances of Worship were appointed, fitted unto the New Light and grace granted then unto the Church. (4.) The Gentiles came in to the faith of Abraham together with the Jews to be fellow-heirs with them in his blessing. But none of these, nor
nor all of them together made any such alteration in the Church, but that it was still one and the same. The Olive Tree was the same, only some branches were broken of, and others planted in; the Jews fell, and the Gentiles came in their room.

And this must and doth determine the difference between the Jews and Christians about the Promises of the Old Testament. They are all made unto the Church. No individual Person hath any interest in them, but by virtue of his membership therewith. This Church is and always was one and the same. With whomsoever it remains, the Promises are theirs: and that not by Application or Analogie, but directly and properly. They belong as immediately at this day either to the Jews or Christians as they did of old to any. The Question is, with whom is this Church founded on the promised seed in the Covenant. This is Sion, Jerusalem, Israel, Jacob, the Temple of God. The Jews plead that it is with them, because they are the children of Abraham according to the flesh. Christians tell them that their privilege on this account was of another nature, and ended with the coming of the Messiah. That the Church unto whom all the promises belong, are only those who are Heirs of Abraham's faith; believing as he did, and thereby interested in his Covenant. Not as though the Promise made to Abraham were of none effect; for as it was made good unto his carnal seed in the exhibition of the Messiah, so the spiritual privileges of it belonged only unto those of the Jews and Gentiles, in whom God had graciously purposed to effect the faith of Abraham. Thus was, and is the Church, whereunto all the promises belong, still one and the same, namely Abraham's children according to the faith; and among those promises this is one, that God will be a God unto them and their seed for ever.
Exercitatio VII.

Of the Judaical distribution of the Old Testament; the Original and Nature of their Oral Law and Traditions; the whole disproved. Agreement of the Jews and Papists about Traditions, instanced in sundry particulars.

THE Apostle dealing with the Hebrews about the Revelation of the Will of God made unto their Fathers, assigns it in general unto his speaking unto them in the Prophets, v. 1. This speaking unto them, the present Jews affirm to consist of two Parts; (1.) That which Moses and the following Prophets was commanded to write for the publick use of the Church: (2.) What being delivered only by word of Mouth unto Moses, and continued by Oral Tradition untill after the last destruction of the Temple, was afterwards committed unto writing. And because those who would read our Exposition of this Epistle, or the Epistle itself with profit, had need of some insight into the Opinions and Traditions of the Jews about these things, I shall for the sake of them that want either Skill or Leisure to search after them elsewhere, give a brief account of their faith, concerning the two Heads of Revelation mentioned; and therein discover, both the Principle, Means and Nature of their present Apostacy and Infidelity.

The Scripture of the Old Testament they call נביה, and divide it into three parts: (1.) הָעֵדִית, the Law: (2.) הנביאים, the Prophets: (3.) כתבי, the Writings, by Divine Inspiration, which are usually called the Hagiography, or Holy Writings. And this distribution of the Books of the Old Testament is in general intimated by our Saviour, Luke 24: 24. פְּדוּתָה הָעֵדִית שָׁבָט לִפְדוּתָה הָנָבֵיִים מִשְׁגָּל וּלְפִדָּה הָנָבֵיִים. All things written in the Law, the Prophets, and the Psalms, under which last head, all the Poetical Books of the Scripture are contained. Thus Rabbi Bechai in Cad Haggadic, כְּדַה הָנָבֵיִים כְּדַה הַנָּבִים כְּדַה הָעֵדִית; the Law (so sometimes they call the whole Volume) is divided into three parts, the Law, the Prophets, and the Holy Writings. All comprised generally under the Name of the Law; for fo they say in Midrash Tehillim, פְּדוּתָה שֶׁל הַנָּבִים סֵמה כְּדַה הָעֵדִית, the Psalms are the Law, and the Psalms are the Law; that is the whole Scripture.

This distribution, so far as it is intimated in the words of our Saviour, doth evidently arise from the Nature and Subject Matter of the Books themselves. And this was the received division of the Books of the Old Testament, whilst the Judaical Church stood and continued; But the Ptolemaic Doctors overlooking or neglecting the true Reason of this Distribution, have fancied others, taken from the different manners and degrees of Revelation, by which they were given out unto the Church. Amongst these they make the Revelation to Moses, the most excellent, and are very vain in coming the Privileges and Preeminiences it had above all others, which are elsewhere examined. In the next degree they place those which proceeded from the Spirit of Prophecy, which they distinguish from the Inspiration of the Holy Ghost. Yea, in the eleven degrees of Divine Revelation, assigned by Maimonides Mor. Nosa: par. 2. That by Inspiration is call into the last and lowest place. But this distinction is groundless and merely fancied out of the various ways, that God was pleased to use in representing things to the minds of the Prophets; when it was in them all, the Inspiration of the Holy Ghost alone, that enabled them infallibly to declare the mind of God unto the Church, 2 Pet. 1: 21.

Now the Books thus given by the Spirit of Prophecy they make of two sorts; לְהַנָּבִים, the former Prophets, which are all the Historical Books of the Old Testament written before the Captivity, as Joshua, Judges, Samuel, Kings; Ruth only excepted: לְהָעֵדִית, which are all the Prophetical Books peculiarly so called, Daniel only excepted; that is Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets; Of the last sort, or הַכְּדוּמִים, Books written by the inspiration of the Holy Ghost, are the Poetical Books of the Scripture; Psalms, Job, Proverbs, Canticles, Lamentations, with Ecclesiastes, whereunto they add Ruth, Daniel and the Historical Books written
written after the Captivity, as the Chronicles, Ezra, and Nehemiah, which make up the Canon of the Old Testament; why fundry of these Books should be cast into the last fort, as the Story of Ruth, and the Prophecy of Daniel, they can give no tolerable account. The other Books also written after the Captivity are plainly of the same nature with those which they call the former Prophets: And so that of Daniel, it contains in it almost all the eminent kinds of Revelation whereby themselves would distinguish the Spirit of Prophecy from the Inspiration of the Holy Ghost. Neither have they any Reason for this distribution; but finding the general division before mentioned to have been received in the Church of old, they have disposed of the particular Books into their orders, at their pleasure, casting Daniel as is probable into their last order, because so many of his Visions and Prophecies relate unto other Nations besides their own.

The Law or the Books of Moses, they call ויקרא, or the Pentateuch from the number of the Books; or הcrap, or the five parts of the Law; whereunto Hierom in his Epistle to Paulinus, wrests those words of the Apostle, 1 Cor. 14. 9. I had rather speak five times five words in the Church, as if he had respect to the Law of Moses.

These five Books they divide into Parafche, or Sections, whereof they read one each Sabbath day in their Synagogues; Genesis into twelve, Exodus into eleven, Leviticus into ten, Numbers into ten, Deuteronomy into ten; which all make fifty three; whereby reading one each day, and in one day, they read through the whole in the course of a year, beginning at the Feast of Tabernacles. And this they did of old, as James testifies, Acts 15. 21. For Moses of old time hath in every City them that preach him, being read in the Synagogues every Sabbath day. Some of them make fifty four of these Sections, dividing the last of Genesis into two, beginning the latter at Chap. 47. v. 18. constituting the following Chapter in a distinct Section, though it have not the usual note of them prefixed unto it, but only one single Section; to note, as they say, its being absolutely closed or shut up, on the account of the Prophecy of the coming of the Messiah, Chap. 49. whose season is unknown to them.

They also divide it into lesser Sections, and those of two sorts; open and close, which have their distinct marks in their Bibles, and many superstitious Observations they have about the beginning and ending of them. Of the first sort there are in Genesis 43. of the latter 48. In Exodus of the first sort 69. of the latter 95. In Leviticus of the first sort 52. of the latter 46. In Numbers of the first sort 92. of the latter 66. Deuteronomy of the first sort 34. of the latter 379. in all 669. Besides they observe the number of the Verses at the end of every Book: as also that in Lev. 11. 42. is the middle letter of the Law; ויקרא, Lev. 10. 16. the middle word; Lev. 13. 33. the middle Verse; the number of all which through the Law is 23306.

Moreover they divide the Law, or five Books of Moses into סדרים, or Distinctions; whereof Genesis contains 42, Exodus 29, Leviticus 23, Numbers 32, Deuteronomy 27, which kind of Distinctions they also observe throughout the Scripture, assigning unto Joshua 14, Judges 14, Samuel 34, Kings 35, Isaiah 26, Jeremiah 31, Ezekiel 29, the Latter Prophets 21, Psalms 19, Job 8, Proverbs 8, Ecclesiastes 4, Canticles and Lamentations are not divided; Daniel 7, Esther 7, Ezra and Nehemiah 10, Chronicles 25.

Besides they distribute the Prophets into Sections called Haphtars, that answer the Sections which are read every Sabbath day in their Synagogues: And this Division of the Prophets they affirm, to have been made in the days of Antichus Epiphanes, whom they call ויקרא, that wicked one, when the reading of the Law was prohibited unto them. All which things are handled at large by others.

Having for a long season lost the Promise of the Spirit, and therewith all faving spiritual Knowledge of the mind and will of God in the Scripture, the best of their employment about it, hath been in reference to the Words and Letters of it, wherein their diligence hath been of use in the preservation of the Copies of it entire and free from corruption; For after that the Canon of the Old Testament was completed in the days of Ezra, and Points or V. wals added to the Letters, to preserve the Knowledge of the Tongue, and facilitate the right Reading and Learning of it, it is incredible what industry, diligence and curiosity they have used in and about the Letter of the whole Scripture. The collection of their pains and Observations to this purpose is called the Masora or Mezora, consisting in Critical Observations upon the words and letters of the Scripture, begun to be collected of old, even it may be from the days of
OraB Lato, Mifhme- Maffora, and TdmuJ^ of Ezra, and continued until the time of Composing the Talmud, with some additional Observations since annexed unto it.

The Writers, Composers and Gatherers of this work they call PUDOn "hi whose principal Observations were gathered and published by Rabbi Jacob Chasidim, and annexed to the Venetian Bibles; whereas before the Maflora was written in other Books innumerable. In this their Critical Doctrine, they give us the number of the Verses of the Scripture, as also how often every Word is used in the whole, and with what variety, as to Letters and Vowels; what is the whole number of all the Letters in the Bible, and how often each Letter is severally used, with innumerable other useful Observations; the sum whereof is gathered by Buxtorfi in his excellent Treatise on that subject. And herein is the knowledge of their Masters bounded; they go not beyond the Letter, but are more blind than Moles in the Spiritual sense of it. And thus they continue an example of the righteous Judgement of God, in giving them up to the Counsellors of their own hearts, and an evident instance how unable the Letter of the Scripture is to furnish men with the saving knowledge of the Will of God, who enjoy not the Spirit promised in the same Covenant to the Church of the Elect, Isa 59.21.

Unto that ignorance of the mind of God in the Scripture which is spread over them, they have added another prejudice against the Truth, in a strange Figment of an Oral Law, which they make equal unto, yea in many things, exceeding before, that which is written. The Scripture becoming a lifeless Letter unto them, the true understanding of the mind of God being utterly departed and hid from them, it was impossible that they should retain, or content themselves with what is revealed by it. For as the word whilst it is enjoyed and used according to the mind of God, and is accompanied with that Spirit which is promised to lead them that believe, into all Truth, is full of sweetness and life to the souls of men, a perfect Rule of walking before God, and that which satieth them with wisdom and knowledge, so when it is enjoyed merely on an outward account as such a writing, without any dispensation of suitable Light and Grace, it will yield men no satisfaction, which makes them constantly turn aside to other means and ways of knowing and serving God. This being so eminent in the Jews, and the Medium they have fixed on to supply that want, which they suppose to be in the Scripture, but is indeed in themselves, proving to be the great Engine of their hardening and obstinacy in their Infidelity, I shall first declare what it is that they intend by the Oral Law, and then briefly shew the absurdity and falseness of their pretensions about it, though it must not be denied that it is one of the most Antient Fables that is credited amongst any of the Sons of men at this day in the world.

This Oral Law they affirm to be an unwritten Tradition and Exposition of the written Law of Moses, given unto him in Mount Sinai, and committed by him to Jofius and the Sanhedrim, to be by them delivered over by Oral Tradition unto those who should succeed them in the Government of that Church. It doth not appear that in the dayes of Christ or his Apostles, whilst the Temple was standing that there was any stated opinion amongst them about this Oral Law; though it is evident that not long after it began to be received by the body of the People. Nay it is evident that there was no such Law then acknowledged; For the Sadduces who utterly reject all the main Principles of it, were then not only tolerated, but also in chief Rule, one of them being High Priest.

That they had multiplied many superstitious Observances amongst them under the name of Traditions, is most clear in the Gospel; and it doth not appear that they knew whom to align their original unto, and therefore indefinitely called them the Traditions of the Elders, or those that lived of old before them. After the Destruction of their Temple, when they had lost the life and spirit of that Worship, which the Scripture revealed, betaking themselves wholly unto their traditional figurines, they began to bethink themselves how they might give countenance to their Apocryph from the Perfection and Doctrine of the written Law. For this end they began to fancy that these Traditions were not lefs from God, than the written Law it self. For when Moses was forty days and forty nights in the Mountain, they say that in the day time he wrote the Law from the mouth of God; and in the night, God instructed him in the Oral Law, or unwritten Exposition of it, which they have received by Tradition from him. For when he came down from the Mount, after he had read unto them the Written Law, as they say, he repeated to Aaron and Eleazer and the Sanhedrim, all that secret instruction which he had received in the night from God, which it was not lawful
lawful for him to write, but in especial he committed the whole to \textit{Joseph}. \textit{Joseph} did the same to \textit{Eleazar}, as he did to his Son \textit{Phineas}, after whom they give as a catalogue of several Prophets that lived in the ensuing generations, all whom they employ in this service of conveying down the \textit{Oral Law} to their Successors. The High Priests also give a place unto this work; of whom there were eighty three from the first Institution of that Office, to the destruction of the Temple; \textit{Josph.}, lib. 20. cap. 18. From \textit{Aaron} to the building of \textit{Solomon's} Temple thirteen; from thence to the Captivity eighteen; all the rest take up the troublesome time of the Apostacy of their Church unto the final ruine of it; their Rulets being may be in" of their wickedness, as themselves observe.)

The last Person whom they would have to preserve the \textit{Oral Law} absolutely pure, was that \textit{Simon}, whom they call \textit{Hillel}, the Just, mentioned by \textit{Jesus} the Son of \textit{Mary}; Chap. 19. And it is very observable, that the latter Jews have left our \textit{Simon} the Son of \textit{Mary}, whom their antient Masters placed upon the Roll of the Preservers of this Treasure, supposing he might be that \textit{Simon} who in his old age received our Saviour in his arms, when he was presented in the Temple, \textit{Luke} 2.25. a crime sufficient among the Jews to brand him with a perpetual ignominy; neither are they alone in turning men's glory into reproach and shame.

After the destruction of the Temple and City, when the \textit{Husbands} were slain, and the Vineyard of the Lord let out to others, the Kingdom given to another Nation, and therewith the Covenant sanctified use of the Scripture, the remaining Jews having loft wholly the mind of God therein, betook themselves to their Traditions, and as I said before, began to fancy and contend that they came from God himself, whereas their Predecessors doubt not plead any thing for them, but that they came unto them from them of old, that is some of the Masters of preceding Generations. Hereupon a while after, (as I have elsewhere showed at large) one of them whom they call \textit{Rabbi Judah}, Hillel, and \textit{Hakham}, the Prince, and the Holy, took upon him to gather their \textit{Jewish Traditions}, and to call them into form, order, and method, in Writing, that they might be unto the Jews a Rule of Life and Worship for ever. The Story of his work and undertaking is given us by Maimmides in \textit{Jebus Chazb}, the Authors of \textit{Selur Olum}, \textit{Hitcheb Olum}, \textit{Tamchib David}, and many others; and they all agree that this their great \textit{Moses} lived about the times of \textit{Marcus Antoninus} two hundred years, or thereabouts after the destruction of City and Temple.

This Collection of his they call \textit{Hesub} or \textit{Hesub}, \textit{Mishoun}, or \textit{Mishounoth}, being as is pretended a repetition of the Law in an Exposition of it; indeed a farrago of all sorts of Traditions, true, and false; with a montitious mixture of Lyes, uilefs, foolish and wicked. The things contained in it, are by themselves referred to five heads: 1. The \textit{Oral Law} received by \textit{Moses} on Mount Sinai, preferred by the means before declared; 2. \textit{Oral Constitution} of \textit{Moses} himself after he came down from the Mount; 3. \textit{Constitutions} and \textit{Orders} drawn by various ways of arguing; (as \textit{Rambam} tells us) out of the \textit{Written Law}, 4. The \textit{Answer} and \textit{Decree} of the \textit{Sanhedrim}; and other wise men in former Ages; 5. \textit{Immemorial Customs}, whose original being unknown are supposed to be divine.

The Whole is divided into six parts; noted with the initial letter of the word which signifies the chief things treated on in it. As the first by \textit{I}, that is \textit{Ezraim}, \textit{Zosaim}, \textit{Seeds}, which is divided into eleven \textit{Mishkeb} or Treatises, containing all of them twenty five Chapters. The second by \textit{O, m}, that is \textit{Mish}, \textit{Mose}, or appointed feasts, which is distributed into Twelve \textit{Mishkeb}, containing in them eighty eight Chapters. The third by \textit{J}, that is \textit{Hillel}, \textit{Hakhamim}, or \textit{Mishne}, and is divided into seven Books, containing seventy one Chapters. The fourth by \textit{J}, that is \textit{Hillel}, \textit{Hakhamim}, about \textit{left and daytime}, and is divided into eight \textit{Mishkeb}, wherein the first is divided into three parts, called \textit{Mish}, \textit{Mish}, \textit{Sanctuaries}, the first, middle, and left part or entrance, containing in them thirty Chapters, whereunto forty four are added in the following parts. The fifth by \textit{p}, that is \textit{Kaddishim}, \textit{Sanctuaries}, and is divided into eleven Books containing ninety Chapters. The sixth with \textit{t}, that is \textit{Hillel}, \textit{Tibroth}, \textit{Purifications}, in twelve Books, and one hundred twenty six Chapters.

Unto this \textit{Mishcon} of \textit{R. Judas} they annex the \textit{Mishcon} the \textit{Leshout}, or additions of \textit{Rabbi Chisdah} his Scholar, expounding many passages in his Masters works; to them a more full explanation of the same doctrine of the \textit{Mishcon}, which they call \textit{Barakoth}, is subjoued, being the Collection of some \textit{Antisemadical} Matters. About three hundred years after the Destruction of the Temple \textit{R. Johanan} composed the \textit{Hebrakoth}
Orall Law disproved.

Talmud, consisting in Expositions, Comments, and Disputes upon the whole Mishne, excepting the last part about Purifications. An hundred years or thereabouts after that Rabbi Afs, composed the Babylonian Talmud, or Gemara, thirty two years they say he spent in this work, yet leaving it unfinished; seventy one years after, it was completed by his Disciples. And the whole work of both these Talmuds may be referred unto five heads: For first, they expound the Text of the Mishne; 2. Decide Questions of right and fact; 3. Report the Disputations, Traditions and Constitutions of the Doctors that lived between them and the Writing of the Mishne; 4. Give Allegorical monstrous Expositions of the Scripture, which they call Midrafs; and 5. Report Stories of the like nature.

This at length is their Orall Law grown into; and in the learning and prattling of these things confits the whole Religion and Worship of the Jews; there being not the most absurd saying of any of their Doctors in those huge heaps of folly and vanity, that they do not equal unto, nay that they are not ready to prefer before the Written Word; that perfect and only Guide of their Church whilest God was pleased with it.

In the dust of this confusion here they dwell, loving this darkness more than light, because their deeds are evil. Having for many generations entertained a prejudicative imagination, that these traditional Figments, amongst which their crafty Masters have inserted many filthy and blasphemous Fables against our Lord Christ, and his Gospel, are of Divine Authority, and having utterly loft the Spiritual sense of the written Word, they are by it sealed up in blindness and obdurate, and shall be so, until the veil be taken away, when the appointed time of their deliverance shall come. A brief discovery of the fakeness of this fancy of their Orall Law, which is the foundation of all that huge building of Lies and Vanities that their Talmuds are composed of, shall put an end to this Discourse.

1. The very Story of the giving of the Law at Mount Sinai, sufficiently discovers the folly of this imagination: This Orall Law the Jews are ready on all occasions to prefer before that which is written: and do openly profess that without it, the other is of no ufe unto them. I desire then to know, whence it is that all the circumstances of the giving and teaching of the less necessary are so exactly recorded, but not one word is spoken of this Orall Law, either of Gods revealing of it to Mofes, or of Mofes teaching of it to Jews or any others; Strange! that so much should be recorded of every circumstance of the less principal, little Law, and not one word of either substance or circumstance of that which is, if these men may be believed, the very life and soul of the other. Maimonides in Jad Chazaka tells us, there is mention made of it in Exod. 24. 12. I will give ye, faith the Lord, a Law and Commandments; and faith he, is the Written Law, the Orall, when the next words are which I have written that thou mayest teach them; the Written Law being on several accounts expressed by both those terms, and no other. How know they that any such Law was given to Mofes as they pretend? What Testimony Witness or Record of it, was had or made at the time of its giving, or in many generations, for two thousand years afterwards.

2. Did their Fore-fathers at any time before the Captivity transgress this Orall Law, or did they not? If they say they did not, but kept it, and observed it diligently, we may easily see of what importance it is, that the most strict Observation of it, would not preserve them from all manner of wickedness, and what an hedge it is to the Written Law, when notwithstanding the obedience yielded unto it, that was utterly despised and neglected; if they shall say that Law also was broken by them; I desire to know whence it comes to pass, that whereas God by his Prophets doth reproves them for all their other sins, and in particular for contempt of his Written Law, the Statutes, Ordinances and Institutions of it, he no where once mentioneth this their greater guilt of despising the Orall Law, but there is an universall silence concerning its transgression, as there is of its giving and institution. Can we have any greater evidence of its being fictitious than this; that whereas it is pretended that it is the main Rule of their Obedience to God, God did never reproves them for the transgression of it, though whilst he owned them as his Church and People, he suffered none of their sins to pass by unreproved, especially not any of that importance, which this is by them pretended to be of.

3. Mofes was commanded to write the whole Law that he received from God, and did so accordingly; Exod. 24. 3. 4. Chap. 34. 28. Deus. 31. 9, 24. Where was this Orall
Oral Law disproved.

Oral Law which they say was not to be written, when Moses was commanded to write the whole Law that he had received of God; and did accordingly. This New Law was not then conyected, being indeed nothing but the product of their Apostacy from the Law which was written.

4. The sole ground and foundation of this Oral Law lies in the imperfection of the Written Law. This is that which they plead, for the necessity of it; The written Law extends not to all necessary cases that occur in Religion; many things are redundant, many wanting in it, and hereof they gather great heaps of instances, so that they will grant that if the Written Law had been perfect, there had been no need of this Traditional one. But whom in this matter shall we believe, a few ignorant Jews, or God himself, bearing witness that his Law is perfect, and requiring no more in his Worship but what is in that Law prescribed? See Psa. 19. 8. Prov. 30. 5, 6. Deut. 4. 1, 2. And this perfection of the Written Law, though it be perfectly destructive to their Traditions, not only the Karci among themselves do earnestly contend for, but also many of their Scribes do acknowledge, especially when they forget their own concerns out of a desire to oppose the Gospel. And to this head belong all the Arguments that Divines make use of to prove the perfection of the Scripture, against the New Talmudists in Christianity.

5. God everywhere sends his people to the Written Law of Moses, for the Rule of their Obedience, no where unto any Kabal, Deut. 11. 32. and chap. 10. 12, 15. Chap. 25. 6. 2 Chron. 30. 18. Isa. 6. 8. & 9. If there be such an Oral Law it is one that God would not have any man to observe, which he calls none to the obedience of, nor did ever reprove any man for its Transgression.

And many more Arguments of the like nature may be added to prove the vanity of this pretence. And yet this figment is the bottom of the present Judaical Religion and obstinacy. When the Apostle wrote this Epistle, their Apostacy was not yet arrived at this rock of offence; since their falling on it, they have increased their blindness, misery, and ruine. Then they were contended to try their cause by what God spake to their Fathers in the Prophets, which kept open a door of hope, and gave some advantages for their Conversion, which are now that up and removed, until God shall take this bliss away from their faces, that they may see to the end of the things that were to be done away.

By this means principally have they for many generations both fluxed out the Truth, and found themselves from Conviction. For whatsoever is taught and revealed in the Scripture concerning the Person, Office, and Work of the Messiah, teaching they have that which they esteem a Revelation of equal Authority herevith, teaching them a Doctrine quite of another nature, and more suited unto their carnal Principles and Expectations, they will rather rest in any evasions, than give way to the Testimony thereof. And whilst they have a firm persuasion, as they have, received by the Tradition of many Generations, that the written Word is imperfect, but an half Revelation of the mind of God, in its felt unintelligible, and not to be received or understood but according to the sense of their Oral Law now recorded in their Talmuds, what can the most plain and cogent Testimonies of it avail unto their Conviction? And this hath been the fatal way and means of the grand Apostacy of both Churches, Judaical and Christian. How far that of the Jews was overtaken with it, in the days of Our Lord's Conversion on the Earth, the Gospel doth abundantly declare; and how they have brought it unto its height, we have given now some brief account. That of the Roman Church hath been the very same, and hath at length arrived unto almost the same degree. This some of them perceiving, do not only defend the Pharisaical Opinion among the Jews, about the Oral Law and Succession of their Traditions, as connotant to the pretensions of their own Church, but also openly avow that a very great number of their several Religious Traditions are either the same, or that they nearly resemble one another; as doth expressly Josephus de Vos in his Praemium to the Pugio fidei of Raimundus Martini. And because it is evident, that the same have been the way and means, whereby both the Judaical and Roman Church have apostatized and departed from the Truth, that they are the same also whereby they maintain and defend themselves in their Apostacy and refusals to return unto the Truth, I shall in this Appendix, manifest their Consent and Agreement in this Principle, about their Traditions and Authority of them, which have been the Ruine of them both.

First, The Jews expressly contend that their Oral Law, their Mab of Traditions was from God himself. Partly they say it was delivered unto Moses on Mount Sinai, and partly
partly added by him from Divine Revelations which he afterwards received. Hence the
Authority of it with them is no less than that of the Written Word, ( which hath all its
Authority from its Divine Original ) and the sufficiency of it is much more. For although
they cannot deny but that this and that particular Tradition, that is Practice, Cuthom, or
Exposition of any place of Scripture was first introduced, expressed, and declared, at
such or such seasons, by such Masters or Schools amongst them, yet they will not grant
that they were then first invented or found out, but only that they were then first
declared out of the Cabalistical Abyss, wherein they were preserved from their first Reveal-
ation; as all of them agree who have written any thing about the nature, propagation,
and continuance of their Oral Law.

And this is the persuasion of the Romanists about their Cabal of Traditions. They
plead them to be all of a Divine Original, partly from Christ, and partly from his Apo-

gles. What ever they have added unto the written Word, yea, though it be never so
contrary thereunto, still they pretend that it is part of the Oral Law which they
have received from them by living Tradition; Let one Convention of their Doctors de-
dtermine that Images are to be adored, another that Transubstantiation is to be believed,
a third add a New Creed with an equal number of Articles unto the old, let one Doc-


r...
Opinions of the Jews about their Traditions.

Faith on the seventh of Ab. or July; various Mixtures, and Washing of hands; things plainly of that nature which our Lord Jesus condemned amongst them. And it is observable how he frees them from transgressing that Precept, Deut. 12:3. Thou shalt not add unto this word, by this Constitution. For, in faith, they say not that the holy blessed God hath commanded these things, that there should be such Mixtures, that the Book of Esther should be read with fasting; for if they should say so, they should add to the Law; but thus we speak, such and such a Prophet or the Constitution, commanded and appointed, that the Book of Esther should be read with fasting to celebrate the Glory of the holy blessed God in our Deliverance, and so of the rest. It seem then they may add what they will of their own, so they entitle not the Name of God to their Inventions; by which means they have set themselves at liberty to multiply superstitious Observations at their pleasure, which they had actually done in the days of our Saviour, and thereby made the Law of God of none effect.

In all these things are they followed and imitated by the Romanists. In the same manner do they lay up the stock of their Traditions. In general they make the Church the repository of them, although they do not so distinctly explain the way and means whereby they were committed thereunto as the Jews do. Unto the Sanhedrim, Councils are succeeded in the same Office. But their Nature, Work, Authority, Affiliation, and Use, are so variously disputed amongst them, that nothing of certainty from them, or by them finely considered is to be obtained. It is the High Priest, or Pope that is the Principal Conserver of this Sacred Treasury of Traditions; Upon their Succession doth the certainty of them depend. And whilst there is a Pope at Rome, the knowledge of the new Orall Law will not fail, as the Old one did not whilst the Jews had an High Priest, though in the pursuit of it they Crucified the Messiah, and continue to reject him unto this day. Besides, like the Jews, they content not themselves with what they pretend to be of antient Tradition, but assume a Power of making new Constitutions in the things of God; whereby they would have us to think they do not violate the prohibitions of adding, because they ascribe them not unto the Word of God, but to the Authority of the present Church. Thus far therefore they are fully agreed.

Thirdly, The Jews in favour and unto the Honour of these Traditions, affirm that the written Word without them is imperfect, and not to be understood, but as it is interpreted by them. This they are constant unto, and earnestly contend for. Aben Ezra in his Preface to the Law, discourseth at large of five several ways of the Interpretation of it, but concludes at last that the whole written Law of Moses is founded on the Orall; yet faith he, and this is a sign unto us, that the Law of Moses is founded on the Orall Law, which is the joy of our hearts; so apt are they to rejoice in a thing of nought. To the same purpose are the words of another Famous Master amongst them, Rabbi Bebok in Cad. Hakemach. The Orall Law is the Foundation of the written, nor can the written Law be expounded but by the Orall. By this being the Foundation of the Written Law, they intend that the sense of it, is so enwrapped and contained therein, that without the Explications thereof it cannot be understood. And to this End Manasseh one of their late Masters expressly disputes that in many things it is defective, and in some things redundant, so that it is not able to give us a full and clear direction in the things of God, without their Traditional Explications; and in the confirmation of his opinion, he instanceth in sundry Precepts and Prohibitions, that he would prove so obscure, as that no Obedience can be yielded unto them in a due manner without the help of the Cabala; which because for the most part his Exceptions from them are Childish Cavils, and have been answered by others, shall be here passed over. This they are arrived unto; this is the common persuasion of them all, and we shall yet hear, what farther Progress they have made. And herein are they imitated by their Successors. Their Orall Law also is made by them the foundation of the Written.

As those Heretics of old, who having got some Sophistical Cavils about, Evil, where ever they met with any one not of their mind, they presently fell upon him with their Unde malum; whence had evil its Original; so thinking to bring them to the acknowledgement of two supreme Principles of things, a good one, and a bad one.

Thus for the most part the first Question of a Romanist is, How do you know the Scri-
Compared with that of the Romanists.

First, That the Scripture is imperfect, and doth not give us a full and compleat account of all things that are to be believed or practised, that God may be glorified, and our own souls saved. Secondly, That what is delivered therein can no way be rightly and truly understood, but by the help of those Traditions which they have in their custody. But although these are good useful Inventions, and they are men that want not Ability to find out what is conducing unto their own advantage, yet they cannot be allowed the Credit of being their first Authors, seeing they are expressly borrowed of the Jews.

Forth, When these two Laws, the Law of God, and their own, do come in competition, the Jews, many of them do expressly prefer that of their own invention before the other, and that both as to certainty, and use. Hence they make it the foundation of their Church, and the only false means to prefer the Truth. So are we informed by Ijsaa Coronelensis in רדנ ליטו. Do not think, saith he, that the written Law is the foundation; for the Foundation is the Orall Law; For by that Law was the Covenant made, as it is written, according to these words do I make a Covenant with thee. Exod. 34. 27. (where he takes his Argument from that Expression, ירדה ודינר ויפי, writing foolishly, as they do all, his Orall Law from those words, מ יפ which signify nothing but according to, nor are any other words intended, but those delivered to Moses and written by him,) And these, he adds, are the Treasures of the Holy Blessed God, For he knew that Israel should be carried Captive among other People, and that the Nations would transcribe their Books; and therefore would not commit their secret Law to Writing.

It seems these things were left them in secret Tradition, because God was not willing that any besides themselves, should know his Mind and Will; but they have at last shewed themselves more full of benignity towards mankind, than they would allow God to be, in as much as they have committed this Secret Law to Writing. And to this purpose is their Confession in דל רדנ ייז The Golden Altar, יא לאו ייץ ידק יראיה ירוז ויצא יכ כ יע, It is impossible for us to stand, or abide, upon the Foundation of our holy Law, which is the written Law; unless it be by the Orall Law which is the Exposition thereof. Wherein they not only declare their Judgements concerning their Traditions, but also express the Reason of their obstinate adherence unto them, which is that without it, they cannot maintain themselves in their present Judaism. And so in deed is the case with them; innumerable Testimonies of the Scriptures rising up directly against their Infidelity, they were not able to keep their station, but by an horrible corrupting of them through their Traditions. On this account it is a common thing with them in the advice they give unto their Disciples, to prefer the Study of the Talmud, before the Study of the Scripture, and the sayings of their Men before the sayings of the Prophets; and plainly express an utter disregard of the Written Word, any farther than as they suppose the sense of it explained in their Orall Law. Neither are they here forsaken by their Associates. The principal design of all the Books which have been lately published by the Romanists, and they have not been a few, hath been to prove the Certainty and Sufficiency of their Traditions in matters of their Faith and Worship, above that of the Written Word.

Fifthly, There are some few remaining among the Eastern Jews, who reject all this Story concerning the Orall Law, and professedly adhere unto the Written Word only. These the Masters of their present Religion and Periwation do by common consent brand as Hereticks: calling them Scripturists, or Scripturarians; or Bibliists, the very name of reproach wherewith the Romanists stigmatize all those who reject their Traditions. These are their הָרָבְנָו יג, that is Bibliists or Scripturarians; and every where they term them רַבְנָו יג Heretically, and endeavour to prove them guilty גֵּזֵז of Heresy in the highest degree. Some of them would have them to be the Offspring of the old Sadducees, to deny the Resurrection, and the World to come, as men care not much usually what they impute unto those whom they esteem Heretically. But the falsity hereof is notorious, and so acknowledged by others, and confuted by the Writings of the Karaim themselves. Ye the Author of Costi affirms that they are more studious in the Law than the Rabbins; and that their Reasons were more weighty than theirs, and lead more towards the naked sense of the Scripture. But this is that which they charge upon them, namely that rejecting the pure Rule of their Traditions, they run into singular Expositions of the Law, and so divided it, and made many Laws of it, having no certain means...
Traditions Disproved.

means of Agreement among themselves. So faith Rabbi Jehuda Levi, the Author of the fore-mentioned Cofii, The Karaites multiply Laws according to their own Opinion, which he inveighs against them for, after he had commended them. And the same is objected against them by Maimonides on Picky Aboth. As though it were not known, that the greatest part of their Talmud, the Sacred Treasury of their Oral Law, is taken up with differences and Disputes of their Masters among themselves, with a multitude of various Opinions, and contradictory conceptions about their Traditions. Thus deal the Romans also which their Adversaries, this they charge them with. They are Heretickes, Biblijis, and by adhering to the Scripture alone, have no certainty among themselves, but run into diversities of Opinions, as having deserted the unerring Rule of their Cabala; when the world is filled with the noise of their own conflicts, notwithstanding the pretended relief which they have thereby.

It remains that we consider how these Traditions come to be communicated unto others, out of the secret Store-house wherein Originally they were deposited. This as I have elsewhere, and partly before declared, was by their being committed unto writing by Rabbi Juda Hakadosh, whose collections, with their Expositions in their Talmud, do give us a perfect account, if we may believe them, of that secret Law which came down unto them by Oral Tradition from Moses. And something like hereunto is by the Romans pretended. Many of their Traditions they say, are recorded in the Councils of Popes, Decrees of Councils, and Confessions of the Canon Law, and the like sacred parts of the declaration of the Oral Injunctions of our Lord Jesus Christ and his Apostles.

But herein the Jews deal with us far more ingeniously than they. They tell us plainly, that now their whole Oral Law is written, and that they have no reserve of authentic Traditions not yet declared. So that where Austin sayes of his Adversaries Ne'fis habere prater Scripturas Legitimas & Propheticas, Judeos quasdam traditiones suas quas non Scripturas habent, sibi memoriter tenent, & alter in alterum locumque transfundit, quam denterofm vacant; either he knew not of the Miflams, that was then written, or this opinion of Secret Traditions, was continued, until the finishing and promulgation of the Babylonical Talmud, which was sundry years after his Death. But here the Romans fail us; for although they have given us heaps upon heaps of their Traditions, by the means afore mentioned, yet they plead that they have still an inexhaustible Treasure of them, laid up in their Church storerooms, and Breast of their Holy Father, to be drawn forth at all times as occasion shall require.

And thus have we taken a brief Prospect of the Consent of both the Apostatical Churches, in that Principle which hath been the means of their Apostasia, and is the great Engine whereby they are rendered incurable therein.
Messiah, The Deliverer from Evil,

Exercitatio VIII.

The First Dissertation concerning the Messiah, proving him to be promised of old.


We proceed now unto our Principal intendment in all these Discourses; which is the Consideration and Discussion of those great Principles, as of all Religion in general, so of the Christian in particular, which the Apostle supposed as the Foundation of his whole Treaty with the Hebrews, and which are the Basis that he stands upon, in the management of his whole Design. For in all Discourses that are Paraphorical, as this Epistle for the most part is, there are always some Principles taken for granted, which give Life and Efficacy unto the Exhortations in them, and wherein they are resolved. For as to persuade men unto particular in Faith, Opinion or Practice, without a previous conviction of such general Principles of Truth, as from which the Persuasions used do naturally flow and arise, is a thing weak and inefficacious; so to be exercised in the Demonstration of the Principles themselves, when the especial End aimed, is to persuade, would bring confusion into all Discourse.

Wherefore although our Apostle do assert and confirm those dogmata and Articles of Truth, which he deals with the Hebrews in a way of Persuasion to embrace; yet he supposeth and takes for granted those more general axiomas fides, or first Maximes, which are the Foundation both of the Doctrines and Exhortations insisted on; as all skill in teaching doth require. And these are those which now we aim to draw forth and consider; being these that follow.

Firstly, That there was a Messiah, or Saviour of mankind from Sin and Punishment, promised upon and from the first entrance of Sin into the World, in whom all acceptable Worship of God was founded, and in whom all the Religion of the Sons of men was to center.

Secondly, That this Messiah long before Promised, was now actually exhibited in the world, and had finished the work committed unto him, when the Apostle wrote this Epistle.

Thirdly, That Jesus of Nazareth was this Messiah, and that what he had done and suffered, was the work and duty promised of old concerning him.

There is not a Line in the Epistle to the Hebrews, that doth not virtually begin and end in these Principles; not an Affirmation, not a Doctrine, not an Exhortation, that is not built on this Triple Foundation. They are also the great Verities of our Profession or Religion. A sincere endeavour therefore in their Explanation.
nation and Vindication, especially in these days, wherein as on the one hand, there are various thoughts of heart, about the Jews, their present condition and expectation, so on the other, there are many who are ready with a presumptuous boldness to call in question the fundamentals of all Religion, may not be unacceptable. Now the first of these Principles, is at this day by several vain imaginations obscured by the Jews, to their utter loss of all benefit by it, and hath been so for many Generations, although it were the Life and Soul of the Religion of their fore-fathers, as shall be demonstrated; and the two latter are by them expressly denied, and maliciously contended against. Here then we shall fix, and confirm these Principles in the order wherein we have laid them down, declaring on every one of them, the Conceptions and Perfections of the Jews concerning the promised Messiah, removing in the Close their Objections against the Faith of Christians in this matter, in a peculiar Exercitation to that Purpose. And the Confirmation, and Vindication of the first of these Principles, is that which our present Discourse is designed unto.

Besides the Testimony of God himself in his Word, we have a concurrent suffrage from the whole Creation, that man in the Beginning was formed, as in the Image, so in the Favour of God, and unto his Glory. And as he was not liable unto any evil which is the effect of God's displeasure, nor defective in any Good, necessary to preserve him in the condition wherein he was made, so he was deformity of nothing that was any way requisite to carry him on unto that farther enjoyment of God whereunto he was designed. Gen. 1. v. 26, 31. Ecclesiastes 7. v. 29. For God being infinitely Good, Wise, Righteous, and Powerful, creating man to know, love, honour, and enjoy him, and thereby to glorify those Holy Properties of his nature, which exerted themselves in his creation, (which that he did, the nature of those intellectual Perfections wherewith He endowed him, doth undeniably evince) it was utterly impossible that either He should not delight in the work of his own hands, the effect of his own Wisdom and Power, or not furnish him with those Faculties and Abilities by which he might answer the Ends of his Creation. To suppose a Failure in any of these, is contrary to the prime Vitiates of Reason. For Infinite Wisdom can do nothing in vain, nothing not perfectly suited unto the End whereunto it is designed; Neither can Infinite Goodness allow of any defect in ought that proceedeth from it. Gen. i. v. 31. God saw everything that he had made, and beheld it was very Good. Hence many Philosophers saw, and granted, that the first Cause in the Production of all things, did proceed by such a certain Reason and Way, as that every thing might both in its self and with reference unto its own especial End, and also in Relation unto the Universe, have its proper Rectitude and Goodness, sufficient unto its Station and Condition. This is the Scripture calls, ἐκ συμβολῆς τοῦ θεοῦ, Ephes. i. v. 11. The Counsel of the Will of God, expressing a contemplation of absolute Sovereignty, and Infinite Wisdom. And these uncontroulable Notions of Nature or Reason, cast men of old into their entanglements about the Original of Evil. For this they plainly saw, that it must be accidental and occasional, but where to fix that Occasional they knew not. Those who to extricate themselves out of this difficulty, fancied two Supream Principles, or Causes, the one Author of all Good, the other of all Evil, were ever exploded as Perfections of Reason whereby we are distinguished from the Beasts that perish. This I lay men generally disconcerted, that Evil, wherein it now lies, could not have entered into the world, without a disturbance of that Harmony, wherein all things at the beginning were constituted by Infinite Wisdom and Goodness, and some interruption of that dependance on God, from whence it did proceed.

The very first Apprehensions of the Nature of God, and the Condition of the Universe declare, that man was formed free from sin, which is his voluntary subjection of himself from under the Government of his Maker, and free from Trouble, which is the effect of his displeasure on that Subjection or Deviation, in which two, the whole nature of Evil consists; so that it must have some other Original.

Furthermore, in this first Effort of immense Power did God glorifie himself, as in the Wisdom and Goodness wherewith it was accompanied, so also in that Righteousness whereby as the Supream Rector and Governour of All, he allotted unto his Rational Creatures, the Law of their Obedience, annexing a Reward thereto in a mixture of Justice and Bounty. For, that Obedience should be rewarded is of Justice, but that such a Reward should be proposed unto the temporary Obedience of a creature, as is the eternal enjoyment of God, was of more Grace and Bounty. And that things should have continued in the state and condition wherein they were created, I mean as
as unto mankind, supposing an accomplishment of the Obedience prescribed unto them, is manifest from the very first notions we have of the nature of God; for we do no sooner conceive that he is, but withall we affirme that he is the Remover of them that diligently seek him, Heb. 11. 6. which is essential unto him, and inseparable from his Nature as the Sovereign Ruler of the works of his hands. And thus was the continuance of this Blessed State of the Creation of all things provided for; and laid in a tendency unto further Glory; being absolutely exclusive of any distance between God and man, besides that which is natural, necessary, and infinite, from their Beings. There was no sin on the one side, nor displeasure on the other. And this secured the Order of the Universe. For what should cause any confusion there, whilest the Law of its Creation was observed, which could not be transgressed byfinite and inanimate Creatures.

That this estate of things hath been altered from time immemorial, that there is a corrupt Spring of sin and disorder in the nature of man; that the whole world lieth in Ignorance, Darkness, Evil and Confusion; that there is an Alienation and displeasure between God and mankind; God revealing his Wrath and Judgments from Heaven, whence at first nothing might be expected but fruits of goodness, and pledges of love; and man naturally dreading the Presence of God, and trembling at the effects of it, which at first was his Life, Joy and Refreshment, Reason it self with prudent Observation will discover, which hath been done by unto many contemplative men of old. The whole Creation groans out this complaint, as the Apostle witnesseth. Rom. 8. v. 20, 21. and God makes it manifest in his Judgments everyday; Chap. 1. v. 18. That things were not made at first in that state and condition wherein now they are, that they came not thus immediately from the hand of Infinite Wisdom and Goodness, is easily discernable. God made not man to be at a perpetual quarrel with him, nor to sin the world with tokens of his displeasure because of fin. This men saw of old by the light of Nature; but what it should be that opened the Flood-gates unto all that Evil and Sin which they saw and observed in the world, they could not tell. The springs of it indeed they searched after, but with more vanity and disappointment, than those who sought for the Heads of Mankind. The Evils they saw were Catholick and unlimited; and therefore not to be ascribed unto Particular Causes, and of any general one, proportioned unto their Production, they were utterly ignorant. And this ignorance filled all their Wisdom and Science with fatal mistakes; and rendered the best of their Discoveries, but mere uncertain conjectures. Yea, the Poets who followed the confused Rumours of Old Traditions, about things whose Original was Occasional and Accidental, give us a better shadow of Truth, than the Philosophers, who would reduce them unto general Rules of Reason, which they would no way answer.

is a better Allusion to the Original of Sin and Punishment, than all the Disputations of the Philosophers will afford us.

But that which they could not attain unto, and which because they could not attain unto, they wandered in all their Prepossessions about God and themselves, without Certainty or Consistency, we are clearly acquainted withall by Divine Revelation. The sum of it is briefly propounded by the Apostle; Rom. 5. v. 12. By one man sin entered into the World, and Death by Sin. Sin and Death are comprehensive of all that is Evil in any kind in the world. All that is morally so, is Sin; all that is penally so, is Death. The entrance of both into the World, was by the fin of one man, that is Adam the common Father of us all. This the Philosophers knew not, and therefore knew nothing clearly of the Condition of Mankind in relation unto God. But two things doth the Scripture teach us concerning this entrance of Evil into the world.

First, The Punishment that was threatened unto, and inflicted on the disobedience of Adam. Whatever there is of Disorder, Darkness or Confusion in the nature of things here below, whatever is uncertain, irregular, horrid, unequal, destructive in the Universe, whatever is penally unto man, or may be so in this Life, or unto Eternity, what ever the Wrath of the Holy Righteous God revealing its self from Heaven, hath brought, or thal
shall ever bring on the Works of his hands, are to be referred unto this head. Other Original of them can no man assign.

Secondly, The moral corruption of the Nature of man, the Spring of all sin, the other head of Evil proceeded Hence also. For by this means, that which before was good and upright, is become an inexhaustible Treasure of Sin: And this was the state of things in the World, immediately upon the Fall and Sin of Adam.

Now the work which we assign unto the Messiah, is the Deliverance of Mankind from this State and condition. Upon the Supposition and Revelation of this Entrance of Sin, and the Evil that ensued thereon, is the whole Doctrine of his Office founded, as shall afterward more largely be declared. And because we contend against the Jews, that he was promised and exhibited for a Relief in the Wisdom, Grace, and Righteousness of God against this sin and misery of mankind, as our Apostle also expressly proveth, Chap. 2. of his Epistle unto them, this being denied by them, as that which would overthrow all their fond imaginations about his Person and Office, we must consider what is their Sense and Apprehension about these things, with what may be thence educed for their own Conviction, and then confirm the Truth of our Assertion from those Testimonies of Scripture which themselves own and receive.

The first effect and consequent of the sin of Adam was the punishment wherewith it was attended. What is written hereof prior in the Scripture, the Jews neither can, nor do deny. Death was in the commination given to deter him from his Transgression. Gen. 2.17. Dying shalt thou dye. Neither can it be reasonably pretended to be finely Death unto his own Person which is intended in that expression. The Event sufficiently evinceth the contrary. What ever is, or might be Evil unto himself and his whole posterity, with the residue of the Creation, so far as he, or they might be any way concerned therein, hath grown out of this commination. And this is sufficiently manifested in the first Execution of it, Gen. 3.16, 17, 18, 19: The Malediction was but the Execution of the Commination. It was not consistent with the Justice of God to increase the Penalty, after the sin was committed. The threatening therefore was the Rule and measure of the Curse. But this is here extended by God himself, not only to all the miseries of Man, (Adam and his whole posterity) in this Life, in labour, disappointment, sweat and sorrow, with Death under, and by virtue of the Curse, but to the whole Earth also, and consequently unto those superior Regions and Orbs of Heaven, by whose influence, the Earth is as it were governed and disposed unto the Use of Man. Hos. 2.19, 22. It may be yet farther enquired, what was to be the duration and continuance of the Punishment to be inflicted in the pursuit of this Commination and Malediction. Now there is not any thing in the least to intimatethat it should have a term prefixed unto it, wherein it should expire; or that it should not be commensurate unto the existence or being of the sinner. God lays the Curse on man, and there he leaves him, and that for ever. A miserable life he was to spend, and then to dye under the Curse of God. But this opinion is confirmed by the right of the Creation, that it only is to be continued by them that continue under it, but that the Duration of the Punishment in the life to come, is to be the execution of the Threatening again against him. I desire to know what should have been the state and condition of his Soul? Doth either Revelation or Reason intimate that he should not have continued for ever under the same Penalty and Curse, in a state of Death, or Separation from God? And if he should have done so, then was Death eternal in the Commination. This is that which with respect unto the present effects in this life, and the punishment due to sin, is termed by our Apostle, 1 Thess. 1.10. the Wrath to come, from whence the Messiah is the Deliverer.

Nor will the Jews themselves contend that the guilt of any sin respects only temporal punishment. The Event of Sin unto themselves they take to be that only, imagining their Observation of the Law of Moses, such as it is; to be a sufficient Expiation of Punishment eternal. But unto all strangers from the Law, all that have not a Relief provided, they make every sin mortal; and Adam, as I suppose had not the Privilege of the Present Jews to observe Moses Law. Wherefore they all agree, that by his Repentance he delivered himself from Death eternal, which if it were not due unto his
his Sin he could not do; for no man can by any means escape that, whereof he is in no danger. And this Repentance of his, they affirm to have been attended with severe Discipline and self-maceration, intimating the greatness of his sin, and the difficulty of his escape from the punishment due thereunto. So Rabbi Eleazer in Pirke Aboth, cap. 20. On the first day of the Week Adam entered into the Waters of the upper Gihon, until the Waters came unto his neck; and he afflicted himself seven Weeks, until his Body became like a Sieve. And Adam said before the Holy Blessed God, Lord of the whole World, let my first I pray thee be done away from me, and accept of my Repentance, that all Ages may know that there is Repentance, and that thou wilt receive them that Repent and turn unto thee. Hence also they tell us, that upon the Pardon of his sin, he sang a Song of Praise unto the Lord on the Sabbath Day, which is mentioned in the Targum on the Song of Solomon, chap. i. v. i. as one of the Songs in reference whereunto that of Solomon is called, יִנְגָּה פְּרֻחָה, the Song of Songs, or the most excellent of them. And although indeed that expression, וַתִּשְׁפָּר הָאָדָם, dicing thou shalt dye, according to the propriety of the Hebrew Tongue, denotes only the Certainty and Vehemency of the Death threatened, in which case it useth reduplications; yet some of them have not been averse to apprehend, a twofold death, of the Body, and of the Soul, to be intimated in that expression; as Fagius on the place well observes. Body and Soul they say both sinned, and therefore both were to be punished. Why is the foul punished? Is it onething that sins, and another that is punished? or rather is it not thus, that both sinned together; and so both are justly punished together.

Thus is the condition of the Sin and Punishment of our first Parents themselves, acknowledged by them. And the same is that of their Poterity. What was threatened unto, what was inflicted upon those who first sinned, they are all liable and obnoxious unto. Are they not all as subject unto Death, as was Adam himself? Are the miseries of man in his labour, or the sorrows of Women in Childbearing taken away? Is the Earth its self freed from the Effects of the Curse? Do they not dye who never sinned after the similitude of Adams Transgression? The Jews themselves grant that all Death is penal. If the first sin without the spirit, why is the soul punished? Is it one thing that sins, and another that is punished? or rather is it not thus, that both sin together; and so both are justly punished together.

§ 7. Thus is the condition of the Sin and Punishment of our first Parents themselves, acknowledged by them. And the same is that of their Poterity. What was threatened unto, what was inflicted upon those who first sinned, they are all liable and obnoxious unto. Are they not all as subject unto Death, as was Adam himself? Are the miseries of man in his labour, or the sorrows of Women in Childbearing taken away? Is the Earth its self freed from the Effects of the Curse? Do they not dye who never sinned after the similitude of Adams Transgression? The Jews themselves grant that all Death is penal. If the first sin without the spirit, why is the soul punished? Is it one thing that sins, and another that is punished? or rather is it not thus, that both sin together; and so both are justly punished together.

Thus is the condition of the Sin and Punishment of our first Parents themselves, acknowledged by them. And the same is that of their Poterity. What was threatened unto, what was inflicted upon those who first sinned, they are all liable and obnoxious unto. Are they not all as subject unto Death, as was Adam himself? Are the miseries of man in his labour, or the sorrows of Women in Childbearing taken away? Is the Earth its self freed from the Effects of the Curse? Do they not dye who never sinned after the similitude of Adams Transgression? The Jews themselves grant that all Death is penal. If the first sin without the spirit, why is the soul punished? Is it one thing that sins, and another that is punished? or rather is it not thus, that both sin together; and so both are justly punished together.

§ 8. Thus is the condition of the Sin and Punishment of our first Parents themselves, acknowledged by them. And the same is that of their Poterity. What was threatened unto, what was inflicted upon those who first sinned, they are all liable and obnoxious unto. Are they not all as subject unto Death, as was Adam himself? Are the miseries of man in his labour, or the sorrows of Women in Childbearing taken away? Is the Earth its self freed from the Effects of the Curse? Do they not dye who never sinned after the similitude of Adams Transgression? The Jews themselves grant that all Death is penal. If the first sin without the spirit, why is the soul punished? Is it one thing that sins, and another that is punished? or rather is it not thus, that both sin together; and so both are justly punished together.

First, They acknowledge that Adam was a common Head unto all mankind. So faith Manasse Ben. Israel from their Principles. Cum itaque effet Adam futurus caput & principium humane nature, necesse erat illi a Deo conferri omnem perfectionem & scientiam: De Frugilitate; pag. 34. Whereas Adam was to be the Head and Principle of humane nature, it was necessary that God should endow him with all perfection and knowledge. And this Perfection of his knowledge Aben Ezra on Gen. 12. proves from Gods bringing all Creatures unto him to give them Names according to their Nature. And the same Author again in his Discourse de Termino Vitae. Aben Ezra iniquis nominibus propriis in Sacra Scriptura non presbit non nominis proprii, He demonstravit, quod tamen in voce Adam sit, Gen. 3. 22. ratio est quia in Adamo notantur omnes ejus potest, & universa species humanae designatur. Aben Ezra satis, that He Hajedia is not prefixed unto proper name in the Scripture, only it is so unto the Word Adam, Gen. 3. v. 22. and the Reason is, because in Adam all his Poterity, the whole Race of Mankind is denoted and signified. This could not be, but by virtue of some Divine Constitution. For, naturally Adam could have no other Relation to his Poterity than every other man hath unto his own. And this was no other but that Covenant which God made with all mankind in him; whose Promises and Threatnings, Rewards and Punishments, must therefore equally respect them with him. Wherefore
Opinions of the Jews about their Traditions.

Wherefore, Secondly, they grant that on this account, his Sin was imputed unto all his Posterity. That is some of them do so, and those the most sober of them. So Rabbi Menahem Raganenfis in 2e Bereishith &c. ויהי מנהם רגנתן איש מ ARISING ול/utility בבריתות.

It is no wonder why the Sin of Adam and Eve was engraved and sealed with the Signet of the King to be propagated unto all following Generations; For in the day that Adam was created all things were finished, so that he was the Perfection and Complement of the whole workmanship of this world. Therefore when he sinned the whole world sinned, whole Sin we bear and suffer, which is not so in the Sin of his Posterity. To be sealed with the Signet of the King, is their Expression of God's Constitution.

And these words are very consonant to those of our Apostle, Rom. 5. 12. As by one man Sin entered into the World, and Death by Sin, so Death passed upon all men, for that, or because in him all have sinned. To the same purpose speaks the Targum on Eccle, 7. v. 39. in the Copies followed by the Jegen and London Bibles: (for so the words are not in those of Buxtorf, nor the Biblia Regia) God made the First man upright and innocent before him, but the Serpent and Eve seduced him, and gave cause why the day of Death should come on him and all the Inhabitants of the Earth. And we can have no more Authentic Testimony of the Apprehensions of their antient Doctors, than what their Targums afford us.

And therefore Joseph Albo in Seder Itharim expressly concludes lib. 1. chap. 11. that all the punishments relating unto Adam and Eve for their first Sin belong unto all mankind. And whereas they fancy that some Perfons spent their days without actual Sin; at least any such as should deserve Death, they charge their Death on the guilt of the sin of Adam. So the Targum on the last Chapter of Ruth; And Hobed begat Jesse, who was called Nachath, and there was no iniquity, or corruption in him for which he should be delivered into the hands of the Angel of Death to take his soul from him; and he lived many days, until the Counsel that the Serpent gave to Eve, abode before the Lord; and upon that Counsel were all the inhabitant's of the Earth made guilty of death; and upon the account of that sin did Jesse the Righteous.

And these words are very consonant to those of our Apostle, Rom. 5. 12. As by one man Sin entered into the World, and Death by Sin, so Death passed upon all men, for that, or because in him all have sinned. To the same purpose speaks the Targum on Eccle, 7. v. 39. in the Copies followed by the Jegen and London Bibles: (for so the words are not in those of Buxtorf, nor the Biblia Regia) God made the First man upright and innocent before him, but the Serpent and Eve seduced him, and gave cause why the day of Death should come on him and all the Inhabitants of the Earth. And we can have no more Authentic Testimony of the Apprehensions of their antient Doctors, than what their Targums afford us.

And therefore Joseph Albo in Seder Itharim expressly concludes lib. 1. chap. 11. that all the punishments relating unto Adam and Eve for their first Sin belong unto all mankind. And whereas they fancy that some Perfons spent their days without actual Sin; at least any such as should deserve Death, they charge their Death on the guilt of the sin of Adam. So the Targum on the last Chapter of Ruth; And Hobed begat Jesse, who was called Nachath, and there was no iniquity, or corruption in him for which he should be delivered into the hands of the Angel of Death to take his soul from him; and he lived many days, until the Counsel that the Serpent gave to Eve, abode before the Lord; and upon that Counsel were all the inhabitant's of the Earth made guilty of death; and upon the account of that sin did Jesse the Righteous.

And these words are very consonant to those of our Apostle, Rom. 5. 12. As by one man Sin entered into the World, and Death by Sin, so Death passed upon all men, for that, or because in him all have sinned. To the same purpose speaks the Targum on Eccle, 7. v. 39. in the Copies followed by the Jegen and London Bibles: (for so the words are not in those of Buxtorf, nor the Biblia Regia) God made the First man upright and innocent before him, but the Serpent and Eve seduced him, and gave cause why the day of Death should come on him and all the Inhabitants of the Earth. And we can have no more Authentic Testimony of the Apprehensions of their antient Doctors, than what their Targums afford us.

And therefore Joseph Albo in Seder Itharim expressly concludes lib. 1. chap. 11. that all the punishments relating unto Adam and Eve for their first Sin belong unto all mankind. And whereas they fancy that some Perfons spent their days without actual Sin; at least any such as should deserve Death, they charge their Death on the guilt of the sin of Adam. So the Targum on the last Chapter of Ruth; And Hobed begat Jesse, who was called Nachath, and there was no iniquity, or corruption in him for which he should be delivered into the hands of the Angel of Death to take his soul from him; and he lived many days, until the Counsel that the Serpent gave to Eve, abode before the Lord; and upon that Counsel were all the inhabitant's of the Earth made guilty of death; and upon the account of that sin did Jesse the Righteous. Lud. Capellus in his Annotations on John 3. hath an observation on this passage in the Targum, not unworthy consideration. The J. w. call Ἰωάννης ἠνδυόντα without ὅ; which differs little from ὅ; and so he may be here intended; nor for he may be called δικαίωσίς both because he was prefigured by the Brassen Serpent, and because the Names of Ἰωάννης and δικαίωμα are the same by Gematry, or in their Numerical Letters; a great occasion amongst them to change the Names of Perfons and things. And this they might have from some Tradition which they understood not. The like Testimony we have in Siphre; רַבִי יָוְנֵי רֶבֶנָה רֳבִי יָוְנֵי רֶבֶנָה רֳבִי יָוְנֵי Rabi Yonei Rebo. And whereas they fancy that some Perfons spent their days without actual Sin; at least any such as should deserve Death, they charge their Death on the guilt of the sin of Adam. So the Targum on the last Chapter of Ruth; And Hobed begat Jesse, who was called Nachath, and there was no iniquity, or corruption in him for which he should be delivered into the hands of the Angel of Death to take his soul from him; and he lived many days, until the Counsel that the Serpent gave to Eve, abode before the Lord; and upon that Counsel were all the inhabitant's of the Earth made guilty of death; and upon the account of that sin did Jesse the Righteous.

And whereas they fancy that some Perfons spent their days without actual Sin; at least any such as should deserve Death, they charge their Death on the guilt of the sin of Adam. So the Targum on the last Chapter of Ruth; And Hobed begat Jesse, who was called Nachath, and there was no iniquity, or corruption in him for which he should be delivered into the hands of the Angel of Death to take his soul from him; and he lived many days, until the Counsel that the Serpent gave to Eve, abode before the Lord; and upon that Counsel were all the inhabitant's of the Earth made guilty of death; and upon the account of that sin did Jesse the Righteous.

And whereas they fancy that some Perfons spent their days without actual Sin; at least any such as should deserve Death, they charge their Death on the guilt of the sin of Adam. So the Targum on the last Chapter of Ruth; And Hobed begat Jesse, who was called Nachath, and there was no iniquity, or corruption in him for which he should be delivered into the hands of the Angel of Death to take his soul from him; and he lived many days, until the Counsel that the Serpent gave to Eve, abode before the Lord; and upon that Counsel were all the inhabitant's of the Earth made guilty of death; and upon the account of that sin did Jesse the Righteous.
it was not so sorely revenged, as we plead it to have been. Ask an Heretic (a Christian) faith Lipman in his Nizzachen, how it can enter into their hearts to think that God should use so great severity against the Sin of Adam, that he should hold him bound for so small a matter, namely, for the eating of an Apple, that he should destroy him in this world, and that to come, and that not him only but all his Posterity.

But the blind Pharisee disputes not so much against us as against God himself. Who was it that denounced death in case he transgressed? Who was it that pronounced him miserable, and the world accursed on the account thereof? Are we to blame if the Jews are not pleased with the ways of God? Besides although to eat an Apple be in itself but a small thing, yet to disobey the command of the great God, is no such small matter as the Jews suppose; especially that command which set boundaries unto that excellent condition, wherein Adam in the right of all his Posterity was placed. But the Exceptions owe their Original unto a discovery of the Tendency of that Truth, which otherwise as we have shewed they are convinced of; and which we have sufficiently cleared from the Scripture.

The second consequent of the first sin of man, is the Moral corruption of Nature, the spring of all that evil of actual sin that is in the world. And herein we have a full consent from the Jews, delivered after their manner, both in the Targums, Talmuds, and private Writings of their principal Masters. For an Evil Concupiscence in the heart of man from his very conception they generally acknowledge.

The name they give unto it, is עין חכם; the evil figure of the Heart; properly enough, from Gen. 6. v. 5. And God saw that the wickedness of man was great in the earth; and that the whole figure of the thoughts, or computation of his heart, was only evil, every day. Hence have they taken their עין חכם, a more proper name than that used by Christian Divines of Originale Pecatum. And it is a ludicrous ignorance in some of the late Rabbins, who profess themselves to deny Original Sin, as doth the Author of the Questions and Objections, published by Brenius, and others of them, and yet in the mean time grant this Evil figure in all mankind, which was not in Adam his innocency. And hereunto they oppose that נאום נאום; the Good Concupiscence, which they fancy to come on everyone at the Age of thirteen years, when he becomes a Prospective, or liable unto the commands of God. The Targumists term it in the Chaldean Tongue, עין חכם to the same Purpose. And it is mentioned by them, Psal. 135.5. That עין חכם, the Evil figure say not I have ruled over him; instead of the Enemy; for it is the chief enemy of men. Twice also it is mentioned in the Targum of Pshem 50. v. 14. נאום נאום restrain the Evil figure, and it shall be accounted before God as a Sacrifice. Doubtless none more acceptable; and to the same purpose the words are also v. 23. And in Psalm 91. 12. that thy foot stumble not at the evil figure which is like a stone. That is, that it should thee not, that it cause thee not to offend, to stumble and fall into sin. See James 1. 14. And in Psalm 139. v. 70. they call it absolutely עין חכם the figure, or evil figures, of the heart. עין חכם בינייכם, the figures of their heart is made thick or hard as with fatness; an expression not unusual in the Scripture to set out impenitency and security in sinning: Isa. 6.10. And in Job 62. v. 10. they mention עין חכם, the thought of lust, or of the figure; which is that conceiving of it, mentioned by James, Ch. 1. 14. For עין חכם is the inward evil thoughts of the heart, or the first motion of sin. Moreover they do not unfitness describe it by other propriety; as Eccles. 9. 14. עין חכם עין חכם; The evil figure or concupiscence which is like unto a great King; namely because of its power; on which account in the New Testament it is said θεαμα αυτος to reign as a King, because of the subjection unto it, in the Lusts or Concupiscence of the heart, Rom. 6. 13. and καταθλιψιν to have Dominion in it, which is to the same purpose with that of the Targumists; evil concupiscence is like a great King. And this Testimony we have given unto this Moral corruption of nature in the Targums, the most antient Records of the Judaical Apprehensions about these things, that are now extant, or have been so for many Ages.

The Talmudists have expressed the same thoughts about this inbred and indwelling sin; and to fet forth their conceptions about it, they have given it several names not unfitted unto those descriptions of it, which are given us by the Holy Ghost in the New Testament. As,

First, They call it עין חכם, that is, malum Evil; a Name as they lay given by God himself; Gen. 8. 21. Hence is that Observation of R. Moses Haddarshian, from R. Joze in Bereishith...
Opinions of the Jews about Their Traditions.

Bereishit Rabba; "Bereishit Rabba," Sad, or dark is that Meat against which he that made it gives Testimony that it is Evil, and our Masters affirm that none but that plant, which be that planted it witnesseth to be Evil. And in answer hereunto it is termed in the New Testament, "iniquity, that sin, that Evil thing that dwelleth in us: Rom. 7.

Secondly, They say, that Mefor calleth it, "Iniquity, prepotium, or uncircumcision, Dent. 10. 16. And therefore In Trad. Sand. cap. 11. to the Question, when an Infant may be made partaker of the World to come, Ka. Nachman the Son of Has an answereth, "Iniquity, uncircumcision, circumcised, prefently after he is circumcised; Circumcision being admitted of old, as the sign of the taking away by Grace of the natural evil ligament of the heart. And in Answer hereunto, it is called by our Apostle "Uncircumcision; Col. 2. 13.

Thirdly, They say, David calls it "Iniquity an Unclean thing. This they draw from Psalm 51. v. 12. by the Rule of Contraries, a great Guide in their Expositions. Create in me a Clean Heart O God; whence it appears that the Heart of itself is unclean. And the Apostle gives it us under the same Name and Notion, 1 Thes. 4. v. 7.

Fourthly, Solomon as they suppose calls it "Iniquity an Enemy or Hater, Prov. 25. v. 21. How properly they gather this name from that place, ifsi videris; This I know that to the same purpose it is called in the New Testament, ixith, Enemy, or Hatred, Rom. 8. 7. and all the Effects of Enmity, or actsings of an Enemy, are ascribed unto it, 1 Pet. 2. 11.

Fifthly, Isaiah calls it "Iniquity, the offence, or stumbling block, Isa. 5. 17. The cause of our stumbling and falling. Sixthly, Ezekiel calls it, "Iniquity, a stone, chap. 36. v. 26. The Reason of this Appellation is commonly known; neither doth any Allusion better set out the nature of it from its Effects. Iniquity, a stone, a hard and imperious heart, Rom. 2. v. 5.

Seventhly, Joel calls it, as they say, "Iniquity, an hidden thing, chap. 2. 20. for they interpret ungiftt in that place; whereby they seem to intend that Darkness and Deceitfulness, which are often ascribed unto it, in the New Testament. And these names they largely Comment upon. Now though I shall not justifie their deduction of them, from the places mentioned, which yet some of them are proper enough unto their purpose; yet, as was said, the Names themselves seem not unsuitable unto that description of it which we have in the New Testament. Besides they speak elsewhere to the same purpose. In New Shalom lib. 10. cap. 9. They term it "Iniquity, the desilement of the Serpent; See 2 Cor. 11. 3. and "Iniquity, a stone, from Eccles. 4. v. 13. An old and foolish King; So that place interpreted in Midrash Cabelath. And this as we observed before answers what we are taught in the New Testament, concerning the Reign and Dominion of Sin; as also the Name given it by the Apostle, of "Iniquity, or despot, or the Old Man; both being comprized in that expression, an old and foolish King, thought the Text be wreted by them in their usial manner. And they give a tolerable Reason in the fame place, of this Appellation of the Old Man; because say they, it is joyned unto a man in his infancy, continuing with him unto his Old Age; but the "Iniquity, that is, the New man, or Good concupiscence comes not on our nature until the Age of thirteen years; so the Midrash, feeling in the dark after that supply of Grace, which is so clearly revealed in the Gospel. And in Trad. Sandrim, fol. 91. they ask this Question; "Iniquity, a stone, from what time doth the Evil Concupiscence bear rule in a man? from the Time of his birth, or from the time of his forming in the Womb?. Rabbi answered from the time of his conception and forming in the Womb. And this Kinchi, on Psalm 51., illustrates by a similitude, not altogether impertinent. As, faith he, He that sows a bitter Berry, that bitterness becomes natural unto the Tree and Fruit that grows thereon. And this Concupiscence which is in the heart of man from his Conception, they acknowledge to have proceeded Originally from the Sin of our first Parents, for if it were implanted in him at his Creation, it cannot be avoided but that God himself must be aijigned as the Principal efficient Cause of all Moral Evil.

Unto this purpose speaks their late Master in his Preface to his Book de Frxilitate. Hee vievitian, faith he, ex primorum Parentum profecta crime contaggion, inhbitum strampons, anime rationalis facultatem, mentem, quia apprehendimus, & voluntatem quia appetimus; This visitation and contagion proceeding from the Sin of our Fust Parents, hath invaded both the faculties of our Rational Souls, both the Understanding and the Will. And for the continuance of this Evil, or its abode in us, they express it in Bereishit Rabba; "Iniquity, a stone, a long time doth the Righteous live they wage...
Messiah, The Deliverer from Evil,

War with their concupiscence. And they variously set forth the growth of it, where it is not corrected by Grace. At first they say, it is like a Spider's thread, but at last like a Carroty from Isa. 59. v. 5. and Chap. 5. v. 18. And again, in the beginning it is like a stranger, then as a Guest, but lastly as the Master of the House; see James 1. 14. 15. And according to their wonted manner on Gen. 4. v. 7. where one of the Masculine Gender is joined with another of the Feminine, they observe: in Bereith Rabba. sic. 22. HHTO Hfrl* pinw StspalOT1NV1 PITssa, at first it is like a woman, but afterward it waxeth strong like a man.

More Testimonies of this nature, from the Writings that are of Authority amongst them, might be produced, but that these are sufficient unto our Purpose. That we aim at, is to evidence their Conviction of that manifold misery which came upon mankind, on the Entrance of Sin into the world. And two things we have produced their Suffrage and Consent unto.

First, The Change of the Primitive Condition of Man, by his Defection from the Law of his Creation. This made him obnoxious in his whole Person and all his Concernments to the displeasure and Curse of God, to all the Evil which in this world he feels, or fears in another; to Death Temporal and Eternal. And hence did all the disorder which is in the Universe arise. All this we have found them freely testifying unto. And this must be acknowledged by all men, who will not brutishly deny what their own Consciences dictate unto them, and which the condition of the whole lower world proclaims, or irrationally ascribes such things unto God, as are utterly inconsistent with his Wisdom, Goodness, Righteousness, and Holiness.

And, Seccondly, We have manifested their acknowledgement, that a Principle of Sin, or Moral Evil, hath invaded the nature of man; or that from the sin of our first Parents, there is an Evil Concupiscence in the heart of every man, continually and incessantly inclining the Soul unto Operations suitable unto it; that is unto all Moral Evil whatever. From both these it unavoidably follows, on the first Notions of the Righteousness, Holiness, Veracity, and Faithfulness of God, that mankind in this state and condition, can justly expect nothing, but a confluence of Evil in this world, and at the close of their Pilgrimage, to perish with a Ruine commensurate unto their Existence. For God having in Wisdom and Righteousness, as the Sovereign Lord of his Creature, given them a Law, good, just, and equal, and having appointed the Penalty of Death and his everlasting displeasure thereunto the Transgression thereof; and withall having sufficiently promulgated both Law and Penalty, (all which things we have before demonstrated) the Transgression prohibited actually ensuing, God himself being Judge, it remains that all this Constitution of a Law, and threatening of a penalty was vain and ludricous, as Satan in the Serpent pretended, or that mankind is rendered absolutely miserable and cursed, and that for ever. Now which of these is to be concluded, Divine Revelation in the Scripture, Reason, and the Event of things, will readily determine.

That God without the least impeachment of his Righteousness or Goodness might have left all mankind remediless in this Condition, is manifest, both from what hath been discoursed concerning the means whereby they were brought into it, and his dealing with Angels on the like occasion. The condition wherein man was created, was morally good and upright; the state wherein he was placed outwardly happy and blessed; the Law given unto him, just and equal, the Reward proposed unto him, glorious and sure; and his Defection from this condition voluntary. What shall we say then, is God unjust who inflicts Vengeance? God forbid. The Execution of a Righteous Sentence, upon the voluntary Transgression of a Law just and equal, hath no unrighteousness in it. And this was the sum of what God did in this matter, as to the misery that came on mankind. And who should judge Him, if he left him for ever to eat of the fruit of his own ways, and to be filled with his own devices? He had before, as expressed his Power and Wisdom, so satisfied his Goodness and Bounty in his Creation, with his endowments, and enjoyments according unto the Law thereof; and what could man look for farther at his hands?

Hence Adam when his eyes were opened to see the nature of Evil in that actual sense which he had in his Conscience of the guilt that he had contracted, had not the least Expectation of Relief or Mercy. And the folly of the course which he took in hiding himself, argues sufficiently both his present Amazement, and that he knew of nothing better to betake himself unto. Therefore doth he give that account of the Result of his
his thoughts, as unto the Relation that was between God and him, and what only he now looked for from him, I heard thy voice, and was afraid. Neither would any Re
telation that God had then made of himself, either by the Works of his Power and
Wisdom, or by any inbred impressions on the souls of men conversed with them, give
encouragement unto them that had finned against him to expect Relief. Besides He had
dealt thus with Angels. Upon their first Sin, he spair them not, but at once with
out hope of Recovery call them under the Chains of Darkness to be kept unto the final
Judgement of the last day. This our Apostle discourseth unto the Hebrews; chap. 2.
Now God dealt not unsuitably unto any of the Excellencies of his Nature, when he left
the Apostatizing Angels to perish without Remedy unto Eternity. Had he dealt so
unto with Apostatizing Mankind, as were drawn into a conspiracy against him by the
Head of the Deception, his ways had been Holy and Righteous.

Yet doth not this great Influence of God with Angels absolutely conclude his
leaving of mankind remediless in his misery also. He might justly do so, but thence
it doth not follow that necessarily he must so do. And although the chief, and indeed
only Reason of his extending Grace and Mercy unto Men, and not unto Angels, was
his own Sovereign Will and Pleasure, concerning which who can say unto him, What
doeth he? yet there was such a difference between these two sorts of Original Trans
gresses, as may manifest a Condescenzy or suitableness unto his Righteousness and Good
ness in his various proceeding with them. For there are sundry things that put an
Aggravation on the Rebellion of Angels above that of man; and some that render their
rume less destructive unto the Glory of the Universe, than that of mankind would
have been. For,

First, The Angels were created in an estate and condition, much superior unto, and
more excellent than that of Man; and so likewise were their present or actual enjoy-
ments far above his, though they also were admirable and blessed. The place of their
first Habitation which they left, Jude 6. was the Highest Heavens, the most glorious Re-
tacle of created Beings; in opposition whereunto they are laid to be cast into the lowest
Hell, 2 Pet. 2. 4. Whereas Man was placed in the Earth, which although then beautifull
and excellently suited to his condition yet was every way inferiour unto the glory
and lustre of the other, which God so had garnished by his Spirit, Job 26. 13. and which
for its curious Excellency is called the Work of his Fingers, Psalm 8. 3. And in these
different places of their Habitation,

Secondly, Their several Employments also did greatly differ; The work of Angels
was immediately to attend the Throne of God, to minister before him, and to give glory
unto him, and to execute the Commands of his Providence in the Government of the
Revir. 5. 11. the highest pitch of Honour that a meer creature can be exalted unto. Man
during his natural life was to be employed in tilling and dressing the Ground, Gen. 2. 16.
a labour that would have been easy, useful, and suitable unto his condition, but yet
in honour, advantage, and satisfaction, unspeakably beneath the Duty of the

Thirdly, Their Enjoyments also greatly differed. For the Angels enjoyed the imme-
 diate glorious Presence of God, without any external created resemblance of it; when
man was kept at a greater Distance, and not admitted unto such immediate commu-
nication with God, or enjoyment of his Glorious Presence. Now all these, and the like
Considerations, although on the one side they do not in the least extenuate or excuse
the sin and crime of Man in his Apostacy; yet they greatly aggravate the Wickedness, Ingra-
titude and Pride of the Angels.

Moreover, they differed in their Intellectual Perfections, whereby they were enabled to
discern the Excellencies, and to know the mind of God. For although man had all that
Light, Knowledge and Wisdom conversed with him, and so natural unto him, which
were any way needfull to enable him unto a right and due performance of the Obedi-
cence required of him, in the Obserwance whereof he should have been brought unto
the Enjoyment of God; yet it came far short of that Excellency of Understanding, and
that piercing Wisdom which was in those Spiritual Beings, which they were endow-
ed withall to fit them for that more contemplation of the glory of God whereunto they
were admitted, and that ready Appreciation of his mind which they were to observe.
And as these were in themselves, and ought to have been improved by themselves, as
blessed means of preferring them in their Obedience, so being despised and neglected
they were a great Aggravation of the Wickedness of their Apostacy.
There was likewise (Fifthly) a difference in the manner of their Deception. Man was circumvented by the Craft and Policy of the Angels, who were made before him, and sinned before him. And this, although he was furnished with an Ability and Power to have rejected and overcome, yet it had that influence into his Sin and Fall, that the Holy Ghost affirms that our first Parents were SE DUCED, or deceived, 1 Tim. 2. 14; 2 Cor. 11. 3; and therefore calls Satan their Murderer, John 8. 34. But the Angels had nothing without them to excite, provoke, or lay snares for them; but of their own Voluntary Choice, and meer motion of their own mind, in the Exercise of that Freedom of their Will which was bestowed on them for their own honour and advantage in their Obedience, left their stations, and set up themselves in a way of Opposition unto their Creator, who had exalted them above their companions, newly brought out of the fame Nothing with themselves, into a condition of the highest created Glory imaginable.

Again (Sixthly) although the condition of mankind being to be propagated by natural Generation from one common Stock, made it necessary that our first Parents should have a greater Trust reposed in them, by Reason of their Representation of their whole Fertility in that Covenant wherein they stood before God, than any Angel could have, seeing they stood every one, only in his own name, and for himself; yet they were but two persons that actually sinned at first, and those one after another, one seduced by another; whereas the Angels in multitudes inconceivable, by a joint conspiracy at the same instant combined together against the Authority and Law of their Creator; and as it should seem appointed one among themselves for the Head of their Apostacy. Now although, as was said, none of those things can, or do in the least extenuate the Sin of man, which was the product of inconceivable Infidelity and ingratitude, yet they contain such Aggravations of the Sin of Angels, as may evidence a condecency unto Divine Wisdom and Goodness, in passing them by in their Sin and Misery unto Eternity, and yet giving Relief unto mankind.

Lastly, We may add unto what hath been spoken the concernment of the glory of God in the Universe. For if man had been left for ever without Relief, the whole Race or kind of Creatures, partakers of Human Nature, had been utterly lost; nothing of that kind could ever have come unto the Enjoyment of God, nor could God have ever been glorified by them in a way of Thankfulness and Praise, which yet was the End why he made that fort of Creatures. For the whole race of them as to the Event would have been mere Objects of Wrath and Displeasure. But in the Fall of Angels, they were only a certain number of individuals, that sinned, the whole kind was not lost as to the first End of their Creation. Angelical Nature was preferred in its orderly dependance on God, in those millions that kept their Obedience, and Primitive condition thereon, which is continued unto them with a superaddition of Glory and Honour, as shall be elsewhere declared. God then having made himself two Families unto his Praise, amongst whom he would dwell, that above of Angels, and this below of mankind, had Sinning Man, which was the whole Creation participating in Human Nature, been utterly cast off, one Family had been lost for ever, though so great a Remnant of the other was preserved. Wherefore, as we shall afterwards see, it seemed good unto his Infinite Wisdom, as to preserve that Portion of his Superior Family which fanned not, so to recover a portion of that below, and to make them up into one Family in one New Head, his Son Jesus Christ, in whom he hath now actually gathered into One, all things that are in Heaven and Earth unto his Praise and Glory, Ephes. 1. 10. It appears then that no certain conclusion can hence be drawn, that man is left remediless in his Sin and Misery, because Angels are so; seeing that although the whole Cause of the difference made is to be referred unto the Sovereign Will, Wisdom and Pleasure of God, yet there is that appearing unto Reason, which manifests a futableness unto his Excellencies in the disjunction to be put between them.

There is then no Necessary Reason inducing us to believe, that God hath left all mankind to perish in their sin and misery under the Curse without any provision of a Remedy; yea, there are on the other side Evidences many and certain, that there is a Way provided for their Recovery. For,

First, The Glorious Properties of the Nature of God whose Manifestation and Exaltation in all the works that outwardly are of him, he designeth, do require that there should be Salvation for Sinners. Even this matter of the Salvation of Sinners conduceth, yea, is necessary unto the manifestation of some of those Divine Excellencies, wherein no small part of the glory of God doth consist. God had in the Creation of all things glorified
glorified his Greatness, Power, Wisdom and Goodness. His Sovereignty, Righteousness, and Holiness, he had in like manner revealed in that Holy Law which he had prescribed unto Angels and Men for the Rule of their Obedience, and in the Affirmation of their Reward. Upon the Sin of Angels and Men, he had made known his Severity and Vindictive Justice, in the Curse and Punishment inflicted on them. But there were yet remaining undiscovered in the Ablution of his Eternal Essence, Grace, and Pardoning Mercy, which in none of his Works had as yet exerted themselves, or manifested their Glory. And in case no Remedy be provided for mankind under the Evils mentioned, and their utter ruine, as they must have perished accordingly, so those glorious Properties of the nature of God, all ways of exerting their proper and peculiar Acts being seclude, all objects of them removed, could not have been equally glorified with his other Holy Attributes. The creatures know nothing in God, but as it manifest in ijs Effects His Essence in its self dwells in Light inaccessible. "Had never any stood in need of Grace or Mercy, or doing so, had never been made partakers of them, it could not have been known that there was that kind of Goodness in his Nature, which yet it is his design principally to glorifie himself in. The necessity therefore of the Manifestation of these Properties of God, his Goodness, Grace, Mercy, and Readiness to Forgive, which can only be exercised about sinners, and that in their Relief and Salvation from Sin and Misery do require that the Deliverance enquired after be admitted and justly expected. And this Expectation is so much the more just and firmly grounded in that there is nothing in himself which the Lord more requireth our Conformity unto himself in, than in this Condescension, Goodness; Grace, and Readiness to forgive, which manifests how dear the glory of them is unto him.

Secondly, To what End shall we conceive the Providence and Patience of God to be exercised towards the Race of Mankind, for so long a season in the Earth? We see what is the general Issue and Event of the continuance of Mankind in the world; God saw it and complained of it long ago, Gen. 6. v. 5, 6. Shall we now think that God hath no other Design in his Patience towards mankind for so many Generations, but merly to suffer them All, and Every one without exception, to sin against him, dis-honour him, provoke him, that so He may at length everlastingly destroy them? That this indeed is the Event with many, with them most, through their own perverse wickedness, blindness, and love of the pleasures of sin, cannot be denied. But to suppose that God hath no other design at all, but merly by his Patience to forbear them awhile in their folly, and then to avenge himself upon them, is unsuitable unto his Wisdom and Goodness. It cannot be then, but that he would long since have cut off the whole Race, if there were no way for them to be delivered out of this perishing condition. And although this way ever it be, is not Efficaciu towards All, yet for their sakes towards whom, through the grace of God it is, and shall be so, is the Patience of God exercised towards the whole Race of Mankind, and their Being is continued in this world. Other Reason of this Vindication of Divine Wisdom and Goodness can none be assigned.

Thirdly, That there is a way of Deliverance for Mankind, the Event hath manifested in two remarkable and undeniable Instances.

First, In that fiddity Persons who were as others by nature children of Wrath, and under the Curse, have obtained an undoubted and infallible interest in the love and favour of God, and this Testimony that they pleased him. What were the Assurances they had hereof? I shall not now debate. But I take it now for granted, which may be farther confirmed as occasion shall require, that some Persons in all Generations, have enjoyed the Friendship, Love and Favour of God; which they could never have done, unless there had been some way for their Deliverance out of the state of Sin and Misery before described. For therein every man upon a just account will find himself in the state of Adam, who when be heard the voice of God was afraid.

Secondly, God hath been pleased to require from men a Revenue of Glory by a way of Worship prescribed unto them after the Entrance of sin. This he hath not done unto the Angels that sinned; nor could it have been done in a consistency with Righteousness unto men without a Supposition of a Possibility of Deliverance from under his Wrath. For in every Prescription of Duty, God proposeth himself as a Rewardeur, which he is only unto them that please him; and to please God without the Deliverance enquired after is impossible. Besides that God is actually glorified in the world, by the Way of Worship required on this supposition, shall be elsewhere declared, and Arguments added in full
Messiahs The Deliverer from Evill, full measure to confirm our Assertion. Deliverance then from this condition may on just grounds be expected; and how it might be effected, is our next Enquiry.

The great Relief enquired after, must be brought about by men themselves, or by some other for them. What they can do themselves herein we may be quickly satisfied about. The nature of the Evils under which they suffer, and the Event of things in the world sufficiently discover the disability of men to be their own Deliverers. Besides, who should contrive the way of it, for them? One Single Person, More, or All? How easily the imposibility of it might be demonstrated on any of these suppositions, is too manifest to be inferred on. The Evils suffered under, are of two sorts, both Universal and Eternal. The first is that of Punishment, inflicted from the Righteousness of God.

There are but two ways possible (setting aside the Consideration of what shall be, afterwards fixed on) whereby mankind, or any individual Person amongst them, may obtain deliverance from this Evil: And the first is, that God without any further consideration should remit it, and exempt the Creation from under it. But although this way may seem possible unto some, it is indeed utterly otherwise. Did not the sentence of it proceed from his Righteousness, and the Essential Rectitude of his Nature? Did he not engage his Truth and faithfulness, that it should be inflicted? and doth not his Holiness and Justice require that it so should be? What should become of his glory, what would he do unto his great name, if now without any Cause or Reason he should contrary unto all these engagements of his Holy Perfections, wholly remit and take it off? Nay, this would plainly justify the Scorn in his Calumny, that what ever he pretended, yet indeed that no Execution of this Threatning would ever ensue. How also can it be supposed that any of his future Conmutations should have a just weight upon the souls of men, if that first great and fundamental one should be frustrated and evacuated? or what Authority would be left unto his Law, when he himself should dissolve the Sanction of it? Besides if God should do thus, which Reason, Revelation, and the Event of things do manifest that he neither would nor could, (for he cannot deny himself) this would have been his work, and not an acquisition of men themselves, which we are now enquiring after. So that this way of deliverance, as it is but imaginary, so it is here of no consideration.

There is no other way then for man, if he will not perish eternally under the punishment due unto his Apostasy and Rebellion, but secondly to find out some other way of Compensation, or making a Recompence for the Evil of sin unto the Law and Righteousness of God. But herein his utter insufficiency quickly manifests it self. What ever he is, or hath, or can pretend any Interest in, lies no less under the Curse than he doth himself. And that which is under the Curse can contribute nothing unto its removal. That which is in its whole Being obnoxious unto the greatest Punishment, can have nothing wherewithal to make Compensation for it. For that must first be accepted in, and for its self, which can either make Attonement, or be received for any other in Exchange. And this is the condition of man, and of every individual of mankind, and will be so to Eternity, unless Relief arise from another place. It is farther also evident, that all the endeavours of men must needs be unseparably disproportionate unto the Effect and End aimed at, from the concernment of the other parts of the Creation in the Curse against fin. What can they do to restore the Universal unto its first Glory and Beauty? How can they reduce the Creation unto its Original Harmony? Wherewith shall they recompense the Great God for the defacing of so great a portion of that impress of his Glory and Goodness that he had enstamped on it? In a word, they who from their first date unto their utmost Period are always under the Punishment, can do nothing for the total removal of it. The Experience also of five thousand years hath sufficiently evinced, how insufficient man is to be a Saviour unto himself. All the various and uncertain motions of Adam's Potency in Religion, from the Extremity of Atheism unto that of Sacrificing themselves and one another have been destined in vain, towards this End. Neither can any of them to this day, find out a better, or more likely way for them to thrive in, than those wherewith their Progenitors deluded themselves. And in the Issue of all we see, that as to what man hath been able of himself to do towards his own Deliverance, both himself and the whole world, are continued in the same state wherein they were upon the first Entrance of Sin consummated as it were with another world of Confusion, Disorder, Mischief and Misery. There is also another head of 'the Miser of man; and that is the corrupt spring of Moral Evil that is in his nature. This also is Universal and Endless. It mixeth its self with all, and every
every thing, that man doth, or can do, as a Moral Agent, and that always, and for ever, Gen.6. v. 5. It is then impossible that it should have an end, unless it do either destroy, or spend its self. But seeing it will do neither of these, ever finding, which man cannot but be, is not the way to disentangle himself from sin.

If then any Deliverance be ever obtained for mankind, it must be by some other not involved in the same misery with themselves. This must either be God himself or good Angels. Other Rational Agents there are none. If we look to the Latter, we must suppose them to undertake this work either by the Appointment of God, or upon their own Accord, without his previous Command or Direction. The latter cannot be supposed. They knew too much of the Majesty, Holiness, and Terror of the great God to venture on an interposition of themselves upon his Counsels and Ways, uncommanded. To do so would have been a sinful disjulsion of the Law of their Creation. So much also they might discern of the work itself, as to stifle every thought of engaging themselves into it. Besides they knew the Will of God, by what they law come to pass. They law his Justice and Holines glorified in the Evils which he had brought upon the world. That He would not forever satisfy himself in that Glory, they knew not. And what was man unto them, that they should buie themselves to retive him from that condition whereinto he had cast himself by finding Him glorified therein, in conformity unto whose will their Happiness and Perfection doth consist? As remote as men are from thoughts of recovering Fallen Angels, so far were they contriving the Recovery of Man.

But it may be said, that God himself might design them to work out the Salvation and deliverance enquired after, as was before supposed. But this makes God, and not them to be the Saviour, and them only, the Instruments in the Accomplishment of his work. Neither yet hath he done so, nor were they meet so to be employed. What ever is done in the misery of man is an Effect of the Righteous Judgement of God. This, as we have manifested could be no otherwise diverted from him, but by the undergoing of it, by some other in his stead. And two things are required in him, or them that should so undergo it. First, That they were not themselves obnoxious unto it, either Personally, or upon the first common account. Should they be so, they ought to look to their own concernment in the first place. Secondly, that they were such, as that the Benefit of their undergoing that Penalty, might according to the Rules of Justice redound unto them, for whom, and in whose stead they underwent it; otherwise they would suffer in vain. Now although the Angels might answer the first of these in their Personal immunity from obnoxiousness unto the Curse, yet the latter they were unqualified for. They had no Relation unto mankind, but only that they were the Workmanship of the same Creator. But this is not sufficient to warrant such a substitution. Had Angels been to be delivered, their Redemption must have been wrought in the Angelical Nature, as the Apostle declares, Heb. 2. v. 16. But what Justice is it that Man should sin, and Angels suffer? or from whence should it arise that from theirsuffering it should be Righteous, that he should go free? By what notions of God could we have been instructed in the Wisdom and Righteousness of such a Proceeding? Add hereunto, that this God hath not done, and we may safely conclude, that it became him not so to do.

But what need all this Enquiry? The Jews with whom we principally have to do in this matter, plead constantly, that God hath appointed unto men, at least unto themselves, a way and means of Delivery out of this condition. And this is, by the observation of Mifer’s Law. By this they say, they are justified in the sight of God, and have Delivery from all wrath due unto sin. This they trusted in of old; Rom. 9. v. 32. this they continue to make their Refuge at this day. Spiritualis liberatio solummodo dependet ab Observatione legis quae Domino monte Sinai promulgavit. Spiritualis Deliverance dependet solamente on the Observation of the Law which God promulgated on Mount Sinai, faith the Author of the Answers unto certain Questions proposed to the Jews, Quest. 5. published by Brennus, who in his reply hath betrayed unto them the most important Doctrines of the Christian Religion. But this is their Periwigism. The giving of this Law unto them, they suppose to have freed them utterly from every thing in the condition before described, so far as they will acknowledge it to concern any of the Pottcrity of Adam. And whereas they cannot deny but that they sometimes sin against the Moral Precepts of this Law, and so stand in need of Help against their Helper, they fix in this case upon a double relief. The first is of their own Personal Repentance, and the other the Sacrifice that are appointed in the Law.
Messiah, The Deliverer from Evill,

But whereas they now are, and have been for many Generations, deprived of the Privilege as they esteem it of offering Sacrifices according to the Law, they hope that their own Repentance with their death, which they pray that it may be expiatory, will be sufficient to obtain for them the forgiveness of sin. Only they say this might better and more easie be effected, if they might enjoy the Benefit of Sacrifices. So faith the fore-mentioned Jew, whose Discourse is published by Brenius. Quamvis jam nulla sint Sacrificia, que media erant ad tanta facilius imprestam remissionem peccatorum, eadem tamen perpenitentiam & reparationem improprier: And again, Hodie quibusdam offere non possumus definitis mediis ad loc necessariis, quae quando obtinibimus, tum remissa illa tante facilius reddetur. Repon. ad Quast. Septim. If they cannot obtain the use of Sacrifices, yet the matter may be effected by their Repentance; only it was much easier to do it by Sacrifices. And they seem to long for them principally on this account, that by them they may free themselves from somewhat of Discipline and Penance which now their confinences enforce them unto: But this, as all other Articles of their Creed which are properly Judaical, is feigned by them to suit their present condition and Interest. For where do they find that their Sacrifices, especially that which they most trust in, namely, that on the Feast of Expiation, Lev. 16. was ever designed for this End, to enable them the more easily to obtain the Remission of sins by another means which they use? For it is said directly, that the Sacrifice on that day did expiate their sin, and make Attestment for it, that they might not dye; and not that it did help them in procuring pardon another way. But this is now taken from them, and what shall they do? Why rather than they will look or come to him, who was represented in that Sacrifice, and on whole account alone it had all its efficacy, they will find out a new way of doing that which their Sacrifices were appointed unto; and this they must do, or openly acknowledge that they all perish eternally. I shall not insist long on the casting down of this Imagination, all the Foundations of it being long ago demolished by our Apostle in his Epistles, especially those to the Romans, Galatians, and the Hebrews themselves. And this he hath not done merely by a new Revelation of the Mind and Will of God, but upon the Principles, and by the Testimonies of the Old Testament itself; as will afterwords more fully appear. Only because it is here set up in competition with that blessed and All-sufficient Remedy against Sin and the Curse, which God indeed hath provided: I shall briefly remove it out of our Way, and that by manifesting that it is neither in its self suited unto that End, nor was ever, of God designed thereunto.

That all mankind was cast into the condition we have described by and upon the sin of Adam, we have before sufficiently confirmed. Other just Reason, or Occasion of it, no man can assign. It hath been also evinced that God would, and consequentely did prepare a Remedy for them, or a Way of Deliverance to be proposed unto them. If this were only the Law of Moses and the Observance thereof, as the Jews pretend, I desire to know what became of them, what was their Estate and Condition who lived and dyed before the giving of that Law? Not only the Patriarchs before the Flood, who some of them had this Testimony, that they pleased God, and one of whom was taken alive into Heaven, but Abraham also himself who received the Promise, must on this Supposition be excluded from a participation in the Deliverance enquired after. For they observed not the Law of Moses. What they dream about the making of their Law before the Foundation of the World, and the study of God therein, and that night and day, by day in the Written Law, and by night in the Oral Cabal, is not to be mentioned where matters of importance unto the fouls of men are under consideratie.

But yet I may add by the way, that neither this, nor the like monstrous figments are invented or broached by them, without some especial design. In the Eighth Chapter of the Proverbs, there is mention of the Wisdom of God, and such a description given of it, as allows not an Essential Property of his nature to be thereby intended. This is there said to be with God before the foundation of the world his delight and companion. Whence it appears that nothing but the Eternal Word, Wisdom and Son of God can possibly be intended thereby. To avoid this Testimony given unto his Eternal subsistence, the Jews first invented this Fable, that the Law was created before the world, and that the Wisdom of it, was that which God converted with, and delighted in. And I have often wondered at the Censure of a learned Christian Annotator upon the place; Hee, faith he, de ea sapientia qua in Lege apparat exponunt Hebraei, & sive eis, si non fuit a praeiipe habeattributum convenit, contrary to the Faith of the Church in all Ages.
Promised of Old.

It is true on v. 23. and those that follow, He affirms they may be expounded by that of Philo de Colonie. ë προφετον ἡ ἀρχαῖα ἡ γένεσις, ἡ καθαρὰ γενετοφιλοσοφία ἡ τὸν λόγον κατασκευάζωσαι τοῦ σώματος, ἡ τοῦ ἰδίωτην ἀνθρώπου προφητεύων γένεσις. But whether this Platonic Declaration of the Nature, and Work of the Word of God, employed by him as an Instrument in the Making and Government of the World, would have been accepted in the Primitive Church, when this Place was vexed by the Arians, and judiciously vindicated by the Orthodox Fathers, I much question. But to return; If the Law and the obseriane of it, be the only Remedy provided of God against the fin and misery of man, the only means of Reconciliation with him, all that dye'd before the giving of it, must perish, and that eternally. But the contrary appears from this very consideration, and is undeniably proved by our Apostle in the Inheritance of Abraharn, Gal. 3. v. 17. For he received the Promise, and was taken into Covenant with God four hundred and thirty years before the giving of the Law. And that Covenant conveyed unto him the Love and Favour of God, with Deliverance from Sin and the Curse, as themselves will not deny.

There was therefore a Remedy in this case provided long before the giving of the Law on Mount Sinai; and therefore the Law was not given unto that purpose, but for other Ends at large declared by our Apostle. Either then they must grant that all the Fathers, and he in especial of whom they boast perished eternally, or else that there was a means of Deliverance provided before the giving of the Law, and consequently that the Law was not given for that End. The first they will not do, nor can without an absolute Renunciation of their own Sacred Writings, wherein none have obtained a larger Testimony that they pleased God than they. The latter therefore followeth undeniably. If they shall say they had a way of Deliverance, but God provided another afterwards, as this would be spoken without Warrant or Authority from the Scripture, so I desire to know, both what that way was, and why it was rejected. Of God's appointment it was, and effectual it was unto them that embraced it, and why it should be laid aside who can declare?

Again, as was before observed, there are two parts of the Law; The Moral Precepts of it, and the instituted Worship appointed in it. Unto this latter part do the Sacraments of it belong. But neither of these are sufficient unto the End proposed, nor jointly can they attain it. Two things are evidently necessary from what hath been discoursed, unto the Deliverance enquired after. First, That Man be reconciled unto God, by the removal of the Curse, and the Wrath due unto him for his Apostacy. Secondly, That his Nature be freed from that Principle of Sin and enmity against God, (the evil figure) that it is tainted, yea, possessed with all. And neither of these can be effected by the Law, or either part of it.

First, The Moral Precepts of it, are the same with those that were written in the heart of man by Nature, or the Law of his Creation which he transgressed in his first Rebellion. And he must be delivered from that guilt before any new Obedience can be accepted of him. His old debts must be satisfied for, before he can treat for a new Reward, which inseparrably follows all acceptable Obedience. But this the Precepts of the Law take no notice of, nor direct unto any way for its removal; only supposing the doing of it by some other means, it requires exact Obedience in them that come to God thereby. Hence our Apostle concludes, that it could not give life, but was weak and insufficient in its self unto any such purpose.

Besides secondly, it could not absolutely preserve men in its own Observation; for it required that Obedience which never any sinner did or could in all things perform, as the Scriptures of the Old Testament abundantly manifest. For they tell us, there is no man that sinneth not, 1 Kings. 8. v. 46. 2 Chron. 6. v. 36. That, if the Lord should mark iniquity no man could stand, Psal. 130. v. 3. And that, if he enter into Judgement according to the Law no man living can be justified in his sight, Psal. 143. v. 2. To this Purpose see the excellent Discourse, and invincible Reasonings of our Apostle, Rom. chap. 3. & 4. This the Holy Men of Old confessed, this the Scripture bears testimony unto, and this Experience confirms. Seeing every sin, and transgression of that Law was put under a Curse, Deut. 27. v. 26. Where then, there is no man that sinneth not, and every sin is put under the curse, the Law in the Preceptive part of it can be no means of delivery from the one or other, but is rather a certain means of increasing and aggravating of them both. Neither is there any Testimony given concerning any one under the Old Testament that he was any other way justified before God, but by

Faith
Compared with that of the Romanists,

Faith and the Pardon of Sins, which are not of the Works of the Law. See Gen. 15. v. 6. 

Psal. 32. v. 1, 2. Of Noah indeed it is said, that he was upright, and perfect in his Generation; that is sincere in his Obedience, and free from the open wickednesses of the Age wherein he lived. But as this was before the giving of the Law by Moses, so the Ground of his Freedom and Deliverance is added to be the Gracious Love and Favour of God. This the Jews themselves confess in Bereishith Rabba: Sod. 29.

Even Noah himself who was left of them was not every way as he should be, but that he found Grace or Favour in the eyes of the Lord. And to the same purpose they speak concerning Abraham himself elsewhere. Hence ben Uzzaid renders אברhim himself elsewhere. This the Jews themselves confess in Bereishith Rabba: Sod. 29. "Even Noah himself who was left of them was not every way as he should be, but that he found Grace or Favour in the eyes of the Lord."

It remains then that the Sacrifices of the Law must yield the Relief enquired after, or we are still at a loss in this matter. And these the Jews would willingly place their chief confidence in; they did so of old. Since indeed they have been driven from their Observation; they have betaken themselves unto other Helps, that they might not appear to be utterly, hopeless. But they sufficiently manifest their great revenge against the Accusation of their Consciences to be in them, by the ludicrous ways of representing, or rather counterfeiting of them that they have invented. יב signifies a man; and among the Rabbins a Cock also. Hence ben Uzzaid renders אברhim himself elsewhere. The name of a City, Deut. 2. 8. אברhim, the City of a Cock. And Isa. 22. v. 17. יב is rendered by Hierom, Gallus Gallinaceus. Granting therefore that the Punishment of Geber is required unto Attestation and Reconciliation, and that some such thing was signified in their Sacrifices, they do each one for himself, torture, flay, and offer a Cock on the day of Expiation to make attonement for their sins, and that unto the Devil. The Rites of that Diabolical Solennity are declared at large by Baxterius in his Synagog. Judææ, cap. 20. But yet as this folly manifests that they can find no rest in their consciences without their Sacrifices, so it gives them not at all what they seek after. And therefore being driven from all other hopes they trust at length unto their own Death, for in Life they have no hope; making this one of their constant Prayers, Let my Death be the Expiation of all Sins. But this is the curse, and no means to avoid it. Omitting therefore these horrid follies of men under despair, an effect of that wrath which is come upon them unto the uttermost, the thing itself may be considered.

That the Sacrifices of Moses' Law in and by themselves, should be a means to deliver men from the guilt of sin, and to reconcile them unto God, is contrary to the Light of Nature, their own proper use, and express Testimonies of the Old Testament. For First, Can any man think it reasonable that the blood of Bulls and Goats should of its self make an Expiation of the sin of the souls of men, reconcile them to God the Judge of all, and impart unto them an Everlasting Righteousness? Our Apostle declares the manifest impossibility hereof, Heb. 10. v. 4. They must have very mean and low thoughts of God, his Holiness, Justice, Truth, of the Demerit of Sin, of Heaven and Hell, who think them all to depend on the blood of a Cal for a Goat. The Sacrifices of them indeed might by Gods appointment represent that to the minds of men which is effectual unto the whole End of appeasing Gods Justice, and of obtaining his Favour; but that they should themselves effect it, is unsuitable unto all, the Prepositions which are imbedd in the heart of man; either concerning the nature of God, or the Guilt of Sin. Secondly, Their Primitive and proper use, doth manifest the same. For they were to be frequently repeated, and in all the Repetitions of them, there was still new mention made of sin. They could not therefore by themselves take it away; for if they could, they would not have been reiterated. It is apparent therefore that their use was to represent and bring to remembrance that which did perfectly take away sin. For a perfect work may be often remembered, but it need not, it cannot be often done. For being done for such an End, and that End being obtained it cannot be done again. The Sacrifices therefore were never appointed, never used to take away sin, which they did not, but to represent that which did effectually.

Besides, there were some fins that men may be guilty of whom God will not utterly reject, for which there was no Sacrifice appointed in the Law of Moses: as was the case
committed of Oth. 31, v. 16. which makes it undeniable, that there was some other way of Atonement besides them and beyond them, as our Apostle declares, 

Thirdly, The Scripture expressly reject all the Sacrifices of the Law, when they are trusted in for any such End and Purpose, which sufficiently demonstrates that they were never appointed thereunto. See 

Psal. 40, v. 6, 7, 8. Psal. 50, v. 8, 9, 10, 11, 12, 13. 

Hos. 1, v. 11, 12, 13. 

Chap. 66, v. 3. 

Amos 5, 21, 22. 

Micah 6, v. 6, 7, 8. and other places innumerable.

Add unto what hath been spoken, that during the Observation of the whole Law of Moses, it was in force by the Appointment of God himself, He still directed those who fought for Acceptance with him, unto a New Covenant of Grace, whose Blessings by faith they were then made partakers of, and whose nature was afterwards more fully to be declared. See Jerem. 31, v. 31, 32, 33, 34. with the inferences of our Apostle thereon, Heb. 8, 12, 13. And this plainly evertsthe whole Foundation of the Jews Expectation of Justification before God on the account of the Law of Moses given on Mount Sinai. For to what purposeshould God call them from resting on the Covenant thereof, to look for Mercy and Grace in and by another, if that had been able to give them the help desired?

In brief, then, the Jews fixing on the Law of Moses, as the only means of delivery from sin and death, as they do thereby exclude all mankind besides themselves from any interest in the Love, Favour, or Grace of God, which they greatly design and desire, so they cast themselves also into a miserable reflectself-condemned condition in this world, by trusting to that which will not relieve them, and into Endless misery hereafter, by refusing which would make them Heirs of Salvation. For whilst they perish in their sin, another, better, more glorious and sure Remedy against all the Evils that are come upon mankind, or are justly feared to be coming by any of them, is provided in the Grace, Will, and Love of God, as shall now farther be demonstrated.

The first intimation that God gave of this work of his Grace in Redeeming mankind from sin and misery, is contained in the Promise subjoined unto the Curse denounced against our first Parents, and their Poverity in them, Gen. 3, v. 15. The seed of the Woman shall bruise the Head of the Serpent, and the Serpent shall bruise his Heel. Two things there are contained in these words, A Promise of Relief from the misery brought on mankind by the Temptation of Satan; and an intimation of the Means or Way, whereby it should be brought about. That the first is included in these words is evident.

First, If there be not a Promise of Deliverance expressed in these words, whence is that the execution of the sentence of Death against sin, is suspended? Unless we will allow an Intervention satisfactory to the Righteousness and Truth of God to be expressed in these words, there would have been a truth in the suggestion of the Serpent, namely, that whatever God had said, yet indeed they were not to dye. The Jews in the Midrash Tehillim, as Kimchi informs us on Psal. 92, whose Title is a Psalm for the Sabbath Day, which they generally assign unto Adam, say that Adam was cast out of the Garden of Eden, on the Evening of the sixth day; after which God came to execute the Sentence of Death upon him; but the Sabbath being come on, the Punishment was deferred, whereon Adam made that Psalm for the Sabbath Day. Without an interposition of some external Cause and Reason they acknowledge that Death ought immediately to have been inflicted; and other besides what is mentioned in these words, there was none.

Secondly, The whole Evil of sin and Curse that mankind then did, or was to suffer under, proceeded from the friendship contracted between the Woman and the Serpent, and her fixing-faith in him. God here declares that he will break that League, and put Enmity between them. Being now both of them under the same condition of sin and Curse, this could not be without a change of Condition in one of them. Satan is not divided from himself; nor is his Enmity with them that are left wholly in his Estate. A change of Condition therefore on the part of the Woman and her Seed, is plainly promised; that is, by a Deliverance from the state of sin and misery wherein they were. Without this the Enmity mentioned could not have ensued.

Thirdly, In pursuit of this Enmity the Seed of the woman was to bruise the Head of the Serpent. The Head is the seat of his Power and Craft. Without the destruction of the Evil and pernicious effects which by his Counsel he had brought about, his Head cannot be bruised. By his Head he had contrived the Ruine of mankind; and without
without the Destruction of his Works, and a Recovery from that Ruine, he is not conquered, nor his Head bruised. And as these things though they may now seem somewhat obscurely expressed in these words, are yet made plain unto us in the Gospel; so the importance of them was evident unto our first Parents of old, being expounded by all the Circumstances wherewith the matter of fact was attended.

Again, there is an intimation of the manner how this work shall be performed. This First, God takes upon himself, I will do it; I will put Enmity: It is an issue of his Sovereign Wisdom and Grace. But Secondly, He will do it in and by the nature of man; the seed of the Woman. And two things must concur to the effecting of it. First, That this seed of the Woman must conquer Satan; bruise his Head, destroy his Works, and procure Deliverance for mankind thereby. Secondly, That he must suffer from, and by the means of Satan in his fo doing; the Serpent must bruise his Heel. This is the Remedy and Relief, that God hath provided for mankind. And this is the M E S S I A H; or God joining with the Nature of man, to Deliver mankind from sin and Eternal misery.

This Promise of Relief by the seed of the Woman, is as the first, so the only intimation that God gave unto our first Parents, of a way of Deliverance from that condition whereinto they and the whole Creation were brought by the Entrance of Evil or Sin. It was likewise the first Discovery that there was in him, 

...Benignity, Grace, Kindness, or Mercy, Compassion. Pardon. Hereby he declared himself to be, ...Pardon, Good and pardoning and much in mercy. And if this be not acknowledged, it must be confessed that all the world, at least unto the Flood, if not unto the days of Abraham, in which space of Time we have Testimony concerning some, that they walked with God and pleased him, were left without any certain ground of Faith, or hope of Acceptance with him. For without some knowledge of this Mercy, and the Provision of a way for its exercise, they could have no such Persuasion. This then we have obtained, that God presently upon the Entrance of sin into the World, and the breach of its publick Peace thereby, promised a Reparation of that Evil in the whole Extent of it, to be wrought in and by the seed of the Woman; That is the M E S S I A H.

According unto our Design we may take along with us the thoughts of the Jews in this matter, expressed after their manner.

For the Serpent that tempted Eve, who is here threatened as the Head of all the Evil that ensued thereon, they confess that Satan accompanied him, and was principally intended in the Curse denounced against him. So the Targum of Ben Uzziel; When the Serpent came to tempt Eve, she saw Samael the Angel of Death upon him. And Maimonides gives a large account of the Doctrine of their Wisemen in this matter. More Nebuch. pag. 2. cap. 20. At necque hoc praeternundum quod in Midrash ad ductum Sapientis notiri, Serpentem equitatum fuisse, quantissimam ejus intel Cameli, & si ejus fuisse illum qui deceptip Ewam, haecne Samael fuisse Samaelum, quod nonem a solipate usprount de Sathanam. Inventus enim quod in multis locis diximus Sathanam volui impidire Abrahamum ne ligeret Hacacam, sic volui impidire Hacacam ne obsequetur volenati patri sui; alihi vero in hoc odem negotio diximus, venit Samael ad Abrahamum; sic itaque apparens quod Samael sit ipsi Sathan. To omit their Fables, this is evident, that they acknowledge it was Satan who deceived Eve. And in Berejith Rabba, fol. 10. They give an account why God expostulated with Adam and Eve before he pronounced Sentence against them, but without any Word or Question proceeded immediately unto the Doom of the Serpent; For say they, the Holy Blessed God said, 

...This Serpent is wicked, and a cunning disputer, and if I speak unto him, he will frame my say, thou gavest them a Commandment, and I gave them a Commandment; why did they leave thy Commandment, and follow my Commandment; and therefore he presently pronounced sentence against him; And the same words are repeated in Midrash Eliezer ad cap. 15. v. 2. which things can be understood of Satan only. I know some of the later Masers have other thoughts of these things, because they discover what use may be made of the Truth, and the Faith of their fore-fathers in this matter.

Aben Ezra in his Commentary on this place disputes the Opinions of their Doctors; and
Opinions of the Jews about their Traditions.

and although he acknowledge that Rabbi Saadia Haggan, and Rabbi Samuel Ben Hophni, with others, (that is indeed their Targums, and Talmud, and all their antient Writers) affirm Satan to be intended; yet he contends for the Serpent only, on the weak pretences that Satan goeth not on his Belly, nor eateth Dust, which things in the letter are confessed to belong unto the Instrument that he used. And hence they would have it that the Serpent was deprived of voice and understanding which before he had, so making him a rational subsistence, who is expressly reckoned amongst the Beasts of the Field.

The Root of all Evil also they would have to lye in the matter whereof we were originally made; an impossible figment, invented to reflect the guilt of all sin on Him that made us. Thus every thing seems right to men that will serve the present turns, whilest they shut their Eyes against the Truth. But we have the content of the Antient, Eth, and Wiffelt of them in this matter; as also unto the Deliverance here promised. The two Targums, of Ozielides and that called Jerusalem, both agree, that thee words contain a Remedy of the Effects of Satans Temptation, and that to be wrought by the Messiah, or as they speak in his days: And hence they have a common saying, that in the last dayes, (which is the Old Testament Periphrasis of the Dayes of the Messiah) all things shall be healed but the Serpent and the Gibeonites; by whom they understand all Hypocrites and Unbelievers. Satan therefore is to be conquered by the bruising of his Head; and conquered he's not, nor can be, unless his work be destroyed. In the destruction of his work, consiststhe Delivery of mankind from the twofold evil mentioned. And this is to be effected by the seed of the Woman, to be brought forth into the world unto that end and purpose. For when the Production of this Seed is restrained unto the Family and Posterity of Abraham, it is said expressly, that in or by it, all the Kindreds of the earth should be blessed, which they could not be, without a removal and taking away of the Curse.

We may therefore take the sum of this Discourse, and of the whole matter that we have insisted on, about the Entrance of sin into the world, and the Remedy provided in the Grace and Wisdom of God against it. It appears upon our Enquiry;

First, That the Sin of our First Parents, was the Occasion and Cause of all that Evil which is in the world, of all that is felt or justly feared by mankind. For as those who knew not, or received not the Revelation of the Truth in these things made unto us in the Scripture, could never assign any other cause of it, that might be satisfactory unto an ordinary rational Enquiry, so the Testimonies of the Scripture make it most evident, and especially that insisted on. Secondly, Ithath been evinced, that mankind could not recover, or deliver themselves from under the power of their own innate corruption and disorder, nor from the effects of the Curse and Wrath of God that came upon them. Neither is there any ground of Expectation of Relief from any other part of Gods Creation. But yet that God for the praise of the glory of his Grace, Mercy and Goodness, would effect it and bring it about. Thirdly, That this Relief and Deliverance is first intimated and declared, in those words of God unto the Serpent, I will put Enmity between thee and the Woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Which appears,

First, Because in and with the Serpent, Satan who was the Head of all Apostasie from God, and by whom our First Parents were beguiled, is intended in these words. We this have made evident from the Confession of the Jews, with whom in this matter principally we have to do. And to what hath been already observed unto that purpose, we may add the Testimonies of some other of them to the same Purpose. Rabbi Bechai, he whom they call Bechai the Elder, in his Comment on the Law unto these words, Gen. 3, v. 15. speaks to this purpose. We have no mere enmity with the Serpent than with other creeping things. Wherefore the Scripture Mystically signifies him who was bid in the Serpent. For the body of the crafty Serpent was a fit Instrument for that force, or virtue, that joined it self therewith. That was it which made Eve to sin, whence death came on all her Posterity. And this is the Enmity between the Serpent and the seed of the Woman. And this is the Mysterie of the Holy Tongue, that the Serpent is sometimes called Saraph, according to the name of an Angel, who is also called Saraph. And now thou knowest that the Serpent is Satan, and the evil Figment, and the Angel of Death. And, Rabbi Judah; in the Targums, Many Interpreters say, that the Evil Figment hath all its force from the Old Serpent, or Satan. To the same purpose, the Author of יְדֵי יְחִדַּדְו, Caphtor Vapardch; The Devil and the Serpent are called by one name.
Compared with that of the Romanists,

And many other Testimonies of the like importance might be collected out of them.

We have also a fuller word for our own satisfaction, in the Application of this place unto Satan in the Divine Writings of the New Testament: as 2 Cor. 11. 3. 2 Tim. 2. 14. Rom. 5. 11, 12. 13, 15. Heb. 2. 14. 15. John 3. 8. Rev. 16. 9. and Chap. 20. v. 2. 3. but we forebear to press them on the Jews.

Besides, it is most evident from the thing itself. For (1.) Who can be so forfit as to imagine, that this great Alteration which ensued on the works of God, that which caused him to pronounce them accursed, and to inflict such a Punishment on Adam and all his Posterity, should arise from the Actions of a Brute Creature. Where is the glory of this dispensation? How can we attribute it unto the Wisdom and Greatness of God? What is there in it suitable unto its Righteousness and Holiness? Whereas supposing this to be the work of him who was in himself the beginning of all Apostasy, and who first brake the Law of his Creation, all things answer the Excellency of the Divine Perfections. Moreover is it imaginable that the nature of man then flourishing in the vigour of all its intellectual Abilities, Reason, Wisdom, Knowledge, in that Order and Rectitude of them which was his Grace, should be surprized, seduced and brought into subjection, unto the Craft and Machinations of an inferior Creature, a Beast of the Field, and that unto its own Ruine Temporal and Eternal?

The whole nature of the inferior creatures, James tells us, is tamed by the nature of Man, Chap. 3. v. 7. and that now in his leisened and depraved condition; and shall we think that this Excellent Nature, in the blossom of its strength, and right unto Rule over all, should be tamed, corrupted, subdued, by the nature of a Beast or a Serpent. And yet again, whereas in the whole action of the Serpent, there is an open design against the glory and honour of God, with the welfare and happiness of mankind, and that managed with Craft, Subtility, and Forecaft, how can we imagine that such a contrivance should befall a brute Worm, incapable of Moral Evil, and newly framed out of the dust by the power of its Creator? Hitherto it had continued under the Law and Order of its Creation; and shall we now think that suddenly on an instant, it should engage thus detrimentally against God and man? And further the actions of the Serpent were by Reason and with Speech. And doth not a supposal that he was endowed with them plainly exempt him from that Order and kind of Creatures whereof he was, and place him among the number of the intellectual and rational parts of the Creation? And is not this contrary to the Analogie of the Scripture, and the open truth of the thing itself, he being curled among the Beasts of the Field?

To say, as Aben Ezra seems to do, that God gave him Reason and Speech for that occasion, is blaspemously to make God the sole Author of that Temptation which he so much abhorred. Lastly, Considering the Punishment denounced against mankind, of Death Temporal and Eternal, which that is threatened unto the Serpent bears no proportion unto it, if it concern only the Serpent its self. And what Rule of Justice will admit, that the Accesfoiy should be punished with greater Sufferings than the Principal? Neither doth this Punishment as to the Principal part of it, the bruising of the Head, befall all Serpents, yea, but few of them in comparison, doublets not one of a Million, whereas all mankind none excused were liable unto the Penalty denounced against them. Were no more men intended herein than are bitten on the heel by Serpents, the matter were otherwise; but death is passed upon all, in as much as all have sinned. Satan then it was, who was the Principal in this Seduction, the Author of all Apostasy from God, who using the Serpent its instrument, involved that also so far in the Curse, as to render it of all Creatures the most abhorred of mankind.

Against this Seducer it is denounced, that his Head should be bruised. The Head of Satan, is his Craft and Power. From these issued all that Evil whereunto mankind was fallen. In the bruising therefore of his Head, the defeat of his Counsel, the destruction of his Work, and the Deliverance of Mankind is contained, as our Apostle most excellently declares, Heb. 2. Death must be removed, and Righteousness brought in, and acceptance with God procured, on the Head of Satan is not bruised. This therefore is openly and plainly a promise of the Deliverance enquired after.

Moreover, There is a Declaration made, how this Victory shall be obtained, and this Deliverance wrought, and that is by the Seed of the Woman. This feed is twice repeated in the words; once expressly, and her seed, and Secondly it is included in the Pronoun Wip, it. And as by seed in the first place the Pottersity of the Woman, some to be born of her race, partakers of humane nature may be intended, as the subjects of
of the Enmity mentioned, so in the latter some single person, some one of her Posterity or seed, that should obtain the Victory, is expressly denoted. For as all her seed in common, do never go about this work, the greatest part of them continuing in a willing Subjection unto Satan, so if all of them should combine to attempt it, they would never be able to accomplish it, as we have before proved at large. Some one therefore to come of Her, with whom God would be present in an especial and extraordinary manner, is here expressly promised. And this is the Messiah.

God having in infinite Wisdom and Grace, provided this way of Relief, and given this intimation of it, That Revelation became the Foundation and Center of all the Religion that ensued in the world. For as those who received it by Faith, and adhered unto it, continued in the Worship of the true God, expressing their Faith in the Sacrifices that he had appointed typically to represent and exemplify before their eyes the work itself which the promised Seed was to be accomplished; so also all that false Worship which the generality of mankind apostatized into, was laid in a general perversion, that there was a way for the Recovery of the favor of God; but what that was they knew not, and therefore wandered in woful uncertainties.

Some suppose that our great Mother Eve in those words, Genes. 4. ver. 1, expressed an Apprehension that she had bore him who was Man-God, the Man the Lord, the Promised Seed. And they do not only contend for this meaning of the words, but also reproach them who are otherwise minded; as may be seen in the Writings of Humanis and Helvius, against Calvin, Junius, Frame, and Pirkener. That the together with Adam believed the Promise, had the consolation, and served God in the Faith of it, I know not. But that she had an Apprehension that the Promised Seed should be so soon exhibited, and knew that he should be the Lord, or Jehovah, and yet knew not, that he was to be born of a Virgin, and not after the ordinary way of mankind, I see no cogent Reason to evince. Nor do the words mentioned necediously prove any such apprehension in her. The whole weight of that supposition, lies on the Construction of the words from the interposition of the Particle THAT denoting as they say after Verbs a Passive Case. But instances may be given to the contrary; whence our Translation reads the words, I have gotten a man from the Lord, without the least intimation of any other sense in the Original. And Driscoll is bold to affirm, that it is want of skill in the Sacred Tongue, that was the cause of that conception. Besides, if she had such thoughts, she was manifoldly mistaken; and to what end that mistake of hers should be here expressed, I know not. And yet notwithstanding all this, I will not deny but that the expression is unusual and extraordinary, if the sense of our Translation be intended, and not that by some contended for, I have gotten or obtained the Man the Lord. And this, it is possible caused Jonathan Ben Vziel to give us that gloss on the words in his Targum. And Adam knew his Wife Eve, who desired the Angel: and she conceived and bare Cain, and said, I have obtained the man or a man the Angel of the Lord. That is, him who was promised afterwards, under the name of the Angel of the Lord, or the Angel of the Covenant, which the Jews may do well to consider.

But we have farther Expositions of this first Promise, and farther Confirmations of this Grace in the Scripture itself. For in Process of time it was renewed unto Abraham, and the Accomplishment of it confined unto his Family. For his gracious Call from Superstition and Idolatry, with the Separation of him and his Posterity from all the Families of the Earth, was subsequent only unto the fulfilling of the Promise before treated of. The first mention of it, we have Gen. 12. v. 1, 2, 3. Now the Lord had said unto Abraham, Get thee out of thy Countrey, and from thy Kindred, and from thy Fathers House, unto a Land that I will shew thee. And I will make of thee a great Nation, and I will bless thee, and make thy Name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the Families of the Earth be blessed. And this is again expressed, Chap. 18. v. 18. All the Nations of the Earth shall be blessed in him. And Chap. 22. v. 18. And in thy Seed shall all the Nations of the Earth be blessed. And when he doubted of the accomplishment of this Promise, because he was Childless, and said, Behold unto me they hag given no Seed, as knowing that therein lay the Promise, Chap. 15. v. 2. God tells him, that he who should come forth of his own Bowels should be his Heir, ver. 4. which was afterwards
wars restrained unto Isaac, chap. 17. 21. Thus he is called and separated, as from his own family and kindred, to all other Nations, and a peculiar portion of the earth alligned unto him and his, for their habitation. Now the especial End of this Divine dispensation, of this Call and Separation of Abraham, was to be a means of accomplishing the Former Promise, or the bringing forth of him, who was to be the Deliverer of mankind from the Curse that was come upon them for their sin.

For,

First, It is said that Abraham hereupon should be a blessing. And that shall be a blessing: not only blessed thy self, which is expressed in the former words, I will bless thee; but the means of conveying Blessings, the great Blessing unto others; And how was this done in and by Abraham? In his own Person he conversed but with few of them, unto some whereof through their own sins he was an occasion of Punishment: as to the Egyptians, Chap. 12. v. 17. and to the Philistines, Chap. 20. v. 4, 7. Some he destroyed with the sword, Chap. 14. 19. and was not in any thing signal to any of them. So his Posterity extirpated sundry Nations from the face of the Earth, were a scourge unto others, and occasioned the Ruine of many more. He must needs then be made a Blessing unto the world on some other Account. And this can be nothing, but that he was separated to be the peculiar channel, by which the promised blessing Seed, should be brought forth into the world.

Secondly, It is said, that all the Families of the Earth should be blessed in him, Chap. 12. v. 3. that is, not in his Person, but in his Seed as it is expounded, Chap. 22. v. 18. that is in the Promised Seed that should come of him, Chap. 22. v. 18. shall be blessed in the passive Conjugation of Niphal; referring solely unto the Grace and Favour of God in giving the Seed, Chap. 22. v. 18. "God, in Hispad, so blessed in the Seed when exhibited, as that they shall come for the blessing by faith, and so in him obtaining it, blest themselves. And this is spoken of all Nations, all Families, the Posterity of Adam in general. They were all cursed in Adam as hath been declared; and God here promiseth, that they shall be blessed in the Seed of Abraham; and by him, the seed of the Woman. And this blessing must enwrap it all the good things whereby the Curse they were deprived, or it will be of no use or benefit unto them; a Blessing indeed, it will not be. For a while he intended to leave mankind to wallk in their own ways; partly, that he might shew his Severity against sin; partly, that he might evidence the Sovereignty and undeserved Freedom of that Grace wherein he had provided a Deliverer; and partly, that they might try and experiment their own Wisdom and Strength in searching after a way of Deliverance. But in this Promise was the Ore laid up, which after many Generations was brought forth and stamped with the Image of God.

Thirdly, The Curse unto Satan is here again renewed, I will bless them that bless thee, and I will curse him that curseth thee. The Blessing is to many; but the Curse respecteth one principally, that is Satan, as the Scripture generally expresseth the opposite Apostate Power under that name. Neither is there any just cause of the variation of the number, unless we look on the words as a pursuit of the first Promise, which was accompanied with an especial Malediction on Satan, and who acteth his enmity in all obloquie, and cursing against the blessed Seed, and those that are blessed therein. And this change of the number in these words is observed by Aben Ezra; they that bless thee, many; He that curseth thee, one; as though many should bless, and few curse, the contrary whereof is true. And Saul Hathirim said, that the Blessing in the plural Number; he that curseth thee in the singular; and an interpretation is given of the last word, becoming those Annotations which are unmeaningly Judicial, that is foolish and superfluous. The Numerical Letters of each making up 422, of which fantastical work amongst some of them, there is no end. But one Single Person, in which way Satan is usually spoken of, they saw to be intended; which is passed over, as far as I have observed by Christian Expositors.

After the giving of this Promise, the whole Old Testament bearath witness, that a Person was to be born of the Posterity of Abraham, in and by whom the Nations of the Earth should be saved, that is delivered from sin and Curse and made eternally happy. Abraham died himself without one foot of an Inheritance in this world; nor
did he concern himself personally in the Nations of the Earth beyond his own family. Another therefore is to be looked after in whom they may be blessed. And this we must further demonstrate, to evince the pervernees of the Jews who exclude all others besides themselves from an interest in these Promises made to Abraham; at least unless they will come into subjection unto them, and dependance upon them. So high conceits have they yet of themselves in their low and miserable condition. The next time therefore that he is mentioned in the Scripture, it is said to him shall be, the gathering of the Peoples, Gen. 49. 10, concerning which place we must treat afterwards at large. The People of the world, distinct from Judah shall gather themselves unto him; that is, for safety and deliverance, or to be made partakers of the Promised Blessing. * Hence Balaam among the Gentiles prophesied of him, Num. 24. v. 17, 19. And Job among the children of the East that were not of the Posterity of Isaac, professed his faith in him; Chap. 19. v. 25. And I know that my Redeemer liveth, is living, and afterwards, he shall stand on the earth, or rise on the Dust. He believed that there was a living Redeemer promised, one that should free him from sin and misery. And his Comment on וְיִתְּנֶה, is very fond; וְיִתְּנֶה, He is at present Living, or he shall be born hereafter. But is this a living Redeemer one that hath life in his power. Besides, Job met with no such Redeemer out of his troubles; and therefore R. Levi Ben. Gershom confesseth that it is God who is intended; וְיִתְּנֶה, who is the Living One and liveth to Eternity. Of this Redeemer, Job faith, he shall stand on the Earth, or arise on the dust; if the words be taken in the former sense (as they will bear either) his incarnation and coming into the world, if in the latter his Resurrection out of the dust, is intended. The former seems most probable, and the Earth is expressed by אֲדָמָה, the dust, to denote the infinite condescension of this Redeemer in coming to converse on this dust that we live in and upon. And this he shall do וְיִתְּנֶה. The word is used to express the Eternity of God, וְיִתְּנֶה. Isa. 44. v. 6. I am the first, and I am the last, so Chap. 48. 11. Whence Rabhag before mentioned, interprets this expression, with respect to the works that God shall do in the earth in the latter days. And in this respect our God is said to be Alpha and Omega, the first and the last, the beginning and the ending. He that abideth thus the same after all, shall stand on the Earth. But the word αἰών also is often joined with διά, a generation, a time, a season: Psalm 48. 4, 6, 14. Psalm 102. v. 19. and denotes the duration of it; that it is to come, and shall come. So also with διά, a day; as Isa. 30. v. 8. pointing out some signal latter day. And here it is used absolutely for διά, in the latter days, which is the ordinary description and designation of the Days of the Messiah in the Old Testament. This is that which Job expected, which he believed. Though he was among the Gentiles, yet he believed the Promised, and expected his own Personal Redemption by the blest seed. And thus although God confined the Posterity of Abraham after the flesh unto the Land of Canaan, yet because in the Promised Seed he was to be Heir of the World, he gives unto the Messiah, the Heathen to be his inheritance, and the utmost parts of the Earth for his Possession, Psalm 2. v. 8. And upon the accomplishment of the work assigned unto him, he promiseth, that all the Ends of the world shall remember and turn unto the Lord, and all the Kindreds of the Nations shall worship before him, Psalm 22. v. 27. a plain declaration of the Gentiles coming in for their share and interest in the Redemption wrought by him. See Psalm 45. v. 16. For these Rebellious ones was he to receive gifts that the Lord God might dwell among them, Psalm 68. v. 18. So that by him Egypt and Ethiopia were to stretch forth their hands unto God, v. 31. Yes, all Kings were to bow down to him, and all Nations to serve him, Psalm 72. v. 11, 12, 13, 14, 15, 16, 17. These poor Gentiles were the little Sister of the Jewish Church which were to be provided for in the love of her Spouse, the Messiah, Cant. 8. v. 8, 9. For in the last days, the days of the Messiah, many People; yes, all Nations, are to be brought unto the house of the Lord, and to worship him acceptably, Isa. 2. v. 2, 3, 4. And expressly, N 2.
Opinions of the Jews about their Traditions,

Chap. II. v. 10. The Root of Jesse, which the Jews grant to be the Messiah, is to stand for an Ensign unto the People, and to it shall the Gentiles seek; even for the Salvation and Deliverance which he had wrought; and they are preferred therein before Israel and Juda, v. 12. Egypt and Assyria, that is, the other Nations of the world, are to be brought into the same Covenant of the Messiah with Israel, Chap. 19. v. 25. For all flesh, was to see the glory of God, and not the Jews only; Chap. 40. v. 5. And the Isles, or utmost parts of the Earth, were to wait for the Law of the Promised Messiah, Chap. 42. v. 4. And the whole of what we assert is summed up, Chap. 49. v. 6. Where God speaks unto the Promised Seed, and says, It is a light thing that thou shouldest be my Servant to raise up the Tribes of Jacob, and to restore the preferred of Israel; I will give thee for a Light unto the Gentiles, that thou mayest be my Salvation unto the Ends of the Earth; Where he is as fully promised unto the Gentiles to be their Salvation, as ever he was unto Abraham or his Posterity. See Chap. 51. v. 5. Chap. 53. 13. And on this account doth God call unto men in general to come into his Covenant; promising unto them an interest in the mercies of David, and that because he hath given this seed as a witness unto them, as a Leader and Commander, or the Captain of their Salvation, Chap. 55. v. 1, 2, 3, 4. The effect of which call in the Faith of the Gentiles, and their gathering unto the Promised Seed is expressed, v. 5. The like Prophecies and Predictions of the Gentiles partaking in the Redemption to be wrought occur in all the Prophets, especially Ezekiel, Micah, Zechariah, and Malachi, but the influences already produced are sufficient unto our purpose.

There seems yet to be somewhat inconsistent with what we have declared in the words of the Apostle, Eph. 3. v. 5, 6. God by Revelation made known unto me the mystery which in other Ages was not made known unto the Sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his Promise in Christ by the Gospel. The Apostle seems to deny that this mystery of the participation of the Gentiles in the Blessing by the promised seed was revealed or made known, before the time of its discovery in and by the Gospel, and therefore could not be so declared by the Prophets under the Old Testament, as we have evinced. But indeed he doth not absolutely deny what is affected, only he prefers the Excellency of the Revelation then made, above all the discoveries that were before made of the same thing. The mystery of it was intimated in many Prophecies and Predictions, though before their accomplishment they were attended with great obscurity, which now is wholly taken away. In former Ages, in prophesy, it was not, faith he, fully, clearly, manifestly known, nisi quis sit an atque, E在中国 unto the Sons of men, in common and promiscuously, though it were intimated unto the Prophets, and by them obscurely represented unto the Church; but it was not made known to us, with that clearness, evidence, and perspicuity, as it is now by the Apostles and Preached unto all. It is only then the degrees of the manifestation of this mystery, as to openness, plainness, and evidence, that are affected by the Apostle, above all which of the same kind went before; but the discovery of it absolutely is not denied. And thus much was necessary in our passage to secure our own interest in the mercy treated about.

We may now return a little again unto the Promise given unto Abraham. In the pursuithereof his Posterity was separated, to be a peculiar people unto God. Their Church-state, the whole Constitution of their Worship, their Temple, and Sacrifices, were all of them assigned and appointed unto the confirmation of the Promise, and to the explanation of the way whereby the blessed seed should be brought forth, and the work that he should perform for the removal of sin and the Curse, and the bringing in of everlasting Righteousness, as shall elsewhere be manifested. Moreover unto this Deliverer and Deliverance to be wrought by him, with the nature of it, and the means of its accomplishment, by what he was to do and suffer do all the Prophets bear witness. The full manifestation hereof, seeing it requires an explanation of the whole Doctrine of the Messiah, concerning his Person, Grace, and Mediation, his Offices, Life, Death, and Intercession, the Justification of sinners through his Blood, and Sanctification by his Spirit; with all other Articles of our Christian Faith, all which are taught and revealed, though obscurely, in the Old Testament, would take up an entire Volume, and be unsuitable unto our present design. But three things in general the Prophets give Tertullian unto him by. First, by preserving the promised relief and remedy above all the present Glory and Worship of the Church,
Compared with that of the Romans.


Secondly, They do the same in the Description they give of the Person that was to be this Remedy or Relief, and of the work that he had to accomplish for that End and Purpoze. For the former, they declare that he was to be the Son of God, God and Man in one Person, Psalm 2, v. 7. Psalm 110, v. 1. Isa. 9, v. 6, 7. Jer. 23, v. 5, 6. Zech. 2, 8, 9, 10. and in sundry other places is the same mysterie intimated, whereby the Church was farther instructed how God would join with the nature of man in the seed of the Woman, for the Conquest of the Old Serpent, and the destruction of his works. And for the latter, as they declare his sufferings in an especial manner, even what and how he was to suffer in the bruising of his heel, or bearing the effect of and Punishment due to sin, Psalm 22. Isaiah 53. Psalm 40, v. 24, 25. to his teaching, ruling, and governing of his people, in their Obedience unto God by him, until they are laved unto the uttermost, as the great Prophet, and King of his Church, is by them fully manifested, Psalm 2. Psalm 22, v. 25. Psalm 45, v. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17. Psalm 68, v. 17, 18. Psalm 72. Psalm 89, v. 7, 10, 11, 12, 13. Psalm 96. Psalm 97. Psalm 98. Psalm 110. Isaiah 11, v. 1, 2, 3, 4, 5. Chap. 9, 6, 7. Chap. 32, v. 1, 2. Chap. 35. Chap. 40, 11, 12. Chap. 42, v. 1, 2, 3, 4. Chap. 45, v. 22, 23, 24, 25. Chap. 49, v. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. Chap. 50, v. 4. Chap. 59, v. 16, 17. Chap. 61, v. 1, 2, 3, 4. Chap. 63. Chap. 5, v. 1, 2, 3, 4. 5, 6. Jerem. 23, v. 5. 6. Micah 4, v. 2, 3. Chap. 5, v. 1, 2, 3, 4. Zechar. Chap. 2, v. 8. Mal. 4, 1, 2, 3, 4, as in sundry other places. Yea, herein all the Prophets greatly abound, it being the principal work that God raised them up for, and inspired them by his Holy Spirit in their severall Generations, as Peter declared; 1 Epist. 1, v. 10, 11, 12.

Thirdly, They did also by taking off the Expectations of men from looking after relief and deliverance by any other way or means whatsoever, Psalm 40, v. 8, 9. Add hereunto, that the whole Fabric of the Tabernacle and Temple-Worship, was contrived, appointed, and designed in Infinite Wisdom, unto no other End, but to instruct and direct the Church unto this Promised Deliverer, and the Salvation to be wrought by him, as shall God assisting, abundantly be manifest in our Exposition of the Epistle unto the Hebrews.

Thus do both the Law and Prophets bear witness unto this Promised Deliverer, and the Deliverance to be wrought by him. And this is He whom the Jews and Christians call the Messiah. מессיה is from רוח, to anoint with oyle. Those who were peculiarly of old consecrated unto God in the great Offices of Kings, Priests, and Prophets, whereby his Appointment so to be anointed; at least some of them on especial Occasions were so. Thence were they called מושב Anointed Ones. And because this Anointing with Oil was not appointed for its own sake, but for somewhat signified thereby, those who received the thing so signified, although not actually anointed
Messiah, The Deliverer from Evil, &c.

annointed with corporeal Oyle are called Annointed ones also, Psalm 105. v. 15. Now this Promised Seed, this Saviour or Deliverer, being appointed of God to perform his Work in the discharge of a Triple Office, of King, Priest, and Prophet unto his Sacred People, and being furnished with those Gifts and Endowments which were signified by the Anointing Oyle, is by an Antanomasia called the Messiah. Or יונש מא הטוש, Messiah the Prince, Ruler, or Leader; and v. 26. יונש מא, Messiah absolutely. The Greeks render this name μουσίας, which twice occurs in the New Testament, where Persons of the Jewish Faith and Church, are introduced, expressing the Saviour they looked for, John i. v. 41. Chap. 4. v. 23. Otherwise the Holy Penmen constantly call the same Person by another name of the same signification in the Language wherein they wrote, with יונש in the Hebrew, יונש the Annointed, One, Christ. The Greek μουσίας and the Latin Messiah seem rather to be taken immediately from the Chaldee בשת מטוש Messiah than from the Hebrew יונש Messiah, and to come nearer unto it in sound and Pronunciation. It is true, that the name is sometimes applied unto prophane and wicked men with respect unto the Office or Work whereunto they were of God designed; as to Saul, 1 Sam. 24. v. 7. and to Cyrus, Isaiah 45. v. 1. And the Jews call the Priest who was to sound the Trumpet when the People went forth to Battel, Deut. 20. v. 8. יונש מטוש, the annointed unto the War. But as was said, it is applied by the way of Eminency unto the Promised Seed; unto others by way of Allusion, and with respect unto their Office and present Work.
Promises of the Messiah Vindicated.

Exercitatio IX.

Having considered the first great Promise concerning the Messiah, and evinced from thence the nature of his Work and Office, as also shewed in general how Testimony is given unto him throughout the Old Testament, and whence his Name is derived; we shall now moreover enquire in particular into those places where he is expressly told, promised, or prophesied of, that we may thence gather what farther Light concerning his Person, and Nature, with his employment was granted unto the Church of old, which the present Jews wilfully reject. And herein, as I aim not to collect all the Prophecies and Promises which God gave concerning him, by the mouth of his holy Prophets from the foundation of the World, but only to single out some of the most eminent that give us a direct description of his Person or his Grace, in answer unto, or the confirmation of what hath been already discoursed about them; so I shall have an especial regard unto them, which the Jews themselves do acknowledge to belong unto him. There is a Book written by Abarbinel which he calls Ethiopia wherein he undertakes to explain all those Texts of Scripture, or Prophecies, which cannot be understood either Spiritually, or of the Second Temple, but of their Redemption by the Messiah. This at present, among others, I am forbidden the use of, which might have been of Advantage in the present design. I shall therefore principally inflect on those places, which are applied unto him in the Targums, the most Authentick Writings amongst them, whereunto some others shall be added, which I have observed to be interpreted unto the same purpose, in the best of their Commentators.

The name of Messiah is but twice or thrice at most used in the Old Testament, directly and immediately to denote the Promised Seed. Namely Dan. 9. v. 25 and v. 26. Whereunto Psalm 2. v. 2 may be added. But this Name, on the Reasons before given, prevailing in the Judicial Church, it is frequently made use of, and inserted in the Targums, where he is treated of, although he be not expressly named in the Original. Else in his Meshechganin reckons up fifty of those places; whereasunto
Promises of the Messiah Vindicated.

and twenty more are added by Buxtorfus. The Principal of these deserve our Consideration, considering that some of the most eminent of them, are denied by the latter Jews; to belong unto him, those especially which give Testimony unto that part of the faith of Christians concerning him, his Person and Office, which by them is opposed or denied. And this content of the Targums is of great weight against them, as containing an Evidence of what Perfiction prevailed amongst them, before such time as they suited all their Expositions of Scripture, unto their own impiety in opposition to the Gospel and Doctrine thereof. And unto these, as was said, such others shall be added, as their Chiefest Masters do yet acknowledge directly to intend him.

The first of this sort that occurs, is the First Promise before insisted on and vindicated; Gen. 3.15. It, (the seed of the Woman) shall bruise the Head, the Head of the Serpent. Mention is made here expressively of the Messiah in the Targums of Jonathan and Hieronymus; and this Promise applied unto him after their manner. The seed of the Woman shall bruise the head of the Serpent, and they shall obtain, heaing, or a Plaister for the hurt received by the Serpent in the days of Messiah the King, to Jonathan, and Targ. Hierom, ueth words to the same Purpose. Both of them expressly refer the Promise to the days of the Messiah; that is, to himself; or the work that he was to do, whence they infer his name into the Text. And this is perfectly destructive unto the present pretensions of the Jews. The work here signified unto him, of recovering the Evil of sin and misery brought on the world through the Temptation of the Serpent, is that wherein they would have him to have nothing to do.

Besides his suffering is intimated in the foregoing Expression, that the Serpent should bruise his heel, which they much desire to free their Messiah from. But that which principally lies against them in this Testimony is, that whereas they appropriate the Promise of the Messiah unto themselves, and make the Doctrine concerning him to belong unto the Law of Moses, whereof say some, (those that follow Maimonides) it is one of the Fundamentals, others (as Josephus Albo) that it is a branch of the Fundamental concerning Rewards and Punishments, it is here given out by the Testimony of their Targums, unto the Posterity of Adam indefinitely, two thousand years before the Call and Separation of Abraham, from whom they pretend to derive their Privilege, and much longer before the giving of their Law, whereof they would have it to be a part, which is diligently to be heeded against them.

Concerning the Promises made unto Abraham we have spoken before; the next mention in the Targum of the Messiah is on Gen 35. v. 21. where occasion is taken to bring him into the Text. For unto those words, and Israel journeyed and spread his Tent, unto, or beyond the Tower of Edar, Jonathan adds, And that place is the place from whence the King Messiah shall be revealed in the end of the days. And this Tradition is taken from Micah 4. v. 8. And then Tower of Edar, or of the flock, unto the fashion of a city, the first Dominion. Now this Tower of Edar was a place in, or near to Bethleem, as is manifest from the place in Genesis; For whereas Jacob is said to stay at Ephrah that is Bethlehem, where he set up a Pillar on the Grave of Rachel, v. 19, 20. upon his next removal, he spread his Tent beyond the Tower of Edar; which must therefore needs be a place near unto Bethleem; and the Prophetsignifying the rise of the Kingdom of the Messiah unto that Place, because he was to be born at Bethleem, the Paraphrast took occasion to make mention of him here, where that place is first spoken of, declaring their expectation of his being born there, which accordingly was long before come to pass.

Gen 49. v. 1. And Jacob called unto his Sons, and said, Gather your selves together, that I may reveal you what shall befall you. What shall befall you, in the latter days, as the last days, or of the days of the Days. Jonathan Paraphrases on these words, after this, or although the Glory of the Divine Majesty was revealed unto him, he could not declare unto you what shall befall you in the End of the days. This expression of the last or last of the days, is an usual Periphrasis of the days of the Messiah in the Old Testament. To that purpose it is used, Num. 24. v. 14. Deut. 33. Jc. 2. v. 2. Hos. 3. v. 5. Micah 4. v. 1. and our Apostle expressly refers unto it, Heb. 1. 1. Now whereas this expression denotes no certain season of time, but only indefinitely directs to the last days of
Promises of the Messiah Vindicated.

of the Posterity of Jacob continuing a distinct Church and people for those Ends for which they were originally separated from all others, and this being the first place wherein it is used, and which all the rest refer unto, the Paraphrase here took occasion both to mention the Messiah of whose time of coming this was to be the constant description, as also to intimate the Reason of the frequent use of this Expression, which was because the precise time of his coming was hidden even from the belt of the Prophets, unto whom the Glory of the Divine Majesty was in other things revealed. Besides the ensuing Predictions in the Chapter do sufficiently secure his application of the dæmon mentioned, unto the time of the Messiah.

Gen. 49. v.10. Until Shiloh come. All the three Targums agree in the Application of these words unto the Messiah. Osephas, until Messiah come. Jonathan and Hierusalem use the same words, until Messiah come. The reason wherein the King Messiah shall come. An illustrious Prophetic this is concerning him, the first that limits the time of his coming, with an express circumstance, and which must therefore afterwards be at large insisted on. At present it may suffice to remark the suffrage of these Targums against the perverseness of their latter Masters, who contend by all Artifices imaginable, to pervert this Text unto other purposes; who are therefore to be pressed with the Authority of the Targums, which with none of their cavilling exceptions they can evade. The following words also v.11, 12. are applied by Jonathan unto the Messiah in the pursuit of the former Prediction, and that not unfitly, as hath been shewed by others already. See Animad on these.

Exod. 40. v.9. Thou shalt sanctify it for the Crown of the Kingdom of the house of Judah; a holy place of holiness unto the Lord, and the King Messiah who shall deliver Israel in the End of the Days. The end of the UNction there mentioned in the Text, is that the things anointed might be ביטלנש שן, holiness of holiness, unto the Lord. Now it was the Messiah alone who truly and really was this most Holy One, Dan. 9. v.24. ביטלנש שן, to anoint, or to make Messiah, of the Holiness of Holiness, the most Holy One, as he is called in the New Testament,ζητεάναι τὸ ἀληθινὸν ἀνώτατον, John 1. v.14. And hence, as it should seem, is this place applied unto him by the Targumist; and an intimation given, that in all their Holy things, their Tabernacle, Sanctuary and Altar, he was represented; for as he was the most holy, and his body the Temple wherein the fulness of the Godhead dwelt, Col. 2. v.9. So invariodes in both, he Tabernacled amongst us, John 1. v.14. And is our Altar, Heb. 13. v.10.

Numb. 11. v.26. But there remained two of the men in the Camp, the name of the one was Eldad, and the name of the other was Melech, and the Spirit rested upon them (and they were of the men that were writers, but went not out unto the Tabernacle) and they prophesied in the Camp. Here seems not to be any thing immediately relating unto the
Promises of the Messiah Vindicated.

the Messiah, yet two of the Targums have brought him into this place, but attended with such a story, as I should not mention were it not to give a signal instance in it, how they raise their Traditions. Eldad and Medad prophesied in the Camp, as the Text assures us. What, or whereabouts they prophesied is not declared. This the Targums pretend to acquaint us withal. Eldad they say prophesied of the Death of Moses, the Succession of Jeshua, and their entrance into Canaan under his conduct. This caused One to run and inform Moses, which gave occasion to those words of his v. 29. Evenst thou for my sake? for what if he do prophesie, that I shall dye? and the reason he would not rebuke them. Medad prophesied of the coming of the Quirites to tend them; but both of them prophesied and laid, as in the Text.

In the latter days Gog and Magog shall stand against Jerusalem, and they shall fall by the hand of the Messiah, wherein in Jonathan there followeth a story of the delicious fare and dainties, which they fancy unto themselves in those days. But what is the Reason that Eldad and Medad must be thought to prophesied concerning Gog? Ezek. 38. v. 17. we have these words, Thus saith the Lord God, ( unto Gog ) art not thou he of whom I have spoken in old time by my servants the Prophets of Israel which prophesied in those days and years, that I should bring thee against them? Not finding any express prophesic in the Scripture, as they suppose concerning Gog, because that name is not elsewhere used, they could not fasten these words anywhere better than on Eldad and Medad, concerning whom it is said that they prophesied, but nothing is recorded of what is spoken by them, whereon they think they may assign unto them what they please; although there is not the least reason to suppose that their Prophecying consisted in Predictions of things to come. Speaking of the things of God, and praising him in an extraordinary manner, is called Prophecying in the Scripture. So those words of the Children of the Prophets who came down from the High Place with Psalteries and Harps, כ החוק ממטה, and they are Prophecying, is rendered in the Targum, כוח ומכה, and they are praising, or singing Praises unto God; which both their company and their instruments declare to have been their Employment. But such occasions as these, do they lay hold of, for the raising of their Figments which in process of time grow to be Traditions.

Numb. 23. v. 21. Chap. 24. v. 7, 17, 20, 24. All the Targum agree that the Messiah is intended in these Prophecies of Balaam. Especially on those words, Chap. 24. v. 17. There shall come a Star out of Jacob, and a scepter out of Israel; A King, say they jointly, shall arise out of Jacob, ומקה ומכה, and the Messiah shall be appointed. And an illustrious Prophecy it is no doubt, concerning his Coming and Dominion. who is the Root and the Offspring of David, the bright and Morning Star. Rashi interprets the place of David, who name the Corners of Moab, as he was in many things a Type of Christ. Aben Ezra confesseth that many interpret the words concerning the Messiah; And Maimonides distributeth the Prophecy between David and the Messiah, assigning some things unto one, some to another; Tractat. de Regib, in כוחו אָלָם. And also they grant it to be the Prophecy of the Messiah. And there is no doubt of the sense of their ancient Masters from the story of Bar Cana, whom after they had accepted of for their Messiah from this place they called Bar Choccelba; Akiya applies this Prediction of כוחו, or the Star unto him. And Fagius on the Targum in this place, observeth that in the name כוחו Choccelba applied unto the Messiah, the Cabalists observe two things, First, That the two first Letters signify the same number with the Letters of כוחו the Name of God, that is twenty six; and the two latter twenty two, the number of the Letters of the Law. The observation is sufficiently Talmudical; but the intention of it, that the Messiah hath in him the Name of God, and shall fulfill the whole Law, is a blessed Truth. This Fagius, and Munster before him observed out of כוחו ומכה ( a Bundle of Myrrh; ) a Cabalistical Comment on the Pentateuch, by R. Abraham. But they all contend against the Application of this Prediction unto our Lord Jesus Christ: for when say they did he smite the Corners of Moab, when did he destroy all the Children of Seth? and how were those words, v. 18. כוחו ומכה ( which they interpret, and Israel shall gather wealth, or substance ) fulfilled? But we have sufficiently proved the Messiah to be a Spiritual Redeemer; and therefore however his Kingdom may be expressed in words signifying literally outward and temporal things, yet things spiritual and eternall are to be understood, as figuratively set out by the other. Neither can these words be absolutely understood according to the Letter; For whereas Seth was the Son given unto Adam
Adam in the room of Abel, and all the Potestry of Cain was cut off at the Flood, if the Messiah destroy literally all the children of Seth, he must not leave any one man alive in the world, which certainly is not the work he was promised for.

Besides the Lord Christ, hath partly already, and in due time will utterly destroy all the stubborn Enemies of his Kingdom. Neither can the Jews press the instance of Moab literally, seeing themselves by Edom do constantly understand Rome, or the Roman Empire.

Deut. 18. v. 15, 16, 17, 18, 19. This place is an eminent Prophecy concerning the Messiah and his Prophetic Office, not before any where mentioned. But the Law being now given, which was to continue inviolably unto his coming, Mal. 4. 4. when it was to be changed, removed, and taken away, this part of his work, that he was to make the last, full, perfect Declaration of the will of God, is now declared.

The Targums are here silent of him, for they principally attend unto those places which make mention of his Kingdom. Rashi refers the words unto the fives of Prophets, which were afterwards raised up, Aben Ezra to Johanan; others to Jeremiah upon the rejection of whose warnings, the people were carried into captivity, which they collect from v. 19. Whatever now they pretend, of old they looked for some signal Prophet from this place, which should immediately come before the Messiah himself; Thence was that Question in their Examination of John Baptist; Art thou that Prophet, John 1. 21. namely whom they looked for from this Prediction of Moab.

But it is the Messiah himself and none other that is intended. For First, None other ever arose like unto Moab. This is twice repeated; in the words of Moses unto the people, v. 15. God will raise up a Prophet, מָשִׁיחַ, like unto me, and in the words of God to Moses, v. 18. I will raise them up a Prophet וּמָשִׁיחַ like unto thee, as thou art. Lipman a blasphemous Jew in his Nizzubon contendsthat Jesus cannot be intended; because he was not like Moses; for Moses was a man only, Jesus declared himself to be God; Moses had Father and Mother, Jesus had not as we say; But the comparison intended, doth not at all respect their Persons, or their Natures, but their Office; It was in the Prophetic Office that the Prophet foretold, was to be like unto Moab; It is a Law-giver, one that should institute New Ordinances of Worship by the Authority of God for the use and Observance of the whole Church, as Moses did; one that should reveal the whole will of God, as Moses did, as to that season wherein God employed him. That this could not be Joshua, nor any of the Prophets that ensued, is evident from that Testimony of the Holy Ghost, Deut. 34. v. 10. There was not since a Prophet in Israel like unto Moses. This must therefore be referred unto some singular Prophet, who was then to come, or there is an express contradiction in the Text. And this is no other but the Messiah, concerning whom they acknowledge that he shall be a Prophet above Moses. Secondly, The extermination threatened unto the people, upon their disobedience unto this Prophet, here promised, v. 19. never befall them, until they had rejected the Lord Jesus, the true and only Messiah. Wherefore this place is rightly applied unto him in the New Testament, Acts 3. 21, 23; and we have hence a farther discovery of the Nature of the Deliverer, and Deliverance promised of old, and therein of the Faith of the Antient Church; He was to be a blessed Prophet to reveal the mind and will of God, which also he hath done unto the utmost. And from this place it is that the Jews themselves in Midrash Cabellah, cap. 1. say, וְיִדְרַשֵׁהּ כָּלַת לָשׁוֹן The latter Redeemer is to be like the former.

Deut. 25. v. 19. Thou shalt blot out the Remembrance of Amaleck from under Heaven, thou shalt not forget it. Jonathan; Targum, מָשִׁיחַ מֹשֶׁה יְסֹד אַתִּי לָשׁוֹן יְשִׁיעָה, And also in the days of the Messiah the King, thou shalt not forget it. But as this favours too much of those revengeful thoughts which they frequently discover themselves to be filled withal; so all these apprehensions proceed from the Old Tradition that by the Messiah we should be delivered from the hands of all our Enemies, which they being carnal and earthly, do wret to give countenance unto their own desires and imaginations.

Deut. 30. v. 4. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather them, and from thence will he fetch them. Jonathan. Targum, רֹאשִׁים תְּפִקַּת יְשׁוֹעִית תְּרוּפָא אֶת אִתִּי שִׁמְעֵהוּ, from thence will the word of the Lord gather thee by the hand of Elijah the great Priest, and from thence will be bring thee by the hand of Messiah.
Messiah the King. The place is not amis[s] applied unto the Deliverance which they shall one day have by the Messiah, for it is to happen after the whole Chief of the Law is come upon them for their disobedience, and that they shall turn again unto the Lord by Repentance, v. 1, 2. And whereas the words are doubled, they suppose them to intimate a double work of Deliverance; one whereof they have committed to Elias from Mal. 4. v. 5. who was to be, and was the fore-runner of the Messiah.

And these are places in the Books of Moses wherein they acknowledge that mention is made of the Messiah; for that way whereby the Church of old was principally instructed in his work and office, namely in the Sacrifices and Ceremonies of the Law, they know nothing of it; nor shall it here be insisted on, seeing it must have so large a place in the Explication of the Epistle itself.

1 Sam. 2. 10. He shall give strength unto his King, and exalt the horn of his Anointed; and he shall exalt the Kingdom of his Messiah. In Midrash Tillim also on Psalm 75. they ascribe this place unto the Messiah, and reckon his Horn as the tenth born of strength granted unto Israel. R. Levi, Ben Gerfhom understands, by the King in the first place, He shall give strength unto his King; Saul, and by Messiah in the close of the words, David, who was to be appointed by Samuel the Son of Hanna. R. Levi Ben Gerfhom understands, by the King in the first place, He shall give strength unto his King; Saul, and by Messiah in the close of the words, David, who was to be appointed by Samuel the Son of Hanna. 

For by him alone doth the Lord judge the Ends of the Earth, and he was the Anointed whose Power he would signalise. And I mention this place only as an instance of the Faith of the Church of old, who in all their mercies, still had a regard unto the Great Promise of the Messiah, which was the Fountain of them all. And therefore Hanna here closeth her Prophetical Eulogies with her acknowledgement thereof, and faith therein.

2 Sam. 23. v. 3. He that Rul[eth] in man, just, Ruler, in or of, the fear of the Lord: Targ. He said he would appoint unto me a King, which is the Messiah, who shall arise and Rule in the fear of the Lord. And it refers this whole last Prophetic of David, or his last words, that he spake by the inspiration of the Holy Ghost, unto the days of the Messiah; whence it gives this Preface unto them; These are the words of the Prophet of David, which he prophesied concerning the End of the world, or for the end of the world, and the days of Consolation that were to come. Rab. Isaias, and Rashi, interpret the words of David himself; and Kimchi also, but he mentions the application of it unto the Messiah, who was to come of David, whom God would raise up unto him, which he approveth of. Christian Expositors who follow the Jews, interpret those words "יִמשְׁרֵי לֻבּ בָּלָא as the rock of Israel spoke to me, by יִמשְׁרֵי לֻבּ, or יִמשְׁרֵי לֻבּ, which concerning me, that is by Samuel who appointed me to be King; some he spake unto me by Nathan. Our Translators keep to the Letter, bestaketh under, or to me; so are the Revelations of God expressed; See Zech. 4. v. 9, 10. and it expresseth the Communication of the mind of God, unto the Prophet, manifestly; and not his speaking by him unto others; And from these very words, יִמשְׁרֵי לֻבּ is the spirit of the Lord spake in me, do the Jews take occasion to cast the writings of David, amongst those which they allign unto that kind of Revelation which they call נִשְׂרֵי לֻבּ, or נִשְׂרֵי לֻבּ, Books written by inspiration of the Holy Ghost. The other words also יִמשְׁרֵי לֻבּ, his word was in my tongue, manifest that it is David himself that is spoken unto, and not so, in the third Verse; and therefore it is some other who is Prophetied of by him, namely the Messiah.

And the words whereby he is described do also manifest; יִמשְׁרֵי לֻבּ; Ruling in man, that is, faith Jericho, יִמשְׁרֵי לֻבּ, or יִמשְׁרֵי לֻבּ, or יִמשְׁרֵי לֻבּ, as it is said, ye the flock of my pasture are men; יִמשְׁרֵי לֻבּ. And so the words whereby he is described do also manifest; יִמשְׁרֵי לֻבּ, Ruling in man, that is, faith Jericho, יִמשְׁרֵי לֻבּ, or יִמשְׁרֵי לֻבּ, or יִמשְׁרֵי לֻבּ, as it is said, ye the flock of my pasture are men; יִמשְׁרֵי לֻבּ. And so the words whereby he is described do also manifest; יִמשְׁרֵי לֻבּ, Ruling in man, that is, faith Jericho, יִמשְׁרֵי לֻבּ, or יִמשְׁרֵי לֻבּ, or יִמשְׁרֵי לֻבּ, as it is said, ye the flock of my pasture are men; יִمشְׁרֵי לֻבּ. And so the words whereby he is described do also manifest; יִמשְׁרֵי לֻבּ, Ruling in man, that is, faith Jericho, יִמשְׁרֵי לֻבּ, or יִמשְׁרֵי לֻבּ, or יִמשְׁרֵי לֻבּ, as it is said, ye the flock of my pasture are men; יִמשְׁרֵי לֻבּ. And so the words whereby he is described do also manifest; יִמשְׁרֵי לֻבּ, Ruling in man, that is, faith Jericho, יִמשְׁרֵי לֻבּ, or יִמשְׁרֵי לֻבּ, or יִمشְׁרֵי לֻבּ, as it is said, ye the flock of my pasture are men; יִמשְׁרֵי לֻבּ. And so the words whereby he is described do also manifest; יִמשְׁרֵי לֻבּ, Ruling in man, that is, faith Jericho, יִמשְׁרֵי לֻבּ, or יִמשְׁרֵי לֻבּ, or יִמשְׁרֵי לֻבּ, as it is said, ye the flock of my pasture are men; יִמשְׁרֵי לֻבּ. And so the words whereby he is described do also manifest; יִمشְׁרֵי לֻבּ, Ruling in man, that is, faith Jericho, יִמשְׁרֵי לֻבּ, or יִמשְׁרֵי לֻבּ, or יִמשְׁרֵי לֻבּ, as it is said, ye the flock of my pasture are men; יִמשְׁרֵי לֻבּ. And so the words whereby he is described do also manifest; יִמשְׁרֵי לֻבּ, Ruling in man, that is, faith Jericho, יִמשְׁרֵי לֻבּ, or יִמשְׁרֵי לֻבּ, or יִמשְׁרֵי לֻבּ, as it is said, ye the flock of my pasture are men; יִמשְׁרֵי לֻבּ. And so the words whereby he is described do also manifest; יִמשְׁרֵי לֻבּ, Ruling in man, that is, faith Jericho, יִמשְׁרֵי לֻבּ, or יִמשְׁרֵי לֻבּ, or יִמשְׁרֵי לֻבּ, as it is said, ye the flock of my pasture are men; יִמשְׁרֵי לֻבּ.
Promises of the Messiah Vindicated.

Chap. 13. 2. and universally, where ever it is used, it signifies, either all mankind, or humane nature. So that the Promises of the Messiah are not to be attached to any particular persons under the old dispensation, but all men, or all mankind generally. This is the view which the Targumists take of the expression. For whereas the Apostle Eph. 4. v. 8. renders these words, Thougat art my Son, to day have I begotten thee, they apply it unto the Messiah, and say it was composed by some of the Kings of Israel, when he was anointed King. Henceforward therefore it was multiplied, so that it would be impossible to infilt on all the particular instances of it; I shall therefore only call over some of the most eminent, with an especial respect unto the concurrence of the Preservation and Expectation of the Jews.

Psal. 2. v. 2. The Rulers take counsel together against the Lord and against his Anointed; His Messiah, as the Word should be left uninterpreted. The Targumists in several places acknowledge this Psalm to be a Prophecy of the Messiah, and apply fundry Passages thereof unto him. And these words, Thou art my Son, this day have I begotten thee, are not amiss expounded by them in Tract.

Psal. 110. v. 5. I will this day reveal unto men that thou art my Son; for so are they applied by our Apostle dealing with the Jews, Acts 13. v. 33. Heb. 1. v. 5. namely, unto his Resurrection from the Dead, whereby he was declared to be the Son of God with Power; Rom. 1. v. 4. All the principal Expositors amongst them, as Rashi, Kimchi, Aben-Ezra, Bartenora, or Rab. Obadia, acknowledge that their Antient Doctors and Masters expounded this Psalm concerning the Messiah: Themselves, some of them apply it unto David; and say it was composed by some of the Fingers, concerning him, when he was anointed King, which the Philosophers hearing
hearing of, prepared to war against him, 2 Sam. 5. 17. This is the conceit of Reafl, who therin is followed by hundry Christian Expositors, with no advantage to the Faith. And I presume they observed not the Reason he gives for his Exposition, Our Masters, faith he, of blessed memory, interpret this Psalm of the King Messiah; but as the words found, and to answer the Heretics, it is meet, or right to expound as David. Those words are not in the Venice and Basel Editions of his Comments, but were in the old Copies of them. And this is the plain Reason why they would apply this Psalm to David, of whom not one Verse of it can be truly and rightly expounded, as shall be manifested elsewhere; And it is a wise answer which they give in Midraʃ Tebibim unto that Testimony of v. 7. where God calls the Messiah his Son, to prove him to be the natural Son of God.

And hence we may have an Answer for the Heretics, who say that the holy blessed God hath a Son. But do thou answer, he for thou art not a Son to me; but thou art my Son. As though thou art my Son, did not more distinctly express the Filiation of the Person spoken of, than my Son, than a Son to me; Ste Gen. 21. And in this Psalm we have a good part of the Creed of the Antient Church concerning the Messiah, as may be learned from the Exposition of it.

Psal. 18. v. 32. Targum; Because of the Miracles and Redemption which thou shalt work for thy Messiah. I mention this place only, that it may appear, that the Jews had a Tradition amongst them, that David in this Psalm bare the Person of the Messiah, and was considered as his Type. And hence our Apostle applies those words, v. 3. To the Lord Jesus Christ. Heb. 2. v. 13. See also Psalm 20. v. 7.

Psal. 21. v. 1. The King shall joy in thy strength O Lord. Targum, שבלל, the King Messiah shall rejoice. v. 7. For the King trusteth in the Lord, Targum; מְלֶךְ the King. And in Midraʃ Tebibim those words of v. 3. Thou sittest a Crown of pure Gold on his head, are also applied unto him. There is no mention of him in the Targum on Psalm 22. nor in the Midraʃ; but we shall afterwards prove at large, that whole Psalm to belong unto him, and to have been so acknowledged by some of their antient Masters, against the Oppositions and Cavils of their latter Seducers.

Psal. 48. The Targum hath given an especial Title unto this Psalm, פָּלַשׁ נֶאֶסֶךְ עֲנַן עַדֶּךָ, A Psalm of Praise for the Elders (Affeffors) of the Sanctuary of Moses: intimating that something eminent is contained in it. And those words, v. 3. Thou art fairest than the children of men; are rendered in יְרוּשָׁלִּי, Thy Beauty O King Messiah is more excellent than that of the Sons of Men; And Grace, in the next words is interpreted by רָשָׁעָה, The Spirit of Prophecy; not amiss; And those words v. 7. Thy Throne O God is for ever and ever, are retained with little alteration. The Throne of thy Glory O God, remaineth for ever and ever: applying it unto the Messiah, which illustrious Testimony given unto his Deity, shall be vindicated in our Exposition of the words, as cited by our Apostle; Heb. 8. Kimchi expounds this Psalm of the Messiah. Aben Ezra fayes, it is spoken of David. וְנַעֲשֶׂה צְרוּיָה יְשֵׁרָה נֶאֶסֶךְ, not only concerning Messiah his Son, who is likewise called David; as David my Servant shall be their Prince for ever. Ezek. 37. v. 25.

Psalms 68. & 69. are illustrious Prophecies of the Messiah, though the Jews take little notice of them, and that because they treat of two things which they will not acknowledge concerning him; The former expreffeth him to be God, v. 17, 18. and the other his sufferings from God and men, v. 26. both which they deny and oppose. But in Shemot Rabba, S. 35. they say of the הַנֵּבֶה, v. 32. The Princes shall come out of Egypt, as it is written, יְשֵׁרֹת אֶשְׁרֵי אָדָם יִנָּחֵתוּ, All Nations shall bring gifts to the King Messiah, referring the Psalm to his days and work. The same Exposition is given of the place in Midraʃ, Edfer, c. v. 1. and by R. Obadia Haggag on the Place.

Psal. 72. v. 1. Give the King thy Judgements O God; Targ. וְנַעֲשֶׂה צְרוּיָה יְשֵׁרָה נֶאֶסֶךְ, Give the sentence of thy Judgements unto the King Messiah. And herein they generally agree. Midraʃ on the Title; וְנַעֲשֶׂה צְרוּיָה יְשֵׁרָה נֶאֶסֶךְ, This is the King Messiah, as it is said, a Rod shall come forth from the flock of Jesse, Is. 11. v. 1. And Aben Ezra on the same Title;YWV ְנַעֲשֶׂה צְרוּיָה יְשֵׁרָה נֶאֶסֶךְ, A Rod shall come forth from the flock of Jesse.
Promises of the Messiah Vindicated.

Prophecy of David, or of one of the Singers, concerning Solomon; or concerning the Messiah. And Kimhi acknowledges that this Psalm is expounded by many of them concerning the Messiah. Rashi applies it unto Solomon, as a Prayer of David for him; whereas he gives this as the occasion: וַיִּקְרֵא בְּעַלְפֵּי מִשְׁמָרָה לְכָל הָשִֹּׁם. He prayed this Prayer for his Son Solomon, because he saw by the Holy Ghost that he would ask of God an heart to understand, and keep, or do Judgement. And although he endeavours vainly to apply v. 5. unto his days, They shall fear thee as long as the Sun and Moon endure; and v. 7. In his days shall the Righteous flourish, and abundance of Peace, וַיִּקְרְאו לְמַעֲלֵי הַשִֹּׁם, but yet when he cometh unto those words, v. 16. וַיִּקְרֵא בְּעַלְפֵּי מִשְׁמָרָה, there shall be a band of Corn in the Earth, he adds, Our Masters interpret this of the Cater or Dainties in the Day of the Messiah, and expound the whole Psalm concerning Messiah the King, And this he was enforced unto, lest he should appear too openly to contradict the Talmudists, who frequently apply this Psalm unto him, and have long Discourses about some Passages in it, especially this וַיִּקְרֵא בְּעַלְפֵּי מִשְׁמָרָה, v. 16. and שָׁם יְהוָה שָׁלֹא וְנִשְׁכַּב v. 17. which are much intitled on by Martinus Raymundus, Petrus Galatinus, and others.

The vulgar Latin for וַיִּקְרֵא בְּעַלְפֵּי מִשְׁמָרָה, reads erit Firmamentum; in terra, which I should suppose to be corrupted from firmamentum; but that the LXX. who are followed also by other Translations, as the Arabick and Ethiopic, read firmamentum. And this seems to be corrupted from מִשְׁמָרָה, an handfull of Corn, which is very probable. Neither is the word שָׁם any where else used in the Scripture, and may as well have something foreign in it, as come from שָׁם. So also v. 17. שָׁם is no where else used for foodere, or plabere, as it is here rendered; from שָׁם a Son, which is but thrice used in that Signification; Gen. 21. v. 23. by a Philistine; and Job 18. v. 19. by an Arabian; and Is. 14. v. 22. concerning a Son among the Chaldeans, which argue it to be a foreign word; being properly used in a Prophetic of the calling of the Gentiles, as this is, so in the same Subject it is said恢复正常 Chasmanim shall come to the Messiah, Psal. 68. 32. which we render Princes, and it may be such were intended; but the Word seems to be Egyptian for Hebrew it is not, though afterwards used among the Jews whence the family of Mmathias were called Hajmmeans. But to return, it is evident that in this Psalm much light was communicated unto the Church of old, into the Office, Work, Grace, Companionship and rule of the Messiah, with the Calling, and glorious access of the Gentiles unto him.

There is mention likewise made of him in the Targum on Psalm 8. v. 16. The vineyard which thy right hand hath planted; וַיִּשְׂרָא בְּעַלְפֵּי מִשְׁמָרָה and on the branches thou hast made strong for thy self, fo our Translation; but all Old Translations, as the LXX. vulgar Latin, Syriack, interpret not in Analogie unto the preceding Allegory of the Vine, but from שָׁם v. 18. and render it, Super filium dominii, and upon the Son of man, whom thou madest strong for thy self. Targum, בְּעַלְפֵּי מִשְׁמָרָה, and for the King Messiah whom thou hast strengthened or fortified, for thy self. And we know how signally in the Gospel he calls himself the Son of man; and among other Names ascribed unto him the Talmudists say, he is called jinon, from שָׁם a Son. And v. 18. he is expressly called שָׁם, the Son of man, whom thou madest strong for thy self; and henceunto doth Aben Ezra refer the שָׁם in the foregoing Verse. And for that expression, שָׁם יְהוָה שָׁלֹא וְנִשְׁכַּב, let thy hand be upon the man of thy Right hand; he observes, שָׁם יְהוָה שָׁלֹא וְנִשְׁכַּב, when ever Jad, that hand, that is the hand of God, hath Beb following it, it is for reproach or punishment, unto them whom it respects; as Exod. 9. v. 3. שָׁם יְהוָה שָׁלֹא וְנִשְׁכַּב, behold the hand of the Lord is upon thy Cattel, that is, for their definition. And שָׁם יְהוָה שָׁלֹא וְנִשְׁכַּב, if Beb follow not, it is for praise, or help; as Psalm 119. v. 173. יָדִי יְהוָה יִשְׁכַּב, let thine hand help me, or be for my help. So that the words are a prayer for the Son of man, and as our Lord Christ was the Son of man; so he was the true Vine, whereof the Father is the Husbandman, and his Disciples the branches, John 15. v. 1. 2. 3. 4. 5. And he himself also was called out of Egypt, Matt. 2. v. 15. as was the Vine spoketh of in this Psalm; so that he, who is afflicted in all the afflictions of his People, is principally intended in this Prophetical Psalm. Aben Ezra would have the Son of man, to be Israel; but not seeing how well it can be accommodated unto them, he adds, the words may respect Messiah Ben Ephraim, an Idol of their own setting up. But the Targum acknowledges the true Messiah here; For whose sake the Church is blessed, and by whom it is delivered.

The 110th Psalm is a Prophetical of him, describing his Person, Kingdom,
Promises of the Messiah Vindicated.

Priesthood, and the work of Redemption, wrought by him. But whereas sundry things in this Psalm, are interpreted and applied unto the Lord Christ by our Apostles in his Epistle unto the Hebrews, where they fall directly under our consideration, I shall here only briefly reflect on some of their own confessions, although it be a formal declaration of the faith of the Church of old, scarcely to be paralleled in any other place. The later Masters indeed observing how directly and openly this Psalm is applied unto the Lord Christ in the New Testament, and how plainly all the Passages of it are accommodated unto the Faith of Christians concerning the Messiah, his Office and Work, do endeavour their utmost to wring it unto any other, as shall elsewhere be manifest. Yea, the Targum itself is here silent of the Messiah, for the very same Reason, and perverts the whole Psalm to apply it unto David; and yet is forced on v. 4. to refer the things spoken of unto the World to come, or Days of the Messiah. And the most of their Masters when they mention this Psalm occasionally, and mind not the Controversy they have about it with Christians, do apply it unto him. So doth the Midrash Tehillim on Psalm 2. v. 7. and also on this Psalm, v. 1. though there be an endeavour therein foolishly to wring it unto Abraham. Also Saadia Gaon, on Dan. 7. v. 13. whole words are reported by Solomon Jarchi on Gen. 35. v. 8. Ra. Arama on Gen. 15. as he is at large cited by Muffs Haddarshan on Gen. 18. v. 1. Ra. Obediah, on the place, All whose words are recorded by Solomon Jarchi, on Gen. 35. v. 8. Ra. Arama on the place, All whose words it would be tedious here to report.

It is sufficiently manifest that they have an open conviction, that this Psalm contains a Prophecy concerning the Messiah, and what excellent things are revealed therein touching his Person, and Offices, we shall have occasion to declare in the Exposition of the Epistle itself, wherein the most material passages of it, are applied unto our Lord Jesus Christ.

We are now entering on the Prophets, the Principal Work of some whereof, was to testify before hand the sufferings of Christ, and the Glory that was to follow, 1 Pet. 1. v. 11. And therefore I do not at all design to gather up in our passage all that is foretold, promised, declared and taught concerning him in them, (a work right worthy of more peace, leisure and ability than what in any kind I am entrusted withal) but only to report some of the most eminent places, concerning which we have the common suffrage of the Jews in their general Application unto the Messiah. Among thefe, that of Isaiah, Chap. 2. v. 2, 3. 4. But because the Jews are utterly ignorant of the true Spiritual sense of that Divine Song, and the Targum of it, is a confused Miscellany of things sufficiently heterogeneous, being a much later endeavour than the most of those on the other Books, I shall not particularly insist on the places cited, but content myself with directing the Reader unto them. The like also may be said of Eccl. Chap. 1. v. 11. Chap. 7. v. 25. where without any occasion from the Text, the mention of him is improbably inculcated by the Targumists.

The same Prophecy is given out by Micah, in the same words, Chap. 4. v. 1. 2. 3. And by the common consent of the Jews, the Messiah is here intended, although he be not mentioned in the Targum. The Talmudical Fable also of the lifting up of Jerusalem three Leagues high, and the setting of Mount Moriah on the top of Sinai, Carmel, and Tabor which shall be brought together unto that purpose, mentioned in Midrash Tehillim, and in Baba Batra, distinc. Homemocher is wrested from these words. But those also of them who pretend to more sobriety, do generally apply them to the promised Messiah. Kimchi gives it for a Rule, that that expression, יִשָּׁר עַל עָשָּׁר in the latter days, doth fully denote the times of the Messiah, which I suppose is not liable unto any exception. And as he gives a tolerable Explication of the establishing of the Mountain of the Lord, on the top of the Mountains, alluding it to the Glory of the Worship of God, above all the Falle and Idolatrous Worship of the Gentiles, which they observed on Mountains and High Places, so concerning these words, v. 4. יִשָּׁר עַל עָשָּׁר, he shall judge among...
Promises of the Messiah Vindicated.

among the Nations, he faith he that judgeth is the King Messiah. The like also faith Aben Ezra on the same place, and Jarchi on the same words in the Prophecy of Micah. And as this is true, so whereas Jehovah alone is mentioned in the foregoing Veres, unto whom and no other this expression can relate, how is it possible for them to deny that the Messiah is the Lord, the God of Jacob also; for undeniably it is he, concerning whom it is said, that he shall judge among the Nations; And by their confession that it is the Messiah who is the Saviour the Judge here intended, they are plainly convinced out of their own mouths, and their infidelity condemned by themselves.

Aburbinel seems to have been aware of this entanglement, and therefore as he wrests the Prophecy, (by his own confession contrary to the sense of all other Expositors) unto the times of the building of the Second Temple; so because he could not avoid the conviction of one that should judge among the Nations, he makes it to be the House itself, wherein as he says, Thrones for Judgement were to be erected; the vanity of which figment secures it from any further confutation. We have then evidently in these words three Articles of the Faith of the Antient Church concerning the Messiah; as First, That as to his Person, he should be God and man; the God of Jacob, who should, in a bodily presence judge the People, and send forth the Law among the Nations, v.4. Secondly, That the Gentiles should be called unto faith in him, and send forth the Law among the Nations, v.3. Thirdly, That the Worship of the Lord in the days of the Messiah should be far more glorious than at any time whilst the first Temple was standing, for it is foretold, v.2. and so our Apostle proves it to be, in his Epistle to the Hebrews. And this whole Prophecy is not a little perverted by them, who apply it to the defeat of Rezin and Pekah when they came against Jerusalem, and who in their Annotations on the Scripture, whereby they have won to themselves a great Reputation in the world, seldom depart from the sense of the Jews, unless it be where they are in the Right.

Isa.4.v.2. in that day shall the branch of the Lord be Beauty and Glory. Targ. 29; that time shall the Messiah for joy and Honour. And this Prophecy also is by the most learned of the Rabbins applied unto the Messiah. Kimchi interprets the branch, by that of Jerem.23; v.5. I will raise up unto David a Righteous Branch, a King shall reign and prosper. Aben Ezra enclines unto them who would have Hezekiah to be intended; a Christian Expositor refers the words to Ezra and Nehemiah, upon what grounds he doth not declare. Aburbinel having, as is his manner always, repeated the various Expositions and Opinions of others, adds: at last, other expositors the words of the Messiah our Righteousness, let him be speedily revealed. But they may also do well to consider, that the Person here promised to be the Beauty and Glory of the Church, by whom the Remnant of Israel, which are written in the Book of Life shall be saved, is the Branch of the Lord, and the Sower of the Earth; which better expresseth his two Natures in one Person, than that he should be for a while a barren Branch, and afterwards bear fruit in the destruction of Gog and Magog, which is their gloss on the words.

The illustrious Prophecies concerning the name of the Messiah, Immanuel, and his being born of a Virgin, Chap.7 & 8. must be handled apart afterwards and vindicated from the exceptions of the Jews, and are therefore here omitted.

Isaiah 9.v.6: And his Name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace. Targ. 30; and his Name shall be called, Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace. Targ. And his Name is called of old, the name with the name; Micah 5.v.2. Targ. that is, as in the next words, from everlasting; from the days of Eternity. For although the Name is frequently used for יתנער ) before his world, that were wrought; that is from Eternity. And v.23. and before the World. And in that sense is the Messiah always used; as Isaiah 23.v.7. Psalm 78.v.2. and thus the words will

yield
Promises of the Messiah Vindicated.

yield a better sense than a facis admirable or Confili Deus; or that which they are cast into by Seb. Mijzer; mirificantis confilium Deus perfectissimo qui manet in secula. For there is no need a we have seen that the words should be cast into the Genitive Case by Dip JO. And although the Targumis rendeth the Participle, Counselor, by the Substantive Confell, yet this hinders not, but that it may express one of his Names: Wonderfull, Counselor, or mirificantis confilium Deus; or, the God of Wonderfull counsel. One, from some of the Jews, takes another way to pervert these words. Confiliarius, Deus fortissim, into faith he, Consiliator Dei fortis; i. Qui in omnibus magnatis confilus a Deo perfect, per Prophetas felicet; whereby this clear and honourable Testimony given unto the Deity of our Lord Jesus Christ, is weakened and impaired.

Again the Targumis renders Nip be called, by Np bein in a Passive Sense; which obviates the principal exception of the Modern Jews, who interpret it Actively, that it may be referred to God the Wonderfull Councillor, who shall call him the Prince of Peace. But as this is contrary to the Targum, so also to the use of the word in like cases. For this Declaration of the Name of the Child promised, answers the Proclamation made of the Name of God, Exod. 34. v. 6. where Np is well rendered by Own, and proclaimed, or, and there was proclaimed; the name following founded in his cars. Where the Vulgar Latin translating the word Actively, and applying it unto Moeris; Statis Moeris enem to invocans nomem Domini, quo transeute eorum eit ait, Dominator Domini Deus; Moses stood with him calling on the Name of the Lord, who passing by he said, O mighty Ruler, Lord God; both corrupts the proper sense of the words, and gives us that which is directly untrue: For not Moeris, but God himself gave out and proclaimed that Name as it is said expressly that he would do, Chap. 33. v. 19. and as Moer himself afterwards pleaded that he had done, Num. 14. v. 17. 18. But this by the way, to obviate the Judaical Sophism mentioned, that would make all the names in the Text, unless it be the Prince of Peace, to precede the Verb, and that to be Actively understood.

It follows in the Targum; tay Melecha as Ibat, that destroys the following Words, whose Peace shall be multiplied unto us in his Days.

The words are variously rendered: some refer Nip to Nip that goes before; so expressing them by, Deus Fortis, or Fortissimus, the mighty God. Others as the Translation in the Biblia Regia, and London refer to the words following, Nip permanent in secula; and render it by Vir, the man; vir permanent in eternum; the man abiding for ever; but it doth not seem that this sense will hold, for although Nip do signifie a man, the same with the Hebrew Nip, yet Nip is not so used, but only for Fortis or Fortissimus. Nip the word used in the Original is applied to God and men; but here it seems to be joined with Nip, and to signify as by us translated the mighty God; which the Targum endeavoured also to express; and so by Nip permanent in secula, abiding for ever, he rendereth, Nip permanent in eternum, the Father of Eternity, significantly enough. Also Nip is joined by some with Nip; and rendered Mejla Pace, for Nip the Prince of Peace; but this connexion of the words those that follow will not well bear, wherefore, they place the name Mejla absolutely, and render the following words, whose Peace shall be multiplied unto us in his Days.

And this Testimony of their Targum, the present Jews are much to be pressed withal, and there are not many from which they feel the entanglements more urgent upon them. And it would at the same time, move compassion at their blindness, and indignation against their obinacy, for any one leniously to consider how wofully they wrest the words up and down to make a tolerable application of them unto Hezekiah, whom they would fix this Prophecy upon; and on the occasion given us by the Targum, I shall take a little view of their sentiments on this place of the Prophet. That of osd they esteem a Prophecy of the Messiah, not only the Targum as we have seen, but the Talmud also doth acknowledge. Besides also they manifest the same conviction in their futile Traditions. In Tractat. Saned. Difino. Choleh. They have a Tradition that God thought to have made Hezekiah to be the Mejla, and Senacherib to have been Gog and Magog; but נפס, the Property of Judgement interposed, and asked why David rather was not made the Mejla, who had made so many Songs to the praise of God. And Rabbi Hillel, as we shall see afterwards, contended, that Isaiah was not any more to look for a Mejla, seeing they enjoyed him in Hezekiah. Now these vain Traditions arose merely from the concessions of their old Masters, granting the Mejla to be here spoken of, and the craft of their later only, wresting the words unto Hezekiah, fo calling them into confusion, that they knew not
Promises of the Messiah Vindicated.

Four things are here promised concerning this Child, or Son that should be given unto the Church. (1.) That the Government should be on his shoulder. (2.) That his name should be called Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace. (3.) That of the increase of his Government, there should be no end. (4.) That he should sit on the Throne of David to order it for ever.

And we may see how well they accommodate these things unto Hezekiah, their endeavours being evidently against the Faith of the ancient Church, the Traditions of their Fathers, and it may be doubted their own light and conviction.

First, The Government shall be on his shoulder, faith Sol. Jacob: Because the Rule and yoke of God shall be upon him in the study of the Law; This pleaseth not Kimchi (as it is indeed ridiculous) and therefore he observeth that mention is not made of the Shoulder, but with reference unto Burden and weight; whence he gives this interpretation of the words. "Because Ahaz served the King of Assyria, and his burden was on his shoulder, he says of this Child, he shall not be a servant with his shoulder, but the Government shall be on him. And this it seems is all that is here promised, and this is all the concernment of the Church in this Promise, Hezekiah shall not serve the King of Assyria. Neither is it true, that Ahaz served the King of Assyria under tribute, it may seem rather that Hezekiah did so, seeing it is expressly said, that he rebelled against him, and served him no more: 2 Chron. 18. v. 7. Yea, plainly he did so, and paid him by way of tribute, three hundred Talent of Silver, and thirty Talent of Gold, 2 Kings 18. v. 14. So He. Aben Ezra passeth over this expression without taking notice of it.

Secondly, As to the name ascribed unto him, they are for the most part agreed, and unless that a evasion which they have fixed on, will relieve them, they are utterly silent; Now this is, as was before declared, that the words are to be read, The Wonderful, Counsellor, the mighty God, the Everlasting Father, shall call his Name the Prince of Peace, so that the Prince of Peace only is the name of the promised Child, all the rest are the Name of God. But (1.) It words may be so transposed, and shuffled together, as they are to produce this sense, there will nothing be left certain in the Scripture, nor can they give any one instance of such a disjoiul of words, as they fancy in this place. (2.) The very reading of the words rejecteth this Gloss, He shall call his Name Wonderfull; (3.) It is the name of the Child, and not of God that gives him, which is expressed for the comfort of the Church: (4.) What tolerable Reason can be given for such an accumulation of Names unto God in this place ? (5.) There is nothing in the leaf, nor any distinctive accent, to separate between the Prince of Peace, and the expressions foregoing; but the same Person is intended by them all, so that it was not Hezekiah, but the mighty God himself, who in the Person of the Son was to be incarnate, that is here spoken of.

Besides, on what account should Hezekiah so eminently be called The Prince of Peace ?

A Prince, is never used in the Scripture with reference unto any thing, but be that is so called, hath chief Power and Authority over that whereof he is the Prince, Chief, or Captain, as Βασιλεύς is the General, or Chief Commander of the Army, under whom Command, and at whose disposal it is. By the Greeks it is rendered πρίγκιπας, and πρύαρχος, as the Apostle calls our Lord Βρίθης Christ αυτοφαγος, 1 Thess. 2. 15. the Prince of Life; and τῆς ἐκκλησίας, 1 Thess. 2. 10. The Prince or Captain of Salvation. Nor is the word once in the Old Testament applied unto any one, but he that had Power and Authority over that which he was the Prince of, to give, grant, or dispose of it, as he thought meet; And in what sense can Hezekiah be called the Prince of Peace? Had he the Power of Peace of any sort in his hand? Was he the Lord of it? Was it at his disposal? The most of his reign he spent in War, first with his Neighbours the Philistians, 2 Kings 18. v. 8. And afterwards with the King of Assyria, who took all the Cities of Juda, one or two only excepted, 2 Kings 18. v. 13. And in what sense shall he be called the Prince of Peace? The Rabbins, after their wonted manner to fetch any thing out of a word whether it was fit for their Purpose or no, answer, that it was because of that saying, Is. 39. v. 8. For there shall be Peace and Truth in my days. But this being spoken with respect unto the very latter part of his Reign, and that only with reference unto the Babylonian Captivity which was afterwards to ensue, is a sorry foundation to entitle him unto.

P 2
unto this illustrious Name, the Captain, Prince, or Lord of Peace; which bespeaks one that had all Peace, (and that in the Scripture Language, is all that is Good or prosperous both temporal and spiritual, in reference unto God and man) in his power and dispofal. And yet this is the utmost that any of them pretend to give countenance unto this Appellation.

Abarbinel, who heapstogether the Interpretations, Conjectures and Traditions of most that went before him, seems to agree with Kimchi in that, of the Government being upon his Shoulder, because his Father Ahaz sent  הַיְּמָן, a Present unto the King of Assyria, but he did not; whereas, it is expressly said, that he paid him Tribute of three hundred talents of Silver and thirty talents of Gold, for the raising whereof, he emptied his own Treasures, and the Treasures of the House of God, yea, and cut off the Gold from the Doors and Pillars of the Temple, 2 Kings 18. v. 15, 16. yet he mentions that other fancy of Rashi about the study of the Law, and so leaves it. But in this of the Name ascribed unto him he would take another course; For finding Hesekiah in their Talmud. Tract. Saned. Peres Cholel, called by his Masters, רְפַעְיָא, He who had eight names, as Senacherib is also childishly threelaid to have had, he would in the first place, acribe all these names unto Hesekiah, giving withall such Reasons of them; as I dare not be so importune on the Readers patience, as to transcribe; and himself after he had ascribed this Opinion to Jonathan the Targumist, and Raishi, embraceth the other of Kimchi before confuted. And yet knows not how to abide by that neither.

Thirdly, How can it be said of Hesekiah, that of the increase of his Government there should be no end; seeing he lived but four and fifty years, and reigned but twenty five, And his own Son Manasseh who succeeded him, was carried captive into Babylon. But as unto this Question, and that which follows, about his sitting upon the Throne of David for ever, after they have puzzled themselves with the great Mystery of Mem Clauum in וְנָתַן, they would have us to suppose that these words concerned only the life of Hesekiah, though it be not possible that any other word should be used more significantly expressing Perpetuity.

Of the increase of his Government, יִּכְּפֶד יַהֲנֶא, it shall be endless; and he shall rule דִּילְכֶו שָׁלֹחַ, from hence, or now, and unto for ever, for evermore.

And thus by the Vindication of this Place from the Rabbinical Exceptions, we have not only obtained our principal intention, about the promise of a Deliverer, but also of his Son Manasseh, who, and the whole of his posterity, were to be kings for ever. Hence is that part of their usual Song in the evening of the Sabbath.

36. Isaiah 10. v. 22. The yoke shall be destroyed because of the Anointing. Targum; יְשָׁמְר כֶּלֶם נֵכָר נָשָׁה, and the People shall be broken before the Messiah. And it may be some respect may be had in these words unto the Promised Seed, upon whose account the yoke of the oppressors of the Church shall be broken; but the words are variously interpreted, and I shall not contend.

37. Isaiah 11. 1. And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his Roots. Targum. יְשָׁמְר כֶּלֶם נֵכָר נָשָׁה, and a King shall come forth from the Sons of Jesse, and Messiah shall be annointed from the Sons of his Sons. Hence is that part of their usual Song in the evening of the Sabbath.

38. Isaiah 10. v. 22. The yoke shall be destroyed because of the Anointing. Targum; יִּכְּפֶד יַהֲנֶא; and the People shall be broken before the Messiah. And it may be some respect may be had in these words unto the Promised Seed, upon whose account the yoke of the oppressors of the Church shall be broken; but the words are variously interpreted, and I shall not contend.

39. Isaiah 11. 2. And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his Roots. Targum. יְשָׁמְר כֶּלֶם נֵכָר נָשָׁה, and a King shall come forth from the Sons of Jesse, and Messiah shall be annointed from the Sons of his Sons. Hence is that part of their usual Song in the evening of the Sabbath.

Shake thyself from dust, arise
My People clothed in glorious garb,
For from Bethlehem Jesse's Son
Brings to my soul Redemption.
Promises of the Messiah Vindicated.

They call him the Son of God, from this place, which makes it somewhat observable that some Christians, as Grotius, should apply it unto Herodias, judging in their interpretations beyond the Jews. Only the Jews are not well agreed in what sense these words, the Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid, &c., are to be understood. Some would have it, that the nature of the brute Beasts shall be changed in the days of the Messiah; but this is rejected by the wisest of them, as Maimonides, Kimchi, Aben Ezra and others; and they interpret the words allegorically, applying them unto that Universal Peace which shall be in the world in the days of the Messiah. But the Peace they fancy, is far from answering the words of the Prophecy, which expects a change in the nature of the worst of men, by virtue of the Rule and Grace of the Messiah. I cannot but add that Abasbinel writing his Commentaries about the time that the European Christian Nations were fighting with the Saracens for the Land of Palestine, or the Holy Land, he interpreters the latter end of the tenth Chapter, to the destruction of them on both sides by God, wherein their Messiah should be revealed, as is promised in this, which he expounds in the close of his Exposition of the first Verse of Chap. 11. And there shall prevail great War between the Nations of the world, one against another, or for the Holy Land, and strong Nations shall fall in it by the sword of one another, and therefore is it said, behold the Lord, the Lord of Hosts shall Chap. 10. v. 33. And a little after, he adds, behold, the Lord of Hosts, in the midst of that War shall Messiah the King be revealed; For those Nations he would have had to be Gog and Magog; and in many places doth he express his hopes of the ruin of the Christians by that War; but the issue hath disappointed his hopes and desires. She, 16. v. 1. Send ye the Lamb to the Ruler of the Land. They shall bring their Tribute unto the Messiah of Israel. Observing as it should seem, that the Moabites unto whom these words are spoken, were never after this time tributary to Judah, and withall considering the Prophecy of v. 5, which he applies alio (and that properly) unto the Messiah, the Targumist conceived him to be the Lord, or Ruler here mentioned, unto whom the Moabites are invited to yield obedience; and I conceive it will not be very easy to fix upon a more genuine sense of the words. So also ver. 5. Then shall the Throne of the Messiah of Israel be prepared in Goodness. Doubtless with more Truth than those Christians make use of, who wret these words also to Herodias.

Isa. 28. 5. In that day shall the Lord of Hosts be for a Crown of Glory; Behold my servant the Messiah. In these words beginsthat Prophecy which takes up the remainder of this Chapter, and that whole Chapter that followeth in the tenth Verse whereof there is mention made again of the Messiah. And this is an evidence to me that the Jews however bold and desperate in corrupting the sense of the Scripture, to countenance their infidelity, yet have not dared to intermeddle with the letter itself, no not in the Targums, which are not so sacred with them as the Text.
Text. For whereas the application of this Prophecie unto the Messiah is perfectly destructive to their whole present Perversion and Religion, with all the hopes they have in this world, or for another, yet they never durst attempt the corrupting of the Targum where it is done, to plainly; which yet for many Generations they had in their own power, scarce any notice being taken of it by any Christians in the world. But concerning this place we must deal with them afterwards at large.

Jerem. 23. v. 5. And I will raise up unto David a Righteous Branch. Targum: נּתַהֲלָה יְהֹוָה בְּרֵאשֵׁי מֵאֲדַמַּי אֱלֹהֵי יִשְׂרָאֵל; and I will raise up unto David the Righteous. This is he who in the next Verse is called יְהוֹצֵדָא יִשְׂרָאֵל Jehovah our Righteousness. The Jews generally agree that it is the Messiah who is here intended; and whereas a late Christian Expositor would have Zerubbabel to be designed in these words, Abarbinel himself, gives many reasons why it cannot be applied unto any one under the Second Temple. For faith he, during that space, none one reigned as King of the house of David, nor did Judah and Israel dwell then in safety and security, they being continually oppressed, first by the Persians, then by the Grecians, and lastly, by the Romans. So he and truly; and I see no Reason, why one should pervert the Promises concerning the Messiah, when they cannot tolerably accommodate them unto any other.

For the Preservation of the name of this Righteous Branch, יְהוֹצֵדָא יִשְׂרָאֵל Jehovah our Righteousness, we may bless God for the Original; For the Old Translations are either mutilated, or corrupt, or perverted in this place. The Vulgar Latin is the best of them which reads, Dominus justus noster; our Righteous Lord, which yet corrupts the sense; and gives us an expression, that may be assigned unto any Righteous King.

The LXX. far worse; καὶ θυσίαν τῷ ὅσπι οἱκείμενοι δεξαίητε τὸ τῆς καταστασις; ηπειράτης;  And this is the name that the Lord shall call him Josedec. A corrupt word formed out of the two Hebrew words in the Original, signifying nothing, but perverted as it were on purpose to despoil the Messiah of his glorious name, the evidence of his eternal Deity. Symmachus ιησοῦς ἐκ οὐρανοῦ εἶναι; Lord justify us; He seems as one observes to have read יְהוֹצֵדָא in Piel; but yet this also obscures the Text.

The Chaldee according unto its usual manner, when any thing occurs which its Author understood not, gives us a gloss of its own sufficiently perverting the sense of the place. אֲבֵדַךְ אַל יִשְׂרָאֵל let righteousnesse come forth to us from before the Lord in his days. Let them consider this instance, which is but one of many that may be given, who are ready to dispise the Original Text, to prefer Translations or their arbitrary inventions of its Points or Vowels, whereby the sense of the words is fixed and limited. Can there be any clearer acquittance of them in this matter, than this certain Observation; that every place almost which bears Testimony unto any thing concerning the Messiah which is denied by them, is far more clear in the Original, than in any old Translation what ever. And hereof we have an eminent instance in this place, where this name denoting undeniably the Divine Nature of the Messiah, is preferred entire only on the Original, and that as it is pointed, as some fancy by some Jewish Masarite who lived they know not where, nor when. And those amongst our selves who are ready to give countenance unto such Opinions, or to admire the promoters of them, may do well to consider what reflection they cast thereby on that Translation which is of use among us, by the Command of Authority, than which there is no one extant in the world, that is more Religiously observant of the Hebrew Text, and that as pointed in their Bibles; nor hath it any regard unto any, or all Translations, where they differ from the Original, as may be seen with especial respect unto that of the LXX. the stream that feeds most of the rest, in above a thousand places. But this by the way.

One of late hath applied this name unto the People of Israel; and interprets the words; דָּם הנָה בֵּן יְשֵׁבִי, God hath done well unto us. But we have had too much of such bold and groundless conjectures about the fundamentals of our Faith and Worshipp. The Jews seek to evade this Testimony, by instances of the Applications of this name to other things; as the Altar built by Moses, the Ark, and the City of Jerusalem. But it is one thing to have the name of God called on a place or thing to bring the occasion of it unto remembrance, another to say that this is the name of such a Person, Jehovah our Righteousness. And whereas the Holy Ghost says expressly that this is his name, the Jews must give us leave to call him so, and to believe him so; which is all we contend for. Of the same importance with this Prophecie is that of Jerem. 37. v. 24.
Promises of the Messiah Vindicated.

Jerem. 30. 21. Their Nobles shall be of themselves and their Governor shall proceed from the midst of them; Targum; Their King shall be annointed from amongst them; and their Messiah shall be revealed unto them; And upon his account it is that God enters into a new Covenant with his People: v. 22.

Jerem. 33. v. 13, 15. For these words, Flocks shall pass again under the hand of him that ruleth them, the Targum reads, נטמא ויבש ונה, and the People shall be yet gathered by the Messiah; and a Prophesie of him it is no doubt, as the fifteenth Verse makes it evident, where all the Jews acknowledge him to be intended by the Branch of Righteousness which shall spring up unto David; who also is promised in the sixtieth Verse, as the Abundance, or Crown of Truth and Peace; yet one of late hath wrested this place also to Zerubbabel.

Hos. 3. 5. Seek the Lord their God and David their King. Targum, ויהי תחיה ליה ויהי lire, and shall obey the Messiah the Son of David their King; The Rabbins are divided about this place; some of them acknowledging the Messiah to be intended, others referring the Prophecy unto the Temple, or House of the Sanctuary built by the Son of David. But the words themselves, with the denotation of the time for the accomplishment of this Prophecy in the end of the Verse, will allow of no application unto any other; and plainly discovers his mistake who would wrest this Text also to Zerubbabel.

Hos. 14. 8. Targum, They shall sit under the Shadow of Messiah: See Cant. 2. 3. Micah 4. v. 8. And then Tower of the flock, Or, ימשר ויהי כן מ conserve, and then Messiah of Israel, who art hid because of the sins of the Congregation of Zion, so that the Kingdom shall come. This gloss I confess draws upon the Lees of Talmudical Rabbinism; for they fancy that their Messiah was long since born, even at the appointed time, but is kept hid, they know not where, because of the sins of Israel.

Micah 5. v. 1. But thou Bethlehem Ephrata, though thou be but little among the thousands of Judah, yet out of thee shall be forth unto me the Ruler over Israel, whose goings forth have been from of old, from everlasting. Targ. ימשר ויהי כן מ conserve, and then Messiah of Israel, who art hid because of the sins of the Congregation of Zion, so that the Kingdom shall come. This Prophecy was famous among the Jews of old, as designg the place where the Messiah was to be born, which alone is done here; and its siga1 accomplishment is recorded, Math. 2. 1, 5, 6. Luke 2. 6, 7. And unto this day they generally acknowledge that it is the Messiah alone who is intended. And yet this content of all the Jews, Antient and Modern, with the application of it unto the true Messiah in the Gospel, manifesting the Catholic consent of both Churches Judaical and Christian about the sense of this place, hinder not one from interpreting this place of Zerubbabel, whose goings forth as he supposeth, are said to be of old, from everlasting, because he came of the antient Kingly House of David; whereas not one word of the Prophecy ever had any tolerable appearance of accomplishment in him. For neither was he born at Bethlehem, nor was he the Ruler over the Israel of God; much less had he the least share or interest in those eternal Goings forth which are expressed in the close of the Verse. The words are an express description of the Person of the Messiah, who though he was to be born in the fulness of time at Bethlehem, yet the existence of his Divine Nature was from of old, from Everlasting. And the Jews know not how to evade this Testimony. Rashi adds in the interpretation of the words, only that of Psalm 72. v. 17. ייש ויהי כן מ conserve, which we have rendered, his name shall be continued as long as the Sun; not reaching the fecle of the place. והלך ייש is rendered by the Targum ויהי כן מ conserve, and before the Sun was, an expression of Eternity. As Prov. 8. v. 23. Kimchi and Aben Ezra would have the words respect that long feason that was to be between David and the Messiah. Bethlehem, faith Kimchi that is David who was born there, and כיו ויהי כן מ conserve there is a long time between David and the Messiah; but this Gloss is forced, and hath nothing in the words to give countenance unto it. It is the Messiah that is said to be born at Bethlehem, and not David, as shall afterwards be evinced; And כיו ויהי לא is rendered by some Alter. or acts of him that is spoken of, and not his Relation unto another not spoken of at all. Neither do those words כיו ויהי לא denote a long time, but directly that which is before all times; See Prov. 8. 23. He yet proceeds to answer them who say the Messiah is God from this place, because of this description of him. And first rejects the Lord Christ from being here intended, as supposing an Objection to be made with reference unto him, though he express it not; for faith he ייש ויהי לא denote this
Promises of the Messiah Vindicated.

He ruled not over Israel but they ruled over him. Where it is evident that some sentence written by him is left out of the Copies Printed among Christians. But poor, blind, blasphemous wretch; this boast hath cost him and his associates in infidelity full dear. It is true, their Progenitors did unto him what ever the Counsel of God had determined; but notwithstanding all their rage, he was exalted by the right hand of God, and made a Prince and a Saviour, having ruled ever since over the whole Israel of God, by his Word and Spirit, and over them, his stubborn Enemies with a Rod of Iron. He adds that it is false that those words are applicable unto the Eternity of God, for faith, God was before the days of everlasting; as though in the same sense God were not expressly said to be as here, see Habakk. 1. 11; and to be from everlasting. And this place is well expounded by Prov. 8. v. 21, 22, 23, as some of the Rabbins acknowledge; so that we have in it, an eminent Testimony given unto the Person of the Messiah, as well as unto the place of his Nativity. Of which we shall treat afterwards.

Zech. 3. 8. For, behold I will bring forth my servant the Branch. Targum. Behold I bring forth my servant the Messiah shall be revealed. This Revelation of the Messiah relates unto their apprehension of his being born long since, but to ly hid because of their sins, as was before intimated. And in like manner is he three times more mentioned by the Targumist in this Prophesie, Chap. 4. v. 7. Chap. 6. v. 12. Chap. 10. v. 4. In all which places he is certainly designed by the Holy Ghost. There are also many of them, who acknowledge him to be intended, Chap. 9. v. 9. Chap. 11. v. 12, 13. Chap. 12. v. 10, where he is not mentioned in the Targum. I have not insisted on these Places, as though they were all the Testimonies that to the same purpose might be taken out of the Prophets, seeing they are a very small portion of the Predictions concerning the Person, Grace and Kingdom of the Messiah, and not all those which are most eminent in that kind; but because they are such as wherein we have, either the consent of all the Jews with us in their application, from whence some advantage may be taken for their conviction, or we have the suffrage of the more antient and authentick Masters to reprove the Perverseness of the Modern Rabbins withall.

And this is he whom we enquireafter. One who was promised from the Foundation of the world, to relieve mankind from under that state of Sin and Misery whereinto they were cast by their Apostacy from God. This is he who from the first Promise of him, or intimation of Relief by him, was the Hope, Desire, Comfort, and Expectation of all that aimed at Reconciliation and Peace with God; upon whom all their Religion, Faith and Worship was founded, and in whom it centered. He, for whose sake, or for the bringing of whom into the world, Abraham and the Hebrews his Posterity were separated to be a peculiar people distinct from all the Nations of the Earth; in the faith of whom, the whole Church in, and from the Days of Adam, that of the Jews in especial, celebrated its Mystical Worship, enduring Persecution and Martyrdom, waiting and praying continually for his Appearance; He whom all the Prophets taught, Taught, Promised, and raised up the Hearts of Believers unto a desire and expectation of, describing before hand his sufferings, with the Glory that was to ensue. He of whose coming a Catholic Tradition was spread over the world, which the old Serpent, with all his subtlety, was never able to obliterate.

Exercitatio
Exercitatio X.


W. E. have seen how plentifully God instructed the Church of old, by his Prophets, in the knowledge of the Person, Office, and work of the Messiah. And this He did, partly, that nothing might be wanting unto the Faith and Conformation of Believers, in a suitableness and proportion unto that condition of Light and Grace, wherein it was his good pleasure to keep them before his actual coming; and partly, that his Righteous Judgements in the rejection and ruin of those who obstinately refused him, might from the means of their conviction be justified and rendered glorious. Neither were these Promises and Predictions alone the means whereby God would manifest and reveal him unto their faith.

There are two things concerning the Messiah, which are the Pillars and Foundation of the Church. The One is his Divine Nature; and the other his Work of Mediation in the Attonement for sin, which he was to make by his suffering, or the Sacrifice of himself. For the Declaration of these, unto them who according unto the Promise looked for his coming, there were two especial ways or means graciously designed of God. The latter of these ways, was that Worship which he instituted, and the various Sacrifices which he appointed to be observed in the Church, as Types and Representations of that one Perfect Oblation which he was to offer in the Fulness of time. The unfolding and particular application of this way of Instruction, is the principal design and scope of the Apology in his Epistle unto the Hebrews. Whereas therefore that must be at large insisted on in our Exposition of that Epistle, I shall not anticipate that which is to be spoken concerning it in these previous Discourses, which are all intended in a subterficy thereunto. The other way which concerns his Divine Person, was by those Visions and Appearances of the Son of God as the Head of the Church, which were granted unto the Fathers under the Old Testament. And these as they are directly suited unto our Purpose, in our enquiry after the Prognosticks of the Advent of the Messiah, so are they eminently useful for the conviction of the Jews. For in them, we shall manifest that a Revelation was made of a distinct Person in the Divinity, who in a peculiar manner did manage all the concerns of the Church aft
ter the entrance of sin. And herein also according unto our proposed Method, we shall enquire what Light concerning this Truth hath been received by any of the Jewish Masters; as also manifest, what confusions they are driven unto, when they seek to evade the Evidence that is in the Testimonies to this Purpose.

There is frequent mention in the Targumists of "אֶלֶף, The Word of the Lord." And it first occurs in them, on the first appearance of a Divine Person, after the Sin and Fall of Adam. Gen. 3. v. 8. The words of the Original Text are; בְּנֵי אֶלֶף אֲדֹנָי הַצֶּרֶם אֶת הֶרֶם יַעֲקֹב וְתַיִב, and they heard the voice of the Lord God walking in the Garden. The Participle מַלְכֵי walking, may be as well referred unto the voice, as unto מַלְכֵי הָאֱלֹהִים, the Lord God, vox Domini Dei ambulantem. And although הָאֱלֹהִים most commonly signifies הָאֱלֹהִים פְּרוּשִ׀ים, or verbum prolatum, the outward voice, and found thereof, yet when applied unto God, it frequently denotes הָאֱלֹהִים כַּדֶּרֶךְ, his Almighty Power whereby he performeth what ever he pleaseth. So Psa. 29. v. 3. 4. 5. 6. 7. 8. 9. those things are ascribed הָאֱלֹהִים הַמַּלְכֶּה, to this voice of the Lord, which elsewhere are assigned הָאֱלֹהִים הַמַּלְכֶּה, to the voice of his Power, which the Syriac renders by the Power of his Word, intending the same thing. Now all these mighty works of Creation or Providence which are assigned מַלְכֵי, to this voice of the Lord, or מַלְכֵי, to the voice of his Power, or his powerfull Word, are immediately wrought per הָאֱלֹהִים כַּדֶּרֶךְ, or פְּרוּשִׁים, by the official Word of God, John 1. v. 3. Col. 1. v. 16. which was with God in the Beginning, or at the Creation of all things. John i. v. 1. 2. as his eternal Wisdom, Prov. 8. v. 22. 23. 24. 25. and Power. This expression therefore of הָאֱלֹהִים may also denote הָאֱלֹהִים כַּדֶּרֶךְ, his Almighty Power whereby he performeth what ever he pleaseth. So Psa. 29. v. 3. 4. 5. 6. 7. 8. 9. those things are ascribed הָאֱלֹהִים הַמַּלְכֶּה, to this voice of the Lord, which elsewhere are assigned הָאֱלֹהִים הַמַּלְכֶּה, to the voice of his Power, or his powerfull Word, are immediately wrought per הָאֱלֹהִים כַּדֶּרֶךְ, or פְּרוּשִׁים, by the official Word of God, John 1. v. 3. Col. 1. v. 16. which was with God in the Beginning, or at the Creation of all things. John i. v. 1. 2. as his eternal Wisdom, Prov. 8. v. 22. 23. 24. 25. and Power. This expression therefore of מַלְכֵי may also denote מַלְכֵי, his Almighty Power whereby he performeth what ever he pleaseth. So Psa. 29. v. 3. 4. 5. 6. 7. 8. 9. those things are ascribed מַלְכֵי, to this voice of the Lord, which elsewhere are assigned מַלְכֵי, to the voice of his Power, or his powerfull Word, are immediately wrought per מַלְכֵי, or מַלְכֵי, by the essential Word of God, John i. v. 3. Col. 1. v. 16. which was with God in the Beginning, or at the Creation of all things. John i. v. 1. 2. as his eternal Wisdom, Prov. 8. v. 22. 23. 24. 25. and Power. This expression therefore of מַלְכֵי may also denote מַלְכֵי, his Almighty Power whereby he performeth what ever he pleaseth. So Psa. 29. v. 3. 4. 5. 6. 7. 8. 9. those things are ascribed מַלְכֵי, to this voice of the Lord, which elsewhere are assigned מַלְכֵי, to the voice of his Power, or his powerfull Word, are immediately wrought per מַלְכֵי, or מַלְכֵי, by the essential Word of God, John i. v. 3. Col. 1. v. 16. which was with God in the Beginning, or at the Creation of all things. John i. v. 1. 2. as his eternal Wisdom, Prov. 8. v. 22. 23. 24. 25. and Power. This expression therefore of מַלְכֵי may also denote מַלְכֵי, his Almighty Power whereby he performeth what ever he pleaseth. So Psa. 29. v. 3. 4. 5. 6. 7. 8. 9. those things are ascribed מַלְכֵי, to this voice of the Lord, which elsewhere are assigned מַלְכֵי, to the voice of his Power, or his powerfull Word, are immediately wrought per מַלְכֵי, or מַלְכֵי, by the essential Word of God, John i. v. 3. Col. 1. v. 16. which was with God in the Beginning, or at the Creation of all things. John i. v. 1. 2. as his eternal Wisdom, Prov. 8. v. 22. 23. 24. 25. and Power. This expression therefore of מַלְכֵי may also denote מַלְכֵי, his Almighty Power whereby he performeth what ever he pleaseth. So Psa. 29. v. 3. 4. 5. 6. 7. 8. 9. those things are ascribed מַלְכֵי, to this voice of the Lord, which elsewhere are assigned מַלְכֵי, to the voice of his Power, or his powerfull Word, are immediately wrought per מַלְכֵי, or מַלְכֵי, by the essential Word of God, John i. v. 3. Col. 1. v. 16. which was with God in the Beginning, or at the Creation of all things. John i. v. 1. 2. as his eternal Wisdom, Prov. 8. v. 22. 23. 24. 25. and Power.
Under the Old Testament.

Of Christ doth it under this name of \( \text{\LaTeX} \), the Word, that is \( \text{\LaTeX} \), the Word of God; the Word that was with God, and that was God, John 1:1. For as he alludeth therein to the story of the first creation, wherein God is described as making all things by his word, for he said, let it be, and it was made, as the Psalmist expresseth it, ‘He speaketh and it is done, he commanded and it stood fast,” Psal. 33, v. 9. which he fully declares, v. 6. By the Word of the Lord were the Heavens made, and all the Host of them by the breath of his Mouth; in answer whereunto, he teacheth that all things were made by this Word of God, whereof he speaketh, v. 3. which in the Chaldee is elsewhere all along unto this Word, where mention is not made of it in the Original, as Isa. 43, v. 12. and Chap. 48, v. 13. whence it is in like manner expressed by Peter, 2 Ep. 3, v. 5. So he might have respect unto that ascription of the Work of the Redemption of the Church to this Word of the Lord which was admitted in the Church of the Jews. That place amongst others is express to this purpose, Hos. 1, v. 7. where the words of the Prophet, I will save them by the Lord their God, are rendered by the Targumist, Jusnbn \( \text{\LaTeX} \), the Word of God, I will save, (or redeem) them, by the Word of the Lord their God. The Word, the Redeemer. And it is not unworthy consideration, that as the Wisest and most contemplative of the Philosophers of old, had many notions about the \( \text{\LaTeX} \) \( \text{\LaTeX} \), the eternal Word, which was unto them \( \text{\LaTeX} \), the forming Power or creative Power of the Universe, to which purpose many sayings have been observed, and might be reported out of Plato, with his followers, Amelius, Chalcidian, Proclus, Plotinus and others, whose expressions are imitated by our own Writers, as Justin Martyr, Clemens, Athenagoras, Tatian, and many more, so among the Mahometans themselves, this is the name that in their Alcoran they give unto Jesus, \( \text{\LaTeX} \), the Word of God, so prevalent that this notion of the Son of God been in the World. And as those words, Ezek. 1, v. 24. I heard the voice of their wings, as the Voice of the Almighty, are rendered by the Targumist, \( \text{\LaTeX} \), as the Voice from the face of the Almighty, which what it is, shall be afterwards shown, so some Copies of the LXX. read them by \( \text{\LaTeX} \), the Voice of the Word, that is Of God, who was represented in that Vision, as shall be manifested.

Some would put another sense on that Expression of the Targumist, as though it intended nothing but God himself; and instances of the use of it in that sense have been observed. As Ecclus. 8, v. 17. If a wise man say \( \text{\LaTeX} \) in his word, that is, say in himself; Gen. 6, v. 6. It repented the Lord \( \text{\LaTeX} \) in his word; also Ruth 3, v. 8. is urged to give countenance unto this suspicion; As did Paltiel the Son of Laish, who placed his sword between his Word and Michal the daughter of Saul the Wife of David. But (1.) The former places use not the word \( \text{\LaTeX} \) which is peculiar unto the sense contended so (2.) The Targums on the Hagiographa are a late Post-biblical endeavour, made in imitation of those of Onkelos and Ben Uzzai, when the Jews had lost both all sense of their old Traditions, and use of the Chaldee Language, any other than what they learned from those former Paraphrases. Nothing therefore can hence be concluded as to the intention of the Targumists in these words. And they can have no other sense in that of Psalm 110, v. 1. The Lord said in, or to his Word; for, to my Lord, as in the Original. The Jews discern that \( \text{\LaTeX} \) walking, relates in this place immediately to \( \text{\LaTeX} \), the voice, and not unto \( \text{\LaTeX} \), the Lord God, and therefore endeavour to render a Reason of that kind of Expression. So Aben Ezra on the place giveth instances where a voice or sound was found in its Progress is said to walk. As Exod. 19, v. 19. \( \text{\LaTeX} \), the voice of the Trumpets went and waxed strong; and Jer. 46, v. 22. \( \text{\LaTeX} \), the voice thereof shall go like a Serpent. But these Examples reach not that under consideration. For although \( \text{\LaTeX} \) may express sometimes the Progression or increase of a Voice, yet it doth not so, where it is intimiated to be begun before; but here was nothing spoken by God, until after that Adam had heard this Word of God walking. And therefore R. Joseph cited by Aben Ezra would apply \( \text{\LaTeX} \) walking, unto Adam. He heard the voice of God, as he was himself walking in the Garden, the absurdity of which Fiction the Words of the Text and Context sufficiently evince. For not \( \text{\LaTeX} \) but \( \text{\LaTeX} \) would answer unto \( \text{\LaTeX} \) in the beginning of the Verfe. It is therefore most probable that in the great alteration which was now coming upon the whole Creation of God, mankind being to be cast out of Covenant, the Serpent and the Earth being to be Cursed, and a way of Recovery...
for the Eład of God to be revealed, that He, by whom all things were made, and by whom all were to be renewed that were to be brought again unto God, did in an especial and glorious manner appear unto our first Parents, as he in whom this whole dispensation centered, and unto whom it was committed. And as after the Promise given He appeared in μορφή ἀνθρώπου, in an human shape, to instruct the Church in the Mysterie of his future Incarnation, and under the Name of Angel, to shaddow out his Office as tent unto it, and employed in it by the Father, so here before the Promise, he discovered his distinct glorious Person, as the eternal Voice or Word of the Father.

Gen. 18. v. 1, 2, 3. And the Lord appeared unto him (Abraham) in the plains of Mamre, and he sat in the Tent door in the heat of the Day; and he lift up his Eyes and looked, and lo, three men stood by him; and when he saw them, he came to meet them from the Tent door, and bowed himself toward the ground, and said, my Lord if I have now found favour in thy sight, &c. The Jews in Bersith Ketanna say, that this Appearance of God unto Abraham, was three days after his circumcision, from the fore whereof being not recovered, he sat in the door of his Tent, and that God came to visit him in his sickness. But the Reason of his sitting in the door of the Tent is given in the Text, namely, because it was νείκι νυκτός, as in, or about the best of the Day, as the day grew hot: so an opposition unto the time of Gods appearance unto Adam, which was νείκι ἐν αὐγῇ in the cool aire of the day. For as when God comes to cure nothing shall refresh the creature, though in its own nature suited thereunto, it shall wither in the cool of the day, so when he comes to bless, nothing shall hinder the influence of it upon his creatures, however any thing in its Self may like the best of the day be troublesome or perplexing.

5. He lift up his Eyes and looked, and behold three men stood by him; The Title is τῷ Ἰσχυρῷ. The Lord appeared unto him; and the Narrative is, lo, three men stood by him, The Lord therefore was amongst them. And it seems to be a sudden appearance that was made to him; he saw them on a sudden standing by him, he looked up and saw them; and this satisfied him that it was an heavenly Apparition, &c.

6. The business of God with Abraham at this time was to renew unto him the Promise of the Blessing Seed, and to confine it unto his Posterity by Sarah, now when he was utterly hopeless thereof, and began to despare that Ishmael might be the Heir thereof. Unto this signal work of mercy, was adjoynted the intimation of an eminent effect of Vindictive Justice, wherein God would set for than Example of it unto all ensuing Generations, in the destruction of Sodom and Gomorrah. And both these were the proper works of him, on whom the Care of the Church was in an especial manner incumbent, all whose blessedness depended on that Promise: and to whom the Rule of the World, the present and future Judgement thereof is committed; that is the Person of the Son. And hence in the overthrow of those Cities, He is said to set forth an example of his future dealing with ungodly men, who is to be their Judge.

Aben Ezra reflects with scorn on the Christians, who from this Place, because three men are said to appear unto Abraham, and he calls them My Lord, would prove the Tri-personality of the Deity. Because of the presence of three men, God is three, and he is one, and they are not separated or divided. How then doth he answer what they say? Behold they forget that there came two Angels unto Sodom. That is, that two of those who appeared were Angels and no more. But if any Christians have taken these three Persons to have been the three Persons of the Trinity, it were an eifie thing to out-balance their mistake, with instances of his own and companions pernicious Curiosities and Errors. It is true, a Trinity of Persons in the Deity cannot be proved from this place, seeing one of them is expressly called Jehovab, and the other two in distinction from him are said to be Angels; so, and no more; Chap. 19. 1. But yet a distinction of Persons in the Deity, although not the precise number of them is hence demonstrable. For it is evident that he of the three that spake unto Abraham, and to whom he made his supplication for the sparing of Sodom was Jehovah the Judge of all the world, v. 22, 25. And yet all the three were sent upon the work, that one being the Prince and Head of the Embassie; as he who is Jehovah, is said to be kept by Jehovah, Zech. 2. v. 8, 9. Neither is there any ground for the late Expounding of this and the like places, namely, that a created Angel representing the Person of God, doth both speak and act in his name, and is called Jehovah.
hovah; an invention to evade the Appearances of the Son of God under the Old Testament, contrary to the sense of all Antiquity nor is any reason or instance produced to make it good. The Jews indeed say, that they were three Angels, because of the threefold work they were employed in, for they say, no more than one Angel is at any time sent about the same work. So one of these was to renew the Promise unto Abraham; another to deliver Lot; and the third to destroy Sodom. But besides that this is a rule of their own making, and evidently false, as may be seen, Gen. 32. v. 1. 2. a King 6. v. 17. fo in the story its self, it is manifest that they were all employed in the same work; one as Lord and Prince, the other two as his ministering servants.

And this is further cleared in that expression of Moses, Chap. 19. v. 24. The Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord in Heaven. Targum. Sodoman before the Lord, or the face of the Lord. Aben Ezra answers, אונוה והנה התנין, that this is the Elegancy of the Tongue, and the sense of it is, from himself; and this globs some of our late Critics embrace. And there are instances collected by Solomon Jarchi to confirm this sense. Namely, the words of Mechem, Gen. 4. v. 23. Hear my voice ye Wives of Lamech; not my Wives. And of David, 1 Kings 1. v. 33. Take with you the servants of your Lord; not my servants; And of Ahijah unto Mordecai, Esther 4. v. 8. Write you for the Jews in the Kings name; not in my name. But the difference of these, from the words under consideration is wide and evident. In all these places, the Persons are introduced speaking of themselves; and describe themselves, either by their Names or Offices, suitably unto the occasion and subject spoken of. But in this place, it is Moses that speaketh of the Lord, and had no occasion to repeat התנין, were it not to intimate the distinct Persons unto whom that name denoting the nature and self-existence of God was proper; one whereof then appeared on the Earth, the other manifesting his glorious presence in Heaven. Wherefore Rashi observing somewhat more in this expression, contents not himself with his suppos'd Parallel Places, but adds, that the התנין, is to be understood as a Rule, התנין התנין התנין; 'every place where it is said, התנין, and the Lord, He and his House of Judgement are intended; as if God had a Sanhedrim in Heaven; a fancy which they have invented to avoid the expressions which tend unto a Plurality of Persons in the Deity. There is therefore in this place an Appearance of God in an humane shape; and that of one distinct Person in the Godhead; who now represented himself unto Abraham, in the form and shape wherein he would dwell amongst men, when of his seed he would be made flesh. This was one signall means whereby Abraham saw his day and rejoiced, which himself layes upon his Pre-existence unto his Incarnation, and not upon the Promise of his coming. John 8. v. 56, 58. A Solemn Præsidium it was unto his taking of flesh, a Revelation of his Divine Nature and Person, and a pledge of his coming in humane nature to converse with men.

Gen. 32. v. 24. And Jacob was left alone; and there wrestled a man with him until the breaking of the morning; v. 26. And he said, let me go, for the day is light; and he said, I will not let thee go, except thou bless me. v. 27. And he said, what is thy name, and he said Jacob, v. 28. And he said, thy name shall be called no more Jacob, but Israel; for a Prince hast thou Power with God and men, and hast prevailed; v. 29. And Jacob asked him and said, Tell me thy name; and he said, wherefore dost thou ask after my name? and he blessed him there; v. 30. And Jacob called the name of the place Peniel, for I have seen God face to face, and my life is preserved. This Story is twice reflected upon in the Scripture afterwards. Once by Jacob himself, Gen. 48. v. 15, 16. And he blessed Joseph and said, God before whom my Fathers Abraham and Isaac did dwell, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil; shield the Lords. And once by the Prophet Hosea, Chap. 12. v. 3, 4. By his strength he had power with God; yes, he had power over the Angel and prevailed; he went and made supplication unto him, he found him in Bethel, and there he brake with us, v. 5. Even the Lord God of Hosts the Lord is his memorial. In the first place he was called a man; there appeared a man, v. 24. In the second Jacob calls him an Angel, the Angel that redeemed me; v. 16. And in the third he is expressly said to be God, the Lord of Hosts, v. 2, 5.

Jacob was now passing with his whole Family into the Land of Canaan to take Possession of it, by virtue of the Promise, on the behalf of his Posterity. At the very entrance of it, he is met by his greatest Adversary, with whom he had a severe contest, about the Promise and the Inheritance itself. This was his Brother Esau, who
Appearances of the Son of God

First, He appeared in the form of a man, A man wrestled with him. A man he is called from his shape, and his actions; he wrestled, that is, as in wrestling; or as himself would have it, in allusion to another word, and to signify the closing with their arms to cast one another down, as is the manner of Wrestlers. A great contention is denoted, and an appearance in the form of a man; further manifested by his touching the hollow of Jacob's thigh.

Secondly, He is called an Angel by Jacob himself. The Angel that delivered me. This was the greatest danger that ever Jacob was in, and this he remembers in his blessing to Joseph's children, praying that they may have the presence of this Angel with them, who preferred him all his life, and delivered him from that eminent danger from his Brother Esau. And he calls him, The Angel the Redeemer, which is the name of the promised Messiah, as the Jews grant. And the God, the Redeemer, shall come to Zion. And he is expressly called the Angel, Hosea 12. 14.

Thirdly, This man in appearance, this Angel in Office was in Name and Nature God over all blessed for ever. For in the first place, Jacob prays solemnly unto him for his blessing, and refuseth to let him go, or to cease his supplications until he had blessed him. 2. He doth so, he blesseth him, and giveth him a double pledge or token of it in the touch of his thigh, and change of his name; giving him a name to denote his prevalency with God, that is with himself. 3. From hence Jacob concludes that he had seen God, and calleth the name of the place, the Face of God. In the second place, Gen. 48. 16. Besides that he invokes this Angel for his Presence with, and blessing on the children of Joseph, which cannot regard any but God himself without gross Idolatry, it is evident that the Angel who redeemed him, v. 16. is the same with the God who fed him, that is the God of his Fathers.

And this is yet more evident in the Prophet. For with regard unto this story of his power over the Angel, he saith, be had power with God; and proves it, because he had power over the Angel and prevailed. And he shews whereby he thus prevailed, it was by weeping and making supplications unto him, which he neither did, nor lawfully might do unto a created Angel, and therefore some of the Jews apply thofe words, be wept and made supplications unto the Angels desire to Jacob to let him go; foolishly enough; and yet are they therein followed by some late Critics, who too often please themselves in their curiosities. Again this Angel was he whom he found, or who found him in Bethel, an account whereof we have Gen. 28. v. 20, 21, 22. and Chap. 35. v. 1. Now this was no other but he unto whom Jacob made his Vow, and entered into solemn Covenant with that he should be his God. And therefore the Prophet adds expressly in the last place, v. 5. that it was the Lord God of Hosts, whom he intended.

From what hath been spoken, it is evident, that he who appeared unto Jacob, with whom he earnestly wrestled by Tears and Supplications was God, and because he was sent as the Angel of God, it must be some distinct Person in the Deity, condescending unto that Office; and appearing in the form of a man, he represented his future Assumption of our humane nature. And by all this did God instruct the Church in the mystery of the Person of the Messiah, and who it was that they were to look for in the blessing of the Promised Seed.

Exod. 3. v. 2, 3, 4, 5, 6. And Moses came to the Mountain of God to Horeb. And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will turn aside and see this great sight, why the bush is not burned. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said Moses, Moses, and he said here am I. And be said, draw not nigh bider
Under the Old Testament.

Moreover he said, I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob; and Moses hid his face, for he was afraid to look upon God. And here in also have we expressed another glorious appearance of the Son of God. He who is here revealed, is called Jehovah, v. 4. And he affirms of himself, that he is the God of Abraham, v. 6. who also describes himself by the glorious Name of I AM, that I AM; v. 14, in whose Name and Authority Moses dealt with Pharaoh in the delivery of the People, and whom they were to serve on that Mountain upon their coming out of Egypt. He whole, or merciful good-will, Moses prays for, Deut. 33, v. 16. And yet he is expressly called an Angel, v. 2. namely, the Angel of the Covenant, the great Angel of the Presence of God, in whom was the Name and Nature of God; and he thus appeared, that the Church might know and consider who it was, that was to work out their spiritual and eternal salvation, whereof that deliverance which then he would affect was a Type and Pledge. Alben Ezra would have the Angel mentioned, v. 2, to be another from him who is called the Lord God, v. 6. But the Text will not give countenance unto any such distinction, but speaks of one and the same person throughout without any alteration; and this was no other but the Son of God.

Exod. 19, v. 18, 19, 20. And Mount Sinai was altogether on a smoke; because the Lord descended upon it in Fire; and the smoke thereof ascended as the smoke of a Furnace, and the whole Mount quaked greatly. And when the voice of the Trumpet sounded long, and waxed louder and louder, Moses fainted, and God answered him by a voice: And the Lord came down upon Mount Sinai, on the top of the Mount. The Jews well interpret those words concerning the descent of God, to be by way of the manifestation of his Glory, not change of place. And thence Alben Ezra interprets that expression, Chap. 20, v. 22. To have seen that I have talked with you from Heaven; God was still in Heaven, when his Glory was on the Mount. Yet those words do not, do rather refer to his descent before described, then denote the place where he spake. For in giving the Law God spake on Earth, Heb, 12, 25. That God in this glorious manifestation of his presence on Mount Sinai, made use of the ministry of Angels, both the nature of the thing declares, and the Scripture testifies, Psalms 68, 17. The voices, fire, trembling of the Mountain, smoke and noise of the Trumpet, were all effected by them. And so also was the forming of the words of the Law conveyed unto the ears of Moses and the People. Hence the Law is not only said to be received by them, &c. by Angels, Acts 7, v. 53. by the diffusion, or orderly ministries of the Angels, and to be disposed by them into the hand of Moses, Gal. 3, v. 19. but is also called, ἐν ἀγγέλοις ἀγγελίᾳ, Heb, 2, v. 2. the word spoken or pronounced by Angels, that is outwardly and audibly. As to him that presided and ruled the whole action, some Christians think it was a created Angel, representing God, and speaking in his name. But if this be so, we have no certainty of any thing that is affirmed in the Scripture, that it may be referred directly and immediately unto God; but we may when we please substitute a delegated Angel in his room. For in no place, not in that concerning the Creation of the world is God himself more expressly spoken of. Besides, the Psalms in the place mentioned, affirms that when those Chariots of God were on Mount Sinai, Jehovah himself was in the midst of them. And this Presence of God, the Hebrews call כורב ימי ויהי, whereby they now understand a Majestical and Sanctuary Presence; indeed it intends him Who is the Brightness of the Father's glory, and the express image of his Person, who was delegated unto this work as the great Angel of the Covenant, giving the Law in the strength of the Lord, in the Majesty of the name of the Lord his God.

Exod. 23, v. 20, 21, 22. Behold I send an Angel before thee to keep thee in the way, and to bring thee into the place that I have prepared. Beware of him, and obey his voice, provoke him not, for he will not pardon your transgressions, for my name is in him. But if thou shalt indeed obey his voice, and do all that he speaketh, then will I be an enemy unto thine enemies, and an adversary unto thine adversaries. The Angel here promis'd, is he that went in the midst of the People in the Wilderness, whose Glory appeared and was manifested among them. And moreover another Angel is promis'ed unto them, v. 23. For mine Angel shall go before thee, and bring thee into the Amorites, and I will cut them off. It is a ministring Angel to execute the Judgements and vengeance of God upon the enemies of his people. And that this Angel of v. 23. is another from that of v. 20. appears from Chap. 33, v. 2, 3. compared with v. 13, 14, 15, 16. of the same Chapter, v. 2. I
Appearances of the Son of God

will send an Angel before thee, and I will drive out the Canaanite and the Amorite; which is the Promise; and the Angel of Chap. 23. v. 23. But faith he, v. 3. I will not go up in the midst of thee; which he had promised to do in and by the Angel of v. 20, 21, in whom his name was. This the people esteemed evil tidings, and mourned because of it, v. 4. Now God had not promised to go in the midst of them any other wise than by the Angel mentioned, which both Moses and the People were abundantly satisfied with. But whereas he here renews his Promise of the Ministry and Affiliation of the Angel of v. 23. yet he denies them his own presence, in the Angel of v. 20. For which Moses renewed his request, v. 13. whereunto God replies, My presence shall go with thee, v. 14. concerning which Presence or Face of God, or which Angel of his Presence, we must a little more particularly enquire.

5. 17. First, It is said to the People concerning him vOSVS "ICUTls beware of him, or rather take heed to thy feet before him, before his Face, in his Presence, v. 21. "lOUJ in Niphal, is fibicavit; caveti i. And this is the caution that is usually given the People, requiring that Reverence and awe, which is due unto the Holiness of the Presence of God. 2. יְהִי יָד וּלְבָנָא, and obey his voice. This is the great Precept which is solemnly given, and so often reiterated in the Law with reference unto God himself.

3. 11 provokes him not, or rebel not against him. This is the usual word whereby God expresseth the Transgression of his Covenant; a rebellion that can be committed against God alone. 4. Of these Precepts a twofold Reason is given, whereof the first is taken from the Sovereign Authority of this Angel; for he will not pardon your transgressions; that is as Joshua afterwards tells the same people, he is an holy God, he is a jealous God, he will not forgive your transgressions, nor your sins; Joshua Chap. 24. v. 19. Namely fins of rebellion that break and disannul his Covenant. And who can forgive sins but God. To supposethere a created Angel, is to open a door unto Idolatry, for he in whose power it is absolutely to pardon and punish sin, may certainly be worshipped with Religious Adoration. The second Reason is taken from his Name; for my Name is in him. A more excellent Name, than any of the Angels do enjoy. Heb. 1. v. 4. He is God, Jehovah, that is his Name, and his nature answereth thereunto. Hence v. 22. it is added, if indeed thou obey his voice, and do all that I speak. His voice is the voice of God; in his speaking doth God speak; and upon the Peoples obedience thereunto, depends the accomplishment of the Promise. Moreover, Chap. 33. v. 14, 15. God says concerning this Angel, v. 13. my presence, my Face shall go with thee; which Presence Moses calls his Glory, v. 18. his essential Glory, which was manifested unto him, Chap. 34. v. 6. though but obscurely in comparison of what it was unto them, who in his humane nature, wherein dwelt the fulness of the Godhead bodily, Col. 2. v. 9. beheld his Glory, the Glory as of the only begotten of the Father, John 1. v. 14. For this Face of God is he, whom who so seeth, he feareth the Father, John 14. v. 19. because he is the Brightness of his Glory, and the express image of his Perfon, Heb. 1. v. 3. who accompanied the people in the Wilderness, 1 Cor. 10. v. 4. and whose Meritfull Good Pleasure towards them Moses prayed for, Dori. 33. 16. that is the Father of Lights from whom dependeth every good and perfect Gift, James 1. v. 17. These things evidently express God and none other; and yet he is said to be an Angel sent of God in his Name and unto his Work; So that he can be no other but a certain Person of the Deity, who accepted of this Delegation, and was therein revealed unto the Church, as he who was to take upon himself the Seed of Abraham, and to be their eternal Redeemer.

5. 18. Josh. 5. v. 13, 14, 15. And it came to pass whilst Joshua was by Jericho, that he lifted up his eyes and looked, and behold there stood a man over against him, with his sword drawn in his hand, and Joshua went unto him, and said unto him, art thou for me, or for our adversaries? and he said Nay, but as Prince of the Host of the Lord am I now come. And Joshua fell on his face to the earth and did worship, and said unto him, what faith my Lord unto his servant. And the Prince of the Lords Host said unto Joshua kthe sight from of the foot, for the place whereon thou standest is holy. The appearance here is of a Man, v. 13. A man of War, as God is called, Exod. 15. v. 3. armed with his sword drawn in his hand, as a token of the business he came about. At first sight Joshua apprehends him to be a Man only, which occasioned his enquiry, art thou for me, or for our adversaries; which discovers his courage and undaunted magnanimity, for doubleks the appearance was august and glorious. But he answers unto his whole question, Nay, I am not; that is a man either of your party, or of the enemies, but quite another Person כזריאת, the Prince of the Host of the Lord. And thus was another
another illustrious manifestation of the Son of God unto the Church of old, accompanied with many instructive circumstances. As (1.) From the place wherein he appeared namely of a man, as a pledge of his future incarnation. (2.) The Title that he assumes to himself, the Captain of the Lord's Host, he unto whom the guidance and conduct of them unto rest, not only temporal, but eternal was committed, whence the Apostle in Allusion to this Place and Title, calls him the Captain of our Salvation, Heb. 2. v. 10. and (3.) The Person unto whom he spake when he gave himself this Title was the Captain of the People at that time, teaching both him and them that there was another supreme Captain of their eternal deliverance. (4.) From the time and place of his appearance, which was upon the first entrance of the people into Canaan, and the first opposition, which therein they met withal so engaging his Presence with his Church in all things which oppose them in their way unto eternal Rest. (5.) From the Adoration and Worship which Joshua gave unto him, which he accepted of, contrary to the duty and practice of created Angels, Rev. 19. v. 10. Chap 22. v. 8, 9. (6.) From the Prescription of the Ceremonies expressing Religious Reverence, put off thy shoes, with the reason annexed, for the place whereon thou standest is holy, made fo by the Presence of God, the like Precept whereunto was given to Moses, by the God of Abraham, Isaac, and Jacob. Exod. 3. v. 5. By all these things was the Church instructed in the Person, Nature, and Office of the Son of God, even in the Mystery of his eternal distinct subsistence in the Deity, his future Incarnation and condescension unto the Office of being the Head and Saviour of his Church.

Thee Manifestations of the Son of God unto the Church of old, as the Angel or Mesenger of the Father subsisting in his own Divine Person, are all of them Revelations of the promised Seed, the great and only Saviour and Deliverer of the Church in his eternal Pre-existence unto his Incarnation, and pledges of his future taking flesh for the accomplishment of the whole work committed unto him. And many other instances of the like nature may be added out of the former and later Prophets, which because in most important Circumstances they are coincident with these need not here particularly be insisted on.

Some of late would apply all these Appearances unto a created delegate Angel; which conceive as it is irreconcilable unto the sacred Text, as we have manifested, so is it contrary unto the sense of the ancient Writers of the Christian Church. A large Collection of Testimonies from them is not suited unto our present Design and Purpose, I shall therefore only mention two of the most ancient of them, one of the Latin, the other of the Greek Church. The first is Tertullian, who tells us, Christus semper egigit in Dei Patris nomine; ipse ab initio convertitse et conversus cum Patriarchis & Prophetis, adv. Marc. lib. 2. Christus adv. Praxean. It was Christ who descended into communion with men, from Adam unto the Patriarchs and Prophets, in Visions, in Dreams, and Appearances, or Representations of himself, instructing them in his future condition from the beginning; And God who conversed with men on earth, was no other but the Word who was to be made flesh. The other is Justin Martyr, whose word needs not be produced, seeing it is known how he contends for this very thing, in his Dialogue with Trypho.

That which is more direct unto our purpose, is to enquire into the Apprehensions of the Jewish Masters concerning the Divine Appearances insisted on, granted unto the Patriarchs and Church of old, with what may thence be collected for their conviction, concerning the Person of the Messiah. The most part of their Expositors do, I confess, pass over the difficulties of the places mentioned, (I mean those which are such unto their present Incredulity) without taking the least notice of them. Some would have the Angel mentioned to be Michael, whom they assign a Prerogative unto above the other Angels, who preside over other Countries. But who that Michael is, and wherein that Prerogative doth consist they know not. Some say that Michael is the High Priest of Heaven who offers up the prayers of the Righteous; so R. Mosheben: The Priest above, that offereth or presenteth the souls of the Righteous another, more agreeable unto the Truth then they are aware of. One signal instance of the evidence of the Truth insisted on, in the words of Moses Nechmanides Gerund.,

R
Appearances of the Son of God
denis, on Exod. 23. which hath been taken notice of by many, shall at present suf-
face. His words are, *I am the Angel, as Gen. 31. 13. Ego Deus Bethel. Ilk'dt qua ditiltmeft,Exod. 3.4. & vocabat Moses Deus de rubro. Vocatur autem Angelus quia mundum gubernat. Scriptum eft enim Deut. 6. 21. eduxit vos de Ægypto; & alibi Numb. 20. 6. misit Angelum sumum & eduxit vos ex Ægypto. Praterea scriptum eft Ila. 63. 9. & Angelus faciet ejus salutis fess ipsos. Nimirum ille Angelus qui eft Dei faciei de quo dittum eft Exod. 33. 14. Facies mea praebis, & efficiam us quasi ef. Denique ille Angelus eft Dei qui vates Mal. 3. 1. & habibo veniet ad templum summ dominus quem vos quarebatis, & Angelus faderis quem capitis. And again to the same purpose. Animadvertere atttnte quid ista fubtle intellegenter...

§. 22. This Ra. Moses bar Nachman; wrote about the year of the Lord, 1220. in Spain, and dyed at Jerusalem, An. 1260. and is one of the chiefest Masters of the Jews. And there are many things occurring in his Writings, beyond the common rate of their present Apprehensions. As in the Places cited, he doth plainly evince one of the principal foundations of their present Infidelity. For he not only grants, but contends and proves that the Angel spoken of, was God, and being sent of God as his Angel, he must be a distinct Person in the Deity, as we have proved. The Reason indeed he fixeth on why. he is called an Angel, namely, because he governeth the world, although the thing itself be true, is not so proper. For he is so called because of his eternal designation, and actual delegation by the Father unto the work of saving the Church in all conditions from first to last. And as he acknowledgeth that his being called the Face of God, proves him to be God, so it doth not less evidently evince his Personal distinction from him whose Face he is; that is, the Brightness of his Glory, and the express image of his Person. And what he adds of the Mercy and Benignity which by the appointment of God he exerciseth towards his People, is signally suitable unto the tenderness and mercy which the great Captain of our Salvation exerciseth by God's appointment towards all those whom he leads and conducteth unto Glory.

§. 23. It is also not unworthy consideration what some of them write in Tanachuma, an ancient Comment on the five Books of Moses, speaking of the Angel that went before them from Exod. 23. v. 20. God, say they, said unto Moises, behold I send my Angel before thy face. But Moises answered, I will not have an Angel, but I will have thy self. But when Joshua the Son of Nun first saw the Angel, he said, art thou for us, or for our adversaries?
adversaries? then the Angel answered, I am the Captain of the Lords Host; and now I come; as if he had said, I am come a second time, that I may lead the Israelites into their Possession. I came when Moses thy Master was the Ruler, but when he said me, he would not have me to go with him, but refused me. As soon as Joshua heard this, he fell on his face and worshipped, saying, what speaketh my Lord unto his servant.

Answerable hereunto in the Talmud. Tractat. Saned. cap. 4. Echad dixit Mammonoth they have a gloss on those words, Exod. 23. v. 21. he will not pardon your transgressions; but he will not remember your transgressions. Wherefore he said unto him, if I had said, I am come a second time, that I may lead the Israelites into their Possession. I came when Moses thy Master was the Ruler, but when he said me, he would not have me to go with him, but refused me. As soon as Joshua heard this, he fell on his face and worshipped, saying, what speaketh my Lord unto his servant.

Answerable hereunto in the Talmud. Tractat. Saned. cap. 4. Echad dixit Mammonoth they have a gloss on those words, Exod. 23. v. 21. he will not pardon your transgressions; but he will not remember your transgressions. Wherefore he said unto him, if I had said, I am come a second time, that I may lead the Israelites into their Possession. I came when Moses thy Master was the Ruler, but when he said me, he would not have me to go with him, but refused me. As soon as Joshua heard this, he fell on his face and worshipped, saying, what speaketh my Lord unto his servant.

And this Angel of whom we have spoken, was he that afterwards appeared unto Joshua; for he was the same with him, in whom was the name of God, and who was promised unto them under the name of the Face or Presence of God. But herein they were right enough; that, not Moses, but their Church under the Law, refused that Angel of God's Presence, who was to conduct them that obey him into everlasting rest. And the Church of Believers under Joshua, which was a Type of the Church of the New Testament, adoring unto him, found rest unto their souls.

And this Angel of whom we have spoken, was he whom the Talmudists call Metatron. Ben Uziel in his Targum on Gen. 5. ascribes this name unto Enoch. He ascended to Heaven by the Word of the Lord, and his name was called Metatron the great Scribe. But this Opinion is rejected and confuted in the Talmud. There they tell us that Metatron is the Prince of the world. Or as Elias calls him in Tishbi, Metatron the Prince of God's Presence. The mention of this name is in Talm. Tractat. Saned. cap. 4. where they, plainly intimate that they intend an uncreated Angel thereby. For they allign such things unto him as are incompetent unto any other. And as Reuchlin informeth us from the Cabalists, they say Metatron was the Master or Teacher of Moses himself. He it is that Elias who is the Angel always appearing in the Presence of God, of whom it is said my name is in him. And the Talmudists add that he hath power to blot out the sins of Israel, whence they call him the Chancellor of Heaven. And Bechay a famous Master among them affirms, that his Name signifies both a Lord, a Messenger, and a Keeper, on Exod. 23. A Lord because he ruleth all. A Messenger, because he standeth always before God to do his Will; and a Keeper, because he keepeth Israel. The Logi
can this which he gives unto this Purpose of that name is weak and foolish. Nor is that of Elias one jot better, who tells us that Metatron is in the Greek Tongue, One sent. But yet it is evident what is is intended by these obscure intimations, which are the corrupted relics of antient Traditions, namely the increased Prince of Glory, who being Lord of all appeared of old unto the Patriarchs, as the Angel or Messe

And this was another way, whereby God instructed the Church of old in the Mysterie of the Person of the Messiah who was promised unto them.
The Faith of the Antient Church of the Jews

Exercitatio XI.


§ 1.

We have proved the Promise of a Person to be born, and appointed unto the Work of relieving mankind from sin and misery, and to bring them back unto God. And what kind of Person he was to be we have also shewed. It remains that we consider what was the Faith of the Antient Church of the Jews concerning him, as also what are, and have been for many Generations the Apprehensions and Expectations of the same People, about the same object of faith, with the Occasions and Reasons of their present Inflability and obstinacy.

§ 2.

For the faith of the Antient Church it hath been already sufficiently discoursed. What God revealed, that they believed. They saw not indeed of old clearly and fully into the sense of the Promises, as to the way and manner whereby God would work out and accomplish the Mercy and Grace which they lived and dyed in the Faith and hope of. But this they knew, that God would in his appointed time, in and by the nature of man in one to be born of the seed of Abraham and house of David, caused Atonement to be made for sin, bring in Everlasting Righteousness, and work out the Salvation of his Elect. This was abundantly revealed; this they speedily believed, and in the faith thereof obtained a good report, or Testimony from God himself, that they pleased him, inherited the Promises, and were made partakers of Life eternal; and farther at present, we need not enquire into their Light and Apprehensions, seeing they must be considered in our Exposition of the Epistle itself, which now way is making unto.

§ 3.

For the Jews, as divested of the Priviledges of their Fore-fathers, we may consider them with reference unto two Principal Seals. First, From the time of the solemn exhibition of the promised seed, or the coming of the Messiah, to the time of the composition of their Mosaic, and Talmudic, that ensued thereon. Secondly, from thence unto this present day; and in both these seasons we may consider the prevailing Opinion amongst them concerning the promised Messiah, his coming, and the work that he hath to do. That towards the close of Prophecy in the Church of old, the hearts and Spirits of men were intently fixed on a desire and expectation of the coming of the Messiah, the last of the Prophets clearly testifies, Mal. 3. v. 1. The Lord whom ye seek, the Angel of the Covenant whom you are desiring, shall come suddenly. As the time
time of his coming drew nigh, this _expectation_ was encreased and heightened, so that they continually looked out after him, as if he were to enter amongst them every moment. No sooner did any one make an appearance of something _extraordinary_, but instantly they were ready to say, is not this the _Messiah_. This gave advantage unto sundry _fictitious Imposers_, as _Thaddeus_ and _Judas of Galilee_ to deceive many of them unto their ruine. _John_ the _Baptist_ also they enquired about. _John_ 7. 19, 20. Yes, and they had divulged such a report of their _expectations_, with the _Predictions_ and _Prophecies_ that they were built upon, that the whole world took notice of it; as hath been elsewhere manifested out of the best _Roman Histories_. This was the state of the _Jewish Church_ not long before the destruction of the Second _Temple_. And so fixed were they in their _Resolutions_, that he was to come about that season, that during the last _desolating Siege_ of the City, they looked everyday when he would come and save them.

But together with this _earnest desire_ and _expectation_, they had utterly left the Light and Faith of their _Fore-fathers_, about the Nature, Work, and Office of the _promised Messiah_. For being grown carnal, and minding only things earthly and present, they utterly overlooked the _Spiritual Genealogie_ of the _seed_ of the _Woman_ from the first _Promise_; and wresting all _Prophecies_ and _Predictions_ to their ambitious, covetous, corrupt inclinations and Interests, they fancied him unto themselves, as one that was to deliver them from all _outward trouble_, and to satisfy them with the _glory_ and _desirable things_ of this _world_, without respect to _sin_, and the _curse_, or _deliverance_ from them. And hence the _Sadducees_ who denied the _immortality_ of the soul, and consequently all _Rewards_ and _Punishments_ in another _world_, yet no less _desired and expected_ the _coming_ of the _Messiah_, then the _Pharisees_ and their _Disciples_. And the _Truth_ is, they had brought their _Principles_ unto a better _certainty_ than the others had done. For if the _promised Messiah_ was only to procure them the _good things_ of this _world_, and that while they lived in it, it was in vain to look for another _world_ to come, and the _blessings_ thereof. To look for _eternal life_, and yet to confine the _prophecy_ of the _Seed_ to the _things_ of this _life_ only, there was neither ground nor _Reason_. So that the _Pharisees_ laid down the _Principle_, which the _Sadducees_ naturally drew their _Conclusion_ from. Some in the mean time among them, Gods _secret ones_, as _Simeon_, _Anna_, _Joseph_, _Zechariah_, and _Elizabeth_, but especially the _Blessed Virgin_, with many more, retained no doubt the _ancient Faith_ of their _Fore-fathers_. But the _Body_ of the People with their Leaders, being either _flagitiously wicked_, or _superficially_ proud fancied a _Messiah_ suited unto their _own_ _lusts_ and _desires_, such an one as we shall afterwards describe. And this _prejudicate opinion_ of a _terrene_ _outward glorious_ _Kingdom_, in and of this _world_, was that which working in them a _neglect_ of those _spiritual_ and _eternal purposes_ for which he was promised, hardened them to an _utter rejection_ of the _True Messiah_ when he came unto them.

That this was the _Ground_ on which they rejected the _promised Messiah_, is evident from the _Story_ of the _Gospel_, and we shall further prove it upon them in our ensuing Discourses. How they did that, and what was the _End_ thereof, is well known. But after they had done this, and _murdered the Prince of Life_, to _justifie_ themselves in their _wickedness_ and _unbelief_, they filled with all _carnal_ _lusts_ and _desires_ which they framed in their _own imagination_. And herein they grew more _earnest_ and _furious_ than ever. For they had not only their _own_ _false_ _pre-conceived Opinion_, strengthened by their _carnal_ _Interests_ and _desires_ of _earthly things_ to act and _propose_ them, but also their _Reputation_ and _prestige_ unto the _Love_ and _favour_ of _God_, to _heighten_ them in their _Presumptions_; because they _could not_ retain the _leaf_ _sense_ of them, if it might be _supposed_, that they had _rejected the true Messiah_, because in his _way_ and _work_ he _answered_ not their _Expectation_. For this is the course of _Pride_ and _carnal Wisdom_, to pursue those _miserable_ with _violence_ wherein they have been _wickedly engaged_; and to _lay_ _hold_ on any _presence_ that they may seem to _justifie_ them in what they have done. And on this account they _exposed_ themselves as a _prow_ unto every _Seducer_, who made the _least_ _appearance_ of being such a _Messiah_ as they thought meet for them to receive. This at _last_ _cast_ them on a _second shipwreck_ in the _bustle_ of the _Sadducees_ who pretending himself to be their _Messiah_ sent to deliver them from the _Roman Yoke_, and to set up a _Kingdom_ amongst them, drew them all the world over, into that _Sedition_, _Outrage_ and _War_, which ended in an _almost universal extirpation_ of the whole _Nation_ from the _face_ of the _Earth_.

Now because in the _bustle_ of this _Barcotheca_ they _met_ with a _fore_ _disappointment_ that
that turned the stream of their imaginations and expectations for a long season, it
may not be amiss, to give in our passage, a brief account concerning him, and the
things which befell them in those days. Some of the Jews affirm that there were
two of that name, both Heads of Sedition amongst them. One of these they place
under Domitian, and the other who was his Grandchild under the Reign of Trajan
and Hadrian. So do the Authors of Schabbetha Hakabala, and of Tzemach David. But
the Stories of those times with the condition of the Jews under Domitian will allow
no other place unto the former, but in their own imaginations. The latter was well
known in the world, and hath left himself a Name, such as it is, in the writings of
Christians, and of the History of the Romans. For Hadrian the Emperor provoked by
seditious Tumult and Rebellion of the Jews in the second year of his Reign, which
he supprest by Martinis Turbo, as Dio, Eusebius, and Origen declare, drove them from
Jerusalem, and built a Temple to Jupiter in the place where the Old Temple stood.
This proved a great provocation to the Jews all the world over; yea, turned them
into rage and madness. And they were in those days exceedingly prone unto Tu-
mults and Upheavess, as being poor and needy, not having as yet given themselves to
secure wealth together, the love whereof, hath been the great means of keeping them
in quietness in succeeding Ages. In this condition Barcocheba shews himself among
them, pretending that he was their Messiah, as they confess in the Talm. Tradition.
Dif. Ch. 10, that he reigned, they say, three years and an half, a fatal period of time;
and as he said to the Rabbins, I am the Messiah. Immediately one of their famous Masters, whose memory they yet much Reverence, Rabbi Akiba became
his Armour-bearer, and far his Trumpeter also, as to proclaim him to be their King
Messiah. For this is their way; when they get a false Messiah, they have also a false
Prophet to usher him in, or to set him off unto the People. And this Akiba, as Maimonides informs us, was a great Wise Man, and
one of the Wise Men of the Mishna, as his sayings in it manifest, so that all the Wise men of that Generation followed him, and took this Barcocheba for their King and Messiah.
And he first applyed unto him the Prophesie of Balaam; Num. 24. vii. 17. concerning
the Star that should rise out of Jacob, whereon they changed his name, and called
him Barcocheba, or the Son of the Star, or as some say, that was his name at first
whence the blind Rabbi took occasion to apply that Prediction unto him. Concerning him also they interpreted the Prophesie of the Shiloh, and that also in Haggai
about the shaking of the Heavens and the earth, as they acknowledge in the Talmud
in the place fore-cited. This man, therefore, a Magician and a bloody Murderer by
the common advise and Counsel of their Doctors and Wise men they gathered unto
in multitudes, and embraced as their Deliverer. So soon as he had got strength and
power, he set himself to the work which they expected from their Messiah; namely to
conquer the Romans, and to extirpate the Christians, which last, as Justin Martyr who
lived near those days informs us, he endeavoured with all Cruelty. In the pursuit
of this design, he continued for three years and an half obstinately managing a bloody
War against the Romans, until the Impostor himself was slain; their great Rabbi taken
and tortured to death with iron Cards, and such a devastation made of the whole Nation,
as that to this day they could never gather together in great numbers in any
place of the world.
Maimonides tells us of this Barcocheba, whom they all received for their Messiah;
that the Wise men required of him neither Sign nor Wonder, that is no miracle; but others of them, report that he caused Fire
to come out of his mouth, with other diabolical delusions, fit to deceive a poor blinded
credulous multitude. And the Opinion of Maimonides that they look for no Miracles
from the Messiah seems to be vented on purpose to obviate the plea of the Christians
from the Miracles wrought by the Lord Jesus; and is contrary unto the constant per-
swasion of most of their Masters, and his own judgement declared in other places.
And the Targum its self in Hab. 3. v. 18. hath these words, because of the Miraculous Signs and Redemption that thou shalt work
for or by the Messiah. So they call the Miracles wrought at their coming out of
Egypt: or, and, see Hosea 2. 15. Targums. And on this ground do they studi-
ously and wickedly endeavour to stain by any means the Glory of the Miracles of the
Lord Jesus; But the end of this Impostor, who probably was intended in those words
of our Saviour, John 5. 43. if another come in his own name him will ye receive,
beth proved the shame and reproach of their hopes and expectations unto all
Generations.
Concerning the Messiah.

From this time forward the remaining Jews with their Posterity utterly rejected the faith of their Father Abraham, and of the rest of their Progenitors who thereby obtained a good report, and this Testimony that they pleased God. A Messiah that should be promised unto Adam the common Father of us all, one that should be a Spiritual Redeemer from sin and misery, a God, or Redeemer from Death and Wrath, a Peace-maker between God and man, one that should work out everlasting Salvation, the great blessing wherein all the Nations of the Earth were to have an interest, a spiritual and eternal Prophet, Priest and King, God and man in one Person, they neither looked for any more, nor desired. A temporal King and Deliverer, promised unto themselves alone, to give them Ease, Dominion, Wealth and Power, they would now have, or none at all. They would not think it thank-worthy towards God himself, to send them a Messiah to deliver them from sin. And in their expectations of such a one, after they had been well wearied with many frivations, they were, as was said, in their adherence unto Barcothi almost extirpated from the face of the earth, only God in his Providence who hath yet another work to accomplishtowards them; hath preferred them a Remnant unto his Glory.

In this condition some of them began to deny that there was any Messiah to be expected or looked for. This opinion is ascribed in the Talmud unto Rabbi Hillel. Sand. Cap. Chelec. This was not that Hillel whom they call Jeshua the Elder, the famous Master of Traditions, who, with Shammai lived under the second Temple, but another of whom some say that he was the Son of Gamaliel, others more probably that he lived a long time after those days. But when ever he lived they say of him, that he Hillel said, A Messiah shall not be given unto Israel, for they enjoyed him in the days of Hezekiah, This was a fruit of their applying that Prophecy unto Isaiah, Chap. 9. v. 5, 6. unto Hezekiah; for if, he was intended therein, he was unquestionably the only Messiah. But it doth not appear that this opinion was much followed; for a great dispute arose amongst them whither Hillel were not to be esteemed an Apostate, and to have lost his interest in the world to come by this Opinion. Those who following Maimonides, make the Article of the coming of the Messiah one of the Fundamentals of the Law, are greatly offended at him; but he is more gently treated by Joseph Albo, Sepher Ikermani, Orat. 1. on the account that this Article is not fundamental, but only one branch of the great Roof of Rewards and Punishments. Abarbinel goes another way to excuse him, but generally they all condemn his Opinion. In this Perswasion then, that a Messiah is promised and shall come, they all continue. But whereas, as was before observed, they have utterly rejected the Faith and Light of the Church of old, they have in their Talmuds, and Ages ensuing their Composition, coined so many foolish imaginations concerning Him, his Person, Work, Office, Kingdom, Life, Continuance, and Succession, as are endless to recount. But yet that the Reader may in them consider the wofull condition of men rejected of God, cast out of his Covenant, and bereaved of his Spirit, and withall of how little use the Letter of the Old Testament is unto carnal Reason full of seeming inconsistencies. As for-instance, it is promised of him that he should be the feed of the Woman; Gen. 3. v. 15. of the feed of Abraham, Gen. 22. v. 18. and of the Posterity of David; and yet, that his name should be, the Mighty God, the Everlasting Father, the Prince of Peace, Isa. 9. v. 6. and of him it is said, Thy Throne O God, it is for ever and ever, Psa. 45. v. 6. that he is the Lord our Righteousness, Jer. 23. v. 6. that he is the Lord of Hosts, Zech. 2. v. 8. Moreover it is declared, that he shall set upon his Throne for ever, and reign, whilest his enemies are made his footstool, Isa. 9. v. 7. Psa. 2. 7, 8. Psa. 45. 6, 7. and yet, that he shall be cut off.

Dan.
The Faith of the Antient Church of the Jews

Dan. 9. v. 26. that he shall be pierced in his Hands and Feet, Psalm 22. v. 16. slain by the sword of God, Zech. 13. v. 7. and that in his death he shall have his grave made among the wicked and with the rich, Isa. 53. v. 9. Also, That he shall come with great Glory, and the clouds of Heaven, Dan. 7. v. 13, 14. and that he shall come slowly, riding on an Ass, and a Colt the Foal of an Ass, Zech. 9. v. 9. That the soul of the Lord was well pleased with him and always delighted in him, Isa. 42. v. 1. and yet, that it pleased him to bruise him and put him to grief, Isa. 53. v. 10. to forsake him, Psalm 22. v. 1. That he was to be a King and a Priest upon his Throne, Zech. 6. v. 13. and yet these things were inconsistent, the Kingdom being annexed unto the family of David, and the Priest-hood to the Peculiarity of Aaron by Divine Constitution. That he should be honoured and worshipped of all Nations, Psal. 45. v. 11, 12. Psal. 72. v. 10, 11, 15. and yet that he should be rejected and despised as one altogether undesirable, Isa. 53. v. 3. That he should stand and feed, or Rule in the Name and Majesty of God, Micah 5. v. 4. and yet complains, I am a worm and no man, a reproach of Men, and despised of the People, Psal. 22. v. 6. All which, with sundry others of the like nature concerning his Office and Work, are clearly reconciled in the New Testament, and their concurrence in the Person of our Lord Jesus Christ openly and fully declared.

At the time of his coming, the Jews were generally as ignorant of these things, as Nicodemus was of Regeneration; they knew not how they might be. And therefore when ever our Saviour intimated unto them his Divine Nature, they were filled with rage and madness, John 8. v. 58, 59. They would stone him because he was a man, he declared himself to be God: John 10. v. 30, 31, 33. and yet, when he proved it to them that the Messiah was to be so, inasmuch as that being David’s Son, yet David in Spirit called him Lord, they were confounded, not being able to answer him a word; Matt. 22. v. 42, 43, 44, 45, 46. when he told them, that the Son of Man the Messiah must be lifted up, that is in his death on the Cross, they objected unto him out of the Law, that Christ abideth for ever, John 12. v. 34. and they knew not how to reconcile these things. Hence some of his own Disciples thought he could not be the Messiah when they saw that he died, Luke 24. v. 20, 21. and the best of them seemed to have expected an outward temporal Kingdom. But of all these difficulties, as was said, and forming insinuations, there is a blessed Reconciliation revealed in the Gospel, and an Application made of them to the Person of the Lord Jesus, the Office he bare, and the Work that he accomplished. This the Jews refusing by unbelief, they have invented many fond and lewd imaginations to free themselves from these difficulties and entanglements. Some things they deny to be spoken concerning the Messiah; some things they wrest and pervert to their own apprehensions, and some what they allow and look for, that is truly promised.

First, For his Person and the things spoken concerning it, they apply thereto the Principal Engine which they have invented for their relief. For whereas the Scripture hath declared unto us such a Messiah, as should have the natures of God and man in one Person, which Person should in the nature of man suffer and dye, and reign for spiritual ends and purposes, they have rejected the Divine Nature of this Person, and split that which remaineth into two Persons, to the one whereof they assign one part of his work, as to suffer, and dye, to the other, another part, namely to Conquer, Rule and Reign according unto their carnal Prepossessions of these things. They have, I say, feigned two Messiahs between whom they have distributed the whole work of him that is promised, according unto their understanding of it. And one of these is to come, as they say, before the other, to prepare his way for him.

This first they call Messiah Ben Joseph, because he is to be of the Tribe of Ephraim; the other Messiah Ben David, of whom afterwards. Both of them are mentioned together in the Targum on Cant. 4. v. 5. וְיִהְיֶשֶׁגָי דִּיוֹן בָּן יהוּדַּה מְשַׁלְשֵׁה יְהוָה מְשַׁלְשֵׁה יְהוָה מְשַׁלְשֵׁה יְהוָה מְשַׁלְשֵׁה יְהוָה מְשַׁלְשֵׁה יְהוָה מְשַׁלְשֵׁה יְהוָה מְשַׁלְשֵׁה יְהוָה מְשַׁלְשֵׁה יְהוָה מְשַׁלְשֵׁה יְהוָה מְשַׁלְשֵׁה יְהוָה מְשַׁלְשֵׁה יְהוָה מְשַׁלְשֵׁה יְהוָה מְשַׁלְשֵׁה יְהוָה מְשַׁלְשֵׁה יְהוָה מְשַׁלְשֵׁה יְהוָה Мaisalḥ Ben Joseph. The two Deliverers which shall deliver thee, Messiah the Son of David, and Messiah the Son of Ephraim, are like to Mosier and Aaron. The same words are repeated again, Chap. 7. v. 3. And in those places alone in the whole series of Targums, is there any mention of this Messiah? The Author of that Paraphrase on the Canticles being Josephus Cœcus, who lived after the finishing of the Talmuds, whereof he maketh mention. In other parts of the Targum he appeareth not. But in the Talmud he is frequently brought on the Stage. So Tzaddit, de Feito Tabernacul. Distinct. Hachalil Chamos. It is a Tradition of our Masters, that the Holy Blessed God shall say unto Messiah the Son of David who shall redeem us, (let him do it suddainly in our days) and somewhat
Concerning the Messiah.

somewhat of me, and I will give it thee: as Phil. 2. And when he shall be set as the Messiah the Son of Joseph, be first set before the Lord, Lord of the world, I only or life of thee, for it seems that he shall be much terrified with the death of Ben Joseph. Unto this Messiah they assign all things that are dolorous, and include suffering in them, (which they call ἔστιν ἀδορόμενον) that are in the Scripture assigned to the Messiah, especially that Prophetic, Zech. 12. v. 10. They shall look upon me whom they have pierced. And hereby they sufficiently discover the occasion of the whole figure to have been that before intimated; namely, a necessity of an evasion from the Testimonies of Scripture, and ancient Traditions which assign sorrows and sufferings unto the Messiah, which they will not allow to belong unto the Son of David.

A brief account may be given of what it is, that they now ascribe unto this Messiah, and what it is that they expect from him. The whole of his story depends on that of one Armillus against whom he shall fall in Battle, whose Legend we must therefore also touch upon. And this is given us at large in in ἡ ἐπανειλήφθη εἰς τὸν Εὐριον, or in the Colloquy between Zerubbabel, and Michael the Archangel. A Fable it is of no small Antiquity, for we have mention of him, not only in the latter Targums on the Hagiographa, but in that of famish also on the Prophet, lsa. 11. 4. ἡ ἐπανειλήφθη εἰς τὸν Εὐριον, and by the word of his mouth be shall fly the wicked Armillus. And yet this invention is not older than the Talmud, however it came into that Targum, which for the main of it, was certainly written long, before. The Mother of this Armillus is, they say, to be a Statua of stone at Rome, wrought into the similitude of a beautiful Woman. This, saith the Dialogue of Zerubbabel, is the Wife of Belial, and Armillus that shall be born of her, is to be the head of all Idolatry. And yet this invention is not older than the Talmud, however it came into that Targum, which for the main of it, was certainly written long, before. The Mother of this Armillus, they say, is to be a Statua of stone at Rome, wrought into the similitude of a beautiful Woman. This, saith the Dialogue of Zerubbabel, is the Wife of Belial, and Armillus that shall be born of her, is to be the head of all Idolatry.

The Author of Abyah Rachel, gives us somewhat another account of his Nativity. The People of all Nations, faith he, allured with the beauty of the Image, shall come to Rome, and commit fornication with it, from whole universals at length Armillus shall be born. The same Author after a description of his frame and bigness, (for he shall be twelve Cubits high, and as broad as he is long,) with his hair, feet, and whole complexion, gives us also an account of his Actions and proceedings. First, therefore he shall give himself out to the Patareicks, (that is Christians) to be their Messiah, who give them their Law: saying unto them, I am Messiah, I am your God; and they shall presently embrace him, and give him their ἡγείται, or Prayer Books, acknowledging him to be the Author of them. After this by the help of the Edomites (Romans) he shall conquer many Nations, until coming unto the Jews, he shall require of them to receive him as their Messiah, and the Author of their Law. But these good Jews shall not consent oppose him, under the Conquest of Messiah Ben Joseph, and Nehemiah the Son of Hufiel fayes one, of Messiah the Son of the Stone which is in the house of filth of the Scomers, (that is the Churches of the Christians,) shall be the Tenth King that shall afflict Israel.

I shall stay by the way to unriddle this enigmatical Fable, if having not been by any attempted. The name Armillus some suppose to be formed of Armilus, a Waster of the People, for such they intend he shall be. But the Truth is, as Broughton first observed, and sundry others have attested unto him, it is no other then Romulus with the usual Chaldee formation by Aleph. For whereas he contends that it should be read Romulus, and not Armillus, or Armilus, there is no necessity for it. For the corners of the fable might either ignorantly mistake the name, as is usual with these Masters, or on purpose obscure it, that it might not at first view be known by the Christians, of whom they were afraid. And by Romulus who was the first Founder of the City and Empire, they intend a Prince of Rome, for fships they declare their Armillus to be. And the whole story of him is compounded out of some Prophetical passages and expressions in the Revelation of St. John, or is designed by themselves from the event of things, mixing their own conjectures with the Opinions of some Christians concerning Antichrist. For they plainly say that this Armillus is called by the Christians Antichrist, Image Worship in the Revelation, as in the Old Testament is expressed by the name of Fornication; and Rome because of her abounding therein, is called the Mother of Harlots. Hence the Image at Rome in the Church, is become the Mother of Armillus, and that by the People of all Nations committing

...
committing Fornication with it, which is the rise assigned unto Antichristian Power in the Revelation. This then is that which in their way they aim at: The Worship of Images in Churches, begun and promoted at Rome, farthered by the consent of the Nations shall bring forth that Roman Power which shall seek to destroy the Israel of God. And I am the rather inclined unto this conjecture, because I find that they are some of them not utter strangers unto the Book of the Revelations; as those of them who are Cabbalistical have a great desire to be enquiring into things Mystical which they understand not, which they wrest and corrupt unto their own imaginations. Besides, it may be they are pleased with that description that is in it of the New Jerusalem, which some Judaising Christians of old wistfully unto a restoration of the earthly City of Jerusalem, and the renewed observance of the Law of Moses. Thus the Author of the Questions and Answers published by Breinus, No. 26. enquires how Christians interpret those words of the Revelation, Chap. 13. v. 18. here is Wijdom, let him that hath understanding count the number of the Beast, for it is the number of a man, and his number is 666. to which he adds, I have heard of none that hath clearly interpreted this place, but I can give a good interpretation of it. It is very likely he had considered it, though possibly his interpretation, which he was not pleased to declare, was little worth. And the Visions of Rabbi Joshua about the Heavenly Paradise, with the gates of it made of precious stones; wherein are mixed many Fables not unlike those about Midrash, entrance into Heaven in the Akoran, were originally taken from the Alegorical description given us of the New Jerusalem in that Book, and abused to their superstitions. And from the same fountain it is that they have got a great Tradition among them, that they shall not be delivered until Rome be destroyed. For understanding Rome by Babylon in that Prophecy, they apply that unto themselves which is foretold upon its destruction, concerning the Church of Christ. So Rabbi in Bein os Yisroel, or Bundle of Myrrh, a Commentary on the Law, fayes more than once דרבוכז על החסידות, upon the destruction of Rome, our Redemption shall ensue out of hand; And it is by many observed that an Alteration is made in the later Editions of the Commentaries of David Kimchi, on Obad. 1. in those words, For this shall be the Expiration of Israel, but the name of Rome is left out in the latter Editions, though it abide in that of Robert Stephens, which he published on the Minor Prophets. Sayings also unto the same purpose are cited out of Rabbi Bebai in Cad Hakhamach, Rabbi Solomon on Levit. 6. and sundry others. And this will yet farther appear, if we consider the account they give concerning the Original and first building of Rome itself. Mention is made of it, in the Talmud, Tract. Sanhed. and more largely declared in Midrashic Rabvi Cantica cap. 1. v. 6. as it is from thence reported by Euseb. in his Lexicon Talmud. Rad. הנב שומו. And their words are to this purpose. Rabbi Levi said, that on the day that Solomon was married unto the Daughter of Pharaoh, Michael the great Prince descended from Heaven, and fixed a reed in the Sea, so that mud and dirt might on all sides be gathered unto it. And this place afterwards being a wood, was that place where Rome was afterwards built. For at the time that Jeroboam the Son of Nebat made the two Golden Calves, there were two small Houses built at Rome, which presently fell down; and being again set up, immediately they fell down again. But there was then present an old man whose name was עבב קולון, who said unto them, that unless you bring water hither out of the River of Euphrates, and mix it with this clay and build the houses therewith, they will never stand. They said therefore unto him, and who shall bring it unto us? He answered that he would. He went therefore and took on him the habit of one that carries Wine to sell, and so went from one City unto another, from one Country unto another, until he came at length unto Euphrates. When he came thither, he took water out of the River; which when he had brought unto them they mixed it with their Clay, and therewith built up the houses, which stood firm and stable. From that time it was a Proverb amongst men; Every City or Province where there is not Abba Kolon defers not the name of a City or Province, or a Metropolitical City; and they called that place Rome, Babylon; and the Gloss adds, this is the place where Rome that afflicted Israel was built. Cartwright in his Melilloh.
Concerning the Messiah.

Melissianum Hebraicum lib. 1. cap. 9, reporting this story out of Buxtorf, adds, he had disvendam videtur, eas habito verborum in vel et cuandam Aborem, praestringere voluiiss, quod nimirum quae primus a Babyloniam securum addat, eadem aequali etiam gravissima positi a Romanis postis suarum. Quin et Romanum Idololatriam in eo perscrutis arbitror, quod aedem die quo Jeroboam silius Nebas virum aures confitit, Rome (1. in loco ubi posita consistit) eae sibi negligens est. Dicit. So He, who alone hath concluded at the intention of this enigmatical story, and that to good purpose; I shall therefore make it more fully to appear. Rome they have learned to call Babylon, as was declared, and thence conclude that upon the destruction of Rome they shall be delivered. Two things were eminent in Babylon; First, that it was itself the beginning of all false Worship and Idolatry in the World; and therein the Mother of Harlots; the other, that God had made use of it to punish the Idolatries of the Jews. Hence they say that Rome this New Babylon had its foundation when Solomon married Pharaoh's Daughter; and that it began to be built when Jeroboam set up his Calves: which they look upon as the two first fatal instances of the declension of Israel into false Worship and Idolatry. And hereby they intimate, partly that Rome should set up Idolatry, as Solomon and Jeroboam did, and partly that God had then provided a New Babylon to punish and destroy them. The Abba Kolon is a Minster, whom no man hath as yet set up. But it is no other but Capitolium, as they will easily grant, who know how usual it is with them strangely to metamorphose things and words; instances of which I shall elsewhere give. Thence is the Proverb they speak of; no Abba Kolon, no Capitol, or Temple of Idolatry, no City; the Capitolie anwering the Tower of Babel which was a Temple of Belus. Neither is that Proverb any thing but an allusion to that in the Roman History; Capitolium ubi quondam ductum humanum invento, responsum est, loco caput rerum, summamque imperii juris: Tit. Liv. lib. 5. And the tempering of the clay of Rome with the water of Euphrates by the help of Abba Kolon, is nothing but an expression of the succession of Rome into the head of Babylon which was built on that River, by the means of the Capitol that great Seat of Idolatry. Nor do they at all distinguish between the present Idolatry of Rome and that of old. So that although all things are confounded, by them with movtbrius Fictions and Expressions, which it may he they invent ed on purpose to obscure their intention, yet their aim in the whole is manifest.

But to return; for the remaining part of the story concerning this Armillus, I know not whether they have borrowed it from those of the Roman Church, or these from them; but evident it is that they strive to impose the odium of Antichrist upon one another. The Papists say that Antichrist shall be a Jew, of the Tribe of Dan, and that he shall perforce the Jews that he is their Messiah, that by their help, and others joining with them, he shall conquer many Nations, destroy Rome, slay Enoch and Elias, and afterwards be destroyed himself by fire from Heaven, by the power of Christ. The Jews, that their Armillus shall be a Roman, born of Idolatrous Fornication, that he shall persuade the Roman Christians, that he is their Messiah, and that he shall conquer many Nations, fight against Jerusalem, slay Messiah Ben Joseph, and afterwards be consumed with fire from Heaven, through the power of Ben David. To whether party the Glory of this invention is to be assigned, I am uncertain; the story for the substance of it, is the same on both sides, only variously fitted unto their several interests.

And this shall be the End of Messiah Ben Joseph, or Ephraim; Armillus having received a defeat by Nehemiah, he shall gather the forces of all the Nations of the world into the valley of decision, and shall fight with Israel; and they shall slay of them (of Armillus his Army) kepts (or multitudes) on kepts, and they shall seize a few of Israel, and they shall slay the Messiah of the Lord. And the ministering Angels shall come and perfuming his body shall lay it up with the ancient Fathers where it is to be kept many days without putrefaction, as H-Io's Body was (in Homer) after he was slain by Achilles. And it is not unlikely but that they may allude somewhat to the Prophesy of the two Witnesses, Rev. 11, who were to be slain and afterwards called up to Heaven. Thus do they at their pleasure dispose of this creature of their own; for having framed him themselves he is their own to do with him what they will, alive and dead. But that which is the poyson and...
The Faith of the Ancient Church of the Jews

The fable is, that the death of this fictitious Messiah, must amongst them bear all that is spoken in the Scripture, or continued by Tradition concerning the humiliation, suffering, and death of the true Messiah of the Lord.

We need not stay long in the removall of this Mormon out of our way. Should they invent twenty other Messiahs, as they have done this, and which on the same grounds, and with as good Authority they may, the case would still be the same. Who gave them power to substitute themselves in the place of God, to give New Promises, to appoint New Saviours, and to invent new ways of Deliverance? The Scripture is utterly silent of any such person, nor have they any Antientmedical Tradition concerning him. And what their Masters have invented in the Talmud, is of no more Authority, then what they copy every day themselves; The truth is, this whole story of Armillius and Ben Joseph is a Talmudical Romance, the one the Giant, the other the Knight. But these fictions are baseless. Poor creatures are hardened by them unto their eternal destruction. But is the world bound to believe whatever one whom they are pleased to call Rabbi can imagine, though never so contrary to the Principles of that Religion which themselves pretend to own and profess? So indeed some of them say, that if their Masters teach the right hand to be the left, yea, Heaven to be Hell, yet their Authority is not to be questioned; and as I remember others say some such things of the Pope. But God I hope of his Goodness, will not suffer poor mankind to be always so deluded. All the Promises of God, all the Prophecies from the foundation of the world, concern only one Messiah, of the Seed of Abraham, of the Tribe of Judah, and of the family of David. All the faith of the Church of old as we have proved respected that one only. And who will lay any weight upon what is spoken, foretold, or promised concerning him, if the Jews have power to invent another at their pleasure?

Again, Their Masters have not only dealt dishonestly and blasphemously, but foolishly also in this matter, in that they have not suited their own creature unto the Ends for which they have made him. The End as was shewed before, why they advanced this imagination, was to give countenance unto what is spoken in the Scriptures or retained by themselves in Tradition, concerning the sufferings of the Messiah. And it is somewhat strange to me, that having raised up this Ben Joseph, they did not use him worse then they have done, but by a little foolish Pity have spoiled their own whole design. They have a Tradition among themselves that the Messiah must bear a third part of all the afflictions, or persecutions, that ever were, or shall be in the world. And what proportion doth a man's being stain in battle where his Army is victorious, which is all the hardship this Ben Joseph is to meet withal, bear unto the Afflictions which befall the Church in every Age? And for the Scripture it is mere lost labour to compare the death of this Warrior, with what is delivered therein concerning the sufferings of the Messiah. Every one not judicially blinded must needs see that there is no affinity between them.

The fifty third Chapter of Isaiah is acknowledged by their Targum and sundry of the principal Masters of their faith to be a Prophecy concerning him, and we shall afterwards undeniably prove it to be. Now the Perfon there spoken of, is one, whom the Jews are to reject and despise, whom God is to afflict and bruise, by causing the sins of the whole Church to meet upon him. One who by his sufferings is to fulfill the pleasure of the Lord, making his Soul an offering for sin, justifying the Elect, and conquering Satan by his Death. This fictitious Messiah is to be honoured of all the Jews, to raise Armies, to fight a Battle, and therein after the manner of other men to be slain. So that a story was never worse told, nor to less purpose. No other use can be made of it, that I know of, but only to consider in it the blindness of poor obtinate fimmers given up unto hardness of heart, and a spirit of folly, for the rejection of him whom God sealed, anointed, and sent to be the Saviour of the world. Leaving them therefore in the embraces of this cloud, we may consider the other expected Messiah, whom they call Ben David, in whom principally they place their confidence.

The Endles Fables of the Jews about their Messiah, as they have been in part discovered by others, so I design not here at large to recount them. The chief Matters of them in the Talmud are full of disputes and contradictions about him, and those of after Ages fucced them in their uncertainties. Such will the conceptions of all men be, when they take up fancies and opinions of their own in matters of Divine Revelation. But some things there are wherein they all generally agree, and those relating
Concerning the Messiah.

lating, unto his Person, Work and Office, which it shall suffice to give an account of, as answering our present Design. 

Therefore they contend that he shall be a mere man, and there is nothing that they strive to avoid more than the Prophecies of Scripture which shew that the promised Messiah was to be God and man in one Person, as hath been already evinced. They contend also that he shall be born after the manner of all men, not of a Virgin, but of a married Woman begotten by her Husband.

About the place of his birth they are not fully agreed; for although they all acknowledge the Prophecy of Micah about Bethlehem to relate unto him, Chap. 5. 2. yet knowing, that Town now to have been defolate for many Generations, and without inhabitant, which would seem to prove that he is come already, they contend, that it is said he shall be born at Bethlehem, because he is to spring of David who was born there; for of the Tribe of Judah and Family of David he must proceed; although they have neither distinction of Tribes, nor succession of Families left in the world amongst them. To relieve themselves from that difficulty, they feign that he shall restore unto them all their Genealogies.

About the time of his coming, they are wofully perplexed, as we shall see afterwards. But many tokens they have of it when it doth come, for they heap up, out of some Allegorical passages in the Scripture, such stupendous Prodigies as never were nor shall be in the world. One of the principal of them is the sounding trumpet which all Israel shall hear, and the world tremble at; from Is. 27. v. 13. The finding of the Ark, and Sacred Fire, which things were talked of in the late Rumours about them, are indeed a part of their Creed in this matter. His Office, when he comes, is to be a King, which he shall be appointed unto by them, when they are gathered together. And the work he is to do, is in War, to fight with Amillus, Gog and Magog, to conquer the Edomites and Ishmaelites, that is the Romans Christians, and Turks or Saracens, and in so doing to erect a glorious Kingdom at Jerusalem: in Peace, he is to Rule righteously, not only over Israel, but also all the Nations of the world if they have any difference amongst them, shall refer all unto his determination and Umpirage. In Religion, he shall build the Third Temple mentioned by Ezekiel, restore the Sacrifices, and cause the Law of Moses to be most strictly observed. But that which is the head of all, he shall free the Jews from their Captivity, restore them to their own Land, make Princes and Lords of them all, giving them the wealth of all Nations, either conquered by him, or brought voluntarily unto him; feast them on Behemoth, Ziz, and the Wine of Paradise, so that they shall see want and poverty no more.

This is the substance of their persuasion concerning his Coming, Person, Office and Work. When he shall come, whether he shall live always, or dye at an hundred years old, whether he shall have Children, and if he have, whether they shall succeed him in his Throne, whether all the Jews that are dead shall rise at his coming, and their Gogol, or rolling in the earth from all parts of the world into the Land of Canaan shall then happen or no, whether the general Resurrection shall not succeed immediately upon his Reign, or at least within forty years after, or how long it will be to the end of the world, they are not at all agreed. But this, as hath been declared, is the substance of their persuasion and expectation; that he shall be a mere man, and that the Deliverance which he shall effect, shall be by mighty Wars, wherein the Jews shall be always victorious, and that in the Dominion and Rule which they shall have over all Nations, the Third Temple shall be built, the Law of Moses be observed by him and them, and the Noahichal Precepts be imposed on all others. As for any Spiritual Salvation from sin and the curse of the Law, of Justification and Righteousness by him, or the procurement of Grace and Glory, they utterly reject all thoughts about them.

With these Opinions, many of them have mixed prodigious fancies, rendering their estate under their Messiah in this world, not much inferior unto that which Mahomet hath promised unto his followers in another. And some of them on the other hand endeavour to pare off what superfluities they can spare, and to render their folly as plausible as they are able. Wherefore that it may appear what is the utmost height of their conceptions in this matter, and that which the most contemplative persons amongst them fix upon, I shall subjoin a description of him and his Kingdom, in the words of Maimonides, one of the wifhest and holiest persons that hath been amongst them since their last fatal dispersion. This man therefore in his Exposition of the tenth Chapter of Tractat. Saned. observing the fond and frivolous imaginations of their
The Faith of the Antient Church of the Jews

Talmudical Masters about the Messiah, gives many rules and instructions about the right understanding of their sayings, to free them from open impieties and contradictions. And hereunto he subjoins, as he supposeth the true Notion of the Messiah and his Kingdom in the ensuing words. As to the days of the Messiah, they are the time when the Kingdom shall be restored unto Israel, and they shall return unto Palæstine. And this King shall be Potent, the Metropolis of whose Kingdom shall be Sion; and his Name shall be famous unto the uttermost parts of the Earth. He shall be greater and richer than Solomon, and with him the Nations shall make peace and yield him obedience, because of his Justice, and the Miracles that he shall perform. If any one shall rise against him God shall give him up into his hand to be destroyed. All the Scripture declares his Happiness, and the Happiness we shall have by him. Howbeit nothing in the nature of things shall be changed, only Israel shall have the Kingdom; for so our Wise men say expressly, there is no difference between these days, and the days of the Messiah, but only the subduing of the Nations under us. So indeed says Rab. Samuel, and others of them: And it is enough to adduce another Ancient and Ancient Masters about the Messiah, the Messiah shall dye, and his Son, and his Sons Son shall reign after him; but his Kingdom shall endure long, and men shall live long in those days; so that some think, his Kingdom shall continue a thousand years. But the days of the Messiah are not so much to be desired, that we may have store of Corn and Wealth, ride on Horses, and drink Wine with Muses, but for the society and conversation of good men, the Knowledge and Righteousness of the King, and that then without weariness, trouble, or constraint, the whole Law of Moses shall be observed.

20. This is the summ of the Creed of the most sober part of the Jews concerning the Messiah whom they seek and long for; if any are so sober as to embrace it; For the same Author tells us, that there were very few so minded, it may be scarcer minder, in an Age besides himself; generally they look after nothing but Rule, Dominion, Wealth, and Pleasure. But he, and they all own him as a temporal King, a mighty Warrior, subduing the Nations unto the Jews, a Færum Cambiatus, or an Alexander, or a Cæsar of Redemption from sin, death and Hell, of Pardon of sin, Justification and Righteousness, of eternal Salvation by him, they know, they believe nothing. Maimonides thinks indeed, that his Kingdom shall long continue, not like Manasseh of late, who supposeth that it might not abide above forty years, and those immediately preceding the Day of Judgement.

21. It is sufficiently evident, that this Opinion and Perswasion of the Jews which is Cætholick unto them, and hath been so, ever since they rejected the true Messiah, contains an absolute renunciation of the faith of the Church of old, and an utter rejection of all the ends for which the Messiah was promised. I shall not therefore enter here upon a particular refutation of it, for it will occur in our ensuing Discourses. Neither is this the Person about whom we contend with them: nor have we any concernment in him. When he comes, let them make their best of him; we have already received the Captain of our Salvation. What also they plead for themselves as the ground of their obstinacy in refusing the True Messiah, must afterwards be particularly discussed. At present therefore, I shall only reflect on those depraved habits of their minds, which in concurrence with occasions and Temptations suited unto them, have seduced them into these low, carnal, and earthly imaginations about the Promised Seed, his Person, Office, and Work that he was to perform.

22. In things therefore of this kind, Ignorance of their miserable condition by nature, both as to sin and wrath, justly claims the first place. For although, as was by instances before manifested, the Evidence of Truth, and Power of Traditions amongst them, have prevailed with some, to avow the notion of the Sin of Adam and the corruption of our nature thereby, yet indeed there is not any of them, that have a true sense and conviction of their Natural Condition, and the misery that doth attend it. The Messiah, as we have proved at large, was first promised to relieve mankind from that state wherein they were cast by the Apostasy of Adam the Common Root and Parent of them all. Such as are men apprehensions of that condition, such also will be their thoughts concerning the Messiah, who was promised to be a Deliverer from it. They who know themselves cast out of the favour of God thereby, made obnoxious unto his eternal displeasure, and destitute to do any thing that shall please him, as being cast into a state of immortal Enmity against him, must needs look on the Messiah promised in the Grace, Goodness and Wisdom of God for a Saviour and Deliverer, to be One that mult...
Concerning the Messiah.

must by suitable ways and means free them from Sin and Wrath, procure for them the favour of God, enable them to serve him again unto Acceptation, and so bring them at length unto their chief End, the everlasting enjoyment of him. As these things answer one another, and are on both sides fully revealed in the Scripture, so the Church of old who had a due Preaprehension of their own condition, looked for such a Messiah as God had promised. Ignorance, therefore of this condition, is no small cause of the present Judicial mischief. Whatever may be the estate of other men, about which they do not much trouble themselves, for their parts they are Children of Abraham, exempted from the common condition of mankind by the Privilege of their Nativity, or at least they are relieved by their circumcision, by the pain whereof, they make sufficient satisfaction for any ill they bring with them into this world. That they are dead in Treasures and Sins, standing in need to be born again, that they are by nature children of wrath, obnoxious unto the curse of God; that the sin of our first Parents is imputed unto them, or that if it be, that it was of any such demerit as Christians teach, they believe not. Upon the matter they know no misery but what consists in Poverty, Captivity and want of Rule and Dominion. And what should a spiritual Redeemer do unto these men? What beauty or comeliness can he have in him, for which of them he should be desired? What Reason can they see, why they should understand the Promises concerning him in such a way and sense, as that they should not be concerned in them? And this blindness had in a great measure poifled their minds at first promulgation of the Gospel. See John 8. v. 33, 34. Chap. 9. v. 40, 41. And therefore our Apostle in his Epistle unto the Romans, wherein he deals both with Jews and Gentiles, before he declareth the Propitiation that was made, with the Justification that was to be obtained by the blood of Christ, convineth them all of their miserable lost condition, on the account of sin, Original and Actual. Chap. 1, 2. Untill therefore this Pride, self-fulness, and Ignorance of themselves be taken from them, and rooted out of their hearts, all Promises of a spiritual Redeemer must needs be unsavoury unto them. They stand in no need of him, and why should they desire him? An Earthly King that would give them Liberty, Wealth, Ease and Dominion, they would gladly embrace, and have long in vain looked for.

Secondly, Ignorance of the Righteousness of God, both as to what he requireth that a man may be justified before him, and of his Judgment concerning the defect of sin, hath the same effect upon them. Rom. 10. v. 3, 4. The great End for which the Messiah was promised, as we have in part declared, and shall afterwards farther evince, was to make Atonement for sin, and to bring in Everlasting Righteousness, Dan. 9. 24. A Righteousness was to be brought in, that might answer the Justice of God, and abide its trial. Of what nature this Righteousness must be, the Scripture declares; and that as well in the Revelation it makes of the Holiness of God, Psal. 5. v. 4, 5. Job. 24. v. 19. Hab. 1. v. 13. as of the purity and severity of his Law, Deut. 33. v. 2. Chap. 27. v. 26. and the absolute Perfection of his Justice in the Execution of it, Psalm 50. v. 21. An Universal spotless Innocency, with a constant unerring Obedience in all things, and that in the highest degree of Perfection, are required to find Acceptation with this Holy and Righteous God. Of the Nature and necessity of this Righteousness the Jews are ignorant and regardless; They and their Masters were so of old, Matt. 5. v. 10. An outlidge, partial, hypocritical Observance of the Law of Moses, they fappose will serve their Turns. See Rom. 9. v. 31. And indeed there is not any thing that more openly discovers the miserable blindness of the present Jews, then the consideration of what they insist upon, as their Righteousness before God. The Faith and Obedience of their Fore-fathers, the Privileedge of Circumcision, some outward Observances of Mosaical Precepts, with anxious scrupulous abstinencies, self maccarations in fasts, with prayers by tale and number, Sabbath rests from outward labour with the like bodily exercises, are the fumen of what they plead for themselves. Now if these things which are absolutely in their own power, will compose and make up a Righteousness acceptable unto God, cover all the sins whereof they know themselves to be guilty, to what end should they look for a Redeemer to bring in Everlasting Righteousness, or to make Atonement for sin? Why should they look out in this case for Relief, seeing they have enough at home to serve their turns? Let them that are weary and heavy laden seek after such a Deliverer, they have no need of him or his Salvation. According therefore as this building of Self-Righteousness went on and prospered.
prospered amongst them, Faith in the Messiah, as to the true Ends for which He was promised, decayed every day more and more, until at length it was utterly lost. For as our Apostle tells them, if Righteousness were by the Law, the Promise of the Messiah was to no purpose; and if the Law made things perfect, the bringing in of another Priesthood and Sacrifice was altogether needless.

So is it also with them as to their Apprehension of the Judgement of God concerning the Sinner. The natural notion hereof the vilest Hypocrites amongst them were sometimes perplexed withal. See Isa. 33. v. 14, 15. Micah 6. v. 8. But the generality of them have long endeavoured by prejudice Imaginations, to call out the true and real fenê of it. That God is angry at sin, that in some cases an Attonement is needful they will not deny. But so low and carnal, are their thoughts of his severity, that they think any thing may serve the turn to appease his Wrath, or to satisfy his Justice, especially towards them whom alone he loves. Their Afflictions and Persecutions, the Death of their Children, and their own Death, especially if it be of a painful distemper, they suppose to make a sufficient Propitiation for all their sins. Such mean and unworthy thoughts have they of the Majesty, Holiness, and Terror of the Lord. Of late also, lest there should be a failure on any account, they have found out an invention to give their sins unto the Devil by the Sacrifice of a Cock, the manner whereof is at large described by Buxtorfius in his Synagoga Judaica. And this also hath no small influence on their minds to pervert them from the Faith of their Forefathers. Let the Median providewell for them in this world, and they will look well enough unto themselves as to that which is to come.

And hence ariseth also their Ignorance of the whole Nature, Use and End of the Mosaic Law, which also contributes much to the producing of the same Effect upon them. To what End the Law was given, whereunto it served, what was the nature and proper Use of its Institutions shall be declared as occasion is offered in the Exposition of the Epistle itself. For the present it may suffice unto our purpose, to consider their Apprehensions of it, and what influence they have into their Misbelief in general they look on the Law and their observance of it, as the only means of obtaining Righteousness, and making an Attonement with God. So they did of old, Rom. 9. v. 32, 33, 34. In the observation of its Precepts they place all their Righteousness before God, and by its Sacrifices they look for Attonement of all their sins. That the Law was not given, that the Sacrifices were not appointed for these Ends, that the Fathers of old never attended unto them absolutely with any such Intention, shall be afterwards declared. In the mean time it is evident that this Persuasion corrupts their minds as to their thoughts about the Messiah. For if Righteousness may be obtained, and Attonement made without him, to what End serves the Promise concerning him? But having thus taken from him the whole Office and Work whereunto God he was designed, that he might not be thought altogether useless, they have cut out for him the work and employment before mentioned. For looking on Righteousness and Attonement with the consequent of them Eternal Salvation, as the proper Effects of the Law, they thought meet to leave unto their Messiah the work of procuring unto them Liberty, Wealth, and Dominion, which they found by experience that the Law was not able to do. But had indeed their Eyes been opened in the knowledge of God and themselves, they would have found the Law no less insufficient to procure by itself an Heavenly than an Earthly Kingdom for them. And against their Prejudicate obstinacy in this matter, doth the Apostle principally oppose himself in his Epistle unto them.

But here by the way, some may possibly enquire, how the Jews, if they look for Attonement and the Remission of sins by the Sacrifices of the Law, can now expect to have their sins pardoned, without which they cannot be eternally saved, seeing they are confessedly destitute of all Legal Sacrifices whatever? Have they found out some other way, or do they utterly give over seeking after Salvation? This very Question being put unto one of them, he answers, that they now obtain the pardon of their Sins, by Repentance and Amendment of Life; according to the Promises made in the Prophets unto that Purpose; as Ezek. 18. v. 20. And concludes, Quamvis jam nulla sint sacrificia que mediis erant ad tantum facilis impleturam remissionem peccatorum, sedem tamen pro pietatem, ac retrospectam declinando a viis malis impetrantur. Although there are now no Sacrifices which were a means the more easily to obtain the forgiveness of sin, yet it may be obtained by Repentance, and a departure from ways of evil. This
Concerning the Messiah.

This is their Hope which like that of the Hypocrite is as the giving up of the Ghost. For (1.) It is true, Repentance and Amendment of Life, are required in them who seek after the forgiveness of their sins, and many Promises are made unto them; But is this all that God required, that sin might be forgiven? They are sufficient indeed in their own way and place, but are they so absolutely so? Did not God moreover appoint and require, that they should make use of Sacrifices to make attonement for sins, without which they should not be done away? See Levit. 16. And (2.) What is the meaning of that Plea, that by Sacrifices indeed Remission of sins might more easily be obtained, but obtained it may be without them? Doth this more easily respect God or man? if they say it respects God; I desire to know, if he can pardon sin without Sacrifice, why he cannot do it as easily as with them? or what is he said of by Sacrifices? If it respects themselves, as indeed it doth, then it may be enquired what it is that they shall be eased of in the obtaining of the Pardon of sins, by the use of Sacrifices; when that again restored unto them? this can be of nothing but that which they are now forced to make use of, for that end and purpose, and what is that? Why Repentance and Amendment of Life. If then they had their Sacrifices these might be spared, or at least much in them abated which at present is necessary. This then it seems was the End why God instituted Sacrifices, namely that these Jews might obtain pardon of sin; without either Repentance or Amendment. And this is that which they love as their foul, namely that they may live in their sins, and be acquainted of all Danger by Sacrifices and outward services. (3.) Attonement for sin is expressly necessary, or all the Institutions of Sacrifices for that End of old were vain and ludicrous. At the same time when Sacrifices were in use, Repentance was also required, and therefore not to be a cause or means for the same End, in the same kind with them. And therefore notwithstanding their Pretence of Repentance, no Jew upon his own Principles, can now in the total Cessation of all Sacrifices, obtain either Pardon of sin here, or Salvation hereafter. But to proceed.

Their corrupt carnal Affections have moreover greatly contributed, and yet do, unto their Obituracy in their Unbelief. Hence have they couyed their self-pleasing imaginations about the Messiah, and the work that he hath to do. That He should be a King, and reign gloriously, that his Dominion should be over all the world, and endure throughout all Generations, was promis'd concerning him from the Beginning. They think much therefore what Advantage this Kingdom may afford unto them, comparing it in their minds with those other Empires which they see in the world. Wealth, Ease, Liberty, Dominion, or a share in Power and Rule are the things that please their carnal minds, and evidently fill them with Envy and Wrath against them by whom they are possessed. These things they look after and hope for, as the only things that are desirable, the only Pledges indeed of the favour of God. No Persons on the Earth have their thoughts more fixed on them then they. As their Oppressors increase, so do their Defires after Liberty and Rule; and they have learned nothing, but that the Power of these lusts and earthly desires in this matter, take away their Hopes of satisfying, of them in the good things of this world, that they will on very easy terms bide adieu unto their Messiah, or grant that he is already come. But whilest they are obstinately fixed in the expectation of them, to tell them of a Spiritual and Heavenly Kingdom, wherein the poorest and most persecuted Person on the Earth may have as good an Interest, and enjoy as much Benefit by it, as the greatest Monarch in the world, and you do but cast away your words into the wind.

Secondly, Since the Propagation of the Gospel and its success in the world, Envy, another corrupt Lust, against the Gentile Believers, hath exceedingly perverted their minds,
The Faith of the Antient Church of the Jews

minds, in their Notions about the Messiah. And this they are filled withal upon a twofold account.

First, Upon that of the Spiritual Priviledges which they saw claimed by them. That the Gentiles, or Nations of the Earth distinct from Israel, should be Fellow-Heirs in the Promise with the Pottery of Abraham according unto the flesh, was declared by all the Prophets of old. But yet, as we have shewed, this was done by them in that obscure manner, in comparison of the Revelation made of it in the Gospel, that the Grace and Counsel of God therein is called a Mysterie hid from the Ages that went before. Wherefore when this Design of the Love and Wisdom of God was brought to Light, it filled the Jews who had lost the faith of it with Envy and Wrath. See Atts 13. v. 45, 46, 47, 50. Chap. 22. v. 21, 22, 23. 1 Thes. 2. v. 15, 16. The Stories of all Ages from thence unto this Day testify the same, nor do they yet stick to express the corrupt Affections, as occasion is offered. And this Envy being greatly predominant in them hardens them in their imagination of such a Messiah, as by whom the Gentiles may receive no Benefit, but what may accrue unto them by becoming their Servants. They cannot endure to hear unto this Day that the Gentiles should be equal sharers in the Promise of the Messiah. They would have him unto themselves alone, or not at all. And this keeps up their Delires and Expectations of such an one as they have fancied for their own Ends and Purposes.

Again, Their Envy against the Gentiles is greatly increased and excited by the Oppressions and Sufferings from them which they undergo. This adds hatred and desire of Revenge unto it, which render it impotent and unruly. I speak not now of their present and past sufferings from Christians, which in many places have been unrighteous and inhumane, and so undoubtedly a great occasion of hardening them in their obstinacy, but of their long continued oppressions under the Power of the Gentiles in general. Having been greatly harassed and wasted by them in most Ages, and having a Deliverer promised unto them, they are strongly inclined to fancy such a Deliverance as being peculiarly theirs, should enable them to avenge themselves on their Old Enemies and Oppressors. And this they think must be done, not by an Heavenly Spiritual King, ruling in the things concerning Religion and the Worship of God, but by one that having a mighty Kingdom in this world, shall by force and Power subdue their Enemies under them. Such an one therefore they desire and look for; and how hard it is for them to depose these thoughts unless they are freed by the Grace of God from the carnal Affections mentioned, is not hard to guess. And these are some of those especial occasions whereby the Jews through their own blindness are hardened in their unbelief, and disobedience unto the Gospel, whereunto others of the like kind may be added.

This is the Faith and Expectation of the present Jews all the world over concerning the Messiah in whom they place their Confidence. A mere man he is to be; a King over the Jews at Jerusalem, who shall conquer many Nations, and so give Peace, Prosperity and Plenty unto all the Israelites in their own Land. But what great matter is in all this? Have not other men done as much or more for their Citizens and People? Can they fancy that their Messiah should be more victorious or successful than Alexander? they dare not hope it. At a Disputation before the Pope and Cardinals at Rome which they have recorded in Shehat Jehuda, they openly professed that they never expected so great glory by their Messiah, as that which they saw them attended with. And Manasseh confesseth that it is no great or extraordinary matter which they looked for so high. De Refur. lib. 2. cap. 21. Non est, faith he, tantum miraculum si Messis veniat subjugatum regna filii & imperia multa, cum non raro accidisse videamus ut humiles aliqui abisitque ad regna & imperia pervenirent, terrorumque multarum Domini ferment. It is no such Miracle that the Messiah should come and subdue many Kingdoms and Empires unto himself, seeing it often falls out that men of mean and abject condition, do come unto Kingdoms and Empires, and are made Lords of many Countries. It is so indeed; they say nothing of him, but what may be paralleled in the Stories of the Nations of the world, especially considering the shortness of his reign which they begin to think shall not be above forty years.

But do these things answer the Promises made concerning him from the foundation
Concerning the Messiah.

Is this the meaning of the Promises given unto Adam? Was this the End of the Call and Separation of Abraham? This the Intention of the Promises made unto him, that in his seed all the Nations of the Earth should be blessed? Is this only the importance of it, that towards the end of the world, many of them shall be compared? Was this the intent of the Oath made unto David, and of the sure mercies confirmed unto him, and his, thereby? Do all the Promises in the Prophets, let out in words glorious and magnificent, end in a Warrior, merely it may be unto many of those whole destruction they Prophesied of? Or is not this rather a way to expound the whole Old Testament unto form, and reprobate, as making the Promises thereof not to extend unto that Glory, which in others the Promise of it delimited, or at least to regard only things of the same nature with them? Was this the Expectation of the Fathers of old. Is this that which they desired, prayed for, longed for, esteeming all the Glory of their present Enjoyments as nothing in comparison of it? What is in this Messias that he should be the Hope and Desire of all Nations? Did God set him forth as the great Effect of his Love, Grace, Goodness and Faithfulness towards them, and then bring forth a Military King, in whose exploits they were not all to be concerned? Was the Church in travail for so many Generations to bring forth this Fighter? Had they no Eye of old unto Spiritual and Eternal things in the Promises of the Messias? Of late indeed Josephus also tells us that the Doctrine of the coming of the Messias is not fundamental; And Hillel of old maintained that Hezekiah was the Messias. He should have been so, faith another, had he composed a Song unto God. Bretha a seditious Ne房间ancer is the Messias, says R. Akiba. He shall come, it may be, immediately before the Resurrection faith M. Masera. But do these thoughts suit the Faith, Hope, Prayers, and Expectations of the Church of old? Do they answer any one Promise of God concerning him? No man not utterly unacquainted with the Scripture can give the least countenance unto such imaginations.

What all this while is become of the work every where in the Scripture assigned unto the Messias? Who is that cast off unto? Who shall break the Serpents Head? Who shall take away the curse that entered on Sin? Who shall be a blessing unto all Nations? To whom shall the Gentiles be gathered to be saved by him? Who shall be a Priest after the Order of Melchisedek? Who shall have a Body prepared him to offer in head of the Sacrifices of the Law? Who shall have his hands and feet pierced in his suffering, and his Vesture parted by Lot? Who shall make his Soul an Offering for Sin? Who shall be bruised, grieved, and afflicted by God himself, because he shall bear the Iniquities of his People? Who shall make Atonement for Transgressors and bring in everlasting Righteousness? And who shall sit at the Right Hand of God in his Rule over the whole world? All these things and sundry others of the like kind, are openly and frequently promised concerning the true Messias, of which not any of them is to be accomplished in or by him whom they look for. But these men indeed take a way to destroy all Religion, and to turn the whole Bible into a story of earthly things, without either Life, Spirit, or Heavenly Mystery in it.

It is acknowledged that there are many Promises of Mercy and Glory unto the Church in the Days of the Messias expressed in Words, whose first literal sense reproffs things outward and temporal. And there is a threefold Interpretation of them contended for. The first is that of the Jews, who would have them all understood according unto their literal importance, without the allowance of any Figure or Allegory in them. But no thing can be more vain then this imagination; nor do they make use of it, but where they suppose that it will serve their present design. For whereas the Wifets of them do grant, that in the days of the Messias the Nature of things shall not be changed, but only their use, many of these Promises in their first literal sense, import a full and direct alteration in the Heavens and Earth and all things contained in them. So Is. 11. v. 6, 7. 8. Lions, Bears, Leopards, Cockatrices, Asp, Vipers; and young Children are said all to live, feed, and play together. And Chap. 60. v. 7. That the Flocks of Kedar, and the Rams of Nebaioth should minister unto the Church; ver. 16. that they should suck the Milk of...
The Faith of the Antient Church of the Jews

of Kings; and ver. 19. that the Sun should no more give light by day; and yet ver. 20. that it should no more go down. Chap. 65. v. 17. That new Heavens, and a new Earth shall be created, and that the old shall be remembered no more; that Trees and Fields shall rejoice and clap their hands for gladness; with other things immemorable in the same kind. Now if they grant, as they must, unless they intend to expostulate all Sacred Truth to the scorn and contempt of Atheists, that these expressions are figurative and allegorical, they must do the same in all other Promises of earthly things, as of Peace, Plenty, Victory, Long Life, Dominion, Wealth and the like, being let out in the same kind of allegorical expressions. At least they cannot make them in the strict literal sense of the words the object of their Faith and Expectation, unless they can by some infallible rule declare, what is figuratively to be understood in them, what properly, or which Promises are expressed allegorically, which not. And this they can never do. The Event therefore is the only infallible Interpreter of the meaning of such Prophetical Predictions, what ever precedes that, is but conjecture. Wherefore,

Secondly, Some interpret all these Promises and Prophecies Spiritually, without the least respect unto those outward terrestrial things, which are made use of in figurative expressions only to shadow out those spiritual, heavenly, and eternal things which are intended in them. And indeed this way of Interpretation which Calvin follows in all his Commentaries, is attended with great probability of Truth. For the main ends and work for which the Messiah was promised, being as we have proved Spiritual and eternal, and whereas it is evident, that many promises of things relating unto him, and the condition of them that believe in him are allegorically expressed (it being the constant way of the Old Testament to shadow out spiritual and heavenly things, by things earthly and carnal,) this way of interpreting the Promises seems to have great countenance given unto it, both from the nature of the things themselves, and the constant tenour of the Prophetical Style. According unto this Rule of Interpretation, all that is foretold in the Psalms and Prophets, of the Deliverance, Rest, Peace, Glory, Rule and Dominion of the Church, of the submission and subjection of Nations, Kingdoms, Rulers, Kings and Queens thereunto, intends only either the Kingdom of Grace, consisting in Faith, Love, Holiness, Righteousness and Peace in the Holy Ghost, with that spiritual Beauty and Glory which is in the Worship of the Gospel; or the Kingdom of Heaven itself where lies our Happiness and Reward. And indeed this Interpretation of the Promises, as in respect of many of them it is evidently certain, true, and proper, they being so expounded in the Gospel itself; so in respect of them all, it is safe, and satisfactory to the souls of Believers. For they who are really made partakers of the spiritual good things of the Messiah, and are subjects of his spiritual Kingdom, do find and acknowledge, that Liberty, Rest, Peace and Glory, those durable Riches therein, as they are abundantly contrary withal, what ever their outward condition in this World may be. And unto this exposition, as to the main and prime intention of the Promises, the whole Doctrine of the Gospel gives countenance.

Thirdly, Some acknowledging the Kingdom of the Messiah to be Heavenly and Spiritual, and the Promises generally to intend Spiritual and heavenly Glory and Riches, that is, Grace and Peace in Christ Jesus, do yet suppose moreover that there is in many of them an intimation given of a blessed, quiet, peaceable, flourishing state of the Church through the power of the Messiah, to be in this world. But this they do with these limitations. (1.) That these Promises were not made unto the Jews as they were the seed of Abraham according to the flesh, primarily and absolutely, but unto the Church, that is the children of Abraham according unto the Promise, Heirs of his Faith and Blessing. That is, they are made unto all them who receive and believe in the promised Messiah, Jews and Gentiles, with whom as we have proved, the Privilege of the Church, and interest in the Promises was to remain, (2.) That the accomplishment of these Promises is reserved unto an appointed time when God shall have accomplished his work of severity on the apostate Jews, and of Tryptal and Patience towards the called Gentiles. (3.) That upon the coming of that season, the Lord will
Concerning the Messiah.  

will by one means or other, take off the Veil from the eyes of the Remnant of the Jews, and turn them from ungodliness unto the Grace of the Messiah; after which, the Jews and Gentiles being made one Fold under the great Shepheard of our souls, shall enjoy Rest and Peace in this world. This they think to be intimated in many of the Promises of the Old Testament, which are brought over unto the use of the Church as yet unaccomplished, in the Book of the Revelation. And herein lyeth all the Glory which the Jews can or may expect, and that only on such terms, as yet they will not admit of. But these things must all of them be spoken unto at large, when we come to answer the Objections which they take from them, unto our Faith in Jesus Christ.

That which above all things manifesteth the Folly and Irreligion of the imagination of the Jews about the Person and Work of the Messiah, is the Event. The true Messiah is long since come, hath accomplished the work assigned unto him, made known the nature of the first, and consequent Promises, with the Salvation that he was to effect, no way answering the expectation of the Jews, but only in his Genealogie according unto the flesh. And this is that which is the second Supposition, on which all the Discourses and Reasonings of the Apostles in his Epistle to the Hebrews is founded, and which being absolutely destructive of the Judaical Infidility, shall be fully confirmed in our ensuing Dissertations.
The promised Messiah long since come.

Exercitatio XII.


THE second great Principle supposed by the Apostle in all his Discourses with the Hebrews in his Epistle to them, and which he lays as the foundation of all his Arguments, is, that the Messiah whom we have proved to have been promised from the foundation of the world, was actually come, and had finished the work appointed for him, then when he wrote that Epistle. This the Jews pertinaciously deny unto this very day, and this deny all is the center wherein all the lies of their unbelief do meet; and hereupon in a miserable deplorable condition do they continue crying for, and expecting his coming, who came long since, and was rejected by them. Now this being the great difference between them and Christians, and that such an one as hath a certain influence into their eternal condition. As they have endeavoured to invent evasions from the force of the Testimonies and Arguments, whereby our Faith and Profession is confirmed; so are we to use diligence in their vindication and establishment; which we hope to do unto the satisfaction of the sober and godly wise in our ensuing Discourse.

§ 1.

The first great Promise of the Messiah at large insisted on before, declared only his coming; and the end of it in general. This Promise was recorded in Psalm 40:8. "Or, as our Apostle, Heb. 10. 7. as a stable foundation of all the rest that ensued. And it respected all the posterity of Adam, that they might have a refuge whereunto to repair in all their distresses. When the care of it, and respect unto it, and faith in it were rejected by the world, when they to the last rejected their hope, Acts 14. 16. God left it unto the ways of its own choice, to shift for its self; and in his Sovereign Grace and Pleasure renewed the Promise unto Abraham with a restriction and limitation of it unto his Family, as that which was to be separated from the rest of mankind, and dedicated to the bringing forth of the Messiah in the appointed season, as we have declared. Upon the giving of that Promise, with the Call and Separation of Abraham, wherein the Church became in a special manner visible, there wanted nothing to confirm the faith, and fix the expectation of those that desired his coming; but only the determination of the time wherein he should so do.

And this was necessary upon a double account. That those who were to live before his Advent, or appearance in the flesh, might not only by faith, see his Person afar off; and
The Promised Messiah long since come.

and be refreshed, as Cant. 2. 8. but also, Behold his Day, or the time limited and prefixed unto his coming; and rejoice therein; and that not only as Abraham who knew that such a day should be. John 8. 56; but also those who had a certain day so limited, as that by diligent enquiry, 1 Pet. 1. 11. they might take some especial prospect of it. (2.) To guide them who were to live in the days of the accomplishment of the Promise, unto a more earnest expectation of him, and desire after him, as Daniel had for the return of the People from the Captivity, when he understood by Books, that the time limited for it was accomplished, Dan. 9. 2, 3. Accordingly it came to pass, for from hence it was, that at that season when he was to be exhibited, all men were in expectation of him, and prepared thereby to enquire after him, Luke 3. 15.

Now this determination of time enquired after, was first made by Jacob, Gen. 49. 8, 9, 10. accompanied with a signal demonstration of one especial person, from whom the Messiah was to proceed, even in the Family of Abraham himself; such another restriction also, and but only, enforced, when that privilege which originally reposed in Abraham and his family, and afterwards reigned unto Judah and his posterity; and lastly, confined unto David and his off-spring, was ever after left at large unto any branch of that Family. And this I mention by the way, to prevent any difficulties, about his Genealogie. For as in the very first instance of the Regal Succession in the house of David there was no respect had to the Primogeniture, 1 Kings 2. 22. So there was no necessity that the Messiah should spring from the reigning Family, although he did so; but only that he should be of the Seed of David. For as after the Promise given unto Abraham, the Messiah might have sprong from any Family whatever of his posterity by Isaac, until the limitation made by Jacob unto the person of Judah; and that limitation, might have done so from any Family of his Tribe or Polterity, until the confinement of that privilege to the person of David; so no restriction or limitation being afterwards added, his production by any person of his posterity, whether in a nearer or further alliance, to, or from the Reigning Line, was all that was included in the Promise. To return, the words of the place above quoted are, Judah thou art to whom thy brethren shall praise thy name shall be in the neck of thy enemies. Thy father's children shall bow down before thee. Judah is a lion's whelp from the prey, my Son; thou art gone up, he compassed as a Lion, and as an old Lion will I raise him up, The Scepter shall not depart from Judah, nor a Law-giver, or Scribe, from between his feet till Shilo come; and to him the gathering of people. These, last words are the effect of our Argument, the former therefore we shall no otherwise consider, but as they give light and evidence to their interpretation.

The great Mistr makes among the Jews are exceedingly perplexed with this Testimony, and have therefore invented endless ways for the enervating of it, openly and loudly contradicting one another, almost about every word in the Text: Some would evade the sense of it, by interpreting לָשָׁן to be only a sound, of correction, of some, they would only have to be a Scribe, such as they fancy their present Rabin to be. Some by רֹפֶה, understand the person of Judah unto whom they ascribe I know not what pre-eminence, and not his Family and Tribe; Some would have דָּק to be separated from יִשְׂרָאֵל, that follows, because of the accent פִּקֵר, and to signify for ever. Some by the Shilo would have David intended, some Abijah the Prophet, some the City Shilo, and most know not what. Some, some would have to be διάτριβη, some instruction and obedience: And on every one of these evils, do they build various interpretations, and provide various excuses for themselves, all which we shall either obviate or remove out of the way in the ensuing Discourse.

It were endless to consider all their several Expositions, and why, because they are fully confused by one another. And what ever seems of importance, in any of their exceptions, will be fully answred in our Exposition and vindication of the Text and Context. Only to give the Reader a specimen of their Sentiments, I shall briefly consider the sense and Exposition of one of them; and he of such reputation that he hath generally obtained the name of , the Wife. And this is R. A. B. Meir, Aben Ezra. And that we may the better fee the perverseness of this man, and therein of his followers, I shall briefly give an account of the Exposition of Rabbi his Companion in Annotations on the Pentateuch, in their Rabbinical Bibles. First, By בְּשֵׁלָה, he understands Rule and Government; as he doth Scholars in the Law, by בְּשֵׂר, from the
The Promised Messiah long since come.

these words מִשְׁלֹה מְדִינָתוֹ, from between his feet, expressing as he conceived the posture of Disciples. By Judah, he understands the House of David, the Ruling Family amongst them, the Authority whereof was preferred in the מִשְׁלֹה מְדִינָתוֹ, or Heads of the Captivity whilst they were in Babylon; And on these words, waving all the former trivial exceptions, he adds expressly מִשְׁלֹה מְדִינָתוֹ, Until the Shilo come, that is Messiah the King, to whom that Kingdoms belongs, as the words are interpreted by Onkelos in his Targum, and in Midrash Agadah, and דַּרְכֵּהוּ, he expounds דַּרְכֵּהוּ, the collection or gathering together of the people to agreeing with the Targum, and the the truth in the most material passages of the Text.

But Aben Ezra, as we observed, is otherwise minded; and in him, we have an example of the wilfull blindness of the residue of them, who will not endure the light of that Conviction which is tendered unto them in this Testimony. First, By Shebet he grants Rule to be intended, or preheminence above others, being then somewhat more modest then their latter Masters. This with he, shall not depart from Judah, he applies unto David, and why David? for he was the beginning of the Kingdom of Judah. So that it seems the meaning of the words is, that the Scepter shall not depart, until the Scepter come; that is, they should have rule, until they had rule. For as himself well observes, the Kingdom of Judah began in David. But what Scepter had the House of Judah before? Four hundred years the people were ruled under Judges, of which but one was of that Tribe. At length a Kingdom was set up in the House of Benjamin; where was all this while the Scepter of Judah? If that was the space of time designed for its continuance? Two instances he gives hereof. First, The Standard of Judah marched first in the Wilderness; Secondly, Again, God said, Judah shall go up first. But what was this to a Scepter and a Law-giver? The first belonged only unto the order of the Tribes in the Wilderness, whilst Moses was Prince of the Tribe of Levi, and afterwards Joshua of the Tribe of Ephraim; nor was that privilege, if any it were, peculiar unto Judah, but common to the other Tribes joined with him. The other was only an occasional Expedition, wherein the especial concernment of Judah lay; which gave him no power nor Sovereignty amongst his Brethren. So that we have here no small instance, how the Wisefrof their Masters do befool themselves, in seeking evasions from this Testimony. Of the sense of the following words, abstracting from the design of the whole, he gives a tolerable account, Nor a Law-giver from between his feet.

Mechochek is a Scribe, who engraveth any thing on a Roll or Book; and that expression of from between his feet, is taken from the common custom of such Scribes, to sit at, or between the feet of the Prince, namely, to record and enroll the Laws of his Kingdom. Although the phrase of speech seems to conclude to another sense, but about this we will not differ with him.

He next proceeds to the interpretation of the word Shilo, which before he applied unto David's; and to shew the uncertainty and wanderings of all them who reject the true and only intent of the Holy Ghost in this expression, he gives us the various opinions of his Masters, not knowing himself what to adhere unto. Some, he says, there are who interpret it from the Syriack, as it were as much, as מִשְׁלֹה מְדִינָתוֹ unto him, or εὐαγγέλιον. But this yields him no advantage. Sundry learned men suspect some such sense in the word, and that expression of from between his feet, is taken from the common custom of such Scribes, to sit at, or between the feet of the Prince, namely, to record and enroll the Laws of his Kingdom. Although the phrase of speech seems to conclude to another sense, but about this we will not differ with him.
The Promised Messiah long since come.

that, until it cumts, ignilics, rvbenit {ullbeno more: The application of that word to the {e;ting of the >n, UCN N2 and the Sun goeth down, is clearly from the nature of the thing it self, and the preceding words, UCN NIH, the Sun riseth, but thence to draw it here to express the destruction of a City, in which sense it is never used, is a Conjecture purely Rabbinical. Besides, we have shewed already that Scepter and Law-giver could in no sense be said to apply with Judah until David came; for before his days that Tribe had no especial interest in Government at all. But this catching at relief from a word, no way suited to contribute the least assistance in the case in hand, is as strong an Argument of a desperate linking cause, which rather than men will forego, they will reach after helps from the thudow of the least twig that teems to be nigh unto them. I shall not contend with him about what he nextly affers, namely that this until, doth not prove the ceasing of Rule and Government when the Sbik comes. Its enough for us, that it was not to cease before it came, as shall further be maniifieded in our ensuing Explication and Vindication of this Prophejie. I have only by the way more particularly considered the Evasions of this man, who is called amongst the Mujiers of the present Judakkl Profession, the ifije, that the Reader may know what thoughts to entertain concerning the Expositions and Objections of others of them, who have not attained that reputation.

The subject here spoken of is Judah, and that not as merely declaring the person of the fourth Son of Jacob; but the Tribe and Family that sprang, and was to spring from him. So are the whole Tribes every where called in Scripture by the name of him from whom they sprang, and that principally from the Prophejie and Blessing in this Chapter, wherein the common stream of Patriarchal blessing, hitherto running in one channel, is divided into twelve branches, each Son of Jacob being constituted a distinct spring of Benediction unto his posterity.

Now that the Tribe of Judah and not his person, but only as from him the whole received its denomination, and as he is included therein is intended in this Prophejie, is evident. For (1.) The things mentioned in this great Patriarchal Benediction were such, as should befall the Pottersie of his Children, to whom he spake in the Utterdays; or in the end of the days, as were all the blessings of them that went before Jacob also. Now that expression in general signifies the times of Messiah, as we shall afterwards declare, and as hath in part already been made manifest. And as it relates in particular unto any of the Tribes, it denotes the whole continuance of their times untill that feation should be accomplished. So that it cannot be restrained unto the persons of any of them. (2.) Nothing that is spoken of any of the rest of the Sons of Jacob, belonged unto them personally, no though it had its founda
tion in their persons, or in an allusion unto their personal Actings. Thus the dividing of Simeon and Levi in Jacob, and the cleaving of them in Israel, belonged not unto their persons, though what befell their posterity of that nature, had a special eye unto their personal miscarriage, v.5,6,7. Neither was any thing here spoken of Judah in any measure fulfilled in his person, who spent his dayes in Egypt, without any pre-emience among his Brethren, or Rule with Conquest, and terror like a Lion over others. It is then the Family, Tribe, or Pottersie of Judah that by that name is here intended.

Now this Tribe of Judah may be considered either absolutely in itself, as it was in its separated situations and condition in the Wilderness, without the mixture of any not of his posterity, nor respect unto that scission which was afterwards made unto it occasionally from the other Tribes. And this was fourfold: First, From the Lot of Simeon falling within its lot in the first inheritance of the Land, Jofh.19.1. whence that Tribe, though still keeping its distinct Genealogie, was reckoned unto Judah, and became one people with them. Secondly, By the cleaving of the Tribe of Benjamin, whose lot lay next unto it, and mixed with it in the very City of the Kingdom, to the reigning house of David in the fatal division of the people, 1 Kings 12.20,21,27. upon which both those Tribes were after called by the name of Judah, v.20 and the people of both Juddi or Jewo. Thirdly, By the falling off of the Tribe of Levi, with multitudes of other good men unto it out of all the Tribes of Israel, upon the Idolatries and persecution of Jerobaam, 2 Chron.11.13, 14, 15, 16, 17. verses, by which means that one Tribe quickly became more numerous and potent then all the rest. Fourthly, By the mixture and addition of those great numbers which out of all the Tribes of Israel joyned themselves unto them upon their return from Babylon, and the refituation of the Worship of God amongst them in its proper place. Now it is the Tribe of Judah
146

The Promised Messiah long since come.

Juda with all these accessions that is intended in this Prophesie and Benediction, yet lo, as that in many things, as namely, in the production of the Messiah, the natural Gen-

The foundation of the execution then of this Promise, in the erection of Polity and Government in that Tribe, was not laid until about fix hundred and twenty years after this time. So certain is that which we before observed, that this Patriarchal Benediction concerned not the persons of his Sons, and their then present condition, but that of their posterity in the latter days. And this was done, when the Kingdom was given to David of the Tribe of Judah. Neither is the kind of Government or Rule, which should be erected in that Tribe, expressed in the words; only a Rule and Polity is promised unto it; or that they should be a people having the Principle of Rule or Government in and among themselves. Whilest they continued such, the Scepter and Scribe departed not from them; and this they did as with great variety in the outward form of Government, though the Law and Polity amongst them were still the same: so not without some intercilion of Rule until the time specified was accomplished. And where the Law and Polity are still the same; Accidental alterations in the Mores and manner of Governing, make no Essential Change in the State of the people, or nature of the Government. Thus the first Constitution of Rule in that Tribe, was in a way of Government absolutely Monarchical; This being imprudently managed by Rehoboam, loth the ten Tribes who would never afterwards submit unto the Regal Family of Judah. Its retrieval after an intercision made of it in the Babylonish Captivity was Ducal, or by an honOrary President, with a mixture both of Aristocracy, and of the power of the people. Upon the ceasing of these Rulers extraordinarily called, the Aristocracy in the Sanhedrin prevailed; whereunto succeeded a mixt Monarchy in the Hasmoneans into their power and place, their interest being ruined by intestine Divisions, Herod by craft and external force intruded himself. Neither did his Usurpation make any Essential Change in the Rule or Polity of the Nation; Although in his own person he were a Forreigner; for even during the turbulent Government of the Herodians, with the interposition of the Roman Arms, the Nation with that which constitutes a people, its Laws and Polity, was still continued though the Administration of Superior Rule was not always in the hands of Jews. In this state things continued amongst them until the destruction of the Commonwealth by Vespasian, and of the City and Temple by Titus; only as a proifice of the departure of Scepter and Scribe, the power of Judgement as to the lives of men was some years before taken from the Sanhedrin, John 18.31.

By this fixation of Rule in general in Juda, we are freed from any concernment in the Disputes of Learned men, about the precisé time of the departure forcd. And indeed if any thing be more intended in this prediction, but only that the Tribe of Juda should continue in a National Political State, with Government in its self, it will be utterly impossible to determine exactly and precisely upon the accomplishment of this Prophesie. Some would fix it on the conquest of Jerusalem by Pompey, during the time of Herpus, and Aristobulus the Hasmoneans; not many years after which the Shilo came; which small remnant of time as they suppose, impeacheth not the truth of the prediction, for in that action of Pompey, Cicero declares the Nation conquered: Orat, pro Flacc. v. 235, eloqu. 251, 253. But if this might suffice for the departure of Scepter and Scribe, much more might the former Conquest by the Babylonians do so; which yet by all mens consent it did not. Besides, the Nation was left free by Pompey unto its own Laws and Policy, as were many other Nations subdued by him: in Asia Minor, in the province of Asia, at the island of Rhodes, in the cities Aprias, he left some of the conquered Nations free to their own Rule and Laws; among whom were the Jews. Some fixed the period in Herod an Idumean, a stranger to Juda, only a Proselyte; on which account we have many contests managed by Baronius, Scaliger, Calabon, Beuinger, Muntcans, Pericius, Lapideus, Capellus, Sebastes, Rivetus, Spanhemius, and others innumerable.

But granting Herod to have been an Idumean, as he was undoubtedly by Extract, and that Nation not to have been incorporated into Juda upon the Conquest made of it by Hircanus, only that he was in his own person a Proselyte, why the Scepter should any more depart from Juda, because of his reign, then it did in the days of the Hasmoneans before
The Promised Messiah long since come.

before him, who were of the Tribe of Levi, I see no reason. The Government and Polity of the Nation was that of the Jews, who ever usurped and enjoyed the place of Supremacy. As in the Roman Empire the Rule and Government was that of the Romans, though Philip an Arab, Maximus a Thracian, and many others Forreigners, were Emperors amongst them. One would solve the difficulty of the Hasmoneans and Herodians by affirming that the Supremac power of the Nation in their days was in the Sanhedrim, the greatest number of the persons whereof it was constituted, being always of the Tribe of Judah, as the Talmudists constantly affirm. But neither are we concerned herein. The Government as hath been manifested was still in and of the Tribe of Judah, with the fore-mentioned accousters denominated from it, until the definition of the Country, City and Temple by Vespanian and Titus, which is all that in the prediction is intended. And that the specific season aimed at, especially if we suppose as rationally we may, that יִשְׂרָאֵל isto be repeated, יִשְׂרָאֵל, and to respect the last clause of the prediction, and to him the gathering of the Nations, which was accomplished signally before the final ruine of the Church and State of the Jews according as Christ himself foretold, Mat. 24. 14.

Now because some fix the departure of the Scepter and Law-giver unto the removal of the Sanhedrim, it may not be amiss to declare in our passage, what that Sanhedrim was, and what the power wherewith it was entrusted; and this briefly. Because it is a subject that many Learned men have laboured in. The name יִשְׂרָאֵל or יִשְׂרָאֵל Sanedrim or Sanhedrim is taken from the Greek, Συνεδρίων, Synedrites, signifies the place where the Senators meet, the same with אֱלֹהִים, in Hebrew, אֲדֹנָי, the God of the Assembly, as in Herodian, 'סנהדרין, oν κυρίων τὴν θυσίαν. They assembled not in the accustomed Council House, but in the Capitol, the Temple of Jupiter. But most frequently it is taken for confuss. judicium, an Assembly of Judges. A court made up of many Assesors, whence the Acropagum, that is, the Court of Judges, is so called in Συνεδρίων. Οἶκος is an Assessor in such a Court; and συνεδρίων, is such an Assembly of Magistrates or Princes, as they call confuss. judicium, such as the Sanhedrim was. And the name of Sanhedrim though it be plainly a Greeke Word, a little corrupted as is the manner of the Jews in their use of them, is frequently used in the Targum of the Higraphe, which places are collected by Elia in Tishbi. Some of the Jewish Masters would have it to be a word of their own language, whence they invent strange Etymologies of it, which are some of them mentioned by Buxtorf. Lex. Talm. Coll. 1513. in Arama they would have derived יִשְׂרָאֵל from יִשְׂרָאֵל, elders of gifts, not Knowing doublets that אֱלֹהִים was a Greeke, and no Hebrew word.

The first appointment of this Court, the Original of this Confuss. judicium is recorded, Numb. 11. 16. where by Gods order, LXX. Elders are called and designed to sit with Moses in the rule of the people, and are instructed with Gifts to fit them for that purpose. The continuance of this with the institution of other Courts depending thereon is enjoyned the people, Deut. 16. Some say the first LXX. were of them who had been Officers over the people in Egypt, and had suffered for them; whom they knew to be the Elders of the people and Officers over them. מִדְנָשֵׁה יִשְׂרָאֵל, and קְנָיֵים, in the New Testament, Elders and Elders of the people. Others think these had been Elders and Officers of the people, before in Criminal and Civil Causes. But now were absolutely joined with Moses in all. Thee with him made up LXXI. which was the constant number afterwards.

The principal things recorded concerning this Court of Elders, or Judges, are (First) Their Orders, namely, that there was one that always preceded amongst them, whom they called מִדְנָשֵׁה, the Prince, and מִדְנָשֵׁה, the Excellent, who supplied the place of Moses. And on his right hand sat he, whom they called מִדְנָשֵׁה יִשְׂרָאֵל, the Father of the House of Judgement, or consistorially, who gathered the suffrages of the Assesors. By whom read the Scribes מִדְנָשֵׁה יִשְׂרָאֵל, Scribes of Judgement, one on the right hand of the Prince, the other on his left; one whereof wrote down the sentences who condemned, the other them who absolved the persons that were to be judged. There belonged also to the Courts two Cryers, and two who received the Alms that was given by them who were absolved. Before them at some distance sate these wise men, of whom the number of the Sanhedrim when any dyed, or were removed, was to be supplied.

Secondly, The place of their meeting, which usually and ordinarily was at יִשְׂרָאֵל, in a Chamber of beswore flames, where the Judges are sometimes called by them מִדְנָשֵׁה, The Wise men of the flame Chamber. Although it may be, no more is intended.
intended in that expression but that it was a Magnificent Stately Place, or building, such as usually are made of stones hewed and carved. And they tell us that this place was built nigh the Temple, part of it being on the Holy Ground, and part on that which was profane and common. Whence also it had two doors, one on the sacred side, by which the Prince and the Affairs entered, the other on the profane side, by which criminal persons were brought in before them by their Officers. So Talmud in Tana. And this some take to be the place where our Lord Christ was judged, John 19. 13. They set down in the Judgment Seat in the place that is called ἔξωθεν; that is ὄρνης ἐρείπια, the place built and raised up with hewed or squared stones. For that ἔξωθεν doth not signify merely the pavement, as we translate it, or the floor of the place, the Apostle manifests by adding that in the Hebrew it is called גִלְבַּת, in the Hebrew; for although the word have a Syriack termination according to the corrupt pronunciation of the Hebrew in those days among the people, yet the Original of it is Hebrew, and the Syriack renders it here, נָשְׂרָה, and reads not נָשְׂרָה, now this signifies an High-Place, or a place built up on all sides and exalted, such as the Roman Bona, or Judgement Seats were placed in. But this might be an alike place to the others for I much question whether the Roman Governor set in Judgement in the meeting place of the Sanhedrim.

Thirdly, The Jews treat much of the Qualification of the persons, who were to be of the number of the Affairs of this Court. For First, They were to be of the Priests, Levites, or Nobles of Israel; that is principal men in the Common-wealth: yet none were admitted into the number merely on the account of their Dignity or Offices; not the King, not the High Priest, unless they were chosen, with respect unto their other qualifications. For they, Secondly, Were to be נָשְׂרָה, men of stature, and נוֹמָנַיִם, men of countenance, or good Appearance to keep up, as they say, a Reverence unto their Office: and they were also to be נוֹמָנַיִם, men of Wisdom, and נוֹמָנַיִם, men of Age, according to the first institution; and this carried the common Appellation, Elders of the People. They add in Disc Mimoneth, that they were to be נוֹמָנַיִם, men skilled in the Art of Incantations and Charms to find out such practices, which the Talmud thought good to add, to countenance themselves, many of whom were professed Magicians. And lastly, they were to be נוֹמָנַיִם, skilled in LXX. Tongues, that they might not need an Interpreter; but few I suppose served their turn. They treat also in general that they ought to be men fearing God, hating Covetousness, fluent and courageous to oppose Kings and Tyrants if need were.

From this number they exclude expressly persons over old, deform'd, and Eunuchs, whom they conclude to be cruel and unmerciful, as Claudian doth,

Add quod Eunuchus nulla pietate motetur
Nec generi nativae curae, clementia cumulis
In simili, animosque ligant confortsin damnis.

Mercy from Eunuchs to remov'd away,
No care of Race or Children doth them signify,
This only renders men compassionate,
When misery is known their common fate.

The power of this Court was great, yea, supreme many times in all things among the people; and at all times in most things of concernment. All great Persons and weighty Causes were judged by them. When a whole Tribe offended, or an High Priest, or a King of the House of David, by these were their Causes heard and determined. They had power alo to determine about Lawful War. They had two sorts of War, רֵחַמָה, Commanded War. Such they esteemed War against the Nations of Canaan, against Amaleck, against any Nation that oppressed Israel in their own Land; and this kind of War, the King at any time of his own accord might engage in. And they had רֵחַמָה, War permitted only; as War for security and enlargement of Territories, which could not be engaged in at any time, but by consent, and upon the Judgement of this Court. The Enlargement of the City of Jerusalem, the reparation of the Temple, and the Constitutions of Courts of Judicature, in other Cities, belonged also unto them. In a word they were to judge in all hard Cases upon the Law of God.
The Promised Messiah long since come.

This sentence extended to life and death; which left they had power to inflict
four ways, (four kinds of death) were committed to the House of Judgement, to Stone, to Burn, to slit with
the Sword, and to strangle. These were they who in the days of the Reintroduction
of the Church by Ezra, who by reign of the excellency of the persons many of them
being Prophets, and men divinely inspired) are usually called the
men of the great Congregation. And the power of this Court was continued, though
without any interruption and restraint unto the time of the last destruction of the
City by Titus.

Besides this greater Court, they had also two lesser in other places; one of the twenty
three Assizes, which might be erected in any City or Town where there was one hundred
and twenty families or more, but not less, and these also had power over all Causes
Criminal and Civil which happened within the Precincts of their Jurisdiction, and over
all Punishments unto Death it felt.

Hilary on the second Psalm tells us, that, First a Mose ante institutum in omni Synagoga
LXX. off Doctrinis. Moses had appointed this in every Synagogue there should be LXX
Teachers. He well calls them Teachers because that was part of their duty, to teach
and make known the Law of God in Justice and Judgement. And he adds, Contra
dominus in Evangelis meminit dicent. Whole teaching our Lord mentions in the
Gospel saying, the Scribes and Pharisees sit in Moses Chair. So referring the direction there
given by our Saviour to the Judicial determinations of these Judges, and not to their
ordinary Teaching or Sermons to the people. But herein his mistake is evident, that he
supposes the number of seventy to have belonged to every Synagogue which was peculiar
to the great Court before described. For besides this Jurisdiction of twenty three in the
greater Towns, there were also in the lesser Towns appointed a Court of three Assizes;
who might judge and determine in many cases; about money, debts and contracts,
but had nothing to do in transgression that were capital.

In this Courts judging and determining according to the Law of Moses, consisted the Rule
and Polity of the Nation; and it is evident that they were continued amongst
them until the coming of the Shiloh. For themselves constantly aver that the power
of Judging capital, was taken from the Sanhedrim about forty years before the de-
struction of the second Temple; though I suppose it will be found, that their power
was rather occasionally sometimes suspended by the Romans, than absolutely taken away
until the small destruction of the City.

Unto this Judah, that we may return, upon the grant and during the continuance of this Sceptre
and Law-writer, it is promised that the Shiloh should come; that is the Messiah, and that unto him shall be the gathering of the people. So was the Promise unto Abraham, namely that in his Seed, all people, or all Nations of the Earth should be
blessed. So Shiloh is a word used only in this place; and it comes from Shalah, to prosper, or save. So that the most probable denotation of the word is a Saviour, a
deliverer, a Messiah, as we shall afterwards more fully manifest. The promise of the
continuance of Scepter and Law-writer is unto this Shiloh should be
come.

The Jews, as was intimated before, lay a double exception to the sense and inter-
pretation which we give of the Particular unto until. First, That יִשְׁלֹה signifies for
ever: So that the meaning of the words is, that the Scepter and Law-writer shall
depart from Judah for ever. The reason whereof is given in the next words, be-
cause יִשְׁלֹה shall come, יֵשָּלֹה being often casual. But though יִשְׁלֹה may sometimes signify
as much as for ever, though mostly it doth but add, yet, or, or, yet it doth not,
nor cens for, when it is joined as here with יָשָׁר, which limits the duration intimated
by the suffix matter treated on, and sense of the ensuing words that they have re-
spect unto. They except again, that יִשְׁלֹה is burshted with the present יִשָּלֹה, which
distinguishes the sense, and puts a stop upon it. But this they can give no influence in the
conformation of, especially when it hath אֱלֹהִים immediately preceding it, as in
this place it hath. Besides יִשָּלֹה and יִשָּלֹה, Scepter and Law-writer are long since actu-
ally departed from Judah, and in their Judgement the Shiloh not yet come; which
perfectly destroys the verity of the prediction.

Having taken this brief view of the words, we may draw our Argument from them,
which is thus. The Messiah according to this prediction, must come while the Rule
and Government of Judah was continued, or before it was utterly removed or taken
away, but they are long since departed, and taken away. They have been so at least
ever...
The Promised Messiah long since come.

cor since the destruction of the Nation, City and Temple by Titus. And therefore the Messiah is long since come, which was proposed unto confirmation. To manifest the uncontrollable evidence of this Testimony and our Argument from it: There is no more necessary but that we demonstrate; First, That by Scepter and Law-writer, Rule and Government are intended. Secondly, That the promissed Shilo is the Messiah. Thirdly, That all Rule and National Polity was utterly long since taken away from Judah, even in the destruction of the City and Temple. Now the Proof of the two former, we shall take First, From the Text and Context. Secondly, From the confession of the Ancient Jews themselves. The last being matter of fact, must be evinced from Story; and the state of things in the world from those days, whereas there will be no rising up against this Testimony by any thing but that pertinacious obstinacy which the Jews are judicially given up unto.

§. 24. The first thing proposed, namely that by Scepter and Law-giver, Rule and Government are intended is evident, not only from the words themselves, which are plain and expressive, but from the Context also; neither was it ever denied by any of the Jews until they found themselves necessitated thereunto by their corrupt interest. Amongst other things, the dying Patriarch foretelling the erection of a Rule and Government amongst his posterity, whereas it might have been expected that of course it should have been fixed in Reuben his first born, according to the line of its descent from the foundation of the world, he deprives him of it, v. 4. Though he was in the ordinary course of nature, יִדְיָא יְהוָה יְשיָה, the excellency of his dignity, and the excellency of his strength, v. 3. Yet faith he, יִדְיָא יְהוָה נֹעְרֵיה יִשְׂא ל, thou shalt not excel; nor profess that Excellency in thy posterity; nor have the pre-eminence of Rule, for the reason which he there expresseth. In like manner he professeth by the next in order, סְמוֹם וּלְוִי, taking from them all expectation of that privilege, by foretelling that they should be divided in Jacob, and scattered in Israel, v. 7. Coming to Judah there he fixeth the seat of Rule, v. 8. Judah, thou art he whom thy Brethren shall praise, abiding unto his name; יִדְיָא יְהוָה יִשָּׁא לָךָ, thou shalt be exalted unto that Rule amongst them, from the right whereunto the others fell by their transgression. And this rule, faith he, shall consist as all prosperous Dominion doth in two things. First, In the regular obedience of those who de jure are subject unto it, Thy Fathers Children shall bow down before thee; thou shalt have the Authority among, and over the rest of my posterity. Secondly, In the conquest of the enemies and adversaries of the Dominion it self; Thy hand shall be in the neck of thine enemies; as a Lions whelp thou art gone up from the prey, whereunto the words inflected on are subjoued; The Scepter shall not depart; that is the Scepter of Rule amongst thy Brethren, and prevalency against thine enemies, however it may be weakened or interrupted, shall not utterly depart or be removed until the Shilo come. The Context is clear and perspicuous: the Jews only as we shall see cavil at words and fables; the reason of the Scripture, and the coherence of the Context, they take no notice of.

§. 25. Secondly, The Targumists have with one consent given us the same account of the sense and importance of these words; and some of them are acknowledged by the Jews in Sabebat Jebuda to have been composed by Divine Inspiration, or assent of the הָאָלָה, as they express it in their Talmuds. Thus Onkelos the best of them, יִדְיָא יְהוָה יֵשַׁה, יִשָּׁא, The Ruler, Lord, or Prince, he that hath Dominion, shall not be taken from the House of Judah. And Jonathan יִדְיָא יְהוָה יֵשַׁה, יִשָּׁא, The Ruler, Lord, or Prince, he that hath Dominion, shall not be taken from the House of Judah. The same words are used by that called of Jerusalem. The Authority of these Para- phrases among the Jews is such, as that they dare not openly recede from them. And therefore so in his Conciliator, where he endeavours to enervate this Testimony, passeth over these Targums in silence, as having nothing to oppose to their Authority, which is a sufficient evidence, that he saw the desperatenssof the cause wherein he was engaged. Solomon and Bechiah acknowledge Rule and Dominion to be intended in the words, but according to the latter they are not to be erected until the coming of the Messiah, which is no less expressly contrary to the Targum, then to the Text itself, affirming plainly, that then it was to end, and not begin. Add hereunto, further to manifest the content of the Antient Jews unto this sense of the words, that in their Talmuds they affirm the Law-giver here mentioned to be the Sanbedrion whose whole power continued in Judah, until the Shilo came, whereof we have spoken before.

Unto these Reasons and Testimonies we may subjoin the use of the words themselves. יִדְיָא is originally and properly a rod, or staff; all other significations of it are Metaphorical.
The Promised Messiah long since came.

Among them the principal is that of Scepter, an Ensign of Rule and Government. A scepter ofupeightness is the scepter of the kingdom, Num. 24. 17. a scepter shall arise out of Israel, that is, a Prince or a Ruler; Targum; Christ shall rule out of Israel. And this sense of the words is made more evident by its conjunction with מְבָדָל, a Law-giver; he that prefers and writes Laws with Authority to be observed. Dom. 33. 2. in a portion, מִבְּדָל, of the Law-giver hidden, that is Messiah; the great Scribe faith the Targum; for as they suppose, the Sepulchre of Messiah was in the lot of God. Mebobok faith Aben Ezra; that is מְבָדָל, the great President or Ruler. Psa. 108. 19. joyful, my Law-giver; with Allusion to this Prediction of Jacob. S. 33. 22. The Lord is our Judge, the Lord is מְבָדָל, our Law-giver. These two words then in conjunction, do absolutely denote Rule and Dominion.

The latter Masters of the Jews to avoid the force of this Testimony, have coined a new signification for these words: שְׂכֵרוּת, they say is only a rod of Controversies and Methodology, any Scribe or Teacher which they would refer to the Rabbins, they have had in every Generation. Some of them by שְׂכֵרוּת understand a staff of supportment, which they were to enjoy in the midst of their troubles; so I remember Manasseh Ben Israel not long since made it one of his reasons for their admission into England, that therein this Prophesy might receive somewhat of accomplishment, by this countenance and encouragement in this Land. But the most of them adhere to the former sense of the words. So they call the story of their calamities and sufferings, מְבָדָל מַעַרְכֵּנָה, the rod of Judah. But this evasion is plainly and fully obviated in the former opening of the words, and confirmation of their genuine importance: For, (1.) It is openly contrary to the whole Context and Scope of the Place. (2.) To the meaning and confiant use of the words themselves, especially as conjoined. (3.) To the Targums, and all old Translations. (4.) To the Talmud, and all their own Ancient Masters. (5.) To the truth of the Story; Judah having been long in a most flourishing and prosperous condition, without any such signal calamity as that, which they would intimate to be intended in the words, namely such as for sixteen hundred years they have now undergone. (6.) The supportment they have had, hath not been National, nor afforded to Judah as a Tribe, or People, but hath consisted more in the greatness and wealth of a few individual Persons scattered up and down the world, neither themselves, nor any else, knowing unto what Tribe they did belong. And (7.) This hath been in things no way relating to the Worship of God, or their Church-state, or their spiritual good. (8.) Their Scribes were not formerly of the Tribe of Judah, and their latter Rabbins wholly of an uncertain extraction, so that this pretence proves nothing, but the misery of their present State and condition, wherein they seek a refuge for their infidelity, in vanity and falsehood.

Our second enquiry is concerning the subject of the Promise under consideration, which is the Shilo whereby we say the promised Seed is intended. About the derivation and precise significations of the word, we have no need to contend. Most learned men look upon it as derived from שִׁלְוּת, to be quiet, safe, happy, prosperous, whence also is שִׁלְוּת, Psal. 122. safety, peace, prosperity, Abundance. Hence Shilo lays Mercurius, sinis tranquilitatem, proferent, pacatum, felicem, Augustum, videre hominum, qui omnia prosperas succedunt; signifies one, quiet, prosperous, peaceful, happy, honourable, a Conqueror, to whom all things succeed well and happily. To this Etymology of the word, agree Galleranus, Fagius, Melathion, Pagninus, Prassis, Schindler, Buxtorfus, Arnaeus, and generally all the most learned in the Hebrew tongue. The Vulgar Latin, rendering the words quimittendus est, who is to be sent, as if it were from שִׁלְוּת, corrupts the letters, and gives advantage to the Jews, the words, as both Raymundus and Gallein use. Neither is there any thing nearer the truth in the derivation of the word from שִׁלְוּת, as though שִׁלְוּת were put for שִׁמְלָוּת, making it as much as שִׁמְלָוּת, que eis, which to him; whereunto yet that שִׁמְלָוּת, and the שִׁמְלָוּת, of the Greeks, the first mentioned by Eusebius, the latter in the present Copies, both by Justin Martyr, do relate or allude.

Others suppose שִׁלְוּת, to signify a Son, from שִׁלְוּת, which denotes the after birth, or מַצְמִי, wherein the Child is wrapped in the Womb. Hence שִׁלְוּת Shilo should be the same with שִׁמְלָוּת, his Son; it being put for שִׁמְלָוּת, which is not unusual, faith Kimchi. But Galatians suppose שִׁלְוּת, to be a feminine office, denoting that the Messiah was to be the seed of the Woman, or to be born of a Virgin. Neither is his conjecture absolutely to
The Promised Messiah long since come.

be rejected: Although Merar pronounce it to be against the rule of Grammar; for we know they hold not always in things mysteriorums. He that would be further satisfied about the importance of the word, may consult Reymandus, Porctetus and Galatimus in their Discourses against the Jews on this subject; Kimchi, Pagin, Merar, Schmidt, Philip ab Aquino, and Euxoff in their Lexicons; Munster, Pagin, Drusius, Gratian in their Annotations on the Text; Helvius, Ritter, Episcopus, Bosanck, H TIMESDAY in their Discourses from it. The weight of our Argument lies not in the precise significatio of the word: The Messiah it is who is intended in that expression.

For first, this is manifest from the Context and words themselves. The promise of the Messiah was the foundation of that Nation and people; the reason of the Call of Abraham, and of the erection of a Kingdom and a State in his posterity. This we have elsewhere demonstrated. This promise concerning him, and Covenant in him, was always the chief matter and head of the Patriarchal Benedictions, when they blessed their Children and posterity. Now unless we grant him to be intended in this expression, there is no mention of him at all in this Prophetical Eulogia of Jacob. Besides, his posterity being now to be distributed into twelve distinct Tribes or Families, and each of them having this peculiar blessing appropriated unto him, wherein it is certain and confessed by all the Jews, that this privilege of bringing forth the Messiah was henceforth impaled unto Judah. It must be done in this place, or there is no footstep of it in the Scripture. And it is very strange that Jacob, in reckoning up the privileges and advantages of Judah above his Brethren, should omit the chief of them, from whence all the rest did flow. And the very tenor of the words manifest this intention; fixing on that which was the fountain and end of all blessing in the promised Seed, he passeth over his Elder Children, and determines it on Judah with the continuance of Rule to the coming thereof.

§. 29. Secondly, That which in the Text is affirmed concerning this Shilo, makes it yet more evident, who it was that is intended, שילה, LXX. ἔκκλησία γῆς των, the expectation of the Nations; that is, מנה, from מנה, to expect or look for: So the Vulgar, Exspectatio Gentium. Ομοίως, because of him the people shall obey; or to him they shall hearken. Ben Uzzai, because of him the people shall be subject, that is, cease their opposition, and submit unto him. Targum Hirshah, because of him the people shall be subject, and to him shall all the Kingdoms of the Earth be subjected: all to the same purpose. מנה in conjunction from מנה is from מנה to hear, attend, obey. The word is but once more used in the Scripture, Prov. 30. 17. where it is rendered Doctrine, or Teaching given out with Authority, and therefore to be obeyed. So that primarily it may seem to denote obedience unto Doctrine; which because men gather themselves together to attend unto it, it signifies also that gathering together; and so is rendered by LXX. κοινοι the gathering together, Collection, or Congregating. And also is it by others, who seem to look on מנה as its root, which signifies to gather and collect as well as to hope, expect, and look after. That which in all these Interpretations is aimed at, wherein they all agree, is one and the same thing, namely, that the Gentiles, People, Heathen, should be called and gathered unto the Shilo, should hear his Doctrine, obey his Law, and be made subject unto him.

Now as this was eminently contained in the great fundamental Promise concerning the Messiah made to Abraham, namely, that in him all the Nations of the earth should be blessed: So there is not any description of him in the following Prophets more eminent then this, that unto him the gathering of the people should be, which in many places is made the Characteristical Note of his Perion and Kingdom. Hence some of the Jews themselves interpret this place, as Rabbi Solomon by that of Isaiah, יסדה יתכן, to him shall Gentiles seek; and that of Chap. 42. 4. יסדה יתכן, the Gentiles shall wait for his Law. The sense also of the words given by the LXX. and that Vulgar, ἐκκλησία γῆς των, expestatio Gentium, have good countenance given unto it, in other places of Scripture. For as he is called, Hag. 2. 7. יסדה יתכן, the desire of all Nations, that which they desire and expect: so speaking of himself, 1 Sa. 8. 9. he lays, יסדה יתכן, יתכן, the desire, the fame with יסדה, the Gentiles shall wait for me, or expect me. Now he to whom the Gentiles shall seek, whole Doctrine they shall learn, whole Law they shall obey, to whom they shall be subject, in whom they shall be blessed, and to whom all the Gentiles shall be gathered, for all these ends and purposes, is the true and only Messiah, and this is the Shilo here mentioned.

§. 30. We have the concurring assent of all the Targums unto this application of the word Shilo
The Promised Messiah long since come.

Shilo, Ben VzzieliM™n N-HO ipu H fOT np, Vntill the time wherein the King Messiah shall come. The same are the words in that of Jerusalem, both of them as we saw before interpreting the next words also of the Messiah. And Onkelost to the same purpose. 

And we have also the concession of their Talmuds, and most Learned Masters, fully confessing in this case. So in the Talmud, Harufal, in Obelkoe. The world, say they, is created for the Messiah, not for man, and what is his name, in the house of Rabbi Shilo. They said, his name is Shilo, as it is written, until Shilo come. And in Berosh Rebbas, on this place of Genesis, This is Messiah the Son of David, who shall come to rule the Kingdoms with a Scepter, as Psalm 2. And in Beresh Rebann, Berosh Rebbas, until the Siblo come. In like manner Maimonides, from the time that we have left our own Land we have no power of making Laws; and they jointly confess in the Talmud, Troid,Saud. that sometime before the destruction of the Temple, all power of judging both as unto life and death, and as unto pecuniary punishments, was taken from them. So that if there be any truth in this Prophecy, the Messiah is long since come. In like manner Maimonides; from the time that we have left our own Land we have no power of making Laws; and they jointly confess in the Talmud, Troid, Saud. that sometime before the destruction of the Temple, all power of judging both as unto life and death, and as unto pecuniary punishments, was taken from them. So that if there be any truth in this Prophecy, the Messiah is long since come.

This Benjamin was a Jew, who about 500 years ago passed out of Europe into the Eastern
The Promised Messiah long since come.

Eastern parts of the world in a disquisition of his Country-men, and their state and condition whereof he hath given an account in his Itinerary, after the manner of vulgar Travellers. Among other things which he relates, fide habbinica, he tells us of a Jew that hath, or then had, a principality at Bagdat, whom his Countrymen called the Son of David; there being a thousand of them living there all in subjection unto him. This honour was allowed him by the Caliph, who in those days ruled there; so that when he passeth in the streets they cry before him, make way for the Son of David.

Fagius long since returned a proper Answer to this Story in a Proverbo of their own; He that hath a mind to lie, let him place his Witnesses at distance enough. When Benjamin passeth over those Eastern parts of the world, they were greatly unknown to Europeans, and he had thence advantage to feign what he pleased for the reputation of his Nation, which he was not wanting to the improvement of. Time hath now brought truth to light. The people of Europe, especially the English and Hollander have some while since discovered the state of things in those parts, and can hear no tidings of Benjamin's principality, nor his Son of David; nor could the Jews ever since get any one to confirm his relation. Besides, if all that he averred should be granted to be true, as in the main, it is undoubtedly false, what would it amount unto as to the matter in hand: Is this the Scepter and Law-giver promised unto Judah as the great privilege above his Brethren? It seems an obscure unknown person in Bagdat in Captivity, by the permission of a Tyrant whose Slave and Vassal he is, hath a pre-eminence among a thousand Jews, all slaves to the same Tyrant.

And this is all they pretend unto in מַעֲרָב, in the forty second story, where they give us an account of this מַעֲרָב or מַעֲרָב יִשָּׁעַ, Prince, or Head of the Captivity, as they would have him esteemed. A rich Jew they would make him to be, chosen unto a Presidentship by the Heads or Rectors of the Schools of Bagdat, Sera, and Pumbeditha; and they confess, that for many Ages they have chosen no such President, because the Saracens killed the last that was so chosen. Is this the continuance of the Tribe and Scepter of Judah? Judah must be a Nation, a People in a Political Sense and State, dwelling in his own Land, and have Rule and Dominion exercized therein according to its own Law, or the Scepter and Law-giver are departed from it; and this they evidently are sixteen hundred years ago, and therefore the Shiloh, the promised Messiah is long since come; which is the Truth whose Confirmation from this Testimony was intended.

Exercitatio
Testimonies proving the Messiah to be come.

Exercitatio XIII.

Other Testimonies proving the Messiah to be come. Hagg. 2, 3, 4, 5, 6, 7, 8, 9. Mal. 3, 1, 2. State of the People at the building of the Second Temple. In the days of Darius Hystaspes, not Nothus. The House treated of by Haggai the second House. Proved against Abarbiel. The Glory promised to this House. Brief summary of the Glory of Solomon's Temple. Its Projection, Magnificence, Treasure spent about it. Number of Workmen employed in it. Ornaments, Worship. Second Temple compared with it. Pretensions of the Rabbins about its Greatness, and Duration, removed. What was the Glory promised to the second House. The Promise of it not conditional. The meaning of HDMI in the Text. Expositions of Abarbiel, Kimchi and Ben Ezra examined. Their Opinion of the Glory promised to the second House. Of the greatness of it. Tobit wanting in it by their own confession. The Glory of this House not in the days of the Hellenists, or Herodians. Not in its continuance. Circumstances proving the true Messiah to be the Glory. Anomalous Construction of the Words removed. Mal. 3. 1. explained. Confession of the ancient Jews.

We shall now proceed to other Testimonies of the same evidence and importance with the foregoing. The end of calling and separating the people of the Jews, from the rest of the world, the forming of them into a Nation, and the setting up of a Political State and Rule amongst them, being solely, as we have declared, to bring forth the promised Messiah by them, and to shadow out his Spiritual Kingdom: It was necessary that he should come before their utter desolation, and final rejection from that state and condition, which also he did according to the promise and prediction before insisted on and explained. The same was the end of their Ecclesiastical, or Church-State, with all the Religious Worship that was instituted therein. Whilst that also therefore continued and was accepted of God in the place of his own appointment, he was to be brought forth and to accomplish his work in the world. This also in sundry places of the Old Testament is foretold, one or two of the most eminent of them we shall consider, and manifest from them, that the true Messiah is long since come, and exhibited unto the world, according to the Promise given of old to that purpose. The first we shall fix upon, is that of Haggai, Chap. 2. v. 3, 4, 6, 7, 8, 9, whereunto we shall add Mal. 3. 1. The words of the former place are, Who is left among you, that saw this house in her first Glory, and how do you see it now? Is it not in your eyes an comparison of it as nothing? Thus saith the Lord of Hosts, These are a little while, and I will shake the Heavens and the Earth, and the Sea; and the dry Land, and I will shake all Nations, and the desire of all Nations shall come: And I will fill this House with Glory, saith the Lord of Hosts. The Silver is mine, and the Gold it mine, saith the Lord of Hosts, and the Glory of thy latter House shall be greater than the former, saith the Lord of Hosts: And in this place will I give peace, saith the Lord of Hosts. Those of the latter are, Behold, I will send my Messenger, and he shall prepare the way before me, and the Lord whom I seek shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in, Behold he shall come, saith the Lord of Hosts. Both to the same purpose.

The occasion of the former words must be enquired after, from the story of those times in Ezra, and the whole Discourse of the Prophet in that place. The people returning from their Captivity with Zerubbabel in the days of Cyrus had laid the foundation of the Temple; but having begun their work, great opposition was made against it, and great discouragements they met withall, as it will fall out with all men that engage in the work of God in any Generation. The Kings of Persia who first encouraged them unto this work, and countenanced them in it, Ezra 1, 7, 8, 9, being possessed with false reports and slanderers, as is usual also in such cases; at first began to withdraw their assisstance, as it should seem in the days of Cyrus himself, Ezra 4. 5. And at length expressly forbade their proceedings, cauing the whole work to cease.
Testimonies proving the Messiah to be come.

by force and power. v. 23. Besides this outward opposition, they were moreover greatly discouraged by their own poverty and disability for the carrying on their designed work in any measure, so as to answer the beauty and glory of their former House built by Solomon. Hence the Elders of the people who had seen the former House in its glory, wept with a loud voice when they saw the foundations of this laid, Ezra 4. 12, 13. As fore-seeing how much the splendor and beauty of their Worship would be eclipsed and impaired: for as the measures of the Fabric it felt aligned unto it by Cyrus, Ezra 6. 3. did no way answer Solomon's Structure, so for the Ornaments of it wherein its magnificence did principally consist; they had no means or ability to make any provision of them. Being therefore thus hindered, and discouraged, the work ceased wholly from the end of Cyrus Reign, unto the second year of Darius Hygiales. For there is no reason to suppute that this intermission of the work continued unto the Reign of Darius Notbus: Between the first year of the whole Empire of Cyrus, to the second of Darius Notbus; there were no les then a hundred years as we shall afterwards declare. Now it is evident in Ezra, that Zerubbabel and Joshua, who began the work in the Reign of Cyrus, were alive, and carried it on in the days of Darius. And it is fearfully credible, that they who it may be were none of the youngest men, when they first returned unto Jerusalem, should live there an hundred years, and then return unto the work again. Outward force and Opposition then they were delivered from, in the second year of Darius Hygiales. But their discouragements from their poverty and disability still continued. This the Prophet intimates, v. 4. Who is there left among you, who saw this House in its first glory, and what do you now see it? Is it not as nothing in your eyes? There is no necessity of reading the words with a supposition; As Scaliger contends, if there were any amongst you who had seen. For it is much more likely, that some who had seen the former House of Solomon, and wept at the laying of the foundation of this in the days of Cyrus, should now see the carrying of it on in the second year of Darius Hygiales, that is about ten or twelve years after, then that those who began the work in the Reign of Cyrus, should live to perfect it in the second year of Darius Notbus an hundred years after. However it is evident that the old discouragement was still pressuring upon them. The former House was Glorious and Magnificent, Famous and Renowned in the world: and full of comfort unto them, from the visible pledges of the presence of God that were therein. To remove this discouragement, and to support them under it, the Lord by this Prophet makes them a Promise, that whatever the strictness and poverty of the house were which they undertook to build: however short it came of the glory of that of old, yet from what he himself would do, he would render that House far more glorious then the former; namely, by doing that in it, for which both it and the former were instituted and erected. Saith he, The glory of this latter House, shall be great above that of the former. To clear our Argument intended from these words we must consider (1.) What was this latter House we spoke of: (2.) Wherein the Glory of it did consist.

Fift, We are to enquire what House it is whereof the Prophet speaks, now this is most evident in the Context. This House, faith he, v. 4. that your eyes look upon, and which you so much despise in comparison of the former. And v. 8. I will fill, faith the Lord, this House which you are now finishing, with glory. And v. 9. it is called this latter House. The Prophet doth as it were, point to it with his finger. This House that you and I are looking upon, this House which is so contemptible in your eyes, in comparison with that of Solomon which you have either seen or read of, this House shall be filled with glory. It is true, this Temple was three hundred years after re-edified by Herod in the eighteenth year of his Reign, which yet hindered not, but that it was still the same Temple. For this first Structure was never destroyed, nor the materials of it at once taken down. But notwithstanding the reparation of it by Herod, it still continued the one and the same House, though much enlarged and beautified by him. And therefore the Jews in the days of our Saviour, overlooked as it were the re-edification of the Temple by Herod, and affirm, that that House which then stood, was forty years in building, John 2. 20. as they supposedit to have been upon the first return from Captivity; when the whole work and building of Herod was finished within the space of eight years. The Targum also of Jonathan, Abba Ezra, and Kimchi and others interpret the words of that House which was then building by Zerubbabel and Joshua, nor do any of the Antient Jews differ.

Abarbanel
Testimonies proving the Messiah to be come.

Abarbinel one of their great Masters, and Chief among them who invent pretences to their impenitences and unbelief, in his Comment on this place, after he hath endeavoured his utmost against the interpretations of the Christians, and made use of the reasoning of former Expositors, to apply the whole Prophecy unto the second House, at least as it was restored by Herod, at length refers all that is spoken of the House here, unto a third Temple prophesied as he fancied, by Ezekiel, to be built in the days of the Messiah; because he saw, that if the second House was intended, it would be hard to avoid the coming of the Messiah, whilst that House stood and continued. But we need not insist long in the removal of this fond imagination. For (1.) It is contrary to express re-doubled affirmations in the Text before insisted on. (2.) To the whole design of the Context and Prophecy, which is expressly to encourage the Jews unto the building of this House, which seemed so contemptible in the eyes of some of them. (3.) To the repetition of this Prophecy, Mat. 3. 1. where the second Temple is evidently expressed. (4.) To the Prophecy of Ezekiel, wherein a Spiritual and not a material Temple is delineated, as we shall elsewhere demonstrate. (5.) To the time, assigned to the glorifying of the House spoken of; for it is yet a little while, which in no sense can be applied unto a Temple to be built long after those days. From the Call of Abraham, to the giving of this Promise, there had passed about fourteen hundred and ten years; and it is now above two thousand years since this Prophecy; which in what sense it can be called, a little while is hard to imagine.

This then is the sense that Abarbinel would put on these words, It is yet a little while, and I will fill this House with Glory; that is, a very great while hence, longer hence than you have been a people in the world; I will cause another House to be built. (6.) To the large sum, and all the antient Masters among the Jews themselves. (7.) To itself, for it is by his own confession promised, that the Messiah should come to the Temple, that promised to be filled with Glory: but the other Third Temple that he fancies, is as he said, to be built by himself; so as he cannot be said to come unto it. So that this evasion will not yield the least relief to his obstinacy and unbelief. It is evidently the second Temple built by Zerubbabel, whose Glory is here foretold.

The Glory promised unto this house, is nextly to be considered. This is expressed absolutely, v. 7. I will fill this House with Glory; and comparatively, with reference unto the Temple of Solomon, which some of them had seen, v. 9. The Glory of this latter House, shall be greater then of the former. To understand aright this Promise, we must reflect a little upon the Glory of the first House, which the glory of this second was to excel. It would not answer our present design, to digress unto a particular description of Solomon's Temple: It is also done by others with great Judgement, Diligence, and Accuracy. I shall therefore only give a brief account of some of the heads of its excellency, which our present Argument doth require.

First then, It was very Glorious from its principal Architect, which was God himself. He contriv'd the whole Fabrick, and disposed of all the parts of it, in their order. For when David delivered unto Solomon the pattern of the House, and the whole Worship of it, he tells him, All these things the Lord made me understand in writing, by his hand upon me, even all the Work of this pattern, 1 Chron. Chap. 25. 19. God gave him the whole in writing; That is, divinely and immediately inspired him by his holy Spirit to set down the frame of the House, and all the concerns of it, according to his own appointment and disposal. This rendered the House Glorious, as answering the Wisdom of him by whom it was contriv'd. And herein it had the advantage above all the Fabricks that ever was on the Earth; and in particular, the Second Temple, whose Builders had no such Idea of their Work given them by inspiration.

Secondly, It was Glorious in the Greatness, State, and Magnificence of the Fabrick itself. Such a Building it was as was never paralleled in the world; which many Considerations will make evident unto us; as,

First, The design of Solomon, the Wisest and Richest King that ever was in this world, in the building of it. When he undertook the work, and sent to Hiram King of Tyre for his assistance, he tells him, that the House which he was to build was to be great, because their God was great above all Gods, 2 Chron. 2. 5. Nay, faith he, The House which I am about to build, shall be wonderful and great. No doubt, but he designed the Structure Magnificent to the utmost, that his Wisdom and Wealth would extend unto And
Testimonies proving the Messiah to be come.

And what shall he do that comes after the King? What shall any of the sons of men think to contrive and erect, to enlarge in Glory, wherein Solomon laid out his utmost. There can doublets be no greater fondness, then to imagine that what could in any measure be equalled by what was done afterwards by Zerubbabel, or Herod.

Secondly, The vast and unspendable sums of Treasure which were expended in the building and adornning of it. I know there is some difference among Learned Men, about reducing the Hebrew Signatures of moneys unto our present account. But let the estimate be as low, as by any can reasonably be imagined, setting aside what Solomon expended of his own Revenue and getting; the provision left by David towards the work, of an hundred thousand Talents of Gold, and a thousand thousand Talents of Silver; besides Brass and Iron without weight, with Timber and Stone, 1 Chron. 22. 14. doth far exceed all the Treasures that the greatest part, if not all the Kings of the Earth, are at this day possessed of. For on the ordinary computation and balance of Coys, the Gold amounted to 450,000,000. and the Silver unto 375,000,000.l. besides what was dedicated by his Princes, and out of his peculiar Treasure. Had that would be satisfied, what immense sums of his own Solomon added to all that, may confide Villapandus on this subject. And what might be the product of this Expense, wisely managed, is not easy to be conceived. It seems to me, that the whole Revenue of Herod was scarce able to find Bread for Solomon's Workmen, so unlikely is it, that his Fabric should be equal unto that other. It was surely a Glorious House that all this charge was expended about.

Thirdly, it appears farther from the number of Workmen employed in the Structure. We need not greater this number out of conjectures with Villapandus, who reckons above four hundred thousand; seeing there is evident mention in the Scripture of an hundred and four-score, and three thousand and five hundred. Besides the Tyrians, that were hired, who by their Wages seem also to have been a great number, 2 Chron. 2. 10. That is, there were an hundred and fifty thousand strangers, and six hundred of the posterity of the Canaanites, 2 Chron. 2. 17,18. and thirty thousand Israelites, 1 Kings 5. 13. Neither was all this multitude engaged in this work for a few days or months, but full seven years, 1 Kings 6. 38. And therein, as Josephus observes, the speed of the work was almost as admirable as its magnificence. And what a glorious Structure might be raised by such numbers of men, in such a space of time, when nothing was wanting unto them, which by the immense Treasures before mentioned, could be procured, may easily be conceived. It doth not appear that the whole number of the people, rich and poor, who were gathered together under Zerubbabel after the return from the Captivity, did equal the numbers of Solomon's Builders; so that they were not like to erect a Fabric, answerable unto what he effected: nor can it be imagined, that Herod employed so many in the whole work, as Solomon had to over-see his Labourers.

Lastly,
Lastly, the glory of the Worship of this Temple consummated its beauty. Now this was principally founded in the glorious entrance of Jehovah, or Divine Presence into it, upon its Consecration by the Prayer of Solomon. Hereof God gave a double pledge. First, the laying down of the Fire from Heaven to consume the first Offerings, and to leave a Fire to be kept alive perpetually upon the Altar, a Type of the effectual operation of the Holy Ghost, making all our Sacrifices acceptable to God. And this the Jews expressly confess to have been wanting in the Second Temple. 2 Chron. 7:1. Secondly, The Glory of the Lord, as a Cloud filling the whole House, and resting upon it, p. 2, 3. This foundation being laid, and attended with a Sacrifice of many thousands of Cattle, the whole Worship was gloriously carried on, according to the institution revealed unto David by the Spirit of God. And the better to enable them to a right performance hereof, some of the chief Ministers, as Heman, Ethan and Jeduthun were themselves inspired with the Spirit of Prophecy. So that plainly here we had the utmost Glory, that a Worldly Sanctuary and Carnal Ordinances could extend unto.

Having taken this brief view of the Glory of Solomon's Temple, we may now enquire after what that Glory was, which was promised to this Second House, concerning which the Prophet expressly, that it shall excel all the Glory which on any account belonged unto the first. And first we shall consider the apprehension of the Jews in this matter: First. Some of them plainly intimate, that this whole Promise was conditional, and depended upon the obedience of the people, wherein they failing, it is no wonder if the Promise was never accomplished. Thus Aburbinel would have the Prophet speak to them, if your work be right in the Observation of the Law. And to this end, Kimchi after Allen Ezra, giveth us a new connection of the words: For that expression, v. 4. Be strong all ye people of the Land, and work, he carries on to the beginning of the next verse; and work, it coheres in sense with the following Verse, or this word, if you do the work that I covenanted with you; and so leaps over those words in the end of ver. 4. and whereon the whole fifth verse doth evidently depend: For I am with you, faith the Lord of Hosts: And these following words, so my Spirit remaineth among you, he interprets for a Promise depending upon the same condition; If you do the word that I covenanted with you, that is, observe the Law; but after they flinched, and observed not the Law, the Holy Ghost, and Prophecy ceased from amongst them in the days of Zachariah and Malachi. And to the same purpose Aburbinel, and Kimchi, The glorious Presence, Prophecy, and the rest of the Holy things that were then wanting, should return unto them, if their ways were right and good. And in this fancy they all agree.

But this wresting of the Text is evident. There is no condition-intimated in the words, but rather the contrary; God promising to be with them, as he was in the days of their coming out of the Land of Egypt, wherein the work that he wrought for them, depended not on their Obedience, but was a mere effect of his own faithfulness, as he often declares. And those words יudent צל עץ, and my Spirit standing, abiding, or remaining, in the midst of you, among you, is no Promise of any thing that was future, but a declaration of the presence of God by his Spirit then amongst them, to carry them through all difficulties and discouragements that they had met withall. And this is evident from the Inference that is made thereon, ייטש יד. But as the presence of God with them by his Spirit and power, was their great encouragement, so a Promise of any thing that was future, was not fitted unto that purpose. And hence the Targum of Jonathan, supposing the Spirit of Prophecy to be intended, referreth the words to the Prophets that were then amongst them, who instructed them in the Will of God. But by the Spirit, nothing is there intended, but the efficacious working of the Providence of God, in their Protection, as it is explained, Bchy. 4. 6. Nor by Might, nor by Power, but by my Spirit, faith the Lord of Hosts. And the trajectio of the words invented by Kimchi, is a bold corruption of the Text, and contrary to the whole design of the Prophets message to the people. His bullies was to encourage them to go on with the building of the Temple: To this end, he bids them be strong and do their work, יגש יד ויס, faith Rabbi Levi: Work on this building carry on this Fabrick. יגש, faith Jonathan, fall to your labour, and thereunto he adds the encouragement from the presence of God, who was powerfully
Testimonies proving the Messiah to come.

powerfully present with them by his Spirit, as in the days that he brought them out of the Land of Egypt.

This Evagination being of no use; something more satisfactory must be enquired after; something wherein the glory of the latter House must excell that of the former. That they may not be utterly silent, the Masters of the present Judaical Infidelity fix upon two things; which they would persuade us this glory might consist in: Firstly, They lay the Structure itself, either as built by Zerubbabel; or at least, as restored by Herod, was higher, as more capacious then that built by Solomon, and the glory of it was encreased by the great riches of the Nations, that were brought into it, in the days of the Hasmoneans, and of Herod, when that was accomplished, which was here foretold, that the riches of the Nation, should come to that House. So Kimchi, I will shew, this is an Allegorical Expression, faith he, of the great glory and good, that God would bring to Israel in the days of the second Temple; and when was this? The glory of the latter house is in the days of the Hasmoneans; or in the time of Herod; for which he refers us to the Book of Joseph Ben Gorion, the Plagiarist of the time of Josephus. And this also is repeated by Jarchi and Alarbinel, for the Glory of the House itself. The same man tells us, that his Masters of blessed memory were divided, some referring it unto the time of the standing of the second House, of which afterwards. Some of its greatnesf: And for its greatnesfs it informs us. The second House, which was built by Solomon, which was great and high, filled with multitudes of Vessels of pure Gold and precious Stones: whereas that which they were building, was small, according to the Command of the King of Persia; and without treasure, because of the poverty of the people: and though this House was built higher by Herod; yet it was not at all enlarged by him but erected precisely on the old foundation. But not to enter at present into consideration of the measures of the former Structure: Let the latter Temple be thought as wide and long as the former, and some Cubits higher, doth this presently give it a greater glory then the other? A glory so much greater, as to be thus eminently pomerised and intimated to be brought in with the shaking of Heaven, and Earth, Sea, and dry land? Can any thing more fondly be imagined? It were endless to reckon up the particular instances wherein it came short of the Glory of the first House. Let but the heads of the Beauty and Magnificence thereof above accounted be run over, and this will quickly appear. In a word, notwithstanding the imaginary greatness pretended, it had not the hundredth part of the Glory of Solomon's House, which also these Masters on all occasions acknowledge; for besides all the Golden Glorious Vessels and Ornaments of it, Besides all the treasures disposed in it, besides fundry of the most magnificent parts of the building it fell, they generally acknowledge that there were five things wanting in the last, wherein the principal glory of the first House confisited. These are diversely reckoned up by them; but in general they all agree about them; and they are given us by the Author of Aruch in the root תִּמְנָה so in this order; הַמְעֹלָה של תּוֹרָה התּוֹרָה, the Ark propitiatory and Cherubins, one; that is, the whole furniture of the Sanctuary. וּלְהָדוּרָה, the Divine Majesty or Presence, the second; It entered not into the House in that glorious and solemn manner, that it did into the Temple of Solomon, but יִמְצָא פָּרָשַׁת הַיָּהוּ, the Holy Ghost which is Prophecy, the third; all Prophesies casting under that House, from the days of Malachi unto John Baptist: וּמִיְּדָעַת הַלֵּאָה, Urim and Thummim, the fourth thing, וְאֶזְכָּר הָעֵדָה, Fire from Heaven, to kindle the everlasting fire on the Altar, the fifth thing. They that acknowledge all these things to have been wanting in the second Temple, as the Jews generally do, and the Talmud in אומן, Chap. 5. expressly, cannot well compare the glory of it, with the glory of that Temple wherein they were, and whereof they were indeed the chiefest glory and the most eminent pledges of the presence of God therein.
The pretense about the glory of this House from the riches of the Hasmonaenes and Herod is no les vain. That which amongst the Hasmonaenes had the greatest appearance of glory was their High Priest (who also came irregularly unto that Office) assuming the Royal Power and Titles. But this as themselves confess, was a sinful disorder; and their whole race was quickly extirpated for Herod the great; it is well they are on this occasion reconciled unto him, whom elsewhere they execrate as an Ulirisper, cruel Tyrant, and Slave to the Romans, all which he was indeed. Little glory came to the Temple by his Rule and Sovereignty. Besides, during his Reign and the Rule of the remainder of his Race, the High Priests were threfit in and out, at the pleasures of Brutish Tyrants; no order in their Succession, no beauty in their Worship being observed, or sought after. Hence comparing the number of High Priests under the Second Temple, with that of them under the first, which it trebly surmounts, they apply unto it that of Solomon, becausatof the wickedness of the people, the Rulers are many. To seek for the Glory mentioned among these things and perils is absurdly vain.

Wherefore others of these Masters, waving these empty pretences would have the glory of this second House, to consist in its duration. So R. Jonathan in Berepis Barba, and Kimchi whose opinion is repeated by Abarbinel. Kimchi tells us that their Masters are divided in this matter; and Jarchi that it was Raph and Samuel that were the Authors of this different opinion; one affirming that the glory of this House consisted in its greatness, the other in its duration; and their Dispute in this manner is in Perek Kama; of Baba Bathra. The first House, faith he, continued four hundred and ten years, the second four hundred and twenty; This is their account, though in truth, it continued longer, as did the first House also. But is this the Glory promised? What was the condition of that House in those ten years, and almost half ten times ten years before? The whole Nation during this space of time was shattered and wafelt with Oppressions, Seditions, and Miscellaneous inexpressible; and the House it self made a Den of Thieves; and for the greatest part of the ten years it was filled with cruel bloodshed and daily murders. And is it likely that a mere duration in that feaon, wherein for what it was put unto, it was abhorred of God, and all good men; should in this prediction of its State, deserve that Prophetical Eulogie of obtaining more glory then the House of Solomon was ever made partaker of? There is then nothing more evident, then that these inventions, are evolutions of men who diligently endeavour to hide themselves from Light and Truth; nor in the least answering either the letter of the Prophecy, or the intention of him that gave it.

It remaineth then, that we enquire from the Testimonies proving the Messiah to be come, what is the true Glory promised unto this House wherein it was to have the preeminence above the former: No, this is expressly said, to be the coming unto it of the desire of all Nations. The desire of all Nations shall come, and I will fill this House with glory; and the glory of this latter House shall be greater than that of the former. This is directly affirmed to be the glory promised, and nothing else is in the least intimated wherein it should consist. And there are three circumstances of this glory expressed in the Text. 1. The Way whereby it should be brought in: I will shake the Heavens, and the Earth, and the Sea, and the dry Land: and I will bring all Nations. Secondly, The season wherein this was to be done: Yet once it is a little while. Thirdly, The Event of it: and in this place I will give peace, faith the Lord of Hosts: all which are severally to be considered, and the intendment of the Holy Ghost in them vindicated from the objections of the Jews.

The first thing we are to enquire after, is the Glory itself that is promised in these words, and the desire of all Nations shall come. The Jews by these words generally understand the desirable things of the Nations, their Silver and Gold, which above all things are unto them most desirable. These, they say, the Nations being shaken, did bring unto the Temple, and therein the glory of it did consist. Herein all their Expositors on this place, Jarchi, Aben Ezra, Kimchi, and others of them whose Judgments are repeated by Abarbinel do agree. Aben Ezra briefly, The Nations shall be shaken, and shall bring gifts unto my house, and they shall bring the Treasures of Gold and Silver, faith Jarchi, as it is recorded in the Book of Joseph ben Gorion. Kimchi to the same purpose somewhat largely, As if it had been said, they shall bring in their hands
Testimonies proving the Messiah to be come.

bands all desirable things that are found in their Lands: Vessels of Silver and of Gold, Garments and precious stones; and this, as I said, is their general sense.

But First, it is directly contrary unto the Context: for it is the plain design of the Holy Ghost to take off the thoughts of the people from that kind of glory, which consisted in consecration of ornaments of Silver and Gold, which being all of them always in his power, he could at that time have furnished them withal, but that he would have them look for another glory. Secondly, it is perfectly false as to the event; for when was there such an outward making of all Nations under the second Temple, as that thereon they brought their Silver and Gold unto it, and that in such abundance, as to render any appearance of the glory of this House herein, though the Text do plainly affirm, that it should consist in what these words intend, but turn to other imaginations of largeness and duration.

Thirdly, Open force is offered unto the words themselves: for they are not yours, and all Nations shall bring their desirable things; but your, and choice things of all Nations shall come. So woful is the condition of men, rebelling against light, that they care not into what perplexities they run themselves, so they may avoid it. Abrahainel having repeated all these Expositions, and seeing, no doubt, that they would not endure a tolerable Examination, would have the desire of all Nations to be Jerusalem; because they should all come up to War against it, with a desire to take it in the days of the third Temple, which he fancied to be here intended. There are scarce more words, then Monliffers in this Subterfuge. It may suffice for its removal, that we have already demonstrated, that his Figment of a third Temple, is devoid of any pretence to cover it from open shame.

We say then, that these words contain a Prophecy of the Messiah, and of the real glory that should accrue unto the second Temple, by his coming unto it, while it was yet standing. This is the importance of the words, יבר ונה של滾 בשין, and choice things of all Nations shall come; in which error they are followed both by the Syriack and Arabick Translators, and doth in nothing answer to יבר גון, the word here used by the Prophets, and retained by Jonathan in the Chaldee Targum; who indeed is not unfaithful in places relating unto the Messiah, so as to exclude him; although he pervert the true meaning of many of them. The Vulgar Latin hath rightly, that the sense rendered these words: Et veniet desideratus cunctis gentibus; and he shall come who is the desired of all Nations. יבר גון from יבר, is properly desiderium, desire; but is no where used in the Scripture, but for a thing, or person desired, or desirable, loved, valued, or valuable: as is יבר also. Gen. 27.15. Ezechiel 3.6. Amos 3.11. Jer. 3.19. Isaiah 2.16. This I say, is the constant use of the words, to denote the person or thing that is desired, or desirable: And it being said here emphatically, that this desire shall come, nothing but a desired, or desirable person can be intended thereby. And this was no other but the Messiah, the bringing of whom into the world was the end of the building of that Temple; and of the whole Worship performed therein: and therefore by his coming unto it, it had the complements of its Glory. The Promise of him of old unto Abraham was, that in him all the Nations of the Earth should be blessed. Untill his coming they were generally to be left to walk in their own ways; and in the issue everlastingly to perish, by him were they to be relieved; and so is rightly called their desire, or he that doth desire, ought to be desirable above all things unto them, the desire of all Nations, and he to whom the gathering of the people should be, that is the Shilo, are one and the same. It is true, being filled with blindness and ignorance, the ages past before his coming had de jure, and actively no desire after him; but as there was a secret groaning and tendency in the whole nature of things after his production; So he, when he came, who was alone to be desired by them, was actually received and embraced, as the full accomplishment of their desires. That then, wherein all their blessedness and deliverance were laid up, may be properly called their desire, because containing all things truly desirable, and because like desire fulfilled, it was perfectly satisfactory unto them when enjoyed.
Testimonies proving the Messiah to be come.

The only difficulty in the interpretation of these words, lies in their unusual construction. The Verb "shall come" is of the plural number; venient,orum, the defect, whereunto we refer it, of the singular: desiderium omnium gentium venient; Kimchi observing this anomaly, to suit the words unto his own sense, affirms that is wanting, which should be prefixed to הוהי, and so be rendered, all Nations shall come with their desire, that is, their desirable things; their Silver and Gold, but there is no need of this Arbitrary supply of the Text, and the sense contended for by him, we have sufficiently disproved. Nor is it unusual in the Hebrew Tongue, where two Substantives are jointed in construction, that the Verb agrees in number and person, not with that which directly and immediately it respects, but with that whereby it is regulated.

As הוהי here is put in strong constrution, by וֹ, and the Verb from whence put in the plural number, so 2 Sam. 10. 9. יָבָא נָא יְהוֹיָה הָעָלָם, that the face of battle was against him. The Verb הוהי, was, which refers directly to ולש, the face, agrees not in number with it, but with הוהי, the battle, by which the other is put in construction. So, Job 4. 15. יָבָא נָא יְהוֹיָה הָעָלָם, the number of years is hid; וָבָא נָא יְהוֹיָה הָעָלָם, and not with הוהי, the number; in the very same kind of construction with that of the words here used by the Prophet. So likewise 1 Sam. 24. יָבָא נָא יְהוֹיָה הָעָלָם, aras foriatim construantur, The Adjective יָבָא broken, agrees in number with יָבָא, the mighty, though it be apparently spoken of the bow; and likewise, Hos. 6. v. 5. יָבָא נָא יְהוֹיָה הָעָלָם, thy Judgments shall go forth as the light; מְלֹא, shall go forth, agrees in number with light, though it respect מְלֹא, thy Judgments, in the plural number; and many other instances of the like kind, may be alleged to the same purpose. This construction then, though anomalous, yet is in that Language so frequent, as not to create any difficulty in the words; and yet possibly the words may not be without a further sense, intimating the coming of the Nations to Christ upon his coming into the Temple.

Though the words of the Promise are thus clear in themselves, we may, yet see what further light is contributed unto our interpretation from the Circumstances before observed; as First, the way of bringing in this Glory is there expressed by the Prophet, from the mouth of the Lord; I will shake the Heavens, and the Earth, the Sea, and the dry Land, and I will shake all Nations. All the Jewish Expositors agree, that these words are to be interpreted מְלֹא שְׁרֵפִים, that is, Metaphorically and figuratively. Yet it cannot be denied, that a great concussion and shaking of the World, and all the Nations of it, is intended in them; otherwise nothing is signified by them. And this must be with reference unto that House, and the Worship thereunto, and that in a tendency unto its glory. Now I desire to know what work among the Nations in the whole World it is, that was wrought with respect unto the Temple which is here intended. The Nations came indeed under Antichrist, and almost ruined it; under Caesar, and robbed it; under Pompey, and prophesied it; under Titus, and destroyed it. But what tended all this to its glory? But refer these words unto the coming of the Messiah, and all things contained in them were clearly fulfilled. Take the words literally, and they suit the event. At his Birth, a New Star appeared in the Heavens; Angels celebrated his Nativity; Wise men came from the East, to enquire after him; Herod and all Jerusalem, was shaken, at the tidings of him; and upon his undertaking of his work, he wrought Miracles in Heaven, and Earth, Sea, and dry Land, upon the whole Creation of God. Take them Metaphorically, as they are rather to be understood, for the mighty change which God would work in his Worship, and the stirring up of the Nations of the world to receive him, and his Doctrine, and the event is yet more evident. All Nations under Heaven were quickly shaken and moved by his coming. Some were thrilled up to enquire after him; some opposed him; until the world, as to the greatest and the most noble parts of it, was made subject unto him. Evident it is, that since the creation of all things, never was there such an Alteration and Concupiscence in the world, as that whereby the Messiah and his Doctrines was brought into it; and which is therefore so express ed by the Prophet.

Abraham affirms that the מְלֹא נָא יְהוֹיָה, Christian Doctors, would argue and prove from hence, that it is not the Temple of the Jews, but their own House of Worship, that is intended in these words, and that because there was no such Concupiscence of the Nations unto the Jews, either under the first, or second Temple, as is here promised.
But unto their Church and Faith, all Nations were converted. But he mistakes, and
confounds things, as all of them constantly do, in their Disputations against Christi-
ans. We contend not, that it is the Christian Church, that is here intended by the
House, that Glory was to come unto. Only we say, that he to whom the Nations
or Gentiles were to be gathered, whom they were shaken and stirred up to receive,
did actually come unto the Temple at Jerusalem, and thereby gave it a greater Glory
then what ever the Temple of Solomon received: This first Circumstance then clears our
intention from this Text.

The season wherein the promised glory was to be brought in, is next noted in the
Context. It is expressed v. 6. הַיַּעֲדוּ הַיִּשְׂרָאֵל, The Jews generally refer these
words, unto the Rule or Kingdom of the Hasmonaeans, under whom the people were
to enjoy their liberty, which is said to be a little season, as continuing seventy or
eighty years: For it is said to be little, becauase they had but a small Dominion in
comparison of their former Kingdom and Empire. But it is evident from the Con-
text, that the Prophet had no respect unto Rule or Dominion in these words. For
what ever is intended in this Expression, it hath a direct and immediate influence
into the bringing in of the desire of all Nations, and the glory promised, which
the Rule of the Hasmonaeans reached not unto. Our Apostle, Heb. 12. 24. renders
these words הַיַּעֲדוּ הַיִּשְׂרָאֵל, literally and properly 'in yet more once, or yet once
more. God had before done some work, whereunto that which he promised now
to do is compared. Such a concussion of all things had been before; and this as
is evident from v. 5. was the work that he wrought at the giving of the Law, and
the erection of the Jewish Church, State and Ordinances. In answer hereunto, he
would bring in the everlasting Kingdom of the Messiah, and the spiritual Worship to
be celebrated therein, the Old Church-State of the Jews in this shaking of all things
being removed and taken away.

And this plainly is evinced from the comparison that God makes between the
work here promised, and that which he wrought when he covenanteth with the peo-
ple upon their coming up out of Ægypt. Concerning the work which God will thus
do; once more, it is laid to be לעָגַד, a little while, that is, ere it be accomplis-
hed: It is not the nature, or quality of the work; but the season or time
wherin it shall be wrought, that is denoted in these words: In that sense is often used in the Scripture, as we prove elsewhere. As the same work, Mal. 3. 1.
is promised to be done דְּקֵרֵב, suddenly, speedily. It is then foretold, that it
should be but a little space of time before this work should be wrought. And hence
Abarbinoel would prove, that it cannot respect the coming of our Messiah, which
was about four hundred years after. But this season is not called a little while
absolutely, but with respect unto the former duration of the people, or Church
of the Jews, either from the calling of Abraham, or the giving of the Law
by Moses. And this space of four hundred years is but a little in comparison
of it, and defiere after it; It being now nearer unto them, then unto their Fore-
fathers, who beheld the time of its performance, a very great way off. And this
also serves for the conviction of the Jews, for whereas their fore-fathers of
old did confess, and themselves at present cannot with any modesty deny, but that
the Messiah is here intended, whom they suppose not yet to be come, how can this
space of time from the days of Haggai in any sense be called a little while, seeing it
far exceeds all the space of time that went before, from the Call of Abraham, which is
the first Epocha of their priviledge and claim.

The last circumstance contributing light unto our interpretation of this place, is
taken from the event, or the coming of the desire of all Nations, and the glory of
the second House ensuing thereon, in these words; יִשְׂרָאֵל יָשָׁרֵב יִשְׂרָאֵל, and in this place I will give peace, faith the Lord of Hosts. From these words Abar-
binel seeks to overthrow our Explication, by this place, faith he is intended Jerusa-
lem. Well let that be granted, what will thence ensue? Why faith he, אֲנִי יָשָׁרֵב יִשְׂרָאֵל, behold from the day that the Messiah was
born, there was no Peace in Jerusalem, but Wars, Destruction, and Desolation. We say then,
that by Peace, here, must be understood either outward, Temporal, Worldly Peace, or
Spiritual Peace between God and man, between Jews and Gentiles in their joint
communion in the same Worship of God. If they say the former was intended, I
desire to know when this promis was accomplished under the second Temple? before

But unto their Church and Faith, all Nations were converted. But he mistakes, and
confounds things, as all of them constantly do, in their Disputations against Christi-
ans. We contend not, that it is the Christian Church, that is here intended by the
House, that Glory was to come unto. Only we say, that he to whom the Nations
or Gentiles were to be gathered, whom they were shaken and stirred up to receive,
Testimonies proving the Messiah to be come.

days of the Hassaneans, the whole people was in perfect bondage and slavery: First, To the Persians, then to the Greeks, and bondage was not, especially peace in the Hebrews. Wherein, that word denotes an influence of all good things. The Rule of the Hassaneans was wholly spent in bloody Wars, and intestine Divisions. Their power issued in the Dominion of the Romans, and their Vassals the Herodians? What signal peace they had in those days, they may learn from their own Joseph Ben Gorion. To say then, that this was the peace intended, is to say directly, that that God promised what he never performed, which is fit only for these men to do.

Besides, though God promised to give this peace at Jerusalem, that is amongst the Jews, yet he promised not to give it only to Jerusalem, unto the Jews, but to all Nations also, whom he would shake and stir up, to bring in this Glory. Now what pretence of peace had the Jews under the second Temple wherein all Nations were concerned? I suppose they will not say they had any. Moreover, the peace promised, was that which was to be brought in by the Messiah. This Abrahamic grants; and thence seeks to strengthen his Objection: for faith he, Then we shall have Peace, Rule and Dominion according to the manifold Promises given unto that purpose. I answer, those Promises are of two sorts. Some express Spiritual things, Allegorically by words literally signifying things outward; And they are all of them fulfilled in and unto them that do believe. Others of them, that really intend outward Peace and Glory, are made concerning them to be fulfilled; not when the Messiah came to them, but when they shall come to the Messiah: At his Coming unto them, they rejected him; and he rejected them; but when their blindness shall be taken away, and they shall return unto the Lord, all these Promises shall have a blessed accomplishment amongst them. But we have sufficiently proved that the principal work of the Messiah was to make peace between God and man by taking away sin that was the cause of their separation, distance and Enmity. This then is the peace here promised. This God gave at Jerusalem, whilst the second Temple was standing: For he ifout peace who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh, the Enmity, even the Law of Commandments contained in Ordinances for to make himself of twain one new man, so making peace. And that he might reconcile both unto God, in one body by the Cross, having slain the Enmity thereby, and came and preached peace to them that were afar off, and to them that were nigh. Thus did God give peace at Jerusalem, both to the Jews and Gentiles, by him that was the desire of all Nations; and fo by this Circumstance of the Context also, is our interpretation fully confirmed.

Although we have sufficiently confirmed our Argument; and vindicated it from the exceptions of the Jewish Masters; yet because it is most certain, that the constant faith of their Church of old was, that the Messiah should come whilst that second Temple was standing, which they have now Apostatized from, and renounced, countenancing themselves in their infidelity, by the miserable evasions before mentioned. I shall add yet farther strength unto it from a parallel Testimony, and from their own confessions. The parallel place intended, is that of Malachi 3.1. Behold I send my Messenger, and he shall prepare the way before me, even the Angel or Messenger of the Covenant, whom ye delight in: Behold he shall come, faith the Lord of Hosts, the time future of his coming, is by Haggai said to be I fly O, a little while, and he Malachi answerably affirms, that he shall come מַעַן, suddenly, in the sense before declared he who by Haggai is called יְהִי דָּעַת, the desire of all Nations, with respect unto the Gentiles, all desirable things being laid up in him, is by Malachi called מַעַן מַעַן, with respect unto the Jews, the Lord whom ye seek, whose coming they looked for so long, and prayed for so earnestly. And what Haggai expressed absolutely, shall come, afterwards intimating the respect his coming should have unto the Temple, Malachi sets down fully, יָשָׁב וַיָּשָׁב, be shall come unto his Temple. Further to clear what it is, that in both those places is intended, he is called מַעַן דְּאַרְכֵּי יְהִי דָּעַת, the Angel of the Covenant, God's Messenger, who was to confirm and ratifie the New Covenant with them; that is, the Messiah. The Targum of Jonathan expresseth it on Jer. 30.21. closing the Promise of the Covenant with these words, יָשָׁב וַיָּשָׁב מִמּוֹ, and their King shall be appointed from among them, and their Messiah shall be revealed from amongst the midst of them; He who was the desire of.
of all Nations, the Lord whom the Jews sought, the Messiah by whom the New Covenant was to be ratified; that is, the Lord the Messiah was to come, and he did come unto that Temple.

And here the Jews are at an end of all shifts and evasions. It cannot be avoided but the Messiah must be here intended; Rabbai would fain yet evade: “the Lord whom ye seek,” that is שמשון, God of Judgement: because they had laid before, Chap. 2. 17. Where is the God of Judgement? Van man, these words which he himself had but just before interpreted, to be the Apostrophical Expression of wicked men questioning the Judgement of God, are now to serve his turn, an earnest desire of seeking, after the Lord, which in these words is evidently set forth; “the Lord whom ye seek,” the Angel of the Covenant whom ye delight in; for both these are the same, as Aben Ezra acknowledgeth, ויהיו קדוש הוא, אדני ב两种, God and the Angel of the Covenant, the same things being intended under a double expression. And it is evident whom he intends thereby, by his interpreting the Messenger to be sent before him, to be Messiah Ben Joseph, whom they make the forerunner of Messiah Ben David.

Kimchi interprets the Angel to be sent before him, the Angel of God’s presence from Heaven, to lead the people out of their Captivity, as of old he went before them in the Wilderness when they came out of Egypt. But we are better taught, who this Messenger was, Matthew 1. 2. As for the Lord whom they sought, he speaks plainly, ויהיו קדוש הוא, אדני ב两种: This is the King the Messiah, and this the Angel of the Covenant; he adds indeed the old Story about Elijah, and his zeal for the Covenant: whence he had the honour to preside at Circumcision, to see the Covenant observed, and may be thence called the Angel of the Covenant. But it is plain in the words, and confessed by Aben Ezra, that the Lord whom they sought, and the Angel of the Covenant are the same. And as to these words, ולバラ ה Baptist, be shall come suddenly unto his Temple, he adds in their Explication: והנה הנאת מלח, because the time of the end is not revealed nor unfolded in the Book of Daniel. It is said he shall come suddenly, because there is no man that knoweth the day of his coming before he came. We grant that the precise day of his coming, was not known before he came; but that the time of it was foretold, limited and unfolded in the Book of Daniel, so far as the season and age of it would admit, was made evident, all future expectation declared to be void, and that in the Book of Daniel, we shall immediately demonstrate. At present we have proved, and find that they cannot deny, but that he was to come unto the second Temple, whilst it was yet standing.

Once more we may yet add the consent of others of their Masters besides these Expositors. Some Testimonies out of their Oracles are Cited by others; I shall only name one or two of them in Talmud itself, Tractat. Saned. cap. 11. the application of this place of Haggai unto the Messiah, is ascribed unto Rabbi Akiba, his words as they report them, are כה בָּרֶךְ, a little glory will I give unto Israel, and then the Messiah shall come. And this man of so great repute among them, that Rabbi Elazar affirms that, רבי יוסף, all the wise men of Israel were like a little Garlic in comparison of that bald Rabbi. This then is their own avow’d Tradition, and the other place of Malachi, concerning the Angel of the Covenant, is expounded of the Messiah by Rainhain in מבט, in the days, faith he, of the Messiah, the Children of Israel shall be restored unto their Genealogies, by the Holy Ghost, that shall rest upon him, as it is said, Behold, I send my Messenger before me, and the Lord whom ye seek, shall come unto his Temple. We have then found out both from the clear words of both these Prophecies, and the consent of the Jews themselves, who it is that is here promised in them, that he should come to his Temple.

This is the glory of the second house promised in Haggai, The end of the Temple, and of all the glory of it, and all the Worship performed in it, was to prepare the promised seed, who was the true and only substantial glory of them all, and of the people to whom they were committed; for he was to be a Light to light the Gentiles, and the glory of his people Israel. Therefore in all the Worship of the Temple, those who believed, and in the use of the Ordinances of it, saw unto the end of their institution, did continually exercise faith on his coming, and earnestly desire the accomplishment.
Testimonies proving the Messiah to be come. accomplishment of the promise concerning it. The great glory then of this Temple could consist in nothing but this coming of the Lord whom they sought, the desire of all Nations unto it. Now that he should come whilst the Temple stood and continued, is here confirmed by this double Prophetical Testimony; and the Temple being utterly and irreparably destroyed now above 1600 years ago. It must be acknowledged that the Messiah is long since come, unless we will say, that the Word of God is vain, and his Promise of none effect.

The General Exception of the Jews unto this Argument taken from the limitation of the time allotted unto the coming of the Messiah, we shall afterwards consider. In one word, that which they relieve themselves with all against the prediction of Haggai and Malachi, that he should come unto the Temple then built amongst them; which they acknowledge is so truly ridiculous, that I shall not need to retain the Reader with the consideration of it. They say the Messiah was born at the Time determined, before the destruction of the second Temple, but that he is kept hid in the Sea, or in Paradise, or dwells at the Gates of Rome among the Lepers, waiting for a Call from Heaven to go and deliver the Jews; with such follies do men please themselves in the great Concernments of the glory of God and their own eternal welfare, who are left destitute of the Spirit of light and truth, sealed up under the efficacy of their own blindness and unbelief. But hereof we shall treat further in the Consideration of their General Answers to this whole Argument in hand.
Exercitatio XIV.

Daniel's Prophecy Vindicated.

Daniel's Weeks, Chap. 9, 24, 25, 26, 27, proposed unto consideration. Attempt of a Learned man to prove the coming and suffering of the Messiah not to be intended, examined. First Reason from the difficulties of the Computation, and differences about it, removed. Whether this place be used in the New Testament. Objection from the time of the Beginning of this computation, answered. Distribution of the LXX Weeks into VII, LXII, and one. Reason of it. Objection thence answered. The cutting of the Messiah, and the destruction of the City, not joined in one Week. Things mentioned, v. 24, peculiar to the Messiah. The Prophecy owned by all Christians to refer the Messiah. The Events mentioned in it, not to be accommodated unto any other. No type in the words, but a naked prediction. The Prophecies of Daniel not principally intending the Church of the latter days. Straight of time intimatet when they fell out. Coincidence of Phrases in this and other Predictions considered. Removal of the daily Offering, and ceasing the Sacrifice and Offering to cease, how they differ. The Desolation foretold. Distribution of the LXX. Weeks accommodated unto the Material Jerusalem. Objections removed. The Prophecy owned by all Christians to reject the Messiah. The Events mentioned in it, not to be accommodated unto any other. No Types in the words, but a naked prediction. The Prophecies of Daniel not principally intending the Churches of the latter days. Freight of time intimated when they set out. Coincidence of Phrases in this and other Predictions considered. The Desolation foretold. Distribution of the LXX Weeks accommodated unto the Material Jerusalem. Objections removed. The Prophecy owned by all Christians to reject the Messiah. The Events mentioned in it, not to be accommodated unto any other. No Types in the words, but a naked prediction. The Prophecies of Daniel not principally intending the Churches of the latter days. Freight of time intimated when they set out. Coincidence of Phrases in this and other Predictions considered. The Desolation foretold. Distribution of the LXX Weeks accommodated unto the Material Jerusalem. Objections removed. The Prophecy owned by all Christians to reject the Messiah. The Events mentioned in it, not to be accommodated unto any other. No Types in the words, but a naked prediction. The Prophecies of Daniel not principally intending the Churches of the latter days. Freight of time intimated when they set out. Coincidence of Phrases in this and other Predictions considered. The Desolation foretold. Distribution of the LXX Weeks accommodated unto the Material Jerusalem. Objections removed. The Prophecy owned by all Christians to reject the Messiah. The Events mentioned in it, not to be accommodated unto any other. No Types in the words, but a naked prediction.

There remains yet one place more giving clear and evident Testimony unto the Truth under Demonstration, to be considered and vindicated. And this is the illustrious Prediction and Calculation of time, granted unto Daniel by the Angel Gabriel, Chap. 9, 24, 25, 26, 27. Seventy weeks are determined upon the people, and upon the holy City, to finish the Transgression, and to make an End of Sins, and to make Reconciliation for iniquity, and to bring in everlasting Righteousness; and to seal up the Vision and Prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the Commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven Weeks, and threescore and two weeks, the Street shall be built again, and the wall in troublous times. And after threescore and two weeks, shall Messiah be cut off; but not for himself: and the people of the Prince that shall come, shall destroy the City and the Sanctuary; and the End thereof shall be with a flood, and unto the end of the War, desolations are determined. And be shall confirm the Covenants with many for one week; and in the midst of the week, he shall cause the Sacrifice and the Oblation to cease, and for the overbearing of Abominations, he shall make it desolate, even till theconsummation, and that determined, shall be poured upon the desolate. So our Translation reads the words, how agreeably unto the Original, we shall consider and examine particularly in our progress.

Of what importance this Testimony is in our present Cause and Context, as Christians generally acknowledge, so do the Jews themselves are in a great measure sensible; as we shall see in the consideration of those manifold evasions which they have invented to avoid the efficacy and conviction of it. But before we engage into its management and improvement, an attempt against our Apprehension, the whole design, intent, and subject matter of the Prophecy it self, must be removed out of our way.
Daniel's Prophecy Vindicated.

A Reverend and Learned Person in a late Exposition of the Visions and Prophecies of Daniel, endeavouring to refer them all unto the state of the Churches of Christ in these later days of the world, with their sufferings under, and deliverance from the power of Antichrist, amongst the rest contends expressly, that this Prophecy, Prediction, and Computation doth not relate unto the coming and suffering of the Messiah, but only unto the state of the Churches before mentioned. Hence he who published those Discourses, declareth in the Title of the Book, that a New way is propounded in it, for the finding out of the determinate time signified unto Daniel in his seventy Weeks, when it did begin, and when we are to expect the end thereof. And a NEW WAY it is indeed, not only diverse from, but upon the matter, contrary unto the Catholic Faith of the Church of God, both Judaical and Christian, ever since the first giving out of the Prophecies. And such a way it is, as is not only groundless, as we shall discover in the examination and trial of it, but also dangerous unto the Christian Faith if received. Yet because the Author of it, (if he be yet alive,) is a Person Holy, Modest, and Learned, and propoundeth his conjectures with submission unto the Judgement of others, not peremptorily determining what he saith, pag. 51. His discourse deserves our Consideration, and a Return unto it, with a soberity answerable unto that whereewith it is proposed. And herein we shall attend unto the Method chosen by himself, which is first to give Reasons and Arguments to prove, that this Prophecy cannot be applied unto the coming of the Messiah, and then those which countenance, as he supposeth, the application of it, unto these latter days, both which shall be examined in their Order.

That which in general he first listeth on as a Reason to adjudicate this Prediction from the times of the Messiah, is the difference that is among Learned men about the Chronological Computation of the time here limited and determined. The variety of opinions in this matter he terms monstrous, and the difficulties that attend the several Calculations inextricable. But whether this Reason be cogent or no unto his purpose, is easy to determine; yea, it seems to have strength on the other side. For notwithstanding the difficulties of the exact Computation pretended, not one of them whom he mentions, nor scarce any other Person, Ancient or Modern before himself, or a very few besides, did ever doubt, or call in question, whether the time designed, did concern the coming of the Messiah or no. And it seems to be a great evidence of the Truth thereof, that no difficulty in the computation did ever move them to question the Principle itself.

Besides that, this is indeed no tolerable Argument, namely, that Learned Men cannot agree in the exact Computation of any time appointed unto such an end, to prove that it was not designed unto that end, is evident from other instances in the Scripture to the same purpose. Thus God tells Abraham, that his Seed should possess a strange Land four hundred years, Gen. xvi. 13. which Stephen repeats, Acts 7. v. 6. After this, Moses with some difference in the years themselves, affirms, that their sojourning in Egypt, was four hundred and thirty years, Exod. 12. v. 40. which St. Paul repeats, Gal. 3. v. 17. Now learned men greatly differ about the right listing of this Account, as from what time precisely, the Computation is to be dated: and that on the very same Reason which divideth their Judgments in the stating of these Weeks in Daniel. For as in this place of Daniel, the Angel fixing the Beginning of the time limited unto the going forth of the Decree to build Jerusalem, there being several Decrees, at several feasts, made as it should seem to that purpose, they are not agreed from which of them precisely to begin the Account: So Paul affirming, that the four hundred and thirty years began with the giving of the Promise unto Abraham, it having been several times, and at several feasts solemnly given unto him, there is great question from which of them the Computation is to take its date and Beginning. And yet as notwithstanding this difficulty never any man doubted, but that the years mentioned contained the time of Abraham's and his Posterity's being in Egypt; no more notwithstanding the difficulties and diversions pleaded about the computation of these Weeks of Daniel, did ever any doubt but that the time limited in them, was that allotted unto the Judaical Church and State, until the coming of the Messiah. The like difference there is amongst Learned men about the Beginning and Ending of the seventy years in Jeremiah, allotted unto the Babylonish Captivity; and that because the people were carried Captive at three different times by the Babylonians.

There is therefore indeed no weight in this exception, which is taken merely from the weakness and imbecility of the minds of men, not able to make a perfect Judge-
ment concerning some particulars in this divine account, which, as we shall afterwards manifest, is of no great importance as to the principal, yea only End of the Prediction itself, whether we can do it or not. But yet that this difficulty is not insignificant is pretended, but as capable of a fair Solution, as any computation of time so far past and gone, we shall hope sufficiently evidence in the account that shall be subjoined unto our Exposition and Vindication of the Prophecy itself.

From this general Consideration, the learned Author proceeds to give five particular Reasons to prove his intention, which we (shall examine in their order. And the first is as followeth.

Because, faith he, in no place of the New Testament this Prophecy is used against the Jews to prove the Messiah already come.

Answ. Might this Reason be allowed as cogent, it would disarm the Christian Church of the principal Testimonies which in the Old Testament it hath always rested on, to prove that the Messiah is long since come, and that Jesusus Nazarethis he. For as any of that nature are sparingly recorded in the Writings of the Gospel, so of the most evident and illustrious unto that purpose, there is no mention at all therein. And it is most evident, that as well in dealing with the Jews, as in his instruction of his own Disciples, the Lord Jesus made use of innumerable other Testimonies, then what are recorded in the Books of the New Testament. So also did his Apostles, and other Primitive Teachers of the Gospel. Hence are they said to prove Jesus to be the Christ out of Moses and the Prophets, and to have instructed his Disciples out of Moses and all the Prophets in the things concerning himself; and yet the particular places, whereby the one and other was performed, are not recorded.

Besides, this Reason laboureth under another unhappiness, which is, that it is grounded upon a mistake. For indeed this Prophecy is expressly made use of in the New Testament, to denote the time by us allotted unto it; and that by our Lord Jesus Christ himself. For Matt. 24. v. 15. speaking of the destruction of Jerusalem, which according unto this Prediction, was immediately to succeed upon his coming and suffering, he saith as ye shall see the Abomination as the Abominations spoken of by Daniel the Prophet standing in the Holy Place, (who so readeth, let him understand) then let them which be in Judæa flee into the Mountains. That which here is called 


Then how this Reason is to be answered, we shall afterwards consider.

He adds Secondly, The first division of the seventy Weeks, is seven Weeks of years, v. 25. The end whereof is expressly characterized by the setting up of a Messiah Governor, which cannot be verified in the setting up of the first Governor of the Jews after the Captivity, much
Daniel's Prophecy Vindicated.

much left of Christ. For Zerubbabel was set up in the Beginning, and Christ long after the End of all. No other Governor can be meant after the first, because the setting up of one, points at the first. Therefore if the seven Weeks did not in the sitting up of Zerubbabel, or Christ, as they cannot, then they cannot be verified in the material state of Jerusalem after the Captivity of Babylon.

Answr. This exception fixed on one of the greatest difficulties in the Text, which yet is not such as to bear the weight of the Inference that is here made from it. For the Argument from the Division of the time in the Text, is of this importance: Because it is laid, That from the going forth of the Decree to build Jerusalem unto Messiah the Prince shall be seven Weeks, and threescore and two Weeks the Street shall be built again, and the Wall in troublous times. Therefore if the seven Weeks end not in the setting up of Zerubbabel, or Christ, they cannot be verified in the material State of Jerusalem after the Captivity. Now I see not the force of this Argument. For the words may have another Interpretation, and the separating of the seven Weeks from the LXII, as all of them from the LXX, before mentioned, excluding one out of the Distribution, may be to another end, then to denote, either the setting up of Zerubbabel, which assuredly they did not, or the coming of Christ, which they extend not unto. In brief, they do not precisely assert, that at the End of the Seven Weeks Messiah the Prince should be; for although they are distinguished from the other for some certain Purpose not expressed, as to the Determination of the time of the coming of the Messiah, they are to be joined with the sixty-two Weeks, as all of them from the LXX. before mentioned, by weeks of years. Now not to prevent myself in what is more largely afterward to be infilled, in the Exposition of these several passages of this Prophecy, after a full consideration of what learned men have offered for the solving of this Difficulty, I shall here briefly propose my apprehensions concerning it, which I hope the Candid and Judicious Reader will find to answer the Conduct of the Context, and Design of the place.

First, I fix it here as unquestionable, that the whole space of Seventy Weeks doth precisely contain the time, between the going forth of the Decree, and the Undoing of the Most Holy, with his Passion that ensued, some few years of the last Week remaining, not reckoned on to keep the Computation entire by weeks of years. This is so expressly affirmed, v. 24. that the Interpretation of all that ensues is to be regulated thereby. And this, as we shall afterwards prove, so here we take it for granted, as the Hypothesis on which the present difficulty is to be solved. There is then a Distribution of these LXX. Weeks into VII, LXII. and One; upon the account of some remarkable events, happening at the distinct expiration of those several parcels of the whole season, v. 25. We have two portions of this time expressed; namely VII. Weeks, and LXII. Weeks, and two Events attending them, Messiah the Prince, and the building of the Street and Wall. From the going forth of the Decree to restore and to build Jerusalem, unto Messiah the Prince shall be seven Weeks, and threescore and two Weeks the Street shall be built again, and the Wall in troublous times. The two Events here mentioned did ensue the two distinct parcels of time limited, but not in the Order which the words at first view seem to represent, as is evident from the Context. For as the Messiah did not come at the Expiration of the VII. Weeks, so the LXII. Weeks were not expired before the building of the City; nor is that mentioned as the Event designed by the whole space of LXIX. Weeks, but as that which should fall out in some interval of it; for the Prophecy infies not in the Restauration, but Desolation of the City.

The Angel therefore expresseth the distinct divisions of time, and the principal distinct events of them, but not the Order of their accomplishment. For the natural Order of these things, is, that in VII. Weeks, the building of the City, Wall and Street, should be finished, and in LXII. Weeks after the Messiah should be cut off. And this is evident from the Text; for as the building of the City can no way be said to be after the LXII. Weeks, it is but in and after the seven, which was the season wherein the Decree was executed; so the cutting off the Messiah, is expressly laid in the next verse, to be after those LXII. Weeks, which succeeded unto the VII. Week wherein the Restauration of the City was finished. And to suppose the Messiah in v. 25, not to be the same with the Messiah v. 26, and the Most Holy, v. 24. is to confound the whole order of the Words, and to leave no certain sense in them. For the single remaining Week, the use of it shall be afterwards declared. This distinction therefore of the several portions of the whole time limited, doth rather confirm our Application of this Prophecy, than any way impeach the Truth or Evidence of it.

It is added Fourthly, That the cutting off the Messiah here spoken of, is expressly joined • 8.

Z 2

with
Daniel's Prophecy Vindicated.

with the destruction of the City in one Week, to be accomplished the last seven years; whereas Christ suffered above thirty years before the destruction of the Material Jerusalem,

v. 26, 27.

Answer. There appears no such thing in the Text. The destruction of the City and People is only mentioned as a consequent of the cutting off, and rejection of the Messiah, without any limitation of time wherein it should be performed; and de facto it succeeded immediately in the causes of it, and direct tendency thereunto.

In the last place he says, Thou Pharaoh, v. 24. to finish the Transgression, to make an end of sin, to purge iniquity, and to bring in everlasting Righteousness, are manifest Characters of the time of the end, as shall be shewed.

s. 9. Answ. But why are not the other Ends expressed in the Prophecy, namely, to set up Vison and Prophecy, and to anoint the Most Holy, here mentioned also? Why is that Phrase יִתְנָשֵׁל, translated, to purge iniquity, whereas it rather signifies, to make Attonement or Reconciliation for iniquity? Is it not because it would be very difficult to make any tolerable application of these things unto the season, which is called the time of the End? In brief, these things are so proper, to peculiar unto the Lord Christ, and the work of his Mediation, that in their first, direct and proper sense, they cannot be ascribed unto any other things or Persons, without some impurity. And there is no reason why we should here wrest them from their native and genuine signification; all which will be fully manifest in our ensuing Exposition of the words themselves.

I shall not here insist on those Reasons and Arguments whereby we prove the true and only Messiah to be intended in this Prophecy: For as they are needlels unto Christians, who are universally satisfied with the truth hereof, so we shall from the Context and other Evidences, immediately confirm them against the Modern Jews, and their Masters. In the mean time wholly to remove this unexpected Objection out of our way, I shall shew the invalidity of those pretences which the same Learned Author makes use of to countenance his Application of this whole Angelical Message unto the Christian Churches of these latter days, which are the chief that follow.

s. 10. First, faith he, Because the effects Characterizing the end of those years, the consumming of transgression, and the bringing in of everlasting righteousness, are effects to be accomplished in the Christian Church at the fall of Antichrist. Isa. 1. 25, 26, 27, 28. and 27. 19. Apocal. 21. 27.

Answ. These are but some of the effects mentioned, and one of them not rightly expressed; there are others in the Prophecy, as the Anointing of the Most Holy, and cutting off the Messiah, that can with no colour of probability be applied unto that season.

s. 11. (2.) However something analogous unto what is here spoken of as an effect and product of it, may be wrought at another time in the conformity of the Church unto its Head, yet properly and directly as here intended, they are the immediate effects of the anointing, death and sufferings of Jesus Christ. (3.) The places quoted out of Isaiah have no respect unto the Churches of the latter days, other then all Scripture hath which is written for their Instruction. (4.) The things mentioned, Apoc. 21. v. 27. are effects of this work of Christ in and towards his Church, not the work itself here expressed, as the first view of the place will manifest.


Answ. I know not what is understood by, represented in the like Types; Here are no Types in this Prophecy, but a naked Prediction of the Stare and continuance of the Judaical Church until the coming of the Messiah, and of the Work that he should accomplish at his coming, with the effects and consequences thereof. To allow Types in these things, is to everture all the Prophecies which we have of him in the Old Testament. (2.) The places directed unto in Isaiah and Jeremiah, intend not the deliverance of the Christian Churches, unless it be to poporo acharon, and that in expressions in no way coincident with, or suited unto this Prophecy. (3.) Where any thing is represented in a Type, there must be an accomplishment of somewhat antecedent unto it in the Type itself, and such was the deliverance of the Israelites from Babylon of old insipt on by those Prophets. But here our Author allows no such Type, but exters the whole Prophecy, firstly and only unto the Christian Churches. (4.) In the Revelation indeed the deliverance of the Churches of Christ from Antichristian Persecution is foretold, which hinders not but that the coming and suffering of the Messiah, may be immediately intended, as undoubtedly it is, in this place.
Daniel's Prophecy Vindicated.

He gives, Thirdly, In all other Prophecies of Daniel the main subject of them is the History of Antichrist, the Waldensian Saints and their Sufferers, restored and reduced out of Antichristian Captivity; See Chap. 7. & 8. & 10, 11, 12.

Answ. This is Petio Principii, and hath no foundation, but the arbitrary Hypothesis of our Author; and it seems strange that there should be so many Prophecies of the Churches of Christ, and none amongst them of Christ himself: For this is far from the Genius and strain of the Old Testament, all the principal Prophecies whereof firstly and directly intend him, and the Church only as built on him. (2.) Grant therefore, (for we will not needlessly contend) that some of those Prophecies may concern these latter times, it doth not at all follow that this also must so do; considering the great variety of Daniel's Visions, and there are Arguments unanswerable that it doth not so, as will afterwards appear.

It is added fourthly, That the parallel proportion of phrases argues the anointed Prince, v. 25, to be the Prince of the Covenant, Chap. 11. 22. which there doth signify the Princes of the Waldenses.

Answ. (1.) That expression titu is not well rendered the Anointed Prince. It is Messiah the Prince, King, or Leader as all Translations what ever agree. And indeed this is, if not the only, yet far the most signal place in the whole Old Testament wherein the promised Redeemer is directly called the MESSIAH, whence his usual Appellation in both Churches, Judaical and Christian is taken. For there is not above one place more where he is immediately and directly so called, and not in his Types; neither is that place without Controversie. To interpret this expression therefore in this place otherwise, is to take away the foundation of that Name of our Redeemer, by which the Holy Ghost in the New Testament doth principally propose him unto our Faith and Obedience; which certainly would be in projeudicium fidei Christiana. (2.) The Prince of the Covenant, Chap. 11. v. 22. in those wars of Antichus Epiphanes, or Perfections of Antichrist, (I determine not whether) may be another from Messiah the Prince here promised.


Answ. They do more fully agree to the times of the building of Jerusalem, and last destruction thereof, concerning which they are spoken. All Straights and Destructions have somewhat alike in them, wherein they may seem to agree; but indeed not thence follow, that one is intended in the Prediction of another.

It is further urged, The effects of the last weeks, are parallel with the Antichristian Persecution described, Apoc. 11. For as the Christian Church is in both places signified by the Holy City, Apoc. 11. 2. with Dan. 9. 26. and frights of time said in both places to go before the last afflictions, Apoc. 11. 5, 3. 7. with Dan. 9. 25. so the last afflictions are also propounded with marvellous agreement; three years and an half of Tyranny over the conquered Saints in the end of the Persecution; here half a week of years, that is precisely three years and an half cut out for the same end. The War immediately preceding the foresaid Triumph, Apoc. 11. 7. here in like manner.

Answ. (1.) The likeness of Phrases and Expressions in letting out different Events agreeing only in some generalls, especially in the Predictions that concern Christ and his Church, which is predetermine to be conformed unto him, is so frequent in the Prophecies of the Old Testament, that nothing unto the purpose of this Learned Author, can be concluded from such an Observation concerning these places. (2.) The Christian Church is not intended by the Holy City, Dan. 9. v. 26. but expressly that City, which was to be built upon the Deere of the King of Persia, whose condition was revealed unto Daniel upon his prayer for it, and about it. (3.) It is no wonder that there should be Straights before Deliverances, at all seasons of them whatever. (4.) The half week cut off from the rest of the week, is not to be three years and an half of Perfection, Tyranny and Triumph; but on the contrary, it is designed for the Confirmation of the Covenant, by the Preaching of the Gospel; so that there is nothing of the parallelism pretended in the places compared.

He proceeds; From the beginning of the second half of the last week, or of the three years and an half, a Prince is said to cause the Sacrifice and Oblation to cease; v. 27. A Phrase ascribed unto Antichrist, Chap. 8. 11. & 11. 31.

Answ. I. have shewed before that the similitude of Phrases in different places, is no ground to conclude a coincidence of the same things intended. (3.) The Phrases are not the same, nor alike in the places compared. Concerning him who is spoken of Chap.
Daniel's Prophecy Vindicated.

Chap. 8. 12. It is said, and of them, Chap. 11. 32. they shall take or remove the continual Offering; that is, hinder the oblation of it, and attendance unto it, when it ought to be observed. Of the Prince, Chap. 9. v. 27. it is said, and of them, Chap. 11. 32. shall take or remove the continual Offering; that is, hinder the observation of it, and attendance unto it, when it ought to be observed.

174 Daniel's 'Prophecy Vindicated.

§ 18. In the same time, saith he, the said Prince is said, v. 27. for the overspreading of abominations to make desolate; a phrase attributed unto Antichrist, Chap. 8. 12, 13. & 11. 31. there said to fit up the abominations making desolate.

Answ. Although great desolations and destructions being treated of in all these places, it would not be strange, if the same Author should express the above events in the same terms; yet those which we are referred unto, are not the same in the Original, nor of any considerable correspondency. And the like may be said of another instance, which he adds in the ninth place, between an expression, Chap. 9. v. 27. and Chap. 11. v. 36. wherein is no agreement at all, and the places treat directly of things different, yea contrary.

§ 19. It is added in the last place, That as in these seventy Weeks, the division of the seven from the sixty, and of both from the one Week, are unapplicable to the material restitution out of the real Babylon, so they will exactly and precisely agree to the Restauration out of Antichristian Babylon, as shall be shewed.

Answ. That the distribution of the LXX. Weeks mentioned in the Text, is applicable unto the continuance of the Judaical Church and State, with the coming of the Messiah, and the accomplishment of his work, hath been in part already shewed, and shall be fully cleared in our ensuing Exposition of the place. (2.) Unto the exact answering of it unto the Restauration of the Church from Antichristianism: I shall only say, that if men may be allowed to fix Epochas arbitrarily at their pleasure; and make applications of what is spoken in any place of Scripture, unto what things and persons they please, there is no doubt, but that they may make their own imaginations to adhere and agree well enough together.

§ 20. This brief view we have taken, of the Reasons of this Reverend Author, both those whereby he endeavoursto prove, that in this Prophecy, the coming of the Messiah is not intended, and those whereby he would induce a persuasion, that the whole of it, is not only applicable unto, but also both directly, intend the state and condition of the Church in these latter days, whereby whether he hath evinced his intention, and whether his Arguments are sufficient to dispel us of the Catholic Faith of the Church in all Ages, concerning the sense and importance of this Angelical Message unto Daniel, is left unto the judgement of men sober and learned. For my part, I shall take it for granted, that they are all of them so far removed out of our way, as that we may proceed with our conjugate Explication and Vindication of this Prophecy from the exceptions of the Jews, without any disturbance from them.

§ 21. There are three things that in this illustrious Prophecy, offer themselves unto our consideration. First, The general Testimony given unto the coming of the Messiah, and the limitation of time wherein he should so come.

Secondly, The especial sense of the words in the several passages of it, and the distinct Prophecies contained in them.

Thirdly, The Chronological computation of the time designed, in an exact account of the space of time limited from the beginning unto the end.

The First of these is that wherein principally we have to do with the Jews; namely to prove from hence, that there was a time limited and determined for the coming of the Messiah which is long since expired. And all things herein we shall find clear and evident. Both the space of time limited, and the several coincidences of its expiration are sufficiently manifested. In the second also we have to deal with them in order unto the confirmation of the former. In both the latter Masters have studiously endeavoured to cast difficulties and perplexities on the words, which must be removed, by the consideration of their use and genuine importance, with the scope of the Prophecy, and the help unto the understanding of it, which is contributed from other places of Scripture. The third is attended with fundry entanglements, which although they are not absolutely inextricable, yet are such in respect of some minute parts of calculation, as will not suffer us to demonstrate a certainty, as that all men should be compelled to acquiesce therein. This is sufficiently manifested in the different calculations of the most learned of the ancient and later Writers who have laboured in this subject. In reference therefore hereunto, I shall do these two things,
Daniel's Prophecy Vindicated.

things: Hirl, Manifest that our Argument from this place, is not at all concerned in the exact Chronological Computation of the times, whereunto the accomplishment of this Prophecy relates. And Secondly, Shall demonstrate that this difficulty is conquerable, by giving a clear and satisfactory account of the time specified and limited, such as is not liable unto any Material Objection.

I ref, It is evident in general that here is given out by the Holy Ghost himself, a computation of the Time wherein the Messiah was to come, and to perform the work allotted unto him. And this gives warrant unto the kind and nature of Argument which we now insist upon. No small part this was of the Churches Treasure of old, and a blessed Guide it would have been unto the Faith and Obedience of them concerned therein, had it been diligently attended unto. But having thoughtfully neglected it in its season, they have ever since wickedly opposed it. To Daniel it was granted as a great favour, relief and priviledge, upon the Lord my God, for the holy Mountain of my God; yea, whilst I was speaking my prayer, the man Gabriel whom I had seen in the Vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation: and he informed me, and talked with me, and said, O Daniel Iam now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee, for thou art greatly beloved; therefore understand the matter, and consider the Vision, seventy weeks, &c. v. 20, 21, 22, 23. This was the Answer that God gave him upon his great and fervent prayer for the Church, and that for his relief, comfort and supportment, whence it is evidently manifest, that the great blessing of the Church was encompassed in it. And the computation of time mentioned, was granted as a light to guide the Jews, that they might not shipwreck their souls at the appointed season. But when the time of its accomplishment drew nigh, they being generally grown dark and carnal, and filled with prejudices against the proper work of the Messiah, wholly disregarded it. And since the misery that is come upon them for not discerning this time and Judgement, most of them do cry out against all computations of time about the coming of the Messiah, although they are plainly called and directed thereunto by God himself. Neither can they conceal the vexation which from hence they receive, by finding the design of the Prophecy so directly against them. Hence this place of Daniel, as to the time of the coming of the Messiah, as the fifty third Chapter of Isaiah, for his Office and Work, are justly esteemed the racks and tortures of the Rabbins. It may not therefore be amiss in our way to take a little prospect of their perplexity in this matter.

In the Talmud. Tchedat. Sanedrin, they have laid down this general Rule, Male percant qui temporum articulis, et temporis computandus judecurunt Messia. Or as they express it by a solemn Curse in the name of Rabbi Jonathan, a great man among them, Let their bones rot whom compute the times of the end. And in Shibob. Elebeda, wherein they follow Maimonides in Jod. Chevehkab, Tchedat. doRegia. cap. 18. they give a particular account of that solemn Malediction upon the Computers of times. It was invented, they say, because upon the mistakes of their reckonings, or failings of their calculations, the people are apt to despond, and begin to feign that be is already come. So openly do they own it to be an invention to shelter their unbelief against their convictions. Yet this hath not hindered some of their chiefest Doctors, when they hoped to make some advantage of it, (as when they saw their Disciples under any distress inclined unto Christianity;) to give out their conjectures without any respect unto the Talmudical Curse. So the Author of Shaljebel Hakkabah assigns the year for the coming of the Messiah to be the 5335th from the Creation; which according to their computation fell out about the year of our Lord 1575. Another would have it to be in the year 5358, that is, twenty three years after, in the year 1598. Abarbinel in his Comment on Isaiah comes short of these; assigning it to the year 5263, or 5294. at the farthest; for he had great expectations from the issue of the Wars between the Christians and Saracens that were at his days. Their utmost conjecture in Zebah is upon the year 5408, which with their worst successes, fell out in the year of our Lord 1648, or thereabouts. And all these Calculations were invented and set on foot to serve some present exigency.

But the Talmudical Curse and Censure is pointed directly against them that would conclude
Daniel's Prophecy Vindicated.

conclude any thing from the account of Gabriel given unto Daniel in this place. This they plainly acknowledge in a Disputation which they had with a converted Jew before the Bishop of Rome recorded in their Shebet Jehuda. Only they would except Daniel himself, affirming that he was not a Comptroller of the time, but a Seer; as though the Question were about the way and means whereby we attain a just computation of the time, and not about the thing itself. Daniel received the knowledge of this time by Revelation, as he did the time of the accomplishment of the Captivity, though he made use of the computation of time limited in the Prophecy of Jeremiah; but in both he gives us a perfect Calculation of the time, and so cannot be exempted from the Talmudical Malediction. And I mention these things in the entrance of our Considerations of this Prophecy, to manifest how far the Jews despair of any tolerable defence of their cause, if the things recorded in it be duly weighed. This then we see in general, that the Holy Ghost directed the Church to compute the time of its spiritual deliverance by the coming of the Messiah, no less evidently than he did that of their temporal deliverance from the Babylonian Captivity. Neither are there more differences among Christians, about the precise beginning and ending of Daniel's LXX weeks, than were and are about the beginning and ending of the LXX years of Jeremiah among the Jews. This Rule was given them by God himself, to direct and guide them, if they would have attended unto it, that darkness, and under those prejudices, which the coming of the Messiah was attended with all.

And it is observable, that although it was not the will of God, that they should exactly know the year and day of the accomplishment of this Promise, or that they could not attain unto it, or had lost the Tradition of the sense of it, yet about the end of the time pointed unto in this computation, they were all of them raised up to a great expectation of the coming of the Messiah. And this is not only evident from the Gospel, wherein we find that upon the first preaching of John Baptist, they sent unto him to know whether he were the Messiah or no, and were all of them in expectation and suspense about it, till he publickly disavowed any such pretence, and directed them to him who was so indeed; but also from sundry other Testimonies which themselves can put in no exception unto. Their own Historian tells us, that what principally moved and instigated them to undertake an unequal War with the Romans, was the ambiguity (as he thought) of the Oracle, that at about that time one of their Nation should obtain the Monarchy of the world; Joseph. de Bell. Judaic. lib. 7. cap. 12. which he to play his own Cards, wrested unto Vespasian, who was far enough from being one of their Nation. Now Divine Oracle about the coming of the Messiah at that season they had none but this of Daniel. And so renowned was this Oracle in the world, that it is taken notice of by both the Famous Roman Historians, who wrote the occurrences of those days. Plutarch perfluio inerat antiquiss Sacerdotum ituris continentis, eo ipso tempore ut Valeset Oriens, profectiisque Judea, rerum potissimum; faith Tacitus, Hist. lib. 5. Many had a persuasion, that there was a Prophecy in the ancient sacred Books, that at that time the East should prevail, that the Governors of Judea should have the Empire of the world. And Suetonius, in the life of Vespasian: percrebut tractatus Orienteve in conspiratione Artur incritantur orientis seu oriente injludaei principum. An ancient and constant persuasion was famous all over the East, that at that time Governors of Judea should have the Empire: and this, as he adds, drew the Jews into their Rebellion and War against the Romans.

Now this Oracle was no other but this Prophecy of Daniel, whose accomplishment at that time the Jews all over the East expected. And they acknowledge in their Talmud, that they were made prodigiously obstinate in the War they had undertaken against the Romans, by their continual expectation every day and moment, that their Messiah who was to come about that time, would appear for their relief: For because of some expressions in this Prophecy, they always looked for his coming in some time of great distress. But this through their lusts and blindness was hid from them, that their distress indeed arose from their rejection of him, who was come, and had actually called them unto that Repentance, which alone would have prevented it. And this persuasion that the Messiah was to come at, or about the end of Daniel's Weeks, and that those weeks were now come to an end, was so fixed in their minds, that when they found, that he became not, as they thought, according unto their expectation, they attempted to make a Messiah themselves, even the famous Barcozi, which proved the means and cause of their utter extirpation out of the Land of Canaan, as hath been declared. Thus was it with them of old, whose perversity through obstinacy in their
their unbelief, do now curse all that compute the time of his coming, and confounding it with his second appearance at the end of the world, call it off to the last day, or a small proportion of time immediately preceding it.

The Prophecy itself, (that we may return to its consideration) contains a mixture of things good and desirable with those that are terrible and dreadful. That there is a prediction of things terrible and penal in destructions and desolations upon or after the close of the LXX. weeks, is both plain in the Text, and acknowledged by the Jews. That there is any thing of Mercy, Love and Grace contained in the words, some of them deny. This course takes Abarbinel in his יִנְוֵי הָנִּישָׁ הַליִּו הָיִם, Springs or Fountains of Salvation.

But this figment is directly contrary to the whole Prophecy, the context, and express words of the Text. The Vision itself was granted unto Daniel in answer unto his prayer. That the design of his solemn supplication, was to obtain Mercy and Grace for Israel is also plainly set down. The Answer is given him in a way of Mercy and Love, and for his Consolation in his great distress: And it is not strange that the Spirit of God should direct him to pray solemnly for Grace and Mercy, and give him a blessed Answer for his comfort and supportment, which should contain nothing at all of the Mercy prayed for, but only terrifie him with Wars, Desolations and Distressions? As such an Apprehension hath nothing in the Scripture to warrant it, so it is altogether different from Reason. Besides the things mentioned and summed upon, v. 24. contain the very extract of all the good things that ever were promised unto the Church from the foundation of the world, and which it had for many Ages been nourished with the expectation of. But these things will be more particularly evinced in our ensuing Discourse.

For the Computation itself, the Jews universally acknowledge, that the Seven Weeks here denote seven of years; So that the whole duration of the LXX Weeks comprizeth four hundred and ninety years. This is granted by R. Saadia Hagag, Sarchi, and Kimchi on the place. Here we have no difference with them, nor others. For it were left labour to divert us to the consideration of the fancy of Origen, who Homil. 29. in Matthew would have every Seven to contain LXX. years, ten years to each day, and the account to begin at the creation of the world, making the whole sum of years to be 4900. which expired as he thought at the coming of Christ. Apollinaris also indulged to a more vain imagination, supposing the Prophecy to give an account of the whole space of time, from the death of our Saviour unto the end of the world.

But these fancies are exploded by all; both Jews and Christians are generally agreed, that the precise duration of the time determined, is four hundred and ninety years; and not to extend farther then the destruction of Jerusalem by Titus; whether it reach so far or no, shall afterwards be discussed. That which we have to prove and establish from this Prophecy against the Jews, is, First, That the true and only Messiah promised unto the Fathers, is here spoken of, and the time of his coming limited. Secondly, That he was to come, and to discharge his work before the expiration of the LXX Weeks, or four hundred and ninety years from their proper date, that is, before the Sacrifice and Oblation were ceased, in the destruction of the City and Temple. These things, if we clearly evince from the Text, we have satisfied our Argument, and confirmed that the Messiah is long since come. Neither are we as to the importance of the Testimony itself, concerned in that Chronological computation of the time limited, which we shall afterwards enquire into. The first thing incumbent on us, is to prove, that it is the true and only Messiah, and his coming that is here spoken of. And this we shall do, (1.) From the Context and scope of the Prophecy. (2.) The Name whereby he is called. (3.) The Work assigned unto him. (4.) The general confession of the Jews of old. (5.) The follies and open mistakes of the latter Jews, in substituting any other thing or Person in his stead.

First, The Context and scope of the place, evidence him to be intended. This in general was before declared. It was about the greatest concernment of that people, that Daniel had newly made his supplications. The Answer given, him is as the Angel declares, suited unto his desires and requests; and it contained an account of their state and condition, until the consummation of all things that concerned them. The End of that people, or that for whose sake they were a Church and people, was as we have demonstrated, the bringing forth of him, in whom all the Nations of the earth
The Prophecy of Daniel concerning the Messiah

earth should be blessed. Until this was accomplished, it was impossible from the Decree and Promise of God, that they should fall under an utter rejection, or final desolation. But this is plainly foretold, as that which should come to pass at the end of the time here determined, or instantly upon it. 

He shall cause the Oblation and Sacrifice to cease; that is utterly and everlastingly, putting thereby a period and final end unto their Church State and Worship. But what then shall become of the people? By a Wing of abominations be shall make them desolate; or cause them to be wasted and laid desolate, by overspreading Armies, either in themselves abominable, or abhorred by them. And in both these senses were the Roman Armies, a Wing of Abominations. Neither was this to endure for a season only, but unto a consummation of the whole, v. 27. Now it was inconsistent with all the Promises of God, and the sole end of his wisdom, in all that he had to do with that people, that this desolation should happen before the production of the Messiah. It being therefore expressly laid in the Text, that the Messiah should come before all this were accomplished, who can be intended thereby, but he who was promised unto the Fathers from the foundation of the world.

Secondly, This whole Revelation was granted unto Daniel for his relief in the prospect that he had of the ensuing calamities of the Church; and recorded by him for the supportment thereof in those distresses, as were also those Prophecies of Haggai and Malachi before inflicted. Now the only, general Promise, which God for the conflation of his Church of old renewed unto them in all Ages, was this concerning the Messiah, wherein all their blessedness was enwrapped. This we have already manifested from Moses and all the Prophets, who ensued in their several Generations. And he is therefore here no les intended.

Thirdly, What ever Benefit, Privilege or Advantage the Church had any ground or Reason to expect from the Promises of God at the coming of the Messiah, they are all here expressed, as we shall immediately declare. And we may truly say, that if the things mentioned, v. 24, were to be wrought by any other then the Messiah, the Church had much more reason to desire him, then the Messiah himself, as for any other work which remained for him to do.

Fourthly, Unless the Messiah and his blessed work be here intended, there is not one word of comfort or relief unto the Church in this whole Prophecy. For those who deny his coming here to be foretold, are forced violently to wrest the expressions in v. 24. unto things utterly alien and foreign from the plain and only signification of the words. And how inconsistent this is with the design of this Angelical message, we have before manifested. The context therefore evidently bespeaks the true Messiah to be here intended.

Secondly, The Names and Titles given unto the person spoken of, declare who he is that is designed. He is called the Messiah, and that absolutely, by way of eminency, and absolutely. Indeed the very name of the Messiah has appropriated unto this promised seed, is taken from this place alone; for it is nowhere else used of him absolutely. His Messiah, or the Messiah of the Lord, is his anointe absolutely, but absolutely THE MESSIAH, here only. And it is not probable, that the name being used but once absolutely in the Scripture, any other should be intended but he alone whose name absolutely alone it is. The name therefore sufficiently denotes the Person.

The addition of v. 25. The Messia the Prince, makes it more evident. For as this word is often used to denote a Supream Ruler, one that goeth in and out before the people, in Rule and Government, as 1 Sam. 7. 8. 1 Kings 1. 35. 1 Kings 1. v. 7. and in sundry other places, so it is peculiarly affixed unto the Messiah. He is the Holy of Holies, the Most Holy; Behold, I have given him a Witness unto the people, a Leader, or (or Prince) and Commander unto the people. And those words are thus Paraphrased by Jonathan; Behold, I have appointed him a Prince to the people, a King, and Ruler over all Kingdom. This is the Holy, Messiah, the Prince, Leader, or Ruler over all. And is the same with Mich. 5. v. 1. the Ruler; and Ezek. 34. v. 23. the Shepherd; and Mal. 1. the Lord. And to ascribe this name of v. 25. Messiah the Prince absolutely unto any but the promised seed, is contrary to the whole tenour of the Old Testament.

Moreover, he is called, v. 24. the Holiest of Holies; the Most Holy;
Explained and Vindicated.

Sanctitas Sanctitatis in the abstract, the Holiness of H imself. The Most Holy Place in the Tabernacle and Temple was so called; but that cannot be here intended. The time is limited, to annoint, (or to make a Messias of) the M sj Holy. But by the Jews confession the Holy Place in the second Temple was never annointed, because it was not lawfull for them to make the Holy Oyle. But supposse it was annointed, it must be so long before the expiration of these weeks, which ended, as they supposse in its final destruction; and in truth not long before. It must therefore be the person typified by the Holy Place, in whom the tullness of the Godhead was to dwell, that is here laid to be annointed. Had there been any Targum on the Hebrew Chapters of Daniel, we should have better known the sense of the antient Jewis in this matter then now we do. Some of them in after ages agree with us. Nachmanides tells us, this Holy of Holies is the Messias; who is sanctified from amongst the Sons of David. So He on the place.

Thirdly, The Work alligned to be done in the dayes of this Messias, here spoken of and consequently by him, declares who it is that is intended. Sundry thingsthere are in the Text belonging unto this Head: As (i.) Finishing of Transgression. (2.) The making an End of Sin; (3.) Making Reconciliation for Iniquity; (4.) The bringing in of everlasting Righteousness; (5.) The sealing up of Vision and Prophecy; (6.) His being cut off, and not for himself. (7.) Confirming the Covenant with many. (8.) Causing the Sacrifice and Oblation to cease. All these, especially as coincident, demonstrate the person of the Messias. He that shall call to mind what hath been evinced concerning the nature of the first Promise, the faith of the antient Judaical Church, the Person, Office, and Work of the Messias, will upon the first consideration of these things, conclude that this is he. For we have in these things a summery of the Old Testament, the substance of all Temple Institutions, the Center of all Promises, a brief delineation of the whole work of the promised seed. Wherefore although it be not an Exposition of the placethat we have undertaken, but mecrly a demonstration of the concernment of the Messias therein; yet because the consideration of the particular expressions above mentioned, will give light into the strength of the present Argument, I shall in our passage briefly unfold them.

The first thing designed is, to seal unto us. The time determined for the coming of the Messias, is also limited, to shut up; to forbid, to coerce, make an end of Transgression. To shut, to shut up, to forbid, to coerce, to restrain, or refrain, Psalm 119. v. 101. I have refrained, or kept my feet from every evil way, Psa. 40. v. 12. Thou Lord wilt not with-hold thy mercy from me. So also to shut up, or put a stop unto; as Jerem. 52. v. 33. Haggai 1. v. 10. 1 Sam. 25. v. 33. Psalm 88. v. 9. Thence is Carrier, a Prison wherein men are put under restraint. From the similitude of Letters and Sound in Pronuntiation, some suppose it to have an affinity in signification with to consummate, to end, to finish. But there is no pregnant instance of this coincidence. For although N丁 do sometimes signifie to refrain or shut up, as Psalm 74. v. 11. yet N ל is no where signifies to consummate, finish, or complete. The first thing therefore promisied with the Messias, which he was to do at his coming, was to coerce and restrain Transgression, to shut it up from overflowing the world; to shew, as it had done formerly. Transgression from the day of its first entrance into the world, had puffed over the whole lower Creation like a flood. God would now set bounds unto it, coerce and restrain it, that it should not for the future overflow mankind as it had done. This was the work of the Messias. By his Doctrine, by his Spirit, by his Grace, and the Power of his Gospel, he set bounds to the rage of wickedness, rooted out the old Idolatry of the world, and turned millions of the Sons of Adam unto Righteousness. And the Jews who deny his coming, can give no instance of any other restraint laid upon the prevalency of Transgression within the time limited by the Angel, and so directly deny the Truth of the Prophecy, because they will not apply it unto him unto whom alone it doth belong.

The second thing to be done at the season determined, is to seal up first, to open; to seal, or to seal up. The expression is Metaphorical. To seal, is either to keep safe, or to hide, cover and conceal. The former can have no place here, though the word seem once to be used in that sense, with reference unto Job 14. v. 14. But this sense hath a perfect incon sistency with what is spoken immediately before, and what follows directly after in the Text. And the most proper
The Prophecy of Daniel concerning the Messiah

The word is to cover or conceal, and thence to seal, because thereby a thing is hidden, Cant. 4. v. 12. Now to hide sin, or transgression in the Old Testament is to pardon it, to forgive it. As then the former expression respecting the stop that was put to the power and progress of sin by the Grace of the Gospel, as Titus 2. v. 11, 12, so doth this the pardon and removal of the guilt of it by the mercy proclaimed and tendered in the Gospel. And in this way of expression, is God said to cast our sins behind his back, to cover them, and to cast them into the bottom of the sea. That this was no way to be done but by the Messiah we have before evinced. Neither can the Jews assign any other way of the accomplishment of this part of the prediction, within the time limited. For setting aside this only consideration of the pardon of sin procured by the Mediation of the Messiah, and there was never any age wherein God did more severely bring forth sin unto Judgment, as themselves had large experience.

Thirdly, This season is designed, יִסְדֹּ֖ו לִּבְנָר, to make Reconciliation for iniquity. To reconcile iniquity; so our Apostle renders this expression, Heb. 2. v. 17. יִסְדֹּ֖ו לִּבְנָר ; to reconcile iniquities. That is, יִסְדֹּ֖ו לִּבְנָר; to reconcile iniquities, with God for iniquity; to make atonement. The sense of the word יִסְדֹּ֖ו when applied unto sin, is known and granted. If it be spoken of God, it is to hide, to cover, to pardon sin, to be gracious unto sinners; if of men in the use of any of his institutions, it is to propitiate, appease, atone, make attonement, or reconciliation, as I have elsewhere at large declared. How this was to be done by the Messiah hath been already evinced. This was that work for which he was promised unto our first Parents from the foundation of the world. That he was to do it, we are taught in the Old Testament, how he did it in the Gospel. To expect this work of making atonement for sin, from any other, or to be wrought by any other ways or means, is fully to renounce the first promise, and the Faith of the Fathers from the foundation of the world.

That which in the fourth place is mentioned answers the former. To make Reconciliation for iniquities, and יִסְדֹּו לִּבְנָר, to bring in everlasting Righteousness. There was a Legal Righteousness amongst the people before, consisting partly in their blameless observation of the institutions of the Law, and partly in their ritual atonements for sin, made annually and occasionally. Neither of these could constitute their Righteousness everlasting. Not the former; for by the deeds of the Law can no flesh be justified; that is, not absolutely, what ever they might be as to the possession of the promised Land. Not the latter; for as our Apostle observes, the annual repetition of Legal Sacrifices did sufficiently manifest that they could not make perfect them that came unto God by them.

In opposition unto these, an Everlasting Righteousness, such as is absolute, perfect, and enduring for ever, is promised to be brought in by the Messiah; the Righteousness which he wrought in his life and death, doing and suffering the whole will of God, being imputed unto them that believe. And this יִסְדֹּו לִּבְנָר, Everlasting Righteousness, procureth and endeth in the יִסְדֹּו לִּבְנָר, everlasting Salvation mentioned, Isa. 45. v. 17, both opposed unto the ritual Righteousnesses, and temporal deliverance of the Law. To declare the nature, and the way of bringing in this Righteousness is the design of the Gospel, Rom. 1. v. 16, 17. And I desire to know of the Jews, how it was brought in within the time limited. According unto their Principles, the time here determined, was so far from being a season of bringing in Everlasting Righteousnesses, that by their own confession it brought in nothing but a deluge of wickedness in the sins of their Nation, and oppressions of the Gentiles. This therefore is the proper work of the Messiah, foretold by the Prophets, expected by all the Fathers, and not denied by the Jews themselves at this day, though they would shamefully avoid the application of it unto him in this place. But he, who ever he be, that brings in Everlasting Righteousness, He and no other is the Promised Seed, the true and only Messiah.

The fifth thing here foretold, is in those words, יִסְדֹּ֖ו לִּבְנָר; to seal Vision and Prophet. יִסְדֹּ֖ו לִּבְנָר for יִסְדֹּו לִ֬בְנָר; Prophet, for Prophecy; the concrete for the abstract. The expression being Metaphorical, is capable of a triple Interpretation or Application, every one of them proper unto the Messiah, his work, and the times wherein he came, and to no other. (1.) To seal, is to confirmanate, to establish, and confirm. Things are perfected, completed, established and confirmed by sealing. Jer. 34. v. 4, 44. Isa. 8. v. 16. John 3. v. 34. Rom. 4. v. 11. In this sense, Vision and Prophecy were sealed in the Messiah. They
They had all of them respect unto the coming of the Just One, the promised seed. God had spoken of him by the mouths of his Holy Prophets from the foundation of the world. In the bringing of him forth, he sealed the Truth of their Predictions by their actual accomplishment. The Law and the Prophets were until John, and then they were to be fulfilled. This was the seal wherein all Vision and Prophecy centred; this the Person who was the principal subject and End of them; He therefore and his coming is here foretold. (2.) To seal, is to finish, conclude, and put an end unto any thing; Isa. 29. v. 11. Thus also were Vision and Prophecy then sealed among the Jews. They were shut up and finishted. The Privilege, Use, and Benefit of them, were no more to be continued in their Church. And this also fell out accordingly. By their own confession, from that day to this, they have not enjoyed either Vision or Prophet. That work, as unto them came wholly to an end in the coming of the Messiah. (3.) By sealing the confirmation of the Doctrine concerning the Messiah, his Person, and Office by Vision and Prophecy may be intended. The Visions and Prophecies that went before by reason of their darkness and obscurity, left the people in fudndary particulars at great uncertainty. Now all things were cleared and confirmed. The Spirit of Prophecy accompanying the Messiah, and by him given unto his Disciples foretold by Joel, Chap. 2. v. 28, 29. was in his Revelations express, clear and evident, directing unto and confirming every thing belonging unto his Person and Doctrine. Neither had these words any other accomplishment but what is contained in these things.

Sixthly, It is affirmed, that Messiah shall be cut off: Not, occidetur shall be slain, as the Vulgar Latin renders the word, but excidetur, shall be cut off, that is, pœnaly, as one punished for sin. For the word מִּית when it includes death, constantly denotes a pœnalexcision, or cutting off for sin. See Gen. 17. v. 14. Exod. 12. v. 15. Num. 15. v. 50. This the Jews themselves acknowledge to be the meaning of the Word. So Rab. Sod ais Gaon in haemnoth, cap. 8. הַמַּיְּחָל מַעַּרְבִּים אֶלֶּה אֲנָא מִצְלַח יִתְרוֹן יִתְרוֹן יִתְרוֹן יִתְרוֹן יִתְרוֹן יִתְרוֹן יִתְרוֹן יִתְרוֹן יִתְרוֹן יִתְרוֹן יִתְרוֹן יִתְרוֹן יִתְרוֹן יִתְרוֹן יִתְרוֹן יִתְרוֹן יִתְרוֹן יִתְtero. It is not used for slaying, unless it be of him, who is slain by the sentence of the Judge, (or is judicially cut off) as it is said, every one that eateth of it shall be cut off, Levit. 17. v. 14. It is then foretold, that the Messiah shall be cut off pœnaly for sin, which he was when he was made a curse for sin, all our iniquities meeting upon him.

And this also is intimated in the ensuing particles, not to him, and not to him. For an Objection is prevented that might arise about the pœnal excision of the Messiah, for how could it be, seeing he was every way Just and Righteous. To this it is answered by way of concession, that it was not on his own account, not for himself, but for us; as is at large declared, Isa. 53. Or יִתְרוֹן, not to him, may be a farther declaration of of his state and condition; namely, that notwithstanding these carnal Apprehensions which the Jews would have of his outward Splendour, Glory, Wealth and Riches, yet in Truth he should have nothing in or of this world, none to stand up for him, not where to lay his head. And this is that part of the Prophecy, for the fake whereof the Jews do so-pertinaciouly contend, that the true Messiah is not here intended. For, say they, he shall not be pœnaly cut off. But who told them so? Shall we believe the Angel or them? Will they not suffer God to send his Messiah in his own way, but they must tell him, that it must not be so? To cast off Prophecies, when and because they suit not mens carnal lusts, is to reject all Authority of God and his Word. This is that which hath proved their ruine temporal and eternal: they will not receive a Messiah that shall suffer, and be cut off for sin, though God foretold them expressly that it must be so.

It is added Severely, concerning the person here spoke of, and whose coming is foretold; יִתְרוֹן be shall confirm or strengthen the Covenant unto many. The Covenant spoken of absolutely, can be none but that everlasting Covenant which God made with his Elect, in the promised feed. The great Promise whereof was the foundation of the Covenant with Abraham. And hence God saies, that he will give him for a Covenant unto the people, Isa. 42. v. 6. Chap. 49. v. 8. And the Salvation which they looked for through him, God promisht the blood of the Covenant, Zech. 9. v. 11. This Covenant he strengtheneth unto many in the Week wherein he suffered, even unto all that believed in him. This everlasting Covenant was ratified in his blood, Heb. 9. v. 15. and after he had declared it in his own Ministry, he caused it to be proclaimed in and by his Gospel. At the time here determined, the especial Covenant with Israel and Judah was broken, Zech. 11. v. 10. and they were thereon call off from being.
The Prophecy of Daniel concerning the Messiah 

being a Church or people. Nor was there at that season any other ratification of the Covenant, but only what was made in the death of the Messiah.

Then also, Eighthly, did he cause to cease the Sacrifice, and Gift, or Offering. First, He caused it to cease, as unto force and efficacy, or any use in the Worship of God, by his own accomplish ment of all that was prefigured by it, or intended in it. Hereby it became as a dead thing, useless, unprofitable, and made ready to disappear, Heb. 8. v. 13. And then shortly after he caused it utterly to be taken away, by a perpetual desolation brought upon the place where alone Sacrifices and Offerings were acceptable unto God according unto the Law of Moses. And this is the third evidence that this Prophecy affords unto our Assertion, namely, that it is the true promised Messiah and none other, whose coming and cutting off is here foretold. The great things here mentioned were fulfilled in him alone: nor had they ever the least respect unto any other. And the Jews do not in any thing more evidently manifest the desperation of their cause, then when they endeavour to wrest these words unto any other sense or purpose.

Moreover, besides the confession of the Antinomian Jews, confessing unto the Truth contended for, we have for our confirmation therein, the woful perplexities of their latter Masters in their attempts to evade the force of this Testimony. For some Ages they have abhorred nothing more, then that the true Messiah should be thought to be here intended. For if that be once granted, they know that it brings an infallible ruin unto the pretences of their Infidelity: and that not merely upon the account of his coming, which they have invented a sorry relief against, but on that of his being finally cut off, which can no way be reconciled unto their presumptions and expectations. But if he be not here intended, it is incumbent on them to declare who is. For the utmost extent of the time limited in the Prediction being long since expired, the Prophecy hath certainly had accomplishment in some one or other: and it is known or may be known who; or otherwise the whole Angelical Message, never was nor ever will be of any use to the Church of God.

But here our Masters are by no means agreed amongst themselves: nor do they know what to answer unto this enquiry. And if they do guess at any one, it is not because they think it possible he should be designed, but because they think it impossible for them to keep life in their cause, and not to speak when the sword of truth lies at the heart of it. Some of them therefore affirm the Messiah spoken of to be Cyrus, whom God calls his Anointed, Isa. 45. v. 1. But what the cutting off, or death of Cyrus should make in this Prediction they know not. Nor do they endeavour to shew that any thing here mentioned to fall out with the cutting off the Messiah, hath the least Relation unto Cyrus or his death. And it because Cyrus is once called the Anointed of the Lord, he must be supposed to be intended in that place, where no one word or circumstance is applicable unto him, they may as well say, that it is Samuel King of Israel who is spoken of, being he also is called in the Old Testament, the Anointed of the Lord, 1 Sam. 24. v. 6. as was Zedekiah also, Lament. 4. v. 20. But it must needs be altogether incredible unto any, unless they are Jews who can believe what pleases that serve their ends, that because the Lord calleth Cyrus his Anointed, in reference unto the especial work of destroying the Babylonian Empire, in which sense the term of anointing, namely for a designation unto any employment, is obvious and familiar in the Old Testament, should therefore be esteemed the promised Messiah of the people of God, who is here evidently described. But that which calls this fancy beneath all consideration is the time allotted to the cutting off of the Messiah.

Thofe amongst the Jews themselves who begin the Account of the Weeks from the most early date imaginable, fix their Epocha, in the giving of the Promise unto Jeremoth concerning their return from captivity, which was in the days of Jechoniam. Now from thence unto the Death of Cyrus, no computation will allow above LXXX years, which comes short somewhat above four hundred years of the season here allotted for the cutting off the Messiah. And the same is the case with Josiah, Zerubbabel and Nehemiah, whom some of them would have to be designed. For neither were any of them finally cut off, nor did they cause in any sense the Sacrifices to cease, but endeavoured to continue them in a due manner, nor did they live within some hundreds of years of the time determined, nor was any thing besides here foreordained, wrought, or accomplished in their days.

Abarbimel, and after him Maasse of Ben Israel with some others of them fix on Agrippa the
Explained and Vindicated.

the last King of the Jews, who, as they say, his son was cut off or slaine at Rome, by Vespasian. A learned man in his Apparatus ad Origines Ecclesiasticas, mistakes this Agrippa for Herod Agrippa, who was cut off, Acts 12. But he who dyed long before the destruction of the City is not intended by them, but the younger Agrippa the Brother and Husband of Berenice. Neither is there any colour of probability in this Fancy. For neither was that Agrippa properly ever King of the Jews, having only Galilee under his Jurisdiction, nor was he ever anointed to be their King, nor designed of God unto any work on the account whereof he might be called his Anointed, nor was he of the posterity of Israel, nor did by any thing deserve an illustrious mention in this Prophecy. Besides in the last fatal War, he was still of the Roman side and party, nor was he cut off or slain by Vespasian, but after the War lived at Rome in honour, and dyed in peace. Yea, he did not only out-live Vespasian, but Titus and Domitian his Sons also, and continued unto the third year of Trajan, as Justinus the Tiberian assure us in his History, whose words are reported by Photius in his Bibliotheca. So that it is true, there is nothing of Truth, no colour of probability in this desperate figment.

Their last evasion is, that by Messiah the Prince, the Office of Magistracy and Priesthood, and in them all anointed unto Authority are intended. These they say were to be cut off in the destruction of the City. And herein they have the consent of Africanus, Clemens Alexandrinus, and Eusebius among the Antients, who are also followed by some later Writers. But this evasion also is of the same nature with the former, yea, more vain than they, if any thing may be allowed so to be. The Angel twice mentioneth the Messiah in his message. First, His coming and anointing, v. 25. and then his cutting off, v. 26. If the same person or thing be not intended in both places, the whole Diffcoursse is equivocal and unintelligible, no circumstance being added to difference between them, who are called by the same Name in the same place. And to suppose that the Holy Ghost by one and the same Name, within a few words, continuing his speech of the same matter without any note of Difference or distinction, should signify things diverse from one another, is to leave no place for the understanding of any thing that is spoken by him. The Messiah therefore who was to come, and be anointed and cut off, is one and the same individual person. Now it is expressly said, that there shall be seven Weeks, and sixty two Weeks, that is four hundred eighty three years from the going forth of the Decree unto Messiah the Prince. I desire therefore to know whether that space of time was passed before they had any such Magistrates or Priests, as they pretend afterwards were cut off. This is so far from Truth, that before that time, the Rule of the Hasmoneans, the last Supreme Magistrates of their own Nation, was put to an end. This pretence therefore may pass with the former. And this perplexity of the Modern Jews in their attempts to apply this Prophecy unto any other thing or person besides the true Messiah, confirms our Exposition and Application of it. There is no other person that they can imagine, unto whom any one thing here mentioned, may seem to belong; much less can they think of any, in whom they should all center and agree. It is then the promised Messiah, the hope and expectation of the Fathers, whose coming and cutting off, is here foretold.

That which remains for the full confirmation of our Argument from this place, is, that according unto this Prophecy, the promised Messiah was to come whilest the Temple was standing, and the daily Sacrifice continued, before the expiration of the LXX Weeks of years limited by the Angel. This is put beyond all Question in the Text itself, nor is it denied by the Jews, all whose exceptions lie against the person spoken of, whom we have proved to be the Messiah. LXX Weeks are assigned by the Angel for the Accomplishment of the whole Prophecy, and all things contained in it. After VII. Weeks, and LXXII Weeks, that is, in the beginning or middle of the last Week, the Messiah was to be cut off. When this was past, and the Covenant confirmed with many, unto the expiration of the whole time limited, the daily Sacrifice was to cease, and an overflowing desolation was to come upon the City and Temple. This the Jews themselves acknowledge to be the destruction brought upon them by the Romans, nor do any of them extend the four hundred and ninety years, any further. It remains therefore that the Messiah came before that Desolation, which is that we undertook to demonstrate from this place.

There are yet some Arguments to the same purpose with those foregoing that remain.
The Prophecy of Daniel concerning the Messiah, &c.

remain. But before we proceed unto them, it will be necessary to consider the Computation of the times, which we are here directed unto by the Angel. I have already manifested that our Argument from this place is not concerned in the exact Chronological Computation of the time here limited, as to its precise Beginning and Ending, with the commenuration of it, unto the times, seasons, and accounts of the Nations of the world. For when ever the time mentioned began, all men agree that it is long since expired, namely, at or before the desolation of the City and Temple. Now all that we undertook to prove, which also is sufficient unto our present purpose, is, that before that season the Messiah was to come, and to be cut off, which we have done, and cleared our Argument from all further concernment in this account. But yet that it may appear, that there is no entanglement cast upon this Testimony, by the Chronological difficulties which are pretended in the computation of the time here determined, as also that there are no such difficulties therein, but what are fairly reconcilable unto all that is affirmed in the Text, before we proceed to the consideration of our remaining Arguments, they also shall be considered and stated in the ensuing Exercitation.
Exercitatio XV.

That there is some difficulty in finding out the true and exact computation of the time here limited, all Chronologers and Expositors do confess: Neither is there any thing that belongs unto the account of the times mentioned in the Scripture, that hath been debated of old, or of late, with more difference of opinion, or diligence of endeavour. And the Holy Ghost himself by the Angel seems to intimate this difficulty unto Daniel in the double caution given him about it in the preface of the Revelation made unto him, v. 23. declaring that not ordinary wisdom, diligence, consideration and understanding, is to be used in the investigation of the time here determined. Nor is it necessary to suppose that Daniel himself exactly understood the beginning and ending of the time or weeks mentioned. The hiding of the precise time intended, was also greatly subservient unto the providence of God, in the work he had to do by the Messiah, and what that people were to do unto him. The general notation of it, sufficed for the direction of the godly, and the conviction of unbelievers, as it doth unto this day. And it may be, we shall not find any computation, that will exactly answer in all particulars and fractions to a day, month, or year. And that either because of the great darkness and confusion of some of the times falling under the Account, or else because it was not the mind of God that ever the time should be so precisely calculated, or that any thing which he revealed for the strengthening of the faith of his Church, should depend on Chronological niceties. It shall suffice us then to propose and confirm such an Account of these Weeks, which infallibly comprises the substance of the Prophecy, and is not liable unto any just rational exception. And herein I shall not examine all the several Accounts and Computations that by learned men of old, or of late, have been given, being eleven or twelve in number but only mention those which carry the fairest probability, and the greatest of whom Authors or adepters call for our consideration.

In the first place, we may wholly lay aside the consideration of them, who would date the Week from any time whatever before the first year of the Reign, and first Decree of Cyrus. Among these are, Lyra, Burgenfis, Galatinus, and he from whom he borrowed his Computation Rambundus Martini. These fix the beginning of the Weeks on the fourth year of Zedekiah, as they say, when Jeremiah gave out his Prophecy about the Babylonish Captivity, and the return from it at the end of seventy years, indeed the fourth year of Jehoiakim, and not of Zedekiah, as is apparent. Jer. 25. 1, 11.

Of the like nature is the account of Solomon Jarchi, among the Jews, who dates the time limited from the destruction of the Temple by the Chaldeans. But both these accounts...
Computation of Daniel's *Weeks*.

Counts are expressly contrary to the words of the *Angel*, fixing the beginning of the time designed, on the going forth of a Decree for the building *Jerusalem*. To these we may add all that would extend these weeks beyond the destruction of the City and Temple by *Tirus*, as some of the Jews would do, to comprise the Prophecy of their second fatal destruction by *Hadrian*, which is no way concerned in it.

The *seventy Weeks* then mentioned, we must seek for, between the *first year* of *Cyrus*, when the first Decree was made for the re-edification of the Temple, and the final destruction of it by the *Romans*. This space we are confined unto by the Text; the *seventy Weeks* are from the going forth of the word so cause return and build Jerusalem, *ver. 29*. Now the Kingdom of *Cyrus* had a double *first year*; the *first* absolutely of his Reign over *Persia*, the other of his rule over the *Babylonish Monarchy* which he had conquered after the death of *Darius Medus*. The *first year* of this second date of the Kingdom of *Cyrus*, which may have any relation unto the time here limited, for whilst he was King of *Persia* only, he could have nothing to do with the *Jews*, nor make any Decree for the building of the Temple, both the people and place being then under the dominion of another. Besides, *Ezra 1.11.* Where it is said, that he made his Decree in the first year of his Reign, himself plainly declares that he had obtained the Eastern Monarchy by the conquest of Babylon. The Lord God of Heaven hath given me all the Kingdoms of the Earth; which words can in no wise be applied unto the Kingdom of *Persia*, supposing the Monarchy of Babylon still to continue. The whole space of time then here limited is *seventy Weeks*, *ver. 24.* The beginning of these seventy Weeks is the going forth of the Decree or Word to restore or build *Jerusalem*, *ver. 25.* The first Decree or command that could have any relation unto this matter, was that made by *Cyrus* in the first year of his Empire. We must then in the first place, find out the direct space of time between the first year of *Cyrus*, and the destruction of the Temple, and then enquire whether the whole, or what part of it is denoted by these seventy Weeks.

Some, I confess, there are, who contend that there is no consideration to be had of that computation of time, which we find amongst the Heathen Writers, nor of those stated Epochs by which they limited and distinguished their computations: For whereas, say they, we have certainly the term of this duration of time, its beginning and ending fixed, namely, the *first of Cyrus*, and the *death of Messiah*. It is positively determined, that between them were *seventy Weeks*, or four hundred ninety years, unto which all other accounts are to be squared and made proportionable. Indeed the conclusion were unquestionable, if the premises were certain. If the terms be rightly fixed in the first of *Cyrus*, and the *death of Messiah*, there must be but 490 years between them: for whether we understand the reason of it or no, all foreign Accounts must be suited unto what of *infallible truth* is stated in the Scripture.

But these things are much questioned; for whereas some do doubt whether the time limited do absolutely expire in the *death of Messiah*; and be not rather to be extended unto the destruction of the City and Temple. There be many more, that do peremptorily deny that it is to take date from the *first Decree of Cyrus*: And so must we also, unless it can be proved that the times mentioned are justly commensurate from thence unto the *death of Messiah*: For seeing there were other Decrees, as we shall find, to the same purpose, which might be expected as well as that; there is no reason why we should offer violence unto other approved computations, to force them to submit unto the Scripture Account, when we first offer violence unto that, to make it serve our own opinion. I shall therefore proceed in the way proposed, and first give a just computation of the time from the first year of the Empire of *Cyrus*, unto the destruction of the City and Temple, and then enquire whether the seventy Weeks, or 490 years here determined, be commensurate unto the whole, or only unto some part of it; and if to some part only, then to what part of it, and how we are directed by the Text to the beginning and end of the computation.

And herein I shall not scrupulously bind my self unto days, or months, or seasons of the year in any single account, but only consider the full and found number of years, which in such computations, according to the custom of *holy Writ*, is to be observed. And indeed, what through the silence, what through the disagreement of Antient Historians, it is utterly impossible to state exactly, as to those lesser fractions, the times that are passed of old. And we seek for no more certainty in these things, than the condition of them will naturally bear.

It is generally agreed by all Historians and Chronologers, that *Cyrus* began his Reign over
over Persia, in the first year of the fifty fifth Olympiad, probably the same year that Nabonidas, or Darius Medus began his reign over Babylon. And this was the year wherein Daniel set himself solemnly to seek the Lord for the delivery of the people out of Captivity, He being now come to a Kingdom who was so long before prophesied of to be their deliverer, Dan. 9. 1. In the twenty seventh year of his reign, or the first of the sixty second Olympiad, having conquered the Babylonian Empire, he began the first year of his Monarchical reign, from whence Daniel reckons his third, which was his left, Chap. 10. 1. And therein he proclaimed liberty unto the people of the Jews, to return to Jerusalem, and to build the Temple, Ezra 1. 1. The City and Temple were destroyed by Titus, in the third year of the eleventh Olympiad; now from the first year of the sixty second Olympiad, unto the third of the two hundred and eleventh Olympiad inclusive, are five hundred ninety nine years, and within that space of time are we to enquire after, and find the four hundred and ninety years here prophesied of, and foretold.

Of this space of time, the Persian Empire from the twenty seventh of Cyrus, or first of the whole Monarchy, and the first of the sixty second Olympiad, continued two hundred and two years, as is generally acknowledged by all ancient Historians, ending on, and including in it the second year of the one hundred and twelfth Olympiad which was the last, of Darius Codomanus. For Cyrus reigned after this three years: Cambyses and Smerdes Magnus eight: Darius Hystaspis thirty four: Xerxes with the moneths ensuing of Artaxerxes twenty one: Artaxerxes Longimanus forty one: Darius Nothus nineteen: Artaxerxes Mimon forty three: Ochus twenty three: Arsies three: Darius Codomanus seven, in all two hundred and two years.

After his death Alexander beginning his Reign in the third year of the 11th Olympiad, reigned six years: from him there is a double account, by the two most famous branches of the Grecian Empire. The first is by the Syrian, or Era of the Seleucide, which takes its date from the tenth year after the death of Alexander, when after some bloody contests, Seleucus settled his Kingdom in Syria, and reigned thirty years. After him reigned Antiochus-Soter twenty one years, Antiochus Theos fifteen, Seleucus Callinicus twenty, Seleucus Ceramus two, Antiochus Magnus thirty seven, Seleucus Philopater twelve, Antiochus Epiphanes twelve, Empator two, Demetrius Soter ten. In the second year of this Demetrius, which was the 153d. of the account of the Seleucide, was Judas Macabaeus slain, being the one hundred sixty ninth year after the death of Darius Codomanus, or end of the Persian Empire, allowing six years to the reign of Alexander, and ten more to the beginning of the Kingdom of the Seleucide. Demetrius Soter in the tenth year of his reign was expelled out of his Kingdom by Alexander the Great; in the second year of whose reign, ten years after the death of Judas, Jonathan his Brother took upon him the supreme Government of the people of the Jews, and began the Rule or Reign of the Hasmoneans: So that the time of the Grecian Empire in Syria from the death of Darius Codomanus, unto the liberty of the Jews and erection of a supreme Government amongst them, was one hundred seventy nine years, which being added unto two hundred and two years of the Persian Empire, makes up three hundred eighty one years.

To the same issue comes also the account by the other branch of the Grecian Empire in Egypt: For Alexander reigned sixteen years: Ptolemus Lagi thirty nine: Ptolomus Philometer nineteen: Epiphanes twenty: in which thirteenthp year began the rule of the Hasmoneans.

The Rule of the Hasmoneans, with the reign of Herod the great, who obtained the Kingdom by means of their divisions, continued until the Birth of Christ, one hundred forty years. For Jonathan began the seventh Olympiad, as may be seen, by adding the Seleucian Era to the one hundred and fourteenth Olympiad, wherein Alexander dyed; and our Lord Christ was born in the ninety fourth Olympiad, in the last year, or the last fave sum of one hundred forty eight years, being added to the beginning of the Empire of Cyrus, which is three hundred, in all five hundred twenty nine years. From the second year of the one hundred ninety fourth Olympiad, to the destruction of the City and Temple, in the third year of the two hundred ninety years; which makes up the whole sum before nine years, from the first of the Empire of Cyrus, unto
Computation of Daniel's \textit{V} Weeks.


Unto the destruction of Jerusalem. Petavius and our Mountacuereckon from the first of
Cyrus, unto the eighteenth of Tiberius, wherein our Lord Christ suffered five hundred
ninety four years, which differs very little from the account we have insisted on: For
take from them twenty seven years of the reign of Cyrus, before the first of his
Empire, and add unto them thirty seven for the continuance of the City and Tem-
ple after the death of Christ, and the sum remaining will exceed our account only four
years, or five at the most.

But the computation we have fixed on, being every way consistent with it self, and
the stated \textit{Æras} of the Nations, and abridging the time to the shortest size that will
endure the trystal, we shall abide by it. Now the number of five hundred ninety nine
years, exceeds the time limited in this Prophecy of four hundred and ninety, the
whole space of one hundred and nine years.

Hence it evidently appears, that the \textit{seventy Weeks of Gabrie}, or the four hundred
and ninety years, are not commensurate to the whole space of time between the first
Decree of Cyrus in the first year of his general Empire, and the final desolation
of City and Temple by \textit{Titus}. One hundred and nine years must be taken from it, ei-
ther at the beginning, or at the ending, or partly at the one, partly at the
other.

We shall first consider the \textit{End} of them, which being clear in the Prophecy will
regulate, fix, and fixe the beginning. Two things in general are insisted on in this
Prophecy. (1.) The coming of Messiah the Prince, his anointing unto the work
which he had to do, and his cutting off, as we before declared. (2.) The \textit{Ceasing
of the daily Sacrifice}, with the destruction of the City and Temple by \textit{War} and a flood
of deflations. Now these things happened not at the fame time; for the City and
Sanctuary were destroyed thirty seven years after the cutting off, or death of the
\textit{Messian}. We are to enquire therefore, which of these it was that the time men-
tioned was determined for, and was to expire withal. Now it is the coming, an-
pointing, and cutting off of the \textit{Messian}, that is the thing chiefly intended in this Pro-
phesy. This we have proved undeniably before; manifesting that the Vision was
granted unto Daniel, and given out by him for the consolation of himself and the
Church, as was the way of the Holy Ghost in all his dealings with the Fathers of
old: Hereunto the desolation and destruction of the City and Temple was only a
consequent, a thing that should follow and ensue on what was principally foretold
and promised. And it is doublett unreasonable to extend the duration of the time,
beyond the principal subject matter treated of, and on the account whereof alone
the computation is granted, unto that which is only occasionally mentioned as the con-
sequent of the accomplishment of the Prophecy if fell. Besides the computation it
fell is pointed directly by the Angel unto the \textit{Messian}, and his cutting off. \textit{Seventy weeks are determined upon thy people}, \textit{Know therefore, that from the going forth of the Command-
ments}, unto \textit{Messian} the Prince shall \textit{be}, &c. And \textit{after forty two weeks shall Messiah be
cut off: But there is no guidance or direction of the time limited unto the destruc-
tion of the City and Sanctuary, which is only said to ensue thereon.}

Thirdly, It is expressly said, that the time limited extends it self only unto the
death of the \textit{Messian}, or a very few years farther. For he was to come after seven
weeks and sixty two weeks, which are the whole time limited within one week or
seven of years. Now his coming here intended, is not his \textit{Incarnation}, but the time of his
\textit{Unison} in his Baptism, which fell out at the end of sixty nine weeks. After these
sixty nine weeks, or seven, and sixty two, he is to be cut off; that is in the middle
or towards the end of the last week; when he had confirmed the Covenant by preach-
ing three years and an half of that seven years which remained. And if we shall
say that his \textit{Unison} being to be after the seven weeks, and sixty two, we must grant
it to be in the first or second year of the last week, whereas add the three years
and an half of his Preaching, and the remnant Fraction of one year or two can no
way disturb the account, there being nothing more frequent, then the casting in of
such parcelts of time to compleat and fill up an entire and round number. Here
then must we fix the end of four hundred and ninety years, \textit{in the death of the
Messian}, and so wholly lay aside the account of them, who would extend the time de-
termined unto the desolation of the City and Temple.

We shall therefore in the first place, abate from the whole account of five hundred
ninety nine years before stated, the sum of thirty four years, which ensued after the
death of our \textit{Saviour}, until the \textit{desolation of Jerusalem}; and the remnant is five
hundred
Computation of Daniel's Weeks.

hundred sixty two years. Now five hundred sixty two years exceeds the number of four hundred ninety stated in Daniel's Vision, seventy two years. It appears then, that the beginning and ending of the seventy Weeks cannot be the Decree of Cyrus, and the death of our Saviour, there being seventy two years between them, more than the Weeks contain, or can be extended unto. The end we have already fixed from the Text, and therefore doth not appear that their date and rise can be taken from the Decree of Cyrus. Sundry things are offered to disintangle us from this difficulty.

The most learned Reynolds in his Reflections on the Apocryphal Books, allowing our account above-mentioned, as to the substance of it, especially that which concerneth the Persian Empire, about which alone there is any considerable difference, resolves yet at length, that the number of seventy Weeks, which is a round complete number, is put for an uncertain number, thereabouts, more or less, longer or shorter, not much varying from it. And on this supposition, he dates the beginning of the Weeks in the Decree of Cyrus. To confirm his opinion, he giveth sundry instances of this kind of computation in the Scripture, and contends that the particular reason of limiting the whole time unto seventy Weeks, was to make it answer unto the seventy year captivity that immediately preceded it. The time to follow being declared to be but seven times as much.

This Interpretation of words, might it be admitted; would, I confess, solve all difficulties, and entirely preserve the sacred and prophane accounts from all appearance of entering in. But there are two reasons, upon the account whereof I cannot assent unto it. The first is, because indeed there is no other instance in the Scripture to give countenance unto it, namely, wherein a number of years coming so far short of the true and exact account, as this doth, is yet put for the whole; especially considering this number is given out for this very purpose, that men might aright compute it, and so come to know the time of its expiration. But to name 490, for 562, seems rather to be a conjecture, then a Prophecy. This may then be the condition of some few odd years, that may be cast in unto a full round number, but of so considerable a part of the whole as 72 is, there is no reason to suppose it so disposed of.

Secondly, The word used by the Angel to express the limitation of this time plainly proves that a precise duration of time, and number of years is signified. The Vulgar Latin renders that word abbreviate, shorn, or cut short. And a learned man of our own approves of that interpretation of it, in opposition unto our own Translation, and that of Junius. De annis (saith he) porto iniquitum fiant septem Prophecia seb dextrum, non decisis, (as Junius) non determinatis (as ours) apud Deum et auxiliis, (as Junius) construit, (as ours) erat sed quasi erat abbreviatus quo admodum transtulit adjiciendo interpret verum. Men. App. ad Or. Eccl. at thereon disputes at large, how the years are said to be shortned; and yet concludes, dicuntur autem abbreviata hebdomadae, ut et quasi decisis & determinatis, as though shortned or abbreviated was the proper sense of the word, only it might be interpreted determined; or that the dates are said to be shortned, because they were determined.

But the truth is does not signify to abbreviate or make short; and all the reason given to shew why the times here are said to be shortned, are perfectly cast away. It is in this place only used in the Scripture, and that in the singular number join'd with a Noun of the plural, to intimate that every week of the whole number was limited and determined, and cut out, as is usual in the Hebrews. Among the Rabbinis, it is to cut off; and from it is מַשֵּׁל, a piece cut off, וּמַשֵּׁל, a piece of flesh cut off, and מַשֵּׁל, is a cutting, or incision. So that the word in its precise signification, is cut out, or cut off, that is set apart, limited, or determined. A portion of time cut out, limited and apportioned unto the end, for the accomplishment of the work foretold. Now there is nothing more contrary unto a precise determination of time; then that a certain number of years should be named to signify an uncertain, and that by exceeding distant from the exact account, as 490 years are from 562. So that here is no place for the conjecture of that most learned and renowned person.

The Jews take another course to solve this difficulty, as also to give some countenance unto their computation, in dating the weeks from the destruction of the Temple by the Chaldeans, and ending them in the desolation of the second house, by the Romans; for they will allow no more Kings of Persia, then are mentioned in the Scripture, nor that they reigned any longer then they find mention therein of the years of their Reign: As though whether they did good or evil towards Jerusalem, it was fatal.
fate unto them; so that they must needs die immediately upon it. Thus they allow
not above four or five Kings of Persia at most, and thereby take in the duration of
that Empire from two hundred years and upwards, unto fifty years at the most. But this
supposition stands in open contradiction to all generally allowed computation of
time in the world: And not only so, but it excludes all considerations of things done,
as notorious to mankind, as that ever there was such a thing as the Persian Empire.
Of this nature are the transactions and wars with other Nations, especially the Gra-
cians, which fell not out in the dates of any of the Kings mentioned in the Scripture;
especially that famous expedition of Xerxes, which the whole-world looked on, and
waited for its event. And yet I acknowledge that this imagination might deserve con-
sideration, could it pretend that the Books of Ezra and Nehemiah did intentionally give
us an account and History of the Persian Empire, and the Reign of the Kings thereof,
as some Books do of the Kings of Israel and Judah. But whereas it is evident, that
their design being quite otherwise, and that they only occasionally mention some of the
Kings of Persia, and some years of their Reign, as they related unto the fate and actions
of the people of the Jews: It is no less madness and folly to pretend that there were never
above three or four Kings of the Affryan Empire, because there are no more mentioned
in the Scripture, and so many of them are spoken of; This is beneath all
consideration.

Others there are, men learned and pious, who resolving to date these Weeks from
the issue of Cyrus, and to make 490 years the exact measure of the time from thence
unto the death of Messiah, and not being able to disprove the computation from Alex-
ander unto that time, fall also upon the Persian Empire, and cut it short above fifty years
of the true account of its duration, to fit it unto the place and measure provided for it.
To this end, they reject the accounts of the Chaldeans, Graecians and Romans, on
account of the time of its continuance, as fabulous, and give us a new arbitrary account
of the Reign of these Kings whom they will allow.

This course steers Beroaldus, Broughton, Genbrard, and Willet, with sundry others.
And the truth is, were the supposition once cleared, that the Decree or Commandment
mentioned by Gabriel, must needs be given out by Cyrus, there were some colour for
offering of this violence, unto all consent of time, with account of things done, written
by men prudent and sober in their own days. But this is so far from being a ballis
or foundation sufficient to warrant such a procedure, that take it nakedly of itself
without the burden upon it, and it is destitute of all probability. The word, De-
cree, or Commandment mentioned unto Daniel, is that so the building of Je-
rualem; that is the restoring of it into a condition of rule and government, that is
the building of a City, and not only the setting up of houls. Consequent unto this,
there building of the walls also for the defence of the people is mentioned. Of this it
is said, that it should fall out in a troublesome time, or a time of freights, as accordingly it
did fall out in the days of Nehemiah. In the whole there is not the least mention of
building the Temple, which had it been intended, could not I suppose have been omit-
ted. But in the Decree of Cyrus, the principal thing mentioned and aimed at, is the
re-edification of the Temple, the Citie and the Walls thereof being not spoken of in it,
as may be seen in the first of Ezra at large.

It seems then evident, that the Decree mentioned by Daniel for the building of the
Citie and Walls, not the Temple, and that given out by Cyrus, for the building of the
Temple, and not the Citie and Walls, were divers. Besides this Decree of Cyrus, al-
though foretold long before, and made famous because it was the entrance into the
people's return and settlement, yet it took effect for so short a space of time; being ob-
structed within less than three years, and utterly frustrated within four or five, that
it is not likely to be the date of this Prophecy, which seems to take place from some
good settlement of the people. That alone which is pleaded with any colour for this
Decree of Cyrus is the prediction recorded, Isa. 44. 28. It is prophesied of him, that
he should go to Jerusalem, thou shalt be built, and to the Temple, thy foundations shall be
laid: But yet neither is it here foretold that Cyrus should make any Decree for the
building of Jerusalem; or that it should be done in his days, as indeed it was not until
an hundred years after, as it is evident from the story in Nehemiah. The whole intention
of this Prophecy, is only that he should cause the people to be at liberty from
their captivity, and give them leave to return to Jerusalem, which he did accordingly,
Computation of Daniel's 7 Weeks.

and thereupon both the building of the City and Temple ensued, though not without the intervention of other Decrees; of which afterwards.

The only Argument wherewith this opinion of the duration of the Persian Empire not above one hundred and fifty years at the most, maintains itself, is taken from the life and age of Nehemiah. In Ezra 2. v.2. he is reckoned among them that came up with Zerubbabel unto Jerusalem in the first year of Cyrus. Then he may rationally be supposed to have been at least twenty or twenty-five years of age. And it seems from the last Chapter of Nehemiah, that he lived unto the reign of Darius Codomarius: for Sanballat the Horonite afflicted Alexander in his Wars. And Jaddua whom he mentions Chap. 12. 11. was High Priest, when Alexander came to Jerusalem, as appears from Josephus. Now if the Persian Empire continued for the space of two hundred years, which we have allotted unto it, then he who went to Jerusalem in the first year of Cyrus, and continued unto the reign of Codomarius, must needs live two hundred and twenty years at the least, which is not credible, that any one should do in those days. And therefore the space of time must needs be shorter then is pretended, at least fifty or sixty years. But indeed there is no force in this exception. For First, there is no necessity why we should conclude that Nehemiah wrote that Genealogy, Chap. 12. where mention is made of Jaddua, who was afterwards High Priest, v. 11. for he ends his story in the High Priesthood of Eliashib, Chap. 13. 28. who was Great Grand-father unto Jaddua, as appears, Chap. 12. 10, 11. Or however if he did, Jaddua might then be a Child, and it may be not come unto the High Priesthood until fifty or sixty years after; after the death of Eliashib, Josada, and Jonathan his Great Grand-Father, Grand-Father, and Father. So that no evidence can be taken from hence for the continuance of his life unto the end of the Persian Monarchy. And for that Sanballat mentioned by Josephus in the time of Alexander, it is not improbable, but that he might name him as the head of the Samaritans, there being no name of any other after him left upon record.

(2.) There is no reason to think that the Nehemiah, mentioned Ezra 2. v.2. who came up with Zerubbabel, was that Nehemiah who was afterwards Governor of Judah, and whose actions we have written probably the most part by himself, no more then there is to think that the Seraiah there mentioned, was the Seraiah that was slain at the taking of Jerusalem by Nebuchadnezzar. The Daniel mentioned, Ezra 8. v. 2. was not Daniel the Prophet, nor Baruch, Nehem. 10. 6. that Baruch who was the Scribe of Jeremiah: nor that Jeremiah mentioned, Neb. 12. v. 11. Jeremiah the Prophet. Besides Ezra is said to come up with Zerubbabel, Nehem. 12. 1. which either must not be that Ezra the great Scribe, of he must be said to come up with Zerubbabel, because he followed him on the same errand and account. It cannot be denied, but that there were sundry men at the same time of the same name; as the same person had sundry names, much more might several men have the same name in successive generations. Thus after Joshua was High Priest, there was another Joshua chief of the Levites, Neb. 12. 7. 8. And that about this time there were two Zerubbabels one of the house of Nathan, the other of the posterity of Solomon, we shall make it appear in the consideration of the Genealogies of Matthew and Luke. (3.) That this was not the Nehemiah that went up with Zerubbabel, the sacred story itself gives us sufficient evidence. For (1.) He was ignorant of the state and condition of Jerusalem when he lived in the Court of Persia, Chap. 1. had he been there before, and seen their condition, and but newly returned unto Shushan, he could not have been so surprised as he was ver. 4. upon the account then given him thereof. (2.) Chap. 7. v. 5, 6. He speaks of it as a great matter, that he should find a Roll or Register of them that came first up to Jerusalem with Zerubbabel in the days of Cyrus, amongst whom that Nehemiah was one. Now if this had been himself, what reason had he to mention it as a great discovery, which he could not but by his own knowledge be well acquainted withal. Unto what time forever then the period of his life was extended, there is no colour to surmise, that he was amongst them who returned from captivity in the days of Cyrus.

The account therefore before laid down being established, it is certain enough, that the Decree mentioned by Gabriel, from the going forth whereof, the seventy weeks are to be dated, was not that of the first of Cyrus, for the return of the Captivity and building of the Temple. For from thence, the period would enfile long before the just time allotted unto it, yea, before the beginning of the reign of Herod the great, where Euphrasius would have them to expire. We must therefore enquire for some other Word, Decree or Commandment, from whence to date the four hundred and ninety years enquired after.
The second Decree of the Kings of Persia in reference unto the Jews was that of Darius made in his second year, when the work of the building of the Temple was carried on through the Prophecy of Haggai and Zechariah. This is the Decree or Commandment mentioned in Ezra 6, granted by Darius, upon appeal made unto him from his neighbouring Governors; and it was a mere revival of the Decree of Cyrus, the Roll whereof was found in Achmetha in the Province of the Medes, v. 2. And this is that which Haggai and Zechariah relate unto, dating their Prophecies, from the second year of Darius, Hag. 1. 2, 10. Zeb. 1. 1. Upon the Roll of the Kings of Persia, we find three called by the name of Darius, or Darises, as the Jews term him. (1.) Darius Hyphasis who succeeded Cambyses, by the election of the Princes of Persia, upon the killing of Smerdis Masrus the Usurper. (2.) Darius Nothus who succeeded Artaxerxes Longimarus. (3.) Darius Codomanus in whom the Persian Empire had its period by Alexander the great. That the last of these can be no way concerned in the Decree, is notorious. The two others are disputed. Most learned men grant that it was Darius Hyphasis which was the Author of this Decree; and indeed that it was so, at least, that it can be ascribed unto no other Darius, we shall afterwards undeniable prove. And it is not unlikely that he was enclined unto this favour and moderation towards the Jews by his general design to relieve men from under the oppressions that were upon them during the reign of Cambyses, and to renounce the Acts of Cyrus their first Emperor, who was renowned amongst them, to ingratiate himself unto Mankind, and confirm himself in that Kingdom whereunto he came not by succession. And it is not improbable, but that this was he who was the Husband of Esther, though if so, it was not until after this Decree made in the second year of his reign, the putting away of Vathith happening in his third, Hag. 1. 3. Now Cyrus reigned after his first Decree three years. Cambyses with Smerdis eight, whom succeeded this Darius, who issued out this Decree in the second year of his reigns that is at most thirteen years after the death of Cyrus; or if with some we should grant Cyrus to have reigned twenty years over the whole Empire, it was but nineteen or twenty years at the most. Now the whole sum of years from the first of Cyrus, to the cutting off of the Messiah we have manifested to have been five hundred sixtytwo: deduct thirteen years from five hundred sixtytwo, and there yet remains five hundred forty nine years, which exceeds the number of years enquired after fifty nine years, neither doth the addition of seven years to the reign of Cyrus, make any alteration in this general account. For on that supposition, his first year must be taken seven years backwards, and the space of time from thence unto the end of the weeks will be five hundred sixty nine years, and the remainder from Darius, as we declared before, five hundred forty nine years. So that neither can this be the Commandment intended, there being from the going forth of it, unto the cutting off of the Messiah not four hundred and ninety years, but as is declared five hundred forty nine. Besides indeed this Decree of Darius was no new command, nor had any respect unto the restoration of Jerusalem, but was a mere renovation, or a new acknowledgement of the Decree of Cyrus about the re-edifying of the Temple, and so doubtless was not designed as the signal Epocha of the time here limited and determined. The great Scaliger who would date the weeks from this Decree of Darius, knowing that the time would not suit with the reign of Darius Hyphasis contends that it was Nothus who succeeded Longimamus that was the Author of it, and extends the whole time or space of four hundred and ninety years, to the destruction of the City and Temple, that space of time, according to his computation, being elapped from the second year of Darius. But the truth is, as may be seen from our former account, from the second year of Darius Nothus to the destruction of the City was but four hundred and eighty years short of the whole sum. Besides we have before proved from the Text, that the time determined, was to expire in the death of the Messiah. And there are sundry other circumstances which plainly evince the incongruity of this computation: for from the first of Cyrus, when the first command went forth for the building of the Temple, whereupon the work of it was begun, unto the second year of Nothus are fully an hundred and eight years. And it is not credible that the work of building of the Temple should so long be hindered, and then come to perfection by them who first began it. For on this supposition Zerubbabel and Joshua must live at Jerusalem after their return, above an hundred years, and then take in hand again the work which they had so long deferred. And this is yet more incredible upon his own
Computation of Daniel's \textit{VWeeks}.

opinion that \textit{Xerxes} was the Husband of \textit{Hester}, about fifty years before the Reign of \textit{Nabon}, When it is not likely but the \textit{Jews} would have attempted, and not have been denied their liberty of going on with their work.

Neither is it consistent with the Prophecy of \textit{Jeremiah}, that the Temple should lye waste so long a space, that is about a hundred and seventy years. Again, \textit{Haggai} doth plainly declare, that when the work of the Temple was carrying on in the second year of \textit{Darius}, that many were yet alive, who had seen the first Temple, \textit{Ezra} 3.12. And this was impossible, had it been in the days of \textit{Nabon}, an hundred and sixty, or an hundred and seventy years after it was destroyed. And \textit{Sculger} doth plainly write the words of the Text, when he would have them pronounced by way of supposition, if any were then alive who saw the first house in its glory: for \textit{Haggai} doth plainly relate unto the distemper of the people upon the laying of the foundation of the house mentioned in the fornamed place of \textit{Ezra}; and the words themselves will bear no other sense, \textit{W}ho is among you that is left, that saw this house in its glory. He speaks of them who were yet left, and remaining, and spake to them, to remove and take away their complaint and repinings. Moreover that \textit{Artaxerxes}, in whose dates \textit{Ezra} and \textit{Nehemiah} went up to \textit{Jerusalem}, was \textit{Longimanus}, who reigned before \textit{Nabon}, and not \textit{Memor}, who succeeded him, as will afterwards appear: Now this \textit{Artaxerxes} was long after that \textit{Darius}, upon whose warranty the building of the Temple was finished, \textit{Ezra} 7.1. Which certainly could not be \textit{Nabon} who was his successor.

It appearsthen that \textit{Darius} \textit{Nabon} was not the Author of the Decree mentioned, as also that the times of the \textit{Weeks} cannot be dated from the second year of \textit{Darius Hy-phantis}, who was the Author of it.

After this, there is mention made of two other Commands or Decrees relating to the Temple and People, both granted by the \textit{Artaxerxes}, one in the seventh year of his Reign unto \textit{Ezra}, chap. 7.7. The other in the twentieth year of his Reign, unto \textit{Nehemiah}, chap. 2.1. And from one of these must the account enquired after be dated. Now, supposing that one of these Decrees must be intended, it is evident that it was \textit{Longimanus}, and not \textit{Memor}, who was the Author of them: For from the seventh year of \textit{Memor}, which was the second of the ninety fifth \textit{Olympiad}, unto the eighteenth year of \textit{Tiberius Caesar}, wherein our Saviour suffered, being the third year of the two hundred and second \textit{Olympiad}, are only four hundred twenty eight years, sixty two years short of the whole, or four hundred and ninety. Now these sixty two years added to the beginning of the account, from the seventh of \textit{Memor}, fall in exactly on the seventh of \textit{Longimanus}, from the seventh of \textit{Longimanus} thereto the seventh of \textit{Memor} are sixty two years, and from the seventh of \textit{Memor} to the eighteenth of \textit{Tiberius} are four hundred twenty eight years, in the whole, four hundred and ninety. The whole number enquired after.

It was then this Decree of \textit{Longimanus}, that was intended by the \textit{Angel Gabriel}: for from the seventh year, wherein he sent \textit{Ezra} unto \textit{Jerusalem}, and unto that work which he afterwards commisioned \textit{Nehemiah} to carry on and perfect, unto the cutting off of the Messiah, are exactly \textit{fifty Weeks}, or four hundred and ninety years, as may appear from the accounts formerly insisted on and declared: From the first of \textit{Cyrus}, supposing him to reign but three years over the whole Empire, unto the death of Christ, there was, as we have proved, five hundred sixty two years: From the first of the same \textit{Cyrus} unto the seventh of \textit{Longimanus}, were exactly sixty two years, which being deducted from the whole of five hundred sixty two years, the remainder is four hundred and ninety; which space of time, how it was apportioned between the \textit{Persian}, \textit{Grecian}, \textit{Ephesian}, \textit{He-rodian}, and \textit{Roman Rule}, we have before declared.

And there wants not reason to induce us to fix on this \textit{Decree}, rather than any other, being indeed the most famous, and most useful to the people of all the reit. By what means it was obtained, is not recorded. Evident it is that \textit{Ezra} had great favour with the \textit{King}, and that he had convinced him of the greatness and power of that God whom he served, chap. 8.22. Besides, it was not a mere proclamation of liberty,like that of \textit{Cyrus}, which was renewed by \textit{Darius}, but a Decree, a Law made by the \textit{King} and his seven \textit{Councillors}, chap. 7.14. The highest and most irrefragable Legislative Power amongst the \textit{Medes} and \textit{Persians}. Moreover, with the Decree he had a formal Commission, where he is said not only to have \textit{leave} to go, but to be \textit{sent} by the \textit{King} and his \textit{Council}. Besides, the former Decrees barely respected the Temple, and it seems that in the execu-
Computation of Daniel's Weeks.


...tion of them, the people had done little more than build the bare fabric, all things as to the true order of the Worship of God remaining in great confusion, and the civil state utterly neglected. But now in this Commission of Ezra, he is not only directed to set the whole Worship of God in order, at the charge of the King, chap. 7. 16, 17, 18, 19, 20, 21, 22, 23. But also that he should appoint and erect a Civil Government and Magistracy with supreme power over the lives, liberties, and estate of men, to be exercised as occasion required, v. 25, 26. Which alone, and no other, was the building of the City mentioned by Gabriel; for it is not walls and houses, but Policy, Rule and Government, that makes and constitutes a City.

And it is very considerate what a conviction of the necessity of this work, was then put upon the spirits of the Governors of the Persian Empire; for the King himself he calls Ezra the Scribe of the Law of the God of Heaven, owning him therein for the true God; for he who is the God of Heaven, is God alone, all others are but the dung-hill gods of the Earth, v. 12. Again, he declares that he was persuaded, that if this work was not done, there would be wrath from Heaven upon himself, his Kingdom, and his Son, v. 23. The seven Counsellors they join in that Law, v. 14. And the mighty Princes of the Kingdom alight Ezra in his work, v. 28. So that no command that concerned that people before or after, was accompanied with that solemnity, or gave such glory unto God as this did. Besides, the whole work of the Reformation of the Church, the restitution of the Worship of God, the recollection and recognition of the sacred Oracles was begun, carried on and finished by this Ezra, as we elsewhere at large have declared. All which considerations falling in with the account before intimated, on, makes it manifest that it was this, and no other Decree, that was intended by the Angel Gabriel, and from thence unto the death of the Messiah, was seventy weeks, or four hundred and ninety years, the just and true limitation of which time we have been inquiring after.

I declared at the entrance of this discourse, that the force of our Argument from this place of Daniel against the Jews, doth not depend on this Chronological Computation of the time determined. All then that I aimed at it, was to vindicate it in general from such perplexities, as whereby they pretend to render the whole place inargumentative: And this we have not only done, but also so stated the account, as that they are not able from any records of times past, to lay any one considerable objection against it, or which may not be easily solved. Return we now to what remains of our former designed discourse.
Jews Traditions about the coming of the Messiah.

Exercitatio XVI.


Un to the invincible Testimonies before insisted on, we may add some other considerations taken from the Jews themselves, that are both suitable unto their conviction, and of use to strengthen the faith of them who do believe.

And the first thing that offers its help unto us, is their miserable fluctuation and uncertainly in the whole Doctrine about the Messiah ever since the time of his coming and their rejection of him. That the great fundamental of their profession from the days of Abraham, and that which all their Worship was founded in, and had respect unto, was the promise of the coming of the Messiah, we have before sufficiently proved. Untill the time of his coming, they were unanimous in, as also in their desires and expectation of his Advent. Since that time, as they have utterly lost all faith in him, as to the great end for which he was promised, so all truth as to the Doctrine concerning his Person, Office and Work plentifully delivered in the Old Testament.

In their Talmud, Tressat, Sanedr., they do nothing but wrangle, conjecture and contend about him, and that under such notions and apprehensions of him as the Scripture giveth no countenance unto. When he shall come, and how, where he shall be born, and what he shall do, they wrangle much about, but are not able to determine any thing at all; at which uncertainty, the Holy Ghost never left the Church in things of so great importance. Hence some of them adhered to Barcoth for the Messiah, a bloody Rebel; and some of them in after ages to David or Josiah a wandering Jugler, and Moesi Creteriis, and sundry other pretenders have they given up themselves to be deluded by (as of late unto the foolish Apostle Sabasia with his false Prophets, R. Levi and Nathan) who never made the least appearance of any one character of the true Messiah, as Maimonides confesseth and bewaileth. The Disputes of their late Masters, have not anything more of certainty or constancy, than those of their Talmudical Progenitors. And this at length hath driven them, to the present miserable relief of their infidelity and despair, alleging that he shall not come untill immediately before the Resurrection of the dead, only they take care that some small time may be left for them to enjoy wealth and pleasure, with dominion over the Edomites and Ishmaelites, that is, Christians and Turks under whom they live, as yet full of thoughts of revenge and retaliation in the days of their Messiah. Now whereasunto can any man ascribe this fluctuation and uncertainty, in and about that which was the great fundamental Article of the faith of their Fore-fathers, and their utter renunciation of the true Notion and Knowledge of the Messiah. But unto this, that having long ago renounced him, they exercise their thoughts and expectation about a Chimara of their own brains, which having no subsistence in itself, nor foundation
in any work or word of God, can afford them no certainty or satisfaction in their contemplation about it?

§ 3. Again, The State and condition of this people for the space of above sixteen hundred and thirty years, gives evidence to the truth contended for. The whole time of the continuance of their Church, State and Worship, from the giving of the Law on Mount Sinai, to the final destruction of the City and Temple by Titus, was not above sixteen hundred and thirty years, or sixteen hundred and forty upon the longest account, allowing all their former Captivities and intermissions of Government into the reckoning. They have then continued in a state of dispersion and rejection from God as long as ever they were accepted for his Church and people, what their condition hath been in the world for these somere Ages is known unto all, and what may be thence concluded, we shall distinctly consider.

§ 4. When God took the Jews to be his people, he did it by a special and solemn Covenant. In this Covenant he gave them promises, which were all made good unto them unto the utmost date, and expiration of it in the coming of the Messiah. And they principally respected these three heads. First, That they should possess the Land of Canaan, and there enjoy that Worship which he had prescribed unto them. See Exod. 6. 4. Chap. 34. 10, 11. Levit. 26. 6, 8, 9. Deut. 18. 18. Chap. 29. 13. Psalm 105. 10, 11. Secondly, That he would defend them from their Adversaries, or if at any time he gave them up to be punished and chastised for their sins: Yet upon their repentance and supplications made unto him, he would deliver them from their Oppressors. Deut. 30. 1, 2, 3, 4, 5. Nehem. 1. 9. Deut. 32. 35, 36, 37. 1 Kings 8. 34. Thirdly, That he would continue Prophets among them to instruct them in his will, and to reclaim them from their miscarriage. 2 Kings 18. 18. The whole Pentateuch, all their Divine Writings are full of Promises about these things. And as we said until the time limited for the expiration of that special Covenant, they were all made good unto them. That it was to expire, themselves are forced to acknowledge, because of the express promise, of a new, or another Covenant to be made not like unto it; Jer. 32. The Land given them by inheritance, and the place designed for the Worship of God therein, were continued in their possession, notwithstanding the mighty Attempts made by the Nations of the world for their extirpation. And when at any time he gave them up for a season, unto the power of their Adversaries, because of their sins and provocations, as unto the Babylonians in the days of Nebuchadnezzar, and afterwards unto the Greeks or Syrians in the days of Antiochus Epiphanes: yet full he foretold them of their condition, promised them deliverance from it, and in a short time accomplished it, though it could not be done without the ruine of other Kingdoms and Empires. The Oppression of the Babylonians continued but fewenty years; and the persecution of Antiochus prevailed only for three years and half. Prophets also he raised up unto them in their several Generations: yea, in the time of their greatest distresses, as Jeremiah at the time of their desolation; Ezekiel and Daniel in Babylon; Haggai and Zechariah, in their poverty after their return, which dispensation ceased not, until they pointed out unto them the end of the Covenant, and told them that the Messiah should come speedily and suddenly unto his Temple, Mal. 3. 1, 2.

§ 5. The present Jews (I hope) will not deny, but that God is faithful still, and as able to accomplish his Promises, as he was in the days of old. Let us then enquire whether they enjoy any one thing promised them in the Covenant, or any thing relating thereto, or have done so since the days wherein, as we have proved, the Messiah was to come. (1.) For the Country given unto them by Covenant, and the place of Gods Worship therein, the whole world knows, and thereofelse continually complain, that strangers possess it, they being utterly extirpated and cast out of it. It is with them all, as it was with Abraham before the grant of the inheritance was accomplished, they have not possession of one foot in it in any propriety, no not for a burying place. Their Temple is destroyed, and all their attempts for the restauration of it, which God so blessed of old, frustrated; yea ceased. Their daily Sacrifice is ceased, and whatever they substitute in the room of it, is an open abomination unto the Lord. We need not insist on these things. The Stories of their ruin, exile, vain attempts to recover their Land, of their Fore-fathers, of the utter pollution of the places of their Worship are known to themselves, and all men that take care to know ought of these things. Where is now the Covenant of the Land of Canaan? Was it to be absolutely everlasting? Whence comes it to pass, that the great promise of
of it doth utterly fail? Was it to expire? What period can be assigned unto its duration, but only that of the coming of the Messiah and the establishment of a New Covenant in him? Is not the denial hereof, the ready way to make the men of the world turn Atheists, and to look upon the Scriptures of the Old Testament as a mere Fable, when they shall be taught that the Promises contained in it, were but conjectures, deceitful words, that came to nothing.

Again, How are they delivered from their Adversaries? How are they defended from their Oppressors? There is not a known Nation in the world, wherein they live not, either openly or privately, in Exile and Banishment from their own Land. About their oppressions, and against their Oppressors they have cried out, and prayed after their manner for many Generations. Where is the protection, the deliverance promised? if the time be not yet expired for the coming of the Messiah, why are they not delivered? What word is there in the Law, or the Prophets, that they shall not be delivered out of Temporal distresses any other way but by the Messiah? hath it not been otherwise with them? Were they not delivered from former Oppressions and Captivities, by other means? Could not God of old have disposed of the Remnant of the Land of Canaan, and afterwards the Saracens, and can he not now the Turk, as easily as he did the Babylonians, Persians and Graeci? If the Covenant of those promises be not expired in the coming of the Messiah, what account can they give of these things?

Further, where are the Prophets promised unto them? can they name one since the days of John Baptist, whom they owned for a Prophet? hath any one amongst them pretended to any such thing, whom the event, and themselves thereon have not discovered to be an Imposter? Such was Thubdas, and Moses Cretenhis, with some few others. Is it not strange, that they who never long wanted a Prophet in their strights and difficulties, and sometimes had many of them together, should now in their utmost misery, wandrings and darknes, be left utterly destitute of any for a thousand fix hundred years; and upwards? It is the general confession of all their Masters, that they have left the Holy Ghost, or Spirit of Prophecy. After the finishing the second Temple, they say, and they say truly, that Prophecy ceased. But what is now become of that Bath Kol also for a thousand fix hundred years? Is not all pretence of Revelations utterly departed? what then is become of that Covenant wherein it was promised unto them? yea we know that they have not only left the Holy Ghost, as a spirit of Prophecy; but also as a spirit of grace and supplications; so that besides a few superstitions forms repeated by number and tale, there is no such thing as prayer amongst them; as some of their late Masters have acknowledged.

What reason now can be assigned of this state and condition of things, but only that the Covenant wherein the good things mentioned were promised unto them, had a time limited unto it, when it was to give place unto a new one of another nature. And this the Jews acknowledge is to take date from the coming of the Messiah. God is faithful, unchangeable, able to make good his promises and his word to the utmost. The present Jews are no less Jews of the carnal seed of Abraham, then their forefathers were. It cannot be then but that the Covenant made with them, until the coming of the Messiah, is long since expired. And therefore also, that he is long since come.

Two things in general, the Jews reply unto these considerations, the one, as they have occasion and advantage, the other, openly and constantly: The first which they only mention, as they have occasion, is the prosperity of some of their Nation in this or that Country, with the honour and riches, that some of them have attained unto. Unto this purpose, they tell us stories of their number and wealth in the East, out of Benjamin Tudulentus and others, with the riches of some of them in the Western parts of the world also. But themselves know that none of these things, not one of them, was promised unto them in the Covenant that God made with them upon Mount Horeb. All the promises of it respect the Land of Canaan, with their preservation there, or return thither. What they get abroad in the world, elsewhere under the power and dominion of other Nations, befalls them in a way of common providence, as the like things do the vilest wretches of the earth, and not in a way of any especial promise. And therefore when Daniel and Nehemiah, with others, were exalted unto glory
Traditions about the coming of the Messiah.

§ 10. But it is pleaded, secondly, by them, That it is for their sins that the coming of the Messiah is thus retarded and prolonged. But it is not about the coming of the Messiah, directly and immediately, that they are pressed with these considerations; that which we enquire about, is their present state, and their long continuance therein, with the reason of it only aiming to find out and discover the true cause thereof: This, they say, is because of their sins; and this also in general we grant. But yet must further enquire, what they intend thereby: I ask therefore whether it be for the sins of their forefathers, who lived before the last final dispersion, or for their sins, who have since lived in their severalGenerations, that they are thus utterly forsaken. If they shall say, it is for the sins of their forefathers, as Manasseh plainly doth, Deut. 43. in Gen. p. 65. Andundry others of them do the same, then I desire to know whether they think God to be changed from what he was of old, or whether he be not still every way the same as to all the promises of the Covenant; supposing they will say that he is still the same, I desire to know whether he did not in former times, in the days of their Judges and Kings, especialy in the Babylonian Captivity, punish them for their sins, with that contemptuation of Justice and mercy, which was agreeable unto the Tenor of the Covenant? This I suppose they will not deny, the Scripture speaking so fully unto it, and the Righteousness of God requiring it. I desire then to know what were the sins of their forefathers, before the destruction of the second Temple, and your final dispersion, which so much, according to the Rules of the Covenant, exceeded the sins of them who lived before the defolation of the first Temple, and the captivity that ensued; for we know that the sins of those former were punished only with a dispersion, which some of them saw the beginning and ending of; the duration of the whole of it not exceeding seventy years, after which they were returned again to their own Land.

But the captivity and dispersion which hath befallen them upon the sins of those who lived before the destruction of the second Temple, as they were in their manner and entrance much more terrible, dreadful and tremendous than the former; so they have now continued in them above twenty times seventy years without any promise of a recovery. God being still the same that he was, if the Old Covenant with the Jews be still in force. The difference between this dispensation must arise from the difference of the sins of the one sort of persons, and the other. Now of all the sins, which on the general account of the Law of God, the sons of men can make themselves guilty of, Idolatry doubtless is the greatest. The choosing of other Gods is a compleat renunciation of the true one. And therefore comprized in it all other sins whatsoever, for calling off the yoke of God, and our dependance on him as the first cause, and last end of all, it doth that in grosso, and by whole-fale, which other sins do only by retail, and therefore is this sin forbidden in the head of the Law, as intimating, that if the command of owning the true God, and him alone, be not adhered unto, it is to no purpose to apply our selves unto them that follow. Now it is known to all that this sin of Idolatry abounded amongst them under the first Temple, and that also for a long continuance, attended with Violence, Adulteries, Persecution and Oppression, but that those under the second Temple had contracred the guilt of this sin, the present Jews do not pretend; and we know that they hated all appearance of it. Nor are they able to assign any other sins whatsoever, wherein they went higher in their provocations, than their Progenitors under the first Temple. What then is the cause of the different events and successes between them before inflicted on? It cannot be, but that either they have contracted the guilt of some sin, wherewith God was more displeased, than with the Idolatry of their fore-fathers, or that the Covenant made with them is expired; or that there hath been a coincidence of both these; and that indeed is the condition of things with them. The Messiah came, in whom the carnal Covenant was to expire, and they rejected and slew him, justly deserving their perpetual rejection from it, and disinheritance.

§ 11. Sometimes they will plead, that it is for their own sins and the sins of the Generations that succeeded the destruction of the second Temple, that they are kept thus long
long in misery and captivity. But we know, that they use this plea only as a covering for their obstinate blindness and infidelity. Take them from this dispute, and they are continually boiling of their Righteousnesss and Holiness, for they do not only assure us that they are better then all the world besides, but also much better than their fore-fathers, as Mosaic plainly affirms in the place before cited, and that on the day of Expiation, that is, once a year; they are as holy as the Angels in Heaven: There are therefore one or two things which I would desire to know of them, as to this pretence of their own sins, which on another account must also be afterwards insinuated on.

First, whereas it is a principle of their faith, That all Jews excepting Apollos are so holy and righteous, that they shall all be saved, have all a portion in the blessed world to come, whence is it that none of them, are so Righteous as to be returned into the Land of Canaan? Is it not strange, that that Righteousness which serves the turn to bring them all to Heaven, will not serve to bring any one of them to Jerusalem. This latter being more openly and frequently promised unto them then the former. I know not how to solve this difficulty; ifpvi siderint.

Again, Repentance from their sins is a thing wholly in their own power, or it is not if they shall say, is it in their own power, as generally they do. I desire to know why they defer it? The brave imaginations that they have of the levelling of Mountains, the dividing of Rivers, the singing of Woods, and dancing of Trees, of the Chariots of Kings to carry them, as also their riding, upon the shoulders of their rich neighbours into Jerusalem, the Conquest of the world, the eating of Behemoth, and drinking the Wine of Paradise, the Riches, Wives, and long Life that they shall have in the days of the Messiah, do make them as they pretend, patiently endure all their long exile, and calamitie. And can this not prevail with them for a little Repentance, which they may perform when they please, with a wet finger, and so obtain them all in a trice? If they are so evidently blind, foolish and mad, in and about that which they look upon as their only great concernment in this world, have they not great cause to be jealous, lest they are also equally blind in other things, and particularly in that wherein we charge them with blindness? This it seems is the State of these things. Unlessthey repent, the Messiah will not come; unless he come, they cannot be delivered out of their calamities nor enjoy the promises. To repent is a thing in their own power, which yet they had rather endure all miseries, and foregoe all the promises of God then take in hand, or go through with it. And that all we say to such a perverse generation of men, who openly proclaim, that they will live in their sins, though they have never more to do with God unto eternity. If they shall say, that Repentance is the gift of God, and that without his powring forth his Spirit upon them, they cannot attain unto it, then I desire to know whence it is that God doth not give them Repentance, as he did to their fore-fathers, if the Covenant continue established with them, as in former days? From what hath been discoursed, It doth sufficiently appear that the state and condition of the Jews hath been such in the world, for these sixteen hundred years, as manifests the end of their special Covenant to be long since come, and consequently the Messiah, in whom it was to expire.

There is one of them, a nameless person, not unlearned, who hath written somewhat lately in the Portuguese Language, which is translated into Latin by Brenius the Socinian, who gives so satisfactory an Answer in his own conceit, unto this Argument, that he concludes, that everyone who is not obstinate, or blinded with corrupt affections, must needs acquiesce therein. His confidence, if not his reasons, deserves our consideration, especially considering that he offers somewhat new unto us, which their former Masters did not insist upon.

That then which he returns as an Answer, unto the enquiry of the Causes and Reasons of their present long captivitys and miserie, is the sins of their fore-fathers under the first Temple. The greatness of these sins, he faith, is expressed by the Prophet Ezekiel, Chap. 16. 48. As I live, saith the Lord God, Sodom thy Sisther bath not done, the nor her daughters, as thou hast done, thou and thy daughters. To which he adds, Isai. 1. 9, where mention is made again of Sodom. So that this Captivity is to them, in the room of such a destruction, as Sodom was overthrown withall.

But it may be said, that these sins what ever they were, were expirited in the Babylonish Captivity, and pardoned unto them upon their return. So that now they must suffer, on the account of their sins committed under the second Temple, to which he
he replies, that this exception is of no force. Nam libratione Babylonae nihil aliud fuit, quam exploratio, qua Deus experiri voluit, an cum restitutione Regni & Templi posuerit abhorreret, & expireret enormia illa, quae commiserat, adulterii, homicidii, & Idolatrizae præcata, sed pro antecedentium debitorum solutione, quam proferre debuerant, novum impii debita accumulaverunt. For the deliverance from Babylon was nothing but a trial, whereby God would make an experiment, whether with the restitution of their Kingdom and Temple, those enormous sins of Adultery, Murder and Idolatry which they had committed, might have been cut off and expiated, but instead of a discharge of their former arrears, which they were obliged unto, they heaped up new debts by their sins. Thus he. At their deliverance out of Babylon the people had no discharge of their former sins by the pardon of them, but were only tried how they would anew acquit themselves, with a resolution in God, that if they made not satisfaction, then for those sins, to charge the guilt of them again upon themselves and all their posterity, for all the generations that are passed, until this day. But, Firth, This is plainly a fiction of this man's own devising. Let him produce any one word, from the Scripture where it treats of these things, in the least giving countenance thereunto or let him shew, how this procedure is suitable unto the justice of God, or as unto any other instance recorded of it in the Scripture.

Secondly, Why did none of the latter Prophets whom God granted unto the people, after their return from Captivity; as Haggai, Zechariah, and Malachi let the people know, that this was the condition of their return into their Land, but only require of them to walk answerable unto the mercies they had then received.

Thirdly, As the very nature of the dispensation did declare, that God having purged out the Rebels of the people, and destroyed them with his fore judgements, had forgiven their sins, and was returned unto them, in a way of mercy and grace never to call over their forepast iniquities any more, so the Prophets that treated concerning that dispensation of God, do in places innumerable assert the same, and plainly contradict this imagination.

Fourthly, God punisheth not the sins of the Fathers upon their children, unless the Children continue in the sins of their Fathers. This he declareth at large, Ezek. 18. Now what were the sins of this people under the first Temple before their captivity? our Author reckoneth Adultery, Murder and Idolatry: It is no doubt but many of them were Adulterers, and that sin among others was charged on them by the Prophets; but it is evident that their principal ruining sins were their Idolatry, and persecution or killing of the Prophets. And God by Ezekiel declares, that in and by their Captivity, he would punish and take away all their Idolatry, and adulteries even from the Land of Egypt, or their beginning to be his people, Chap. 23, 11, 27. Now were the Jews, that is, the body of the people guilty of these sins under the second House? it is known that from all Idolatry they preferred themselves, which was that sin, that in an especial manner was their ruin before; and for killing the Prophets, they acknowledge that after Malachi they had none, so that none could be persecuted by them, but those whom they will not own to be Prophets: But,

Fifthly, Suppose that all those under the second House continued in the sins of their fore-fathers, which yet is false, and denied by themselves as occasion requires, yet what have the Jews done, for sixteen hundred years since the destruction of that House? they plead themselves to be holy, and in application of the Prophecy, Isa. 53. unto themselves, proclaim themselves innocent and righteous; at least they would not have us to think that the generality of them, are Adulterers, Murderers and Idolaters; whence is it then that the punishment of their Fathers sins lies so long on them? What Rule of Justice is observed herein? What instance of the like dispensation can they produce? for our parts we affirm, that they continue unto this day in the same sin, for which their fore-fathers under the second House were rejected and destroyed, and so know the righteousness of God in their present captivities and miseries. Besides,

Sixthly, They say they abhor the sins of their fore-fathers, repent of them, and do obtain Remission of sins through their observation of the Law of Moses; Wherein then is the faithfulness of God in his promises unto them? Why are they not delivered out of captivity? Why not restored to their Land according to express testimonies of the Covenant made with them unto that purpose? There is no colour of truth nor reason.
reason therefore in this evasion, which they invented to countenance themselves in their
obstinate blindness and unbelief.

But our Author yet adds an Instance, whereby he hopes to reinforce and confirm
his former answer: faith, Deus per manus Salamanfanii decem tribus in captivitatem
polet of abdus in regiones nobis inognitas fecesites sio annis ante destruicionem Templi
secundi, nec ob ante presentem bane nustrum captivitatem, neqmum in bodeerram bane diem
in terram fiam reveres ant dominio facis edita fum, que omnia speciali Dei Providencia
nobis ita conventebur quius cabam bapes nostrae captivitatis speciali alieni pecato sub secon-
di dmo committii impotenti: Cum decem tribus qui tum aliamtum captivitatem pati decent
flevit annis longiore. God suffered the ten Tribes to be carried captive by Salamanafler
unto Countreys unknown to us six hundred years before the destruction of the second Temple,
and our present captivity: neither are they yet returned to their own Land, or restored to
their former rule, all which things have happened unto us, by the special Providence of God.
That none might impute the cause of the captivity unto acts committed under the second
Temple, seeing the ten Tribes that were then alscen must endure a captivity six hundred years
longer. Neither will this instance yield them the least relief. For (1.) It was be-
fore granted that the sins under the second Temple were even' greater then those under
the first, whence the punishment of them was revived, which is here denied, mani-
fying that this is an evasion invented to serve the present turn. (2.) What ever is
pretended, no impartial man that owns the special relation of that people unto God,
and his Covenant with them, can but grant, that their present rejection is for some
outrageous sins breaching the Covenant under the second Temple, and continued in
by themselves unto this day; (3.) The case of the ten Tribes, after they had publick-
ly rejected all that Worship of God, and all that Government of the people, which was
appointed to Type out, and to continue unto the bringing of the Messias, is different
from that of the other Tribes, to whom the Promises were appropriated in Judah, and
in the house of David; so that their rejection implies no disannulling of the Covenant.
(4.) As all of the two Tribes came not up to Jerusalem at the return from the capti-
vity of Babylon, so very great numbers of the ten Tribes appear so to have done,
which being added to those multitudes of them, which before that had fallen away
unto Judah, partly upon the account of the Worship of God, partly upon the account
of outward peace, when their own Land was wasted, makes the condition of the
body of the people to be one and the same; and these men committed, and their
purity continue in the fins on which we charge their present dispersion and cap-
tivity. (5.) The remnant of that people dispersed amongst strange Nations, seems
voluntarily to have embraced their manners and customs, and utterly to have forgot-
ten their own Land, whereas those with whom we have to do, daily expect, desire,
and endeavour a return thereunto: so that neither doth this evasion, yield our pre-
cent Jews any relief, and we may return to the notions of their more antient
Masters.

A Clofe then of these considerations, I shall add some of the confessions of
the Jews themselves, which the evidence of the Truth contended for hath at several
seasons extorted from them. And this I shall not do, as though they were of great
importance in themselves, or unto us; but only to discover their entanglements in
contending against the light: for the present Masters of their unbelief, are more per-
plexed with the convictions of their Predecessors than with the plainest testimonies
of the Scripture. The Authority of their Predecessors being equal with them unto,
if not more sacred than that of the word of God itself.

First then, Being pressed with the Testimonies before insisted on out of Haggaix con-
cerning the glory of the second Temple; and the coming of the destroyer of all Nations
thereunto, they have a Tradition that the Messias was born the same day that the sec-
dond Temple was destroyed. The story indeed which they make it up with, is weak,
fabulous and ridiculous, and he who is offended with the citation of such things out
of their Talmudical Writers, is desired only to exercise patience until he shall be able him-
sel to report from them things more serious and of greater importance; and yet from
them must we learn the perfections and convictions of the Antient Jews, or be utterly
ignorant of them. Be their stories what they will also, the powerful convincing Evi-
dence of Truth, and the miserable shifts that the poor wretches are put unto,
to keep off the Efficacy of it from their minds do sufficiently appear in them.

The Tradition mentioned, they give us in Tractat. Bimarahth. dimifi. Hjajoor; in D d
these words; Rabbi
Rabbi Joden in the name of Rabbi lobo said, the Messiah was born in the day that the house of the Sanctuary was destroyed; and the story they tell to this purpose, is as followeth: It came to pass, that as a Jew was plowing, his Ox before him lowed, and there passed by him an Arabian, and he heard a voice saying, O Jew the Son of a Jew, loose thy Oxen for behold the house of the Sanctuary is destroyed; the Ox lowed the second time; and he said, O Jew the Son of a Jew, Yoke thy Oxen, for behold Messiah the King is born; he said unto him, what is his name; he answered, Menachem, that is, the Comforter. And in Berith Rabba on Gen. 30. they have a long story to the same purpose.

Rabbi Samuel the son of Nachman said, Elias of good memory was walking on the way, on that very day that the house of the Sanctuary was destroyed, he heard, the voice from Heaven, crying unto him, the house of our holy Sanctuary is brought unto destruction; when Elias of good memory heard this, he thought the whole world fit was destroyed, he went therefore and finding men plowing and sowing, he said unto them, the holy blessed God is angry with the world, and sent his children into captivity among the Nations of the world, and you are solicitous about this temporal life. Elias, came forth again and said unto him, Let them alone, for unto Israel is born a Saviour, he said unto the voice, where is he? the voice said unto him in Bethlehem Judah, he went, and found a woman sitting in the door of her house, and her Child lying in its own blood before her; she said unto him, my daughter, hast thou born a Son; he said unto him, yea; and why dost thou keep it so long in its own blood? she said unto him, because of the great evil; for on this day wherein he is born, the house of the Sanctuary is destroyed; he said unto her, be of good comfort, and take care of him. In the process of this story they tell us, that this Child was carried away by the four winds of Heaven, and kept in the great Sea four hundred years, of which afterwards, I doubt not but this Tale is immered out of the second of Lulq, about the appearance of the Angels to the Shepherds, and their rinding his Mother in a stable. All the usethat I intend to put this confession of theirs unto, is to urge the present Jews with a conviction, and acknowledgment of their fore-fathers that Messiah was to be born under the second Temple.

Again, They have a Tradition out of the School of one Elias, a famous Master amongst them of the Tannarti or Anustalmic Writers which they have recorded in the Talmud Tedias. Samed, ditinitl. Cheber, about the continuance of the world, which is as follows, It is a Tradition of Elias that the world shall continue fix thousand years, two thousand void (which the gloss of Rabbi Solomon Jarchi reckons from the Creation of the world, unto the Call of Abraham) two thousand to the Law (from thence to the destruction of the second Temple) and two thousand to the days of the Messiah. It is incredible how the latter Rabbinis are perplexed with this Tradition of their Masters, which is recorded in the Talmud as sacred. In the account they give in Sbebes Schada of a Disputation they had with one Hieron a converted Jew before the Bishop of Rome, they know not how to disintangle themselves from the Authority of it. The sum of their answer is, that the next words in the Tradition are, that that time is elapsed, because of their sins; but as others have already manifested that that gloss is no part of the Tradition, but an addition of the Talmudists; so we shall immediately manifest the vanity of that pretence. Others of them say, that it sufficeth to maintain the truth and credit of the Tradition, if the Messiah come at any time within the last two thousand years. But besides, that even they also are now drawing towards their period, not a fifth part in their computation of that space of time remaining, so this gloss is directly contrary to the very words of the Tradition. For as two thousand years are allotted to the world before the Law, and two thousand to the Law, which they reckon from the Call of Abraham to the ruin of the second Temple, to the two thousand years allotted to the time of the Messiah must begin with his coming, as the other portions do one of them with the Creation, the other with the Call of Abraham, or clie the space of time above sixteen hundred years between the expiration of the second thousand years, and the third, must be left out of the computation. And the time limited for the duration of the world extended above sixteen hundred years, beyond what is allotted unto it in their Tradition.

Many other the like concessions and acknowledgements hath the evidence of truth wrested
Jews Traditions about the coming of the Messiah.

wrested from sundry of them, which having been collected by others we shall not trouble the Reader with their recital: thefe that have been inflicted on, may and do suffice to make good the Argument in hand. And so we have fully demonstrated the second thing proposed unto confirmation; Namely, that the true Messiahs long since come, and hath finished the work allotted unto Him. Now whereas we have in our passage vindicated the Testimonies inflicted on from the particular exceptions of the Jews; It remaineth for the closing of this Discourse, that we consider the general Answer which they give unto the whole Argument taken from them all.

That which they principally insist on, is, a concession with an exception, rendering as they suppose the whole useless to our purpose. They grant therefore that the time fixed on, was determined for the coming of the Messiahs, But add withall, It is prolonged beyond the limited season, because of their sins; that is, that the promise of his coming at that season was not absolute, but conditional, namely on supposition that the Jews were righteous, holy and worthy to receive him. Thus unto the Tradition of Elias before mentioned, determining the coming of the Messiah upon the end of the second two thousand years of the worlds duration; they add in the Talmud. Trad. Samed. difiniti. Chedek cap. 11. these words as an exception, והלךappy ptr עתית to בימינו because of our sins, those days have exceeded the time, all that is past. And again they add in the same place; וַיַּעַקֵּב וַיְרַמְּלָן כָּל כָּל בִּרְבָּרָה נַעֲשָׂה לַגָּלֶליהו, Rab. said, all times appointed are finished, and this matter is not suspended, but upon account of repentance and good works. And nothing is more common with them then this condition, if they deserve it, if they repent, the Messiahs will come, the time is already past, but because of our sins he is not come. If all Israel could repent but one day he would come. This is the sum of their Answer.

There was a time limited and determined, for the coming of the Messiahs; This time is signified in general in the Scripture to be before the destruction of the Second Temple, and the utter departure of Scribe and Law-giver from Judah; but all this designation of the time was but conditional, and the accomplishment of it had respect unto their righteousness, repentance, good works, and merits, which they failing in, their Messiahs is not yet come. To this issue is their infidelity at length arrived. But there are reasons innumerable, that make naked the vanity of this pretence. Some of them I shall briefly insist upon at present, and more fully afterwards.

First, We have before proved, that not the Jews only, but the Gentiles also, even the whole world was concerned in the coming of the Messiahs. The first promise of him concerned mankind in general, without the least particular respect, unto any one peculiar people, Gen. 3. 15. The next solemn renovation of it unto Abraham extends the blessing wherewith it was to be attended unto all the kindreds of the earth, Gen. 12. 3. Chap. it.18. The whole restriction of the promise unto him and to his posterity, consisted only in the designation of them to be the means of bringing forth that Messiahs, who was to be a blessing unto all Nations; And when Jacob foretells his coming of Judah, Gen. 49. 10. he declares who were to have an equal share in the blessing of it, together with his posterity; to him, faith he, shall be the gathering of the people. The same course do all the succeeding Prophets proceed in. They every where declare, that the Gentiles, the Nations of the world, were equally concerned with the Jews in the promise of the coming of the Messiahs, if not principally intended, because of their greatness and number. In mercy, love, compasion, and philanthropy did God provide this blessed remedy for the recovery of mankind, (both Jews and Gentiles) out of that misery whereunto they had cast themselves by sin and Apostacy from him. The time of exhibiting this remedy unto them, he promised also, and limited, stirring them up unto an expectation of its accomplishment, as that wherein all their happiness did depend. Shall we now suppose, that all this love, grace and mercy of God towards mankind, that his faithfulness in his promises, were all dispensed on the goodness, righteousnes, merits and repentance of the Jews? that God who so often teufles concerning them, that they were a people, wicked, obstinate, stubborn and rebellious, should make them keepers of the everlafting happiness of the whole world? that he hath given the fountain of his grace and love, which he intended and promised should overflow the whole earth, and make all the barren Wildernesses of it fruitful unto him, to be closed and stopped by them at their pleasure? that it should be in their power to restrain all the promised effects of them from the world? As if he should say in his promises, I am resolved out of mine infinite
Jews Traditions about the coming of the Messiah.

finite Goodness and Compassion towards you, O ye poor miserable Sons of Adam, to fend you a Saviour and a Deliverer, who at such a time shall come and declare unto you the way of life eternal, shall open the door of Heaven, and save you from the wrath that you have deserved, but I will do it on this condition, that the Jews an obstinate and rebellious people, be good, holy, righteous and penitent; for unless they be so, the Saviour shall not come, nor is it possible he should, until they be so. This of themselves they will never be, nor do I intend to make them so. If they can persuade us, that God hath thus placed them in his Throne, and given his Grace and truth into their hands to make effectual, or frustrate at their pleasure, and suspend his good will towards the residue of mankind on their obedience, whom he testified to have been always stubborn and disobedient, they may also hope to prevail with us to believe, that they only are men, and all other beasts, as some of their Talmudical Masters have affirmed. At present we find it by blessed experience, that their wickedness hath not made the Truth of God of no effect.

Secondly, When God limited and foretold the time of the coming of the Messiah, he either foresaw what would be the State and condition of the Jews as to their Repentance and Good Works, or he did not? If they say he did not, then besides that they deny him to be God, by denying those Essential Attributes of his nature, which the very Heathen acknowledged in their Deities, They also utterly overthrow all the Prophecies and predictions of the Old Testament: for there is not any of them but depend on a supposition of the presence of God; and this is nothing but to countenance their unbelief with perfect Atheism. If they say he did foresee, that their conditions and manners, would be such as the event hath proved them, whence he must also know that it was impossible, that the Messiah should come at the time limited and determined; I ask to what end and purpose he doth fo often, and at so great a distance of time, promise and foretell, that he should come at such a time and season, seeing he knew perfectly that he should not so do, and so, that not one word of his predictions should be fulfilled? why I say, did he fix on a time and season, foretell it often, limit it by signs infallible, give us an exact computation of the years, from the time of his predictions, and call all men unto an expectation of his coming accordingly, when by his foresight of the Jews want of merit and repentance, no such thing could possibly fall out? God who is a God, doth not deal thus with the sons of men. This were not to promise and foretell in infinite veracity, but purposely to deceive. The condition then pretended, cannot be put upon the promise of the coming of the Messiah without a direct denial of some, and by just confutation of all the essential properties of the nature of God.

Thirdly, there is not in the whole Scripture, the least intimation of any such condition, as that which they pretend the promise insisted on, to be clogged with all. It is nowhere said, nor nowhere intimated, that if the Jews repented, and merited well, the Messiah should come, at the time mentioned; nor where threatened, that if they did not so, his coming should be put off unto an uncertain day. We know not, nor are they able to inform us whence they had this condition, unless they will acknowledge, that they have forged it in their own brains, to give countenance unto their infidelity. Before the time allotted, was elapsed, and they had obstinately refused him, who was sent, and came according unto promise: There was not the least rumour of any such thing amongst them. Some of their Predecessors invented it to palliate their impiety, which fo they may do, they are not solicitous what reflection it may cast upon the honour of God. Besides as the Scripture is silent, as to any thing that may give the least colour unto this pretence, for it delivers that which is contrary unto it, and destructive of it; for it informs us, that the season of the coming of the Messiah shall be a time of great sin, darkness and misery which also their own Masters, in other places, and on other occasions acknowledges. So Isa. 52. & 53. Jer. 31. 32, 33. Dan. 9. 24. Zach. 13. 1. Mal. 3. 4. He was to come to turn men from ungodliness, and not because they were turned so before his coming. There can be no place then for this Condition.

Fourthly, The suggestion of this condition, overthrows the rise of the promise, and the whole nature of the thing promised. We have before manifested, that the rise and spring of this promise, was mer love and sovereign Grace: There was not any thing in man, Jews nor Gentiles, that should move the Lord to provide a remedy and relief for them who had destroyed themselves. Now to suspend the promise of this Love and Grace, on the righteousness and repentance of them unto whom it was made,
Jews Traditions about the coming of the Messiah.

made, is perfectly to destroy it, and to place the merit of it in man, whereas it arose, purely from the Grace of God. Again, it utterly takes away and destroys the nature of the thing promised. We have proved, that it is a Relief, a Recovery, a Salvation from sin and misery that is the subject matter of this promise. To suppose that this shall not be granted, unless men as a condition of it, deliver themselves from their sins, is to assert a plain contradiction, so wholly to destroy the promise. He was not promised unto men, because they were penitent and just, but to make them so. And to make the righteousnesses of Jews or Gentiles, the condition of his coming, is to take his work out of his hand, and to render both him and his coming useless. But this fragment proceeds from the nature and office of the Jews; namely, that the Messiah is not promised to free them from their own sins, but to make them possessors of other mans goods; not to save their souls, but their bodies and estates, not to make men heirs of Heaven, but Lords of the earth, which folly hath been before discovered and disproved.

Fifthly, The Jews on several accounts are accused, or self-condemned, in the use of this plea or pretence. Their great finis, they say, are the cause, why the coming of the Messiah is retarded. But First, what those fins are they cannot declare. We readily grant them to be wicked enough, but withal we know their great wickedness to confit, in that which they will not acknowledge; namely, not in being unfit for his coming, but in refusing him when he came. They instance sometimes in their hatred one of another, their mutual animosities, and frequent adulteries, and want of observing the Sabbath, according to the rules of their present superstitious scrupulosity. But what is all this unto the Abominations, which God passed over formerly in their Nation, and also fulfilled his promises unto them, though really conditionall. (2.) Take them from the rack of our Arguments, and you hear no more of their confessions, no more of their sins and wickedness, but they are immediately all righteous and holy, all beloved of God, and better then their fore-fathers; yea, (3.) On the day of expiation, they are all as holy, if we may believe them, as the Angels in Heaven. There is not one amongst them, so that it is strange the Messiah should not at one time or another come to them on that day. (4.) They have a Tradition among themselves, that the coming of the Messiah may be hastened, but not retarded. So they speak in their gloss on Isa. 60. 22. I the Lord will hasten it in its time. Tract. Saned. רָבִיָּה יַעֲשָהּ בָּנוּ יִשְׂרָאֵל מִשְׁלֹאָתָהּ בְּמַעַן הָעָהָלֵן הַיִּשְׂרָאֵל יִשְׁלֹאָתָהּ בְּמַעַן הָעָהָלֵן. Rabbi Alexander said, and Rabbi Joshua the Son of Levi, it is written in the time, and it is written, I will hasten it, I will hasten it if they preserve it, and if they destroy it not, yet in its own time; and this they apply to the coming of the Messiah. (5.) They affect many of them, that it is themselves who are spoken of in the fifty third of Isaiah, and their being causally afflicted by the Gentiles; now he whom the Prophet there speaks of, is one perfectly innocent and righteous, and so they must needs be in their own esteem, supposing themselves there intended. So that this pretence is known to themselves: to be no more.

Sixthly, This plea is directly contrary to the nature of the Covenant, which God promised to make at the coming of the Messiah, or that which he came to ratifie and establishe, and the reason which God gives, for the making of that Covenant, Jer. 31, 32, 33. The foundation of the New Covenant lies in this, that the people had dishonored and broken the former made with them. Now surely they do not disannul that Covenant, if they are righteous according to the tenor of it, and unless they are so, they say the Messiah will not come; that is, the New Covenant shall not be made, unless by them it be first made needless. Again, the nature of the Covenant lies in this, that God in it makes men righteous and holy, Ezekiel 11, 19. So that righteousness and holiness cannot be the Condition of making it, unless it be of making it useless. This then is the contest between God and the Jews, he takes it upon himself, to give men righteousness by the Covenant of the Messiah, they take it upon themselves, to be righteous, that he may make that Covenant with them.

Lastly, If the coming of the Messiah, depend on the Righteousnesses and repentance of the Jews, it is not only possible, but very probable that he may never come. Themselves conceive that the world shall not continue above six thousand years. Of this space, they do not suppose, that there is any more then five hundred remaining; the time past since the expiration of the days determined for the coming
coming of the Messiah, is at least sixteen hundred years; seeing that they have not repented all this while, what assurance have we, nay what hope may we entertain, within the four or five hundred years that are behind. Greater Calls to Repentance from God, greater motives from themselves and others they are not like to meet withall. And what ground have we to expect, that they who have withstood all these Calls without any good fruit by their own confessions, will ever be any better. Upon this supposition, it would be very probable, that the Messiah should never come. Nothing can be replied hereunto, but that God will either at length effectually by his Grace, give them that Repentance, which they make necessary for his coming, or that he will send him at last, whether they repent or no: But if either of these may be expected, what reason can be imagined, why God should so deal at any season concerning which he had made no promise, that the Messiah should come therein, and not do so at the time concerning which he had so often promised and foretold, that he should come therein.
Jesus of Nazareth the only True and Promised Messiah.

Exercitatio XVII.

The Third general Dissertation, proving Jesus of Nazareth to be the only true and promised Messiah.

Jesus whom Paul preached, the true Messiah. First Argument from the time of his coming. Foundation of this Argument unquestionable. Coming of Jesus at the time appointed, proved by Scripture, Record, and Catholic tradition. By the testimonies of Heathen Writers. By the confession of the Talmudical Jews. Jesus Christ intended by them, in their story of Jesus the Son of Pandira and Scada. No other came at that season, by them owned. Force of this Argument. Characteristic notes of the Messiah, given out in the Old Testament. His Family, Stock, or Lineage, confined unto the posterity of Abraham, Isaac, Jacob, Judah, David, Our Lord Jesus, of the posterity of Abraham, and Tribe of Judah, also of the Family of David. Testimonies of the Evangelists vindicated. Joses exceptions in general answered. In particular, the Genealogy, not proved, answered. The Genealogy of Matthew declared, and of Luke. The place of the Birth of the Messiah, Bethlehem, Micah 5:2. Circumstances enforcing this consideration. The Evangelists Citation of the words of the Prophet vindicated. The Messiah to be born of a Virgin. Isa. 7:10, 11. And Mat. 1:1, 22. Jews convinced that Jesus was born of a Virgin. Jews exceptions, to the Application of this Prophecy, their weight. The answer of some unto them; unfit, useless. True sense of the words. Exceptions answered. The manifestation and use of 17070. Greatness of the sign promised. No other Virgin and Son designed but Jesus Christ and his Mother. The Prophecy cleared in this instance. In what sense the Birth of the Messiah, a sign of present deliverance. Remaining Objections answered. Other Characters of the Messiah. He was to be a Prophet, Deut. 18:19. A Prophet like unto Moses. Exalted by the Jews. Jesus Christ a Prophet. That Prophet. The nature of the Dechrist which it taught. Its perfection. The works of the Messiah resulted, only in the Gospel of Christ; also the nature and end of Medical Institutions. Threatenings unto the disobedient fall upon the Jews. Sufferings are an other character of the Messiah his Passion foretold. Phil. 22. The true Messiah therein intended. Exposures of Kimchi and others confuted. Sufferings peculiar unto the Messiah. The Messiahs Prophecy of the Messiah, and the Messiah to the same purpose. Other Arguments proving Jesus to be the true Messiah. The nature of them, wrought by Christ; proved. Testimony of the Gospel. Notoriety of Tradition. Miracles of Christ compared with those of Moses. Excelling them, in numbers; in manner of their being wrought; in their nature; in his giving power to others, to effect them; in his resurrection from the dead; his continuance in the world. Jews self-conviction owned. Causers of the miracles of Christ, assigned by them. Art Magical, retorted; removed. The name of God. Testimonies of his Disciples; Success of the Dechrist of Jesus. Last Argument.

The third branch of that great supposition and fundamental Article of faith, whereto the Apostle builds his Arguments and Reasonings, wherewith he deals with the Hebrews is, that Jesus whom he preached was the true and only promised Messiah who came forth from God for the accomplishment of his work; according to the time determined and foretold. The confirmation of this foundation of our faith, and profession, is that which now in the third place we must engage in. A subject this is whereon I could infall at large, with much satisfaction to my self; nor have I just cause to fear, that the matter treated of, would be irksome to any Christian Reader. But we must have respect unto our present design, for it is not absolutely and of set purpose, that we handle these things, but merely with respect unto that further end of opening the springs of the Apostle Divine reasonings in
Jesus of Nazareth the only True and Promised Messiah.

in this Epistle, and therefore must contract (as much as may be) the Arguments that we have to plead in this case. And yet neither can this be so done, but that some continuance of discourse will be unavoidably necessary. And the course we shall proceed in, is the same we have passed through in our foregoing demonstrations of the promise of the Messiah, and of his coming. Our Arguments are first to be produced, and vindicated from the particular exceptions of the Jews, and then their opposition to our Texts in general, is to be removed, referring an Answer unto their special Objections unto another Dissertation.

That we may the more orderly annex our present Discourse unto that foregoing: our first Argument shall be taken from that which is proved, and confirmed therein; namely, the time limited and determined for the coming of the Messiah. Two ways there are, whereby the time fore-appointed of God for the coming of the Messiah, is signified and made known. First, By certain 

f
certain tokens, or evident tokens, taken from the Judicial Church, with the state and condition of the whole people of the Jews. This we have illustrated from Gen. 49. 10. Hag. 2. 8. Mal. 3. 1, 2. Secondly, By a computation of the time itself as to its duration, from a certain fixed date unto its expiration. This way we have unfolded and vindicated at large, from Dan. 9. 24, 25, 26, 27. And although herein we have evidenced the truth and exactness of the computation inflicted on us, as far as any Chronological accounts of times past are capable of being demonstrated. Yet we have also manifested, that our Argument depends not on the precise bounding of the time limited; But lying is 

f
is equal force, however the computation be calculated, the whole time limited being undeniable expired before, or at the destruction of the City and Temple. Hence is the foundation of our first Argument. Before or at the expiration of that time the promised Messiah was to come. Before, or at that time, as denoted and describ'd by the general tokens, or evident tokens before mentioned, and limited, by the computation insisted on, came Jesus, and no other that the Jews can or do pretend to have been the Messiah; and therefore he was the true promised Messiah.

The foundation of this Argument, namely, that the Messiah was to come within the time limited, prefixed and foretold cannot be shaken, without calling into question, the Truth of all promises and predictions in the Old Testament, and consequentlv the faithfulness and power of God. The great design, whose lines are drawn in the face, and whose substance lies in the bowels of the Old Testament, and which is the Spirit that enlivens the whole Doctrine, and story of it, the bond of union, wherein all the parts of it do center, without which they would be loose, scattered, and deformed heaps, is the bringing forth of the Messiah, the Saviour of the world. Without an apprehension of this design and faith therein, neither can a letter of it be understood, nor can a rational man discover any important Excellency in it. Him it promised, Him it typified, Him it teaches, and prophesieth about: Him it calls all men to desire and expect. When it hath done thus, in several places it expressly limits, foretells, and declares, the time wherein He shall be sent and exhibited. If there be a failure herein, seeing it is done to give evidence to all other things that are spoken concerning him, by which they are to be tried, and to stand or fall, as they receive approbation or discountenance from thence. To what end should any man trouble himself, about that which is cast, as a fancy and empty imagination, by its own verdict? If then the Messiah came not within the time limited, all Expectation from the Scripture of the Old Testament, must come to nought; which these, with whom at present we contend, will not grant.

Nor can the Jews on such a supposition, in any measure defend the truth of it against an Infidel. For unto his enquiry where is the promised Messiah, if they shall plead their usual pretences. It is ease for him to reply, that these things being no where mentioned, nor intimates in the Books themselves: They are only such subterfuges as any man may palliate the most open untruths withal. And indeed, the ridiculous figment of his being born at the time appointed, but kept bid to this day, they know not where, is not to be pleaded, when they deal with men not bereft of their senses, or Judicially blinded by God. For besides, that the whole of it, is a childish, toytish fiction, inconsistent with the nature and being of their Messiah, whom they make to be a mere man subject to mortality, in his whole person, like all the other sons of Adam, it suits not at all unto the difficulty intended, to be affoyled by it. For it is not his being born only, but also his accomplishment of his Work and Office, at the time determined which is foretold. Nor is there any one jot more of probability in their
Jesus of Nazareth the only True and Promised Messiah.

their other pretence, about their own sins and unworthiness. For, as we have declared, this is nothing but in plain terms to assert, that God hath violated his faith and promise; and that in a matter, wherein the great Concernments of his own Glory, and the welfare of all mankind doth consist, upon the account of their mis-carriages, which as they either cannot, or will not remedy, so he himself hath not, (though he might have so done) provided any relief against. This then stands upon equal evidence with the whole Authority of the Old Testament, namely, that the promised Messiah was to come within the time prefixed for his coming, and foretold.

We ask them then, If Jesus of Nazareth be not the Messiah, where is he? or who is he that came in answer to the Prophecies insisted on? Two things then remain to be proved. First, That our Lord Jesus Christ came, lived, and dyed within the time limited for the coming of the Messiah. Secondly, That no other came within that space, that either pretended with any colour of probability unto that dignity, or was ever as such, owned or esteemed by the Jews themselves.

First then, that Jesus came and lived in the time limited unto the coming of the Messiah, some short space of time before the departure of Scepter and Scribe (from Judah, the ceasing of the daily Sacrifice, and final desolation of the second Temple, we have all the evidence, that a matter of fact so long passed, is capable of as good, as that the world was of old by God created. The Stories of the Church are express, that he was born during the Empire of Augustus Caesar, in the latter end of the Reign of Herod over Judea, when Cyrenius was Governor over Syria; that he lived unto the time, wherein Pontius Pilate was Governor of Judea under Tiberius, about thirty or thirty seven years before the destruction of the Nation, City and Temple by Titus. This the stories written by Divine inspiration, and committed unto the care of the Church, expressly affirm: neither have the Jews any thing to object against the truth of the relation, whatever thoughts they have of his Person, who he was, or what he did; that he lived and dyed then, and there, is left testified on Records beyond control. And if they should deny it, what is the bare negation of a few interested, blinded persons, without Testimonies or evidence from any one circumstance of Times, Persons, or Actions to be laid in the ballance against the Catholic Tradition of all the world, whether believing in Jesus, or rejecting of him. For they all always consented in this, that he lived, and died at the time mentioned in the sacred stories.

And this was still one part of the charge managed against his followers, in the very next Age after, that they believed in a person whom they knew to live at such a season, and in a mean condition. Neither did the most malicious and fierce impugners of the Religion taught by him, such as Celsus, Porphyry, and Julian ever once attempt to attack the Truth of the story, as to his real existence, and the time of it. So that herein we have as concurrent a suffrage as the whole world in any case is able to afford.

The best of the Historians of the Nations, who lived near those times, give their Testimony unto what is recorded in our Gospel. The words of one of them, a person of unquestionable credit, in things that he could attain the knowledge of, and as it will appear by them, far enough from any compliance with the followers of Jesus, may suffice for an instance. This is Cornelius Tacitus, in the fifteenth of his Annals: Abolendo ( faith he ) rumori ( he speaks of Nero and his firing of Rome, ) subdidit reor, & quaestissimis patriis affected, quos per flagitia inimicos unius Christianos appellasset. Autre ejus nominis Christiani qui Tiberius imperante per procuratorem Pontium Pilatum impietatis affectus erat. He expressly affignes the time of the death of Christ unto the reign of Tiberius, and government of Pilate. The fame also is confirmed by the Jews own Historian Flavius Josephus, in the fourth Chapter of the eighteenth Book, of their Antiquities; unto which season also he assigns the death of John the Baptist, who was his contemporary, according to the Evangelical Story.

Further, We have that Testimony in this matter, which though in its self be of little or no moment, yet as unto them with whom we have to dos, is cogent above all others; and this is their own confession. They acknowledge in the Talmud, that he lived before the desolation of the second Temple, for they tell us, cap. Cheldek, and 52—cap. 2: that he was the Son of Pandira and Stada, and that he lived in the days of the Maccabees, Alexander, Hircanus, and Aristobulus, under whom he was crucified. I commend Galatinus, Renchimus, and of late the learned Schikler, with some others do contend that
that it is not Jesus Christ whom they intend in the wicked story which they tell of that Jesus the Son of Pandira. But the reasons they milt on, are of no cogency to procure the assent of any one acquainted with their writings; no though the latter Jews themselves ( ashamed of the prodigiously of their fore-fathers, and afraid to own their blasphemies, for fear of provoking the Christians against them ) do faintly (some of them) deny him to be the person intended. The names of their Parents say they agree not. The Lord Jesus was the reputed Son of Joseph, the true Son of Mary. This Jesus of the Talmud, was the Son of Pandira and Stada. I shall not reply that Damascenus lib. 4. placeth a Panther and Barpanther, on the Genealogie of Christ, making the latter Grand-father to the blessed Virgin, seeing it is evident that he borrowed that part of his Genealogie from some corrupt Traditions of the Jews.

The reason why the Talmudists concealed the true names of the Parents of Jesus are evident; for by this means they more covered their malice, in one respect, and gave more blasphemous vent unto it, in another. They concealed it thus far, that every one might not perfectly understand whom they intended, unless he were a Disciple of their own. And they gave it vent in the reflection they call upon the Evangelical Story, as though it had not given us the true names of the Parents of Jesus. And moreover, they gave themselves liberty by this means to convey new lies at their pleasure, for they may lay what they would of their Pandira and Stada though all the world knew it to be false as to Joseph and Mary. This Pandira is a feigned name, insignificant, and invented by them for this only purpose. They sometimes write it with Π in the midst instead of Π: so that Galatinus doth perfectly contradict himself in this matter: for whereas lib. 1. cap. 7. he contends that by Jesus the Son of Pandira, mentioned in the Talmud, the Lord Jesus is not intended, lib. 8. cap. 5. he afferts, that Jesus the Son of Pandira, in whole name James Jesus the Just healed the sick and wrought Miracles, was the Lord Jesus; as indeed it was he, whom they intend also in that story about James. But now Pandira and Pandira are the same; and so also was he who they term his Son, and Stada is also a name framed to the same end; and as the learned Buxtorf supposeth from ΠΝΔΙΡΑ, that one that went aside, declined, or was an Adulterer. And they seem to have been a platter of Women's hair, with other monstrous lies at their pleasure, but yet expressly in sundry places confess that her true name was Mary, and as I suppose, from the imputations mentioned, do wilfully confound her with Mary Magdalen, as Mohes did with Miriam the Sister of Moses. These stories must be searched for in the Talmud printed at Venice, for they are left out in that printed at Basil. The Exceptions is yet more impertinent that the things which are ascribed unto Jesus the Son of Pandira, can by no means be accommodated unto Jesus Christ. As though the Talmudical Rabbinis had ever accustomed themselves to speak one true word concerning him, or as though they intended not him in all these blasphemous lies, whereby they and their fore-fathers reproached him; which is all one as if we should say, that it was another and not the Lord Jesus whom they accused of Sedition blasphemies and seducing the people, because indeed he was most remote from such things. But yet also there were sundry things which they ascribe unto this Jesus the Son of Pandira and Stada which make very apparent who it was whom they intended; for first, they say that he learned Magic in Egypt, which upon his being carried thither in his infancy, they ascribe unto him: Again, they say he was a Seducer of the people, which we know was the accusation that they maneged against the Lord Jesus.

Again, They tell us a story concerning two men placed in a room near him, to overhear his seducing, that so they might accuse him; this they say was their course to in trap Seducers, and thereof they give this instance. So did they to the Son of Stada, and they hanged him on the Eve of the Passover. The Witnesses they speak of are no others but the false witnesses mentioned Matt. 26. 60, 61. The kind of his death, hanged on a Tree, with the time of it, the Eve of the Passover, do also fully make naked their intentions. The Age only, or the time of his life remains, from whence any difficulty is pretended. This Jesus the Son of Pandira they have affirmed to have lived in the days of Alexander, and to have been crucified in the days of Aristobulus, an hundred, or an hundred and ten years before the birth of Christ. But the mystereic of this Fiction also is discovered by Abraham Levi, in his Cabala Historia. He tells us that the Christians placed the death of...
Jesus of Nazareth the only True and Promised Messiah.

of their Christ under Pilate, that so they might know, that the destruction of the City and Temple fell out not long after his death, whereas he saith, it is apparent from the Mishna and Talmud, that he was crucified in the days of the Maccabees, an hundred years before. And here we have unawares the fore discovered, and the true reason laid open, why the Talmudists attempted, to transfer the time of his death, from the days of Herod the Tetrarch, to the Rule of Aristobulus the Halfmoon; namely, lest they should be compelled to acknowledge their utter ruine to have so suddenly ensued upon their rejection of him, as indeed it did. However, as to our present purpose, we have in general this confession of our Adversaries themselves, that the Lord Jesus came before the destruction of the City and Temple, which was that we undertook to confirm.

We Secondly, for the sake of our Argument, affirmed that no other person came, or within the time limited, that could pretend to be the Messiah. This the Jews themselves confess, nor can they think otherwise, without destroying themselves. For if any such person came, seeing they received him not, nor do own him unto this day. Their guilt would be the same, that we charge upon them, for the refusal of our Lord Jesus. There is no need then, that we should go over the Tragical Stories of Barchocheba, Moses Crensis, David el David, and such other Impostors. For whereas none of them came or lived within the time determined, so they are all disowned by themselves, as Sighners and Causers of great misery unto their people and Nation. Herein then we have the content of all parties concerned, which renders all further evidence unnecessary.

From what therefore hath been spoken, and disputed; it remaineth, that either our Lord Jesus was, and is the true Messiah, as coming from God in the season limited for that purpose, or that the whole promise concerning the Messiah is a mere figment, the whole Old Testament a Fable, and so both the old and present Religion of the Jews a delusion. At that season the Messiah must come, or there is an end of all Religion. If any came then, whom they had rather embrace for their Messiah then our Lord Jesus: let them do so, and own him, that we may know who he was, and what he hath done for them. If none such there were, that can be so esteemed, as in truth, and as themselves universally acknowledge there was not, their obstinacy and blindness in refusing the only promised Messiah is such, as no reasonable man can give an account of, who doth not call to mind the righteous Judgement of God in giving them up to blindness and obstinacy, as a just punishment for their rejection and murdering his only Son. And this Argument is of such importance, as that with the consideration of the Doctrine of Christ, and his success in the world, it may well be allowed to stand alone in this contest.

Our second Argument is taken from those Characteristic notes that are given in the Scripture of the Messiah. Now these are such, as by which the Church might know him, and upon which they were bound to receive him. All these we shall find to agree and center in the person of our Lord Jesus. Some of the principal of them we shall therefore insist upon, and vindicate from the exceptions of the Jews. The stock whereof he came, the place and manner of his Birth, the course of his life and death, what he taught, and what he suffered, are the principal of these signs and notes that God gave out to discover the Messiah in his appointed time, and as they were very sufficient for that purpose. So upon the matter they comprise all the signs and tokens whereby any person may be predesignned and signified.

First, For the Family, Stock, or lineage whereof he was to come; There was a threefold restitution of it, after the promise had for a long time run in general, that he should be of the seed of the Woman, or take his nature from among mankind. The first was unto the seed of Abraham, Gen.15.17. and under that alone, there was no more required, but that he should spring from among his posterity, until God added that peculiar limitation unto it, in Isaac shall thy seed be called, Gen.21.12. After this in the Family of Isaac, Jacob peculiarly inherited the promise; and his posterity being branched into twelve Tribes or Families, the rise or nativity of the Messiah was confined unto the Tribe of Judah, Gen.49.10. This made it further necessary that from him, by some one of the numerous families that sprang of him he should proceed. Out of that Tribe God afterwards raised the Kingly Family of David to be a Type and representation of the Kingdom of the Messiah; and hereupon he restrained the promise unto that family, though not unto any particular branch of it. Hereunto no other restriction was ever afterwards added.

It was not then at any time made necessary by promise that the Messiah should proceed from the Royal branch, or family of the House of David, but only that he should
212 Jesus of Nazareth the only True and Promised Messiah.

should be born of some of his povertv, by what family soever, poor or rich, in power
or subjection, he derived his Genealogic from him. His Kingdom was to be quite of
another nature then that of David or Solomon; nor did he derive his Title in the least
thereunto from the right of the Davidical House to the Kingdom of Judah. Thus is then
it pleased God to design this Stock and Family of the Messiah. He was to be of the povertv
of Abraham of the Tribe of Judah, of the family of David. And although this evidence
in its latitude will conclude only thus far, that no one can be pretended to be the
Messiah whose Genealogie is not so derived by David, and Judah unto Abraham; yet by the
addition of this circumstance in the Providence of God, that no one since the destruction
of the City and Temple can plead or demonstrate that original; seeing this was given
out for a note, and sign to know him by, it proves undeniable, that he whom we as
sert was the true Messiah. For to what end should this token of him be given forth
to know him by, when all Genealogies of the people being utterly lost; it is impossible
it should be of any use in the discovery of him.

First then, For Abraham there is no question between us and the Jews, but that
the Lord Jesus was of his offspring and posterity. Neither do they pretend any ex-
ceptions to his being of the Tribe of Judah. The Apostle in this Epistle affords it as a
thing notorious and unquestionable, Chap. 7. 14. faith his [vi] [vi] e.b e.
the promises, &c; it is every way, or altogether manifest, that our Lord sprang of Ju-
dah: [vi] [vi] [vi], is in Greek Authors, not only manifest, but openly and conspicuously so.
Thus he is said, [vi] [vi] [vi], in Sophocles, dyed openly and gloriously by all
mense consent. Thus was the birth of our Saviour among the Jews themselves, as to his
springing from the Tribe of Judah. The Apostle declares that it was [vi] [vi] [vi] [vi]
without any contradiction received amongst them, and acknowledged by them. Nor
unto this day, do they lay any exception unto this assertion. It remains, that we
prove him to have been of the Family of David by some one signal branch of it. For
as we said, there is nothing in the promise restraining his original to the first reigning
family, or the direct posterity thereof. Now this is purposely declared by two of the
Evangelists, who being Jews, and living amongst them, wrote the story of his life in
the Age wherein he lived, for the use of the Jews themselves, with the residue of
mankind. Matthew who calls his record of it, [vi] [vi] [vi] , the
rollof his Genealogies, shews in the front of it, that he wrote it on purpose to declare,
that he was according to the promise of the posterity of Abraham, and of the family
of David. Of Jesus Christ the Son of David the Son of Abraham: That is, who was
promised to Abraham and David, to spring from their loins. Luke also who derives his
Genealogie from the first giving of the promise unto Adam, brings it down through the
several restrictions mentioned by Abraham, Judah and David. Other testimony or
evidence in this matter of fact is utterly impossible for us to give, and unreasonable
for any other to demand. It was written and published unto all the world, by per-
sons of unquestionable integrity, who had as much advantage to know the truth of
the matter about which they wrote, as any men ever had, or can have in a matter
of that nature. And this they did not upon rumours, or Traditions of former days,
but in that very Age wherein he lived, and that unto the faces of them, whose great
interest it was to except against what they wrote; and who would undoubtedly have
so done, had they not been overpowered with the conviction of the truth of it: had
they had the least suspicion on the contrary, why did they not in some of their con-
sultations and rage against him and his Doctrine, once object this unto himself, or his
followers, that he was not of the family of David, and so could not be the person
he pretended himself to be. Besides, the Persons who wrote his Genealogie, sealed their
Testimony, not only with their lives, but with their eternal condition; an higher as
surance of Truth can no men give.

Two things the present Jews except unto this Testimony. First in general, they
deny the Authority of our Witnesses, and deny the whole matter that they affir-

Secondly, in particular they say, they prove not the matter in question; namely, that
Jesus of Nazareth was of the family of David. For the first, they neither have, nor
do yield any other reasons but their own wills and unbelief. They neither do, nor
will believe what they have written. Record, Testimony, Tradition, or any Circum-
stance contradicting their wits, they have none; only they will not believe them.
Now whether it be meet, that their meer obstinacy and unbelief, wherein, and for
which they perish temporally and eternally, should be of any weight with reasonable
men, is eake to determine. Besides, I desire to know of the Jews, whether they think
it
it reasonable that any man without Reason, Testimony, Evidence, or Record, should call into question, disbelieve and deny the things witnessed unto, and written by Moses. It is known what they will answer unto this demand, and thereby they will stop their own mouths, as to the refusal of our record in this matter, so that this exception which amounts to no more but this, that the Jews believe not the Gospel, and that because they will not, needs no particular consideration, it being that which we plead with them about in all those our discourses. And as unto our own Faith it is secured by all these Evidences which we give of the sacred Authority of the Writings of the New Testament.

But moreover they except in particular, that neither of the Evangelists do either affirm, or prove indeed that our Lord Jesus did spring from the family of David. For whereas they assert, and Christians believe, that he was bom of the Virgin Mary, without copulation of man, and that Joseph was only reputed to be his Father, because his Mother was legally espoused unto him, both Genealogies belong unto Joseph alone, as is evident from the beginning of the one, and the end of the other. Now the Lord Jesus being not related unto Joseph, but by the legal contract of his Mother, he cannot be esteemed in his right to belong unto the family of David. This is pleaded by many of them, as also they take notice of the difficulties which have exercised many Christians in the reconciliation of the several Genealogies recorded by the two Evangelists, unto all which exceptions, we shall briefly reply, and take them out of our way.

First, Suppose it granted, that the Genealogy recorded by Matthew be properly the Genealogy of Joseph, what madness is it to imagine that avowedly proposing to manifest Jesus Christ to have been of the family of David, and premising that design, in the title of his Genealogy, he doth not prove and confirm what be had so designed, according to the Laws of Genealogies, and of the legal just afferring any one to be of such a tribe or family? No more is required for the accomplishment of the promise, but that the Lord Jesus should be so of the family of David, as it was required by the Laws of Families and Genealogies, that any person might belong unto it. Now this might be by the legal marriage of his Mother unto him who was of that family; for after that contract of marriage, whatever Tribe or Family, the was of before, was legally accounted to be of that Family, whereunto by her espousals she was engrained. And of that Family, and no other, was he to be reckoned, who was born of her, after those espousals. Now that the reckoning of Families and Relations among the Jews by God's own appointment, did not always follow Natural Generations, but sometimes Legal Institutions, is manifest by the Law of a man dying without Issue: for when the next Kinsman took the Wife of the deceased, to raise up seed unto him, he that was born of the Woman, was by Law not reckoned to be his Son by whom he was begotten, but was to be the Son, and of the Family of him that was deceased, to bear his name, and inherit his estate, Num. 36. 6. And this legal cognation Luke seems to intimate, that Mary, when the lies, that the Mother of Jesus was espoused unto a man whose name was Joseph, being of the family of David; there being no reason to mention his Family, but that the Genealogy of his Wife's Son was to relate thereunto. And if this were the Law of Genealogies, and legal relations unto Tribes and Families, as evidently it was, Matthew recording the Genealogy of Joseph, to whom the blessed Virgin was espoused before the birth of Jesus Christ, doth record his, according to the mind of him who gave both Law and Promise, and upon this known Rule of Genealogies, and legal relations, may Matthew proceed in his recital of the pedigree of Joseph, and profess thereby to manifest, how Jesus Christ was the Son of David, the Son of Abraham. Secondly, Although there was no indispensible necessity among the Jews, binding them to marry within their Tribes, unless the Women were Inheritrices, in which case provision was made, that inheritances might not be transferred from one Tribe unto another; yet it is more than probable, that the blessed Virgin Mary was of the same Family with Joseph, and this so notoriously known, that seeing Genealogies were not reckoned by Women, nor the Genealogies of Women directly recorded, there was no better, or more certain way of declaring his pedigree, who was born of Mary, then by his unto whom she was so nearly related. So that on several accounts, the Genealogy recorded by Matthew, proves Jesus Christ to have been of the Family of David.

Secondly, For Luke, he doth directly, and of set purpose, give us the Genealogy of the blessed Virgin Mary, the Mother of our Lord Jesus, for the line of his progenitors, which
of Nazareth the only True and Promised Messiah

which he derives from Nathan, is not at all the same with that of Joseph from Solomon, inferred on by Matthew. It is true, there are a Zerubbabel and Salathiel in both Genealogies, but this proves not both the lines to be the same: For the lines of Solomon and Nathan, might by marriage mix in these persons, and so leave it indifferent, which line was followed up to David; and the lines of Joseph and Mary might be separated again in the posterity of Zerubbabel, Matthew following one of them, and Luke the other. This, I say, is possible, but the Truth is, (as is evident from the course of generations inferred on) that the Zerubbabel and Salathiel mentioned in Matthew, were not the same persons with those of the same names in Luke, thofe being of the house of Solomon, thofe of the house of Nathan. So that from David it is not the line of Joseph, but of the blessed Virgin that is recited by Luke. And the words wherewith Luke prefaced his Genealogy, do no way impeach this assertion, as is supposed, for whereas these words as supposed, are usually placed and read in Parenthesis, the Parenthesis may be better extended unto in , including Joseph; being (as was supposed, the Son of Joseph) the Son of Heli: Or Joseph may be laid to be the Son of Heli, because his Daughter was espoused unto him, otherwise the true natural Father of Joseph, was Jacob, as Matthew declares, Heli being the Father of the blessed Virgin: So that both legally and naturally our Lord Jesus Christ was a descendant of the house and lineage of David, according unto the promise. And as this was unquestionable among the Jews in the days of his conversation in the flesh; so the present Jews have nothing of moment to oppose unto their unquestionable Records.

This is the first Characteristic Note given of the Messiah, whereby he might be known, and it hath strength added unto it by the Providence of God, in that all Genealogies among the Jews, are now so confounded, and have been so, for so many Generations, that it is utterly impossible that any one should rise amongst them, and manifest himself to be of this, or that particular Family. The burning of their Genealogies by Herod, the extirpation of the Family of David by Vespasian, and their one thousand and six hundred years dispersal, have put an utter end unto all probability about the Genealogies amongst them. The Jews, indeed pretend that the Family of the Messiah shall be revealed by the Miracles that he should do; that is, by knowing him to be the Messiah, they shall know of what Family he is. But this note of his Family is given out to know him by in or are we anywhere directed to learn his Family from our knowledge of him.

Another note or sign pointing out the Messiah in Prophecy, was the place where he should be born, which added unto the Time wherein, and the Family whereof, he should be brought forth, evidently designed his person. This place of his Nativity is foretold, Mich. 5. v. 2. and thou Bethlehem Ephrata, is it (or is it) little for thee to be amongst the thousands of Judah; out of thee shall come forth unto me, he that shall be Ruler in Israel, whose goings forth are from of old, from the daits of eternity. That of old this Prophecy was understood by the Church of the Jews, to denote the place of the birth of the Messiah: we have an illustrious testimony in the records of the Christian Church, Math. 2. 5, 6. Upon the demand of Herod, where the Messiah should be born, the Chief Priests and Scribes affirm with one consent, that he was to be born at Bethlehem, confirming their judgement by this place of the Prophet. And afterwards when they suppos’d that our Lord Jesus had been born in Galilee, because he lived there, they made this an Argument against him, because he was not born according to the Scripture in Bethlehem, the Town where David was, Job. 7. 41, 42. And we have the concurrence of their own Testimony in this matter: So the Chaldee Paraphrase renders these words, that is, it is little for thee to be amongst the thousands of Judah; out of thee shall come forth to me, the Messiah, who shall have the dominion; and the Prophet, taking it for granted, that he is whom this place is spoken of. So also K. Solomon expounds the place, speaking of the Messiah, who shall come forth to me, and be famed amongst the thousands of Judah, that is, he shall be the Messiah of the Builders, who shall come forth to me, and shall be famed amongst the thousands of Judah, that is, he shall be the Messiah of the Builders; and though the Builders refused: And though Kimchi seems to deny that the Messiah shall be born in Bethlehem, yet he grants that it is he, who is here prophesied of, our
Jesus of Nazareth the only True and Promised Messiah. 215

out of that shall come forth the Messiah, for he shall be of the seed of David, who was of Bethlehem: He grants, I say, that it is the Messiah that is here prophesied of, though against Raphbi, the Targum and the Text, he would deny that he should be born in Bethlehem. But his interpretation is fond and forced to serve the present turn, because the Jews know that the Lord Jesus was born there. God speaks to Bethlehem the City of David, and gives an account how greatly he will magnify it, beyond what it then seemed to be; and this he will do by raising out of, and from that place (not from David, who was born at that place) the Messiah, who was to rule his people Israel. This then was the place of old designed for the birth of the Messiah, and there was our Lord Jesus born, at the appointed time, of the Tribe of Judah, and Family of David: and there are sundry circumstances giving weight unto this consideration.

First, Whereas the Parents of Jesus were outwardly of a mean condition, and living in Galilee, it may be supposed that they were very little known, or taken notice of, to be of the lineage and off-spring of David; nor it may be in their lowest state did they much desire to declare that, which would be of no advantage, and perhaps of some hazard unto them: But now their coming unto Bethlehem, and that whether they would or no, upon the command of publick Authority, made their house and kindred known unto all the Jews, especially those of the Family of David, who were then all of them gathered together in that place. Secondly, There is no just nor appearing reason to be given that should move the Roman Emperor to decree that description and enrolment of persons which brought them unto Bethlehem: A matter it was of great charge and trouble to the whole Empire, which at that time enjoyed the greatest peace and tranquility. The Temple of Janus was then shut, and all things in quietness in all parts of the world. Neither was there afterwards any publick use made of that enrolment; nor is it certain that it was accomplished in many other Nations. But the infinite, holy, wise Governor of all the world, puts this into his mind, and incites him on this work, to set mankind into a motion that two persons of low condition might be brought out of Galilee into Bethlehem, that Jesus might according unto this Prophecy be born there. Thirdly, It is not likely that Joseph and Mary had any thoughts at that time about the place where the Messiah should be born, and so probably had not the least design of removing their habitation unto Bethlehem; or if they had so, yet their doing of it on their own accord, might have given advantage unto the Jews, to say that the Mother of Jesus did not indeed any way belong unto Bethlehem, but only went thither to be delivered, that she might report her Son the better to be the Messiah. But by this admirable providence of God, all these, and sundry other difficulties of the like nature, are removed out of the way, their minds are determined, a journey they must take, and that at a time very unseasonable for the Holy Virgin, when she was so near the time of her delivery, and so publickly enrolled of the Family of David, upon the command of him who never knew of that business, which none but himself could be instrumental to accomplish. Fourthly, Not long after this, that Town of Bethlehem was utterly destroyed, nor hath been for a thousand and six hundred years, either great or small among the Thousandsof Judah. And all these circumstances give much light unto this characteristical prefiguration of the person of the Messiah, from the place of his birth or nativity.

The Exceptions of the Jews unto the Evangelists citation of the words of the Prophet, concern not the testimony it fell, nor are indeed of any great importance. For first, The Evangelists intended no more, but only to direct unto that Text which was given unto the Nativity of the Messiah at Bethlehem, reciting so much of the words, and in such manner, as to prove by them that which he intended. He took not upon him to repeat every word as they were written by the Prophet (which he might easily have done had he designed it, and that without the least disadvantage unto what he aimed at,) but only to declare how the Assertion was proved, that the Messiah was to be born at Bethlehem.

Secondly, He useth the words to no other purpose, then that for which by the Jews acknowledgement they were recorded by the Prophet; neither in the Alterations that are made in this recital is there one letter taken from the Prophet's words, or added unto them, used by him to the advantage of his Assertion, which is the whole that the utmost scrupulosity can require in the recital of the words of another by the way of Textimony.
Jesus of Nazareth the only True and Promised Messiah.

Thirdly, He seems not to repeat the words of the Prophet himself immediately, but only to record the answer which from these words of the Prophet, was given unto Herod by the Priests and Scribes. So that the repetition of the words is theirs, and not his properly.

Fourthly, Whole ever the words are, as there is nothing in the whole of them discrepant from, much less contrary unto, those of the Prophet, nor are used to signify any thing but the open plain intention of the Prophet: so are all the particulars wherein a difference appears between them, capable of a fair Reconciliation. This we shall manifest by pausing briefly through them.

The first difference is in the first words; 

Jesus of Nazareth Beth-le-hem Ephrata; which are rendered in the Evangelist; 

That Bethle-hem which was of old called Ephrata, from its first Builder, 1 Chron. 4. 4. that name being now forgotten and worn out of use, is here said to be, as it was indeed, in the Land of Judah; to distinguish it from Bethle-hem, that was in the Lot or Land of Zebulun, as both Rashi and Kimchi observe; Jofh. 19. 15. And it may be to denote withall the relation that the Messiah had to Judah. So that here there is no discrepancy. Beth-le-hem Ephrata, and Bethle-hem in the Land Judah, are one and the same name and place. 2. In the ensuing words there is more variety, 

that is little, to be in the thousands of Judah; in the Evangelist, 

art thou but little? Beth-lem Ephrata; it is but a little that thou shouldest be among the thousands of Judah; and this hath no inconsistency with the words of the Evangelist, Thou art not the least. For though it were eminent among the Thousands of Judah, yet this was but a little, or small matter in comparison of the honour that God would put upon it by the birth of the Messiah. And this is not unusual in the Hebrew Language, Adjectives feminine are frequently taken in the Neuter Gender, which it hath not, and signify Adverbially. And though יִנְהָרֵי; be of a Masculine termination; yet being joined with בְּשֵׁי, the name of a Town or City, it is put for יִנְהָרֵי, of the feminine Gender. Or, Secondly, An Interrogation must be supposed to be included in the words, art thou but little? Beth-lehem יִנְהָרֵי, art thou but little? which may well be rendered negatively, יִנְהָרֵי they art not the least, among the thousands of Judah. The Prophet then might have replied: Such is it, to its present outward estate, which was mean and contemptible in the eyes of men, and also the respect that God had unto it as to its future worth, which was to prefer it above all the Thousands of Judah, which principally the Evangelist had regard unto.

There
Jesus of Nazareth the only True and Promised Messiah. 217

There is yet another solution of this difficulty added of late by a learned person (Pocock Miscellan. not. cap. 2.) who makes it probable at least, that the word Ἰωάννης, is of the number of those that are used in a direct contrary sense, as τὸ, to sanctify and prophesy, τῷ, to bless and curse; ὦ, a living soul, and a dead body. And he proves by notable instances, that it signifies, as sometimes Ἰωάννης, left, to sometimes Ἰωάννης, Great, Illustrious, and Excellent.

The remaining differences are inconsiderable, the Pronoun ἐμοί to me, is omitted by the Evangelist, and the Reason of it is evident; for in the Prophet God speaks himself in his own person, in the Gospel the words are only Historically recited. Ἰωάννης ὁ βασιλιάς, Ruler in Israel, is paraphrased by the Evangelist, Ἰωάννης, ὁ τελευταῖος ἐνθάπραγμα ἐστιν, the Leader that shall feed my people Israel: affording his Rule, he adds the manner of it, he shall do it by feeding of them, according as his rule is declared in the next words in the Prophet, Micah 7. 4. He shall stand and feed in the strength of the Lord; which words the Evangelist had respect unto. And thus much have we spoken by the way, for the vindication of the recital of this Testimony, whose Application in general unto the matter in hand is every way unquestionable, and so yields us a second characteristic note of the Person of the Messiah.

The manner of the birth of the Messiah, namely that he should be born of a Virgin, is a third characteristic note given of him. The first promise doth sufficiently intimate that he was not to be brought into the world according to the ordinary course of mankind, by natural generation, seeing he was Ἰωάννης, and in peculiar manner designed to be the seed of the Woman, that is to be born of a Woman without conjunction of man. To make this sign yet the more evident, God gives it forth directly in a word of promise, Isa. 7. 10, 11, 13, 14, 15, 16. Moreover the Lord spake to Ahaz, saying, ask, ask thee a sign of the Lord thy God, ask it either in the depth, or in the height above; but Ahaz said, I will not ask, neither will I tempt the Lord; And he said, hear ye now ye House of David, is it a small thing for you to weary men, but ye will weary my God also? Therefore the Lord himself shall give you a sign, Behold, a Virgin shall conceive and bear a Son, and call his name Emmanuel, Son of David, and shall eat of the fruit of the tree, and shall be a King, and shall reign over the House of Jacob for ever. This is the Promise and Prophecy, the accomplishment whereof in our Lord Jesus we have recorded, Matt. 1. 20, 21. All this was done, that it might be fulfilled which was spoken by the Prophet, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel. Now this being a thing utterly above the course of nature, which never fell out from the foundation of the world unto that day, nor ever shall do so to the end of it, seeing the miraculous power of God shall no more in the like kind be exerted; it is an infallible evidence, and demonstrative note of the true Messiah. He and he alone was to be born of a Virgin; so alone was Jesus of Nazareth, and therefore he alone is the true Messiah.

The Jews being greatly pressed with this Prophecy, and the Accomplishment of it, do try all means to escape by breaking through the story of the Evangelist; but circumstances on that side are so cogent against them, that they are very faint in that endeavour. For if it was so indeed that Jesus was not born of a Virgin as is recorded, and as both himself and his Disciples profess, why did they not charge him with untruth herein, in the days of his flesh? Why did they not call his Mother into question, especially considering that she being espoused unto an Husband, they might upon conviction have put her unto a publick and shameful death? None of this being done, or once undertaken by their fore-fathers, no less full of Envy and Malice against the Person and Doctrine of Jesus then themselves, and much better furnished and provided for such an undertaking, might any colour be given unto it, then they are, they insist not much upon the denial of the Truth of the Record; but to relieve themselves, they by all means contend that the words of the Prophet are no way applicable unto the birth of our Lord Jesus, which the Evangelist reports propheticall to express. And to this end they multiply Exceptions against our interpretation of the Prophecy.

First, They deny that here is any thing spoken of the conception or bearing of a Son by a Virgin. For the word here used, say they, (γυνὴ) signifies any Young Woman, married or unmarried; Yea sometimes an Adulteress; as Proverbs 30. 18. so that the whole foundation of our interpretation is infirm; and the γυνὴ, here intended,
Jesus of Nazareth the only True and Promised Messiah.

ed, was they say, no other but either the Wife of the Prophet, or the Wife of Abaz, the King, or some young Woman in the Court then newly married, or to be married to the King, or some other person.

Secondly, They say, that the birth of this Child with the name of, or young Woman mentioned was to conceive, was immediately to ensue, so as to be a sign unto Abaz, and the house of David, of the deliverance promisèd unto them, from the Kings of Damascus and Samaria; and so could not be Jesus of Nazareth, whose nativity happening seven hundred years after this, would be no pledge unto them of anything that should shortly come to pass.

Thirdly, They insist, that it is promised, that before that Child which should be so conceived and born, should come to the years of discretion, to know to refuse the evil, and to choose the good, the Kings of Damascus and Samaria should be destroyed. Now this came to pass within few years after, and therefore can have no relation to the birth of Jesus of Nazareth.

Fourthly, They affirm, that in the following Chapter the accomplishment of this Prophecy is declared, in the Prophet's going in unto the Prophetess, and her conceiving a Son, concerning whom it is said, that before he should have knowledge to say my Father, and my Mother, the Land should be forsaken of both her Kings, in answer unto what is spoken of the Child of the Virgin, Chap. 7. v. 16. Chap. 8. v. 1.

Fifthly, That the name of this Child was to be Immanuel, whereas he of whom we speak was called Jesus, Mat. 1. 21.

Sixthly, That the Child here mentioned was to be fed and nourished with butter and honey, which cannot be spoken, nor is written of Jesus of Nazareth.

In answer unto these Objections, some learned men have granted unto the Jews, that these words of the Prophet were literally fulfilled in some one then a Virgin, and afterwards married in those days, and that they are only in a mystical sense, applied by Matthew to the birth of the Lord Jesus, as they say, are sundry other things that are spoken primarily of others in the Old Testament. But the truth is, this Answer is neither safe in itself, nor needful as to the Argument of the Jews, nor consistent with the sense of the place, or Truth of the words themselves. First, It is not safe, as to the faith of Christians. For whereas the birth of the Messiah of a Virgin was so signal a Miracle, and so eminent a characteristic note of his person, if it be not distinctly foretold and prophesied of in this place; there was no one prediction of it made unto the Church of the Jews. Now how this should seem reasonable, whereas things of far less concernment are retold, is not easily made to appear.

Secondly, Upon this interpretation of the words, there is no ground left for the application of their mystical sense which they pretend to be made by Matthew. For it indeed the Person primarily, directly and literally spoken of, did not conceive a Child whilest she was a Virgin, but only that she who was then a Virgin, did afterwards upon marriage conceive in the ordinary course of nature, there remains no ground for the application of what is spoken concerning her, unto one, who in, and after her conception, and the Birth of her Child, continued a Virgin. For although it be not required that there be an agreement in all things between the Type and the Antitype; yet if there be no agreement between them, in that wherein the one is designed to signify the other, they cannot on any account stand in that relation. David as he was a King, was a Type of Messiah the Great King. There was we know, not an absolute similitude in all things between David and him: nor was there any necessity, that so there should be, that he might be his Type. But yet if he had not been a King, he could have been no Type of him at all in his Kingdom. No more can any person here spoken of, unless she did conceive a Son, and bring forth continuing a Virgin, be a Type of her who was so to do. For how can the miraculous work of the Conception of a Virgin, be signified or expressed by the ordinary Conception of a Woman in the State of Wedlock? Besides, this Answer is wholly needless, as to the objection of the Jews, and inconsistent with the sense of the place, as will be seen in the consideration of the words themselves.

We have formerly evinced that the foundation and end of the Judaical Church and State, and of the preservation of the Davidical family, was solely the bringing forth of the promised Messiah. And this the Event hath fully demonstrated in their utter rejection after the accomplishment of that end. And hence the promise of the Messiah was the Foundation, Caule, and Reason of all other promises made unto that people, as to any mercy or privileges, that as such, they were entrusted withal. For that
Jesus of Nazareth the only True and Promised Messiah.

that for whose sake they were a people, must needs be the reason and cause of all good things; that as a people were bestowed upon them. Thus God often promiseth them to do this or that unto them, for Abraham's sake, and David's sake, that is upon the account of the promise of the Messiah signally made unto Abraham and David, when his bringing forth into the world was restrained unto their families and posterity. And hence also in times of straits and difficulties, when the people were pressed on every side, and laboured for deliverance, God oftentimes renewed unto them the promise of the Messiah, partly to support their spirits with expectation of his coming, and the salvation that it should be accompanied withall, and partly to give them assurance, that they should not be confounded or utterly perish under their calamity, because the great work of God by them in bringing forth the Messiah, was not yet accomplished. So to this purpose the 4. chapter of this Prophecy. And on this account it was, namely, of the temporal concernment of that people in the coming of the Messiah, that the promise of him was oftentimes mixed and interwoven with the mention of other things, that were of present use and advantage unto them; so that it was not easy sometimes to distinguish the things that are properly spoken with reference unto him, from those other things which respected what was present; seeing both sorts of them are together spoken of, and that to the same end and purpose.

Upon these principles we may easily discover the true sense and importance of this prophetical prediction. Upon the infidelity of Ahaz, and the generality of the house of David with him, refusing a sign of deliverance tendered unto them, God tells them by his Prophet, that they had not only wearied his Messengers by their unbelief and hypocrisy, but that they were ready to weary himself also, v. 13. He was even almost weary with their manifold provocations, during that Typical state and condition, wherein he kept them. However, for the present he had promised them deliverance, and although they had refused to ask a sign of him according unto his Command, yet he would preserve them from their present fears, and utter ruin, and in his due time accomplish his great and wonderful intendment, and that in a miraculous manner by causing a Virgin to conceive and bring forth that Son, on whose account they should be preserved. This is the ground of the promise of the Messiah in this place; even to give them assurance that they should be preserved from utter destruction, because they were to continue their Church and State until his coming; as also to comfort and support them during their distresses with the hopes and expectation of him; for with the thoughts of his coming, do the Jews to this day relieve their spirits under their calamities; though they have had no renewed promise of him for near two thousand years. But how may it appear that it was the Messiah who should be thus born of a Virgin? This the Prophet assureth them, by telling them, in his Name, what he shall be, and be called accordingly, He shall be called Immanuel, or God with us; he shall be so both in respect of his Person and Office; for he shall be God and Man, and he shall reconcile God and Man, taking away the enmity and distance that was caused by sin. And this was such a description of the Messiah, as by which he was sufficiently known under the Old Testament, yea from the foundation of the world, as hath been before declared. And the Prophet further assureth them, that this Immanuel shall be born, truly a man, and dwell amongst them, being brought up with the common food of the Country, until he came as other men, unto the years of discretion. Butter and Honey shall he eat, until he know to choose the good, and refuse the evil. And this was enough for the consolation of Believers, as also for the security of the people from the desolation feared. But yet because all this discourse was occasioned by the war raised against Judah by the Kings of Israel and Damascus, unto the promise of their deliverance, God is pleased to add a threatening of judgement and destruction unto their adversaries; and because he would limit a certain season for the execution of his Judgement upon them, as he had declared the safety and preservation of Judah, to depend on the birth of Immanuel of a Virgin in the appointed season, so as to their enemies that they should be cut off and destroyed, before the time that any child not yet born could come to the years of discretion, to choose the good, or to refuse the evil, v. 16. Now that this is the true importance and meaning of the Prophecy, will evidently appear in our vindication of it from the exception of the Jews (before laid down) against its application by Matthew unto the Nativity of Jesus Christ.

First, They except that it is not a Virgin that is here intended by מַעַלְתַּה which they say signifies any young Woman, and sometimes an Adulteress. This being the founda-
tion of all their other objections, and on the determination whereof, the whole Controver-545. 

t of this place dependeth, I shall fully clear the Truth of what we assert. For the Jews themselves will not deny, but that if the conception of a Virgin be intended, it must refer unto some other, and not to any in those days. So, the word here used, is from יִתְנָה to hide, or יִתְנָה in Niphal, hidden, kept close, referred. Hence is that name of Virgins, partly in general from their being unknown by man, and partly from the universal custom of the East, wherein those Virgins who were of any esteem, or account, were kept hid and referred from all publick or common conversation. Hence by the Greeks also they are called κοίτασμα, κόιτας up, or reclusias, and their first appearance in publick they termed δείκνυς, the season of bringing them out from the retirements wherein they were hid. The original signification of the word then denotes precisly a Virgin, and cannot be wrested to a person living in the state of Wedlock, much less unto a prostitute Harlot, as the Jews pretend. Secondly, The confant use of the words directs us to the same signification. It is from times used in the Old Testament, and in every one of them doth full denote a Virgin, or Virgins, either in a proper, or metaphorical sense: The first time it is used, is Gen. 24. v. 43, where Rebekah is said to be וּלָֽיִלֹת a Maid, and וּלָֽיִלֹת A Man had not known her, so that וּלָֽיִלֹת is וּלָֽיִלֹת an a Maid that no Man hath known; that is, an unspotted Virgin. And doubles such a one, and no other, was intended by Abraham's Servant for a Wife unto Isaac when he prayed, that She וּלָֽיִלֹת which came forth to the water, might answer his token that he had fixed on. Again, it is used, Exo. 6. v. 2, where Moses Sister, who called her Mother unto Pharaoh's Daughter, is termed וּלָֽיִלֹת, and her age being then probably not above nine or ten years old, with the course of her life in her Mother's house, declare her sufficiently to have been a Virgin. Once it is used in the Psalms in the plural number, Psa. 68. v. 26, וּלָֽיִלֹת in the midst, the Virgins playing with Timbrels, where also none but Virgins properly so called, can be intended, for they were by themselves exercized to celebrate the praises of God in the great Assembly. Twice is the word used in the same number in a metaphorical sense in the Canticles; and in both places hath respect unto Virgins, chap. 1. 3, Therefore do the וּלָֽיִלֹת love thee, that is the Virgins, as they do a desirable person from whence the Allusion is taken. And chap. 6. v. They וּלָֽיִלֹת are distinguished from יִתְנָה the Queens, or the Kings married Wives; and then from the יִתְנָה or Concubines those who were admitted ad usum Thori, to the marriage-bed, though their children did not inherit with those of the married Wives: And therefore no but those who were properly Virgins, could be designated by that name. And by them are thoes denoted who keep themselves chaste unto Christ, and undesirous in his Worship. Hence are they in the Revelations, chap. 14. v. 2, said to be证券投资 Virgins, or יִתְנָה betwixt us and the beast, v. 17, persons unblemished before the Throne of God, having not defiled themselves with the special fornications of the great Whore. There remaineth only one place more wherein this word is used, whence the Jews would wrest somewhat to countenance their exceptions; this is Prov. 20. 19, יִתְנָה יִתְנָה דְרַע לַמֶּדֶת And the way of a Man with a Maid. And who is intended by יִתְנָה there, they say, the ensuing words declare יִתְנָה יִתְנָה יִתְנָה יִתְנָה So in the way of an Adulteress, or a Woman an Adulteress, an Harlot, so that יִתְנָה may it seems be such an one. But 1. Suppose the word should in this place be used in a sense quite contrary unto that of all other places wherein mention is made of it; is it equal that we should take the importance of it from this one only, rather then from the confant use of it in other places; especially considering that this place will by no means admit of that signification, as we shall immediately evince. Secondly, It is used here peculiarly with the prefix בַּיָּוָה, יִתְנָה whence it is rendered in the LXX, in αὐθάλη, The way of a Man in his youth; which sense Hierom follows εἴσαυρη in Adolescentia, and it may thus seem to be differenced from the same word in all other places. But Thirdly, Indeed the meaning of the wise man is evident, and it is a Virgin that he intended by the word and יִתְנָה יִתְנָה יִתְנָה יִתְנָה is the way that a man taketh to corrupt a Virgin, and to compass his lust upon her. This is secret, hidden, full of snares, and evils, such as ought not to enter into the thoughts of a good man to conceive, much less approve of. And therefore, whereas he faics of the refulge of the Quaternion joined with this, v. 18, יִתְנָה יִתְנָה יִתְנָה יִתְנָה I know it not, or as Hierom,
Jesus of Nazareth the only True and Promised Messiah. 221

Hierom, penitus ignoro, which he could not say of the way of natural generation. And by this means, the who is called הונה a Virgin, v. 19. is made נא ותונ an Harlot, v. 20. and become impudent in finning. A man having by subtle wicked ways prevailed against her chastity, and corrupted her Virginity, the afterwards becomes a common prostitute. And this I take to be the genuine meaning of the place, though it benot altogether improbable, that the wise man in the v. 20. proceedeth unto another especial infallence of things foret and hidden in an adulterous Woman, ת signify the same as, א, which it doth in sundry other places.

And there are all the places besides that of the Prophet under consideration, where-in the word is used in the Old Testament. So that as it sifte, its constant use also will admit of no other signification, but only that of an unspotted Virgin. Besides, the LXX. render it in this place נא ותונ a Virgin, and the Targum נא Ven ק, which the other Targums express a Virgin by Gen. 24, 24, 59. Eth. 2. 2. chap. 4. 4. Ruth 2. 23, 1 Sam. 25. 42. Neither is any word in the Scripture so constantly and invariably used to express an incorrupted Virgin as this is. והנה hath respect only unto Age, and signifies any one married, or unmarried, a Virgin, or one deflowered, so be ye young. והנה also is used for one corrupted, Gen. 22. 23, 24. As also for a Widow, יָאָב 1. 8. So that by this word, a Virgin is precisely signifies, or the Hebrews have no word denoting exactly that state and condition. And lastly, the prefixing of נ in this place no Syn makes the denotation of the word the more signal. It is but twice more so prefixed, Gen. 24. and Exod. 2. In both which places the Jews themselves will not deny but that unspotted Virgins are intended.

Further, There are other considerations offering themselves from the context, undeniably proving that it is the conception of a Virgin which is here intended and foretold. For if it, it is plainly some marvelous thing, above, and contrary unto the ordinary course and operation of nature that is here spoken of. It is called והנה a signal prodigic, and is given by God himself in the room of, and as something greater, and more marvelous than any thing that Abaz could have asked either in Heaven above, or in the Earth beneath, he had made his choice according unto the tender made unto him. The Lord God himself shall give you a sign. The Emphasis used in giving the promise, denotes the marvelousness of the thing promised. Now certainly it was no such great matter that the Wise of Abaz, which had before born him a Son who was now eight years of age, or the Wise of the Prophet, who was the Mother of Shearjishab then present with his Father, or any Virgin then present immediately to be married, should bear a Son, so as to have it called a Prodigy, an eminent sign of Gods giving a thing that he should take upon his own power to perform, when within the same space of time hundreds of Sons were born to other Women in the same Country. And it is ridiculous what the Jews pretend, namely, that it was great in this, that the Prophet should foretell that Conception, as also that it should be a Son that should be born, and not a Daughter; for the work and sign intimated doth not confit at all in the Truth of the Prophets prediction, but in the Greatness of the thing it self that was foretold.

The Jews cannot assign either Virgin or Son that is here intended. Some of them affirm that Alma was the Wife of Abaz, and the Son promised Hezekiah; but this is rejected by Kimchi himself, acknowledging that Hezekiah was now eight years old, being born four years before his Father came to the Kingdom, i.e. in the fourth year of whose Reign this promise was given unto him. Others would have the Alma to be the Wife of the Prophet, and the Son promised to be Maker-fhalat-hizkah, whose birth is mentioned in the next chapter. But neither hath this any more colour of reason: For besides, his Wife is constantly called אַחַי, the Prophetis, and could on no account be termed הונה a Virgin, having a Son some years old at that time accompanying his Father, that Son of hers in the eighth chapter, is promised as a sign quite to another purpose, nor could for any reason be called הוהי Immanuel, whole the Land should be, which is said to belong unto this promised child. And for what they, lastly, say concerning some Virgin then standing by, who was shortly after to be married, it is as false as any other of their imaginations; for besides that the Prophet fayes not הוהי this Virgin, as he would have done, had he directed his speech unto any one personally present; it is a more arbitrary invention, no way countenanced from the Text or Context; such as if men may be allowed in, it is call for them to pervert the sense of holy Writ at their pleasure. On all which considerations it appeareth, that none can possibly in this promise be intended, but he whole birth was
Jesus of Narareth the only True and Promised Messiah.

He was born as a Virgin, and being born was God with us, both in respect of his person uniting the Natures of God and Man in one, and of his Office reconciling God and Man, that God might dwell with us in a way of favour and grace, and he whose the Land should be in an everlasting Kingdom.

I have insisted the longer on this particular, because it comprizeth all that the Prophecy is cited for by the Evangelist, and all that we are concerned in it. This being proved and confirmed undeniably, that it is the Messiah whose birth is here foretold, as also that he was to be born of a Virgin, all other passages, whatever difficulty we may meet withall in them, must be interpreted in answer thereunto. And we have shewed before, that by reason of the Typical State and Condition of that people, many of the Promises of the Messiah were so mixed with things of their then present temporal concernment; that it is often a matter of some difficulty to distinguish between them. It is enough for us, that we prove unquestionably, that these passages which are applied unto him in the New Testament were spoken of him intentionally in the Old, which we have done in this place; and what belonged unto the then present state of the Jews, we are not particularly concerned in. However we shall manifest in answer to the remaining exceptions of the Jews, that there is nothing mentioned in the whole Prophecy that hath any inconsistency with what we have declared, as to the sense of the principal point of it: nay, that the whole of it is excellently suited unto the principal Scope already vindicated.

That then which in the second place is objected by the Jews against our Application of this Place and Prophecy to Jesus Christ, is that the birth of the Child here promised, was to be a sign to Ahaz, and the House of David, of their deliverance from the two Kings who then waged war against them. And this they say the birth of the Messiah so many hundred years after could give them no pledge or assurance of. And (1.) We do not say, that this was given them as a peculiar sign, or token of their present deliverance. Ahaz himself had before refused such a sign: But God only shews the Reason in general why he would not utterly cast them off, although they wearied him, but would yet deliver them as at other times. And this was because of that great work which he had to accomplish among them, which was to be signal, marvelous and miraculous. And this he calls a sign in its absolute, not relative sense, as denoting a work wonderful, such as sometimes he wrought, to evidence his power thereby. In this sense, signs, are joyed unto God, Prodigies, Deut. 26. 22. Jer. 32. 20. Necho. 9. 10. where the works so called, were great and marvellous, not signs formally of anything, unless it were of the wonderful power of God whereby they were wrought. So the Miracles of our Saviour and the Apostles in the New Testament are called miraculous signs for the same, and no other cause. And the Word is thus absolutely used very often in the Old Testament.

Besides, that which is Secondly alleged, that a thing that shall come to pass many ages after, cannot be made a sign of that which was to be done many ages before, is not universally true. The filing itself in its existence it is true cannot be so as a sign; but it may in the Promise and prediction of it. And many instances we have of things promised for signs, which were not to exist in themselves, until after the accomplishment of the things whereof they were signs, as Exod. 3. 12. 1 Sam. 11. 34. Isa. 37. 10. 1 Kings 22. 25. God intending by them the confirmation of their faith, who should live in the time of their actual accomplishment.

Thirdly, This sign had the truth and force of a Promise although it was not immediately to be put in execution, and is the reason, that the words here used, are one of them מִשְׁמֶר, conceited, in the pretertens Tetse, the other יָתֹנֵךְ, in benomi, or Participle of the present Tetse, to intimate the certainty of the events, as is usual in the prophetic Dialect. Their assurance then from this sign confided herein, that God informs them, that as surely as he would accomplish the great promise of bringing forth the Messiah, and would put forth his marvelous power therein, that he should be conceived and born of a Virgin, so certain should be their present deliverance which they so desired.

It is further insisted on by them, that the deliverance promised was to be wrought before the Child spoken of, should know to refuse the evil and choise the good; or should come to years of discretion, v. 16. and what was this unto him that was to be born some hundred years after? Answer. (1.) That the מִשְׁמֶר, mentioned v. 16. is the same with the יָתֹנֵךְ promised, v. 14. doth not appear. The Prophet by the command of God whom he
Jesus of Nazareth the only True and Promised Messiah.

He went unto the King with his message, took with him Shear-jashub his Son, v. 3. This certainly was for some especial end in the Word or Message that he had to deliver, the Child being then but an Infant, and of no use in the whole matter, unless to be made an instance of something that was to be done. It is therefore probable that he was the \( \text{\textit{Yah}} \), the young Child designated, v. 16. before whose growing up to discretion, those Kings of Damascus and Samaria were destroyed, or (2.) The Expression may denote the time of any Child being born and coming to the maturity of understandings, and so consequently the promised Child. In as short a space of time as this promised Child; when he shall be born, shall come to know to refuse the evil, and choose the good, shall this deliverance be wrought.

Their remaining Cavils are of little importance. The Child intended, Chap. 8. was to be the Son of the Prophet and Propheteess, and so not this Child that was to be born of a Virgin. Besides, he is plainly promised as a sign of other things then those treated of in this Chapter: Yes, of things quite contrary unto them. Again this Child they tell us was to be called Immanuel whereas the Son of Mary was called \( \text{\textit{Yehovah}} \), or, as they maliciously write it \( \text{\textit{Wehaw}} \). But this name is given to signifie what he should be, and do, and not what he should be commonly called. He was to be God and man in one person, to reconcile God and man; to be every way Immanuel. And this kind of expression in the Scripture, when a thing is said to be called that which it is, the name denoting the Being, Nature, and quality of it, is so frequent, that there is nothing peculiar in it as here used. See Isa. 1. 26. Chap. 8. 3. Chap. 9. 6. Jer. 23. 6. Zech. 8. 2. The like also may be said to that which they except in the last place, namely, that they know not that Jesus of Nazareth was brought up with Butter and Honey, which is foretold concerning this Child. For the explication signifies no more but that the Child should be educated with the common food of the Country, such as Children were in those places and times nourished withal: It being the especial blessing of that Land that it flowed with Milk and Honey. And thus have we asserted and vindicated the third characteristic note of the true Messiah, he was to be born of a Virgin, which none but only our Lord Jesus ever was from the foundation of the world.

There remain yet other descriptive notes of the Messiah, consisting in what he was to teach, and do, and suffer, all of them guiding the faith of the Church unto our Lord Jesus, who in all things fully answered unto them all. I shall briefly pass through them, according unto our design and purpose; and begin with what he was to teach. This Moses directs us unto, giving that great predescription of him, which we have Deut. 18. 18, 19. I will raise them up a Prophet from among their Brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him. This is that signal Testimony concerning the Messiah, which Philip urged out of Moses unto Nathaniel, John 1. 45. which Peter not only applieth unto him, but declares that he was so fully intended in it, Acts 3. 22, 23. and Stephen seals that application with his blood, Acts 7. 37. Neither can, or do the Jews deny that the Messiah was to be a Prophet, or that he was promised unto the Church in the Wilderness in these words; but we shall consider the particulars of them.

Sundry things are here affected by Moses concerning the Messiah; as (1.) In general, that he should be a Prophet; a Teacher of the Church, and not a King only. The Jews indeed, who greedily define the things which outwardly attend Kingly Power and Dominion in this world, do principally fix their thoughts and expectations on his Kingdom. The Revelation of the Will of God which was to be made by him, they little define or enquire after. But the common faith of their Ancestors from this and other places, was that the Messiah was to be a Prophet; and reveal unto the Church the whole counsel of God, as we shall evince in our Comment on the first words of the Epistle. (2.) That this Prophet should be raised up unto them from among their Brethren; He shall be of the pottency of Abraham, and of the Tribe of Judah, as was promised of old; or made of them according unto the flesh, Rom. 1. 3. 9. 5. So that as to his original or extract, he was to be born in the line of the people, from among his Brethren was he to be raised up; unto this Office of a Prophet and Teacher of the Church. (3.) That he must be like unto Moses. The words are plain in many places, that in the ordinary course of Gods dealing with that Church among the Prophets, there was none like unto Moses, neither before, or after him. Hence Maimonides with his followers conclude, that nothing
Jesus of Nazareth the only True and Promised Messiah.

thing can ever be altered in their Law, because no Prophet was ever to arise of equal Authority with him, who was their Law-giver. But the words of the Text are plain. The Prophet here foretold, was to be like unto him, wherein he was peculiar and exempted from comparison with all other Prophets, which were to build on his foundation, without adding any thing to the Rule of Faith and Worship which he had revealed, or changing any thing therein. In that, is the Prophet here promised to be like unto him. That is, he was to be a Law-giver to the House of God, as our Apostle proves and declares, chaps. 3. 1, 2, 3, 4, 5. And we have the consent of the most sober among the Jews to the same purpose.

The words of the Author of Seher Ikkarim lib. 1. ca. 10. are remarkable. "KU^N tnuoo 'mi in vnos rwv nwon -jhonrto uoo *7rnin tzftiy'?irncpoip^w nwnoiNira invEbop u*vo N^Niznisftiniosaip' n^U'n imoDopa'T wrra UOO Vm IN NSO' T3D Trip SllN1, 1103, It cannot be, that there Should not at sometime, arise a Prophet, like unto Moses, or greater then he for Messiah the King should be like him, or greater then he: but thus, these words, there arife none like him, ought to be interpreted, not as though none should ever be like him, but that none should be like him, as to some particular quality or accident; or that in all the space of time, wherein the Prophets followed him, until Prophecy ceased, none should be like unto Moses; but hereafter there should be one like him, or rather greater then he. This is that which we affirmed before, in the whole Series of Prophets that succeeded in that Church building on Moses foundation, there was none like unto him; but the Prophet here promised was to be so, and in other regards, as appears from other Testimonies, far greater then he. This was of old their common faith from this prediction of Moses. And wherein this likeness was to consist, our Apostle declares at large in his third chapter. Moses was the great Law giver, by whom God revealed his mind, and will, as to his whole Worship, whilst the Church State instituted by him was to continue. Such a Prophet was the Messiah to be, a Law-giver, so as to abolish the old, and to institute new Rites of Worship, as we shall afterwards more fully prove and confirm. (4.) This raising up of a Prophet, like unto Moses, declares that the whole will of God, as to his Worship, and the Churches obedience, was not yet revealed. Had it so been, there would have been no need of a Prophet like unto Moses, to lay new foundations as he had done. Those who succeeded building on what he had fixed, and therefore said not to be like unto Moses, would have sufficed. But there are new counsels of the Will of God, as yet hid, to be finally and fully revealed by this Prophet. And after his work is done, there is no intimation of any further Revelation to enufe. (5.) The presence of God with this Prophet in his work is set down. He would put his word into his mouth, or speak in him, as our Apostle expresseth the same matter, chap. 1. v. 1. And lastly, his Ministry is further described from the Event, with respect unto them who would not submit unto his Authority, nor receive the Law of God at his mouth. God would require it at their hands, that is, as those words are interpreted by Peter, they should be cut off from among his people, or from being so. And this signial Communion in the accomplishment of it, gives light unto the whole prediction. Some of the Jews from these words have fancied unto themselves another great Prophet, whom they expect as they did of old, before the coming of the Messiah. So in their dealing with John the Baptist, they asked him, whether he was Elias, which he denied, because, though he were promised under that name, yet he was not that individual person whom they looked for, that is the soul of Elias the Tishbite, as Kimchi tells us with a body new created like unto the former. Wherein they further demand whether he were so, the Prophet promised by Moses, which he also denies, because that Prophet was no other then the Messiah, Job. 1. 21. To this purpose also is it, that the Spirit of the Lord is promised to rest upon the Messiah, Isa. 11. 2. to make him of quick understanding in the fear of the Lord, that he might not judge after the light of his eyes, Or. v. 3, 4, 5. So also cap. 61. 1, 2. And from this great Prophet, were the Iles of the Gentiles to receive the Law, chap. 42. 1, 2. The sum of all is, the Messiah was to be a Prophet, a Prophet like unto Moses; that is a Law-giver, one that should finally and perfectly reveal the whole will and counsel of God; all with that Authority, that whosoever refused to obey him should be exterminated, and cast out from the privilege of being reckoned among the people of God.

We are then in the next place to consider the Accomplishment of this promise, in the person of Jesus of Nazareth. Now this the story of him and the event do abundantly teluse, that he was a Prophet, and so effectually by the Jews themselves, until through
Jesus of Nazareth the only True and Promised Messiah.

through the envy of the Scribes and Pharisees, and their own unwillingness to admit of the purity and holiness of his Doctrine, they were stirred up to oppose and persecute him, as they had done all other Prophets, who in their several Generations foretold his coming, is evident from the records of the Evangelical story, see Job. 1. 46. chap. 6. 17. All. 3. 28, 23. Their present obstinate denial hereof, is a mere contrivance to justify themselves in their rejection and murder of him. But this is not all; he was not only a Prophet in general, but he was that Prophet who was foretold by Moses, and all the Prophets, who built on his foundation, who was to put the last hand unto divine Revelations, in a full declaration of the whole counsel of God, the peculiar work of the Messiah; and this we shall evince in the ensuing considerations of his Doctrine and Prophecies, with the succeds and event of them.

First, The Nature of the Doctrine taught by this Prophet, gives Testimony unto our assertion. Whatever Characters of that Truth which is holy and heavenly can rationally be conceived or apprehended, they are all eminently and incomparably imprinted on the Doctrine of Jesus Christ. Whatever tends to the glory of God, as the first Cause, and last End of all things, as the only Sovereign Ruler, Judge, and disposer of all, as the only infinitely holy, wise, righteous, good, gracious, merciful, powerful, faithful, independent Being, is clearly, evidently, and in a heavenly manner revealed therein. Whatever is useful or suitable to excite and improve, all that is of good in man, in the will of his mind, or inclinations of his will, to discover his wants and defects that he may not exalt himself in his own imagination above his state and condition; whatever is needful to reveal unto him, his End, or his Way, his Happiness, or the Means conducting thereunto, whatever may bring him into a due submission unto God, and subordination unto his Glory; whatever may teach him to be useful in all those Relations wherein he may be call, within the bounds and compass of the moral principles of his nature, as a creature made for society; whatever is useful the better him from, and prevent him every thing that is evil, even in those hidden seeds andordinances of it which lie beneath the first instances that Reason can reach unto to discovery of, and that in an absolute universality, without the least indulgence on any pretence whatever, and to stir him up, provoke him unto, and direct him in the practice of whatever thing is true, honest, just, pure, lovely, of good report, that is virtuous, or praise-worthy, that may begin, bound, guide, limit, finish, and perfect, the whole System of moral actions in him in relation unto God himself, and others; it is all revealed, confirmed, and ratified in the Doctrine of the Gospel of Jesus Christ. It hath stood upon its trial above sixteen hundred years in the world, challenging the wit and malice of its adversaries, to discover any one thing or circumstance of any thing that is untrue, false, evil, unnatural, not useful, or inconvenient in it, or to find out any thing that is morally good, virtuous, useful, praise-worthy, in habit or exercise, in any instances of actions in any degree of intention of mind, any duty that man owes to God, others, or himself, that is not taught, enjoined, encouraged, and commanded by it; or to discover any motives, encouragements, or reasons unto, and for the pursuit of that which is good, and the avoidance of evil that are true, real, solid, and rational, which it affordeth not unto them that embrace it. This absolute perfection of the Doctrine of this Prophet, joined with those Characters of Divine Authority which are stamped on it, doth sufficiently evidence that it contains the great, promised, full, final Revelation of the Will of God, which was to be given forth by the Messiah. Add hereunto, that since the delivery of this Doctrine, the whole race of mankind hath not been able to invent, or find out any thing, that without the most palpable folly and madness might be added unto it, much less in competition with it, and it will itself sufficiently demonstrate its Author.

Secondly, We have declared in the entrance of this discourse, that the Messiah was the means promised for the delivery of mankind from that woful estate of sin and misery whereunto they had cast themselves. This was declared unto all in general, this they believed whom God graciously enabled thereunto. But how this deliverance should be wrought in particular by the Messiah, how the work of the Devil should be destroyed, how God and Man should be reconciled, how sinners might recover a title unto their lost happiness, and be brought to an enjoyment of it; this was unknown not only unto all the sons of Men, but also to all the Angels in Heaven themselves; who then shall untold this mystery which was hid in the counsel of God from the foundation of the world? It was utterly beyond the reason and wisdom of man, to
Jesus of Nazareth the only True and Promised Messiah. 

give any tolerable conjecture how these things should be effected and brought about. But all this is fully declared by this Prophet himself. In his Doctrine, in what he taught, doth this great and hidden mystery of the Reconciliation and Salvation of mankind open itself gloriously to the minds and understandings of that believe, whose eye the God of this world hath not blinded, and them alone; for although this promise of the Messiah was all that God gave out unto Adam, and by him unto his potteriness to keep their hopes alive in their miserable condition in the Earth, yet such was its obscurity, that meeting with the minds of men full of darknes, and heart set upon the pursuit of their lusts, it was as to the substance of it, utterly lost to the greatest part of mankind. Afterwards the thing itself was again retrieved unto the faith and knowledge of some by new Revelations and Promises, only the manner of its accomplishment was still lost, hid in the depths of the bosom of the Almighty. But as we said by the preaching of Jesus, both the thing itself, and the manner of it, are together brought to light, made known, and established, beyond all the power of Satan, to prevail against it. This was the work of the promised Prophet; this was done by Jesus of Nazareth, who is therefore both Lord and Christ.
Jesus of Nazareth the only True and Promised Messiah. 227

the voice of that Prophet promised, is all of it to the full, and in its whole extent, come upon the Jews, upon and for their disobedience unto the Doctrine of Jesus of Nazareth; which added unto the foregoing considerations, undeniably prove him to have been that Prophet.

There is yet another Character given of the Messiah in the Old Testament, namely, in what he was to suffer in the world, in the discharge of his work and office. This being that wherein the main foundation of the whole was to consist, and that which God knew would be most contrary to the apprehension, and expectation of that carnal people, is of all other notes of him, most clearly and fully attested. The nature and effects of these sufferings of the Messiah, and how they were to be satisfactory to the Justice of God (without which apprehension of them, little or nothing of the promise, of Messiah Institutions can rightly be understood) because we must treat of them in our explication of the Epistle it self, shall not here be insisted on. It is sufficient unto our present intention, that we prove that the Messiah was to suffer, and that as many other miseries, so death it self, and this his suffering is foretold as a Character to know and discern him by, that Jesus of Nazareth by so many other demonstrations, and evident tokens proved to be the Messiah, did also suffer the utmost that could be inflicted on a man, and in particular the things and evils which the Messiah was to undergo, we shall not need to prove, the Jews confess it, and even glory that their forefathers were the instrumental cause of his sufferings. Neither doth it at present concern us to declare what he suffered from God himself, what from man, what from Satan, in his life and death, in his soul and body, and all his concerns; it being abundantly sufficient unto our present purpose, that he suffered all manner of miseries, and lastly, death it self, and that not for himself, but for the fins of others.

The first evident Testimony given hereunto, is in Psal. 22, from the beginning to the 22. verse, that sufferings, and those very great and unexpressible, are treated of in this Psalm, the Jews themselves confess, and the matter is too evident to be denied. That division of God, tortures and pains in body and soul, revilings, mockings, with cruel death, are sufferings, is certain, and they are all here fore-told. Again, it is evident, that some individual person is designed as the subject of those sufferings. Most of the Jews would interpret this Psalm of the body of the people, to whom not one line in it can be properly applied; for besides, that the person intended, is spoken of singularly throughout the whole Prophecy, he is also plainly distinguished from all the people, of what sort soever, from the evil amongst them who reviled and persecuted him, v. 7, 8. and from the residue, whom he calls his Brethren, and the Congregation of Israel, v. 22. It cannot then be the Congregation of Israel that is spoken of, for how can the Congregation of Israel be said to declare the praises of God, before the Congregation of Israel, which is the sum of Kimchi's Exposition. Some of them from the title of the Psalm, for the morning, would have it to be a Prophecy of Heber, who appeared as beautiful as the morning in the deliverance of Israel. But as the Title is of another importance, respecting the nature of the Psalm, not the person treated of in it, so they are not able to apply one verse or word in it unto her. Others of them plead, that it is David himself who is intended; and this is not without some shadow of Truth; for David might in some things propose his own afflictions and sufferings, as Types of the sufferings of the Messiah. But there are many things in this Psalm that cannot be applied unto him absolutely. When did any open their lips, and shake their heads at him, using the words mentioned, v. 7, 8? When was he, or his blood poured forth like water, and all his bones disjoyned, v. 14? When were his hands and feet pierced, v. 16? When did any part his garments, and cast lots on his vesture, v. 18? When was he brought to the dust of death, before his last and final dissolution, v. 15? And yet all these things were to be accomplished in the person of him, who is principally treated of in this Psalm.

This whole Psalm then is a Prophecy of the Messiah, and absolutely of no other, as may further be evidenced from sundry passages in the Psalm it self. For first, it treats of one in whom the welfare of the whole Church was concerned; they are therefore the Lord on his account, and for the event and success of his sufferings which they had the benefit of, v. 22, 23. Secondly, it is he, by whom the meek shall be satisfied, and obtain life eternal, v. 26. Thirdly, upon his sufferings, as the event and success of them the Gentiles are to be gathered in unto God, v. 27. All the ends of the World shall remember and turn unto the Lord, and all the kindreds of the Nations

Digitized by Google
Nations shall worship before thee. And this by the confession of the Jews is the proper work of the Messiah, to be effected in his days and by him alone. Fourthly, The preaching of the Truth and Righteousness and Faithfulness of God in his Promise unto all Nations, that is of the Gospel, ensues on the sufferings described, v. 31. which they also acknowledge to belong unto his days: So that it is the Messiah and he alone, who is absolutely and ultimately intended in this Psalm.

Now the whole of what is here prophesied on, was so exactly fulfilled in Jesus of Nazareth, in all the instances of it, that it appears to be spoken directly of him, and no other. The manner of his sufferings is scarcely more cleared, expressed in the story of it by the Evangelists, than it is here foretold by David in Prophecy, and therefore, many passages out of this Psalm are expressed by them in their Records. He it was who suffered with a sense of God's dereliction cried out, My God, my God, why hast thou forsaken me? He it was that was accounted, a worm and no man, and reviled and reproached accordingly; at him did men wag their heads, and reproach him with his trust in God; his bones were drawn out of joint by the manner of his sufferings: his hands and feet were pierced, and upon his Vesture spots were cast; upon his sufferings were the truth and Promises of God declared and preached unto all the world: so that it is his suffering alone which is before hand described in this Psalm.

But the Jews except against our Application of this Psalm unto the Lord Jesus, as they imagine from our own principles, and greatly triumph in their supposed advantage in theirown blindness and ignorance. Jesus they tell us, in the opinion of Christians was God, and how can these things be spoken of God? how could God cry out, My God, why hast thou forsaken me? And fundry of the like Queries are made by Kimchi on the several passages of this Psalm. But we know of how slender importance these things are. He who suffered was God; but he suffered not as God, nor in that wherein he was God, nor in his Person; for he was man also, and as man, and in that wherein he was man, did he suffer. But their ignorance of the union of the Divine and Human nature in the Person of Christ, each nature preserving its distinct properties and operations, is a thing which they would by no means be persuaded to part withall, because it stands them, as they suppose, in great stead, as furnishing them with those weak and pitiful Objections that they use to make against the Gospel.

We have yet another signal Testimony unto the same purpose, Isa. 53. as the outward manner of the sufferings of the Messiah, with their acting who were instrumental thereunto, is principally considered in Psalm 22. so the inward nature, end and effect of them, are declared in this Prophecy. There are also fundry passages, relating unto the Covenant between the Lord Christ and his Father, for the carrying on of the work of Redemption by this way of suffering, which the antient Jews not understanding his Person, and concerning his Person before his Incarnation, referred unto his sufferings, which they imagine to have been created at the beginning of the world. Now is there any Prophecy that fills the present Rabbin with more perplexities, or drives them to more absurdities and contradictions. It is not our present business to explicat the particular passages of the Prophecy, or to make Application of them unto the Messiah. It hath been done already by fundry learned men, and we also have cast our mite into this Sanctuary, on another occasion. That which we insist on, is obvious to all; namely, that dreadful sufferings in Soul and Body, and that from the Will and good pleasure of God, foreends expressed in it, are here foretold and declared. Our enquiry is alone, after the Person spoken of; for whoever he be, the Jews will not deny, but that he was to suffer all sorts of calamities. That it is the Messiah and none other, we have not only the Evidence of the Text and Context, and nature of the subject matter treated of, with the utter impossibility of applying the thing spoken of unto any person, without the overthrow of the whole faith of the Antient Church, but also all the advantage from the confession of the Jews that can be expected or need to be desired from Adversaries. For, First, The most Antient and best records of their Judgement, expressly affirm the Person spoken of, to be the Messiah. This is the Targum on the place which themselves eileem of unquestionable, if not of Divine Authority. The spring and rise of the whole Prophecy, as the Series of the Discourse manifests, is in v. 13. of Chap. 52. and there, the words are rendered by Jonathan, Behold my servant shall prosper, or deal wisely, are rendered by Jonathan, Behold my servant the Messiah shall prosper. And among others, the fifth verse of Chap. 53. is so Paraphrased by him, as that none of the Jews will pretend any other to be intended: וְיָשָׁר בְּכָל עֲשָׂרִים אָרוֹם וְכָל עָקָבָם אֲדֻמֹּשְׁנִים.
Jesus of Nazareth the only True and Promised Messiah. 229

And he shall build the House of our Sanctuary, which is profaned for our sins, and delivered for our iniquities, and in his Doctrine shall peace be multiplied unto us; and when we obey his word, our sin shall be forgiven us. Wherein though he much pervert the Text, yet to give us that sense, which by their own confession is applicable only to the Messiah: whereby as by other parts of his interpretation, he fop the way unto the present Rabbinical evasions. The Translation of the LXX, they have formerly avouched as their own. And this also plainly refers the words to the Messiah and his sufferings; though somewhat more obscurely then it is done in the Original.

In the Talmud itself, (ib. Saned. Trafat. Chełez) among other names they assign unto the Messiah, מַלְאָך, is one; because it is said in this place, מַלְאָךְ, truly he bore our infirmity. We have their antient Rabbs making the same acknowledgement. To this purpose they speak in Bereishith Raba on Gen. 24.67. This is Messiah the King who shall be in the Generation of the wicked, and shall repel them, and choose the boff d God and his holy name, to serve him with his whole heart. And he shall set his heart to seek mercy for Israel, to fast, and to humble himself for them; as it is said (lsa. 53.) he was wounded for our Transgressions, and he was oppressed and he was afflicted with man for our iniquities, and the stroke of our transgressions was laid upon him. And when Israel shall see, he secketh mercy for them, as it is said again, and by his stripes we are healed. So Tanchuma on v. 13. Chap. 52. מַלְאָךְ, this is King Messiah. And not to repeat more particular Testimonies we have their full confession in Alhechon the place, with which I shall close the context. Behold our Masters of blessed memory with one consent determine according as they received, by Tradition, that it is concerning Messiah the King that these words are spoken. And therefore Abarbinel himself, who of all his companions hath taken most pains to corrupt and pervert this Prophecy, confesseth that all their antient Wise men consented with Ben Vziel in his Targum. So that we have as full a suffrage unto this Character of the Messiah, from the Jews themselves, as can be desired or expected.

We have strength also added unto this Testimony by the weakness of the opposition which at present they make unto our Application of this place unto the Messiah. It is rather rage then reason, that here they trust unto; and seem to cry, perse & amis, doenimo & iminici peract. Let Targum, Talmud, Cabal Tradition, former Masters be esteemed Liars, and deceived; so that Christians may be disappointed. New Expositions and Applications of this Prophecy they coin, wherein they openly contradict one another; ye, the same man (as Abarbinel) sometimes himself; and when they have done, suggests such things as are utterly inconsistent with the faith of the antient Church concerning the Messiah, with follies innumerable no way deserving our serious consideration. The chief things which they most confide in, we shall speedily remove out of our way.

First, Some of them say, that this Prophecy indeed concerneth the Messiah, but not Messiah Ben David, who shall be always victorious, but Messiah Ben Joseph, who shall be slain in Battle against Gog and Magog. But (1.) This figment wholly overthrows the faith of the true Messiah; and they may as well make twenty as two of them. (2.) That Ben Joseph whom they have coined in their own brains, is to be a great Warrior from his first appearance, and after many Victories to be slain in a Battle, or at least, be reputed so to be. But this Prophecy is concerning a man, poor, dejective, defiled, afflicted all his life, bound, imprisoned, rejected, scorned, condemned and slain under a pretence of Judgement, no one thing whereof they do, or can ascribe unto their Ben Joseph.

2. Others reign that the true Messiah was born long ago, and that he lived amongst the leprous people at the Gates of Rome, being himself leprous; and full of fores; which as they say, is foretold in this Prophecy. Such monstrous imaginations as these might not be repeated without some kind of participation in the folly of their Authors, but that poor immortal souls are ruined by them, and that they evidence with a foolish thing wisdom is when left unto himself, or judicially given up to blindness and unbelief. We are ready to admire at the senseless stupidity of their fore-fathers, they do so themselves, who chose to worship Baal and Melch, rather then the true God, we had so eminently revealed himself unto them; but it doth no way exceed that of those who have lived since their rejection of the true Messiah, nor do we need any other instance then that before us to make good our Observation. And yet neither

...
Jesus of Nazareth the only True and Promised Messiah.

Doth this Prodigie of folly, this leprosy, in any thing answer the words of the Prophecy; nor indeed hath any countenance from any one word therein; that single word they reflect upon, signifying any kind of infirmities or forrows in general.

3. Some of them apply this Prophecy to Jeremiah, concerning whom Abiniebel affirms and that truly, that no one Line or Verse in the whole can with any colourable pretence be applied upon him; which also I have in particular manifested on another occasion. Himself applies it two ways: (1.) To Jesus; (2.) To the whole body of the people; contradicting himself in the Explication of every particular instance, and the truth in the whole. But it is the whole people in their late defolation that they chiefly desire to wrest this Prophecy unto. But this is (1.) Contrary to the Tannahy of their Targum, and Taalmud, all their antient Masters, and some of the wisest of their latter Doctors. (2.) To their own principles, profession and belief; for whereas they acknowledge that their present misery is continued on them for their sins, and that if they could but repent and live to God, their Messiah would undoubtedly come; this place speaks of the perfect Innocency and Righteousness of him that sufeth, no way on his own account deservingso to do, which if they once ascribe unto themselves, their Messiah being not yet come, they must for ever bid adieu to all their expectations of him. (3.) Contrary to the express words of the Text, plainly describing one individual Person. (4.) Contrary to the Context, distinguishing the people of the Jews, from him that was to sufeth by them, among them, and for them, v. 3, 4, 5, 6. (5.) Contrary to every particular affection and passage in the whole Prophecy, no one of them being applicable unto the body of the people. And all these things are so manifest unto every one who shall but read the place with attention, and without prejudice; that they stand not in need of any farther confirmation: Hence Johannes Jaco confesseth, that the consideration of this place, was the means of his conversion.

Again, The whole work promised from the foundation of the world to be accomplished by the Messiah, is here ascribed unto the person treated of, and his sufferings. Peace with God is to be made by his Chastisement, v. 5. and healing of our wounds by sin, is from his stripes. He bears the iniquity of the Church, v. 6. that they may find acceptance with God. In his hand the pleasure of the Lord for the Redemption of his people, was to prosper, v. 10. And he is to justify them for whom he dyed, v. 11. If these and the like things here mentioned may be performed by any other, the Messiah may lay away, there is no work for him to do in this world. But if these are the things which God hath promised that he shall perform, then he, and none other is here intended.

Neither are the Cavils of the Jews about the Application of some expressions unto the Lord Jesus, worth the least consideration. For besides that they may all of them be easily removed, the whole being exactly accomplished in him, and his passion let forth beyond any instance of a Prophetick description of a thing future, in the whole Scripture, let them but grant that the true and only Messiah was to converse among the people in a despised, contemned, reproached condition, that he was to be rejected by them, to be persecuted, to suffer, to bear our iniquities, and that from the hand of God, to make his soul an Offering for sin, by that means spiritually to redeem and save his people; and as themselves know well enough, that there is an end of this Controversie, so the Lord Jesus must and will on all hands be acknowledged to be the true and only Messiah.

But that we may not seem to avoid any of their pretences, or exceptions that they make use of when they are pressed with this Testimony, I shall briefly consider what their latter Masters, who think themselves wiser; in the Authors of their Targum, and Taalmud, and all their antient Doctors who with one consent acknowledge the Messiah to be intended in this Prophecy, and wrote it unto the People of the Jews themselves, unto whom not one line or word of it is applicable, do object unto our interpretation of the place. First, Then they say, it is not the Prophet from the Lord, nor in the Persons of the people of the Jews, but the Kings of the Earth which formerly had afflicted them, who are mentioned Chap. 52. v. 15. who utter and speak the words of this Chapter, in an admiration of the blessed estate that the Jews shall at length attain unto. Answ. Any man that shall but view the Context, will easily see the shamefull folly of this evasione. For (1.) Where is there any instance in the whole Scripture of the like introduction of Aliens and Forreigners, and the Prophetspersonating of them in what they say, and why should such a singular imagination here
Jesu of Nazareth the only True and Promised Messiah.

Here take place? (2.) How could they say; Who hath believed our report, or the Doctrine that we had heard, and taught, concerning this person, or these persons? Had the Kings and Nations so preached the misery and happiness ensuing of the people of the Jews, that they are forced to complain of the incredulity of men, that they would not believe them? and who would not believe them? The Jews, they believe it well enough; the Nations and their Kings, they are supposed to be the men complaining that they are not believed; so that the fondness of this imagination is beyond expression. (3.) How do they say, For the iniquity of my people he was stricken, v. 8. Who are they when the people themselves are supposed to speak? In brief, let all the Jews in the world, and out one expression in the whole Prophecy tolerably suited unto this Hypothesis of theirs, and I shall be contented that the whole of it be granted unto them, and be used according to their desires.

Secondly, They add, that the subject of this Prophecy is spoken of in the plural number, and so cannot intend any one singular person. This they endeavour so prove from those words of the Lord, v. 8. וְלֹא אָבִּיתָ בְּלוֹא פָּנָיו, which they render, à transgreßione populi mei plaga illa. Lamo, is of the plural number, and so cannot respect any single person, but must denote the whole people. Answ. But what perverseesse is this, whoever be intended in this Prophecy, he is spoken of twenty times as a single person; and such things spoken of him, as can by no artifices be suited unto any collective body of people; and shall one expression in the plural number out-weigh all the others, and be made an Engine to pervert the whole context, and to render it unintelligible? (2.) Suppose yet the word to denote many, a people, and not one single person, will it not unavoidably follow, that here is a mention interserted occasionally of some other persons, besides him who is the principal subject of the Prophecy; and so the fœnic can be no other, but that the people of the Prophet, that is, the Jews, should assuredly be punished for the rejection of him, whose person and work he prophesied about. (3.) The truth is, the word hath not necessarily a plural signification, וְלֹא, is most frequently put for וּלְמָ, by the inferring of ו, whereas we have fundry infinences in the Scriptures, Gen. 6. 20. 2. Blessed be the Lord God of Shem; וְלֹא עַל אָבִּיתָ וְלֹא אָבִּיתָ, and Canaan shall be his Servant; Lamo, for Lo, Job 20. 23. God shall cast the fury of his wrath upon him, וְלֹא אָבִּיתָ וְלֹא אָבִּיתָ, and shall rain it upon him whilst he is eating; וְלֹא אָבִּיתָ וְלֹא אָבִּיתָ, for וְלֹא אָבִּיתָ יַעֲכֹב. So again, the same word is used, chap. 22. v. 2. Psal. 11. v. 7. The Righteous Lord loveth Righteousness, וְלֹא אָבִּיתָ וְלֹא אָבִּיתָ, his countenance doth behold the upright; וְלֹא אָבִּיתָ וְלֹא אָבִּיתָ, for וְלֹא אָבִּיתָ יַעֲכֹב. And in this Prophet, chap. 44. v. 15. He makest it a graven Image, וְלֹא אָבִּיתָ וְלֹא אָבִּיתָ, and be falleth down to it; Lamo for Lo. And this is so known, that there is scarce any Grammarian of their own, who hath not taken notice of it; so that this Exception also is evidently inexpert.
Jesus of Nazareth the only True and Promised Messiah.

We may yet add some other Testimonies to the same purpose. Daniel tells us, cap. 9. v. 25. מִלְחַשׁ מְלָאכָה, Messiah shall be cut off, that is, from the Land of the Living, and that not for himself. And Zech. 9. 9. It is said, he shall be poor, and in his best condition, riding on an ass; which place is interpreted by Solomon, Jarchi, and others, of the Messiah. He was also to be pierced, chap. 12. 10. Being the Shepherd, chap. 13. 7. The נְצָר the King as the Targum, that was to be smitten with the sword of the Lord. The Judge of Israel that was to be smitten with the Rod on the cheek, Mic. 4. 1. All denoting his persecution and suffering.

Agreeable unto these Testimonies the Jews themselves have a Tradition about the sufferings of the Messiah, which sometimes breaks forth amongst them. In Midrash Tehillim, on פִּתְתָה אֲדֹנָי, in the name of Rabbi Idd, says, that the Messiah must bear the third part of the Affliction that shall ever be in the world. And R. Mirsh, in אַהְכָּא בֵּית לָהַי, affirms, that God inspired the soul of the Messiah at the beginning of the Creation, whether he would endure sufferings and afflictions for the purging away the sins of his people, to which he answered, that he would bear them with joy. And that these sufferings of the Messiah are such, as that without the consideration of them, no rational account can be given of any of their services or sacrifices, shall in our Exposition be fully declared. Now upon these Testimonies it is evident, that the great Argument used by the Jews to disprove Jesus of Nazareth from being the true Messiah, namely, his meanness, poverty, persecutions, and sufferings in this world, doth strongly confirm the truth of our faith, that he only was so indeed.

Unto these Characters given of the Messiah, we may also subjoin sundry invincible Arguments proving our Lord Jesus Christ to be he that was promised. I shall add only some few of them, and that very briefly, because they have been by others in an especial manner at large insisted on.

First, Then he testified of himself that he was the Messiah, and that those who believed not that he was so, should perish in their sins. Now because, according unto a general Rule he granted, that although the Testimony which he gave concerning himself, being the Testimony of the Son of God, was true, yet that it might be justly liable to exception amongst them, for the confirmation of his Assertion, he appeals to the works that he wrought, issuing the difference and question about his Testimony in this, that if his works were not such as never any other man wrought, or ever could work, but the Messiah only, that they should be at liberty as to their believing in him. The works, faith be, that my Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me, Joh. 5. 36. that is, to be the Messiah. His own Record he asserts to be true, appeals also to the Testimony of John, but shews it withall insufficient to those other witnesses which he had; namely, the Scripture and his own works. And so also, chap. 10. 37. If I do not the works of my Father, believe me not.

Many things might be insisted on for the confirmation of this Argument, I shall only point at the Heads of them; nor is there more necessary unto our present purpose.

First, All true real Miracles are effects of divine Power. Many things prodigious, marvelous, or monstrous, besides the common and ordinary productions of nature, may be affected, and brought forth by an extraordinary concurrence of Causes, not usually falling in such a juncture and coincidence; many may be wrought by the great, hidden, and to us unknown power of wicked spirits; many things may have an appearance of prodigy and wonder, by the force of some deceit, pretence, or delusion, that attend the manner of their declaration. But real Miracles are effects to above, besides, or contrary to the nature and efficacy of any, or all natural Causes, that by no application or distortion of them, though ever so uncouth or unusual, they can be produced, and therefore must of necessity be the effects of an Almighty Creating Power, causing somewhat to exist in matter or manner out of nothing, or out of that which is more adverse unto the being or manner of existence given unto it, then nothing its self. Such are the works of raising the dead, opening the eyes of men born blind, &c. And this Position the Jews will not deny, seeing they make it the foundation of their adherence unto the Law of Moses.

Secondly, When God puts forth his Miracle-working Power, in the confirmation of any word or Doctrine, he avows it to be of, and from himself; to be absolutely and infallibly true; setting the fullest and openest seal unto it, which men who cannot discern his Essence or Being, are capable of receiving or discerning. And therefore when
Jesus of Nazareth the only True and Promised Messiah.

when any Doctrine which in its self is such as becomes the Holiness and Righteousnes of God, is confirmed by the emanation of his divine Power in the working of Miracles, there can no greater Assurance, even by God himself, be given of the Truth of it.

Thirdly, The Lord Jesus, in the days of his flesh, wrought many great, real Miracles, in the confirmation of the Testimony that he gave concerning himself, that he was the Christ the Son of God. So Joh. 5. 20. chap. 7. 31. chap. 10. 25. chap. 12. 37. Greater confirmation it could not have. Now that the Lord Jesus wrought the Miracles recorded by the Evangelists, with others innumerable that are not recorded, Joh. 20. 30. chap. 21. 25. We have in general, all the Testimony, Evidence, and certainty that any man can possibly have of things which he saw not done with his own eyes; and to suppose that a man can have no assurance of any thing but what he sees or feels himself, as it overthrows all the foundations of knowledge in the world, and of all humane society, yea of every thing that as men we either do, or know; so being once granted, it will necessarily follow that we know not the things that we see any longer then whilst we see them; no nor perhaps then neither, seeing the evidence we have of knowing any thing by our senses, proceeds from principles and preconceptions, which we never saw, nor can ever do. And as for the Jews, we have all the advantage for the confirmation of what we affirm, that either we are capable of, or need to deliberate.

Firstly, We plead our own Records, that are written by the Evangelists, and here
in we have but one request to make unto the Jews; namely, that they would lay no Ex
ceptions against them, which they know to be of equal force against the writings of Mofes, and all the Prophets. If they declare themselves to be such Bedlamts, as to let
their own houses on fire, for no other end, but to endanger their neighbours; if they
will destroy the principles of their own Faith and Religion, to call the broken pieces of
them at the heads of Christians; if they cry, pereant amici dummodo & pereant inimici,
they are not fit to be any longer contended with. I desire then to know, what one
Exception the Jews can lay against this Record, which mutatis mutandis may not be
laid against the Mosiacal Writings: And if they have always concluded all such Exceptions,
to be invalid as to an opposition unto those grounds and evidences on which they believe those Writings; why will they not give us leave to affirm the same of them, in reference unto those which we receive and believe, on no less certain Testi
monies and Evidencies. Unless then they can except anything to the credit of our
Writers, or disprove that which is written by them, from Records of equal weight
with them, which they can never do, nor do attempt it, they have nothing reasonable
to plead in this Cause. To tell us that they do not believe what is written by them,
neither did their forefathers, is, as to themselves no more then we know, and as to
their forefathers, nothing but what those very Writers testified concerning them; and to
look for their consent unto that in any Record, which that Record witnesseth that they
dissented from, is to overthrow the Record itself, and all that is contained in it. The
Jews then have nothing to oppose unto this Testimony, but only their own unbelief,
which for all the Reasons that have been insisted on, cannot be admitted as any just
Exception; for it is or circumstance they have none to oppose unto it.

Secondly, We plead the Notoriety of the Miracles wrought by Christ, and the Tra
dition delivering them down unto us. This also the Jews plead concerning the Mi
racles of Mofes. They were, say they, openly wrought in the sight of all Israel,
and that they were so wrought, the Testimony of Israel in succeeding Ages,
is; next the Writings itself, the best and only witness they have of them.
And wherein doth our Testimony come short of theirs? Nay, on both accounts, of
their first notoriety, and succeeding Tradition, it far exceeds what they have to
plead. For as the Miracles of Mofes were wrought openly; so the most of
them were so only in the sight of that one People whom he had under his own con
duct, in a wilderness, remote from any converse with other Nations; and in
those dark times of the world, wherein men were generally stupid and credulous, as
having not been imposed on by the delusions, which the following Ages were awaken
ed by. The Jews also lay no greater weight on any Miracles then they do on those
which were wrought in the wilderness of Midian, which had no witnesses unto them,
but that of Mofes himself. But the Miracles of Jefus were all, or most of them,
worked before the eyes of multitudes, envying, hating, and persecuting of him; and
that in the most knowing days of the world, when Reason and Learning had im
proved the light of the minds of men, to the utmost of their capacity, in, and upon
multitudes
multitudes for sundry years together, being all of them tried by his adversaries, to try if they could discover any thing of deceit in them. And although his personal Ministry was confined to one Nation, yet the Miracles wrought by his Disciples in his Name and by his Power, for the confirmation of his being the Messiah, were spread all the world over, so that all mankind were filled first with the report of them, and then satisfied with their truth; and lastly, the generality of them with faith in him, which they directed unto. The notoriety therefore of his Miracles, far exceedeth that of those of Moses. And for the means whereby the certainty of them is continued unto us, whether we respect the number of persons confirming it, or their quality, or their disinterestedness as to any carnal advantage, or their suffering for their Testimony, it is notorious that the Jews condition confined merely to themselves, is no way to be compared with it. So that we may truly say, that no Jew can possibly on any rational account, give credit unto the Truth of the Miracles wrought by Moses, and deny it unto them wrought by the Lord Jesus.

But yet there seems somewhat further necessary in this case. Though there were Miracles wrought by our Saviour, yet they might be every way inferior unto them wrought by Moses, and do not sufficient to settle unto a Doctrine and Authority removing and abolishing the Laws and Customs instituted by Moses. And this the Jews of old seemed to have respected unto, in their endless tumultuary Calling after Signs and Miracles. And hence, though the Lord Christ sometimes pleaded with them the works that he wrought, leaving them to stand and fall according unto the evidence of them, 1 Cor. 15. 24. chap. 10. 37. As also did the Apostles afterwards, Acts 2. 22. unto the affirming of all, and satisfaction of the less obstinate. Yet both he himself constantly refused to gratifie their curiosity and unbelief, when they required any Sign or Miracle of him, Matt. 13. 58. 39. chap. 16. 4. Luke 11. 29. And the Apostle expressly condemneth the whole principle in them, as that which in the preaching of the Gospel was not to be gratified, nor much attended unto, 1 Cor. 1. 22. But yet neither is there any strength wanting unto our Argument on this account also. For although it be not at all necessary, that he who comes with an after-Revelation of the will of God, reversing any thing before established, should be attested unto with more Miracles, or those that are more signal, then he or they were, who were the instruments of the first Revelation of things to be repealed (seeing no more is required but that he be sufficiently evidenced to be sent of God, which may be done by one true real Miracle, as well by a thousand) yet the wisdom of God hath so ordered things, so that the Miracles wrought by the Lord Jesus, did on many accounts exceed those wrought by Moses, as by a comparison in some particular instances will appear.

First, The number of them gives them the preeminence. The Jews contend that there were seventy fix Miracles wrought by Moses, whereas those of all other Prophets, as they observe, amount but unto seventy four; for so do they lay hold on every occasion to exalt him, who yet judgeth and condemneth them. To make up this number, they reckon up sundry things that happened about his birth, and death, far enough from Miracles wrought by him, or in the confirmation of his Ministry: They add also every extraordinary work of God that fell out in his days, to the same purpose. Be it so then, that so many Miracles were wrought by Moses, as we are far from diminishing any thing of the Glory of his Ministry, yet what are those compared unto those wrought by Christ, and his Apostles, in his Name, and by his Power and Authority? Those that are recorded of his own, are not easily reckoned up, and yet those that are written, are far the least part of what he did perform, and that in the space of three or four years, whereas those of Moses were scattered unto the whole course of his life, for an hundred and twenty years. Thus John affurset us, that he did many more signs besides those that are written, chap. 20. 30. 31. and that his Testimony is equal unto that of Moses, we have proved before. He adds, that the world could not contain the books that might be written of his Miracles, chap. 21. 55. by which unless tally hyperbole, a great multitude is designed.

Nor did the Writers of the Story of the Gospel agree to give an account of all the Miracles that were wrought by the Author of it, but only to leave sufficient instances on record of his Divine Power, in the effecting of them. For this end they singled out some works that were occasionally attended with some Disputes or Preachings, tending unto the opening and confirmation of the Doctrine of the Gospel. Thus upon the coming of the Disciples of John unto him, it is said, Luke 7. 21. In
Jesus of Nazareth the only True and Promised Messiah. 237

that some how he cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight. The particular stories of none of these are any where mentioned; nor had that feast been at all remembered, but upon occasion of those Persons who were sent unto him, the present works which they saw, being made the ground of that answer which he returned unto their Master; v. 22. Go tell John the things which ye have seen and heard, how that the blind sees, &c. Considering therefore what is elsewhere written of all the Regions about bringing in their sick, weak, and impotent, and of the cures of Persons by the touching of his garment, it is evident that his Personal Miracles amounted unto thousands, which might well give occasion to the hyperbole used by John in recounting of them. Hence some among the Jews were convinced that he was the Messiah, not only by the greatness, but also by the number of his works; John 7. 31. Many of the People believed on him, and said, when Christ cometh will he do more Miracles then those, which this man doeth? And what are the seventy six Miracles of Moses unto those, as to number, which in the first place the Jews glory in? And if we may add those which were wrought by his power by them that preached the Gospel on his Commission: as they are all of the same efficacy unto the end propounded, or confirmation of his being the Messiah, they amount not unto thousands only, but probably unto millions. For of this sort were all the miraculous gifts of the Holy Ghost, that were granted unto the Church all the world over. So that as to the number of Miracles, he was sufficiently by them attested unto, to be the Messiah, the great Law-giver of the people of the New Covenant.

Again, The Jews much insist on this, that all other Prophets wrought Miracles by the Intervention of Prayer, Moses alone without it at his own pleasure. The rod they say was committed unto him as a Kingly Scepter, to denote that Authority whereinunto the whole nature of things gave place. It is true indeed it is not recorded that Moses prayed in words before every Miracle that was wrought by him; or in reference unto his Ministry: but yet this is plain in story, that he wrought no mighty work, but either upon his prayer, or some express command and direction from God in particular; which ever so the Judaical pretence of an abiding power remaining with him, enabling him to work Miracles when and how he would. But this which they falsely ascribe unto Moses, was eminently true in the Lord Jesus. Those thousands of miraculous works which he wrought, were the arbitrary effects of a word of command, without any special direction for every new work; arguing the constant presence of an infinite power with him exerted according to his will. Come forth of him, come out of the grave, I will, be thou clean, be ye opened, and the like expressions he used as signs and pledges thereof. Thus was it not with Moses, as the story manifests yea, he himself greatly doubted of the great effect of the Divine power put forth by him, when he smote the rock to bring forth water. 

The nature of the Miracles also wrought by the one and the other may be compared, and we shall see from thence on which side the pre-eminence will be found. For those wrought by Moses, or by God himself whilst he employed him in the service of giving the Law, and the delivery of the people, they were for the most part portentous Prodigies, suited to fill men with wonder, astonishment and fear. Such were all the signs of the presence of God on Mount Sinai. The effects also of most of them were evil and destructive, proceeding from wrath and indignation against sin and sinners; such were all the mighty works wrought in Egypt, such those of the swallowing up of Dathan and Abiram in the Wilderness. Those that tended unto the good and relief of mankind, as the bringing of water from the rock, were typical, and occasional. And those kinds of works were fitted unto that Ministry of Death and Condemnation, which was committed unto him. But on the other side, the mighty works of the Lord Jesus, were evidently effects of Goodness, as well as of Power, and consisted in things useful and helpful unto mankind. Healing the sick, opening the eyes of the blind, and ears of the deaf, giving strength to the lame; casting out of Devils, feeding hungry multitudes, raising the dead, are things amiable and useful. And though terrible Prodigies may more affect and astonish carnal minds, such as the Jews were filled with, yet these works of Grace and Goodness, do more allure those who attend unto the dictates of right Reason. Evidences they were of a gracious Ministry, tending unto salvation and peace, in every kind; such as that of the Messiah was promised and foretold to be. As Miracles then were the tokens.
Jesus of Nazareth the only True and Promised Messiah.

tokens of, their several Ministries, and before the nature of them, those of the Lord Christ were exceedingly more excellent then those of Moses.

66. Furthermore, as Moses had not a power of working miracles constantly resident with him, which he might exert according unto his own will, so he was very far from being able to communicate any such power unto others: God indeed took of the Spirit that was on him, and gave it unto the Elders that were to be join'd with him in the Government of the people, Num. 11. 25. but yet neither was there a power of working miracles going along with that Spirit, but only ability for Rule and Government; nor yet was that communication of it an act of Moses at all. But now our Lord Jesus, as he had the Divine Power mentioned always with him, so he could give Authority and Power unto whom he pleased, to effect all such miraculous works, as were any way necessary for the confirmation of their Doctrine.

Of this nature was the Commission which he gave the Twelve when he sent them forth, Matt. ro. 8. Heal the sick, cleanse the Lepers, raise the dead, cast out Devils. As also that unto the LXX. Luke 10. 17, 19. yea, he promised them, which also came to pass, that by his power and presence with them, they should do greater things than those which they had seen him to do. John 14. 12. Mark 16. 17. And this difference is so eminent that nothing can be objected against it. This more evidently confirmed him to be the Master, then all the mighty works which he wrought in his own Person on the earth.

67. Again, all the miracles of Moses ended with his life. The Jews indeed fitte on us a company of foolish stories about his death, which as their manner is, they would fix on those words, Deut. 34. 5. and Moses died, saying, by the mouth or word of the Lord; as namely, how he contended with the Angel of Death, and drove him away with his rod, so that he could not dye, until God laid his mouth unto his, and so took out his soul from him. But these fictions are shameful, and such as become none but themselves. However these things extended only unto his death, therewith ended his Ministry and Miracles. But now the greatest Miracle of our Lord Jesus, was wrought by him, after the violent and cruel death which he underwent for our sakes. For he took his life again, and raised himself from the dead, John 10. 17, 18. This being performed by him, after the disolation of his humane nature in the open visible separation of his body and soul, in which state it was utterly impossible, that that nature should put forth any act toward the retrievalment of its former condition, manifested his existence in another superior nature, acting with power on the humane in the same Person. And this one Miracle was a sufficient vindication of the truth which he had taught concerning himself; namely, that he was the Messiah the Son of God. And though any should question his being raised again from the dead by his own power, yet the evidence is uncontrollable, that he was raised again by the power of God, without the application of the means and Ministry of any other; whereby the Holy and Eternal God of truth, entitled himself unto all that he had concerning his Person and Office, whilest he was alive. And this leaves no room for hesitation in this matter: For this being granted, none will deny, but that he was the Messiah; and what principles we proceed upon for the proof of it unto the Jews, hath been before declared.

Unto what hath been summarily recounted, we may lastly add the continuance of the miracles wrought by his power, after his leaving of this world, and his Ascension into Heaven. And there is in them an additional evidence unto what hath been inferred on. Whereas the miraculous works that were wrought by himself and his Disciples, whilest he conversed with them in the flesh, were confined, as we observed before, unto the Land of Canaan, those who afterwards received power from above by his Grant and Donation, continued to assert the like mighty works and miracles all the world over; so that within the space of a few years, there was scarce a famous Town or City in the world, wherein some of his Disciples had not received the miraculous gifts of the Holy Ghost. And this also distinctly confirms him to be the promised Messiah: for whereas the Jews of the Gentiles were to wait for, and to receive his Law, it was necessary that among them also it should receive this solemn kind of attestation from Heaven.

Now from what hath been spoken it appears, not only that the Miracles wrought by Jesus, were sufficient to confirm the Testimony which he gave concerning himself; namely, that he was the promised Messiah, the Son of God; but also that they were so much more eminent then those where with God was pleased to confirm the Ministry
Jesus of Nazareth the only True and Promised Messiah. 239

of Moses in the giving of the Law, that the Jews have no Reason to doubt or question his Authority, for the reversing of any Institutions of Worship, which they had formerly been obliged unto.

To close this Argument, I shall only manifest, that the Jews of old were convinced of the truth of the Miracles wrought by the Lord Jesus, and therein a little discover the variety of those pretences, whereby they attempt to shield themselves from the natural consequence of that conviction.


2. The fame and reputation of them, was such amongst them, that those who made an Art and Trade of casting out Devils, used the invocation of the name of Jesus over their possessed, which the notoriety of his exerting his Divine power in that kind of works, induced them unto: See Acts 19. 13. They adjured the Spirits by the Name of Jesus whom Paul preached, observing the miracles that he wrought in that name. For they being ignorant of the true way and means whereby the Apostle wrought his miraculous works, after the manner of Magicians they used the name of him whom he preached, as it was ever the custom of that sort of men to intermix their charms with the names of such perfons, as they knew to have excelled in mighty works. And that this was common among the Jews of those days, is evident from Luke 9. 49. which could no otherwise arise, but from a general consent in the acknowledgement of the works wrought by him.

3. We have also hereunto the suffrage of the Talmudical Rabbins themselves, the most malitious adversaries that ever the Lord Jesus had in this world. They intend not indeed to bear witness unto his miracles; but partly whilst they relate stories that were continued amongst them by Tradition, partly whilst they endeavour to shield their unbelief from the Arguments taken from them, they tacitly acknowledge, that they were indeed wrought by him. This I say they do, whilst they labour to shew by what wayes and means those Prodigious, and wondrous works which are recorded of him, were wrought and effected. For they who say this or that was the way, whereby such a thing was accomplished, do plainly acknowledge the doing of the thing it fell: Greater evidence of their self-conviction, it is impossible they should give in or need we desire.

First, In the Talmud itself they have traditional stories of miracles wrought by the Disciples of Jesus, and by others in his name; which although they are like the rest of their Narrations, foolish and invidious, yet they evidence the Tradition that was amongst them from the forementioned conviction. Thus in Aboda Zara they have a story concerning James (who lived longest amongst them) It happened they say, that Eleazer the Son of Dama was bitten by a Serpent, and James of the Village of Sechaniah (that is Bethany) came to cure him in the name of Jesus (the Son of Pandira) but R. Ishmael opposed him, and said, it is not lawful for thee thou Son of Dama: So owning that Miracles and Cures were wrought by James in the name of Jesus. And in Sabbath Hierufal. Dilithin. Schomona Scleritiotes: they tell us that the Son of Rab. Jofe the Son of Levi had swallowed poyson; a certain man came and communed with him in the name of Jesus the Son of Pandira; and he was healed; but when he was gone out, one said unto him, how didst thou advise him, be said by such a word; the other replied, that it had been better for him to have dyed, then to have heard that word. I mention these things, only to shew that they were never able to stifle the Tradition that passed amongst themselves, concerning the Miracles wrought by Jesus and his Disciples.

But this conviction more evidently discovers itself in their endeavours to aflign his mighty works unto other causes, so that they may not from them be forced to acknowledge his Divine power, and the presence of God with him. And there are two pretences which they make use of. The first is that of their fore-fathers, Mat. 12. 24. They would have the Devil to be the Author of them, and that he wrought them by Magical Incantations. This they pleaded of old; and this some of them pretend to adhere unto, to this day; the folly of which blasphemy both reflect upon themselves, and is demonstratively removable from him, whom to their eternal woe, they seek to reproach. For,

1. Do they not know, that their own Moses was generally esteemed by the wise of the Heathen, to have been skilled and exercised in Magick. So Pliny and Apuleius.
Jesu:] of Nazareth the only True and Promised Messiah.

And can they fix a reader coust to confirm such a supposition in the minds of Athedical Sufferers, then by their own taking up the same accusation against the Author of more, and greater miracles then those wrought by Moses? What colour of answer can they return unto his reproaches, whilest themselves with more open impudence manage the same accusation against the Lord Jesus? Besides, as is confessed, Egypt was the spring of Magical incantations, the worlds Academy for that diabolical cunning, where, almost alone, it was had in honour and reputation. There in the Kings Court had Moses his education and conversation forty years. How much more just then, though sufficiently unjust, might a supposition seem concerning him of his being skilled in that fullly called Wisdom, then concerning our Lord Jesus, who was persecuted thither, and returned thence in his infancy, which they childishly object unto him? So that in this whole vain pretence they do nothing but attempt to cast down their own foundations.

Neither indeed do they account the skill in, and use of Magical incantations a crime, but an Excellency. Josephus would have us believe that the Art of Magic, and the invention of incantations, was part of the Wisdom of Solomon. And their Talmudical Doctors do expressly approve of that-diabolical Art. Nothing then but extrem malice and desperation, would put them upon inventing this Cloak for their infidelity, which not only casts down the foundation of their own Profession, but involves also a contradiction unto those Principles, which at other times they avouch. So that Rabbi Acbor was mistaken when he gave out that as a Prophecy, which was indeed an history, namely, that a generation of ungodly men among the Jews would not believe the things that the Messiah should do, but should affirm that he doth them by Art Magical.

For the bliss/shemy its self, there needs no other answer be given unto it, but what was returned by our Lord Jesus of old. If these things had been done by Magical incantations, and consequently the assistance of the Devil, it must needs be upon a division of those wicked spirits among themselves, and that upon the main design of their Kingdom, Dominion and Interest in this world. The open and proclaimed work of our Lord Jesus in this world, was by all ways and means to overthrow the Kingdom of Satan and his works. This he privately taught, this he publickly declared to be the main end of his coming into this world. The Works and Miracles which he wrought, were very many, innumerable of them exercised on Devils, themselves, to their shame, terror, and dispossion of the habitations they had invaded. In, and during this work, he declares them to all the world, to be evil, wicked, malicious, unclean, and lying spirits, reserved for everlasting destruction in Hell, under the wrath of the great God. For this cause, they on the other side ceased not to oppose him, and to stir up all the world against him, until they thought they had prevailed in his death. If men therefore shall imagine or fancy, that the works of Christ against the interest of Satan, upon his Person, unto his shame, wrought to confirm a Doctrine, teaching all the world to avoid him, abhor him, fight and contend against him, commending everything that he hates, with promises of life eternal unto them who forake him, and maintain his quarrel against him, threatening every thing that he loves, and labours to promote in the world with eternal vengeance, were wrought by his help and assistance, they had more need to be sent unto the place where those distracted of their Wits are attended, then to have an answer given unto their folly.

They have yet another pretence to preserve themselves from the efficacy of this self-conviction. But this is so perfectly judicious, that is, so full of monstrous, ridiculous figments, that nothing but an aim to discover their present desperate folly, and with what unmanly inventions, they endeavour to cover themselves from the light of their own conviction, can give countenance unto the repetition of it. Besides the Fablie its self is vulgarly known, and I shall therefore only give a brief compendium of it, seeing it may not be wholly avoided.

The story they tell us is this: There was a stone in the Sanarium Sanctorum, under the Ark, wherein was written Shem Hamphorap, (so the Cabalists call the Name Jehovah) He that could learn this Name, might by the virtue of it, do what miracles he pleased. Wherefore the Wise men fearing what might ensue thereon, made two Bronson Dogs, and set them on two Pillars before the door of the Sanctuary: And it was so, that when any one went in, and learned that Name, as he came out, those Dogs
Jesus of Nazareth the only True and Promised Messiah.

Dogs barked so horribly, that they frightened him, and made him forget the Name that he had learned. But Jesus of Nazareth, going in, wrote the Name in Parchment, and put it within the skin of his leg, and closed the skin upon it; so that though he lost the remembrance of it at his coming out, by the barking of the Brazen Dogs, yet he recovered the knowledge of it again out of the Parchment in his leg; and by virtue thereof, he wrought miracles, walked on the Sea, cured the lame, raised the dead, and opened the eyes of the blind. That alone which from hence we aim to evince, is the conviction that the most obstinate of the Jews had of the miracles of our blessed Saviour. Had they not been openly performed, and undeniably attested, no Creatures that ever had the shape of men, or anything more of mystery, then the Brazen Dogs they talk of, would have betaken themselves to such monstrous foolish figments, for a countenance and pretence unto the rejection of him and them.

He that should contend, that the Sun did not shine all the last year, and should give this reason of his Assertion, because a certain man of his acquaintance climbed up to Heaven by a Ladder, and put him in a Box, and kept him close in his Chamber all that while, would speak to the full, with as much probability and appearance of truth, as the grand Rabbins do in this Tale. Every word in their story is a Monster.

The writing of the name of God in it, the virtue of the Parchment of that name, the Brazen Dogs, the entrance of a private man into the Sanctuary; these are Dreams becoming men under a penal situation and blindness, not much distant from those Chains of Darkness with which Satan himself is kept bound unto the Judgement of the Great Day.

Fourthly, We must not forget the Testimony of his Disciples who conversed with him, and were eye Witnesses of his Miracles, especially of his rising from the dead. These, with multitudes ascertained of the Truth by their Testimony, to witness it unto the world willingly forewent all temporal interests, exposing themselves to dangers innumerable; and, as it were, sealed their Testimony with their blood, shed by the most exquisite tortures that the malice of Hell could invent, all in expectation of acceptance with him, which depended on the truth of the Miracles, which they affirmed him to have wrought and performed. From all these considerations, we may safely conclude, that it is utterly impossible, that the nature of man should be more ascertained of any thing that ever was in this world, then we may be of the Miracles wrought by our Lord Jesus. Now all these as we have declared, were wrought by the Divine Power of God to confirm the Truth of his being the promised Messiah. And if this were not so, it is impossible that God should ever more require an Assent unto any Revelation of his mind or Will, none being capable of a more evident and full confirmation so to be, then this hath received, of Jesus being the Christ. The Application of this Consideration in particular unto his Resurrection from the dead, hath been the special subject of so many Writers, that I shall not farther insist upon it.

One Argument more, taken from the success that the Doctrine of Jesus hath had in the world, shall close this Discourse. What was his outward condition in this world, we acknowledge, and the Jews triumph in. The Poverty of it, the Contempt and Reproach that it was exposed unto, was one of the chief pretences that they had, and have to this day for their refusal of him. The time wherein he came, was that as hath been thew, wherein the Jews were in daily expectation of their Messiah, and when the residue of mankind were in the full enjoyment of all that Light, Wisdom and Knowledge, which the Principles of nature could attain unto. In this state of things, a poor man, living in an obscure Village of Galilee, not taught by men so much as to read, begins to Preach, and to declare himself to be the Messiah, the Son of God, the Saviour of the World. With this Testimony he declares a Doctrine destructive of the Religion and Sacred Worship of all, and every man then living in the world; of the Jews as to the manner of it, which they esteemed above its substance, and of all others, of its very nature and being; and preaches a Course of Obedience unto God, decreed by them all. To encourage men to believe in him, and to accept of his Testimony, he gives them Promises of what he would do for them when this life should be ended: No sooner doth he undertake this work, but the Jews amongst whom he conversed, almost universally, at least all the great wise learned, and especially devout amongst them, set themselves to scorn, despise, reproach and persecute him. And this course they ceased not, until conspiring with the power of the Gentiles, they took him out of the world as a Malefactor, by a bit-
ter, shameful and ignominious death. After which he riseth again from the dead, and sows himself neither unto Jews nor Gentiles in common, but only to some poor men chosen by himself, to be his Witnesses and Apostles. These begin to teach both Jews and Gentiles the things before mentioned. The Jews more deeply engaged then formerly, by having slain their Master, immediately persecute them, and that unto death. The Gentiles at first deride and scorn them, but quickly changed their note, and set all their Wit and Power at work to extirpate them, and their followers out of the world. The Jews on many accounts looked upon themselves as ruined and undone for ever, if their Testimony were admitted. The Gentiles saw that on the same supposition, they must forego all their Religion, and therewith every thing wherewith they pleased themselves in this world. Invisible infernal powers who ruled in the world by Superstition and Idolatry were no less engaged against them. With them was neither humane Wisdom or Counsels nor external force; yea, the use of both in their work was by their Master severely interdicted unto them. Had not the Truth and Power of God been engaged with him, and for him, it is such a madness to suppose that this undertaking could have been carried on, unto that issue and event in the conquest of mankind, which it at length obtained, as no man not utterly forsaken of reason, or cursed with blindness of mind, or made senseless and stupid by the power of his Lusts, can make himself guilty of. Many are the branches of this Argument, many the considerations that concur in a contribution of evidence and strength unto it, all which to examine and improve, is beyond our present design. The bare proposal of it, is sufficient to cause all Jewish Exceptions to vanish out of the minds of sober and reasonable men. From it therefore, with them that went before, we conclude the third part of our general Thesis concerning the Messiah; namely, That Jesus of Nazareth whom Paul Preached was He.

That which remaineth for a close unto these Dissertations, is the consideration of those Reasons and Arguments, wherewith the present Jews do endeavour, and their fore-fathers for many Generations have laboured, to defend their obstinacy and unbelief. And this we shall engage into, with as much brevity as the nature of the matter treated of will admit. Many are the Books which they have written among themselves, mostly in the Hebrew Tongue, and some in other Languages; but the Hebrew Character, against Christians and their Religion. Unto fundry of these they give triumphant insulting Titles, as though they had undoubtedly obtained a perfect Victory over their Adversaries; but the Books themselves in nothing answer their specious Frontispieces. Take away wilful mistakes, gross Paralogisms, false Stories, and some few Grammatical niceties, and they vanish into nothing. What is spoken by them, or for them, that seems to have any weight shall be produced and examined.

Sundry things they object unto the Doctrine of the Gospel, concerning the Person of the Messiah, or his being God and man, the rejection of the Mosaical Ceremonies and Law which they deem eternal, and many exceptions they lay against particular passages and expressions, in the Historical Books of the New Testament. But all these things have been long since cleared and answered by others, and I have also my self spoken to the most important of them, partly, in the preceding Discourses; partly, in my defence of the Deity, and satisfaction of Christ against the Socinians. For what concernsthe Law of Moses, and the abolition of it, as to the Ceremonial Worship therein instituted, it must be at large insisted on in that Exposition of the Epistle to the Hebrews, which these discourses are only intended to make way unto. I shall not here therefore enter upon a particular discussion of their Opinions, Arguments and Objections about these things: besides, they belong not immediately to the subject of our present Discourse. It is about the coming of the Messiah simply that we are disputing; this we affect to be long since past; the Jews deny him to be yet come, living in the hope and expectation of him, which at present is in them but as the giving up of the Ghost. The means whereby this dying, deceiving hope is supported in them, comes now under examination; and this alone is the subject of our ensuing Discourse.

To countenance themselves then in their denial of the coming of the Messiah, they do all of them make use of one general Argument, which they seek to confirm in and
by several infinaces. Now this is, that the Promises made and recorded to be accomplished at the coming of the Messiah, are not fulfilled, and therefore the Messiah is not yet come. This fills up their Books of Controversies; and is constantly made use of by their Expositors, so often as any occasion seems to offer its self unto them. The Messiah, they say, was promised of old. Together with him, and to be wrought by him, many other things were promised. These things they see not at all fulfilled; nay, not those which contain the only work and business that he was promised for; and therefore they will not believe that he is come. This general Argument I say they seek to confirm by instances, wherein they reckon up all the promises, which they suppose as yet unaccomplished, and so endeavour to establish their Conclusion. These we shall afterwards cast under several heads whereunto they do belong, and return that answer which the Word of Truth itself, and the event, do manifest to be the mind of God in them. For the present until their general Argument we say, that all the promises, concerning the coming of the Messiah, are actually fulfilled; and those which concern his Grace and Kingdom, are partly already accomplished, and for the remainder shall be so, in the manner, time and season appointed unto them, in the purpose and counsel of God: So that from hence, nothing can be concluded in favour of the Jews incredulity. To evidence the truth of this Answer, I shall lay down and confirm certain unquestionable principles, that will guide us in the interpretation of the promises that are under consideration.

The first is, That the promises concerning the Messiah do principally respect spiritual things, and that eternal salvation which he was to obtain for his Church. This we have proved at large before; and this, the very nature of the thing itself, and the words of the Promises do abundantly manifest. The Jews, I suppose, will not deny, but the promise concerning the Messiah, is of the greatest Good that ever God engaged himself to bestow upon them. I do not find, that they anywhere deny it; And it is at present the sum of all their desires, prayers, and expectations, with the hopes whereof they comfort and support themselves in all their calamities. If they should deny it, it may easily be proved against them by innumerable testimonies of Scripture, many whereof have been already produced. Now there can be no Reafon of this, but only because he was to work and effect for them who ever they be, unto whom he was promised, the greatest Good, that they can or may be made partakers of. And if it be only a Good of an inferior nature that he was to effect, and any other means was to be used for that which was more principal and excellent, that means is much to be preferred before him, and above him; Now what is this Chief Good of man? Doth it consist in Riches, Honor, Power, Pleasures? the Blindest of the Heathen were never blind enough, to think so; nor can any man entertain any such imagination, without renouncing not only all right reason, but in an especial manner, the whole Scripture. I think the Jews will not deny, but that this Good consists in the favour of God in this world, and the Eternal Enjoyment of him hereafter. Now if the Messiah were promised only to procure those first, outward, temporary, perishing things; and the latter are to be obtained by another means, namely, by the observation of the Law of Moses; it is evident, that, that is to be preferred infinitely before him; which that it is not, as we said, is manifest from the whole Scripture, and confirmed by the traditional hope and expectation of the Jews. For if they enjoy that which is incomparably the chief Good, to what end do they so miserably bemoan themselves in their present condition, and with so much impatience cry out for the coming of their Messiah? Are they such slaves in their affections unto earthly perishing things, that living in the enjoyment of all that is needful to procure them the love and favour of God, with the eternal enjoyment of him, they can have no rest or quiet, because they enjoy not the good things of this life? Doubtless this great expectation, had a greater rise and cause, than now they will own. I know men are apt to complain under, and to desire relief from outward trouble; but to place the main of their Religion herein, when they have Grace, the pardon of sin and Heaven on other accounts, this is only done by the Jews. But the truth is, although they continue in their desires of the coming of the Messiah; yet they have loft the reason why they do so; only this they find, that their fore-fathers from the days of Abraham placed all their happiness in his coming; and therefore they think that they also ought to do so, though why they cannot tell, or will not understand. But this is that which we have proved to be
be the object of their faith and expectation of old, namely, that the Messiah was promised to be a Spiritual Redeemer, to save them from Sin, Satan, Death and Hell, to procure for them the favour of God, and to bring them to an enjoyment of him. Set this aside, and what have we to do, to contend with the Jews about one that shall come and make War for them, conquer their enemies, and make them rich. Much good it do them with such an one, when he comes. They say indeed, that having the influence of all things under him, they shall be the better enabled to keep the Law of Moses, and so the way to Heaven will be easier for them. But I fear that which they manifest their hearts to be set upon as their chiefest end, and aim, will scarcely much farther them unto any other end whatever: the last end will not be made the means to another. Nor was it otherwise with their fore-fathers; Johnson waxed fat and kicked. According to their pasturage, they were filled, and forgot the Lord: Prosperity ruined them; nor did they ever reform, but under sore afflictions. The Messiah then that we contend with them about, is a Spiritual Redeemer; such an one he was promised to be, as we have abundantly proved. And all Promises of that nature are perfectly accomplished. He is come, and hath saved his people from their sins. He hath made an end of sin, and made Reconciliation for iniquity, and brought in everlasting Righteousness. There is not one Promise concerning Grace, Mercy, Pardon, the Love of God, and eternal Blestness by the Messiah, which contain the whole of his direct and principal work, but they are all yea and amen in Christ Jesus, are all exactly made good and accomplished. And this is testified unto by millions of souls now in the unchangeable fruition of God, and all that seriously believe in him who are yet alive. And this is firstly to be considered in our enquiry after the accomplishment of the Promises, concerning the Coming, Grace, and Kingdom of the Messiah.

Secondly, Hence it follows, That all Promises concerning temporal things, as his coming, or by it, are but accessory and occasional, and such as directly appertain not to his principal work, and main design of his coming. Certain it is, that the whole work for which God of old promised the Messiah, might have been effected and fully accomplished, if not one word had been spoken of any outward advantage to ensue thereon in this world. These Promises then belong not directly and immediately to the Covenant of the Redeemer, but are declarations only of the Sovereign Will and Wisdom of God, as to what he would do in the dispensation of his Providence, at such and such a season. Hence two things will soe.

First, That all these Promises may be conditional. Those which concerned the sending of the Messiah for the accomplishment of his principal work, were absolute, and depended not upon any thing, in any, or all of the Sons of men. The whole of it was a meer effect of Sovereign Grace. He was therefore infallibly to come at his appointed season. But those that concern the dispensation of Gods Providence in temporal things, may all of them be conditional. And evident it is, that they have one Condition annexed to the fulfilling of every one of them; and that is, that those who would partake of them, do submit themselves unto the Law and Rule of the Messiah. For in the midst of the greatest collection of Promises in the whole Old Testament, which at first view seem to express the glory of the Kingdom of the Messiah in outward things, it is added, the Nation and Kingdom that will not serve them shall perish, yea, those Nations shall be utterly wasted, Isa. 60. 12. So that all the happinesses intimated depends on the condition of men submitting themselves to the Law of the Messiah, without which they are threatened with deflation and utter wasting. This condition belongs unto them all, and what other particular considerations there may be, on which their accomplishment may be suspended, we know not.

Secondly, It follows also from hence, that as to the times, seasons, and places of their accomplishment, they are left unto the designation of Gods Sovereign Will, Wisdorn and Pleasure, as are those of all other works of his Providence whatever. It is not necessary that they should all of them be accomplished at the same time, or in the same places, nor after the same manner. God may, and God doth fulfill them when, where, how, and towards whom he pleaseth; so that in the issue they shall all have that accomplishment which he hath designed unto them, and which the Church hath ground to expect. And this hath God provided that they should be a ground of comfort and direction to the Church in all Ages, containing encouragements unto obedience, and consolations in what his Saints may expect to fall upon
Joel Objections against Christian Religion, Answered.

their persecuting adversaries. The Jews indeed, who know not even how to fancy the Kingdom of their Messiah to be any other, but what the Roman Common-wealth of men, only, was like to prove, res minis et aetatis, the business of one age, would have all their temporal promises to be fulfilled at once, momento turbinis, all on a sudden. But the real Kingdom of Christ being to continue through many Generations, even from his coming unto the end of the world, and that in such a variety of states and conditions, as God saw conducing unto his own glory, and the exercise of the faith and obedience of his people, the accomplishment of these promises in several Ages, and at several seasons, according to the counsel of the will of God, is exceedingly suited unto the Nature, Glory and Exaltation of it. And this one observation may be easily improved to the frustrating all the objections of the Jews, from the non-accomplishment pretended of these promises.

Thirdly, Whereas spiritual things have the principal place and consideration in the work and Kingdom of the Messiah, they are oftentimes promised in words, whose first significations denote things temporal and corporeal. And this came to pass, and was so ordered on several accounts. For, first, the very way and manner of the Prophets expression of their Visions and Revelations, wherein after the way of the people of the East, they made use of many Metaphors and Allegories, led them so to set forth spiritual things. That this was the custom of the Prophets, as they expressly own it, and is manifest in their writings, so it is confessed by the Jews, who, in their Expositions of them, do ever and anon grant, that this and that is to be interpreted by P, that is Allegorically. Now when it is granted, that the subject matter treated on is principally spiritual, all these Metaphors are plain and easily accommodated unto the principal scope and end intended.

Again, as this was the manner of the Prophets, so it is a way exceedingly instructive, and suited to convey an apprehension and sense of the things treated on, unto the minds and understandings of men. All men know the worth and usefulness of the precious things of the Creation, Gold, Silver, precious Stones; of the desirable things of natural life, Health, Strength, long Life; of the good things of men in civil conversation, Wealth, Riches, Liberty, Rule, Dominion, and the like. Men know somewhat of the worth of these things, and commonly esteem them above it. Now what is likely more to affect their minds with, and raise their affections unto spiritual things, than to have them proposed unto them under the names of these things, whose Excellency they are so well acquainted with, and whose enjoyment they so much desire. For nothing can be more evident unto them, then that God in these descensions unto their capacities, doth declare, that the things which he promiseth, are indeed the most excellent and desirable that they can be made partakers of.

Thirdly, the state and condition of the Church of old, required such a way of instruction. For as they had then in the Covenant of the Land of Canaan, many Promises of earthly and carnal things, so they themselves were carnal, and received great encouragement to abide in their expectation of the coming of the Messiah, from that outward Glory which they apprehended that it would be attended withal. Besides, the time was not yet come, wherein the veil was to be removed, and believers were with open face to behold the glory of God. And therefore although this way of instruction by Similitudes, Metaphors and Allegories was suited, as we observed, in general, to affect their minds, and to stir up their affections, yet it did not give them that clear distinct apprehension of the things of the Kingdom of the Messiah, which was afterwards revealed. God had other work to do among them, by them, and upon them, then openly and plainly to reveal his whole Counsell in these things unto them. Hence the Prophets themselves, who received the Promises and Revelations treated of, from God, were fain to enquire with all diligence into the nature of the Office, Work, Sufferings and Glory of the Messiah, which they prophesied unto the Church about, 1 Pet. i. 11, 12, and yet all their enquiry came short of the understanding of those mysteries, which he had, who only saw the Messiah come in the flesh, and died before he had accomplished his work. But in all these promises, there was provision laid in to compel, as it were, the most carnal mind to look principally after spiritual things, and to own an Allegory in the expressions of them. For many of them are flesh, or otherwise, have no tolerable significations or sense, nor ever shall have accomplishment unto Eternity.

Can any man be so stupidly stottish as to think, that in the days of the Messiah, bulls shall leap, and trees clap their hands, and wapte places sing, and sheep of Kedar and rams of Nebaioth, be made ministers, and Jews suck milk from the breasts of Kings, and little children
children play with Cockatrices, literally and properly? And yet those things, with innumerable of the like kind are promised. Do they not openly proclaim to every understanding, that all the expressions of them are Metaphorical, and that some other thing is to be sought for in them? Some of the Jews I confess, would fain have them all literally fulfilled unto a tittle. They would have a trumpet be blown, that all the world should hear, mountains to be levelled, seas to be dried up, wildernesses to be filled with springs and rivers, the Gentiles carrying Jews upon their shoulders, and giving them all their gold and silver; but the folly of these imaginations is unpardonable, and the blindness of their Authors deplorable: neither to gratify them must we expose the Word of God to the contempt and scorn of Atheistical scoffers, which such Exploitations and Applications of it would undoubtedly do. Now this rule which we infit upon is especially to be heeded, where spiritual and temporal things, though far distant in their natures, yet do usually come under the same Appellation. Thus is it with the Peace that is promised in the days of the Messiah. Peace is either spiritual and eternal with God, or outward and external with men in this world. Now these things are not only divers, and such as may be distinguished one from the other, but such as whose especial nature is absolutely different; yet are they both Peace, and so called. The former is that which was chiefly intended in the coming of the Messiah; but this being Peace also, is often promised in those words, which in their first signification denotethelater, or outward peace in this world amongst men. And this is frequent in the Prophets. Fourthly, By the seed of Abraham, by Jacob, and Israel in many places of the Prophets, not the carnal seed, at least not all the carnal seed of them is intended; but the children of the faith of Abraham, who are the inheritors of the promise. Here I acknowledge, the Jews universally differ from us. They would have none but themselves intended in those expressions, and whatever is spoken concerning the seed of Abraham, if it be not accomplished in themselves, they suppose it hath no effect on any other in the world. And from this apprehension an objection was raised against the doctrine of our Apostle. For on supposition that Jesus was the Messiah, and that the blessing was to be obtained by faith in him, whereas it was evident that for the greatest part of the Jews believed not in him, it would seem to follow, that the promise of God made to Abraham was of none effect: Rom. 9. 1. But the Apostle answers, that the promise did never belong unto all the carnal seed of Abraham; for whereas he had many sons, one of whom, Ishmael, was his first-born, yet Isaac only inherited the promise. And whereas Isaac himself had two sons, yet one only of them, and he the younger, enjoyed the privilege; and all this proceeded from the special purpose of God, who takes into that privilege whom he pleaseth. So was his dealing with the Jews at that time; he called whom he pleased to a participation of the promise, and passed by whom he would; whereby it came to pass that all the Elect obtained, and the rest were hardened. Now the seed to whom the promise is given, are those only that obtain it by faith, being chosen thereunto, the refuse being not intended in that appellation of Israel, Jacob, the sons and seed of Abraham. Moreover, as those only of the carnal seed of Abraham, who embrace the promise are received in this matter to be his seed, so all that follow the faith of Abraham, and believe unto Righteousness as he did, are his sons and the seed of the promises, although carnally they were not his off-spring. The same also is to be said concerning those names of Sion and Hierusalem, of both which such glorious things are spoken. I suppose none can imagine, that it is the little Hill so called, or the streets and buildings of the Town that God did so regard. But one of them having been for a feast in the days of David, the special place of his worship, and the other the principal habitation of Church and people, God expresseth his Love and Good-will to his Church and Worship under those names; and it is a fond thing to suppose, that the respects mentioned should be unto those places themselves, which now for a thousand years have lain waste and desolate. Those promises then which we find recorded concerning Sion, Hierusalem, the seed of Abraham, Jacob, Israel, do respect the Elect of God, called unto the faith of Abraham, and worshipping God according unto his appointment, be they of what People or Nation soever under heaven. And this we have proved before, in our dissertation about the Oneness of the Church, of the Old and New Testament. Fifthly, By all people, all Nations, the Gentiles, all the Gentiles, not all absolutely, especially at any one time or season, are to be understood, but either the most eminent and most famous of them, or those in whom the Church, by reason of their vicinity, or more especially concerned, God oftentimes charged the Jews of old, that they had worshipped the gods of all the
Jews Objections against Christian Religion, Answered.

the Nations; whereby yet not all Nations absolutely, but only those that were about them, with whom they had commerce and communication, were intended. Those Expressions then of all Nations, and all Kingdoms who are said to come into the Church, and submit themselves unto the Kingdom of the Messiah, at his coming, do not denote all absolutely in the world, especially at any one time or season, but only such as are either most eminent among them, or such as God would cause his light and truth to approach unto. And those which in an especial manner seem to be designed in those prophetical expressions, are that collection of Nations whereof the Roman Empire was constituted, which obtained the common appellation of the whole World, being for the main of them the posterity of Japhet, who were to be persuaded to dwell in the Tents of Shem. The Jews would have all Nations absolutely to be intended; and Kimchi, with Aben Ezra tells us on Isa. 4. 4, in those words of the Prophet, He shall judge among the Nations; that all Nations of the Earth shall live at peace, for what ever controversies they have among themselves, they shall come and refer the determination of them to the Messiah living at Jerusalem. But how this should be done by all the Nations of the Earth absolutely, they are not pleased to declare unto us. Certainly the heat of some of their differences will be much abated, before they have made a full end of their journey.

Sixthly, It must be observed, that what ever is to be done and effected by the Spirit, Grace, or Power of the Messiah during the continuance of his Kingdom in this world, it is mentioned in the Promises, as that which was to be accomplished, at, or by his coming. But here, as we before observed, lyeth the mistake of the Jews; what ever is spoken about his Work and Kingdom, they expect to have fulfilled as it were in a day, which neither the nature of the things themselves will bear, nor is it any way suited unto the Glory of God, or the duration of this Kingdom in the world. The Kingdom of the Messiah is prophesied of, to be set up in the room of the other great Kingdoms and Monarchies that are in the world. And if we take an instance in the last Monarchy of Daniel, namely the Roman, it is spoken of, as that which came forth as it were all at once into the world, and did all its work immediately; when we know that from its first rise to the end of the things there spoken of, there passed above the space of a thousand years. But yet all the things ascribed unto it, are mentioned as attending its rise and coming, and that because they were in process of time affected by its power. And in like manner, all the things that are foretold about the Kingdom of the Messiah are referred unto his Coming, before that they were not wrought, and they are produced by his Spirit and Grace, the foundation of them all being perfectly and unchangeably wrought in what he did and effected upon his first coming and appearance. It is no wonder then that many particular promises seem as yet to be unfulfilled: for they were never designed to be accomplished, in a day, an year, an age, one place, or season, but in a long tract of time during the continuance of his Kingdom; that is, from his coming unto the end of the world. And as the care of the accomplishment of those promises is upon, so the ordering of the time and season of their being effected belongs unto, the Counsel and Will of the Father; who as unto his Children and Servants, hath engaged unto him, that he should see of the travail of his soul in all Generations; and as unto his Adversaries hath said, Six thousand to my right hand, until I make thine enemies thy footstool.

Again, There are two ways whereby Promises may be said to be accomplished by him who gives them. The one is, when all is done in respect of outward means, helps and advantages, that is needful for that end, and which if men do not embrace and make use of, they are left unexcusable, and none to blame for their coming short of enjoying the full benefit of the Promises, but themselves alone. And in this sense all the Promises contended about, are long since accomplished towards all the world. There is plentiful provision made in the doings and Doctrine of the Messiah, as to outward means, for the peace of all the Nations in the world, for the Ruine of all false Worship, for the uniting of Jews and Gentiles in one body, in Peace and Unity; and that these things are not actually effected, the whole defect lies in the blindness, unbelief, and obstinacy of the sons of men, who had rather perish in their sins, than be saved through obedience to this Captain of Salvation.

2. God doth sometimes accomplish his Promises, by putting forth the efficacious power of his Spirit and Grace, effectually and actually to fulfill them, by working the things promised in and upon them unto whom they are promised. And thus are all the Promises of God that concern the Messiah, his Work, his Mediation, with the effects of them, his Grace and Spirit,
at all Times, in all Ages, absolutely fulfilled in and towards the Elect, that feed of Abraham, unto whom all the Promises do in an especial manner belong. The Election obtaineth the promise although the rest are hardened. Now if the Jews, or any other Nation under Heaven, shall at any time, or for a long season continue to reject the terms of Reconciliation with God, and of inheriting the promises which are proposed unto them, shall their unbelief make the faith of God of none effect? God forbid. The Truth of God failed not, when he brought only Caleb and Joshua into Canaan, the whole body of the people being consumed in the Wilderness, by reason of their unbelief. God hath done, doth, and always will effectually fulfill all his promises in his Elect; and for the residue of men, they come not short of the enjoyment of them, but upon their own fin, blindness and unbelief.

Moreover, it is granted, that there shall be a time and season, during the continuance of the Kingdom of the Messiah in this world, wherein the generality of the Nation of the Jews all the world over, shall be called and effectually brought unto the knowledge of the Messiah, our Lord Jesus Christ, with which mercy they shall also receive deliverance from their captivity, reformation into their own land, with a blessed, flourishing and happy condition therein. I shall not here engage into a confirmation of this concession, or assertion. The work would be long and great, because of the difference about the time, season, and manner of their Call, their following state and condition, and so is unmeet for us to undertake, in the winding up of these discourses. It is only the thing itself that I affect, nor have any caufe as to the end aimed at; to enquire into the time and manner of its accomplishment. Besides, the Event will be the only sure and infallible Expositor of these things, nor in matters of such importance as those before us, shall I trouble the Reader with conjectures. The thing itself is acknowledged, as far as I can understand by all the world, that have any acquaintance with these things. Christians generally do affect it, look for it, pray for it, and have done so in all Ages from the days of the Apostles. Mahomans are not without some thoughts of what shall befall the Jews before the end of the world. As to the Jews themselves in their false notion of it, it is the life of their hopes and Religion. What is it that the Jews plead, what do they expect? What promises are given unto them? they say, that they shall be delivered out of their Captivity, restored to their own Land, enjoy peace and quietness, glory and honour therein. We say the same concerning them also; but by whom shall these things be wrought for them, by their Messiah they say at his coming: But shall he do all these things for them, whether they believe in him or no; whether they obey him or reject him, love him or curse him? Is there no more required unto this delivery, but that he should come to them? Is it not also, that they should come to him? Here then lies the only difference between us; we acknowledge that the Promises mentioned, are not yet all of them actually fulfilled towards them; this they also plead: the Reason hereof they say, is because the Messiah is not yet come, so casting the blame on God, who hath not made good his word according to the time limited expressly by himself. We say the reason of it is, because they come not by faith and obedience unto the Messiah, which long since came unto them; and so cast the blame, where sure it is more likely to lie, even on them and their unbelief. They are in expectation that the Messiah will come to them; we, that they will come unto the Messiah; and it may be this difference may ere long be reconciled, by his Appearance unto them, so calling them unto faith and obedience.

Lastly, Suppose there should be any particular Promise or Promises, relating unto the Times and Kingdom of the Messiah, either accomplished, or not yet accomplished, the full, clear, and perfect sense and intendment whereof, we are not able to arrive unto; shall we therefore reject that faith and persuasion, which is built on so many clear, certain, undoubted Testimonies of the Scripture itself, and manifest in the event, as if it were written with the beams of the Sun? As such a proceeding could arise from nothing but a foolish conceited pride, that we are able to find out God unto perfection, and to discover all the depths of Wisdom that are in his Word; so it would, being applied unto other things and affairs, overthrow all assurance and certainty in the world; even that which is necessary to a man to enable him to act with any satisfaction unto himself or others. What then we understand of the mind of God, we faithfully adhere unto; and what we cannot comprehend, we humbly leave the knowledge and Revelation of, unto his Divine Majesty.

On these and the like Principles, which most of them are clear in the Scripture its self,
Jews Objections against Christian Religion, Answered.

self; and the rest deduced immediately from the same fountain of truth, it is no hard task to answer and remove those particular instances which the Jews produce to make good their general Argument, whereby they would prove the Messiah not yet to be come, from the non-accomplishment of the Promises that relate unto His Coming and Kingdom. It were a work endless and useless to undertake the consideration of every particular Promise, which they writ unto their purpose. They are not the words themselves, but the things promised that are in controversy. Now these, though expressed in great variety, and on occasions innumerable, yet may be referred unto certain general heads, whereunto they do all belong. And indeed unto these heads they are usually gathered by the Jews themselves, in all their disputes against Christians. These then we shall consider, and shew their consistency with that truth which we have abundantly evinced from the Scriptures of the Old Testament, the common acknowledged principle between us.

§ 13. First then, they insist upon that universal peace in the whole world, which they take to be promised in the days of the Messiah. To this purpose they urge the Prophet's recorded Isa. 2. 2, 3, 4. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it; and many people shall go and say, Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths. For out of Sion shall go forth the Law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plow-shares, and their spears into pruning-hooks: Nation shall not lift up sword against Nation, neither shall they learn war any more. This Prophetic is in the same words repeated, Micha 4. 1, 2, 3, 4. where there is added unto the close of it, But they shall every man under his vine, and under his fig-tree, and none shall make them afraid.

And the like things are spoken of, in sundry other places of that Prophetic.

In this we agree with the Jews, that this is a prophesie of the time of the Messiah, of his Kingdom in this world; and do willingly subscribe to that rule of Kimchi on the place, on those words, in the left or latter days; אֲדֹנָי יְהֹואָא הָעֹלָם אָשֹׁר וְהָרָה הָרִים. In every place where there is mention of the latter days, the days of the Messiah are intended, which we have formerly made use of. We also confess unto him, that the teacher that shall from Jerusalem instruct us in the Law and will of the Lord, is יְהֹוהָאָוָא הָעֹלָם איֲו כּוֹרֶא הָאִבּוֹת. Only we differ from them in the Exposition of the Mountain of the house of the Lord, which they take to be mount Maria, we the worship of God it self. And whereas both of us are necellated to depart from the Letter, and allow a metaphor in the words, for they will not contend, that the hill Maria shall be plucked up by the roots, and taken and set on the tops of other mountains they know not where, nor can they tell unto what purpose any such thing would be, to our interpretation of the words which admits only of the most usual figurative expression, the place being taken for the worship performed in it, on the account whereof alone it was ever of any esteem, is far more easy and natural, then any thing they can weft the remainder of the words unto, supposing mount Maria to be literally understood. And in this sense we affirm the first part of the Prophetic, to be long since really, and to the full accomplished. For whereas the worship of God before the coming of Christ, was confined unto the Temple at Hierusalem, attended unto by one poor, small, enslaved Nation, and that in such outward contempt and scorn, that it was no way to be compared with the glory of the false worship of the Nations, and the compliance of multitudes of people unto it, the mountains being far more visible, conspicuous and stately then that at Hierusalem, upon his coming and giving out the Law of God unto the Nations of the world, the most, the greatest, and the most glorious of them confessed unto the acceptance of it, and with one consent gave themselves up to the worship of the God of Jacob, whereby the worship of the true God was not only exalted and made more conspicuous, then the lofty hills, and high places of the world, wherein they worshipped their Idols, but the most eminent mountains of the whole earth, as that of Diana at Ephesus, and of the Capitol at Rome, were destroyed and defected, and the glory of the worship of God was lifted up above them. So that what the Jews think to plead for themselves, doth indeed in a manifest and open Event wholly over their unbelief. But avoiding the consideration hereof, that which they principally insist upon is, the Peace promised under the Kingdom of the Messiah, which, as it seems to them, is not accomplished. Yea, faith one of them, Men
Men are so far from beating their swords into plowshares, that within a few hundreds of years, new instruments of war, never heard of in the world before, have been invented among them, who pretend to believe in the Messiah. And this, as they think, makes it appear, that really he is not yet come into the world; the vanity of which pretence may easily be discovered from our former Rules, which we shall briefly make application of unto its removal.

For, first, The temporal outward Peace of the world, if any such thing be here intended, is not the principal part, matter or subject of the Promise, but only an accession unto it; the chief part of it which concerns the spiritual worship of God, is evidently and openly fulfilled. That which is temporal, for the times and seafours of it, is left unto the sovereign Will and Wisdom of God for its accomplishment. Neither is it necessary that it should be fulfilled amongst all Nations at once, but only amongst them who at any time, or in any place, effectually receive the Laws of God from the Messiah. What ever then of outward peace is really intended in this promise, as it hath in part already received its accomplishment, as we shall shew, so the whole shall be fulfilled in the time and way of Gods appointment. 2. That the words are not to be understood absolutely, according to the strict exigence of the letter, is evident from that complement of the prediction of that in Micah, Every one shall sit under his own vine and fig-tree, there being many, not only persons, but great Nations in the world, that have neither the one nor the other. 3. The Jews themselves do not expect such peace upon the coming of their Messiah, War great and terrible with Gog and Magog they look for, which also the Scripture mentions; and that with Amillus is their own faith or fancy: only it may be they would have no body to wage war with but themselves. For whereas they tell us, that all Nations shall come with their controversies to be ended by the Messiah at Jerusalem, and by that means prevent war among them: I suppose they will not do so, until they are subdued, and those Nations broken in pieces which will not serve them, which whatever expedition they fancy to themselves, may take up at least half the Reign of their Messiah, if he should live an hundred years, about which they differ, yea plainly and openly, great wars and desolation of the enemies of the children of God are so told under the Messiah. 4. I shall not much insist on that universal peace which God gave unto all the known Nations of the world, at the coming of Christ, in the Reign of Augustus, though it look more like an accomplishment of this Prophecy, than what the Jews imagine therein: but because it was only coincident with, by the Providence of God, and not an effect of his coming, I shall pass it by only as a diagnostic of the season wherein the Prince of peace was to be born, and was so accordingly. But I say, 5. That Christ at his coming wrought perfect peace between God and Man, slaying the enmity and difference which by reason of sin was between them. This alone absolutely and properly is peace; without this, all other outward quiet and prosperity is ruinous and destructive. And where this is, no wars nor tumults can hinder, but that the persons enjoying it shall be preserved in perfect peace; and this if the Jews did believe, they would have experience of. 6. He hath also wrought true spiritual Peace and Love between all that sincerely believe in him, all his Elect, which, although it frees them not from outward troubles, persecutions, oppressions, and afflictions in the earth, and that from some also that may make profession of his Name, for Judah may be in the siege against Jerusalem, Zach. 12. 2.) yet they having peace with God, and among themselves, they enjoy the promise unto the full satisfaction of their souls. And this peace of the Elect with God, and among themselves, is that which singly and principally is intended in this Prediction, though set out under terms and expressions of the things wherein outward Peace in this world doth consist. 7. The Lord Christ by his doctrine hath not only proclaimed and offered Peace with God unto all Nations, but also given Precepts of Peace, and self-denial, directing and guiding all the sons of men, were they attended unto and received, to live in Peace among themselves; whereas the Jews of old had express command for War, and destroying of the Nations among whom they were to inhabit, which gives a great foundation unto the promises of Peace in the days of the Messiah. 8. Let it be supposed, that it is general outward Peace, Prosperity and Tranquility that is here promised unto the world; yet then, 1. The precise time of its accomplishment is not here limited nor determined. If it be effected during the Kingdom and Reign of the Messiah in the world, the word is established, and the Prophecy verified. 2. Our Lord Jesus Christ and his Apostles have foretold, that after his Law and Doctrine should be received in the world, there should a
great defection and Apostasy from the power and purity of it ensue, which should be
attended with great persecution, troubles, afflictions, wars and tumults, which after
they are all removed, and all his Adversaries subdued, he will give peace and rest un-
to his Churches and People all the world over, and herein, and in that treason which
now approaches, lies the accomplishment of all the promises concerning the glorious
and peaceable estate of the Church in this world. Take then this Prophecy in what
sense ever it may be literally expounded, and there is nothing in it that gives the
least countenance unto the Judaical pretence from the words,

§. 16. The next collection of promises which they insist upon to their purpose, is of those
which intimate the destruction of Idolatry and false worship in the world, with the
abundance of the knowledge of the Lord, taking away all diversity in Religion, that shall be in
the days of the Messiah. Such is that of Jerem. 31. v. 34. They shall teach no more every man
his neighbour, and every man his brother, saying, Know the Lord, for they shall all know me from
the greatest of them to the least of them, saith the Lord. And Zeph. 3. 9. I will turn to the
people a pure language, that they may call on the name of the Lord with one consent. As likewise
that of Zach. 14. 9. And the Lord shall be King over all the earth. In that day shall
there be one Lord, and his Name shall be One. And sundry other predictions there are
of the same importance, all which are to be accomplished at the coming of the Messiah;
But for the present we see, say they, the contrary prevailing in the world. Idolatry is
still continued, and that among the Christians themselves; diversities of Religion
abound, so that there are now more lest and opinions in the world; nor can the
Jews and Christians agree in this very matter about the Messiah; all which make it
evident, that he is not yet come, who shall put an end to all this state of things.

§. 17. Answ. It will prove in the issue, that the mention of these, as well as other Pro-
mises, will turn to their disadvantage. Their accomplishment in the Enie of the Scri-
pture hath been so plain, evident and manifest, that nothing but Prejudice and ob-
finite blindness can once call it into question. For the further manifestation hereof,
we may observe, 1. That these things are not spoken absolutely, but comparatively; It
is not to be thought, that in the days of the Messiah, there shall be no means of in-
struction in the knowledge of the Lord used; as that Parents should not teach their
children; the Officers of the Church and others, those that stand in need of teaching;
for neither do the Jews indeed imagine any such thing, nor can they do so, without
there rejection of the Precepts of the Law of Moses, and the Predictions recorded in the
Prophecies, wherein God promiseth, that in those days he will give the people Pastors
after his own heart, Priests and Levites, to teach them his mind and will. But this is that
which is signified in these expressions; namely, that in those days there shall be such a
plentiful effusion of the Spirit of Wisdom and Grace, as shall cause the true saving
knowledge of God to be more easily obtained, and much more plentifully to abound,
then it did in the time of the Law; when the people, by an hard yoke, and insupport-
able burden of carnal Ordinances, were darkly, meanly, and difficulty instructed in
some part of the knowledge of God. And that the words are thus to be interpreted,
the many promises that are given, concerning the instruction of the Church, in the
days of the Messiah, and his own Office, of being the great Prophet of the Church;
which the Jews acknowledge, do undeniably evince. 2. That the terms of all people
and Nations are necessarily to be understood as before explained, for many Nations,
those in an especial manner, in whom the Church of Christ is concerned; neither can
any one place be produced, where an absolute universality of them is intended. 3. That
the feaon of the accomplishment of these and the like Predictions, is not limited to
the day or year of the Messiah's coming, as the Jews, amongst other impossible fictions,
imagine; but extends it itself unto the whole duration of the Kingdom of the Messiah,
as hath been shewed before. 4. That God sometimes is said to do that, which he
make provision of outward means for the effecting of, though as to some persons
and times, they may be frustrated of their effect; and this the Jews not only ac-
knowledge, but also contend for, when they give an account why the promises which
concern themselves are not yet fulfilled, the reason whereof they fuppose, or at least
pretend, to lie in their fin and unworthiness.

§. 18. These things being suppos'd, we may quickly see what was the Event, as to those
Promises, upon the coming of the true and only Messiah: For, 1. It is known to all,
and not denied by those with whom we have to do, that at the coming of Jesus of
Nazareth, setting aside that knowledge and worship of God which was in Judæa, a
little corner of the earth, and that also by their own confission then horribly defiled
and
and profaned the whole world, especially the greatest and most potent and flourishing Nations of it; in particular the whole Roman Empire, especially concerned in these predictions, was utterly ignorant of the true God, and engaged in the Worship of Idols and Devils, and that from time immemorial. 2. That although the Jews had taken great pains, and compassed Sea and Land to make Professors, yet they were very few, and those very obscure persons, whom they could at any time, or in any place prevail withal to receive the knowledge, or give up themselves unto the Worship of the God of Israel; of converting People or Nations unto his obedience, they now entertained the least hopes. 3. It is manifest to all the world, that not only upon the coming of Jesus, but also by virtue of his Law and Doctrine, all the Old Idolatry of the world was destroyed, and that whole fabric of Superstition, which Satan had been so many Ages engaged in the erection of, was cast to the ground, and those Gods of the Earth which the Nations worshipped utterly famished. Hence it is come to pass at this day, that no People or Nation under Heaven doth continue to worship those Gods, which the Old Empires of the World adored as their Deities, and in whose service they waged War against the God of Israel and his people. And all that knowledge that is at this day in the world of one true living God, and the reception of the God of Israel, for that true God, however abused, as it is by some, Mahometans and others, it did all originally proceed from the Doctrine of Jesus Christ, whom these ungrateful people hate and persecute. Had it not been for him and his Gospel, the true God, the God of their fore-fathers, had been no more owned in the world at this coming in the flesh; and yet these poor blind creatures, can see no glory in him or in his Ministry. 4. The Lord Jesus Christ by his Spirit and Word, did not only destroy Idolatry and false Worship in the world, but also brought the greatest and most potent Nations of it to the Knowledge of God, that in comparison of what was past, it covered the earth, as the waters cover the Seas. This the Jews saw and repined at in the flourishing times of the Roman Empire, when the Lord was one, and his Name was one, in the whole earth, as that Expression is used in the Scripture. 5. The Way whereby this Knowledge and Worship of the true God was diffused over the face of the earth, and spread its self like an inundation of saving waters over the world, was by such a secret energy of the Spirit of Christ accompanying his Word and the Ministration of it, that it wholly differed from that operuous, burdensome, and for the most part ineffectual way of teaching which was used by the Priests, Levites, and Scribes of old; there being much more of the efficacy of Grace, then of the pains of the Teachers seen in the Effects wrought and produced, according to the Words of the Promise, Jerem. 31. 34. 6. In this diffusion of the knowledge of God, there was way made for the Union, Agreement, and joint Consent in Worship, of those that should receive it. For both the partition wall between Jews and Gentiles was removed, and both people did actually coalesce into one body, worshipping God with one lip and shoulder, and also an holy and plain way of spiritual Worship was prescribed unto all, that should, or did embrace the Law of the Messiah. 7. Notwithstanding all that hath been already accomplished, yet there is full room and time left and remaining for the further accomplishment of these predictions, so that before the close of the Kingdom of the Messiah, not one Tittle of them shall fall to the ground. And thus also, the open Event, known to all the world, doth manifest the due and full accomplishment of these Promises, making it unquestionable, that the Messiah is long since come, and hath fulfilled the work that he was designed of old unto.

Neither are the Exceptions of the Jews of any force to invalidate our Application of these Promises. Two things they object unto us. First, the Idolatry that is yet in the world; especially among Christians. Secondly, The differences in Religion that everywhere abound amongst men. For 1. We have shewed already, that these and the like Predictions are to have a gradual accomplishment, not all at once, in every place. It is sufficient that there is an everlasting foundation laid for the destruction of all false Worship, which having had a conspicuous and glorious Effect in the most eminent Nations of the world, sufficient to answer the intention of the Prophecy, shall yet further in the appointed seasons root out the remainder of all Superfition and Apostacy from God. 2. For what concerns Christians themselves, it cannot be denied, but that many who are so called, have corrupted themselves, and contracted the guilt of that horrible iniquity, which they charge upon them. But this being the crime and guilt of some certain Persons, and not of the whole soci-
Jews Objections against Christian Religion, Answered.

city of the Professors of Christianity, ought not to be objected unto them. And I desire to know by what means the Jews suppose that themselves and the Nations of the world shall be kept from Idolatry and false Worship in the days of their Messiah: if it be, because their Messiah shall give such a perfect Law, and such full instructions in the mind and will of God, that all men may clearly know their duty, we say that this is already done, in the highest degree of perfection that is conceivable, but what if notwithstanding this, men will follow their own vain, reasoning and imaginations, and fall from the rule of their obedience into Will-worship and Superstition, what remedy have they provided against such backsliding? if they have none, but only the pressing upon them their duty to the Law, Word, and Institutions of God; we have the same, and do make use of it, to the same end and purpose. If they shall say, that their Messiah will kill them and slay them with the sword, we confess that ours is not of that mind, and desire them to take heed, lest, in the room of the holy, humble, merciful Kings promised the Church, they look for and desire a bloody Tyrant, that should exercise force over the minds of men, and execute their revenge and lufts on those whom they like not. 3. This Apostacy of some Professors of Christianity, into false Worship, Idolatry and Persecution is foretold obscurely in the Writings of the Old Testament itself, but most plainly in those of the Gospel, or Revelations made by the Lord Christ unto his Apostles concerning the state of the Church unto the end of the world; so that from thence no impeachment can arise against our Interpretation of the predictions intimated on, which have a perfect coincidence therewithall. 4. The same is the state of things in reference unto what they object about the variety of Religions that are in the world, and the multitude of Sects which every where spring up: For 1. Although de falso there are at this time sundry false Religions in the world, and amongst them that which is protested by the Jews, yea de fide they ought not to be, there being one true Religion sufficiently declared and promulgated unto the children of men. For whereas the Jews and others do wilfully shut their eyes against the light and evidence of truth, the guilt and mischief is their own, the Lord Christ having graciously provided, and tendered unto them means of better instruction. And 2. It is a mistake, that the different Opinions and Sects that are amongst Christians themselves do constitute different Religions. For as they all agree in the Worship of the God of Israel by Jesus Christ the Messiah, which contains the sum of their Religion, so their profession itself is not to be measured by the Doctrines and Conceptions of some amongst them, but by the Scripture which they all receive and acknowledge. This is the Religion of them all, and it is one and the same, amongst all that receive Jesus Christ for their Saviour. That there are such pertinacious contentions about men's different apprehensions of the mind of God in the Word, that they labour to impose their private conceptions one upon another, is the fault of some men, which doth not prejudice the oneness of that Religion which is taught in the Gospel. Upon all which it appears, that the Promises insisted on, have received a glorious and blessed accomplishment. Thirdly, They insist on the Promises which concern themselves; and these of all others they most mind and urge against their Adversaries. Nothing they say is more certain and evident in the Scripture, than that the People of Israel shall be brought into a blessed and prosperous condition by the Messiah at his coming, and in particular, that by him they shall be brought home into their own Land: And to this purpose, they plead, Isa. 11. 13. Chap. 52. 54, 60, 62, 63, 65. Jer. 30. 9, 32. Ezek. 36. 37, 38, 39, 40, 44, 42. whereunto sundry other places of a like importance may be added. But now say they, instead hereof, that whole people is scattered over the face of the earth, under great misery and oppression for the most part, without the least interest in the Country promised unto them. And from hence it is, that they most obstinately conclude, that the Messiah is not yet come; for until they are rich, wealthy, and powerful they will not believe that God is faithful. Answ. It would be too long a work, and not suitable unto our present design, to go over all the Promises in particular, which seem to have an aspect this way, or wherein mention is made of Abraham, the seed of Abraham, Jacob, Israel, and the people of Israel and Judah. Besides, the Exposition of them may readily be fought from many Learned Commentaries extant in all Languages on the Prophecies of the Old Testament. I shall therefore only give such general Answers, as being applied unto the several particular instances, will manifest the insufficiency of the Jews Argument from Promises of this Nature. 1. Then in the consideration of these Promises
Jews Objections against Christian Religion, Answered.

mies: we must carefully distinguish, between those who had their fall, at least principal accomplishment in that return of the people from the Captivity of Babylon, and those which have a direct respect unto the days of the Messiah. It is known that the Prophets do very usually set off that mercifull deliverance, in Metaphorical Expressions, so to set off the greatness of the mercy itself. But the present Jews who now look for the accomplishing of all the most strained Allegories in a literal sense, supposing that the deliverance which their fore-fathers then obtained, because of their ensuing trouble and poverty, did not answer what is spoken of it, do wrest them all to the times of the Messiah, when they hope they shall receive them in full measure. For they reckon of all things according to their outward gain and profit, and not according to the manifestation of the Love and Glory of God therein. These Promises then are in the first place to be set apart, as not concerned in our present business and difference.

2. We have manifested before, that there is mention of a double Israel in the Scripture; the spiritual Israel, that is, all the sons of the faith of Abraham in all Ages and places throughout the world; and an Israel according to the flesh, or the carnal posterity of Jacob, which the present Jews are. This distinction we have elsewhere confirmed. Now many of the Promises pleaded, belong to Israel in the first sense, that is, the Church and people of God, who by faith are admitted into the Covenant of Abraham, and so made inheritors of the Promises. And these also which are by far the greatest number, are to be set aside from our present consideration of them. 3. It hath been proved; that oftentimes spiritual things are expressed metaphorically in the Prophets, by words which in their literal sense denote things outward and corporeal. This is sufficiently evident from the instances formerly given, wherein such things are spoken, as it is utterly impossible that they should have a literal accomplishment, and of the like sort there are innumerable. And thus most of the predictions that concern Peace and Prosperity, must necessarily intend spiritual peace with God, because concerning the same seasons, Wars, and Trials are in other places foretold.

4. Whatever is foretold and promised concerning the Jews themselves, in the days of the Messiah, doubtless they have no ground nor colour of reason to expect the accomplishment of it, until they receive him, own him, and submit unto him, which to this day they have not done. When Moses went forth to visit them of old in their distress, and slew the Egyptian that smote one of them, because they refused him, and would not understand that it was he whom God would deliver them by, and endeavoured to betray him to death, their bondage was continued forty years longer, and yet at length by the same Moses were they delivered: And although they have refused and rejected him who was promised to be their Saviour, and so continue to this day in their captivity spiritual and temporal, yet it is he, by whom in the time appointed, they shall be delivered from the one and the other. But this shall not be done until they own and receive him; which when God shall give them hearts to do, they will quickly find the blessed success thereof. For, 5. We grant that there are many Promises on record in the Scripture concerning their gathering together, their return to God by the Messiah, with great Peace and Glory that shall ensue thereupon. Set aside their opinion concerning the perpetuity of the Ceremonial Law, and their return in the observation of it, unto their carnal Ordinances, built on a supposition that God is pleased with the blood of Bulls and Goats for its own sake, and not for a signification of that which was infinitely more excellent and glorious; an apprehension which the whole world hath as it were by joint consent long ago renounced; and cast away the vain and foolish imaginations about their sensual pleasures, Beemoth, the Wine of Paradise, and literal accomplishment of professed Allegories, which the wisest among themselves begin to be ashamed of: and there is nothing in their own expectations, but we acknowledge that they shall be made partakers of it. Return they shall to their own Land, enjoy it for a quiet and everlasting possession, their Adversaries being destroyed: filled they shall be also with the Light and Knowledge of the Will and Worship of God, so as to be a guide and blessing unto the residue of the Gentiles who seek after the Lord, and it may be, be entrusted with great Empire and Rule in the world. The most of these things are foretold concerning them, not only in their own Prophetical Writings, but also by the Divine Writers of sundry Books of the New Testament. But all this we say...
must come to pass, when the veil shall be taken from before their eyes, and they shall look on him whom they have pierced, and joyfully receive him whom they have sinfully rejected for so many Generations. Untill this be done, they may wrestle as they can with their own perplexities, and comfort themselves as well as they are able in their miseries, get money in their dispersions by all unlawful Arts and ways imaginable, and expose themselves to the delusions of Impostors, false Prophets and pretenders to be their Deliverers, which to their unspeakable misery and reproach they have now done ten times; deliverance, peace, tranquility, acceptance with God and man, they shall not obtain. Here lies the Crisis of their condition. When they shall receive, acknowledge, and believe in that Messiah who came so long time since unto them, whom their Fathers wickedly slew, and hanged on a Tree, and whom themselves have since no less wickedly rejected; and when by his Spirit and Grace they shall be turned from ungodliness, and have their eyes opened to see the Mystery of the Grace, Wisdom and Love of God in the blood of his Son, then shall they obtain mercy from the God of their fore-fathers, and returning again into their own Land, Jerusalem shall be inhabited again even in Jerusalem.

Exercitatio
State and Ordinances of the Church, &c.

Exercitatio XIX.


There are in the Epistle unto the Hebrews either direct discourses concerning, or occasional mention is made of all, or at least the most important things in the whole Judaical Economy, and state of the Church and Worship of God therein under the Old Testament. Yea, there is nothing material from the call of Abraham, unto the utmost issue of God's dispensions towards his posterity, that is omitted by him. And if we have not a previous acquaintance with these things, which he supposeth in them to whom he wrote, much darkness and many mistakes must needs attend us in the consideration of what he treateth on, and the ends which he propoundeth unto himself. Now because it will no way be expedient, every time the mention of them doth occur, or allusion is made unto them, to insist upon them as first instituted. I thought meet in the close of these Prolegomena, to present the Reader with a brief Scheme and delineation of the whole Judaical Economy, as also of those other previous concernments of the Church in the posterity of Abraham, which by the Apostle in this Epistle we are called and directed unto. And they are these that follow.

1. The call and obedience of Abraham, chap. i. v. 8, 9, 10, 11, 12, 13, 14, 15, 16, 17.
2. The institution and observation of the Passover, chap. ii. v. 28.
State and Ordinances of the Church.

5. The building of the Tabernacle in the Wilderness, and afterwards of the Temple in answer thereunto, chap. 3. v. 3, 4. chap. 9. v. 1, 2, 3, 4, 5. chap. 10. v. 19, 20, 21, 22. with its utensils.
7. The Sacrifices and Services of them both, chap. 8. v. 3, 5. chap. 9. v. 6, 7, 10, 12, 13. chap. 10. v. 1, 2, 3, 4, 5, 6, 11. chap. 13. v. 11, 12.

It is plain and evident, that under these heads all the principal concernments of the ancient Church, with the Worship and Rule of God therein are comprised; and they are all of them reflected on, most of them explained, and applied unto Gospel-ends by our Apostle. However I shall not in our present consideration of them, engage in the exposition of the particular places in the Epistle where they are treated on, which is to be done else-where; but only represent them, as they are expressed in their institution and transaction in the Old Testament, to make way unto a right conception of them, as they are mentioned and made use of in the New.

Many of these things, I acknowledge, especially those concerning the Temple, its Fabrick, and its Worship, have been so largely discussed by others, as that I should judge my endeavours, in a review of them, altogether needless, would the nature of our present design admit of its forbearance. For besides what hath been formerly attempted, with excellent success, with reference unto the Fabrick of Divine Worship, and the Ceremonies thereof in the Scripture, Josephus, and the latter Jewish Masters, by Aben-ezra, Abenomas, Vilapzandus, Capellus, Kibar Commentary Emperor, Broughton, Amisworth, Wemp, Rize, and all learned Expositors on these parts of holy Writ, where these things are recorded, there are also some of late, who amongst our selves have travelled with much diligence in this subject; Person's worthily skilled in, and industriously improving their knowledge of all that learning which is needful unto the due and accurate handling of this subject, and that in discourses. But as things are fallen out, considering the necessity of this discourse unto my present design, and that most of the things in our proposal from the Epistle above mentioned, are such as fell not under the consideration of those learned persons, nor are handled by them; and that I design not an exact examination of the particular concernments of all these things, with a diffusion of the Reasons and Arguments wherewith various apprehensions of them are attested, but only to represent such a schema of them unto the Reader, as may enable him to judge aright of the references of the Apostle unto them, and of the use that he puts them unto, I shall proceed in my designed way.

First, then the call of Abraham, which was the foundation whereon all the following Administrations of God towards his Posterity, and his whole Worship amongst them, were built, is excellently and fully described by our Apostle, chap. 11. v. 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19. By faith Abraham, when he was called, to go into a place which he should afterwards receive for an inheritance, obeyed, and went out, not knowing whither he went. (Gen. 11. v. 4.) By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. (Gen. 12. 13. 14.) Through faith also Sarah her self received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. (Gen. 17. v. 19. chap. 21. v. 2.) Therefore being very of one, and being as good as dead, as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable, (Gen. 13. v. 16. Gen. 15. v. 5.) These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced, and confessed that they were strangers and pilgrims on the earth. (Gen. 23. v. 4. chap. 47. 9. Chron. 29. 15.) For they that say such things declare plainly that they seek a country; and truly if they had been mindful of that from whence they came out, they might have had opportunity to have returned. (Gen. 24. v. 5, 6, 7.) But now they desire a better, that is, an heavenly; wherefore God is not ashamed to be called their God, for he had prepared for them a city. By faith Abraham when he was tried offered up Isaac, and (or even) he that received the promises, offered up his only begotten son, of whom it was said, In Isaac shall thy seed be called, (to that he was his only begotten with respect unto the
before the giving of the Law.

the promise, Gen. 21, v. 12. chap. 22, v. 9.) Accounting that God was able even to raise him up from the dead, from whence also he received him in a figure.

The design of the Apostle in this discourse, is to set forth and commend the faith of Abraham, from the fruits and effects of it, in the whole course of his obedience; but he builds it upon, and resolves it into his call: By faith Abraham being CALLED. Neither is it my present purpose to open particularly the discourse of the Apostle, which must be referred to its proper place; only because what we do now, is in a subordinency unto the right understanding of this Epistle, I have laid down this account given us therein of the call of Abraham, and his faith and obedience, shewn as the reason of our instructing on it, and the foundation whereon what we do therein is built. Neither shal I now at large declare the nature of this Call of Abraham, with the several occurrences that accompanied it; partly because it is already touched upon in a former Exercise, and partly because I have elw-where handled it more largely, and cleared it from the corrupt traditions and opinions of the Jews concerning it. But because this was the root on which the Judaical Church did grow, the flock whereinto all Mystical Institutions of worship were infected and grafted, it is necessary that we give a brief Historical account concerning it.

Abraham, he was first called by his Parents Abram; that is, an High Father; not without a signal prefacing providence of God. For as of old they gave significant names unto their children, so therein they had respect unto their present condition, or some prospect they had given them by the Spirit of God of things future, wherein they or their children should be concerned. So have we the reasons given us of the names of Cain, Gen. 4, v. 5. of Seth, v. 28. of Noah, chap. 5, v. 29. of Peleg, chap. 10, v. 25. and of sundry others. And if we may not suppose that the Parents of Abraham were directed to give him this name of an High Father, by the Spirit of Prophesie, yet considering its suitableness unto what God had designed him for, and its readiness to yield unto that Change which God made afterwards in it, unto a great strengthening of his faith and significancy in a way of instruction unto future generations, we must grant that it was done by the designing holy wise Providence of God. For he was an High Father indeed, as being the Father of our Lord Jesus Christ according to the flesh. In process of time, upon the solemn establishment of the Covenant with him, God changed this name of Abram into Abraham, Gen. 17, v. 5. Neither shall thy name any more be called Abram, but thy name shall be Abraham. And on the like account did God also change the names of some other persons, or superadded new names unto those whereby they were called before, as of Israel unto Jacob, Gen. 33, v. 28. upon his prevalency with God as a Prince; Jedidiah unto Solomon, 2 Sam. 12, v. 25. because the Lord loved him. And many doubtless had new names given unto them by themselves or others, or some letter or syllable changed in their names, withal altering their significatory name on emergent occasions. Hence have we so many in the Old Testament, whom we find in several places expressed by divers names, or varied in one place from another. Now this change in the name of Abraham was not, as the Jews fancy, to honour him with the addition of a letter out of the lettergrammaton; but for the addition of a new Propheetical significancy unto it: as God himself expressly declares, Thy name shall be Abraham, for a father of a multitude of nations have I made thee. According as he said before, v. 3. Thou shalt be a father of a multitude of nations, in his name denoting a multitude, that is, of Nations, God himself expounding his own intention and design. And herein is a solemn prefiguration of the implanting of Believers of all Nations, into the Covenant and Faith of Abraham; for this name he received upon the solemn establishment of the Covenant with him, as the Apostle explains the place, Rom. 4, v. 11, 12, 13, 14, 15, 16, 17. All then that believe, are taken into the Covenant of Abraham. And as unto the privileges of it, and inheritance to be obtained by it, they are no less his children and heirs, then those who proceeded from his loins according to the flesh, as hath been manifested in our Exercitativ concerning the Oneess of the Church. And herein also God manifested what was his design in his Call, and separation unto himself, even to make and constitute him, and his Pottery, the means of bringing forth the promised seed, wherein all Nations were to be blessed.

Abraham being the tenth Generation from Noah, exclusive, was the son of Terah, of whom it is said, Gen. 11, 26. that Terab lived seventy years, and begat Abram, Nahor and Haran: not doubting in the same year, but then the eldest of them was born, who ever he was. If Abraham was the eldest, as he is first expected, he was born 292 years after
after the flood, in the three hundred ninety second year of the life of Shem, who out-
lived him thirty five years. And he was the sixtieth from Heber, born in the two hun-
dred twenty fifth year of his age, who continuing longest of all the Postdiluvian Pa-
triarchs, outlived Abraham about sixty four years. But there is a difficulty in this ac-
count. For if Abraham was born in the seventieth year of the age of Terah: Terah
living in all two hundred and five years, Abraham at the death of Terah must
need be one hundred thirty five years of age. But the Scripture faith expressly
that at his departure out of Haran, upon the death of his Father, he was no more but
seventy five years old. And if he was seventy five years old at the death of his
Father who lived two hundred and five years, he must be born in the one hundred
and thirtieth of his Fathers life, and not before, which carries on his birth and death
sixty years beyond the former account. So that he outlived Shem twenty five years,
and dyed only four years before Heber. Although therefore he be mentioned before
Haran, Gen. 11. 26. yet indeed Haran was the Eldest Son of Terah, and born before
Abraham sixty years. And it appears in the Story, that Lot and Sarah who were
the Children of Haran ( if Sarah was the Ishma mentioned, as most suppose she was,
Gen. 11. 29 ) were not much younger then Abraham himself. For when Abraham
was an hundred years old, Sarah was ninety. Gen. 17. 17. and Lot may well be sup-
pofed to be Elder then he; so that of Necessity Haran must be many years elder then
Abraham, even no lessthan sixty, as we have declared.

His Nativity and Education was in Ur of the Chaldees, Gen. 11. 28, 31. This place
is said to be, on the other side of the flood, "הַלְתָּן"; or the River, Job 24. 2. that is,
from the Land of Canaan on the other side of the great River Euphrates eastward.
It was fo allso of Tigris, on the East of Aram Naharaim, or Mesopotamia, properly fo
called; which is not infilted on, because Abraham came over Tigris unto Haran with
his Father Terab. He came out, faith Stephen, from the Land of the Chaldeans, and
dwelt in Canaan, Act 7. 4. he fayes indeed, that before he came unto Canaan, he
dwelt in Mesopotamia, v. 2. wherein Haran was allso. For the name of Mesopotamia
was given of old unto all the adjacent Regions, even unto the Persian Sea. So doth
Pline evidently, lib. 6. cap. 26. Mesopotamia tota Affyrorum sita victatim disputa, prae-
babylonia, & Ninem. All Mesopotamia belonged unto the Affyrians, and consisted of scat-
tered Villages; unless it were Babylonia and the Country about Nineveth. And again,
Religia pars Mesopotamia Affyrorum, Babylonii appellata est. So that he equals Mesopot-
mania, with Affyr, which how great a Tract of those Regions it comprehended, is
manifest from Pronym, Strabo and others. Empolerus in Eusebias, praeparat. Evang. l.9.
placth boia, Ura in Babylonia: and there allso Pline mentioneth Ura upon the banks
of Euphrates, lib. 5. cap. 24. Fertur Euphrates versus ad Urum. But this fems not to
be the Ur where Abraham dwelt. Nor was there any reason that in a design for Ca-
naan, he should remove from any part of Babylonia upon Euphrates unto Charan. It
is more likely to be the place mentioned by Ammianus lib. 5, where he fayes, that
the Romans in fix days came from Corduena in Armenia, ad Ur nomina, Perseem Ca-
stelium, unto a Persiam Castle. And this he placth between Nilow and Tigris, and
was not far from the place, where it is probably supposd that the Ark reft after the
flood; the famil of Heber keeping their firft Seat, not accompanying, the on p. 23
or Sons of men, Gen. 11. 3, 4. thofe wicked Apostates who went from the East, to
find a plaice to fix the Seat of their Rebellion against God. Broughton contedth,
that Ur was in the Vale of the Chaldeans, that is in Babylonia, a very little way, or
fome few miles from Charan; afeing that Stephen cannot otherwife be fedified,
who affirms, that he was in Mesopotamia before he dwelt in Charan. But as this
defence of Stephen is needless, feing as we have manifefted, he took Mesopotamia in
a large fenfe, as others did allso, giving the fame Extent unto it with Affyr, the de-
nomination arizing from the moft eminent and fruitful of thefe Regions: So the re-
moval of a little way, or a few miles, anfwereath not that defcription which the Ho-
ly Ghost gives us of this journey, Gen. 11. 31. And Terab took Abraham his Son, and
Lot the Son of Haran, and they went forth with them from Ur of the Chaldees, to go in-
to the Land of Canaan, and they came unto Haran and dwelt there. Their defign was to
go unto Canaan: And as the Ura which was in Babylonia was fixuated on this fide
of Euphrates as Pline teftifies: So that Abraham could not go from thence unto Canaan by
Haran, but he muft twice needlely pass with all his famil y over Euphrates, to the ex-
pedition of their journeyng to Haran will not fix unto any imaginary Ur within a few
miles of it. Nor is it of any weight that it is called Ur of the Chaldees, whole proper

Before the giving of the Law.

... before the giving of the Law...
it is probable, that God gave him light into the evil of those Superstitions wherein he was educated, revealed himself as the only true God, and so prepared him for his Call unto the tedious journeying, and long peregrination that ensued thereon.

When his Father Terah was dead, and himself seventy five years old, Chap. 12. 14. God called him to himself, and entered into Covenant with him in the promise of the Land of Canaan, v. 7. And this Call of his, was the great foundation wherein God afterwards built the whole Structure of his Worship under the Old Testament. For herein he both appropriated the promise of the Messiah unto him, designing his person as the spring, from whom he should proceed according to the flesh, and set both him and his posterity a part, to be visibly subservient unto the great design of his Grace in the accomplishment of the promise of a Deliverer made unto our first Parents. This we have elsewhere at large declared, and shewed how that after his Call, every thing was disposed unto a significancy of that which was for to come, and was suited for a continuance unto that season, and no longer.

When Abraham was ninety and nine years old, that is also he had been twenty four years in the Land of Canaan. The Lord confirms his Covenant with him and his seed, by the sign and token of Circumcision, Gen. 17. 8, 9, 10, 11, 12. which Paul calls, the seal of the righteousness of faith, Rom. 4. 12. because God thereby confirmed and allured unto him an interest in the promiséd feed, who is the Lord our Righteousness, Isa. 45. 24, 25. Jerem. 23. 6. And because he had accepted of the righteousness and salvation which in, and by him, God had prepared for sinners, in believing the promise, Gen. 15. 6. And herein did God manifest that he took his feed together with him into the Covenant, as father, who no less then himself, were to be made partakers of the righteousness exhibited therein, as also to be used for the channel where the holy feed was to be carried on; until the Word was to take it and to be made flesh, John 1. 14. Mar. 1. 1. Rom. 9. 5. And by this Ordinance of Circumcision, were his posterity separated from the rest of the world, and united among themselves. For however Ishmael, and Esau carried the outward sign of circumcision out of the pale and limits of the Church communicating it unto the Nations that sprang of them unto this day, unto whose observance they also adhere, who being of another extract, have received the Law of Mahomet, with very many of the Indians; yet their observance of it, was never under the Law of God, nor accepted with him, but is rather accursed by him. But as it was continued in the posterity of Abraham according unto the promise, it was the fundamental uniting principle of the Church amongst them, though dispersed into innumerable particular families. For as there were as many Churches before, as there were families, Ecclesiastical and Oecumenical or paternal Rule, being the same, now the Covenant being one, and the token of the Covenant being one and the same, unto all the families that sprang of Abraham, which in their several generations were as the sands of the Sea shore, or as the Stars for multitude, were incorporated into one body among themselves, and separated from all the rest of the world. Not that this Ordinance alone was sufficient to constitute the whole Nation one Ecclesiastical Body or Church, which was done by the following Institutions of Worship, but that the foundation thereof was first laid herein. Neither without some such general initiation into union could it have been orderly accomplished. And as it was the Glory of the people of old whilst they walked in the steps of the faith of Abraham: So it was the carnal boast of their degenerate posterity. Hence have we so often mention of those who were uncircumcised, in the way of reproach and contempt; and when they renewed the administration of it among themselves, upon their first entrance into the Land of Canaan after its commission in the Wilderness, it is said, that they rolled away the reproach of Egypt, Josh. 5. 9. because they were now no more as the Egyptians, uncircumcised. And it was their glory, both because God made it the token of his receiving them to be his peculiar people out of all the Nations of the Earth, as also because it was the pledge of their obedience unto God, which is the glory of any person or people. But their posterity being carnal, and degenerating from the faith and obedience of Abraham, having quite loft the Grace betokened by it, which as Moses often declares unto them, was the circumcision of their hearts to bear and obey the voice of God, did ye yet, and do ye yet, to this day, boast of it as a sign of their separation unto God from other people: not considering that these things were

**State and Ordinances of the Church,**
Before the giving of the Law.

And these are the chief heads that are looked upon by our Apostle in the Call of Abraham, which also we have been more brief in the explication of, because its consideration hath elsewhere occurred unto us. Now from this Call of Abraham unto the deliverance of the Children of Israel out of Egypt, was as Moses affirses us, four hundred and thirty years, Exod. 12. 40, 41. and so faith our Apostle, Gal. 3. 17. But because the Lord tells Abraham, that his posterity should be afflicted in a strange Land four hundred years, Gen. 11. 13. which words are repeated by Stephen in his Sermon to the Jews, Acts 7. 6. the reason of this different account may be briefly enquired after. Here is a double limitation of time, 1. of four hundred and thirty years by Moses, and Paul. 2. Of four hundred years, by God himself unto Abraham, repeated by Stephen: The words of Moses are recorded, Exod. 12. 40, 41. Now the sojournings of the Children of Israel, in Egypt, were four hundred and thirty years; and it came to pass, at the end of four hundred and thirty years, even on the self same day, it came to pass, that all the Hosts of the Lord went out of the Land of Egypt. It is evident that there is an ambiguity in the words of Moses; for if the sojournings, or dwelling in the beginning of the Verse to relate unto, dwelt in Egypt, it can design no longer space of time then they dwelt there after the descent of Jacob, which by an evident computation of the times, containeth but half the space limited, of four hundred and thirty years. If it refer only to the children of Israel, then it takes in all the sojournings and peregrinations of that People who dwelt in Egypt, from the first day of their being the people of God. Now this ambiguity is perfectly removed by our Apostle, Gal. 3. 16, 17. Now to Abraham and his seed were the promises made, and the Covenant that was confirmed before of God in Christ, the Law which was four hundred and thirty years after cannot disannul. The giving of the Law, was, as we shall see, immediately upon their coming out of Egypt; and faith he, the 430 years are to be reckoned from the Call of Abraham, when God first entred into Covenant with him; Gen. 11. 2. 3. From thence unto the departure out of Egypt, and the giving of the Law that ensued, are 430 years. It is evident then, that by the sojournings and peregrinations of the children of Israel, not their mere abode in Egypt, which after their going down, was only 215 years, or thereabouts; but the whole course of that People, after they were in Abraham called from their own Country and a certain Habitation therein, until their leaving of Egypt, in order unto their taking possession of the land of Canaan as a perpetual inheritance ( that is commensurate unto the duration of the especial Covenant made with them ) is intended. It remaineth then that we consider the other space of time assigned by God in Vision unto Abraham, for the affliction of his seed under persecution, namely, four hundred years, Gen. 11. 13. Now herein, either the round number of 400 is put for 430, or 30 years are to be abated out of the latter number, for some special caufe and reason. The former seems not probable, because Moses doth so emphatically note that it was in the four hundred and thirtieth year, that very same day, or night, and therefore 30 years must be taken of, either from the beginning or end of the latter number. To deduct it from the end there is no reason; nor will Moses his exact observation of that period allow us so to do. It must therefore be from the beginning. Now this prediction of God unto Abraham, about the affliction or persecution of his seed for 400 years, was given him before the birth of Isaac, who being of his seed according to the promise, was to have his share in this affliction; yea, it was to begin with him. He was born, as was proved, 25 years after the promise, so that the 30 years to be taken off from the 430 fall out in the fifth year of his life; which was the time when the persecution began in the mocking of Ishmael, Gen. 21. 9. which the Apostle expressly calleth persecution, and that upon the account of Isaac's being the heir of the promise; Gal. 4. 29. There began the 400 years of their affliction, which ended with the 430 of their peregrination.

In the faith of Abraham, manifested in his obedience to the Call of God, resting on the Promis of the blessing by Christ, and in the observation of this Ordinance of Circumcision, whereby they were separated unto God, and united among themselves, did this People continue, without the addition of any new Ordinance of Worship for the supportment of their Faith, or enlargement of their Light, or outward profession of their separation unto God to the expiration of 430 years; and this period of time proved afterwards fatal unto them, not exactly and absolutely, but in some kind of proportion. For from hence unto the building of the Temple by Solomon was 480 years.
years. The duration of that Temple was 415 years. Of the latter, built in the room thereof, somewhat above 500. Some peculiar space being given them beyond their former trials, before their utter destruction.

At the expiration of the period of time discoursed on, our Apostle tells us, Heb. 11. 28. that By faith Moses kept the Passover, and the sprinkling of blood, left be that destroyed the first-born, should touch them. This was the second Ordinance of common use to the Church, and appropriated unto them, which God instituted amongst them. The story of its Institution, and manner of its celebration are at large insinited, on, Exod. 12.

The time of its Institution, and Annual celebration, is exactly noted in the Scripture. It was the night before the departure of the children of Israel out of Egypt, which is thence called לֵיָּעָן הָעָלִים Exod. 12. 43. a night of obserances, unto the Lord, that is, wherein his Institutions of this Ordinance were to be observed with great care and diligence. And this night fell in directly upon the expiration of the 430 years before limited, ver. 40, 41. For the time of the year, it was in the month בְּנֵי יַחַר, as the Hebrews call the month of the Spring, which in those Eastern parts gave blades unto the corn, and other fruits of the earth, Exod. 13. 4. 23. 15. 34. 18. Deut. 16. 1. which afterwards by a Childer name was called ניַפְרָת, Nehem. 2. 1. Esth. 3. 7. and it answered partly to our March, partly to April, beginning before or at the Vernal Equinox, according to the distance of any year from the Emboliaca year. And from hence this month was appointed to be בֵּית הָרָּה, chief or principal of the months, Exod. 12. 2. and so consequently the beginning of the year unto them, for before this, their year began and ended in September, upon the gathering in of the fruits of the earth, Exod. 23. 16. being the time, as most of the present Jews suppose, wherein the world was created. Neither yet was this change abolugé unto all ends and purposes, but only so as to Ecclesiastical Obserances, and Feasts, that depended on their distance from this of the Passover. For their Civil Tear, as to Contracts, Debts and Liberties, continued still to begin in September, with their Jubilees, Levit. 25. 8, 9, 10. And from that beginning of the year, most probably, are the months to be reckoned that are mentioned in the continuance and ending of the flood, Gen. 7. 11. See Jophb. liber. 1. chap. 4.

For the time of the day wherein the Lamb was to be slain, it is designed to be בְּשֶׁם הָרָּה in between the two evenings of the 14 day, of the first month. Some of the Jews, as Kimchi, make these two evenings to be, the first declining of the Sun, which began the evening or afternoon, and the setting of the Sun which clofeth it, anwering the antient division of the day, into morning and evening; so that it might be done by this rule, in any time of the afternoon, though it always followed the evening Sacrifice, at the 9th hour, or 3 of the clock. Others, as Abar-Ezra, make the first evening to be the setting of the Sun, the other the departure of all light. And the Jews have a distinction of the day, wherein they call this space of it בְּשֶׁם הָרָּה between the two evenings, בְּשֶׁם הָרָּה between the two Sun. So they express themselves in Talmud. Hidrot. Berach. cap. 1. וַיָּשֶׁר לְגַם הוּא הָרָּה בְּשֶׁם הָרָּה בְּשֶׁם הָרָּה בְּשֶׁם הָרָּה וַיָּשֶׁר לְגַם הוּא הָרָּה. All the space of time wherein the face of the East is rose, it is called day; when it begins to wax pale, it is called between the Sun: (the same with between the evenings) and when it waxeth black, the upper Firmament being like the lower, it is night.

The occasion of the institution of this Ordinance, is so fully and plainly declared in Exodus and Deuteronomy, that we shall not need to enlarge upon it. In brief, God being about to accomplis his great work of delivering the people out of Egypt, he thought meet to conjoin together his greatest mercy towards them, and his greatest plague upon their enemies. To this end he gives command unto the destroying Angel, to pass through the Land, and to slay all the first-born therein, from his who sat upon the Throne, unto the meanest person belonging unto the body of that Nation. And although he might have preferred the Israelites from this destruction by the least intimation of his will unto the Instruments used therein, yet having respect unto the furtherance of their faith and obedience, as also designing their instruction in the way and means of their eternal Salvation, he chose to do it by this Ordinance of the Passover. The form of this service is given us Exod. 12. 27. it is called פָּסָחָה פָּסָחָה; and the reason of it is subjoyed; for the Lord said פָּסָחָה passed over the houses of Israel. פָּסָחָה is to pass on by keeping, making as it were a halt in any place, and then leaping over that which is next. Whence he that goes halting is called פָּסָחָה פָּסָחָה, one that as it were keeps on, from one leg unto the other. Some of the Antients call it פָּסָחָה, Chetib.
before the giving of the Law.

Cheth being only not pronounced. The Greeks retain the name, but corrupt it into Πασχά, and are followed by the Latins, who call it Pascha. Hence after the Apostle had applied this Feast and Sacrifice unto the Lord Christ, 1 Cor. 5. 7. and Christians began to celebrate the commemoration of the Passion and Suffering of Christ, at the time of the year when that was observed, many both of the Greeks and Latins began to think, that the word was derived from Πασχά, Patia, to suffer, as both Augustin, and Gregory Nazianzen, Serm. de Pasch. do declare, who both of them refute that imagination. The general nature of it was Πασχά a Sacrifice, v. 22: and Πασχά a Feast, v. 14. A Sacrifice from the slaying and offering of the Lamb, which was done afterwards for the people by the Levites; and a Feast from the joy and remission of labour wherewith the annexed Solemnities were to be observed. The matter of it was Πασχά Ses, v. 3. that is, a young Lamb or Kid, a male without blemish, for either might be used in this service, v. 5. The manner of the service was, 1. In the Preparation, the Lamb or Kid was to be taken into custody on the tenth day of the month, and kept therein four days, v. 6. which, as the Jews say, was partly that they might discern perfectly whether it had any blemish or not; partly that they might by the sight of the Lamb be minded of their duty, and the mercy of their deliverance. Indeed it was, that it might prefigure the imprisonment of the Lamb of God, Isa. 53. 7, 8. who took away the sins of the world. This preparation, the Jews say, was temporary, and observed only at the first Institution of the Ordinance in Egypt, and that partly lest in their haste they should not otherwise have been able to prepare their Lambs. So also was the sprinkling of the blood on the posts of the doors of their dwelling houses, v. 7. with ἄρης, which could not be afterwards observed, when by God's Institution the whole Congregation were to celebrate it in one place; and it had respect unto their present deliverance from the destroying Angel, v. 12. and 13. In like manner was their eating it, with their shoes girt, their feet and their hands, v. 11. that they might be in a readiness for their immediate departure, which was not afterwards observed by our Lord Jesus Christ, nor any of the Church. This Lamb was to be provided for each House, v. 3, 4, which was the third distribution of that people, the first being into Tribes, and the second into Families, from the twelve Patriarchs and their immediate Sons, Josh. 7. 16. 17. 18. But because their was an allowance to make their company proportionable unto their provision of a Lamb, joyning or separating households, v. 4. they ate it afterwards in Societies or Fraternities; as our Saviour had twelve with him at the eating of it. And the Jews require ten at least in Society unto this celebration. Whence the Targum expressly on this place, Exod. 12. 4. If the Men of the House be fewer then the number of ten, for this was a sacred number with them. They Circumcise not, Marry not, Divorce not, unless ten be present. Thence is their laying in Pirke Aboth, where ten sit and learn the Law, the divine presence rests on them, as Psl. 82. 1. 3. The Lamb being provided was to be killed, and it was directed that the whole Assembly of the Congregation of Israel should kill it, v. 6. that is, every one for himself and family. But after the giving of the Law, and the erection of a Priesthood in the Church, this work, as it was a Sacrifice, was left unto the Priests, 2 Chron. 35. 1. 2. 3. 4. 5. The place where it was to be killed, was at first in their several houses, or where-ever the Assembly of the people was; but this afterwards was forbidden, and the Sacrifice of the Passover confined expressly to the place where the Tabernacle and Temple were to be, and not elsewhere, Deut. 16. 6. 7. 5. The preparation of the whole Lamb for eating, was by roasting it, v. 8. 9. and that was done with bread unleavened, and bitter herbs, or bitter herbs, v. 9. and it was all to be eaten that night. What remained until the morning was to be burned in the fire, as a thing dedicate, and not to be polluted. The Jews have many Traditions about the manner of eating and drinking at this Supper, of the cups they drank and blessed, of the Cakes they brake, of their washings, and the like, which as they have all of them been disfigured by others at large, so I shall not labour about them, as being satisfied that they are most, if not all of them, inventions of the Rabbins since the destruction of the second Temple, and many of them taken up from what they observed to be in use among Christians, or were led into by such as from the profession of Christianity apostatised unto them, which were no small multitude.

Unto this observation of the Passover, was adjoined the Feast of Unleavened Bread, which was to begin the next day after the eating of the Lamb, that is, on the 15 day of the first month. For whereas the Paschal Lamb was to be eaten with unleavened Bread,
bread on the fourteenth, it was a peculiar Ceremony of that Ordinance, and belonging not unto the ensuing feast, v. 15, 16. And in this feast, there are considerable:

1. The total exclusion of all Leaven out of their houses. 2. The time of its continuance, which was seven days. 3. The double extraordinary Sabbath wherewith it was begun and ended; for on the first day, and last day of the seven, there was to be a solemn and holy Convocation unto the Lord, to be observed in a cessation from all labour, and in holy duties; and here also it was lost labour to reckon up the Cautions, Rules and Instructions which the Jewish Doctors give about the nature, kinds and sorts of Leaven, of the search that was to be made for it, and the like, most of them being vain imaginations of superfluous minds ignorant of the Truth of God.

This Sacrament of the Passover with its attendant Feast of Unleavened Bread, to be annually observed on the fourteenth day of the month Aviv, unto the end of the twenty second, was the second solemn Ordinance of that people, as the People and Church of God. And the Jews observe, that no other positive Ordinances, but only Circumcision and the Passover had that sanction of the Word, Excision, or Extermination annexed unto them. Concerning Circumcision, the words are plain, Gen. 17. 14. The uncircumcised Man-Child whose flesh of his foreskin shall not be circumcised, יִהְיָהֻ נְאָר יָשָׁנָא, that soul shall be cut off from his People, he hath broken my Covenant. And with reference to the Passover, Exod. 12. 15. Whosoever eateth Leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. Whereas they observe, as Aben Ezra upon this place, that it is annexed to above twenty negative Precepts; intimating that there is a greater provocation and sin in doing anything in the Worship of God against his Commandment, than in omitting what he had commanded, though both of them be evil. The Observation I acknowledge in general is true, but the Application of it to the Passover is not so. For although we should suppose that the words of Exod. 12. 15. do relate unto the Passover also, although they seem to respect only the seven days of the feast of Unleavened Bread, yet they do not require the observation of the Passover itself under that penalty; but upon a supposition of the observation of the Passover, they were to eat the Lamb with unleavened Bread, which was a negative Precept; namely, that they should have no leaven in their bread, and so was justly attended in its transgression with this cutting off. And this cutting off, the Jews generally interpret when it is spoken indefinitely, without a prescription of the manner how it should be done, or by whom, to respect תָּבֹא יִשְׂרָאֵל, the hand of Heaven, or the vindictive Justice of God, which in due time will find out the Transgressor. But we know that God long bore with them in the omission of this Ordinance of the Passover itself.

What are the observations of the late Jews in the imitation of their fore-Fathers observance of this Ordinance of God, the Reader may see in Baxter's Synagoga Judaica, and in part in the Annotations of Ainsworth; and they need not here be repated. This only I shall observe, that all of them in their Expositions of this Institution, do make the Application of its several parts unto other acts of God in dealing with them. Such as indeed the Text of Moses plainly leads them to. And this perfectly overthrows their pretensions, as to their other Ceremonies and Sacrifices; namely, that they were instituted for their own fakes, and not as signs of things to come; the figurative nature of this their greatest Ordinance being manifest, and acknowledged by themselves.

On occasion of this great solemn Ordinance, there was given unto the People two additional Institutions; the first concerning the Writing of the Law on their foreheads and Hands, the other of the Dedication unto God of all that opened the Matrix: The first of these, is prescribed, Chap. 13. 9. And it shall be for a sign upon thine head, and as a memorial between thine eyes, that the Lord's Law may be in thy mouth: ver. 16. and it shall be for a token upon thine head, and as frontlet between thine eyes. Whereunto may be added Deut. 6. 6, 7, 8, 9. And these words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up, and thou shalt bind them for a sign upon thine head, and they shall be as frontlet between thine eyes, and thou shalt write them upon the posts of thy house, and on thy gates. In the observation of many things, supposed to relate unto these precepts, consulsteth the principal part of the Superstition of the present Jews. For they have mixed the observation of this duty whatever be intended by it, with many foolish and nonse imaginations.
before the giving of the Law.

impressions. It doth not indeed appear to me, that any more is intended by these expressions, a sign upon thy hand, and a memorial or frontlet between thine eyes, but a continual Remembrance, and careful practice of the Institution itself, and their calling to mind thereby the mercy and goodness of God in their deliverance; which they were to celebrate when they came unto a settlement in their own Land, by writing some passages of the Law upon the doors and posts of their houses. But they are otherwise minded. That which is prescribed unto them is called v. 8, a sign, as it was to be on their hand, and a memorial, as between their eyes, both which are very capable of our interpretation, but v. 16. they are called also Deut. 6. 8. From which word, which they know not what it signifies, they draw out all the mysteries of their present observances. The Chaldee renders it 貘ト
Tephilin; which word feems to be taken from the Hebrew יונה prayer or prayers, and to be so called, from the prayers that they used in the Consecration and Wearing of those frontlets. But because they are rendered in the Greek Πειλατερον Philelteria, some would derive it from הוג, to comfort, keep, and bind, which hath some allusion at least to the sense of the Greek word. And this Origination and designation of the word the Learned Fuller contends for: Miscelan. 1. c. 7. The manner of their present observation hereof to this purpose is, they write four Sections of the Law on parchment. And why four? that they gather from the figuration of the word גס, Tephiloth, T. faith Rabbi Solomon in Pontius by the Ciprian Sea somewhere signifies two, and Poth signifies two in Egypt, both which make four undoubtedly. Or as they say in the Talmud, Taz in Cipha signifies two, and Pat in Africa. So that four Sections, must be written. Scaliger supposeth the word to be Egyptian, which is not unlikely; but that it should signify an Amulet, or a Charm, as Petit* supposeth, is not so probable. For that such amulets were in use among the Heathen, with inscriptions either ridiculous or obscene, which God would not have his People to make use of, and therefore appoints them other things, and inscriptions in their stead, which is the only reason produced for that Opinion, doth indeed overthrew it. For it is abundantly evident, that God in his Laws, doth directly on all occasions command the contrary to what ever was in practice of this sort among the Nations. So that Maimonides well observes, that the Reason of many of their Institutions cannot be understood, without a due consideration of the Superstition of the neighbouring Nations.

Thefe four Sections must be thefe that follow. The first is, Deut. 6. 4, 5, 6, 7, 8, 9. Hear O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God, with all thine heart, and with all thy soul, and with all thy mind, and these words which I command thee this day, shall be in thy heart; and so onwards at before. The second is, Exod. 12. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. And the Lord spake unto Moses saying, sanctifie unto me all the first born, whatsoever openeth the womb among the Children of Israel both of Man and of Beast, it is mine: And Moses said unto the people, remember this day in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought ye out from this place: there shall no leavened bread be eaten, this day came ye out in the month Abib: and it shall be when the Lord shall bring thee into the Land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which be a noise unto thy Fathers to give thee; a Land flowing with Milk and Honey, that thou shalt keep this service in this month: seven days shalt thou eat unleavened bread, and in the seventh day shall be a Feast unto the Lord, unleavened bread shall be eaten seven days; and there shall be no leavened bread in thine quarters; and thou shalt shew thy Son in that day saying, this is done because of that which the Lord did unto me, when I came forth out of Egypt; and it shall be for a sign unto thee, upon thine hand, and for a memorial between thine eyes, that the Lords Law may be in thy mouth; so with a strong hand the Lord brought thee out of Egypt; thou shalt therefore keep this Ordinance in its season, from year to year. The third is from the tenth verse of that Chapter unto the end of the seventeenth: And it shall be, when the Lord shall bring thee into the Land of the Canaanites, or be a noise unto thee unto thy Fathers, and shall give it thee, thou shalt set apart unto the Lord, all that openeth the Matrix; and every firstling that cometh of a beast which thou hast, the Male shall be the Lords, and every firstling of an Ass, thou shalt redeem with a Lamb, and if thou wilt not redeem it, then thou shalt break his neck, and all the first born of Man among thy Children shalt thou redeem; and it shall be when thy Son asketh thee in time to come saying, what is this, that thou shalt say unto him, by strength of hand the Lord brought us out from Egypt, from the house of bondage. And it came
to pass, when Pharaoh would hardly let us go, that the Lord slew all the first born in the Land of Egypt, both the first born of Man, and the first born of beast, therefore I sacrifice to the Lord all that openeth the Matrix being Male, but all the first born of my Children I redeem; and it shall be for a token upon thine hand, and as frontlets between thine eyes; for by strength of hand the Lord brought us forth from out of Egypt. The last is Deut. 11:13. And it shall come to pass, if you shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God and to serve him with all your heart, and with all your soul, that I will give you the rain of your Land in due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thy oil, and I will send grass in thy fields for thy cattle, that thou mayest eat and be full, take heed to thy flocks that your heart be not deceived, and ye turn aside and serve other Gods, and worship them, and then the Lord's wrath be kindled against you, and be shut up the Heaven that there be no rain, and that the Land yield not her fruits, and left ye perish quickly from the Good Land which the Lord giveth you; therefore shall you lay up these my words in your hearts, and in your foul, and bind them for a sign upon your hand, and that they may be as frontlets between your eyes, and ye shall teach them your Children speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up, and thou shalt write them upon the door posts of thine house, and upon thy gates, that your eyes may be multiplied, and the days of your Children in the Land which the Lord spake unto your Fathers to give them as the days of Heaven upon the Earth.

Because in all these places there is mention made of these frontlets or memorialis, therefore do they take them out for this use. And these are to be written on parchement made of the skin of a clean beast, on th: side next the flesh, prepared with a pronunciation of a form of words both in the killing of the beast, and in the delivery of the skin unto the Dresser, and to the Writer: When they are written, they are wrap up in small rolls, and so worn upon their foreheads, and left arm, being so rolled and made up, that none of the writing might be seen. And great art is required in the making of these Tephilin which few amongst them attain unto. Hence Flagon tells us a story, of a Master amongst them in his days, who sold many thousands of these Phylacteries unto his Country-men, which had nothing in them but Cards, which served their turn well enough. Their Makers also are curious in describing what part of the head they must be applyed unto, namely, the fore part from ear to ear: and the hand must be the left hand, whereby yet they will have the arm above the elbow to be understood; and when they must be worn, namely by day, not by night, on the Week days, not on the Sabbath, and the like worthy speculations. The benefit also they receive hereby, is incredible, for by them are they defended from evil, as some by the sign of the Cross, others by the first words of the Gospel of John worn about them; They are sanctified in the Law, and in a word, the Targum on the Canticles, Chap. 8. v. 3. tells us, that God chose them above all people, because they wore the Phylacteries. So just cause had our Lord Jesus Christ to reprove their hypocrisy, superflition and self-justification in the use, abuse, and boasting of these things, Mat. 23. 5. All their works they do for to be seen of Men, they make broad their Phylacteries, and enlarge the borders of their garments. This about the borders of their garments, was an after Institution, yet because of its answerableness unto this, we may add it in this place. To this purpose, God gives his command, Num. 15: 38, 39, 40. Speak unto the Children of Israel, and bid them that they make them fringes, in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a Ribband of blue, and it shall be unto you as a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them, and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring, that ye may remember and do all my commandments, and be holy unto your God, which Law is repeated again, Deut. 22. 12. Thou shalt make them fringes upon the four quarters of thy Vesture wherewith thou coverest thy self. These Tephilin, locks, or fringes made of thread fastened unto the wings or skirts of their garments with a Ribband of blue colour (which how to make at present the Jews confess they know not, but suppose it was made with the blood of a Fitch called Chalazon mixt with Vermilion) had virtue and efficacy from the institution of God, who alone is able to bless and sanctify things in themselves indifferent unto Sacred Use, to the keeping of their hearts in a due reverence unto himself, and their eyes from wandering after fale Worship and Superstition; which being now removed and
Preparations for the Giving of the Law.

and taken away, the things themselves are among the present Jews turned into the greatest superstition imaginable. Their principal vanities about these things having been reprehended by others out of Maimonides his Treatise on that subject, need not here be repeated.

The last appointment of God occasioned by the mercy solemnly remembered in the Passover, was the dedication of all the first-born Males unto himself. The Law of this dedication is recorded, Exod. 13. 12, 13, and the manner of its performance is farther added, Num. 13. 15, 16, 17. Every thing that opened the matrix, in all flesh which they bring unto the Lord, whether thai be of men or beasts, shall be thine; nevertheless the first-born of man shalt thou surely redeem, and the firstfruits of unclean beasts shalt thou redeem; and those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the Sanctuary, which is twenty Gerahs. But the firstfruits of a Cow, or the firstling of a Sheep, or the firstling of a Goat, thou shalt not redeem, they are holy, thou shalt sprinkle their blood upon the Altar, and shalt burn their fat for an offering made by fire, for a sweet favour unto the Lord.

The whole dedication of the first-born Males is, distributed into three parts. 1. Children, who were to be redeemed with five shekels, twenty Gerahs to one shekel, that is about twelve shillings of our money. 2. Clean beasts, such as were appointed to be offered in sacrifice on other occasions, as the King, the Sheep and the Goats. These were to be offered unto God, in a Sacrifice of burnt-offering without redemption or commutation, after they had been kept a month with the dam. 3. Unclean beasts, whereof an instance is given in the Ass, which were either to be redeemed with money by an agreement with the Priest, or to have their necks broke at the choice of the owner. And all of this to call to remembrance the mercy of God in sparing them, and theirs, when the first-born of man and beast, clean and unclean in Egypt, were destroyed. For hence a peculiar right of special preservation arose unto God towards all their first-born, and this also not without a prospect towards the Redemption of the Church of the first-born by Jesus Christ. Heb. 12. 23:

And this gave a period to the first dispensation of God towards the Church in the poignancy of Abraham, for the space of 430 years. With the provision and furniture of these Ordinances of Worship, they left Egypt, and passing through the Red-sea, came into the Wilderness of Sinai, where they received the Law, and were made perfect in the beauty of Typical holiness and worship.

Unto these Ordinances succeeded the Solemn vow, or giving of the Law on Mount Sinai, with the Precepts and Sanctions thereof, mentioned in several places by our Apostle, as chap. 2. 2. For if the word spoken by Angels was steadfast, and every transgression and disobedience received a just recompence of reward. Chap. 10. 28. He that despised Moses Law died without mercy under two or three witnesses. Chap. 12. 18, 19, 20, 21. For ye are not come unto the Mount that might be touched, and that burned with fire, nor unto blackness and darkness, and tempest, and the sound of a trumpet, and the voice of words, which they that heard intreated that the word should not be spoken to them any more; for they could not endure that which was commanded, and if so much at a beast touched the mountain, it shall be stoned or thrust through with a dart. And so terrible was the sight, that Moses said, I exceedingly fear and quake. ver. 25. They escaped not who refused him that spoke on earth. And in other places.

Three things must be explained in reference unto this great and solemn foundation of that Judicial Church Rate, which our Apostle treateth about in this whole Epistle. First, The Preparations for it. Secondly, The Manner of the giving of it. Thirdly, The Law it self. For the preparations for it, they are either more remote, or immediately preceding it. The former were those temporary, occasional, inductive Ordinances which God gave them at their entrance into the Wilderness, before they came to receive the Law on Sinai.

The first mentioned of this nature is Exod. 15. 23, 24, 25, 26. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord, and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet. There be made a Statute and an Ordinance, and there be proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians, for I am the Lord that healeth thee. The whole M in 2 courfe
course of God's proceeding with his people, whereof we have here the first pledge in the Wilderness, was by a constant series of temporal providential Straights, sinful Murmurings, and Typical Mercies.

The waters being bitter, that they could not drink of them, God shewed to Moses a Tree; that is, say some of the Jewish Doctors, he shewed him the virtue of a Tree to cure and make wholesome bitter waters. And they say it was a Tree, whose flowers and fruit were bitter; for no other reason, but because Elisha afterwards cured salt waters by casting into them a crust of salt. The Targum of Jonathan, and that of Jerusalem say, God shewed him a Tree Ardiphne, which is no
thing but Daphne, the Laurel. And on this Tree the Author of that fabulous Paraphrase would have the glorious name of God to be written, according to the incantations in use amongst them in his days; but that which is designed in the whole, is, that God preparing them for the bitter consuming Law that was to be given them, and discovering unto them their disability to drink of the waters of it for their refreshment, gave them an intimation of the cure of that curse and bitterness by him, who bare our sins in his body upon the Tree, 1 Pet. 2. 24, who is the end of the Law for righteousness unto them that do believe.

Their second Preparation for the receiving of the Law, was the giving of Manna unto them from Heaven. Being come into the Wilderness of Sin, between Elim and Sinai, called so from a City in Egypt that it extended unto, in the midst of the second month after their departure from Egypt, the stores they brought with them from thence being spent and exhausted, the whole Congregation murmured for food. As still their wants and murmurings lay at the bottom, and were the occasion of those reliefs, whereby the spiritual mercies of the Church by Christ were typed out. In this condition God sends them Manna, Exod. 16. 14, 15. In the morning the dew lay round about the boughs. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoarfrost of the ground. And when the children of Israel saw it, they said one to another, It is Manna; for they knew not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat, ver. 31. And the house of Israel called the name thereof Manna, and it was like Coriander seed, white, and the taste of it like wafers made with honey.

When the children of Israel saw it, they said, מָנָה מַנָּה: and ver. 31, the children of Israel called the name of it אִגוֹר. The reason of this name is very uncertain. The calling of it Manna in the New Testament, gives countenance to the derivation of the word from מָנָה Manah, to prepare and distribute. For what some have thought, that it should be an abbreviation of מָנָה agui/it, and spoken by them in their precipitate haste, is destitute of all probability. If it be from מָנָה Manah, it signifies a prepared meat, or portion. So upon the sight of it, they said one to another, This is the bread which the Lord hath given you to eat. But the truth is, the following words, wherein there is a reason given why they said upon the sight of it מָנָה, inclines strongly to another signification, מָנָה מַנָּה For they knew not, Manna, what it was. They said one to another, Manna, because they knew not Manna, that is, what it was. So that Manna is as much as, What is it? and so the words are rendered by the LXX. ἃ ἡ γθο, What is it? and by the vulgar Latin, quid est hoc? But this difficulty remains, that מanna is not in the Hebrew tongue an interrogative of the thing, nor yet of the person, nor doth signify what. Aben-Ezra says it is an Arabick word: Chi-fu, an Egyptian; and it is evidently an interrogative of the Persia in the Chaldee, and sometimes of the thing, as Judg. 13. 14. מָן שֶם What is thy name? Yea, it seems to be used towards this sense in the Hebrew, Psalm, 61. 8. מָנה מַה Where though most take מanna, to be the Imperative in Piel from מָנָה Manah, which no where else occurs, yet the LXX took it to be an Interrogation from the Chaldee, rendering the words τί ἢ συνάρισσήν, Who shall find out? But being therefore the language of the common people in their admiration of a thing new unto them that is expressed, it is no wonder that they made use of a word that had obtained amongst them from some of the Nations with whom they had been conversant, differing little in sound from that of their own of the same signification, and afterwards admitted into common use amongst them. From this occasional Interrogation, did the food provided for them take its name of Manna, called in the New Testament Μαννα; such occasional imposition of names to persons and things being at all times frequent and usual: as in the Chapter fore-going the place was called Marah, from the bitterness of the water, that they cried out of, upon their first tainting it. And in the next Miflah and Meribah, from
Preparations for the Giving of the Law.

from their temptations and provocations. That which alone we have to observe concerning this dispensation of God towards them, is, that they had this eminent renewed pledge of the Bread of Life, the food of their souls, the Lord Christ, given unto them, before they were entrusted with the Law, which by making their only glory, and betaking themselves unto, without the healing Tree and heavenly Manna, is become their snare and ruin. See Job. 6. 31, 32, 48, 49, 51. Rev. 2. 17.

A third signal preparation for the Law on the like occasion, and to the same purpose with the former, is repeated, Exod. 17, 18, 2, 3, 4, 5, 6, 7. And all the Congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and 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 ye with me? wherefore do ye 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 out of Egypt to kill us with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? 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 shalt smite the Rock, and go, behold I will send before thee upon the Rock in Horeb; and thou shalt smite the Rock, and there shall come water out of it that they may drink. And Moses did so in the sight of the Elders of Israel. And he called the name of the place Massah and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord amongst us or not? Marching up farther into the Wilderness, and coming to Rephidim, their fourth station from the Red-sea, meeting with no water to their satisfaction, they fell into an high murmuring against the Lord, and mutiny against Moses their Leader. And this iniquity, the Jewish Doctors suppose, aggravated, because they were in no absolute necessity of water, the dew which fell from the Manna running in some streams. Hereon God leads Moses to the Rock of Horeb, where himself appeared in the cloud, which he had prepared for the place of giving the Law, commanding him to take his Rod in his hand to smite the Rock, whereon waters flowed out for the relief of this sinful murmuring people. And the holy Ghost hath put sundry remarks upon this dispensation of God towards them.

First, Upon the sin of the people, whence he gave a double name to the place where they sinned, for a memorial to all generations, he called it Massab and Meribah; which words our Apostle renders by παμμιασα και παμμιαβαμα, chap. 3. 9. Temptation, and provoking Contention. And it is often mentioned again both on the part of the people, either to reproach andburthen them with their sin, as Deut. 9. 22. And at Massab ye provoked the Lord to wrath; or to warn them of the like miscarriage, chap. 6. 16. You shall not tempt the Lord your God, as ye tempted him in Massab; as also Psal. 95. 8. And on the part of Moses, as to the signal trial that God had there of his faith and obedience, in that great difficulty which he conflicted with; as also of those of the Tribe of Levi, who in a preparation unto their ensuing dedication, unto God, clave unto him in his straits. Deut. 33. 8. And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massab, and with whom thou didst strive at the waters of Meribah. The mercy likewise, in giving them water from the Rock, is most frequently celebrated, Deut. 8. 15. Psal. 78. 15, 16. Psal. 105. 11. Neb. 9. 15. Now all this was done, to bring them to attend and enquire diligently into the kernel, the pearl of this mercy, whose outward shell was so undeservedly free, and so deservedly precious. For 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 imitted with the Rod of Moses, or the stroke and curse of the Law, administered by him, gave out waters of life freely unto all that thirst and come unto him. Thus did God prepare this people for the receiving of the Law, by a triple intimation of Him, who is the Redeemer from the Law, and by whom alone the Law that was to be given, could be made useful and profitable unto them. And all these intimations were full given them on their great and signal provocations, to declare, that neither did their Godlesses deserve them, nor could their sins hinder the progress of the counsel of God's will, and the work of his grace. Hereby also did God revive unto them the grace of the promise, which being given, as our Apostle observes, four hundred and thirty years before the giving of the Law, could not be disannulled or impeach'd thereby.

And these I call the remote preparations of the people for the receiving of the Law, conflituting
Preparations for the Giving of the Law.

The immediate preparations for giving of the Law are all of them expressed, Exod. 19., and these we shall briefly pass through, the most of them being intimated or referred unto by our Apostle in the places before mentioned.

First, The time of the People's coming unto the place where they were to receive the Law is related, v. 1. it was "v'tan ne'eman novitius tertio," in the third month after their coming up out of Egypt: That is, on the first day of the month, the month Sivan, on the day of the New Moon. And therefore it is added, "v'tan ne'eman on the same day;" on which Aben Ezra observes, Moses went up first into the Mountain to receive the commands of God, and returning on that day to the people, he went up again on the third day, that is, the third day of the month to give in their answer unto the Lord, v. 11. 16. And this fell out, if not on the day, yet about the time of Pentecost whereon afterwards the Holy Ghost descended on the Apostles enabling them to preach the Gospel, and therein our deliverance from the curse of the Law given at that time.

For the special time of the day when God began to give out the appearances of his glory, it is said, v. 16. "v'tan ne'eman whilst it was yet morning." And Jarchi observes that all Moses's ascents into the Mountain were "v'tan ne'eman, early in the morning," which he proves from Chap. 34. 4. And Moses rose early in the morning, and went up unto Mount Sinai. And Boker properly signifies the first appearance of the morning, the light that must be enquired and sought after before the rising of the Sun. So David Psalm 130. 6. compares the carnal expectation of his soul for mercy, unto the diligent watching of men for the morning, that is, the first appearance of light. And this was the season wherein our blessed Saviour rose from the grave, and from under the curse of the Law, bringing with him the tidings of peace with God, and deliverance. He rose between the first dawning of light, and the rising of the Sun, Mark 16. 2. unto that latitude of time doth the Scripture assign it, and the first evidence of it. For whereas John saith, that Mary Magdalen came to the Sepulchre very early whilest it was yet dark, Chap. 20. 1. Matthew, when it began to dawn towards day, Chap. 28. 1. Mark very early in the morning at the rising of the Sun, Chap. 16. 2. who compriseth the utmost abode of the women at the Sepulchre, Luke expresses it indifferently "v'tan ne'eman, profunda mane," that is, "v'tan ne'eman in the first appearance, and dawning of light, at which time the preparation for the promulgation of the Law began.

The place they came unto, is called the Wilderness of Sinai, v. 2. and so was the Mountain also it self whereon the glorious Majesty of God appeared, v. 20. It was also called Horeb, Exod. 3. 1. He came to the Mountain of God even to Horeb, where they were to serve God, v. 12. and it was on this account afterwards called Horeb the Mount of God, 1 Kings 19. 8. And the whole Wilderness was termed the Wilderness of Horeb, Deut. 1. It is therefore generally supposed, that they were several names of the same places: the Mountain and Wilderness wherein it was, being both called Sinai and Horeb. And they were both occasional names, taken from the nature of the place, "v'tan ne'eman from "v'tan ne'eman, a Bosh, such as the Angel appeared unto Moses in Exod. 3. 2. such whereof a multitude were in that place. And Horeb from its drought and barrenness which is the signification of the word. But the opinion of Moses Gerendensis is far more probable, that Horeb was the name of the Wilderness, and Sinai of the Mountain. That Sinai was the name of the Hill is expressly affirmed, Chap. 19. 18. 20. And Mount Sinai was altogether upon a moun, because the Lord descended upon it in fire; and the Lord came down upon Mount Sinai on the top of the Mount. So Psalm 68. 17. And whereas mention is made of the Wilderness of Sinai, it is no more but the Wilderness wherein Mount Sinai was. And for those places before referred to, where Horeb seems to be called the Mount of God, the words in them all, will bear to be read, to the Mount of God in Horeb; Strabo calls this very Mount aramis, lib. 16. And Justin of Moses, Montem Sinas occupat: The people therefore abode in Horeb, at the foot of the Mountain, or about it, and the Law was promulgated on the top of Sinai in the most defart solitude of that Wilderness. And in this place hath the superition of some Christians in latter Ages built a Monastery for the Celebration of their devotion by an order of Monks, whose Archimandrite was not many years since in England. But
Preparations for the giving of the Law.

as the place materially considered, is as evident an object of God's displeasure against the lower part of the Creation, upon the account of sin, as almost any place in the world, a wild and howling Wilderness, a place left to solitude and barrenness, so in its allusion or relation to the Worship of God, it is call by our Apostle under bondage, and placed in an opposition to the Worship and Church State of the Gospel, Gal. 4. 24, 25.

Being come unto this place, it is said, Moses went up unto the Mount unto God. It doth not appear that he had any new immediate express command to do; probably he both came to that place, and so soon as he came thither, went up into the Mountain, in obedience to the command, and faith in the promise of God which he received upon his first call, Exod. 3. 12. wherein it was given him for a token and pledge of their deliverance, that thereon they should worship God, or receive the Law in that Mountain: which is also the judgement of Aben Ezra upon the place. And it is not unlikely, but that God at that time fixed the cloud which went before them, as the token of his presence, on the top of Sinai, as a new direction unto Moses for his going up thither.

Being ascended, God calls unto him, the word of the Lord faith Jonathan, and teacheth him to prepare the People for the receiving of the Law, v. 4, 5. Two things he propounded to their consideration; First, The benefits that they had already been made partakers of hinted out unto them by the mighty and wonderful works of his power. And Secondly, New Privileges to be granted unto them. In the first, he minds them that he had born them on Envy's wings. This Jarchi interprets of their sudden gathering out of all the Coasts of Egypt unto Kamefiso go away together the same night, Chap. 12. 37. But although it may be allowed, that they had in that wonderful collection of themselves, some especial Assistance of Providence, besides the preparation which they had been making for sundry days before, yet this expulsion, evidently extends it itself unto the whole dispensation of God towards them, from the first of their deliverance unto that day. Generally they allot them explain this allegorical expression from the manner how the Eagles, as they say, carry their young, which is on their backs or wings because they tear nothing above them, as soaring over all, whereas other Fowls carry their young between their feet, as fearing other Birds of Prey above them; but there is no need to wring the expression, to force out of its such uncertain niceties. There is no more intended, but that God carried them speedily and safely as an Eagle is born by its wings in her course.

To this Remembrance of former mercies, God adds Secondly, A treble Promise: First, That they should be Segullah, a word that hath none to declare it by. We render it here, and elsewhere, a peculiar Treasure, Ecclef. 2. 8. it is rendered by our Apostle, 1 Tim. 2. 14. * 31, a peculiar people: and by another 1 Pet. 2. 10. which we translate in like manner. Secondly, That they should be רַעַר, a Kingdom of Priests, that is, נַשְׁדָק, of Princes, faith Jarchi, as David's Sons who were Princes, are laid to be נַשְׁדָק. And it is not denied, but that the word is sometimes so used. But whereas here it intendeth the special separation and dedication of the people unto God after the manner of Priests, thence the allusion is taken, the dignity of Princes being included in that of a Kingdom. And this Peter renders εὐρήμην ὄνομα, a Kingly Priesthood. And in the translation of this privilege over unto Believers under the Gospel, it is said, that by Christ they are made Kings and Priests unto God, Rev. 1. 6. it is added, that they should be an Holy Nation, as expressly, 1 Pet. 2. 9.

That which God on the other hand requires of them, is, that they keep his Covenant, v. 5. Now this Covenant of God with them, had a double expression. First, In the giving of it unto Abraham, and its confirmation by the sign of Circumcision. But this is not that which is here especially intended: for it was the Administration of the Covenant wherein the whole People became the peculiar Treasure and inheritance of God upon a new account which is respected. Now this Covenant was not yet made, nor was it ratified until the dedication of the Altar in the sprinkling of it with the blood of the Covenant, as Aben Ezra well observes, and our Apostle manifesteth at large, Chap. 9. 19, 20, 21. Wherefore the People taking upon themselves the performance of it, and all the Statutes and Laws thereof, of which yet they knew not what they were, did give up themselves unto the Sovereignty and Will of God, which is the indispensible duty of all that will enter into Covenant with him.
Preparations for the giving of the Law.

§ 35. For the farther preparation of the people, God appoints that they should be sanctified and wash their clothes, v. 10. which was done accordingly, v. 14. The first contained their moral, the latter their Ceremonial significative preparation for converse with God. The former consisted in the due disposal of their minds unto that godly fear, and holy Reverence that becomes poor worms of the Earth, unto whom that glorious God makes such approaches as he did unto them. The latter denoted that purity and holiness which was required in their inward man. From this latter temporary, occasional institution, such as they had many granted to them whilest they were in the Wilderness before the giving of the Law, the Rabbins have framed a Baptism for those that enter into their Synagogue; fancied too greedily embraced by some Christian Writers, who would have the holy Ordinance of the Churches Baptism, to be derived from thence. But this washing of their clothes, not of their bodies, was temporary, never repeated, neither is there any thing of any such Baptism or washing required in any Professors either Men or Women where the Laws of their admission are strictly set down. Nor are there the least footsteps of any such usage amongst the Jews, until after the days of John Baptist, in imitation of whom it was first taken up by some Anti-metaphorical Rabbins.

§ 36. The next thing which Moses did by the command of God after he returned from the Mount, was to set bounds unto it, and the people, that none of them might press to go up, until the Trumpet had done its long and last sounding, a sign of the departure of the presence of God, v. 12, 13. And thou shalt set bounds unto the People, round about, saying, take heed to your selves, that you go not up into the Mount, or touch the border of it: whosoever toucheth the Mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through, whether it be beast or Man it shall not live, when the Trumpet sounded long, they shall come up to the Mount. The Law, the Sancion, and the duration of the obedience required, are here expressed. The Law expresseth an evil prohibited both in itself, and in the end of it. The evil itself was, going up into, or so much as touching by any means the Mountain, or the border of it. The End wherefore this was prohibited was, that they might not gaze, v. 21. Charge the People lest they break through unto the Lord to gaze. The Sancion is death, enjoined from the hand of Men in these Verses, and threatened from the hand of Heaven, v. 21, 24. The continuance of the observance was until the Trumpet sounded long, or had done sounding, the sign of the departure of Gods special presence which made the place holy only during its continuance.

§ 37. For the Law, it is said expressly, that the Mount was not to be touched: It might not be touched by Man or Beast. Yet our Apostle treating concerning it, calls it the Mount that might be touched, Heb. 12. 21. For although de jure whilst that temporary command continued in force, it might not be touched, which seemed to render it glorious; yet faith the Apostle, it was but a carnal thing, that might de facto be touched by Man or Beast, had they not been severely prohibited, and so is no way to be compared with that Heavenly Mount Sion which we are called unto in the Worship of God under the Gospel.

§ 38. The contexture of the words in our Translation seems to have some difficulty; Whosoever toucheth the Mount, v. 12, 13. there shall not an band touch it. It should seem that by it the Mount itself is intended, and that the Law is reinforced in a particular caution, that so much as an hand should not touch the Mount. But it is far more probable that by, it, touch it, the Perfon Man or Beast that touched the Mountain is intended. And the words declare the manner how the offender should be destroyed; being made Anathema devoted, accursed by his presumptuous sin, no man was to touch him, or to lay band on him, to deliver him, lest he also contracted of his guilt. And this sense the ensuing words with the series of them confirmeth. it islaw that is written in the heavens, that is, no hand shall touch it, either to save it, or to punish it, but falling it shall be stoned, or blundering through it shall be thrust through, whether Man or Beast, it shall not live. Let none think by laying hand on it to deliver it: whence Aquila renders ἄνθρωπον διὰ τοῦτο τῶν ἁγίων, He shall be slain or destroyed cum impetu, & horrore, with force and terror, all being to cast stones at him, or to shoot him through with arrows, or thrust him through with darts. So Aben Ezra. The meaning is, Men shall not gather about him to take him, but those that see him, shall stone him from the place of their Station. And if be be afar off they shall shoot him with bows and arrows.
Preparations for the Giving of the Law.

Touching the Mountain, or the border, limit, or bound set unto it by God's appointment, was the sin forbidden. And the end of it as was said, was that they should not break through, to see, to gaze, properly to look with curiosity on the appearances of God's glory, for which cause he smote the men of Bethphage up on their looking into the Ark. 1 Sam. 6. God intending by this prohibition, to beget in the People an awe and reverence of his holy Majesty as the Great Law-giver, and by the terror thereof to bring them and their posterity into that bondage frame of Spirit, that served awe that was to abide upon them, until such time as he came, who was to give liberty and boldness to his Church, by dispensing unto Believers the Spirit of Adoption, enabling them to cry, Abba Father, and to enter with boldness into the Holy Place, even to the Throne of Grace.

In case the punishment appointed were neglected by the people, God threatens to sec the execution of it himself, v. 21. Left they break through unto the Lord to gaze, and many of them perish, v. 24. And let not the Priests and the People break through to come up unto the Lord, lest he break forth upon them. For to make them watchful in their duty, he lets them know, that their miscarriage in this matter, devolving the punishment of the Transgressor by their neglect upon him, should be imputed by him unto the whole People, so that he would in such a cause break forth upon them with his judgments, and many of them should be consumed to the terror and warning of the remnant.

The Continuance of this prescription, was from the day before the appearance of the Glory of God on the Mount, until by the long sounding of the Trumpet they perceived the presence of God had left the place, v. 13. When the Trumpet sounded long, they shall come up to the Mount, that is, they had liberty so to do.

Things thus prepared, the people were brought forth unto their station to attend unto the Law, v. 17. And Moses brought forth the people out of the Camp, to meet with God, and they stood at the nether part of the Mount. This Station of the People in Mount Sinai, is amongst the Jews, the most celebrated thing that ever befell them. And many disputesthey have about their order therein, some few things we may observe from it.

Moses brought forth the people in accursim ipsum Dei, to meet with God himself: in occlusum ipsum, to meet, with or before the word of God, faith Onkelos, faith Ben D USA, the glorious presence of God, 1 x 65; and 6 6 6 3 3 3, the Son of God, the Head and Law-giver of the Church in all ages.

And they stood at the nether part of the Mount, v. 2. it is said, and Israel encamped there before the Mount, in the singular number, that is, in such order, faith Jarchi, that they were all as one Man. And faith he, they were on the East side of the Mountain, where also they kept their station at the giving of the Law: for so he would have the word of God, the brightness of his glory, the Son of God, the Head and Law-giver of the Church in all ages.

Now they generally agree, that this was the order wherein they stood. First stood the Priests, mentioned expressly, v. 22. and said there to draw near unto the Lord; that is, nearer then the rest of the People, though they also are expressly forbidden to come so nigh as to touch the Mount, v. 24. These Priests were as yet the first born, before a commutation was made, and the Tribe of Levi accepted in their room. Next to the Priests stood the Princes or Heads of the Tribes, attended with the Elders and Officers of the People. The body of the People, or the Men of Israel as they speak, stood next to them; and behind them, the Women and Children. The remotest of all in this order being as they suppose the Proselytes that adhered unto them. Thus Aben Ezra expressly, יְהֵן יְהֹוָה וִיהֵן, First, Were the first born who drew nigh to God. יְהֹוָה יְהֹוָה יְהֹוָה, and after them were the heads of the Tribes, that is the Princes. יְהֹוָה יְהֹוָה, after them the Elders. יְהֹוָה יְהֹוָה, after them the Officers, יְהֹוָה יְהֹוָה, after them the Children.
Preparations for the Giving of the Law.

after them all the men of Israel, after them the Children, that is, Males: after them the Women, after them the Prophets or Stranger.

42. All things being thus disposed, in the morning of the third day the Appearances of Gods glorious presence began to be manifested, ver. 16. And it came to pass on the third day in the morning, that there were thunders, and lightnings, and a thick cloud upon the Mount, and the voice of the Trumpets exceeding loud, so that all the People that was in the Camp trembled, v. 18. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a Furnace, and the whole Mount quaked greatly. That all these things were the effects of the Ministry of Angels preparing the place of Gods glorious presence, and attending upon him in their work, the Scripture elsewhere testifies, and we have before manifested, to that there is no need here farther to insist upon it.

43. Upon this preparation for the descent of the glory of God, upon the sight of his harbingers and evidence of his coming, Moses brought forth the people, to meet with God. He brought them out of the Camp which was at some farther distance, unto the bounds that by Gods prescription he had set unto Mount Sinai. And Rabbi on the place observes not unfitly, that this going of the people to meet with God, arguesthat the Glory of God came also to meet with them, as the Bridegroom goeth out to meet the Bride, for it was a marriage Covenant that God then took the people into, whence it is said, that God came from Sinai, namely to meet the people.

44. The utmost of the approach of the people was to the nether part of the Mount. The Targum of Jerusalem hath a foolish imagination from this expression, which they have also in the Talmud, namely, that Mount Sinai was pluckt up by the roots, and lifted up into the air, that the people stood under it, which Janhi calls a Midra∫, that is, though not in the signification of the word, yet in the usual application of it, an Allegorical Fable.

In this posture the People trembled, and were not able to keep their station, but removed from their place, Chap. 20. 28. And the whole Mount quaked greatly, ver. 18. so terrible was the appearance of the Majesty of God in giving out his fiery Law.

In this general confirmation of all, it is added, that Moses himself spake, v. 19. And God answered him by a voice. What he spake is not declared; nor was there any occasion for his speaking, nor can any account be given why he should speak to God, when God was solemnly preparing to speak to him and the people; nor is it said, that he spake to God, but only, that he spake. And it is figurally added, that God answered him, by a voice. For my part, I doubt not but that in this general confirmation that befell all the People, Moses himself being surprized with fear, spake the words recorded by our Apostle, Chap. 12. 21. I exceedingly fear and quake; which condition he was relieved from by the comforting voice of God, and so confirmed unto the remainder of his Ministry. These brief remarks being given upon the preparation for, and the manner of the giving of the Law, we shall summarily consider the general nature of the Law, and its Sanction, in our next Exercitation.
Exercitatio XX.


The Law itself, and its Sanctions, are the next thing that our Apostle makes mention of in the Economy of the Judaical Church. By this Law, he especially understands the Law given on Mount Sinai, or partly there, partly from the Tabernacle, the Type of Christ, after it was erected. The Jews by the מִשְׁרָאָל or Law, generally understand the whole five books of Moses, as they are also called in the New Testament, and all Precepts that they can gather out of them anywhere, they refer to the Law, wherein they are not to be condemned withall.

This whole Law is generally distributed into three parts: First, the Moral; Secondly, the Ceremonial; Thirdly, the Judicial part of it. And indeed there is no Precept but may conveniently be referred unto one or other of these Heads, as they are usually explained. That which is commonly called the Moral Law, the Scripture terms אָכְלָי לְיַעַקֵּב Exod. 34.28. The words of the Covenant, the ten words; from whence is the Greek διδασκαλία, or the Law of ten words, or precepts: all which in their substance are moral, and universally obligatory to all the sons of men. That part of the Law which the Scripture calls תְּעֹבְרָה or Judicial, Exod. 21. 1. determining Rights between Man and Man, and of punishments upon transgressions, with especial reference unto the interest of the people in the Land of Canaan, is by us usually termed the Judicial Law. And the institutions of Ceremonial Worship are most commonly expressed by the name of קְדָשָׁה, the whole שְׁפִּיל wherein is termed the Law Ceremonial.

The Jews either acknowledge not, or insist not much on this distinction, which is evidently founded in the things themselves, but calling all these parts of the Law together, contend, that there is amongst them 613 Precepts. For the numeral Letters of מִשְׁרָאָל denote 611 of them; and the other two, which, as they say, are the two first of the Decalogue, were delivered by God himself to the people, and so come not within the compass of the word Torah in that place, whence they take this important consideration, namely, Deut. 31. 1. Moses commanded us a Law, that is, of 611 Precepts; two being given by God himself, completes the number of 613. There is none who sees not the vanity and folly of these things, which yet is a part of their Oral Law, whereunto, as hath been shewed, they ascribe more oftentimes, than to the written Word it self.

Of these 613 Precepts, 248 they say are Affirmative Precepts; because there are, as they affirm, which I leave to our Anaumists to judge of, so many difficult members or bones in the body of a man. And 365 Negative Precepts, because there are so many days in the year, man being bound to keep the Law with his whole body all the year long; both which numbers make up 613. And lest this observation should not seem sufficiently strengthened by these arguments, they add that which they suppose conclusive, namely, that in the Decalogue there are 613 Letters, if you will but let aside the
The Lists and Trecepts thereof. The last two words, which in common civility cannot be well denied unto them. These 613 Precepts, they divide or distinguish into twelve Families, according to the number of the Tribes of Israel; that is, either general part into twelve. First, the Affirmative, and secondly, the Negative. And although their distribution be not satisfactory for many Reasons, and hath been also represented by others, yet for the advantage of the Reader, I shall here give a summary account of them.

The first Family which hath Relation to God in his Worship consists of twenty Precepts, which I shall briefly enumerate as those following, without any examination of their stating of them, and due fixing to their several stations. 1. Faith, and acknowledgment of God's divine Essence and Existence. Exod. 6. 2. Faith of the Unity of God, Port., 6. 4. chap. 32. 39. 3. Love of God, Veut. 6. 5. chap. 10. 12. 4. Fear of God, Deut. 6. 13. 5. Acknowledgment of God's Righteousness in Afflictions, Deut. 6. 8. 6. Prayer unto God, Exod. 23. 25. 7. Adherence unto God, Deut. 7. 9. 10. 8. To swear by the name of God, Exod. 6. 13. 10. 20. 9. To walk in the ways of God, Deut. 28. 9. 10. To sanctifie the Name of God, Levit. 22. 32. 11. Twice a day to repeat that Sæntion, Hear, O Israel, Levit. 6. 7. chap. 11. 19. 12. That we learn and teach the Law, Levit. 5. 1. chap. 11. 18. 13. To wear Phylacteries or Tephillin on the head, Levit. 6. 18. 14. To wear them on the arm, in the same place. 15. To make Fringes, Numb. 15. 38, 39, 40. 16. To put Writings of the Scripture on the posts of our doors, Deut. 6. 9. 17. That the People be called together to hear the Law, at the end of the Feast of Tabernacles, Levit. 23. 26. 18. That every one write him a Copy of the Law, Levit. 23. 19. 20. That the King moreover write out another for himself as King, Deut. 17. 18. 20. That at our eating of meat we give thanks, or blest God, Deut. 6. 18. This is the first Family, which though it sometimes fail in educating its precepts from the Word, yet good use may be made of the observation, in reducing those things to one certain head.

The second Family, of the first general Head of Affirmative precepts, contain those which concern the Sanctuary and Priesthood, being nineteen in number. 1. That a Sanctuary, Tabernacle, or Temple should be built, Exod. 25. 8. 2. That being built, it should be revered, Levit. 19. 30. 3. That the Priests and Levites always keep the Temple, and no others, Numb. 18. 2. 4. That the work or ministrv of the Temple be performed by the Levites, Numb. 18. 23. 5. That the Priests wash their hands and feet before their ministrv, Exod. 30. 9. 6. That the Priests attend the Lamps of the Sanctuary, Exod. 27. 11. 7. That the Priests bless the people, Numb. 23. 8. 6. That every day the Shew-bread be renewed. 9. That Incense be offered twice a day on the golden Altar, Exod. 30. 7. 8. 10. That the Fire on the Altar be kept always burning, Levit. 6. 13. 11. That the Aarons be removed from the Altar every day, Levit. 6. 10. 12. That the Unclean be separated from the Camp and Temple, Numb. 5. 2. Deut. 23. 10. 13. That Aaron and his Pottership have the principal place and honour in Sacred things, Levit. 21. 8. 14. That the Priests wear the Garments appointed to their special Ministry, Exod. 28. 15. That the Ark be carried on the shoulders of the Levites, Numb. 7. 9. 16. That the Anointing Oil be made to anoint King and Priest, Exod. 30. 26, 27. 17. That the Families of the Priests minister in the Sanctuary by turns, but that all be present at the great Anniversary Feasts, Levit. 18. 6. 18. That the Priests mourn and be defiled for their near Relations, Levit. 24. 3. 19. That the High-priest marry a Virgin, Levit. 21. 13.

This is the second Family, liable to the same mistakes in many things with the former, but yet containing a Collection of things suitable to each other, and belonging for the most part to the same general Head.

The third Family relates to Sacrifices, containing fifty seven Precepts. As 1. That the Yom Tammid, or continual Sacrifice, be offered every day, Exod. 29. 38. Numb. 28. 2. That the High-priest offer his Minchah or Corban every day, Levit. 6. 20. 3. That every Sabbath day two Lambs of an year old, be offered as a Sacrifice morning and evening, Numb. 28. 9. 4. That the Sacrifice of the new Moon be observed, Numb. 28. 2. 5. That during the Feast of the Passover, the special Sacrifices appointed be added to the continual Sacrifice, Levit. 23. 6. That at the Feast of Pentecost, the offering of new corn be observed, Numb. 29. 1. 7. That it be accompanied with Alms. 8. Likewise that on the day of Expiation, Numb. 29. 7. 9. And that on the Feast of Tabernacles be seven days, Levit. 23. 34. 10. That on the eighth, or last day of the Feast, Numb. 29. 35, 36. 11. That on the second day of the Feast of the Passover an Homet of meat be offered with a Lamb, Levit. 23. 12. That on the Feast of Pentecost, two new Loaves be offered, with its e
especial Sacrifice; Lev. 23. 17. 13. That all things be done aright on the Feast of Expiation, Lev. 16. (Th'efe general things are evidently put in to fill up the number of Precepts that they had fixed on, there being no special Precept in them.) 14. That three times in the year an holy Feast be kept unto the Lord, Exod. 23. 14. 15. That on these Feasts, all the M~ke appear before the Lord, Deut. 16. 16. 16. That they should rejoice in all their Feasts, Deut. 16. 14. 17. That the Paschal Lamb be flain, Exod. 12. 6. 18. That his flesh be eaten roasted, Exod. 12. 8. 19. That on the second month on the fourteenth day, another Passover be kept. 20. That the Lamb be then eaten with unleavened bread, and four herbs, Num. 19. 10. 21. That the sounding of Trumpets be used with the Sacrifice, in the day of the afflicting their souls, Num. 10. 9. 10. 22. That the Creatures to be sacrificed should be eight days old and upwards, Levit. 22. 27. 23. That every creature to be sacrificed, be perfect, Levit. 22. 28. 24. That Salt be used in all Sacrifices, Levit. 2. 13. 25. That Whole burnt offerings be ordered according to the Law, Levit. 1. 3. 26. That so fully be the Sin-offering, Levit. 6. 18. 27. And likewise the Trepass-offering, Levit. 7. 1. 28. And the Peace-offering, Levit. 7. 2. 29. And the Meat-offering, Levit. 11. 1. 30. That if the whole Congregation offend, a sacrifice be offered for it, Levit. 4. 13. 31. If a private man sin by ignorance, he must offer his sin-offering, Levit. 4. 27. 32. That a sacrifice be offered for an uncertain crime, Levit. 5. 17. 18. 33. That a Sacrifice be offered for sin certain and known, Levit. 6. 2. chap. 5. 16. 34. That every one's sacrifice be according to his substance or wealth, Levit. 5. 7. 35. That whosoever finned, together with his sacrifice he make Confession of his sin, Num. 5. 6. 7. 36. That involuntary pollution be cleansed by Sacrifice, Levit. 5. 13. 37. That women do so likewise in the case mentioned, Levit. 15. 28. 38. That the Lepers, being cleansed, do offer sacrifice, Levit. 14. 10. 39. That a Woman, after child-birth offer sacrifice, Levit. 12. 6. 7. 36. That the tenth of every clean beast be separated unto the Lord, Levit. 27. 32. 41. That every first-born Male be sanctified and offered unto the Lord, Levit. 13. 2. 42. That every first-born of man be redeemed with a certain price, Num. 18. 15. 43. That the first-born of an A~ be redeemed with a Lamb, Exod. 13. 14. 44. That if it be not redeemed, its neck be broken, Exod. 13. 14. 45. That any rared beast, that is slaying or t~ wherein is a blemish, be redeemed, Deut. 12. 15. 46. That which is changed, and that which it is changed for, are to be both the Lord's, Levit. 27. 10. 47. That all offerings, both necessary on legal prescription, and free-will-offerings, be brought unto Jerusalem on the next Feast, Deut. 12. 13. 6. 48. That all sacrifices be offered at the Sanctuary, Deut. 12. 14. 49. That sacrifices vowed out of the holy Land, be offered at Jerusalem, Deut. 12. 27. 50. That Aaron and his sons eat the remainder of the meat-offerings, Levit. 6. 16. 51. That the Male of the house of the Priests, eat the flesh of the Sin and Trepass-offering, Exod. 29. 32. 52. That holy flesh which hath touched any unclean thing, be burned in the fire, Levit. 7. 19. 53. That the flesh of the sacrifices that remain above the third day, be consumed with fire, Levit. 7. 17. 54. That a Nazarite suffer his hair to grow, Num. 6. 5. 55. That he shaves his hair after his vow is accomplished, ver. 9. 56. That every man perform his vows to God, Deut. 23. 23. Num. 30. 2. 57. That judgment be made of the Obligation of vows according to the Law, Num. 30. 2. 4. 5.

The fourth Family of Affirmative Commands, respects Cleanliness and Uncleanliness, whereof they reckon up eighteen Precepts; 85. 1. He that toucheth that which dies of itself is unclean, Levit. 11. 39. 2. Eight kind of creeping things are unclean, Levit. 11. 29. 3. Sundry things that may be eaten, are yet capable of uncleanness, Levit. 11. 34. 4. A woman in her natural disease is unclean, Levit. 15. 19. 5. And the that is delivered of a child, Levit. 12. 2. 6. The Lep~ is unclean, and defiloth other things, Levit. 13. 2. 7. A cloth infected with Leprosie is unclean, Levit. 13. 47. 8. And an house likewise, Levit. 14. 25. 9. He that hath an issue is unclean, Levit. 15. 2. 10. And to the same purpose, Levit. 15. 16. 11. And in a woman, v. 25. 12. A dead body is unclean, and defileth, Num. 19. 14. 13. All cleaning must be accompanied with washing or wafting, Levit. 15. 16. 14. The cleaning of the Lep~ must be with Cedar, Hyssop, scarlet Wool, and the other Ceremonies, Levit. 14. 2. 15. The Lep~ must shavo_ all the hair off his head on the seventh day, Levit. 13. 45. 16. The Lep~ must not go abroad but with the sign of his Leprosie, Levit. 13. 45. 17. That the red Heifer be burned according to order, Num. 19. 2. 18. That the water of the ashes of a red Heifer be sprinkled in Purification, Num. 19. 19.

The fifth Family of this sort of commands, concerns Alms and Tithes, consisting of
The Law and Precepts thereof.

of thirty two Precepts. 1. That Alms be given to the poor, 2. That he who promiseth the price of Redemption for the first-born, pay it assuredly, 3. That he who is to pay the Redemption price of an unclean first-born, pay it accordingly, 4. That the price of a devoted beast be so paid, according to the judgement of the Priest, 5. The fame of a Field, 6. That he who deceiveth by ignorance, add a fifth part unto the price of the thing its self, 7. That the fruits of the fourth year be dedicated to God, 8. That the corners of the Fields be left unto the poor to cut and gather, 9. That ears of Corn be left for the poor in Harvest, 10. That a sheaf of corn forgotten, be left for the poor, not sought for again, 11. That the gleanings of the Vine branches, be left to the poor, 12. That the Grapes that fall to the ground, 13. That all first-fruits of the Earth, be brought to the Sanctuary or Temple, 14. That the Words appointed, 15. That the Heave-Offering, or Terumah for the Priest be observed, 16. That the Tythes be separated for the use of the Levites, 17. That a Second Tythe be taken by the owners, to spend at the Tabernacle, or at Jerusalem, 18. That out of the tenth of the Tythes, a tenth be taken for the Priests. 19. That on the third and sixth year, in the room of this second tenth, a tenth be given to the poor, 20. That Con-" jsion be made over the Tythes, 21. That a Cut of the Dough be separated unto the Priests, 22. That the whole encrease of the Land every seventh year be common to all, 23. That the seventh year be a year of rest unto the whole Land, 24. That the year of the Jubilee be reckoned by years of rest, or weeks of years, 25. That the year of the Jubilee be separated or sanctified, 26. That on the tenth day of the Moneth Tisri the Trumpet sound for the beginning of the Jubilee, 27. That the words appointed, 28. That every Israelite that is a Male, offer every year half a shekel to the Lord.

The Sixth Family contains seven Precepts about things to be eaten. 1. That all Creatures to be eaten, Beasts and Birds have their heads taken off, 2. That the blood of Beasts and Birds killed to be eaten, be covered with earth or dust, 3. That the Mother be left free from the Nest, when the young ones are taken, 4. That the signs to the same purpose be observed in some Birds, 5. That the same concerning Locusts that may be eaten, 6. And the same concerning the☼ the Priest, 7. That the signs in Fishes be observed, 8. The Seventh Family of Affirmative precepts, respects the Pasceover, and other Feasts as to the time of their observation, having twenty commands appertaining unto it. 1. That the Course of the Sun and Moon, be exactly observed for the right constitution of the Anniversary Feasts, 2. That the beginning of the months be appointed by the House of Judgement, 3. That we rest on the Sabbath, 4. That the Sabbath be sanctified, 5. That all Leaven be thrust out of doors on the Feast of the Passeover, 6. That everyone afflict his own soule on the tenth day of September, 7. That unleavened bread be eaten on that night, 8. That the first day of the Feast of the Passeover be a day of rest, 9. Likewise the seventh day also, 10. That forty nine days be reckoned to the Feast of Weeks, 11. That on the fiftieth day rest be declared, 12. That the Trumpet found on that day, 13. That the people dwell in Booths seven days, 14. That every Israelite that is a Male, offer every year half a shekel to the Lord.
The Eighth Family, concerns Rule and Judgement, made up of thirteen Precepts.

1. That obedience be yielded to every Prophet speaking in the name of God, Deut. 18. 15.
2. That the people choose a King, Deut. 17. 18.
3. That Judges and Rulers be appointed in every City of the people, Deut. 16. 18.
4. That the Laws and Decrees of the great Council be observed, and obeyed, Deut. 17. 10.
5. That in doubtful Cases the major part of suffrages be to determine, Exod. 23. 1.
6. That all men be judged equally without respect, Lev. 19. 15.
7. That every one who can witness the Truth in any cause, he is of his own accord to repair to the Judges to do, Lev. 5.
9. That false Witnesses have that done to them, which they would have done unto others, or brought upon them, Deut. 19. 19.
10. That a Child be slain where a dead Body is found, the Murderer not known, Deut. 19. 1.
11. That six Cities of refuge for the Man-slayer be appointed, and the ways to them be prepared, Deut. 19. 2.
12. That Levites have Cities and Suburbs granted them, Numb. 35. 2.
13. That the tops of the Houses have a battlement about them, Deut. 22. 8.

The Ninth Family of Affirmative Precepts, respects truth and Doctrines, comprehending twenty five Commands.

2. That the City and Citizens which fall to Idolatry, be utterly destroyed, Deut. 13. 16.
3. That the seven Nations of Canaan be blotted out, Deut. 20. 16.
4. That the Israelites remember what Amalek did unto them, Deut. 25. 15. 16.
5. That the memory of Amalek be blotted out from under Heaven, Exod. 17. 14.
6. That War be undertaken and managed according to the Law, Deut. 20. 1.
7. That a Priest be annointed to go forth to the War, Deut. 20. 2.
8. That everyone carry a Paddle with his arms, Deut. 23. 13.
9. That a place be assigned for the reception of nature, Lev. 12. 10.
10. That what is stolen be restored, Lev. 6.4.
11. That an Hebrew servant be well rewarded at the end of his service, Deut. 24. 12.
12. That we lend freely to the poor and needy, Exod. 22. 25.
13. That the pledge be restored unto the owner, Deut. 24. 13.
14. That the Lawgiver be paid his hire, or wages the same day, Deut. 24. 15.
15. That the hire-liner working in the Field, or Vint-yard may eat of the fruits to his satisfaction, Deut. 23. 24. 16.
16. That we help the Beast of our Neighbour fallen under his burden, Exod. 23. 5.
17. That we help our neighbour in leading his Beast by the way, Deut. 22. 4.
18. That what is lost by one, and found by another, be restored to the owner, Deut. 22. 1.
19. That we rebuke our neighbour when he finneth, or offendeth, Lev. 19. 17.
20. That we love our neighbour, Lev. 19. 18.
22. That weights and measures, and scales be exact, Lev. 19. 36.
23. That Wife Men, or Men skilful in the Law be honoured, or had in reputation, Lev. 19. 32.
24. That Father and Mother be honoured, Exod. 20. 12. 25. That they be feared, Lev. 19. 3.

The Tenth Family concerns Women and Matrimony, in twelve Precepts.

4. That marriage be entered into by all, Gen. 1. 28.
5. That a Conjoint, or betrothing precede marriage, Deut. 24. 1.
6. That the new married Man rejoice with his wife the first year, Deut. 24. 5.
7. That the Male Children of Israel be circumcised, Gen. 17. 10.
8. That the Widow of a Man dying without Children, marry unto her Brothers Brother, Deut. 25. 5.
9. That he who refuseth to take the Widow of one dying without Children, being next of kin, have his hand pulled off, and be spit upon, Deut. 25. 7.
10. That he who hath violated the Chastity of a Virgin by force, be compelled to marry her, Deut. 22. 29.
11. That He who hath defamed his Wife without cause, keep her without hope of divorce, Deut. 22. 19.
12. That a Woman taken in War be dealt with according to the Law, Num. 5. 30.
13. That divorces be made by a Writing, or Bill of divorcement, Deut. 24. 1.
14. That a Woman put to adultery be dealt with according to the Law, Num. 5. 30.

The Eleventh Family concerneth criminal Judgements and Punishments, and hath eight Precepts belonging unto it.

1. That criminals persons not guilty of sins deferring capital punishments be beaten with stripes, Deut. 24. 3.
2. That he who slew a man at unawares be punished from converting among the people, Num. 35. 25.
3. That those guilty of it, be hanged, or strangled, Lev. 20. 10.
4. That others as is appointed, be beheaded by the Sword, Exod. 20. 21.
5. Others to be burned, 20. 14.
6. That those who defereit by the Law, be stoned with stones. 7. That those ap-
The Law and Precepts thereof.

The Twelfth and last Family of this sort of Precepts which is about Judgments in Civil Causes contains seventeen Precepts. 1. That the Hebrew servant be dealt with all according to the Law, Exod. 21. 2. That an Hebrew Maid Servant be married to her Master, or his Son, if humbled by either of them, Exod. 21. 3. That an Hebrew Maid Servant may be redeemed, Exod. 21. 4. That only Consamites, or Heathens, may be made perpetual Servants, or brought into bondage for ever, Lev. 25. 46. 5. That he who procures the hurt of any one, do repair it by a pecuniary mulct. 6. That hurt done by a Beast be repaired, Exod. 21. 28. 29. 7. That lofs or hurt from the not covering or safeguarding of a pit, be repaired, Exod. 21. 8. That all who suffer death, be hanged up after death, Vent. 21. 22. 8. That all who suffer death, be Wyc^ the same day, Dt/ff. 21. 23. 9. That what is lent or hired for gain, if lost, be judged according unto the Law, Exod. 22. 10. That what is lent or hired for gain, if lost, be judged according unto the Law, Exod. 22. 11. That judgement be made of any thing deposited or trusted, without reward, according to the Law, Exod. 22. 12. That the cause of the Plaintiff and Defendant be judged according to the Law, Exod. 22. 13. That the rights of Inheritances be determined according to the Law, Numb. 27. 8, 9, 10, 11.

These are the Precepts which they gather out of the Law, as Affirmatively expressed. That some of them are by no means rightly reduced from those Texts which they draw them from, will appear at first view unto him that will examine them. It is also justly questionable, whether sundry of them be indeed Precepts of God or no, especially as by them explained. But that this is the just number of the Affirmative Precepts of the Law, that there are no more of that kind, and that these are all fo many distinct precepts, is vain to imagine. Only whereas in general, the moft of the particular commands that belong unto the fame things, are gathered by them into certain heads, wherein they are summarily represented, I thought not unmeet to give them here in their order.

The Negative Precepts also are by them in like manner cast into twelve distinct Families, which with the fame brevity we shall pass through.

The First Family of these Precepts relates unto False Worship, concerning which they gather up forty seven Prohibitions. 1. That we have no other God but Jehovah, Exod. 20. 2. That we make no Image for our selves, nor have others make them for us, Exod. 20. 3. That we make no Image for others, or for their use, Lev. 19. 4. That we make no Image for Ornament, Exod. 20. 5. That we bow not down to any Gods. 6. Nor serve them, Exod. 20. 7. That none offer his Son or Daughter to Moloch in the fire, Lev. 18. 8. That none have a familiar spirit, or Od. 9. That none have a familiar spirit, or Od. 9. None have a familiar spirit, or Od. 10. That none consult with Od. 11. That none ask counsel of Jidemi, Vent. 12. 12. That we look not towards Idols, Lev. 19. 13. That we set not up a Statua, or Image any where, Vent. 16. 14. That no painted or carved Stone be set to be bowed unto, Lev. 26. 15. That no Tree be planted in the Sanctuary, Dent. 16. 26. 16. That we fear not by false Gods, Exod. 33. 17. That none lead the Jews to Idolatry, 18. That none stir up any Jingle Jew to Idolatry, Dent. 13. 19. That we love not a Seducer, 20. That we hate him. 21. That we aid him not in danger of death, 22. That he whom he would seduce, intercede not for him, 23. That he conceal nothing which may tend to his condemnation, Dent. 13. 24. That we confer not, or turn to our use, any things, wherewith Idols have been adorned, Dent. 27. 25. That we make no profit of any thing that belongs to false worship, Dent. 7. 26. That no City seduced to Idolatry and defroyed, be ever built again, Dent. 13. 27. That nothing of its fruits be turned to private use, v. 17. 28. That none prophesy falsely, Dent. 18. 29. That we fear not to slay a false Prophet, v. 22. 30. That none prophesy in the name of false Gods, Dent. 18. 31. That none so prophesying, be attended unto, Dent. 13. 32. That we walk not in the ways and customs of the Heathens, Lev. 20. 33. That none use Divination, Dent. 18. 20. 34. Nor Sorcery, v. 10. 35. That no Southsaying be used, Lev. 19. 26. 36. That no divination by times, or hours,
The Law and Precepts thereof.

The second Family concerns separation from the Heathen, in thirteen Prohibitions.

1. That no Covenant be made with any of the seven Nations of Canaan, Exod. 23.32.
2. That none of them be suffered to live, Levit. 18.16.
3. That we pity not those Idols, Deut. 7.2.
4. That we suffer them not to inhabit in the Land, Exod. 23.33.
5. That no marriages be made with the Heathen, Levit. 18.3.
6. That no Ammonite or Moabite marry a Jewess woman, Deut. 23.3.
7. That no peace be offered to the Moabites as to other Nations, Deut. 23.6.
8. That they separate not from the Heathen beyond the third generation, 9. Nor from the Egyptians, Deut. 23.7.
9. That they never return to dwell in Egypt, Deut. 17.16.
10. That they defray not fruit-trees, Deut. 20.19.
11. That Souldiers in war be not fearful, Deut. 20.3.
12. That they forget not the wickedness of Amalek, Deut. 25.19.
13. That they may not the wickedness of Amalek, Deut. 25.20.

The third Family of this sort of Precepts, concerns the due regard that is to be had to things Sacred, in twenty nine Precepts.

1. That none blaspheme, Exod. 22.27.
3. That none swear in vain, Exod. 20.7.
4. That the name of God be not profaned, Levit. 22.32.
5. That God be not condescended to, Exod. 21.23.
6. That holy places be not defrayed, Levit. 3.4.
7. That he who is hanged on the tree, abide not all night thereon, Levit. 21.23.
8. That the wafth about the Sanctuary fail not, Numb. 18.5.
9. That the Priest go not at all hours into the Sanctuary, Levit. 16.2.
10. That none defiled come to the Altar, Levit. 21.23.
11. That none defiled serve in the Sanctuary, ver. 17.
12. That none polluted by accident draw nigh to the holy service, ver. 21.
13. That the Levites invade not the Priest's office, nor the Priest's do the work of the Levites, Numb. 18.3.
14. That none who have drunk wine enter the Sanctuary, Levit. 10.9.
15. That no stranger serve in the Sanctuary, Numb. 18.4.
16. That no Priest that is uncleann draw nigh to it. 17. Nor on that day wherein he wafteth from his uncleanness, until it be evening, Levit. 22.23.
18. That no unclean person enter into any part of the Temple, Numb. 5.3.
19. Nor into the camp or tents of the Levites, Deut. 23.10.
20. That the Altar be not built of hewn stones, Exod. 20.25.
21. That they go not up by steps to the Altar, Exod. 20.26.
22. That no Sacrifices be offered on the golden Altar, Exod. 30.9.
23. That no Oil or Ointment be made like that of the Tabernacle. 24. That no stranger be appointed with it, Exod. 30.31, 32, 33.
25. That no incense or perfume like that prescribed in the Law, be made, Exod. 30.37.
26. That the fire on the Altar go not out, Levit. 6.12.
27. That the bars or flour be not pulled out of the sides of the Ark, Exod. 25.14.
28. That the breast-plate in the Priest's garment be not loosed from the Ephod, Exod. 28.28.
29. That the robe of the Ephod be not torn nor rent, Exod. 28.32.

The fourth Family is comprehensive of the prohibitions given about Sacrifices, and Priests, being in number eighty two. 1. That no Sacrifice be used but at the Temple, Deut. 12.13.
2. That no sacred beast be kill'd but at the Temple, Levit. 17.3.
3. That no blemished thing be brought to the Altar, Levit. 22.20.
4. That no blemished thing be offered in sacrifice, ver. 21.
5. That the blood of a blemished beast be never laid on the Altar, ver. 24.
6. Nor the fat of it, ver. 22.
7. That no beast with an accidental blemish be offered, Levit. 22.17.
8. That no blemished beast received of a Heathen or Gentile be offered, Levit. 22.17.
9. That no blemish be in any dedicated beast, or fowl, Levit. 22.21.
10. That no offering be of leaven or honey, Levit. 2.11.
11. That no sacrifice be without salt, Levit. 2.13.
12. That the price of a dog, or an Whore, be not offered to God, Deut. 23.18.
13. That a beast and its young be not kill'd or sacrifice'd.
The Law and Precepts thereof.

The fifth Family of Negative Precepts compriseth thirty-eight prohibitions about meats, or what may be eaten. 1. That no unclean beasts be eaten, Levit. 11. 4. 2. That no unclean fish be eaten, ver. 11. 3. That no unclean bird or foul be eaten, ver. 13. 4. That no creeping thing that walketh on the earth be eaten, ver. 41. 5. That no creeping things of the earth be eaten, ver. 41. 6. That no creeping thing of the waters be eaten, ver. 41. 7. That no worm of the earth be eaten, ver. 44. 8. Nor the worms of fruit, ver. 42. 9. That what dieth of itself be not eaten, Deut. 14. 21. 10. Nor that which is torn, Exod. 22. 31. 11. No blood be eaten, Levit. 7. 26. 12. That the fat be not eaten, ver. 23. 13. That no member taken from a living creature be eaten, Deut. 12. 14. That the
The Law and Precepts thereof.

The Law and Trecepts thereof. 18. That flesh be not boiled in the Milk of the Beast, whole it is. 16. That the flesh be not eaten with milk, Exod. 23. 19. 17. That the flesh of an Ox slossed for paving or going, be not eaten, Exod. 21. 28. 18. That new bread be not eaten until after the offering of the Home; 31. That parched corn. 20. That green ears be not eaten until an Offering be first given, Lev. 23. 31. 21. That the fruit of a young Tree be not eaten until it hath born three years, Lev. 19. 23. 22. That a mixture of fruits from the Vineyard be not eaten, Deut. 22. 10. 23. That the Wine of Drink-Offerings offered to Idols be not drunk, Deut. 32. 36. 24. That none eat any Glutinous, Lev. 19. 26. 25. That none eat on the day of Expiation, Lev. 25. 27, 28. 26. That no leaven be eaten on the Passover, Exod. 12. 15. 27. Nor any thing mixed with leaven, v. 20. 28. That no leaven be eaten on the even of the Passover, Lev. 16. 3. 29. That no leaven be found in our houses after that time, Exod. 12. 19. 30. That no leaven be found in any place under our power, Exod. 13. 7. 31. That the Nazarite drink no Wine, nor any thing that comes of it. 32. That he eat no green Grapes. 33. Nor pressed Grapes. 34. Nor the kernels of the Grapes. 35. Nor the husks of them, Num. 6. 2, 3, 4. 36. That he shew not his head. 37. That he defile not himself for the dead. 38. That he enter not an house where any is dead.

The Sixth Family compriseth eighteen Prohibitions, about Fields and Harvest. 1. That the whole Field be not mowed or reaped. 2. That the ears which fall in reaping be not gathered up. 3. That the Grapes left by Vine Gatherers be not sought after. 4. That the unique Grapes be not gathered, Lev. 19. 9, 10. 5. That men return not to a field head forgotten, Deut. 24. 9 6. That mixed seeds be not found in the same Field, Lev. 19. 11. 7. That Plants of several kinds be not let in the same Vineyard, Deut. 23. 10. 8. That there be no mixture of Beasts of several sorts, Lev. 19. 19. 9. That we plough not with an Ox and an Ass, Deut. 22. 11. 10. That the mouth of a Beast labouring in that which may be eaten, be not mixed, Deut. 22. 11. 11. That in the seventh year, the Land be not ploughed. 12. Nor the Trees stinted. 13. Nor things mov'd, that grow on their own ground. 14. Nor the fruits gathered as in other years, Lev. 25. 14. 15. That the fruit be not tilled in the year of Jubilee. 16. Nor things cut down growing on their own Field. 17. Nor the fruits of that year be gathered, Lev. 25. 11. 18. That no field in the Holy Land be sold for ever.

The Seventh Family, they call the House of Dollines, under which head they refer things of sundry kinds which they know not well how to reduce unto one general sort, or head of one Name, and it is branched into forty five Prohibitions. 1. That the Levites be not forsaken, Deut. 12. 19. 2. That the Fields and Suburbs of the Levites be not changed, Lev. 25. 34. 3. That no Debt be claimed after the year of release, Deut. 15. 2. 4. That we forget not to give to the poor, what he wants, Deut. 15. 7, 8. 5. That we not omit to lend to the poor, because the year of release draws nigh, v. 9, 10. 6. That a new Servant be not set at liberty empty, ver. 13. 7. That Debt be not exacted of the poor, Exod. 22. 25. 8. That no money be lent unto an Israelite on usury, Lev. 25. 37. 9. That what is lent be not received again with usury, Deut. 15. 11, 10. That we be not Arbitrators between Lenders and Borrowers on usury, Exod. 22. 25. 11. That a pledge be not taken of a Borrower with rigor or violence, Deut. 24. 10, 11. 12. That the pledge of a poor Man that wants it, be not detained, v. 5. 13. That a pledge be not taken of a Widows garments, v. 17. 14. That things necessary to sustain humane life, be not taken to pledge, v. 5. 15. That things necessary to sustain humane life, be not taken to pledge, v. 5. 16. That none steal, Exod. 20. 13. 17. Nor take the goods of any by Robbery, Lev. 19. 11. 18. That we oppress not our Neighbour. 19. Or take his goods by violence, v. 13. 20. That no Man deny his Neighbours goods that are with him. 21. That none falsely concerning anything do deposeth, with him, Lev. 19. 13. 22. That we straiten not the bounds of our Neighbour, Deut. 19. 14. 23. That we not deceive his neighbour in buying and selling, Lev. 25. 14. 24. That we deceive him not in words, 7, 17. 26. That no stranger be deceived in words. 27. Nor in buying or selling, Exod. 22. 11. 28. That the Widow and Orphan be not oppressed, v. 22, 23, 24. 29. That a Servant flying from his Master, unto the Holy Land, be not given up to him. 30. That he be not oppressed in any thing, Deut. 23. 15. 31. That an Hebrew Servant be not used as a Bond-man. 32. That he be not fold for a slave. 33. That service be not exacted of O o
him with bitterness. 34. That no Heathen be suffered to treat him hardly, Lev. 25. 39, 42, 43, 46, 47. 35. That a Jewish Maid-servant be not sold to another. 36. That the three things required in the Law be not denied to such a Servant, Exod. 21. 7, 8, 9, 10, 11. 37. That a fair Woman taken in War be not sold, 38. That she be not used as a Bond-woman, Deut. 21. 24. 39. That we covet not, Exod. 20. 17. 40. That nothing of other men be desired, Deut. 5. 21. 41. That the hireling eat not whilst he is in the field. 42. That the take no more out of the field, then what he can eat, Deut. 23. 24. 43. That what is lost, be not hidden, Deut. 22. 1, 2, 3. 44. That we leave not a Load under his burden, v. 4. 45. That there be no deceits in weights and measures, Lev. 19. 35. 46. That we keep no false weights or measures in our Houses, Deut. 25. 14. 18. That we do not, Exod. 20. 13. 19. That a guilty person be not put to death, before he appear in Judgement, Num. 15. 20. That no reward be taken for the life of a Murderer. 21. Nor for him that commits Man-slaughter by error, Num. 55. 31. 22. That none be Judge and Witness in a Criminal Cause, v. 30. 23. That none pity the Woman mentioned, Deut. 25. 12. 24. She that is forced, is not to be punished, Deut. 22. 26. 25. That none appear against the Blood of his Neighbour, Lev. 19. 16. 26. That no cause of officer, or falling be left in an house, Deut. 22. 8. 27. That none lay a stumbling block before an Israelite, Lev. 19. 12. 28. That the beating, with stripes exceed not the number of forty, Deut. 25. 3, 29. That none calumniate or accuse falsely, Lev. 19. 16. 30. That we hate not our Neighbour in our heart, v. 17. 31. That none put an Insult to reproach, v. 17. 32. That none exercise revenge on his Neighbour, 33. That none bear ill will in their mind, v. 18. 34. That the Mother and the young be not taken together, Deut. 22. 6. 35. That a Scull be not shaven, Lev. 15. 33. 36. That the signs of Leprosie be not removed, Deut. 27. 19. 37. That the place where the Heifer is beheaded, be not tilled, Deut. 21. 4. 38. That a Sorcerer be not suffered to live, Exod. 22. 18. 39. That a new Marri'd Man be not bound to go forth to War, Deut. 24. 5. 40. That none be rebellious against the Sanhedrin at Jerusalem, and their Doctrine, Deut. 17. 11. 41. That nothing be added to the precepts of the Law. 42. That nothing be taken from them, Deut. 4. 2. 43. That we speak not evil of the Judge, nor of the Prince of the People, Exod. 22. 28. 44. That none speak evil of any in Israel, Lev. 19. 14. 45. That none curse Father or Mother, 46. That none strike Father or Mother, Exod. 20. 17. 29. The Ninth Family of Negative Precepts, concerns Feasts, and contains Ten Prohibitions. 1. That no work be done on the Sabbath, Exod. 20. 10. 2. That none go out, or beyond the bounds of the City on the Sabbath, Exod. 16. 29. 3. That no punishment be inflicted on the Sabbath, Exod. 35. 3. 4. That no work be done on the first day of the Passover. 5. That no work be done on the sabbath day of the Passover, Lev. 25. 7, 8. 6. That no work be done in the Feast of Weeks, v. 21. 7. That no work be done on the first day of the Jewish month, v. 24, 25. 8. That no Work be done on the day of Emancipation, v. 39. 9. That no work be done on the first day of Tabernacles. 10. That no work be done on the eighth day of release, v. 34, 35, 37.

The Eleventh Family concerns Marriages in eight Prohibitions. 1. That a bastard take not an Israelitish to Wife, Deut. 23. 2. That no Eunuch take a Daughter of Israel, v. 1. 3. That no male be made an Eunuch, Lev. 22. 24. 4. That there be no Whore in Israel, Deut. 23. 17. 5. That he who hath divorced his Wife, may not take her again, after she hath been married to another, Deut. 24. 4. 6. The Brothers Daughter marry not with a stranger, Deut. 25. 5. 7. That he divorce not his Wife who hath defamed her in her youth, Deut. 22. 19. 8. He that hath forced a Maid, shall not divorce her, Deut. 22. 29.

The Twelfth Family concerns the Kingdom and is made up of four Precepts. 1. That no King be chosen of a strange Nation, Deut. 17. 15. 2. That the King get not himself many Horses, v. 16. 3. That he multiply not Wives. 4. That he heap not up to himself Treasures of Silver and Gold, v. 17.

This is the Account that the Jews give of the precepts of the Law, and both the number of them, as also their distribution and distinction which they have cast them into, are part as they pretend of their Oral Law, which may easily be improved unto a conviction of the vanity of it. For whereas it is evident, that many of these precepts are coincident, many pretended so to be, are no precepts at all, and sundry of them are not founded on the places from whence they profess to gather them; yea, in many of them the mind of the Holy Ghost is plainly perverted, and a contrary sense annexed unto his words, so it is most unquestionable, that there are sundry Commands and Institutions, especially in, about and concerning Sacrifices, that are no way taken notice of by them in this collection, as I could easily make good by instances sufficient, it is evident, that this whole System of Divine Worship, Chap. 9. 10. The first Covenant had also Ordinances of Divine Service, and a worldly Sanctuary, which stood only in meats and drinks, and divers washings, and carnal Ordinances, imposed on them until the time of reformation, it is evident, that they should be here represented, though they have been before transcribed by them from others. My principal design herein, is to give light into some passages of our Apostle, as also to other expressions concerning this Law of Commandments contained in Ordinances, in other places of the Scripture.

The Censure our Apostle gives of this whole System of Divine Worship, Chap. 9. 11. The first Covenant had also Ordinances of Divine Service, and a worldly Sanctuary, which stood only in meats and drinks, and divers washings, and carnal Ordinances, imposed on them until the time of reformation, it is very remarkable. Let any one cast an Eye upon this multitude of commands about meats and drinks, washings and outward carnal observances, which are here collected, and he will quickly see how directly and pertinently the description given by our Apostle, is suited to their services. And that not only as to the manner and multitude of them, but also as to their nature. They are carnal things, and could by no means effect the great, spiritual, glorious and eternal ends, which God had designed, proposed and promised in that Covenant unto whose administration they were annexed, until the time of Reformation should come. Hence elsew Where, as Coloss. 10. 20. He calls them the rudiments of the world, Ordinances about touching, tasting, and handling,
The Law and Precepts thereof.

A little view also of the multiplicity of these precepts, and the scrupulous observances required about them, and their circumstances, will give light into that of another Apostle, Acts 15. 20. Calling the Law, a yoke which neither their Fathers, nor themselves were ever able to bear. For although the weight of this yoke did principally consist in the matter of it, and the performance of duties required in it; yet it was greatly increased and aggravated by that multitude of commands wherein it consisted. Whence our Apostle calls it, the Law of Commandments contained in Ordinances, Ephes. 2. 15. Consisting of an endless number of commands, concerning which their minds could never attain any comfortable satisfaction whether they had answered their duty aright in them or no.

Exercitatio
Exercitatio XXI.


By the Sanction of the Law we intend the Promises and Penalties wherewith, by God, the observance of it, and obedience unto it, was enforced. This the Apostle hath respect unto in sundry places of this Epistle, the principal whereof are reported in the foregoing Dissertation. To represent this distinctly, we may observe, that the Law falls under a three-fold consideration: first, As it was a Repetition and Expression of the Law of Nature, and the Covenant of Works established thereon. Secondly, as it had a new End and design put upon the Administration of it, to direct the Church unto the use and benefit of the Promise given of old to Adam, and renewed unto Abraham four hundred and thirty years before. Thirdly, As it was the Instrument of the Rule and Government of the Church and People of Israel, with respect unto the Covenant made with them in and about the Land of Canaan. And in this three-fold respect it had a three-fold Sanction.

First, As considered absolutely, it was attended with promises of life, and threatnings of death, both Eternal. The original promise of life upon obedience, and the curse on its transgression were inseparably annexed unto it; yea, were essential parts of it, as it contained the Covenant between God and Man. See Gen. 2. Deut. 27. 26. Rom. 6. 23. Rom. 4. 4. Rom. 10. 9. Rom. 11. 6. Lev. 18. 5. Ezek. 29. 11. Gal. 3. 12, 13.

Now in the Administration of the Law, the Church was thus far brought under the obligation of these Promises and Threatnings of Life and Death eternal, so far interred in the one, and made obnoxious unto the other, as that if they used not the Law according to the new dispensation of it, wherein it was put into a subvenience unto the Promisef, as Gal. 3. 19, 20, 21, 22, 23, 24. that they were left to stand and fall according to the absolute tenure of that first Covenant and its ratification, which by reason of the entrance of sin proved fatally ruinous unto all that cleaved unto it, Rom. 8. 3. chap. 9. 31.

Secondly, The Law had in this Administration of it, a new End and design put upon it, and that in three things. First, that it was made directive and instructive unto another End, and not meerly preceptive as at the beginning. The Authoritative Institutions that in it were super-added to the Moral commands of the Covenant of works, did all of them direct and teach the Church to look for Righteousness and Salvation, the original ends of the first Covenant, in Another, and by another way; as the Apostle at large disputes in this Epistle, and declares positively Gal. 3. throughout. Secondly, In that it had a dispensation added unto the commands of obedience and interpretation, as εἰρήναι, by condiscension, given by God himself, as to the perfection of its observance, and manner of its performance, in reference unto this new end. It required not absolutely perfect obedience, but perfectness of heart, integrity and uprightness in them that obeyed. And unto the Law thus considered, the former promises and threatnings are annexed. For the neglect of this use of it left the Transgressors obnoxious to the Curse denounced in general against them that continued not in the whole.
whole Law to do it. Thirdly, It had merciful relief provided against sin, for the supportment and consolation of sinners, as we shall see in the consideration of their Sacrifices.

6. It may be considered as it was the Instrument of the Rule and Government of the People and Church of Israel, according to the tenure of the Covenant made with them about the Land of Canaan, and their living unto God therein. And in this respect it had four things in it. First, That it represented unto the people the Holiness of God, the Effects whereof are implanted in the Law according to its Original constitution; whereupon in it they are so often called to be holy, because the Lord and Law-giver was holy. Secondly, A Representation of his Grace and Condescension, pardoning of sin in the Covenant of mercy, in as much as he allowed a Compensation by Sacrifices for so many transgressions, which in their own nature were forfeitures of their interest in that Land. Thirdly, That it was a righteous Rule of obedience unto that People, as unto their especial Covenant condition. Fourthly, That it fully represented the mercy of God against wilful transgressors of his Covenant, as now renewed in order to the Promise, being every such transgression attended in their Administration of Rule, with death without mercy.

§ 6. It is of the Law, under this third consideration, though not absolutely as the Instrument of the Government of the People in Canaan, but as it had a Representation in it of that Administration of grace and mercy which was contained in the Promises wherein we treat. Concerning this, or the Law in this sense, we may consider; first, the Promises, then the Threatenings of it. And the Promises are of two forts. First, such as God took immediately upon himself the accomplishment of; Secondly, such as by his institution and appointment were to communicate the benefit of unto the obedient.

The first are of three forts. First, of Life Temporal, as it was an Instrument of their Government, and eternal with God, as the Promise of Covenant of grace was exemplified or represented therein. Levit. 18. 5. Exek. 20. 11. Rom. 10. 5. Gal. 3. 12. Secondly, Of a Spiritual Redeemer, Saviour, Deliverer, really to effect what the Ordinances of Institution did represent, so to give them eternally, to be exhibited in the fulness of time, as we have at large already proved. Thirdly, There are given out with the Law various Promises of intervention and mixed mercies to be enjoyed in earthly things in this world, that had their immediate respect unto the mercy of the Land of Canaan, representingspiritual Grace, annexed to the then present Administration of the Covenant of Grace. Some of these concerned the collation of good things; others, the preventing of, or delivery of them from Evil, both expressed in great variety.

Of the Promises, whose accomplishment depended on the Institution of God by others, that is the principal and comprehensive of the rest, which is expressed, Exod. 20. 12. Honour thy father and thy mother, that thy days may be prolonged. This faith our Apostle, is the first commandment with promise, Ephes. 6. 2. Not that the foregoing Precepts have no Promises annexed to the observation of them, nor merely because this hath a Promise literally expressed, but that it had the special kind of Promise, wherein Parents, by God's institution, have power to prolong the lives of obedient Children, Boit s an . Y66 s W3 it is prolonged; that is, negatively, in not curtailing their life for disobedience, which was then in the power of natural Parents; and possibly by praying for their prosperity, blessing them in the name of God, and directing them into the ways and means of universal obedience, whereby their days might be multiplied: and on sundry other accounts.

For the penalties annexed unto the transgression of the Law, which our Apostle principally hath respect unto in his discourses on this subject, they will require some what a larger consideration; and they were of two forts: First, such as God took upon himself to inflict; and secondly, such as he appointed others to see unto the execution of.

The first are of three forts. First, That Eternal punishment which he threatened unto them that transgressed, and disannulled his Covenant, as renewed and ordered in the Administration of the Law, and the Ordinances thereof. This we have manifested elsewhere to be the importance of the Curse, which every such transgression was obnoxious unto. Secondly, The punishment which the Jews express by מז and מ or Excision, or cutting off. It is first mentioned, Gen. 17. 14. in the matter of Circumcision. Sometimes emphatically, Num. 15. 31. מו מ Cutting off that soul shall be cut off from among his people, and frequently afterwards, Exod. 12. 15, 19. chap. 31. 14. Levit. 7. 16. chap. 20. 3, 5. 6. It is rended by the Apostle, ἡ τος αὐτων. Act. 3. 23. shall be
in Promises and Threatenings. 289

be destroyed from among the people, that is, by the hand of God, as is declared, 1 Cor. 10. 10. Heb. 11. 28. Twenty five times is this punishment threatened in the Law, full unto such this as did annul the Covenant, which our Apostles expressly respects, chap. 2. 2. as shall be declared on that place.

Now this punishment the Jews generally agree to be by the hand of Heaven, or that which God himself would immediately inflict; and it is evidently declared so to be in the interpretation given of it, Levit. 17. 15. chap. 20. 4, 5, 6.

But what this punishment was, or wherein it did consist, neither Jews nor Christians are absolutely agreed; the latter on this subject doing little more then representing the opinions and judgments of the other, which course also we may follow. Some of them say, that Unnatural Death is meant by it, so Abaraham on Num. 5. 22. It is the cutting off the days of the sinner, and his death before the natural term of it inflicted by the hand of Heaven. This unnatural death they reckon to be between the years of twenty and sixty, whence Schinzler, &c. "corporis immutantium, sua praestans morte intemeris & praepositis ammortat & Deo vel modo tollitur, & in saemine vel relinquat liberis." Cutting off, is, when any one is taken away by unnatural death, between the twentieth and sixtieth year of his age yeis, as that he left children. That clause of condition, that yeis be have po-

Virtre or children behind him, is, as far as I can find, no where added by them, nor doth any thing in the Scripture give countenance thereunto. Yea, many of the Hebrews think, that this punishment consisted in this, that such a one should leave no children behind him, but that either he should be wholly destroyed, without children, or if he had any before his sin, they should all die before him, and so his name and posterity be cut off, which they reckon to be cut off from among the people. So Aben-Ezra on Gen. 17. 14. And this opinion is not without its countenance from the Scripture itself. And therefore Jonathan, on the same place, with much probability, puts both these together, He shall be cut off by unnatural death, and leave no children behind him to continue his name or remembrance amongst the people, &c. They have a third opinion also, that by this cutting off, the death of the soul is intended, especially when the word is inembodiment, Cutting off he shall be cut off, as Num. 15. 31. So Maimonides, that soul shall perish, it shall not live or subsist any more for ever. Few embrace this opinion, as being contrary to their general perusal of Eternal punishments for the transgressions of the Covenant. Wherefore it is disputed against by Abaraham on Num. 15. who contends, that the death of the soul in everlasting separation from God, is intended in this threatening. And both the principal parts of these various opinions, namely, that of immediate corporal death, and eternal punishment, are joined together by Jonathan, in his Targum on Num. 15. 31. He shall be cut off in this world, and that man shall be cut off in the world to come, and bear his sin in the day of Judgment. For my part, as I have shewed, that eternal death was contained in the curse of the Law, to this special error or extermination from among the people, seems to me to intend some especial judgment of God, in taking away the life of such a person, answerable unto that putting to death by the Judges and Magistrates in such cases, when they were known, which God did appoint. And here, as also was an eminent Representation of the everlasting cutting off of obdurate and final transgressors of the Covenant.

Thirdly, In Judgments to be brought providentially upon the whole Nation by Pestilence, Famine, Sword and Captivity, which are at large declared, Levit. 26. and Deut. 28. Fourthly, Total Rejection of the whole body of the people, in case of unbelief and disobedience, upon the full and perfect Revelation that was to be made of the will and mind of God upon the coming of the Messiah, Deut. 18. 18. Acts 3. 32. Hos. 2. 23. 33. Rom. 9.

These are the Heads of the punishments, which God took upon himself to inflict in an extraordinary manner, on the transgressors of the Law, that is, those who proceeded to do it so with a high hand, as that his Covenant was made void thereby, as to all the ends of its re-establishment in the administration of the Law.

The second sort of penalties annexed unto the transgression of the Law, was such as Mort, by God's Institution and appointment, were enabled to inflict, concerning which, we must consider, First, who, and what the Persons were, who were enabled and authorized to inflict these penalties. Secondly, of what sort these penalties were, and for what transgressions necessarily inflicted.
The original division of the people after the days of Jacob was into twelve Tribes, whereof at first there were twelve, which by dividing the Tribe of Joseph into two, were increased into thirteen, and upon the matter reduced again unto twelve by the special Exemption of the Tribe of Levi from Inheritances, and their separation to the Worship of God. Secondly, the Families, or Heads of Fathers, which on many probabilities may be supposed to have been seventy, the number of them who went down with Jacob into Egypt, each of which constituted a particular Family. And particular Houses, all which are enumerated. This distribution continued amongst the people whilst they were in Egypt, and this only, they being not capable to call themselves into any Civil Order there, by reason of their Oppressions, and therefore contented themselves with that which was natural. Accordingly there were three sorts of persons that were in some kind of Dignity and preeminence among the people, although it may be after their Oppression began, they were hindered from exercising the Authority that belonged unto them. First, as to the tribes there were some who were called the Princes, or Heads of the Tribes, Numb. i. 16. Twelve in number according to the number of the Tribes, Secondly, for the Families or principal Houses of the Fathers there were Elders who presided over them. These Moses and Aaron gathered together at their first coming into Egypt, Exod. 4. 29. And these, as I said before, being the Rulers of the first Families, were probably in number seventy; from whence afterwards was the constitution of seventy Elders for Rule, Exod. 24. 1. Thirdly, or Priests, it may be in every private Household, the firstborn, which are mentioned and so called before the constitution of the Aaronical Priesthood, Exod. 19. 24. But besides these, there were Officers who attended the service of the whole People, as to the Execution of Justice and order, called Shoterim, which we have rendered by the general name of Officers, Exod. 5. 14. And they are afterwards distinguished from the Elders and Judges, Deut. 16. 18. For there are two sorts of persons mentioned, that were over the people in respect of their works, even in Egypt, Numb. 1. 46, and Judges, Exod. 5. 6. the former, or the Noghejhim the Jews say were Egyptians, and the latter, or the Shoterim, Israelites, which occasions that different expression of them: Pharaoh commanded the same day the Taskmasters of the People, and their Officers: and v. 13, 14. And the Task-Masters hated them, saying, fulfill your works, and the Officers of the Children of Israel were beaten. And they tell us in Midrash Rabbi, on Exod. Sei. 1, that one of these Noghejhim was over ten of the Israelites; and one of them over ten Israelites; whence was the following division of the people into tens and hundreds, and unto this in the same place, they add a parable Story of an Executor killed by Moses.

What was the Authority of these, and how it was executed by them in Egypt nothing is recorded. Probably, at the beginning of their works and Afflictions they were made use of only to answer for the pretended neglects or miscarriages of the multitude of their Brethren, as Exod. 5. 14. After their coming up out of Egypt, during their abode in the Wilderness, Moses presided over them with all manner of Authority, as their Law-giver, King and Judge. He judged and determined all their causes, as is frequently affirmed, and that alone, until the advice of Jethro, he took in others unto his assistance, Exod. 15. 16. 25. And there is mention of some particular cases that he determined. One Religious, one Civil, and two Capital relating to Religion, in these he made special enquiry of God. The first was about the Unclean that would keep the Takeover, Numb. 9. 7, 8. The second about the daughters of Zelophehad, who claimed their Inheritance, Numb. 27. 4, 5. The third about the Blasphemer, Lev. 24. The last about him that profaned the Sabbath, Numb. 15. 32, 33, 34. In which also, as the Jews say, he set a pattern to future Judges, as determining the leffer causes speedily, but those wherein blood was concerned, not without stay and much deliberation.

In the Wilderness the body of the People was cast into a new distribution, of Thousands, Hundreds, Fifties, and Tens, all which had their peculiar Officers or Rulers chosen from amongst themselves, Exod. 18. 25. Deut. 1. 13, 14. And Moses is said to cham them because being chosen by the People, he approved of them, as the places foregoing compared, do manifest. The principal distributions of these, planting themselves together in the Cities or Towns of Canaan, however afterward they multiplied or were decreased, continued to be called by the names of the thousands of
of Israel, or Judah. So Bethlehem Ephratah is said to be little among the thousands of Judah, Micah 5:2. One of those thousands that had their especial Head and Ruler over them, and their distinct Government, as to their own concerns among themselves, fate down at Bethlehem, which Colony afterwards variously flourished or drew towards a decay.

After these things, by God's appointment was constituted the great Court of the Sanhedrin, which because we have treated of elsewhere, with those lesser Courts of Justice which were instituted in imitation of it, sufficiently to our purpose, I shall here wholly omit. Neither shall I need to mention their Judges raised up extraordinarily of God, for the general Rule of the whole People. Nor of their Kings continued by Succession in the Family of David, because their story in general is sufficiently known, and the especial consideration of their power, with the manner of the Administration of it, would draw us too far out of the way of our present design. And these are they unto whom the Lord in their several Generations committed the execution of those punishments that he had allotted unto the transgression of the Law.

The Penalties themselves with the especial caufes of them are lastly to be considered. And these in general were of two sorts. First, Ecclesiastical: Secondly, Civil. Ecclesiastical penalties were the Authoritative Exclusion of an offending Person from the society of the Church, and the Members of it. That such an Exclusion is prescribed in the Law in sundry cases, hath in several instances been by others evidenced. Many disputes also have been about it, both concerning the causes of it, the Authority whereby it was done, with its ends and effects. But these things are not of our present consideration, who intend only to represent things as they are in fact instituted or observed.

Of this Exclusion, the Jews commonly make three Degrees, and that not without some countenance from the Scripture. The First they call, Niddui. The second, Chrem; and the Third, Shammatah. That which they call Niddui, from נָדַד, to expel, to separate, to cast off, is with the most of them the first and lowest degree of this separation and exclusion. And Persons who are to pronounce this sentence and put it into execution, are according to the Jews, any Court from the highest Sanhedrin of seventy one at Jerusalem, to the meanest in their Synagogues. Yea any Ruler of a Synagogue, or Wife Man in Authority, might according unto them, do the same thing. And many ridiculous stories they have about the mutual Excommunication and Abolition of one another by consent. The time of its continuance, or the first space of time given to the Persons offending to repent, was thirty days, to which on his neglect he was left unto sixty, and then to ninety, when upon his obstinacy he was obnoxious to the Chrem. As the Confin of it they reckon up in Jerusalem Talmud, mid Rabon twenty four crimes, on the guilt whereof any one may be thus dealt with.

1. He that defeijeth a Wife Man, that is, a Rabbi, Master, or Doctor, even after his death. 2. He that contemneth a Minister or Messenger of the House of Judgement. 3. He that causeth his Neighbour, Servant or Slave. 4. He to whom the Judge sends and appoints him a time of Appearance, and he doth not appear. 5. He that defeijeth the words of the Scribes, much more, the words of the Law of Moses. 6. He that doth not obey, and stand unto the sentence denounced against him. 7. He that doth any hurtful thing in his power, as a biting Dog, and doth not remove it. 8. He that tells his Field to a Christian, or any Heathen. 9. He that gives witness against a Rabbi in the Courts of the Christians. 10. A Priest that killeth Cattle, and doth not separate the guilt that belong to another Priest. 11. He that profaneth the second Holy day in Captivity. 12. He that doth any work in the afternoon before the Passover. 13. He that taketh the name of God in vain on any account. 14. He that induceth others to profane the name of God. 15. He that draws other to eat of holy things without the Temple. 16. He that committeth the times, or writes Kalender, or Almanack, exposing the Moneths out of the Land of Israel. 17. He that confijeth a blind man to fall. 18. He that bindeth others from doing the work of the Law. 19. He that makes profane the killing of any Creature by his own fault. 20. He that killeth and doth not shew his Knife before hand before a Wife Man, whereby it may appear to be fit. 21. He that is unserviceable, or makes himself difficult in learning. 22. He that putteth away his Wife, and afterwards hath commerce with her in buying and selling, which may induce them to cohabitation. 23. A Wife Man of evil Name and Report. 24. He that excommunicateth him who deferreth not that sentence.

An instance of this exclusion, we have expressly in the Gospel, John 9:20. The Jews had already agreed, that if any Man should confess He was Christ, they would stone him. Pp 2
The Sanction of the Law.

If a Man dyed under this sentence, they laid a stone upon his Bair, intimating that he deserved Lapidation, if he had lived. Howbeit they excluded him not from teaching or learning of the Law, so that he kept four paces distant from other perfons. He came in, and went out of the Temple at the contrary door to others, that he might be known. All which with sundry other things were of their Traditional Additions, to the just precriptions of the Word.

In case this Process succeeded not, and upon some greater demerits, the sentence of Cherem was to be proceeded unto.

This is an high degree of Authoritative Separation from the Congregation, and is made use of either when the former is defiled, or as was said upon greater provocations. This sentence must not be denounced, but in a Congregation of ten at least, and with such a one that is ἄνομοι, thus Anathematizado, it is not lawful so much as to eat.

The third and last sentence in this kind which contains a total and irrecoverable Exemption of a person from the Communion of the Congregation, is called נידוד, Sham'matha. Some of the Talmudical Rabbins in most koton give the Etymology of this word, as if it should be as much as ἀνεμεθά, death is there. But it is generally agreed, that it is from ἀνεμεθά, to exclude, expel, cast out, that is, from the Covenant of Promife, and Common-wealth of Israel. And this the most take to be total and final, the Perfons that fall under it being left to the judgement of God without hope of Reconciliation unto the Church. Hence it is called in the Targum, Numb. 21. 25. Deut. 7. 27. The Curse, the Execution of God; and by the Talmudists, ה⌜ יי נב, the anathema of the God of Israel. But yet it cannot be denyed, but that in many places, they speak of it as the general name for any Excommunication, and fo as not at all to difference it from Niddui, which is taken to be the least of this kind.
in Promises and Threatenings.

Now, because it is certain, that this is a form of the greatest and last Anathema, of a final and total Excommunication, and yet he who is devoted, is everywhere laid to be מערם, and under the Cherem, it is almost evident, that these three degrees are not distinguished as is commonly supposed, namely, that the Shamattath should exceed the Cherem, and that only the Niddui, the highest and extremest sentence in this solemn form, being so often called the Cherem. Shamattath therefore is only a general Name for the Expulsion of a Person, sometimes with the Niddui, and sometimes with the Cherem, which yet I do not suppose was always thus horrid and fierce.

To add unto the terror of this sentence, they used to accompany the pronouncing of it with the sound of Trumpets and Horns, as the Targum says Barak did in his cursing of Mezoz, Judges 5.23. He Shammatized him with four hundred Trumpets. And herein have they been imitated by the Church of Rome, in their fluking of Candles, and ringing of Bells on the like occasion.

I have not reported these things, as though for matter and manner, they wholly belonged unto the penalties of the Law that were of Divine Institution. Many things in the manner of their performance, as they are now expressed by the Rabbins, were certainly of their own arbitrary invention. When their use amongst them first began, is unknown; though it be not improbable, that sundry things of this nature were practised by them before the destruction of the Second Temple, when they had mixed many of their own Superstitions with the Worship of God, as is evident from the Gospel.

But this also is certain, that God in sundry cases had appointed that some Transgressors should be separated from the Congregation, devoted to destruction, and be cut off. An instance of the execution of which Institution we have, Ezra 10.7, 8. They made a Proclamation throughout Judah and Jerusalem unto all the Children of the Captivity, that they should gather themselves together unto Jerusalem, and that whosoever would not come with them in three days, according to the counsel of the Princes and the Elders, his substance should be divided, and himself separated from the Congregation of those that had been carried away. A double penalty is here threatened upon disobedient Persons, the one concerned the Person of such, the other, All his substance his goods and possessions should be anathematized, devoted, put under Cherem, taken away for Sacred Uses. Hence some have made this distinction between the three degrees of excommunication.

First, The Niddui concerned only the Person, and his separation from Sacred Offices; Cherem had also Confiscation of Goods attending of it; the substance of the Tranegreitor being devoted; and Shamattath was accompanied with the death of the devoted Person; Which carnal penalties under the Gospel being removed, that great and sore revenge which disobedient Sinners are to expect from the hand of God at the last day, is substituted by our Apostle in the room of them all, Heb. 10.28, 29.

Civil Punishments next succeed, and they were of three sorts. First, Corporeal: Secondly, Such as respect the Outward Estate and Condition of the Offender: Thirdly, Capital.

First, Corporeal punishment was that only of Stripes, not exceeding the number of forty, Deut. 25.23. An account of the Jews Opinions, and the manner of their execution of this punishment, is given us by many; in particular, exactly by Buxtorf in his Preface unto his Bibliotheca Rabbinica, whither I refer the Reader. They call it חטף, or beating by strokes, and sometimes דְּנָה תָּנָא, the beating of forty, or with forty. And he that was liable unto it, was וּלָשֵׁנ, a filius plagiaem. Many Crimes doubtles rendered Perions obnoxious to this penalty; but they are not directly expressed in the Law. The Jews now reckon up seven instances of unlawful copulation
The Sanction of the Law,

Copulation with Women, free and unmarried, for adultery, as is known, was capital by the express sentence of the Law. As 1. With a Sister. 2. A Father's Sister. 3. A Mother's Sister. 4. A Wife's Sister. 5. A Brother's Widow. 6. An Uncle's Widow. 7. A Woman separated. Many other Crimes also they reckon up with reference unto Ceremonial Institutions, as eating of fat, and blood, and leaving on the Passover, making an Oyle like the holy Oyle; even all such transgressions as are threatened with punishment, but have no express kind of punishment annexed unto them.

Secondly, Punishments respecting State and Condition, were of two sorts. First, Pecuniary in a quadrupler restitution in case of Theft. Secondly, Personal in banishment, or confinement unto the City of Refuge for him that had slain a Man at unwares, Num. 35. 25.


Unto the execution of these penalties there was added two Cautionary Laws. First, That they that were put to death for the increasement of their ignominy, and terror of others, should be hanged on a Tree, Deut. 21. 21. Secondly, That they should be buried the same day, v. 22. And this is a brief abstract of the Penalties of the Law, as it was the Rule of the Polity of the People in the Land of Canaan:

Exercitatio
Exercitatio XXII.

The Building of the Tabernacle. Moses Writing and Reading the Book of the Covenant. 
Considerations of the particulars of the Fabrick and Utensils of the Tabernacle. Omitted.
One Instance insisted on. The Ark. The same in the Tabernacle and Temple.
The Glory of God in what sense. The principal Sacred Utensil. The matter whereby it was made.
The Form of it. The End and Use of it. The Residence and Motions of it.
The Mercy-Seat that was upon it. The matter thereof. Of the Cherubims. Their Form and Fashion. The Visions of Isaiah and Ezekiel compared. Difference in them, and Reason thereof.

The People having received the Law in the Wilderness, and therein a Foundation being laid of their future Church-State and Worship, which was to continue until the Times of Reformation, Heb. 9. 10. they had also by Gods direction a place and Building for the seat of that Worship assigned unto them.
This was the Tabernacle erected in the Wilderness, suited to their then moving state and condition; into the Room whereof, the Temple built afterwards by Solomon succeeded, when they had attained a fixed station in the Land of Promise. Our Apostle respecting the Ordinances of that Church, as first instituted by Moses, which the Hebrews boasted of as their privilege, and on the account whereof, they obstinately adhered unto their observance, inflicts only on the Tabernacle; wheretounto the Temple and its services were referred and conformed. And this he doth principally, Chap. 9. v. 1, 2, 3, 4, 5. Then verily the first Covenant had also Ordinances of divine Service, and a worldly Sanctuary. For there was a Tabernacle made, the first wherein passthe candlestick, and the Table, and the Show-bread; which is called the Sanctuary. And after the second Veil, the Tabernacle which is called the Holiest of all, which had the Golden Cenflre, and the Ark of the Covenant, overlaid round about with Gold, wherein was the Golden Pot that had Manna, and Aaron's Rod that budded, and the Table of the Covenant: And over it the Cherubims of Glory overshadowing the Mercy Seat.

The Preparation for the Directions which God gave for the building of this Tabernacle is declared, Exod. 24. The Body of the people having heard the Law, that is, the ten Words or Commandments, which was all they heard, Deut. 9. 10. (what God spake to them was written in the Two Tables of stone) they removed unto a greater distance from the Mount, Exod. 20. 18, 19. After their Removal, Moses continued to receive from the Lord, that summary of the whole Law which is expressed, Chap. 21. 22, 23. And all this as it should seem, at the first hearing, he wrote in a Book from the Mouth of God. For it is said, Chap. 24. v. 4. that he wrote all the words of the Lord. And v. 7. that he, took the Book of the Covenant, and read in the audience of the people.

The Jewish Masters suppose that it was the Book of Genesis that is there intended. For say they, the rest of the Law was not yet written, namely, before God himself had written or engraven the Ten Words on the Two Tables of Stone. But this is a fond imagination; seeing the Book which Moses read contained the form and tenour of the Covenant made with that people at Horeb, and is expressly so called, and as such, was then solemnly confirmed and ratified by Sacrifice. It may therefore be supposed, that there is a Prolepsis used in the recording of this story, and that indeed the confirmation of the Covenant by Sacrifice, which was accompanied with the Reading of the Book, was not until after the third return of Moses from the Mount, with the renewed Tables. But this also may well be doubted, seeing this Sacrifice was prepared and offered by the young Men of the Children of Israel, v. 5. that is, the First Born, whose Office was superceded upon the Separation of Aaron and his Sons unto the Priesthood, which God had designed before that last descent of Moses from the Mount.

We must therefore leave things in the order wherein they are set down and recorded.
The Tabernacle and Ark

The Tabernacle and Ark

It appears therefore that Moses wrote the Law as he received it from God. This being done, he came down and read it in the ears of the people. And he proposed it unto them, as containing the Terms of the Covenant that God would have them enter into. This they solemnly engaged to the performance of, and thereby had their admission into a New Church-State. This being done, the whole was confirmed by Sacrifice, and the sprinkling of blood, to prefigure the great confirmation of the New Covenant by the blood of Christ, as we shall see afterwards.

Things being thus settled, Moses goes up again into the Mount, to receive directions for that Worship of God, which he appointed and enjoined unto them, in that Church-State whereunto they were newly admitted. And here in the first place the Lord instructs him in the frame and whole fabric of the Tabernacle, as that which was an eminent Type of the Human Nature of Christ, and so indispensably necessary unto the solemn Worship then ordained, as that no part of it could be rightly performed but with respect thereunto. This therefore with all the Parts and Utensils of it should now come under consideration. But there are many Reasons for which I shall omit it in this place. As 1. The most material things belonging unto it, must necessarily be considered in our Exposition of those places in our Apostle, where they are expressly insisted on. 2. Many things relating unto it, as the measures of it, some part of the matter whereof it was made, divers Colours used about it, several doubts, and some of them so absolutely uncertain, that the Jews themselves can come to no agreement about them; and it is not meet to enter into the discussion of such things, without more room and liberty, then our present design, will allow us. 3. Many Learned Men have already travailed with great diligence and skill in the discovery of all the several concerns of the Tabernacle and Temple, from whom the Reader may receive much satisfaction, who hath a mind to inquire into these things. Add unto all this, that the Writing of this part of these Discourses, is fallen upon such a season, as affords me very little encouragement or assistance to enlarge upon them. Only that the Reader may not go away without a taste in one instance of what he might have expected in the whole, I shall shew out one particular Utensil of the Tabernacle, and give an account of it unto him. And this shall be the Ark and its Appendancies.

9. 5. The Ark was the only furniture of the most Holy Place; the most sacred and holy of all the Utensils of the Tabernacle and Temple. And it was the same in them both, as is evident, 1 Kings 8. 4. 6. It was the Repository of the Covenant; for so the Law written by the finger of God in Tables of stone, is often called Metonymically, and being anointed, Exod. 40. 9. because ינש ינש, holiness of holiness, or most holy, a Type of him who was to fulfill the Law, and establish the Covenant between God and Man, being thereunto anointed as the most holy, Dan. 9. 26. It was also the great pledge of the presence of God in the Church; whence it is not only sometimes called his Glory, Psal. 78. 61. he gave נפשו, his Glory, Beauty, Majesty into the hand of the Enemy, when the Ark was taken, whereon the Wife of Phineas cried, ליעל יח. Where is the Glory? 1 Sam. 4. 21. because therein the Glory departed from Israel, v. 22. but in its presence also, Glory was laid to dwell in the Land, Psal. 89. 13. because therein the Shechina, or Chabod, or Glorious Presence of God, dwelt and abode among his People. Yea, it hath the name of God himself attributed to it, by reason of its representation of his Majesty, Psalm 24. 7, 9, 10.

We call it by the same name with the great Vessel wherein Noah, and the seed of all living Creatures were preserved. But their Names are far distant in the Original both in sound and signification, this was פֶּן, Aaron, a Chest, it may be from פֶּן, a certain Wood whereof such Chests were made; that was הָאָב, Tabah, the name of any Vessel in the water great or small, though made with Bulrushes, Exod. 2. 3.

It was, as the principal, so the first Utensil of the Tabernacle that God appointed to be made, Exod. 25. 10. and therein was as the heart from which, by a communication of sacred holiness from the presence of God, all other things belonging unto the Worship of the whole were spirited and as it were enlivened. And immediately upon its entrance into the Temple, the visible pledges of the presence of God, therein appeared to all, and not before, 1 Kings 8. 8, 9, 10, 11, 12.

9. 7. The matter whereof it was made, was שְׁפִי, Exod. 25. 10. Shittim wood, or boards of the שְׁפִי Tree, mentioned Jer. 41. 18. What wood it was, is altogether
The Tabernacle and Ark.

It is uncertain, although it seems sure enough to have been none that grew in the Wilderness where the people were at the erection of the Tabernacle. For these Shittim boards were reckoned amongst the stores of fiber and brash, and such other things as they had brought with them into the Wilderness, Exod. 35. 25, and that expression, ἡ ο�� ἐν πόσιν ἔχουσαν γενναὶ Σίρίων, intimates the rarity of it, and that it may be, it had been preferred by them for sundry Generations. There is indeed a place called Shittim, and Abel Shittim, mentioned, Num. 25. 1, and chap. 33. 49, not probably from these trees. However it was in the plains of Moab, whereunto the Israélites came not until forty years after the making of the Ark. Farther then, we know nothing of the Shittim-tree, or of this wood for what ever is disfigured of it, as it hath been disfigured by, is mere conjecture, ending in professed uncertainty. Only it seems to have been notable for firmness and duration, as continuing in the Ark apparently 600 years, even from the making of it unto the destruction of the Temple by the Caldeans. And it may be, it was returned to the second Temple, not perishing absolutely until the Covenant with that people expired 600 years after the Captivity. But herein it had the advantage of preservation from all external causes of putrefaction, by its inclosure on all parts in a covering of gold.

The form of the Ark was of a long square chest, of small dimensions, two cubits and an half in length, one and an half in breadth, and so in heighth also, Exod. 25. 10, that is, according to the most approved estimation of their measures, near four foot long, and two foot and some inches broad and high; and farther exactness or accuracy about these measures is of little certainty, and least of all. How the boards of it were jointed is not mentioned. Over-laid it was with pure Gold, beaten gold, pure and immixed, ἀκροβυσσινία, on all the boards of it, both within and without, so that no part of the wood was any where to be seen or touched. Round about it, that is, on the edge of the side upwards, it had ἄκροβυσσινία upon it round about, a Diadem, or a fringe of Gold-work, such as encompassed Diadems or Crowns. And this ἄκροβυσσινία was put only on the Ark, the Mercy-seat, and the Altar of Incense, intending expressions of Rays of Gold, as coming from ἄκροβυσσινία to scatter abroad in the manner of rays and beams, which, Heb. 1. 3, is called ἀκροβυσσινία, the brightness of glory. And hence the Rabbinsspeak of a three-fold Crown, of the Altar and Table, of the left for the King, of the midst for the Priest, of the first for the unknown whom, as Rabbi Solomon expressly. Indeed all representing the three-fold Offices of Christ, for whom the Crowns were laid up, Zach. 6.

At the four corners, on the outside, were annexed unto it four Rings of Gold, on each side two. Through these rings went two staves or bars, wherewith the Ark was to be carried on the shoulders of the Levites, Exod. 25. 11, 12, for the neglect of which service strictly enjoyned them, Num. 7. 9. God made a breach on Vzza in the days of David, 2 Sam. 6. 7.

The end wherefore God appointed the making of this Ark, was to put therein the Testimony, Exod. 25. 16, that is the two Tables of stone engraved on all sides with the ten Commandements, pronounced by the Ministry of Angels, written with the finger of God. Besides this, there was in it nothing at all, as is expressly affirmed, 1 King. 8. 9. 2 Chron. 5. 10. Deut. 10. 2, 5. The appearance of a distant from hence in an expression of our Apostle, chap. 5. 9. shall be considered in its proper place.

This Ark made at Horeb, 1 King. 8. 9, that is, at the foot of the mountain where the People encamped, finished with the rest of the Tabernacle on the first day, of the first month, of the second year of the coming of the Israélites out of Egypt, Exod. 40. 13, being, as we have shewn, the visible pledge of the presence of God amongst them, as it was placed with its Tabernacle in the midst of the People whilst they were encamped in the Wilderness, the body of them being distributed into four Hosts to the four quarters of Heaven, (Num. 2.) that a blessing from thence might be equally communicated unto them all, and all might have an alike access to the worship of God; so it was carried in their marching in the midst of their Armies, with a pronunciation of a solemn Benediction when it began to set forward, and when it returned unto its Repository in the most holy place, Num. 10. 35, 36. This was the ordinary court in the removals of the Ark. In an extraordinary manner, God appointed it to be carried before all the people, when the waters of Jordan were divided by his power, whereas that was a pledge, Jos. 3. 15, which the people on their own heads going afterwards
afterwards to imitate in their wars with the Philistines, received a sad reward of their temerity and boldness, 1 Sam. 4.

From the Wilderness the Ark was carried to Gigal, Jueb. 5. 10. thence removed with the Tabernacle to Shilo, Jueb. 18. 2. Some suppose that after this it was occasionally removed to Mizpeh, as Judg. 11. 11. 20. 1. 27. 21. 1. 2, because it is said in those places, that such things were done before the Lord in Mizpeh: but that expression doth not necessarily infer the presence of the Ark and Sanctuary in that place.

Yea, the context seems to intimate, that it was at another place distant from thence, as v. 26. they went up from the place of the Assembly in Mizpeh to the house of God, where the Ark was. In Shechem also it is supposed to have been, from the Assembly that Joshua made there, chap. 24. 1. upon the close whereof, he fixed a stone of memorial before the Sanctuary, v. 26. But yet neither doth this evince the removal of the Ark or Sanctuary. For Shechem being not far from Shilo, the people might meet in the town for convenience, and then go some of them with Joshua unto Shilo, as is most probable that they did. From Shilo it was carried into the field of Abpek against the Philistines, 1 Sam. 4. 2. and being taken by them, was carried first to Asdod, then to Ekron, then to Gath, 1 Sam. 5. thence returned to Kiriat-jearim, 1 Sam. 6. to the house of Abin-aad, 1 Sam. 6. thence to the house of Obed-edom, 2 Sam. 6. thence to Mount Zion in Jerusalem, 2 Sam. 6. into a place prepared for it by David. And from thence was solemnly introduced into, and enthroned in the most holy place of the Temple, built by Solomon, 1 Kings. 8. 6. 7. In the mean time, whether occasionally, or by advice, the Tabernacle was removed from Shilo, and that hitherto place of the solemn Worship of God altogether deserted, and made an example of what God would afterwards do unto the Temple, when his Worship therein also was neglected and defiled, Jer. 7. 12. 14. 26. 6. 9.

In the Temple of Solomon it continued either unto the captivity of Jerusalem, when Nebuchadnezzar took away all the godly vessels of the house of the Lord, 2 Chron. 36. 10. or unto the captivity of Zedekiah, when he carried away all the remaining vessels, great and small, v. 18. Of the Talmudical table concerning the hiding of it by Jeshua, or Jeremiah, with the addition of its supposed restoration at the last day, in the second Book of Machabees, I have spoken else-where. Whether it were returned again with the vessels of the house of the Lord, by Cyrus, is uncertain. If it were not, it was an intimation that the Covenant made with that people was waxing old, and hastening unto an expiration.

The things that accompanied this Ark in the most holy place were upon it the Mercy-seat, on the ends of two Cherubims. The Mercy-seat as to its making, form, use, and disposition, is declared, Exod. 25. 17. it is called מִשְׁכָּר Cipporeth; מִשְׁכָּר signifies to hide, to cover, to plaster over, to shut, to plaster with Bitumen or pitch. In Piel, to expiate fin, Exod. 30. 10. Levit. 4. 10. If the name of the Mercy-seat be taken from the word in Kal, it signifies only Opiimentum, tegumentum, tegmen, a covering, and so ought to be rendered. If it be taken from the sense of the word in Piel, it retains the signification of Expiation, and consequentlly of pardon and mercy. So it is by ours rendered a Mercy-seat, and that with respect unto the rendering of it by the Apostle, in expiation, Heb. 9. as by the LXX in this place إِبْلِيَةٍ, the Propitiation placed on the Ark, wherein what respect was had to the Lord Christ, the Apostle declares, Rom. 3. 25. and largely in our Epistle, chap. 9. Itself matter was of pure Gold, and for its dimensions, it was just as broad and long as the Ark wherein it was laid, chap. 32. 17. And this Mercy-seat or covering of Gold seems to have lain upon the Ark within the verge of gold or Crown that encompassed it, being its self plain without any such verge or Crown; for it was placed מִשְׁכָּר upon the Ark just over it, v. 20. and so was incompascd with its Crown, the Glory both of Justice and Mercy, of Law and Gospel, being the same in Christ Jesus.

At the two ends of this Mercy-seat were placed two Cherubims, one at the one end, the other at the other; both of Gold, and, as it should seem, of one continued work with the covering it self. The name of Cherubims hath prevailed for these Figures or Images from the Hebrews; partly because it is retained by our Apostle, who calls them Cherubims of glory, γεραρείας Χερουβίμ, Heb. 9. 5. and partly because the signification of the word being not well known, it cannot properly be otherwise expressed; for which reason it was retained also by the LXX. They were of those things which our Apostle, chap. 9. 23. terms οὐδείς παρασκευάζει τό τις ἑαυτῷ, Examples, expessions, or similitudes of things in Heaven, whose framing and erection in reference unto the worship of God,
in Promises and Threatnings

God is forbidden under the name of ° EXOD, 20. 3. The likeness of any thing in the heavens above. The first mention of Cherubims is Gen. 3. 24. God placed Cherubims, which seems to intimate, that the prototype of these figures, were heavenly Ministers, or Angels, though Aben-Ezra suppose, that the word denotes any erected figures or appearances what ever. Others of the Jews, as Kimchi, think the word to be compounded of ° CARP, a note of similitude, and ° NIN, a child, to signify, like a child, being so called from their form and shape. But this answers not unto the description given afterwards of them in Ezekiel, which leaves with the same appellation given, to the winds and clouds. Psa. 18. 10. The word hath a great affinity with ° ABD, a Chariot; so are the Angels of God called his Chariots, Psa. 68. 17. and David so calls expressly the Cherubims, that were to be made in Solomon's Temple, 1 Chron. 28. 18. gold for the pattern, ° RAMMUNCHBAZ, hammercherub, cherubim, where the allusion is open, the Chariots of the Cherubims, and Ezekiel describes his Cherubims, as a triumphant Chariot, chap. 10. It is not therefore unlikely that their name is derived from ° VR, which signifieth to ride, or to be carried, to pass on swiftly, expressing the Angelical Ministry of the blessed Spirits above, if they were not rather mere emblems of the power and speed of God in his works of grace and providence.

These Cherubims are said to be ° Thumb, that is, not molten, but beaten, even and smooth, and seem to have been one continued piece with the Mercy-seat, beat out with it and from it. There is no more mention of their form but only that they had faces and wings. Of what sort those faces were, or how many in number were their wings, is not expressed.

In Ezekiel's Vision of the living creatures, which he also calleth Cherubims, chap. 10. 2. there is the shape of a man ascribed unto them, they had the likeness of a man, chap. 1. 5. faces, ver. 6. feet, ver. 7. bands, ver. 8. sides, or body, ver. 8. 11. each of them also had four faces of a Man, a Lion, an Ox, and an Eagle, ver. 10. and each had four wings, ver. 23. In John's vision in the Revelation, seeming to answer this of Ezekiel's Cherubims, from the eyes that his living creatures were full of, and the appearance of their faces, they had each of them six wings, answering unto those of the Seraphims in the Vision of Isaiah, chap. 6. 2. The Jews generally affirm, that these visions of the glory of God by Isaiah and Ezekiel were the same, and that Ezekiel saw nothing but what Isaiah saw also; only they say, that Ezekiel saw the glory of God and his Majesty, as a countryman, who admires at all the splendor of the Court of the King, Isaiah as a Courtier, who took notice only of the Person of the King himself. But there are many evident differences in their visions. Isaiah calls the glorious Ministers of God ° SEPH, Seraphims, from their nature, compared to fire and light; Ezekiel ° CHERUBIM, Cherubims, from their speed in the accomplishment of their duty. Isaiah saw his vision in the Temple; for although from those words, ° TAV, the Lord sitting upon a throne, high and lifted up, and his train filled the Temple. Aben-Ezra and Kimchi suppose, that he saw the Throne of God in Heaven, and only his train of Glory descending into the Temple; yet it is more probable that he saw the Throne itself in the Temple, his train spreading abroad to the filling of the whole house. For he calls the Temple, the Throne of his Glory, Jer. 14. 21. and a glorious high Throne, chap. 17. 12. that is, a Throne high and lifted up, as in this place. Ezekiel saw his vision abroad in the open field, by the River of Chebar, chap. 1. 3. Isaiah first saw the Lord himself, and then his glorious attendants; Ezekiel first the Chariot of his glory, and then God above it. Isaiah's Seraphims had six wings, with two whereof they covered their faces, which Ezekiel's Cherubims had not; and that because Isaiah's vision represented Christ, Isa. 12. 41. with the mystery of the calling of the Gentiles, and rejection of the Jews, which the Angels were not able to look into, Ephes. 3. 9. 10. and were therefore said to cover their faces with their wings, as not being able to look into the depths of those mysteries; but in Ezekiel's vision, when they attended the Will of God in the works of his Providence, they looked upon them with open face. Wherefore from the diversity in all these Visions, it appears, that nothing certain concerning the form or wings of the Cherubims made by Moses can be collected. Most probably they had each of them only one face directly looking one towards the other, and each two wings, which being stretched out forward over the Mercy-seat, met each other, and were mere Emblems of the Divine presence and care over his Covenant, People and Worship.

And this was the whole furniture of the most holy Place in the Tabernacle of Moses.
The Sanction of the Law, &c.

Moses. In that of the Temple of Solomon, which was more august and spacious, there was by God's direction two other Cherubims added. These were great, and large, made of the wood of the Olivetree, over-laid with Gold, and they stood on their feet behind the Ark Westward, with their backs towards the end of the Oracle, their faces over the Ark and Mercy-seat Eastward, toward the Sanctuary; their wings extending twenty cubits long, even the whole breadth of the house, and meeting in the midst, their inward wings were over the Ark, 1 King. 6. 23, 28. 2 Chron. 3. 11, 12, 13.

And this was that appearance of his Glory, which the Lord God of Israel granted unto his Church of old; which though it were beautiful and excellent, as appointed by himself, yet was it but carnal and worldly, in comparison of the Heavenly and glorious mysteries of the Gospel; especially of him, who being obscurely shadowed out by all this preparation of Glory, was in himself the real brightness of his Glory, and the express image of his Person, as shall further be declared on chap. 1. 3.
The High Priest and his Office.

Exercitatio XXIII.


The principal Glory of all Mosaical Worship consisted in the Person and Office of the High Priest. The Scripture calls him, ינשא רחא, the Great Priest, ינשא התחכ, or ינשא ומע. This Priest with his Attendants of the same Family was the hinge, whereon the whole Worship of the Judaical Church depended and turned. And therefore our Apostle doth undeniably prove, that the Law of Commandments contained in Ordinances was to be changed, because there was a promise of raising up a Priest that was not of the House of Aaron, nor of the Tribe of Levi, which the observation of the Law in the Worship of God could not consist withal, Heb. 7.11, 12. Now this High Priest being in his Person and his Office, the Most Illustrious Type of the Messiah and his Office, and the principal means whereby God instructed his Church in the Mysterie of the Reconciliation and Salvation of sinners, most things concerning him, are expressly and at large handled by our Apostle, and must, God willing, come under our consideration in the several places wherein by him they are insisted on; I shall therefore here only in these previous discourses give a brief account of some such concernments of his Person and Office as will not directly again occur unto us.

What was the state and condition of the Priesthood in the Church from the foundation of the world, until the time we now treat of, by whom that Office was executed, how they came unto it, and wherein it did consist, I have declared elsewhere. The Foundation of an especial Priesthood in the Church of Israel, is laid, Exod. 28. v.1. Provision being made of Holy Things, God proceeds to supply the Church with Holy or Dedicate Persons for their Administration. The first thing expressed is the Call of the High Priest. Hereof there are two parts. First, Gods Revelation and Authoritative Constitution concerning it. Secondly, His actual Consecration. The former is expressed, Exod. 28. And take thou unto thee Aaron thy Brother and his Sons, that they may Minister unto me in the Priest's Office. Aaron was the Elder Brother of Moses, born three years before him, Exod.7.7. and was now eighty four or eighty five years of Age, when God thus calls and appoints him to the Office of the Priesthood. With him all his Sons, all the Males of his Family were dedicated unto the Service of God in their successive Generations. And in this Call unto his Office, he was a Type of Christ, who entered not on his Priesthood, but by the Designation and Authority of the Father: Heb. 5.4, 5.

Secondly, Unto the compleating of his Call, there concurred his Consecration or Separation unto God, at large described, Exod. 29. In general it is expressed, v.1. by דנשא, which we render to Halloze, that is, to sanctifie, to separate unto God in the Work of the Priesthood. This is the general expreession of his Consecration, for what we afterwards translate to consecrate, v.9, 39. respects only one particular Act of the whole work or Duty. Now the parts hereof were many, which may briefly be enumerated.

First, There was their Mammallion, their bringing to the Door of the Tabernacle,
The High Priest and his Office.

chap. 29. v. 4. Thou shalt bring them nigh, the Word used in all sacred Approaches and Deductions to God. The Priests themselves were made a Corban.

Secondly, They were washed with water, v. 4. Thou shalt wash them with water. After this the Priests on all occasions were to wash themselves; at present this being a sacred action, and they being not yet consecrated, it was performed towards them by Moses, who at this and other times discharged the Office of an Extraordinary Priest.

Thirdly, Being washed, they were cloathed with the Holy Garments, v. 5, 6. of which afterwards.

Fourthly, The High Priest being cloathed, was anointed with the Holy Oyle poured on his Head, and running down over all his Garments, v. 7. Psalm 132. v. 2. The making, and use of this Ointment, prefiguring the Unction of the Lord Christ with all the Graces of the Spirit, Heb. 1. 6. are declared; Chap. 30. v. 25.

Fifthly, Sacrifices of all sorts were offered unto God. 1. The Mincho or Meat-Offering. 2. The Chatdath or Sin-Offering, v. 13, 14. 3. The Hola, or whole Burnt Offerings, v. 18, 25. 4. Shelamim or Peace-Offerings, v. 25. 5. Tenumoth, and Tenu-poth, Ren, and Wave-Offerrings, v. 25, 26. 6. Nefik or the Drink-Offerrings, v. 40. So that in the Consecration of the Priest, all Sacrifices also were as it were a new consecrated unto God.

Sixthly, In the use of this Sacrifice there were five Ceremonies used belonging in a peculiar manner unto their Consecration. 1. The Filling of their Hand, Ver. 9. This we have rendered, Thou shalt consecrate them, as though their Consecration was some peculiar Act distinct from these prescribed Ceremonies. But that which is thus expressed, is only one of them; or the putting of some parts of the Sacrifice into, or upon their Hands to bear to the Altar, which being the first Action in them belonging to the Sacerdotal Office, (for in all the former passages they were merely passive,) is sometimes by a Synecdoche used for Consecrating its self.

2. The putting of Blood upon the Tips of their right Ears, and on the Thumbs of their right Hands, and the great Toes of their right Feet, v. 20. intimating their readiness to hear, and perform the Will of God. And this Blood was taken from one of the Rams that was offered for a Burnt-Offering.

3. The sprinkling of them with blood from the Altar, and the Anointing Oyle together, upon all their Garments, v. 21.

4. The Imposition, or laying of their Hands on the Head of the Beast to be sacrificed for a Sin-Offering, v. 10, 15. denoting the setting away of their sin from them, that they might be fit to Minister before the Lord.

5. The delivery of the Wave-Offering into their Hands as a pledge of their future portion, v. 24, 28.

Seventhly, The continuance of all this Ceremony is observed, v. 30. By the Repetition of the Sacrifices mentioned it was continued seven days. During this time Aaron and his Sons, abode night and day at the door of the Tabernacle of the Congregation; after all which they were admitted unto, and adrinted in their Office. Now all this Solominy was used by the appointment of God, partly to beget a Reverence in the Priests themselves unto his Worship, and in the Administration of it; partly, to teach and instruct the whole Church in the Mysteries of their Redemption by the true High Priest, whose Person and Office was shadowed out hereby, as afterwards will more fully appear.

Immediately upon the Revelation of the mind of God, for the setting apart of Aaron to the Priesthood, He prescribes the Garments that he was to use in the discharge of the Duties of his Office. For the Worship now instituted, being outward and carnal, that which made an Appearance of Glory and Beauty as these Vestments did, was of principal consideration therein.

The Garments of the High Priest were of two sorts, first, Those of his ordinary and constant Ministration in the Sanctuary: Secondly, Those of his annual and extraordinary Ministry in the Most Holy Place. The first are appointed, Exod. 28, consisting of eight Parts.

First, בְּכֵלֶבֶּשׁ לָכֶם: Breeches of Linen for to cover the flesh of his nakedness, Exod. 28. 42, 43. that is, to wear next unto him on his loins.

Secondly, בְּכֵלֶבֶּשׁ לָכֶם וְשָׁלָמִים, Exodus 39. v. 27. A Coat of fine Linen, or Silk, which was next them over the Breeches, from the shoulders unto the Ankles.

Thirdly, עִנִּית, Exod. 39. 29. A Girdle of Silk, or twined Linnen, with Purple, Blew and Scarlet, wherewith they girt the Goat under the Paps or Breast.
The High Priest and his Office.

Fourthly, **Exod. 28. 4.** A Robe, all of Blew with Bells of Gold, and Pomegranats, hanging interchangably at the Fringes of it, in number, as the Jews say, seventy two of each sort; this Robe covered the Coat and Girdle.

Fifthly, Upon the Robe was **Exod. 28. 4.** The Ephod, which name we have retained, as not finding any garment in use else-where that should answer unto it. It was a covering for the **Exod. 28. 9, 10, 11.** Shoulders, made of Gold, blue, purple, scarlet, and fine linenen, curiously wrought. In the top hereof, on the Shoulders of the Priest, were two precious stones, Onyx say some, Beril say others, with the names of the Tribes of the children of Israel engraven on them, fix on one stone, and fix on the other, **Exod. 28. 9, 10, 11.**

Sixthly, **Exod. 28. 9, 10, 11.** Upon which we render a Breast-plate, wrought as the Ephod, and of the same materials. Herein were fastned in pouches of gold, twelve precious stones, with the names of the Tribes engraven on them: which Jewish, because of its use in Judgment, was called, as I suppose, Urim and Thummim, **Exod. 28. 15, 16, 17, 18, 30.**

Seventhly, **Exod. 28. 15, 16, 17, 18, 30.** A Miter for the head, made of fine linen, after the fashion of an Eastern Turban, sixteen cubits long, wreathed about his head, **Exod. 28.**

Eighthly, **Exod. 28.** A plate, a flowing of gold, fastned with a lace of blue on the fore-front of the Miter, wherein was engraven, **Exod. 28.** Holiness to the Lord.

I have only named these things, without farther consideration of them; partly, because they have been enquired into, and controverted by many already; and partly, because I cannot my self come unto any certainty about sundry things relating unto them. The colours which we render blue, purple and scarlet, with the substance of that, which we after translate fine linen, cannot be clearly manifested what they were. The stones of the Breast-plate and Ephod, for the most part are unknown, and their names are applied only by conjecture, unto such whose names are known to us. Concerning these things, the Jews themselves are at a loss, and give us only various rumors and surmises; and I shall not add to the heap of conjectures which have already been cast into this treasury.

The extraordinary Garments of the High Priest I call them, which he wore only on the day of Atonement, because they were worn but once only. And these he used not in the whole service of that day, but only when he entered into the most holy place. Now these, though for the kind of them they were the same with the linen garments before mentioned, yet were made particularly for that day. For after the service of that day, they were laid up in some of the Chambers belonging unto the Sanctuary: and they were four, linen Breeches, a linen Coat, a linen Girdle, and a linen Miter, **Levit. 16. v. 4. v. 25.** These the Jews call the Priest white garments as the other his Priest garments of gold.

The High priest being thus arrayed, was prepared for the work of his Office, which was three-fold: 1. To offer Sacrifices to God for the people. 2. To bless the people in the name of God. 3. To judge them. For the first, our Apostle declares it, and inflicts upon it frequently in this Epistle, chap. 8. 3. chap. 9. 3. 4. chap. 7. 2. chap. 10. 1. And his work in the business of sacrifices was three-fold.

Firstly, That which he performed himself alone, none being admitted to affit him, or to be present with him, or so much as to look upon him. This was that which he performed when he carried the blood into the most holy place on the day of Atonement, **Levit. 16.** The sacrifice before the Ark, Mercy-seat and Cherubims was peculiar to himself alone. And in case of any occultual hinderance or impediment that might befall him, there was always a second Priest who was substituted in his room, that the great service of that day might not be omitted.

Secondly, That which he performed assisted by other Priests. Such was the whole service of the Sanctuary, **Levit. 16.** about the daily Incense, the Shew-bread, the Candlesticks and Lamps, even all the service of the Holy place.

Thirdly, That wherein he had the assistance of the other Priests, and the service of the Levites. Such were all the services of the Court at the Broken Altar, where the Levites assisted in the killing, flaying, and removal of the bodies of the beasts that were sacrificed.

The special service of these services, Diurnal, Sabbatical, Monthly and Annual, are of too great variety and extent to be here inflected on.

Secondly, His blessing of the people was two-fold. Firstly, Solemn, at stated seasons, according unto a Form prescribed unto him, **Numb. 6. 23, 24, 25, 26, 27.** Secondly, **Numb. 6.** with respect unto particular seasons, as Eli blessed Hannah, 1 Sam. 1. 17.
Thirdly, His work also was to Judge the people. 1. In things concerning the House and Worship of God, Ezek. 3.7. 2. In hard and difficult cases, he joined with the Judge or Ruler, in judging between men according to the Law, Deut. 17. 12. 3. He was always a member of the Sanhedrim. This, I know, is denied by some of the Jews, but it seems to be warranted from Deut. 17. v. 8, 9, 10, 11, 12, 13.

§. 9. Being thus appointed in his Office, a Succession also therein was designed, namely, by the First-born Male of the eldest Family or Branch of the Politerity or House of Aaron. But the tracing of this Succession in particular, is greatly perplexed, for it is nowhere directly given us in the Scripture; for that space of time wherein the story of the Church is recorded therein. Different names are also in several places given unto the same persons, as seems most probable. Besides, Josephus, who is the only approved Writer of the Jews in things of this nature, is either corrupted in some passages on this subject, or doth palpably contradict himself. The Post-talmudical Masters are so far from yielding any relief in this matter, that by their jarrings and wranglings they render it more perplexed. Neither have those amongst our Writers, who of old or of late have laboured to trace this Succession, been able to agree in their computations. Four or five differing Catalogues I could give in, that are contended for with some earnestness. I shall not therefore hope, in this brief account of things which I am confined unto, to give light unto a matter of such intricacy and perplexity.

§. 10. I shall therefore content myself to give the most passant account among the Jews of this Succession in general, with some several observations upon it, and so close this discourse.

§. 11. It is generally agreed after Josephus, that the whole number of High priests from Aaron inclusively to the destruction of the second Temple, was eighty and three. For though in the Babylonian Talmud, some of them reckon up above eighty High priests under the second Temple alone, yet the more learned of the later Jews, as the Author of Tzemach David ad Millium, An. 829, expressly prefer the authority of Josephus above them all.

Of these eighty-three, thirteen administered before the Lord under the Tabernacle, or whilst the Tabernacle built by Moses in the Wilderness, was the Sacred seat of divine Worship and Ordinances. Of these, the first was Aaron, the last Abiathar, who was put by the Priesthood by Solomon, a little before the building of the Temple. And in this Succession there was but one interruption; namely, when Eli of the House of Ithamar, the younger son of Aaron, was preferred to the Priesthood. It is probable that he had been second Priest in the days of his Predecessor, and was doubtless admitted unto the Office upon the reputation of his Holiness and Wisdom. And it may be that he whose right it was to succeed of the House of Phineas, was either incapable, or judged unworthy.

In the first, or Solomon's Temple, there administered eighteen High Priests, whose names are recounted by Josephus, lib. 11. cap. 4. lib. 20. cap. 9. Of these, the first was Zadock, the last Jehozadeck, who was carried into captivity by Nechochadnezer, 1 Chron. 6. 14. though I question whether ever he administered as High Priest, only he was left at the destruction of the City and Temple, after the death of his father Seraiah. Nor was there any known interruption in this Series of Succession, being carried down in a right line from the House of Phineas by Zadock.

The remainder of the number before mentioned, served under the second Temple, being multiplied by the tumults and disorders which the people then fell into. The first of them was Jofhua the son of Iofedech, the last one Phineas, or Phanamias, made High Priest by the seditious Villains, a little before the last Siege and destruction of the City.

And this Succession, or that during this season, had interruptions many and great. The first mentioned by Josephus was after the death of Onias, the fourteenth High Priest from the building of the Temple, when Antiochus first put in Jofhua, who was called Jofon, the brother of Onias, and afterwards displacing him, thrust in Menelaus into his room. After a while he puts out this Mention, and placeth one Alcimus, of another Family, in his stead.

After this Alcimus, the Family of the Machabeer, or Hafmoneans, took on them the office of the High priesthood. Their race being extirpated by Herod, Ananus a private Priest, was by force and power put into the place. And from this time forward, to
to the destruction of the Temple, there was no order observed in the *Succession* of the High Priest, but persons were put in and out at the pleasure of the Rulers, either the Romans or the Herodians. For Hyrcanus being taken prisoner by the Parthians, and Antigonus, the son of Aristobulus his brother, being taken by Herod and Sofia, and crucified at Antioch by Marc Antony, in whom the race of the Hasmonaean ended, vile persons were put in and out at pleasure, some for a year, some for a month, one for a day, some for a longer season; until the whole Nation, Church and State, rushing into its final and fatal ruin, in their Rebellion at Jerusalem they thrust out Matthias put in by Agrippa, and chose one by lot to succeed him; when God, to manifest his disapprobation of them, caused the lot to fall upon one Phanaiias, a mere idiot, who knew nothing of the place or office which they called him unto, with whom ended the Church and Priesthood of the Jews.
Sacrifices of the Old Law.

Exercitatio XXIV.

He principal Worship and Service of God, both in the Tabernacle and Temple, consisted in Offerings and Sacrifices. For these did directly represent, and in their general nature answered that which was the foundation of the Church, and all the Worship thereof; namely, the Sacrifice of the Son of God: and he is called the Lamb of God, which taketh away the sin of the world, Joh. 1. v. 29. because he fulfilled and perfectly accomplished what was prefigured by the sacrifice of Lambs, and other creatures, from the foundation of the world. Neither were these Offerings and Sacrifices anything, but means of God's institution, for men to express by them their faith in the first promise. Nor were Sacrifices in general now first instituted, nor the kinds of them first appointed; but the most of them were observed upon Divine Revelation and command from the entrance of sin, and giving of the Promise; only they were refused in the repetition of them unto Moses, from the superstition that was grown in their observance, and directed unto a right Object, and attended with suitable instructive Ceremonies in the manner of their performance.

Now these Offerings were of three sorts. First, those of the Court, or Brazen Altar, by blood and fire. Secondly, those of the Sanctuary at the Altar of Incense, and table of Shew-bread. Thirdly, those of the most holy place before the Ark, Mercy-seat and Oracle. The first of these represented the bloody death of Christ, and sacrifice on the Cross: the second his Intercession in Heaven: and the third, the effects of both, in Attonement and Reconciliation. And these our Apostle mentions, chap. 8. v. 3, 4. Every high priest is ordained to offer gifts and sacrifices: and there are priests that offer gifts according to the Law. Chap. 9. v. 7. Into the second went the high priest alone once every year, not without blood, which he offered for himself and the errors of the people. v. 12. By the blood of bulls and calves. v. 13. The blood of bulls and calves, and the ashes of an heifer, sprinkled. v. 22. Almost all things are by the Law purged with blood. chap. 10. For the Law having a shadow of good things to come, not the very image of the things, can never with those sacrifices which they offer year by year continually make the comers thence perfect. For then would they not have ceased to be offered, because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is remembrance again made of sins every year. For it is not possible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not. v. 11. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sin. Chap. 13. v. 11. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp.

Evident
Sacrifices of the Old Law.

Evident it is, that these and like passages, wherein our Apostle refers to the institution, nature, use, end and manner of the observance of sacrifices, cannot be rightly understood, without some distinct notion of them, as prescribed by God unto Moses, and observed by the people under the Old Testament. I shall therefore here give a brief syltem of them, and account concerning them.

Sacrifices of the Ark, in general, were Corbanim. The name itself is not distinctly applied unto every sort of them; but whereas everything that any man brought nigh to dedicate or offer unto God, was thence 

Now every 

The 

The

Moreover, Fire offerings are moreover distinguished into 

For it is evident that Mincha is used very variously. For, 1. Sometimes it is of as large a signification as Corban itself, and is frequently applied unto offerings of blood, as well as of meat and drink, Gen. 4. v. 4. 2. Sometimes it is contra-distinguished to Zebach, and denotes all sacrifices by fire, not of beasts and blood; Psa. 40. v. 6. Dan. 9. v. 27. Levit. 7. v. 34. 3. Sometimes it signifies that peculiar offering, which being made of flour or meal, we call the Meat-offering. Wherefore in this distribution, Mincha comprehends, as far as it is properly called, the Meat-offering, and Consecration, and Peace-offerings.

First, Corban, the general name of all sacrifices, taken from the general nature, in that they were all brought nigh unto God, is usually rendered by the vulgar Latin, Oblatio, and by us suitably an Offering; is properly appropinquatio, a drawing nigh, from nip to approach, to draw near. The LXX renders it constantly by 

Munera (aedc mihi) placant bontine fquede of que flacatur donis Jupiter ipfedatis.

And this Joash in his Parable seems to allude unto, Judg. 9. v. 13. where he brings in the Vine saying, Shall I leave my Wine, delighting God and man; namely, in sacrifices and gifts, which are a great propitiation, which always arises from a favour of refi. Corban then is any Gift brought nigh and offered unto God in any sort.
Sacrifices of the Old Law.

Of these Offerings or Gifts, some were מומש. מומש is first mentioned, Exod. 29. 18. Thou shalt burn the whole Ram upon the altar, it is a burnt-offering unto the Lord, מומש a favour of rest, a burning unto the Lord, invocis. Thus all sacrifices were called that were burned on the Altar, either wholly or any part of them. The Greeks thought they had no proper word to express this by, (as frequently in all their abundance they are freighted in expressing the signal emphasis of the divine Hebrew) have variously rendered it; not once properly, or with any intimation of the native importance of the word. Sometimes they translate it סריה, Exod. 39. 18. sometimes סריה, to the same purpose. Levit. 11. 13. chap. 2. 2. a Sacrifice, sometimes אשה, Levit. 2. 3. that is, an Oblation, an Offering; thus most frequently. But whereas that word signifies primarily the feed of fruits, or the profit made by it, and is but traditiously accommodated unto Oblations, it doth most improperly express מומש, which principally intended the sacrifices of beasts, as burnt in the fire. It is then the general name of all Sacrifices or Gifts burnt on the Altar, in part or in whole.

Every מומש or fire offerings, was either מומש or מומש. So the Greeks render constantly by מומש, and words of the same original, that is, a sacrifice of slain beasts. מומש, Hala Maalata. מומש is to sacrifice by killing; though I know that Eusebius thinks that Homer useth it only for מומש; but his constant use in all Authors is to kill in sacrifice. And מומש is properly מומש, though it be often used in the Scripture metaphorically. So doth מומש properly, the same word מומש, Zeph and Zain being easily and often changed; that is, to kill and fly. And Elias Levita observes, that it is but twice used when it doth not directly denote מומש. And from this kind of sacrifices had the Altar its name. מומש misbeaches; and so in the Greek, ד"ת תחתית. Now of the sacrifices that were מומש there were four sorts; 1. מומש the Burnt-offerings; 2. מומש the Sin-offering; 3. מומש the Trespass-offerings; 4. מומש Peace-offerings, and in part also the מומשי or Consecration-offerings, &c. as before observed.

Now of the second sort of the מומש; the word is of an uncertain origin, and various significations. Some, who suppose that it respected only offerings of the fruits of the earth, are greatly mistaken. Interpreters have been given already to the contrary, and more shall be added. Generally learned men deduce the word from מומש, that men may be esteemed a radical letter, whence in the plural number it is read מומש in the Targum; which yet is but a feigned radix, no where used in the original, or the Targum: and it is read מומש in the Scripture, as Ps. 20. 3. Hence some deduce it from מומש, to lead or bring to, making it agree in its general significication with מומש carbon. Some think it may rather be deduced from מומש, to reprobate, reprove, give a lesson; and that because it is called emphatically a מומש of rest unto the Lord, Levit. 2. 2. 2. The LXX sometimes renders it מומש, manifesting that they knew not the precise importance of the word, and therefore left it untranslated. It comprized, as was said, the מומש properly so called, and the מומש or Drink-offering, and had a place also in the offerings of Consecration. And there were the Carbamin or oblations, that were מומש, or Fire-offerings, and מומש מומש most holy to the Lord.

Of the other sort of Offerings, which were only מומש מומש holings of praise, there was no general name, but they were either מומש Terumah, the Heaven-offering, מומש, the Wave-offering, and מומש מומש most holy to the Lord.

The matter of all these Sacrifices was of three sorts. 1. Beasts. 2. Fowls, or Birds. 3. Fruitsof the earth, all accompanied with Salt and Incense. Of Beasts there were alsothree sorts designed to this use and service; one of the Herds, namely, Bullocks, and two of the Flocks; 1. Sheep, 2. Goats. Of Fowls or Birds, two sorts were used; 1. Turtle, 2. Pigeon, and it may be Sparrows, in the singular case of the sacrifice for the cleansing of the Leper, Levit. 14. 4. In all of these (that is, of the Beasts) it was required that they should be, מומש, unless in the Sin and Trespass offering.

The fruits of the earth were of all sorts, useful to the life of man. And all these sacrifices from their general ends may be reduced unto three heads. For they were all of them either, 1. Propitiatory, as designed to make attonement for sins; or, 2. Expiatie, to impurate merces from God; or, 3. Eucharistical, to return praises unto him.

The first particular sacrifice instituted in the Church of Israel, regulated and directed, Levit. 1. was the מומש, the Burnt-offering. 1. It was then first prescribed unto that Church, after the rearing of the Tabernacle, and regulated as to the times, occasions,
Sacrifices of the Old Law.

cations, and feacons of its celebration; for as to the nature of it, it was instituted and observed from the foundation of the world. And it seems to have been the first acceptable sacrifice, namely, that which Abel offered, Gen. 4:4. For whereas it is expressly said of the offering of Cain, not only that it was minchah, but that it was of the fruits of the earth, that is, a meat-offering; it is said only of Abel, that he brought the first-fruits of his flock, and of the fat thereof; that is, either with their fat, or the fat firstlings, the proper matter of this sacrifice. Our Apostle calls it his firstfruits, his gift, that is, his gift, or free-will-offering, as all were before the Law; and his So the sacrifice that he drew to the Lord. But the name is first expressed, Gen. 8:20, where both the matter and nature also of it is set down; Noah built an altar, and took of every clean beast (Bullocks, Sheep and Goats) and of every clean fowl (Turtles and Pigeons) (this God had instructed him in) and offered burnt offerings on the altar. So did Job, before the giving of the Law, chap. 1.5. which God also preferr'd unto his friends, chap. 42.8. as did Jethro also in the Wilderness, Exod. 18.12. For from that sacrifice of Noah, was this Rite of whole-burnt-offerings derived by tradition unto all Nations of his posterity: but the end and use of it being lost, it was in process of time, by the craft of Satan, turned into the chief way of exercising their idolatry.

The matter therefore of this sacrifice was preserved among the Heathen, although they made use of other creatures also, then what were allowed in the Law of Moses, or applied unto that purpose by any who were guided by divine direction. Their principal solemn sacrifices were of the Herd, which therefore they called bovines, the sacrifice of Oxen, and that of all sorts of Kine.

Taurum Neptune, taurum tibi pulcher Apollo,
as Virgil. And he also expresseth the way of offering these Bulls or Oxen to Neptune, Apollo, and of their deified Deities.

Et solida imponit taurorum visera flammeis.

They committed, their whole inwards unto flames on the Altar; which expresseth this Holocaust. And they offer'd Kine of all sorts. So Homer tells us, that offered Kine of all sorts. So Homer tells us, that Neoptolomus sacrificed

to the Moon they sacrificed a Bullock, whose horns turned into the likeness of her first appearance:

Liburniamque tibi Proserpina vacavam.

And a barren heifer to Proserpina. And Phinehas told us, that some of the old Egyptians offered a Red Heifer in sacrifice, which I much doubt; and took some of them at length to supposethat it was not meet to use them in sacrifice. But to keep up the old tradition of this kind of offering, they made a Cake, which they called Paphian, and fashioned it into the similitude of an Ox, and termed it an Ox, as Hesychius in Ævaros. So the images of idolatrous Groves, placed by Idolaters in the Temple of old, are called Groves in the Scriptures; and the small Shrines made for Diana, are called Temples.

Sheep also they sacrificed, especially Lambs, to Jupiter, Minerva, and Diana; and Goats or Kids to Bacchus. Whence is that of the Poet.
Which as Suetonius testifies, was bitterly reflected on Nero Caesar upon his foolish Edict for the cutting down of Vines in Italy. Birds or Fowls also they offered or sacrificed, but without distinction; Cock, Geese, Turkeys, and the like.

But besides these, things that were of antient Tradition, they added as the matter of their Sacrifices all sorts of living Creatures, even such as the Law of nature refined, and such as among the Jews were in an especial manner forbidden; neither ever were they in use amongst the first Fathers of the world, until after the Babylonian dispersion. Of the first sort was their Sacrificing of men, which I have elsewhere shewed to have been Catholic in the world. Of the latter, to omit Heres, Dogs, and the like, we may take an instance in that of Swine. Adolphus, the Offering of Swine, was the principal, and as the most of them judged the most antient kind of Sacrifice amongst them. This they constantly used, whether in Confessions, or Lustrations, or Confirmations of Covens, the most solemn occasions of their Sacrifices. So in the first way he speaks in Aristophanes,

Money I want, a sacred Swine to buy;
I would be consecrate, before I dye.

And in case of Lustration or Expiation, Plautus speaks to the same purpose in his Menecmni,

Adolphus quisque hic prexis porci venemini sacris sacerd orae?
Numnum unam en a me accipis, jube te priore tua pecunia;
Nam ego quidem infamem inasum esse te certe feci.

Young man, what is here the price of Swine fit for sacrifice? take a piece of Silver of me, and get by self expiated, (or freed from thy malady by Sacrifice) with my money; for I know certainly that thou art mad.

And another concerning Covens,

Cesse jungebant fiderea porc.

They ratified their Covens by the Sacrifice of a Female Swine. But this by the way, we return.

The Nature, and Manner of it in the Church of Israel, is directed, Lev. i. In general, as was said, it was נַּחַל, Corban, a Gift brought nigh to God: ver. 3. הבְּרֵךְ לָעֹלֶּה, if his Corban be Flata. From היה, Flata, ajendis, to go upward, it was so called. The LXX. render it for the most part by ὑπάναη, or ἀναπάνω, as both our Apostle, Chap. 10.6. that which is wholly consumed or burnt, as this was all but the skin. For the word mentioned, v. 18. and Chap. 8. v. 20. and no where else in the Scripture, rather signifies the whole trunk of the body after the head was cut off, then the fat of the Cawl, as we render it. And it is not unlike, but they might make use of the answers in found unto the Hebrew names of the particular Sacrifices, and because things that do so, do confine, or to be consumed; and what was wholly burnt, may take its name.

In the Manner of this Sacrifice, it is observable, that he who brought it was to put his hand on the head of it, v. 4. וַיִּפְרֹק עֹלָתוֹ וְתַּטִּיב, and put his hands upon the head of the Burnt-Offering; lay them on, that the Beast might seem to bear and sustain them; so we, after the Vulgar Latin, Mamm facit, his hands, in the Original his hand. And the Hebrews are divided, whether he laid on only one hand, his right hand, or both. Chap. 16. v. 21. Where the High Priest was to perform this duty in the name of the people, it is said expressly, that he shall put וַיִּפְרֹק יִשָּׁר, both his hands on the head of it: whence most concludes, that both the hands are here also intended. But this seems rather to be an Argument unto the contrary. For in saying that the High Priest (who was to offer for himself as well as the people) in his performance
Sacrifices of the Old Law.

performance of this work, shall lay both his bands, and when a private person did it, he shall lay on his hand, the Holy Ghost seems to intimate a difference between them in this action. And this Ceremony was observed only when the Offerings was of Beasts, not so when it was of Fowls or Birds. And when the reason of the Sacrifice was stated by God's prescription for the use of the People, the Priest was to perform this duty. The meaning of the Ceremony, was, quod latent capitisset; typically and representatively to impose the sin on the Offerer, on the head of the Offering, to instruct us in the bearing of our sin by Christ, when through the eternal spirit he offered himself unto God.

Secondly, The Beast, now a Corban, by being brought unto the Altar, was to be slain, that is, lay down, or that brought the Offering, was to kill it. For say they, those that killed the Offering, are distinguished from them that took the blood of it, and sprinkled it on the Altar, 2 Chron. 29. 22. So they killed the Bullocks, and the Priests received the blood, and sprinkled it on the Altar. But those flayers seem not to have been the People, but the Levites, who were to afflict the Priests in their Service, Num. 8. 19. and who in all greater Sacrifices, did the outward work of killing, and flaying. See 2 Chron. 35. 10, 11. as also it is said expressly, that they slew the Paschal Lamb, 2 Chron. 30. And unto this killing of the Bullock, or Kid, or Lamb, answered the wringing off of the head of the Bird, if the Burnt Offering were of Fowls, which is expressly said to be done by the Priest, v. 15. And of him that kills the Offering, v. 5, it is said, he shall flay it, and cut it into its pieces, v. 6. which was the work of the Priests and their Assistants.

The place where it was to be killed, was on the North side of the Altar, v. 11. And when it was killed, the blood was taken, or wrung out and sprinkled about the Altar, v. 5, which sprinkling of blood was used in all Sacrifices of living Creatures, as eminently prefiguring our sanctification, or purifying of our hearts from an evil conscience by the sprinkling of the blood of Christ, Heb. 9. 14. Chap. 12. 24. The Beast being killed, was flayed and opened, made naked, and opened, which our Apostle alludes unto, Chap. 4. 13. Afterwards it was cut into pieces, v. 6. which pieces were placed, Chap. 2. 13. and then laid in order on the wood upon the Altar, v. 8. as also were the legs and inwards, after they were washed, v. 9. As one body in one approach unto God are said to be washed with pure water, Heb. 10. 22. The everlasting fire, typifying the eternal Spirit, through which Christ offered himself unto God, Heb. 9. 14. being applied by the Priest unto the wood, the whole was incinerated, Psalm 20. 3. continuing to burn it may be all night long; though no Sacrifice was to be offered but by day, which made them watch for the morning. Psalm 150. 6. The differing Ceremonies in killing and offering of the Beasts are clearly expressed in the same Chapter.

The End of this Offering was always to make Attonement. So the Text, ὅτι ῥήηηθήθεν ἔσται τῷ Θεῷ, εἰς ἀφηλίαν, v. 4. It shall be accepted for him to make Attonement for him; v. 10, says One, Quod loquere veritatis explicat, hoc est, Dei laudem comminum, it is to commend any one to God. A sense which neither will the word bear, nor the nature of the thing admit. v. 20 is always, to be accepted, and for what end shall the Sacrifice be accepted? ῥήηθεν, to appease, atone, to make atonement for him, as we shall shew elsewhere; not absolutely; this it could not do, Heb. 10. 1, 2, 3; but in a Representation, as they were a shadow of good things to come, v. 11.

There are reckoned eighteen times wherein this kind of Offering was to be made by express Institution; the enumeration whereof, belongs not unto us in this place. Nine of them refer unto particular occasions and emergencies, the other nine had their fixed feasts, occurring daily, monthly, or annually. Only we may observe, that of this kind of Offering was the Ken, the image Sacrificium, or continual Sacrifice which was offered Morning and Evenitg, with whole final removal or taking away, the Church and Worship of the Jews utterly ceased, Dan. 9. 25. And as it had a precise command, for its being offered Morning and Evening continually, so in the constant acknowledgement of God therein, in the vicissitudes of Night and Day there was such a suitableness to the Light and Law of Nature in it, that it prevailed among the Heathen themselves in their Idolatrous Services; witness that of Hefed.
Let Offerings and Sacrifices burn,
At Evenings, and at Sacred Lights return.

And so at Rome, the Pinarii and Potitiis sacrificed to Hercules, in Ara Maxima, Morning and Evening, as Lity, Piatarch, and Dionysius testify. The Custom also of Fuel at this Sacrifice, to signify mutual Love and Peace amongst men, was common with the Jews unto the Gentiles. Thus when Jethro, Moys his Father in Law offered a Burnt-Offering and Sacrifices, Aaron and all the Elders of Israel came to eat Bread with him before God, Exod. 18. 12. And so also in the Sacrifices that Agamemnon offered in Homer. Illad. 8. he called the Antients and Princes of the Graecians to a Banquet at it with him; as did Neutor likewise with those about him, at his great Sacrifice.

The next sort of Offerings that was regulated in the Law, was the MINCHA, which as it denoted an especial kind of Sacrifice we have from the matter of it, rendered a Meat-Offering, Levit. 2. 1. And this, as was said of the whole Burnt-Offering before, was not then first instituted and appointed, but only regulated and solemnly approved. For it had been observed from the beginning, and consisting in the fruits of the earth, had a great foundation in the Law of Nature. Thus Cain brought his MINCHA of the fruits of the earth to offer unto God, Gen. 4. 3. And there is no doubt but that as to the kind of it, it was acceptable unto God, as of his own Institution, though the Person that offered it, for want of faith was not approved. Heb. 11. 3.

The Name, as was in part before observed, is, as of an uncertain Original, so variously used and applied. Sometimes it is used for a Civil Gift of men one to another; or a present, 1 Sam. 10. 27. Sometimes for any Offering or Sacrifice. So Ahith Sacrifice which was in especial a Burnt-Offering, is called his Mincha, Gen. 3. Hence it is sometimes rendered in the New Testament by bowa, a Sacrifice, a bloody Sacrifice, Matt. 9. 49. And our Apostle from Psa. 40. 6. renders ותונת, Sacrifice and Offering; by both which terms Sacrifices only of Attonement and Propitiation were intended, and not the especial Meat-Offering, which was properly Escharifical, and not Propitiatory. And the expression in that of the Psalmist, answers directly unto what God speaks concerning the house of Eli, 1 Sam. 3. 14. The sin of the house of Eli shall not be expiated, ותונת ותונת, not by Sebhath, nor by Mincha: that is, by no sort of Sacrifices appointed to make Attonement, or to expiate sin. So also is the word used, 1 Sam. 26. 19. But as it denotes the especial Offering now under consideration, it was not ordinarily appointed to make Attonement. I say not ordinarily, because there was an especial dispensation in the case of the Poor man, who was allowed to bring Flower and Oyle, the matter of the Mincha, instead of the קרבן, Trespass-Offering, Levit. 5. 11, 12. And yet Attonement properly was not made thereby; only in it, or the appointment of it, there was a testification of Gods acceptance of the Person with a non obstante for his Trespass. And hence doth our Apostle use his הושם, his almost in this business, Heb. 9. 22. 'Almost all things are purged with blood.' The like allowance was in the offering of the jealous Peron: It was to confit of Barley Meal, the matter of the Meat-Offering; but it made no Attonement; for it is expressly said, That it was to bring sin to remembrance, Num. 5. 15. Whereas every Sacrifice of Attonement, was for the covering of sin, and the calling of it out of Remembrance.

As the Mincha denotes a peculiar Offering, whose Laws and Ordinances are recorded, Levit. 2. 1, 2. &c. the matter of it, was 1. קרש, Sebhath, similar, v. 7. that is, the flower of Wheat. So it is expressed, Exod. 45. 13, 15. In one case פירות, farina hordeace, Barley meal (as we render the word) was used, Num. 5. 15. But רכס, Ramm, is properly Bran, Barley bran. This was the Offering in the case of jealousy, God appointing therein the use of Barley, the worst of Bread-corn, and the bran of it, the worst of that grain, prohibiting the addition of Oyle and Frankincense, to testified his dislike of the matter either in the fin of the Woman, or the causteful jealousy of the man. 2. שבע, bisservim, prima fruges, frugum primitae, first fruits;
Sacrifices of the Old Law.

that is, שום, corn newly ripened in the ear. 3. Oyle. 4. Frankincense. 5. Salt.

And the use of two things are expressly forbidden, namely, Leaven and Honey, v. 11. Hereunto also belongeth the בַּשָּׁת, Beget, or Drink-offering, which was an addition of Wine unto some Sacrifices, never used separately. And the Psalmist shews how this degenerated amongst Idolaters, who in their superstitious rage, made use of the blood of living creatures, it may be of men, in their libations. They had וָתָּשָׁת, offerings of blood, which he abhorred, Psal. 16. 3.

Now this Offering was sometimes offered alone by itself, and then it was of the number of free-will offerings, whose Law and Manner is prescribed, Levit. 2. For the most part it was annexed unto other Sacrifices; and it was either flated and general, or particular. The flated Meat-Offerings say one, concerned the whole Congregation, and they reckon up three of them; 1. The Wave sheaf, Levit. 23. 10. 11. 2. The two wave loaves, v. 17. 3. The daily showbread, Levit. 24. 5. But whereas we have shewed that the מִנְסָחַת, Mincha was one of the מְנִיסָח, or a Fire- Offering, and also it was מְנוּבָה, most holy, Levit. 2. 10. these being neither of them, they belonged unto the Terumah, of which afterwards, and were none of them Mincha, or the Meat-Offering properly so called. It is true at the offering of the Wave sheaf, and the Wave loaf, there was a Meat-offering offered unto God, consisting of a tenth deal of Soleth, or wheat-flower mingled with Oyle, and the fourth part of an Hin of Wine for a Drink-offering, which were burned in the Fire, Lev. 23. 13. but themselves were a Terumah, and not a Mincha. The particular and occasional offerings of this nature, are reckoned to be, 1. The poor man's Offering, Levit. 5. 11. 2. The Jealousy-offering, Numb. 5. 15. 3. The Offering of the Priests at their Consecration, Levit. 8. 26. 28. 4. The High Priests daily Meat- Offering, Levit. 6. 20. 5. The Loaves offering, Levit. 2. 10. 6. The Dedication offering mentioned, Numb. 8. But some of these, have a participation in the matter, but not in the nature of the especial Mincha. The principal signification of this Offering is expressed, Ifa. 66. 20. compared with Rom. 15. 16. Mai. 1. 10, 11. compared with 1 Tim. 2. 8. And two things in it express the Grace of the Covenant; First, The handful that was for a memorial, that is, to bring to memory the Covenant of God; and Secondly, The Salt, which declared it firm and stable.

Hereunto, as we have said, belongeth the נְפָשׁ, Nefer, which as directed in the Law, was but one part of the Terumah, and is not reckoned among the distinct species of Offerings, as they are summed up, Lev. 7. 37. And the Reason is, because under the Law it was never offered alone by itself, but as an Appendix unto Burnt-offerings, Sin-offerings, and Peace-offerings, to compleat the Mincha, or Meat-offering that accompanied them. But of old before the Reformation of Sacrifices by Moses, it was a distinct Offering by itself, Gen. 54. 14. Jacob offered a Drink-offering, that is of Wine, which was its primitive Institution and Practice. And it was always to be of Wine; Numb. 15. 16. Mal. 1. 10, 11. compared with 1 Tim. 2. 8. And two things in it express the Grace of the Covenant; First, The handful that was for a memorial; that is, to bring to memory the Covenant of God; and Secondly, The Salt, which declared it firm and stable.

These Offerings of the fruits of the earth as they were in use among the Heathen, so were also the Hebrews. And the Hebrews, as Plato expressly, lib. 6. de Legib. but we know the contrary from Psal. 69. 28. v. 7. is called שָׂכָה, Shechar, which although we generally translate strong drink, yet it appears from hence to have been a strong inebriating Wine; and so the most learned of the Jews suppose. We call this נְפָשׁ, a Drink-offering, in answer to the name we give unto the Mincha, a Meat-offering, that is, Offerings whose matter was of things to be eat and drunk. It may be otherwise called a Pouring, an Offering poured out; לְיִבֹּם, a sacred effusion. And these Offerings were most holy also, Lev. 2. 10.

These Offerings of the fruits of the earth as they were in use among the Heathen, so were also the Hebrews. And the Hebrews, as Plato expressly, lib. 6. de Legib. but we know the contrary from Gen. 4. where the first Sacrifices in the world are recorded. The latter Pythagoreans also condemned all other Offerings, all that were מִנְסָחַת, of living creatures, as I have elsewhere shewed out of Porphyrius; though Cicero tells us, that Pythagoras himself that he sacrificed an Ox. And whatever was appointed in this Meat-offering, they also made use of. Their הָדוֹס, Mola salsa, שָׂקִית, that is flower of Wheat, or Barly mingled with water and salt, is of most frequent mention amongst their sacred things. So also were their placenta and Liba adora, their Cakes made with Flower, Oyle, and Honey. What was their use to the same purpose of Wine and Frankincense, the Reader may see at large in the seventh Book of Arnobius advers. Gentil.
Sacrifices of the Old Law.

314. Sacrifices of the Old Law.

And the Latins have yet more varied in their expression of it: *Sacrificium pacium, perfectiunum, gratulationum, gratiarum, variabilitatum, interorem, mendatorum, sanctificatorium, immaculatorium,* A Sacrifice of Peace, of Perfection, of Thanksgiving, of Safety or Salvation, of Retribution, of them that are clean, or sanctified, or unspotted. Most of these various expressions also arise from the different signification of the word *λατρευεῖν,* whence most suppose that *ἡλυσμός* was taken. But others think that it comes from *ἡλύσις* Peace, which of late is almost generally received. In general this Sacrifice was Corban, a Gift or Offering brought night and dedicated unto God; and *καρπός,* a fruit, or an offering by Fire; and in *σπαργάλια,* a Sacrifice from the slaying and killing of the Beast that was offered. But it is no where said to be *σπαργαλία,* or most holy, as being merely expressive of Moral duties, in a way accommodated to the present Economy of Divine Worship; see Heb. 13. 15. but it is usually reckoned amongst them that were fo.

Peace-Offerings, as was observed, is the name that hath prevailed, though it respected *Vow* or *thanksgiving,* or for the impetration of Mercies: see Chap. 7. v. 12, 17. The Reacon given by *Jarchi* for this Appellation, namely, because it brought Peace unto the world, is like much of what they lay in such Cases, a found of words without any meaning. *Kimchi* gives a more sober and rational account of it. The *λατρεία,* he, or Burnt-offering was all of it burned, only the skin was the Priests. The *καρπός* and *σπαργαλία,* Sin and Treph- or Offering were burned in part, the Breast and Shoulder were the Priests, and all the flesh that was not burned, as also the skin. But in this Sacrifice *σπαργαλία,* the fat ascended on the Altar, the Breast and Shoulder were the Priests, the residue of the flesh belonged unto the Offerers, or them that brought it, to eat themselves; and so it was a Sacrifice of Peace among all Parties. If this Reason please not, we may choose one of the other significations of the Word, as of Perfection or Retributions, which latter then nature of it inclines unto.

5. 32. The Matter of this Sacrifice was the same with that of the Burnt-offering; namely, as to Beasts of the Heard, Bullocks or Heifers; of the Flock, Goats, Rams, Lambs or Kids: of Fowls the same with the former, v. 6, 7. In the Course of it, it was either a Free-will-offering for impetration, or from a Vow for Thanksgiving or Retribution. The appointed festivals and occasions of it were; 1. At the Consecration of a Priest, Exod. 29. 2. At the Purification of a Leper, Levit. 14. 3. At the Expiration of a Nazarite Vow, Numb. 6. 14. 4. At the solemn Dedication of the Tabernacle and Temple. The manner of its Offering is peculiarly described, Levit. 3. and the Jews observations about it, the Reader may see in the Annotations of Ainworthon the place.

5. 33. Two things were peculiar to this Sacrifice. First, That it is appointed to be offered *holo-caustum,* v. 5. And *Aaron's son shall burn it on the Altar,* *καρπός* the same with the former, v. 6, 7. In the Course of it, it was either a Free-will-offering for impetration, or from a Vow for Thanksgiving or Retribution. The appointed occasions and occasions of it were; 1. At the Consecration of a Priest, Exod. 29. 2. At the Purification of a Leper, Levit. 14. 3. At the Expiration of a Nazarite Vow, Numb. 6. 14. 4. At the solemn Dedication of the Tabernacle and Temple. The manner of its Offering is peculiarly described, Levit. 3. and the Jews observations about it, the Reader may see in the Annotations of Ainworth on the place.

5. 34. Secondly, The peculiar *Parts* of the Beast in this Sacrifice that were to be burned on the Altar, are enumerated; namely the *Sut and Fat* of the inwards, the Kidneys and their fat, the fat on the Flanks, and the Cain of the Liver, or the Midriff. Hence it is laid down as a general Rule, that all the fat is the Lords, v. 16. And it is called a perpetual Statute for all their Generations through all their dwellings, that they should eat no fat, v. 17. But yet this general Precept had a double limitation. First, That only fat which was to be offered, was excepted from eating. Of the other fat diffused through the rest of the flesh, they might eat. Secondly, It was only the fat of Beasts appointed to be offered in Sacrifice that was forbidden, as it is directly expressed, Levit. 7. 25. Of the fat of otherclean Beasts they might eat. And this offering of the Fat, seems to denote our serving of God with the fat that we have; which yet is not acceptable, but by virtue of the Blood of Christ, as the fat was to be burned, in the Burnt-offering, or Sacrifice of Attonement.

5. 35. Of the kind of these *Shelomim* were the Offerings among the Heathen, which they sacrificed either upon any great undertaking which they called *śālaḥ,* in a way of
Vows, or upon any sacrifices. So Cyrus Minor, Xenophon, and Arius in their Expeditions, sacrificed, Votiae Petaeas; and the latter sort were in an especial manner provided for in the Pontifical Law, as it is reported by Fugis. Cyrus and his class proc ended opima plugis expiander, fioi foetitio dierer spiritus, & bonam ceditis qui cepit eris decens. Secunda plugis in Maris aram in Campo, solutiaurii surn volaueris ceditis. Tertia plugis: familius agnum Marem ceditis centum, qui cepit eris dato.

The next sort of Sacrifice was the Petitum, Chastiz at or Sin-offering, whose Laws and Rites are described, Levit. 4. This Sacrifice is not expressly called a Corban, or a Gift, to be paid for Expiation and Attonement; but being brought high unto God, it partook in general of the nature of the in Petrei, Corbanum. It was of the in Petrei, Fire-sacrifices, or Fire-offerings, expressly, v. 12., because of the burning of the Fat on the Altar; and of the in Petrei, or Fan Sacrifices. And also it was of the in Petrei, or most holy things from its Institution and Signification. The name of it is Petitum, Chastiz, that is, sin: He shall do to the Bullock, as he did, Petitum, to the Ballock of the Sin; that is, of the Sin-offering, Levit. 4. 26. So Ezek. 45. 1.

The Priest shall take Petitum of the blood of the sin, that is, the Sin-offering. Petitum is kal sin, to sin, to offend, to err from the way, to contract the guilt of sin. Hence Petitum, Chastiz, are men given up unto, and wandering in the ways of sin. Psal. 1. 1. In Pael it hath a contrary signification; namely, to purge, to expiate, to cleanse, to make Attonement, to undergo penalty, to make satisfaction, Gen. 31. 39. That which was torn, faith Jacob to Laban, I brought it not to thee, Jacob, I answered for it; I paid for it, I went by the los of it. See Exod. 29. 36. Num. 19. 19. Levit. 6. 26. According to this signification of Petitum is used to denote an Offering for sin; that whereby sin is expiated, pardon of it is procured, Attonement is made: So prays David, Psal. 51. Petitum, thou shalt purge me, with Hast, as Num. 19. that is, clear me, free me, as by an Offering for sin. And this kind of expiation, our Apostles retains, not only where he reports a Testimony of the Old Testament, as Heb. 10. v. 6. om. ultra, but also where he makes Application of it unto our Lord Christ and his Sacrifice which was typified thereby, Rom. 8. 3. God sent his Son in the likeness of sinful flesh, and as such, that is, Petitum, an Offering for sin, an offering, as the word should have been translated. And 2 Cor. 5. 21. Him who knew no sin, who knew no sin, he made sin, Petitum, a Sin-offering for us.

The general cause of this Sacrifice was sin committed Petitum, Levit. 4. 2. say we, through ignorance. So the LXX. is διανησιν, and the Vulgar Latin, per ignorantiam; through ignorance. Some old Copies of the Greek have διανησιν, not voluntarily, not wilfully, for it had respect unto all sins, as were not committed so wilfully, willingly, presumptuously, as that there was no Sacrifice appointed for them, the Covenant being disannulled by them, Heb. 10. 26. And there is no sort of sins, no sin whatever, that is between this Petitum, Sin of ignorance, or error, and Petitum committed Petitum, with an high hand, or presumptuously. See expressly, Num. 15. 25, 29, 30. Hence this Petitum, this Sin-offering was the great Sacrifice of the solemn Day of Expiation, Levit. 16. whereby Attonement was made, for all the transgressions of the children of Israel, and because of their transgressions in all their sins, v. 16. And upon the head of the live Goat, which was a part of the Sin-offering on that day, there was conferred and laid, all the iniquities of the children of Israel, and all their transgressions, in all their sins, v. 27. That is all iniquities not disannulling the Covenant, which had innumerable, a revenging Recompence allotted unto them, Heb. 2. 2. And accordingly are those words to be interpreted where the cause of this Sacrifice is expressed, Levit. 4. 2. If a foul sin Petitum, by Error, Ignorance, imprudently against any of the commandments of the Lord, as it ought not to do, and shall do against any of them. And an incense is given in him who killed his neighbour without proper malice, Deut. 9. 4. Any sin is there intended whereinto men fall by Error, Ignorance, Imprudence, Inconstancy, Temptation, Violence of Affections, and the like. For such was this Sacrifice instituted. And the End which it typically represented is expressed, 1 John 2. 1, 2. If any man sin we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our sins; namely, in the room of, and as represented by the Sin-offering of old, whereby Attonement and Propitiation was typically made for sin. Only there was this difference, That whereas the Law of Moses was appointed to be the rule of the Political Government of the People, whereas many 

S 6 a fin,
Sacrifices of the Old Law.

Sins, such as Adultery and Murder were to be punished with Death, and the sinner cut off, there was in such cases no Sacrifices appointed; nor admitted, but in the Sacrifice of Christ there is no exception unto any sin, in those that repent, believe, and for-take their sins; not unto those in particular which were excepted in the Law of Moses, Acts 13. 39. So that as the Sin-offering was provided for all sin that defiled not the Covenant made at Horeb, which allowed no life or interest unto Murderers, Adulterers, Blasphemers, and the like in the Typical Land; so the Sacrifice of Christ is extended unto all sinners, who transgress neither the terms and tenor of the New Covenant, for whom no place is allowed either in the Church here, or Heaven hereafter.

Of the Matter of this Offering, see Lev. 4. 2. which because it differed very little from the Matter of the Burnt-offering, I shall not particularly insist upon it.

As to the Persons that were to offer it, there is a general distribution of them in the Text comprehensive of all sorts of Persons whatever. For it is applied, to 1. The Priest: 2. The whole Congregation jointly: 3. The Ruler: 4. Any of the People of the Land; so that none were excluded from the Privilege and Benefit of this Sacrifice.

The first Person mentioned, is נַעֲרֵי, the Anointed Priest, Chap. 4. 3. that is, the Jews generally, and our Expounders also, וַעֲרֵי, the High Priest, Aaron and his Sons that ministered in his room in their succession. For those only say they, were anointed. But this seems not to be so; For if the High Priest alone be intended, there is no provision made for any other Priest to have an interest in this Sin-offering. For the Priests are not comprized in any other member of the distribution before mentioned, particularly not in that wherein with any colour they might be looked after, namely, the שֶׁמֶשׁ הָעֵדֶּשׁ, v. 27. The people of the Land, that is, the common people, from whom the Priests were always distinguised. Any Priest therefore is intended; and נַעֲרֵי, anointed, is no more but dedicated, separated unto the Office of the Priesthood, or it respecteth that Original anointing which they had all in their fore-fathers the Sons of Aaron, when they were first set apart to God; Exod. 24.

The case of the Priest wherein this Sacrifice was allowed him, is expressed in the same place, with words somewhat ambiguous: if לָא נַעֲרֵי לְמָאֵשׁ, if he sin according to the sin of the people, so we; Cathol. renders the passage, si Sacerdos inmulta deliquerit in noxiam populii; if the Anointed Priest do sin, as to bring guilt upon, or damnage unto the people. As Achan did, and David also. Vulg. Lat. delinqueret faciam populum; causam populi to sin; which is another sense of the words. And this sense the Jews generally embrace. For they apply this Sinning of the Anointed Priest, unto his teaching the people amiss; causam theem to err thereby, so Aben Ezra, and others on the place, who are followed by many of ours. But if this be so, the Priest was not allowed the benefit of this Sacrifice of the Sin-offering, for any sin of his own, but only when he caused the people to sin alio, which would render his condition worse than theirs, and is contrary unto that of our Apostle; that the Priest was to offer for his own sins, and then for the sins of the people. I would there, in דַעֲרֵי, take 7 for 3 and render it with our Translators, according to; when he for-sin another man of the people; their Place and Office, not freeing them from the common sins of other men. And so our Apostle seems to expound this place; Heb. 5. 2, 3. The Priests of the Law were compassed with infirmities, and by reason thereof, had need to offer Sin-offerings for their own sin, as well as for the sins of the people, seeing he also forsin דַעֲרֵי, according to the sin of the people. But it is otherwise now, faith he, with the people of God, Chap. 7. v. 26, 27. Our High Priest being holy, harmless, undefiled, and separate from sinners, that is, not for-sin according to the sins of the people, as the Priests did of old.

Secondly, The whole Congregation jointly had an interest in this Sacrifice, when any such sin was committed as might reflect guilt upon it, v. 13. For the observation of the Law being committed in an especial manner unto the whole Congregation, there were many Transgressions in the guilt whereof the whole Body of it might be involved. Thirdly, The Ruler or Rulers had this privilege also, v. 22. with respect as appears by this peculiar institution unto his miscarriages in his Office, God graciously providing a relief against the sins of men in their several conditions, that they might not through a con-fiscation of their infirmities be deterred from engaging in any necessary employment among the people, when called thereunto. Fourthly, Any one of the common people had the same liberty, and were obliged unto the same duty, v. 27. And this Distribution of the people, as to their interest in this Sin-offering, comprizing them all, even all that belonged unto the Congregation of Israel, of all sorts and ranks, had its accom-
Sacrifices of the Old Law.

accomplishment in the Sacrifice of Christ, from which none is excluded that come to God by him, for he will in no wise cast them out.

For the Time and Season of this Sacrifice, it may be briefly observed, that there were solemn and ter Occasions, some Monthly, some Annual, wherein it was to be offered for the whole Congregation by especial Command and Institution. As 1. On every New Mon. 2. On the fifteenth day of the first Month, and seven days together during the Feast of unleavened bread. 3. At the Feast of First Fruits. 4. At the Feast of Trumpets. 5. On the Day of Expiation. 6. On the fifteenth day of the Seventh Month, and for eight days together during the Feast of Tabernacles. And the frequent Repetition of this Sacrifice was to intimate that nothing was accepted with God, but on the account of what was prefigured thereby, namely, that Perfect Sacrifice which took away the sin of the world. There were also especial Occasions of it, with reference unto the persons before enumerated, which have been collected by others.

The Principal Ceremony in the Manner of its Oblation, was the disposal of the Blood. For the Blood of this Sacrifice had a triple disposal. The main of the Blood was poured out at the bottom of the Altar of Burnt-offerings, in the Court before the door of the Tabernacle, v. 7. A part of it was taken and carried by the High Priest into the Sanctuary, and put upon the horns of the Altar of Incense, that was therein, v. 7. The third part, (which was first disposed of,) was to be carried into the Most Holy Place, as it was done accordingly on the day of Expiation, Lev. 16. But because it was not lawful for him to enter in thither but once in the year, namely, on that Day, at all other times he dipped his Finger in the blood, and sprinkled it seven times towards the Veil, that parted the Most Holy Place from the Sanctuary, v. 6. So that every place of the Tabernacle, and all the considerations of it, were sanctified with this Blood, even as Jesus Christ who was represented in all this, was dedicated unto God in his own Blood, the Blood of the Covenant, Heb. 10. 29.

That seven is the number of Perfection, greatly used and variously applied in the Scriptures many have observed. And the perfect cleansing of sin by the Blood of Jesus, was evidently represented by this sevenfold sprinkling; Heb. 9. 13, 14. and therefore in Allusion hereunto, it is called the Blood of sprinkling, Heb. 12. 24. Even that which was prefigured by all the Blood of the Sacrifices, that was sprinkled towards the Most Holy Place, and the Mercy Seat therein.

The next sort of Fire-offerings was the Atonement, whose Laws and Ordinances are directed, Lev. 5. and the particular occasion of it, Chap. 7. We call it, the Trespass-offering. And it differed very little from that next before described. For it is not only said concerning them, Lev. 4. 13, 14. as is the Chatatth, or Sin-offering, so is the Atonement, or Trespass-offering, there is one Law for them, Chap. 7. v. 7. but also that he who had sinned or trespassed, should bring his Atonement, or Trespass-offering unto the Lord. For his sin which he had sinned, a female from the flock, or a pair of goats, for a Sin-offering. Some think that there was a difference between them, and that it lay in this, that the Chatatth respected sins of omission, and the Atonement, sins of commission. But that this will not hold, is openly evident in the Text. Some think that whereas in both these Offerings there was respect unto ignorance, that in the Chatatth, was Juris, of the right or Law, that in the Atonement was Pies, of the particular fact. But this opinion also may be easily disproved from the Context. This to me seems to be the Principal, if not the only difference between them; that the Atonement provided a Sacrifice in some particular intances, which seem not to be comprised under the general Rules of the Sin-offering. And hence in a peculiar manner it is said of Jesus Christ, that he should give unto his Soul an Atonement, or peculiar Sacrifice, as for all, for such delinquencies and sins, as seem to bring a destroying guilt on the soul, Isa. 53. 10. And this kind of offering also was erekhet, the Most Holy Place, Levit. 6. 20.

The last sort of Fire-offerings were the Consecration of Priests. Its name it seems to have taken from the filling their hands, or their bringing their Offering in their hands, when they approached unto the Lord in their setting apart unto Office. And thence was the expression of him that came to be consecrated a Priest, 'dP ' shimmer, an Atonement, or peculiar Sacrifice, as for all, to such delinquencies and sins, as seem to bring a destroying guilt on the soul, Isa. 53. 10. And this kind of offering also was erekhet, the Most Holy Place, Levit. 6. 20.

The last sort of Fire-Offerings were the Consecration of Priests. Its name it seems to have taken from the filling their hands, or their bringing their Offering in their hands, when they approached unto the Lord in their setting apart unto Office. And thence was the expression of him that came to be consecrated a Priest, 'dP ' shimmer, an Atonement, or peculiar Sacrifice, as for all, to such delinquencies and sins, as seem to bring a destroying guilt on the soul, Isa. 53. 10. And this kind of offering also was erekhet, the Most Holy Place, Levit. 6. 20.

The next sort of Fire-offerings was the Atonement, whose Laws and Ordinances are directed, Levit. 5. and the particular occasion of it, Chap. 7. We call it, the Trespass-offering. And it differed very little from that next before described. For it is not only said concerning them, Lev. 4. 13, 14. as is the Chatatth, or Sin-offering, so is the Atonement, or Trespass-offering, there is one Law for them, Chap. 7. v. 7. but also that he who had sinned or trespassed, should bring his Atonement, or Trespass-offering unto the Lord. For his sin which he had sinned, a female from the flock, or a pair of goats, for a Sin-offering. Some think that there was a difference between them, and that it lay in this, that the Chatatth respected sins of omission, and the Atonement, sins of commission. But that this will not hold, is openly evident in the Text. Some think that whereas in both these Offerings there was respect unto ignorance, that in the Chatatth, was Juris, of the right or Law, that in the Atonement was Pies, of the particular fact. But this opinion also may be easily disproved from the Context. This to me seems to be the Principal, if not the only difference between them; that the Atonement provided a Sacrifice in some particular intances, which seem not to be comprised under the general Rules of the Sin-offering. And hence in a peculiar manner it is said of Jesus Christ, that he should give unto his Soul an Atonement, or peculiar Sacrifice, as for all, to such delinquencies and sins, as seem to bring a destroying guilt on the soul, Isa. 53. 10. And this kind of offering also was erekhet, the Most Holy Place, Levit. 6. 20.

The last sort of Fire-offerings were the Consecration of Priests. Its name it seems to have taken from the filling their hands, or their bringing their Offering in their hands, when they approached unto the Lord in their setting apart unto Office. And thence was the expression of him that came to be consecrated a Priest, 'dP ' shimmer, an Atonement, or peculiar Sacrifice, as for all, to such delinquencies and sins, as seem to bring a destroying guilt on the soul, Isa. 53. 10. And this kind of offering also was erekhet, the Most Holy Place, Levit. 6. 20.

The Lord giving directions unto Moses for the Consecration of Aaron and his Sons, he
tells him, "Thou shalt fill their hand," that is, put the flesh of the sacrifice, with the bread and its appurtenances into their hands, which being the initiating ceremony of their investiture with office, gave name afterwards unto the whole, and hence the sacrifices appointed then to be offered, although they differed not in kind from those foregoing, yet are accounted to be a distinct offering, and are called "filings." And this may suffice as a brief account of the fire offerings of the law of Moses, whose use and end we are fully instructed in, in this Epistle to the Hebrews.

There was yet a second sort of corban, or offerings unto God, under the law, which were of things, or parts of things not burned on the altar, but one way or other devoted or consecrated to God and his service. These were the Δήλων, terumoth, which we have rendered sometimes offerings in general, and sometimes "heave-offerings," under which kind the πρωτευομένων, or "wave-offerings," also were comprized. Concerning these, because the handling of them is not without its difficulties, being diffused in their use throughout the whole worship of God, and that some things not vulgarly known might have been declared concerning them, I thought to have treated at large; but whereas they are not directly referred unto by our apostle in this Epistle, and these discourses being encreased much beyond my first design, I shall here wholly omit all farther disquisition about them.

FINIS.
AN EXPOSITION
OF THE TWO FIRST CHAPTERS
OF THE
EPISTLE
OF PAUL the APOSTLE
UNTO THE
HEBREWS.

WHEREIN
The Original Text is Opened and Cleared.
Ancient and Modern Translations are compared and examined.
The Design of the Apostle, with his Reasonings, 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 Socimians and others.
And lastly, Practical Observations are Deduced and Improved.

John 5. 39.
Search the Scriptures.

By J. Owen, D.D.

LONDON,
Printed by Robert White, for Nathaniel Ponder, at the Sign of the Peacock in Chancery-Lane, near Fleetstreet. 1668.
THE

PREFACE.

HE general concerns of this Epistle have all of
them been discussed and cleared in the preceding Ex-
cercitations and Discourses. The things and matters
confirmed in them, we therefore here suppose, and
take for granted. And they are such some of them,
as without a Demonstration whereof a genuine and
perspicuous Declaration of the Design of the Author,
and sense of the Epistle cannot be well founded or
carried on. Unto them therefore we must remit the
Reader who desires to pervade the ensuing Exposition with profit and advan-
tage. But yet because the manner of the handling of things in those Dis-
courses, may not be so suited unto the minds of all who would willingly
enquire into the Exposition itself, I shall here make an entrance into it, by
laying down some such General Principles and Circumstances of the Epistle,
as may give a competent prospect into the design and Argument of the Apostle,
in the whole thereof.

1. The first of these concerns the Persons whose instruction and edification
in the Faith is here aimed at: These in general were the Hebrews, the Pote-
vity of Abraham, and the only Church of God before the promulgation of the
Gospel; who in those days were distributed into three sorts, or parties.

1. Some of them believing in Christ through the Gospel, were perfectly in-
structed in the Liberty given them from the Mosaic Law, with the founda-
tion of that Liberty in its accomplishment in the Person, Office and Work
of the Messiah, Acts 2. 41, 42.

2. Some with their Profession of Faith in Christ as the Messiah promised,
retained an opinion of necessity observation of Mosaic Rites; and
these also were of two sorts.

(1.) Such as from a pure Reverence of their Original Institutions, ei-
ther being not fully instructed in their Liberty, or by reason of prejudices not
readily admitting the consequences of that Truth wherein they were instruc-
ted, abode in their observation, without seeking for Righteousness or Sal-

2. Such as urged their observation as indispensably necessary to our
Justification before God, Acts 15. 1. Gal. 3. 4. The first sort of these the
Apostles bare with in all meekness; yea, and using the Liberty given them
of the Lord, to avoid offending of them, joined with them in their practice.
The Preface.

as occasion did require, Acts 16. 3. Chap. 21. 23, 24, 26. Chap. 27. 9, 10. Cor. 9. 20. whence for a long season, in many places, the Worship of the Gospel, and Synagogue Worship of the Law were observed together. James 2. 2. though in process of time, many disputes and differences were occasioned thereby, between the Gentile and Jewish Worshippers, Rom. 14. The other fort they opposed, as perverters of the Gospel which they pretended to profess, Acts 15. 5. Gal. 2. 13, 14, 15, 16. Chap. 4. 9, 10, 11. Chap. 5. 2. And of these some afterwards apostatized to Judaism; others abiding in a corrupt mixture of both professions separated themselves from the Church, and were called Nazarenes and Ebionites.

3. Others, far the greatest number of the whole people, persisted in their Old Church-State, not receiving the salvation that was tendered unto them in the preaching of the Gospel; and these also were of two sorts: (1.) Such as although they had not embraced the faith, yet were free and willing to attend unto the Doctrine of it; searching the Scriptures for a discovery of its Truth, and in the mean time instantly serving God, according to the Light of the Old Testament, which they had received: and in these was the essence of the Judaical Church preserved to its final dissolution, Acts 17. 11. Chap. 28. 22, 23, 24. (2.) Such as being hardened in their Infidelity, blasphemed, scoffed at, and persecuted the Gospel, with all that professed it, Acts 13. 45, 50. Chap. 15. 19. Chap. 17. 5. 1 Thess. 2. 15, 16. Rom. 11. 7, 8, 9, 10. whom not long after the vengeance of God overtook in their total destruction.

Now our Apostle vehemently thirsting after the salvation of the Hebrews in general, Rom. 9. 1. Chap. 10. 1. having all these several sorts, or parties to deal withal, he so frames his Epistle unto them, that it might be suited to all their Good, in their Conversion, Instructiion, Edification, and Establishment, as their several conditions did require: the latter fort only excepted, who being under judicial blindness were cast out of the care of God, and his, Acts 13. 46, 51. Hence in part is that admirable contexture of this Epistle, which Peter ascribes unto his eminent wisdom, 2 Pet. 3. 18. As it is indeed evident from the story, that he did excell, in applying himself to the various Principles, Capacities and prejudices of them with whom he had to do. The Lord Christ having set him forth as a great example of that diligence, zeal and prudence, which he requires in the dispensers of the Gospel. Divine reasonings, instructions, exhortations, promises, threats, arguments are so interwoven in this Epistle from the beginning to the end, that all to whose hands or hearing it should come, might everywhere meet with that which was of especial and immediate concernment to themselves unto which of the sorts beforementioned soever they did belong. And this Principle we must have respect unto, in that intermixture of Arguments to prove the Truth of the Gospel, with Exhortations to constancy in the profession of it, which we shall meet withal. The several conditions of those to whom the Apostle wrote, required that way of procedure; hence no one Chapter in the Epistle is purely dogmatical, the first only excepted, nor purely Paracritical. For though the design that lies in view, and is never out of sight, be Exhortation, yet far the greatest part of the Epistle is taken up in those doctrinals, wherein the foundations of the exhortations do lie, both interwoven together, somewhat variously from the method of the same Apostle in all his other Epistles, as hath been observed, that to the Galatians, which is of the like nature with this, only excepted.

II. A second thing to be previously observed is, that although those to whom the Apostle wrote, were of the several sorts before mentioned, yet they centered in this, that they were Hebrews by Birth and Religion, who all agreed in some
The Preface.

some common Principles relating to the subject be treated with them about. These he makes use of unto them all. For though the unbelieving Jews did deny, or did not yet acknowledge that Jesus was the Christ, yet they also consented unto, or could not gainsay, what in the Old Testament was revealed concerning the Person, Office, Dignity, and Work of the Messiah when he should come, that being the faith whereby they were saved before his appearance, Acts 26, 6, 7. Upon these general Principles, wherein they also agreed, and which were the general periwilation of the whole Judaical Church, the Apostle lays the foundation of all his Arguments. And hence he oftimes takes that for granted, which without this consideration would we look on any of those to whom he writes under the general notion of unbelievers, would seem to be the thing principally in question. And therefore have we at large already manifested what was the avowed Profession of the founder part of the Judaical Church in those days concerning the Messiah, which the Apostle here and elsewhere in dealing with the Jews built upon; Acts 16, 12, 23, 27. Chap. 28, 23. Chap. 13. 16, 17, &c. which the Reader must have constant respect unto.

III. In urging Testimonies out of the Old Testament, he doth not always make use of those that seem to be most perspicuous and apposite to his purpose, but oftentimes takes others more abstruse, obscure, and of less evident consequence at first view. And that upon a double account. First, That he might instruct the Believers amongst them in the more abstruse Prophecies of the Old Testament, and thereby incite them to the further search after Christ under the Mosaical Veil, and Prophetical Allegories, whereby he is therein expressed, aiming to lead them on towards perfection, Chap. 5. 12. 6. 1. Secondly, Because most of the Testimonies he makes use of, were generally granted by the Jews of all sorts to belong to the Messiah, his Kingdom and Offices; and his design was to deal with them chiefly, upon their own conceptions and principles. As we have some few other helps remaining to acquaint us with the received sense of the Judaical Church, concerning such passages in the Old Testament relating unto the promised Christ, so the Paraphrases of Scripture that were either at that time in use amongst them, as the Great Translation amongst the Hellenists, or about that time composed, as the Targums, at least, some parts of them, will give us much light into it. What of that ancient sense appeareth yet in the corrupted Copies of those Translations which remain, being considered, will much excite the reason and suitableness of the Apostles Quotations. And this is needful to be observed, to refute that impiety of some (as Cajetan) who not being able to understand the force of some Testimonies cited by the Apostle as to his purpose in hand, have questioned the Authority of the whole Epistle; as also the mistake of Hieron, who in his Epistle to Pammachius, rashly affirmed that Paul did quote Scriptures that were not indeed to his purpose, but out of design to stop the mouths of his Adversaries, as he himself had dealt with Jovinian; which was very far from him whose only design was, &c. of which, to promote the Truth in Love.

IV. He takes it for granted in the whole Epistle, that the Judaical Church-State did yet continue, and that the Worship of it was not yet disallowed of God; suitably to what was before declared concerning his own and the other Apostles practice. Had that Church-State been utterly abolished, all observation of Mosaical rites, which were the Worship of that Church as such, had been utterly unlawful, as now it is. Neither did the determination recorded Acts 15, abolish them as some suppose, but only free the Gentiles from their observance. Their free use was yet permitted unto the Jews. Acts 21, 20, 22, 25, 26. Chap. 27, 9, and practised by Paul in particular, in his Nazaritical Vow, Acts 21, 26. Which was attended with a Sacrifice, Numb. 6, 13.
Nor was Mosaical Worship utterly to cease, so as to have no acceptance with God until the final ruin of that Church, foretold by our Saviour himself, Mat. 24. by Peter, 2 Ep. 3. by James also, Chap. 5. 6, 7, 8, 9. and by our Apostle in this Epistle, Chap. 10. 27. was accomplished.

Hence it is that our Apostle calls the times of the Gospel, the world to come, Chap. 2. 5. Chap. 6. 5. the name whereby the Jews denoted the State of the Church under the Messiah, proper unto it only whilst the legal administrations of Worship did continue. Thus as de facto he had showed respect unto the Person of the High Priest as one yet in lawful Office, Acts 23. 5. So doctrinally he takes it for granted, that, that Office was still continued, Chap. 8. 4, 5. with the whole worship of Moles institution, Chap. 13. 11, 11. And this dispensation of God's patience being the last trial of that Church, was confirmed in a proportion of time answerable to their abode in the Wilderness upon its first Erection, which our Apostle minds them of, Chap. 3. c. 4.

The Law of Moses then was not actually abrogated by Christ, who observed the rules of it in the days of his flesh; nor by the Apostles, who seldom used their liberty from it, leaving the use of it to the Jews still; but having done its work, whereunto it was designed, and its obligation Expiring, ending, and being removed, or taken away in the death and resurrection of Christ, and promulgation of the Gospel that enjoined thereupon, which doctrinally declared its废止, or uselessness; God in his Providence put an end unto it, as to its observation, in the utter and irrecoverable overthrow of the Temple, the place designed for the solemn exercise of its Worship; so did it decay, wax old, and vanish away, chap. 8. 13.

And this also God ordered in his infinite wisdom, that their Temple, City, and Nation, and so consequently their whole Church-State should be utterly wasted by the Pagan Romans, before the power of the Empire came into the hands of those professing the name of Christ; who could neither suffer their Temple to stand as by them abused, nor yet have destroyed it, without hardening them in their impenitency and unbelief.

V. That which is proposed unto confirmation in the whole Epistle, and from whence all the Inferences and Exhortations insisted on do arise, and are drawn, is the Excellency of the Gospel, and the Worship of God therein revealed and appointed, upon the account of its manifold relation to the Person and Offices of Christ the Mediator, the Son of God. Now because those to whom it is directed, did, as hath been declared, some of them adhere to Mosaical Ceremonies and Worship in conjunction with the Gospel, others with a preference of them above it, and some to a relinquishment of it, especially when they once found its profession obnoxious to Persecution, the Apostle institutes and at large prosecutes a comparison between Mosaic's Law, and the Gospel, as to their usefulness and excellency, in reference unto men's acceptance with God, of the one and the other; as also of the Spirituality, Order, and Beauty of the Worship severally required in them. And herein though he derogates in no respect from the Law that which was justly due unto it, yet on the accounts before mentioned, he prefers the Gospel before it; and not only so, but also manifests, that as Mosaical Institutions were never of any other use, but to prefigure the real Mediatory work of Christ, with the benefits thereof, so being exhibited and his work accomplished, their observation was become needless, and themselves, if embraced to a neglect or relinquishment of the Gospel, pernicious.

This comparison (wherein also the proof of the positive worth and Excellency of the Gospel is included) omitting for worthy reasons (intimated by James, Acts 21. 21. by himself, Acts 9. 29. Chap. 82. 19, 20, 21.) all
The Preface.

Prefatory salutations he enters upon in the first verses of the Epistle, and being thereby occasioned to make mention of and upon this whole arise; be founded divine excellency of his Person, and the Eminency of his Office, as the only King, Priest, and Prophet of his Church, on all which the dignity of be excorts them to perform, doth depend.

He then that would come to a right understanding of this Epistle must always bear in mind, 1. To whom it was written, which were the Jews of the several sorts before mentioned: 2. To what End it was written; even to prevail with them to embrace the Gospel, and to persist in the Profession of it, without any mixture of Mosaical Observations: 3. On what Principles the Apostle deals with them in this Argument, which are no other for the most part then what were granted by the Jews of all sorts: 4. What Testimonies out of the Old Testament he insists on to prove his purpose, namely, such as were commonly received in the Judical Church to belong unto the Messiah and his Office: 5. What he labours to instruct them in, as to the general use of all sorts among them, which is the nature and use of Mosaical Rites: 6. The main Argument he insists on for the ends before mentioned, which is the Excellency of the Gospel, the Worship instituted therein, and the Righteousness manifested thereby, upon the account of its Author and Subject, the Principal Efficient Cause of its Worship, and only Procure of the Righteousness exhibited in even Jesus Christ, the Messiah, Mediator, the eternal Son of God. Unless these things are well borne in mind, and the case of the Jews particularly heeded, our Exposition will it may be seem oft times to go out of the way, though it constantly pursue the design and scope of the Apostle.

VI. Though this Epistle was written unto the Hebrews, and immediately for their use, yet it is left on record in the Canon of the Scripture by the Holy Ghost, for the same general End with the other parts of the Scripture, and the use of all believers therein to the end of the world.

This Use in our Exposition is also to be regarded, and that principally in the paraetical or hortatory part of it. That then which is dogmatical, and the foundation of all the Exhortations insisted on may be two ways considered:

1. Properly, as to the special and peculiar tendency of the Principles and Doctrines handled, and so they specially intend the Jews, and must be opened with respect to them, their Principles, Traditions, Ideas, Objections, all which must therefore be considered, that the peculiar force and efficacy of the Apostles reasonings with respect unto them, may be made manifest. And from the Doctrinal part of this Epistle so opened, the Exhortations that arise do chiefly respect the Jews, and are peculiarly suited unto them, their state and condition.

2. Again, the Doctrines treated on by the Apostle may be considered absolutely and abstractedly from the special case of the Jews, which he had in his eye, merely as to their own nature; and so they are many of them of the chief fundamental Principles of the Gospel. In this respect they are grounds for the application of the Exhortations in the Epistle unto all Professors of the Gospel to the end of the world. And this must guide us in our Exposition. Having to deal with the Jews, the Doctrinal parts of the Epistle must be opened with special respect unto them, or we utterly lose the Apostles aim and design; and dealing with Christians, the Horticatory part shall be principally insisted on, as respecting all Professors; yet not so, but that in handling the Doctrinal part, we shall weigh the Principles of
The Preface.

of his Articles of our Evangelical Faith in general, and consider also the peculiar respect that the Exhortations have unto the Jews.

Now whereas, as was said, many Principles of the Jews are partly supposed and taken for granted, partly urged and insisted on to his own purpose by the Apostle, we must in our passage make some stay in their discovery and declaration; and shall insert them under their proper heads where they occur, even as many of them as are not already handled in our Prolegomena.
AN EXPOSITION OF THE TWO FIRST CHAPTERS OF THE Epistle of Paul the Apostle unto the Hebrews.

CHAP. I.

THE General scope and design of the Apostle in this whole Epistle, hath been before declared, and needs not here be repeated. In this first Chapter he fixeth and improveth the principal consideration that he intends to insist on throughout the Epistle, to prevail with the Hebrews unto constancy and perseverance in the Doctrine of the Gospel. And this is taken from the immediate Author of it, the promised Messiah, the Son of God. Him therefore in this Chapter he at large describes; and that two ways; 1. Absolutely declaring what he is in his Person and Offices, as also what he hath done for the Church. And 2. Comparatively, with respect unto other Ministerial Revealers of the mind and will of God, especially inferring on his Excellency and preeminence above the Angels, as we shall see in the Explication of the several Parts and Versts of it.

Verse 1, 2.

Many of these words being variously rendered, their true Grammatical sense and importance is to be considered before we open aim of the Apostle in them, in which way we shall also proceed throughout the whole Epistle.
An Exposition of the  

He Apostle intending a comparison between the Mosaic Law and the Gospel, referreth it unto two Heads:  

First, Their Revelation and Institution; whence the Obligation to the Observance of the one and the other did arise: and Secondly, Their whole Nature, Use and Efficacy. The First he enters upon in these words, and premising that wherein they did agree, distinctly lays down the several where in the difference between them doth consist; both which were necessary to compleat the comparison intended. 

That wherein they agree, is the Principal Efficient Cause of their Revelation, or the Prime Author from whom they were. This is God, He was the Author of the Law and Gospel; He spake of old in the Prophets, he spake in the last days in the Son. Neither of them were from Men: not one from one Principle, and the other from another; both have the same Divine Original. See 2 Tim. 3. 16. 2 Pet. 1. 16, 17, 18, 19, 20, 21. Herein they both agree. 

Their difference in this respect, namely of their Revelation, he refers to four Heads, all distinctly expressed, giving that some branches of the Antithesis on the part of the Gospel, are only included in the opposite expressions that relate unto the Law. 

Their difference First, respects the manner of their Revelation; and that in two particulars: 1. The Revelation of the Will of God under the Law was given out by divers parts: that under the Gospel as one, or in one dispensation of Grace and Truth: 2. That in diverse manners, this one way only, by the Spirit dwelling in the Lord Christ in his fulness, and by him communicated unto his Apostles. 

Secondly, The Times and Seasons of their Revelation, that of the Law was made of Old, formerly, in Times past: This of the Gospel in these last days.
Thirdly, The Persons to whom the Revelation of them was made: That was to the Fathers, this to us.

Fourthly, And principally, the Persons by whom these Revelations were made; That was by the Prophets; this by the Son. God spake then in the Prophets, now he hath spoken in the Son.

The whole force of the Apostles Argument lying on this last instance, omitting the prosecution of all the other particulars, he enters upon the further description of this immediate Revealer of the Gospel in whom God spake, the Son; and lays down in general,

1. The Authority committed unto him, God made him Heir of all.
2. The Ground and Equity of committing that great Power and trust unto him, in those words by whom also he made the worlds; whereby he opens his way to the farther declaration of his Divine and incomparable Excellencies, wherein he is exalted far above all, or any that were employed in the Revelation or Administration of the Law of Moses, and the holy Worship instituted thereby.

All these particulars must be opened severally, that we may see the intention of the Apostle, and the force of his Argument in the whole; and some of them must necessarily be somewhat largely insisted on, because of their influence into the ensuing Discourse.

I. That wherein the Law and Gospel do both agree, that God was the Author of them both. About this there was no difference, as to the most of them with whom the Apostle treated: This he takes for granted. For the Professing Jews did not adhere to Mosaic Institutions, because God was their Author, not so of the Gospel; but because they were given from God by Moses, in such a manner, as never to be changed or abrogated. This the Apostle lays down as an acknowledged Principle with the most, that both Law and Gospel received their Original from God himself; proving also as we shall see in the progress of our Discourse to the conviction of others, that such a Revelation as that of the Gospel, was foretold and expected, and that this was it in particular, which was preached unto them.

Now God being here spoken of in distinction from the Son expressly, and from the Holy Ghost by evident implication, it being He by whom he spake in the Prophets, that name is not taken deutor substantially, to denote primarily the Essence or being of the Deity, and each Person as partaking in the same nature; but deutor substantially, denoting primarily one certain Person, and the divine nature only as subsisting in that Person: This is the Person of the Father: as elsewhere the Person of the Son is so signified by that name, Acts 20. 28. John 1. 1, 2. Rom. 9. 5. 1 Tim. 3. 16. 1 John 5. 1, 2. Chap. 5. 20. As also the Person of the Holy Spirit, Acts 5. 3, 4. 1 Cor. 12. 7, 11. Col. 2. 2. So that God even the Father, by the way of eminency, was the peculiar Author of both Law and Gospel, of which afterwards. And this observation is made necessary from hence, even because he immediately assigns Divine Properties and Excellencies unto another Person, evidently distinguished from him whom he intends to denote by the name God in this place, which he could not do, did that name primarily express, as here used by him, the divine nature absolutely, but only as it is subsisting in the Person of the Father.

From this head of their Agreement, the Apostle proceeds to the instances of the difference that was between the Law and the Gospel, as to their Revelation from God; of which a little inverting the order of the words, we shall first consider that which concerns the Times of their giving out, fundry of the other instances being regulated thereby.

For the First, or the Revelation of the Will of God under the Old Testament it was, of old; God spake \textit{absolutely}, or of old; Some space of time is denoted in this word, which had then received both its beginning and end: both which we may enquire after. Take the word \textit{absolutely}, and it comprehends the whole space of time from the giving out of the first Promise, unto that End which was put unto all Revelations of publick use under the Old Testament. Take it as relating to the Jews, and the rise of the time expressed in it, is the giving of the Law by Moses in the Wilderness. And this is that which the Apostle hath respect unto. He had no contell with the Jews about the first Promise, and the service of God in the world built thereon, nor about their Privileedge, as they were the Sons of Abraham; but only about their then present Church Privileedge and claim by Moses Law. The proper date then and bound of this \textit{absolutely}, of old, is from the giving out of Moses Law, and therein
the constitution of the Judical Church and Worship, unto the close of publick Prophetical in the days of Malachi. From thence to the days of John Baptist, God granted no extraordinary Revelation of his Will, as to the standing use of the whole Church. So that this dispensation of Gods speaking in the Prophets, continued for the space of twenty one Jubilees, or near eleven hundred years. That it had been now ceased for a long time, the Apostle intimates in this word; and that agreeably to the confined Principles of the Jews, whereby also he confirmed his own of the coming of the Messiah, by the reviving of the gift of Prophecy, as was foretold, Joel 2. 28, 29.

And we may by the way a little consider their thoughts in this matter; For as we have observed and proved before, the Apostle engages them with their own acknowledged Principles. "The Jews then generally grant unto this day, that Prophecy for the publick use of the Church, was not bestowed under the second Temple after the days of Malachi, nor is to be expected until the coming of Elias." The delusions that have been put upon them by impostors, they now labour all they can to conceal; and are of late by experience made incredulous towards such pretenders as in former Ages they have been brought to much misery by. Now as their manner is to falter all their conjectures, be they true or false, on some place, word, or letter of the Scripture, to have they done this affectation also. Observing or supposing the want of sundry things in the second House, they pretend that want to be intimated, Hag. 1. 7, 8. where God promising to glorifie himself in that Temple, the word will glorifie, is written deftissimé, without it, as the Keri notes. That letter being the numeral note of five, signifies, as the Rabbins say, the want of five things in that House. The first of these was אָשֶׁר יִרְאוּ הַנֶּאֲפֶל, the Ark and Cherubim; The second עֵשֶׁב, the anointing Oyle; The third מֵתָן, the wood of disposition, or perpetual fire. The fourth דִּקָּנָה, Uriam, and Thummim; The fifth רָמָא, the Holy Ghost, or Spirit of Prophecy. They are not indeed all agreed in this enumeration; The Talmud in Joma cap. 5. reckons them somewhat otherwise: 1. The Ark with the Propitiation and Cherubim; 2. The Fire from Heaven, which answers the third, or wood of disposition in the former order. 3. The Divine Majesty, in the room of the Anointing Oyle; 4. The Holy Ghost; 5. Uriam and Thummim. Another order there is according to Rabbi Becha Commentary. in Pentateuchs Sections שְׁלֹשׁ who places the Anointing Oyle distinctly, and confounds it with the נוי, or Divine Majesty with נָשַׁת, the Holy Ghost, contradicting the Gene- ral. The Commonly approved order is that of the Author of Aruch; In the Root, יִרְאוּ, אָשֶׁר יִרְאוּ הַנֶּאֲפֶל, the Ark, Propitiation, and Cherubim, one. יִרְאוּ הַנֶּאֲפֶל, the Divine Majesty, the second thing. יִרְאוּ הַנֶּאֲפֶל, the Holy Ghost, which is Prophecy the third. יִרְאוּ הַנֶּאֲפֶל, Uriam and Thummim the fourth thing. יִרְאוּ הַנֶּאֲפֶל, fire from Heaven, the fifth thing.

But as this Argument is ridiculous, both in general in wise-drawing Conclusions from letters deficient or redundant in writing, and in particular in reference to this word, which in other places is written as in this, as Numb. 24. 12. 1 Sam. 2. 20. Isa. 66. 5. to the observation its felt of the want of all these five things in the second House is very questionable, and seems to be invented to give countenance to the confined ceasing of Prophecy, by which their Church had been planted, nourished and maintained, and now by its want was signified to be near expiration. For although I will grant that they might offer Sacrifices with other Fire, than that which was traduced from the flame descending from Heaven, though Nadab and Abihu were destroyed for so doing because the Law of that Fire attended the giving of it, whence upon its providential ceasing, it was as lawful to use other fire in Sacrifice, as it was before its giving out; yet as to the Ark, the Uriam and Thummim, the matter is more questionable; and as to the anointing Oyle out of question, because it being lawful for the High Priest to make it at any time, it was no doubt restored in the time of Ezra's Reformation. I know Abarbinel on Ezek. Chap. 36. fer. יִרְאוּ, affirms that there was no High Priest anointed with oyle under the second House, for which he gives this reason; יִשָּׁבַע, because the anointing Oyle was new bzd; יִשָּׁבַע, yisabu, a talmudical figment; to which he adds, יִשָּׁבַע, and they had no power to make it; I will not much
much contend about matters of fact, or what they did; but that they might have
done otherwise is evident from the first institution of it, for the prohibition men-
tioned, Exod. 30. 31, 32. respects only private persons. And Josephus tells us, that
God ceased to give answer by Urim and Thummim two hundred years before he
wrote, Lib. 3. cap. 12. which proves they had it.

It is indeed certain, that at their first return from Babylon, they had not the Urim
and Thummim, Ezra 2. 63. There was no Priest with Urim and Thummim; yet it doth
not appear that afterwards, that Jews, what ever it were, was not made upon the
Prophecies of Haggai and Zechari, whereby the Restauration of the Temple and the
Worship belonging thereunto, was carried on to perfection: Especially considering
the vifion of Zechari about clothiug the High Priest with the Robes of his Office, Chap. 3.
after which time it seems they were made and in use: as Josephus shews us Lib. 11.
Chap. 8. treating of the Reverence done by Alexander the Great to the name of
God engravens in the Plate of Gold on the High-Priests forehead. And Maimonides
Tractat. Sand. Chap. 10. Tell. 10. fayes expressly, that all the eight robes of the High
Priest were made under the second Temple, and particularly the Urim and Thummim;
howbeit as he fayes they enquired not of God by them, because the Holy Ghost was
not on the Priests. Of the Ark, we shall have occasion to treat afterwards, and of
its fictitious hiding by Hieremih: or Josia, as the Jews fancy. This we may observe
for the present, that as it is certain, that it was carried away by the Babylonians
amongst other Vessels of Gold belonging to the Temple, either amongst them that were
taken away in the days of Jebojakim, 2 Chron. 36. 7. or those taken away with
Jebojakim his Son, v. 11. or when all that was left before great and small was carried
away in the days of Zedekiah, v. 18. So it may be supposed to be restored by Cyrus,
of whom it is said, that he returned all the Vessels of the House of the Lord, that Nebu-
chadnezzez brought from Jerusalem, Ezra 1. 6. And it is uncertain to what end was
the solemn yearly entrance of the High Priest into the Most Holy Place observed to
the very destruction of the second House, if neither Ark nor Mercy Seat were there.
Neither is this impeached by what Tacitus affirms, Histor. lib. 5. that when Pompey
entered the Temple, he found nullas Deam effigies, vocum sedem, inias arcana; for
as he wrote of the Jews with shameful negligence, so he only intimates that they
had no such images as were used among other Nations, nor the head of an Aes, which
himself not many Years before, had affirmed to be consecrated in their Sanctuary:

For ought then appears to the contrary, the Ark might be in the second House, and be
carried thence to Rome with the Book of the Law, which Josephus expressly mentions.
And therefore the fame Ababish, in his Comment. on Joel tells us, that Israel by Capt.
vivity out of his own Land lost three excellent gifts, Prophecy, Miracles, and Divine Knowledge, ( Pals. 74. 9. ) all
which he grants, were to be restored by the Messiah; without mention of the other
things before recited. And they confess this openly in Sota distinc. Ega hanan,
and in other books of the Holy Scriptures; after
the death of the latter Propheyes Haggai, Zechariah and Malachy, the holy Spirit was taken
away from Israel.

It is then confessed that God ceased to speak to the Church in Prophecy; as to their
Oral teaching and writing, after the days of Malachy; which reason of the want
of Vifion, though continuing four hundred years and upwards, is called by Haggai,
Chap. 2. 8. Vais reif, unum p’unium, a little while, in reference to the continuance
of it from the days of Moses; whereby the Jews may see that they are long since
past all grounds of expectation of its reftauration, all Prophecy having left
them double the time that their Church enjoyed it, which cannot be called
a little while in comparison thereof. To return,

This was the usus, thes e the times wherein God spake in the Propheyes; which
determines one infiance more of the comparison; namely, the Fathers to whom he
spake in them; which were all the Faithful of the Judhal Church, from the days of
giving the Law, until the ceasing of Prophecy in the days of Malachy.

In answer to this first Instance, on the part of the Gospel the Revelation of it is
affirmed to be made in their left days, both John in his left days, the true flatting of
which time also will discover who the Persons were to whom it was made, both spoken
to us.

Most Expositors suppose that this expression, the left days, is a Periphrasis of the times
of the Gospel. But it doth not appear, that they are any where so called; nor were

they ever known by that name among the Jews, upon whose principles the Apostle proceeds. Some sects indeed under the Gospel, in reference to some Churches, are called the last days, but the whole time of the Gospel absolutely is nowhere so termed. It is the last days of the Judaical Church and State, which were then drawing to their period and abolition, that are here, and else where called the last days, or the latter days, or the last hour, 2 Pet. 3. 3. 1 John 2. 18. Jude 18. For,

1. As we before observed, the Apostle takes it for granted, that the Judaical Church-State did yet continue; and proves that it was drawing to its period, Chap. 8. 9. having its present fixation in the patience and forbearance of God only, without any necessity as unto its Worship, or preservation in the world. And hereunto doth the reading of the words in some Copies, before intimated, give testimony; εἰς ἐγκαίνια νῦν, in the end or extremity of these days, which as the event hath proved, can no way relate to the times of the Gospel.

2. The personal Ministry of the Son whilst he was upon the earth in the days of his flesh is here eminently, though not solely intended. For as God of old spake in the Prophets, so in these last days he spake in the Son; that is, in him, personally presiding with the Church, as the Prophets also were in their several generations, Chap. 2. v. 3. Now as to his personal Ministry, he was sent to the last sheep of the house of Israel, Mat. 15. 24. (To whom also alone in his own days he sent his Apostles, Mat. 10. 5, 6.) and is therefore said to have been a Minister of the Circumcision for the Truth of God, Rom. 15. 5. being in the last place sent to the same Vineyard, unto which the Prophets were sent before, Mat. 21. 37. The words there used, Λέγετον τοῦτο ἵνα σήματι γίνηται ἐν τοῖς ἐσχάτοις μέρεσιν, are exceptional of those, before in the Son in the last days.

3. This Phrase of Speech is signally used in the Old Testament to denote the last days of the Judaical Church; So by Jacob, Gen. 49. 1. I will tell you what shall befall you, ὅτι ἐγοίνα, in the last days; which words the LXX. rendered, εἰς ἐγκαίνια τῶν νῦν, the words here used by the Apostle. The days pointed unto by Jacob being those wherein the Messiah should come, before Judah was utterly deprived of Scepter and Scribe. Again by Balaam the same words are used to signify the same time, Numb. 24. 14. where they are rendered εἰς ἐγκαίνια ἐν τοῖς ἐσχάτοις, in the end of the days, as many Copies read in this place. And in all the Prophets this is the peculiar notation of that season, ὅτι ἐγοίνα, Mich. 4. 1. Isa. 2. 1. in the latter or last days, and ἐν τοῖς ἐσχάτοις, the He b hajeiad prefixed, noth that course of days that were then running, as Deut. 31. 29. Evil will overtake you, ὅτι ἐγοίνα, in the end of those days, and the promise of the Conversion of some of the Jews by David their King is annexed to the same season, Hos. 3. 5. From these places is the expression here used taken, denoting the last times of the Judaical Church, the times immediately preceding its rejection and final ruin. Hence Manasseh lib. 3. de Refractariis, cap. 3. tells us out of Moses Germainensis, ὅτι ἐγοίνα ἐν τοῖς ἐσχάτοις τῶν νῦν ἐν ἐν καθενής ἐρωτήσεως τῶν ἐσχάτων τῶν νῦν, that is, in every place that mentions the latter days, the days of the Messiah are to be understood, which saying of his is confirmed by Manasseh himself, though attended with a gloss abominable and false, that is purely Judaical. The days of the Messiah, and the days of the Judaical Church are the same. And these words are expressly also used by R. D. Kimchi. Comment. in Isa. 2. v. 2. who honestly refers all the words of that Prophesie unto the Messiah.

It is not for nothing, that the Apostle minds the Hebrew, that the feast then present was the last days, whereof so many things were foretold in the Old Testament. Many of their concernments lay in the knowledge of it, which because they give great light unto the whole cause, as stated then between him, and them, must be opened and considered. The fummi is, that the end of their Church and State, being foretold to be a perpetual desolation, Dan. 9. 27. the last days being now come upon them, they might understand what they were shortly to expect and look for. The end of the Jews being a People, a Church, and Kingdom was to bring forth the Messiah, whose coming and work must of necessity put an end to their old station and condition. Now because herein is enwrappd the most infallible demonstration that the Messiah is long since come, the Apostle mentioning the last days to intimate that upon necessity he must be come in them; I shall further open his design in this matter, but with briefnesses having been large on this head in our Prolegomena, and for their sakes who by any difficulties may be deterred from the consideration of them.

"God having from the foundation of the world promised to bring forth the seed of the woman to work out the Redemption of his Elect in the Conquest of Satan, did in
the separation of Abraham from the rest of the world begin to make provision of a peculiar stock from whence it should spring. That this was the cause and end of his Call and Separation is evident from hence, that immediately whereupon God assures him that in his seed all the Kindreds of the earth should be blessed, Gen. 12:1, 2, 3.

Chap. 22. 18. which is all one as if he had expressly said unto him, for this cause have I chosen and called thee, that in thee, I might lay a foundation of bringing forth the promised seed, by whom the curse is to be taken away, and the blessing of everlasting life procured, as Gal. 3:13, 14. For this cause was his Potestivity continued in a state of seclusion from the rest of the world, that he might seek an holy seed unto himself, Num. 23:9, 10. Mal. 1:2, 5. For this cause did he raise them into a Civil, Religious, and Church-State, that he might in them type out, and prefigure the Offices and Benefits of the promised Messiah, who was to gather to himself the Nations that were to be blessed in the seed of Abraham, Gen. 49:10. Psa. 45:10, 11. Ezek. 34:23. And all their Sacrifices did but shadow out that great expectation which he was to make in his own Person; as hath been already proved.

V r r. I. Epistle to the Hebrews.

Things being thus disposed, God promised unto them that their Civil Political State, in that condition as a peculiar Nation and People, should be continued until the coming of the Messiah, Gen. 49:10. Ezek. 21:27. And this was made good unto them notwithstanding the great oppositions of those mighty Empires, in the midst of whose devouring jaws they were placed, with some such short intermissions of the actual administration of Rule amongst them, as being foretold impacted not the Promiser. They lost not their Civil State, till he came, unto whom was the gathering of the Nations. After that, though many of the individuals obtained mercy, yet their being a Nation or People, was of no peculiar use to any special end of God. Therefore was it immediately destroyed, and irrecoverably exterminated.

From that day, God in a wonderful manner blasted and cursed all their treasures, either for the preservation of what they then had, or for its recovery and reformation when lost. No means could ever retrieve them into a People or Nation on the old account. What may be hereafter on a New, God knows. The End of the days was come; and it was to no purpose, for men to endeavour to keep up that, which God having accomplished the utmost of his design by and upon, would lay aside. And this season was fully evidenced to all the world, by the gathering of the people to the Shilo, or the coming in of the Nations to partake in the blessing of faithful Abraham, Mic. 4:1, 2.

Of their Church-State there were two Principal parts: The Temple its self, and the Worship performed in it: The first of these (as was the Tabernacle) was set up to typifie him in whom the fulness of the Godhead should dwell bodily; and the latter that Same Person, as he himself to be the great High Priest and Sacrifice.

Both these also were to be continued until the coming of the Messiah, but by no endeavours afterwards. Hence was that Promise of the glory of the second House, built after the Captivity, and refoord by Herod, because of his coming unto it who was figurated by it, Hag. 2:9. Malch. 3:1. He was to come whilet the Temple was standing, after which it was to be of no more use. And therefore Ezekiel describes a third Spiritual Temple to succeed in the room thereof. The condition of their Sacrifices was the same; Therefore Daniel fore-telling the coming of the Messiah four hundred and ninety years after the Captivity, adds that upon his death the daily Sacrifice must cease for ever, and a total desolation ensue, on all the things that were used for the end accomplished, Dan. 9:24, 25, 26, 27. The Nation, State, Temple, Sacrifices, being set apart, set up, and dedicated for no other end but bringing him forth, was to come whilet they were standing and in use, after which they were none of them to be allowed a being upon their old foundation. This is that which the Apostle pointed at in mentioning the last days, that they might consider in what condition the Church and People of the Jews then were.

To discover the evidence of this demonstration, as confirmed in our Prologomena, I shall here also briefly add some considerations of the miserable entanglements of the Jews in seeking to avoid the Argument here intimated unto them by the Apostle. It is a common Tradition among them, that all things were made for the Messiah; whereby they do not intend as some have imagined, the whole old Creation, but all things of their Church State and Worship. So the Targum, Psa. 45:5. in the proton of the Messiah, I shall enter into life eternal when I study in the volume of the Law, that was written for my sake. By the Law they understand their
An Exposition of the

Chap. I.

their all. All depended on their Messiah, all was written for him. They see by experience that there was a coincidence of all these things in the last days when Jesus came. No sooner had he done his work, but Scepter and Scribe departed from Judah. They ceased to be a Church and Nation. The Temple which the Lord whom they formerly sought came to, was destroyed; their Sacrifice wherein they trusted, ceased; and the Nations of the Earth were gathered into the faith of Abraham. From that time they have no more been a people; nor have had any distinction of Tribes, of Families, Temple, Priesthood, or Sacrifice; nor any hope of a retrieval into their primitive condition. Let us then see what course they do, or have taken to counteract themselves in their infidelity. Two ways to relieve themselves they have fixed on.

1. Granting that the Messiah was to come to their Government and Worship, they laboured to keep them up, and to reform them being cast down, that so they might prolong their expectation of that to come, which indeed was already past. This in the righteous and holy Providence of God proved the means of their ruin. For their endeavour to maintain their Liberty, Rule, and Government after the coming of the Messiah, was the cause of the utter overthrow of all Rule, Authority and publick Worship amongst them by Vespasian and Titus his Son. Their endeavour, to reform themselves into a State and People under the faith Messiah Barcoth, was the means of their utter dejection from all hopes of being a people and Nation any more by Adrian; as also of their extermination for ever out of that Country, wherein they were separated from all Nations for that End which God appointed unto them. After this, once more, full to avoid the thoughts that the Messiah was come, and had put an end unto their former condition, they endeavoured and were encouraged by Julian the Emperor to rebuild their Temple, and restore their Sacrifice. And this attempt also God turned to their further confusion. For whereas in former days in the building of the Temple he encouraged and supported them against all difficulties and oppositions; being now upheld and strengthened by the favour and wealth of the Roman Empire in the same work, he set himself against them, and scattersthem with no less indignation, than he did the builders of Babel of old. When he would have a Temple amongst them, he punished them with famine for building their own houses, and suffering his to be made a snare, Hag. 2. v.8, 9, 10, 11. Now they may build houses for themselves where they please; but if they take in hand to build a Temple, God is against them. This State of theirs being now continued sixteen hundred years, were not blindness come upon them to the utmost, they could not but see, that it is not the Will of God, that they should be a People, State, or Church on the former account anymore. What then is become of their Messiah, who was to come unto them whilst they were so, seeing they were so by their own confession only for his sake? This puts their latter Maitressto their last miserable shifts. For,

2. Contrary to the open nature of all things relating unto them from the approaching of the Promise to the Family of Abraham, contrary to the whole design of the Scripture, and the express testimonies of it before mentioned, with many other to the same purpose, they deny that their Messiah was to come to them, or at least to abide with them for the work whereunto he was destined, whilst their State, Temple and Sacrifices continued. In the management of this shift of unbelief, they are wofully divided amongst themselves.

1. For the Continuance of their State, until the coming of the Messiah, Gen. 49. 11. Some say, that by Shilo the Messiah is not intended; who are confuted by their own Targums, all rendering the word Messiah, and the constant Tradition of the ElderDoctors; Some that by the Scepter and Scribe, that the Rod of Affliction and Instruction only are intended; which is a gloss evidently contrary to the design of the Prophecy, the use of the words in all places where their sense is not restrained by evident circumstances, the Targums, all Old Writers; affecting that which was not peculiar to Judah, nor true in its self, that Tribe having for so long a season enjoyed as flourishing a condition as any people in the world, as good as the Jews look for under the Messiah. This State then is utterly gone, and their Messiah as it seems not come.

2. What say they unto their Temple, that second House whereunto he was to come, and to render the glory of it greater than that of the former, Hag. 2. Mal. 3. Of old they unanimously agreed, that he was born whilst the Temple stood, or that day that
that it was destroyed, as **Aben Ezra** confesseth on Isa. 53. Many stories out of them might be told to this purpose; where he was born, and of whom, to whom it was revealed by the **77** **2** , who saw him, where he was **dip** of, of where he is; but being all the fancies of idle curious heads, and unbelieving hearts, which St. Paul calls *fables*, &c., and one thing, 1 Tim. 4. 7. prophets and old **fables**, we shall not trouble the Reader with them. Abraham, who in corrupting the Prophecies concerning the Messiah hath a reach beyond his fellowse, affirms that Haggai speaks not of the Second, but of a Third Temple to be built under the Messiah, but this is nothing but a bold contradiction of the Prophet, who three or four times signally declares that he spake of that house which was then building, which their eyes saw, and which so many contemned as not to be compared with the former, Ch. i. 8. This House, v. 8. This House, v. 8. This House, v. 8. This House, v. 8. Others say, that the glory of that House did not consist in the coming of the Messiah unto it, but in its duration and continuance; for it stood forty years longer than the former; but this is contrary to the Catholic perversion of their fore-fathers, Targums, Talmuds, and all antient Doctors: 2. To experience, for what could the miserable languishing of ten years by that House, were it by their own confession a *Pent of Thieves*, contribute unto it to enable it to yeve for glory with that wonder of the world the Temple of Solomon, in comparison whereof their fore-fathers thought it no more than some of them of old thought themselves compared to the Sons of **Anak.** 3. To the Truth, affirming, that the glory of that House was to consist in the coming of the Lord, whom they sought, the desire of all Nations unto it; All which things are vindicated in our Prolegomena.

3. Their Temple being utterly destroyed as well as their State, and their Messiah not yet come, what think they of their Sacrifices? Daniel tells them that he was to come, and to be cut off, before the ceasing of the daily Sacrifices; but they must confess that all Sacrifices are long since utterly cea\d, for surely their offering of a *Cock to the Devil* on the day of Expiation, is no continuance of them. Some say that the Messiah intended by Daniel was King Agrippa whom Vespasian slew at Rome. But this obstinacy is intolerable, that a *Semi-Pagan* as Agrippa was, should be their Messiah to honourably foretold of, is a figment, which whatever they pretend, themselves believe not. Nor was Agrippa slain or cut off, but lived in peace to the day of his death. The most of them know not what to say, but only object that the computation of Daniel is *dark and obscure*, which Christians themselves are not agreed about. Concerning which I must refer the Reader to our Prolegomena, as also for the full and large handling of the things hereby the way only touched upon.

This makes it evident who were the *Perfons* who were spoken unto in these last days, TO US. That is the members of the *Judaisch Church*, who lived in the days of the *Personal Ministry of Christ*, and afterwards under the preaching of the Gospel unto that day; Chap. 2. 3. The Jews of those days were very apt to think that if they had lived in the times of the former Prophets, and had heard them delivering their message from God, they would have received it with a cheerful obedience; their only unhappiness they thought was, that they were born out of due time as to prophetical Revelations; This is intimated of them, Mat. 23. 30. The Apostle meeting with this persuasion in them, minds them that in the Revelation of the Gospel, God had spoken to themselves; the things they so much desired, not questioning but that thereon they should believe and obey. If this word then they attend not unto, they must needs be self-condemned. Again that *care and love* which God manifested towards them, in speaking immediately unto them required the same obedience; especially considering the manner of it, so far excelling that which before he had used towards the Fathers; of which afterwards.

And these are two instances of the *Comparison instituted, relating unto Times and Perfons.*

The next difference respects the *manner* of these several Revelations of the will of God, and that in two particulars. For (i.) The former was made *universally*, by direct parts, one after the other; The branch of the Antithesis that should answer hereunto is not expressed, but implied to be *Theakon* or *Theakon*, at once.

*Theakon*, by many parts, and so consequentially at sundry times. The gradual discovery of the mind and will of God, by the addition of one thing after another at several feasts, as the Church could bear the light of them, and as it was subserving unto his main design of referring all *predominances* to the Messiah; is that which is intended in
An Exposition of the

in this Expression. How all this is argumentative to the Apostle's purpose will instantly appear. Take the expression absolutely to denote the whole progress of divine Revelation from the beginning of the world, and it comprizeth four principal parts or degrees, with those that were subservient unto them.

1. The First of these was made to Adam, in the Promise of the seed, which was the principle of faith and Obedience to the Fathers before the Flood; and unto this were subservient all the consequent particular Revelations made to Seth, Enos, Enoch, Lamech, and others before the Flood.


3. The Third to Abraham in the giving of the Law, and erection of the Jewish Church in the Wilderness, unto which there were three principal heads of subservient Revelations:
   1. To David, which was peculiarly designed to perfect the Revelation of the will of God concerning the Old Testament Worship in things that their Wilderness condition was not capable of, 1 Chron. 23. 25, 26, 27, 28. Chap. 28. 11, 12, 13, 14, 15, 16, 17, 18, 19. To him we may join Solomon, with the rest of the Prophets of their days.
   2. To the Prophets after the division of the Kingdom unto the Captivity, and during that Captivity, to whom pleading with the people about their defection by Sin and false Worship, was peculiar.
   3. To Ezra, with the Prophets that assisted in the Reformation of the Church after its return from Babylon, who in an especial manner, excited the people to an expectation of the coming of the Messiah.

4. These were the principal parts and degrees of the Revelation of the will of God from the foundation of the world until the coming of Christ in his fore-runner John the Baptist. And all this I have fully handled and unfolded in my Discourse of the rise, nature and progress of Scripture Divinity or Theology.

But as I shewed before, if we attend unto the special intention of the Apostle, we must take in the date of these Revelations, and begin with that to Moses, adding to it those other subservient ones mentioned peculiar to the Jewish Church, which taught and confirmed the Worship that was established amongst them.

This then is that, which in this word the Apostle minds the Hebrews of; namely, that the will of God concerning his Worship and our obedience was not formerly revealed all at once to his Church, by Moses or any other; but by several parts and degrees, by new additions of Light, as in his infinite Wisdom and Care he saw meet. The close and last hand was not to be put unto this work before the coming of the Messiah. He, they all acknowledged, was to reveal the whole Counsel of God, John 4. 25. after that his way had been prepared by the coming of Elias, Mal. 4. until when they were to attend to the Law of Moses, with those Expositions of it which they had received, v. 4, 5. That was the time appointed, נַחַל פְּרָשָׁת, to seal, complete, and finish, Vision and Prophet; as also מִשְׁפְּרָת פְּרָשָׁת, to seal up sin, or as we render it, to make an end of sin, or the Controversie about it, which had held long agitation by Sacrifices, that could never put an end to that quarrel, Heb. 10. 1, 2, 14.

Now in this very first word of his Epistle, doth the Apostle clearly convince the Hebrews of their mistake in their obstinate adherence unto Mosaical Institutions. It is as if he hadidden them consider to what whereby God revealed his will to the Church hitherto. Hath it not been by parts and degrees? Hath he at any time laid up the Progress of Revelation? Hath he not always kept the Church in expectation of new Revelations of his mind and will? did he ever declare that he would add no more unto what he had commanded, or make no alteration in what he had instituted? What he had revealed was to be observed, Deut. 27. 29. and when he had revealed it: but until he declare that he will add no more, it is folly to account what is already done, absolutely compleat and immutable. Therefore Moses when he had finished all his work in the Lords house, tells the Church, that God would raise up another Prophet like him; that is, who should reveal new Laws and Institutions.
In Institutions as he had done, whom they were to hear and obey on the penalty of utter extermination, Deut. 18.

And this discovers the obstinacy of the Modern Jews, who from the days of Maimonides, who dyed about the year of our Lord 1104, have made it one of the fundamental Articles of their Religion, which they have inserted in their Prayer-Books, that the Law of Moses is never to be changed, and that God will never give them any other Law, or Rule of Worship: and as they further ground that Article in Ezekiel 20, printed in the end of Bomberg’s Bibles, they affirm, that nothing can be added unto it, nothing taken away from it; no alteration in its obligation be admitted; which is directly contrary both to the Truth, and to the Confession of all their Predecessors, who looked for the Messiah, as we shall afterwards declare.

In Opposition to this Gradual Revelation of the mind of God under the Old Testament, the Apostle intimates that now by Jesus the Messiah, the Lord hath at once begun and finished the whole Revelation of his Will according to their own hopes and expectation. So Jude 3. The Faith was once delivered unto the Saints: not in one day, not in one Sermon, or by one Person, but at one season, or under one dispensation, comprising all the time: from the entrance of the Lord Christ upon his Ministry, and the closing of the Canon of Scripture, which period was now at hand. This Season being once past and finished, no new Revelation is to be expected to the end of the world. Nothing shall be added unto, nor altered in the Worship of God any more. God will not do it, men that attempt it, do it on the price of their souls.

2. God spake in the Prophets, after divers sorts or manners. Now this regards either the various ways of God’s revealing himself to the Prophets, by Dreams, Visions, Inspirations, Voices, Angels, every way with an equal evidence of their being from God; or the ways of his dealing with the Fathers by the Prophets, by promises, threats, gradual discoveries of his Will, special Messages and Prophecies, public Sermons and the like. The latter, or the various ways of the Prophets delivering their Messages to the People from God is principally intended, though the former be not excluded, it being that, from whence this latter variety did principally arise and flow.

In opposition hereunto the Apostle intimates, that the Revelation of God and his will by Christ was accomplished in Him, in only one way and manner, by his preaching the Gospel who was anointed with the Spirit without measure.

The last difference, or instance in the Comparison, insisted on by the Apostle is, that of old God spake in the Prophets, but now in the Son, in the Person, &c. for he作了 most Expositors, in for by, in the person of, &c. as Luke 1.70. in the word &c. από της λέγουσας, by the mouth of the holy Prophets; But he here answers the Hebrews 2 Num. 12. God spake by Moses. The certainty of the Revelation and presence of God with his word is intimated in the Expression. So the word of the Lord was in the hand of this or that Prophet. They were but instruments to give out, what from God they had received.

Now these Prophets in whom God spake of Old, were all those who were divinely inspired and sent to reveal his Will and Mumd, as to the duty of the Church, or any special concernment of his Providence in the Rule and Government thereof, whether they declared the inspirations they had, or Revelations they received, by word of mouth, or by writing. The Modern Jews make a distinction between the Gift of Prophecy and the Inspiration of the Holy Ghost, following Maimonides in his More Nebuchim part 2. csp. 32. His opinion, which he calls the opinion or sentence of the Law, about Prophecy in general is the same with that of the Gentile Philosophers as he professed. In one thing only he differs from them; namely, that Prophecy doth not so necessarily follow after due preparation, as that a man cannot but prophesy who is rightly prepared. But the Gift of Prophecy, he affords wholly to depend on the temperature of the brain, natural and moral exercises for the preparing and raising of the imagination, upon which divine visions will succeed. A brain-fick imagination, confounding divine Revelation with Phantastical delusions. But in the eleven degrees of Prophecy which he alijons, and attempts to prove by infinances out of Scripture, he places that of inspiration by the Holy Ghost in the last and lowest place. And therefore by the late Masters is the Book of Daniel cast into this latter sort, though eminently prophetic, because they are so galled with his predictions and calculations; other Reasors of that disposition none readily occurs. And this is the ground of their disposition of the Books of the Scripture, into the Law, or five Books of Moses, given in the highest way and degree of Prophecy; διά, of two sorts, 

\[ xx \]
An Exposition of the CHAP. I.

An Exposition of the CHAP. I.

"...Prophets, first (or Books Historical) and the latter, or Books written by inspiration of the Holy Ghost. Of the ground of which distinction see Kimchi in his Preface to the Peshitta. Their mistake lies in this, That Prophecy consists principally in, and is distinguished into several degrees, by the manner of Revelation, as by Dreams, Visions, Appearance of Angels, or men, and the like. But as Numb. 11. 29. 1 Sam. 10. 5. 1 Chron. 25. 1, 2, 3. will appear; So that which made any Revelation to be Prophecy in that sense, as to be an infallible rule for the guidance of the Church, was not the means of conveying it to the Prophets, but that inspiration of the Holy Ghost which implanted upon their minds, and gave forth by their Tongues, or Pens, that which God would utter in them, and by them, 2 Pet. 1. 20, 21.

In answer unto this speaking of God in the Prophets, it is asserted, that in the Revelation of the Gospel, God spake in his Son. This is the main hinge on which all the Arguments of the Apostle in the whole Epistle do turn; this bears the first of all the inferences afterwards by him insisted on. And therefore having mentioned it, he proceeds immediately unto that description of him, which gives evidence to all that he draws from this consideration. Now because no one Argument of the Apostle can be understood, unless this be rightly stated, we must on necessity insist somewhat largely upon it; and unto what we principally intend, some previous observations must be premised.

1. I take it at present for granted, that the Son of God appeared unto the Prophets under the Old Testament. Whether ever he spake unto them immediately, or only by the Ministry of Angels, is not so certain. It is also granted, that there was in Vision sometimes signs or representations of the Person of the Father, as Dan. 7. But that the Son of God did mostly appear to the Fathers under the Old Testament, is acknowledged by the Antients, and is evident in Scripture: See Zech. 2. 8, 9, 10, 11. And he it was who is called the Angel, Exod. 23. 20, 21. The reason that is pleaded by some, that the Son of God was not the Angel there mentioned, namely, because the Apostle saith that to none of the Angels was it said at any time, thou art my Son, this day I have begotten thee, which could not be affirmed, if the Son of God were that Angel, is not of any force. For notwithstanding this assertion, yet both the Antient Jews and Christians generally grant, that it is the Messiah that is called the Angel of the Covenant, Mal. 3. 1. though the Modern Jews foolishly apply that name to Elisha, whom they fancy to be present at Circumcision, which they take to be the Covenant; a priviledge as they say, granted him upon his complaint, that the Children of Israel had forsaken the Covenant, 1 Kings 29. 14. that is, as they suppose, neglected Circumcision. The Apostle therefore speaks of those who were Angels by nature, and no more, and not of him who Being Jehovah the Son, was sent of the Father, and is therefore called his Angel or Messenger, being so only by Office. And this appearance of the Son of God, though not well understanding what they say, is acknowledged by sundry of the Pseudepigraphical Rabbins. To this purpose very considerable are the words of Moses Gerondensis in Exod. 25. It is the Angel that is the Redeemer, of whom it is written, my face is upon him; that Angel which said unto Jacob, I am Jehovah God, which appeared unto our Fathers, of whom it is said, my face shall be toward them; and whose glory the Angel of the Presence carried upon him; that Angel which is in Jacob; that Angel which shall go before thee, and I will cause thee to rest; Lastly, that Angel of whom the Prophet speaketh, the Lord whom you seek shall suddenly come to his Temple, the Angel of the Covenant whom you desire. To the same purpose speaks the same Author on Exod. 33. 14. My presence shall go before thee, and the cloud shall cover thee; My name is Jehovah, and the Angel of my presence that goeth before thee, shall be in all the ways whereon thou goest, and in all that thou doest, and thou shalt know that I am Jehovah.

2. It is next an argument of the Apostle, that Christ, being the salvation and the成果 of the world, was shewn to the Fathers in the types of the Law. This is a body of doctrine not so well understood as it is; and therefore the Apostle proceeds immediately to that description of the Angel, which gives the evidence for all that he draws from this consideration. Now because no one Argument of the Apostle can be understood, unless this be rightly stated, we must on necessity insist somewhat largely upon it; and unto what we principally intend, some previous observations must be premised.

3. I take it at present for granted, that the Son of God appeared unto the Prophets under the Old Testament. Whether ever he spake unto them immediately, or only by the Ministry of Angels, is not so certain. It is also granted, that there was in Vision sometimes signs or representations of the Person of the Father, as Dan. 7. But that the Son of God did mostly appear to the Fathers under the Old Testament, is acknowledged by the Antients, and is evident in Scripture: See Zech. 2. 8, 9, 10, 11. And he it was who is called the Angel, Exod. 23. 20, 21. The reason that is pleaded by some, that the Son of God was not the Angel there mentioned, namely, because the Apostle saith that to none of the Angels was it said at any time, thou art my Son, this day I have begotten thee, which could not be affirmed, if the Son of God were that Angel, is not of any force. For notwithstanding this assertion, yet both the Antient Jews and Christians generally grant, that it is the Messiah that is called the Angel of the Covenant, Mal. 3. 1. though the Modern Jews foolishly apply that name to Elisha, whom they fancy to be present at Circumcision, which they take to be the Covenant; a priviledge as they say, granted him upon his complaint, that the Children of Israel had forsaken the Covenant, 1 Kings 29. 14. that is, as they suppose, neglected Circumcision. The Apostle therefore speaks of those who were Angels by nature, and no more, and not of him who Being Jehovah the Son, was sent of the Father, and is therefore called his Angel or Messenger, being so only by Office. And this appearance of the Son of God, though not well understanding what they say, is acknowledged by sundry of the Pseudepigraphical Rabbins. To this purpose very considerable are the words of Moses Gerondensis in Exod. 25. It is the Angel that is the Redeemer, of whom it is written, my face is upon him; that Angel which said unto Jacob, I am Jehovah God, which appeared unto our Fathers, of whom it is said, my face shall be toward them; and whose glory the Angel of the Presence carried upon him; that Angel which is in Jacob; that Angel which shall go before thee, and I will cause thee to rest; Lastly, that Angel of whom the Prophet speaketh, the Lord whom you seek shall suddenly come to his Temple, the Angel of the Covenant whom you desire. To the same purpose speaks the same Author on Exod. 33. 14. My presence shall go before thee, and the cloud shall cover thee; My name is Jehovah, and the Angel of my presence that goeth before thee, shall be in all the ways whereon thou goest, and in all that thou doest, and thou shalt know that I am Jehovah.

4. It is next an argument of the Apostle, that Christ, being the salvation and the成果 of the world, was shewn to the Fathers in the types of the Law. This is a body of doctrine not so well understood as it is; and therefore the Apostle proceeds immediately to that description of the Angel, which gives the evidence for all that he draws from this consideration. Now because no one Argument of the Apostle can be understood, unless this be rightly stated, we must on necessity insist somewhat largely upon it; and unto what we principally intend, some previous observations must be premised.

5. I take it at present for granted, that the Son of God appeared unto the Prophets under the Old Testament. Whether ever he spake unto them immediately, or only by the Ministry of Angels, is not so certain. It is also granted, that there was in Vision sometimes signs or representations of the Person of the Father, as Dan. 7. But that the Son of God did mostly appear to the Fathers under the Old Testament, is acknowledged by the Antients, and is evident in Scripture: See Zech. 2. 8, 9, 10, 11. And he it was who is called the Angel, Exod. 23. 20, 21. The reason that is pleaded by some, that the Son of God was not the Angel there mentioned, namely, because the Apostle saith that to none of the Angels was it said at any time, thou art my Son, this day I have begotten thee, which could not be affirmed, if the Son of God were that Angel, is not of any force. For notwithstanding this assertion, yet both the Antient Jews and Christians generally grant, that it is the Messiah that is called the Angel of the Covenant, Mal. 3. 1. though the Modern Jews foolishly apply that name to Elisha, whom they fancy to be present at Circumcision, which they take to be the Covenant; a priviledge as they say, granted him upon his complaint, that the Children of Israel had forsaken the Covenant, 1 Kings 29. 14. that is, as they suppose, neglected Circumcision. The Apostle therefore speaks of those who were Angels by nature, and no more, and not of him who Being Jehovah the Son, was sent of the Father, and is therefore called his Angel or Messenger, being so only by Office. And this appearance of the Son of God, though not well understanding what they say, is acknowledged by sundry of the Pseudepigraphical Rabbins. To this purpose very considerable are the words of Moses Gerondensis in Exod. 25. It is the Angel that is the Redeemer, of whom it is written, my face is upon him; that Angel which said unto Jacob, I am Jehovah God, which appeared unto our Fathers, of whom it is said, my face shall be toward them; and whose glory the Angel of the Presence carried upon him; that Angel which is in Jacob; that Angel which shall go before thee, and I will cause thee to rest; Lastly, that Angel of whom the Prophet speaketh, the Lord whom you seek shall suddenly come to his Temple, the Angel of the Covenant whom you desire. To the same purpose speaks the same Author on Exod. 33. 14. My presence shall go before thee, and the cloud shall cover thee; My name is Jehovah, and the Angel of my presence that goeth before thee, shall be in all the ways whereon thou goest, and in all that thou doest, and thou shalt know that I am Jehovah.
Aqui facies Dei ipsum significat Deum—And again, Facies mea praecedet, hic est, Angelus facies quem non cupisti, for Moses and the Israelites always desired the principal Angel, but who he was they could not perfectly understand; for they could neither learn of others, nor attain it by Prophecy, but the presence of God, is God himself. My presence [face] shall go before thee, that is, the Angel of the Covenant whom ye desire. Thus he is, to which purpose others also of them do speak, though how to reconcile these things to their unbelief in denying the Personality of the Son of God they know not. This was the Angel whose  ℥, Moses prayed for on Joseph, Deut. 33. 13; and whom  ℥ made to be the same with the God that fed him all his days, Gen. 48. 15, 16, whereof we have treated largely before. The Son of God having from the foundation of the world undertaken the Care and Salvation of the Church, he it was who immediately dealt with it in things which concerned its instruction and education. Neither doth this hinder but that God the Father may yet be asserted, or that he is in this place, to be the fountain of all Divine Revelation.

2. There is a difference between the Son of God revealing the will of God in his Divine Person to the Prophets of which we have spoken, and the Son of God as incarnate, revealing the will of God immediately to the Church. This is the difference here intimated on by the Apostle. Under the Old Testament the Son of God in his Divine Person, instructed the Prophets in the will of God, and gave them that Spirit on whose Divine Inspiration their infallibility did depend, 1 Pet. i. i. but now in the Revelation of the Gospel taking his own humanity, or Our Nature hypostatically united unto him, in the room of all the internuncii or prophetic Messengers he had made use of, he taught it immediately himself.

There lies a seeming exception unto this distinction in the giving of the Law; for as we affirm, that it was the Son by whom the Law was given, so in his doing he spake immediately to the whole Church, Exod. 20. 22. The Lord said, I have talked with you from Heaven. The Jews say, that the people understood not one word of what was spoken, but only heard a voice, and saw the terrible appearances of the Majesty of God; as v. 18. for immediately upon that sight, they removed and stood afar off; and the matter is left doubtful in the repetition of the story, Deut. 5. 4. It is said indeed the Lord talked with you face to face in the Mount, but yet neither do these words fully prove that they understood what was spoken, and as it was spoken, but only that they clearly discovered the presence of God delivering the Law; for are those words expounded in v. 5. I stood faith Moses, between the Lord and you at that time, to show you the word of the Lord, for you were afraid by reason of the fire, and went not up unto the Mount; that is, you understood not the words of the Law, but as I declared them unto you; and it being so, though the Person of the Son caused the words to be heard, yet he spake not immediately to the whole Church, but by Moses. But Secondly, We shall afterwards shew, that all the voices then heard by Moses or the people, were formed in the air by the Ministry of Angels, so that they heard not the immediate voice of God. Now in the last days did the Lord take that work into his own hands, wherein from the foundation of the world he had employed Angels and Men.

3. Though the Apostles argument arise not immediately from the differing ways of God's revealing himself to the Prophets, and to Christ, but in the difference that lies in his immediate speaking unto us in Christ the Son, and his speaking unto the Fathers in the Prophets, yet that former difference also is intimated by him, in his affirming, that he spake to them variously or diversely, as hath been declared, and therefore we must consider that also; and herein we are to obviate the great Judaical prejudice against the Gospel; to which end observe,

1. That though the Apostle mentions the Prophets in general, yet it is Moses whom he principally intends. This is evident in the Application of this Argument which he makes in particular, Chap. 3. where he expressly prefers the Lord before Moses in name, in this matter of Ministring to the Church in the name of God. For whereas, as was before intimated, the Apostle manageth this thing with excellent Wisdom in this Epistle, considering the inveterate prejudices of the Hebrews in their adhering unto Moses, he could not mention him in particular, until he had proved him whom he preferred above him, to be so excellent and glorious, so far exalted above Men and Angels, that it was no disreputation to Moses to be esteemed inferior to him.

2. That the great Reason why the Jews adhered so pertinaciously unto Musical Institutions
Institutions was their persuasion of the unparalleled excellency of the Revelation made to Moses. This they retrayed unto, and boasted of when they were pressed with the Doctrine and Miracles of Christ, John 9.28, 29. And this was the main foundation in all their contentions with the Apostles, Acts 15.1. Chap. 21. 21, 28. And this at length they have made a principal root or fundamental Article of their Faith, being the fourth of the thirteen Articles of their Creed; namely, that Moses was the most excellent and most sublime among the Prophets, so far above that excellency, that degree of wisdom and honour which men may attain unto, that he was equal to angels. This Maimonides the first disposer of their Faith into fundamental Articles expounds at large, More Nebuch. p. 2. cap. 39. Declaravit sinis, faith he, quod Prophetia Mosi dominus nostri ab omnibus aliis prophetis distit; discemus nunq quod proferat Isam, aprebeat nonem ad legem vocati sumus, quia necpe vocatioe illi quia Moses nos vocavit, et quae alia vocatioe non habet vel habenda, ut pereat, etiam ex sententia nostra, sit lex nec unquam fat, nec erit praeter unicum hanc Legem Moysis nostrae. We have declared, that the Prophecy of Moses our Master, differed from the Prophecies of all others; Now we shall show that upon the account of this persuasion alone, (namely, of the excellency of the Revelation made unto Moses) we are called to the Law. For from the first Adam to him, there was never any such call (from God) as that whereby Moses called us, nor did ever any such enjoin after him. Hence is it a fundamental Principle of our Law; that it shall never have an end, or be abolished; and therefore also, it is our Judgement that there was never any other (divine) Law, nor ever shall be, but only this of our Master Moses. This is their present persuasion; it was so of old. The Law and all Legal Observances are to be continued for ever: other way of worshipping God there can be none: and this upon the account of the incomparable Excellency of the Revelation made to Moses.

To confirm themselves in this prejudiced apprehension, they assign a fourfold preeminency to the Prophecy of Moses above that of other Prophets; and these are intimated on by the same Maimonides in his explication of Cap. 10. Tafan. Sanadr. and by sundry others of them.

1. The first they fix on is this; that God never spake to any Prophet immediately, but only to Moses; to him he spake without Angelical Meditation. For so he affirms that he spake to him, in the day of the Passover, Numb. 12.13. And,

2. All other Prophets, they say, received their visions either in their sleep, or presently after their sleep, but Moses in the daytime standing between the Cherubims, Exod. 29. 52. And,

3. That when other Prophets received their Visions or Revelations, although it was by the mediation of Angels, yet their nature was weakened by it, and the state of their bodies, by reason of the commotion that befell them, Dan. 10. 8. but Moses had no such perturbation beholding him when the Lord spake unto him, but it was with him, as when a man spake unto his friend.

4. That other Prophets had not inspirations and Answers from God at their own pleasure, but sometimes were forced to wait long, and pray for an answer before they could receive it, But Moses was wont when he pleased to say, stay and I will bring what God will command you, Numb. 9.9. So they.

And to reconcile this unto what is elsewhere said, that he could not see the face of God and live, they add, that he saw God not immediately but in speculo or speculare, (a word formed from the Latin,) in a glas; an expression which the Apostle alludes unto, 1 Cor. 13. 12. only they add, quod spectatur, et speculum, non speculare; but Moses saw through nine perspectives; but Moses saw through one only: Vaiikra Rabba. sec. 1. whereunto they add, that his Speculum was clear and lucid; theirs flioted.

It must be granted, that Moses being the Law-giver and first Revealer of all that Worship in the observation whereof the Jewish Church State, and Privilege of that people did consist, had the preeminency above the succeeding Prophets, whose Ministry chiefly tended to instruct the people in the nature, and keep them to the observation of his Institutions. But that all these things by them intimated on, were peculiar to him, it doth not appear; nor if it did so, are the most of them, of any great weight or importance.

The first is granted; and a signal Privilege it was; God spake unto him.
The Second difference assigned is vain. Of the times and seasons wherein the Prophets received their Visions there can be no determinate rule assigned. Many of them were at ordinary seasons, while they were waking, and some about the employment of their Callings, as Amos, Chap. 7. v. 15.

The Third also about that confirmation of Spirit which befell other Prophets is groundless. Sometimes it was so with them, as in the instance of Daniel proves, Chap. 7. 28. Chap. 10. v. 8. and so it befell Moses himself, Heb. 12. 21. which if we attain to that place we shall prove the Jews themselves to acknowledge. Ordinarily it was otherwise, as with him, so with them, as is manifest in the whole story of the Prophets.

There is the same mistake in the last difference assigned. Moses did not so receive the Spirit of Prophecy, as that he could at his own pleasure reveal those things which were not discoverable but by that Spirit; or speak out the mind of God infallibly in any thing for the use of the Church without actual inspiration as to that particular, which is evident from the mistake that he was under as to the manner of his Government which he rectified by the advice of Jethro, Exod. 18. 19. And likewise in other Instances did he wait for particular Answers from God, Numb. 15. 34. To have a comprehension at once of the whole Will of God concerning the obedience and salvation of the Church, was a Privilege reserved for him who in all things was to have the preeminence. And it seems that Maimonides himself in his exaltation of Moses excepted the Messiah. For whereas in the Hebrew and Latin Copies of More Nebuch. part. 2. cap. 45. there are these words, יָהֶוֹ יִנָּהָּם מִזָּהָּם מַעַּה, which Buxtorff, renders, om gradus hic etiam praefantissimorum consiliorum Israelis, this is the degree (in Prophecy) of the Counsellors of Israel, the Arabick or Original hath; and this also is the degree of the Messiah of Israel, who goeth before, or excellet all others, that is, in point of Prophecy.

Not to follow them in their imaginations, the just privileges of Moses above all other Prophets lay in these three things.

1. That he was the Law-giver, or Mediator by whom God gave that Law, and revealed that Worship, in the observation whereof, the very being of the Judaical Church did consist.

2. That God in the Revelation made unto him, deals in a more familiar and clear manner, as to the way of his outward dealing, than with any other Prophets.

3. In that the Revelation made unto him, concerned the ordering of the whole house of God, when the other Prophets were employed only about particulars, built on his foundation.

In these things consists the just and free preeminence of Moses, which whether it were such as would warrant the Jews in their obstinate adherence to his Institutions, was not the Revelation of the manner of their worship, and preferred before and above all do in the ensuing Observations.

1. That the Lord Jesus Christ by virtue of the Union of his Person, was from the womb 

2. Light and Knowledge of God and his Will. As his Holy Wisdom wherewith he was endued, in his infancy, as afterwards, he had not an absolutely infinite comprehension of all individual things past, present and to come, which
which he expressly denies, as to the day of Judgement, Mat. 24:36. Mark 13:32. but
he was furnished with all that Wisdom and Knowledge which the humane nature was
capable of, both as to principle and exercise, in the condition wherein it was, without
destroying its finite being, and variety of conditions from the Womb. The Papists
have made a vain Controversy about the Knowledge of the humane soul of Christ.
The whom they charge with error in this matter affirm no more than what is ex-
pressly affirmed in the places of Scripture above mentioned; and by their answers unto
those places, it is evident how little they care what scorn they expose the Scripture
and all Religion unto, so they may secure their own mistakes. But this Wisdom
whatever it were, is not that whereby God first revealed his mind unto him as,
thereby to be said to speak to us in him. He had it by his Union, and therefore immediately
from the Person of the Son, sanctifying that nature by the Holy Ghost which he took
into subsistence with himself. But the Revelation, by which God spake in him unto
us, was in a peculiar manner from the Father, Rev. 1:1. and as we have shewed, it is
the Person of the Father that is here peculiarly spoken of. And hence the enquiry of
some on this place, how the Second Person revealed himself to the humane nature,
is not to the purpose of it. For it is the Person of the Father that is spoken of: So

2. The Commission, Mission and furnishing of the Son as incarnate Mediator with
abilities for the declaration of the mind and will of God unto the Church, were pecu-
larly from the Father. For the whole work of his Mediation he received command of
the Father, John 10:16. and what he should speak, John 12:4. according to which
commandment he wrought and taught, John 14:31. Whence that is the common Pe-
riphrases whereby he expressed the Person of the Father, be that sent him, as also he
that sealed and anointed him. And his Doctrine on that account he testified, was not
his, his own, that is primarily or originarily as Mediator, but his that sent him, John
7:16. It was from the Father that he heard the word, and learned the Doctrine that
he declared unto the Church. And this is affected where ever there is mention made
of the Fathers sending, sealing, anointing, commanding, teaching him, of his doing the
will, speaking the words, feeling the Glory, obeying the commands of him that sent him;
See John 8:26, 28, 40. Chap. 14:10. c.15:5. That blessed Tongue, of the Learned
whereby God spake in and by him, the refreshing word of the Gospel, unto poor weary
sinners, was the gift of the Father.

3. As to the manner of his receiving of the Revelation of the Will of God, a double
mistake must be removed, and then the nature of it must be declared.

1. The Socinians to avoid the force of those Testimonies which are urged to con-
firm the Deity of Christ, from the assertions in the Gospel that he who spake to the-
Disciples on earth, was then also in Heaven, John 3:15. Chap. 6:51, 51. Chap. 7:32,
33, 41, 42, 57, 58. Chap. 8:29. have broached a Mahumetan fancy, that the Lord
Christ before his entrance on his publick Ministry, was locally taken up into Heaven,
and therein instructed in the mystery of the Gospel, and the mind of God which he
was to reveal; Cat. Racc. cap. 3. de Offic. Ch. Prophet. Querul. 4:5. Similitud. de

But (1.) There was no case of any such Rapture of the humane Nature of Christ,
as we shall evidence in manifesting the way whereby he was taught of the Father,
epecially after his Baptism. (2.) This imaginary Rapture is grounded solely on their
a priori 4002, that the Lord Christ in his whole Person was no more than a mere
man. (3.) There is no mention of any such thing in the Scripture, where the Fa-
thers revealing his mind and will to the Son is treated of, which had it been, ought
not to have been omitted. (4.) The fancy of it is expressly contrary to Scripture, for
(1.) The Holy Ghost affirms, that Christ entered once into the Holy Place, and that after
he had obtained eternal Redemption, Heb. 9:12. which should have been his second
entrance had he been taken thither before, in his humane nature; so that coming of his
into the world which we look for at the last day, is called his second coming, his coming
again, because of his first entrance into it at his incarnation, Heb. 9:28. (2.) He was to
suffer before his entry into Heaven and his glory therin, Luke 23:44. And (3.) As
to the time of his Atonement which these men assign, namely, the forty days after his bap-
tism, it is laid expressly that he was all that time in the wilderness among the wild Beasts,
Mark 1:13. So that this fancy may have no place in our enquiry into the way of the
Fathers speaking in the Son.
Some lay the whole weight of the Revelation of the will of God unto Christ, upon the endowments of the Humane Nature by virtue of its Personal Union with the Eternal Word, but this is wholly inconsistent with the many Testimonies before rehearsed, of the Father revealing himself unto him after that Union. Wherefore to declare the Nature of this Revelation, we must observe further.

4. The Jesus Christ in his divine Nature, as he was the Eternal Word and Wisdom of the Father, not by a voluntary communication, but eternal generation had an omniscience of the holy nature and will of God, as the Father himself hath, because the same with that of the Father; their will and wisdom being the same. This is the blessed

5. The Lord Christ discharged his Office and work of Revealing the Will of the Father, in and by his humane nature, that nature wherein he dwelt among us, Joh. 1.14, 18. yet his humane nature was such wherein he discharged the duties of his Office, and the principle good of all his mediatory actions, 1 Tim. 2. 5.

6. This Humane Nature of Christ, as he was in it made of a woman made under the Law, Gal. 4.4. was from the instant of its Union with the Person of the Son of God, an holy thing, Luke 1.35. holy, harmless, undefiled, separated from sinners, and radically filled with all that perfection of habitual Grace and Wisdom, which was or could be necessary to the discharge of that whole duty which as a man he owed unto God, Luke 2.49. 52. J0*3-9.-1?et-•

7. Besides this furnishing with habitual Grace for the performance of all holy obedience unto God, as a man made under the Law, there was a peculiar endowment with the Spirit without and beyond the bounds of all comprehensible measure that he was to receive as the great Prophet of the Churches, in whom the Father would speak and give out the last Revelation of himself. This communication of the Spirit unto him, was the foundation of his sufficiency for the discharge of his Prophetic Office, 7/1.2, 3. Chap. 48. 16. Chap. 63. 1, 2, 3. Dan. 9. 24. As to the reality and being of this Gift of the Spirit, he received it from the womb; whence in his infancy he was said to be <nupjrs* webs*>, Lukg 2.40. filled with wisdom, wherewith he confuted the Verrors to amazement, v. 47. And with his years these Gifts increased in him, <o*ys* & k|k|k> b|k|k, he went forwards in wisdom and stature and favour, v. 52. But the full communication of this Spirit with special reference unto the discharge of his public Office, with the visible pledge of it in the Holy Ghost depending on him in the shape of a Dove, he was made partake of in his baptism, Matt. 3. 16. when also he received his first public testimony from Heaven, v. 17. which when again repeated, received the additional command of hearing him, Matt. 17. 5. denigring the Prophet that was to be heard on pain of utter extermination, Deut. 18.18, 19. And therefore he was thereupon said to be <o|j|k> k|k, Luke 4. 1. full of the Holy Ghost, and sealed to this work by the sign foretold of God, Job. 1. 33.

This was the foundation of the Fathers speaking in the Son as incarnate. He spake in him by his Spirit, so he did in the Prophets of old, 2 Pet. 1. 21. And herein in general the Prophecy of Christ, and theirs did agree. It remainedeth then to shew where in his Preeminence above them did consist, so that the word spoken by him is principally and eminently to be attended unto, which is the Argument of that which the Apostle hath in hand in this place.

8. The Preeminencies of the Prophecy of Christ, above that of Moses, and all other Prophets were of two sorts: 1. Such as arose from his Person who was the Prophecy: 2. Such as accompanied the nature and manner of the Revelation made unto him.

1. They arise from the infinite Excellency of his Person above theirs. This is that which the Apostle from the close of this verse insinuates upon to the very end of the Chapter, making his discourse upon it the basis of enlising his exhortations. I shall therefore remit the consideration of it, unto its proper place.

2. There
An Exposition of the

2. There were sundry Excellencies that attended the very Revelation it self, made unto him, or his Prophecies as such: For,

1. Not receiving the Spirit by measure, Job. 3. 34. as they all did, he had given unto him altogether, a comprehension of the whole will and mind of God, as to what ever he would have revealed of himself, with the mystery of our salvation, and all that obedience and worship which in this world he would require of his Church. It pleased the Father, that in him all fulness should dwell, Col. 1. 19. that is, of Grace and Truth, Job. 1. 17. not granting him a transient irradiation by them, but a permanency and confluent abode of them with him in their fulness; all treasures of wisdom and knowledge being hid in him, Col. 2. 3. as their home and proper abiding place, which made him of quick understanding in the fear of the Lord, Isa. 11. 9, 10. All the Mysteries of the counsel between the Father and the Eternal Word for the salvation of the Elect, with all the ways whereby it was to be accomplished through his own blood, were known unto him; as also were all the bounds, the whole extent of that Worship which his Church was to render unto God, with the affilience of the Spirit that was to be afforded unto them for that end and purpose. Hence the only reason why he did not at once reveal unto his Disciples the whole counsel of God, was not because all the treasures of it were not committed unto him, but because they could bear no other but that gradual communication of it, which he used towards them, Job. 16. 12. But he himself dwelt in the midst of those treasures, seeing to the bottom of them. All other Prophets, even Moses himself, receiving their revelation by transient irradiations of their minds, had no treasure of truth dwelling in them, but apprehended only that particular wherein they were enlightened, and that not clearly neither in its fulness and perfection, but in a measure of light, accommodated to the Age wherein they lived, 1 Pet. 1. 9, 10. Hence the Spirit is said to rest on him, Isa. 11. 2, 3. and to abide on him, Matth. 3. 16. who did only in a transient affect the minds of other Prophets; and by an actual motion, which had not an habitual spring in themselves, cause them to speak or write the will of God, as an instrument of Music gives forth a sound according to the skill of him that strikes it, and that only when it is so stricken or used. Hence,

2. The Prophets receiving their Revelations, as it were, by number and tale from the holy Ghost, when they had spoken or written what in particular at any season they had received from him, could not add one word or syllable of the same infallibility and authority with what they had so received. But the Lord Christ having all the treasures of Wisdom, Knowledge, and Truth hid and laid up in him, did at all times, in all places, with equal infallibility and authority give forth the mind and will of God, even as he would, what he so spake having its whole Authority from his speaking of it, and not from its connivance unto any thing otherwise revealed.

3. The Prophets of old were but barely instrumental in receiving and revealing the will of God, being only servants in the house, Heb. 3. 4. for the good of others, 1 Pet. 1. 11. that they saw not to the bottom of the things by themselves revealed; and did therefore both diligently read and study the books of them that wrote before their time, Dan. 9. 2. and meditated upon the things which the Spirit uttered by themselves; to obtain an understanding in them, 1 Pet. 1. 10, 11, 12. But the Lord Jesus, the Lord over his own house, had an absolutely perfect comprehension of all the mysteries revealed to him and by him, by that divine Wisdom which always dwelt in him.

4. The Difference was no less between them in respect of the Revelations themselves made to them, and by them. For although the substance of the will and mind of God concerning salvation by the Messiah was made known unto them all, yet it was done so obscurely to Moses and the Prophets that ensued, that they came all short in the light of that Mystery to John the Baptist, who did not rise up in a clear and distinct apprehension of it, unto the leaf of the true Disciples of Christ, Matth. 11. 11. whence the giving of the Law by Moses to instruct the Church in that Mystery, by its types and shadows, is opposed to that Grace and Truth which were brought by Jesus Christ, Job. 1. 17, 18. See Ephes. 3. 8, 9, 10, 11. Col. 1. 26, 27. Tit. 2. 11. 2 Tim. 1. 10.

In this, and sundry other things of the like importance, had the Fathers speaking in the Son, the preeminence above his speaking in Moses and the Prophets; for which cause the Apostle placeth this consideration in the head of his Reasonings and Arguments, for attendance unto, and observation of the things revealed by him. For even all these things have influence into his present Argument, though the main stress of it be laid on the excellency of his Person, of which at large afterwards.

6. We must yet further observe, that the Jews, with whom the Apostle had to do, had
had all of them an expectation of a new signal and final Revelation of the will of God, to be made by the Meflias in the last days, that is of their Churchstate, and not as they now fondly imagine, of the world. Some of them indeed imagined that great Prophet promised Deut. 18. to have been one distinct from the Meflias, Joh. 1. 21. but the general expectation of the Church for the full Revelation of the will of God, was upon the Meflias, Joh. 4. 25. Of the same mind were their more antient Doctors, that retained any thing of the tradition of their Fathers; afferring, that the Law of Mofes was alterable by the Meflias, and that in some things it should be so. Maimmides is the leader in the opinion of the eternity of the Law; whose Arguments are answered by the Author of Sepher Tikkunim, lib. 3. cap. 13. and some of them by Nachmanides. Hence it is laid down as a Principle in Newshalom, that the Kings shall be exalted above Abraham, be high above Mofes, yes, and the ministers Angels. And it is for the excellency of the Revelation made by him, that he is so exalted above Mofes. Whence Maimmides himself acknowledges, that the Kings shall be exalted above Abraham, be high above Mofes, yea, and the ministers of the Church; and shall be exalted above them, and shall receive a new Covenant from the mouth of God himself; and all their Worship being annexed and subservient unto the Covenant that was made with them in Horeb, upon the removal of that Covenant, there was of necessity a new kind of Worship, subservient thereunto, to ensue.

From all these observations we may evidently perceive wherein the force of the Apostle's Argument doth lie, which he insinuates from theirown Principles, rather inferring it from their own Principles, than openly pressing them with its reason, which he doth afterwards. They acknowledged that the Revelation of the Will antecedently to the Revelation of it, is said to be hid in God, that is, the Father, Ephes. 3. 9. it lay wrapt up from the eyes of men and Angels, in his Eternal Wisdom and Counsel, Col. 1. 26, 27. The Son indeed, who is, and from eternity was in the bosom of the Father, Joh. 1. 18. as one brought up with him, his eternal delight and wildom, Prov. 8. 29, 30. was partaker with him in this Counsel, v. 31. as also his eternal Spirit, who searches and knows all the deep things of God, 1 Cor. 2. 10, 11. but yet the rule and spring of this Mystery, was in the Father.
An Exposition of the

For the order of acting in the blessed Trinity, follows the order of subsistence. As the Father therefore is the Fountain of the Trinity as to subsistence, so also to operation. He hath life in himself, and he gives to the Son to have life in himself, Joh. 5. 25. And he doth it by communicating unto him his subsistence by eternal Generation. And thence the Son, As my Father worketh, so work I, v. 16. And what he saith the Father doeth, that doth the Son likewise, v. 19. not by imitation, or repetition of the like works; but in the same works, in order of nature the will and wisdom of the Father, doth proceed. So also is it in respect of the holy Ghost, whose order of subsistence denotes that of his operation.

2. That the Revelation of the Mystery of the will of God, so hidden in the council of his will from Eternity, was always made and given out in the purport, and for the accomplishment of the purpose of the Father; or that eternal purpose of the will of God, which is by the way of eminency ascribed unto the Father. Ephes. 1. 8, 9. He hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. It is the Father of whom he speaks, v. 3. Blessed be the God and Father of our Lord Jesus Christ. Now he abounds to us-wards in wisdom and prudence, or abundantly manifests his infinite wisdom in his dealing with us, by the Revelation of the mystery of his will; and this he doth in pursuit of his good pleasure, which he purposed in himself, or that purpose of his will which had its foundation solely in his good pleasure. This is the purpose of Election, as is declared, v. 3, 4, 5. And this purpose is peculiarly aligned unto him, Joh. 17. 6, 2 Thess. 2. 13. For the accomplishment of this purpose, or the bringing of those predestinated thereby, to the end purposed for them by the means ordained, for the praise of God's glorious grace, is the whole Revelation of the will of God, first, and last, made. He saith in his Son, and he spake in him that he might manifest his Name (himself and will) to the men whom he gave him: for, faith the Son, thou wast, set apart for the in thy eternal purpose, and thou gavest them unto me, Joh. 17. 6. And therefore Paul tells us, that in preaching of the Gospel, he endured all things for the ephods sake, 2 Tim. 2. 10. knowing that it was for their salvation, that the mystery of it was revealed from the bosom of the Father, as God also had before taught him, Acts 18. 11. See Rom. 11. 7. 8, Chap. 8. 28, &c.

3. This Purpose of God being communicated with, and unto, the Lord Christ, or the Son, and so becoming the Counsel of peace between them both, Zech. 6. 13. He rejoicing to do the work that was incumbent on him for the accomplishment of it, Prov. 8. 30, 31, 32. Psal. 40. 7, 8. it became peculiarly the care and work of the Father, to see that the inheritance promised him upon his undertaking, ( Isa. 53. 10, 11, 12.) should be given unto him. This is done by the Revelation of the will of God unto men, concerning their obedience and salvation, whereby they are made the立, the seed, the portion and inheritance of Christ. To this end doth the Lord, that is, the Father, who paid unto the Lord the Son, Sit thou on my right hand, ( Prais. 110. 2.) send the Rod of his power out of Sion, v. 2. and that by it to declare his rule even over his enemies, and to make his people, those given unto him, willing and obedient, v. 3. The inheritance given by the Father unto Christ, being wholly in the possession of another, it became him to take it out of the Usurer's hand, and deliver it up to him, whole right it was; and this he did, and doth by the Revelation of his mind in the preaching of the Word, Col. 1. 12, 13. And from these considerations it is, that

4. The whole Revelation and Dispensation of the will of God in and by the Word, is (as was said) eminently appropriated unto the Father. Eternal life (the council, the purpose, ways, means, and procurer of it) was with the Father, and was manifested to us by the word of truth, 1 Joh. 1. 1, 2. And it is the Father, that is, his will, mind, purpose, grace, love, that the Son declares, Joh. 1. 18. in which work he speaks nothing, but what he heard from, and was taught by the Father, Joh. 8. 28. And thence he says, the doctrine is not mine, (that is, principally and originally) but his that sent me, Joh. 7. 16. And the Gospel is called the Gospel of the glory of the blessed God, 1 Tim. 1. 11. which is a periphrasis of the Person of the Father, who is the Father of glory, Ephes. 1. 17. And we might also declare, that the great work of making this Gospel effectual on the minds of men, doth peculiarly belong unto the Father, which he accomplisht by his Spirit, 2 Cor. 3. 18. c. 4. 6. But that is not our present business. Thus the Revelation of events that should befall the Church to the end of the world, that Christ signified by his Angel unto John, was first given him of the Father, Rev. 1. 1. And therefore though all declarations of God and his will, from the foundation of the world, were
were made by the Son the second Person of the Trinity, and his Spirit speaking in the Prophets, 1 Pet. 1. 11, 12, 13. yet as it was not by him immediately, no more was it as absolutely so, but as the great Angel and Messenger of the Covenant, by the will and appointment of the Father. And therefore the very Dispensers of the Gospel are God, as servants of men, to treat as Embassadors about the business of Christ with men in the name of God the Father; i.e. the prophets of the name of the Father, faith the Apostle, as if God the Father exhorted in and by us, 2 Cor. 5. 20. For to him doth this whole work principally relate.

And from the appropriating of this work originally and principally to the Father, there are three things, that are particularly intimated unto us.

1. The Authority that is to be considered in it: the Father is the Original of all power and Authority; of him the whole Family of Heaven and Earth is named, Ephes. 3. 15. He is the Father of the whole Family, from whom Christ himself receives all his Power and Authority as Mediator, Matt. 28. 18. which when his work is accomplished, he shall give up again into his hand, 1 Cor. 15. 28. He sent him into the world, put him over his house, gave him command unto his work. The very name and Title of Father, carries Authority along with it, Matt. 1. 6. And in the disposal of the Church, in respect of this paternal power doth the Son affirm, that the Father is greater than he, John 14. 28. And runs up the contempt of the word in the preaching of it by his Messengers, into a contempt of this Authority of the Father, he that refuseth you, refuseth me, be that refuseth me, refuseth him that sent me.

The Revelation then and dispensation of the mind and will of God in the word, is to be considered as an act of Supream Sovereign Authority: requiring all subjection of Soul and Conscience in the receiving of it. It is the Father of the Family that speaks in this word; he that hath all power and Authority essentially in him, over the souls and eternal conditions of them to whom he speaks. And what holy reverence, humility and universal subjection of soul to the word this in a particular manner requires, is easy to be apprehended.

2. There is also Love. In the economy of the blessed Trinity about the work of our Salvation, that which is eminently and in an especial manner ascribed unto the Father, is Love, as hath been at large elsewhere noted, 1 John 4. 9, 10, 16. God, that is, the Father saith he, is Love. And how he exerteth that property of his nature in the work of our Salvation by Christ, he there shews at large: So John 16. 17. To be Love, full of Love, to be the especial spring of all fruits of Love, is peculiar to him as the Father. And from Love it is that he makes the Revelation of his Will whereof we speak, Deut. 7. 8. c. 33. 3. Psal. 147. 19, 20. 2 Cor. 5. 18, 19. It was out of infinite Love, mercy and compassion, that God would at all reveal his Mind and Will unto sinners. He might forever have locked up the treasures of his Wisdom and Prudence, wherein he abounds towards us in his word, in his own eternal breast. He might have left all the Sons of men unto that woful darkness, wherein they were cast themselves, and kept them under the chains and power of it, with the Angels that sinned before them, unto the judgement of the great day. But it was from infinite Love that he made this condescension to reveal himself and his Will unto us. This mixture of Authority and Love, which is the spring of the Revelation of the Will of God unto us, requires all readiness, willingness and cheerfulness in the recept of it, and submission unto it. Besides these also,

3. There is Care eminently seen in it. The great Care of the Church is in, and on the Father. He is the Husbandman that takes Care of the Vine and Vineyard, John 15. 1-8. And thence our Saviour who had a delegated Care of his people, commends them to the Father, John 17. as to whom the Care or them did principally and originally belong. Care is proper to a Father as such, to God as a Father. Care is inseparable from paternal Love. And this also is to be considered in the Revelation of the Will of God.

What directions from these Considerations may be taken for the use both of them that dispense the word, and of those whose duty it is to attend unto the dispensation of it, shall only be marked in our passage.

1. Take heed of pursuing that work negligently, which hath its spring in the Authority, Love and Care of God. See 1 Tim. 4. 13, 14, 15, 16.

2. Know to whom to look for support, help, ability, and encouragement in their work, Ephes. 6. 19, 20. And,
An Exposition of the

Chap. I.

3. Not be discouraged whatever opposition they meet with in the discharge of their duty, considering whole work they have in hand, 2 Cor. 4. 15, 16.

4. Know how they ought to dispense the Word, so as to answer the spring from whence it comes; namely, with Authority, Love to, and Care for the souls of men.

And, 5. Consider to whom they are to give an account of the work they are called to the discharge of, and entrusted with, 2 Cor. 4. 15, 16. And, 1. With what reverence and godly fear, they ought to attend unto the dispensation of it, seeing it is a proper effect and issue of the Authority of God, Heb. 13. 7. And, 2. How they will escape if they neglect so great Salvation declared unto them from the love and care of God, Heb. 2. 3. And, 3. With what holiness and spiritual subjection of soul unto God, they ought to be conversant in and with all the ordinances of worship that are appointed by him, Heb. 12. 28, 29.

Other Observations I shall more briefly pass over. God spoke in them.

II. The Authority of God speaking in and by the pen-men of the Scriptures, is the sole bottom and foundation of our assenting to them, and what is contained in them, with faith divine and supernatural.

He spoke in them; he then continues to speak by them, and therefore is their word received, 2 Pet. 3. 20, 21. But this is elsewhere handled at large.

III. God's gradual Revelation of himself, his Mind and Will unto the Church, was a fruit of infinite wisdom and care towards his elect.

There are parts of his ways, saith Job, but how little a portion is heard of him, Job 26. 14. Though all his ways and dispensations are ordered in infinite wisdom, yet we can but stand at the floor of the ocean, and admire its glory and greatness. Little it is that we can comprehend. Yet what may be our instruction, that may further our faith and obedience is not hidden from us. And these things are evident unto us, in this gradual discovery of himself and his will.

1. That he over-filled not their vessels, He gave them out light as they were able to bear; though we know not perfectly what their condition was, yet this we know, that as no generation needed more light than they had, for the discharge of the duty that God required of them, so more light would have unfitted them for something or other, that was their duty in their respective generations.

2. He kept them in a continual dependence upon himself, and waiting for their rule and direction from him; which as it tended to his glory, so it was exceedingly suited to their safety, in keeping them in an humble waiting frame.

3. He so gave out the light and knowledge of himself, as that the great work which he had to accomplish, that lay in the floor of his infinitely wise will, as the end and issue of all revelations, namely, the bringing forth of Christ into the world, in the way wherein he was to come, and for the ends which he was to bring about, might not be obviated. He gave light enough to believers to enable them to receive him; and not so much, as to hinder obstinate sinners, from crucifying him.

4. He did this work so, that the preeminence only to reveal him, and ultimately, might be reserved for him, in whom all things were to be gathered unto one head. All privileges were to be kept for, and unto him; which was principally done by this gradual revelation of the mind of God.

5. And there was tender care conjoined with this infinite wisdom. None of his old in any age, were left without that light and instruction which were needful for them in their seasons and generations: And this so given out unto them, as that they might have fresh consolation and supportment, as their occasions did require. Whilst the Church of old was under this dispensation, they were all hearkening when they should hear new tidings from Heaven for their teaching and refreshment. And if any difficulty did at any time befall them, they were far not to want relief in this kind. And this was necessary before the final band was set to the work. And this discovers the woful state of the present years. They grant that the revelation of the will of...
Epistle to the Hebrews

of God is not perfected, and yet notwithstanding all their miseries, darkness and distresses, they dare not pretend that they have heard one word from heaven these 2000 years; that is, from the days of Malachi: and yet they labour to keep the vail upon their eyes.

IV. We may see hence the absolute perfection of the Revelation of the will of God by Christ and his Apostles, as to every end and purpose what ever, for which God ever did, or ever will in this world reveal himself, or his mind and will.

For as this was the last way and means that God ever designed for the discovery of himself, as to the worship and obedience which he requires, so the Person by whom he accomplished this work makes it indispensably necessary, from which nothing can be taken, to which nothing must be added, under the penalty of the extermination threatened to him that will not attend to the voice of that Prophet.

Return we now again unto the words of our Apostle. Having declared the Son to be the immediate Revealer of the Gospel, in pursuance of his design, he proceeds to declare his Glory and Excellency, both that which he had in himself antecedent to his assumption of the Office of Mediator, and what he received upon his installation therewith.

Two things in the close of this verse he assigns unto him. 1. That he was appointed heir of all. 2. That by him the worlds were made. Wherein consists the first Amplification of his Proposition, concerning the Revealer of the Gospel, in two parts, both acknowledged by the Jews both directly conducing to his purpose in hand.

Or χαρίσται, χορος, χωριται, χωριται; Syn. χωριται; he "placed, sit, made, appointed.

I. "Or χορος, that is, the Son, in whom the Father spake unto us; and as such, as Or the Revealer of the Gospel, God-man, God and Man. The Son as God hath a natural dominion over all. To this he can be no more appointed, than he can be to be God. On what account he hath his Divine Nature, on the same he hath all the Attributes and Perfections of it, with all things that necessarily on any supposition attend it; as supreme Dominions doth. Nor doth this denotation of him respect merely the Humane Nature: for although the Lord Christ performed all the Acts of his Mediatorial Office, in, and by the Human Nature, yet he did them not as Man, but as God and Man in one Person, Job. 1. 14. A.S 20. 20. And therefore unto him, as such, do the Priviledges belong that he is vested with on the account of his being Mediator. Nothing indeed can be added unto him as God; but there may be to him who is God, in respect of his condescension to discharge an Office in an other Nature which he did assume. And this falses the Paralogism of Felbinger on this place; which is that wherewith the Jews and Socinians perpetually intangle themselves. Deus altissimus non potest sita majestate sit a aliqubis sita constantibus. Filius Dei à Deo offere omnem constantionem, ergo Filius Dei non est Deus altissimus.

God is called ה' in the High, or most High God, with reference to his Sovereign and Supreme exaltation over all his creatures, as the next words in the place where that Title is given unto him do declare, זכר עליי. He appointed himself his own heir in his last Will and Testament. Ithath also a more large signification, ומכים, he is in Plato, whose turn it was to speak next. Strictly, it is the name with Heres, an Heir. And an Heir is he, Qui in terem latius, locutum, & dominium rerum defendit, ac sit eadem persona est. Who entered into the right, place, and title of him that is deceased, as if he were the same person.
An Exposition of the

person. But yet the name of an *Heir* is not restrained in the Law to him that so succeeds a deceased person, in which sense it can have no place here. *Heredi nomen Latius significatius, Possessorum & Heirum Commissarium & Legatarium comprehendit; it comprehends a Possessor, a Trustee and a Legatary so Spigetius.* This sense of the word takes off the Casuists which must be supposed in the application of it unto the Son, if it only denoted such an Heir, as Abraham thought Eliezer would be to him, Gen. 15. 3, 4. One that succeeds into the right and goods of the deceased. For the Father dieth not, nor doth ever forego his own Title or Dominion. Neither is the Title and right given to the Son as Mediator, the same with that of God absolutely considered. This is eternal, natural, coexistent with the being of all things; that new, created by grant and donation; by whose erection and establishment the other is not at all impeached. For whereas it is affirmed, that the Father judgeth no man, but hath committed all judgment to the Son, John 5. 22, 27, 30. it respects not Title and Rule, but actual Administration.

In the latter sense of the word, as it denotes any rightful Possessor by Grant from another, it is properly ascribed unto the Son; and there are *three things* intended in this word.

1. Title, Dominion, Lordship: *Heres est qui hinc est*; for thence is the word, and not from here, as Isidor supposeth. The Heir is the Lord of that which he is heir unto. So the Apostle, Gal. 4. 1. *vivus domus, the Heir is Lord of all.* And in this sense is Christ called *Messias* the first born, Psal. 89. 27. I will give him to be my first-born, higher than (or, and high above) the Kings of the earth. Princes, Dominus, Caput familiae; the Prince, Lord, and Head of the family, that hath right to the inheritance, and distributes portions to others. Hence *Messias* is used for every thing that excelleth, and hath the preheminence in its own kind, Job 18. 10. Isa. 14. 30. Ezek. 47. 12. So Col. 1. 15.

2. Possession. Christ is made actual Possessor of that which he hath Title unto. As he is *Messias,* to he is *Messias,* such a Possessor as comes to his possession by the surrender or grant of another. God in respect of his Dominion is called *Messias* of heaven and earth, Gen. 14. 22. Christ as a Mediator is *Messias* by grant. And there was a suitable benefic, that he that was the Son, should thus be Heir. Whence Chrysostome and Theophilus affirm, that the words denote, *Messias* the first born, higher than (or, and high above) the Kings of the earth. Princes, Dominus, Caput familiae; The propriety of his Sonship, and the immutability of his Lordship. Not that he was thus made Heir of all, as he was *Messias,* the only begotten Son of the Father; John 1. 14. But it was agreeable and consonant, that he who was eternally *Messias,* and had on that account an *absolute* dominion over all with his Father, becoming *Messias* in *Messias* (Rom. 8. 29.) the first-born among many brethren, should have a delegated Heirship of all, and be given to be the head over all unto the Church, Ephes. 1. 22.

3. That he hath both this Title and Possession by Grant from the Father, of which afterwards. Christ then, by virtue of a Grant from the Father, is made Lord by a new Title, and hath *Possession* given him according to his Title; he is *Messias,* the Heir.

III. *Πάντας, of all.* This is the object of the Heirship of Christ, his Inheritance. The word may be taken in the masculine gender, and denote all persons; all those of whom he had spoked before, all the Revelers of the Will of God under the Old Testament; the Son was the Lord over them all; which is true: but the word in the Neuter gender denotes all things absolutely; and so it is in this place to be understood. For,

1. It is so used elsewhere to the same purpose, 1 Cor. 15. 27. *wατά ὁλων,* he hath *sulphed all things unto him.* So Rom. 9. 5. *καὶ ὅπως ὁ Θεός, Who is God over all.*

2. This sense heis the Apostles Argument, and adds a double force to his intention and design. For, 1. The Author of the Gospel being Heir and Lord of all things what ever, the sovereign dispofal of all those Rites and Ordinances of Worship, about which the Jews contended, much needs be in his hand, to change and alter them as he faw good. 2. He being the Heir and Lord of all things, it was eafe for them to conclude, that if they intended to be made partakers of any good in heaven or earth, in a way of love and mercy, it must be by an interest in him, which without a constant abode in Obedience unto his Gospel, cannot be attained.

3. The next words evince this sense, *By whom also be made worlds.* Probably they
they render a reason of the Equitableness of this great trust made to the Son: He made all, and it was meet he should be Lord of all. However, the force of the Con
nection of the words, τι εί τινι άνείσα, by whom also he made the worlds, equals the
word, the All forgoging, to theámara, or the worlds following.

4. The Inheritance given, answers the promise of it unto Abraham, which was that he should be Heir of the world, Rom. 4. 13. namely, in his seed, Gal. 3. 16. as also the request made by Christ on that promise, Psa. 2. 8. both which extend it to the whole world, the Ends of the Earth.

5. The Original and Rule of this Inheritance of Christ will give us its true extent, which must therefore more especially be considered.

Upon the Creation of man God gave unto him a Dominion over all things in this lower world, Gen. 1. 28. He made him his Heir, Vice-gerent and Substitute in the earth. And as for those other Creatures to which his Power and Authority did not immediately extend, as the Sun, Moon and Stars, the whole inanimate Host of the Superior World, they were ordered by him that made them, to serve for his good and bhood, Gen. 1. 14. Deut. 4. 19. So that even they also in a sort belonged unto his inheritance, being made to serve him in his subjection unto God.

Further, besides this lower part of his Dominion, God had for his Glory created Angels in Heaven above, of whom we shall have occasion hereafter to treat. These made up another branch of Gods Providential Kingdom, the whole administrated in the upper and lower world, being of each other independent, and meeting in nothing but their dependance upon, and subjection unto God himself. Hence they did not lind in the condition of their Creation, but that one kind or race of them might fall and perish without any impeachement of the other. So also it came to pass. Man might have perished in his honour and dignity notwithstanding the fall and Apostacy of some of the Angels. When he fell from his heirship and dominion, the whole sub-ordination of all things unto him, and by him unto God, was lost. And all creatures returned to an immediate absolute dependance on the Government of God; without any respect to the Authority and Sovereignty delegated unto man. But as the fall of Angels did not in its own nature prejudice mankind, no more did this fall of man, the Angels that persisted in their obedience, they being no part of his inheritance. However by the Sin, Apostacy, and punishment of that portion of the Angels which kept not their first station, it was manifested how possible it was, that the remainder of them might fall after the similitude of their transgression. Things being brought into this condition, one branch of the Kingdom of God under the administration of man, or allotted to his service, being cast out of that order wherein he had placed it, and the other in an open possibility of being so also, it seemed good to the Lord in his infinite Wisdom to erect one Kingdom out of these second order of disordered members of his first Dominion, and to appoint one common Head, Ruler and Lord to them both. And this was the Son as the Apostle tells us, Ephes. 1. 10. He gathered together in one all things in Christ, both which are in the Heavens, and which are in Earth, even in him. He designed, to bring all into one head, and rule in him. It is not a similitude taken from calling up accounts, wherein yejsums are in the close brought into one head, as some have imagined; nor yet an Allusion to Orators, who in the close of their long Orations, summ up the matter they have at large treated of, that the Apostle makes use of, both which are beneath the Majesty of, and no way suited to illustrate the matter he hath in hand. But as Chrysostome well intimates on the place, it is as if he had said, μη καταλαυτε καταλαυτε, be appointed one head to them all, Angels and Men, with whatsoever in the first constitution of the Divine Government was subordinate unto them. So we have found the object and extent of the Heirship of Christ, expressed in this word μῖα, which I shall further explain in that brief Scheme of the whole Kingdom of Christ, which to the Exposition of these words shall be subjoined.

IV. The way whereby Christ the Son came to his Inheritance is in this word expressed. God appointed or placed him therein: The Word may denote either the special Acts whereby he came into the full possession of his Heirship, or it may be extended to other preparatory Acts that long preceded them; especially if we shall take it to be of the same importance with τοίῳ in the second aorist. In the former sense the glorious investiture of the Lord Christ, in the full actual possession of his Kingdom after his Resurrection, with the manifestation of it in his Ascension, and token
An Exposition of the  
CHAP. I.

of its stability in his sitting at the Right hand of God, is designed. By all these God, 
that, made him, placed him with solemn investiture, Heir of all. The grant was made 
to him upon his Resurrection, Matt. 28. 18. and therein fully declared to others. 
Rom. 1. 5. Acts 13. 33. As there was of Solomon's being King, when he was pro-
claimed by Benaiah, Zadok and Nathan, 1 Kings 1. 31. 32. 33. 34. The solemnizati-
on of it was in his Assent, Psal. 68. 17. 18. Epheb. 4. 8, 9, 10. Typed by Solomon's 
riding on David's Mule unto his Throne, all the people crying, "Let 
the King live. All was sealed and ratified when he took possession of his Throne at the 
Right hand of the Father; by all which he was made and declared to be Lord and 
Christ, Acts 2. 36. c. 4. 11. c. 5. 30. 31. And such weight doth the Scripture lay up 
on this glorious Investiture of Christ in his Inheritance, that it speaks of his whole power 
as then first granted unto him, Rom. 14. 9. Phil. 2. 7, 8, 9, 10. And the Reason of it is, 
because he had then actually performed that work and duty upon the Consideration 
whereof, that Power and Authority were eternally designed, and originally granted un-
to him. Gods actual committing all power over all things and persons in Heaven and 
Earth to be exerted and managed for the ends of his Mediation, declaring this Grant, 
and Delegation by his Resurrection, Ascension, and sitting at his right hand, is 
that which this word denotes.

I will not deny, but it may have respect unto sundry things preceding these, and 
preparatory unto them; As,

1. The Eternal purpose of God ordaining him before the foundation of the world, 
unto his Work and Inheritance, 1 Pet. 1. 20.

2. The Covenant that was of old between the Father and Son for the accomplish-
ment of the great work of Redemption, this Inheritance being included in the Con-

3. The Promises made unto him in his Types, Abraham, David, and Solomon, 
Gen. 15. Psal. 72.

4. The Promises left upon record in the Old Testament for his supportment and 
assurance of success, Psal. 2. Isa. 49. &c.

5. The solemn proclamation of him to be the great Heir and Lord of all, at his first 
coming into the world, Luke 2. 11, 30, 31, 32.

But it is the consummation of all these, whatever was intended or declared in these 
previous acts of the Will and Wisdom of God, that is principally intended in this 
expedion.

Some suppose it of importance in this matter of the Heirship of Christ, to assert 
that he was the rightful Heir of the Crown and Scepter of Israel. This opinion is so 
promoted by Baronius as to contend that the right of the Kingdom was devolved on him, 
which was caused to cease for a season in Antigonus, who was slain by M. An-
thony. But what was the right of the Kingdom that was in Antigonus, is hard to de-
clare. The Hasmoneans of whom that ruled, he was the last, were of the Tribe of 
Levi. Their right to the Scepter was no more but what they had won by the sword. 
So that by his death there could be no devolution of a Right to reign unto any; it 
being that which he never had. Nor is it probable that our Saviour was the next of 
kin to the reigning House of Judah; nor was it any wise needful he should be so; nor 
is there any promise to that purpose. His lineal descent was from Nathan, and not 
from Solomon: of that House was Zerubbabel the Aichmatorcher, which therefore is 
unto Christ was neither of a Temporal Kingdom of Israel which he never enjoyed, 
nor of any other thing in dependance thereon. Were it so, the Jews must first have 
the Dominion before he could inherit it. And such indeed was the mistake of the 
Disciples (as it is of the Jews to this day,) who enquired not whither he would take 
the Kingdom to himself, but whether he would restore it unto Israel.

We have opened the Words; it remaineth that we consider the sense and perswa-
dion of the Hebrews in this matter; 2. Show the influence of this assertion into the Ar-
gument that the Apostle hath in hand; and 3. Annex a brief Scheme of the whole 
Lordship and Kingdom of Christ.

The Testimonies given to this Heirship of the Messiah in the Old Testament, suffi-
ciently evidencing the faith of the Church guided by the rules thereof, will be men-
tioned afterwards. For the present I shall only intimate the continuance of this persis-
tion among the Jews, both then when the Apostle wrote unto them, and afterwards.

To this purpose is that of Zenasith in the Targum on Zech. 4:27. זו"זאנהש.י, 

Digitized by Google
Epistle to the Hebrews

He shall reveal the Messiah whose name is from everlasting, who shall have the dominion over all kingdoms. See Psal. 72. 11. And of him who was brought before the Ancient of Days, like the Son of Man, Dan. 7. to whom all power is given they say, יושב על כסא宫殿, he is Messiah the King; So R. Solomon on the place: So R. Bechay on Exod. 23. 21. My name is in him, he is called, faith he, יושב על כסא宫殿, because in that name two significations are included, יושב, a Lord; and יושב, an Embassador: the reasons of which Etymology out of the Greek and Latin Tongues he subjoyns I confess foolishly enough; but yet he adds to our purpose. It may have a third significations of a Keeper, for the Targum instead of the Hebrew יושב על כסא宫殿 from יושב, because he, that is the Messiah, preserves or keeps the world, be it called יושב על כסא宫殿, the Keeper of Israel; hence it appears, that he is the Lord of all things, they being put under him, and that the whole half of things above and below are in his band. He is also the messenger of all above, and beneath, because God hath made him to rule over all; hath appointed him the Lord of his house, the Ruler of all he bath: which expressions show consonant they are to what is delivered by the Apostle in this place, and Chap. 3. is easily discerned.

The Influence of this Assertion, or common Principle of the Judaical Church, into the Argument that the Apostle hath in hand is evident and manifest; He who is the Heir and Lord of all things, Spiritual, Temporal, Ecclesiastical, must needs have power over all Mystical Institutions, be the Lord of them, which are no where excepted from his Rule.

The words being opened, and the design of the Apostle in them discovered, because they contain an eminent Head of the Doctrine of the Gospel concerning the Lordship and Kingdom of Jesus Christ the Messiah, I shall stay here a little to give in a Scheme of his whole Dominion, seeing the consideration of it, will not again so directly occur unto us. That which is the intendment of the words in the interpretation given of them is this,

God the Father in the pursuit of the Sovereign purpose of his Will, hath granted unto the Son as incarnate, and Mediator of the New Covenant, according to the eternal Council between them both, a Sovereign Power and Authority over all things in Heaven and Earth, with the Possession of an absolute proprietor, to dispose of them at his pleasure, for the furtherance and Advancement of his proper and peculiar work, as Head of his Church.

I shall not insist on these several Branches of this Thesis; but as I said in general confirm this Grant of Power and Dominion unto the Lord Christ, and then give in our Scheme of his Kingdom in the several Branches of it, not enlarging our Discourse upon them, but only pointing at the heads and springs of things as they lie in the Scripture.

Of the Kingdom or Lordship of Christ.

The Grant of Dominion in general unto the Messiah, is intimated in the first promise of him, Gen. 3. 15. His Victory over Satan was to be attended with Rule, Power and Dominion, Psal. 68. 13. Isa. 53. 12. Eph. 1. 21. Col. 1. 16. and confirmed in the Renewal of that Promise to Abraham, Gen. 22. 17. For in him it was, that Abraham was to be the Heir of the world, Rom. 4. 13. As also unto Jacob, whose seed was to enjoy the Scepter and Law-giver, until he came who was to be Lord over all, Gen. 49. 10. As Basalam also saw the Star of Jacob, with a Scepter for Rule, Num. 24. 17. This Kingdom was fully revealed unto David, and is expressed by him, Psal. 2. throughout. Psal. 2. 2, 3. As also in all the following Prophets; See Isai. 11. 1, 2. Jerem. 23. 5, 6. Dan. 7. 13, 14, &c.

As this was foretold in the Old Testament, so the accomplishment of it is expressly signified in the New. Upon his Birth he is proclaimed to be Christ the Lord, Luke 2. 11. And the first enquiry after him is, where is he that is born King, Matth. 2. 2, 6. And this Testimony doth he give concerning himself; namely, that all judgment was given unto him, Job. 5. 22, 23. And that all things were delivered.
delivered unto him, or given into his hand, Matt. 11. 25. yea, all power in Heaven and Earth, Matt. 28. 18. the thing pleaded for. Him who was crucified, did God make both Lord and Christ, Acts 2. 35, 36. exalting him at his Right Hand to be a Prince and a Saviour, Acts 5. 31. He is highly exalted, having a name given him above every name, Phil. 2. 9, 10, 11. being set at the Right Hand of God in heavenly places far above, Col. Ephes. 1. 20, 21, 22. where he reigns for ever, 1 Cor. 15. 25. being the King of Kings and Lord of Lords, Rev. 5. 12, 13, 14. for he is Lord of quick and dead, Rom. 14. 7, 8, 9.

And this in general is fully asserted in the Scripture, unto the Consolation of the Church, and Terror of his Adversaries. This I say is the spring of the Churches Glory, Comfort, and Assurance. It is our Head, Husband, and Elder Brother, who is gloriously vested with all this Power. Our nearest Relation, our best Friend is thus exalted; not to a place of Honour and trust under others, a thing that contenteth the fancy of poor Earth-worms; nor yet to a Kingdom on the Earth, a matter that swells some, and even breaks them with pride; nor yet to an Empire over this perishing world; but to an abiding, an everlasting Rule and Dominion over the whole Creation of God. And it is but a little while, before he will cast off and dispell all those Clouds and shades which at present interpose themselves, and eclipse his Glory and Majesty from them that love him. He who in the days of his flesh, was reviled, reproached, persecuted, crucified for our sakes; that same Jesus is thus exalted and made a Prince and a Saviour, having a Name given him above every name, &c. for though he was dead, yet he is alive, and lives for ever, and hath the Keys of Hell and Death: These things are every where proposed for the Consolation of the Church.

The Consideration of it also is fitted to strike Terror into the hearts of ungodly men, that oppose him in the world. Whom is it that they do despise? Against whom do they magnify themselves, and lift up their horns on high? whose Ordinances, Laws, Institutions do they condemn? whose Gospel do they refuse Obedience unto? whose people and servants do they revile and persecute? Is it not He? are they not his, who hath all power in Heaven and Earth committed unto him? in whose hand are the Lives, the Souls, all the concernments of his Enemies. Caesar thought he had spoken with Terror, when threatening him with death who stood in his way, he told him, 'hang man, he steals it, to whom it is as easy to do it. He speaks to his Adversaries, who stand in the way of his interest, to deal no more so proudly, who can in a moment speak them into Ruine, and that Eternal. See Rev. 6. 14, 15, 16, 17.

Thus is the Son made Heir of all things in general; we shall further consider his Dominion in a distribution of the chief parts of it; and manifest his power severally in and over them all. He is Lord, or Heir, of all Persons, and of all Things.

Persons, or Rational Subsistences here intended, are either Angels, or Men; for it is evident, that He is exempted who hath subdued all things unto him, 1 Cor. 15. 27. Angels are of two sorts: 1. Such as abide doing the will of God, retaining that name by way of eminency: 2. Such as by Sin have lost their first habituation, State, and Condition, usually called evil Angels, or Devils: The Lord Jesus hath Dominion over all, and both sorts of them. Men may be cast under one common distribution which is comprehensive of all distinctions whereby they are differenced: For they are all either Elect or Reprobates. And the Lord Jesus hath Rule and Dominion over them all.

Things, that are subject unto the Lord Jesus may be referred unto four heads: for they are either, 1. Spiritual; or 2. Ecclesiastical; or 3. Political; or 4. Natural. Again, Spiritual are either (1.) Temporal, as Grace, Gift; or (2.) Eternal, as Glory. Ecclesiastical or Church things, are either, 1. Judicial, or Old Testament Things; or 2. Christian, or Things of the New Testament. Political and Civil Things may be considered as they are managed 1. By his Friends: 2. His Enemies.

Of Natural Things, we shall speak in a production of some particular instance to prove the general Assertion.
Those in the first place assigned as part of the Inheritance of Christ are the Angels, and the good Angels in especial. These belong to the Kingdom, Rule and Dominion of Christ. I shall be brief in this branch of his Reign, because it must be professedly handled in opening sundry other verses of this Chapter, in which the Apostle inflects on it.

Of the Nature of Angels, their Glory, Excellency, Dignity, Work and Employment, we have here no occasion to treat. Something must afterwards be spoken unto these things. Christ's Preeminence above them, rule over them, their subjection unto him, with the original right and equity of the grant of this Power and Authority unto him, are the things which now fall under our consideration.

1. His Preeminence above them is asserted by the Apostle in the fourth verse of this chapter; He is made better, more excellent than the Angels. See the words opened afterwards. This was to the Jews, who acknowledged that the Messiah should be above Moses, Abraham, and the ministring Angels, so Neve Shalom, lib. 9. cap. 5. We have testimony unto it, Evhef. 1.20, 21. He fith him at his own right hand, in perpetuation, among heavenly things, far above all principality, and power, and might, and dominion, and every name that is named. What ever Title of Honour or Office they enjoy, not only in this world, but also in that which is to come, who enjoy their Power and Dignity in that state of Glory which is promised unto them also, who here believe on him. Phil. 2. 9. God also hath exalted him, and given him a name (Power, Authority and Preeminence) above every name; that at the name of Jesus (unto him vested with that Authority and Dignity) every knee should bow (all creatures should yield Obedience and be in subjection) of things in heaven, the heavenly, proper habitation, and place of residence of the blessed Angels, Jude 6. For,

2. As he is exalted above them, so by the Authority of God the Father they are made subject unto him, 1 Pet. 5. 22. he is gone into heaven, φανείνατο ἐν οὐρανίων, Angels being brought into order by subjection unto him, Ephef. 1. 22. πάντα ὀρθοδόξως. He hath put all things (Angels of which he treats) in subjection to him, under his feet, as Psal. 8. 6. 7, 8, τῶν ἀγγέλων, 1 Cor. 15. 27. And this by the special Authority of God the Father, in a way of Grant of Priviledge and Honour unto him; And to evidence the Universality of this Subjection,

3. They adore and worship him; the highest Act of Obedience, and most absolute subjection. This they have in command, Heb. 1. 6. Let all the Angels of God worship him, Psal. 97. 7. ἀγαθοποιήσατε worship him with prostration, self-abasement, and all possible subjection to him; of which place afterwards. Their practice answers the command given them, Rev. 5. 11, 12, 13, 14. All the Angels round about his Throne fell down and adored, and honour, and glory, and power unto him, as we are taught to do in our deepest acknowledgment of the Majesty and Authority of God, Math. 6. 13. And as to outward obedience, they are ready in all things to receive his commands, being ministring spirits, sent forth to minister for them who shall inherit salvation, Heb. 1. 13. and that by him who is Head over all things unto the Church, Ephef. 1. 22. As for instance, he sent out one of them to his servant John, Rev. 1. 1. who from their employment under him towards them that believe, are said to be their fellow-servants, that is, unto Christ; namely, of all them who have the Testimony of Jesus, Rev. 19. 10. chap. 22. 9. And to this purpose,

4. They always attend his Throne. Jno. 6. 1. 2. I saw the Lord upon his throne, and about it stood the Seraphims; This fasiab spoke of him, when he saw his glory, Jno. 12. 39. 40. He was upon his Throne, when he spake with the Church in the wilderness, All. 7. 38. that is, in Mount Sinai; where the Angels attending him as on Chariots, ready to receive his commands, were twenty thousands, even thousands of Angels, Psal. 68. 19. Ephef. 4. 8. on thousand thousands, and ten thousand times ten thousand, as another Prophet expresseth it, Dan. 7. 10. And so he is in the Church of the New Testament, Rev. 5. 11. and from his walking in the midst of his golden Candlestick, Rev. 1. 13. are the Angels also present in Church Assemblies, as attending their Lord and Master, 1 Cor. 11. 10. And so attended shall he come to Judgment, 2 Thess. 1. 7. when he shall be revealed from heaven with the Angels of his power, which was fore-told concerning him from the beginning of the world, Jude 7. 8.

Thus his Lordship over Angels is Universal and absolute, and their subjection unto him intangible thereunto. The manner of the Grant of this excellency, power and dignity unto him, must be further cleared in the opening of these words of the Apostle, v. 4. Being made better than the Angels, the original right and equity of this Grant, with the ends of it, are now only to be intimated.
1. The Radical [fundamental] Equity of this Grant lies in his Divine Nature: and his creation of Angels, over whom as Mediator he is made Lord. Unto the general Assertion of his being made King of all, the Apostle in this place subjoyns that general Reason, manifesting the right of the Equity of it in the Will of God, that it should be so: By whom also be made the worlds. Which reason is particularly applicable to every part of his inheritance, and is especially pleaded in reference unto Angels: Col. 1. 15, 16. Who is the Image of the invisible God, the first-born of every creature; that is, the Head and Lord of them all: and the reason is, Because by him were all things created that are in heaven, and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers, all things were created by him and for him. His creation of those heavenly powers, is the foundation of his Priestship or Lordship over them. Exod., that is, faith a learned man (Gratian) on the place, not created, or made, but ordered, ordained; all things were ordered by Christ, as to their fate and dignity: But what reason is there to depart from the proper, usual, yea, only sense of the word, in this place? Because, faith he, mention is made of Christ, which is the name of a man, and so the Creation of all things cannot be attributed unto him. But Christ is the name of the Son of God incarnate, God and Man: Christ, who is over all, God blessed for ever, Rom. 9. 5. See Luke 2. 11. And he is here spoken of as the Image of the invisible God, v. 15. the essential Image of the Father, endowed with all his eternal Attributes, and so the Creator of all. The Socinians add, that the words are used in the abstract, Principalities and Powers, and therefore their Dignities, not their Persons are intended. But, 1. All things created in heaven and earth, visible and invisible, are the Substances and Essences of things themselves, and not their Qualities and Places only. 2. The Distribution into Thrones and Dominions, Principalities and Powers, respects only the last branch of things affirmed to be created by him, namely, things in heaven, invisible; so that if it should be granted, that he made or created them only as to their Dignity, Order, and Power, yet they obtain not their purpose, since the Creation of all other things, as to their being and subsistence, is ascribed unto him. But, 2. The use of the Abjuration for the Concrete is not unusual in Scripture. See Ephes. 6. 12. "women, for the like reason. Thus ὡσποδῶν & ἀρχῶν, Rulers and Kings, Matth. 10. 18. are termed χριστέως, Principalities and Powers, Luke 12. 11. And in this particular, those who are here Principalities and Powers, are Angels great in power, 2 Pet. 2. 10, 11. And Ephes. 1. 20, 21. he is exalted with principalities and powers, that is, above all vested with principalities and power, as the next words evince, and every name that is named. So Jude tells us of some, of whom he says, ἐπιλείπων λείπων, δήμων, κυριών, δικαίων, δικαιοσύνης; They despise dominion, and speak evil of dignities; that is, those vested with them. And Paul, Rom. 8. 38, 39. I am persuaded that neither Angels, nor principalities nor powers, nor things visible, nor any other creature. So that these Principalities and Powers are θεοί, certain creatures, created things and sublimes, which is, the Angels variously differenced amongst themselves, in respect of us, great in power and dignity.

This is the first foundation of the Equity of this Grant, of all power over the Angels unto the Lord Christ; in his Divine Nature he made them, and in that respect they were before, his own: as on the same account when he came into the world, he is said to come in την θέαν, J ohn 1. 11. to his own, or the things that he had made.

2. It is founded in that Establishment in the condition of their Creation, which by his interposition to recover what was lost by sin, and to preserve the untainted part of the Creation from ruine, they did receive. In their own Right, the Rule of their Obedience, and the Example of those of their number and society who apostatized from God, they found themselves in a state not absolutely impregnable: Their Confirmation, which also was attended with that Exaltation, which they received by their new Relation unto God in and through him, they received by his means. God gathering up all things to a constancy and permanency in him, Ephes. 1. 10. And hence also it became equal, that the Rule and power over them should be committed unto him, by whom, although they were not like us, recovered from ruine, yet they were preferred from all danger of it. So that in their subjection unto him consists their principal Honour, and all their safety.

And as this act of God in appointing Christ Lord of Angels hath these equitable foundations, so it hath also fundry glorious Ends.

1. It was as an addition unto that Glory that was set before him, in his undertaking to redeem sinners. A Kingdom was of old promised unto him, and to render it exceedingly
ingly glorious, the Rule and Scepter of it is extended not only to his Redeemed ones, but to the holy Angels also; and the sovereignty over them is granted him as a part of his Reward, Phil. 2. 8, 9, 10, 11. Ephes. 1. 20, 21.

2. God hereby gathereth up his whole family, at first distinguished by the Law of their Creation into two special kinds, and then differentiated and let at variance by Sin, into one Body under one Head, reducing them, that originally were twain, into one entire family, Ephes. 1. 10. In the fulness of time he gathered together in one all things in Christ, both which are in heaven, and which are in earth, in him; as was before declared. Before this the Angels had no immediate created Head; for themselves are called Gods, Psal. 97. 7. 1 Cor. 8. 5. Who ever is the Head, must be the Head of Gods, the God of Gods, or Lord of Lords, which Christ alone is; and in him, or under him as One Head, is the whole Family of God united.

3. The Church of Mankind militant on the earth, whose conduct unto Eternal Glory is committed unto Christ, stand in need of the ministration of Angels. And therefore hath God granted Rule and Power over them unto him, that nothing might be wanting to enable him to save unto the uttermost them that come unto God by him. So God hath given him to be head over all things to the Church, Ephef. 1. 22. that he should with an absolute sovereignty, use, and dispose of all things to the benefit and advantage of the Church.

This is the first branch of the Lordship and Dominion of Christ, according to the distribution of the several sorts of it before laid down. He is Lord of Angels, and they are all of them his servants, the fellow-servants of them that have the testimony of Jesus. And as some men do wilfully cast themselves by their Religious adoration of Angels, under the curse of Canaan, to be servants unto servants, Gen. 8. 25. so it is the great honour and privilege of true believers, that in their worship of Christ, they are admitted into the society of an innumerable company of Angels, Heb. 12. 22. Rev. 15. 11, 13. for they are not ashamed to esteem them their fellow-servants, whom their Lord and King is not ashamed to call his Brethren. And hence conflits our communion with them, that we have one common Head and Lord; and any intercourse with them, but only on this account, or any worship performed towards them, breaks the bond of that communion, and causeth us not to hold the Head, Col. 2. 19. The privilege, the safety and advantage of the Church from this subjection of Angels to its Head and Saviour, are by many spoken unto.

II. There is another sort of Angels, who by sin left their primitive station, and fell off from God, of whom, their Sin, Fall, Malice, Wrath, Busines, Craft in evil, and Final judgment, the Scripture treateth at large. These belong not indeed to the possession of Christ, as he is the Heir, but they belong unto his Dominion as he is a Lord. Though he be not a King and Head unto them, yet he is a Judge and Ruler over them. All things being given into his hand, they also are subjected unto his power. Now, as under the former head, I shall consider, 1. The Right or Equity: and 2. The End of this Authority of Christ over this second sort of the first Race of Intellectual Creatures, the Angels, that have sinned.

1. As before, this Right is founded in his Divine Nature, by virtue whereof, he is fitter fit for this Dominion. He made those Angels also, and therefore, as God, hath an absolute Dominion over them. The Creatures cannot cast off the Dominion of the Creator by rebellion; though they may lose their moral Relation unto God as obedient creatures, yet their natural, as creatures, cannot be disjoined. God will be God still, be his creatures never so wicked; and if they obey not his Will, they shall bear his Justice. And this Dominion of Christ over sown Angels, as God, makes the grant of Rule over them to him, as Mediator, just and equal.

2. The immediate and peculiar Foundation of his Right unto Rule over sown Angels, rending the special grant of it equal and righteous, is Lawful Conquest. This gives a special Right, Gen. 48. 22. Now that Christ should conquer sown Angels, was promised from the foundation of the world, Gen. 3. 15. The Seed of the woman, the Messiah, was to break the Serpent's head, depoit him of his power, and bring him into subjection; which he performed accordingly, Col. 2. 15. He smote principalities and powers, divested sown Angels of all that Title they had got to the world, by the Sin of man; triumphing over them, as Captives to be disposed of at his pleasure. He filled, or made to cease as to his power, this Enemy, Psal. 8. 2. leading captivity captive, Psal. 6. 8. 18. breaking in pieces the Head over the large earth, Psal. 110. 6. binding the strong man armed, and spoiling his goods. And the Scripture of the New Testament is
An Exposition of the

full of instances as to his executing his Power and Authority over Evil Angels; They
take up a good part of the Historical Books of it.

Man having sinned by the instigation of Satan, he was by the just Judgement of
God delivered up unto his power, Heb. 2. 14. The Lord Christ undertaking to recover
lost man from under his power by destroying his works, 1 John 3. 8. and to bring them
again into favour with God; Satan with all his might sets himself to oppose him in his
Works; and failing in his enterprise, being utterly conquered, he became abso-
lutely subjected unto him, trodden under his feet, and the prey he had taken delivered
from him.

This is the next Foundation of the Authority of Christ over the Evil Angels. He
had a great Contest and War with them, and that about the Glory of God, his own
Kingdom, and the Eternal Salvation of the Elect; prevailing absolutely against them, he
made a Conquest over them, and they are put in subjection unto him for ever. They
are subjected unto him, as to their present acting, and future condition; He now
rules them, and will hereafter finally judge them. Wherein he suffers them in his
Holiness and Wisdom to act in Temptations, Seductions, Persecutions, he bounds and
limits their Rage, malice, acting, orders, and disposes the Events of them to his own
holy and righteous ends, and keeps them under chains for the Judgment of the last
day, when for the full manifestation of his Dominion over them, he will cause the mean-
eff of his 'Gravants to set their feet on the necks of these conquered Kings, and to
join with himself in sentencing them unto eternal ruin, 1 Cor. 6. 3. which they shall
be cast into by him, Rev. 19.

2. The Ends of this Lordship of Christ are various; as 1. His own Glory, Psa. 10. 1.
2. Churches safety, Matt. 16. 18. Rev. 12. 7, 8, 9. And 3. Exercise for their Good:
   (1.) By Temptation, 1 Pet. 5. 8, 9, 10. And (2.) Persecution, Rev. 2. 10. Chap. 12. 10.
both which he directs, regulates, and bounds unto their eternal Advantage. 4. The
exercising of his Wrath and vengeance upon his stubborn enemies, whom these slaves
and vassals to his righteous power, seduce, blind, harden, provoke, ruine, and destroy,
Rev. 12. 15. Ch. 16. 13, 14. Psa. 106. And how much of the peace, safety and con-
solation of Believers lies wrapt up in this part of the Dominion of Christ, were easy
to demonstrate; as also that Faiths improvement of it, in every condition, is the
gratest part of our Wisdom in our pilgrimage.

III. All Mankind; (the second sort of Intellectual Creatures or Rational sub-
stances) belong to the Lordship and Dominion of Christ. All Mankind was in the power
of God as one mankind, one mass out of which all Individuals are made and
formed, Rom. 9. 21. Some to honour, some to dishonour; the rest wise, wise,
not denoting the same substance, but one common condition; and the making of the Individuals
is not by Temporal Creation, but Eternal Designation. So that all mankind made out of nothing,
and out of the same condition defined to several Ends for the glory of God,
are branched into two sorts. Elect, or vessels from the common mass unto Honour;
and Reprobate, or vessels from the common mass unto dishonour. As such they were
typed by Jacob and Esau, Rom. 9. 11, 12. and are expressed under that distinction,
1 Thess. 5. 9. Some are made, from the beginning being chosen to salvation, 2 Thess. 2. 13.
and seceded from them, Eph. 1. 4. before the foundation of the world, Rom. 8. 29. Chap.
11. 5. Matt. 20. 16. 2 Tim. 2. 10. Rev. 21. 27. Others are appointed to the
day of evil, Prov. 16. 4. anoi, προέοικναι, of old fore-ordained to condemnation,

Both these sorts, or all Mankind, is the Lordship of Christ extended to, and to
each of them respectively: 1. He is Lord over all sorts, Job. 17. 2. both living and
dead, Rom. 14. 9. Phil. 2. 9, 10.

2. Particularly, he is Lord over all the Elect: And besides the general foundation of the
Equity of his Authority and power in his Divine Nature and Creation of all things,
the Grant of the Father unto him as Mediator to be their Lord, is founded in other
special Acts both of Father and Son. For,

1. They were given unto him from Eternity in design, and by compact, that they
should be his peculiar portion, and he their Saviour, Job. 17. 2. Of the odam agnum,
all sorts, over which he hath Authority, there is a zeus, adn, an universality of them
whom the Father gave him, in a special manner. Of whom he saith, those they were,
and those gave him unto me, v. 6. Acts 18. 10. They are a portion given him to joy,
2. His Grant is strengthened by Redemption, Purchase, and Acquisition. This was the condition of the former Grant, Isa. 53. 10, 11, 12. which was made good by him; so that his Lordship is frequently affected on this very account, 1 Cor. 6. 10. 1 Pet. 1. 18, 19. 1 Tim. 3. 6. Job. 10. 15. Eph. 5. 25, 26, 27. Rev. 5. 9. Job. 11. 52. And this purchase of Christ, is peculiar to them so given him of the Father in the Covenant of the Mediator; as (1.) Proceeding from his special and great love, Job. 15. 17. Rom. 5. 8. 1 John 3. 16. Chap. 4. 9, 10. Acts 20. 28. Rom. 8. 32. And (2.) Being accompanied with a purchase for them which they shall certainly enjoy, and that of Grace and Glory, Acts 20. 28. Eph. 1. 14. Phil. 1. 29. Heb. 9. 12, 15. And indeed the Controversy about the death of Christ, is not primarily about its Extent, but its Efficacy and Fruits in respect of them for whom he dyed.

3. These thus given him of the Father and redeemed by him, are of two sorts. 1. Such as are actually called to faith in him, and Union with him. These are further become his, upon many other especial accounts. They are his in all Relations of Subjection, his Children, Subjects, Brethren, Disciples, Subjects, his Houfe, his Spouse. He stands towards them in all Relations of Authority; is their Father, Master, Elder Brother, Teacher, King, Lord, Ruler, Judge, Husband; Ruling in them by his Spirit and Grace, over them by his Laws in his Word, preferring them by his powers, cherishing them in his Care and Love, feeding them out of his stores, trying them, and delivering them in his Wildom, bearing with their miscarriages in his Patience, and taking them for his portion, lot and inheritance, in his Providence, raising them at the last day, taking them to himself in Glory, every way avouching them to be his, and himself to be their Lord and Master.

2. Some of them, are always uncalled, and shall be so, until the whole number of them be completed and filled. But before, they belong on the former accounts, unto his Lot, Care and Rule, John 10. 6. They are already his, by grant and purchase, though not yet really so by Grace and Holiness: They are not yet his, by present Obedience, but they are his by Eternal Designation and real Acquisition.

Now the power that the Lord Jesus hath over this sort of Mankind is Universal, unlimited, absolute, and exclusive of all other power over them, as unto the things peculiarly belonging unto his Kingdom. He is their King, Judge, Law-giver, and in things of God, in all Relations of Authority: is their Father, Master, Elder Brother, Teacher, King, Lord, Ruler, Judge, Husband; Ruling in them by his Spirit and Grace, over them by his Laws in his Word, preferring them by his powers, cherishing them in his Care and Love, feeding them out of his stores, trying them, and delivering them in his Wisdom, bearing with their miscarriages in his Patience, and taking them for his portion, lot and inheritance, in his Providence, raising them at the last day, taking them to himself in Glory, every way avouching them to be his, and himself to be their Lord and Master.

2. His Lordship and Dominion extends to the other sort of men also, namely, Reprobates, and men finally impenitent. They are not exempted from that all flesh, which he hath power over, John 17. 2. nor from those quick and dead over whom he is Lord, Rom. 14. 9. nor from that World which he shall judge; Acts 17. 31. And there are two especial grounds that are peculiar to them, of this Grant, and Power, and Authority over them.

1. His interposition upon the entrance of Sin against the immediate Execution of the Curse due unto it; as befell the Angels: This fixed the World under a Dispensation of Forbearance and Patience, Rom. 2. 4, 5. Acts 17. 30. Rom. 9. 22. Psal. 75. 5.


That God who spared not the Angels, when they sinned, but immediately cast them into chains of darkness, should place sinners of the Race of Adam, under a dispensation of Forbearance and Goodness, that he should spare them with much Long-suffering during their Pilgrimage on the earth, and fill their hearts with joy and gladness, with all those fruits of kindnes, which the womb of his Providence is still bringing forth for their benefit and advantage, is thus far on the account of the Lord Christ, that though these things as relating unto Reprobates, are no part of his especial purchase, as Mediator of the Everlasting Covenant of Grace, yet they are a necessary consequent of his interposition.
terposition against the immediate Execution of the whole Curse upon the first entrance of sin, and of his undertaking for his Elect.

2. He makes a Conquest over them: It was promised, that he should do so, Gen. 3, 15; and though the work it self prove long and irkome, though the ways of accomplishing it be unto us obscure, and oftentimes invisible; yet he hath undertaken it, and will not give it over, until they are every one brought to be his Footstool, Psal. 110. 1. 1 Cor. 15. 25. And the Dominion granted him on these Grounds is,

1. Sovereign and Absolute: His enemies are his Footstool, Psal. 110. 2. Mat. 22. 44. Mark 12. 36. Luke 20. 24. Acts 2. 34. 1 Cor. 15. 25. Heb. 1. 13. They are in his hand, as the Egyptians were in Joseph’s, when he had purchased both their persons and their Estates to be at arbitrary disposal; and he deals with them as Joseph did with those, so far as any of the Ends of his Rule and Lordship are concerned in them.

And,

2. Judicial, Job. 5. 22, 23. As he hath power over their Persons, so he hath regard unto their sins, Rom. 14. 9. Acts 17. 32. Matt. 25. 31. And this power he certainly exerciseth over them, even in this World, before he gloriously exerts it in their Eternal Ruine. For, 1. He enlighteneth them by those heavenly sparks of Truth and Reazon, which he leaves unextinguish'd in their own minds, John 1. 9. 2. Striveth with them by his Spirit, Gen. 6. 3. secretly exciting their Consciences to rebuke, bridle, yoke, afflict, and crucify them, Rom. 2. 14, 15. And 3. On some of them he acts by the Power and Authority of his Word; whereby he quickeneth their Consciences, galls their Minds and Affections, restrains their Lufts, bounds their Conversations, aggravateth their sins, hardeneth their Hearts, and judgeth their souls, Eph. 4. 15. 2 Pet. 2. 34. 1 Cor. 15. 25. Heb. 1. 13. He exerciseth Rule and Dominion over them in Providential Dispensations, Rev. 6. 15, 16. Isa. 6. 1, 2, 3, 4. Rev. 19. 13. By all which he makes way for the Glory of his final Judgement of them, Acts 1. 17, 32. Matt. 25. 31. Revol. 19. 20. Chap. 20. 10, 11, 12, 13, 14, 15. And all this will he do, unto the Ends 1. Of his own Glory: 2. His Churches good, exercise and safety.

And this is the second instance of the first Head of the Dominion of Christ in this World; he is Lord over Persons, Angels and Men.

II. The Second part of the Heirship and Dominion of Christ, consisteth in his Lordship over all things besides, which added to the former comprize the whole Creation of God. In the distribution of these premises, the first that occur are Spiritual things, which also are of two sorts: 1. Temporal, or such as in this life we are made partakers of, and 2. Eternal, the things that are referre'd for them that believe in the Mate of Glory. The former may be reduced unto two heads; for they are all of them either Grace, or Gifts, and Christ is Lord of them all.

1. All that which comes under the name of Grace in Scripture, which flowing from the free and special Love of God, tends directly to the Spiritual and Eternal Good of them on whom it is bestowed, may be referre'd unto four heads. For as the fountain of all these (or the gracious free purposes of the Will of God from whence they all do flow) being Antecedent to the Mission of Christ the Mediator, and Immanent in God, it can be no otherwise granted unto him, but in respect of its Effects, which we shall shew that it is. Now these are,

1. Pardon of sin, and the free Acceptation of the Persons of sinners, in a way of mercy. This is Grace, Ephes. 2. 8, Tit. 3. 5, 7. And a saving Effect and fruit of the Covenant, Jer. 31. 31, 32, 33, 34. Ezek. 8. 12.

2. The Regenerating of the Person of a dead Sinner, with the purifying and sanctifying of his Nature, in a way of Spiritual power. This also is Grace, and promised in the Covenant; and there are three parts of it: (1.) The Infusion of a quickening Principle into the soul of a dead Sinner, Rom. 8. 2. Tit. 3. 5. Heb. 3. 6. Ephes. 2. 15. (2.) The Habitual furnishment of a spiritually quickened soul, with abiding radical principles of Light, Love and Power, fitting it for Spiritual Obedience, Gal. 5. 17. (3.) Actual Assistance, in a Communication of supplies of strength for every Duty and Work, Phil. 1. 13. John 15. 3.

3. Preservation in a Condition of Acceptation with God, and holy Obedience unto him unto the End, is also of Essential Grace: It is the Grace of Persistence, and eminently included in the Covenant's as we have elsewhere shew'd at large.

4. Adoption
Adoption as a Privilege, with all the Privileges that flow from it, is also Grace, Ephes. 1. 5, 6.

All these with all those admirable and inexpressible mercies that they branch themselves into, giving deliverance unto sinners from evil temporal and eternal, raising them to Communion with God here, and to the Enjoyment of him for ever hereafter, are called Grace; and do belong to the Lordship of Christ, as he is Heir, Lord and Possessor of them all. All the fruits of this Grace and Mercy that are in Heaven for sinners, are given into his hand, and refuged up to his Sovereign disposal; as we shall intimate in general, and particular.

1. In General; Col. 1. 19. It pleased the Father that in him all fulness should dwell: There is a fourfold fulness in Christ: 1. Of the Deity; in his Divine Nature, Rom. 9. 5. 2. Of Union in his Person, Col. 2. 9. 3. Of Grace in his Humane Nature, Job. 1. 14. Chap. 3. 34. Luke 2. 52. Chap. 4. 1. 4. An Authoritative fulness to communicate of it unto others; that is the fulness here intended. For it is in him as the head of the Church, v. 18. so as that from him, or that fulness, which it pleased the Father to entrust him withball, believers might receive grace for grace, Job. 6. 16, 17. Thus he tells us, that all things are delivered to him of the Father, Matth. 11. 27. put into his power and possession. And they are the things he there intends on the account whereof, he invites sinners weary and laden to come unto him, v. 28. That is all Mercy and Graces, which are the things that burdened sinners need, and look after. The same is testified Job. 3. 35, 36. and fully, Job. 16. 15. All things that the Father hath are mine, Job. 16. 19. All the Grace and Mercy that are in the Heart of God as a Father, to bestow upon his Children, they are all given into the hand of Christ, and are his part of his Inheritance.

In particular;

1. All Pardoning Grace for the Acceptance of our Persons, and Forgivenss of our sins is his; he is the Lord of it, Acts 5. 31. He is made a Prince and a Saviour to give repentance and the forgiveness of sins. Forgivenss of sin, is wholly given unto him, as to the Administration of it; nor doth any one receive it, but out of his store. And what is the Dominions of ten thousand worlds in comparison of this Inheritance? Sure he shall be my God and King who hath all forivenss at his disposal. All that this World can do, or give, is a thousand times lighter than the dust of the balance, if compared with these good things of the Kingdom of Christ.

2. All Regenerating, quickening, sanctifying, assisting Grace is his; 1. Job. 5. 21. He quickeneth whom he pleaseth: He walks among dead souls, and fayes to whom he will, Live. And 2. He sanctifieth by his Spirit whom he pleaseth, Job. 4. 14. All the living waters of saving Grace are committed to him, and he invites men unto them freely, Cant. 5. 1. Isa. 55. 1. Rev. 21. And 3. All Grace actually assisting us unto any duty, is his also; for without him we can do nothing, Job. 15. 5. for it is he alone that gives us faithful help at the time of need, Heb. 4. 16. No man was ever quickened, purified or strengthened but by him: nor can any dram of this Grace be obtained, but out of his Treasures. Those who pretend to store of it in their own wills; are so far Antichrists.

3. The Grace of our Preservation in our Acceptation with God, and Obedience unto him is solely his, Job. 10. 28. And so also,

4. Are all the blessed and gracious Privileges whereof we are made partakers, in our Adoption, Job. 1. 12. Heb. 3. 6. He is so Lord over the whole House and family of God, as to have the whole inheritance in his power, and the absolute disposal of all the good things belonging unto it.

These are the Riches and Treasure of the Kingdom of Christ, the good things of his House, the Revenues of his Dominion. The Mait of this Treasure that lies by him is infinite, the stores of it are inexhaustible; and he is ready, free, gracious and bountiful in his Communications of them to all the Subjects of his Dominion. This part of his Heirship extends unto, 1. All the Grace and Mercy that the Father could find in his own gracious Heart to bestow, when he was full of Counsels of Love, and designed to exalt himself by the way of Grace, Ephes. 1. 6. 2. To all the Grace and Mercy which he himself could purchase by the Effusion of his Blood, Heb. 9. 14. Eph. 1. 13. and indeed these are commensurate; if things, in respect of us altogether boundless, may be laid to be commensurate. 3. All that Grace which hath saved the World of Sinners which are already in the enjoyment of God, and that shall effectually save all that come to God by him. 4. All that Grace which in the Promises of it in the Old Testament, is set out by all that is rich, precious, glorious, all that is eminent in the whole Creation of God; and in the New is called Treatures,
Exposition of the Treasures, unsearchable Riches, and exceeding Excellency, which being communicated by Christ to all the subjects of his Kingdom, makes every one of them richer than all the Potentates of the earth, who have no interest in him.

The special Foundation of all this Trust is in an eminent manner expressed, Eph 53: 10, 11, 12. His suffering for the sins of all those to whom he intends to communicate this his fulness, according to the will of God; and the Purchase he made in his death, according to the tenour of the Covenant of the Mediator, makes it just and righteous that he should enjoy this part of his Inheritance. Heb. 2. 17. chap. 9. 12. The Father says unto him, Seest thou these poor wretched Creatures, that lie perishin in their blood, and under the curse? They had once my Image gloriously enjamped on them, and were every one meet for my service; but behold the Misery that is come upon them, by their sin and rebellion, sentence is gone forth against them upon their sin; and they want nothing to thrust them up under Everlasting Ruine, but the Execution of it. Wilt thou undertake for to be their Saviour and Deliverer, to save them from their sins, and the wrath to come? Wilt thou make thy Soul an Offering for their sins? and lay down thy Life a Ransome for them? Hast thou Love enough to wash them in thy own Blood, in a Nature to be taken of them? Being obedient therein unto death, the death of the Cross? Whereunto he replies, I am content to do thy Will, and will undertake this work, and that with joy and delight. Lo, I come for that purpose, my delight is with those Sons of men, Psal. 40. 8. Prov. 8. 31. What they have taken, I will pay. What is due from them, let it be required at my hand. I am ready to undergo Wrath and curse for them, and to pour out my soul unto death. It shall be, saith the Father, as thou hast done, and the ushah fee of the travel of thy soul and be justified. I will give thee for a Covenant and a Leader unto them, and thou shalt be the Captain of their salvation. To this end take into thy power and disposal all the Treasures of Heaven, all Mercy and Grace to give out unto them for whom thou hast undertaken. Behold, here are unsearchable hidden Treasures, not of many Generations, but laid up from Eternity; take all these Riches into thy power, and at thy disposal shall they forever. This is the noble peculiar foundation of this part of the Inheritance of Christ.

From what hath been spoken, the Rule also, whereby the Lord Christ proceedeth in disposing these Treasures to the Sons of men, is made evident. Though he hath all Grace committed unto him, yet he bestoweth not grace upon all. The Rule of his procedure here is God's Election. For the Foundation of this whole Trust is his undertaking for them, who were given him of his Father, see Acts. 13. 48. Rom. 11. 7. Ephes. 1. 3, 4, 5, 6, 7, 8. And the variety which is seen in his actual Communication of Grace and Mercy unto sinners, depends upon the Sovereign and Eternal Designation of the Persons, who by him were to obtain mercy, and be made Heirs of Salvation. But although the Persons are designed and allotted unto him from Eternity, who were to receive this Grace and Mercy at his hands, yet as to the manner, and all Circumstances of his Dispensation and Communication of them, they are wholly committed unto his own Sovereign Will and Wisdom. Hence some he calleth at one time, some at another; some in the Morning, that they may glorifie Grace in working all the day; some in the Evening of their lives, that they may ennobled Mercy to Eternity; on some he bestoweth much Grace, that he may render them useful in the strength of it; on others left, that he may keep them humble in a sense of their wants. Some he makes rich in Light, others in Love; some in Faith, others in Patience; that they may all peculiarly praise him, and set out the fulness of his stores. And hereby, 1. He glorifies every Grace of his Spirit, by making it shine eminently in one or other, as Faith in Abraham and Peter, Love in David and John, Patience in Job. And, 2. he renders his subjects useful one to another, in that they have opportunities upon the defects and fulness of each other, to execute all their Graces. And, 3. so he renders his whole Body uniform and comely, 1 Cor. 12. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28. Keeping every Member in Humility and dependance, whilst it sees its own wants in some Graces that others excels in, Col. 2. 19.

This is another most eminent part of the Inheritance and Kingdom of Christ.

II. All Gifts that are bestowed on any of the Sons of men, whereby they are different from others, or made useful to others, belong also unto the Inheritance and Kingdom of Christ.

Gifts bestowed on men are either Natural or Spiritual: Natural Gifts are special Endowments of the Persons or Minds of men, in Relation unto things appertaining unto this
this Life, as Wisdom, Learning, skill and cunning in Arts and Sciences: I call them Natural, in respect of the Objects that they are exercised about, which are \textit{seminar}, things of this Life, as also in respect of their End and Use. They are not always \textit{vi}, as to their rise and spring, but may be immediately infused, as Wisdom was into Solomon, for Civil Government, \textit{Ecc.} 9. 12, and skill for all manner of Mechanical Operations into Bezaleel, \textit{Exod.} 31. 2, 3, 6. But how far these gifts are educated in an ordinary course of Providence, out of their hidden seeds and principles in nature, in a just connexion of Causes and Effects, and to fall under a certain Law of Acquisition, or what there may be of the Interposition of the Spirit of God in an especial manner, immediately conferring them on any, falls not under our present consideration of them. Nor yet can we insist on their Use, which is such, that they are the great Instrument in the hand of God for the preservation of Human Society, and to keep the course of man's life and pilgrimage from being wholly bruitish. I design only to shew, that even they also belong, (though more remotely) to the Lordship of Jesus Christ, which they do on two accounts:

1. That the very use of men's Reason, and their natural faculties, as to any good end or purpose, is continued unto them upon the account of his Interposition, bringing the world thereby under a dispensation of patience and forbearance, as was declared, \textit{Job} 1. 9.

2. He is endowed with Power and Authority to use them, in whose hand (ever they lie, whether of his friends or enemies) to the especial Ends of his Glory, in doing good unto his Church. And indeed in the Efficacy of his Spirit and Power upon the Gifts of the minds of men, exciting, ordering, disposing, enabling them unto various Actions and Operations, by and with them; controuling, over-ruling, entangling each other, and themselves in whom they are by him, his Wisdom and care in the Rule, Government, Chaftainment, and Deliverance of his Church, are most conspicuous.

III. 2. Spiritual Gifts, which principally come under that Denomination are of two sorts, Extraordinary, and Ordinary. The first are immediate Endowments of the minds of men with Abilities exceeding the whole System of Nature, in the exercise whereof they are mere Instruments of him who bestows those gifts upon them. Such of old were the Gifts of Miracles, Tongues, Healing, Prediction, and infallible Inspiration, given out by the Lord Christ unto such as he was pleased to use in his Office in an Extraordinary manner. The latter are Furnishments of the minds of men, enabling them unto the Comprehension of spiritual things, and the management of them for spiritual Ends and purposes. Such are Wisdom, Knowledge, Prudence, Utterance, Aptness to teach in general, Abilities to manage the things of Christ and the Gospel, unto their own proper ends. And these also are of two sorts. 1. Such as are peculiar unto Officers; and, 2. Such as are common unto others for their own and others Good and Edification, according as they are called unto the exercise of them. And these two sorts of Gifts differ only in respect of degrees. There are no ordinary Gifts that Christ's Officers are made partakers of, of these only excepted, which differs in the kind or nature of them from those which he bestows on all his Disciples: which makes their flattering up, and endeavours to improve the Gifts they have received exceeding necessary unto them. And Christ's collation of these Gifts unto men, is the foundation of all the Officers that under him they are called to discharge. See \textit{Ephes} 4. 8, 11. \textit{1 Cor.} 12. 7. \textit{Job} 20. 21, 22. And as they are the spring and foundation of Office, so they are the great and only means of the Church's Edification. By them Christ builds up his Church, to the measure appointed unto the whole and every member of it. And there is no Member but hath his Gift: which is the Talent given, or rather lent, to trade withal.

Now of all these Christ is the only Lord, they belong unto his Kingdom. \textit{Psal.} 68. 18. \textit{Ephes} 4. 8, 11. \textit{Acts} 2. \textit{33.} 34. when he ascended on high, he took, or received gifts for men; he took them into his own power and disposal, being given him of his Father: as \textit{Pater} declares, \textit{Acts} 2. 33. adding, that he received the Spirit, by whom all these gifts are wrought. And \textit{Ephes} 4. 8. the Apostle renders the words of the Psalms, \textit{Ecc} 31. 2, 6. he gave gifts; because he received them into his power, not to keep them unto himself, but to give them out to the use of others. And so \textit{Pater} doth sometimes signify to give. \textit{Acts} 14. 2. \textit{Verbum accipiendo dare significat ea accipienda atque dona daret, ut fideles Majoris.} And it was after his Resurrection, that this accession was made unto his Kingdom, in such an eminent and visible manner as to be a testimony of his Office, \textit{John} 7. 39. \textit{Nam in omnibus autem, the holy Ghost was not yet, because Jesus was not yet glorified: not eminently given, and received, as to these gifts, \textit{Acts} 19. 2. And this in-
vesture of him, with power over all gifts, he makes the bottom of the mission of the Apostles, Matt. 28. 18. This he had as a fruit of his suffering, as a part of his purchase, and it is a choice portion of his Lordship and Kingdom.

The End also why all these gifts are given into his power and disposal, is evident,

1. The propagation of his Gospel, and consequently the setting up of his Kingdom in the world, depends upon them. These are the Arms that he furnished his Messengers with, when he sent them forth to fight with, to conquer and judge the world unto him. And by these they prevailed. By that Spirit of wisdom and knowledge, prayer, utterance, by which they were endowed, attended where and when needful, with the extraordinary gifts before mentioned, did they accomplish the work committed unto their charge. Now the Lord Christ having a right unto a Kingdom and Inheritance given him, which was actually under possession of his Adversary, it was necessary that all these arms, wherewith he was to make a conquest of it, should be given to his disposal; 2 Cor. 10. 4. These were the weapons of the warfare of his Apostles and Disciples, which through God were so mighty to cast down the strongholds of sin and Satan. These are the stones, before which the Goliaths of the Earth and Hell did fall. This was that power from above, which he promised his Apostles to furnish them with, when they should address themselves to the conquest of the world, Acts 1. 8. With these weapons, this furniture for their warfare, a few despised persons in the eyes of the world, went from Jardas unto the ends of the earth, subduing all things before them to the obedience of their Lord and Master. And, 2. By these is his Church edified, and to that end doth he continue to bestow them on men, and will do to the end of the world, 1 Cor. 12. 7, 13, 14. Ephes. 4. 8, 9, 10, 11, 12, 13. Rom. 12. 6, 7, 8. 1 Pet. 3. 10, 11. Col. 2. 19. And for any to hinder their growth and exercise, is what in them lieth to pull down the Church of Christ, and to set them against that testimony which he gives in the world, that he is alive; and that he takes care of his Disciples, being present with them according unto his promise.

3. And by these means and ways is God glorified in him and by him, which is the great end of his Lordship over all the gifts of the Spirit.

That we may a little by the way look into our especial concernment in these things, the order of them, and their subserviency one to another, may be briefly considered. For as Natural gifts are the foundation of, and lie in an especial subordination unto Spiritual, so are Spiritual gifts enlivened, made effectual and durable by Grace. The principal end of Christ's bestowing gifts, is the erection of a Ministry in his Church, for the ends before mentioned. And where all these in their order and mutual subserviency unto one another, are received by any, there, and there alone, is a competent furniture for the work of the Ministry received. And where any of them, as to their whole kind, are wanting, there is a defect in the Person, if not a nullity as to the Office. Natural gifts and endowments of mind are so necessary a foundation for any that looks towards the work of the Ministry, that without some competent measure of them, it is madness and folly to entertain thoughts of any progress. Unless unto these Spiritual gifts are in Christ's time super-added, the other will be never of any use for the edification of the Church, as having in their own nature and series, no especial tendency unto that end. Nor will these super-added Spiritual gifts enable any man to discharge his duty unto all well-pleasing before God, unless they also are quickened and seasoned by Grace. And where there is an intercession of this series and order in any, the defect will quickly appear. Thus some we see of excellent natural endowments, in their first setting forth in the world, and in their endeavours on that single stock, promising great affluence and excellency in their way; who when they should come to engage in the service of the Gospel, evidence themselves to be altogether unfurnished for the employment they undertake; yea, and to have lost, what before they seemed to have received. Having gone to the utmost length and bounds that Gifts meerly Natural could carry them out unto, and not receiving super-added Spiritual gifts, which the Spirit of Christ bestoweth as he pleaseth, 1 Cor. 12. 11. they faint in the way, wither, and become utterly useless. And this for the most part falleth out, when men either have abused their natural gifts to the service of their lusts, and in an opposition to the simplicity of the Gospel; or when they set upon Spiritual things, and pretend to the service of Christ, meerly in their own strength, without dependence on him, as the Heir and Lord of all, for abilities and furniture for his work; or when they have some fixed corrupt end and design to accomplish and bring about by a pretence of the Ministry, without regard to the glory
of Christ, or compassion to the souls of men, which the Lord Christ will not prostitute the gifts of his Spirit to make them serviceable unto. And many other causes of this failure may be aligned.

It is no otherwise as to the next degree in this order, in reference unto spiritual gifts and saving grace. When these gifts, in the good pleasure of the Lord of them, are super-added unto the natural endowments before mentioned, they carry on them, who have received them, cheerfully, comfortably, and usefully in their way and progress. The former are increased, heightened, strengthened and perfected by the latter, towards that special end, whereunto themselves are designed; namely, the glory of Christ in the work of the Gospel. But if these also are not in due season quickened by saving grace, if the heart be not washed and made fruitful thereby, even they also will wither and decay. Sin and the world in process of time will devour them, whereof we have daily experience in this world. And this is the Order wherein the Great Lord of all these Gifts hath laid them in a subserviency, one kind unto another, and all of them unto his own glory.

And this that hath been spoken will abundantly discover the reason and ground of the Apostolical Exhortation, Covet the best gifts, 1 Cor. 12. 31. As first, the gift of Wisdom and knowledge in the Word and Will of God, 1 Cor. 12. 8. 1 Cor. 2. 7. 1 Tim. 3. 15. 1 Cor. 1. 5. Secondly, the gift of Ability, to manage and improve this wisdom and knowledge to the edification of others, Heb. 3. 13. chap. 10. 25. Rom. 15. 14. 1 Thes. 5. 13. Thirdly, of Prayer. And many more might be added of the like usefulness and importance.

IV. To close our considerations of this part of the Lordship of Christ, there remains only that we shew him to be the Lord of all spiritual eternal things, which in one word we call Glory. He is himself the Lord of glory, 2 Cor. 2. 4. and the Judge of all, Joh. 5. 25. In the discharge of which Office he gives out Glory as a Reward unto his followers, Matt. 25. 32. Rom. 14. 10. Glory is the reward that is with him, which he will give out at the last day, as a Crown, 2 Tim. 4. 8. Joh. 17. 2. And to this end that he might be Lord of it, he hath (1) purchas'd it, Heb. 9. 12. Eph. 1. 14. (2) Taken actual possession of it in his own Person, Luke 24. 25. Joh. 17. 5, 22, 24. And that (3) as the forerunner on whom he will bestow it, Heb. 9. 20. And this is a short view of the Lordship of Christ, as to things Spiritual.

V. Ecclesiastical things, or things that concern Church Institutions, Rule and Power, belong also unto his Rule and Dominion. He is the only Head, Lord, Ruler, and Law-giver of his Church. There was a Church state ever since God created man on the earth, and there is the same reason of it in all its alterations, as unto its Relation to the Lord Christ. What ever changes it underwent, still Christ was the Lord of it, and of all its concerns. But by way of instance and eminency, we may consider the Mosaic Church state under the old Testament, and the Evangelical Church state under the New. Christ is Lord of, and in respect unto them both.

1. He was the Lord of the Old Testament Church state, and he exercised his Power and Lordship towards it four ways.

1. In, and by its Institution and Erection; he made, framed, set up, and appointed that Church state, and all the Worship of God therein observed. He it was who appeared unto Moses in the Wilderness, Exod. 3. 5. Acts 7. 22, 33. and who gave them the Law on Mount Sinai, Exod. 20. 17. Psal. 68. 17. Ephes. 4. 8. and continued with them in the Wilderness, Num. 21. 6. 1 Cor. 10. 9. So that from him, his Power and Authority, was the Institution and Erection of that Church.

2. By prescribing a complete Rule and form of Worship and obedience unto it, being erected, as its Law-giver, to which nothing might be added, Deut. 7. 4. 13. 32. 3. By way of Reformation, when it was collapsed and decayed, Zech. 2. 8. 9. 10. 11. 12. 13. Mal. 3. 1. 2. 3.

4. By way of Amosion, or taking down what he himself had set up; because it was formulated and ordered as to continue only for a season, Heb. 9. 10. Deut. 18. 16. 17. 18. Hag. 2. 6. 7. Isa. 65. 17. 18. 2 Pet. 3. 13. Which part of his Power and Lordship, we shall abundantly prove against the Jews.

Of the New Testament Evangelical Church state also, he is the only Lord and Ruler; yes, this is his proper Kingdom, on which all other parts of his Dominion do depend; for he is given to be head over all things unto the Church, Ephes. 1. 22. For,

1. He is the foundation of this Church state, 1 Cor. 3. 11. the whole design and platform
An Exposition of the

plai-form of it being laid in him, and built upon him: And 2. He credis this Church-State upon himself, Matt. 16.18. I will build my Church; the Spirit and Word whereby it is done, being from him alone, and ordered in and by his Wisdom, Power and Care; And 3. He gives Laws and Rules of Worship and Obedience unto it, when to built by himself and upon himself, Matt. 28. 18. A. 1. 2. Heb. 3. 2, 3, 4, 5, 6. And 4. Is the everlasting, constant, abiding Head, Ruler, King, and Governor of it, Eph. 1. 22.

V. He is Lord also of Political things: All the Governments of the world that are set up and exercised therein for the good of mankind, and the preservation of Society according to Rules of Equity and Righteousness; over all these, and those who in and by them exercise Rule and Authority amongst men, is he Lord and King.

VI. The last branch of this Dominion of Christ consists in the Residue of the Creatures of God; Heaven and Earth, Sea and Land, Wind, Trees, and fruits of the earth, and the Creatures of sense, as they are all put under his feet, Psal. 8. 7, 8. Ephe. 1. 22. 1 Cor. 15. 27. So the exercise of his power severally over them, is known from the story of the Gospel. And thus we have glanced at this Lordship of Christ, as some of the general parts of it: And how small a portion of his glorious power, are we able to comprehend or declare.
for his sake, he made the worlds; but not any thing of the Excellency, Power and Glory of the Messiah himself.

It is manifest that the whole strength of this interpretation lyes in this, that by whom may be taken for by whom instead of for whom: but neither is it proved that in any other place those expressions are equipollent; nor if that could be supposed, is there any reason offered why the one of them should in this place be put for the other.

For,

1. The places referred unto, do no way prove that with a Genitive doth ever denote the final cause, but the efficient only. With an Accusative for the most part it is as much as proper, signifying the final Cause of the thing spoken of, and rarely in the New Testament it is otherwise used. In this will or pleasure, the efficient and disposing not the final Cause seems to be denoted. And Chap. 13. 14. by the signs that were given him to do; the formal cause is signified. But that joined with a Genitive doth any where signify the final Cause does not appear.

2. On supposition that some such instance might be produced, yet being contrary to the constant use of the Word, some cogent reason from the Text wherein it is used, or the thing treated of, must be urged, to give that sense admittance: And nothing of that nature is, or can be here pleaded.

3. As by whom here, is the same with by whom, which the same Person interprets properly for the efficient cause.

On these accounts the foundation of this gist being removed, the superadded translation of by considerat is altogether useless, and what the Jews grant that God did with respect to the Messiah, we shall afterwards consider.

2. The Socinians, generally lay no exception against the Person making, whom they acknowledge to be Christ the Son, but unto the worlds said to be made. These are not say they the things of the Old, but of the new creation; not the fabric of Heaven and Earth, but the conversion of the souls of men; not the first institution and forming of all things, but the restoration of mankind, and translation into a new condition of life, his Schillingius at large insist on, in his Comment in this place, bringing in the justification of his interpretation the sum of what is pleaded by any of them, in answer not only to this testimony, but also to that of John 1. 3. and that also of Coloss. 1. 16, 17.

1. The old creation, he says, is never said to be performed by any intermediate cause, as the Father here said to make these worlds by the Son. But this is petitio principii; that this expression doth denote any such intermediate cause, as should interpose between the Father, and the Creation of the world by an operation of its own, divers from that of the Father. God is said to adorn the Heavens by his Spirit; which they will not contend to denote an intermediate cause, and here is but what the Hebrews express by .

2. In the Creation of the world the Father wrought in and by the Son, the same creating act being the act of both Persons, their Will, Wisdom and Power being essentially the same.

He adds, There is an allusion only in the words unto the first Creation, as in John, Chap. 1. 1, 2, 3. where the Apostle sets out the beginning of the Gospel in the terms whereby Molos reports the Creation of the world: And therefore mentions light in particular, because of an allusion to the light as first created by God, when of all other things wherein there is no such allusion he makes no mention.

Answ. 1. The new Creation granted by the men of this persuasion, being only a moral
An Exposition of the

moral Swavion of the minds of men by the outward Doctrine of the Gospel, I know not what Allusion can be fancied in it, unto the Creation of the world out of nothing.

2. It is granted that the Apostle speaks here of the fame Creation that John treats of in the beginning of his Gospel; but that that is the Creation of the whole world, and all things contained in it, hath been elsewhere proved, and must be granted, or we may well despair of ever understanding one line in the Scripture, or what we ordinarily speak one to another.

3. John doth not mention any particular of the old Creation, affirming only in general, that by the Word all things were made, whereof he afterwards affirms, that it was the Light of men, not assigning unto him in particular, the Creation of Light as is pretended.

3. He tells us, the Article proposed να αἰώνας, intimates that it is not the old Creation that is intended, but some new especial thing distinct from it and preferred above it. Answ. 1. As the same Article doth use by the same Apostle to the same purpose in another place, Acts 14. 15. τὸ πᾶσαν ἀλήθειαν, the Father of the world to come. Answ. 2. The same Article is used with the same word again in this Epistle, Chap. xi. 9. τὸν θεὸν τοῦ πάγου, by faith we understand that the worlds were made, where this Author acknowledgeth the old Creation to be intended.

4. He adds, that the Author of this Epistle seems to allude to the Greek Translation of Isa.9.6, wherein IN, the Father of Eternity, or eternal Father is rendered the Father of the world to come. Answ. 1. There is no manner of Relation between μισθωτοί αἰώνας, the Father of the world to come, and να αἰώνας, by whom he made the worlds, unless it be that one word is used in both places in very distinct senses; which if it be sufficient to evince a cognition between various places, very strange and uncouth interpretations would quickly ensue. Nor 2. Doth that, which the Apostle here treats of, any way respect that which the Prophet in that place insists upon; his name and nature being only declared by the Prophet, and his worthy the Apostle. And 3. It is presumption to suppose the Apostle to allude to a corrupt Translation as that of the LXX. in that place is, there being no ground for it in the Original, for it is not μισθωτοί αἰώνας, but μακάριοι, the eternal Father: and what the Jews and LXX. intend by the world to come, we shall afterwards consider.

5. His last refuge is, in Isa.51. 16. Where the work of God, as he observes, in the reduction of the people of the Jews from the Captivity of Babylon, is called his planting the Heavens, and laying the foundation of the Earth; And the Vulgar Latin Translation, as he farther observes, renders the word, ut cursum plantes, ut fundamentum fundes, ascribing that to the Prophet, which he did but declare; and in this sense he contends, that God the Father is said to make the worlds by his Son. Answ. 1. The work mentioned is not that which God would do in the reduction of the people from Babylon, but that which he had done in their delivery from Egypt, recorded to strengthen the faith of Believers in what for the future he would yet do for them. 2. The expressions of planting the Heavens, and laying the foundation of the Earth, are in this place of the Prophet plainly Allegorical, and are in the very same place declared to be. First, In the circumstance of time when this work is said to be wrought, namely, at the coming of the Israelites out of Egypt, when the Heavens and the Earth properly so called, could not be made, planted, founded, or created. Secondly, By an adjoined Exposition of the Allegory, I have put my words into thy mouth, and said unto Zion, those are my people: This was his planting of the Heavens, and laying the foundation of the Earth, even the erection of a Church and Political State amongst the Israelites. 3. It is not to the Prophet, but to the Church that the words are spoken, and μισθωτοί and αἰώνας, are not μισθωτοί and μισθωτοί, but ad plantandum, to plant, and ad fundandum, to lay the foundation: and our Author prejudicates his cause, by making use of a Translation to uphold it, which himself knows to be corrupt. 4. There is not then, any similitude between that place of the Prophet, wherein words are used Allegorically, (the Allegory in them being instantly explained;) and this of the Apostle whose discourse is didactical, and the words used in it, proper, and suited to the things intended by him to be expressed. And this is the substance of what is pleaded to wrest from believers this illustrious Testimony given to the eternal Deity of the Son of God. We may yet further consider thereon that offer themselves from the Context for the removal of the interpretation suggested. 1. It
1. It sinks under its own weakness and absurdity. The Apostle, intending to set out the Excellency of the Son of God, affirms that by him the worlds were made, that is, by their Christ preaching the Gospel converted some to the faith of it, and many more were converted by the Apostles preaching the same Doctrine, whereupon blessed times of Light and Salvation ensued. Who not overwhelmed with prejudice could once imagine any such sense in these words? especially considering that it is as contrary to the design of the Apostle, as it is to the importance of the words themselves. This is that which Peter calls, men wresting the Scripture to their own perdition.

2. The Apostle, as we observed, writes didactically, plainly expressing the matter whereof he treats, in words usual and proper. To what end then should he use strained an Allegory in a point of Doctrines, yea, a fundamental Article of the Religion he taught; and that to express what he had immediately in the words foregoing properly expressed; for, by whom he made the worlds, is no more in these men apprehensions, than, in him hath be spoken in those latter days. Nor is this Expression any where used, no not in the most allegorical Prophecies of the Old Testament, to denote that which here they would wrest it unto. But making of the world signifies, making of the World, in the whole Scripture throughout, and nothing else.

3. The making of the worlds here intended, was a thing then past; and, he made them, that is, he did so of old: and the same word is used by the LXX. to express the old Creation. But now that which the Jews called the world to come, or the blessed state of the Church under the Messiah, the Apostle speaks of, as of that which was not yet come; the present worldly State of the Judaical Church yet continuing.

4. The word οἰκονόματος, or οἰκονομικόν, and οἰκονόμος, which are so rendered, taken absolutely as they are here used, do never in any one place in the Scripture in the Old or New Testament signify the new Creation, or state of the Church under the Gospel, but the whole world and all things therein contained, they do in this very Epistle, Chap. 11. 3.

5. Wherever the Apostle in this Epistle speaks in the Judaical Idiom of the Church-State under the Messiah, he never calls it by the name of οἰκονόματος, or οἰκονομικόν, but still with the limitation of, to come, as Chap. 2. 5. Chap. 6. 5. And where the word is used absolutely as in this place, and Chap. 11. 3. it is the whole world that is intended.

6. The context utterly refuseth this Gloss. The Son in the preceding words, is laid to be made Heir or Lord of all that is, of all things absolutely and universally, as we have evinced, and is confessed. Unto that Assertion he subjoyns a reason of the equity of that transcendent Grant made unto him; namely, because by him all things were made, whereunto he adds his upholding, ruling, and disposing of them being so made by him; he upholds all things by the word of his power. That between the all things whereby he is Lord, and the all things that he upholds, there should be an interposition of words of the same importance with them, expressing the reason of them that go afore, and the foundation of that which follows, knitting both parts together; and yet indeed have a signification in them of things utterly heterogeneous to them, is most unreasonable to imagine.

We have now obtained liberty by removing the entanglements cast in our way, to proceed to the opening of the genuine sense and importance of these words.

Διότι, by whom; not as an Instrument or an inferior intermediate created Cause; for then also must he be created by himself, seeing all things that were made, were made by him, Job. 1. 3. but as his own eternal Word, Wisdom and Power, Prov. 8. 22, 23, 24.

Job. 1. 3. The same individual creating, being the work of Father and Son; whose Power and Wisdom being one and the same individed, so also are the works which outwardly proceed from them. And as the joint-working of Father and Son doth not infer any other subordination but that of subsistence and order, so the Preposition έν doth not of it fell intimate the subject of an instrumental Cause, being used sometimes to express the work of the Father himself, Gal. 1. 1.

*Erroneous, ΝΔΔ, created; to the Apostle expreth that word, Acts 17. 24, 26. And the LXX. most commonly, as Gen. 1. 1. though sometimes they use τινί, as our Apostle also doth, Chap. 10. He made, created, produced out of nothing, by the things not seen, Chap. 11. 3.

The αἰωνίος, οἰκονόμος, δυναμικός, so that word is constantly rendered by the Greeks. οἰκονόμος, one not yet come into the publick state of Matrimony, as by the Greeks on the Bb
same account. One set up, or a recumbent, as the Targumists call an Harlot, not in her own house, one while she is in the street, another while abroad. As the Mother of the Family is called הָעָלָה, the dweller at home, Ps. 68. 13. HenceḤ LETTER signifies the Ages of the world in their succession and duration, which are things secret and hidden; what is past is forgotten, what is to come is unknown; and what is present passing away without much Observation: See Ecclesiastes 1. v. 10.

The world itself is visible and a spectacle in itself, in respect of its continuance and duration is יִשְׂרָאֵל, a thing hidden; so that the word denotes the fabric of the world by a Metonymy of the Agent. When the Hebrews would express the world in respect of the substance and matter of the Universe, they do it commonly by a distribution of the whole into its most general and comprehensive parts, as the Heavens, Earth, and Sea, subjoining, all things contained in them. This the Greeks and Latins from its Order, Frame, and Ornaments call שמיות, mundus, which principally respects that שמיות הheaven, that beauty and ornament of the Heavens which God made by his Spirit, Job. 38. 7. And as it is inhabited by the Sons of men, they call it קְרוֹעָה, that is, אֵין אל, Prov. 8. 30. The world of the earth; principally, the habitable parts of the Earth. As quickly passing away they call it יִשְׂרָאֵל, and in respect of its succurrent duration יִשְׂרָאֵל; that is, יִשְׂרָאֵל, the word here used.

2. אֲדֹנָי, in the Plural number, אֲדֹנָי, the worlds, so called, Chap. 11. 3. by a meer Echolage of number, as some suppose; or with respect to the many Ages of the world's duration. But moreover, the Prophet accommodates his expression to the received opinion of the Jews, and their way of expressing themselves about the world. יִשְׂרָאֵל, denotes the world as to the subsistence of it, and as to its duration in both these respects, the Jews distributed the world into several parts, calling them so many worlds. K.D. Kimchi on Isa. 6. distributes these worlds into three, on the account of which he says, שָׂרֵי עָלָה, holy, was three times repeated by the Seraphims. There are faith he, נְפָשִׁים יֶנֶסֶת, three worlds; נְפָשִׁים יֶנֶסֶת, the upper world which is the world of Angels and Spirits; נְפָשִׁים יֶנֶסֶת, the world of the Heavens and Stars; and נְפָשִׁים יֶנֶסֶת, this world below. But in the first respect they generally assign these four (1.) נְפָשִׁים יֶנֶסֶת, the lower world, the depressed world, the Earth and Air in the several regions of it. (2.) נְפָשִׁים יֶנֶסֶת, the world of Angels, or Ministring Spirits, whom they suppose to inhabit in High Places, where they may supervise the affairs of the Earth. (3.) נְפָשִׁים יֶנֶסֶת, the world of Spheres; and (4.) נְפָשִׁים יֶנֶסֶת, the highest world, called by Paul the third Heaven, 1 Cor. 12. 2. and by Solomon, נְפָשִׁים יֶנֶסֶת, the Heaven of Heavens, 2 Kings 8. 27. and וָתַרְפָּן וָתַרְפָּן, Olam hamemahmamoth, the world of Spirits, or souls departed. In respect of duration they assign a fivefold world: 1. נְפָשִׁים יֶנֶסֶת, called by Peter, the old world, or the world before the Flood, the world that perished, 2. נְפָשִׁים יֶנֶסֶת, the profane world, or the flat of things under the Judicial Church: 3. נְפָשִׁים יֶנֶסֶת, the world of the coming of the Messiah, or the world to come, as the Apostle calls it, Chap. 2. 5. נְפָשִׁים יֶנֶסֶת, the world of the Resurrection of the dead. And ג. נְפָשִׁים יֶנֶסֶת, the prolonged world, or life eternal; Principally with respect to the first distribution, as also unto the duration of the whole world unto the last dispensation mentioned in the second, doth the Apostle here call it, אֲדֹנָי, the worlds.

Thus the Apostle having declared the Honour of the Son as Mediator, in that he was made Heir of all, adds thereunto his Excellency in himself from his eternal power and Godhead; which he not only asserts, but gives evidence unto by an Argument from the works of Creation. And to avoid all frightning thoughts of this work, he expresses it in terms comprehending the whole Creation in that distribution whereunto it was usually call by themselves: As John contents not himself by affirming that he made all things, but adds to that Assertion, that without him nothing was made that was made, Job. 1. 3.

And this was of old the common faith of the Judaical Church. That all things were made, and all things disposed by the Word of God, they all confessed. Evident footstep of this faith abide full in their Targums. For that by the Word of God so often mentioned in them they did not understand the Word of his Power, but an Hypothesis in the Divine Nature, is manifest from the Personal Properties which are every where asigned unto it; as the Word of God, did this, said that, thought, went, and the like;
like, as Psal. 68. 17. They affirm that Word, which gave the Law on Mount Sinai, to dwell in the highest heavens. Yes, and they say in Bereshit Rabba; of those words, Gen. 1. 2. The Spirit of God moved on the face of the waters, and shone; this is the Spirit of the King Messiah; by which they cannot deny but that all things were formed. And the Apostle in this expression lets the Hebrews know, that Jesus the Messiah was that Word of God, by whom all things were made. And so the influence of these words into his present argument is manifest. For the Son, in whom the Father had now spoken to them, and declared the Gospel, being his Eternal Word, by whom the world and all Ages were created, there could be no question of his Authority to alter their ceremonial Worship, which he himself had appointed for a leaven.

Before we pass to the next Verses, we may mark out those Instructions, which the words passed through afford us in common, as to the abiding interest of all Believers.

The foundation of them is, That the Lord Jesus Christ, who is the great Prophet of his Church under the New Testament, the only Revealer of the Will of the Father, as the Son and Wisdom of God, made the Worlds, and all things contained in them. And therein,

1. We have an illustrious testimony given to the Eternal Godhead and Power of the Son of God; for he who made all things is God, as the Apostle elsewhere affirms. And,

2. Unto the Equity of his being made Heir, Lord and Judge of all. No creature can decline the Authority, or wave the Tribunal of him that made them all. And,

3. A stable bottom of Faith, Hope, Contentment and Patience, is administered unto the Saints in all dispensations. He who is their Redeemer, that bought them, hath all that interest in all things wherein they are concerned, that the Sovereign right of Creation can afford unto him; besides that Grant which is made unto him for this very end, that they might be disposed of to his own Glory, in their good and advantage, Isa. 54. v. 4, 5. And,

4. From this Order of things, that Christ as the Eternal Son of God having made the worlds, hath them and all things in them put under his power as Mediator and Head of the Church; we may see what a suberviency to the interest of the Saints of the most High, the whole Creation is laid and disposed in. And,

5. The way of obtaining a sanctified Interest in, and use of the things of the Old Creation; namely, not to receive them merely on the general account as made by the Son of God, but on the more especial of their being granted unto him, as Mediator of the Church. And,

6. How men on both these foundations, are to be accountable for their use or abuse of the things of the first Creation.

But besides these particular Instructions, there is that which is more general, and which we may a little infilt upon from the Context and design of the Apostle in this whole discourse, whose consideration will not again occur unto us; and it is, That God in infinite wisdom ordered all things in the first Creation, so as that the whole work might be subservient to the glory of his grace in the new creation of all by Jesus Christ.

By the Son he made the worlds in the beginning of time, that in the fullness of time he might be the just Heir and Lord of all. The Jews have a saying, that the world was made for the Messiah; which is thus far true, that both it, and all things in it, were made, disposed of, and ordered in their Creation, so as that God might be everlastingly glorified in the work which he was designed unto, and which by him he had to accomplish. I shall consider it only in the present instance; namely, that by the Son he made the worlds, that he might be the proper Heir and Lord of them; of which latter we shall treat more particularly on the ensuing words.

This was declared of Old, where he was spoken of as the Wisdom of God, by whom he wrought in the Creation and Production of all things, Prov. 8. 22, 23, 24, 25, 26, 27, 28, 29, 30. This Son, or Wisdom of God, declares at large, 1. His Coexistence with his Father from Eternity, before all, or any of the visible or invisible Creation were by his Power brought forth, v. 22, 23, and so on afterward. And then sets forth the Infinite, Eternal and Ineffable Delight, that was between him and his Father, both before, and also in the work of Creation, v. 30. Further, he declares his presence and co-operation with him in the whole work of making the world, and the several parts of it, v. 27, 28, 29, 30. which in other places is expressed as here by the Apostle, that God by him
him made the worlds. After which he declares the End of all this Dispensation, namely, that he might rejoice in the habitable parts of the earth, and his delight be with the sons of men; to whom therefore he calls to hearken unto him, that they may be blessed, v. 31. to the end of the chapter; that is, that he might be meet to accomplish the work of their Redemption, and bring them to Blessings, to the Glory of the Grace of God; which work his heart was let upon, and which he greatly delighted in, Psal. 40. 6, 7, 8.

Hence the Apostle John, in the beginning of his Gospel, brings both the Creations together; the first by the Eternal Word, absolutely; the other by him as incarnate, that the suitableness and Correspondency of all things in them, might be evident. The Word was with God, faith he, in the beginning, and all things were made by him, and without him was not any thing made that was made, v. 1, 2. 3. But what was this unto the Gospel that he undertook to declare? Ys, very much; for it appears from hence, that when this Word was made flesh, and came and dwelt among us, v. 14 that he came into the world that was made by him, though it knew him not, v. 10. he came but to his own, what ever were the entertainment that he receiv'd, v. 11. For this End then God made all things by him, that when he came to change and renew all things, he might have good right and titles to do, seeing he undertook to deal with, or about, no more but what he had originally made.

The Holy and Blessed Trinity could have so ordered the work of Creation, as that it should not immediately, eminently, and signally have been the work of the SW, of the Eternal Word. But there was a farther design upon the world to be accomplished by him, and therefore the work was signally to be his; that is, as to immediate Operation, though as to Authority and Order it peculiarly belonged to the Father; and to the Spirit as to Diffusion and Ornament, Gen. 1. 2. Job 26. 13.

This, I say, was done, for the End mentioned by the Apostle, Ephes. 1. 10. All things at first were made by him; that when they were left, ruined, scattered, they might again in the appointed season be gathered together into one head in him; of which place more at large elsewhere.

And this mystery of the Wisdom of God, the Apostle at large unfoldeth, Col. 1. 15, 16, 17, 18, 19. Speaking of the Son by whom we have Redemption, he informs us, that in himself and his own nature, he is the Image of the invisible God; that is, of God the Father, who until then had alone been clearly revealed unto them; and that in respect of other things he is the first-born of every creature, or as he terms himself, Rev. 3. 14. the Beginning of the creation of God; that is, he who is before all creatures, and gave Beginning to the Creation of God. For so expressly the Apostle explains himself in the next verses. By him all things were created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him; and he is before all things, and by him all things consist. But this is not the full design of the Apostle. He declares not only that All things were made by him, but also that All things were made for him, v. 16. so made for him, that he might be the Head of the Body the Church, that is, that he might be the fountain, head, spring, and original of the new Creation, as he had been of the Old. So the Apostle declares in the next words, Who is the beginning, the first-born from the dead. As he was the Beginning, and the First-born of every creature in the old Creation, so he is the Beginning and First-born from the dead; that is, the Original and Cause of the whole new Creation. And hereunto he subjoins the End and design of God in this whole mysterious work, which was, that the Son might have the preeminence in all things, as he had in and over the works of the old Creation, seeing they were all made by him, and all consist in him, so also he hath over the New on the same account, being the Beginning and First-born of them. The Apostle in these words gives us the whole of what we intend, namely, that the making of the worlds, and of all things in them, in the first Creation by the Son, was peculiarly subservient to the Glory of the Grace of God, in the Reparation and Renovation of all things by him as incarnate.

It is not for us to enquire much into, or after the reason of this Economy and Dispensation; we cannot by searching find out God, we cannot find out the Almighty unto perfection, Job 11. 7. It may suffice us, that he dispeth of all things according to the counsel of his own will, Ephes. 1. 12. This Antecedently unto the consideration of the Effects of it, we cannot, we may not search into, Deut. 29. 29. What are the Effects and Consequences of his infinitely holy will Counsel, wherein his Glory shines forth unto his Creatures, those we may consider and contemplate on, and rejoice in the light that
they will afford us, into the treasures of these counsels themselves.

Now herein we see, first, that it was the Eternal Design of God, that the whole Creation should be put in subject matter unto the Word incarnate, whereof the Apostle also treats in the second Chapter of this Epistle. God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. 2.9, 10, 11. God hath put all things in subject matter unto him, not only the things peculiarly redeemed by him, but all things whatsoever, as we shall shew in the next words of our Epistle. See 1 Cor. 15, 24. Heb. 2.8. Rom. 14.11. Hence John saw every creature which is in heaven and earth, and under the earth, and such as are in these, even all that are in them, offering and bowing, and honour, and glory, and power unto the Lamb for ever and ever, Rev. 5.13. that is, owning and avowing their Duty, Obedience and Subjection unto him. This being designed of God in the Eternal Counsel of his Will, before the world was, 1 Pet. 1.2. 1 Jn. 1.2. He prepared and made way for it in the Creation of all things by him; so that his Title and right to be the Ruler and Lord of all Angels and Men, the whole Creation, in and of Heaven and Earth, might be laid in this great and blessed foundation, that he made them all.

Again, God designed from Eternity, that his great and everlasting Glory should arise from the new Creation, and the work thereof. Herein hath he ordered all things to the praise of the glory of his grace, Ephes. 1.6. And this praise will be inherent for ever. It is true, the works of the old Creation did set forth the glory of God, Psal. 19.1. they manifested his eternal power and Godhead, Rom. 1.20. But God had not resolved, ultimately to commit the manifestation of his glory unto those works, though very glorious and therefore did he suffer sin to enter into the world, which stained the beauty of it, and brought it wholly under the curse. But he never suffered any to come upon the work of the new Creation, Ephes. 5.6. nothing that might defeat, eclipse, or impair the glory that he intended to exalt himself in thereby. Yet God hath, as it were, laid up his glory in the new Creation, as that he will not lose any thing of that, which also is due unto him from the Old; but yet he will not receive it immediately from thence neither, but as it is put over into a subserviency unto the work of the New. Now God ordered all things so, as that this might be effected without force, coercion, or wresting of the Creation, or putting it besides its own order. And is there any thing more genuine, natural and proper, than that the world should come into subject matter unto him, by whom it was made, although there be some alteration in its state and condition, as to outward dispensation, in his being made Man? And this I take to be the meaning of that discourse of the Apostle about the bondage and liberty of the creature, which we have, Rom. 8.19, 20, 21, 22. The Apostle tells us, that the Creature itself had an expectation, and desire after the Manifestation of the Sons of God, or the bringing forth of the Kingdom of Christ in Glory and Power, v. 19. and gives this reason for it, because it is brought into a condition of vanity, corruption and bondage, wherein it did, as it were, unwillingly abide, and groaned to be delivered from it, that is, by the entrance of sin, the Creation was brought into that condition, as wherein it could not answer the end for which it was made and erected; namely, to declare the glory of God, that he might be worshipped and honoured as God; but was, as it were, left, especially in the Earth, as the Inhabitants of it, to be a stage for men to act their enmity against God upon, and a means for the fulfilling and satisfaction of their filthy lusts. This state being unsuitable unto its primitive constitution, preternatural, occasional, and forced, it is said to disfigure, to mar, to spoil them, to dishonour, to defile, to mar, to make a failure of them, to put out its head after and unto. That is the better state? Why the glorious liberty of the Sons of God? and this is the new state and condition that all things are restored unto, in order unto the glory of God, by Jesus Christ. The Creation hath, as it were, a natural propensity, yea, a longing to come into a subject matter unto Christ, as that which retrieveth and frees it from the Vanity, Bondage and Corruption that it was cast into, when put out of its first order by sin. And this ariseth from that plots and designs which God first laid in the Creation of all things; that they being made by the Son, should naturally and willingly, as it were, give up themselves unto Obedience unto him, when he should take the Rule of them upon the new account of his Mediation.

Thirdly,
Thirdly, God would hereby instruct us, both in the use that we are to make of his creatures, and the improvement that we are to make of the work of the Creation unto his glory.

For the first, it is his Will that we should not use anything as merely made and created by him, though originally for that purpose; seeing as they are to be, they are under the curse, and so impure and unclean unto them that use them, Tit. 1:15. But he would have us to look upon them, and receive them as they are given over unto Christ. For the Apostle in his Application of the eighth Psalm unto the Lord Christ, chap. 2. 6, 7, 8. manifesteth, that even the beasts of the field, on which we live, are paled over in a peculiar manner unto his Dominion. And he lays our interest in their use as to a clear, profitable, and sanctified way of it, in the new state of things brought in by Christ. 1 Tim. 4. 4, 5. Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer. The word of promise confirmed in Christ, called on by the Spirit, given by Christ in prayer, gives a sanctified use of the creatures. This God instructs us in, namely to look for a profitable sanctified use of the creatures in Christ, in that himself ordered them in the very first Creation, to fall at length naturally under his Rule and Dominion, making them all by him. And hereby also we are instructed how to learn the glory of God from them. The whole mystery of laying the works of the old Creation in a subserviency unto the New, being hidden from many Ages and Generations, from the foundation of the world men did by the Effects and works which they saw, conclude, that there was an Eternal Power and Infinite Wisdom, whereby they were produced. But whereas there is but a two-fold holy use of the works of the Creation, the one suited unto the state of Innocency, and the worship of God therein, which they had lost; the other, to the state of Grace, and the worship of God in that, which they had not attained, the world and the inhabitants thereof being otherwise involved in the Curse and Darkness wherein it was attended, exercised themselves in foolish speculations about them, foolish imaginations, as the Apostle calls them) and glorified not God in any due manner, Rom. 1. 21. Neither do, nor can men unto this day make any better improvement of their contemplation on the Works of Creation, who are unacquainted with the Recapitulation of all things in Christ, and the Beauty of it; in that all things at first were made by him. But when men shall by faith perceive and consider, that the Production of all things owes it all, in its first original, unto the Son of God, in that by him the world was made, and that unto this End and Purpo, that he being afterwards Incarnate for our Redemption, they might all be put into subjection unto him, they cannot but be ravished with the Admiration of the Power, Wisdom, Goodness, and Love of God, in this holy, wise, beautiful, disposition of all his works and ways. And this is the very subject of the Eighth Psalm. The Psalmist considers the Excellency and Glory of God in the Creation of all things, inflaming in the most glorious and eminent parts of it. But doth he do this absolutely, as they are such? doth he rest there? No, but proceed to manifest the cause of his Admiration, in that God did of old design, and would at length actually put all these things into subjection unto the Man Christ Jesus, as the Apostle expounds his meaning, chap. 2. which causeth him to renew his Admiration and praise, v. 9. that is, to glorify God, as God, and to be thankful; which yet Paul declared that they were not, who considered the works of God only absolutely, with reference to their first Original from infinite Power and Wisdom.

But against what we have been discoursing, it may be objected, that God in the Creation of all things suited them perfectly and absolutely unto a state of Innocency and Holiness, without any respect unto the entrance of sin, and the curse that ensued, which gave Occasion to that infinitely wise and holy work of the Mediation of Christ, and the Reforestation of all things by him; so that they could not be laid in such a subserviency and Order, one to the other, as is pretended; though the former might be afterwards translated, and translated into the use of the other. But,

1. What is clearly testified unto in the Scripture, as that truth is, which we have insisted on, is not to be called into question, because we cannot understand the Order and method of things in the hidden Counsels of God. Such knowledge is too wonderful for us. Neither do we benefit our selves much by inquiring into that which we cannot comprehend. It is enough for us, that we hold that revealed things, that we may know and do the will of God; but secret things belong to him; and to him are they to be left.

2. The Scripture teacheth, that Known unto God are all his works from the foundation of...
of the world, Acts 15. 18. Not only all those, which at first he wrought, but also all that ever he would so do. The Idea and System of them was all in his Holy Mind from Eternity. Now though in their creation and production they are all singly suited and fitted, to the time and season wherein they are brought forth and made, yet as they by all together in the Mind, Will, and Purpose of God, they have a Relation one to another, from the first to the last. There is an Harmony and correspondency between them all; they lye all in a blessed Subserviency in themselves, and in their respect unto one another, unto the Promotion of the Glory of God. And therefore though in the Creation of all things, that work was suited unto the state and condition wherein they were created, that is, of Immortality and Holiness; yet this hinders not, but that God might and did so order them, that they might have a respect unto that future work of his in their Restauration by Christ, which was then no less known unto him, than that which was perfectly wrought.

Verse III.

The Apostle in the pursuit of his Argument, proceeds in the Description of the Person of Christ; partly as giving a farther account of what he had before affirmed concerning his Divine Power in making the worlds i and partly to instruct the Hebrews from their own Typical Institutions, that it was the Messiah who was figured and represented formerly unto them, in those signs and pledges of God's Gird Presence which they enjoyed. And so by the whole, he confirmeth the Proposition he had in hand, concerning the Excellency and Eminency of him by whom the Gospel was revealed, that their Faith in him, and Obedience unto him, might not be shaken or hindered.
An Exposition of the

And it is so used by Nazianzen, to which place the Margin of our Translation refers. It answers exactly to the Hebrew נָשִּׁי, or נָשָׁי, that is, the Morning Light, Prov. 4. 18. The path of the righteous, נָשִּׁי נָשָׁי, as Luke Shenando, His tro; as the light of Brightness, that is, of the Morning, נָשִּׁי, Acts 80. 11. And it is also applied to the light of Fire, or Fire in Iron, Isa. 4. 5. נָשִּׁי נָשָׁי, the light of fires; and the fiery streaming of Lightnings, Heb. 3. 11.

The Brightest, Shining, Roy, Beam, &c. Some look on this Expression as an Hebraism; נָשִּׁי נָשָׁי, the Beam of Glory; for Glory, a Glorious Beam; But this will not answer the design of the Apostle, as we shall see afterwards.

Our Translators have supplied, Ηλιόν, the Brightness of his Glory, by repeating αὐτός, from the end of the sentence; perhaps as we shall find, not altogether necessarily, in which cases alone, such supplements unto the Text are allowed in Translations.

τάχα, Character, Image, Form, Figura, Express Forma, Figura express, Νός, Syr. the Character, Image, Form, Figura, express Form, express Figure; so variously is the word rendered by Translators with little difference. It is nowhere used in the New Testament, but only in this place; In other Authors it hath many significations. Sometimes they use it Properly and Naturally; sometimes Metaphorically and Artificially; as when it denotes several forms of Speech, or Orations. Properly from ναοτίν or χαρατίν, to engrave with a Tool, or Style, is ναοτίν, and χαρατίν, which is properly and properly, the note, or mark cut by a Tool or Instrument into Wood, or any other subject capable of such impression; or the stamp and sign that is left in the coining of money. The Mark or σαρκ also left by a Wound, is by the LXX termed σαρκίλιν. In general an express Representation of another thing communicated unto it, by an impression of its likeness upon it; opposed unto that which is unreal and imaginary.

κατ' ἑαυτόν, Agens, Regens, Moderans; acting, disposing, ruling, governing; also Person, Personio, Personam, Personae, Person. The word is four times used in the New Testament. Thrice in this Epistle; In this, place, and Chap. 3. 14. and Chap. 11. 1., as also, a Cor. 9. 4. every where in a different form; so that the mere use of it in one place, will afford no Light unto the meaning of it in another; but it must be taken from the Context and subject treated of. The Composition of the word would denote σαρκίλιν, but so as to differ from, and to add something unto it, Substant, or Being; which in the Divine Nature can be nothing but a special manner of subsistence. But the Controversie that hath been about the precise significations of these words, we shall not here enter into the Discussion of.

εἰς ἑαυτόν, by himself, in his own Person.

κατακρατεῖν, Purgationem faciunt; Purgatione sibi. Having purged, cleansed, expiated, or purified us from our sins: Having made a Purgation or Purification of our sins.

κατετραγοῦσα, is used both materially and actively; answerer to ἐκάτο, both in Kal and Hiphil; signifying to sit down, and to cease to sit down. Christ seems to have underfooted the Word in the latter sense; referring it to God the Father causing the Son to sit down. But it is hard to find any Antecedent Word whereby it should be regulated, but only κατετραγοῦσα, in the beginning of the verse; that is, he himself: And as Erasmus observes, ναοτίν, in the following Words, will not Grammatically admit of this Construction; for if so, to be understood actively and transitively, it must have been γαρ ναοτίν. And the Apostle clears the neutral sense of the word, Chap. 9. It is well then rendered by one Translators: he sit, or set down.

in Greg. Plat. 310. 1. #ΜΠΕ 20: LXX. adding in αὐτόν, in the Plural Number, to

null; αὐτός, a Beam of eternal light; to which place the Margin of our Translation refers. It answers exactly to the Hebrew נָשִּׁי, or נָשָׁי, that is, the Morning Light, Prov. 4. 18. The path of the righteous, נָשִּׁי נָשָׁי, as Luke Shenando, His tro; as the light of Brightness, that is, of the Morning, נָשִּׁי, Acts 80. 11. And it is also applied to the light of Fire, or Fire in Iron, Iisa. 4. 5. נָשִּׁי נָשָׁי, the light of fires; and the fiery streaming of Lightnings, Heb. 3. 11.
Who being the Brightness of Glory, and the express image of his Person, and 
upholding (or disposing of) all things by the word of his power, having by 
himself purged our sins, sate down on the right hand of the Majesty on high.

The Apostle proceeds in his Description of the Person in whom God spake in the 
Revelation of the Gospel; ascending unto such a manifestation of him, as that 
they might understand his Eminency above all formerly used in the like Ministrations 
as also how he was painted out and shadowed by sundry Types and Figures under 
the Old Testament.

Of this Description there are three Parts: The first declaring What he is, the sec 
second What he doth, or did; and the third the Consequent of them both, in what he 
joyeth.

Of the first Part of this Description of the Messiah, there are two Branches, or it is 
two ways expressed; First, he affirms of him, First, That he is the Brightness, Beam or 
Splendor of the Glory; and Secondly, the express image, or character of his Fathers 
Person.

In the second also there are two things assigned unto him: The former relating un 
to his Power; as he is the Brightness of Glory; he sustains, or ruleth and disposeth 
of all things by the Word of his Power: The latter unto his Love and Work of Media 
ration; by himself, or in his own Person, he hath purged our sins.

His present and perpetual Enjoyment, as a consequent of what he was and did, or 
doeth, is expressed in the last words; he sate down at the right hand of the Majesty on 
high.

Some of these Expressions may well be granted to contain some of those Merry 
Things hard to be understood, which Peter affirms to be in this Epistle of Paul, 2 Epis. 3. 16. 
which unstable and unlearned men have in all Ages wrested unto their own destruction. The Things intended are unquestionably sublime and Mysteriolls. The Terms, wherein they are expressed are rare, and no where else used in the Scripture to the same pur 
pose; some of them not at all, which deprives us of one great help in the Interpretation of them. The Metaphors used in the Words, or Types alluded unto by them, are 
abstruse and dark, so that the difficulty of discovering the true, precise, and genuine 
meaning of the Holy Ghost in them is such, as that this verse, at least some part of 
it, may well be reckoned among those places which the Lord hath left in his Word, 
to exercise our Faith and Diligence and Dependance on his Spirit, for a right Under 
standing of them. It may be indeed, that from what was known and acknowledged in the Judical Church, the whole intention of the Apostle was more plain unto 
them, and more plainly and clearly delivered, than now it seemeth unto us to be,
who are deprived of their Advantages. However both to them and us, the things were and are deep and Mysterious. And we shall desire to handle, (as it becometh us) both Things and Words with Reverence and Godly fear, looking up unto him for Affittance, who alone can lead us unto all Truth.

We begin with the double Description given us of the Lord Christ at the entrance of the Verse, as to: What he is in himself; and here a double Difficulty presents it self unto us; First, In general unto what Nature in Christ, or unto what if Christ, this Description doth belong: Secondly, what is the particular meaning and importance of the Words or Expressions themselves.

For the First, Some affirm, that these words intend only the Divine Nature of Christ, wherein he is Consubstantial with his Father. Herein as he is said to be, God of God, and Light of Light, (an expression doubtlesstaken from hence) receiving as the Son his Nature and subsistence from the Father, so fully and absolutely as that he is every way the same with him in respect of his Essence, and every way like him in respect of his Person; so he is said to be the brightness of his Glory, and the Character of his Person on that account. This way went the Antients generally; and of Modern Expositors very many; as Calvin, Brennus, Marlorus, Rollocus, Gomarus, Parnus, Etius, Tena, A Lapide, Ribera, and sundry others.

Some think that the Apostle speaks of him as Incarnate, as he is declared in the Gospel, or as preached to be; the Image of the invisible God, 2 Cor. 4. And these take three ways in the Explanation of the words, and their Application of them unto him.

First, Some affirm that their meaning is, that whereas God is in himself infinite and incomprehensible, so that we are not able to contemplate on his Excellencies, but that we are overpowered in our minds with their Glory and Majesty, he hath in Christ the Son as incarnate, contempeterated his infinite Love, Power, Goodness, Grace, Greatness and Holiness, unto our Faith, Love and Contemplation, they all shining forth in him, and being eminently expressed in him; so Beza.

Secondly, Some think that the Apostle pursues the Description that he was entered upon of the Kingly Office of Jesus Christ, as Heir of all; and that his being exalted in Glory unto Power, Rule and Dominion, expressing and representing therein the Person of his Father, is intended in these words; so Camer.

Thirdly, Some refer these words to the Prophetical Office of Christ; and say that he was the Brightness of God's Glory, &c. by his revealing and declaring of the Will of God unto us, which before was done darkly only, and in shadows. So the Socinians generally, though Schillingius refer the Words unto all that similitude, which they fancy to have been between God, and the man Christ Jesus, whilst he was in the earth; and therefore renders the Participle on, not by the present, but perfect tense; who was, that is, whilst he was on the Earth, though as he sayes, not exclusively unto what he is now in Heaven.

I shall not examine in particular the Reasons that are allledged for these several Interpretations; but only propose and confirm this sense of the place, which on full and due consideration, appears, as agreeable unto the Analogie of Faith, so expressly to answer the Design and intendment of the Apostle; wherein all, the unsoundness of the two last branches or ways of applying the second Interpretation, with the real coincidence of the first, and first branch of the latter Exposition, will be discovered. To this End the following Positions are to be observed.

First, It is not the direct and immediate design of the Apostle to treat absolutely of either Nature of Christ, his Divine or Humane; but only of his Person. Hence though the things which he mentions and expresseth, may some of them belong unto, or be the Properties of his Divine Nature, some of his Humane, yet none of them are spoken of as such, but are all considered as belonging unto his Person. And this solves that difficulty which Chrysostom observes in the Words, and strives to remove by a similitude, namely, that the Apostle doth not observe any Order or Method, in speaking of the Divine and Humane Natures of Christ distinctly one after another; but first speaks of the one, then of the other, and then returns again to the former, and that frequently; But the Truth is, he intends not to speak directly, and absolutely of either nature of Christ; but treating ex professo of his Person, some things that he mentions concerning him, have a special Foundation in, and respect unto his Divine Nature; some in and unto his Humane, as must every thing that is spoken of him. And therefore the Method and Order of the Apostle is not to be enquired after in what relates in his express
ver. 3. Epistle to the Hebrews.

expressions to this or that, Nature of Christ, but in the Progress that he makes in the description of his Person and Offices, which alone he had undertaken.

Secondly, That which the Apostle principally intends in and about the Person of Christ, is to set forth his Dignity, Preeminence, and Exaltation above all, and that not only consequentially, to his discharge of the Office of Mediator, but also antecedently, in his worth, fitness, ability and suitedness to undertake and discharge it, which in a great measure depended on, and flowed from his Divine Nature.

3. These things being supposed, we observe thirdly, That as these Expressions are none of them singly, much less in that conjunction wherein they are here placed, used concerning any other but Christ only; so they do plainly contain and express things that are more sublime and glorious, than can by the Rule of Scripture, or the Analogy of faith, be ascribed to any mere creature, however used or exalted. There is in the word evidently a comparison with God the Father; he is infinitely glorious, Eternally subsisting in his own Person; and the Son is the brightness of his glory, and the express image of his person. Angels are called the sons of God, are mighty in power, and excellent in created glory; but when they come to be compared with God, it is said they are not pure in his sight, and be chargeth them with folly; Job 4. 18. And they cover their faces at the brightness of his glory; Ps. 6. 2. So that they cannot be said to be. Man also was created in the image of God, and is again by grace renewed thereunto, Ephes. 2: 3, 24. But to say a man is the express image of the Person of God the Father, is to depref the glory of God by Anthropomorphism. So that unto God asking that question, Whom will ye compare unto me, and whom will ye liken unto me? we cannot answer of any one who is not God by nature, that he is the brightness of his glory, and the express image of his person.

Fourthly, Though the design of the Apostle in general be to shew how the Father expressed and declared himself unto us in the Son; yet this could not be done without manifesting what the Son is in himself, and in reference unto the Father, which both the expressions do in the first place declare. They express him such an one, as in whom the infinite Perfections and Excellencies of God are revealed unto us. So that the first Application of the words, namely to the Divine Nature of Christ, and the first Branch of the second, considering him as incarnate, are very well consistent as Alapide grants, after he had blamed Beza for his interpretation. The first direction then given unto our faith in these words, is, by what the Son is in respect of the Father, namely, the brightness of his glory, and the express image of his person; whence it follows, that in him being incarnate, the Fathers glory and his person are expressed and manifested unto us.

Fifthly, There is nothing in these words that is not applicable unto the Divine Nature of Christ. Some, as we have shewed, suppose that it is not that which is peculiarly intended in the words; but yet they can give no reason from them, nor manifest any thing denoted by them, which may not be conveniently applied thereunto. I say, what ever can be proved to be signified by them, or contained in them, if we will keep our selves within the bounds of that holy reverence which becomes us in the contemplation of the Majesty of God, may be applied unto the Nature of God as existing in the Person of the Son. He is in his Person distinct from the Father, another, not the Father, but yet the same in Nature, and this in all glorious Properties and Excellencies. This Oneess in Nature, and Distinction in Person, may be well shadowed out by these Expressions, He is the brightness of his glory, and the express image of his person. The Boldness and Curiosity of the Schoolmen, and some others, in expressing the way and manner of the Generation of the Son, by similitudes of our understanding and its Acts, declaring how he is the Image of the Father in their terms, are intollerable, and full of offence. Nor are the rigid impositions of those Words and Terms, in this matter which they, or others, have found out to express it by, of any better nature. Yet I confess, that supposing with some, that by the first expression here used, the brightness of glory, the Apostle intends to set forth unto us the Relation of the Son to the Father, by an allusion unto the Sun and its Beams, or the Light of Fire in Iron, some relief may thence be given unto our weak understandings in the Contemplation of this Mystery, if we observe that one known Rule, whose use Chrysostome urgeth in this place; namely, that in the use of such Allusions, every thing of imperfection is to be removed in their Application unto God. A few instances we may give unto this purpose, holding our selves unto an Allusion to the Sun and its Beams.

1. As the Sun in comparison of the Beam is of itself, and the Beam of the Sun; so is
An Exposition of the

is the Father of himself, and the Son of the Father. 2. As the Sun, without diminution or partition of its substance, without change or alteration in its nature, produce the Beam; so is the Son begotten of the Father. 3. As the Sun in Order of Nature is before the Beam, but in time both are coexistent; so is the Father in Order of Nature before the Son, though in Existence both Coeternal. 4. As the Beam is distinct from the Sun, so that the Sun is not the Beam, and the Beam is not the Sun; so is it between the Father and the Son. 5. As the Beam is never separated from the Sun, nor can the Sun be without the Beam; so more can the Son be from the Father, nor was the Father ever without the Son. 6. As the Sun cannot be seen but by the Beam, so no more can the Father but in and by the Son.

I acknowledge that these things are true, and that there is nothing in them disagreeable unto the Analogy of faith. But yet as many other things may be affirmed of the Sun and its Beam, wherein no tolerable Application can be made to the matter in hand; so I am not persuaded that the Apostle intended any such Comparison or Allusion, or aimed at our Information or Instruction by them. They were common people of the Jews, and not Philosophers, to whom the Apostle wrote this Epistle. And therefore, if he expresseth the things that he intends, in terms answering to what was in use among themselves to the same purpose, or else he asserteth them plainly in words, as meet to express them properly by, as any that are in use amongst men. To say there is an Allusion in the words, and that the Son is not properly, but by a Metaphor the brightness of Glory, is to teach the Apostle to express himself in the things of God. For my part, I understand as much of the Nature, Glory, and Properties of the Son, in and by this expression, He is the Brightness of Glory, as I do by any of the most accurate expressions, which men have arbitrarily invented to signify the same thing. That he is one distinct from God the Father, related unto him, and partaker of his glory, is clearly asserted in these words, and more is not intended in them.

Sixthly, These things then being premised, we may discern the general importance of these expressions. The words themselves, as was before observed, being now nowhere else used in the Scripture, we may receive a contribution of light unto them from those in other places, which are of their nearest alliance. Such are these and the like, So have seen his glory, the glory of the only Son of God, Joh. 1. 14. He is the Image of the invisible God, Col. 1. 15. The glory of God shines forth in him, 2 Cor. 4. 6. Now in these and the like places, the glory of the Divine Nature is so intimated, as that we are directed to look unto the Glory of the absolutely invisible and incomprehensible God, in him Incarnate. And this in general is the meaning and intendment of the Apostle in these expressions; the Son in whom God speaks unto us in the Revelation of the Gospel, doth in his own Person so every way answer the Excellencies and Perfections of God the Father, that he is in him expressly represented unto our Faith and Contemplation.

It remaineth then in the second place that we consider the Expressions severally, with the reasons why the Apostle thus expresseth the Divine glory of Jesus Christ. Or in affirming &c. Who being the Brightness, Light, Luminous, Majesty of Glory. The Apostle, in my judgment, (which is humbly submitted unto consideration) alludes and attends unto some thing, that the people were instructed by typically under the Old Testament, in this great Mystery of the manifestation of the glory of God unto them in and by the Son, the Second Person in the Trinity. The Ark, which was the most signal Representation of the presence of God amongst them, was called his Glory. So the Wise of Phineas, upon the taking of the Ark, affirmed, that the Glory was departed, 1 Sam. 4. 22. The glory is departed from Israel, for the Ark of God is taken. And the Psalmist mentioning the same thing, calleth it his glory absolutely: Psal. 78. 61. He gave his glory into the hand of his enemies; that is the Ark. Now on the filling of the Tabernacle with the signs of God's presence in Cloud and Fire, the Jews affirm that there was a constant &c. majesty, or Majesty shining glory resting on the Ark; which was the &c. the splendor of the glory of God, in that Typical Representation of his Presence. And this was to instruct them in the way and manner whereby God would dwell amongst them. The Apostle therefore calling them from the Typers, by which in much darkness they had been instructed in these Mysteries, unto the things themselves represented obscurely by them, acquaints them with what that Typical glory and splendor of it is signified, namely the Eternal glory of God, with the Essential beaming and brightnings of it in the Son, in and by whom the glory of the Father shineth forth unto us. So that the words seem to relate unto that way of Instruction, which was of old granted unto them.

Besides,
Besides, they were wont to express their Faith in this Mystery with words unto this purpose. Glory, is sometimes put for God himself, Psal. 85. 10. But it is not so, this is a kind of metaphor, and the Majesty of that glory ἡ ἡδονή. See Hab. 1. 8. Hence Psal. 44. 25. they render those words, Why hidest thou the face? Why taketh thou away the Majesty of thy glory? as both the Venetian and B'fil Bibles read the place. For the Regia have only ἡ ἡδονή, omitting ἡ θεότητά. And in the Vision of Isaiah, chap. 6. 1. they say it was θεότητα, for Kimchi; ἡ ἡδονή, for Rehob, ἡ ἡδονή for the Targum. And they affirm, that it was the same which came down and appeared on Mount Sinai, Exod. 19. 20. where those words, ἡ ἡδονή, רוֹא הָלוֹא וְאֶיךָ, is read. And the Lord descended on mount Sinai, are rendered by Ongelof. וְאָמַרְתִּי וְאָמַרְתִּי, The Majesty of God was revealed; which words, from Psal. 68. are applied by our Apostle unto the Son, Ephes. 4. ὁ τὸν αὐτόν ἐν αὐτῷ ἔχων, then is nothing also but ἡ ἡδονή, or οὕτως, the Majesty, Presence, Splendor of the Glory, or the glorious God.

This then is that whereof the Apostle minds the Jews. God having promised to dwell amongst them by his glorious Presence, from whence the very name of Jerusalem was called, The Lord is there, Ezek. 48. 35. he who in and under that name was with them, as sent by Jehovah, Zech. 1. 8. was the Son, in whom he had now spoken unto them in these latter days. And this must needs become of weight with them, being instructed, that he who had revealed the Will of God unto them, was none other but he who had dwelt among them from the beginning, representing in all things the Person of the Father, being typically revealed unto them, as the brightness of his glory. The Apostle adds, that he is ὁ ὁμοίως, or ὁ οὐρανός, the express figure or image of his Person; that is, of the Person of God the Father. I shall not enter into any dispute about the meaning of the word Bypost-sales, or the difference between it and ὁ ὁμοίως.

1. Hypostasis, of the Father, is the Father himself. Hereof, or of him, is the Son said to be the express image. As is the Father, so is the Son. And this agreement, likeness and common essence, between the Father and the Son, is Essential, not Accidental; as those things are between relations finite and corporeal. What the Father is, doth, hath, that the Son is, doth, hath; or else the Father as the Father could not be fully satisfied in him, nor represented by him.

2. By Character two things seem to be intended. 1. That the Son in himself is ὁ ὁμοίως, in the likeness of God, Phil. 2. 6. 2. That unto us he is οὕτως, the image of God, representing him unto us, Col. 1. 16. For these three words are used of the Lord Christ in respect unto God the Father; ὁ ὁμοίως, ὁ οὐρανός, ὁ οὐρανός, and their use seems thus to difference them. 1. That is said of him, in ὁ ὁμοίως, there being, exciting, substituting the form of God; that is, being so, essentially so; for there is no ὁ ὁμοίως, or Form of the Deity, but what is Essential unto him. This he was absolutely, antecedently unto his Incarnation. The whole Nature of God being in him, and consequently he being in the Form of God. 2. In the Manifestation of God unto us, he is said to be οὕτως, οὕτως, and ἡ διάφορα, Col. 1. 16. The image of the invisible God; because in him, so partaker of the Nature of the Father, do the Power, Goodness, Holiness, Grace, and all
Neither were the Jews of old ignorant of this notion of the Son of God. So Philo expressed their sentiments of this Divine Nature, as it was represented unto them, by the expression *ratio* of the word, *byrion*, as also that by him God is declared and expressed unto us.

And both these seem to be comprised in this word, *kauris* both that the whole Nature of God is in him, as also that by him God is declared and expressed unto us.

We have seen what it is, that is intended in this Expression; and shall only add thereto a consideration of that, from whence the Expression is taken. The ordinary engraving of Rings, or Seals, or Stones, is generally thought to be alluded unto. It may be also, that the Apostle had respect unto some Representation of the glory of God by engraving amongst the Institutions of Moses. Now there was scarcely any thing of old that more gloriously represented God, than that of the engraving of his Name on a plate of gold to be worn on the front of the Mitre of the High priest; at the sight whereof, the great Conqueror of the East fell down before him. Mention of it we have, Exod. 28. 36. Thou shalt make a plate of pure gold, and grave upon it, like the engraving of a signet, *I.V.L.C.A.* Holiness of Jehovah, or to Jehovah. Here was that Name of God which denotes his Essence and Being characterized, and engraven to represent his Holiness and glory to the people. And Aaron was to wear this engraven Name of God on his forehead, that he might bear the iniquity of the holy things and gifts of the children of Israel; which could really be done only by him who was Jehovah himself. And thus also when God promiseth to bring forth the Son, as the corner stone of the Church, he promiseth to engrave upon him the seven eyes of the Lord, Zech. 3. 9. or the perfection of his Wisdom and Power to be expressed unto the Church in him. There having been then this Representation of the presence of God, by the character or engraving of his glorious Name upon the plate of gold, which the High priest was to wear that he might bear iniquities; the Apostles let the Hebrews know, that in Christ the Son is the real accomplishment of what was typified thereby, the Father having actually communicated unto him his Nature denoted by that name, whereby he was able really to bear our iniquities, and most gloriously represent the Person of his Father unto us.

And this, with submission to better judgments, do I conceive to be the design of the Apostle, in this his description of the Person of Jesus Christ. It pleased the holy Ghost herein, to use these terms and expressions, to mind the Hebrews how they were of old instructed, though obscurely, in the things now actually exhibited unto them; and that nothing was now preached or declared, but what in their Typical Institutions they had before given their assent unto.

We have been somewhat long in our Explication of this description of the Person of the Son of God; yet, as we suppose, not any longer than the nature of the things treated of, and the manner of their expression, necessarily required us to be. We shall therefore here stay a while, before we proceed to the ensuing words of this verse, and take some observations from what hath been spoken for our direction and refreshment in our passage.

**Observ. 1.** All the glorious Perfections of the Nature of God do belong unto, and dwell in the Person of the Son. Were it not so, he could not gloriously represent unto us the Person of the Father; nor by the Contemplation of him, could we be led to an acquaintance with the Person of the Father. This the Apostle here teacheth us, in the Explication of the words we have manifested. Now because the confirmation of this allusion depends on the proofs and testimonies given of and unto the Divine Nature of Christ, which I have else-where largely insisted on, and vindicated from Exceptions, I shall not here reassume that task; especially considering that the same Truth will again occur unto us.
Observ. 2. The whole Manifestation of the Nature of God unto us, and all communications of grace, are immediately by and through the Person of the Son. He represents him unto us, and through him, is every thing that is communicated unto us from the fulness of the Deity conveyed.

There are sundry signal instances wherein God reveals himself, and communicates from his own infinite fulness unto his creatures; and in all of them he doth it immediately by the Son. 1. In the Creation of all things. 2. In their Providential rule and disposal. 3. In the revelation of his Will, and institution of Ordinances. 4. In the communication of his Spirit and Grace. In none of which is the Person of the Father any otherwise immediately represented unto us, than in and by the Person of the Son.

1. In the Creation of all things, God both gave them their Being, and imparted unto them his Goodness, and manifested his Nature unto those that were capable of a holy Appreciation of it. Now all this God did immediately by the Son; not as a subordinate Instrument, but as the principal Efficient, being his own Power and Wisdom. This we have manifested in our Explication of the last words of the Verse foregoing. In express testimony hereunto, see Joh. 1.3. Col. 1.16. 1 Cor. 8.6. The Son, as the Power and Wisdom of the Father, made all things; so that in that work, the glory of the Father shines forth in him, and no otherwise: By him was there a communication of Being, Goodness and Existence unto the Creation.

2. In the providential Rule and disposal of all things created, God farther manifests himself unto his creatures, and farther communicates of his goodness unto them. That this also is done in and by the Son, we shall farther evidence in the explication of the next words of this verse.

3. The matter is yet more plain, as to the Revelation of his Will and the institution of Ordinances from first to last. It is granted, that after the entrance of sin, God doth not graciously reveal, nor communicate himself unto any of his creatures but by his Son. This might fully be manifested by a consideration of the first promise, the foundation of future Revelations and Institutions, with mention of all ensuing instances. But whereas all Revelations and Institutions springing from the first promise, are completed and fulfilled in the Gospel, it may suffice to shew, that what we assert is true, with peculiar reference thereunto. The testimonies given unto it are innumerable. This is the Substance and end of the Gospel, to reveal the Father by and in the Son unto us, to declare that through him alone we can be made partakers of his grace and goodness; and that no other way we can have either acquaintance or communion with him, see Joh. 1.18. The whole end of the Gospel is to give us the knowledge of the glory of God in the face of Jesus Christ, that is, to be communicated unto us. But how is this to be done, absolutely and immediately as it is the glory of the Father no, but as it shines forth in the face of Jesus Christ; or as it is in his Person manifested and represented unto us: for he is, as the same Apostle in the same place, v.4, the image of God. And herein also, as to the communication of Grace and the Spirit, the Scripture is express, and believers are daily instructed in it. See Col. 1.17. Joh. 1.16. especially 1 Joh. 5.11,14. Now the grounds of this Order of things lies,

1. In the Essential Inbeing of the Father and the Son. This our Saviour expresseth, Joh. 10.38. The Father is in me, and I in him; the same Essential Properties and Nature being in each of the Persons, by virtue thereof their Persons also are said to be in each other. The Person of the Son is in the Person of the Father; not as such, not in or by its own personality, but by union of its Nature and Essential Properties, which are not alike, as the Persons are, but the same in the one and the other. And this Inbeing of the Father in the Son, and of the Son in him, our Saviour affirms to be manifested by the works that he wrought, being wrought by the power of the Father, yet as in him, and not as in the Father immediately. See to the same purpose chap. 14.10, 11. and chap. 17.21.

2. The Father being thus in the Son, and the Son in the Father, whereby all the glorious Properties of the one do shine forth in the other, the order and Economy of the blessed Trinity in Subsistence and Operation, requires that the manifestation and communication of the Father unto us, be through and by the Son. For as the Father is the Original and Fountain of the whole Trinity as to subsistence, so as to Operation he works not but by the Son, who having the Divine Nature communicated unto him by Eternal Generation, is to communicate the Effects of the Divine Power, Wisdom and
An Exposition of the

and Goodness by temporary Operation. And thus he becomes the brightness of his Father's glory, and the express image of his person; namely by the receiving his glorious Nature from him, the whole and all of it, and expressing him in his works of nature and grace unto his creatures.

3. Because in the dispensation and counsel of Grace, God hath determined, that all communication of himself unto us, shall be by the Son, as incarnate. This the whole Gospel is given to testify. So that this truth hath its foundation in the very subsistence of the Persons of the Deity, is confirmed by the Order and Operation, and Voluntary Disposition in the Covenant of Grace.

And this discovers unto us, first, The Necessity of coming unto God by Christ. God in himself is said to be in thick darkness, as also to dwell in Light, whereunto no creature can approach; which expressions though seeming contrary, yet teach us the same thing, namely the infinite distance of the Divine Nature from our apprehensions and conceptions; no man having seen God at any time. But this God, invisible, eternal, incomprehensibly glorious, hath implanted sundry characters of his Excellencies, and left footstools of his blessed Properties on the things that he hath made, that by the Consideration and Contemplation of them, we might come to some such acquaintance with him, as might encourage us to fear and serve him, and to make him our utmost End. But these Expressions of God in all other things, besides his Son Christ Jesus, are all of them partial, revealing only something of him, not all that is necessary to be known, that we may live unto him here, and enjoy him hereafter; and obscure, not leading us unto any perfect stable knowledge of him. And hence it is, that those who have attempted to come unto God by the light of that manifestation which he hath made of himself, any other way than in and by Christ Jesus, have all failed and come short of glory. But now the Lord Christ being the brightness of his glory, in whom his glory shines out of the immense Darknessthathis Nature is enwrapped in unto us, and beams out of that inaccessible light which he inhabits, and the express image of his Person, representing all the perfections of his Person, fully and clearly unto us, in him alone, can we attain a saving acquaintance with him. On this account he tells Philip, John 14. p. He that hath seen me, he hath seen the Father; the reason of which assertion, taken from the mutual in being of Father and Son, and his expression of his mind and glory, he assertsin the next verses. He then is the only way and means of coming unto the knowledge and enjoyment of God; because in and by him alone, he is fully and perfectly expressed unto us. And therefore, this, secondly, is our great Guide and direction in all our endeavours after an acceptable acquaintance with him. Would we come to that acquaintance with the Nature, Properties, and Excellencies of the Father, which poor, weak, finite creatures are capable of attaining in this world, which is sufficient that we may love him, fear him, serve him, and come unto the enjoyment of him; would we know his Love and Grace, would we admire his Wisdom and Holiness; let us labour to come to an intimate and near acquaintance with his Son Jesus Christ, in whom all these things dwell in their fulness, and by whom they are exhibited, revealed, unfolded unto us. Seek the Father in the Son; out of whom, not one Property of the Divine Nature can be savingly apprehended, or rightly understood; and in whom they are all exposed to our faith and spiritual contemplation. This is our Wisdom, to abide in Christ, to abide with him, to learn him, and in him we shall learn, see and know the Father also.

Unto the Description of the Person, the Apostle returns unto an Assertion of the Power of Christ the Son of God, and therein makes his Transition from the Kingly and Prophetical, unto his Sacerdotal Office, on all which he intends afterwards to enlarge his Discourse.

He showed before, that by him the Worlds were created; whereunto as a farther evidence of his glorious Power, and of his continuance to act suitably unto that beginning of his exercise of it, he adds, that he also abides to uphold, or rule and dispose of all things, as made by him.

For the Explication of these words, two things are to be enquired after: First, How, or in what sense Christ is said to uphold or rule all things. Secondly, How he doth it by the Word of his power.

Unto the Description of the Person, the Apostle returns unto an Assertion of the Power of Christ the Son of God, and therein makes his Transition from the Kingly and Prophetical, unto his Sacerdotal Office, on all which he intends afterwards to enlarge his Discourse.

He showed before, that by him the Worlds were created; whereunto as a farther evidence of his glorious Power, and of his continuance to act suitably unto that beginning of his exercise of it, he adds, that he also abides to uphold, or rule and dispose of all things, as made by him.

For the Explication of these words, two things are to be enquired after: First, How, or in what sense Christ is said to uphold or rule all things. Secondly, How he doth it by the Word of his power.
Hereof our Saviour faith, My Father worketh bis实事, Jor specific, or yet; and I work: that is, in the providential disposition of all things made at the beginning. And this, faith Chrysostom on this place, is a greater work than that of the Creation. By the former, all things were brought forth from nothing; by the latter are they preferred from that return unto nothing, which their own nature, not capable of existence without dependence on their first cause, and their perpetual conflict by contrariety of Qualities, would precipitate them into.

2. Some take the word to express his ruling, governing, and disposing of all things by him made, and (which is suppos'd) sustain'd; and so it may denote the putting forth of that power over all things which is given unto the Son as Mediator; or else that providential rule over all, which he hath with his Father; which seems rather to be intended, because of the way expressed whereby he exerciseth this Rule, namely, by the Word of his Power.

The use of the word πουν is not so obvious in this latter sense, as it is in the former. As in the Proverb, ἡ ἁμαρτία τοῦ ἀνδρόν, εἰσαρχεί με τῷ σοι. But I see no reason why we should suppos'e an inconsistence in these senses, and not rather conclude that they are both of them implied. For as absolutely it is the same Divine Power and Providence which is exercis'd in the upholding, and the ruling or disposing of all things; so all Rule and Government is a matter of weight and burden; and he who rules or governs others, is said to bear or carry them. So Moses exerciseth his Rule of the People in the Wilderness, Num. 11. 11-12. Thou hast put, faith he, two the weight or burden of this people upon me, and thou hast said, AMENT, bear or carry them in thy bosom. And hence from this, to bear or carry, is προν, a Prince or Ruler, that is, one that carries and bears the burden of the people, that upholds and rules them. To bear then, or uphold, and to rule and dispose, may be both well intended in this word; as they are both express'd in that Prophecy of Christ, Isa. 9. 6. The rule or government shall be on his shoulder; that together with his Power and Rule he may sustain and bear the weight of his people. Only whereas this is done amongst men with much labour and travel, he doth it by an inexplicable facility, by the Word of his Power. And this is safe, to take the expression in its most comprehensive sense.

But whereas the phrase of speech itself is nowhere else us'd in the New Testament, nor is it apply'd unto any such purpose else where, (though once γεζόμενος be taken for αὐτὸς or αἴσθητος 1 Pet. 1.) we may enquire what word it was among the Hebrews that the Apostle intended to express, whereby they had formerly been instruct'd in the same matter.

1. It may be he intended ἁμαρτία, a participle from ἁμαρτάω, to sin, to bear, to endure, as Mal. 3. 2. it signifies also to feed, nourish and cherish; 1 King. 4. 7. Ruth 4. 15. Zech. 11. 16. ἁμαρτία πρὸς ἀνάμωσιν, that is, ἁμαρτία, sustains, nutriti omnia, sustains and cherishing all things. But this word hath no respect unto Rule or disposing. And in this sense, as the work of Creation is eminently ascrib'd unto the Father, who is said to make all things by the Son, so that of the preservation and cherishing of all things is here peculiarly allign'd unto the Son. And this is not unsuitable unto the analogy of faith. For it was the power of God that was eminently exalt'd, and is conspicuously seen in the work of Creation, as the Apostle declares, Rom. 1. 20. although that power was accompanied also with infinite wisdom; and it is the wisdom of God that is most eminently manifest'd in the preservation of all things, though that wisdom be also exercis'd in power infinite. At least in the contemplation of the works of the Creation, we are lead by the wonder of the infinite Power whereby they were wrought, to the consideration of the Wisdom that accompanied it; and that which in the works of Providence first presents it self unto our minds, is the infinite Wisdom whereby all things are disposed, which leads us also to the admiration of the Power express'd in them. Now it is usual with the Scripture to align the things wherein Power is most eminent, unto the Father, as those wherein Wisdom is most conspicuously exalt'd, unto the Son, who is the Eternal Wisdom of the Father. And this sense is not unsuitable unto the Text:

2. προν is another word that may be intended, and this denotes a bearing like a Prince in Government; as προν. And in this sense the word ought to be refer'd unto Christ as Mediator, entrust'd with Power and Rule by the Father. But neither the words nor Context will well bear this sense. For, 1. It is mentioned before, where it is said that he is appointed heir of all; and it is not likely that the Apostle in this summary description of the Person and Offices of the Messiah, would twice mention the same thing.
thing under different expressions. 2. The particle which added unto speaks, refers us to the beginning of this verse, it is — who being the brightness of glory, and bearing all things. So that these things must necessarily be spoken of him in the same respect; and the former, as we have shewed, relateth unto his Person in respect of his Divine Nature, so therefore doth the latter, and his acting therein.

3. There is yet another word, which I suppose the Apostle had a principle aim to express, and this is properly to ride, to be carried, to be carried over; and it is frequently, though metaphorically used concerning God himself; as Matt. 33. 26. riding on the heavens; on the clouds, Isa. 19. 1. on the wings of the wind, Psal. 18. and Psal. 68. 5. whereby his Majesty, Authority and Government is shadowed out unto us. And hence also the word signifies to administer, dispose, govern or preside in and over things.

Thus in Ezekiel's Vision of the glorious providence of God in ruling the whole Creation, it is represented by a Chariot (') with their wheels made that Chariot, over which sat the God of Israel, in his disposing and ruling of all things. And the words themselves have that affinity in signification, which is frequently seen among the Hebrew Roots, differing only in the transition of one letter. And the description of him who sat above the Chariots of Providence, Ezek. 1. 10. is the same with that of John, Rev 4. Now God in that Vision is placed as governing, ruling, influencing all second Causes, as to the orderly Production of their Effects, by the communication of life, motion and guidance unto them. And though this divine Administration of all things be dreadful to consider, the rings of the wheels being high and dreadful, chap. 1.18. and the living creature ran as the appearance of a flash of lightning, v. 14. as also full of entanglements, there being to appearance crofs wheels, or wheels within wheels, v. 16. which are all said to be rolling, chap. 10. 13. yet it is carried on in an unspeakable Order, without the least Confusion, chap. 1. v. 17. and with a marvellous facility, by a mere intimation of the Mind and Will of him who guides the whole; and that because there was a living powerful spirit, passing through all, both living creatures and wheels, that moved them speedily, regularly and effectually, as he pleased; that is, the Energetical Power of divine Providence, animating, guiding and disposing the whole, as seemed good unto him.

Now all this is excellently expressed by the Apostle in these words. For as that power which is in him that sits over the Chariot, influencing and giving existence, life, motion and guidance unto all things, is clearly expressed by ' which upholds and disposing of all things, that is, ; so is the exercise and issuing of it forth by the spirit of life in all things to guide them certainly and regularly, by those words, , by the word of his power; both denoting the unspeakable facility of omnipotent power in its operations. And Kimchi on the 6 of Isaiah affirms, that the vision which the Prophet had was of the glory of God, that Glory which Ezekiel saw in the likeness of a man; which we find applied unto the Lord Christ. Joh. 12. 42.

I shall only add, that in Ezekiel's vision, the voice of the Quadriga of the living creatures in its motion, was as the voice of ; was the voice of promise, Luk. 3. 18. and entreaties, blasphemous words, Acts 24. 5. The Word of God, the Word of Prophecy, Luke 3. 2. Rom. 10. 17. Ephes. 5. 12. 6. 17. 1 Pet. 1. 25. An Authoritative command, Luke 5. 5. In this Epistle it is used variously; in this only it differs from ; that it never denotes the Eternal or Essential Word of God: That which in this place is denoted by it, with its adjunct of is the ; hence the same thing which
which Paul expresseth by the one of them, Heb. xi. 3. *Through faith we understand that the worlds were framed by the word of God*; Peter doth by the other, 2 Pet. iii. 5. *Every thing was made by him*.

Now this Efficacy of Divine Providence, is called the Word of God; to intimate, that as Rulers accomplish their will by a Word of command, and about things subject to their pleasure, Matt. viii. 9. so doth God accomplish his whole mind and will in all things by his Power. And therefore of *judgment, of his power*, is here added by way of difference and distinction, to shew what word it is that the Apostle intends. It is not *Logos*, the Essential Word of God, who is the Person spoken of, nor *Logos* *properly*, the Word spoken by him in the revelation of himself, his mind and will; but a Word that is *effectual and operative*, namely, the putting forth of his Divine Power, with efficacy and Authority accomplishing his Will and Purpose in and by all things.

This in the Vision of Ezekiel is the communication of a spirit of life to the Cherubs and Wheels, to act and move them as seems good to him by whom they are guided. For as it is very probable, that the Apostle in these words, setting forth the Divine Power of the Son in ruling and governing the whole Creation, did intend to mind the Hebrews, that the Lord Christ the Son is he who was represented in the form of a man unto Ezekiel, ruling and disposing of all things, and the *thou, the Almighty*, whose voice was heard amongst the Wheels; so it is most certain that the same thing is intended in both places. And this expression of upholding or disposing of all things by the word of his power, doth fully declare the glorious providence emblematically expressed in that Vision. The Son being over all things made by himself, as on a Throne over the Cherubims and Wheels, influenceth the whole Creation with his Power, communicating unto it respectively subsistence, life and motion, acting, ruling and disposing of all according to the counsel of his own will.

This then is that which the Apostle assigneth unto the Son, thereby to set out the dignity of his Person, that the Hebrews might well consider all things before they deserted his Doctrine. He is one that is partaker essentially of the Nature of God, being the brightness of glory, and the express image of his Father's Person, who exerciseth and manifests his divine Power, both in the creation of all things, as also in the supportment, rule and disposal of all, after they are made by him. And hence will follow, as his Power and Authority to change the *Mosaical Institutions*, so his Truth and Faithfulness in the Revelation of the Will of God by him made, which it was their duty to embrace and adhere unto.

The several passages of this Verse are all of them conjoined by the Apostle, and used unto the same general end and purpose; but themselves are of such distinct senses and importance, considered absolutely and apart, that we shall in our passage take out the Observations which they singly afford unto us.

And from these last words we may learn,

1. Our Lord Jesus Christ as the Son of God, hath the weight of the whole Creation upon his hand, and disposed of it by his Power and Wisdom.

2. Such is the nature and condition of the Universe, that it could not subsist a moment, nor could any thing in it all regularly unto its appointed end, without the continual supportment, guidance, influence and disposal of the Son of God.

We may briefly consider the sum of both these joyntly, to manifest the Power and Care of Christ over us, as also the weak dependent condition of the whole Creation in and by itself. The things of this Creation can no more support act and dispose themselves, they could then at first make themselves out of nothing. The greatest cannot conserve it self by its Power, or Greatness, or Order; nor the least by its distance from Opposition. Were there not a mighty hand under them all and every one, they would ally themselves into confusion and nothing; did not an effectual Power influence them, they would become a useless heap. It is true, God hath in the creation of all things implanted in every particle of the Creation, a special natural inclination and disposition, according unto which it is ready to act, move, or work regularly; but he hath not placed this Nature and Power absolutely in them, and independently of his own Power and Operation. The Sun is endowed with a nature to produce all the glorious effects of Light and Heat, that we behold or conceive; the Fire to burn, the Wind to blow, and all creatures also in the like manner; but yet neither could Sun, or Fire, or Wind
preserve themselves in their being, or retain the principles of their Operations, did not the Son of God, by a constant, continual emanation of his eternal Power uphold and preserve them; nor could they produce any one effect by all their actions, did not he work in them, and by them. And so is it with the sons of men, with all Agents what ever, whether natural and unnecessary, or free, and proceeding in their operations by election and choice. Hence Paul tells us, that in God we live, and move, and have our being, Acts 17.28. He had before affected, that he had of one blood made all nations, v. 26. That is, all men of one, whom he first created, to which he adds, that we may may know that he hath not left us, to stand by our selves on that first foundation, or that we have any Power or Ability being made, to do or act any thing without him, that in him, that is in his Power, Care, Providence, and by virtue of his essential influence, our lives are supported and continued, that we are acted, moved, and enabled thereby to do all we do, be it never so small, wherein there is any effect of life or motion. So Daniel tells Belshazzar, that his breath and all his ways were in the hand of God, Dan. 5.23. His breath in the supportment and continuance of his Being; and his ways in his essential guidance and dispoal of them. Peter speaks to the same purpose in general, concerning the fabric of the Heavens, Sea, and Earth, 2 Pet. 3.5.

Now what is thus spoken of God in general, is by Paul particularly applied unto the Son. Col. 1.16, 17. All things were created by him, and for him, and he is before all things, and by him all things consist. He did not only make all things, as we have declared, and that for himself and his own glory, but also he continues in the head of them, so that by him, and by his Power, they consist, are preserved in their present state and condition, kept from dissolution, in their singular existence, and in a conformity among themselves.

And the reason hereof is taken, first, from the limited, finite, dependent condition of the Creation, and the absolute necessity that it should be so. It is utterly impossible and repugnant to the very nature and being of God, that he should make, create, or produce any thing without himself, that should have either a self-subsistence, or a self-sufficiency, or be independent on himself. All these are natural and Essential Properties of the Divine Nature; where they are, there is God, so that no creature can be made partaker of them: Where we name a creature, we name that which hath a derived and dependant Being. And that which is not so, cannot act so neither.

Secondly, The Energetical Efficacy of God's Providence joined with his infinite Wisdom in caring for the works of his own hands, the product of his Power, requires that it should be so. He works yet. He did not create the world, to leave it to an uncertain event; to stand by, and to see what would become of it, to see whether it would return to its primitive nothing, of which cask it always stands; strongly; or how it would be tossed up and down by the adverse and contrary Qualities which were implanted in the several sorts of it: But the same Power and Wisdom that produced it, doth still accompany it, powerfully piercing through every parcel and particle of it. To fancy a Providence in God, without a continual Energetical Operation, or a Wisdom without a constant care inspection and over-sight of the works of his hands, is not to have apprehensions of the Living God, but to erect an Idol in our own imaginations.

Thirdly, This work is peculiarly assigned unto the Son, not only as he is the Eternal Power and Wisdom of God, but also because by his interposition, as undertaking the work of Mediation, he reproved the world from an immediate dissolution upon the first entrance of sin and disorder; that it might continue, as it were, the great Stage for the mighty works of God's Grace, Wisdom, and Love to be wrought in. Hence the care of the continuance of the Creation and the dispoal of it, is delegated unto him, as he that hath undertaken to bring forth and consummate the glory of God in it, notwithstanding the great breach made upon it by the sin of Angels and men. This is the substance of the Apostle's discourse, Col. 1.15, 16, 17, 18, 19, 20. Having affected him to be the Image of God, in the first before opened and declared, and to have made all things, he affirms, that all things have also their present consifting in him, and by his Power, and must have so, until the work of Reconciliation of all things unto God being accomplished, the glory of God may be fully retrieved and established for ever.

1. We may see from hence the Vanity of expecting any thing from the Creatures, but only what the Lord Christ is pleased to communicate unto us by them. They that cannot sustain, move or all themselves, by any power, vertue, or strength of their own, are very unlikely by and of themselves to afford any real assistance, relief, or help unto others.
Ver. 3. Epistle to the Hebrews.

others. They all abide and exist severally, and consist together, in their Order, and Operation, by the Word of the Power of Christ; and what he will communicate by them, that they will yield and afford, and nothing else. In themselves they are broken Cisterns that will hold no water; what he drops into them may be derived unto us, and no more. They who rest upon them, or rest in them, without the consideration of their constant dependance on Christ, will find at length all their hopes disappointment, and all their Enjoyments vanish into nothing.

2. Learn hence also the full, absolute, plenary self-sufficient and Sovereignty of the Son our Saviour. We shewed before the Universality of his Kingdom and Moral Rule over the whole Creation; but this is not all. A King hath a moral Rule over his Subjects in his Kingdom; but he doth not really and physically give them their Being and Existence; he doth not uphold and all them at his pleasure; but every one of them stand therein upon the same, or an equal bottom with himself. He can indeed by the permission of God, take away the Lives of any of them, and so put an end to all their being and operations in this World; but he cannot give them life, or continue their lives at his pleasure one moment, or make them so much as to move a finger. But with the Lord Christ it is otherwise, he not only rules over all the whole Creation, disposing of it according to the Rule and Law of his own Counsel and pleasure: but also they all have their Beings, Natures, Inclinations, and Lives from him; by his Power are they continued unto them, and all their Actions are influenced thereby. And this as it argues in All-sufficiency in himself, so an absolute Sovereignty over all other things. And this should teach us our constant dependance on him, and our universal subjection unto him.

3. And this abundantly discovers the Vanity and folly of them, who make use of the Creation in an Opposition unto the Lord Christ, and his peculiar interest in this World. His own Power is the very ground that they stand upon in their Opposition unto him; and all things which they use against him, consist in him. They hold their Lives absolutely at the pleasure of him whom they oppose; and they act against him, without whose continual supportment and influence, they could neither live nor act one moment, which is the greatest madness, and most contemptible folly imaginable.

Proceed we now with our Apostle in his description of the Person and Offices of the Messiah.

This beginning of the Epistle, as hath been declared, contains a summary Proposition of those things, which the Apostle intends severally to insist upon throughout the whole. And these all relate to the Person and Offices of the Messiah, the principal subject of this Epistle. Having therefore first declared him to be the great Prophet of the New Testament; and Secondly, the Lord, Ruler and Governor of all things, as also manifested the Equity of the Grant of that universal Sovereignty unto him, from the Excellency of his Person on the account of his Divine Nature, and the Operations thereof in the works of Creation and Providence, he proceeds to finish and close his general proposition of the Argument of the Epistle, by a brief intimation of his Priestly Office, with what he did therein, and what ensued thereon, in the remaining words of this Verse.

And this Order and Method of the Apostle, is required by the nature of the things themselves whereof he treats. For the work of purging sins, which as a Priest he assigns unto him, cannot well be declared, without a previous manifestation of his Divine Nature. For it is opera sanctis, a work of him who is God and man. For as God takes it to be his property to blot out our sins, so he could not have done it by himself, had he not been man also: and this is asserted in the next words.

Having by himself purged our sins.

The Vulgar Latin renders these words; purgationem pecatorum faciens; not without sundry mistakes. For First, Those words, by himself, are omitted, and yet the Emphasis and proper sense of the whole depends upon them. Secondly, having made, is rendered in the present Tense, making, which seems to direct the sense of the words to another thing and Action of Christ, than what is here intended. And therefore the Expositors of the Roman Church, as Thomas,
An Exposition of the

CHAP. I.

The doctrine of purging our sins by Christ, is deep and large, extending its self unto many weighty heads of the Gospel: but we shall follow our Apostle, and in this place pass it over briefly and in general, because the consideration of it will directly occur unto us in our progres.

Two things the Apostle here expresseth concerning the Mosaic and one, which is the foundation of both the other he impleth or supposeth. First, He expresseth What he did; he purged our sins: Secondly, How he did it, he did it by himself. That which he supposeth as the foundation of both these is, that he was the Great High Priest of the Church; they with whom he dealt knowing full well that this matter of purging sins, belonged only unto the Priest.

Here then the Apostle tacitly enters upon a Comparison of Christ with Aaron, the High Priest; as he had done before with all the Prophetical Revealers of the Will of God; and as he named none of them in particular, no more doth he here name Aaron, but afterwards when he comes more largely to insist on the same matter again, he expressly makes mention of his name, as also of that of Mosis. And in both the things here ascribed unto him as the great High Priest of his Church doth he prefer him above Aaron. First, In that he purged our sins; that is, really and effectually before God, and in the Conscience of the sinner, and that forever. Whereas the Purgation of sins about which Aaron was employed, was in its self but typical, external, and representative of that which was true and real, both of which the Apostle proves at large afterwards. Secondly, In that he did it by himself, or the offering of himself; whereas what ever Aaron did of this kind, he did it by the offering of the blood of Bulls and Goats, as shall be declared.

And hence appears also the vanity of the Gloss of a learned man on these words; postquam, faith he, mortality dixit; quia fidei per quam a peccatis purgamus, quod ne Mosis fecerat, ne Prophetae. For as we shall see that Christ's purging of our sins, doth not consist in giving a ground and cause for faith, whereby we purge our selves, so the Apostle is not comparing the Lord Christ in these words with Moses and the Prophets, who had nothing to do in the work of purging sins, but with Aaron who by Office was destined thereunto.

Let us then see what it is that is here ascribed unto the Lord Christ. In the ancient Hebrew tongues, doth most frequently denote real Purification, either of outward defilements, by healing and cleansing, as Mark 1. 40. Chap. 7. 19. Luke 5. 12. or spiritual defilements of sin, by sanctifying Grace, as Acts 15. 9. 2 Cor. 7. 1. Ephes. 5. 26. But it is also frequently used in the same sense with καθαρίζω, καθαρίσεως, to purge by Expiation or Atonement, as Heb. 9. 22, 23. And in the like variety is καθαρίζω, to make a Purgation or Purification of our sins, cannot here be taken in the first sense for real and inherent sanctifying. For, because it is spoken of as a thing already past and perfected, having purged our sins; when Purification by Sanctification, is begun only in some, not all at any time, perfected in none at all in this world. Secondly, Because he did it, Ιης ευαγγελίως, by himself alone, without the use or Application of any other medium unto them that are purged. When real inherent Sanctification is with washing of Water by the word, Ephes. 5. 26. or by Regeneration and renewing of the Holy Ghost, Titus 3. 5. And the glosses above mentioned, that Christ should purge us from our sins in his death, by occasioning that Faith whereby we are cleansed, is excluded, as was in part refuted before by the Context. That is aligned unto the death of Christ, as done really and effectually thereby; which was done typically of old in the Legal Sacrifices by the Priests; as is evident from the Antithesis couched in that Expression by himself. But this was not the way whereby sins were of old purged by Sacrifices, namely, by the begettung a perfamation in the minds of men that should be useful for that purpose; and therefore no such things is here intended.

καθαρίζω, then, is such a purging as is made by Expiation, Lustration and Atonement. That is ἅτοι ἢ ἐξατόμασθαι, ἂναπαύεσθαι, Propitiation; Atonement, Propitiation. So is that Word rendered by the LXX. Exod. 29. 36. τῷ ἀναπαύοντος καθαρίζω, the day of Atonement, or Expiation. They do indeed mostly render τοῦτο, by ἅτοι, καθαρίζω, and ἐξατόμασθαι to propitiate, to appease, to atone; but they do it also by
by *καθίσας* to *purge*, as Exod. 29. 37. and Chap. 30. 10. So also in other Authors, *καθίσας* is used for *καταστάς*, *προσκάτας*, that is, *expiation*, *expiamentum*, *piaulum*; *Expiation*, *Attonement*, diversion of guilt. So *Lucian*, *εὕρισκεν μιᾷ ἁπάντῃ καθίσας πρεσβευτὴν αὐτοῦ*. We call him down headlong for an *expiation* of the Army: or as one that by his death should *expiate*, bear, take away the guilt of the Army. And such *Expiations* were common among the Heathen, when Persons devoted themselves to destruction, or were devoted by others, to *purge*, *lustrate*, bear the guilt of any, that they might go free; such were *Codius*, *Meneces*, and the *Pezii*, whose stories are known. This purging then of our *fins*, which the Apostle declareth to have been effected before the *Assumption* of Christ, and his sitting down at the Right Hand of God, *confesseth* not in the *actual Sanctification* or Purification of believers, by the Spirit in the Application of the blood of Christ unto them, but in the *Attonement* made by him in the *Sacrifice* of himself, that our sins should not be imputed unto us. And therefore is he said to *purge our fins*, and not to *purge* us from our sins. And where ever *fins*, not *sinner*, are made the Object of any Mediatorial acts of Christ, that *at once* immediately respecteth God and not the sinner, and intends the *removal* of *fins*, so as that it should not be imputed. So Chap. 2. 17. of this Epistle; he is a *merciful High Priest*; *εἰς τὸ θάνατον τοῦ ἀνθρώπου νὰ ξεφυλλήσῃ τὰ ἁμαρτίαν τοῦ λαοῦ*, to reconcile the *fins* of the *people*, that is, *καθίσας τὸν αὐτὸν τὸ θανάτον*, to make *Attonement* or *Reconciliation* with God for the *fins* of the *people*. And again; *he underwent death*, *εἰς τὸ ποιεῖν τὸ πανταθλιστικόν*, for the *redemption* of *Transgressions under the first Covenant*, that is, to *pay a price* for them, that *Transgressors* might be set free from the sentence of the Law. So that *καθίσας τὸν αὐτὸν τὸ θανάτον*, is as much, as having made *Attonement* for our *fins*. And this the Apostle further declareth by manifesting the *Way* whereby he did it; that is, *καθίσας by himself*, that is, by the *Sacrifice* and *Offering* of *himself*, as Chap. 9. 14. *Epheb. 5. 2*. The High Priest of old made *Attonement*, and *typically purged the fins of the People*, by *sacrificing of Beast* according unto the Appointment of the Law, Levit. 16. This High Priest by the *Sacrifice* of *himself*, *Iṣa 53. 10. Heb. 9. 12*. Of the nature of *Propitiatory or Expiatory Sacrifices*, we must treat at large afterwards. We keep our selves now, unto the Apostles general Proposition, expressing briefly the *Sacerdotal Office of Christ*, and the Excellency of it, in *that he really purged our fins*, and that by the *Sacrifice* of *himself*. And this was in and by his death on the *Cross*, with his antecedent preparatory sufferings. Some distinguish between his *Death*, and the *Oblation* of *himself*. This they say he performed in *Heaven*, when as the High Priest of his Church, he entered into the *Holy* not made with hands, wherein his death was but a preparation. For the *slaying* of the *Beast*, they say, was not the *Sacrifice*, but the offering of its blood upon the *Altar*, and the carrying of it *into* the *Holy Place*. But this utterly overthrows the *whole Sacrifice* of *Christ*, which indeed is the thing by them aimed at. It is true, the *slaying* of the *Beast* was not the *whole Sacrifice*, but only an *essential* part of it, as was also the offering of its blood; and the *sprinkling* of it in the *Holy Place*, in the *anniversary Sacrifice* of *Attonement*, but not in any other. And the Reason why the *whole Sacrifice* could not consist in any *one Act*, arose merely from the *imperfection* of the things and persons employed in that work. The *Priest* was one thing, the *Beast* to be sacrificed another, the *Altar* another, the *Fire* on the *Altar* another, the *Incense* added another, each of them limited and designed unto its peculiar end, so that the *attomement* could not be made by any one of them, nor the *Sacrifice* consist in them. But now in this *sacrifice* of *Christ* all these meet in one, because of his *Perfection*; He *himself* was both *Priest*, *Sacrifice, Altar and Incense*, as we shall see in our progress; and he perfected his whole *sacrifice* at once, in and by his *death* and *blood-shedding*, as the Apostle evidently declares, Chap. 9. 12. 14.

Thus by *himself* did *Christ* *purge our sins*, making an *Attonement* for them by the *sacrifice of himself* in his *death*, that they should never be imputed unto them that believe.

And this part of this Verse will afford us also this distinct Observation. *So great was the work of freeing us from sins, that it could no otherwise be effected but by the self-sacrifice of the Son of God.*

Our *Apostle* makes it his design in several places to evince that none of those things from
An Exposition of the

from whence mankind usually did, or might with any hopes or probabilities expect relief in this case, would yield them any at all.

The best that the Gentiles could attain, all that they had to trust unto, was but the Improvement of natural Light and Reason, with an attendance unto those seeds and Principles of Good and Evil, which are yet left in the depraved nature of man. Under the Conscience, and in Obedience unto these, they sought for Rest, Glory, and Immortality: how miserably they were disappointed in their aims and expectations, and what a woeful issue all their endeavours had, the Apostle declares and proves at large, Rom. 1. 18. unto the end.

The Jews, who enjoyed the benefit of Divine Revelation, having left for the most part the true spiritual import of them, sought for the same ends by the Law, and their own diligent Observation of it. They relied in the Law; Rom. 2. 17. namely, that by it, they should obtain Deliverance from sin, and Acceptance with God; and followed after it, Chap. 9. 31. that is, to attain Righteousness and Salvation by it. And this seemed to be a sufficient bottom and foundation for them to build upon: for having lost the spiritual Understanding, the use and End of the Law, as renewed unto them in the Covenant of Horeb, they went back unto the primitive Life and End of it, upon its first giving in Innocency; and foolishly thought, as many more yet do, that it would do the same things for sinners, that it would have done for men, if they had not sinned in Adam; that is, have given them Acceptance with God here, and Eternal Life hereafter. Whencefore the Apostle in many places takes great pains to undeceive them, to rectify their mistake, and to prove that God had no such design in giving them the Law, as that, which they would impose upon him.

And first, He asserts and proves in general, that the Law would deceive their Expectation; and that by the deeds of the Law no flesh should be justified, Rom. 3. 20. and that it would not give them life, Gal. 3. 21. or Righteousness. And that they might not complain, that then God himself had deceived them in giving a Law that would not serve the turn for which it was given, he declares, Secondly, That they had mistaken the End for which the Law was renewed unto them; which was not that it might give them Life or Righteousness, but that it might discover sin, and exact obedience, and by both drive and compel them to look out for some other thing, that might both save them from their sin, and afford them a Righteousness unto Salvation. And furthermore, he Thirdly, Acquaints them whence it was, that the Law was become insufficient for these ends; and that was, because it was become weak through the flesh, Rom. 8. 3. The Law was able to continue our Acceptance with God, in that condition wherein at first we were created; but, after that man by sin became flesh, to have a Principle of Enmity against God in him, bringing forth the fruits of sin continually, the Law stood aside, as weakened and insufficient to help and save such an one. And these things the Apostle expressly and carefully instructs upon in his Epistles to the Romans and Galatians.

But Thirdly, Though the Law, and an earnest endeavour after the Observation of it in general, would not serve to save us from our sins, yet there were special Institutions of the Law, that were appointed for that End and Purpose; as namely, the Sacrifices in particular, which were designed to make Amends for the delivery of sinners, and to procure their Reconciliation with God. Thence the Jews principally relied on, and trusted unto; and indeed to expect Righteousness and Justification by the Mosaical Sacrifices, as they did, was far more rational, than to expect it by the Works of the Moral Law as some now do; for all Good works whatever, are required in the Law, and so far are works of the Law: For in the Sacrifices, there was a supposition of sin, and an appearance of a compensation to be made, that the sinner might go free; but in the Moral Law, there is nothing but absolute universal and exact Righteousness required or admitted, without the least provision of relief for them who come short therein. But yet our Apostle declares, and proves that neither were these available for the End aimed at, as we shall see at large on the ninth and tenth Chapters of this Epistle.

Now within the compass of these three, Natural Light or Reason, with ingrained principles of Good and Evil, the Moral Law, and the Sacrifices thereof, do yoke and conflict, all the hopes and endeavours of sinners after Deliverance and Acceptance with God. Nothing is there that they can do, or put any confidence in, but may be referred unto one of these heads. And if all this fail them, as assuredly they will; (which we might prove by Reasons and Demonstrations innumerable, though at present
present we content our selves with the Testimonies above reported; it is certain
that there is nothing under Heaven can yield them in this case the least relief.

Again, This is the only way for that End which is suited unto the Wisdom of God.
The Wisdom of God is an infinite abyss, which as it lyes in his own Eternal breast,
we cannot at all look into. We can only adore it, as it breaks forth and discovers
it self in the Works that outwardly are of him, or the Effects of it. Thus David in
the consideration of the Works of God, falls into an admiration of the Wisdom where-
by they were made, Psal. 104. 24. and Psal. 136. 5. The Wisdom of God opens and
manifests its self in its Effects; and thence according unto our measure, do we
learn what doth become it, and is suitable unto it. But when the Holy Ghost cometh
to speak of this Work of our Redemption by Christ, he doth not only call us to
consider singly the Wisdom of God, but his Various and manifold Wisdom, Ephes. 3. 10.
and affirms that all the Treasures of Wisdom are hid in it, Col. 2. 3. plainly intimating
that it is a work so suited unto, so answering the Infinite Wisdom of God in all things
throughout, that it could no otherwise have been disposed and effected. And this
as well upon the account of the Wisdom of God itself absolutely considered, as also
as it is that Property whereby God designes and effects the glorifying of all other Excel-
lencies of his Nature, whence it is called various, or manifold; so that we may well
conclude that no other way of Deliverance of sinners was suited unto the Wisdom of
God.

Secondly, This way alone answered the Holiness and Righteousness of God. He is an
holy God, who will not suffer the guilty to go free, of purer eyes than to behold iniqui-
ty, and his Judgment is that they who commit sin are worthy of death. Sin is con-
trary to his Nature; and his Justice requireth that it go not unpunished. Besides he
is the great and supreme Governor of all; and whereas sin breaketh and disso-
veth the dependence of the creature upon him, should he not avenge that defec-
tion, his whole Rule and Government would be disannulled. But now if this Vengeance and Pun-
ishment should fall on the sinners themselves, they must perish under it eternally;
not one of them could escape, or ever be freed or purged from their sins. A commu-
nication then there must be, that the Punishment due to sin, which the Holiness and
Righteousness of God exacteth may be inflicted, and Mercy and Grace shewed unto
the sinner. That none was able, fit, or worthy to undergo this penalty, so as to make
a compensation for all the sins of the Elect, that none was able to bear it, and break
through it, so as that the End of the undertaking might be happy blessed and glori-
ous on all hands, but only the Son of God, we shall farther manifest in our progress;
and it hath been elsewhere declared.

And this, First should teach us to live in an Holy Admiration of this mighty and
wonderful product of the Wisdom, Righteousness, Grace and Goodness of God,
which had found out, and appointed this Way of delivering sinners, and have glori-
ously accomplished it in the self-sacrifice of the Son of God. The Holy Ghost every
where propropeth this unto us, as a Mysterie, a great and hidden Mysterie, which none of
the Great, or Wise, or Disputers of the World, ever did or could come to the least
acquaintance withall. And three things he afferts concerning it. First, That it is re-
vealed in the Gospel, and is thence alone to be learned and attained, whence we are
invited again and again, to search and enquire diligently into it; unto this very End,
that we may become wise in the Knowledge and Acknowledgement of this deep and
hidden Mysterie. Secondly, That we cannot in our own strength, and by our own
most diligent Endeavours, come to an holy Acquaintance with it, notwithstanding that
Revelation that is made of it, in the letter of the Word; unless moreover we receive
from God, the Spirit of Wisdom Knowledge and Revelation, opening our eyes, make-
ing our minds spiritual, and enabling us to discover these depths of the Holy Ghost
in a spiritual manner; Thirdly, That we cannot by these Helps attain in this life unto
a perfection in the knowledge of this deep and unfathomable Mysterie; but must still
labour to grow in Grace, and in the Knowledge of it. Our thriving in all Grace and Obe-
dience depending thereon. All these things the Scripture abounds in the Repetition
of. And besides, it every where sets forth the Blessedness and Happiness of them, who
by Grace obtain a spiritual insight into this Mysterie; and themselves also find by
experience the satisfying Excellency of it, with the Apostle, Phil. 3. 8. all which Con-
siderations are powerful motives unto this Duty of enquiring into, and admiring this
wonderful Mysterie, wherein we have the Angels themselves for our Associates and
Companions.

E e e 2. Consider
An Exposition of the Chap. I.

Consider we may also the unspeakable Love of Christ in this work of his delivering us from sin. This the Scripture also abundantly goeth before us in; setting forth, exolling, commending this Love of Christ, and calling us to an holy consideration of it. Particularly it ethws it accompanied with all things that may make Love expressive and to be admired. For, First, It proposeth the Necessity and Exigency of the Condition wherein the Lord Christ gave us this relief; that was when we were sinners, when we were left, when we were Children of Wrath, under the Curse, when no eye did pity us, when no hand could relieve us. And John mourned greatly, when he thought that there was none found worthy in Heaven or Earth to open his Book of Visions, and to unloose the seals thereof; how justly might the whole Creation mourn and lament, if there had been none found to yield Relief, when all were obnoxious to this fatal ruine. And this is an exceeding commendation of the love of Christ, that he set his hand to that work which none else could bear, when all lay in a desperate condition.

Secondly, The greatness of this delivery; it is from Wrath, and Curfe, and Vengeance Eternal: Not from a Trouble or Danger of a few days continuance, not from a momentary suffering, but from Everlasting Wrath, under the curse of God and power of Satan in the execution of it; which necessary attend sin and sinners; and Thirdly, The Way whereby he did it, not by his word whereby he made the world; not by his Power whereby he sustains and rules the things that he hath made; not by paying a price of corruptible things not by revealing a way unto us only, whereby we our selves might escape that condition wherein we were, as some foolishly imagine; but by the sacrifice of himself, making his soul an Offering for sin; and offering himself unto God through the Eternal Spirit; by laying down his Life for us; and greater love can no man manifest than by so doing. And Fourthly, The Infinite Condescension that he used to put himself into that condition, wherein by himself he might purge our sins. For to this purpose when he was in the form of God, he emptied himself of his Glory, made himself of no account, was made flesh, took on himself the form of a servant, that he might be obedient unto death, the death of the Cross. And Fifthly, The End of his undertaking for us, which was the bringing of us unto God, into his Love and Favour here, and the Eternal Enjoyment of him hereafter. All these things I say, doth the Scripture inculcate frequently and largely upon, to set forth the Excellency of the Love of Christ, to render it admirable and amiable unto us; and these things should we lay up in our Hearts and continually ponder them, that we may give due Acceptance and entertainment to this wondrous Love of the Son of God.

The Apostle having thus asserted in general the Sacerdotal Office of Christ, and the Sacrifice that he offered, with the End of it, because that could not be done without the greatest Dejection, Humiliation and Abasement of the Son, that we may not conceive, that he was left in, or doth yet abide in the same Condition, adds the blest Event and Consequent of his great work and undertaking.

He sat down on the right hand of the Majesty on High.

These words we have already opened, as to their sense and importance. The design and meaning of the Holy Ghost in them is nextly to be considered. The things to be enquired after to this End, are; First, The scope of the Apostle in these words: Secondly, The manner of his expressing his intendment; and the particular therein intended. Thirdly, What he related unto in the Mystical Economy, whereby he strengthened the Argument which he had in hand.

Two things the Apostle in general designeth in these words:

First, That the Lord Christ undertaking to purge our sins, did by the one offering of himself perfectly effect it, so discharging the whole work of his Priesthood, as to the making Attonement for sinners. This the blest issue of his undertaking doth demonstrate; Immediately upon his work, he entered into the Glorious Condition here expressed; a signal pledge and Evidence that his Work was perfected, and that God was fully satisfied, and well pleased with what he had done.

Secondly, The blest and Glorious Condition of the Lord Jesus after his Humiliation is
is expressed in these words. His Spirit did of old signify both his sufferings and the Glory that should follow, 1 Pet. 1:11, as himself interpreted the Scriptures unto his Disciples, Luke 24:26. And this upon the close of his work, he requested as due unto him upon Compact and Promise, John 17:5. These are the things in general designed by the Apostle in these words.

Secondly, The Manner of his Expression of the Glory and blessed Condition of the Son of God after his purging our sins, and what is particularly intimated therein, is to be considered. Some mistaketh, or groundless curiosities must first be removed, and then the real importance of the words declared.

Some contend, that the Left Hand of old was most honourable; so that the placing of Christ at the Right Hand of God, as it denotes his Honour and Glory, so also an inferiority unto the Father. To this purpose they produce some sayings out of some antient Writers among the Heathen, in the preference of place or dignity unto the Left Hand. As these sayings are made use of by the Romans, to answer an Objection of very little moment against Peter's Supremacy, taken from some antient Episcopal Seals, wherein the figure of Paul was placed on the Right Hand of that of Peter. But this conjecture may be easily disproved by Testimonies innumerable out of approved Authors among the Gentiles: And in Scripture the Right Hand doth constantly denote Dignity and Preeminence. The influence of Jacob blesting Joseph Children testifies also the constant usage of those antient times from the intimation of nature itself, Gen. 48. 17, 18, 19. And the disposal of the Sheep and Goats at the last day, to the Right hand and Left, gives the Priviledge to the former. So Bath, ד ב י ה י י י י פ י נ ה ש י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י י ي
An Exposition of the

CHAP. I.

in Heaven. And this is that which the Apostle in general intimates in these words, that as the greatest Honour that can be done unto any one among the sons of men, is for the Chief Father to set him next himself on his Right Hand, so is the Son as Mediator, made partaker of the greatest glory that God hath to bestow in Heaven. It is not then the Effulgent Eternal Glory of the Son of God, that he hath equal with the Father, which in these words is expressed, and whereof the Apostle had spoken before; but that Glory and Honour which is bestowed on him by the Father, after and upon the Sacrifice of himself for the Expiation of sin. So then, the Right hand of God is not here taken absolutely, as in other places, for the Power and Strength of God, but with the adjunct of fitting it, it shews out a place and eminence of Glory, as he is considered on his Throne of Majesty: and therefore it is here termed the Right hand of Majesty, and not of Omnipotency or Power.

In particular, two things are intended in this Expression.

First. The Security of Christ from all his Adversaries, and all sufferings for the future. The Jews knew what he suffered from God and Man. Hereof he let them know what was the reason, it was for the purging of our sins. And moreover declares, that now he is everlastingly secured from all Opposition, for where he is, thither his Adversaries cannot come; as Job. 7. 34. He is above their reach, beyond their power, secure in the Throne and Presence of God. Thus the fruit of the Church, being secured from the rage and persecution of Satan, is said to be caught up unto God, and to his throne, Rev. 12. 5. Hence though men do, and will continue their malice and wrath against the Lord Christ to the end of the world, as though they would crucifie him afresh; yet he dies no more, being secure out of their reach at the Right hand of God.

Secondly, His Majesty and Glory incalculable. All that can be given of God in heaven. God on his Throne, is God in the full manifestation of his own Majesty and Glory; on his Right hand sits the Mediator, yea so, that he also is in the midst of the Thrones, Rev. 5. 6. How little can our weak understandings apprehend of this Majesty? See Phil. 2. 8. Matth. 20. 21. Rom. 8. 34. Col. 3. 5. Ephes. 1. 20.

These are the things which the Apostle sets forth in this Expression. And they are plainly intimated in the Context of the Psalm from whence the words are taken, Psal. 110. 1. So that it is not his Rule and Authority, but his Safety, Majesty and Glory which accompany them, that are here intimated.

Thirdly, We are to enquire what it was that the Apostle had respect unto in this Ascription of Glory and Majesty unto Christ in the old Church state of the Jews, and so what it is that he prefers him above.

It is thought by many, that the Apostle in these words exalteth Christ above David, the chiefest King among the Jews. Of him it is laid, that God would make him his first-born, higher than the Kings of the earth, Psal. 89. 27. His Throne was high on the earth, and his Glory above that of all the Kings about him; but for the Lord Christ, he is incomparably exalted above him also, in that, he is set down at the Right hand of the Majesty on High. But, as was said, these words denote not the Royal, Power, or Authority of Christ, typ'd by the Kingdom of David; but his Glory and Majesty, represented by the magnificent Throne of Solomon. Besides, he is not treating of the Kingly Power of Christ, but of his Sacerdotal Office, and the Glory that ensued upon the discharge thereof.

That therefore which in these words the Apostle seems to have had respect unto, was the high Priest entrance into the Holy Place, after his offering of the solemn Supper Sacrifice of Expiation. Then alone was he admitted into that Holy Place, or Heaven below; where was the solemn Representation of the Presence of God, his Throne and his Glory. And what did he there? He stood with all Humility and lowly Reverence ministring before the Lord, whose presence was there represented. He did not go and sit down between the Cherubims, but worshipping at the foot-stool of the Lord, he departed. It is not, faith the Apostle, so with Christ; but as his Sacrifice was infinitely more excellent, and effectual than theirs, to upon the offering of it, he entered into the Holy Place, or Heaven it self above, and into the real glorious presence of God, not to minister in humility, but to a participation of the Throne of Majesty and Glory. He is a King and Priest upon his Throne, Zech. 6. 13.

Thus the Apostle flours up his general Proposition of the whole matter, which he intends farther to dilate and treat upon. In this description of the Person and Offices of the Messiah, he coucheth the springs of all his ensuing Arguments, and from thence ef-
Epistle to the Hebrews

Verse IV.

The design of the Apostle, as we have now often shewed, is to evince the necessity of abiding in the Doctrine of the Gospel, whom it pleased God to reveal it unto us. This he doth by Description which he hath given us of his Person, whereby he hath made it evident, that no creature, whom God was pleased at any time to make use of in the Revelation of his Will, or the Institution of his Worship, was any way to be compared with him. Having proceeded thus far in general, he defends now to the consideration of particular instances, in all those whom God employed in the Ministration of the Law, and constitution of Mosaical Worship, and takes occasion from them all to let forth the Dignity and incomparable Excellencies of the Lord Christ, whom in all things he exalts.

First then, he treateth concerning Angels, as those who were the most glorious creatures employed in the giving of the Law. The Hebrews owned, yea pleaded this in their own defence, That besides the Mediation of Moses, God used the Ministry of Angels in the giving of the Law, and in other occasional instructions of their forefathers. Some of them contend that the Person of the Prophets was personally an Angel, as the signification of his name imports. Holy Stephen upbraiding them with their abuse and contempt of their greatest privileges, tells them that they received the Law by the disposition, ordering, or ministry of Angels, Acts 7, v. 53. And the Targum interprets the Chariots of God with the thousandsof Angels, Psal. 68, 18, 19. of the Angels, by whose ministry God taught Israel the Law. This then might leave a special prejudice in their minds, that the Law being so delivered by Angels, must needs have therein the advantage above the Gospel, and be therefore excellent and immutable.

To remove this prejudice also, and further to declare the Excellency and Preeminence in all things of him who revealed the Gospel, the Apostle takes occasion from what he had newly taught them concerning the Exaltation of Jesus Christ at the Right Hand of God, to prove unto them out of the Scriptures of the Old Testament, that he is exceedingly advanced, and glorious above the Angels themselves, whose concurrence in the Ministration of the Law they boasted in; and to this purpose produceth four signal testimonies one after another.

This is the design of the Apostle, which he pursues and makes out unto the end of this Chapter; and that we may rightly conceive of his intention, and the meaning of the Holy Ghost in the whole, we shall, before we consider his Proposition laid down in this fourth verse, or the ensuing confirmations of it, enquire in general what it is in Christ which he compares with, and prefers above the Angels, and wherein it is that he so exalts him.

The comparison entred on between the Lord Christ and Angels must be either with respect unto their Nature, or unto their Dignity, Office, Power and Glory. If the Nature, then it must be either in respect of the Divine Nature of Christ, or Human Nature of Christ. If it should be of the Divine Nature of Christ, with the not a comparison of Proportion, as between two Natures of being, as do the nature of a man and a worm; but a Difference and distance without any Proportion. So Arian. But the truth is, the Apostle hath no design to prove by Arguments and Testimonies the Excellency of the Divine Nature above the Angelical.
An Exposition of the

First, There was no need so to do, nor do his Testimonies prove any such thing.

Besides, speaking of Angels, the other part of the comparison, he treats not of their Nature, but their Office, Work, and Employment, with their honourable and glorious Condition therein. Whereas therefore the Apostle produceth sundry Testimonies, confirming the Deity of the Son, he doth it not absolutely to prove the Divine Nature to be more excellent than the Angelical, but only to manifest thereby the glorious condition of him, who is partaker of it, and consequently his Preeminence above Angels, or the Equity that it should be so.

Neither is the comparison between the Human Nature of Christ and the Nature of Angels: For that absolutely considered and in itself, is inferior to the Angelical; whence in regard of his Participation of it, he is said to be made more excellent than the Angels, chap. 2.

The Apostle then treats of the Person of Christ, God and Man, who was appointed and designed of God the Father, to be the Revealer of the Gospel, and Mediator of the New Testament. As such, he is the subject of the ensuing general Proposition; as such, he was spoken of in the words immediately foregoing, and concerning him as such, are the ensuing testimonies to be interpreted; even those which titulate his Divine Nature, being produced to demonstrate the Excellency of his Person, as vested with the Offices of the King, Priest and Prophet of his Church, the great Revealer of the will of God in the last days.

That is, *excellens*, faith Eustathius, *multopotentior, more potent*, able to prevail, or more excellent. *Excellens, a better word!* Beza, *potens*, able, *potentior, more powerful*, able to prevail, or more excellent. *Excellens, a better word!* Bodelian, and he was so much more excellent; *satur erat: more excellent:* Tremel. And he is made so much more better; *satur erat excelli; or as Di Duci, hoc: to excell: And he wholly excellis: or in all things he excellsi; *satur erat excelli: Vulg. tanto melior fuerit angelis;* the translation of *satur erat* by *better* is blamed by Erasmus, Beza, Vatablus, and is generally deserted by the Expositors of the Roman Church. And it is hard, if not impossible, to find *satur erat* in any good Author, used in the sense that *satur erat* is here, and else-where constantly applied unto. *Ours render the word Better, made better* to avoid, I believe, a coincidence with that which they express *excelli: more excellent:* as to Love, Honour; or State and Condition; as in that of Homer,

Being in so much preferred (exalted, made eminent) above Angels, as he (obtained) inherited a more excellent name than they. There are five things considerable in, and for the Exposition of these words.

First, What it is that the Apostle afferts in them as his general Proposition; namely, that the Son, as the great Priest and Prophet of the Church, was preferred above, and made more glorious and powerful than the Angels; and how this was done, and wherein it doth consist.

Secondly, When he was so preferred above them; which belongs unto the Explanation and right understanding of the former.

Thirdly, The Degree of this preference of him above the Angels, intimating in the comparison; being by so much made more excellent, as he hath, &c.

Fourthly, The Proof of the Affertion, both absolutely, and as to the Degree intimated; and this is taken from his Name.

Fifthly, The way whereby he came to have this Name; he obtained is as his lot and portion, or he inherited it.

First,
Epistle to the Hebrews.

First, He is made more excellent than the Angels, preferred above them; that is, lay some, declared to be. Tum res dicta sunt, quae incipit postea. Frequently in the Scripture, a thing is then said to be made, or to be, when it is manifested to be. And in this sense the word *manifest* is sometimes used. Rom. 3:4. *śrōn* 5 salet plēthos, ὡς *καὶ πρὸς τὸ ἄνεμον* ἑαυτοῦ. "Let God be true, and every man a liar;" that is, manifested and acknowledged to be. So, James 1:12. *καὶ εἰρήνη* ὑπὲρ πολλῶν, he that is approved in trial, and thereby manifested to be sincere and found. In this sense the Apostle tells us, Rom. 1:3, that the Lord Christ was declared to be the Son of God by the resurrection from the dead. The resurrection from the dead did not make him to be the Son of God, but evidently manifested and declared him to be. According to this interpretation of the words, that which the holy Ghost intimateth this, That whereas the Lord Christ ministred in an outwardly low condition in this world, whilst he purged our sins, yet by his sitting down at the right hand of God, he was revealed, manifested, declared to be more excellent than all the Angels in heaven.

But I see no reason why we should desert the proper and most usual signification of the word, nothing in the Context persuading us so to do. Besides, this suits not the Apostle's design, who doth not prove from the Scripture that the Lord Christ was manifested to be more excellent than the Angels, but that really he was preferred and exalted above them.

So then, *προσφέρεται* is as much as preferred, exalted, actually placed, in more Power, Glory, Dignity, than the Angels. This *John Baptist* affirms of him, ἤτως ὑπὸ μισιμοῦ ἔτη, ὅπῃ ἦτος ἐν μισίμω, ὅπῃ ἦτος ἐν ἐνοπία. "He was preferred before me, because he was before me. Preferred above him, called to another manner of Office than that which John ministred in; made before or above him in Dignity, because he was before him in Nature and Existence. And this is the proper sense of the words; The Lord Jesus Christ, the Revealer of the Will of God in the Gospel, is exalted above, preferred before, made more excellent and glorious than the Angels themselves, all or any of them, who ministred unto the Lord in the giving of the Law on mount Sinai.

Some object unto this Interpretation, That he who is said to be made or set above the Angels, is supposed to have been lower than they before: To which I answer, And he was, not in respect of Essence, Subsistence, and real Dignity, but in respect of the infirmities and sufferings that he was exposed unto, in the discharge of his work here on the earth; as the Apostle expressly declares, chap. 2:9.

2. And this gives us light into our second enquiry on these words; namely, When it was, that Christ was thus exalted above the Angels.

1. Some say, that it was in the time of his Incarnation; for then the Humane Nature being taken into *Personal subsistence* with the Son of God, it became more excellent than that of the Angels. This sense is fixed on by some of the Antients, who are followed by sundry Modern Expositors. But we have proved before, that it is not of either Nature of Christ absolutely or abstractedly, that the Apostle here speaketh; nor of his Person, but as soothed with his Office, and discharging of it. And moreover the Incarnation of Christ was part of his Humiliation and Examinition, and is not therefore especially intended, where his Exaltation and Glory is expressly spoken of.

2. Some say, that it was at the time of his Baptism, when he was anointed with the Spirit, for the discharge of his Prophetical Office, Isa. 60. 1, 2. But yet neither can this Deligation of the time be allowed. And that because the main things wherein he was made lower than the Angels, as his temptations, and sufferings, and death itself, did follow his Baptism and Anointing.

3. It must therefore be the time of his Resurrection, Afection, and Exaltation at the Right hand of God, which ensueth thereon, that is designated as the *σοφωμη* wherein he was made more excellent than the Angels, as evidently appears from the Text and Context.

For, 1. That was the Time, as we have showed before, when he was gloriously vested with that All Power in heaven and earth, which was of old designed unto him, and prepared for him. 2. The Order also of the Apostles discourse leads us to fix on this Time. After he had by himself purged our sins, he sat down, &c. Being made so much more excellent; that is, therein, and then he was so made. 3. The Tiqnom in the first place produced by the Apostle in the confirmation of his Assertion, is elsewhere, as we shall see, applied by himself unto his Resurrection and the Glory that ensued, and consequently they are also in this place intended. 4. This Preference of the Lord Christ above the Angels, is plainly included in that Grant of All Power made unto him, *Matt.*
An Exposition of the  

CHAP. I.

5. The Testimony used by the Apostle in the first place, is the word that God spake unto his King, when he set him upon his holy Hill of Zion, Psal. 2. 6, 7, 8. which typically expressive his glorious Entailment in his heavenly Kingdom.

The Lord Christ then, who in respect of his Divine Nature was always infinitely and incomparably himself more excellent than all the Angels, after his Humiliation in the Assumption of the Humane Nature, with the sufferings and temptations that he underwent, upon his Resurrection was exalted into a condition of Glory, Power, Authority, and Excellency, and entrusted with Power over them, as our Apostle here informs us.

3. In this Preference, and Exaltation of the Lord Christ, there is a Degree intimated—being made so much more, &c. now our conceptions hereabout, as to this place, are wholly to be regulated by the Name given unto him. Look, faith the Apostle, how much the Name given unto the Messiah excels the Name given unto Angels, so much doth he himself excell them in Glory, Authority and Power; for these Names are severally given them of God, to signify their state and condition. What, and how great this difference is, we shall afterwards see, in the consideration of the Instances given of it by the Apostle in the Verses ensuing.

4. The Proof of this Assertion which the Apostle first fixeth on, is taken from the Name of Christ. His Name, not given him by man, not assumed by himself, but ascribed unto him by God himself. Neither doth he hereby the Name of Christ, or the Name of the Angels, intend any individual proper names of the one or the other; but such Descriptions as are made of them, and Titles given unto them by God, as whereby they state and condition may be known. Observe, faith he, how they are called of God, by what Names and Titles he owes them, and you may learn the Difference between them. This Name he declares in the next Verse, God laid unto him, I thou art my Son, this day have I begotten thee. It is not absolutely his being the Son of God that is intended: but that by the testimony of the holy Ghost, God laid these words unto him, Thou art my Son, and thereby declared his state and condition to be far above that of the Angels, to none of whom he ever laid any such thing; but speaks of them in a far different manner, as we shall see. But hereof in the next Verse.

Some by this excellent Name understand his Power, and Dignity, and Glory, called his name above every name, Phil. 2. 8. but then this can no way prove that which the Apostle produceth it for, it being directly the fame with that which is asserted, in whose confirmation it is produced.

5. The last thing considerable is, How the Lord Christ came by this Name, or obtained it. As he obtained it by Inheritance, as his peculiar lot and portion for ever. In what sense he is said to be no more than the Heir, was before declared. As he was made the Heir of all, so he inherited a more excellent Name than the Angels. Now he was made Heir of all, in that all things being made and formed by him, the Father committed unto him as Mediator a peculiar Power over all things, to be disposed of by him unto all the ends of his Mediation. So also being the Natural and Eternal Son of God, in and upon the discharge of his work, the Father declared and pronounced that to be his Name, see Luke 1. 35. 1 Thess. 1. 6. His being the Son of God, is the proper foundation of his being called so; and his discharge of his Office the Occasion of its declaration: so he came unto it by Right of Inheritance, when he was declared to be the Son of God with Power, by the resurrection from the dead, Rom. 1. 4.

This then is the sum of the Apostle’s Proposition, and the Confirmation of it. A Name given by God to that end and purpose, doth truly declare the nature, state and condition of him or them to whom it is given. But unto Christ the Mediator there is a Name given of God himself; exceedingly more excellent than any that by him is given unto the Angels, which undeniably sheweth, that he is placed in a state and condition of Glory far above the Angels, or preferred before them.

I shall only observe one or two things, concerning the Hebrews to whom the Apostle wrote, and to put an end to our Exposition of this Verse.

First then, the discourse of the Apostle proving the Preeminence of the Messiah above the Angels, was very necessary unto the Hebrews; although it were very suitable unto their own principles, and in general acknowledged by them. It is to this day a Text of ancient and modern Times, that the Messiah shall be exalted above Abraham, and Moses, and the ministration of Angels. Besides, they acknowledged the Scriptures of the Old Testament, wherein
wherein the Apostle shews them that this Truth was taught and confirmed. But they were dull and slow in making Application of these Principles unto the confirmation of their faith in the Gospel, as the Apostle chargeth them, Chap. 5. 11, 12. And they had at that time great Speculations, about the Glory Dignity and Excellency of Angels, and were fallen into some kind of worshipping of them. And it may be this Curiosity Vanity and Superstition in them, was heightened by the heat of the Controversie between the Pharisees and Sadduces about them; the one denying their Existence and being, the other whom the body of the People followed, excelling them above measure, and inclining to the Worship of them. This the Apostle declares, Col. 2. 18. treating of those Judaizing Teachers who then troubled the Churches, he chargeth them with fruitless and curious Speculations about Angels, and the worshipping of them. And of their Ministry in the giving of the Law they still boasted. It was necessary therefore, to take them off from this Confidence of that Priviledge, and the superstitiion that ensued thereon, to instruct them in the Preeminence of the Lord Christ above them all; that so their thoughts might be directed unto him, and their Trust placed in him alone. And this Exaltation of the Messiah, some of their latter Doctors assert on Dan. 7. 9. till the Thones were cast down ) affirming that one of those Thrones was for the Messiah, before whom all the Angels ministered in obedience.

Secondly, It may not be amiss to remark that the Jews have alwayes had a Tradition of the glorious name of the Messiah; which even since their utter Rejection they retain some obscure remembrance of. The name which they principally magnifie is מטטרון Metatron. Ben Usszr in his Targum on Gen. 5, acribes this name to Enoch when he was translated, he ascended into Heaven in the word of the Lord, בא את העש וטטרון, and his name was called Metatron the great Scribe. But this opinion of Enoch being Metatron is rejected and confuted in the Talmud. There they tell us that Metatron is ב' על שם the Prince of the world; p as Eliezer callshim in ה' אמר והוא בניו פורת. And in the first mention of this Name which is Talmud. Tract. Saned. cap. 4. fol. 38. they plainly intimatethat they intended an uncreated Angel by this Expression. And such indeed must he be, unto whom may be assigned what they ascribe unto Metatron. For as Rechabim from the Cabalist informs us, they say, מטטרון טטרון be Metatron. He it is, faith Elias, that is the Angel always appearing in the Presence of God, of whom it is said, My name is in him. And the Talmudists, that he hath power to blot out the sins of Israel: whence they call him the Chancellour of Heaven. And Bechui on Exod. 23, affirms, that this name signifies both a Lord, a Mediator, and a Keeper. A Lord because he ruleth all; a Mediator because he standeth always before God to do his Will; and a Keeper, because he keepeth Israel. I confess the Etymology that he gives of this name to that purpose, is weak and foolish; as is also that of Elias; who tells us that Metatron is מ' צ"א, in the Greek Targum; one sent. But yet it is evident what is intended by all these obscure Intimations; the increased Prince of Glory, and his Exaltation over all, with the Excellency of his name, is aimed at. For the word it self, is either a meer corruption of the Latin word Mediator, such as is usuallamongst them, or a Gematrical Fiction to answer ויש, the Almighty, there being a coincidence in their numeral letters.

The Doctrine of the Preeminence and Preeminence of Christ is insisted on by the Apostle unto the End of this Chapter; and therefore I shall not treat of it, until we have gone through all the Proof of it produced; and then but briefly neither, having already in part spoken of it, in our Consideration of his Sovereignty and Lordship over all.

That which we are peculiarly instructed in by these words is, that,

All Preeminence and Exaltation of one above others, depends on the supream Conoul and Will of God.

The inference he gives of him who is exalted over all, sufficiently confirms our general Rule. He had his Name, denoting his Glory and excellency by Inheritance; an heritage designed for him, and given unto him in the Counsel, Will and good pleasure.
An Exposition of the

Verse V.

The Apostle proceedeth to the confirmation of his Proposition concerning the Preeminence of the Lord Christ above the Angels, and of his proof of it from the Excellency of the Name given unto him; And this he doth by sundry testimonies produced out of the Old Testament; two whereof are conjoin’d in this Verse, as the Verses are divided in our Bibles.

Verse 5.

Unto which of the Angels did he at any time (or ever) say, thou art my Son this day have I begotten thee.

Two things are considerable in these words.

1. The manner of the Apostles producing the Testimony which he intended to make use of.

2. The Testimony itself; Thou art my Son, this day have I begotten thee.

In the former, three things may be observed.

First, That the Testimony which in a matter of Faith he infulled on, is that of the Scripture. He refers the Jews unto that common Principle which was acknowledged between them. Men had not as yet learned in such contests to make that cavilling return, which we are now used unto; How do you know those Scriptures to be the word of God? Nor indeed is it suitable unto common Honesty, for men to question the credit, and prostitute the Authority of their own most Sacred Principles, for no other end, but to prejudice their Adversaries. But our Apostle here confidently appeals the Hebrews to the acknowledged Rule of their Faith and Worship; whose Authority he knew they would not decline, Isa. 8. 21.

Secondly, That the Apostle argues negatively from the Authority and Perfection of the Scripture in things relating to Faith and the Worship of God. It is no where said in the Scripture to Angels; therefore they have not the Name spoken of, or not in that manner wherein it is ascribed to the Messiah. This Argument faith an Exposition of great
great name in this place seems to be weak and not unlike unto that which the Heresies make use of in the like cases. And therefore answers, that the Apostle argues negatively, not only from the Scripture, but from Tradition also. But this Answer is far more weak than the Argument is pretended to be. The Apostle deals expressly in all this Chapter from the Testament of Scripture; and to that alone do his words relate; and therein doth he issue the whole Controversie he had in hand; knowing that the Jews had many corrupt Traditions expressly contrary to what he undertook to prove; particularly, that the Law of Moses was Eternally Obligatory, against which he directly contends in the whole Epistle. An Argument then taken negatively from the Authority of the Scripture in matters of Faith, or what relates to the Worship of God, is valid and effectual, and here consecrated for ever to the use of the Church by the Apostle.

Thirdly, That the Apostle either indeed grants or else for Arguments sake condenses unto the Appreciation of the Hebrews, that there is a distinction of degrees and Preeminence amongst the Angels themselves. To confirm therefore his general Assertion of the Dignity and Preeminence of Christ above them all, he provokes them to instance in any one of them, to whom such Words as these were ever spoken. To which of the Angels said he; his Assertion respects not only the Community of them, but any, or all of the chief, or Princes among them. There are דָּתָן רָעָם, דָּתָן דָּתָן, דָּתָן דָּתָן, דָּתָן דָּתָן, דָּתָן דָּתָן, דָּתָן דָּתָן, דָּתָן דָּתָן. And of them Michael, the Prince of the People of God, is said to be מְלֶאךְ, מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ, מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶאךְ מְלֶา
An Exposition of the Chap. L

that so his Argument might proceed ex verbo, as well as ex conseffo, from what was true, as upon what was granted. This then we must next enquire into.

The whole Psalm say some, seems principally, if not only to intend David. He having taken the Hill and Tower of Sion, and set it for the seat of his Kingdom; the Nations round about tumultuously against him; and some of them as the Philistines presently engaged in War against him for his ruine, 2 Sam. 5. 17. To declare how vain all their Attempts should be, and the certainty of God's purpose in raising him to the Kingdom of Israel, and for his preservation therein against all his adversaries, with the indignation of God against them, the Holy Ghost gave out this Psalm for the comfort and Establishment of the Church in the preservation of so great a mercy. And this is borrowed of Kashi.

But suppose the Psalm to have a farther respect than unto David and his temporal Kingdom, and that it doth point at the Messiah under the Type of David, yet then also what ever is spoken in it, must first rightly and properly be understood of David. So that if the words intituled on the Apostle do prove that the Lord Christ was made more excellent than the Angels, they prove the same concerning David also, concerning whom they were spoken in the first place.

Answ. 1. There is no cogent Reason why we should acknowledge David and his Kingdom to be at all intended in this Psalm. The Apostle we see apply it unto the Lord Christ without any mention of David, and that four several times: Twice in the Altar, and twice in this Epistle. The Jews acknowledge that it belongs unto the Messiah. Besides there are sundry things spoken in the Psalm, that could never truly and properly be applied unto David. Such are the Promises, v. 8, and the Invitation of all men to put their Trust and Confidence in him, v. 12. And we have a Rule given us by the Holy Ghost, that where any thing seems to be spoken of any one, to whom it doth not properly belong, there the Person is not at all to be understood, but the Lord Christ himself immediately. This Rule Peter gives us in his interpretation of the sixteenth Psalm, and his Application of it unto the Lord Jesus, Acts 2. 29, 30, 31. So that there is no necessity to grant that there is any reference in these words to any Type at all. But,

Secondly, We grant that David was a Type of Christ, and that as he was King of the people of God. Hence he is not only often signally called the Son of David, but David also, Jer. 30. 9. Ezek. 37. 24, 25. Hos. 3. 5. And the Throne and Kingdom promised to David for ever and ever, that it should be as the Sun, and established for ever as the Moon, Psal. 89. 36, 37. that is, whilst the world endures, had no Accomplishment but in the Throne and Kingdom of his Son Jesus Christ. Thus also many other things are said of him and his Kingdom, which in Propriety of Speech can no way be applied unto him, but as he was a Type of Christ, and represented him to the Church; We may then grant, as that about which we will not contend, that in this Psalm consideration was had of David and his Kingdom, but not absolutely, but only as a Type of Christ. And hence two things will follow.

First, That some things may be spoken in the Psalm, which no way respect the Type at all. For when not the Type, but the Person or thing signified is principally aimed at, it is not necessary that every thing spoken thereof should be applicable properly unto the Type itself. It being sufficient that there was in the Type somewhat that bare a general Resemblance unto him, or that, which was principally intended. So on the contrary, where the Type is principally intended, and an Application made to the thing signified only, by way of general Allusion; there it is not required that all the particulars assigned unto the Type should belong unto, or be accommodated unto the thing signified; as we shall see in the next Testimonies cited by the Apostle. Hence though in general David, and his Deliverance from trouble, with the Establishment of his Throne, might be respected in this Psalm, as an obscure Representation of the Kingdom of Christ, yet sundry particulars in it, and among them this mentioned by our Apostle, seem to have no respect unto him, but directly and immediately to intend the Messiah.

Secondly, If it yet be supposed that what is here spoken, Thou art my Son this day have I begotten thee, is also to be applied unto David; yet it is not ascribed unto him Personally and absolutely, but merely considered as a Type of Christ: What then is principally
Ver. 5. Epistle to the Hebrews.

cipally and directly intended in the words, is to be sought for in Christ alone. It being sufficient to preserve the Nature of the Type, that there was in David any resemblance or representation of it.

Thus whether David be admitted as a Type of Christ in this Psalm or no, the purpose of the Apostle stands firm, that the words were principally and properly spoken of the Messiah, and unto him. And this is the first thing required in the Application of the Testimony insisted on.

Secondly, It is required that in the Testimony produced, a signal Name be given unto the Messiah, and appropriated unto him, so as that he may inherit it for ever as his own, neither men nor Angels having the same interest with him in it. It is not being called by this or that Name in common with others, that is intended; but such a peculiar Assignment of a Name unto him, as whereby he might for ever be distinguished from all others. Thus many may be beloved of the Lord, and be so termed; but yet Solomon only was peculiarly called PITT, Jedediah, and by that name was distinguished from others. In this way it is that the Messia hath this name assigned unto him. God decreed from Eternity that he should be called by that name; he spake unto him and called him by that name, Thou art my Son, this day have I begotten thee. He is not called the Son of God upon such a common account as Angels and Men, the one by Creation, the other by Adoption, but God peculiarly, and in a way of Eternity gives this name unto him.

Thirdly, This name must be such, as either absolutely, or by reason of its peculiar manner of Appropriation unto the Messiah, proves his preeminence above the Angels. Now the Name designed is the Son of God, Thou art my Son; not absolutely, but with that exegetical Adjunct of his generation, this day have I begotten thee. Chrysost. Hom. 23. on Gen. positively denys that the Angels in Scripture are any where called the Sons of God. Hence some conjecture, that the Translation of the LXX. is changed since that time; seeing it is evident that they are so called in the Greek Bibles now extant. However in the Original they are called the Sons of God, Job 1.6. Chap. 2.1. Chap. 38.7. Psalms 89.6. Believers are also called the Sons of God, Rom. 8.16. Gal. 4.6. 1 John 3.1. And Magistrates Gods. Psal. 82.1,6. John 10.34. It doth not therefore appear, how the more assigning of this Name unto the Messiah, doth prove his preeminence above the Angels, who are also called by it.

Fourthly, The Appropriation of this Name unto him in the manner expressed, proves his Dignity and Preeminence above all the Angels. For it is evident, that God intended thereby to declare his singular Honour and Glory, giving him a name to denote it, that was never by him assigned unto any mere creature, as his peculiar Inheritance; in particular, not unto any of the Angels; not one of them can lay any claim unto it, as his peculiar Heritage from the Lord. And this is the whole that was incumbent on the Apostle to prove by the Testimony produced. He manifests him sufficiently to be more excellent than the Angels, from the Excellency of the name which he inherits, according to his Proposition before laid down. There is indeed included in this reasoning of the Apostle, an intimation of a peculiar Filiation and Sonship of Christ; had he not been so the Son of God, as never any Angel or other creature was, he never had been called so, in such a way as they are never so called. But this the Apostle at present doth not expressly insist upon; only he intimates it as the foundation of his discourse.

To conclude then our Considerations of this Testimony, we shall briefly enquire after the sense of the words themselves, absolutely considered; although as I have shewed, that doth not belong directly unto the present Argument of the Apostle.
Expositors are much divided about the precise Intendment of these words; both as they are used in the Psalms, and variously applied by the Apostle. But yet generally the Expositions given of them are pious, and consistent with each other. I shall not insist long upon them, because as I said, their special sense belongeth not unto the design and Argument of the Apostle.

That Christ is the Natural and Eternal Son of God, is agreed at this day by all Christians, even the Socinians. And he is called so, because he is so. The Formal Reason why he is so called, is one and the same; namely, his Eternal Sonship; but Occasions of attributing that name unto him, there are many. And hence arises the difficulty that is found in the words. Some think those words, This day have I begotten thee, do contain the formal Reason of Christ's being properly called the Son of God, and so to denote his Eternal Generation. Others think they express only some outward Act of God towards the Lord Christ, on the Occasion whereof he was declared to be the Son of God, and so called. The former way went Austin with sundry of the Antients. The hodie, or this day, here was the same with them, "which they call it, of Eternity and the same. I have begotten thee, denotes as they say, the proper natural Generation of the Son, by an unconceivable communication of the Essence and Substance of the Godhead by the Person of the Father unto him. And this doctrine is true, but whether here intended or no, is by some greatly questioned.

Others therefore, take the words to express only an Occasion of giving this name at a certain Season to the Lord Christ when he was revealed, or declared to be the Son of God. And some affirm this to the day of his Incarnation, when he declared him to be his Son, and that he should be so called. Others think they were applied to the day of his Resurrection, when he was declared to be the Son of God with Power, Rom. 1. 3, and Acts 13. 33. Sometime they were applied to the day of his Baptism, when he was again solemnly from Heaven proclaimed so to be, Mat. 3. 17. Some to the day of his Ascension, whereby these words are applied. And all these Interpretations are consistent, and reconcilable with each other, as much as they are all means serving unto the same end: That of his Resurrection from the dead being the most signal amongst them, and fixed on in particular by our Apostle in his Application of this Testimony unto him, Acts 13. 33.

And in this sense alone the words have any Appearance of respect unto David as a Type of Christ, seeing he was said as it were to be begotten of God when he raised him up, and established him in his Rule and Kingdom. Neither indeed doth the Apostle treat in this place of the Eternal Generation of the Son, but of his Exaltation and Preeminence above Angels.

The word alfae betae constantly in the Scripture denotes some signal time, one day, or more. And that expression, This day have I begotten thee, following immediately upon that other, I have set my King upon my holy hill of Zion, seems to be of the same Importance, and in like manner to be interpreted. Thus far I then chuse to embrace the former Interpretation of the words; namely, that the Eternal Generation of Christ, on which his Filiation or Sonship, both name and thing doth depend, is to be taken only declaratively; and that declaration to be made in his Resurrection and Exaltation over all, that ensued thereon. But every one is left unto the Liberty of his own Judgement herein.

And this is the first Testimony, whereby the Apostle confirms his Assertion of the Preeminence of the Lord Christ above the Angels, from the name that he inhereth as his peculiar Right and Possession.

For the further confirmation of the same Truth, he adds another Testimony of the same Importance, in the words ensuing.

Vulg. & tuesum, ego ero illi in patrem, & ipse erit mihi in filium. I will be unto him for a Father, and he shall be to me for a Son. So also the Syriack: οἶκος ἐγώ εἰς πάτερα, & ἐστιν ἐμοί εἰς υἱόν, in patrem, and in filium: not pro patre, & pro filio, as some render the words. Erosmus worseth than they; ego ero et loco patris, & ille erit mihi loco filii; instead of a Father, and instead of a Son; or in the place; which agrees not with the letter; and corrupts the sense. Bux. Ego ero et pater, & ipse erit mihi filius: who is followed by ours. And again, I will be to him a Father, and he shall be to me a Son.
Kai eisai, and again. That is in another place, or again it is said to the Son, what is as now here spoken unto the Angels. \(\text{Eph.} 1: 10, 11.\) 

...the professedly doth not denote a Substitution or Comparison, but the truth of the thing itself. So it is said in Rebeckah, \(\text{Gen.} 24: 67.\) she was unto him, not for, or instead, or in the place of, but, his wife. And in the words of the Covenant, \(\text{Jer.} 31: 33.\) I will be to them \(\text{Denn.}\) and they shall be to me \(\text{Denn.}\); not, I will be unto them instead of God, and they shall be unto me instead of a people; but, I will be their God, and they shall be my people. And the same is the signification of these words, I will be their Father, and he shall be my Son.

This is the second testimony produced by the Apostle to prove the preeminence of the Lord Christ above the Angels, from the excellency of the Name given unto him. One word, one witness, the testimony being that of God, and not of man, had been sufficient to have evinced the truth of his assertion. But the Apostle adds a second here, partly to manifest the importance of the matter he treated of, and partly to stir them up unto a diligent search of the Scripture, where the same truths, especially those that are of most concernment unto us, are stored up and down in sundry places, as the holy Ghost had Occasion to make mention of them. This is that Mine of precious Gold which we are continually to dig for, and search after, if we intend to grow, and to be rich in the knowledge of God in Christ, Prov. 2: 3, 4. Expositors do generally perplex themselves and their Readers about the application of these words unto the Lord Christ. Cajetan for this cause, that this Testimony is not rightly produced nor applied as it ought, rejects the whole Epistle, as not written by the Apostle, nor of Canonical authority. Such instances do even of Wise and Learned men give of their folly and self-fulfilment every day. The conclusion that he makes must needs be built on these two suppositions. First, that what ever any man might or could apprehend concerning the right application of this testimony, that he himself might and could so do; for otherwise he might have acknowledged his own insufficiency, and have left the solution of the difficulty unto them to whom God should be pleased to reveal it. Secondly, That when men of any Generation cannot understand the force and efficacy of the Reasonings of the Pen-men of the holy Ghost, nor discern the suitableness of the Testimonies they make use of, unto the things they produce them in the confirmation of, they may lawfully reject any portion of Scripture thereon. The folly and iniquity of which principles or suppositions are manifest.

The application of Testimonies out of the Old Testament in the New, depends as to their authority, on the veracity of him that maketh us of them, and as to the currency in Arguments, on the acknowledgment of them on whom they are pressed. Where we find these concurring, as in this place, there remains nothing for us, but to endeavour a Right understanding of what is in it self infallibly true, and unquestionably cogent unto the ends for which it is used.

Indeed the main Difficulty, which in this place Expositors generally trouble themselves withall, arises purely from their own mistake. They cannot understand how these words should prove the Natural Sonship of Jesus Christ, which they supposed they are produced to confirm, seeing it is from thence that he is exalted above the Angels. But the truth is, the words are not designed by the Apostle unto any such end; his aim is only to prove, that the Lord Christ hath a Name assigned unto him more excellent, either in it self, or in the manner of its Attribution, than any that is given unto the Angels, which is the medium of this first Argument to prove him, not as the Eternal Son of God, nor in respect of his Human Nature, but as the Revisor of the Will of God in the Gospel, to be preferred above all the Angels in heaven, and consequently in particular above those whose minister was used in the giving of the Law.

Two things then are necessary to render this Testimony effectual to the purpose for which it is cited by the Apostle; first, that it was originally intended of him to whom he doth apply it; secondly, that there is a Name in it assigned unto him, more excellent than any ascribed unto the Angels.

For the first of these, we must not wave the Difficulties that Interpreters have either found out in it, or cast upon it. The words are taken from 2 Sam. 7. 14. and are part of the Answer returned from God unto David by Nathan, upon his resolution to build him an house. The whole Oracle is as followeth, v. 11. The Lord setteth thee, that he will make thee an house. v. 12. And when thy days be fulfilled, and thou hast slept with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will oftentimes
An Exposition of the

Chap. I.

This is the whole Divine Oracle, from whence the Apostle takes the testimony under consideration; and the difficulty wherewith it is attended arises from hence, that it is not easy to apprehend, how anything at all in these words should be appropriated unto the Lord Christ, seeing Solomon seems in the whole to be directly and only intended. And concerning this difficulty, there are three Opinions among Interpreters.

1. Some cutting that knot, which they suppose could not otherwise be loosed, affirm, that Solomon is not at all intended in these words, but that they are a direct and immediate Prophecy of Christ, who was to be the Son of David, and to build the Spiritual House or Temple of God. And for the confirmation of this Assertion, they produce sundry Reasons from the Oracle itself: As,

1. It is said, That God would raise up to David a seed, or son; intimating that he was not as yet born, being foretold to be raised up; whereas Solomon was born at the time of this Prophecy.

2. It is also affirmed, that this Son or seed should reign and sit upon the throne of David after his decease, and being gathered unto his fathers; whereas Solomon was made King, and sat upon the Throne whilst David was yet alive, and not entered into rest with his fathers.

3. The Throne of this Son to be established for ever, or as the same promiss is expressed, Psal. 89, whilst the Sun and Moon continue. The Throne of Solomon and his posterity failing within a few Generations.

4. The Title there given unto him who is directly prophesied of, shews him, as our Apostle intimates, to be preferred above all the Angels; and none will say that Solomon was so, who as he was in his Nature and Condition, so by sin he greatly provoked the Lord against himself and his posterity.

But yet all these Observations, though they want not some appearance and probability of reason, come short of proving evidently what they are produced for, as we may briefly manifest: for,

1. It doth not appear that Solomon was born at the time of the giving forth of this Oracle, if we must suppose that God intimated in it unto David, that none of the sons which he then had should succeed him in his Kingdom; yea, it is manifest from the story that he was not. Besides, raising up doth not denote the Birth or Nativity of the person intended, but his Designation or Exaltation to his Throne and Office, as is the usual meaning of that expression in the Scripture; so that Solomon might be intended, though now born, yea and grown up, if not yet by the providence of God marked and taken out from amongst his brethren to be King, as afterwards he was.

2. Although a few days before the death of David, to prevent Sedition and Division about Titles and Pretensions to the Kingdom, Solomon by his appointment was proclaimed King, or Heir to the Crown, yet he was not actually vested with the whole Power of the Kingdom, until after his natural decease. Moreover also, David being then very weak and feeble, and rendered unable for Publick Administration, the short remainder of his days after the Inauguration of Solomon needed no Observation in the Prophecy.

The other two remaining Reasons must be afterwards spoken unto. And for the present removal of this Exposition, I shall only observe, That, to affirm Solomon not at all to be intended in this Oracle, nor the House or Temple which afterwards he built, is to make the whole Answer of God by the Prophet unto David to be equivocal. For David enquired of Nathan about building an House or Material Temple unto God. Nathan returns him answer from God, that he shall not do so, but that his
son should perform that work. This Answer David understands of his immediate son, and of a material House, and thereupon makes material provision for it, and preparation in great abundance upon the encouragement he received in this Answer of God. Now it neither of these were at all intended in it, neither his son, nor the material Temple, it is evident that he was led into a great mistake, by the Ambiguity and Equivocation of the word, which we find by the Event that he was not, God approving and accepting of his Obedience in what he did. It remains then that Solomon firstly and immediately is intended in these words.

2. Some on the other hand affirm the whole Prophecy fo to belong unto, and fo to be fulfilled in Solomon, and in him alone, that there is no direct respect therein unto our Lord Jesus Christ. And the reason for their assertion they take from those words which immediately follow those insisted on by the Apostle, namely, If he commit iniquity, I will chastise him with the rod of men; which cannot be applied unto him who did no fin, neither was there guile found in his mouth. They say therefore, that the Apostle applies these words unto Christ, only by way of an Allegory; thus he deals with the Law of not muzzling the Ox which treadeth out the corn, applying it to the provision of carnal things to be made for the Dispensers of the Gospel. As he also in another place represents the two Testaments in the story of Sarah and Hagar.

That which principally is to be insisted on for the removal of this difficulty, and which will utterly take it out of our way, will fall in with our Confirmation of the third Interpretation to be proposed. For the present, I shall only answer, that as the words cited by the Apostle do principally concern the Person of Christ himself, yet being spoken and given out in form of a Covenant, they have respect also unto him as he is the Head of the Covenant, which God makes with all the Elect in him. And thus whole mystical Christ, Head and Members, are referred unto in the Prophecy; and therefore David in his repetition and pleading of this Oracle, Psal. 89/30, changeth those words, if he commit iniquity, into, if his children forsake my law. Norwithstanding then a supposition of transgression in him, concerning whom these words are spoken, the Lord Christ may be intended in them; such failings and transgressions as disannulled the Covenant, often falling out on their part, for whom he undertaketh therein. But I offer this only in majorem cautelam, to secure the testimony insisted on unto our Apostles intention; the difficulty it self will be clearly afterwards afoyled.

3. We lay therefore with others, that both Solomon and the Lord Christ are intended in this whole Oracle; Solomon literally and nextly, as the Type, the Lord Christ principally and mystically, as he who was typed, figured, and represented by him. And our sense herein shall be farther explained and confirmed in the ensuing Considerations.

1. That there never was any one Type of Christ and his Offices, that entirely represented him, and all that he was to do. For as it was impossible that any one thing or person should do so, because of the perfection of his Person, and the Excellency of his Office, which no one thing, that might be appointed to prefigure him as a Type, because of its limitednesf and imperfection, could fully represent; it had no such been found out, that multiplication of Types which God in his infinite Wisdom was pleased to make use of for the revelation of him intended in them, had been altogether useless and needless. Wherefore according as God saw good, and as he had made them meet and fit, so He designed one thing or person to figure out one thing in him, and another for another end and purpose.

2. That no Type of Christ was in all things that he was or did a Type of him, but only in that particular wherein he was designed of God to be, and wherein he hath revealed him to have been. David was a Type of Christ; but not in all things that he was and did. In his Conquests of the Enemies of the Church, in his Throne and Kingdom he was fo; but in his private actions, whether as a Man, or as a King, or Captain, he was not fo. The like must be said of Isaac, Melchisedech, Solomon, and all other personal Types under the Old Testament, and much more of other things.

3. That not all things spoken of him that was a Type, even therein wherein he was a Type, are spoken of him as a Type, or have any respect unto the thing signified, but some of them may belong unto him in his personal capacity only. And the reason is, because he, who was a Type by God’s institution, might morally fail in the performance of his duty, even then and in those things, when and wherein he was a Type. Hence somewhat may be spoken of him as to his moral performance of his Duty, that may no way concern the Anti-type, or Christ prefigured by him. And this wholly removes the difficulty mentioned
tioned in the second Interpretation of the words, excluding the Lord Christ from being directly in the Oracle, upon that expression, if he sin against me; for those words relating to the moral duty of Solomon, in that wherein he was a Type of Christ, namely the Rule and Administration of his Kingdom, may not at all belong to Christ, who was prefigured by God's institution of things, and not in any moral deportment in the observance of them.

4. That what is spoken of any Type, as it was a Type, and in respect of its institution to be such, doth not really and properly belong unto him, or that which was the Type, but unto him who was represented thereby. For the Type itself, it was enough that there was some resemblance in it of that which was principally intended; the things belonging unto the Anti-type being affirmed of it Analogically, on the account of the relation between them by God's institution. Hence that which follows on such Enuntiations, doth not at all respect, or belong to the Type, but only to the Anti-type. Thus at the Sacrifice of Expiation, the scape Goats is said to bear and carry away all the sins of the people into a Land not inhabited, not really, and in the subsidence of the matter, but only in an instituted Representation: for the Law was given by Moses, but grace and truth came, by Jesus Christ. Much less may the things that ensue upon the Lord Christ's real bearing and taking away of our sins, be ascribed to the devoted beast. So is it in this case. The words applied by the Apostle to prove the Son to have a more excellent Name than the Angels, and consequently to be preferred above them, do not at all prove that Solomon of whom they were spoken merely as he was a Type, should be esteemed to be preferred above all Angels; seeing he did only represent him who was so, and had these words spoken unto him, not absolutely, but with respect unto that Representation. And this removes the fourth Objection made in the behalf of the first Interpretation, excluding Solomon from being at all intended in the Prophecy, for what was spoken of him at a Type, required not a full accomplishment in his own person, but only that he should represent him, who was principally intended.

5. That there is a two-fold Perpetuity mentioned in the Scripture, the one limited and relative, the other absolute; and both these are applied unto the Kingdom of David. First, there was a Perpetuity promised unto him and his Fostery in the Kingdom, as of the Priesthood to Aaron; that is a limited perpetuity, namely, during the continuance of the typical state and condition of that People; whilst they continued, the Rule by right belonged unto the House of David. There was also an absolute perpetuity promised to the Kingdom of David, to be made good only in the Kingdom and Rule of the Messiah; and both these kinds of Perpetuity are expressed in the same words, giving their sense according as they are applied. If applied to the successors of David, as his Kingdom was a Type of that of Christ, they denote the limited Perpetuity before mentioned, as that which was to be regarded by the typical state of that People, that was to be regulated by it, and incommensurate unto it: but as they were referred to the Kingdom of Christ represented in the other, so an Absolute Perpetuity is expressed in them. And this takes away the third Reason, excluding Solomon from being intended in these words; the Perpetuity promised being unto him limited and bounded.

These considerations being premised, I say, the words insisted on by the Apostle, I will be unto him a Father, and he shall be unto me a son, belonged first and nextly unto Solomon, denoting that fatherly Love Care and Protection that God would afford unto him in his Kingdom, so far forth as Christ was represented by him therein; which requires not that they must absolutely, and in all just consequences from them belong unto the person of Solomon: principally therefore they intend Christ himself, expressing that eternal unchangeable Love which the Father bore unto him, grounded on the relation of Father and Son.

The Jews, I confess, of all others, do see least of Typicalmst in Solomon. But the reason of it is, because that his sin was the Occasion of ruining their carnal earthly Glory and Wealth, which things alone they lust after. But the thing was doublets confided by the Church of old, with whom Paul had to do; and therefore we see, that the Writer of the Book of the Chronicles, written after the return of the People from their Captivity, when Solomon's line was failed, and Zerubbabel of the house of Nathan was Governor amongst them, yet records again this Promise, as that which looked forward, and was yet to receive its full accomplishment in the Lord Christ. And some of the Rabbins themselves tell us, that Solomon because of this sin had only the name of peace, God stirring up Adversaries against him; the thing it falls to be looked for under Messiah Ben-david.
Ver. 5. Epistle to the Hebrews.

The allegation of these words by the Apostle being thus fully and at large vindicated, I shall now briefly enquire into the sense and meaning of the words themselves.

It was before observed, that they are not produced by the Apostle to prove the Natural Sonship of Jesus Christ, nor do they signify it; nor were they urged by him to confirm directly and immediately that he is more excellent than the Angels, of whom there is nothing spoken in them, nor in the place from whence they are taken. But the Apostle infers on this testimony, merely in confirmation of his former Argument, for the preeminence of the Son above Angels, taken from that more excellent Name which he obtained by inheritance; which being the Name of the Son of God, he hereby proves that indeed he was so called by God himself.

Thus then do these words confirm the intention of the Apostle. For to which of the Angels said God at any time, I will be to him a Father, and he shall be to me a Son. The words contain a great and signal privilege; they are spoken unto and concerning the Messiah; and neither they nor anything equivalent unto them were ever spoken of any Angel, especially the Name of the Son of God, so emphatically, and in way of distinction from all others, was never assigned unto any of them. And this, as hath been already shewed, proves an Eminency and Preeminence in him, above all that the Angels attain unto. All this, I say, follows from the peculiar signal Appropriation of the Name of the Son of God unto him; and his especial Relation unto God therein expressed.

Briefly, we may adjudge the intention of the words as in themselves, considered, and so complete the Exposition of them. Now God promiseth in them to be unto the Lord Christ, as exalted into his Throne, a Father, in love, care, power, to protect and carry him on in his Rule unto the end of the world. And therefore upon his Ascension he says that he went unto his God and Father, Joh. 20. 17. And he rules in the Name and Majesty of God, Mic. 5. 4. This is the importance of the words; they intend not the Eternal and Natural Relation that is between the Father and Son, which neither is, nor can be the subject of any Promise, but the Paternal care of God over Christ in his Kingdom, and the dearness of Christ himself unto him.

If it be asked on what account God would thus be a Father unto Jesus Christ in this peculiar manner, it must be answered, that the radical fundamental cause of it lay in the Relation that was between them from his Eternal Generation; but he manifested himself to be his Father, and engaged to deal with him in the love and care of a Father, as he had accomplished his work of Mediation on the Earth, and was exalted unto his Throne and Rule in Heaven.

And this is the first Argument of the Apostle; whereby he proves that the Son, as the Revealer of the Mind and Will of God in the Gospel, is made more excellent than the Angels, whose Glory was a refuge to the Jews in their adherence to Legal Rites and Administrations, even because they were given unto them by the Disposition of Angels.

According unto our proposed method, we must in our progress draw hence also some Instructions for our own use and edification. As,

1. Every thing in the Scripture is instructive. The Apostles arguing in this place is not so much from the thing spoken, as from the manner wherein it is spoken: even that also is highly Mysterious. So are all the concerns of it. Nothing is in it needless, nothing useles. Men sometimes perplex themselves to find out the suitableness of some Testimonies produced out of the Old Testament unto the confirmation of things and Doctrines in the New, by the Pen-men of the holy Ghost; when all the difficulty ariseth from a fond conceit, that they can apprehend the depth and breadth of the Wisdom that is laid up in any one Text of Scripture; when the Holy Ghost may have a principal aim at those things which they are not able to dive into. Every letter and tittle of it is teaching, and every thing that relates unto it, is instructive in the Mind of God. And it must be so, because,

1. It proceeds from infinite Wisdom, which hath put an impress of it upon it, and filled all its capacity with its blessed effects. In the whole Frame, Structure and Order of it, in the Sense, Words, Coherence, Expression, it is filled with Wisdom, which makes the Commandment exceeding both and large, so that there is no absolute comprehension of it in this life. We cannot perfectly trace the foot-steps of infinite Wisdom, nor find out all the Effects and characters of it, that it hath left upon the Word. The whole Scripture is full of Wisdom, as the Sea is of Water, which fills and covers all the parts of it. And,
An Exposition of the

2. Because it was to be very Comprehensive. It was to contain directly or by consequence, one way or other, the whole Revelation of God unto us, and all our Duty unto him, both which are marvelous, great, large and various: Now this could not have been done in so narrow a room, but that every Part of it, and all the Concernment of it, with its whole Order, were to be filled with Mysteries, and Expressions or intimations of the Mind and Will of God. It could not hence be that any thing superfluous should be put into it, or any thing be in it, that should not relate to Teaching and Instruc
tion.

3. It is that which God hath given unto his servants, for their continual Exercise day and night in this world; And in their enquiry into it, he requires of them their utmost Diligence and endeavours. This being alligned for their Duty, it was convenient unto Divine Wisdom and Goodness to find them blessed and useful work in the whole Scripture, so exercise themselves about: That every where they might meet with that which might give their Enquiry, and answer their Industry. There shall never be any Time or Strength by or mispent, that is laid out according to the Mind of God in and about his Word. The matter, the Words, the Order, the Contexture of them, the Scope, Delign and aim of the Holy Ghost in them, all, and every one of them, may well take up the utmost of our Diligence; are all divine. Nothing is empty, unfurnished, or unprepared for our spiritual use, advantage and benefit. Let us then learn hence,

1. To admire, and as one said of old, to adore the fulness of the Scripture, or of the Wisdom of God in it; it is all full of Divine Wisdom, and calls for our Reverence in the Consideration of it. And indeed a constant Awe of the Majesty, Authority and Holiness of God in his word, is the only teachable frame. Proud and careless spirits see nothing of Heaven, or Divinity in the Word, but the humble are made wise in it.

2. To stir up and exercise our Faith and Diligence to the utmost in our study and search of the Scripture. It is an endless store-house, a bottomless Treasure of Divine Truth. Gold is in every sand; All the wisest men in the world may everyone for himself learn something out of every Word of it, and yet leave enough still behind them for the Instruction of all those that shall come after them. The fountains and springs of Wisdom in it are endless, and will never be dry. We may have much truth and power out of a word, sometimes enough, but never all that is in it. There will still be enough remaining, to exercise and refresh us anew for ever. So that we may attain a full sense, but we can never attain the full sense of any Place; we can never exhaust the whole imprest of infinite Wisdom that is on the Word. And how should this stir us up to meditating in it day and night; and many the like inferences may hence be taken. Learn also,

2. That it is lawful to draw consequences from Scripture Assertions, and such consequences rightly deduced are infallibly true, and de fide. Thus from the Name given unto Christ, the Apostle deduceth by just consequence his Exaltation and Preeminence above Angels. Nothing will rightly follow from Truth, but what is so also; and this of the same nature with the Truth from whence it is derived: So that whatever by just consequence is drawn from the Word of God, is it falso the Word of God, and of Truth infallible. And to deprive the Church of this liberty in the interpretation of the Word, is to deprive it of the chiefest benefit intended by it. This is that on which the whole Ordinance of Preaching is founded; which makes that which is derived out of the Word, to have the Power, Authority and Efficacy of the Word accompanying it. Thus though it be the proper Work and Effect of the Word of God to quicken, regenerate, sanctifie and purifie the Elect, and the Word primarily and directly is only that which is written in the Scriptures; yet we find all these effects produced in and by the preaching of the Word, when perhaps not one sentence of the Scripture is verbatim repeated. And the Reason hereof is, because whatsoever is directly deduced, and delivered according to the Mind and Appointment of God from the Word, is the Word of God, and hath the Power, Authority and Efficacy of the Word accompanying of it.

3. The Declaration of Christ to be the Son of God, is the Care and Work of the Father. He said it, he recorded it, he revealed it. This indeed is to be made known by the Preaching of the Gospel; but that it shall be done, the Father hath taken the care upon himself. It is the sign of the Father in all things to glorifie the Son; that all men may honour him even as they honour the Father; This cannot be done, without the Declaration.
claration of that Glory which he had with him before the world was; that is the Glory of his Eternal Sonship. This he will therefore make known and maintain in the world.

4. God the Father is perpetually present with the Lord Christ in Love, Care and Power, in the Administration of his Office as he is Mediator, Head and King of the Church. He hath taken upon himself, to stand by him to own him, to effect every thing that is needful unto the Establishment of his Throne, the enlargement of his Kingdom, and the Ruine and Destruction of his Enemies. And this he will assuredly do to the end of the world.

1. Because he hath promised so to do; innumerable are the Promises on record that are made unto Jesus Christ unto this purpose; God hath engaged to hold him in his Hand, and to hide him as a polished shaft in his quiver, to give him a Throne, a Glorious Kingdom, an everlasting Rule and Government, and the like. Now what he hath promised in Love and Grace, he will make good with Care and Power. See Isa. 49. 5, 6, 7, 8, 9. Csp. 50. 7, 8, 9.

2. All these Promises have respect unto the Obedience of the Lord Christ in the work of Mediation, which being performed by him rightly, and to the utmost, gives him a peculiar Right unto them, and makes that just and righteous in the Performance, which was mere sovereign Grace in the Promise. The condition being absolutely performed on the part of Christ, the Promises shall be certainly accomplished on the part of the Father. By this is the Covenant of the Redeemer completed, ratified and established; the condition of it on his part being performed unto the uttermost, there shall be no failure in the Promises, Isa. 53. 11, 12.

3. The Lord Christ makes it his request, that he may enjoy the Presence and Power of his Father with him in his work, and the Administration of his Mediation; and the Father always hears him. Part of his Covenant with his Father was like that of Barak, who was a type of him, with Deborah the Prophetess, who spake in the name of the Lord, Judg. 4. 8. If thou wilt go with me, I will go, against all the enemies of the Church: Isa. 50. 8, 9. And accordingly upon his engagement to go with him, he requests his Presence; and in the assurance of it, proffeth that he is not alone, but that his Father is with him. John 8. 16. To this purpose see his requests, John 17.

The nature of his Work and Kingdom require it. God hath appointed him to reign in the midst of his Enemies; and mighty Opposition is made on all hands to his whole Design, and every particular Act of it. The whole work of Satan sin and the world, is both to obstruct in general the Progress of his Kingdom, and to ruine and destroy every particular subject of it; And this is carried on continually with unspeakable Violence, and unsearchable Stratagems; This makes the Presence of the Authority and Power of the Father necessary to him in his work; This he affords as a great ground of consolation to his Disciples, John 10. 28, 29. There will be great plucking, great contending to take believers out of the hand of Christ, one way or other to make them come short of Eternal Life; and though his own Power be such, as is able to preserve them, yet he lets them know also for their greater Assurance and Consolation, that his Father who is over all, is greater, more powerful than all, greater than he himself in the Work of Mediation, John 14. 28. is also engaged with him in their defence and preservation: So also is he as to the Destruction of his Adversaries; all opposing power whatever; Psal. 110. 5, 6. The Lord stands by him, on his right hand, to smite and tread down his enemies, all that arise against his design, interest, and Kingdom; be they never so many, never so great, he will ruine them, and make them his footstool every one. See Micah 5. 4.

Verse VI.

The Apostle proceeds to the confirmation of the same important Truth, by another Testimony; wherein we shall meet with some difficulty, both in the manner of the Citation, and the importance of the Testimony it tells.
An Exposition of the

**Verse 6.**

"Oras αποκλεισμόντων τοις οικείωσιν, λέγει ε' πτυσσόμενος ἄνωτέρω χρισμόν τε.

V. L. & cum introducit primogenitum in orbem terrae, dicit & adaret eum omnes Angeli Dei; omitting "autem, again.

Sy. λέγει ε' πτυσσόμενος ἄνωτέρω χρισμόν τε. Rursus autem cum introducit, et again when he bringeth in, is in the inceptive, "inlæbit", into the world.

οὖν, again, is omitted in the Arabic, as in the Vulgar Latin.

Besa: Rursus autem cum introducit primogenitum in orbem terrarum, dicit, & adaret (Eras. Adorabunt) eum omnes Angeli Dei; which is exactly expressed by Ours.

And again when he bringeth in the first begotten into the world be sitteth, and let all the Angels of God worship him.

There is not much of Difficulty in the Words themselves: "Oras αποκλεισμόντων τοις οικείωσιν, λέγει ε' πτυσσόμενος ἄνωτέρω χρισμόν τε.

Πάντα, Rursus, again, as in the former Verse. What sense it is here used in, and what Word it is to be joined withal, shall be afterwards declared.

Eisaiāv.: Inducit; or inducit; or introducit; he bringeth in, or introducit in, or shall bring in, of which Difference also afterward.

"Εις το ἐσχατον, the first begotten; the first born; He before whom none is born; not necessarily, after whom any is fo. Under the Law, there was a Sacrifice for the firstbegotten, so called when as yet none were begotten after him, and very uncertain whether ever any should be so of the same womb or no; and doubtles it often fell out that none were so.

"Εις τὸ ἐσχατον, the habitable world; or τὸ ἐδώμα, Prov. 8. The publick place of Habitation, where the Creatures of God do dwell. The Word is nowhere used absolutely in Scripture in any sense but for this habitable World. Only sometimes it hath a restrained sense, denoting the Roman Empire, as Luke 2. 1. According to the usual Language of those days, wherein the People of Rome, or their Emperours were styled Regem, and Orbem terrarum Domini: and sometimes indefinitely denotes any part of the world as habitable, Luke 17. 6. Chap. 19. 27. Chap. 21. 26. And therefore oftentimes hath "ἐκ τοῦ ἐσχατον, the whole, joyned with it, when it is extended universally to the Habitable Earth.

Τοποθετούσας. Imperative in Hithpael, from ἐπιπεδεῖν, to incline, to bow down. The LXX. constantly render that word by ἐπιπεδεῖν. And ἐπιπεδεῖν is probably derived from κατέπεδε, and thence κατεπεδέω, to fall, which also is sometimes used for to Adore, or Worship; as, ἔφευρεν ὅθεν ἐπιπέδεικται κατακείμενος ὦ, that is, faith Ethelam, ἐπιπέδεικται, ἐπιπεδείκτη, ἐπιπεδεῖν, bowing, or falling down, it expresseth the whole use and signification of ἐπιπεδεῖν. How kneeling was of old a Sign, Token and Pledge of Worship, especially to bow down and kiss the ground, I have elsewhere declared. And this derivation of the word, I prefer far before that which makes it primitively signify "καταπέπεδειν, to fall down to, or to adore a man; Hrodot. in Ptol.

And in this sense it is exceedingly restrained from the use and importance of ἐπιπεδεῖν, yea, and from that of ἐπίπεδος, in Hithpael, though that always signifies a bowing down with Respect and Reverence; for it is employed to denote Civil, as well as Religious Worship. But for several sorts of Religious Worship diversified by its Obj. As, the Scripture knows nothing. The word properly denotes to bow down, and when it is referred unto God, it signifies the inward Reverence and Subjection of our minds, by a Metonymy of the Adjunct. See it for Civil, respect, Gen. 27. 29. Chap. 33. 6.

Ἀγγέλοι, Ἀγγέλοι, Elohim is rendered Angels by the LXX. Gen. 31. 24. Job 38. 7. Psa. 8. 6. Psa. 96-8. Psa. 137. 1. of which Interpretation of the word, we shall treat in the ensuing Exposition.

This
This is the second Argument used by the Apostle to confirm his Assertion of the Preference of the Son above Angels; and is taken from the command of God given unto them to worship him. For without Controversie, He who is to be worshipped, is greater than they whose duty it is to worship him.

In the words we must consider, 1. The Apostle's Preface; 2. His Proof. And in the latter must weigh, (1.) The Sense of it. (2.) The Suitableness of it to his present Purposc.

His Preface, or the manner of his producing of this second Testimony is this: ἔρχεται ἀλλ' ἄλλος, which words have been exposed unto variety of Interpretations; for if ἕκαστον be joined with ἄλλος, which immediately follows, they are to be rendered; and when he bringeth again into the world; if with λίγον, which follows it after the Interposition of sundry other words, then is it to be rendered as by our Interpreters; and again, when he brings; he faith.

Moreover, it is not clear in what sense Christ is called ὅνημα τοῦ προσώπου, the First-born who is elsewhere termed Ἰησοῦν γινώσκει, the Only Begotten Son of the Father.

We must also inquire what is the Introduction, or bringing in here intended; How and When performed; as also what is the world whereinto he was brought. The difficulties about all which must be severally considered.

1. Νῦν, again, may be joined with ἀλλ' ἄλλος; And then the sense of the words must run as above intimated; namely, when he bringeth again the first-born into the world. And it is evident, that most Expositors both Antient and Modern embrace this sense. So do Chrysostom, Theodoret, Ambrose, Oecumenius, Thomas, Lyra, Cajetan, Ribera, Camero, Guaman, Elyas, A Lapide; our Mede, with many others. But about what this bringing in again, or Second bringing in of the first-born into the world should be, they are greatly divided.

The Antients refer it to his Incarnation; affirming somewhat hastily, that he was brought before into the world, when all things were made by him.

2. Others refer it to the Resurrection, which was as it were a second bringing in of Christ into the world, as David was brought into his Kingdom again, after he had been expelled by the Conspiracy and Rebellion of Absalom.

3. Others refer it unto his coming forth in the Effusion Preaching of the Gospel after his Ascension, whereby he was brought forth in another manner, and with another kind of Power, than that which he appeared in, in the Ways of his flesh.

4. Some suppose the Personal Reign of Christ on the earth for a thousand years with his Saints, is intended in these words, when God will bring him again with Glory into the world, of which judgement was Made; and now many follow him.

5. Others again, and they the most, assign the Accomplishment of what is here asserted, to the General Judgement, and the Second Coming of Christ in the Glory of the Father, with all the holy Angels attending him to judge the quick and the dead.

6. Some of the Socinians refer them unto the Triumphant Ascension of Christ into Heaven, after his Resurrection; he having, as they fancy, once before been taken into it, there to be instructed in the Mind and Will of God.

Now all these Assertions concerning the bringing in of Christ into the world, have a Truth in them absolutely considered; but whether any of them be here intended by the Apostle, we must enquire by an Examination of the common Foundation that all their Authors proceed upon, with the Reasons given for its Confirmation. Now this is that which we observed before, namely, that in the Construction of the words, ἔρχεται, again, is to be joined with ἀλλ' ἄλλος, be bringeth in; and so to be rendered, when he brings in again; or a second time, the first-born; which must needs point to a second coming of Christ, of one kind or another: And to this purpose they say,

1. That the Transliteration of the words in the other sense, is hard and difficult, and not to be admitted but upon very cogent Reasons. It is to suppose that the Apostle by ἕκαστον, again; intends ἄλλος, again when; And besides, the Interposition of the many words between it, and λίγον, be faith, will not admit that they should be conjoin'd in Sense and Construction.

But this Reason is not cogent: for,

1. Most of the antient Translators acknowledge this Transposition of the words; so the Syriack, reading thus, and again when he bringeth in; so the Vulgar Latins; and the Arabick, omitting the term again, as not designg any new thing, but merely denoting
denoting a new Testimony. And they are followed by \textit{Vulgate}, \textit{Erasmian}, \textit{Beza}, and the best of Modern Translators.

2. Such \textit{Trajectories} are not unusual, and that in this place hath a peculiar Elegancy. For the word \textit{vide, again}, being used in the head of the Testimony foregoing, this Transposition adds to the Elegancy of the words; and that there was a pause for it, we shall see afterwards.

3. The Apostle having immediately before used the word \textit{vide, again}, as his note of producing a second Testimony, and placing it here in the entrance of a third, it must needs be used Equivocally, if the \textit{Trajectory} opposed be not allowed.

2. They deny that the Angels worshipped Christ at his first coming into the world; that is, that they are recorded so to have done; and therefore it must needs be his second coming that is intended, when he shall come in Glory with all his holy Angels, openly worshipping him, and performing his commands.

This Reason is especially suited unto the \textit{Fifth Opinion} before mentioned, referring the words to the coming of Christ at the General Day of Judgement, and is unanswerable unto any of the rest. But yet neither is this satisfactory; for the Question is not, whether it be anywhere recorded, that the Angels worshipped Christ at his first Entrance into the World; but whether the Lord Christ upon his Incarnation was not put into that condition, wherein it was the Duty of all the Angels of God to worship him. Now this being at least interpretative, a Command of God, and the Angels expressly always doing his Will, the thing it self is certain, though no particular Instances of it be recorded. Besides, the Angels attendance on his Birth, proclamation of his Nativity, and celebrating the Glory of God on that account, seem to have been a performance of that duty, which they had received command for. And this is allowed by those of the Antients who suppose that the second bringing of Christ into the world, was upon his Nativity.

3. They say, that this bringing in of the first begotten into the world, denotes a glorious Presenting of him in his Rule, and enjoyment of his Inheritance; But (1.) This proves not, that the Words must respect the coming of Christ unto Judgement, to which End this Reason is intimated on; because he was certainly proclaimed with Glory to be the Son, Lord and Heir of all, upon his Resurrection, and by the first preaching of the Gospel. And (2.) No such thing indeed can be rightly deduced from the words. The Expression signifies no more, but an Introduction in to the world; a real bringing in, without any intimation of the way or manner of it.

4. It is argued in the behalf of the same Opinion from the Psalm from whence these words are taken, that it is a Glorious Reign of Christ, and his coming unto Judgement, that is set forth therein; and not his coming and abode in the state of Humiliation. And this reason Camera affirmsto prove undeniably, that it is the coming of Christ unto Judgement that is intended.

But the Truth is, the consideration of the scope of the Psalm doth quite reject the Opinion which is sought to be maintained by it. For (1.) v. 1. upon the Reign of the Lord therein set forth, both Jews and Gentiles, the Earth and the multitude of the Isles, are called to rejoice therein: that is to receive, delight in, and be glad of the Salvation brought by the Lord Christ unto mankind; which is not the Work of the last day. (2.) Idolaters are deterred from their Idolatry, and exhorted to worship him, v. 7. a duty incumbent on them before the day of Judgement. (3.) The Church is exhorted upon his Reign, to abstain from sin, and promised Deliverance from the wicked and oppressors; all which things as they are unfulfilled unto his coming at the day of Judgement, so they expressly belong unto the setting up of his Kingdom in this world.

And hereby it appears, that that Opinion which indeed seems with any probability to affect a second coming of Christ into the world, to be intended in these words, is inconsistent with the scope of the place from whence the Testimony is taken, and consequently the design of the Apostle himself.

The other \textit{Conjectures} mentioned will easily be removed out of the way; Unto that of the Antients affixing this bringing in of Christ into the world unto his Incarnation, we say it is true; but then that was his first bringing in, and being supposed to be intended in this place, the words can be no otherwise rendered, but that \textit{vide, again}, must be esteemed only an Intimation of the Citation of a new Testimony.

Neither can the \textit{Resurrection} of the Lord Christ be affixed as the reason of the accomplishment of this word, which was not indeed a bringing of him into the world, but
but rather an Entrance into his leaving of it; neither did he at his death leave the world utterly, for though his Soul was separated from his Body, yet his Body was not separated from his Person; and therein he continued on the Earth.

The coming of Christ to Reign here on earth a 1000 years is, if not a groundless Opinion, yet so dubious & uncertain, as not to be admitted a place in the Analogy of Faith, to regulate our interpretation of Scripture, in places that may fairly admit of another Application. Or the figment of the Socinians, that the Lord Christ during the time of his forty days, was taken into Heaven, which they lay as a Supposition unto their Interpretation of this place, I have else-where shewed to be Irrational, Anti-scriptural, Mahumetical, and derogatory to the Honour of our Lord Jesus, as he is the Eternal Son of God.

From what hath been spoken it is evident, that the Trajetion proposed may be allowed, as it is by most of the Antient and Modern Translations. And so the word εἰρήν, again, relating unto, be faith, denotes only the Introduction of a new proof, and doth not intimate a second bringing in of the Lord Christ. And unto what hath already been spoken I shall only add, that such an intention in the words as hath been pleaded for, would be so far from promoting the Apostles design, that it would greatly weaken and impair it. For the matter he had in hand was to prove the Preeminence of the Lord Christ above the Angels, not absolutely, but as he was the Revealer of the Gospel; and if this was not so, and proved to be by this testimony, whilst he was employed in that work in the world, it is nothing at all to his purpose.

Having cleared this Difficulty, and shewed that no Second Coming of Christ is intended in this word, but only a new testimony to the same purpose with them fore-going produced, the intention of the Apostle in his Prefatory Expression, may be farther opened, by considering what that world is whereunto the Father brought the Son, with how, and when he did go, and the manner of it.

There are two Opinions about the World, whereto Christ is said to be brought by the Father; the one is, that of the Socinians, asserted as by others of them, fo by Schleelingsius in his Comment on this place; and by Grotius after them in his Anno-

1. This suits not at all with the Purpose and Design of the Apostle, which is plainly to prove that the Lord Christ, then, when he spake to us, and revealed the will of God, and in that work, was above the Angels, which is not at all proved by shewing what befell him after his work was accomplished.

2. It receives no countenance from that other place of chap. 2. 5. whither we are sent by these Interpreters. For that the Apostle is there treating of a matter quite of another nature, without any respect unto these words, shall be there declared. Neither doth he absolutely there mention εἰρήν, the world, but with the addition of εἰρήν, the Habitable, which what it is, we shall enquire upon the place.

3. ὁσοκείθη signifies properly the Habitable Earth, and is never used absolutely in the Scripture, but for the habitable world, or men dwelling in it; and caulefully to wrest it unto another signification, is not to interpret but to offer violence unto the Text.

2. By ὁσοκείθη then, the World, or Habitable Earth with them that dwell therein, and nothing else is intended; for as the word hath no other signification, fo the Psalmist in the place from whence the ensuing testimony is taken expounds it, by the multitude of the Isles, or the Nations lying abroad in the wide earth. This is the World designed, even that Earth wherein the rational creatures of God converse here below.

Into this was the Lord Christ brought in by the Father.

We are therefore nextly to enquire wherein the Fathers bringing of the Son into this world did consist. We have seen formerly, that some have alligned it unto One thing in particular, some Another; some to his Incarnation and Nativity, some to his Resurrection, some to his Mission of the Spirit, and propagation of his Kingdom that ensued. The Opinion about his Coming to reign in the world a thousand years, as also that of his coming at the general Judgment, we have already excluded. Of the others, I am apt to think, that it is not any particular exclusive to the other, that the Apostle.
file intendeth or designeth. That which was intended in the Old Testament in the Promises of his coming into the world, is that which is here exprest by the phrase of bringing him in. See Mal. 3. 2. The Lord whom ye seek shall come, but who may abide the day of his coming? Now it was not any one special Act, nor any one particular Day that was designt in that and the like Promises. But it is the whole work of God in bringing forth the Messiah by his Conception, Nativity, Unction, the Holy Ghost, and preaching of the Gospel, which is the subject of these Promises. And their accomplishment is that which these words express, When he bringeth the first-born into the world; that is, after he had kept his Church under the Administration of the Law given by Angels in the hand of Moses the Mediator, in the expectation of the coming of the Messiah, when he bringeth him forth unto and carries him on in his work unto the accomplishment of it, he says, Let all the Angels of God worship him. And herein most of the former senses are comprised.

And this Interpretation of the words compleatly answer's the intention of the Apostle in the citation of the ensuing testimony, namely, to prove that in the discharge of his work of revealing the Will of God, he was such an One, as by reason of the Dignity of his Person, had all Religious Worship & Honour due unto him from the Angels themselves.

This sense also we are led unto by the Psalm whence the ensuing testimony is taken, Psal. 97. The Exultation which the first verse of the Psalm requires and calls for, is not unlike that which was in the Name of the whole Creation expressed at his Nativity, Luke 2. 11. And the four following verses are an Allegorical description of the work that the Lord Christ should make, in and by the preaching of the Gospel. See Mal. 3. 2, 3, 4, chap. 4. 1. Matth. 3. 10. Luke 2. 24. And hence ensues that shame and ruin which was brought upon Idols and Idolaters thereby, v. 7. And the joy of the whole Church in the presence of Christ, v. 8. attended with his glorious Reign in Heaven, as a consequent of the Accomplishment of his work, v. 9. Which is proposed as a motive unto Obedience, and a matter of confidence and rejoicing unto the Church. And this is the Father's bringing of the Son into the world, described by the Psalmist, and intended by the Apostle.

It remains that we enquire why, and in what sense, Christ is here called primogenitus, or the first-born. The common Answer is, Non quod post ilium aliis, sed quod ante ilium natus; Not that any was born after him, (in the same way) but that none was born before him; which as we have shewed before will agree well enough with the use of the Word. And this is applied both to the Eternal Generation of his Divine Person, and to the Conception and Nativity of his Humane Nature.

But if we suppose that his Person and Eternal Generation may be intended in this Expression, we must make primogenitus or the first-born, to be the same with only begotten, or only begotten of the Father in his Eternal Generation, his Efficence being infinite, took up the whole Nature of Divine Filiation; so that it is impossible that with respect thereunto, there should be any more Sons of God. But primogenitus, or first-born, is used in relation unto others; and yet, as I shewed before, it doth not require that he who is so should have any other brethren in the same kind of Sonship. But because this is by some asserted, namely that Christ has many Brethren in the same kind of Sonship whereby he is himself the Son of God, and is on that account called the first-born, (which is an assertion greatly derogatory to his Glory and Honour) I shall in our passage remove it, as a stumbling-block, out of the way.

Thus Schliclingius on the place, Primogenitum eum nomine Dei Filium appellat, immens boc patris phares Dei esse Filii ut in Christum regnavit habitus; filiius ut videnter non est Christum esse Dei Filium, quin illi etiam eodem filiatione genere continetur; quamvis filiatione perfectione & gradu Christo multo inferiore. And again, Primogenitus dicuntur Christus quod eum Deo ante omnes Filios, os nimium qui Christi frater appellariur genetis; eodem modo quod Deus Filii genere filii; os antem dignit quam est filius eumati faciens effecta: primus est Christus qui Deo sanctiti simulatis suit, quem in novo saeculo praecipit.

But these things agree neither with the truth, nor with the design of the Apostle in this place. nor with the Principles of them by whom they are asserted. It is acknowledged that God hath other sons besides Jesus Christ, and that with respect unto him; for in him we are adopted, the only way whereby any one may attain unto the privilege of Sonship, but that we are sons of God, with, or in the same kind of Sonship with Jesus Christ, i.e. Guisle, because, I. Christ in his Sonship is primogenitus, the only begotten Son of God; and therefore it is impossible that God should have any more sons in the same kind with
with him; for if he had, certainly the Lord Christ could not be "unbegotten Son.

2. The only way of Filiation, the only kind of Sonship, that Believers share in, is that of Adoption; in any other kind of Sonship they are not partakers: Now if Christ be the Son of God in this kind, he must of necessity antecedently unto his Adoption be a Member of another Family, that is, of the Family of Satan and the World, as we are by Nature, and from thence be transplanted by Adoption into the Family of God; which is Blasphemy to imagine. So that neither can Believers be the sons of God with that kind of Sonship which is proper to Christ, he being the only begotten of the Father; nor can the Lord Christ be the Son of God with the same kind of Sonship as Believers are, which is only by Adoption, and their translation out of one Family into another. So that either to exalt Believers into the same kind of Sonship with Christ, or to depress him into the same rank with them, is wholly inconsistent with the Analogie of Faith, and Principles of the Gospel.

3. If this were so, that the Lord Christ and Believers were the Sons of God by the same kind of Sonship only differing in degrees, (which also are imaginary, for the formal Reason of the same kind of Sonship is not capable of variation by degrees) what great matter is in the condescension mentioned by the Apostle, chap. 2. 11. that be it not a name to call them brethren; which yet he compares with the condescension of God, in being called their God, chap. 11. 16.

3. This conceit, as it is Untrue, so it is contrary to the design of the Apostle. For to assert the Messiah to be the Son of God in the same way with men, doth not at all tend to prove him more excellent than the Angels, but rather leaves us just ground of suspicion their preference above him.

3. It is contrary unto other declared Principles of the Authors of this Assertion. They else-where affirm, that the Lord Christ was the Son of God on many accounts, as first and principally, because he was conceived and born of a Virgin by the power of God; now surely all Believers are not partakers with him in this kind of Sonship. Again, they say, he is the Son of God because God raised him from the dead, to confirm the Doctrine that he had taught; which is not so with Believers. Also, they say he is the Son of God, and so called, upon the account of his sitting at the Right Hand of God, which is no less his peculiar privilege than the former. So that this is but an unhappy attempt to lay hold of a word for an advantage, which yields nothing in the issue but trouble and perplexity.

Nor can the Lord Christ ( which is affirmed in the last place) be called the Son of God, and the first-born, because in him was that Holiness which is required in the new Covenant; for both all Believers under the Old Testament had that Holiness and likeness unto God in their degrees, and that Holiness consists principally in Regeneration, or being born again by the Word and Spirit out of a corrupted estate of death and sin, which the Lord Christ was not capable of. Yea, the truth is, the Holiness and Image of God in Christ was in the kind of it that which was required under the first Covenant; an Holiness of perfect Innocency and perfect Righteousness in Obedience. So that this last invention hath no better success than the former.

It appeareth then, that the Lord Christ is not called the first-begotten, or the first-born, with any such respect unto others, as should include him and them in the same kind of Filiation.

To give therefore a direct account of this Appellation of Christ, we may observe, that indeed the Lord Christ is never absolutely called the first-begotten, or first-born, with respect either to his Eternal Generation, or to the Conception and Nativity of his Humane Nature. In respect of the former he is called the Son, and the only begotten Son of God, but no where the first-born, or first-begotten: and in respect of the latter, indeed he is called the first-begotten Son of the Virgin, because he had none before him, but not absolutely the first-born, or first-begotten, which Title is here and else-where ascribed unto him in the Scripture. It is not therefore the thing it fell, of being the first-born, but the Dignity and Privilege that attended it, which are designed in this Appellation. So Col. 1. 15. he is said to be wondrous among wondrous, the first-born of the creation; which is no more, but that he hath Power and Authority over all the creatures of God.

The word which the Apostle intends to express is νυνιστα, which oft-times is used in the sense now pleaded for, namely to denote not the birth in the first place, but the privilege that belonged thereunto. So Psal. 89. 27. God is said to make David his νυνιστα, his first-born, which is expounded in the next words, higher than the Kings of
So that the Lord Christ being the first-born, is but the same which we have insisted on, of his being Heir of all, which was the privilege of the first-born. And this privilege was sometimes transferred unto others that were not the first-born, although the natural course of their nativity could not be changed; Gen. 31. 10. (besid. v. 5, 4, 8.) The Lord Christ then, by the appointment of the Father, being entrusted with the whole Inheritance of Heaven and Earth, and Authority to dispose of it, that he might give out portions to all the rest of God's family, and is called the first-born thereof.

There remains now but one word more to be considered for the opening of this Introduction of the ensuing Testimony: and that is, the faith that is, God himself faith, they are his words which shall be produced. Whatever is spoken in the Scripture in his name, it is his speaking, and he continued to speak it unto this day. He speaks in the Scripture unto the end of the world. This is the foundation of our faith, that which it rifieth from, and that which it is resolved into; God speaks, and I suppose we need no interposition of Church or Tradition to give Authoritv or Credit unto what he says or does.

This then is the sum of these words of the Apostle, Again, in another place, where the Holy Ghost foretells the bringing forth into the world, and amongst men, him that is the Lord and Heir of all, to undertake his work, and to enter into his Kingdom and Glory; the Lord speaks to this purpose, Let all the Angels of God worship him.

To manifest this testimony to be apposite unto the confirmation of the Apostle's assertion, three things are required.

1. That it is the Son who is intended and spoken of in the place from whence the words are taken, and so designed as the Person to be worshipped.
2. That they are Angels that are spoken unto, and commanded to worship him.
3. That on these suppositions, the words prove the Primacy of Christ above the Angels.

For the two former, with them that acknowledge the Divine Authority of this Epistle, it is sufficient in general to give them satisfaction. The place is applied unto Christ, and this passage Unto the ministers Angels, by the same Spirit that first wrote that Scripture. But yet there is room left for our enquiry how these things may be evidenced, whereby the strength of the Apostle's Reasonings with them who were not yet convinced of the infallibility of his Assertions, any farther than they were confirmed by testimonies out of the Old Testament, and the faith of the Ancient Church of the Hebrews in this matter, may be made to appear; as also a check given to their boldness, who upon pretence of the impropriety of these Allegations have questioned the Authority of the whole Epistle.

And our first enquiry must be, whence this testimony is taken. Many of the Antients, as Epiphanius, Theodore, Euthymius, Procopius, and Angilus, conceive the words to be cited from Deut. 32: 42: where they expressly occur in the Translation of the LXX. This place is not the place of the Lord and Heir of all, amongst other words of an alikesound, and some what an alike importance, such as immediately precede and follow the clause inserted.

1. Because indeed there are no such words in the Original Text, nor any thing spoken that might give occasion to the sense expressed in them, but that whole Verse is inserted in the Greek Version quite besides the scope of the place. Now though it may perhaps be safely granted, that the Apostle in citing the Scripture of the Old Testament, did sometimes use the words of the Greek Translation then in use, yea, though not exact according to the Original whilst the sense and meaning of the Holy Ghost was retained in them; yet to cite that from the Scripture as the word and testimony of God, which indeed is not therein, nor was ever spoken by God, but by humane failure and corruption crept into the Greek Version, is not to be imputed unto them. And indeed I no way question, but that this addition unto the Greek Text in that place, was made after the Apostle had used this testimony. For it is not unlikely, that some confounding of it, and not considering from whence it was taken, because the words occur not absolutely and exactly in the Greek any where, inferred it into that place of Moses, amidst other words of an alikesound, and somewhat an alike importance; such as immediately precede and follow the clause inserted.

2. The Holy Ghost is not treating in that place about the Introduction of the First-born
been into the world, but quiet of another matter, as is evident upon the first view of the Text; so that this testimony is evidently not taken from this place; nor would, nor could the Apostle make use of a testimony liable unto such just exceptions.

Later Expositors generally agree, that the words are taken out of Ps. 97. v. 7, where the Original is rendered by the LXX, ἐφαρμοσάτω ἐπὶ ἑαυτῷ ἐπὶ τὸ ἔργον αὐτοῦ, which with a very small variation in the words, and none at all in the sense, is here expressed by the Apostle. And let all the Angels of God worship him.

The Psalm hath no Title at all in the Original, which the Greek Version noteth, affirming that it is ἐφαρμοσάτον Θεος ἐπὶ ἑαυτῷ; but it adds one of its own, namely, ὁ ἄγγελος τοῦ Θεοῦ προσφέρεται, a Psalm of David, when his land was restored. Hence it is referred by some to the time of his return unto Hebron after he had been expelled the Kingdom by Absalom; by others, with more probability, to the time of his bringing the Ark into the Tabernacle: from the house of Obed-edom, when the land was quieted before him. And unquestionably in it, the Kingdom of God was shadowed out under the Type of the Kingdom of David; which Kingdom of God was none other but that of the Messiah.

It is evident that this Psalm is of the same Nature with that which goes before, yea a part of it, or an Appendix unto it. The first words of this take up and carry on what is affirmed in the tenth verse, or close of that: so that both of them are but one continued Psalm of Praise. Now the Title of that Psalm, and consequently this is ὁ ἄγγελος τοῦ Θεοῦ προσφέρεται, a Psalm of David, when his land was restored. So Kimchi affirms, that this Psalm and that following, respect the time when the people shall be delivered from the Captivity out of all Nations, that is the time of the Messiah. And Rashi affirms, that the last verse of it, He cometh to judge the earth, can respect nothing but the coming and reign of the Messiah. Thus they out of their Traditions.

Some of the Antients, I confess, charge them with corrupting this Psalm in the version of the 10 verse, affirming that the words sometimes were Χριστός κυριαρχεῖ θείας κυριαρχεῖ θείας, the Lord reigned from the Tree, denoting, as they say, the Cross. So Justin Martyr in his Dialogue with Trypho. And after him the same words are remembered by Tertullian, ad. Judæ. cap. 10. ad. Marc. lib. 3. And Augustin. Enarr. in Psal. 95. And though the fraud and corruption pretended be improbable, indeed impossible; nor are the words mentioned by Jussilus acknowledged by the Targum, or any Greek Translator, or Hierom; yet it is evident, that all parties granted the Messiah and his Kingdom to be intended in the Psalm, or there had been no need or colour for the one to suspect the other of corruption about it. It is then evident, that the Antient Church of the Jews, whose Tradition is herein followed by the Modern, acknowledged this Psalm to contain a description of the Kingdom of God in the Messiah, and on their consent doth the Apostle proceed. And the next Psalm, which is of the same importance with this, is entitled by the Targumists, ענבי ישורו, A Prophetical Psalm, namely of the Kingdom and Reign of the Messiah.

But the matter of the Psalm it self makes it manifest that the Holy Ghost treateth in it about God’s bringing in the first-born into the world, and the setting up of his Kingdom in him. A Kingdom is described, wherein God would reign, which should destroy Idolatry and false-worship; a Kingdom wherein the Gods of the Gentiles should rejoice, being called to an interest therein; a Kingdom that was to be preached, proclaimed, declared, unto the increase of Light and Holiness in the world; with the manifestation of the glory of God unto the ends of the earth; every place thereof declareth the Kingdom of Christ to be intended in the Psalm, and consequently that it is a Prophecy of the bringing in of the first-born into the world.

2. Our second enquiry is, Whether the Angels be intended in these words. They are, as was before observed, οἱ ἄγγελοι τοῦ Θεοῦ, and are so rendered by Hierom, Adorati eum omnes dii; and by ours, Worship him, all ye gods. The preceding words are, Confounded be all they that serve graven images, οἱ τοῦ θεοῦ, that boast themselves in, or of idols, Veniitis, Nothing, as the word significeth; whereon ensues this Apostrophe, Worship him, οἱ τοῦ Θεοῦ, all ye gods: And who they are, is our present enquiry.

Some, as all the Modern Jews, say, that it is the gods of the Gentiles, those whom they worship, that are intended; so making οἱ τοῦ Θεοῦ, gods, and vain idols, to be the same in this place: But,

1. It cannot be, that the Psalms should exhort the idols of the Heathen, some where-
An Exposition of the

of were Devils, some dead men, some inanimate parts of the Creation, unto a reverential worshipping of God reigning over all. Hence the Targumist being the vanity of that Interpretation perverts the words, and renders them,  

2. דְּמוֹן, Elahim, is so far in this place from being exegetical of דְּמוֹנ, gods, or vain idols, that it is put in direct Opposition unto it, as is evident from the words themselves.

3. The word Elahim, which most frequently denoteth the true God, doth never alone, and absolutely taken, signify false gods or idols, but only when it is joined with some other word discovering its application; as his god, or their gods, or the gods of this or that people: in which case it is rendered by the LXX sometimes θεός, an idol, sometimes ανθρώπου, an idol made with hands, sometimes ἁθροίτια, an abomination: but here it hath no such limitation or restriction.

Whereas therefore there are some Creatures, who by reason of some peculiar Excellency and likeness unto God, or subordination unto him in his work, are called gods, it must be those, or some of them that are intended in the expression; now these are either Magistrates or Angels.

First, Magistrates are somewhere called Elahim, because of the Representation they make of God in his Power, and their peculiar subordination unto him in their working. The Jews indeed contend that no other Magistrates but only those of the Great Sanedrin are anywhere called gods; but that concerns not our present enquiry: some Magistrates are so called, but none of them are here intended by the Psalmist; there being no Occasion administered unto him of any such Apostrophe unto them.

Secondly, Angels also are called Elahim; γεγραμμένος, 1 Cor. 8. 5. They have the Name of God attributed unto them, as we have shewed before in some instances. And these alone are they whom the Psalmist speaks unto. Having called on the whole Creation to rejoice in the bringing forth of the Kingdom of God, and pressed his Exhortation upon things on the Earth, he turns unto the ministring Angels, and calls on them to the discharge of their duty unto the King of that Kingdom. Hence the Targumist in the beginning of Pfal. 96. which is indeed the beginning of this, in the first mentioneth חֲנָנָי, his high Angels, joyning in his praise and worship, using the Greek word ἡγεμόνες, for distinction sake; as on the same account it often occurs in the Targum.

We have thus evinced that the Psalm treats about the bringing in of the first-born into the world; as also that they are the ministring Angels who are here commanded to worship him.

For the command itself, and the nature of it, it consisted in these two things.

1. A declaration of the state and condition of the Messiah, which is such, as that he is a meet Object of Religious Adoration unto the Angels, and attended with peculiar motives unto the discharge of their duty. The former he hath from his Divine Nature, the latter from his Work, with his State and Dignity that ensued thereon. 2. An intimation of the pleasure of God unto the Angels, not that Divine Person was absolutely due unto the Son of God, which they knew from the first instant of their Creation, but that all Honour and Glory were due unto him on the account of his Work and Office, as Mediator and King of his Church.

It remaineth only that we shew, that this testimony thus explained was suitable unto the Apostles design and purpose, and did prove the Assertion in the Confirmation whereof it is produced. Now this is a matter of so full and clear an evidence, that it will not at all detain us. For it is impossible that there should be any more clear or full demonstration of this truth, that the Lord Christ hath an unspeakable Preeminence above the Angels that this; that they are all appointed and commanded by God himself to adore him with Divine and Religious Worship. We may now therefore consider what Observations the words will afford us for our own instruction. It appears then from hence.

1. That the Authority of God speaking in the Scripture is that alone which Divine Faith rests upon, and is to be rested into. In faith. It was the begetting of faith in some of the Hebrews, and the increase or establishment of it in others, that the Apostle aimed at. That which he propoeth to them as the Object of their faith, that which they were to believe, was that Excellency of the Perfert and Kingly Authority of the Messiah, wherein they had not as yet been instructed. And hereof he endeavours not to beget an Opinion in them, but that Faith which cannot deceive, or be deceived. To this end he propoeth
proposeth that unto them, which they ought to submit unto, and which they may
lately refit in. For as Faith is an Act of Religious Obedience, it respects the Authority
of God requiring it, and as it is a Religious infallible affict of the mind, it regards
the Truth and Veracity of God as its Object. On this alone it refits, 

II. That for the begetting, increasing, and strengthening of faith, it is useful to have im-
portant fundamental Truths confirmed by many testimonies of Scripture. But faith:
Any one word of God is sufficient to establish the most important Truth to Eternity,
so as to hang the salvation of all mankind the en, neither can any thing impeach or
weaken what is so confirmed. No more is required in any case to make faith nec-
cessary on our part as a Duty of Obedience, and infallible as to the Event, but that
God hath by any means, by any one word revealed that which he requires our assent
unto. But God dealeth not upon strict terms. Infinite Condescension lies at the bot-
tom of all wherein he hath to deal with us. He respects not what the nature of the
thing strictly requires, but what is needful unto our infirmity and weakness. Hence
he multiplex his Commands and Promises, and confirms all by his Oath, swearing to
his Truth by himself, to take away all pretence of doubt and unbelief. For this cause
he multiplex Testimonies to the Truths wherein the concemments of his Glory and
our Obedience do lie; as might bemanifested by the consideration of instances immu-
nerable. Thus in his name deals the Apostle in this place. And this is useful to
Faith. For,

1. What is it may be obscure in one, is cleared in another; and so what doubts and
fears remain on the consideration of one Testimony, are removed by another, where-
by the souls of Believers are carried on unto a full Assurance. And therefore becau-
se fuch is our weakness that there is need hereof in ourselves, fuch is the Goodness of God
that there is no want of it in the Word.

2. Faith discerneth hereby the weight that God lays upon its embracing of the Truth
so testified unto. He knows our concernment in it, and thereon urges us with its
acceptance. This awakens and excites Faith unto Attention and Consideration, the
eminent means of its growth and increase. It knows that it is not for nothing that
the Holy Ghost thus presseth his Truth upon it, and attendeth the more diligently upon
his urgency.

3. Every testimony hath something single in it, and peculiar unto it. Though many
bear witness to the same truth, yet fuch is the faithfulness of the Scripture, and fuch the Wise-
dom of God laid up therein, that every one of them hath algo somewhat of its own,
somewhat singular, tending to the enlightning and establishment of our minds. This
Faith makes a discovery of, and so receives peculiar profit and advantage thereby.
And this should teach us to abound in the study and search of the Scriptures, that
we may thereby come to establishment in the truth. God hath thus left us many
testimonies to each important Truth, and he hath not done it in vain; he knows our
need of it; and his Condescension in so doing, when he might have bound us up to
the strictest terms of elosing with the least intimation of his will, is for ever to be
admired. For us to neglect this great effect and produce of the Wisdom Grace and
Love of God, is unseemly folly. If we think we need it not, we make our selves wiser than God; if we think we do, and neglect our duty herein, we are really as unwise
as the Beasts that perish. Want of this fortifying of faith by a diligent search after the
testimonies given unto the truth proposed unto it to be believed, is the caufe that
so many every day turn away from it, and therewithall make shipwreck of faith and a
good conscience. Let us then never think our selves fale in the knowledge and pro-
fession of any truth, but whilst we continue sincerely in the investigation of all the
confirmation that God hath given it in his Word. The Opposition made to every
Truth is so various, and from fo many hands, that not the least contribution of evi-
dence unto it can be neglicted with safety.

III. The whole Creation of God hath a great concernment in God's bringing forth Christ
unto the world, and his Exaltation in his Kingdom. Hence in the Psalms from whence these
words are taken, all the principal parts of it are called on to triumph and rejoice
therein; The Earth, and the multitude of the Isles, the Heaven, and all People, are invited
unto this congratulation; neither is any thing excluded but Idols and Idolaters,
whoseruineGodintendsintheErectionof theKingdomof Christ. And this they havegroundfor.

1. Because, inthat Work consistedthe principal manifestation of the Wisdom Power and Goodness of God. The whole Creation is concerned in the Glory of the Creator. In his Exaltation doth their honour interest and blessedness consist. For this End were they made, that God might be glorified. The more that is done by any means, the more is their End attained.

Hence the very inanimate parts of it are introduced by a venerating, rejoicing, exulting bowing and clapping their hands, when the Glory of God is manifested; in all which, their filiabilities and propensity to their proper End is declared; as also by their being hardened and groaning under such an Estate and Condition of things, as doth any way eclipse the Glory of their Maker. Now in this work of bringing forth the first-born is the Glory of God principally and eminently exalted. For the Lord Christ is the Brightness of his Glory, and in him all the Treasures of Wisdom Grace and Goodness, are laid up and hid. Whatever God had any other ways before parcelled out, of and concerning his Glory by the works of his hands, is all, and altogether, and with an unspeakable Addition of Beauty and Excellency, repeated in Christ.

2. The whole Creation receiveth a real Advancement and honour in the Sons being made the first-born of every creature, that is the especial Heir and Lord of them all. Their being brought into a new dependence on the Lord Christ, is their Honour, and they are exalted by becoming his Possession. For after that they had lost their first Original Dependence on God, and their respect unto him grounded on his pronouncing of them exceeding good, that is such as became his Wisdom and Power to have made, they fell under the power of the Devil, who became Prince of this world by sin. Herein consisted the vanity and debasement of the Creature, which it was never willingly, or of its own accord subject unto. But God setting up the Kingdom of Christ, and making him the first-born, the whole Creation hath a right unto a new glorious Lord and Master. And however any part of it be violently for a season detained under its old bondage, yet it hath grounds of an earnest Expectation of a full and total Deliverance into Liberty, by virtue of this Primogeniture of Christ Jesus.

3. Angels and Men the Inhabitants of Heaven and Earth, the principal parts of the Creation, on whom God hath in an especial manner stamped his own likeness and Image, are hereby made partakers of such incomparable Blessings, as indispensably call for rejoicing in a way of Thankfulness and Gratitude. This the whole Gospel declares, and therefore it needs not our particular improvement in this place. And if this be the duty of the whole Creation, it is easy to discern in what a special manner it is incumbent on them that believe, whose Benefit Advantage and Glory was principally intended in this whole work of God. Should they be found wanting in this Duty, God might as of old call Heaven and Earth to witness against them. Yea, Thankfulness to God, for the bringing forth of the first-born into the world, is the sum and substance of all that Obedience which God requires at the hands of believers.

IV. The Command of God is the ground and Reason of all Religious Worship. The Angels are to worship the Lord Christ the Mediator, and the ground of their doing is Gods command: he saith, Worship him all ye Angels.

Now the command of God is twofold: (1.) Formal and vocal; when God gives out a Law or Precept unto any creature superadded to the Law of its Creation: Such was the Command given unto our first Parents in the Garden, concerning the Tree of the knowledge of Good and Evil; and such were all the Laws, Precepts, and Institutions, which he afterwards gave unto his Church, with those which to this day continue as the Rule and Reason of their Obedience. (2.) Real and interpretative; consisting in an impression of the Mind and Will of God upon the nature of his creatures, with respect unto that Obedience which their state condition and dependance on him requireth. The very nature of an intellectual Creature made for the Glory of God, and placed in a moral dependance upon him, and subjicieth unto him, hath in it the force of a Command, as to the Worship and Service that God requireth at their hands. But this Law in man, being blotted, weakened, impaired through sin, God hath in mercy unto us collected, drawn forth, and disposed all the Directions and Commands of it in vocal and formal Precepts recorded in his Word: whereas unto he hath superadded
superadded sundry new Commands in the Institutions of his Worship. With Angels it is otherwise. The ingrafted Law of their Creation requiring of them the Worship of God and Obedience to his whole Will, is kept and preferred entire; so that they have no need to have it repeated and expressed in vocal formal Commands. And by virtue of this Law, were they obliged to constant and everlasting Worship of the Eternal Son of God, as being created and upheld in an universal dependance upon him. But now when God brings forth his Son into the world, and placeth him in a new condition of being incarnate, and becoming the Head of his Church, there is a new Modification of the Worship that is due to him brought in, and a new respect unto things not considered in the first creation. With reference hereunto God gives a new Command unto the Angels, for that peculiar kind of Worship and Honour, which is due unto him in that state and condition which he had taken-upon himself.

This the Law of their Creation in general directed them unto, but in particular required not of them. It enjoyned the Worship of the Son of God in every condition, but that condition was not expressed. This God supplies by a new Command. That is such an Intimation of his Mind and Will unto them, as answers unto a vocal Command given unto men, who by that means only may come to know the Will of God. Thus in one way or other, Command is the Ground and Cause of all Worship. For,

1. All Worship is Obedience; Obedience respects Authority; and Authority exerts itself in Commands. And if this Authority be not the Authority of God, the Worship performed in Obedience unto it, is not the Worship of God, but of him or them whose Commands and Authority are the Reason and cause of it. It is the Authority of God alone that can make any Worship to be religious, or the performance of it to be an Act of Obedience unto him.

2. God would never allow that the Will and Wisdom of any of his Creatures should be the rise, Rule, or measure of his Worship, or any part of it, or any thing that belongs unto it: This Honour he hath reserved unto himself, neither will he part with it unto any other. He alone knows what becomes his own Greatness and Holiness, and what tends to the Advancement of his Glory. Hence the Scripture abounds with severe Interdictions and Commissions against them, who shall presume to do or appoint any thing in his Worship besides or beyond his own Institution.

3. All Prescriptions of Worship are vain, where men have not strength to perform it in a due manner, nor Assurance of Acceptance when it is performed. Now both these are, and must be from God alone; nor doth he give strength and ability for any thing in his Worship but what himself commands, nor doth he promise to accept any thing but what is of his own Appointment; so that it is the greatest folly imaginable to undertake any thing in his Worship and Service, but what his Appointment gives warrant for.

And this should teach us in all that we have to do in the Worship of God carefully to look after his word of Command and Institution. Without this, all that we do is lost, as being no Obedience unto God. Yea, it is an open setting up of our own Wills and Will against him, and that in things of his own especial concernment, which is intolerable boldness and presumption. Let us deal thus with our Rulers amongst men, and obey them not according to their Laws but our own fancies, and see whether they will accept our persons? And is the Great and Holy God lessto be regarded? besides; what we have our own Inventions, or the Commands of other men as the ground and reason of our doing it, we have nothing but our own or their warranty for its Acceptance with God; and how far this will secure us, is easy to judge.

We might hence also farther observe,

V. That the Mediator of the New Covenant is in his own Person God blessed for ever, to whom Divine or Religious Worship is due from the Angels themselves. As also that,

VI. The Father upon the account of the Work of Christ in the World, and his Kingdom that ensued it, gives a new Commandment unto the Angels to Worship him, his Glory being greatly concerned therein. And that,

VII. Great is the Churches security and Honour, when the Head of it is worshipped by all the Angels in Heaven; as also that,
VII. It can be no duty of the Saints of the New Testament to worship Angels, who are their fellow servants in the worship of Jesus Christ.

Verse VII.

Having in one Testimony from the Scripture expressing the subjection of Angels unto the Lord Christ, signally proved his main Design. The Apostle proceeds to the farther confirmation of it in the same way, and that by balancing single Testimonies concerning the Nature and Offices of the Angels, with some others concerning the same things in the Lord Christ of whom he treats. And the first of these relating unto Angels he lays down in the next verse.

Verse 7.

There is not much of Difficulty in the words: ποτε ἐχείρισθέντες ταῖς ἀγγέλις καὶ ποτὲ ἐφέστη ἐν πυρί, ἀλλὰ ταῖς ἀγγέλις. There is not much of Difficulty in the words: ποτε ἐχείρισθέντες ταῖς ἀγγέλις. Syr. ἑιναὶ ἀγγέλων, or concerning the Angels. ἐν ἐνος ἐφέστη τοῖς ἀγγέλις, is often used for ἐν, and on the contrary, and ἐν ἐφέστη, or that ποτὲ ἐφέστη ἐν ἐνος ἀγγέλων, to the Angels, is as much as ἐν ἐφέστη τοῖς ἀγγέλις, of, or concerning the Angels. But in concerning the Angels, (or) and of the Angels he faith; for these words are not spoken unto the Angels, as the following words are directly spoken unto the Son; He is the Person as well spoken of, as spoken of, but to are not the Angels in the place from whence this Testimony is taken, wherein the Holy Ghost only declarereth the Providence of God concerning them.

Verse 7.

But unto (of) the Angels he faith, who maketh his Angels Spirits, and his Ministers a flame of fire; or flaming fire. The Apostle here entereth upon his Third Argument to prove the Preeminence of the Lord Christ above Angels, and that by comparing them together, either as to their Natures, or as to their Employments, according as the one and the other is set forth declared and testified unto in the Scriptures of the Old Testament. And this first Place which he refers unto Angels, we shall now explain and vindicate. And in so doing inquire, both Who they are of whom the Psalmist speaks, and what it is that he affirmeth of them.

There is a threefold sense given of the words of the Psalmist, as they lie in the Hebrew Text.

1. The First is that of the Modern Jews, who deny that there is any mention made of Angels: affirming the Subject that the Psalmist treats of to be the Winds, with Thunder and Lightning, which God employeth as his Messengers and Ministers to accomplish his Will and Pleasure. So he made the Winds, his Messengers when he first them
them to raise a storm on Jonahe, when he fled from his Presence; and a flaming fire to be his Minister, when by it he consumed Sodom and Gomorrah; and this Opinion makes it interpret Winds, and unly, a flaming fire to be the Subject of the Proposition, of whom it is affirmed that God employs them as his Messengers and Ministers.

That this Opinion which is directly contradictory to the Authority of the Apostle, is so also to the Design of the Psalmist, sense of the Words, Content of the Ancient Jews, and so no way to be admitted, shall afterwards be made to appear.

2. Some aver that the Winds and Meteors are principally intended, but yet so, as that God affirning that he makes the Winds his Messengers, doth also intimate that it is the Work and Employment of his Angels above to be his Messengers also; and that because he maketh use of their Ministry to cause those Winds and Fires, whereby he accomplisheth his Will; And this they illustrate by the Fire and Winds caused by them on Mount Sinai, at the giving of the Law.

But this Interpretation, whatever is pretended to the contrary, doth not really differ from the former, denying Angels to be intentionally spoken of, only looking in a respect unto them, not to be seen to contradict the Apostle, and therefore will be disproved together with that which went before.

3. Others grant, that it is the Angels of whom the Apostle treats, but as to the Interpretation of the Words, they are of two Opinions.

1. Some make Spirits to be the Subject of what is affirmed, and Angels to be the Predicate. In this sense, God is said to make those spiritual Substances Inhabitants of Heaven his Messengers, employing them in his service, and them whose nature is a flaming fire, that is, the Seraphims to be his Ministers, and to accomplish his pleasure. And this way, after Austin, go many Expositors, making the Term, Angels, here merely to denote an Employment, and not the Person employed. But as this Interpretation also takes off from the Efficacy and Evidence of the Apostle’s Argument, so we shall see that there is nothing in the words themselves, leading to the Embrace of it.

It remains therefore, that it is the Angels that are here spoken of, as also that they are intended and designed by that name, which denotes their Persons and not their employment.

1. That Angels are primarily intended by the Psalmist, contrary to the first Opinion of the Modern Jews, and the second mentioned, leaning thereunto: appears,

1. From the scope and design of the Psalmist. For designing to set out the Glory of God in his works of Creation and Providence, after he had declared the framing of all things by his Power, which come under the name of Heaven, v. 2, 3. before he proceeds to the Creation of the Earth, passing over, with Moses, the Creation of Angels, or couching it with him under the Production of Light, or of the Heavens, as they are called in Job, he declareth his Providence and Sovereignty in employing his Angels between Heaven and Earth, as his servants for the accomplishment of his pleasure. Neither doth it at all suit his method or design, in his Enumeration of the works of God, to make mention of the Winds and Tempests, and their use in the Earth, before he had mentioned the Creation of the Earth itself, which follows in the next Verse unto this; so that these senses are excluded by the Context of the Psalm.

2. The consent of the Antient Jews lies against the sentiments of the Modern; both the old Translations either made, or embraced by them, expressly refer the words unto Angels. So doth that of the LXX. as is evident from the words; and so doth the Targum thus rendring the place, and so doth the Chaldee, who maketh his Messengers, or Angels swift as Spirits, and his Ministers strong or powerful, as a flaming fire. The supply of the note of similitude makes it evident that they understood the Text of Angels, and not Winds; and of making Angels as Spirits, and not of making Winds to be Angels or Messengers which is inconsistent with their Words.

3. The word רוח, doth usually denote the Angels themselves, and no reason can be given why it should not do so in this place.

2. Moreover it appears that that Term is the Subject of the Proposition. For,

1. The Apostle, and the LXX. fixing the Articles before αὐτοῖς, and αὐτοῖς, Angels and Ministers do plainly determine the Subject spoken of. For although it may be, some variety may be observed in the use of Articles in other places, so that

III. 2 they
they do not always determine the subject of the Proposition, as sometimes confessedly they do, as John 1.1. John 4.24. Yet in this place, where in the Original all the words are left indefinitely without any prefix to direct the emphasis unto any one of them, the fixing of them in the Translation of the Apostle, and LXX. must necessarily design the subject of them or else by the addition of the Article, they leave the sense much more ambiguous than before, and give occasion to a great mistake in the interpretation of the words.

2. The Apostle speaks of Angels; Unto the Angels be faith; and in all other Testimonies produced by him, that whereas he treats, hath the place of the subject spoken of, and not of that which is attributed unto any thing else. Neither can the words be freed from equivocation, if Angels in the first place denote the Persons of the Angels, and in the latter their employment only.

3. The Design and scope of the Apostle requires this construction of the words; for his intention is to prove by this Testimony, that the Angels are employed in such works and services, and in such a manner as that they are no way to be compared to the Son of God, in respect of that Office which he hath undertaken, which the sense and construction contended for alone doth prove.

4. The Original Text requires this sense; for according to the common use of that Language, among words indefinitely used, the first denotes the subject spoken of, which is Angels here; קדושה והמנצח, meaning his Angels Spirits; and in such Propositions oftentimes some note of similitude is to be understood, without which the sense is not complete; and which as I have shewed the Targum supplyeth in this place.

From what hath been said, I suppose it is made evident, both that the Psalms expressly treats of Angels, and that that the subject spoken of by the Apostle is expressed in that word; and that following, of Ministers.

Our next enquiry is after what is affirmed concerning these Angels and Ministers spoken of; And that is, that God makes them Spirits, and a flame of fire. And concerning the meaning of these words there are two opinions.

First, That the Creation of Angels is intended in the words; and the nature whereof they were made is expressed in them. He made them Spirits; that is, of a spiritual substance; and his Heavenly Ministers, quick, powerful, agile, as a flaming fire; Some carry this sense farther, and affirm that two sorts of Angels are intimated; one of an aerial substance like the Wind, and the other igneous or fiery, denying all pure intelligences without mixture of matter, as the product of the School of Aristotle. But this seems not to be the intention of the words; nor is the creation of the Angels, or the substance whereof they consist, here expressed. For,

First, The Analysis of the Psalm formerly touched on requires the referring of these words to the Providence of God employing of the Angels, and not to his power in making them.

Secondly, The Apostle in this place hath nothing to do with the essence and nature of the Angels, but with their dignity, honour and employment, on which accounts he preferred the Lord Christ before them. Wherefore,

Secondly, The Providence of God in disposing and employing of Angels in his service is intended in these words; and so they may have a double sense;

1. That God employeth his Angels and Heavenly Ministers in the production of those winds, הרוח, and fire, הפקד את מהדים, or Thunder and lightning, whereby he executeth many Judgments in the world.

2. A note of similitude may be understood to complete the sense; which is expressed in the Targum on the Psalm; he makes, or fends his Angels like the Winds, or like a flaming fire, maketh them speedy, spiritual, agile, powerful, quickly and effectually accomplishing the work that is appointed unto them.

Rather way this is the plain intendment of the Psalm; that God useth and employeth his Angels in effecting the Works of his Providence here below, and they were made to serve the Providence of God in that way and manner. This faith the Apostle is the testimony which the Holy Ghost gives concerning them, their nature, duty and work wherein they serve the Providence of God; But now faith he, consider what the Scripture faith concerning the Son, how it calls him God, how it attributes a throne and a Kingdom unto him, (Testimonies whereof he produceth in the next Verses) and you will easily discern his preeminence above them.
But before we proceed to the consideration of the ensuing Texts, we may make some Observations on that which we have already passed through: as

1. Our conceptions of the Angels, their Nature, Office and Work is to be regulated by the Scripture.

The Jews of old had many curious speculations about Angels, wherein they greatly pleased, and greatly deceived themselves. Wherefore the Apostle in his dealing with them calls them off from all their foolish imaginations, to attend unto those things which God hath revealed in his word concerning them. This the Holy Ghost saith of them, and therefore this we are to receive and believe, and this alone: For,

1. This will keep us unto that becoming Sobriety in things above us, which both the Scripture greatly commends, and is exceedingly suited unto Right Reason. The Scripture minds us, μὴ ὑπερβαίνων ἐπὶ τὰ νόημα, ἀλλὰ γράφοντος τοῦ εὐαγγέλου, Rom. 13. 1. To keep our selves within the bounds of Modesty, and to be wise iniquity. And the Rule of that Sobriety is given us for ever, Deut. 29. 28. ἐποίησαν μυστήρια γενέσεως, καὶ ὑπερεξέσθησαν. 1 Tim. 6. 20. Secret things belong to the Lord our God, but revealed things to us and our Children. Divine Revelation is the Rule and measure of our knowledge in those things, and that bounds and determines our sobriety. And hence the Apostle condemning the Curiosity of men in this very subject about Angels, makes the nature of their sin to consist in exceeding these bounds, by an enquiry into things unrevealed, and the rise of that evil to lie in Pride, Vanity and Fleshslike, and the tendency of it to be unto false Worship, Superstition and Idolatry, Col. 2. 18. Neither is there any thing more averse from Right Reason, nor more condemned by wise men of former times, than a curious humour of prying into those things wherein we are not concerned; and for whole investigation we have no certain, honest, lawful Rule or medium. And this evil is increased where God himself hath given bounds to our enquiries, as in this case he hath.

2. This alone will bring us unto any Certainty and Truth. Whilest men indulge to their own imaginations and fancies, as too many in this matter have been apt to do, it is fad to consider how they have wandered up and down, and with what fond Conceits they have deceived themselves and others. The world hath been filled with monstrous Opinions and Doctrines about Angels, their Nature, Offices and Employments; some have Worshipped them, others pretended I know not what Communion and intercourse with them, in all which conceits there hath been little of Truth, and nothing at all of Certainty. Whereas if men according to the Example of the Apostle, would keep themselves to the Word of God, as they would know enough in this matter for the discharging of their own Duty; so they would have Assurance and Evidence of Truth in their conceptions, without which pretended high and raised notions, are but a shadow of a Dream, worse then professed Ignorance.

II. We may hence observe, That the Glory, Honour and Exaltation of Angels lies in their subserviency to the Providence of God; it lies not so much in their Nature, as in their work and service. The intention of the Apostle is to shew the Glory of Angels and their Exaltation, which he doth by the induction of this Text, reporting their serviceableness in the works wherein of God they are employed. God hath endowed the Angels with a very Excellent Nature; furnished them with many eminent properties of Wisdom, Power, Agility, Perpetuity; but yet what is hereby glorious and honourable herein, consists not meerly in their nature itself, and its Essential Properties, all which abide in the horridest and most to be detested Part of the whole Creation, namely, the Devils; but in their conformity and answerable benefits unto the Mind and Will of God, that is in their moral, not meerly natural Endowments; These make them amiable, glorious, excellent. Unto this their Readiness for, and compliance with the Will of God, that God having made them for his Service, and employing them in his works, their discharge of their Duty therein, with Cheerfulness, Alacrity, Readiness and Ability, is that which renders them truly honourable and glorious. Their Readiness and Ability to serve the Providence of God is their Glory. For, the greatest Glory that any Creature can be made partaker of is to see the Will, and set forth the Praise of its Creator. That is its Order and Tendency towards its Principal End, in which are all true Honour consits. It is glorious even in the Angels to serve the God of Glory, what is there above this for a creature
An Exposition of the

Chapter I.

to aspire unto? what that its nature is capable of? Those among the Angels, who as it seems attempted somewhat farther, somewhat higher, attained nothing but an endless Ruine in shame and misery. Men are ready to fancy strange things about the Glory of Angels, and do little consider, that all the difference in Glory that is in any parts of God's Creation, lies merely in Willingness, Ability and Readiness to serve God their Creator.

2. The works wherein God employs them in a subservience unto his Providence, are in an especial manner glorious works. For the service of Angels as it is intimated unto us in the Scripture, it may be reduced unto two Heads. For they are employed either in the communication of Protection and Blessings to the Church, or in the Execution of the Vengeance and Judgements of God against his Enemies. Instances to both these purposes may be multiplied, but they are commonly known. Now these are glorious works. God in them eminently exalts his Mercy and Justice, the two properties of his Nature, in the Execution whereof he is most eminently exalted; and from these works ariseth all that Revenue of Glory and Praise which God is pleased to refer to himself from the world; so that it must needs be very honourable to be employed in these works.

3. They perform their Duty in their service in a very glorious manner, with great Power, Wisdom, and uncontrovertible Efficacy. Thus one of them flew 145000. of the Enemies of God in a night. Another set fire on Sodom and Gomorrah from Heaven; of the like Power and Expedition are they in all their services; in all things to the utmost capacity of creatures answering the Will of God. God himself, it is true, fees that in them and their Works, which keep them short of absolute Purity and Perfection, which are his own Properties; but as to the capacity of mere Creatures, and for their state and condition, there is a perfection in their Obedience, and that is their Glory.

Now if this be the great Glory of Angels, and we poor worms of the earth are invited as we are, into a Participation with them therein, what unspeakable folly will it be in us, if we be found negligent in labouring to attain thereunto. Our future Glory consists in this, that we shall be made unto Angels, and our Way towards it is to do the Will of our Father on Earth, as it is done by them in Heaven. Oh in how many Vanities doth vain man place his Glory! nothingso shamethat one or other hath gloried in; whilest the true and only glory of doing the will of God is neglected by almost all. But we must treat again of these things upon the last Verse of this Chapter.

Verse VIII, IX.

Having given an Account of what the Scripture teacheth and testifieth concerning Angels, in the following Verses, He sheweth how much other things, and more glorious are spoken to and of the Son, by whom God revealed his will in the Gospel.

Ver. 8, 9.

Prie 3 & 8on. But unto the Son. Syr. "V2 3 716, but of the Son he faith...", but of the Son he faith...; which is necessarily supplied as to the Apostles design. In the Psalm the words are spoken by way of Apophasis to the Son; and they are recited by the Apostle as spoken of him; that is, so spoken to him, as to continue a Description of him and his State or Kingdom.

"O 836 3 8on. But unto the Son. Syr. "V2 3 716, but of the Son be faith...", which is necessarily supplied as to the Apostles design. In the Psalm the words are spoken by way of Apophasis to the Son; and they are recited by the Apostle as spoken of him; that is, so spoken to him, as to continue a Description of him and his State or Kingdom.

"O 836 3 8on. But unto the Son. Syr. "V2 3 716, but of the Son be faith...", which is necessarily supplied as to the Apostles design. In the Psalm the words are spoken by way of Apophasis to the Son; and they are recited by the Apostle as spoken of him; that is, so spoken to him, as to continue a Description of him and his State or Kingdom.
Ver. 8, 9. Epistle to the Hebrews.

Vers. 8, 9. Thy Throne, O God, is an everlasting one, and the Scepter of thy Kingdom is a Scepter of Righteousness. Thou hast loved Righteousness, and hated Iniquity, wherefore God, thy God, hath anointed thee with the Oil of gladness above thy fellows.

This testimony is produced by the Apostle in answer unto that fore-going concerning Angels. These words, faith he, were spoken by the Holy Ghost of the Angels, wherein their Office and Employment under the Providence of God is described. These are spoken by the same Spirit of the Son, or spoken to him, denoting his Pre-existence unto the Prophesies themselves.

There is little or no difficulty to prove that this Testimony belongs properly unto him by whom it is applied by the Apostle. The antient Jews granted it, and the present
present Dollars cannot deny it: One of them says indeed, 
this Psalm is spoken of David or the Messiah. These are the words, and
this is the opinion of Aben-Ezra, who accordingly endeavors to give a double sense
of the chief passages in this Psalm; one as applied unto David, another as applied unto
the Messiah which he enunciates unto. Jarchi turns it into an Allegory, without any tolerable sense throughout his discourse. But though it might respect them both, yet there is no pretence to make David the subject of it; the Title and whole Contexture
of it excluding such an Application.

The Jargum wholly applies the Psalm to the Messiah; which is somewhat a better evidence of the Conception of the ancient Jews, than the private Opinion of any later Writer can give us. And the Title of the Psalm in that Paraphrase, would make it a Prophecy given out in the days of Moses, for the use of the Sadducees, which manifests what account it had of old in their Creed concerning the Messiah.

Some Christian Interpreters have so far assented unto the latter Rabins, as to grant that Solomon was primarily intended in this Psalm as a Type of Christ; and that the whole was an Episthalmium or Marriage-song, composed upon his Nuptials with the Daughter of Pharaoh. But there want not important Reasons against this Opinion.

1. It is not probable that the Holy Ghost should so celebrate that Marriage, which as it was antecedently forbidden by God, so it was never consequently blessed by him, the being among the number of those strange women which he did not bring from God, and was cursed with barrenness; the first foreign breach that came upon his Family and all his Magnificence being also from Egypt, where his transgression began.

2. There is scarce anything in the Psalm that can with propriety be applied unto Solomon. Two things are especially insisted on in the former part of the Psalm: first, the Righteousness of the Person spoken of in all his ways and administrations, and then the perpetuity of his Kingdom. How the join of these can be attributed unto him, whose transgressions and sins were so publick and notorious, or the latter to him who reigned but forty years, and then left his Kingdom broken and divided to a wicked son, is hard to conceive.

As all then grant that the Messiah is principally so, there is no cogent reason to prove that he is not solely intended in this Psalm. I will not contend, but that sundry things treated of in it might be obscurely typified in the Kingdom and Magnificence of Solomon; yet it is certain, that most of the things mentioned, and expressions of them, do so immediately and directly belong unto the Lord Christ, as that they can in no sense be applied unto the person of Solomon; and such are the words insisted on in this place by our Apostle, as will be made evident in the ensuing explication of them.

We must then in the next place consider what it is that the Apostle intends to prove and confirm by this testimony, whereby we shall discover its suitableness unto his design. Now this is not, as some have supposed, the Deity of Christ; nor doth he make use of that directly in this place, though he do in the next verse, as a medium to prove his Preeminence above the Angels, although the testimonies which he produceth do eminently mention his Divine Nature. But that which he designs to evince is this only, that He whom they saw for a time made lower than the Angels, chap. 2. 10. was yet in his whole Person, and as he discharged the Office committed unto him, so far above them, as that he had Power to alter and change those Institutions which were given out by the ministry of Angels. And this he doth undeniable by the testimonies alleged, as they are compared together. For whereas the Scripture testifies concerning Angels, that they are all servants, and that their chiefest Glory consists in the discharge of their Duty as servants; unto Him a Throne, Rule, and Everlasting Dominion, administered with Glory, Power, Righteousness and Equity are ascribed: whence it is evident, that he is exceedingly exalted above them, as is a King in his Throne above the servants that attend him and do his pleasure.

And this is sufficient to manifest the design of the Apostle, as also the evidence of his Argument from this testimony. The Exposition of the words belongs properly to the place from whence they are taken. But yet that we may not leave the Reader unsatisfied as to any particular difficulty that may seem to occur in them, this Exposition shall be here also attended.

The first thing to be attended in them, is the Compellation of the Person spoken unto, O God, Thy Throne, O God.

Some would have Elohim, ( Δ ή ) to be a name common to God with others, namely
namely Angels, and Judges; and in that large acceptation to be here ascribed to the Lord Christ; so that though he be expressly called Elohism, and \( \text{i.e.} \) the one that proves him not to be God by Nature, but only to be so termed in respect of his Office, Dignity and Authority; and this is contended for by the Socinians. But this gloss is contrary to the perpetual use of the Scripture; for no one place can be intimated in which the name Elohism is used absolutely, and restrained unto any one: perforn, whereas it doth not undeniably denote the true and only God. Magistrates are indeed said to be Elohism, in respect of their Office, but no one Magistrate was ever so called; nor can a man say without blasphemy to any of them, \( \text{To u art Elobim, or God.} \) Most also is said to be Elohism, a God, but not absolutely; but a God to Pharaoh, and to Aaron, that is, in God's stead, doing and performing in the name of God what he had commanded him. Which places Jarchi produceth in his Comment, to countenancethis sense, but in vain.

It is then the \( \text{True God} \) that is spoken unto in this \( \text{Apostrophes, Elohism, O God.} \) This being granted, Erasmus starts a new Interpretation of the whole words, though he feemeth not to approve of his own invention: \( \text{It is uncertain, faith he, whether the meaning be, Thy throne, O God, or God is thy throne for ever: in the first way, the word is an A postrophes to the Son, in the latter it expresseth the Person of the Father. And this Interpretation is embraced and improved by Grotius, who granting that the word Elohism used absolutely signifies as much as Elohe Elohim, the God of Gods, would not allow that it should be spoken of Christ, and therefore renders the words, God shall be thy seat for ever, that is, shall etblishe thee in thy Throne. And this Evasion is also fixed on by Aben-Ezra, from \( \text{Haggon,} \) } \text{Go^ jshall thethony Throne. May men be allowed thus to thrust in what words they please into the Text, leading to another sense than what itself expresseth, there will not much be left certain in the whole Book of God. However, in this present instance, we have light enough to rebuke the boldness of this attempt. For, 1. The Interpretation in lieu of all old Translations, whole language would bear a difference in the word, expressing it in the Vocative Case, \( \text{O God.} \) 2. Contrary to the received sense of Jews and Christians of old, and in especial of the Targum on the Psalm, rendering the words, Thy throne, O God, is in heaven, for ever. 3. Contrary to the contexture and design of the Apostles discourses, as may appear from the consideration of the preceding Enarration of them. 4. Leaves no tolerable sense unto the words; neither can they who embrace it declare in what sense God is the throne of Christ. 5. Is contrary to the universally constant use of the expressio n in Scripture; for where ever there is mention of the Throne of Christ, somehow else, and not God, is intended thereby. 6. The word supplied by Grotius from Saadias and Aben-Ezra, do induce a sense unto his Explication, \( \text{shall etblishe thy throne,} \) makes a new Text, or leads the old out of the intention of the words. For whereas it cannot be said, that \( \text{God is the throne of Christ,} \) nor was there any need to say, that God \( \text{was for ever and ever,} \) which two things must take up the whole intent of the words, if God the Father be spoken of, the adding of, \( \text{shall etblishe, or confirm, into the Text, gives it an arbitrary sense, and such as by the like suggestion of any other word, (as shall destroy) may be rendered quite of another importance. It is Christ then, the Son, that is spoken to and denoted by that name Elohism, O God, as being the true God by Nature, though what is here affirmed of him be not as God, but as the King of his Church and People; as in another place, God is said to redeem his Church with his own blood. } \) Secondly, We may consider what is alligned unto him, which is his Kingdom; and that is described, 1. By the Insignia regium, the Royal Ensigns of it, namely his Throne and Scepter. 2. By its duration, it is for ever. 3. His manner of Administration, it is with Righteousness; his Scepter is a Scepter of righteousnes: 4. His furniture or preparation for this Administration, he loved righteousness and hated Iniquity. 5. By an adjunct privilege, \( \text{unun} \) with the Oil of gladness: Which, 6. is exemplified by a comparison with others, it is so with him, above his fellows. The first insignia regium mentioned, is his Throne, whereunto the Attribute of Perpetuity is annexed, it is for ever. And this Throne denotes the Kingdom it self. A Throne is the seat of a King in his Kingdom, and is frequently used metaphorically for the Kingdom it self, and that applied unto God and man. See Dan. 7. 9. 1 King. 8. 2, 7. Angels indeed are called Thrones, Col. 1. 16. But that is either metaphorically only, or else in respect of some especial service allotted unto them; as they are also called

Princes,
Exposition of the Chap. I.

Trinit. Dan. 10. 13. yet being indeed servants, Rev. 22. 9. Hab. 1. 14. These are no where said to have Thrones; the Kingdom is not theirs, but the Sons. And whereas our Lord Jesus Christ promiseth his Apostles that they shall at the last day sit on Thrones judging the Tribes of Israel: as it proves their participation with Christ in his Kingly Power, being made Kings unto God, Rev. 5. and their interest in the Kingdom which it is his pleasure to give them, so it proves not absolutely that the Kingdom is theirs, but his on whose Throne theirs do attend.

Neither doth the Throne simply denote the Kingdom of Christ, or his supream Rule and Dominion; but the Glory also of his Kingdom, being on his Throne, is in the height of his Glory. And thus because God manifests his Glory in Heaven, he calls that his Throne, as the Earth is his footstool, Isa. 66. 1. So that the Throne of Christ is his Glorious Kingdom elsewhere expressed by his sitting down at the right band of the Majesty on high.

Secondly, To this Throne Eternity is attributed; it is "eternity, for ever and ever. So is the Throne of Christ said to be in Opposition unto the frail mutable Kingdoms of the earth. Of the increase of his Government and Peace there shall be no end, upon the Throne of David, and upon his Kingdom to order it, and to establish it with judgment and with justice from henceforth and for ever, Isa. 9. 7. His Dominion is an everlasting Dominion which shall not pass away, and his Kingdom which shall not be destroyed, Dan. 7. 14. Micah 4. 7. Psa. 72. 7. 17. Psa. 145. 13. It shall neither decay of it, nor fail through the Opposition of its Enemies: for he must reign until all his enemies are made his footstool, 1 Cor. 15. 24. 25. 26. 27. Nor is it any impeachement of the perpetuity of the Kingdom of Christ, that at the last day he shall deliver it up to God the Father: 1 Cor. 15. 24. Seeing that then shall be an end of all Rule. It is enough that it continue untill all the Ends of Rule be perfectly accomplished, that is, untill all the enemies of it be subdued, and all the Church be saved, and the Righteousness of God be fully glorified, whereof afterwards.

Thirdly, The second infigne Regium, is his Scepter. And this though it sometimes also denote the Kingdom it self, Gen. 49. 10. Num. 24. 17. Isa. 14. 5. Zech. 10. 11.

Yet here it denotes the actual Administration of Rule, as is evident from the Adjunct of Uprightness annexed unto it. And thus the Scepter denotes both the Laws of the Kingdom, and the Efficacy of the Government itself. So that which we call a Righteous Government, is here called a Scepter of Uprightness.

Now the Means whereby Christ carrieth on his Kingdom, are his Word and Spirit, with a subserviency of Power in the works of his Providence, to make way for the progress of his Word to avenge its Contempt. So the Gospel is called, The rod of his strength, Psa. 110. 2. See 2 Cor. 10. 4. 5. 6. He smitesthe earth with the rod of his mouth, and stavaeth the wicked with the breath of his lips, Isa. 11. 4. And these are attended with the word of his Power and Providence, Psa. 45. 3. Revel. 19. 15. or his rod, Psa. 2. 8. or sledge, Revel. 14. 18. In these things consist the Scepter of Christ's Kingdom.

Fourthly, Concerning this Scepter it is affirmed, that it is a Scepter of Uprightness, or "righteousness, denotes either the Nature of the Scepter, that it is straight and right, or the Use of it, that it is lifted up or stretched out, as was shewed in the opening of the words. In the first sense it denoteth Righteousness, in the latter Mercy. According to the first sense, the following words, thou hast loved Righteousness, discover the habitual root of his actual Righteous Administration. According to the latter, there is a progress made in them to a farther qualification of the Rule of Christ, or of Christ in his Rule. But the former sense is rather to be embraced; the latter Metaphor being more strained and sounded only in one instance that I remember in the Scripture, and that not taken from among the people of God, but Strangers and Oppressors, Esther 5. 2.

The Scepter then of the Kingdom of Christ is a Scepter of Righteousness, because all the Laws of his Gospel are Righteous, Holy, Just, full of Benignity and Truth, Titus 2. 11. 12. And all his Administration of Grace, Mercy, Justice, Rewards and Punishments, according to the Rules, Promises and Threats of it, in the Conversion, Pardon, Sanctification, Trials, Afflictions, Chastenements, and Preservation of his Elect, in his convincing, hardening, and destruction of his Enemies, are all Righteous, holy, unblamable and good, Isa. 11. 4. 5. 6. Chap. 32. 7. Psa. 145. 17. Rev. 15. 5. Chap. 16. 5. and as such will they be gloriously manifested at the last day, 2 Thess. 1. 10. though in this present world they are reproached and despised.
Fifthly, The Habitual Frame of the Heart of Christ in his Regal Administrations. He loveth Righteousness and hateth Iniquity. This shews the absolute compleatness of the Righteousness of Christ's Kingdom, and of his Righteousness in his Kingdom. The Laws of his Rule are righteous, and his Administrations are righteous, and they all proceed from an habitual love to Righteousness, and hatred of Iniquity in his own person. Among the Governments of this world, oft times the very Laws are tyrannical, unjust and opprobrious; and if the Laws are good and equal, yet oft times their Administration is unjust, partial and wicked; or when men do abstain from such Exorbitancies, yet frequently they do so upon the account of some self-interest and advantage, like Job, and not out of a constant, equal, unchangeable love of Righteousness and hatred of Iniquity; but all these are absolutely compleat in the Kingdom of Jesus Christ. For whereas the expression both in the Hebrew and the Greek seems to regard the time past, thou hast loved righteousness and hated iniquity; yet the constant present frame of the heart of Christ in his Rule is denoted thereby; for the Greek Translation exactly followeth and expresseth the Hebrew. Now there being no form of Verbs in that Language expressing the present time, there is nothing more frequent in it than to denote that which is present and abiding, by the Futureperfect Tense, as it doth in this place.

Sixthly, The Consequence of this Righteous Rule in Christ is, his Anointing with the Oyle of Gladness, wherein we may consider, (1.) The Author of the Privilege conferred on him; that is, God, his God. (2.) The Privilege is itself, Unction with the oyle of gladness. (3.) The Connection of the collation of this privilege unto what went before; Wherefore, or for which cause.

1. For the Author of it, it is said to be God, & rho, & rho; God thy God. Many both ancient and Modern Expositors do suppose, that υποθεσα, in the first place, or God, is used in the same sense as & rho, in the Verse foregoing, and that it ought to be rendered O God, and the words to be read, therefore, O God, thy God hath anointed thee; but as no old Translation gives countenance to this Conception, to that Reduplication of the Name of God, by an Application of it in the second place, as God my God, God by God, God the God of Israel, being frequent in the Scripture, there is no cogent Reason why we should depart from this place from that sense of the Expression. The name God, in the first place, denotes him absolutely who conferred this privilege on the Lord Christ, that is God, and in the second place, a reason is intimted of the collation itself, by an Appropriation of God to be his God in a peculiar manner.

God is said to be the God of the Son, upon a threefold account; 1. In respect of his Divine Nature; as he is his Father, so is hit God, whence he is said to be God of God; as having his nature communicated unto him by vertue of his Eternal Generation, John 1. 14. 2. In respect of his Humane Nature; as he was made of a Woman made under the Law, to God and was his God; as he is the God of all creatures; Psalm 16. 3. In respect of his whole person, God and Man, as he was delimited by his Father to the work of Mediation, in which sense he calls him his God and his Father, John 20. 17. And in this last sense is it, that God is here said to be his God, that is, his God in especial Covenant, as he was delimited and appointed to be the Head and King of his Church: For therein did God the Father und. take to be with him, to stand by him, to carry him through with his work, and in the End to crown him with Glory. See Isa. 49. 6. 7, 8. 9. 49. 5. 7, 8. 9. 10. 11. Chap. 50. 4. 5. 6. 7. 8. 9. 10. 11.

2. For the Privilege it itself, it is Unction with the Oyle of Gladness. There may be a double Allusion in these words. 1. To the common use of Oyle, and anointing, which was to excite and make the countenance appear chearful at Feasts and publick Solemnities, Psalm 104. 15. Luke 7. 57. 2. To the especial use of it in the Unction of Kings, Priests and Prophets, Ezek. 3. 9. That the Ceremony was typical, is evident from Isa. 61. 1. and it denoted the collation of the Gifts of the Holy Ghost, whereby the Person anointed was enabled for the discharge of the Office he was called unto. And in this sense there is commonly alligned a threefold Unction of Christ. 1. At his Conception, when his Humane Nature was sanctified by the Holy Spirit, Luke 1. 35. and radically endowed with Wisdom and Grace which he grew up in Luke 4. 20. 52. 2. At his Baptism and entrance into his publick Ministry, when he was in an especial manner furnished with those Gifts of the Spirit which were needful for the discharge of his Prophetical Office, Matthew 3. 17. John 1. 31. 3. At his Atonement, when he received of the Father the Promise of the Spirit, to pour him forth upon his Disciples, Acts 2. 33.
Now though I acknowledge the Lord Christ to have been thus anointed, and that the communication of the Gifts and Graces of the Spirit unto him in fulness, is called his Union; yet I cannot grant that any of them are here directly intended. But that which the Apostle seems here to express with the filmill, is the Glorious Exaltation of Jesus Christ, when he was solemnly enstated in his Kingdom: This is that which is called the making of him both Lord and Christ, Acts 2. 36. When God raised him from the dead, and gave him glory, 1 Pet. 1. 21. He is called Christ from the Unction of the Spirit; and yet here in his Exaltation, he is said in special manner to be made Christ, that is, taken gloriously into the Possession of all the Offices and their full Administration, whereunto he was anointed and fitted by the communication of the Gifts and Graces of the Spirit unto him. It is I say, the joyful glorious Unction of his Exaltation, when he was signally made Lord and Christ, and declared to be the anointed one of God that is here intended: See Phil. 2. 9, 11. which also appears, 1. From the Admni of this Unction, he is anointed with the Oyle of gladness, which denotes Triumph and Exaltation, freedom from trouble and distress: Whereas, after those Antecedent communications of the Spirit unto the Lord Christ, he was a man of sorrow, acquainted with grief, and exposed to innumerable evils and troubles.

2. The Relation of this Privilege granted unto the Lord Christ unto what went before, He loved Righteousness, and hated Iniquity, expressed by ἠγαπαεῖ τῆς ἀληθείας, and ἐχθροεῖ τῆς ἁθετημένης, (the third thing considerable in this last clause of the Tenthimony) both plainly declare it. The Lord Chrift's Love to Righteousness and Hatred to Iniquity, proceeded from his Union with the Graces and Gifts of the Spirit; and yet they are plainly intimated here to go before this anointing with the Oyle of gladness, which is therefore mentioned, as the Consequent of his discharge of his Office in this world, in like manner as his Exaltation every where is, Phil. 2. 9, 11. Rom. 14. 9. And if this anointing denote the first Union of Christ, then must he be supposed to have the Love to Righteousness mentioned, from elsewhere, as antecedent thereunto, which is not so. Wherefore these words, ἠγαπαεῖ τῆς ἀληθείας, and ἐχθροεῖ τῆς ἁθετημένης, do declare at least a Relation of Congruity and Convenience unto an antecedent discharge of Office in the Lord Christ, and are of the same importance with Psal. 2. 9. and so can respect nothing but his glorious Exaltation, which is thus expressed.

The last thing considerable in the words, is the Prerogative of the Lord Christ in this Privilege; He is anointed above his fellows. Now these Fellows, Companions, or Associates of the Lord Christ, may be considered either generally, for all those that partake with him in this Union, which are all Believers, who are Co-heirs with him, and thereby heirs of God, Rom. 8. 17. or more especially for those who were employed by God, in the Service Building and Rule of his Church in their subordination unto him; such as were the Prophets of old, and afterwards the Apostles, Ephes. 2. 20. In respect unto both sorts the Lord Christ is anointed with the Oyle of gladness above them; but the latter sort are especially intended; concerning whom the Apostle gives an especial instance in Moses, Ch. 3. affirming the Lord Christ in his work about the Church to be made partaker of more Glory than he. In a word, he is incomprehensibly exalted above Angels and Men.

And this is the first Tenthimony whereby the Apostle confirms his Assertion of the preeminence of the Lord Christ Above Angels, in that comparison which he makes between them; which also will afford the ensuing Observations.

1. The conferring and comparing of Scriptures is an excellent means of coming to an Acquaintance with the Mind and Will of God in them. Thus dealth the Apostle in this place; he compareth what is spoken of Angels in one place, and what of the Son in another, and from thence manifiesteth what is the mind of God concerning them. This duty lieth in the command we have to search the Scriptures, John 5. 39. Ἡ ἡμετέρα ἡ λόγια ἐπαθεὶ αὐτὸν, make a diligent Investigation of the Mind of God in them, comparing spiritual things with spiritual. What God hath declared of the mind of the Spirit in one place, with what in like manner he hath manifested in another. God to try our Obedience, and to exercise our Diligence, unto a Study in his Word day and night, Psal. 1. 2. and our continual Meditation thereon, 1 Tim. 4. 15. (ἀνεστήτο ὑμᾶς ἐπεὶ ἦσαν ἔφησι, Meditate on these things, be wholly in them) hath planted his Truths with great Variety up and down his Word; yea, here one part, and there another of the same Truth, which cannot be thoroughly learned, unless we gather them together into one view. For instance, In one place, God commands us to circumcise our Hearts, and to make unto
unto our selves new hearts, that we may fear him; which at first consideration seems to represent it not only as our Duty, but also within our Power, as though we had no need of any help from Grace for its Accomplishment. In another he promised absolutely to circumcise our hearts, and to give us new hearts to bear him, as though it were to his work, as not to be our concernment to attempt it. But now these several places being spiritually compared together, make it evident, that as it is our Duty to have new and circumcised hearts, so it is the Effectual Grace of God that must work and create them in us. And the like may be observed in all the important Truths that are of Divine Revelation. And this,

1. Discovers the Root of almost all the Errors and Heresies that are in the World. Men whose hearts are not subdued by Faith and Humility unto the Obedience of the Truth, lighting on some Expressions in the Scripture, that singly considered seem to give countenance to some such Opinion as they are willing to embrace; without farther search they fix it on their minds and imagination, until it is too late to oppose any thing unto it. For when they are once fixed in their persuasions, those other places of Scripture which they should with Humility have compared with that whole seeming sense they cleave unto, and from thence have learned the mind of the Holy Ghost in them all, are considered by them to no other End, but only how they may pervert them, and free themselves from the Authority of them. This I say, seems to be the way of the most of them, who pertinaciously cleave unto false and foolish Opinions. They rashly take up a seeming sense of some particular places, and then obstinately make that sense the Rule of interpreting all other Scriptures whatever. Thus in our own days, we have many who from the outward sound of those words, Joh.1.9. He is the true light which lighteth every man that cometh into the world, having taken up a rash, foolish and false imagination that Christ is that Light which is remaining in all men, and therein their Guide and Rule, do from thence either wring the whole Scripture to make it suit and answer that suppose, or else utterly flout and despise it; when if they had compared it with other Scriptures which clearly explain and declare the mind of God in the things which concern the Person and Mediation of the Lord Christ, with the Nature and Works of natural, and saving spiritual light, and submitted to the Authority and Wisdom of God in them, they might have been preserved from their delusion. This shews also,

2. The Danger that there is unto men unskilled and unexercised in the Word of Truth: when without the Advice, Assistance, or Directions of others who are able to guide them and instruct their Enquiry after the mind of God. They hastily embrace Opinions, which it may be some one Text or other of Scripture doth seemingly give countenance unto. By this means do men run themselves into the former mentioned Danger every day; especially where any seducing Spirit applies himself unto them, with seducing words of vanity, boasting of some misunderstood word or other. Thus have we seen multitudes lead by some general Expressions in two or three particular places of Scripture, into an Opinion about a general Redemption of all mankind and every Individual thereof; when if they had been wise, and able to have searched those other Scriptures innumerable, setting forth the Eternal Love of God to his Elect, his purpose to give them by Jesus Christ, the nature and end of his Oblation and ransom, and compared them with others, they would have understood the vanity of their hasty Conceptions.

3. From these things it appears, what Diligence, Patience, Waiting, Wisdom is required of all men in searching of the Scriptures, who intend to come unto the acknowledge ment of the Truth thereby. And unto this end, and because of the greatness of our concernment therein, doth the Scripture itself abound with Precepts, Rules, Directions, to enable us unto a right and profitable discharging of our Duty. They are too many here to be entered. I shall only add, that the Diligence of Heathens will rise up in judgement and condemn the sloth of many that are called Christians in this matter. For whereas they had no certain Rule, Way, or means to come to the knowledge of the Truth, yet they ceased not with indefatigable diligence and industry to enquire after it, and to trace the obscure footsteps of what was left in their own natures, or implanted on the works of Creation. But many, the most of those unto whom God hath granted the inestimable benefit and privilege of his Word, as a sure and infallible Guide to lead them into the knowledge of all useful and saving Truth, do openly neglect it, not accounting it worthy their searching, study, and diligent Examination. How wofully will this rise up in judgement against them at the last
last day, is not difficult to conceive. And how much greater will be their misery, who under various pretences for their own corrupt ends, do deter, yea and drive others from the study of it.

II. It is the duty of all Believers to rejoice in the Glory, Honour and Dominion of Jesus Christ. The Church in the Psalm takes by faith a prospect at a great distance of his Coming and Glory; and breaks out thereon in a way of Exultation and Triumph into those words; Thy Throne O God is for ever. And if this were a matter of such joy unto them, who had only an object Vision and Representation of the glory which many Ages after was to follow, 1 Pet. 1. 11. 12. what ought the full Accomplishment and manifestation of it, be unto them that believe now in the days of the the Gospel. This made them of old rejoice with joy unspeakable and full of glory, even because they saw and heard the things which Kings Wise men and Prophets desired to see, and saw them not; God having prepared some better thing for us, that they without us should not be made perfect, Chap. 11. 40. For,

1. Herein God is glorified; The Kingdom of Christ is the glory of God; thereby is his Name and Franchise exalted in the world; and therefore upon the Erection and setting of it up, are all his People so earnestly invited to rejoice and triumph therein, Psal. 95. 1. 2. 3. Psal. 96. 1. 2. 3. 4. Psal. 97. 1. 2. &c. This I say is a cause of Eternal Joy unto all his Saints, that God is pleased to glorify himself and all the infinite Excellencies of his Nature in the Kingdom and Rule of Jesus Christ.

2. Herein doth the Honour and Glory of Christ as Mediator consist, which is a matter of great rejoicing unto all that love him in sincerity. He tells his Disciples, John 14. 28. that if they loved him, they would rejoice because he said he went unto the Father. They considered only their own present condition and distress, being filled with sorrow, because he had told them of his Departure from them: but faith he, Where is your Love to me? Ought you not to have that in your hearts as well as care of your selves? for your Condition I shall take care and provide for your security; and if you love me, you cannot but rejoice because I go to my Father to receive my Kingdom. That he who loved us, that gave himself for us, that underwent every thing that is reproachful or miserable for our sakes, is now exalted, glorified, enthroned in an everlasting immoveable Kingdom, above all his Enemies, secure from all Opposition, is a matter of inexpressible Joy, if we have any love unto him.

3. Our own concernment, security, safety, present and future happiness lieth herein. Our All depends upon the Kingdom and Throne of Christ. He is our King if we are Believers; our King to Rule, Govern, Protect and Save us; to uphold us against Opposition, to supply us with strength, to guide us with Counsel, to subdue our Enemies, to give us our Inheritance and Reward, and therefore our principal interest lieth in his Throne, the Glory and Stability thereof. While he reigned we are safe, and in our way to Glory. To see by faith this King in his Beauty, upon his Throne, high and lifted up, and his train filling the Temple, to see all Power committed unto him, all things given into his hands, and herein disposing of all and ruling all things for the Advantage of his Church, must needs cause them to rejoice, whole whole interest and concernment lieth therein.

4. The whole world, all the Creation of God are concerned in this Kingdom of Christ. Setting aside his cursed Enemies in Hell, and the whole Creation is benefited by this Rule and Dominion, for as some men are made partakers of living Grace and salvation thereby, so the refutation of that race, by and with them, do receive unspeakable Advantages in the Patient and Forbearance of God; and the very creature itself is raised as it were into an Hope and Expectation thereby of Deliverance from that state of Vanity whereunto now it is subjected, Rom. 8. 20. 21. So that if we are moved with the Glory of God, the Honour of Jesus Christ, our own only and eternal interest, with the Advantage of the whole Creation, we have cause to rejoice in this Throne and Kingdom of the Son.

III. It is the Divine Nature of the Lord Christ, that gives Eternity, Stability and Unchangeableness to his Throne and Kingdom. Thy Throne O God is for ever. Concerning this see what hath formerly been delivered about the Kingdom of Christ.

IV. All the Laws, and the whole Administration of the Kingdom of Christ by his Word and Spirit, are all equal, righteous and holy. His Scepter is a Scepter of Righteousness. The world indeed likes them not; all things in his Rule seem unto it, weak, absurd and foolish,
Epistle to the Hebrews.

1. Authority, a just and full Authority for making is requisite to make Laws righteous. Without this, Rules and Precepts may be good materially, but they cannot have the formality of Law, which depends on the just Authority of the Legislator; without which nothing can become a righteous Law. Now the Lord Christ is vested with sufficient Authority for the making of Laws and Rules of Administration in his Kingdom. All Authority, all Power in Heaven and Earth, is committed unto him, as we have before proved at large. And hence those that will not see the Equity of his Rule, shall be forced at last to bow under the Excellency of his Authority. And it were to be wished, that those who undertake to make Laws and Constitutions in the Kingdom of Christ, would look well to their Warrant. For it seems that the Lord Christ unto whom all Power is committed, hath not delegated any to the sons of men, but only that whereby they may teach others to do and observe what he hath commanded, Math. 28. 20. If moreover they shall command or appoint ought of their own, they may do well to consider by what Authority they do so, seeing that is of indispensible necessity unto the Righteousness of any Law whatever.

2. Wisdom is required to the making of Righteous Laws. This is the eye of Authority, without which it can act nothing rightly or equally. Effects of Power without Wisdom are commonly unjust and tyrannical, always useless and burdensome. The Wisdom of Law-makers is that which hath principally given them their renown. So Moses tells the Israelites, that all Nations would admire them when they perceived the Wisdom of their Laws, Deut. 4. Now the Lord Christ is abundantly furnished with Wisdom for this purpose. He is the foundation stone of the Church, that hath seven eyes upon him, Zech. 3. 9. A perfection of Wisdom and Understanding in all Affairs of it; being anointed with the Spirit unto that purpose, Isa. 11. 3. 4. Yes, in him are hid all the Treasures of Wisdom and Knowledge, Col. 2. 3. So that there can be no defect in his Laws and Administrations on this account. He is Wise of heart, and knows perfectly what Rules and Actings aresuited to the Glory of God, and the condition of the Subjects of his Kingdom; and what tendeth to their spiritual and eternal Advantage. He knows how to order all things unto the great end which in his Government he aimeth at. And thence do all his Laws and Administrations become righteous. And this also well deserves their consideration, who take upon them to appoint Laws and Rules within his Dominion unto his Subjects, for the ends of his Rule, and subsidence of his Worship. Have they Wisdom sufficient to enable them so to do? doth the Spirit of the Lord Christ rest upon them, to make them of quick understanding in the fear of the Lord? Are they acquainted with the state and condition, the Weakness, Temptations, Graces of all the people of Christ? If they are not, how know they but that they may command and appoint them things greatly to their disadvantage, when they think to profit them? It seems a great self-assuming, for men to suppose themselves wise enough to give Laws to the Subjects of Christ, in things directly appertaining to his Kingdom.

3. They are Righteous, because they are Easy, gentle, and not burdensome. The Righteousness and uprightness here mentioned, doth not denote strait, rigid, severe Justice, extending its self unto the utmost of what can be required of the Subjects to be ruled; but Equity mixed with Gentleness, tenderness and condescension; which if it be absent from Laws, and they breath nothing but severity, rigor and arbitrary impositions, though they may not be absolutely unjust, yet they are grievous and burdensome: Thus Peter calls the Law of commandments contained in the Ordinances of old, a yoke which neither their Fathers nor themselves were able to bear, Acts 15. 10. that is could never obtain rest or peace in the precise rigid observation required of them. But now for the Rule of Christ, he tells us, that his yoke is easy, and his burden light, Matt. 11.30. and that his commandments were not grievous, John 5. 34. And this gentleness and clemency of the rule of Christ consisteth in these three things.

1. That his Commands are all of them Reasonable, and suited unto the principles of that natural Obedience we owe to God; and so not grievous unto any thing in us, but that principle of sin and darkness which is to be destroyed. He hath not multiplied Precepts mostly arbitrary, and to express his Authority; but given us only such as are in themselves Good, and suitable unto the Principles of Reason; as might be evinced
1. It evinced by the particular considerations of his Institutions. Hence, our Obedience unto them is called our reasonable service, Rom. 12. 1.

2. His commands are easy, because all of them are suited to that principle of the new Nature, or new Creature which he worketh in the hearts of all his Disciples. It like them, love them, delights in them, which makes them easy unto it. The Lord Christ rules, as we said, by his Word and Spirit, these go together in the Covenant of the Redeemer, Isa. 59. 20, 21. And their work is suited and commensurate one to the other. The Spirit creates a new Nature fitted for Obedience according to the Word; and the Word gives out Laws and Precepts suited unto the inclination and disposition of that Nature: and in these two, as the Scepter and the Rule of Christ. This suitableness of Principle and Rule one to the other makes his Government easy, upright and righteous.

3. His commands are easy, because he continually gives out supplies of his Spirit, to make his subjects to yield obedience unto them. This is that which above all other things sets a before upon his Rule. The Law was holy and good of old; but whereas it exhibited not strength unto men to enable them unto Obedience, it became unto them altogether stiff and unprofitable, as to the end they aimed at in its observation. It is otherwise in the Kingdom of Christ; what ever he requires to have done of his subjects, he gives them strength by his Spirit and grace to perform it, which makes his rule easy, righteous, equal, and altogether lovely. Neither can any of the sons of men pretend to the least share or interest in this privilege.

4. This Rule and Administration of Christ's Kingdom is righteous, because useful and profitable. Then are Laws good, wholesome and equal, when they lead unto the benefit and advantage of them that do observe them. Laws about flight and trivial things, or such as men have no benefit or advantage by their observation, are justly esteemed grievous and burdensome. But now all the Laws, and whole Rule of the Lord Christ, are every way useful and advantageous to his subjects. They make them holy, righteous, such as please God and are useful to mankind. This is their nature, their tendency. Whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, they are all ingenerated in the soul, by and in the observance of these Laws of Christ's Rule. They free the soul from the power of lust, the service of sin, fear of death hell and the world, guide it in the truth, make it fruitful amongst mankind, and amiable unto God himself.

5. Their end manifests them to be righteous. The worth and equity of Laws is taken off, when low and unworthy ends are proposed unto their observation: But these of the Lord Christ direct unto the highest end, propose and promise the most glorious reward. So that whatsoever may be done or suffered in an adherence unto them, bears no proportion to that exceeding rich and eternal reward which they are attended with, which renders them highly righteous and glorious. And many other considerations of the like nature may be added. And hence a three-fold Corollary may be taken.

1. That our submission to this Scepter of the Lord Christ, our obedience to the Laws of his Kingdom, and the Administration thereof, is very righteous, equal and reasonable. What can be farther desired to render it so, or to provoke us unto it?

2. That the condemnation of those that refuse the Reign of Christ over them, that will not yield obedience unto his Laws, is most just and righteous. On these accounts will their mouths be flopped for ever, when he comes to deal with them, who know not God, and obey not the Gospel.

3. It is our wisdom to content ourselves with the Laws of Christ, in things that belong unto his Kingdom. They alone, as we have seen, have those properties which make our obedience useful or profitable; whatever we do else in reference unto the same end with them, is needles and fruitless drudgery.

V. The righteous Administrations of the Lord Christ in his Government proceed all from his own habitual righteousness and love thereto. See this declared by the Prophet, Isa. 11. 1, 2, 3, 4, 5, 6, 7.

VI. God is a God in especial covenant with the Lord Christ, as he is the Mediator, God by God. Of this Covenant I have treated largely else-where; and therefore shall not here infall upon it.

VII. The
The collation of the Spirit on the Lord Jesus Christ, and his glorious Exaltation, are the peculiar works of God the Father. God the Father anointed the Father who designed and appointed him unto his work, which actually sent him, and set him forth in the fullness of time; and therefore on him was it incumbent both to furnish him with his work, and to crown him upon its performance. And herein these several Acts, partly Eternal, partly Temporal, are considerable. 1. The engagement of the Eternal Will, Wisdom, and Counsel of the Father with the Son about his work. Prov. 8. 22, 23, 30, 31. Isa. 40. 10, 11, 12. His fore-ordination of his coming, by an eternal free act of his will, 1 Pet. 1. 20. All. 2. 23. 3. His Covenant with him to abide by him in the whole course of his work. Isa. 49. 6, 7, 8, 9. chap. 50. 7, 8, 9. His Promise of him from the foundation of the world, often reiterated and repeated, Gen. 3. 15. 5. His actual Mission and sending of him in his Incarnation, Zech. 2. 8, 9, 10. 6. The exercising of his Almighty power unto that purpose and effect, Luke 1. 33. 7. His giving of him command and commission for his work, John 10. 18, 20. 21. 8. Furnishing him with all the gifts and graces of his Spirit, to fit him and enable him unto his work, Isa. 11. 2, 3. Isa. 61. 1, 2. Matth. 3. 16, 17. John 1. 32, 33. Col. 1. 19. 9. Abiding by him in Care, Love, Power and Providence, during the whole course of his Obedience and Ministry, Isa. 49. 2, 8. 10. Speaking in him, working by him, and in both bearing witness unto him, Heb. 1. 1. Job. 5. 19, 20, 21, 22. 11. Giving him up unto death, Rom. 8. 32. All. 2. 23. 12. Raising him from the dead, 1 Pet. 1. 21. All. 2. 24. 13. Giving all Power, Authority and Judgment unto him, John 5. 22. Matth. 28. 18. 14. Exalting by him of his Assumption into heaven, and glorious fiction at his right hand, All. 2. 32, 33. Phil. 2. 9, 10. 15. Giving him to be the Head over unto the Church, and subjecting all things under his feet, Ephes. 1. 20, 21, 22. 16. In all things crowning him with eternal glory and honour, John 17. 5. Heb. 2. 9. All these and sundry other particulars of the like nature, are assigned unto the Father, as part of his work, in reference unto the Mediation of the Son. And amongst them his Exaltation and Union with the Oil of gladness hath an eminent place. And this are we taught, that in this whole work we might see the Authority, Counsel, and Love of the Father, that so our faith and hope through Jesus Christ might be in God, who raised him up from the dead, and gave him glory, 1 Pet. 1. 21.

All that serve God in the work of building the Church, according to his appointment, are anointed by his Spirit, and shall be rewarded by his Power, Dan. 12. 3.

The Disciples of Christ, especially those who serve him in his Church faithfully, are his companions in all his grace and glory.

In the following Verses, the Apostle by another illustrious Testimony taken out of Isai. 102. confirms his principal Assertion in the words ensuing.

Ver. 10, 11, 12.

Ver. 10. καὶ οὐκ ἐξέρχετο, καθὼς τὸν καταβολάς, διὰ τὴν χειρὰν τῶν αὐτῶν ὡς ἔντολά την ἐνδόθη.

Ver. 11. ἰδοὺ δὲ ἀναστάτωσαν, καὶ ἀνελεήμονον, καὶ ἐνεπολέσαν κοίμησαν τὸν φόνον.

Ver. 12. καὶ ἐξῆλθαν ἀνδρὶς ὥρας ὡς ὑπερθεῖς; καὶ τοῖς ἀρχαῖοι τῆς αἰώνιοι.
The words are the same in the Greek Bibles as in this place of the Apostle, nor is there any foot-step of any other old Translation of them in the Psalm. The Syncrick differs little, it it renders מתי, and again, to shew that א is no part of the infinitive cited, but serves only to the introduction of another. v. 11. For מתי דוגמה, they shall perish; מתי ימי, they shall pass away, alluding to that of 2 Pet. 3: 10. He says, as if by exception, the heavens shall pass away with a noise; מתי דוגמה, but thou abidest; thou continuest, מתי ימי, & in fiantes, & in flag. & in turbilibus; &; and Thou standest, show art standing; answering the Hebrew, מתי ימי in the Psalm. נאש עבד, which words Interpreters render variously, though to the same purpose: מתי ימי involves, Boderianus, roll them; complikabis, Tremelius, fold them; Duplicitas, Dieu, double them up. And it is manifest, that the Translator reads 같이, and not נאש עבד, and I doubt not but the same word was inserted into the Translation of the Psalm from this place of the Apostle, מתי ימי, thou art the same, or thouart, ימי מתי, Boderia: Et tu semper es, & tu semper es, & tu semper es, & tu semper es; &; and thouart as thouart. Properly, And thou, as thouart, art; that is, art the same.

The Translation of the Apostle in all things material answereth the Original in the Psalm v. 26, 27. מתי ימי, thou, 0 Lord, is supplied out of the verse foregoing, if said, מתי ימי, 0 my God. MTCSOWL a מתי ימי, of old, before it was; that is, מתי ימי, or מתי ימי, מתי ימי, and in the beginning. And our Translation needed not to have used any difference of expression in the Psalm and this place of the Apostle, as they do, these, מתי ימי, or these, מתי ימי, and in the beginning. Thou hast founded (not laid the foundation of) the earth. And the heavens are the work: מתי ימי, the work, which the Greek renders works, because of their variety; of thy hands.

There is no question but that these words do sufficiently prove the Preeminence of him of whom they are spoken, incomparably above all Creatures what ever. Two things therefore are questioned by the Enemies of the Truth contained in them:

1. Whether they were originally spoken at all of Christ, which the present Jews deny.
2. Whether they are spoken at all of Christ, which is questioned by the Socinians. These Enquiries being first satisfied, the words shall be opened, and the force of the Apostle's Argument from thence declared.

1. That what is spoken in this Psalm doth properly respect the Messiah is denied by the present Jews. That it was owned by the antient Hebrews is sufficiently evident from hence, that the Apostle dealing with them on their own Principles, urgeth them with the testimony of it. The Psalm also it itself gives us light enough into the same instruction. It is partly Messianic, partly Prophetic; both parts suited unto the condition of the Church when the Temple was wasted, and Sion lay in the dust during the Babylonish Captivity. In the Prophetic part there are three things signal.

2. The Redemption of the people, with the Re-education of the Temple, as a Type of that Spiritual Temple and Worship which was afterwards to be erected. As v. 13. Thou shalt arise and have mercy upon Sion, for the time to favour her, yea the set time is come. And v. 16. When the Lord shall build Sion, he shall appear in his glory.

3. The Calling of the Gentiles to the Church and Worship of God, v. 15. The Heavens shall fear the name of the Lord, and all the Kings of the earth thy glory. V. 33, 34. To declare the name of the Lord in Sion, and his praise in Jerusalem, when the people are gathered together, and the kingdoms to serve the Lord.
heads of the Prophetical part of the Psalm, and they all respect things every where peculiarly assigned unto the Son who was to be incarnate, or the days of the Messiah, which is all one. For,

1. The Redemption and deliverance of the Church out of trouble is his proper work. Where ever it is mentioned, it is he who is intended. Psalm 98. 18. so signally, Zechariah 2. 8, 9, 10, 11, 12, 13, and other places innumerable.

2. The bringing in of the Gentiles is acknowledged by all the Jews to respect the time of the Messiah, it being he who was to be a light unto the Gentiles, and the salvation of God unto the ends of the earth.

3. Also the Generation to come, and people to be created, the Jews themselves interpret of the New world to come, or the new state of the Church under the Messiah. These two last put together, the gathering of the people, and the world to come, created for the praise of God, makes it evident that it is the Son whom the Psalmist hath respect unto.

Grotius in this place affirms, that the Apostle accommodates unto the Messiah what was spoken of God. And he thinks it a sufficient argument to prove, the words were not spoken of the Messiah, because they were spoken of God: whereas they are produced by the Apostle to prove his Excellency from the properties and works of his Divine Nature. And he adds, as the sense of the words, as accommodated unto Christ, Thou hast laid the foundation of the earth, that is, the world was made for thy sake. But this Interpretation, or violent detortion of the words destroys itself. For if they are spoken of God absolutely, and not of the Messiah to whom they are accommodated, how can it be said that the world was made for his sake, and not by him? both senses of the words cannot be true. But this is indeed plainly to deny the Authority of the Apostle.

It appeareth then, that many things in this Psalm are spoken directly and immediately of the Son, though it be probable also that sundry things in it are affirmed distinctly of the Person of the Father. And hence it may be those frequent variations of speech from the Second to the Third Person, that occur in this Psalm.

2. As to the second Enquiry, the Socinians, who grant the Divine Authority of this Epistle, and therefore cannot deny but that these words some way or other belong unto the Lord Christ, yet plainly perceiving that if they are wholly understood of him, that there is an end of all their Religion; the creation, not of a new, but of that world which was made of old, and which shall perish at the last day, being here ascribed unto him, fix here upon a new and peculiar Evasion. Some words, they say, of this testimony belong unto Christ, (so much they will yield to the authority of the Apostle) but not all of them; whereby they hope to secure their own error. Now because if this pretence hold not, this testimony is fatal to their persuasion, I hope it will not be unacceptable, if in our passage we do consider the distribution they make of the words according to their supposition, and the Arguments they produce for the confirmation of their Exposition, as they are managed by Crellius or Schlichtingius in their Comment on this place.

1. He says, that this testimony doth so far belong unto Christ, as it pertains unto the scope of the Writer of the Epistle. This Scripture, saith he, as appears from v. 4. is to prove, that after Christ sat down at the right hand of God, he was made more excellent than the Angels, whereunto the affirming that he was made heaven and earth, doth no way conduce.

Answer. 1. Suppose that to be the scope of the Apostle which is intimated, how doth this Author know that it suits not his purpose to shew that the Lord Christ is God, by whom Heaven and Earth were made, seeing it is manifest that himself thought otherwise, or he had not produced this testimony thereof. 2. The Testimony is not unsuiting unto the scope pretended. For whereas in the Administration of his Office the Son was apparently for a while made lower than the Angels, he may in these words discover the equity of his after Exaltation above them, in that in his Divine Nature and Works he was so much more excellent than they. 3. The true and proper design of the Apostle we have before evinced, which is to prove the Excellency of the Person by whom the Gospel was revealed, and his Preheminence above Men and Angels, which nothing doth more unquestionably demonstrate than this, that by him the world was created; whence the Affignation of a Divine Nature unto him doth undeniably ensue.

2. To promote this Observation, he adds a large discourse about the use and application of testimonies out of the Old Testament in the New, and says, That they...
An Exposition of the

Chapter I.

are made use of by the writers of it, either because of some agreement and likeness between the things intended in the one and the other, or because of some subordination. In the former way, that which is spoken of the Type, is applied unto the Anti-type; and sometimes for likeness only, that which was spoken of one thing is applied unto another, as Math. 15. 7, 8, our Saviour applieth these words of Isaiah to the present Jews, which were spoken of their fore-fathers.

Answ. That which is spoken in the first place of an instituted Type, is also spoken of the Anti-type or things pre-figured by it, so far as it is represented by the Type; so that one thing teaches another, and therefore the words have a double application first to the Type; ultimately to the Anti-type. But herein such testimonies as this have no concernment. 2. The Scripture sometimes makes use of allegories, illustrating one thing by another, as Gal. 4. 21, 22, 23, 24. Neither hath this any place here.

3. That what is spoken of one, should because of some similitude be affirmed to be spoken of another, and nothing agree properly unto him, is untrue, and not to be exemplified with any seeming instance. 4. The words of Isaiah, thap. 2 p. 13. which our Saviour makes use of, Math. 15. 7, 8, 9, were a Prophetic of the Jews who then lived, as both our Saviour expressly affirms, and the Context in the Prophet doth plainly declare.

Some things he adds. Are applied unto others than they are spoken of, because of their subordination to him or them of whom they are spoken. Thus things that are spoken of God are applied unto Christ, because of his subordination to him; and of this, faith he, we have an instance in Acts 13. 47. where the words spoken of the Lord Christ, Isa. 49. (I have set thee to be a light to the Gentiles,) are applied unto the Apostles because of their subordination unto Christ. And in this case the words have but one sense, and belong primarily unto him of whom they are first spoken, and are secondarily applied unto the other.

Answ. According to this Rule, there is nothing that ever was spoken of God, but it may be spoken of and applied unto any of his Creatures: All things being in subordination unto him. At least it may be so in that wherein they act under him, and are in a peculiar subordination to him. And yet neither can such a subordination, according to this man Opinion, be applied unto Christ, who in the Creation of Heaven and Earth was in no other subordination to God, than any other things not yet made or existing; so that this Rule, that what is spoken of God is applied unto them who are in subordination unto him, as it is safe in itself, so it is no way suited to the present business; Christ being in this man's judgment in no subordination to God when the world was made, being absolutely in all respects in the condition of things that were not. Nor doth the instance given at all prove or shew what is pretended. The Apostle in the citing of those words to the Jews, doth not in the least apply them to himself, but only declares the ground of his going to preach the Gospel unto the Gentiles: which was, that God had promised to make Him whom he preached to be a Light, and to bring salvation unto the Gentiles.

Wherefore he adds, 3. what is direct to his pretension, That all the words, or things signified by them in any testimony, which are first spoken of one, and then are for some of the causes mentioned, (that is, conveniency, similitude or subordination) applied unto another, are not to be looked on as proper to him to whom they are so applied, but so much of him is to be admitted as agrees to the person of him by whom the thing in its self is said: as in the testimony produced, v. 7. I will be unto him a Father, and he shall be to me a Son; the words immediately following were. If the son shall offend against me, I will chastise him with the rod of men, which words being spoken of Solomon, can no way be applied unto Christ.

Answ. What is spoken of any Type and of Christ jointly, is not so spoken for any natural conveniency, similitude or subordination, but because of God's institution, appointing the Type so to represent and shadow out the Lord Christ, that what he would teach concerning him should be spoken of the Type whereby he was represented. Now no person that was appointed to be a Type of that, being in all things a Type, it is not necessary that what ever was spoken of him was also spoken of Christ, but only what was spoken of him under that formal consideration of a instituted Type. This we showed the case to have been with Solomon, of whom the words mentioned were spoken, as he bare the Person of Christ: Other things being added in the same place, that belonged unto him in his own perfectly moral capacity. And therefore those things (as that, if he offend against me) are not at all mentioned by the Apostle, as not being spoken of him as a Type. And this plainly over-throws the pretensions of our Commen-
Ver. 10, 11, 12. Epistle to the Hebrews.

For if the Apostle would not produce the very same words to the testimony by him brought, because they did not belong unto him of whom he spake, it proves undeniably that all those which he doth so urge and produce were properly spoken of him. And I cannot reach the strength of this inference, because in a place, where all that was spoken was not spoken of Christ, the Apostle makes use of what was so spoken of him, and omits that which was not; therefore of that which he doth produce in the next place, somewhat does belong to him, and somewhat does not. If any thing be offered to this purpose, it must be in an instance of a testimony produced, in the words whereof, which are produced, and not in what may follow in the same chapter and Psalm, there is that affirmed, which doth now more belong unto Christ, than the making of heaven or earth belongeth to this Writer, which is the case in hand.

Having premised these general considerations, he makes Application of them in particular to his interpretation of this Testimony used by the Apostle.

These words, faith he, being expressly spoken of God, and here by this Writer referred unto Christ, we must consider what in them makes to his scope and purpose, what is agreeable to the nature and condition of Christ, who certainly was a man; and such certainly is not He which the Psalm speaketh of, about the Creation of heaven and earth. And this was well known to them with whom the Apostle had to do.

But any one may perceive that these things are spoken gratis, and upon the supposition that Christ was a mere Man, and not God by Nature. When the words themselves ascribing a pre-existence to the World, and Omnipotency unto him, do prove the contrary. What is the scope of the Apostle in the whole discourse under consideration, hath been showen, as also how directly this whole Testimony tends to the proof of what he had proposed. It is true, that the words are spoken of him who is God, but no less true, the Apostle being judge, that it is the Son of God who is that God. It is true, that he also was Man, and nothing is ascribed unto him but what belongs unto him, who was Man, but not as he was man. And such was the Creation of Heaven and Earth.

The opinion of these men is, that whereas two things are mentioned in the words, the Creation of the world, which was past, and the dissolution or destruction of it, which was to come, that the latter is assigned unto Christ, but not the former: and for this division of the words, which confessedly is not in the least intimated by the Apostle, he gives these reasons.

1. All the words of the Psalm being manifestly spoken of the high God, and no word in the Psalm declaring Christ to be that God, yet of necessity if these words be applied unto Christ, he must be supposed to be the high God there spoken of. But if the Divine Writer had taken this for granted, he had been eminently foolish to go about to prove by Arguments and Testimonies, that the Creator does exist all creatures. He should use in a matter no way doubtful witnesses no way necessary.

This is the first Reason whereby he would prove that the Apostle did not apply the words to Christ, though himself speaks plainly that he does; for his Preface to them is, But to the Son be said: Or that if he doth so, he doth it wondrous foolishly; for such liberty do poor worms take to themselves. That the Psalm doth speaketh of the high God, that it directly and peculiarly intends Christ the Son of God, hath been in part declared, and shall further afterwards be evinced. And the Elogium in these words given unto him proves him to be so. And though he affirm that it was a foolish thing in the Apostle to prove from the works of him that is God, that he is above the Angels, the most glorious of made creatures, yet God himself most frequently from his own works, his Omniscience, Omnipresence, and other Attributes declared in them, proves his excellency in comparison of Idols, which have no existence but in the imagination of men. See John 41. 20, 21, &c.

By this testimony then, the Holy Ghost with infinite Wisdom proves, that he who was made for a little while than the Angels, in one respect, was absolutely and in his own person infinitely above them, as being the Creator of Heaven and Earth.

He adds, Secondly, Those Hebrews to whom he wrote were either persuaded that Christ was God, the Creator of Heaven and Earth, or they were not; if they were, what need of all these Arguments and Testimonies? one word might have dispatched this whole controversy, by affirming that Christ was the Creator, Angels creatures, between whom there could be no comparison; nor any reason to fear that the Law given by the Administration of Angels should be preferred to the Gospel whereas he was the Author: If we
An Exposition of the

shall lay the latter, that they did not yet believe it; how do we suppose that he takes a great deal of pains to little purpose? for he argues and takes for granted, that that was true which was alone in question. What need He then to prove by so many Arguments that Christ was more excellent than the Angels, and to take that for granted which would have put it out of question, namely that he was God who made heaven and earth.

Ans. This Dilemma hath as much force against the other testimonies produced in this Chapter or else-where by the Apostle, as it hath against this, so that the using of it doth scarce argue that Reverence to the Holy Word of God which is required of us. But the truth is, grant whether of the suppositions you please, nothing of inconveniency as unto the Apostles argumentation will ensue. Let it be granted that they did believe, and that expressly Christ to be God, have believers no need to have their faith confirmed by testimonies out of the Word, that may not so readily occur to themselves? Have they no need to be strengthened in the faith, especially in such points as were in those days greatly opposed, as was this of the Eternal Glory of the Messiah, concerning which the believing Hebrews had to do with learned and stubborn Adversaries continually. And if the Apostle might have ended the whole controversy, by plainly affirming that he was the Creator of all things, and the Angels creatures; might he not as well have ended the dispute about his Preeminence above Angels with one word, without citing so many testimonies to prove it? But had he then unfolded the mysteries of the Old Testament to the Hebrews, which was his design? Had he manifested that he taught nothing but what was before revealed to Moses and the Prophets, which he aimed to do, thereby to strengthen and confirm in the faith those that did believe, and convince gain-sayers? Again, suppose some of them to whom he wrote did not yet expressly believe the Divinity of Christ, as the Apostles themselves did not for a while believe his Resurrection; could any more convincing way be fixed on to persuade them thereunto, than by reminding them of those testimonies of the Old Testament, wherein the Attributes and Works of God are ascribed unto him? Nor was it now in question whether Christ was God or no; but whether he were more Excellent than the Angels that gave the Law: And what more effectual course could be taken to put an end to that Enquiry, than by proving that he made the Heaven and Earth; that is, producing a testimony, wherein the creation of all things is assigned unto him, is beyond the wisdom of man to invent.

3. He addes, That Christ might be spoken of in this place, either in respect of his Humane Nature, or of his Divine; if of the former, to what end should be made mention of the creation of Heaven and Earth? Christ as a man, and as made aleveth the Angels, made not Heaven and Earth. If as God, how could he be said to be made above the Angels? But the answer is safer; Christ is said to be made above, and more excellent than the Angels, neither absolutely as God, nor absolutely as man, but as he was God-Man, the Mediator between God and man; in which respect as Mediator for the discharge of one part of his Office, he was a little while made lower than they; and so the Creation of Heaven and earth does demonstrate the Dignity of his Person, and the Equity of his being made more excellent than the Angels in his Office. And this fully removes his following exceptions, that the remembrance of his Deity could be no argument to prove that the Humanity was exalted above the Angels: for it is not an argument of the Exaltation of his Humanity, but the demonstration of the Excellency of his Person that the Apostle hath in hand.

4. He alledgeth, That it is contrary to the perpetual use of the Scripture, to affirm absolutely of Christ that he created any thing. When any creation is ascribed unto him, it is still applied to him as the immediate cause, and said to be made by him, or in him; he is no where absolutely said to create. And if he created the world, why did not Moses as plainly attribute that unto him, as the Writers of the New Testament do the new Creation? Ans. Were it affirmed in this only place that Christ made all things, yet the words being plain and evident, and the thing it self agreeable to the Scripture in other places, and not repugnant to any testimony therein contained, there is no pretence for them who truly reverence the Wisdom and Authority of the Holy Ghost in the Word, to deny the words to be spoken properly and directly: Nor if we may take that course will there be any thing left sacred and unseen in the Scripture. Besides, we have shewed already the vanity of that distinction, of God's making things by Christ, as though it denoted any subordination in causality, nor will the Socinians themselves admit of any such thing, but confute that notion in the Arians. But this is not the only place wherein it is affirmed that Christ made all things that are in the Heaven and the Earth,
Earth, Job 1:1-12. Col. 1:16. v. 3. of this Chapter, with sundry other places affirm the
same. For what they exact of Moses, did we not believe that God knew what Revelation
of himself became that dark dispensation better than they, we might consider it.
But yet there are even in Moses himself many, and his Expositors the Jews more Testi-
monies of the Creation of the world by the Word, that is, the Son of God, which have
elsewhere been opened and vindicated.
He concludes; That the Order and Method of the Apostles procedure do evince, that
this Creation of Heaven and Earth is not attributed unto him. For we see that he proves
the excellency of Christ above Angels from his name that he is by the way of eminency called the
Son of God; and then he proceeds to his adoration by Angels; and in the third place, he
goes unto the Kingsly Honour and Throne of Christ; after which he proceeds the testimonies
are insuff. upon, and then adds the end of that Kingdom which Christ now administers in the
Earth; to which end in this discourse should be mention the Creation of Heaven and Earth;
when if that be omitted all the series of the discourse agrees and hangs well together? For
having declared the Kingdom of Christ, with the continuance of his person for ever, he
offers an eminent effect of the Kingdom in the abolition of Heaven and Earth, and then
the end of that Kingdom is self.

But this Analysis of the Apostles discourse, agreeth not to the mind of the Apostle,
or his Design in the place; nor to the Principles of the men that formed it, nor is in-
deed any thing but vain words, to perswade us that the Apostle did not say that
which he did say, and which is written for our instruction: It is not first agreeable to
their own Principles; For it placeth the naming of Christ, the Son of God, and his Ado-
ration by the Angels, as antecedent to his being raised to his Kingsly Throne, both which,
especially the latter, they constantly make consequent unto it, and effects of it. Nor is
it at all agreeable to the Apostles design, which is not to prove by these Testimonies direc-
tly that Christ was exalted above Angels; but to shew the Dignity and Excellency of his
person who was so exalted, and how reasonable it is that it should be so; which is
eminently proved by the Testimonies under consideration. For the proof of this
Excellency, the Apostle produceth those Testimonies that are given unto him in the
Old Testament; and that as to his Name, his Honour and Glory, and his Works in this
place. Neither is there any Reason of ascribing the Destruction of Heaven and Earth
unto the Kingsly Power of Christ, excluding his Divine Power in their Creation; for
the Abolition of the world, (if such it is to be) or the change of it, is no less an
effect of Infinite Power than the Creation of it; nor doth it directly appertain to the
Kingdom of Christ, but by accident, as do other works of the Providence of God.

These Exceptions then being removed, before we proceed to the Interpretation of
the words, we shall see what Evidence may be added unto what we have already of-
fered from the Psalm, to evince and prove, that this whole Testimony doth belong unto
him, which were there no other, (as there are very many) Testimonies to this
purpose, were abundantly sufficient to determine this Controversie.

1. We have the Authority of the Apostle for it, ascribing it unto him; the word
And, in the beginning of the Verse relates consecutively unto, but unto the Son be faithful,
v. 8. as if he had said: but unto the Son be faithful, thy Throne, 0 God, is forever and ever;
and to the Son be God, Thou 0 God, in the beginning hast founded the earth. Again,
the whole Testimony speaks of the same person; there being no colour of thrusting
another person into the Text not intended in the beginning: so that if any part of what
is spoken do belong to Christ, the whole of necetyl must do so. To suppose that in
this sentence, thou hast laid the Foundation of the earth, and thou shalt fold them up as a
garment, that one person is understood in the first place, another in the latter, no such thing
being intimated by the Psalmist or the Apostle, is to suppose what we please, that we may
attain what we have a mind unto. One person is here certainly and only spoken unto; if
this be the Father, the words concern not Christ at all, and the Apostle was deceived
in his Allegation of them; if the Son, the whole is spoken of him, as the Apostle af-
sirms. Nor 3. Can any Reason be assigned why the latter words should be attributed to
Christ, and not the former. They say it is because God by him shall destroy the world,
which is the thing in the last words spoken of; but where is it written that God
shall destroy the world by Christ? If they say in this place, I say then Christ is spoken to,
and of in this place; and if so, he is spoken of in the first words and then Lord, or not
at all; Besides, to whom do those closing words belong, but thou art the same, and thy
years fail not? If these words are spoken of Christ, it is evident that all the foregoing
would be so also, for his enduring the same, and the not failing of his years; that is, his
Eternity
Eternity is opposed to the Creation and temporary duration of the world. If they say, that they belong unto the Father primarily, but are attributed unto Christ, as that of changing or abolishing the world, because the Father doth it by him, I desire to know what is the meaning of these words, thou art the same by Christ? and thy years fail not by Christ? Is not the Father Eternal but in the man Christ Jesus? If they say, that they belong not at all to Christ; then this is the fum of what they say: the beginning of the words, and the close of them, if spoken of Christ would prove his Infinite Power, Eternity and Divine Nature; One passage there is in the words which we suppose will not do so, therefore we will grant, that that passage concerneth him, but not the beginning, nor end, of the testimony, though spoken undeniably of the same person; which whether it becomes men professing a Reverence of the Word of God is left to themselves to judge. Besides, should we grant all these suggestions to be true, the Apostle by his citing of this testimony would prove nothing at all to his purpose, no not any thing toward that which they affirm him to aim at; namely, that he was made more excellent than the Angels: For whence out of these words shall any such matter be made to appear? They lay in that by him God will fold up the Havens of a Vesture; but First, No such thing is mentioned nor intimated. He who made them, is said to fold them; and if they say that from other places it may be made to appear, that it shall be done by Christ; then as this place must be laid aside as of no use to the Apostle, so indeed there is nothing ascribed to Christ, but what the Angels shall have a share in, and that probably the most principal; namely in folding up the Creation as a garment, which is a work that servants are employed in, and not the King, or Lord himself. Indeed he that shall without prejudice consider the Apostles Discourse, will find little need of Arguments to manifest whom he applies this testimony unto. He calls him sovereign, in the beginning, using that word which perpetually in the New Testament denotes the Lord Christ, as plainly expounding the Texts of the Apostle, to declare of whom it speaks. Nor doth this testimony ascribe any thing to him, but what in general he had before affirmed of him; namely, that by him the worlds were made; nor was it ever heard of, that any man in his right wits should cite a testimony to confirm his purpose, containing words that were never spoken to him: for as to other men, June 11. 19. and that is the ground of all our consolation against the brevity and misery of our lives. Whereby it also further appears, that it is the Lord Christ whom the Psalmist addresses himself unto; for from the absolute consideration of the Omnipo-

tent and Eternity of God, no consolation can be drawn. And indeed, the people of the Jews having openly affirmed that they could not deal immediately with God, but by a Mediator, which God eminently approved in them, wishing that such an heart would always abide in them, Deut. 5. 25, 26, 27, 28, 29. So as he suffered them not to approach his typical presence between the Cherubims, but by a typical Mediator, their High Priest, so also were they instructed in their real approach unto God, that it was not to be made immediately to the Father, but by the Son, whom in particular the Apostle declares the Psalmist in this place to intend.

Concerning this Person or the Lord he affirms two things, or attributes two things unto him: 1. The Creation of Heaven and Earth: 2. The Abolition or change of them: from that Attribution he proceeds to a comparison between him and the most glor-

An Exposition of the

Proceed we now to the Interpretation of the Words; The Person spoken of, and spoken unto in them; is the Lord, o Adonai, thou Lord. The words are not in the Psalm in this Verse, but what is spoken is referred unto, My God, I said, O my God; take me not away in the midst of my days; comforting himself under the consideration of the frailty and misery of his Life, with the thoughts and faith of the Eternity and Power of Christ. For be our Lives never so frail, yet as to life eternal, because be lived we shall live also; and he is of Power to raise us up at the last day, John 14. 19. 1 Cor. 15. and that is the ground of all our consolation against the brevity and misery of our lives. Whereby it also further appears, that it is the Lord Christ whom the Psalmist addresses himself unto; for from the absolute consideration of the Omnipotence and Eternity of God, no consolation can be drawn. And indeed, the people of the Jews having openly affirmed that they could not deal immediately with God, but by a Mediator, which God eminently approved in them, wishing that such an heart would always abide in them, Deut. 5. 25, 26, 27, 28, 29. So as he suffered them not to approach his typical presence between the Cherubims, but by a typical Mediator, their High Priest, so also were they instructed in their real approach unto God, that it was not to be made immediately to the Father, but by the Son, whom in particular the Apostle declares the Psalmist in this place to intend.

Concerning this Person or the Lord he affirms two things, or attributes two things unto him: 1. The Creation of Heaven and Earth: 2. The Abolition or change of them: from that Attribution he proceeds to a comparison between him and the most glor-
ous of his creatures; and that as to Duration or Eternity: Fainlty and Change in and of himself, one of the creatures, being that in particular he addreareth himself to the Lord about.

2. The Time or season of the Creation is first intimated; for in the beginning, or as the word is here, of old, before they were, or existed. They had their being and beginning from thee; of old they were not; but in thy fealon thou gavest Existence or being unto them.

Verle 10.

Thou hast laid the foundation of the Earth, and the Heavens are the works of thy hands.

Two things are observable in this Expression of the Creation of all things:

(i.) The Distribution made of them into Heaven and Earth; being distinctly mentioned. In the consideration of the works of God, to admire his Greatness Power and Wisdom in them, or to set forth his Praise for them, it is usual in the Scripture to distribute them into parts, the more to fix the Contemplation of the mind upon them, and to excite it unto Faith Admiration and Praise. So dealeth the Psalmist with the works of God’s Providence in bringing the Children of Israel out of Egypt, Psal. 136. He takes as it were, that whole curious work into its several pieces, and subjoyns that Inference of Praise to every one of them, for his mercy endureth forever. And so he dealeth with the works of Creation, Psal. 19, and in sundry other places. (2.) What is peculiar in the Expressions with respect unto each of them. Of the Earth it is said, he founded it; because of its stability and unmoveableness, which is the Language of the Scripture; He set it fast, he established it, that it should not be moved forever. It may be also the whole Fabrick of Heaven and Earth is compared to an Edifice or Building; whereas the Earth as the lowest and most depressed part is looked on as the Foundation of the whole; but the stability, unmoveableness and firmness of it, is that which the word expresseth, and which is most properly intended. (2.) Of the Heavens, that they are the Works of his bands; alluding to the curious frame and garnishing of them with all their Hott or Glorious Lights wherewith they are adorned. The beautiful frame, adorning, or garnishing of the Heavens, in the Curious Glorious forming and fashioning of them, is that which in a way of Distinction the Psalmist aims to express in these words, the Heavens are the works of thy bands; that which thy Hands, thy Power with infinite Wisdom hath framed so as to set off, and give luster and beauty to the whole Fabrick; as a Master-Workman doth the upper and more noble parts of his building; This is the first thing assigned to the Lord in this Testimony of his Glory.

The second is in the Change or Abolition of them. Most suppose that the Heavens and the Earth at the last day shall only be changed, altered, or renewed, as to their quality and beauty; some that they shall be utterly destroyed, consumed and abolished. The discussing of that doubt belongs not directly to the Interpretation or Exposition of this place; neither seems the words conducing particularly to the Apostles purpose and design in reciting this Testimony. It is enough to his Argument, that the work which was of old in the Creation of the world, and that which shall be in the mutation or abolition of it, which is no less an effect of Infinite Power than the former is ascribed unto the Lord Christ. What ever the work be, he compares them to a Garment no more to be used, or at least not to be used in the same kind where in it was before; and the work it felt to the folding up, or rolling up of such a garment, intimating the Greatness of him by whom this work shall be performed, and the facility of the work unto him. The whole Creation is as a Garment, wherein he clothed his Power cloathed unto men. Whence in particular he is said to cloath himself with Light as with a Garment. And in it, is the hiding of his power; hid it is, as a man is hid with a garment; not that he should not be seen at all, but that he should not be seen perfectly, and as he is; it shews the man, and he is known by it; but also it hides him that he is not perfectly or fully seen. So are the works of Creation unto God; he so far makes them his garments or clothing, as in them to give out some instances of his Power and Wisdom, but he is also hid in them, in that by them no creatures can come to the full and perfect knowledge of him. Now when this work shall cease, and God shall...
I shall unfold all his glory to his Saints, and they shall know him perfectly, see him as he is, for as a created nature is capable of that comprehension, then will he lay them aside, and fold them up, at least as to that use, as easily as a man lays aside a garment that he will wear or use no more. This lays in the Metaphor.

On this Affection he intimates a Comparison between this glorious fabric of Heaven and Earth and him that made them, as to Durable and Stability, which is the thing he treats about, complaining of his own misery or mortality. For the Heavens and the Earth, he declares that they are in themselves of a flux and perishing nature; and, therefore, they shall perish. The word immediately relates to the Heavens, but by the figure Zeugma comprehends and takes in the Earth also; the Earth and the Heavens shall perish. This fading nature of the fabric of Heaven and Earth with all things contained in them, he sets forth, First, by their future End; they shall perish: Secondly, their tendency unto that end, they wax old as a garment. By their perishing the more understand their perishing to their present condition and use, in that Alteration or change that shall be made of them. Others their utter Abolition. And, to set the truth, it were very hard to suppose that an Alteration only, and that to the better, a change into a more glorious condition, should be thus expressed, this word, as the Greek also, being always used in the worst sense for a perishing by a total destruction. Their tendency unto this condition is their waxing old as a garment. Two things may be denoted in this Expression; 1. The gradual Decay of the Heavens and Earth waxing old, worse, and decaying in their worth and use; 2. A near Approximation, or drawing nigh to their End and Period. In this sense, the Apostle in this Epistle affirms that the Disenchantment of the Covenant, which established the Judaical Worship and Ceremonies did wax old and decay, Chap. 8. 13. Not that it had lost any thing of its first Vis- gour Power and Efficacy before its Abolition. The strict Observation of all the Institutions of it by our Saviour himself, manifests its Power and Obligation to have continued in its full force. And this was testified by the continuance of Moses in his full strength and vigour, until the very day of his death. But he lays, it was old and decayed, when it was yipos: meaning near to a disappearance, to its End, Period, and an utter uselessness, as then it was; even as all things that naturally tend to an end, do it by Age and decays. And in this, not the former sense are the Heavens and Earth said to wax old, because of their tendency to that period, which either in themselves, or as to their use, they shall receive; which is sufficient to manifest them to be of a changeable perishing nature. And it may be, that it shall be with the Heavens and Earth at the last day, as it was with the Heavens and Earth of Judaical Institutions (for so are they frequently called, especially when their Disenchantment or Abolition is spoken of) in the day of God creating the new Heavens and the Earth in the Gospel according to his promise. For though the use of them and their power of obliging to their Observation was taken away and abolished, yet are they kept in the world, as abiding monuments of the Goodness and Wisdom of God in teaching his Church of old. So may it be with the Heavens and Earth of the old creation; though they shall be laid aside at the last day from their use, as a Garment to cloath and teach the Power and Wisdom of God to men, yet may they be preferred as eternal monuments of them.

In opposition hereunto it is said of Christ, that he abideth, he is the same, and his years fail not. One and the same thing is intended in all these Expressions; even his Eternal and absolutely immutable Existence. Eternity is not arnis called a num: times; a present existence wherein, or whereunto, nothing is past or future; it being always wholly present in and to its self. This is expressed in the t ὅδε λόγος, thou standest, abidest, endurest, alterest not, changeast not: The same is also expressed in the next words; ἡμέραν ἡμέραν, thou art, or art the same, or the Syriack hath it, the same that thou art. There is an Allusion in these words unto, if not an expression of that name of God, I am; that is, who is of himself; in himself always absolutely and unchangeably the same. And this same, in the Hebrews reckon as a distinct name of God. Indeed מַעֲרֹע, γάματι, מִשְׁמָע, are all the same name of God, expressing his Eternal and immutable self-subsistence.

The last Expression also though Metaphorical is of the same importance. Thy years fail not. He who is the same Eternally, properly hath no years which are a measure of transient time, denoting its Duration; Beginning and Ending. This is the measure of the world, and all things contained therein. Their Continuance is reckoned by years. To shew the Eternal subsistence of God in Opposition to the frailty of the world, and all
all things created therein; it is said, his years fail not; that is, they do and come to an end; of his Being and Existence there is none.

How the Apostle proves his Intendment by this Testimony hath been declared in the opening of the words, and the force of it unto his purpose lies open to all; we may now divert unto those Doctrinal Observations which the words offer unto us. As,

1. All the Properties of God, considered in the Person of the Son the head of the Church, are suited to give Relief Conformation and supportment unto Believers in all their distress. This Truth presents itself unto us from the use of the words in the Psalm, and their Connexion in the design of the Psalmist. Under the consideration of his own mortality and frailty, he relieves himself with thoughts of the Omnipotency and Eternity of Christ; and takes Arguments from thence to plead for relief.

And this may a little further be unfolded for our use in the ensuing Observations.

1. The Properties of God are those whereby God makes known himself to us, and declares both what he is, and what we shall find him to be in all that we have to deal with him: He is infinitely Holy, Just, Wise, Powerful, &c. And by our Apprehension of these things, we lead to that Acquaintance with the Nature of God which in this life we may attain, Exod. 34. 5, 6, 7.

2. God often times declares and proposeth these properties of his nature unto us for our supportment consolation and Relief in our Troubles, Distresses and endeavours after Peace and Rest to our souls. Isa. 40. 27, 28, 29, 30, 31.

3. That since the Entrance of sin, these Properties of God absolutely considered will not yield that Relief and satisfaction unto the souls of men, which they would have done and did, while men continued obedient unto God according to the Law of his Creation. Hence Adam upon his sin knew nothing that should encourage him to expect any help pity or relief from him, and therefore fled from his presence and hid himself. The Righteousness, Holiness, Purity and Power of God all infinite, eternal, unchangeable, considered absolutely, are no way suited to the Advantage of sinners in any condition, Rom. 1. 32. Heb. 1. 12.

4. These Properties of the Divine Nature are in every person of the Trinity entirely; so that each Person is so infinitely holy, just, wise, good and powerful, because each person is equally partaker of the whole Divine Nature and Being.

5. The Person of the Word, or the Eternal Son of God, may be considered either absolutely as such, or as designed in the Counsel, Wisdom and Will of the Father, by and with his own Will and Consent, unto the work of Mediation between God and Man, Prov. 8. 22, 27, 28, 29, 30, 31. And in him as such, it is that the Properties of the nature of God are suited to yield relief unto Believers in every condition; For,

1. It was the Design of God in the Appointment of his Son to be Mediator to retrieve the communion between himself and his creature that was lost by sin. Now man was so created at first, as that every thing in God was suited to be a Reward unto him, and in all things to give him satisfaction. This being wholly lost by sin, and the whole Repentation of God to man becoming full of dread and terror, all gracious intercourse in a way of special love on the part of God, and spiritual willing Obedience on the part of man was intercepted and cut off. God designing again to take sinners into a communion of Love and Obedience with himself, it must be by Representing unto them his blessed Properties as suited to their encouragement, satisfaction and reward. And this he doth in the Person of his Son, as designed to be our Mediator, Heb. 1. 2, 3. For,

2. The Son is designed to be our Mediator, and the Head of his Church, in a way of Covenant, wherein there is an Engagement for the exerting of all the Divine Properties of the nature of God for the Good and Advantage of them, for whom he hath undertaken, and whom he designed to bring again into favour and communion with God. Hence Believers do no more consider the Properties of God in the Person of the Son absolutely, but as engaged in a way of Covenant for their Good, and as proposed unto them for an everlasting satisfactory Reward. This is the ground of his calling upon them so often to behold and consider him; and thereby to be refreshed. They consider his Power, as he is mighty to save: His Eternity, as he is an everlasting Reward; his Righteousness, as faithful to justify them: All his Properties, as engaged in Covenant for their Good and Advantage. What ever he is in himself, that he will be to them in a way of Mercy. Thus do the holy Properties of the Divine Nature
Nature become a means of supportment unto us, as considered in the Person of the Son of God. And this is,
1. A great encouragement unto Believing; The Lord Christ as the Wisdom of God inviting sinners to come in unto him, and to be made partakers of him, lays down all his Divine Excellencies as a motive thereunto, Prov. 8. 14, 15, &c. For on the account of them, he assures us that we may find Rest Satisfaction and an abundant Reward in him. And the like invitation doth he give to poor sinners, Isa. 45. 22. Look unto me, and be saved all the ends of the Earth, for I am God, and there is none else. They may justly expect Salvation in him who is God, and in whom all Divine Attributes are proposed to their Benefit; as they find who come unto him, v. 24. 25. The consideration hereof prevents all the fears, and answers all the Doubts of them that look up unto him.

2. An instruction how to consider the Properties of God by faith for our Advantage, that is, as engaged in the Person of the Son of God for our Good. Absolutely considered they may fill us with dread and terror, as they did them of old, who concluded when they thought they had seen God, or heard his voice, that they should dye. Considered as his Properties, who is our Redeemer, they are always relieving and comforting, Isa. 54. 4, 5.

II. The whole Old Creation, even the most glorious parts of it, hastening with its period, at least of our present interest in it, and use of it, causes us not to fix our hearts on the small perishing shares which we have therein, especially since we have him who is Omnipotent and Eternal for our Inheritance. The Figure or fashion of this world, the Apostle tells us, is passing away; that lovely Appearance which it hath at present unto us; it is hastening unto its period, it is a fading dying thing, that can yield us no true satisfaction.

III. The Lord Christ the Mediator, the Head and Spouse of the Church; is infinitely exalted above all creatures whatever, in that he is God over all, Omnipotent and Eternal.

IV. The whole World, the Heavens and Earth, being made by the Lord Christ, and being to be dissolved by him, is wholly at his disposal, to be ordered for the good of them that do believe. And therefore,

V. There is no just cause of fear unto Believers, from anything in Heaven or Earth, seeing they are all of the making, and at the disposal of Jesus Christ.

VI. Whatever our changes may be, inward or outward, yet Christ changing not, our eternal condition is secured, and relief provided against all present troubles and miseries. The Immutability and Eternity of Christ is the spring of our consolation and security in every condition.

The sum of all is, that,

VII. Such is the frailty of the nature of man, and such the perishing condition of all created things, that none can ever obtain the least stable consolation, but what ariseth from an interest in the Omnipotence, Sovereignty and Eternity of the Lord Christ. This I say is that which the words insisted on as they are used in the Psalms do instruct us in; and this therefore we may a little farther improve.

This is that which we are instructed in by the Ministry of John Baptist, Isa. 40. 6, 7, 8. The voice cried, all flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth, and the flower fadeth, because the Spirit of God bloweth upon it; surely the People is grass: The grass withereth, the flower fadeth, but the word of our God shall stand for ever. All is grass, fading grass; though it bloom and appear goodly for a little season, yet there is no continuance, no constancy in it. Every Wind that paffeth over it, causeth it to wither: This is the beft of flesh, of all that is in and by our lives, we are, we do, we enjoy, or hope for. The Crown of the Pride of man, and his glorious Beauty, is but a fading flower, Isa. 28. 1. What Joy, what Peace, what Rest can be taken in things that are dying away in our hands, that perish before every breath of Wind that paffeth over them? Where then shall this poor Creature, so frail in its self, in its enjoyments, seek for Rest, Consolation and satisfaction? in this alone, that the Word of the Lord abides for ever, in the eternally abiding Word.
Ver. 10, 11, 12. Epistle to the Hebrews.

127

Word of God; that is, the Lord Jesus Christ as preached in the Gospel: so Peter applies these words, 1 Ep. 1. 25. By an interest in him alone, his Eternity and Unchangeableness, may relief be obtained against the consideration of this perishing dying state and condition of all things. Thus the Psalmist tells us, that verily every man living in his best state is altogether vanity, Psa. 39. 5. and thence takes the Condi-distion now insistent on, v. 7. And now Lord, seeing is true: Seeing this is the condition of mankind, what is there to be looked after? What is to be expected? nothing at all; not the least of use or comfort? What wait I for? My hope is in thee; from thee alone as a God Eternal, pardoning and saving, do I look for Relief. Man indeed in this Condition seeks oftentimes for satisfaction from himself, from what he is, and doth, and enjoys; and what he shall leave after him; contrasting himself against his own frailty with an Eternity that he fanceth to himself in his Poverty, and their Enjoyment of his Goods and Inheritance; So the Psalmist tells us, Psa. 49. 11. Their inward thought is, that their Houses shall continue for ever, and their dwelling places unto all generations; and they call their Lands after their own names. They see indeed that all men dye, Wise men and Fools, v. 10. and cannot but from thence observe their own frailty. Therefore they are resolved to make provision against it; they will perpetuate their Poverty, and their Inheritance. This they make use of to relieve them in their inward Imaginations. But what doth the Holy Ghost pass upon this Contrivance, v. 12. Nevertheless, faith he, notwithstanding all these imaginations, Man being in honour abideth not, be it like the Beast that perisheth; which he farther proves, 17, 18, 19, 20. shewing fully that he himself is no way concerned in the imaginary perpetuity of his Possessions; which as they are all of them perishing things, so himself and fades away, while he is in the contemplation of their Endurance. And the Truth proposed may be farther evidenced by the ensuing considerations.

1. Man was made for Eternity. He was not called out of nothing, to return unto it again. When he once is, he is for ever; not as to his present state, that is frail and changeable; but as to his Existence in one condition or other. God made him for his Eternal Glory, and gave him therefore a subsistence without End. Had he been created to continue a day, a month, an year, a thousand years, things commensurate unto that space of time might have afforded him satisfaction. But he is made for ever.

2. He is sensible of his Condition. Many indeed endeavour to cast off the thoughts of it: They would fain hope that they shall be, no longer than they are here. In that case they could find enough as they suppose to satisfy them, in the things that are like themselves. But this will not be; They find a Witness in themselves to the contrary; somewhat that assures them of an after-reckoning; and that the things which now they do, will be called over in another world. Besides the conviction of the Word with them, that enjoy it, puts them matter out of question. They cannot evade the Testimony it gives unto their eternal subsistence.

3. Hence men are exposed to double Trouble and perplexity. First, That whereas their eternal subsistence, as to the Enjoyment of good or bad, depends upon their present Life, that is frail, fading, perishing, They are here now, but when a few days are come and gone, they must go to the place from whence they shall not return. They find their subsistence divided into two very unequal parts, a few days and Eternity; and the latter to be regulated by the former. This fills them with Anxiety, and makes them sometimes weary of life, sometimes hate it, always almost solicitous about it, and to bewail the frailty of it. Secondly, That no perishing thing will afford them Relief or supportment in this Condition. How should it? They and these are parting every moment, and that for Eternity. There is no comfort in a perpetual taking leave of things that are beloved. Such is the life of man as unto all earthly Enjoyments. It is but a parting with what a man hath; and the longer a man is about it, the more trouble he hath with it. The things of this Creation will not continue our lives here, because of our frailty, they will not accompany us unto Eternity, because of their own frailty; we change, and they change; we are Vanity, and they are no better.

4. An interest in the Omnipo- teency, Sovereignty and Eternity of the Lord Christ will yield a great Relief and satisfaction in this Condition. There is that in them, which is fitted to relieve us under our present frailty, and to give satisfaction unto our future Eternity. For,

1. What we have not in our selves, by an interest in Christ we have in another. In him we have Stability and Unchangeableness: For what he is in himself he is unto us, and
An Exposition of the

Chap. I.

The misery of those who have no interest in Him; and have therefore nothing to relieve themselves against the evils of any condition. All their hopes are in this life; and from the enjoyments of it. When these are once past, they will be eternally and in all things miserable; miserable beyond our expression, or their apprehension. And what is this life? a ype plane that appears for a little while; what are the enjoyments of this life? dying perishing things, and unto him, fuel to lust, and so to hell. Suppose they live twenty, thirty, forty, fifty years; yet every day they fear, or ought to fear, that it will be their last. Some days every day from the first to last, of the utmost extent of the life of man: so that every day may be the last to any one; and whose then will be all their treasures of earthly things. And the relief which men have against the tormenting fears that the frailty of their condition doth expose them unto, is no whit better than their troubles. It is sinful security, which gives the fulness of their misery an advantage to surprise them, and themselves an advantage to aggravate that misery, by the increase of their sin. In the meantime, his quisque; every one's hope is in himself alone; which makes it perpetually like the giving up of the ghost. Surely the contentment that dying man can take in dying things, is very contemptible. We must not stay to discover the miseries of the life of man, and the weakness of the comforts and joys of it: But what ever they be, what becomes of them, when they have serious thoughts of their present frailty, and future eternity? This following eternity is like Pharaoh's lean kine, which immediately devours all the fat pleasures of this present life, and yet continues as lean and miserable as ever. The eternal misery of men will not be in the least eas'd, yea, it will be gretst by the enjoyments of this life, when once it hath devoured them. And this is the portion of them that have no interest in the eternity and immutability of the Son of God. Their present frailty makes them continually fear eternity, and their fear of eternity embitters all things that they should use for the relief of their frailty; and that security which they provide against both, encrea's their misery, by sin here, and suffering hereafter.

2. This also will teach us how to use these earthly things; how dying persons should use dying creatures. That is, to use them for our present service and necessity, but not as those that look after rest or satisfaction in them, which they will not afford us. Use the world, but live on Christ.

3. Not to despise under a sense of our present frailty; we see what blessed relief is provided against our fainting on that account.
He next Verse contains the last Testimony produced by the Apostle for the confirmation of the Preheminence of the Lord Christ above Angels, in the words ensuing.

Ver. 13.

But unto which of the Angels said he at any time, Sit thou on my right hand, until I make (put, place) thine enemies thy foot-stool, (the foot-stool of thy feet.)

The usefulness of this testimony for the confirmation of the Dignity and Authority of the Messiah, is evidenced by the frequent quotation of it in the New Testament; as by our Saviour himself, Matt. 22. 42. by Peter, Acts 2. 34, 35. and twice by our Apostle in this place, and 1 Cor. 15. 28.

As the words are here used we may consider the Introduction of the Testimony, and the Testimony itself.

The Introduction of the Testimony is by way of Interrogation; Unto which of the Angels said he at any time? And herein three things may be observed.

1. That in the Interrogation, a vehement negation is included; He said not at any time to any Angels; he never spake these words or the like concerning them: there is no testimony unto that purpose recorded in the whole Book of God. The way of Expression puts an emphasis upon the denial. And the speaking here relates unto what is spoken in the Scripture, which is the only means of our knowledge, and rule of our faith in these things.

2. That he makes application of this testimony to every Angel in heaven severally considered. For whereas he had before sufficiently proved the Preheminence of the Messiah above the Angels in general, to obviate their thoughts about the especial Honour and Dignity of any one or more Angels, or Angels in a singular manner, such as indeed they conceived, he applieth the present testimony to every one of them singly and individually considered. Unto which of the Angels said he at any time?

3. A tacit Application of this testimony unto the Son, or the Messiah; unto the Angels he said not, but unto the Son he said, Sit thou on my right hand.

That the testimony it self doth clearly prove the intendment of the Apostle, provided the words were originally spoken of him, or to him, unto whom they are applied, is beyond all exceptions. For they contain an Elogium of him of whom they are spoken, and an assignation of Honour and Glory to him, beyond what ever was or can be ascribed unto any Angel what ever. It remains therefore that this be first proved, and then the importance of the testimony it self explained.

1. For thole that believe the Gospel, the Authority of the Lord Christ and his Apostles applying this testimony unto him, is sufficient for their conviction. By our Saviour as was observed it is applied unto the Messiah in Theist, Matt. 22. 43, 43, 44. And had not this been generally acknowledged by the Scribes and Pharisees, and whole Church of the Jews, as it had not been to his purpose to have mentioned it, so they had not been reduced unto that conviction and shame by it as they were. The Apostles apply it unto the true Messiah in Hypothet; and herein doth our faith rest.

2. But a considerable part of the controversy which we have with the Jews relating much unto this Psalm, we must yet farther clear the application of it unto the Messiah from their exceptions.
An Exposition of the

Of the Targum or Chaldee Paraphrase there are two Copies, one printed in Arias Bible, the other in the 1611 Edition by Buxtun. The Title of the Psalm in both of them is, נַתַן הָעָם לְךָ, A Song by the hand of David. And the beginning of it is thus tendered by the former of them, The Lord said by his word that he would give me the Kingdom, because I studied the doctrine of his right hand; wait thou until I make thine enemies thy foot-stool. By the other thus, The Lord said by his word, that he would appoint me the Lord of all Israel; but he said unto me again, Stay for Saul who is of the Tribe of Benjamin until he die, for a Kingdom will not admit of a Companion; and after that I will make thine enemies thy foot-stool.

Besides what appears from other considerations, it is hence sufficiently evident, that this Targum was made after the Jews began to be exercised in the controversy with Chriftians, and had learned to corrupt by their glosses all the testimonies given in the Old Testament unto the Lord Christ, especially such as they found to be made use of in the New. Their corrupting of the sense of the Holy Ghost in this place by a pretended Translation, is openly malicious against evident light and conviction. The Psalm they own from the Title to be written by David, but they would have him also to be the subject of it, to be spoken of in it. And therefore those words, The Lord said unto my Lord, they translate, The Lord said unto me; which assertion is contrary to the Text, and false in itself; for who ever were the Son of the Psalm, he speaks of another person. The Lord said unto my Lord; say they, The Lord said unto me.

Others therefore to avoid this Rock affirm, that the Psalm speaks of David, but was not composed by him, being the work of some other who calls him Lord. So David Kimchi on the place. And this he endeavours to prove from the inscription of the Psalm, יִנְוָה, that is faith he, A Psalm spoken to David; for it denotes the third, and not the second Caele or variation of a Name.

But this is contrary to the use of that Prex throughout the whole Book of Psalms; and if this observation might be allowed, all Psalms with this Title, יִנְוָה, le David, which are the greatest part of those composed by him, must be adjudged from him, contrary to the received sense and content of Jews and Christians. But fully to manifest the folly of this pretence, and that the Author of it contradicted his own light out of hatred unto the Gospel, there are sundry Psalms with this Title, יִנְוָה, le David, which are expressly affirmed to be composed and sung by him unto the Lord; as Psal. 18. whose Title is, To the chief Musician, יִנְוָה, le David, (where the Prefix is repeated) to David the servant of the Lord, who spoke unto the Lord the words of this song. So directly do the modern Rabbins contradict their own light, out of hatred unto the Gospel.

Evident then it is that David is not treated of in this Psalm, in that he being the Pen-man of it, calleth him his Lord; concerning whom he treats. Besides, to omit other instances of alike cogency, how or when did God swear unto David that he should be a Priest, and that forever after the order of Melchizedek? The Jews knew well enough that David had nothing to do with the Priesthood, there are sundry Psalms with this Title, יִנְוָה, le David, which are expressly affirmed to be composed and sung by him unto the Lord; as Psal. 18. whose Title is, To the chief Musician, יִנְוָה, le David, (where the Prefix is repeated) to David the servant of the Lord, who spoke unto the Lord the words of this song. So directly do the modern Rabbins contradict their own light, out of hatred unto the Gospel.

Wherefore others of them, as Jarchi, and Lipman, and Nitzhak affection, that it is Abraham who is spoken of in this Psalm, of whom the one says it was composed by Melchizedek, the other by his Servant Elizer of Damascus. But the fondness of these preposterous figments is evident. Melchizedek can call accounts with no account, as Abraham, above him in Degree, Dignity and Office, as being a King and Priest of the High God, and therefore blazed him, and received Tribes of him; and no account could call him by his Lord. Elizer did so, being his Servant, but how could he acribe unto him the sitting at the Right Hand of God? how the finding forth the rod of his power from Sion? how the Priest for ever after the order of Melchizedek? or indeed any one thing mentioned in the Psalm? These things deserve not to be insisted on, but only to manifest the woful pretences of the present Judaical infidelity.

It appears from the Dialogue of Justin Martyr with Trypho, that some of them of old applied this Psalm to Hezkiel. But not one word in it can rationally be conceived to refer to him, especially that which is spoken about the Priesthood utterly excludes him; seeing his great Grand-father a man of more power than himself, was smitten with Leprosy, and left the Administration of his Kingdom for one single attempt to invade that Office, 2 Chron. 26.
It remaineth only that we consider the Objections of the Jews against our Application of this Psalm unto the Messiah. And these are summed up by Kimchi in his Exposition of the Text. The Heretics, faith he, expound this Psalm of Jesus; and in the first verse they say the Father and Son are designed; and they read Adonai with Kamets under Nun, in which use the true God is signified by that Name. And verse the third, in 102 they read Chirick under Am, so making it signify with thee. And what is there said of the beauty of Holiness, they refer unto that which is from the womb. But in all Copies that are found, from the rising of the Sun to the going down of it, Chirick with Nun are in Adoni, and Patha with Am in Hammeka. And Gerolmus (Hierom) erred in his Translation. And for the error, if the Father and Son be the God-head, how doth one stand in need of the other? and how can he say unto him, Thou art a Priest? He is a Priest who offers sacrifice, but God doth not. Of the like nature are the rest of his exceptions unto the end of his Notes on that Psalm. To this Lipman adds a bitter blasphemous discourse about the application of those words, from the womb, v. 3. unto the womb of the blessed Virgin.

Answ. Our cause is not at all concerned in these mistakes, whether of Jews or Christians. For the Jews, their chief enmity lies against the Deity of our Lord Jesus Christ; and therefore what ever testimony is produced concerning him, they deceitfully imagine that it is for the proof of his Divine Nature. This lies at the bottom of these exceptions of Kimchi. Hence he conceives, that our argument from this place lies in the word ותא, and the pointing it with Camets, Adonai, so making it to be the proper Name of God; when we acknowledge that it is Adoni pointed with Chirick, and signifies my Lord; so it is rendered by the Evangelist, Matt. 22. v. 45. so by the LXX. and by Hierom, Domino meo. And the argument of our Saviour lies not in the word ותא, but that he being the Son of David was also then the Lord of David, which he could no otherwise be but upon the account of his Divine Nature.

In the words reflected on by Kimchi, it is confessed that there have been mistakes amongst Translators and Expositors. Those words ותא ותא are rendered by the LXX ותא ותא, and by the Vulgar from them tecum principium, with thee is the beginning; which hath milled many Expositors. But Kimchi knew that Hierom had translated them, Populi tui duces sunt tibi, Thy people shall be willing leaders: giving both the significations of ותא, though one would suffice; Thy people are, or shall be willing. But this pertains not to the cause under consideration.

In like manner have those other words been misrendered by the same Translation, ותא ותא ותא ותא: say the LXX; and Vulgar, Ex circulo ante haeferum genuis; From the womb before the morning Star was begotten the; which gave occasion to many uncouth Expositions, in Justin Martyr, Tertullian, Epiphanius, Austin, and others. But the words are rightly rendered, The dew of thy birth is from the womb of the morning; and express the rise and flourishing of the Kingdom of the Messiah. These things prove indeed that it is dangerous to interpret the Scripture without heedful attending unto the Original Text; but that the Messiah is not intended in this Psalm, they prove not.

For what they farther object on our supposition of the Divine Nature of Christ, That there was no need that God should promise God his assistance, it is but an open effect of their ignorance or malice. Assistance is not promised the Messiah has God, but as made Man for our sakes; and as a Priest did he offer that Sacrifice without an interest wherein both they and we must eternally perish.

To conclude this discourse, we have many of their own Masters concurring with us in the ascription of this Psalm unto the Messiah; and to that purpose they freely express themselves, when their minds are taken off from the consideration of the difference that they have with Christians. Thus the Author לודג הכותב, in his figures of the coming of the Messiah: Armibus fuit in usum; with those arms shall be girded upon the whole world; faith he, to war against the Messiah; גבישל תוק הה Liên תקנ וב, whom the holy God shall not compel to war, but shall only say unto him, Sit thou at my right hand;

Nun referring
An Exposition of the C ■ a p. I.

referred unto this place. So Saadia Gaon, on Dan. 7. 13. This is Messiah our righteousness, as it is written, The Lord said unto my Lord, Sit thou on my right hand. They affirm the same in Midrash Tebillim, on Psal. 18. v. 35. I will set him as a witness unto the Lord, and as a ruler to my Lord, set him high, even out of the dust. Rabbi Joden said, In the world to come, the holy blessed God shall cause Messiah the King to sit on his right hand, as it is written, The Lord said unto my Lord, Sit thou on my right hand. And to the same purpose are the words of R. Moses Haddaran in Bereshith Rabba, on Gen. 18. v. 1. May the Lord look upon thee, and be good unto thee: May the Lord look upon Abraham, and be good unto him: and, I will be good unto him. And Abraham shall set him at the right hand; and the face of Abraham shall be pale, and he shall say, The Son of my Son sits at my right hand, and I am at thy right hand, as it is written, Thy lovingkindness shall go before me. And soon Psalm 17. Rabbi Joden in the name of R. Chijah, The holy blessed God shall place Messiah the King at his right hand, as it is said, The Lord said unto my Lord.

Thus setting aside the mixture of their follies and impieties wherein we are not concerned, we have a sufficient suffrage from the Jews themselves unto our assignation of this prophetical Psalm to the Messiah, which is enough to stop the mouths of their modern gainsayers, who neither are able to assign any other verse unto whom it should belong. Having then removed their Objections we may return unto the Interpretation of the words.

The matter intended in the first part of these words, or sitting at the right hand of God, hath been somewhat spoken unto already, and I shall add but little in the further Explanation of it in this place.

Some things controverted on these words we may well omit the consideration of, as whether were the more honourable place of old, the right hand or the left: besides they have been sufficiently spoken unto already on verse 3. For whereas there is no mention made any where of sitting at the left hand of God, as was observed, there is no comparison to be signed between the one and the other. Besides the pretense of the left hand to have been the most honourable place of old, is most vain; insisted on by some who had a desire to vent new observations of old matters to little purpose. And Bellarmine thews what good leisure he had in managing of Controversies, when he spent more time and labour in answering an Objection against the Popes Supremacy, from Peter’s being placed in old Seals, on the left hand of Paul, than of many Texts of Scripture plainly overthrowing his pretensions.

Neither shall we consider their claim unto this simony, who understanding the Human Nature of Christ to be to be only intended and spoken to, and I shall add but little in the further Explanation of it in this place.

The Person speaking, the Lord.
2. The Person spoken unto, my Lord.
3. The Nature and Manner of this speaking, said.
4. The thing spoken, Sit on my right hand.
5. The end hereof as to Work and Operation, make thine enemies thy foot-stool.

6. The Limitation of it as unto duration, until.

1. The Person speaking is the Lord, The Lord said. In the Greek both the Person speaking, and the Person spoken unto, are expressed by the same name, Κυριε, Lord; only the person spoken unto is not absolutely called so, but with relation to the Psalmist, κυριε, my Lord; David calls him his Lord, Matt. 23. 43. But in the Hebrew they have different denominations; the Person speaking is יְהוָֹּה, that is, God the
V E R S I O N.

Epistle to the Hebrews.

the Father: for though the Name be often used where the Son is distinctly spoken of, and sometimes in the same place each of them are mentioned by that name, as Gen. 19. v. 24. Zech. 2. v. 8, 9, because of their equal Participation of the same Divine Nature signified thereby, yet where Jehovah speaketh unto the Son, or of him as here, it is the Person of the Father that is distinctly denoted thereby; according as was shewed at the entrance of this Epistle.

2. The Person spoken unto is the Son; JESUS, the Lord, David's Lord; in what respect we must now enquire. The Lord Christ the Son is in respect of his Divine Nature of the same Essence Power and Glory with the Father, Job. 10. v. 30. Absolutely therefore and naturally in that respect he is capable of no Subordination to the Father, or Exaltation by him, but what depends on and flows from his Eternal Generation, Job. 5. v. 26. By dispensation he humbled himself and emptied himself of this Glory, Phil. 2. v. 7, 8. not by a real parting with it, but by the Assumption of Humane Nature into personal Union with himself, being made flesh, Joh. 1. v. 14. wherein his Eternal Glory was clouded for a season, Joh. 17. v. 5. and his Person humbled to the discharge of those acts of his Mediation which were to be performed in the Humane Nature: Phil. 2. v. 9, 10. This Person of Christ is here spoken unto, not in respect of his Divine Nature only, which is not capable of Exaltation or Glory by the way of free gift or donation; nor in respect of his Humane Nature only, which is not the King and Head of the Church; but with respect unto his whole Person, wherein the Divine Nature exerting its Power and Glory with the Will and Understanding of the Humane Nature, is the principle of those providential acts, whereby Christ ruleth over all in the Kingdom given him of his Father, Rev. 1. v. 17, 18. As he was God he was David's Lord, but not his Son. As he was Man he was David's Son, and so absolutely could not be his Lord. In his Person as he was God and Man he was his Lord and his Son: which is the intention of our Saviour's Question, Matth. 22. v. 45.

3. For the Nature and Manner of this speaking, when and how God said it, four things seem to be intended in it. 1. The Eternal Decree of God concerning the Exaltation of the Son incarnate. So David calls this Word the Decree, the Statute or Eternal Appointment of God, Psal. 2. v. 7. This is the Internal and Eternal Word, or speaking of the Mind Will and Counsel of God; referred unto by Peter, 1 Epis. 1. v. 20. God said this in the Eternal Purpose of his Will, to and concerning his Son. 2. The Covenant and Compact that was between the Father and Son about and concerning the Work of Mediation, is expressed also in this saying. That there was such a Covenant, and the nature of it, I have else-where declared. See Prov. 8. v. 30, 31. Isa. 53. v. 10, 11, 12. Zech. 6. v. 12, 13. Job. 17. v. 4, 5, 6. In this Covenant, God said unto him, Sit thou at my right hand; which he also pleaded in and upon the discharge of his work, Isa. 50. v. 8, 9. Job. 17. v. 4, 5. 3. There is also in it the Declaration of this Decree and Covenant, in the Prophecies and Promises given out concerning their accomplishment and execution from the foundation of the world, Luke 1. v. 40. 1 Pet. 1. 11, 12. Gen. 3. 15. He said it by the mouth of his holy prophets which have been since the world began. And in this sense David only recounts the prophecies and promises that went before, Luke 24. v. 25, 26, 27. And all these are comprised in this speaking here mentioned, Thus the Lord said unto him. And all these were part, when recorded by David. But he yet looks forward by a Spirit of prophecy into the actual accomplishment of them all, when upon the Resurrection of Christ, and the fulfilling of his work of Humiliation, God actually invested him with the promised Glory; which is the fourth thing intended in the expression, Acts 2. 33. 36. chap. 5. 33. 1 Pet. 1. v. 20, 21. All these four things center in a new Revelation now made to David by the Spirit of Prophecy. This he here declares as the stable Propose Covenant and Promise of God the Father, revealed unto him: The Lord said.

And this also gives us an account of the manner of this Expression, as to its imperative Enunciation, Sit thou: It hath in it the force of a promise, that he should do so, as it respects the Decree Covenant and Declaration thereof from the foundation of the world; God engaging his Faithfulness and Power for the effecting of it in its appointed season, speaks concerning it as a thing infallably to be done. And as those words respect the glorious accomplishment of the thing itself, so they denote the assurance of God in the work of Christ, and his Authority in his glorious Exaltation.

4. The thing spoken about is Christ's sitting at the right hand of God; wherein that confers hath been declared on page 3. In brief, it is the Exaltation of Christ into the Nunn glorious
An Exposition of the

Elagious Administration of the Kingdom granted unto him, with Honour, Security and Power, or in one word our Apostle calls it, his Reigning, 1 Cor. 15. 25. Concerning which we have treated already at large.

And herein we shall acquiesce, and not trouble our selves with the needless curiosity and speculation of some about these words. Such is that of Maldonat on Math. 6. before remarked on verse 3. faith he, Com filius dicitur sedere ad dexteram Patris, demat

ti comparatio virtutis filii & Patris, & potentia filii major dicitur ratione functionis Officii & administrationis Ecclesiae. Patet que viderat fecisse solum quodammodo de superiore, &
domus filii nomen etiam supera ipsum Dei nomen, quod omnes Christiani taceo significavit, chm audito nominem fui indegant capar, audito ante nomine Dei, non itam. Than which nothing could be more presumptuously nor foolishly spoken. For there is not in the words the least intimation of any comparison between the Power of the Father and the Son, but only the Father's Exaltation of the Son unto Power and Glory expressed. But, as was laid, these things have been already considered.

5. There is in the words the End aimed at in this sitting down at the right hand of God, and that is, the making of his Enemies the foot-stool of his feet. This is that which is promised unto him in the state and condition whereunto he is exalted. For the opening of these words we must enquire,

1. Who are these Enemies of Christ.
2. How they are to be made his foot-stool.
3. By whom.

For the first, we have shewed that it is the glorious Exaltation of Christ in his Kingdom that is here spoken of; and therefore the Enemies intended must be the Enemies of his Kingdom, or Enemies unto him in his Kingdom; that is, as he sits on his Throne carrying on the work designed, and ends of it. Now the Kingdom of Christ may be considered two ways. First, in respect of the Internal Spiritual Power and Efficacy of it, in the hearts of his subjects. Secondly, with respect unto the outward glorious Administration of it in the world. And in both these respects there are enemies in abundance: all and every one whereof must be made his foot-stool. We shall consider them apart.

The Kingdom, Rule or Reigning of Christ in the first sense, is the Authority and Power which he puts forth for the conversion sanctification and salvation of his Elect. As he is their King he quickeneth them by his Spirit, sanctifieth them by his grace, preparseth them by his faithfulness, raiseth them from the dead at the last day by his power, and gloriously rewardeth them unto Eternity in his righteousness. In this work the Lord Christ hath many enemies; as the Law, Sin, Sathan, the World, Death, the Grave and Hell: all these are enemies to the Work and Kingdom of Christ, and consequently to his Person, as having undertaken that work.

1. The Law is an enemy unto Christ in his Kingdom; not absolutely, but by accident, and by seal of the consequences that attend it, where his subjects are obnoxious unto it. It layeth them, Rom. 7. v. 9, 10, 11. which is the work of an enemy; is against them, Col. 2. v. 14. and contributes strength to their other adversaries, 1 Cor. 15. v. 56. which discovers the nature of an enemy.

2. Sin is universally and in its whole nature an enemy unto Christ, Rom. 8. v. 7. Sinners and enemies are the same, Rom. 5. v. 8, 10. Col. 1. v. 21. it is that makes special direct immediate opposition to the quickening sanctifying and saving of his people, Rom. 7. v. 21, 23. Jam. 1. v. 14, 15. 1 Pet. 2. v. 11.

3. Sathan is the sworn enemy of Christ, the adversary that openly, constantly, avowedly opposeth him in his Throne, Matth. 16. 18. Ephes. 6. v. 12. 1 Pet. 5. 8. And he exerts his enmity by temptations, 1 Cor. 7. v. 5. 1 Thess. 3. v. 5. accusations, Rev. 12. v. 10. perfections, Rev. 3. v. 10. All which are the work of an enemy.

4. The World is also a professed enemy of the Kingdom of Christ, Job. 15. v. 18. in the Things of it, the Men of it, the Rule of it, it sets it self against the work of the Lord Christ on his Throne. The things of us as under the curse and subject to vanity, are fitted to alienate the hearts of men from Christ, and so act an enmity against him, Jam. 2. v. 14. 1 Job. 2. v. 15, 16, 17. 1 Tim. 6. v. 9, 10, 11. Matth. 13. v. 22. The men of the world act the same part, Matth. 10. v. 22. chap. 24. v. 9. By examples, by temptations, by reproaches, by persecutions, by allurements, they make it their business to oppose the Kingdom of Christ. And to that end is the Rule of it for the most part directed or over-ruled, 1 Cor. 15. v. 24, 25.

5. Death is also an enemy, to it is expressly called, 1 Cor. 15. 26. it defies the execution
The first clause against all believers; and therein contributes aid and assistance unto all other Adversaries; giving up its self to the service of Satan, and therefore said to be in his power, Chap. 2. 14. of this Epistle; and borrows a fying of sin, 1 Cor. 15. 56. to make its self the more terrible and sharp.

6. The Grave is an Adversary also; it fights against the faith of the Subjects of Christ, by reducing their Mortality into Corruption, and holding fast the dead until they are powerfully rescued from the jaws of it.

7. Lastly, Hell is this Enemy in a subordination whereunto all these others do act. They all aim to bring men into Hell; which is an Eternal Enemy where it prevails. This attends the workings of success of those other Adversaries to consume and destroy, if it were possible, the whole Inheritance of Christ, Rev. 6. 8. All these are Enemies to Christ in his Work and Kingdom, with every thing that contributes aid or assistance unto them, every thing that they make use of in the pursuit of their Enmity against him.

Now all these Enemies as far as they oppose the spiritual internal carrying on of the work of Christ, must be made the footstool of his feet. The Expression is Metaphorical, and is to be interpreted and applied variously, according to the Nature and Condition of the Enemies with whom he hath to do. The Allusion in general is taken from what was done by Jshua his Type, towards the Enemies of his people, Josh. 10. v. 24. To shew the ruine of their power, as his absolute prevalency against them, he caused the people to set their feet upon their necks: See 2 Sam. 22. 39. Psal. 8. 6. To have his Enemies then brought under his feet, is to have an absolute compleat conquest over them; And their being made his footstool, their perpetual and unchangeable Duration in that condition, under the weight of what ever burden he shall be pleased to lay upon them.

This being that which is to be done, we may consider how it is accomplished; now this whole work of conquest and prevalency over all his enemies is done,

1. Meritoriously.
2. Exemplarily.
3. Efficiently.

1. Meritoriously: By his Death and blood-shedding he hath procured the sentence of Condemnation in the Cause depending between him and them, to be pronounced against them: so that they shall have no more Right to exert their Enmity against him or his. He hath given them all their deaths wounds, and leaves them to dye at his pleasure. So hath he prevailed against the Law, Gal. 3. 13. Col. 2. 14. Rom. 7. 6. He hath removed that strength which it gave to fin, 1 Cor. 15. 55, 56. So that it hath no right to disquiet or condemn any of his Subjects for the future: And (2.) Against fin, Rom. 8. 2, 3. So that it should not reign in, nor condemn any more: And (2.) Satan also; Heb. 2. 14, 15. as to all pretence of Liberty or Right unto any part of his cursed work. And (4.) So likewise the World, Rom. 16. 33. Col. 1. 4. And against Satan also; Heb. 2. 14, 15. 1 Cor. 15. 55, 56. with (6.) The Grave; and (7.) Hell; or the wrath to come, 1 Thess. 1. 10. They are all meritoriously conquered in his death and Resurrection. And all this hath he done for his Church.

2. Exemplarily: All these Adversaries peculiarly exercised their Enmity against, and tried their strength and power upon his own person. The Law brought its curse upon him, Gal. 3. 13. Sin its Guilt, 2 Cor. 5. 21. Rom. 8. 2, 3. Satan put forth all his power against him, Col. 2. 15. as also did the World, in all sorts of things and persons, in all kinds of Opposition and Persecutions; Death also he tasted of, Heb. 2. 9. and lay in the Grave, depending into the lower parts of the earth, Ephes. 4. 9. And he was not unaffected by the pains of Hell when he bare our Iniquities, Isa. 53. 5, 6, 10. Now all of them did he absolutely conquer in his own person. For he satisfied the Law, removed the Curse, and took it away, Rom. 8. 3. made an end of fin, Dan. 9. 24. destroyed the Devil, Heb. 2. 14. and triumphed over him, Col. 2. 15. subdued the world, John 16. 33. conquered death, Acts 2. 24. and the Grave, v. 27. and Hell also; And in his own person hath he set an Example of what shall be done in and for the whole Church.

3. It is done Efficiently in, by and for his whole Church; and this in three instancies. (1.) Initially in their Union with himself. When, and as he unites any of them unto himself, he begins the conquest of all Enemies in them, and for them, giving them a Right to the compleat total and final Victory over them all. (2.) Gradually he carries them on in their several seasons towards perfection, treading down their Enemies
An Exposition of the

by degrees under them. And (3.) Perfection at the last day; when having freed them from the Law, and sin, trodden down Satan, prevailed against the World, recovered them from death, rescued them from the Grave, and delivered them from Hell, he shall be himself perfectly victorious in them, and they made compleatly sharers in his Victory, wherein the making of all his Enemies his Footstool consisteth.

Secondly, The Kingdom of Christ respects his Administration of it visibly in this world, in the Provisum and Obedience of his Subjects unto him, and this also with the Opposition made unto it, is reflected in this Exposition. God the Father in the Exaltation of Jesus Christ hath given unto him all Nations for his Inheritance, and the utmost parts of the Earth for his Possession, Psal. 2. 8. Upon this grant a twofold Right ensued. (1.) A Right to call gather and erect his Church, in any Nation, in any part of the World, to give unto it his Laws and Ordinances of Worship, to be owned and observed by them in a visible and peaceable manner, Matt. 28. 18, 19, 20. (2.) A Right, Power and Authority to dispose of and Order all Nations and Persons, for the Good Benefit and Advantage of his Kingdom. In pursuit of this Grant and Right, erecting his Church, and therein his visible Kingdom in the world, great Opposition is made unto him by all sorts of persons stirred, excited and instigated thereto by Satan. And as this Enmity was first acted against himself in his own Person, Psal. 2. 1, 2, 3. So it hath continued against him in his Church in all Ages and Places, and will do so unto the End of the world. The world understandeth not his Right, hates his Government, and would not have him to reign. Hence hath been all that Rage which hath been executed upon the Professors of his name. Kings, Rulers, Potestates, Councillors, the multitude have set them against him. They are many of them, and have been his Enemies. Great havoc and Destruction have they made of his subjects all the world over, and continue to do so in most places unto this very day. Especially in these latter Ages after other means failed him, Satan hath stirred up a fierce, cruel, subtle Adversary unto him, whom he hath foretold his Disciples of under the name of Anti-christ, the Beast, and false Prophet. After the ruin of many other, this Enemy by various subtleties and pretences hath drawn the world into a new combination against him, and is at this time become the greatest and most pernicious Adversary that he hath in this world. Now the aim and design of all these, is to dethrone him by the ruin of his Kingdom which he hath set up in the world. And this in every Age they have hoped to accomplish, and continue to do so unto this day; but in vain. For as hitherto, his Kingdom and Interests in the world hath been maintained against all their Enmity and opposition, themselves be frustrated and brought to destruction one after another; so by virtue of this Promise he shall reign in Security and Glory, until all their hearts be broken, their strength ruined, their Opposition in vain, and themselves brought under his feet unto all Eternity, as our Apostle declares, 1 Cor. 15. 24, 25:

And this may suffice to declare the meaning of these words.

Thirdly, We are to consider by whom these Enemies of Christ shall be made th his footstool: I will make them, saith God the Father unto him. And this Exposition warranteth not its difficulty. For is it not the work of Christ himself, to subdue and conquer his Enemies? Is it not said, that he shall do so? So doing is he described in the Revelation with Glory and Power, Chap. 19. 11, 12, 13, 14.

Answer, There is no doubt but that the Work of subduing the Enemies of the Mediation and Kingdom of Christ, is immediately wrought by himself. All Prophecies of him, all Promises made unto him, the nature of his Office, do all require that so it should be; and so the Apostle directly expresseth it, 1 Cor. 15. 26. But yet there are fundy Reasons why that Work which is immediately wrought by the Son, may by the way of Eminency be ascribed unto the Father, as we shall see this to be.

First, Power and Authority to subdue and conquer all his Enemies, is given unto the Lord Christ by the Father in the way of Reward; and it is therefore said to be his work, because the Authority for it is from him. See 8s. 53. 12. 55. 12. 15. 24. 27. Phil. 2. 9. Rom. 14. 9. This Power then I lay of subduing all his Enemies, being granted unto the Lord Christ in the love of the Father, as a Reward of the Travail of his soul which he underwent in his work on the earth, is ascribed unto the Father as his. And this Exposition signifies no more, but that as God hath given him Authority for it, so he will
will abide by him in it, until it be accomplished: And on this account he takes it on himself as his own.

Secondly, The Work of subduing Enemies is a work of Power and Authority. Now in the Economy of the Holy Trinity, among the works that outwardly are of God, those of Power and Authority are peculiarly ascribed unto the Father; as those of Wisdom, or Wisdom in the works of God, is unto the Son, who is the Eternal Wisdom of the Father. And on this account the same works are ascribed unto the Father and the Son. Not as though the Father did them first, or only used the Son as an immediate instrumental cause of them; but that he worketh by him as his own Eternal and Essential Wisdom, John 3.16. But there is also more in it as the Son is considered as Mediator, God and man, for so he receives and holds his especial Kingdom by grant from his Father, and therefore the works of it may be said to be his.

VI. The last thing remaining for the Explanation of these words, is the consideration of the appearing Limitation of this Administration of the Kingdom of Christ, in his sitting at the right hand of God. I will carry it through unto the end. And this sense is embraced by many, to secure thereby the Promises that are made unto the Lord Christ of the Perpetuity of his Kingdom. So Isa. 9.7. Of the increase of his Government there shall be no end, upon the Throne of David and his Kingdom, to order it, and to establish it, with judgement and justice, from henceforth even for ever. His Kingdom shall not be destroyed, but stand for ever, Dan. 2.24. it is an everlasting Kingdom, Chap. 7.27.

Others suppose that this Perpetuity of the Kingdom of Christ is not absolutely exclusive of all Limitation, but that these two things only are intimated in those Prophecies and Promises.

1. That his Kingdom shall not be like the Kingdoms of the earth, obnoxious to change and mutation, by intestine divisions, or outward force, or secret decays; by which means all the Kingdoms of the earth have been ruined and brought to nought. In Opposition hereunto, the Kingdom of Christ is asserted to be perpetualy as that which no Opposition shall ever prevail against, no means ever impair; which yet hinders not, but that a day may be prefixed unto its end.

2. The Continuance of it unto the total full Accomplishment of all that is to be performed in it or by it in the Eternal Salvation of all his subjects, and final Destruction of all his Enemies, is in thefie and the like places foretold; but yet when that work is done, that Kingdom and Rule of his may have an end.

And in this sense, the Term of Limitation here expressed seems to be expounded by the Apostle, 1 Cor. 15.24. At the end, be shall deliver up the Kingdom unto God the Father. For although those words may admit of another Interpretation, namely, that he shall give up an account unto the Father of the accomplishment of the whole work committed unto him as King of his Church, which he may do and not cease from holding the same Kingdom still; yet as they are further interpreted by the Sons coming into a new subjection unto the Father, that God may be all in all, as v. 28. They seem to imply directly the ceasing of his Kingdom.

Though this matter be not indeed without its Difficulty, yet the different Opinions about it seem capable of a fair Reconciliation; which we shall attempt in the ensuing Proposals.

1. The Lord Christ as the Son of God shall unto all Eternity continue in the Essential and Natural Dominion over all Creatures, and they in their dependence upon him, and subjection unto him. He can no more divest himself of that Dominion and Kingdom, than he can cease to be God. Suppose the being of any creatures, and that subjection unto him which is the Rule of this Kingdom is natural and indispensible.

2. As to the Economical Kingdom of Christ over the Church, and all things in order unto
unto the protection and salvation thereof, the immediate Ends of it will cease. All his Saints being saved, all his Sons brought unto Glory, all his Enemies subdued, the End of that Rule which confided in the Guidance and Preservation of the one, in the Restraint and Ruine of the other, must necessarily cease.

3. The Lord Christ shall not so leave his Kingdom at the last day, as that the Father should take upon himself the Administration of it. Upon the giving up of his Kingdom, what ever it be, the Apostle doth not say, the Father shall Rule, or reign, as though he should exercise the same Kingdom; but that God shall be all in all; that is, God the Father, Son and Holy Ghost without the use or intervention of such ways or means as were in use before, during the full continuance of the dispensatory Kingdom of Christ, shall fill and satisfy all his Saints, support and dispose of the remnant Creation.

4. This ceasing of the Kingdom of Christ is no way derogatory unto his Glory, or the perpetuity of his Kingdom; no more than his ceasing to intercede for his people is to that perpetuity of his Priesthood, which he hath by Oath confirmed unto him. His Prophetical Office also seems to cease, when he shall teach his people no more by his Word and Spirit.

5. In three respects the Kingdom of Christ may be said to abide unto Eternity. First, In that all his Saints and Angels shall eternally adore and worship him upon the account of the Glory which he hath received as the King and Head of the Church, and be filled with joy in beholding of him, Joh. 17. 22, 24. Secondly, In that all the Saints shall abide in their state of Union unto God, through him as their Head; God communicating of his fulness to them, through him; which will be his eternal Glory, when all his Enemies shall be his Footstool. Thirdly, In that as the Righteous Judge of all, he shall to all Eternity continue the punishment of his Adversaries.

And this is the last Testimony intilled on by the Apostle to prove the preeminence of Christ above Angels, and consequent above all that were used or employed of old in the Dispensation and Administration of the Law; which was the thing he had undertaken to make good. And therefore in the close of this Chapter, having denied that any of these things are spoken concerning Angels, he shuts up all with a Description of their Nature and Office, such as was then known and received among the Jews; before the consideration whereof, we must draw out from what hath been insisted on, some Observation for our own Instruction, which are these that follow.

I. The Authority of God the Father in the Exaltation of Jesus Christ as the Head and Mediator of the Church, is greatly to be regarded by Believers. He sayes unto him, sit thou at my right hand. Much of the consolation and security of the Church depends on this consideration.

II. The Exaltation of Christ is the great pledge of the Acceptation of the work of Mediation performed in the behalf of the Church. Now, faith God, sit thou at my right hand; the Work is done wherein my soul is well pleased.

III. Christ hath many Enemies unto his Kingdom; faith God, I will deal with all of them.

IV. The Kingdom and Rule of Christ is perpetual and abiding, notwithstanding all the Opposition that is made against it. His Enemies rage indeed, as though they would pull him out of his Throne; but altogether in vain; He hath the Faithfulness and Power, the Word and Right hand of God, for the security of his Kingdom.

V. The end whereunto the Lord Jesus Christ will assuredly bring all his Enemies, let them bluster wherewith they please, shall be unto them miserable and shameful, to the Saints joyful, to himself victorious and triumphant.

It is the Administration of the Kingdom of Christ in the world that this Truth principally respects. Great is the remnant of this world against it; great the Opposition that is and hath always been made unto it: But this will be the settled issue of it, Ruine to the Enemies, Joy to the Saints, Glory to Christ. This is that which is typed unto us in the Prophecy of God. That Prophecy is a Recapitulation of all the Enmity that is acted in the world against the interest of Christ. What his Counsel is, the Prophet declares, Ezek. 38. 1. I will go up to the Land of unwalled Villages; I will
will go up to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates. They look upon the Church of Christ as a feeble people, that hath no visible Power or Defence, and therefore easy to be destroyed; this encourageth them to their work; who or what can deliver them out of their hand? With this Resolution they come upon the breadth of the earth, and compass the Camp of the Saints, and the beloved City, Rev. 20. 9. They go about their work with Glory and Terror, as if they would do it in a day. So have they done in all Ages, so continue to do to this day; and what is the issue? This City which they look on as an unwalled Town, no way defensible or tenable, is not yet taken by them, nor ever shall be; but there they fall before it, one after another, and their bones lie under the walls of the City they oppose. They fall upon the Mountains of Israel, and leave a stink behind them, the shame and reproach of their Names unto Eternity. Sometimes they seem to have prevailed, and to have done their work, but still the issue is, that they dye, or are destroyed and go down to the Pit, and come under the feet of Christ, leaving the City untaken. Disappointment, shame and everlasting punishment is their Portion. And they find at last by experience that this feebie folk, whom they so despise, are Wise, and have their Habitation in a Rock. This pledge we have already of the Truth proposed; that all who have formerly risen up in Enmity to the Kingdom of Christ, are dead, gone, perished, under his feet, and have left their work undone; as far from Accomplishment as the first day they undertook it: The same shall be the Lot of those that are, and those that will, to the end of the world. And when they have all done their utmost, then shall the end be; Then shall all their misery be completed, the Joy of the Saints filled, and the Glory of Christ exalted.

For the Enemies themselves, What can be more shameful unto them, than to be so stupid, as not to learn from the Experience of so many hundred of years to give over a work wherein never any prospered? more miserable than to engage in that design, wherein they must necessarily fall and be ruined? More woful than to work out their own Eternal Destruction under the Wrath of Christ, in a business wherein they had no success? And what profit is it if for the present they grow a little rich with the gain of Oppression, if there be a Worm in it that will devour both it and them? What Advantage if they drink a little precious blood and find sweetness in it, if it make them sick and swell and dye. The beloved City still abides, and their misery shall never end.

For the Saints; what more joyful thing can there be, than for them to take a view of these things; to look backwards and see all the Nimrods of the earth that have opposed the Kingdom of Christ, lying in flame and misery with their necks under the footstool of his feet? There they may see Pharaoh and Nebuchadnezzar, Nero, Domitian, Diocletian, with all their multitudes, and all that have walked in their steps, brought down to the fides of the Pit, in flame and Eternal Misery, for their Opposition to the Kingdom of Christ; There are they fallen and perished all of them, who laid their shadows under heads, and confounded terror in the Land of the living.

And the like Prospect may they take of what is to come; They may by faith see Babylon fallen, the whole Conspiracy that is in the world against them and their Lord disappointed, and all his Enemies that shall arise even to the Consummation of all things, brought to ruine. How may they triumph in a glorious Prospect of this certain and unavoidable Issue of the Opposition that is made to the Kingdom of their Redeemer? And this must be the issue of these things. For,

1. God hath promised unto the Lord Christ from the foundation of the world, that it should be. It was part of his Eternal Covenant and Compact with him, as hath been declared. And after the first promise of breaking the Serpents head, and prevailing therein against the Enemy of his seed, no Season of the Church passed, wherein the promises of the same success and issue were not renewed; and hereunto do the Writings of Moses, the Psalms and the Prophets bear witness. And hereof it was that Enoch the seventh from Adam prophesied so expressly unto the Old world before the flood, Jude vi, 14, 15. other Prophecies and Promises to the same purpose occur every where in the Scripture. And this God also in several Ages for the greater pledge of his veracity, typ'd out; as in the Victory of Abraham over the four Kings, representing the great Monarchie of the world; wherein he had a pledge, that he should be Heir of the World in his seed: in the Conquest of Canaan the feat and inheritance of the Church by Joshua; in the Successes and Victories of David, and by many signal In
An Exposition of the

flances given in the Visible mine of the most potent Opposers of his interest in the world. And it cannot be that this Word of God should be of none effect.

2. The Lord Christ expost this Issue and Event of all things, and shall not be frustrated in his Expiation. Having received the Ingagement and faithful Promises of his Father, he rests in the foreknowledge of its accomplishment. And thence it is that he bears all the Affronts that are put upon him, all the Opposition that is made unto him and his Kingdom, with Patience Long-suffering and forbearance. When we consider the injuries, reproaches, oppressions, persecutions, blasphemies, that he is exposed unto in his Ways, his Servants, his Spirit and Worship, we are ready to admire at his patience (as we ought to do) that he breaks not forth against his enemies as a consuming fire. But he knows the time and season that is allotted for the Execution of Vengeance upon them; and nothing of their Pride, Rage, boasting or triumphing against him shall ever provoke him to anticipate their ruin; so secure he is of their Destruction in the appointed season, and so certain of their Day that is coming.

3. He is himself furnished with Authority and Power for the accomplishment of this Work, when and how he pleaseth. He hath not only Assurance of the Fathers Concordance, but is himself also thoroughly armed and furnished with Power to destroy all his Enemies even in a moment. And he will not fail to put forth his power in the appointed season; he will bruise them all with a rod of Iron, and dash them in pieces like a Potters vessel. If all his Enemies should at once combine themselves against him, should the world receive the utmost contribution of craft, subtility and strength that Hell is able to afford unto it, what is it all to stand before the incomprehensible power of Jesus Christ? See Rev. 6. 16.

4. His Glory and Honour require that it should be so: This is a thing that he is very tender in. God hath raised him up, and given him Glory and Honour, and care must be taken that it be not lost or impaired. Now if his Enemies should go free, if they could by any means withhold themselves from under his Power, or be delivered from his Wrath, where would be his Glory, where his Honour? Here they reproach him, blaspheme him, despise him, persecute him; shall they escape and go free? Shall they always prosper? What then would he do to his great name? The Glory of Christ indispensably requires that there be a season, a day appointed for the Eternal Ruine of all his stubborn Adversaries.

5. His Saints pray that it may be so; and that both upon his account and their own. Upon his, that his Glory which is dearer to them than their lives may be vindicated and exalted; their own, that their Miseries may be ended, that the Blood of their fellow servants may be revenged, that the whole Church may be delivered, and all Promises fulfilled. Now he will not disappoint their Prayers, nor frustrate their Expectations in any thing, much less in those that are of so great importance. He will avenge his Elect, he will avenge them speedily.

6. His Enemies deserve it unto the utmost; so that as well his Justice as his Glory and Interest and People are concerned in their destruction. In the most of them their Outrage against him is notorious, and visible in the eyes of men and Angels; in all of them there is a cruel, old, laering Enmity and hatred, which he will lay open and discover at the last day, that all shall see the Righteousness of his Judgments against them; God hath given him a Kingdom, appointed him to reign; they declare that he shall not do so, and endeavour their utmost to keep him from his Throne, and that with scorn despight and malice; so that whilst God is Righteous, and the Scepter of Christs Kingdom a Scepter of Righteousness, themselves call aloud for their own Destruction.

The Use of this Truth in the comfort of the Disciples of Christ, against all fears, despondencies, and other effects of unbelief, with the terror of wicked men, are obvious and expected unto all.
Verse XIV.

The Apostle having proved the Preeminence of the Son as Mediator of the New Testament above all the Angels, from those Attributions of Honour and Glory that are made unto him in the Scriptures, the like whereunto are no where made or given unto Angels; that he may not appear to argue merely negatively from what is not said concerning them, adds in this last Verse such a description of their Nature and Office, or Work and Employment, as they's that indeed no such thing can be rightly spoken or affirmed concerning them, as he had before manifested to be spoken and recorded concerning the Son.

Ver. 14.

There's no difference in the Reading, nor much about the Translation of those words. Are they not all ministering Spirits, sent unto Minister to (unto a Ministry for) them that shall inherit salvation. This was the common received Doctrine of the Church concerning Angels, Truth unto the Scriptures, and to the purpose of the Apostle, as manifesting their disinterest in the Glory before ascribed unto the Son.

Sundry things are here expressed concerning Angels, which we must briefly pass through the Consideration of.

1. Their Nature. They are spiritual, Ruest, Knebosh, Spirits. Spiritual subsistences, not Qualities, or Natural Faculties, as the Sadducees imagined; and which by an Harmony of the Name, Maimonides, More Nebuch. p. 2. cap. 3. admits also to be Angels, but falsely, and without Authority from Scripture or Reason. This is their Nature, this the Hebrews acknowledge so to be; they are Created Spirits, not to be compared with, or equalled unto him that made and created all things.

2. Their Office. They are ministering servants, ministering Spirits; So are they termed, Psal. 103. 21. Praise the Lord all ye Angels, LXX. to minister to, unto a Ministry for them that shall inherit salvation. Hence in general the Jews call them, מועד, Ministers, and among other Titles assign this unto God, that he is, הושע, the Creator of Ministering Spirits or Angels. And expressly in the Talmud, they are called, אנוש, as more frequently by the Rabbins in the Hebrew Dialect, הושע, Angels of Ministry; above whom that the Meziah was to be, we have formerly shewed from themselves.

Now what kind of Office or Ministry it is that is ascribed unto them, the Word itself doth in part declare, הושע, is to Minister, principally about holy things; Nor is it above once applied unto any other Ministry. And such a Ministry it signifies, as is performed with Honour and Ease, and is opposed unto מועד, which is to Minister with Labour and Burden. So the Ministry of the Levites in bearing the Burden of the Tabernacle is called מועד, a Ministry with Labour, Num. 8. When the more easy and honourable Employment, which was attended by them who by reason of their Age were exempted from bearing of burdens, is called מועד, v. 16. and Deut. 18. 7. Such is the Ministry of Angels; It is in and about holy things, and unto themselves honourable and easy. And this מועד, is rendered servant, which expresseth some times such a general Ministry as comphitt the whole Service and Worship of the Church, Acts 13. 2. מועד servants unto God, as they ministered unto the Lord, that is attended unto the performance of all the Duties of the Church.

This then in general is the Office of the Angels; they are רכוב, or מועד, servants of God in and about his Holy Services for the good of the Church; which also in the like manner ministereth unto God in its own flat and condition. And hence it is that the Church and they do make up one Family, Ezech. 4. 14. and do serve one another in the name of the Lord to minister to the Tabernacle of Jezeus, Rev. 22. 9.

And this form of the latter Jews have retained the Tradition of. Whence is that of Maimonides, More Nebuch. part. 2. cap. 6. which he cite out of the Talmud; בישת ע적이ים, The holy blessed God thus making
nothing will be confult with his superior family. Only not knowing the rite of the word שמים, nor what it should signify; he tells us, ינפיה וינפיה וינפיה וינפיה, that in the Greek Tongue it signifies an Ηφι; whereas it is purely the Latin familia without the leat alteration. And the description of this superior part of the Family of God is given us, Dan. 7. 10. Thousand thousand did minister unto him, and ten thousand times ten thousand stood before him. In which words Pseudo-Dionysius, Gregory, and Aquinas, with sundry of the School-men, have coined a distinction of Angels into ministrantes, those that minister unto God, and afflentes, those that stand before him. Whereas the whole intentment of the expression is, that all the Angels stood ministering before him, as John declares the matter, Rev. 5. 11. And therefore the Apostle expressly here affirms that they are all ministering spirits, cutting off one member of their distinction. Neither is there more intended in the ministry of that upper part of the Family of God than is expressed concerning the lower part of it of old, Deut. 18. 5. גַּם יִנְהַל אֶצְלוֹ נַעֲרֵי יִשְׂרָאֵל, to stand and to minister in the Name of the Lord. The same persons were both afflentes and ministrantes, they stood to minister before the Lord.

Now because of this standing and ministering of Angels, that is their waiting on God in a readiness to do his will, they may be said in some sense to be the Throne of God, from whence he executeth Justice and Judgment; for as he is called מִשְׁרֶה יְשׁוֹעַ, Psal. 80. v. 1. He that dwelleth between the Cherubims; as also Ps. 99. v. 1. So the Jews say that the Thrones mentioned דָּוִד 7. were מִשְׁרָה רַע, the higher Princes or Angels, as Abaddon on the place. This then is their Office, they are all ministering spirits.

Their Execution of their Office in their actual employment is here also expressed. They are ministering spirits, דָּוִד אֶצְלָה מִשְׁרָה, sent out into a ministry, sent out, that is they are daily so, continually so, the word denoting the present time which is always. They stand before the presence of God, and are continually sent out by him, sometimes some, sometimes others, always those that are sufficient for his work.

Now as we observed before that מִשְׁרֶה נַעֲרֵי denotes the whole family service of God, which in general is ascribed unto these children and servants of his in the upper part thereof, they being מִשְׁרְשִׁים מִשְׁרֶה, Ministering spirits. So here the execution of their work is expressed by two words which comprise the whole Ministry of the Church; דָּוִד and דָּוִד, Apostleship and Labouring Ministry; and therein the Harmony is still preserved that is between both parts of the family of God. And as in the service of the Church, the Ministers thereof do not minister unto men but unto the Lord, so and in the behalf of men, Acts 13. 2. So is it with these spirits also, they are sent out to minister for the good of men, but it is the Lord unto whom they minister; his Ministers they are, not ours, Psal. 103. v. 21. though in their ministry, belonging unto the same Family with Believers, they are their fellow servants. As all the servants of a King, though otherwise greatly differenced, agree in this, that they are all servants unto the same Person. And these two Words express both their Honours, that they are immediately sent out from the presence of God, they are his Apostles, as also their Obedience and diligence, they undertake דָּוִד, a Ministry to be discharged with Care and due Observance of him by whom they are sent.

There is expressed the Restriction of their Ministry unto the special Object of their work and employment; it is for them that shall be heirs of salvation; והיבי יִנְהַל מִשְׁרֶה, for them, for their sakes, for their good, in their behalf, who shall inherit salvation. Heirs they are at present, and hereafter shall inherit or actually obtain salvation by virtue of their Heirschip, that is, elect Believers. Yet the Apostolic speaketh not of them as Eled, nor yet absolutely as Believers, but as of Heirs, which they obtain by the priviledge of Adoption. This gives them Heirschip and an intertitle in the Family of God. And the ministry of the superior part of the Family in behalf of the lower, respects them as such, that is, as Adopted, as Children, as Heirs, as Co-heirs with Christ, Rom. 8. v. 16, 17. This priviledge I say amongst others innumerable and inexpressible we have by our Adoption, that being admitted into the Family of God, those blessed Angels whose special ministry respects that Family have us under their constant care.

It is true, that the ministry of Angels is not always absolutely restrained unto the Church or Family of God; they are employed also in the government of the world. So the Angel that was sent unto Daniel affirms, That in the first year of Darius he stood to confirm and strengthen him, Dan. 11. 1. that is, to assist him in the welding of his new...
gotten Empire. As also chap. 10. v. 13, 20, 21. he declares how he acted in opposition to the Prince of Persia, and stirred up the Prince of Greece; that is, how he should do so in the appointed time. And so also absolutely are they employed about other Affairs in the world, from whence much good redounds unto many who yet belong not unto the Family of God. But yet two things we may here observe: First, That though this Ministry of theirs was not immediately, yet it was ultimately for the Church. For their fakes were those mighty Empires first raised, and afterwards raised to the ground. And this is that which they consider in their mimikry. See Zech. 4. v. p, 10, 11. And thence it appears that the Prince of the Kingdom of Persia, who withstood the Angel, was not any Angel of God but the King of Persia himself, who laboured to obstruct the work committed unto him. Secondly, That the Apostle treats in this place of that immediate respect which the Ministry of the Angels had unto the Church, because in that regard alone he carries on his comparison between them and the Son, that only being unto his purpose in hand.

But it may be objected, that this their Ministry will not clearly evince their inferiority and subordination unto Christ, seeing he himself also was sent, and that for the good of them who shall inherit salvation; and is thence called the Apostle of our profession. But the differences between him and them in their being sent are so great and manifest, that his superiority unto them, and preeminence above them, is not in the least thereby impeached. He was sent by his own voluntary previous choice and condescension; they are sent in pursuance of the state and condition of their creation. He was sent to minister in the form of a servant, only for a short season, in the days of his flesh; they continue to be from the Beginning to the End of the world. He was sent unto that great and mighty work of Mediation which none was worthy to undertake, none able to go through withall but himself alone, the only begotten Son of God; they are sent about the ordinary concernments of the Saints. He as the Son, they as servants. He as the Author of the whole work of the Redemption and Salvation of the Church; they as subordinate assistants in the particular promotion of it. The general Agreement then of his and their being sent for the good of the Church, hath so many and so great differences in the Manner, Causes, and Ends of it, that it noway takes off from the evidence of their subordination and subjectio unto him. And with this Demonstration the Apostle closeth the Argument he had so long insisted on.

Of the nature of this Ministry of Angels for the good of them that shall inherit salvation, because it belongs not directly unto the present design of the Apostle, and would in the full consideration of it cause a long diversion from the work in hand, I shall not treat, although it be a matter singularly deserving our meditation. For the present it may suffice us to observe, That in the government and protection of his Saints here below, both as to the dispensation of Grace and Providence, God is pleased to make use of the Ministry of Angels, wherein much of their Honour and our Safety doth consist. For a close of the whole, we may only observe the Way and Manner whereby the Apostle propofeth this doctrine of the Ministry of Angels unto the Hebrews; Are they not? saith he; they speak of it as a matter well known unto them, and acknowledged by them. Their Nature, their Dignity, their Office was declared in the Old Testament. Thence were they instructed, that as to their Nature they were Spirits; in Dignity, Thrones, Principalities and Powers; in Office, Ministers unto God, sent out for the good of his Church. And therefore these things the Apostle in sundry places takes for granted, as those that were already known and received in the Church of God, Rom. 8. v. 32. Ephes. 1. v. 20, 21. Col. 1. v. 16. This Doctrine then I say was propagated from the Jews unto the Christians. And from them also came forth much of that curiosiy and superstition about Angels, which afterwards infected the minds of many in the Christian Church. For after they were forsaken of God, and began to give up themselves unto vain speculations, there was not any thing wherein the vanity of their minds did more early manifest it self, than in their imaginations about Angels, wherein they exercise themselves unto this day. For to omit their monstruous fancies about the Original of Devils, most of whom they affirm to have been begotten by Adam on Lilith before God formed Eve, and many to have issued from Adam and Eve severally whilst they lived after the death of Abel, as latter follies, it is certain that some of them began to vent curiosities about Angels in the Apostle's time, Col. 2. 18. and to express their fancies about their Names, Orders, Degrees and Employments. And this they continue yet to do, although they peremptorily deny that they are to be invocated or prayed unto, wherein they are out-done by others. Names they have invented...
invented for them innumerable, and those many of them uncouth and insignificant. Orders also or Degrees they assign unto them, some four, some five, some seven, some nine, some thirteen, according as it hath seemed good unto this or that Great Master among them. From them the Plutarch, Plutarchius, about the fourth or fifth Century after Christ, took the occasion and rise of his oratorical treatise about the Celestial Hierarchy, though he mixed their inventions with many Peripatetic and Pythagorean notions. Aristotle proportioned the number of the Intelligences unto the Spheres of the Heavens, more he granted not. The Pythagoreans and Platonists affected all things here below to be influenced by the Planets in their Orbs, the inferior receiving a communication of virtue from the higher, and imparting it unto them beneath. So they interpreted the Exposition of Saturn by Jupiter, as that of Cælum by Saturn to be the interception of their procreative influence, that it should not immediately be communicated unto things below but by them. Out of all these fancies did Dionysius raise his Hierarchy. From the Jews he took the Disposition of his Angels into Orders of Superiority and Rule; from Aristotle their number, placing an Order instead of a single Intelligence, to answer what is taught in the Scripture concerning their multitude; and from the Pythagorean Platonists the communication of Light Knowledge and Illumination from God by the highest to the lowest Sphere or Order, and from them to Men on earth. And on this foundation, such as it is, are built the Discourses of many Commentators on this place; in their Enquiries, whether Angels of the Superior Orders are sent forth to minister for the good of Believers, which is denied by many, though by some later Expositors, as Eusebius, Ribera, Tenae, A Lapide granted, and proved not without much ado. So hard is it sometimes for men to cast down fear-crowds of their own setting up.

It remaineth only that we close our whole discourses on this Chapter with some Observations for our own use and instruction from this last Verse. As,

1. The highest Honour of the most glorious Spirits in Heaven, is to minister unto the Lord in the service whereunto he appoints them. This is the Office, this the work of Angels; and this is their Honour and Glory. For what greater Honour can a Creature be more partaker of, than to be employed in the service of his Creator? What greater glory than to stand in the Presence, and to do the Will of the King of Heaven? If it be an Honour on earth to stand before Princes, dying perishing men, and that unto men in nature and kind equal unto those before whom they stand, what is it for them, who by nature are at an infinite distance from the Glory of God, to stand before him who lives for ever and ever? And surely it will be unconceivably woful unto poor souls at the last day, to find how they despised in this world a share and interest in that service, which is and ever was the Glory and Honour of Angels.

2. Such is the love and care of God towards his Saints labouring here below, that he sends the most glorious Attendants on his Throne to minister unto them, in taking care of them. He who gave his only Son for them, will not spare to send his holy Angels unto them. Heaven and earth shall be witness of his care of them, and the value that he puts upon them.

Now this being a matter of so great importance as it is unto the Churches consolation, and the Doctrine directly taught in the Text, we may a little farther enquire into it, in answer unto these two Questions.

First, Wherefore God is pleased to use the Ministry of Angels in the distribution of his care and good will unto the Church, the Heirs of Salvation, seeing he can by an Almighty faculty exert all the effects of his own immediate Power?

Secondly, Unto what especial end and purpose doth God make use of the Ministry of Angels for the good of them that believe?

For the first of these, the principal account of it is to be resolved into his own Sovereign Will Wisdom and Pleasure. Thus are we always to live in an holy Admiration of him, when ever we consider any of his works or ways, Rom. 11. v. 33. Herein are we to rest, and to put a stop unto all our enquiries: So is pleased him, Matt. 11. v. 25. And he giveth no account of his matters, Job 33. v. 12, 13. This we are to acquiesce in as the great Reason of all God's dispensations and ways, even his own infinite Wisdom and sovereign Pleasure. He alone knows what becomes his own Goodness and Greatness, and of creatures not one, but as he is pleased to reveal it. For can we find out the Almighty unto perfection? can we by searching find out God? Job 11. v. 7. How shall poor limited finite creatures come to know what becometh the Infinite Holy One to do, any otherwise but as himself declareth that he hath done it? And then we
we know the work is holy and wise, and such as becometh Infinite Perfection, because he hath done it. Herein then we principally rest, as to the meetness and condescency of the ministry of Angels; God hath appointed it. Whereunto we may add these other Reasons which the Scripture suggesteth unto us, as,

1. God doth it for the preferring and manifestation of the Glorious Order of his Kingdom. God is pleased to rule his Creation as a Supreme Lord and King. Hence there is so often mention made in the Scripture, that he is the King, the only Potentate, the Lord of Lords and King of Kings; as also of his Throne, his Kingdom, Dominion, Reign and Government. And God doth this, that he might thereby give an Understanding of his Sovereignty unto his creatures, and make way thereby for the manifestation of his Glory. Now unto a Kingdom there are three things essential, Rule, Obedience, and Order. In this Kingdom, the Sovereign Rule is in the hand of God alone, the Kingdom or Monarchy is his. Obedience is the work and duty of the whole Creation, every thing according to its nature capacity and condition. The Glory of both these lies in Order. Hereof there are two parts: first, that which respects the Being of the Creatures in their dependance on God: secondly, that which respects their Operation in Obedience unto him. God hath in infinite Wisdom endowed the works of his hands with such various natures, whereon their uses do depend, as that they are placed thereby in several ranks series and Orders, in an useful subserviency unto one another, so far as they are advantaged thereby in their common and absolute subjection to himself. This is the Order of their Being; the Order of their Operation is such as they are fitted for by their natures, and whereby they set out the Glory of this Kingdom of God. Thus he taketh the Angels, being fitted thereunto in that place which they hold in the Order of Nature and Being, unto the next and immediate attendance upon the Throne of his Kingdom. There they wait upon him, to receive and execute his commands in all the affairs of his Kingdom. So are they every where described in the Scripture, Psal. 68. and 103. Dan. 7. Rev. 5. Isa. 6. and elsewhere. And by this Ministry of Angels doth God intimate unto us the Glory and Order of his Kingdom. His glorious and fiery Throne being attended with millions of these mighty Angels ready to accomplish his will. And whereas God hath erected imperium in imperio, a Kingdom in a Kingdom, like the wheels within the wheels in Ezekiel’s Vision; namely the Oeconomical Dispensatory Kingdom of Christ in his Oecumenical Kingdom over the whole Creation; and hath annexed thereunto the principal manifestation of his Glory Rule and Dominion, those blessed Ministers do principally attend the Affairs thereof. And thus, though God can govern and dispose of all things, sole mutu, by the Almighty immediate Emanations of his own Power, yet for the manifestation of the glory of his Kingdom, especially of that Rule which is committed unto the Lord Christ, he useth the ministry of his Creatures, in that Order which his infinite Wisdom had disposed them unto at the first Creation.

2. God is pleased to do this to exercise the Obedience of the Angels themselves; and that upon a three-fold account. First, to keep preverse and rule them fitly to their state and condition. Being Creatures, they have a natural and necessary dependance on God their Creator; and being intellectual creatures they have a moral dependance on him according to a Law and Rule, with reference unto the utmost End whereunto they were created. This requires their constant Obedience unto the Will of God, without which they leave and forsake the Law of their Creation and Condition, and also deviate from the End for which they were made. Wherefore to exercise them unto and in this their Obedience, God makes use of their ministry and Service in his Government of the Church. And this they shall continue to do unto the end of the world, when the course of their Obedience being accomplished, they shall be everlastingly satiated with the contemplation of God’s infinite Excellencies, and enjoyment of him as their Reward. Secondly, That in them he might give an Example of ready Obedience unto the Church. These Angels of God being in their nature excellent, and great in power, always ready, watchful, and free from all Divergions or Avocations, eminent in Light and Honours as always beholding the face of God, and filled with his Grace, are proposed unto us in their Obedience and readiness to do the Will of God, as an Example and pattern which we are to imitate unto our utmost, though we are never able perfectly to express. And thence are we directed by our Saviour to pray, that we may do the will of God on earth, as it is done by them in heaven. Thirdly, That they themselves may be made partakers of this singular Honour and Glory to serve the most High God in his most glorious work, the preservation and salvation.
An Exposition of the Chap. I.

salvation of his Church; for that this is their Honour was before declared.

3. God employeth them in an especial manner in this ministry for the good of them that are heirs of salvation, to manifest unto them the Greatness and Glory of the work of the gathering, preferring and redemption of his Church, with the value that he puts upon all the fruits of the Death and Concernments of the Mediation of his Son Jesus Christ. For as of themselves they desire to look particularly into these things, which in general appear so glorious unto them, 1 Thes. 1. v. 12. that their delight in the Wisdom and Love of God may be more and more increased; so by God's dealings with his Church, in whose behalf they are employed, they learn therein the manifold Wisdom of God, and riches of his grace, Ephes. 3. v. 10. And thus in all their employment about the Saints wherein they are sent out to minister for their good, they learn much of the Wisdom and Love of God, and are thereby excited to honour, applaud, glorify him and praise him. Somewhat of this they shall see in the text and therein: and toward any Believer that is committed unto them. And they eternally rejoice in the over-flowings of the Love and Grace of God, taking care of all the concerns of the poorest and meanest of his servants.

4. This is done, that God may in an especial manner give glory and honour unto Jesus Christ thereby. This is his will, that all men should honour the Son as they honour the Father, John 5. 23. He hath therefore raised him up, and given him Honour and Glory, and in particular excited him for above the Angels, putting them in subject unto him as their Head, Prince, Ruler and Governor, Ephes. 1. v. 21, 22. Neither is it a show of Glory, or a titular Kingdom and Dominion that he hath given to Jesus Christ, but a real and absolute Sovereignty, wherein all things subject unto him are at his absolute disposal: and therefore must the Angels themselves be at his service in the affairs of his Kingdom, and so they acknowledge themselves to be, and the subject-servants of that which is done to him. His honour and glory (which in all things the Father aimeth at, Col. 1. 18, 19.) that the glorious Angels should be employed for the good and in the behalf of all his poor labouring Saints. This honour is done to Jesus Christ in heaven, when all the Attendants of the Throne of God doe see that care that is taken about the meanest that believe in him.

5. The Love, and Care, and Condescension of God unto his Saints is hereby manifested unto the Saints themselves. God employeth the Angels for their good, that they may know how he careth for them, and be comforted thereby, Psal. 91. 10. The Saints of God have mean and low thoughts of themselves, as it becomes them to have. They know and confess that they are left in all the mercies of God, and unworthy that he should have any regard of them. Such thoughts as these their mean tormented condition, and their manifold sins and failings do fill them withal. Of the glorious Angels, their thoughts and apprehensions are high and honourable. Their Nature, their State and condition, their Power and Greatness, their Holiness, and Enjoyment of the Presence of God, do all present them unto their minds under a notion of much Excellency and Glory. Hence some weak, superstitious, and curious minds have been drawn to adore them with Religious Worship and Adoration; the Saints know sufficiently the folly hereof. But yet when they consider that God is pleased to use employ and send out these glorious spirits to take care of them, to do them good, to watch over them, and round about them, to keep them from evil: this fills them with an holy Admiration of the infinite Love and Condescension of God towards them, finding them in this condition of favour, from both which much spiritual comfort and rejoicing in the Lord do arise. And for this end also doth God choose to do that mediately by the ministers of Angels, which otherwise by an incomparably firmer they could do by his own immediate Power.

6. A blessed Entercourse, Society, Communion and Fellowship is hereby maintained and kept up between the several parts of the Family of God; that of Angels above, and this of Believers below. It hath been formerly declared, how the Angels in Heaven, and all elect Believers were reduced into one Family, when God reconciled the things in heaven and earth unto himself, and brought them all into subject unto and dependence upon one common Head Christ Jesus, Ephes. 1. 10. From hence are Angels and Men reduced into one Family, the Family in heaven and earth; the Angels by Translation,
... Men by Adoption. Now it is the will of God, that for the Honour of our Lord Jesus Christ, the immediate Head of this Family, that there should be an Entercourse and an helpful communion between the several parts of it; for to this end are we brought into the society of the innumerable company of Angels, Heb. 12. 22. Now because our Godliness, our Usefulness, our Helpfulness is confined and limited unto the Saints that are in the earth, Ps. 16. 3. not extending it (elf unto God, or any of his holy ones above, we cannot help, assist, counsel nor advise the Angels, nor do they in any thing stand in need of our aid or assistance. And since the communication of our minds unto them by way of Religious Subjection, Adoration, Faith, Truth, Alliance, is absolutely forbidden unto us; it remains that this Fellowship and society must be maintained by the aid and assistance which they are able to afford unto us, and which we stand in need of. And on this account doth God employ them about the affairs and concerns of Believers, that so a becoming fellowship may be kept up in the Family of Christ, and an usefulness between the several parts thereof.

7. God makes use of the ministry of Angels in the service of the Church to reproach, awe, restrain and torment the Devil. It is a continual reproach cast upon Satan, when he sees those unto whom he is like in Nature, and with whom he was sometimes a Companion in Glory, willingly, cheerfully, triumphantly obeying the will of God in the service of Christ, having by his wickedness cast out himself from the Line honorable Employment, and mancipated himself to the vilest services that any part of the Creation of God is cast down unto. The whole work of the Angels is a continual reproach unto Satan, for his sin and folly. It cries unto him, This might have been thy work, this might have been thy condition; the gnawing of which consideration is no small part of his torment and present vexation. They also put an awe upon him in all his attempts. He knows well their Power, their Authority, their Commission, and that it is not for him to contend with them. With one word they can at any time defeat him: The Lord rebuke thee, Satan; the Lord rebuke thee. And he knows not where he may meet with them in his attempts. And this keeps him in continual awe, and perpetual uncertainties of success in all that he undertakes or goes about. And hereby God also in many things frustrates his endeavours, restrains his power, and disappoins his malice. It is inconceivable what havoc he would make of the Lives, and Liberties, and ^ress of the Saints, did not these Watchers from the Holy One disappoint him. And all these things add to his torment. Much of his present punishment consists in the endless workings of Wrath, Envy, Malice, Blood-thirstiness, and Rage. Now as these where ever they are found but in the least degree are tormenting passions, so where they are all in their height rage and fury, and are not by any considerable vent abated or slacked, what can be worse in hell itself but only the immediate wrath of God? But thus is it with Satan from this ministry of Angels. He feers the Church and every Member of it, and seek to devour, protected and defended by this Heavenly Host, so that he cannot in any measure have his will at them; nay, that he cannot touch the soul of any one of them, nor cause an hair of the head of any one of them to perish. This fills him with self-devouring rage envy and wrath. And thus doth God by this way accomplish his judgment upon him. And these are some of the Reasons which the Scripture intimates unto us, why the Lord is pleased thus to make use of the ministry of Angels; which may fulfie for an Answer to the first Question before proposed.

II. The second is, Unto what Ends and Purposes doth God make use of the ministry of Angels, for the good of them that do believe.

The thing it self we suppose in both these Questions. It is so directly affected in the words of the Apostle, and so many instances are given of it else-where in the Scripture, that it needs not any especial confirmation. It will also be farther declared in our enumeration of the ends and purposes of it ensuing. As,

1. In general, God doth it to communitate by them the Effits of his Care and Love unto the Church by Jesus Christ. This God represented unto Jacob in the Vision that he gave him of the Ladder which stood upon the earth, and whose top reached unto heaven, Gen. 28. 12, 13. For although the Jews lay somewhat to the purpose, when they affirm this Ladder to have denoted the dependance of all things here below on them above under the Rule of the Providence of God, yet they lay not all that was signified thereby. Our Saviour tells us, Joh. 1. 52. That from thence his disciples should see heaven opened, and Angels ascending and descending upon the Son of man. Plainly al-
An Exposition of the

Chap. I.

1. They are sent in an extraordinary manner to make Revelations of the Will of God about things tending unto the obedience and spiritual advantage of them that do believe. Hereof we have many instances in the Old Testament, especially in God's dealing with the Patriarchs before the giving of the Law. For although the Second Person of the Trinity, the Son of God Himself, did often appear unto them, as to Abraham, Gen. 18, 1, 2, with chap. 19, 24, and unto Jacob, chap. 32, 24, whom Revelation 5, 11 mentions, Gen. 48, 16, yet God also made frequent use of created Angels in the revelation and discovery of his Mind and Will unto them, as is evident from many passages in their story. That he used their ministration in the giving of the Law, we have before abundantly shewed, the Holy Ghost declaring and affirning of it, Deut. 6, 17, 18. Acts 7, 63. The like also he continued to do in the visions of them granted unto the Prophets that ensued unto the end of that Dispensation, especially unto Ezekiel and Zechariah. So also the same was done under the New Testament, as to omit others, we have an especial instance, Rev. 1, 1. How far God is pleased to continue this ministration of Angels unto this day is hard to determine. For as many have pretended unto Revelations by Angels, which have been mere delusions of Satan, or imaginations of their own brains: So to say that God doth not, or may not send his Angels unto any of his Saints to communicate his mind unto them, as to some particulars of their own duty according unto his word, or to fore-shew unto them somewhat of his own approaching work, seems in my judgment to be unwarrantably to limit the Holy One of Israel. Howbeit such things in particular are to be duly weighed with sobriety and reverence.

2. God by them suggests good motions into the minds of his Saints. As the devil sets himself on work to tempt them unto evil, by suggesting lusts unto the principle of sin within them; so God employs his holy Angels to provoke them to that which is good, by suggesting that unto them which is suitable unto the principle of spiritual life and grace that is in them. And as it is difficult to discover the suggestions of Satan in most cases from the workings of our own minds, and our unbelief in them, partly because of their connaturality to one to the other, and partly because their impugns are not sensible nor produce any effects but as they mix themselves with our own darknes and lusts, so it is not so difficult distinctly to take notice of these Angelical motions upon the like account on the other hand. For being suitable unto the inclinations of that principle of Grace which is in the hearts of believers, and producing no effect but by them, they are hardly discerned. So that we may have the benefit of many Angelical suggestions of good things, which we our selves take no notice of. And if it be enquired how these good motions from Angels are or may be distinguished from the motions of the Holy Ghost, and his actions in Believers; I answer, that they are distinguished sundry ways as: 1. These Angelical are ab extra, from without; Angels have no indwelling in us, no residence in our souls, but work upon us as an external principle, whereas the Holy Ghost abideth with us, and dwelleth in us, and works ab intra, from within the very principles of our souls and minds. Whence it follows, 2. That these Angelical motions confilt in occasional impressions on the mind, and imagination, by advantages taken from outward objects and present disposition of the mind, rendering it meet to receive such impressions, and disposed it to affect the Heart, the Will and the Affections, whereas the Holy Ghost clothe in his Operations with all the faculties of the soul, really and immediately exciting every one of them to spiritual actions according to their nature and quality. Whence also it appears, 3. That Angelical motions communicate no strength power or ability unto men to act do or perform the
the Good which they guide and direct unto. Only they provoke and stir up men to act and exert the strength which they have, in the duties that they are bound of. But the Holy Ghost in his motions doth really communicate spiritual Grace, strength and power unto the faculties of the soul, enabling them unto a right performance of the duties proposed unto them: And, Whereas Angelical impressions are transient, and abide not at all in themselves; but only in the effects which the mind was moved and excited by them doth produce; there is a constant, abiding, efficient Work of the Holy Ghost in the hearts of Believers, enabling them to will and to do, according unto his good pleasure. And this is a second part of the Ministry of Angels, in particular, the benefit whereof we are often made partakers of than perhaps we are aware. And their motions which are an Effect of their Ministry, the Sadducees of old took to be Angels, denying all spiritual influences from whom they should proceed.

3. God sends forth his Angels unto this Ministry for the good of Believers, to preserve them from many dangers and rumous casualties, that would otherwise befall them. Much of the Delight of Psal. 91, is to acquaint us therewith; for though the charge of Angels is expressed only in ver. 11 & 12, yet as the expression there, of keeping us in all our ways, that we stumble not, is comprehensive of all the dangers which we are or may be exposed unto, to the same work of their respects all the evils and casualties enumerated in the beginning of the Psalm. And to this purpose also it is said, that the Angel of the Lord compasseth about them that fear him, as they did about Edna of old, namely, to preserve them from the dangers that they are exposed unto. Nor is this impeached by the observations of the Evil, Trouble, Calamities and miseries that befall the people of God, for God hath not given his Angels a Commission to act ad infinitum virtum, to the utmost of their strength, sin & mixture for the preservation of his; but only to act according to his own Good Pleasure, and this they always do. Now it is the Will of God, that his Saints should be exercised with various troubles and calamities, for the trial of their Faith and Obedience. But yet in the ordering and management of these calamities, or troubles, they have no least benefit by the Ministry of Angels, than they have in respect of those from which they are preserved by them. For man, as much as they also are designed and ordered for their Good, their expelling to them in their seasons; appointment under them during their continuance, and deliverance from them in the appointed time thereof, are all signal mercies which they receive by the Ministry of Angels.

4. By this Ministry of Angels, doth God in particular preserve us from the snares and violent incursions of Satan. Satan in the Scripture is called a Serpent, from his subtility and lying in wait to do mischief; and a Lion, from his rage and fury and spoiling from his lurking places. And as the one, and the other, he continually seeks the harm, mischief, and ruin of the whole man; not only of our souls in sin and defect of punishment, but of our bodies in our lives health and welfare. Hence we find to many in the Gospel troubled with bodily infirmities from the assaults and incursions of Satan. And what he prevails to do against any one, that he is continually attempting against all the whole seed of Abraham. Hereunto also belong all those hurtful Terrors, Affrightments and Surprizes, which he endeavoureth by himself and his Agents to cast upon us. Had he his Liberty, he would make our whole Lives to be filled with Disappointments, Vexations, Losses and Troubles. Not one of us should escape them any better than Job did, when God for a season suspended his Protection over his Relations Possessions and Enjoyments. Yet all these designs it is more probable that he is prevented by the Ministry of Angels. We find in the 5th of Job, that in all the Devils walks in the earth for the executing of his malice, the Angels still observe him, and are ready to answer him when he comes with his Accusations against the Saints into the presence of the Lord. And hereupon depends the safety and security of our lives; without which Satan would by all means continually attempt to fill them with Terrors, Vexations, Losses and Troubles. Not one of us should escape them any better than Job did, when God for a season suspended his Protection over his Relations Possessions and Enjoyments.

5. They are in their Ministry appointed to be Witnesses of the Obedience, Sufferings, and Worship of the Disciples of Christ: that they may give Testimony unto them before God, and in the great Assembly of the last day, so glorifying God for the Grace bestowed upon them, and the assistance afforded unto them. Thus 2nd Peter tells us that the Apostles in their Preaching and Sufferings were made a spectacle unto Angels, 2 Cor. 4:9. The Holy Angels of God looked on, rejoicing to behold how gloriously
gloriously they acquitted themselves in the work and Ministry committed unto them.

And to this end doth he charge Timothy before the elect Angels, to look unto and discharge aright the Work of an Evangelist, 1 Tim. 5. 21, because they were appointed of God to be Witnesses of his faithfulness and diligence therein. And it is not improbable but he hath respect unto the presence of Angels in the assemblies of the Saints for the Worship of God, where he enjoys Mutilly and Sobriety unto Women in them on their account, 1 Cor. 11. 16. And from that particular instance, a general Rule may be drawn, for the Observation of Certain Order in all our Assemblies; namely from the presence of these holy Witnesses at all our solemn Worship. For Church Assemblies are the Court, the dwelling place, the Throne of Jesus Christ, and therefore in them he is in an especial manner attended by these glorious Ministers of his presence. And therefore although an holy regard unto God and our Lord Jesus Christ himself be the first and principal motive unto a right and holy acquittance of ourselves in all our Obedience Sufferings and Worship; yet in subordination thereunto, we may have also respect unto the Angels, as those who are employed by him so to be Witnesses of our ways and carriage. Such a respect I mean, as may administer Occasion unto them to glorify God in Christ on our behalf; that so all the Honour may finally redound unto him alone.

6. God useth the Ministry of Angels, to avenge his Elect of their enemies and Persecutors, to render unto them a Recompence and Vengeance even in this world, in the due and appointed fashion. Thus by an Angel he destroyed the Army of Sennacherib when he intended and threatened the destruction of Jerusalem. And by an Angel he smote Herod in the midst of his pride and persecution, Acts 12. And this Ministry of theirs is in an especial manner pointed unto in several places of the Revelation, where the Judgements of God are foretold to be executed on the persecution of the world. And this work they wait for in a holy Admiration of the Patience of God towards many a provoking Generation; and are in a continual readiness to discharge it unto the uttermost, when they shall receive their Commission so to do, Dan. 7.


8. Lastly, The Ministry of Angels respects the general Resurrection and Day of Judgment. The Lord Christ is every where described coming to Judgment at the last day, attended with all his holy and glorious Angels, Matt. 24. 31. Chap. 25. 31. 2 Thess. 1. 7, 8. Jude 14, 15. And great shall be their work towards the Elect in that day, when the Lord Christ shall be admired even by them, in all those that do believe. For although the work of the Resurrection, like that of the Creation, is to be effected by the immediate Operation of Almighty Power, without the interveniency of any secondary finite Agents limited in their Power and operation; yet many things preparatory thereto, and consequents thereof, shall be committed unto the Ministry of Angels. By them are the signs and tokens of it to be proclaimed unto the world; to them is the founding of the last Trumpet, and general summons given out unto all flesh to appear before Jesus Christ committed, with all the glorious solemnity of the Judgement it felt. And as they bear and accompany the departing souls of the Saints into the receptacles of their rest in Heaven, so doubtless also shall they accompany them in their final return unto their beloved old Habitations. By them also will the Lord Christ gather them together from all parts wherein their redeemed bodies have been reduced into dust; and so at length by them bring all the heirs of salvation triumphantly into the full Possession of their inheritance.

And thus much may suffice to have spoken about the Ministry of Angels here mentioned by the Apostle; by all which it farther appears; how neither in their Nature, nor their Office they are any way to be compared with the Son of God in his Ministry towards the Church. Some deductions also for our especial use and instruction may here be added from what hath been spoken. As,

1. That we ought to be very careful to use Sobriety in our Speculations and Meditations about this matter. Herein doth the Caution of the Apostle take place in an especial manner, that we should be wise unto Sobriety, Rom. 12. 3, and not to think ourselves wise above that which is written. This some neglecting of old, and endeavouring to intrude themselves into the things which they had not seen, Col. 2. 18. that is boasting of the knowledge and acquaintance with Angels, which they had no ground for, nor any safe Instruction in, fell into Pride, Curiosity, Superstition and Idolatry, as the Apostle
Apostle in that place declareth. And almost in all Ages of the Church, men have failed on this account. The Curiosity of the Jews we did in some measure before manifist. To them in their Imagination succeded the Gnostick, whole portentous Romes and Genealogies of inferior Deities, recounted by Irenaeus, Origen, Tertullian, Epiphanius and others of the Antients, were nothing but wicked and foolish Imaginations about Angels. Unto them succeded thees about the beginning of the fourth Century, who flatly Worfhipped Angels, and had Consenticles, or private meetings for that purpose, who are expressly condemned in the thirty fifth Canon of the Council of Laodicea, An. 564. In these words, ει τις κοιμάσθαι ξυναπτάσαι τις θείας τις υπὸ τοῦ έαυτού εὐγενής, ή αὐτοδιάγενες, ή συμοίρους εὐγενής, ή δέ τις αυτοδιάγενες, ή τις τε κοιμάσθαι τις λογικά θεότους κατά τις κοιμάσθαι τις καιρούς κατὰ τοῦ θεού. 

I. The Socraticall fancy of one single Guardian Angel attending every one, as it is if admitted.
admitted a real impeachment of the Consolation of Believers, so a great inducement unto Superstition and Idolatry. The further evidencing of this truth, I remit unto what hath been already delivered about the Ministry of Angels in general.

IV. Believers obtain Heaven by inheritance, and free gift of their Father, and not by any merit of their own. Heirs among men claim their inheritance _jure nascendi_, because they are born unto it, not because they deserve it better than others. Believers look for theirs _jure adoptionis_, by right of Adoption, whereby they become Sons, Heirs of God, and Co-heirs with Jesus Christ.

_End of the first Chapter._
In this Second Chapter the Apostle declares his Design, and what his official Aim was, with respect unto them to whom he wrote. It was not merely their Instruction, or the Information of their Minds and Judgments that he intended; though that also was in his eye, and necessary unto his principal Purpose. They had by their Inability and fainting in Trials administered Occasion unto him of other Discourse. Besides, he foresaw that they had great Difficulties and Temptations to contend withal; and was jealous lest they should miscarry under them; as he also was over other Professors.

1 Cor. 11. 34. His principal End therefore in this whole Epistle (as hath been declared) was to prevail with the Hebrews unto Stedfastness in the faith of the Gospel, and Diligence in attendance unto all those Ways and Means whereby they might be established. The Foundation of his Exhortations unto this Purpose, he lays in the incomparable Excellence of the Author of the Gospel. Hence just and cogent Inferences unto constancy in the Profession of his Doctrine, and Obedience unto him, both absolutely and in respect of the Competition set up against it by Mosaical Institutions, do naturally flow. And these Considerations doth the Apostle divide into several parts, interposing in great Wisdom between the handling of them, those Exhortations which pressed it toward his special End before mentioned. And this course he proceeds in for several Reasons. For,

First, He minds them and us in general, that in handling of the Doctrines of the Gospel concerning the Person and Offices of Jesus Christ, we should not satsifie our selves in a bare Notional Speculation of them, but endeavour to get our Hearts excited by them unto Faith, Love, Obedience and Stedfastness in our Profession. This doth he immediately apply them unto. Instances unto this purpose doth he give us in this Chapter upon his foregoing Declaration of the Excellencies of Christ, and the Glory of his Kingdom; that so his Hearers might not be barren and unfruitful in the knowledge of him.

Secondly, As to the Hebrews in particular, he had as it were overwrought them with that flood of Divine Testimonies which he had poured out in the Beginning of his Epistle, and that heavenly glorious Declaration which he had made of the Person of the Messiah, that he thought it needfulto give them time to consider what was the Tendency of that sublime Discourse, and what was their especial concernment therein.

Thirdly, The Apostle interposeth his Exhortation in this place, as to be an Application of what was before delivered, so to lead them thereby unto the Consideration of Arguments of another nature, (though of the same use and tendency) taken from the Sacerdotal or Priestsly Office of Christ, and the Works or effects thereof. And herein doth a great part of the Apostolical Wisdom, in the various Intertexture of Doctrines and Exhortations in this Epistle consist; that as every Exhortation flows naturally from...
the Doctrine that doth precede it; so always the principal matter of it leads directly unto some other Doctrinal Argument, which he intends nextly to insist upon. And this we shall evidence in the Transition that he makes from the Exhortation laid down in the beginning of this Chapter, unto the Sacerdotal Office of Christ, v. 6, 7, 8.

The first Verses then of this Chapter are purely Pastoral, or Hortatory, with a mixture of some Considerations serving to make the Exhortation weighty and cogent.

**Verse I.**

The first Verse contains the Exhortation itself intended by the Apostle, those following the especial Enforcements of it.

**Verse 2.**

*Abundantius*: V. L. Arias: More abundantly: *eo amplius*, Beza. Much the more. *ut magis*, *ut abundantius*, as the rather; or *ut more abundantly*. *Summa attentione*: Arab. with all attention. The word denotes somewhat more than ordinary in the HD it relates unto, or the Persons to whom it is applied. And Diligence being especially required in Attention unto any thing, or in that which attend, which extends it unto the whole deportment of the mind in that work (if that be respected wherein we shall consider) it may be not unmeetly rendered more diligently, directly more abundantly.

*Adhibere*: V. L. to observe, improperly: *Adhibere* Ar. M. A Word of an imperfect sense, unless supplied with our Minds or Understandings, or diligence; *Adhibere animam*, *adhibere diligentiam*, but immediately affecting the Object, *adhibere auditum*, it gives no perfect sense: attendere: *Besa; to attend unto; to give heed*. *Simus cauti, attenti*: Syr. That we be wary; or heedful. *Mea audi* is usually in other Authors when it refereth to Persons, *audire, obiempers; to hearken, attend and give heed to any one with an obedient mind*. And sometimes it signifies to hope or place Trust or Confidence in him that is attended unto. It is also used for to Attend, to Agree, or subscribe unto what is spoken by another. In the New Testament it is principally used in two senses. 1. *To beware, or look to our selves, as to things or Persons that might hurt us*; and then it is attended with *ut adhiberet* or *ut autem* as Matt. 7. 25. Chap. 16. 6. 11, 12. Luke 12. 1. Or *to be wary, or to look diligently unto our own Concernments absolutely*, Luke 17. 3. Chap. 10, 14. Math. 6. 1. *To Attend with diligence and submission of mind unto the words of another or unto any business that we are employed in* Acts 6. 6. Chap. 16. 14. 1 Tim. 1. 4. Chap. 4. 1, 13. Titus 1. 14. So it is said of the Samaritans, that they much heeded Simon Magus, *adhiberent animam, adhiberent audiram*, Acts 8. 10. And it is the same word, whereby the reverential Obedience of that people unto the preaching of Philip is expressed, v. 6. *An Attendance then with a mind ready for Obedience is that which the word imports*. *His audiuntur, Auditus, to the thin's heard*. *In eo quod audivi*, Syr. *in eo quod audisti*, that is, by us, who are required to attend unto them.

**Verse 3.**

*Praepositor*: This Word is no where else used in the New Testament. In other Authors it is as much as *praeposito*, to run by. So Xenoph. *Cyr. X. c. 4. quamuis nos in praeposito posueramus, to drink of the River running by praepositus*. V. L. *ne fortes praeposito*, let perhaps we should run out. *ne fortes, ne forti*, *ne perhaps*: Improperly; it respects times and seasons; *ut adhiberet* or *ut autem*.

*Fall not*: That we fall not; that we perish not; that we are not; that we fall not. And he confirms this sense from that saying in the Psalms, Chap. 3. 21. *ne me fallat*, My soul fall not. So he interprets the word. In the Original it is, *ne me fallat*, *ne me fallat*, *ne me fallat*, *ne me fallat*. He interprets the sense respecting not the Persons spoken
spoken unto, but the thing spoken of. Nor do the LXX. in any other place render by spēo, but by διηκόνισαι, as in the next Chapter, τ.21. and words of the like signification; to δέκιν, draw back, give over by negligence or weariness. Other Antient Translations read, θείος δέκιναι, as in the next Chapter, v.21. words of the like signification; to decline, draw back, give over by negligence or weariness. Other Antient Translations read,/ne decidamus a honestate, that we fall from Honesty; and ne quædam rejecimus, and by no means to reject. What sense of the Word is most proper to the Place, we shall afterwards consider.

Verse 1.

Therefore (for this cause) more abundantly ought we to attend (or give heed) to the things heard (by us) lest at any time we should flow out (or pass away.)

And therefore, For this Cause; as much as therefore, wherefore, There is in the words, an Illustration from the precedent Discourse, and the whole Verse is an hortatory Conclusion from thence. From the Proposition that he hath made of the Glory and Excellency of the Author of the Gospel; he draws this inference, therefore ought we; for the reason and causes insisted on. And thus the word ὑπερφθεσιν, flow out, expresseth their losing by any ways or means the Doctrine of the Gospel wherein they had been instructed, and the Benefits thereof. Seeing the Gospel hath such a blessed Author, we ought to take care that we forfeit not our interest in it. But if we take ὑπερφθεσιν, in the sense chosen by Chrysostom, to express the fall, and perishing of them that attend not as they ought unto the Word, (which Interpretation is favoured by the Syriack Translation;) then the word, therefore, for this cause, respecteth the Communion or Threatning included therein. As if the Apostle had said, therefore ought you to attend, that is, look to it, that you do attend, lest you fall and perish. I rather embrace the former sense both because the Interpretation of the Word used by Chrysostom is strained, as also because the Apostle doth evidently in these words enter upon an Exhortation unto Obedience, upon his former discourse about the Person of Christ, nor without especial regard thereunto, had he laid any foundation for such a Threatning unto Disobedience, as is pretended to be in the words, of which yet farther afterwards.

As such, ought we, the Persons unto whom he makes the Application of his Doctrine, and directs his Exhortation. Some think that Paul joyns himself here with all the Hebrews upon the account of Catholic and Country, as being himself also an Hebrew, Phil.3.8. and therefore affectionately respecting of them, Rom.9.23. But the Expression is to be regulated by the words that follow, all we, who have heard the Gospel preached, and made profession thereof. And the Apostle joyns himself with them, not that there was any danger on his part lest he should not constantly obey the Word, or were of them whole wavering and Instability gave Occasion to this Caution; but (1.) To manifest that the Duty which he exhorts them unto, is of general concernment unto all to whom the Gospel is preached, so that he lays no singular burden on them; and (2.) That he might not as yet discover unto them any jealousie of their Inconstancy, or that he had entertained any special thoughts concerning them: Apprehensions whereof, are apt to render Exhortations suspected; the minds of men being ready enough to disregard that which they are perswaded unto, if they suspect that undeserved blame lies at the bottom of the Exhortation. The like Condescension hereunto, upon the like account, we may see in Peter, 1 Pet.4.3. These are the Persons spoken unto; That which is spoken to them conflicts in an Exhortation unto a duty, and an especial Enforcement of it. The Exhortation and Duty in the first words, the more abundantly to attend unto the things heard; and the Enforcement in the close of them, lest at any time we should flow out.

In the Exhortation is expressed an especial Circumstance of it, the Duty it self, and the manner of its performance.

The first is included in that Word more abundantly, which may refer either unto the Caufes of the attendance required, or unto the manner of its performance.

In the words as they lye in the Text, And therefore, for this cause, more abundantly, is joyned unto And therefore, for this cause, and seems immediately to respect it; and fo to intimate the excellent and abundant Reason that we have to attend unto the Gospel. But if we transplant the words, and read them
An Exposition of the

156

them as if they lay thus, and using memorable words, then the word expresses more abundantly, respects the following word μετατηρήσει, to attend unto, and to express somewhat of the matter of the performance of the Duty proposed. And so some Translators report the sense, We ought to give the more diligent heed, or give heed the more diligently. The Reader may embrace whether sense he judges most agreeable to the scope of the place. The former construction of the word, expressing the necessity of our attention to be intimated from the cogency of the reasons thereof before intimated on, is not without its probability. And this the meaning of the word agrees unto, whether we take it absolutely, (for so, as Chrysostome observes, it may be taken, though of itself it be of another form) or comparatively, in which form it is. Take it absolutely, and the Apostle informs them that they have abundant cause to attend unto the things spoken or heard, because of him that spake them; for concerning him alone came that Voice from the excellent glory, This is my beloved Son, hear him. So also in the other sense, the Apostle is not comparing the matter of their attending unto the Doctrine of the Law, which certainly they ought to have done with all diligence, and their attendance unto the Gospel, but shews there were reasons which they had to attend unto the one and the other, as the following verses clearly manifest. This then may be that which the Apostle intimates in this word, namely that they had more abundant cause and a more excellent reason for their attending unto the Doctrine of the Gospel, than they had unto that of the Law, on this account that by whom the Gospel was immediately preached unto us, was the Son of God himself. But the other application of the word is more commonly received, wherein it intends the duty enjoined.

In reference unto the Duty exhorted unto, there is expressed the object of it, the things heard. Thus the Apostle chuseth to express the Doctrine of the Gospel, with respect unto the way and manner whereby it was communicated unto them, namely by preaching; for faith cometh by hearing, and hearing it of the word preached, Rom. 10. 14, 15. And herein doth he magnifie the great Ordinance of preaching, as everywhere else he taketh it the great means of begetting faith in men. The Lord Christ himself first preached the Gospel, Acts 1. 1. and verse 4. of this chapter. Concerning him it was said from heaven, Hear him, Matt. 17. 5. as he who revealed the Father from himself, John 1. 18. From him the Gospel became to be the Word heard. When he had finished the course of his personal Ministry, he committed the same work unto others, sending them as the Father sent him. They also preached the Gospel, and called it the Word, that is that which they preached. See 1 Cor. 1. So in the Old Testament it is called יַעֲגוֹל, יָשָׂר, an hearing, or that which was heard, being preached. So that the Apostle infilts on, and commends unto them not only the things themselves wherein they had been instructed, but also the way whereby they were communicated unto them, namely by the great Ordinance of preaching, as he farther declares, verse 4. This as the means of their believing, as the ground of their profession, they were diligently to remember consider and attend unto.

The Duty itself directed unto, and the manner of its performance, are expressed in the word μετατηρήσει, to attend, or give heed. What kind of attendance is denoted by this word was in part before declared. An attendance it is with Reverence Assent and Readiness to obey. So Acts 16. 14. God opened the heart of Lydia, μετατηρήσας τὰς συνήθεις, to attend unto the things that were spoken, not to give them the hearing only; there was no need of the opening of her heart for the meer attention of her ear: but she attended with readiness humility and resolution to obey the Word. The effect of which attention is expressed by the Apostle, Romans 6. 17. To attend then unto the Word preached, is to consider the Author of it, the Matter of it, the Weight and concernment of it, the Ends of it, with Faith, Submission of spirit, and Constancy, as we shall with our Apostle more at large afterwards explain.

The Duty exhorted unto being laid down, a Motive or Enforcement unto it is subjoined, taken from the danger that would ensue the neglect thereof. And this is either from the Sin or Punishment that would attend it, according unto the various interpretations of the word μετατηρήσει, flow out, or fall, before mentioned. It signifies to fall or perish, then the punishment of the neglect of this Duty is intimated. We shall perish as water that is poured on the earth. Thereunto is the frail life of man compared, 2 Samuel 14. 14. This sense of the word is embraced by few Expositors; yet hath it great countenance given unto it by the ensuing discourse, verses 2, and 3. and for that reason is not unworthy our consideration. For the design of the Apostle in these verses is to prove, that they shall deservedly and assuredly perish who should neglect the Gospel. 
Gospel. And the following particles, et, si, and if, in vers 2. may seem to relate unto
what was before spoken, and to yield a reason why the Unbelievers should so perish
as he had intimated; which unless it be expressed in this word, the Apostle had not
before at all spoken unto. And in this sense the Caution here given is, That we should
attend unto the word of the Gospel, left by our neglect thereof, we bring upon our
selves inevitable ruin, and perish as water that is shot on the ground, which cannot be
gathered up again.

But the truth is, that the word peri prefixed will not be well reconciled unto this
sense and interpretation; unless we should suppose it to be redundant and insignifi-
cative, and so left at any time we should flow out, should be the same
with peri absolutely, that we fall not. But there is no just reason to render that
word so useless. Allow it therefore signifying, and it may have a double sense;
1. To denote an uncertain time; quando, aliquando, at any time. 2. A conditional event;
forte, ne forte, left it should happen. In neither of these senses will it allow the words
to be expounded of the Punishment that shall betfall Unbelievers, which is most certain
both as to the Time, and the Event. Neither doth the Apostle in the next Verses
threaten them that neglect the Gospel, that at some time or other they may perish; but lets
them know that their destruction is certain, and that from the Lord.

It is then our sinful losing of the Word and the benefits thereof which the Apostle in-
tendeth. And in the next verse he doth not proceed to prove what he had affected in
the verse, but goes on to other Arguments to the same purpose, taken from the un-
questionable event of our neglect of the Word, and losing the benefits thereof. The
special reason therefore why the Apostle thus expresseth our losing of the doctrine of
the Gospel by want of diligent attendance unto it, is to be enquired after. Generally
the expression is looked on as an allusion unto leaking vessels, which suffer the water
that is poured into them one way, to run out many. As he speaketh in the Comedian,
who denied that he could keep secret some things if they were communicated un-
to him. Plenus rimarum sum, hue atque iVucefflm: I am full of chinks, and flow out on every
side. And the word relates unto the persons, not to the things, because it contains at
crime. It is our duty to retain the word which we have heard, and therefore it is not
said that the Word flows out, but that we as it were pour it out. And this crime is de-
noted by the addition of a ga to pour. For as the simple Verb denotes the passing away
of any thing as water, whether it deserve to be retained or no, so the compound doth
the losing of that perniciously which we ought to have retained.

But we may yet enquire a little farther into the reason and nature of the Allegory.
The Word or Doctrine of the Scripture is compared to showers and rain; Deut. 32. 2.
My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon
the tender herb, as the showers upon the grass. Hence the same word peri signifies a Teacher
and Rain; so that Translators do often doubt of its special sense, as Psal. 84. 7.
Itar sent, the rain filleth the pools, as in our Translation; others, as Hierom and
Arias Montanus render them, Benedicitionibus operietur docens, The Teacher shall be covered
with blessings; both the words being ambiguous. So also Isa. 30. 20. In the
which we translant thy Teachers, is by others rendered thy showers or rain. So those words,
Isa. 2. 23. יִתְנַחֲמֵי הָֽאֵּשׁ רָדֹ֣שׁ, which our Translators render in the
Text, He hath given you the former rain moderately, in the Margin they render, a Teacher
of righteousness. And the like ambiguity is in other places. And there is an elegant
metaphor in the word. For as the drops of rain falling on the earth do water it and make
it fruitful, whilst it takes no notice of it, so doth the Doctrine of the Word insensibly
make fruitful unto God the souls of men, upon whom it doth descend. And in respect
unto the Word of the Gospel it is, that the Lord Christ is said to come down as the
showers on the tender grass, Psal. 72. So the Apostle calleth the preaching of the Gospel
unto men, the watering of them, 1 Cor. 3. 6, 7. And compares them unto whom it is
preached unto the earth that drinketh in the rain, Heb. 6. 7. In pursuit of this Metaphor
it is, that men are said to pour out the Word preached unto them, when by their negli-
gence they lose all the benefits thereof. So when our Saviour had compared the
same Word unto seed, he sets out mens falling from it by all the ways and means
whereby seed cast into the earth may be lost, or become unprofitable, Mat. 13. And as
he shews that there are various ways and means whereby the seed that is sown may be
lost and perish, so there are many times and seasons, ways and means, wherein and
whereby we may lose and pour out the Water or Rain of the Word which we have
received. And the Apostle regards in that expression, left at any time.

Q. Q. 2.
We are now entered on the Practical part of the Epistle, and that which is of great importance unto all Professors at all times; especially unto such as are by the good providence of God called into the condition wherein the Hebrews were, when Paul thus treated with them; that is a condition of temptation, affliction, and persecution. And we shall therefore the more distinctly consider the useful truths that are exhibited unto us in these words, which are these that follow.

1. Diligent attendance unto the word of the Gospel is indispensably necessary unto perseverance in the profession of it. Such a profession I mean as is acceptable unto God, or will be useful unto our own souls. The profession of most of the world is a mere not renunciation of the Gospel in words, whilst in their hearts and lives they deny the power of it every day. A saving profession is that which expresseth the efficacy of the Word unto salvation, Rom. 10.16. This will never be the effect of a lifeless attendance unto the Word. And therefore we shall first consider what is required unto the giving heed to the Gospel here commended unto us; and there are in it (amongst others) the things that follow.

1. A due valuation of the grace tendered in it, and of the Word itself on that account. Property denotes such an attendance unto any thing, as proceeds from an estimation and valuation of it answerable unto its worth. If we have not such thoughts of the Gospel, we can never attend unto it as we ought. And if we consider it not as that wherein our chief concernment lies, we consider it not as we ought at all. The field wherein is the Pearl of price is so to be heeded, as to be valued above all other Possessions whatsoever, Matt. 13. 45, 46. They who esteemed not the Marriage-feast of the King above all Avocations and worldly Occasions, were shut out as unworthy, Matt. 22.7. If the Gospel be not more unto us than all the world besides, we shall never continue in an useful profession of it. Fathers and Mothers, Brothers and Sisters, Wives and Children, must all be desirous in comparison of it, and competition with it. When men hear the Word, as that which puts itself upon them, whose attendance unto they cannot decline without present or future inconveniences, without considering that all the contradictions of their souls lie bound up in it, they will easily be won utterly to neglect it. According as our esteem and valuation of it is, so is our heeding of it, and attendance unto it; and no otherwise. Hearing unto the Word as unto a song of him that hath a pleasant voice, which may please or satisfy for the present, is that which profess not men, and which God abhors, Ezek. 33.34. If the ministration of the Gospel be not looked on as that which is full of glory, it will never be attended unto. This the Apostle presses, 2 Cor. 3.8,9. Constant high thoughts then of the necessity, worth, glory and excellency of the Gospel, as on other accounts, so especially of the Author of it, and the grace dispensed in it, is the first step in that diligent heeding of it which is required of us. Want of this was that which ruined many of the Hebrews to whom the Apostle wrote. And without it we shall never keep our faith firm unto the End.

2. Diligent study of it, and searching into the mind of God in it, that so we may grow wise in the mysteries thereof, is another part of this Duty. The Gospel is the wisdom of God, 1 Cor. 1.24. In it are laid up all the stores and treasures of that wisdom of God, which ever any of the sons of men shall come to an acquaintance with in this world, Col. 2.2,3. And this wisdom is to be sought for as silver, and to be searched after as hid treasures, Prov. 3.4. That is, with pains and diligence like unto that of those who are employed in that enquiry. Men with indefatigable pains and danger pierce into the bowels of the earth, in the search of such hid treasures that are wrapped up in the vast womb of it. Silver and treasures are not gathered by every lazy passenger on the surface of the earth; they must dig, seek and search who intend to be made partakers of them, and they do so accordingly: And so must we do for those treasures of heavenly wisdom. The mystery of the grace of the Gospel is great and deep, such as the Angels desire to have drawn down and look into, 2 Pet. 1.12. which the Prophets of old, not withstanding the advantage of their own special Revelations, enquired diligently after, verse 11. Whereas now if any pretend, though falsely, to a Revelation, they have immediately done with the Word, as that which by the deceit of their imaginations they think beneath them; when indeed it is only distant from them, and is really above them. As if a man should stand on tip-toe on a mole-hill, and despise the Sun appearing newly above the Horizon as one beneath him. Diligent sedulous searching into the Word belongs unto this heeding of it, Psal. 1.1. Or a labouring by all appointed means to become acquainted with it, wise in the mystery of it, and skilled in its doctrine. Without this
this, no man will hold fast his profession. Nor doth any man neglect the Gospel, but he that knows it not, 2 Cor. 4:3, 4. This is the great principle of Apostasy in the world, men have owned the Gospel but never knew what it was, and therefore leave the profession of it foolishly, as they took it up lightly. Studying of the Word is the security of our faith.

3. Missing the Word with faith is required in this attention. See chap. 4:2. As good not hear as not believe. Believing is the end of hearing, Rom. 10:11. And therefore Lydia's faith is called her attention, Acts 16:14. This is the life of feeding the Word, without which all other exercise about it is but a dead carcasse. To hear and not believe is in spiritual life, what to see meat and not to eat is in the natural, it will please the fancy, but will never nourish the soul. Faith alone receiveth the things spoken unto the heart, and gives them subsistence in it, Heb. 11:1. without which, as tous, they flow up and down in loose and uncertain notions. This then is the principal part of our duty in hearing the things spoken, for it gives entrance to them into the soul, without which they are poured upon it as water upon a flick that is fully dry.

4. Labouring to express the Word received in a conformity of heart and life unto it, is another part of this Attention. This is the proper end of our hearing. And to do a thing appointed unto an End, without aiming at that End, is no better than the not doing it at all, in some cases much worse. The Apostle says of the Romans, that they were cast into the mould of the doctrine of the Gospel, chap. 6:13. It left upon their hearts an impression of its own likeness, or produced in them the express image of that Holiness Purity and Wisdom which it revealeth. This is to be holded with open face the glory of the Lord in a gale, and to be changed into the same image, 2 Cor. 4:18. that is, the image of the Lord Christ, manifester unto us and reflected upon us by and in the glass of the Gospel. When the heart of the hearer is quickened, enlarged, spirited with Gospel truths, and by them is moulded and fashioned into their likenesses, and expresseth that likeness in its fruits, or a Conversation becoming the Gospel, then is the Word attended unto in a right manner. This will secure the Word a station in our hearts, and give it a permanent abode in us. This is the Indwelling of the Word, whereof there are many degrees, and we ought to aim that it should be plentiful.

5. Watchfulness against all opposition that is made either against the Truth or Power of the Word in us, belongs also unto this duty. And as these Opposicions are many, so ought this Watchfulness to be great and diligent. And these things have we added for the further Explication of the Duty that is pressed on us by the Apostle; the necessity whereof, for the preservation of the truth in our hearts and minds, will further appear in the ensuing Observation.

II. There are sundry times and seasons wherein, and several ways and means whereby men are in danger to lose the Word that they have heard, if they attend not diligently unto its preservation. Mostly, at any time, or by any way or means. This our Saviour teacheth us at large in the Parable of the Seed, which was retained but in one sort of ground of those four whereinto it was cast, Matt. 13. And this the experience of all Times and Ages confirmeth. Yea, few there are at any time who keep the Word heard as they ought. We may briefly name the Seasons wherein, and the Ways whereby the hearts and minds of men are made as leaking vessels, to pour out and lose the Word that they have heard.

1. Some lose it in a time of Peace and Prosperity. That is a season which flays the foolish. Jealous waxes fat and kicks. According to men prosperer they are filled, and forget the Lord. They feed their lusts high, until they loath the Word. Quails often make a lean soul. A prosperous outward estate hath ruined many a Conviction from the Word, yea and weakened faith and obedience in many of the Saints themselves. The warmth of Prosperity breeds swarms of Apostates, as the heat of the Sun doth Insects in the Spring.

2. Some lose it in a time of persecution. When persecution ariseth, faith our Saviour, they fall away. Many go on space in profession until they come to see the Cross; this light puts them to a stand, and then turns them quite out of the way. They thought not of it, and do not like it. We know what havoc this hath made amongst Professors in all Ages; and commonly where it destroys the Bodies of men, it destroys the Souls of an hundred. This is the season wherein Stars fall from the Firmament, in reference whereunto innumerable are the Precepts for Watchfulness, Wisdom, Patience, Enduring, that are given us in the Gospel.

3. Some...
An Exposition of the C H A P. II.

3. Some lose it in a time of trial by temptation; it pleaseth God in his Wisdom and Grace to suffer sometimes an hour of temptation to come forth upon the world, upon the Church in the world, for their trial, Rev. 3:10. And he doth it that his own thereby may be made conformable unto their Head Jesus Christ, who had his especial hour of temptation. Now in such a season temptations worketh variously, according as men are exposed unto it, or as God pleaseth to meet that they should be tried by it. Every thing that such days abound with shall have in it the force of a temptation. And the usual effect of this work is, that it brings Professors into a slumber, Matth. 25:5. In this state, many utterly lose the Word. They have been cast into a negligent slumber by the secret power and efficacy of temptation; and when they awake and look about them, the whole power of the Word is lost and departed from them. With reference unto these and like instances it is, that the Apostle gives us this caution, to take heed left at any time the word which we have heard slip out.

2. The ways and means also whereby this wretched effect is produced are various, yea innumerable: some of them only I shall mention, whereunto the rest may be reduced. As, 1. Love of this present world. This made Demas a leaker vessel, 2 Tim. 4:10, and choaks one fourth part of the seed in the Parable, Matth. 13. Many might have been rich in grace, had they not made it their end and business to be rich in this world, 1 Tim. 6.9. But this is too well known, as well as too little regarded. 2. Love of sin. A secret lust cherished in the heart will make it plenam remorum, full of chinks, that it will never retain the flowers of the Word; and it will assuredly open them as fast as convictions stop them. 3. False Doctrines, Errors, Heresies, false Worship, Superstition and Idolatries will do the same. I place these things together, as those which work in the same kind upon the Curiosity, Vanity and Darkness of the minds of men. These break the vessel, and at once pour out all the benefits of the Word that ever were received. And many the like instances might be given.

And this gives us the reason of the necessity of that hearing the Word which we before insisted on. Without it; at one time or other, by one means or other, we shall lose all the design of the Word upon our souls. That alone will preserve us, and carry us through the course and difficulties of our Profession. The Duty mentioned then is of no less concernment unto us than our souls, for without it we perish. Let us not deceive ourselves, as slothful negligent bearing of the Word will bring no man to life. The commands we have to watch, pray, strive, labour and fight, are not in vain. The warnings given us of the Opposition that is made to our faith, by indwelling sin Satan and the world, are not left on record for nothing: no more are the sad examples which we have of many, who beginning a good Profession have utterly turned aside to sin and folly.

All these things, I say, teach us the necessity of the Duty which the Apostle enjoyneth, and which we have explained.

III. The Word heard is not left without the great sin as well as the spiritual ruin of the ends of men. Lot it is when it is not mixed with faith, when we receive it not in good and right hearts, when the end of it is not accomplished in us, and towards us. And this befalls us not without our sin, and woeful loss of duty. The Word of its own nature is apt to abide, to incorporate it self with us, and to take root: but we cast it out, we pour it forth from us. And they have a woful account to make, on whose souls the guilt thereof shall be found at the last day.

IV. It is in the nature of the Word of the Gospel to water barren hearts, and to make them fruitful unto God. Hence, as was shewed, was it compared to Water, Dew, and Rain, which is the foundation of the Metaphorical expression here used. Where this word comes, it makes the parched ground a pool, and the dry land springs of water, Isa. 35.7. These are the waters of the Sanctuary, that heat the barren places of the earth, and make them fruitful, Ezek. 47. The River that maketh glad the City of God, Eзд. 46.7. That River of living water that comes forth from the Throne of God, Rev. 22.1. And the places and persons which are not healed or benefited by these waters, are left to barrenness and burning for evermore, Ezek. 47:11. Heb. 6 8. With the dew hereof doth God water his Church every morning, Isa. 27.3. And then doth it grow as a pity, and cast forth its roots as Lebanon, Is. 33.3.7. Abundant fruitfulness unto God follows a gracious receiving of this dew from him. Blessed are they who have this dew distilling on them every morning, who are水流ed as the Garden of God, as a land that God cherish.

V. The
V.
The consideration of the Revelation of the Gospel by the Son of God, is a powerful and
motivated unto that diligent attendance unto it, which we have before defined. This is the
inference that the Apostle makes from the Proposition that he had made of the Ex-
cellency of the Son of God. Therefore.

And this is that which in the greatest part of the ensuing Chapter he doth pu-

tice. This is that which God declares, that he might so justly expect and look for,
namely that when he sent his Son to the Vineyard, he should be regarded and attended
unto.

And this is most reasonable upon many accounts.

1. Because of the Authority wherewith he spake the word. Others spake and deli-

divered their message as servants, he as the Lord over his own house, chap. 3. 6. The Father
himself gave him all his Authority for the revealing of his Mind, and therefore pro-

claimed from heaven, that if any one would have any thing to do with God, they

were to hear him, Matt. 17. 10. 2 Pet. 1. 17. The whole Authority of God was with
him, for him did the Father faill, or put the stamp of all his Authority upon him;

and he spake accordingly, Matt. 7. 29. And therefore he spake both in his own
Name, and the Name of his Father; so that this Authority sprung partly from the.

Dignity of his Person, for being God and Man, though he spake on the earth, yet he

who was the Son of man was in heaven, till, Job. 3. 13. and therefore is said to speak
from heaven, Heb. 1. 12. 21. and coming from heaven was still above all, Job. 3. 31. hav-
ing power and authority over all: And partly from his Communion that he had from
his Father, which, as we said before, gave all Authority into his hand, Job. 5. 26.

Being then in himself the Son of God, and being peculiarly designed to reveal the
Mind and Will of the Father, (which the Prophet calls his standing and feeding in the
strength of the Lord, in the Majesty of the Name of the Lord his God, Mic. 5. 4. ) All the
Authority of God over the souls and consciences of men is exerted in this Revelation
of the Gospel by him. It cannot then be neglected without the contempt of all the
Authority of God. And this will be a sore aggravation of the sin of Unbelievers and
Apostates at the last day. If we attend not unto the word on this account, we shall
suffer on it. He that despiseth the word despiseth him, and he that despiseth him de-
spiseth also who sent him.

2. Because of the Love that is in it. There is in it the love of the Father in sending
the Son, for the revealing of himself and his mind unto the children of men. There
is also in it the love of the Son himself, condescending to teach and instruct the sons of
men, who by their own fault were cast into error and darkness. Greater love could
not God nor his Eternal Son manifest unto us, than that he would undertake in his
own Person to become our Instructor. See 1 John. 5. 20. He that shall consider the
brutish stupidity and blindness of the generality of mankind in the things of God,
the miserable fluctuating and endless uncertainties of the more enquiring part of them;
and with all the greatnes of their concernment in being brought unto the knowledge
of the truth, cannot but in some measure fee the greatnes of this love of Christ in re-
vealing unto us the whole counsel of God. Hence his words and speech are said to
be gracious, Luke 4. 22. and grace to be poured into his lips, Psal. 45. 3. And this is no
small motive unto our attention unto the word.

3. The fulness of the Revelation is self by him made unto us, is of the same importance.
He came not to declare a part or parcel, but the whole will of God, all that we are to
know, all that we are to do, all that we are to believe. In him are hid all the treasures
of wisdom and knowledge, Col. 2. 3. He opened all the dark sentences of the will of
God hidden from the foundation of the world. There is in his Doctrine all wisdom,
all knowledge, as all light is in the Sun, and all water in the Sea; there being nothing
of the one or the other in any other thing but by a communication from them. Now
if every word of God be excellent, if every part and parcel of it delivered by any of his
servants of old, was to be attended unto on the penalty of extermination out of the
number of his people; how much more will our condition be miserable, if our
blindness and obstinacy so, if we have not an heart to attend unto this full Revelation
of himself and his will.

4. Because it is final. Left of all be sent his Son, and hath spoken unto us by him.
Never more in this world will he speak with that kind of speaking. No new, no far-
ther Revelation of God is to be expected in this world, but what is made by Jesus
Christ. To this we must attend or we are lost for ever.

VI. The.
VI. The true and only way of honouring the Lord Christ as the Son of God, is by diligent attendance and obedience unto his word. The Apostle having evidenced his Glory as the Son of God, makes this his only inference from it. So doth he himself, if you love me, faith he, keep my Commandments. Where there is no Obedience unto the Word, there is neither faith in, nor love unto Jesus Christ. But this whole Argument the Apostle further pursues in the following Verses.

Verse II, III, IV.

In these three Verses the Apostle follows on his Exhortation laid down in that foregoing, and giveth many peculiar enforcements unto a due compliance with it, as we shall see in our Exposition of them.

Verse 3.

For if the word spoken (pronounced) by Angels, was sure, (stedfast) and every transgression and (stubborn) disobedience received ajust (meet, equal) retribution, (or) recompence of reward.

Verse 4.

\[\text{Verse} \]
Verse 4.

How shall we escape (by or avoid) if we neglect (not taking care about) so great salvation which began to be (was first of all) spoken (declared) by the Lord; and was confirmed (assured, established) unto us, by them that heard it of him.

Verse 5.

God being witness with Signs and Wonders (Prodigies) and divers (various) mighty works (powers) and distributions (divisions) of the Holy Ghost, according to his own will.

The design of the Apostle in these three Verses, is to confirm and enforce the Inference and Exhortation laid down in the first; as that which arose from the Discourse of the former Chapter. The way he proceeds in for this end, is by interposing after his usual manner in this Epistle, subversive Motives, Arguments, and Considerations, tending directly to his principal end, and connatural unto the subject treated on; Thus the main Argument wherewith he prebirth his preceding Exhortation unto attendance and Obedience unto the Word, is taken ab incommode, or ab eventuo pernicioso, from the pernicious end and event of their disobedience thereunto. The chief proof of this is taken from another Argument a minori, and that is the confessed Event of disobedience unto the Law, v.z. To confirm and strengthen which reasoning, he gives us a summary comparison of the Law and the Gospel, whence it might appear, that if a disregard unto the Law was attended with a sure and sore revenge, that much more must and would the Neglect of the Gospel be so. And this comparison on the part of the Gospel, is expressed; (1.) In the Nature of it, it is Great Salvation: (2.) The Author of it; it was spoken by the Lord: (3.) The manner of its Tradition; being confirmed unto us by them that heard them; and the Testimony given to it, and them; by signs and wonders and distributions of the Holy Ghost, from all which he infers his purpose, of the pernicious Event of disobedience unto it, or disregarding of it. This is the sum of the Apostle Reasoning, which we shall further open as the words present it unto us in the Text.

The first thing we meet with in the word, is his subversive Argument a minori, v.z. wherein three things occur. (1.) The Description that he gives us of the Law which he compares the Gospel withal; it was the word spoken by Angels. (2.) An Adjunct of it, which ensued upon its being spoken by them; it was firm and steadfast. (3.) The Event of disobedience unto it; every transgression of it, and stubborn disobedience, had a just recompence of reward. How from hence he confirms his Assertion of the pernicious Consequence of neglecting the Gospel, we shall see afterwards.

The first thing in the words is the Description of the Law, by that Periphrasis ἡ λόγος ἡ ἀγγέλων λαλήθη; the word spoken or pronounced by Angels. ἡ λόγος is a "Ο λόγος" word very variously used in the New Testament. The special senses of it, we shall not need in this place to insist upon. It is here taken for a system of Doctrine, (and by the addition of λαλήθη) as published, preached, or declared. Thus the Gospel, from λαλήθη.
the principal subject matter of it, is called τον άρχοντα της ζωής; 1 Cor. 15. 18, the Word, the Doctrine, the Preaching concerning the Cross; or Christ crucified. So ἐξ ἄγγελων here, the word, is the Doctrine of the Law; that is the Law itself spoken, declared, published, promulgated. ἐξ ἄγγελων, by Angels; that is, by the Ministry of Angels. It is not the matter, he from whom the Law was given, that the Apostle intends; but the Ministerial Publishers of it, by whom it was given. The Law was given from God; but it was given by Angels in the way and manner to be considered.

Two things we may observe in this Periphrasis of the Law. (1.) That the Apostle principally intends that part of the Mosaic Dispensation which was given on Mount Sinai; and which as such was the Covenant between God and that people, as unto the privilege of the promised Land. (2.) That he fixed on this Description of it, rather than any other, or merely to have expressed it, by the Law; (1.) Because the Ministry of Angels, in the giving of the Law by Moses, was that by which all the prodigious Effects with which it was attended, (which kept the people in such a durable Reverence unto it) were wrought. This therefore he mentions, that he might appear not to undervalue it, but to speak of it with Reverence unto that Excellency of its Administration which the Hebrews so boasted in. (2.) Because having newly insisted on a comparison between Christ and the Angels; his Argument is much strengthened, when it shall be considered, that the Law was the Word spoken by the Angels, the Gospel was delivered by the Son, so far exalted above them. But the manner how this was done, must be a little farther enquired into.

That the Law was given by the Ministry of Angels, the Jews always confessed, yea and boasted. So faith Josephus, one much antienter than any of their Rabbinists extant. "οὐκ ἂν τὰς θεοῦν της ἁγιὰν ἁγίων ἔκρυψεν οὐκ ἔστην τοῖς ἄγγελοις, τοῖς προφήταις, τοῖς ἡγεσίσι τοῖς εὐαγγελιστάκις, τοῖς πρωτογενεῖσι τοῖς θεοῦν ἱερεῖσι. We learned the most excellent and most holy constitutions of the Law from God by Angels. The same was generally acknowledged by them of old. This Stephen treating with them, takes for granted, Acts 7. 33. You received the Law by the disposition of Angels. And our Apostle affirms the same, Gal. 3. 19. It was ordained by Angels in the hand of a Mediator; a word of the same Original and sense is used in both places, though by ours variously rendered: Μωσῆς, Διανομής. This then is certain; but the manner of it is yet to be considered.

First then, nothing is more unquestionable, than that the Law was given from God himself. He was the Author of it. This the whole Scripture declares and proclaims. And it was the impious Abomination of the Valentinians and Marcionites of old, to ascribe the Original of it unto any other Author.

Secondly, He who spake in the name of God on Mount Sinai, was no other than God himself, the second Person in the Trinity, Psal. 68. 17, 18, 19. Him Stephen calleth the Angel, Acts 7. 30, 38. Even the Angel of the Covenant, the Lord whom the people sought, Mal. 3. 1, 2. Some would have it to be a Created Angel, delegated unto that work who thereon took on him the Preference and Name of God, as if he himself had spoken. But this is wholly contrary to the nature of all Ministerial work. Never did Embassador speak in his own name, as if he were the King himself whose person he doth represent. The Apostle tells us, that the Preachers of the Gospel were Gods Embassadors, and that God by them doth persuade men to be reconciled in Christ, 2 Cor. 5. 20. But yet if any on that account, should take on him to pronounce God, and to speak of himself as God, he would be highly blasphemies. Nor can this be imagined in this place; where not only he that speaks, speaks in the Name of God, I am the Lord thy God, but also elsewhere it is frequently affirmed, that Jehovah himself did give that Law; which is made unto the people an Argument unto Obedience. And the things done on Sinai are always ascribed unto God himself.

Thirdly, It remains then to consider, how notwithstanding this, the Law is said to be the Word spoken by Angels. It is no where affirmed, that the Law was given by Angels; but that the people received it by the disposition of Angels; and that it was ordained by Angels, and here spoken by them. From hence it is evident, that not the Original Authoritative giving of the Law, but the Ministerial ordering of things in its promulgation, is that which is ascribed to Angels. They raised the fire and smote the rock; they framed the sound of the Trumpet; they effected the Articulate Voices which conveyed the words of the Law to the ears of the people; and therein proclaimed and published the Law; whereby it became the Word spoken by Angels.

Grotes on this place contends, that it was a created Angel who represented the Pers-
Epistle to the Hebrews.

son of God on Mount Sinai; and in the confirmation of his conjecture, after he hath made use of the imagination before rejected, he adds, that if the Law had been given out by God in his own person (as he speaks) then upon that account, it would have been preferred above the Gospel. But as the Apostle grants in the first words of his Epistle, that the Law was not less than the Gospel, the principal Ministrers of the one, was Angels, of the other, the Son himself.

And in these words lies the spring of the Apostle's Argument; as is manifest in those Interrogatory Particles, "for if, for if the Law that was published unto our Fathers by Angels was so vindicated against the disobedient, how much more shall the neglect of the Gospel be revenged.

Secondly, He affirms concerning this word thus published, that it was &l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;i;&l;
the Gospel; and from the Penalties wherewith the breach of it, as such, among that
people, was then attended, argues unto the severer punishment that must needs ensue
upon the neglect of the dispensation of the Gospel, as he expounds himself, Chap. 10.
28, 29. For otherwise the penalty assigned unto the Transgression of the Moral
Law as a Rule; is the very same in the nature and kind of it, with that which be-
longs unto defiers of the Gospel; even death eternal. 4. Chrysostom observes some
impropriety in the use of the word μισοφνεία, because it rather denotes, a Reward
for a good work, than a punishment for an evil one. But the word is indifferent;
and notes only a Recompence suitable unto that whereunto it is applied.
1 Cor. 13. 4; and Chap. 20. 36. 2 Kings 2. 23, 24. 2 Chron. 30. 20.
This the Apostle lays down, as a thing well known unto the Hebrews; namely,
that the Law which was delivered unto them by Angels, received such a Salvation from
God, after it was established as the Covenant between him and the people, that the
Transgression of it, so as to defraud the terms and conditions of it, had by Divine
Constitution the punishment of death temporal, or Excision appointed unto it. And
this in the next words he proceeds to improve unto his purpose by the way of an
Argument à minori ad majus; How shall we escape if we neglect so great Salva-
tion, &c.
There is an Antithesis expressed in one branch as we observed before between the
Law and the Gospel; namely, that the Law was the Word spoken by Angels; the Go-
spel being revealed by the Lord himself: But there are also other differences intimated
between them, though expressed only on the part of the Gospel: as that it is in its na-
ture, or Effects, Great Salvation; that is not absolutely only, but comparatively, unto
the benefit exhibited to their forefathers by the Law, as given on Mount Horeb.
The confirmation also of the Gospel by the Testimony of God, is tacitly opposed unto
the confirmation of the Law by the like Witness; and from all these considerations
doth the Apostle enforce his Argument, proving the Punishment that shall befall Go-
spel neglecters.
In the words as was in part before observed, there occurs: (1.) The Subject
matters spoken of; is great Salvation. (2.) A further Description of it; From its
principal Author, it began to be spoken by the Lord. 2. From the manner of its pro-
pagation; it was confirmed unto us, by them that heard it. 3. From its Confirmation
by the Testimony of God. Which 4. Is exemplified by a distribution into 1. Signs:
Wonders; 2. Mighty Works; and 4. Various Gifts of the Holy Ghost, wherein
there is, (3.) A neglect supposed, if we neglect; and (4.) Punishment thereof in-
cluded within (1.) The punishment itself; and (2.) The manner of its expres-
sion, how shall we escape, are to be considered; all which are to be severally
explained.
Now though the Apostle might have expressed the Gospel by the word which was
declared unto us by the Lord, as he had done the Law, by the word spoken by Angels
yet to strengthen his Argument, or Motive unto Obedience which he insists upon,
he chose to give a brief Description of it, from its principal Effects; it is great Salva-
tion. The Law by reason of fin, proved the Ministry of Death and Condemnation,
2 Cor. 3. 9; yet being fully published only by Angels, Obedience was indispens-
ably required unto it. And shall not the Gospel, the Ministry of life and great Salva-
tion be attended unto

2. He
2. He farther describes the Gospel from its principal Author, or Revealer, it began to be spoken by the Lord. *ἀρχηγὸς καὶ ἑρμηνευτὴς* \(\text{acrophonic} \) \(\text{acronymic}\). The words may have a twofold sense; for ἀρχή may denote either principium temporis, the beginning of time; or principium operis, the beginning of the work. In the first way, it affects that the Lord himself was the first Preacher of the Gospel; before he sent or employed his Apostles and Disciples in the same work. In the latter, that he only began the work, leaving the perfecting and finishing of it, unto those who were chosen and enabled by him, unto that end. And this latter sense is also true; for he finished not the whole Declaration of the Gospel in his own person, teaching in his own person, but committed the work unto his Apostles, Mat. 10. 27. But their teaching from him, being expressed in the next words; I take the words in the first sense, referring unto what he had delivered, Chap. 1. 1. Of God's speaking in those last days in the Person of the Son. Now the Gospel hath had a threefold beginning of its Declaration. First, In Prediction; by Promises and Types, and so it began to be declared from the foundation of the world, Luke 1. 70, 71. Secondly, In an immediate Preparation; and so it began to be declared in and by the Minstiry of John the Baptist; Mark 1. 1, 2. Thirdly, In its open, clear, actual full Revelation; so this work was begun by the Lord himself, and carried on to perfection by those who were appointed and enabled by him thereunto, Job. 1. 17, 18. Thus was it by him declared in his own person, as the Law was by Angels.

And herein lyeth the stress of the Apostles Reasonings, with reference unto what he had before discoursed concerning the Son and Angels, and his Preference above them. The great Reason, why the Hebrews so pertinaciously adhered unto the Doctrine of the Law, was the glorious Publication of it. It was the word spoken by Angels; they received it by the disposition of Angels. It faith the Apostle, that were a sufficient cause, why the Law should be attended unto, and that the neglect thereof should be so sorely revenged as it was, though in itself but the Ministry of death and condemnation; Then consider what is your Duty in reference unto the Gospel, which as it was in itself a Word of life and great salvation, so it was spoken, declared, and delivered by the Lord himself, whom we have manifested to be so exceedingly exalted above all Angels whatever.

3. He farther describes the Gospel from the way and means of its conveyance unto us; it was confirmed unto us by them that heard him. And herein also he prevents an Objection that might arise in the minds of the Hebrews; inasmuch as they, at least the greater part of them, were not acquainted with the Personal Ministry of the Lord; they heard not the word spoken by him. For herein unto the Apostle replies; that though they themselves heard him not, yet the same word which he preached, was not only declared, but confirmed unto them, by those that heard him. And herein he doth not intend all of them, who at any time heard him teaching, but those whom in an especial manner he made choice of, to employ them in that work; namely, the Apostles. So that this explication, those that heard him, is a Periphrasis of the Apostles, from that great privilege of hearing immediately all things that our Lord taught in his own person. For neither did the Church of the Jews bear the Law as it was pronounced on Horeb by Angels, but had it confirmed unto them by the ways and means of God's appointment. And he doth not say merely, that the Word was taught or preached unto us by them; but ἐκ τὰς ἐπιστολάς, it was confirmed, made firm and steadfast, being delivered infallibly unto us by the Ministry of the Apostles. There was a divine εὐαγγελία, firmness, certainty and infallibility in the Apostolical Declaration of the Gospel; like that which was in the Writings of the Prophets, which Peter comparing with Miracles calls ἑκάστου λόγου, a more firm, steadfast and sure Word. And this Infallible certainty of their word was from their Divine Inspiration.

Sundry Holy and Learned men from this Expression, confirmed unto us; wherein they lay, the Writer of this Epistle, placeth himself among the number of those who heard not the word from the Lord himself, but only from the Apostles, conclude, that Paul cannot be the Penman thereof, who in sundry places deneyth that he received the Gospel by Instruction from men, but by immediate Revelation from God. Now because this is the only Pretence which hath any Appearance of Reason for adjudging the writing of this Epistle from him, I shall briefly throw the invalidity of it: And (1.) It is certain that this term ἐπιστολὰς comprizies and calls the whole under the condition of the generality or major part, and cannot receive a particular Distribution unto all Individuals. For this Epistle being written before the Destruction of the Temple,
An Exposition of the
Chap. II.

Temple, as we have demonstrated, it is impossible to apprehend, but that some were then living at Jerusalem who attended unto the Ministry of the Lord himself in the
days of his flesh; and among them was James himself, one of the Apostles, as before we
have made it probable; so that nothing can hence be concluded to every individual, as though none of them might have heard the Lord himself.

2. The Apostle hath evidently a respect unto the foundation of the Church of the Hebrews at Jerusalem, by the preaching of the Apostles immediately after the pouring out of the Holy Ghost upon them, Acts 2.3, 4, 5, which as he was not himself concerned in, so he was to mind it unto them as the beginning of their faith and profession. 3. Paul himself did not hear the Lord Christ teaching personally on the earth, when he began to reveal the great salvation. 4. Nor doth he say that those of whom he speaks were originally instructed by the hearers of Christ, but only that by them the Word was confirmed unto them; and so it was unto Paul himself, Gal. 2.1, 2. But, 5. yet it is apparent that the Apostle useth an argument, placing himself among those unto whom he wrote, though not personally concerned in every particular spoken; a thing so usual with him, that there is scarce any of his Epistles wherein such instances of it are not to be found. See 1 Cor. 10.8, 9. 1 Thess. 4.17. The like is done by Peter, 1 Epist. 3.

Having therefore in this place, to take of all fulsome of speaking in his Exhortation to the Hebrews unto Integrity and Constancy in their profession, entered his discourse in this Chapter in the same way of expression, therefore ought we, as therewas no need, so there was no place for the change of the persons, so as to say we instead of we. So that on many accounts there is no ground for this Objection.

4. He farther yet describes the Gospel by the Divine Attestation given unto it, which also adds to the force of his Argument and Exhortation, 1 Pet. 3.16. The word is of a double composition, denoting a concurring testimony of God, a testimony given unto, or together with the testimony and witness of the Apostles. Of what nature this testimony was, and wherein it consisted, the next words declare; by Signs and Wonders, Mighty works, and Distributions of the Holy Ghost: All which agree in the general nature of works supernatural, and in the especial end of attesting to the truth of the Gospel, being wrought according to the promise of Christ, Matt. 16.17, 18. by the ministry of the Apostles, Acts 2.4, and in especial by that of Paul himself, Rom. i.16. 2 Cor. 12.12. But as to their especial differences, they are here cast under four heads.

The first are omnia, παντα, Signs; that is, miraculous works, wrought to signify the presence of God by his power with them that wrought them, for the approbation and confirmation of the Doctrine which they taught. The second are \(\tau\)η\\⁴ς, Prodigies, Wonders, works beyond the power of Nature, above the Energy of natural causes, wrought to fill men with wonder and admiration, stirring men up unto a diligent attention to the Doctrine accompanied with them; for whereas they surpise men by discovering a present divine power, they dispose the mind to an embracing of what is confirmed by them. Thirdly, \(\alpha\)ρ\ι\ς, mighty works, wherein evidently a mighty power, the power of God is exerted in their operation. And, fourthly, \(\ε\τ\ε\)ς, δώρα, free gifts, freely bestowed, called \(\νομισματα,\) divisions or distributions, for the reason at large declared by the Apostle, 1 Cor. 12.7, 8, 9, 10, 11. All which are intimated in the following words, κα\(\alpha\)ρ\(\iota\)ς και δ\(\omega\)ρα. It is indifferent whether we read \(\omega\)ρα of δ\(\omega\)ρα, and refer it to the will of God, or of the Holy Ghost himself, his own will, which the Apostle guides unto, 1 Cor. 12.11.

As we said before, all these agree in the same general nature, and kind of miraculous operations; the variety of expressions whereby they are set forth, relating only unto some different respects of them, taken from their especial end and effect. The same works were in different respects, Signs, Wonders, Mighty works, and Gifts of the Holy Ghost. But being effectual unto several ends, they received these various denominations.

In these works consisted the divine attestation of the Doctrine of the Apostles, God in and by them giving testimony from heaven by the manifestation of his Almighty Power, unto the things which were taught; and his approbation of the Persons that taught them in their work. And this was of especial consideration in dealing with the Hebrews. For the delivery of the Law and the ministry of Moses having been accompanied with many signs and prodigies, they made great enquiry after signs for the confirmation of the Gospel, 1 Cor. 1.22. which though our Lord Jesus Christ neither
in his own Person, not by his Apostles, would grant unto them in their time and manner, to satisfy their wicked and carnal curiosity, yet in his own way and season he gave them forth for their **conviction**, or to leave them **inevitable**, *Joh. 10. 38*.

Thirdly, The Gospel being of this nature, thus taught, thus delivered, thus confirmed, there is a **neglect** of it supposed, *ver. 3*. If we **neglect**, *εἰσαχοῦσαν*; the **conditional** is included in the manner of the expression. *If we neglect, if we regard not, if we take not due care about it*. The word intimateth an **omission** of all those duties which are necessary for our retaining the **Word** preached unto our profit, and that to such a degree as utterly to **reject it**; for it answers unto those **transgressions of**, and **stubborn disobedience unto** the Law, which disannulled it as a **Covenant**, and were punished with **exclusion**, or cutting off. *If we neglect, that is, if we continue not in a **diligent observation** of all those duties which are indispensably necessary unto an holy, useful, profitable profession of the Gospel.*

Fourthly, There is a punishment intimated upon this **flagrant neglect** of the Gospel; *How shall we escape, file from, or avoid? wherein both the punishment it self, and the manner of its expression are to be considered*. For the punishment it self, the Apostle doth not expressly mention it; it must therefore be taken from the words going before. *How shall we escape, that is βεβαιωθήσεσθαι, a just retribution, a meet recompence of reward*. The breach of the Law had fo, a punishment suitable unto the **demeanour** of the crime was by God assigned unto it, and inflicted on them that were guilty. So is there unto the neglect of the Gospel, even a punishment justly deserved by so great a crime; so much greater and more than that designed unto the **contempt** of the Law, *by how much the Gospel upon the account of its Nature, Effects, Author, and Confirmation, was more excellent than the Law*. But it was a surer punishment, as our Apostle calls it, *chap. 10*, as much exceeding it as eternal destruction under the curse and wrath of God exceeds all temporal punishments whatsoever. *What this punishment is, see Matth. 16. 16. chap. 15. 46. 2 Thess. 1. 8*. The manner of ascertaining the punishment intimated, is by an **Interrogation**, *How shall we escape?* wherein three things are intended. 1. A denial of any ways or means for escape or deliverance. There is none that can deliver us, no way whereby we may escape. See *1 Pet. 4. 17, 18*. And, 2. The **certainty** of the punishment it self, it will as to the event assuredly befall us: And, 3. The **inexpressible greatness** of this unavoidable evil. *How shall we escape? We shall not, there is no way for it*, not ability to bear what we are liable unto, *Math. 23. 33. 1 Pet. 4. 18*. This is the **scope** of the Apostle in these Verses, this the importance of the several things contained in them. His main design and intendment is, to prevail with the Hebrews unto a diligent attendance unto the Gospel that was preached unto them, which he urgeth by an argument taken from the danger, yea certain rune that will undoubtedly ensue on the neglect of it; whose **Certainty**, unavoidablenes, **Greatness** and **Righteousness** he manifesteth, by the consideration of the punishment assigned unto the transgressions of the Law, which the Gospel on many accounts doth excel.

The **Observations** for our own instruction which these Verses offer unto us, are these that follow.

1. **Motives unto a due valuation of the Gospel, and perseverance in the profession of it**, taken from the penalties annexed unto the neglect of it, are Evangelical, and of singular use in the preaching of the Word. *How shall we escape if we neglect?* This consideration is here managed by the Apostle, and that when he had newly set forth the glory of Christ, and the greatness of the salvation tended in the Gospel, in the most persuading and attractive manner. Some would fancy, that all **comminations** and threats do belong unto the Law; as though Jesus Christ had left himself and his Gospel to be **scarcely beloved** by profane and impudent sinners; but as they will find the contrary to their eternal rune, so it is the will of Christ that we should let them know so, and thereby warn others to take heed of their sins and their plagues.

Now these **Motives from Comminations and threats** I call Evangelical:

1. Because they are recorded in the Gospel; there we are taught them, and by it commanded to make use of them, *Matth. 10. 28. chap. 24. 50. chap. 25. 41. Mar. 16. 16. *Joh. 3. 36. 2 Cor. 2. 15. 16. 2 Thess. 1. 8, 9. and in other places innumerable. And to this end are they recorded, that they may be **preached** and declared as part of the Gospel. And if the **Dangers** of the Word inilfit not on them, they deal deceitfully with the souls of men, and detain from them the **comfort** of God. And as such
such persons will find themselves to have as weak and an empty Ministry here, so also that they will have a bad account of their partiality in the Word to give hereafter. Let not men think themselves more Evangelical than the Author of the Gospel, more skilled in the mystery of the Conversion and Edification of the souls of men than the Apostles, in a word, more wise than God himself, which they must do if they neglect this part of his Ordinance.

2. Because they become the Gospel. It is meet the Gospel should be armed with Threatnings, as well as attended with Promises: and that,

1. On the part of Christ himself, the Author of it. However the world persecuted and despised him whilst he was on the earth, and he threatened not, 1 Pet. 2. 23. on his own account; however they continue to contend and blaspheme his Ways, and Salvation, yet he lets them know that he is armed with power to revenge their disobedience. And it belongs unto his Honour to have it declared unto them. A Sceptre in a Kingdom without a Sword, a Crown without a Rod of Iron* will quickly be trampled on. Both are therefore given into the hand of Christ, that the Glory and Honour of his Dominion may be known, Psal. 2. 9, 10, 11, 12.

2. They become the Gospel on the part of sinners, yea, of all to whom the Gospel is preached. And those are of two sorts.

a. Unbelievers, Hypocrites, Apostates, impenitent Neglecters of the great salvation declared in it. It is meet on this account that the Dispensation of the Gospel be attended with Threatnings and comminations of punishments. And that,

1. To keep them here in awe and fear, that they may not boldly and openly break out in contempt of Christ. These are his Arrows that are sharp in the hearts of his adversaries, whereby he arrows them, galls them, and in the midst of all their pride makes them to tremble sometimes at their future condition. Christ never suffers them to be secure, but that his terrors in the Threatnings visit them ever and anon. And hereby also doth he keep them within some bounds, bridles their rage, and overpowers many of them unto some usefulness in the world, with many other blessed ends not now to be insisted on.

2. That they may be left unexcusable, and the Lord Christ be justified in his proceedings against them at the last day. If they should be surprized with fiery indignation and everlasting burnings at the last day, how might they plead, that if they had been warned of these things, they would have endeavoured to have fled from the wrath to come. And how apt might they be to repine against his Justice in the amazing greatness of their destruction. But now by taking order to have the Penalty of their disobedience in the threatenings of the Gospel declared unto them, they are left without excuse, and himself is glorified in taking vengeance. He hath told them before-hand plainly what they are to look for, Heb. 10. 26, 27.

b. Believers. They are so on the part of Believers themselves. Even they stand in need to be minded of the terrors of the Lord; and what a fearful thing it is to fall into the hands of the living God; and that even our God is a consuming fire. And this,

1. To keep up in their hearts a constant Reverence of the Majesty of Jesus Christ, with whom they have to do. The threatening function of the Gospel befriends the Greatness, Holiness and Terror of its Author, and infuses into the hearts of Believers thoughts becoming of them. It lets them know that he will be satisfied in all that draw nigh unto him, and so calls upon them for a due reverential preparation for the performance of his Worship, and unto all duties wherein they walk before him, Heb. 12. 28, 29. This influences them also into a diligent attendance unto every particular Duty incumbent on them, as the Apostle declares, 2 Cor. 5. 11.

2. They tend unto their Consolation and supportment under all their afflictions and sufferings for the Gospel. This relieves their hearts in all their foresees, when they consider the fore threatens that the Lord Jesus Christ will one day take of all his stubborn adversaries, who know not God, we will obey the Gospel. 2 Thess. 1. 5, 6, 7, 8, 9, 10. For the Lord Jesus is no less impartial in his Threatnings than in his Promises, and no less able to injure one, than
They give them constant matter of praise and thankfulness, when they see them, as in a Gaze that will neither flatter nor caustically terrify, a Representation of that wrath which they are delivered from by Jesus Christ. 1 Thess. 1. 10. For in this way every Threatening of the Gospel proclaims the Grace of Christ unto their souls. And when they hear them explained in all their terror, they can rejoice in the hope of the glory that shall be revealed. And they are needful unto them to ingenerate that fear which may give check unto the remainder of their lusts and corruptions, with that security and negligence in attending to the Gospel which by their means is apt to grow upon them. For in this way the punishment of despisers and backsliders is made use of, and urged by our Apostle. The hearts of Believers are like Gardens, wherein there are not only flowers, but weeds also; and as the former must be watered and cherished, so the latter must be curbed and nipped. If nothing but dew and showers of Promises should fall upon the heart, though they seem so tending to the cherishing of their Graces, yet the weeds of corruption will be apt to grow up with them, and in the end to choke them, unless they are stopped and blotted by the severity of threatening. And although their Persons in the use of means shall be secured from falling under the final execution of Commissions, yet they know there is an infallible connexion signified in them between sin and destruction, 1 Cor. 6. 9. and that they must avoid the one, if they wish to escape the other. Hence they have in a readiness wherewith to balance Temptations, especially such as accompany sufferings for Christ and the Gospel. Great threatenings are apt to rife in the hearts of Believers themselves in such a feaion: they are by assailed by their infirmities to attend unto them. Liberty would be spared, Life would be spared; it is hard to suffer, and to die. How many have been betrayed by their fears at such a feaion to forsake the Lord Christ and the Gospel? But now in these Gospel threatenings we have that in a readiness, which we may oppose unto all these threatenings and the efficacy of them. Are we afraid of a man that shall die? Have we not much more reason to be afraid of the Living God? Shall we, to escape the anger of a worm, cast our selves into his wrath who is a consuming fire? Shall we, to avoid a little momentary trouble, to preserve a perishing life, which a flexus may take away the next day, run our selves into eternal ruines? Man threatneth me if I forsake not the Gospel, but God threateneth if I do. Man threateneth death temporal, which yet it may be he shall not have power to inflict; God threateneth death eternal, which no backslider in heart shall avoid. On these and the like accounts are Commissions useful unto Believers themselves.

These declarations of eternal punishment unto Gospel unbelievers, do become the Gospel with respect unto them that are the Preachers and dispensers of it, that their message be not slighted, nor their persons despised. God would have even them to have in a readiness wherewith to revenge the disobedience of men, 2 Cor. 10. 6. not with carnal weapons, killing and destroying the bodies of men, but by such a denunciation of the vengeance that will ensue on their disobedience, as shall undoubtedly take hold upon them, and end in their everlasting ruines. Thus are they armed for the warfare, wherein by the Lord Christ they are engaged; that no man may be encouraged to despise them, or contend with them. They are authorized to denounce the eternal wrath of God against disobedient sinners, and whomsoever they bind under the sentence of it on earth, they are bound in heaven unto the judgment of the Great Day.

On these grounds it is that we say, that the threatenings and denunciations of future punishments unto all sorts of persons are becoming of the Gospel; and therefore the using of them as motives unto the end for which they are designed is Evangelical. And this will further appear if we shall yet consider.

That threatenings of future Penalties on the disobedient, are far more clear and express in the Gospel than in the Law. The Curse indeed was threatened and denounced under the Law, and a pledge and instance of its execution were given in
the temporal punishments that were inflicted on the transgressors of it. But in the Gospel, the nature of this curse is explained, and what it signified in is made manifest. For as Eternal life was obscurely only promised in the Old Testament, though promised, so death eternal under the curse and wrath of God was only obscurely threatened therein, though threatened. And therefore as life and immortality were brought to light by the Gospel, so death and hell, the punishment of sin under the wrath of God, are more fully declared therein. The nature of the judgment to come, the duration of the penalties to be inflicted on unbelievers, with such intimations of the nature and kind of them as our understandings are able to receive, are fully and frequently inscribed in the New Testament, whereas they are very obscurely only gathered out of the Writings of the Old.

2. The punishment threatened in the Gospel is, as unto degrees, greater and more sore than that which was annexed to the mere transgression of the first Covenant. Hence the Apostle calls it, death unto death, 2 Cor. 2.16. by reason of the sore aggravations which the first sentence of death will receive from the wrath due unto the contempt of the Gospel. Separation from God under eternal punishment was unquestionably due to the reprobation, and so consequently to every transgression against the first Covenant, Gen. 2.17. Rom. 5.12, 13, 14. But yet this hinders not, but that the same penalty for the nature and kind of it may receive many and great aggravations, upon men sinning against that great Remedy provided against the first guilt and prevarication; which it also doth, as shall farther afterwards be declared.

And this ought they to be well acquainted with all, who are called unto the Dispensation of the Gospel. A fond conceit hath befallen some that all divine threats of future wrath, even unto unbelievers, is Legal, which therefore it doth not become the Preachers of the Gospel to insist upon: lo would men make themselves worse than Jesus Christ and all his Apostles, yea they would disarm the Lord Christ, and expose him to the contempt of his vilest enemies. There is also we fee a great use in these Evangelical threatenings unto believers themselves. And they have been observed to have had an effectual ministry, both unto Conversion and Edification, who have been made wise and dextrous in managing Gospel Commissions towards the consciences of their hearers. And those also that hear the Word may hence learn their duty, when such threatenings are handled and opened unto them.

II. All punishments annexed unto the transgression either of the Law or Gospel, are effects of God's vindictive Justice, and consequently just and equal. (A meet recompence of reward.) What it is, the Apostle doth not declare, but he doth that it is just and equal, which depends on the Justice of God appointing and designing of it. Foolish men have always had tumultuating thoughts about the judgments of God. Some have disputed with him about the equity and equality of his ways in judgments temporal, Ezek. 18. and some about those that shall be eternal. Hence was the vain imagination of them of old, who dreamed that an end must be put after some season, unto the punishment of Devils and wicked men; so turning hell into a kind of Purgatory. Others have disputed in our days, that there shall be no hell at all, but a meet annihilation of ungodly men at the last day. These things being to expressly contrary to the Scripture can have no other rise, but the corrupt minds and affections of men, not conceiving the reasons of God's judgments, nor acquiescing in his Sovereignty. That which they seem principally to have stumbled at is the aggregation of a punishment infinite as to its duration, as well as in its nature, extended unto the utmost capacity of the subject, unto a fault temporary, finite and transient. Now that we may justify God herein, and the more clearly discern that the punishment inflicted finally on sin, is but a meet recompence of reward, we must consider,

First, That God's Justice continuing, and in the end inflicting the reward of sin, is essential unto him. Is God unjust? faith the Apostle, is he whom we worship, Rom. 3.5. or, anger or wrath is not that from whence punishment proceedeth, but punishment itself: God isinflicted wrath anger or vengeance. And therefore when we read of the anger or wrath of God against sin or sinners, as Rom. 1.18. the expression is metonymical, the cause being designated by the effect. The true fountain and cause of the punishment of sin is the Justice of God, which is an Essential property of his Nature, natural unto him, and inseparable from any of his works. And this absolutely is the same with his Holiness, or the infinite Purity of his Nature. So that God doth not align the punishment of sin arbitrarily, that he might do so or otherwise, without
without any impeachment of his Glory: but his Justice and his Holiness indispensibly require, that it should be punished, even as it is indispensibly necessary that God in all things should be just and holy. The holy God will do no iniquity; the Judge of all the earth will do right, and will by no means acquit the guilty? This is an absolute necessity, the judgement of God, that which his Justice requireth, that they which commit sin are worthy of death, Rom. 1. 32. And God cannot but do that, which it is just that he should do. See 2 Thess. 1. 6. We have no more Reason then to quarrel with the Punishment of sin, than we have to repine that God is Holy and Just; that is, that he is God, for the one naturally and necessarily followeth upon the other. Now there is no Principle of a more uncontrollable and Sovereign Truth, written in the hearts of all men than this; that what the Nature of God, or any of his Essential Properties require to be, is holy, meet, equal, just and good.

Secondly, That this Righteousness or Justice of God is in the Exercise of it, inseparably accompanied with infinite Wisdom. These things are not diverse in God, but are distinguished with respect unto the various manners of his acting, and the variety of the Objects which he setteth towards; and to denote a different Habitude of the Divine Nature, not diverse things in God. They are therefore inseparable in all the works of God. Now from this Infinite Wisdom of God which his Righteousness in the constitution of the punishment of sin is eternally accompanied with; two things ensue.

1. That He alone knoweth what is the true desert and demerit of sin; and but from his Declaration of creatures not any. And how shall we judge of what we know nothing but from him, but only by what he doth? We see amongst men, that the guilt of crimes is aggravated according to the Dignity of the Perfous against whom they are committed. Now no creature knowing him perfectly, against whom all sin is committed, none can truly and perfectly know what is the defect and demerit of sin; but by his Revelation who is perfectly known unto himself. And what a madness is it to judge otherwise of that which we do no otherwise understand? Shall we make our selves Judges of what sin against God doth deserve? Let us first by searching find out the Almighty unto Perfection, and then we may know of our selves what it is to sin against him. Besides we know not what is the Opposition that is made by sin unto the Holiness, the Nature, and very Being of God. As we cannot know him perfectly against whom we sin, none can truly and perfectly know what it is to sin against him. It is the least part of the malignity and poyson that is in sin, which we are able to discern. We see not the depth of that malicious respect which it hath unto God; and are we capable to judge aright of what is its Demerit? But all these things are open and naked before that Infinite Wisdom of God, which accompanieth his Righteousness in all his Works. He knows himself against whom sin is; he knows the Condition of the sinner; He knows what contrariety and Opposition there is in sin unto himself: in a word, what it is for a finite, limited, dependent creature, to subdue it self from under the Government, and oppose it self unto the Authority and Being of the Holy Creator, Ruler and Governor of all things, all absolutely and perfectly, and to alone knows what sin deserves.

2. From this Infinite Wisdom is the proportioning of the several degrees in the punishment that shall be inflicted on sin. For although his Righteousness require, that the final punishment of all sin, should be an Eternal separation of the sinner from the enjoyment of him, and that in a State of Wrath and misery; yet by his Wisdom, he hath constituted Degrees of that wrath, according unto the Variety of Provocations that are found among sinners. And by nothing else could this be done. What else is able to look through the Unconceivable variety of Aggravating Circumstances which is required hereunto? For the most part, we know not what is so, and when we know any thing of its being, we know nothing almoft of the true nature of its demerit. And this is another thing from whence we may learn, that Divine Punishment of sin is alwayes a meet Recompence of Reward.

Thirdly, In the final punishment of sin, there is no mixture of mercy, nothing to alleviate, or to take off from the uttermost of its defect. This world is the time and place for mercy. Here God saith his Sun to shine, and his rain to fall on the world of men, shewing their hearts with joy and gladness. Here he endures them with much patience and forbearance, doing them Good in unsppealable variety, and to many of them making a daily tender of that mercy, which might make them blessed to Eternity. But the season of these things is past in the Day of Recompence. Sinners shall...
An Exposition of the

Chap. II.

shall then hear nothing, but go ye cursed. They shall not have the least effect of Mercy shewed unto them unto all Eternity. They shall then have judgement without mercy, who shewed no mercy. The Grace, Goodness, Love and Mercy of God shall be glorified unto the utmost in his Edin, without the least mixture of dross from his displeasure; and so shall his Wrath, Severity and Vindictive Justice, in them that perish without any temperature of pity or compassion. He shall rain upon them flames, and fire and brimstone, this shall be their portion for ever. Wonder then not at the Greatness or Duration of that Punishment, which shall exhaust the whole wrath of God without the least mitigation.

And this will discover unto us the nature of sin, especially of Unbelief and Neglect of the Gospel. Men are apt now to have light thoughts of these things, but when they shall find them revenged with the whole Wrath of God, they will change their minds. What a folly, what a madness is it to make light of Christ, unto which an Eternity of punishment is but a meet Recompense of Reward. It is good then, to learn the nature of sin from the Threatnings of God, rather than from the common Presumptions that pass among secure perishing sinners. Consider what the Righteousness, what the Holiness, what the Wisdom of God hath determined to be due unto sin, and then make a Judgement of the nature of it; that you be not overtaken with a woful surprize, when all means of relief are gone and past. As also know that,

2. This World alone is the time and place wherein you are to look and seek for mercy. Christ will do nothing at the last day: not obtain the least drop of water to cool the tongue in its torment. Some men doubtless have secret reserves, that things will not go at the last day, as by others they are made to believe. They hope to meet with better Quarter than is talked of, that God will not be inexorable as is pretended. Were not these their inward thoughts, it was not possible they should so neglect the season of Grace, as they do. But alas, how will they be deceived? God indeed is gracious, merciful, and full of Compassion; but this world is the time wherein he will execute them. They will be for ever shut up towards unbelievers at the last day. This is the acceptable day, this is the day of salvation; if this be despised, if this be neglected, expect no more to hear of mercy unto Eternity.

III. Every concernment of the Law and Gospel, both as to their nature and promulgation, is to be weighed and considered by Believers, to judge in their hearts a right and due valuation of them. To this end are they here so distinctly proposed; as of the Law, that it was spoken by Angels; and of the Gospel, that it is great salvation, the word spoken by the Lord, confirmed with signs and miracles; all which the Apostle would have us to weigh and distinctly consider. Our Interest lies in them, and our Good is intended by them. And to stir up our attention unto them, we may observe.

First, That God doth nothing in vain, nor speaks any thing in vain, especially in the things of his Law and Gospel, wherein the great concernments of his own Glory, and the souls of men are enwrapped. And therefore our Saviour lets us know, that there is a worth in the least word and iota of the word, and that it must have its Accomplishment. An End it hath, and that End shall be fulfilled. The Jews have a fastidious curiosity in reckoning all the letters of the Scripture, and calling up how often every one doth occur. But yet this curiosity of theirs, vain and needless as it is, will condemn our negligence, if we omit a diligent enquiry into all the Things and Circumstances of it, that are of real importance. God hath an holy and wise End in all that he doth. As nothing can be added unto his Word, so nothing can be taken from it, it is every way perfect. And this in general is enough to quicken us unto a diligent search into all the Circumstances and Advantages both of Law and Gospel; and of the way and manner, whereby he was pleased to communicate them unto us.

Secondly, There is in all those Concernments of the Law and Gospel, a mixture of Divine Wisdom and Grace. From this Fountain they all proceed, and the Living waters of it run through them all. The Times, the Seasons, the Authors, the Instruments, the manner of their Delivery, were all ordered by the manifold Wisdom of God, which especially appears in the dispensation of the Gospel, Ephes. 3:9, 10. The Apostle placeth not the Wisdom of God only in the Mystery of the Gospel, but also in the season of its promulgation. It was hid, faith he, in God, v. 9. that is, in the purpose of God, v. 10, 11. From the Ages past, but now is made manifest; and herein doth the manifold Wisdom of God appear. Were we able to look into the depth of any circumstance
V. R. 2, 3, 4.

Epistle to the Hebrews.

3. Forasmuch as the dispensations of God concern chiefly the institutions of God, we should see it full of Wisdom and Grace; and the means by which these are wrought, is such as God has sometimes severely revenged, Lev. 10. 1, 2.

3dly. There is in them all a gracious Condescension unto our weakness. God knows that we stand in need of an official remark to be set on every one of them. Such is our weakness, we know, that we have need that the Word should be unto us, live upon live, and proceed when pressed; have a little, and there a little. As God told Moses, Exod. 4. 8. That if the children of Israel would not believe on the first sign, they would on the second. So it is with us; and one consideration of the Law or the Gospel oftentimes proves insufficient, when another over-power the heart unto obedience. And therefore hath God thus graciously condescended unto our weakness, in proposing unto us the several considerations mentioned of his Law and Gospel; that by some of them we may be laid hold upon, and bowed unto his mind and will in them. Accordingly,

4thly. They have had their various influences and operations on the souls of men. Some have been wrought upon by one consideration, some by another. In some the holiness of the Law, in others the manner of its administration has been effectual. Some have fixed their hearts principally on the grace of the Gospel, some on the Person of its Author. And the same persons at several times have had help and assistance, from these several considerations of the one and the other. So that in these things God doth nothing in vain; nothing is in vain towards believers. Infinite Wisdom is in all; and infinite Glory will arise out of all.

And this should stir us up unto a diligent search into the Word, wherein God hath recorded all the concerns of his Law and Gospel, that are for our use and advantage. That is the Cabinet wherein all these jewels are laid up and disposed, according to his Wisdom and the counsel of his Will. A general view of it will but little satisfy, and not at all enrich our souls. This is the Mine wherein we must dig as for hid treasures. One main reason why we believe no more, why we obey no more, why we love no more, is because we are no more diligent in searching the Word, for substantial motives unto them all. A very little insight into the Word is apt to make men think that they see enough; but the reason of it is, because they have not what they see. As men will not like to look farther into a shop of wares, when they like nothing, which is at first presented unto them. But if indeed we find sweetness, benefit, profit, life, in the discoveries that are made unto us in the Word about the Law and Gospel, we shall be continually reaching after a farther acquaintance with them. It may be we know somewhat of these things; but how know we, that there is not some special concernment of the Gospel, which God in an holy condescension hath designed for our good in particular, that we are not as yet arrived unto a clear and distinct knowledge of? Here if we search for it with all diligence, may we find it; and if we go maimed in our Faith and Obedience all our days, we may thank our own sloth for it.

Again, whereas God hath distinctly proposed these things unto us, they should have our distinct consideration. We should severally and distinctly meditate upon them; that so in them all we may admire the Wisdom of God; and receive the spiritual influence of them all upon our own souls. Thus may we sometimes converse in our hearts with the Author of the Gospel; sometimes with the manner of its delivery; sometimes with the grace of it; and from every one of these heavenly flowers, draw nourishment and refreshment unto our own souls. Oh that we could take care to gather up these fragments, that nothing might be lost unto us; as in themselves they shall never perish.

4. What means ever God is pleased to use in the revelation of his will, he gives it a certainty, stability, assurance and evidence, which our faith may rest in, and which cannot be neglected without the greatest sin. (The word spoken was holy.) Every word spoken from God, by his appointment, is holy; and that because spoken from him, and by his appointment. And there are two things that belong unto this holiness of the Word spoken.

1. That in respect of them unto whom it is spoken, it is the foundation of Faith and Obedience; The formal reason of them, and last ground whereunto they are resolved.

2. That on the part of God, it is a stable and sufficient ground of Righteousness in proceeding.
An Exposition of the

Chap. II.

proceeding to take vengeance on them by whom it is neglected. The punishment of transgressors is a meet Repentance of Reward, because the word spoken unto them is stedfast. And this latter follows upon the former: For if the word be not a stable foundation for the Faith and Obedience of men, they cannot be justly punished for the neglect of it. That therefore must be briefly spoken unto, and this will naturally ensue, as a consequent thereon.

God hath, as we saw on the first Verse of this Epistle, by various ways and means, declared and revealed his mind unto men. That Declaration, what means or instruments so ever he is pleased to make use of therein, is called his Word. And that because originally, it is his, proceeds from him, is delivered in his name and Authority, reveals his mind, and tends to his Glory. Thus sometimes he spake by Angels, using their Ministry, either in delivering his Messages, by words of an outward sound, or by Representation of things in Visions and Dreams; and sometimes by the Inspiration of the Holy Ghost, enabling them to inspire, to give out the word which they received, purely and entirely; all remaining his Word still. Now what ways soever God is pleased to use, in the Communication of his Mind and Will unto men for their Obedience, there is that stedfast Word itself, that Evidence to be from him, as make it the duty of men to believe in it, with faith divine and supernatural; and that stability which will never deceive them. It is, I say thus stedfast upon the account of its being spoken from God, and stands in no need of the contribution of any strength, Authority or Testimony from men, Church, Tradition, or ought else that is extraneous unto it. The Testimonies given hereunto in the Scripture it fell, which are very many, with the general Grounds and Reasons hereof, I shall not here inflict upon; and that because I have done it elsewhere. I shall only mention that one consideration, which this place of the Apostle suggests unto us, and which is contained in our second Observation from the word stedfast. Take this word as spoken from God, without the help of any other Advantages, and the stedfastness of it, is the Ground of God's inflicting Vengeance on them that receive it not, that obey it not. Because it is his Word, because it is cluttered with his Authority, if men believe it not, they must perish. But now if this be not sufficiently evidenced unto them, namely that it is his Word, God could not be just in taking vengeance of them; for he should punish them for not believing that, which they had no sufficient Reason to believe, which suits not with the Holiness and Justice of God. The Evidence then that this Word is from God, that it is his, being the foundation of the Justice of God in his proceeding against them that do not believe it, it is of indispensible necessity that he himself also do give that Evidence unto it. For whence also should it have it? From the Testimony of the Church, or from Tradition, or from probable moral inducements, that men can tender one to another; then these two things will inevitably follow. 1. That if men should neglect their duty in giving Testimony unto the Word, as they may do, because they are but men, then God cannot justly condemn any man in the world, for the neglect of his Word, in not believing it, or not yielding obedience unto it. And the Reason is evident; because if they have not sufficient Grounds to believe it to be his, without such Testimonies as are not given unto it, it is the highest injustice to condemn them for not believing it; and they should perish without a cause. For what can be more unjust, than to punish a man, especially eternally, for not doing that which he had no just or sufficient Reason to do? This be far from God, to destroy the innocent with the wicked. (2.) Suppose: all men ought to discharge their duty; and that there be a full Tradition concerning the Word of God, that the Church give Testimony unto it, and Learned men produce their Arguments for it; if this all, or any part hereof, be esteemed as the sufficient Propoition of the Scripture to be the Word of God, then is the Execution of infinite divine Justice built upon the Testimony of men, which is not divine or infallible, but such as might deceive. For God on this supposition must condemn men for not believing with faith divine and infallible, that which is proposed unto them by Testimonies and Arguments, humane and fallible, quod ab axi.

It remaineth then that the Righteousness of the Act of God in condemning unbelievers, is built upon the Evidence, that the Object of Faith or Word to be believed is from him.

And this he gives unto it, both by the Impression of his Majesty and Authority upon it, and by the Power and Efficacy wherewith by his Spirit it is accompanied. Thus is every Word of God stedfast as a Declaration of his Will unto us, by what means soever, it is made known unto us.
V. Every transaction between God and man is always confirmed and ratified by promises and threatenings, rewards and punishments: every transgression.

VI. The most glorious administrators of the Law do stoop to look into the mysteries of the Gospel. See 1 Pet. 1. 12.

VII. Covenant transgressions are attended with unavoidable penalties: every transgression, that is of the Covenant, disannulling of it, received a meet recompence of reward.

VIII. The Gospel is a word of salvation to them that do believe.

IX. The salvation tendered in the Gospel, is great salvation.

X. Men are apt to entertain thoughts of escaping the wrath of God, though they live in a neglect of the Gospel. This the Apostle intimates in that interrogation, How shall we escape?

XI. The neglecters of the Gospel shall unavoidably perish under the wrath of God: (How shall we escape if we neglect so great salvation.)

These last observations may be cast into one proposition, and so be considered together, namely, That the Gospel is great salvation, which who neglecteth, shall therefore unavoidably perish without remedy. We shall first enquire how the Gospel is said to be salvation, and that great salvation; and then shew the equity and unavoidableness of their destruction by whom it is neglected; and shew the vanity of their hopes, who look for an escaping in the contempt of it.

By the Gospel, we understand with the Apostle the word preached or spoken by Christ and his Apostles, and now recorded for our use in the book of the New Testament: not exclusively unto what was declared in the Types and Promises of the Old Testament. But by the way of eminency, we appropriate the whole name and nature of the Gospel unto that delivery of the mind and will of God, by Jesus Christ, which included and perfected all that had preceded unto that purpose. Now the Gospel is salvation upon a double account.

First, declaratively. In that the salvation of God by Christ is declared, taught and revealed thereby. So the Apostle informs us, Rom. 1. 16, 17. It is the power of God unto salvation, because therein the righteousness of God is revealed from faith to faith; that is the righteousness of God in Christ, whereby believers shall be saved. And therefore it is called, 1, 2. 11. the saving, or salvation bringing, grace of God. The grace of God, as that which teacheth and revealeth his grace. And thence they that abuse it to their faults, are said to turn the grace of God into licentiousness, Jude 4. that is, the forgiveness of it, which is the Gospel. And therefore under the old Testament, it is called the preaching or declaring of glad tidings, tidings of peace, and salvation, Nahum 2. 1. Isa. 52. 7. and is described as a proclamation of mercy, peace, pardon and salvation unto sinners: Isa. 61. 1. 2. And life and immortality are said to be brought to light thereby, 2 Tim. 1. 10. It is true; God had from all eternity in his infinite grace contrived the salvation of sinners; but this contrivance, and the purpose of it, lay hid in his own will and wisdom, as in an infinite abyss of darknes, utterly imperceptible unto angels and men, until it was brought to light, or manifested and declared by the Gospel, Ephes. 3. 9. 10. Coloss. 1. 25. 26, 27. There is nothing more vain, than the suppositions of some, that there are other means whereby this salvation might be discovered and made known. The works of nature or creation and providence, the sun, moon and stars, show from heaven, with fruitful seasons; are in their judgement preachers of the salvation of sinners. I know not what also they say, that the reason of man, by the contemplation of these things may find out, of I know not what placability in God, that may incite sinners to go unto him, and enable them to find acceptance with him. But we see what Sophia, all the world, and all the wise men of it, had in the use and improvement of these means of the salvation of sinners. The Apostle tells us not only, that by their wisdom they knew not God, 1 Cor. 1. 21. but also, that the more they searched the greater loss they were at, until they wasted vein in their imagination, and their foolish hearts were darkened, Rom. 1. 21. And indeed whatever they had amongst them,
them, which had any semblance of an obscure Apprehension of some way of salvation by Atone ment and Intercession, as in their Sacrifices, and Mediations of inferior Deities; which the Apostle alludes unto, 1 Cor. 8. 5, 6; as they had it by Tradition from those who were somewhat instructed in the Will of God by Revelation, so they turned it into horrible Idolatries, and the utmost contempt of God. And this was the ill use of their disquisitions, which were no less wise in the principles of inbred Reason, and the knowledge of the works of nature, than those who now contend for their Ability to have done better. Besides, the salvation of sinners is a Mystery, as the Scripture everywhere declareth, a blessed, a glorious Mystery, Rom. 16. 25. The Wisdom of God in a Mystery, 1 Cor. 2. 7. Ephes. 1. 9. Col. 1. 25, 26. That is, not only a thing secret and marvellous; but such as hath no dependence on any Caesars that come naturally within our Cognizance. Now what ever men can find out, by the Principles of Reason, and the contemplation of the works of God, in Creation and Providence, it is by natural scientifical conclusions; and what is so discovered, can be no heavenly, spiritual, glorious Mystery; such as this salvation is. What ever men may so find out, if they may find out any thing looking this way, it is but natural science, it is not a Mystery, and so is of no use in this matter, what ever it be. Moreover, it is not only said to be a Mystery, but an hidden Mystery; and that in God himself; as Ephes. 3. 9, 10. Col. 1. 25, 26. 1 Cor. 2. 7, 8. That is, in the Wisdom, Purpose, and Will of God. Now it is very strange that men should be able by the natural means fore-mentioned; to discover an heavenly, supernatural Wisdom, and that hidden on purpose from their finding by any such enquiry, and that in God himself, so coming unto the knowledge of it, as it were whether he would or no. But we may pass over these Imaginations; and accept of the Gospel, as the only way and means of declaring the salvation of God. And therefore every Word and Promise in the whole Book of God, that intimath or revealeth any thing belonging unto this Salvation, is itself a part of the Gospel, and fo to be esteemed. And as this is the work of the Gospel, so is it in an especial manner, its proper and peculiar work with respect unto the Law. The Law speaks nothing of the salvation of sinners; and is therefore called the Ministry of death and condemnation, as the Gospel is of life and salvation, 2 Cor. 3. 9, 10. And thus the Gospel is salvation declaratively.

Secondly, It is Salvation Efficiently, in that it is the great Instrument which God is pleased to use, in, and for the Communication and bestowing salvation upon his Elect. Hence the Apostle calls it the Power of God unto salvation, Rom. 1. 16. Because God in and by it exerts his mighty Power in the saving of them that believe; as it is again called, 1 Cor. 1. 18. Wherein there is a saving Power ascribed unto the Word it self. And therefore Paul commits believers unto the Word of grace, as that is able to build them up, and give them an inheritance among all them that are sanctified, Acts 20. 32. And James calls it, the ingrafted Word, which is able to save our souls, Chap. 1. 21. The mighty Power of Christ being put forth in it, and accompanying of it, for that purpose. But this will the better appear, if we consider the several principal parts of this Salvation, and the Efficiency of the Word as the Instrument of God in the communication of it unto us. As,

First, In the Regeneration and Sanctification of the Elect, the first external Act of this Salvation. This is wrought by the Word, 1 Pet. 1. 23. We are born again, not of corruptible seed, but of incorruptible by the Word of God. Wherein not only the thing itself, but the manner of it also is declared. It is by the Communication of a new spiritual life upon us, wherein the Word is the seed. As every life proceeds from some seed, that hath in itself virtually the whole life to be educed from it by natural ways and means, so the Word in the hearts of men is turned into a vital principle, that cherish'd by suitable means puts forth vital acts and operations. By this means are we born of God and quicken'd, who by nature are children of wrath, dead in trespasses and sins. So Paul tells the Corinthians, that he had begotten them in Jesus Christ by the Gospel, 1 Cor. 4. 15. I confess, it doth not do this work by any Power resident in its self, and always necessarily accompanying its Administration. For then all would be so regenerated unto whom it is preached, and there would be no neglecters of it. But it is the instrument of God for this end; and mighty and powerful through God it is for the accomplishment of it. And this gives us our first Real Interest in the Salvation which it doth declare. Of the same Use and Efficiency is it in the progresses of this work in our Sanctification, by which we are carried on towards the full Enjoyment of this salvation. So our Saviour prays for his Disciples
Disciples, Job. 17. 19. Sanctifie them by thy Word, as the means and instrument of their Sanctification. And he tells his Apostles, that they were dear through the word that he had spoken unto them, Chap. 15. 3. For it is the food and nourishment whereby the Spiritual Principle of Life, which we revive in our Repentation is cherished and encreased, 1 Pet. 2. 2. and to able to build us up, until it give in an inheritance among them that are sanctified.

Secondly, It is in the Communication of the Spirit unto them that do believe, to furnish them with the Gifts and Graces of the Kingdom of Heaven, and to interest them in all those Privileges of this Salvation, which God is pleased in this life to impart unto us, and to crown us withal. So the Apostle dealing with the Galatians about their backsliding from the Gospel, asketh them, whether they received the Spirit by the works of the Law, or by the Word of Faith, Chap. 3. 2. that is, the Gospel. That was the Way and means whereby God communicated unto them his Spirit, by whom among many other Privileges, we are sealed unto the day of Redemption. This is the Covenant of God, that his Spirit and the Word of the Gospel shall go, and shall abide together with his Eld, Isa. 59. 1. And he is given unto us by the Gospel on many accounts.

(1.) Because he is the gift and grant of the Author of the Gospel, as to all the especial Ends and conceriments of Salvation, John tells us, that the Spirit was not given when Jesus was not as yet glorified, Chap. 7. 39. that is, not in that manner, as God hath annexed unto this Salvation: and therefore Peter tells us, that when the Lord Christ offended up on high, he received of the Father the Promise of the Spirit, and poured him forth on them which did believe, Acts 2. 33. And this he did, according to his own great Promise and Prediction, while he conversed with his Disciples in the days of his flesh. There was not any thing that he more supported and encouraged them withal, nor more raised their hearts to an Expectation of, than this, that he would send unto them, and bestow upon them the Holy Ghost, for many blessed ends and purposes, and that to abide with them for ever, as we may see, John 14. 15, 16. And this is the great privilege of the Gospel, that the Author of it, is alone the donor and bestower of the Holy Spirit, which of what conceriment it is in the business of our Salvation, all men know, who have any acquaintance with these things.

(2.) He is promised in the Gospel, and therein alone. All the Promises of the Scripture, whither in the Old Testament or New, whose subject is the Spirit, are Evangelical; they all belong unto, and are parts of the Gospel. For the Law had no Promise of the Spirit, or any Privilege by him annexed unto it. And hence he is called the holy Spirit of promise, Ephes. 1. 13. Who next unto the Person of Christ, was the great subject of Promises from the foundation of the world.

(3.) By these Promises are Believers actually and really made partakers of the Spirit; They are vehicula Spiritus; the Chariots that bring this holy Spirit into our souls, • Pet. 1. 4. By these great and precious Promises is the Divine Nature communicated unto us, so far forth as unto the indwelling of this blessed Spirit. Every Evangelical Promise is unto a Believer, but as it were the clothing of the Spirit; in receiving whereof he receives the Spirit himself, for some of the blessed Ends of this great Salvation. God makes use of the Word of the Gospel, and of no other means, to this purpose. So that herein also is the grace of God that brings salvation.

Thirdly, In our Justification. And this hath so great a share in this Salvation, that it is often called Salvation itself; And they that are justified, are said to be saved, as Ephes. 2. 8. And this is by the Gospel alone which is a point of such importance, that it is the main subject of some of Paul's Epistles, and is fully taught in them all. And in sundry respects it is by the Gospel.

(1.) Because therein, and thereby is appointed and constituted the New Law of justification, whereby even a sinner may come to be justified before God. The Law of Justification was, that he that did the Works of the Law should live in them, Rom. 10. 5. But this became weak and unprofitable by reason of sin, Rom. 8. 3. Heb. 8. 7, 8, 9. That any sinner, (and we have all sinned and come short of the glory of God) should be justified by this Law or Rule, implies a contradiction, and is utterly impossible. Wherefore God by the Gospel hath constituted a new Law of Justification, even the Law of faith, Rom. 3. 27, which is the holy Declaration of his Will and Grace, that sinners shall be justified and accepted with him by faith in the blood of Christ, without the Works of the Law; that he that believeth shall be saved. This is equally consist
An Exposition of the Law of faith to be proposed unto all that shall believe. And on the account whereof, the Gospel is salvation.

(2.) Because in every justification there must be a Righteousness before God on the account whereof, the Person to be justified is to be pronounced and declared righteous, this is tendered, proposed, and exhibited unto us in and by the Gospel.

This is no other but the Lord Christ himself and his Righteousness, Isa. 45. 21, 22. Rom. 8. 3, 4. Rom. 10. 4. 2 Cor. 5. 21. Gal. 3. 13, 14. Now Christ with his whole Righteousness and all the benefits thereof, are tendered unto us, and given unto, or bestowed on them that do believe, by the Promise of the Gospel. Therein is he preached and proposed as crucified before our eyes, and we are invited to accept of him, which the souls of Believers through the Gospel do accordingly.

And (3.) Faith is self whereby we receive the Lord Christ for all the Ends for which he is tendered unto us, and become actually interested in all the fruits and benefits of his Mediation, is wrought in us by the Word of the Gospel. For as we have declared, it is the seed of all Grace whatever; and in especial, faith cometh by hearing, and bearing by this word of God, Rom. 10. 17. Conviction of sin is by the Law: but faith is by the Gospel. And this is the Way and means which God hath appointed on our part, for the giving us an actual interest in justification; as established in the Law of the Gospel, Rom. 5. 1. Again,

(4.) The Promise of the Gospel conveyed unto the soul by the Holy Spirit, and entertained by faith, completes the justification of a believer in his own conscience, and gives him assured Peace with God. And then the whole work of this main branch of our salvation is wrought by the Gospel.

Fourthly, There is in this salvation an instruction and growth in spiritual Wisdom, and an Acquaintance with the Mysterie of God, even of the Father and the Son, which also is an Effect of the Gospel. Of our selves we are not only dark and ignorant of heavenly things, but darkness is self, that is, utterly blind, and incomprehensible of spiritual Divine Mysteries, Ephes. 5. 8. and so under the Power of darkness, Col. 1. 13, as that we should no less than the Devils themselves be holden under the chains of it unto the Judgment of the great Day. Darkness and ignorance as to the things of God themselves, in respect of the Revelation of them, and Darknes in the Mind and Understanding of them in a right manner, being revealed, is upon the whole world. And no heart is able to conceive, no tongue to express the greatness and misery of this Darkness. The removal hereof is a mercy unexpressionable, the beginning of our entrance into Heaven, the Kingdom of Light and Glory, and an especial part of our salvation: For God is light, and in him there is no darkness at all; so that while we are under the power of it, we can have no intercourse with him; For whoso commis- sion hath light with Darkness? Now the removal hereof is by the Gospel, 2 Cor. 4. 6. God who commands light to shine out of darkness, shines in our hearts to give us the knowledge of his Glory in the face of his Son; and he doth it by the Illumination of the glorious Gospel of Christ, v. 4. For not only is the Object revealed hereby, Life and Immortality being brought to light by the Gospel, but also the Eyes of our understandings are enlightened by it, livingly to discern the Truths by it revealed. For by it, it is, that both the eyes of the blind are opened, and light shined unto them that sit in darkness, whence we are said to be called out of darkness into marvelous light, 1 Pet. 2. 9. And our Calling is no otherwise but by the Word of the Gospel. And as the image of this heavenly Lights in us is by the Word, so the growth and encrease of it in spiritual Wisdom is no otherwife wrought, 2 Cor. 3. 18. Col. 2. 2. And this close Acquaintance with God in Christ, this living Wisdom in the Mysterie of this holy Knowledge and Understanding of the Mind of God, this living Light and insight into Heavenly things, which is begun, encreased, and carried on by the Gospel, is an especial dawning of that Glory and immortality, which this Glorification tendeth ultimately unto.

Fiftih, There belongs unto it also that Joy and Comfort, which believers are made partakers of by the Holy Ghost in this world. Off times their troubles are many, their troubles great, and their temptations abound in the course of their obedience. And these things are ready to fill them with Cares, Fears, Sorrows and Disconsolation. Now though our Lord Jesus Christ hath foretold his Disciples of all the tribulations and sorrows, that should attend them in this world, and taught them to uphold and support, their spirits with the thoughts and hopes of the glory that shall
be revealed; yet in the salvation that he hath purchased for them there is provision of comfort, with joy unspeakable and full of glory, even during their pilgrimage here below. Such joy indeed it is as the world knoweth not, nor can know. The principles and causes of it, its Nature and Effects, are all hidden unto them. Yet such it is, that all the contentments and enjoyments of this world are no way to be compared with it; and such do all that have tasted of it esteem it to be. Now this also is wrought in us and communicated unto us by the Gospel. It is the Word of Promise whereby God gives strong consolation unto the heirs of salvation, Heb. 6. 17, 18. And upon the receiving of this Word by faith it is, that believers rejoice with joy unspeakable and full of glory. Not only supportment and comfort in the bearing of troubles, but glorious. Exultations and Extasies of joy are oft-times wrought in the hearts of believers by the Gospel. Now they can endure now they can suffer now they can die joy is upon their heads, and in their hearts, and forsooth and flinging the way. Here is Rest, here is Peace, here are Refreshments, here is Life to be desired. The good Lord sweeten and seal all our hearts with all these Consolations, these joys of his Kingdom, and that by the blessed Word of his Grace.

Lastly, to instance in no more particulars, the Gospel is the Word of Salvation, and the instrument in the hand of God for the conferring of it; because they shall be taken into the full possession and enjoyment of it at the last day, by and according unto the word and sentence of it. It is the Symbol and Soffra that gives men final admission into glory. The secrets of all hearts shall be judged according to the Gospel, Rom. 2. 6. And by the word of it shall the elect receive their Crown. And in these respects is the Gospel a word of salvation.

But secondly, it is said in our Proposition as in the Text, to be greatest salvation. Now we have seen that the Gospel is called salvation metaphorically, the Canit being called by the name of the Effect. But in this adjunct of Great, so great, the Effect it self, Salvation itself, preached and tendered by the Gospel is principally intended. That then in the next place we are to declare, namely that this Salvation preached in the Gospel is greatest salvation. Neither is it absolutely said to be greatest salvation, but such, or so great salvation. And it is usual in the Scripture, where it would suggest unto our minds and thoughts an incomensurably greater, to use some such expressions as plainly intimate somewhat more than can be expressed. See 1 Pet. 4. 17, 18. Heb. 10. 29. Job. 3. 16. So great, that is absolutely so, and comparatively so, with respect unto the benefits received by the Law; and incomensurably so, beyond what we can conceive or express. There ought then to be no expectation that we should declare the real greatness of this salvation, which the Apostle intimates to be inexpressible; we shall only point at some of those considerations wherein the greatness of it doth most principally consist and appear.

First, it is great in the Eternal contrivance of it. When sin had defaced the glory of the first Creation, and the Honour of God seemed to be at a stand, no way remaining to carry it on unto that End which all things at first tended unto, all Creatures were, and for ever would have been ignorant of a way for the retrieving of things into the former, or a better Order, or the bringing forth a salvation for that which was lost. For before that there were such horrible confusions, and such inextricable intanglements brought upon the Creation and the several parts of it, which none could discern how they might be jointed and set in order again, there appeared a repugnancy in the very properties of the Divine Nature, unto any relief or salvation of sinners. Let sinners be saved, and what shall become of the Justices, Holiness, and Wrath of God, all which are engaged to see a meet recompence of reward rendered unto every transgression? And this was enough eternally to silence the whole Creation, by reason of that indispensible Obligation which is on them always, and in all things to prefer the Honour and Glory of their Maker, before the Being or well-being of any creatures what ever. Should the holy Angels have set upon a contrivance for the salvation of sinners, upon the first discovery that it would interfere and clath with the Glory of God, (as every contrivance of Woldom finite and limited would have done undoubtedly, yea rife up against his very Blessedness and Being,) they would instantly have cast it from them as an abominable thing, and have rested eternally in the Contemplation of his Excellencies, for which end they were created. Here therefore infinite Woldom, infinite Grace, infinite Goodness, and infinite Holiness discover themselves in that contrivance of salvation, which solves all those difficulties and seeming contradictions, keeps entire the Glory of God's Attributes, repairs the Honour...
lost by fin, and reduceth the whole Creation into a new Order and subserviency to the
Glory of its Maker. Hence this great Project and design is called the Wisdom of God,
ver 49; as that wherein he was pleased principally to lay open the fountain and
spring of his eternal Wisdom, Rom. 11. 33. 1 Cor. 1. 24. And not only so, but the
 manifold wisdom of God, Eph. 3. 10. That is, infinite Wisdom, exercising it self in great
and unanswerable variety of means and ways for the accomplishment of the end de-
signed. Yes all the Treasures of wisdom are said to be laid out in this matter, and Laid
up in Christ Jesu, Col. 2. 3. As if he had said, that the whole flow of infinite wisdom
was laid out herein. And thus, though God made all things in wisdom, yet that which
he principally proposeth unto our consideration in the creation of all things, is his
Sovereign Will and Pleasure, joined with infinite Power. For his will or pleasure were all
things created, Rev. 5. 11. But in this work of contriving the salvation of sinners, he
minds us of the counsel of his will, Eph. 1. 11. that is, the infinite wisdom, wherewith
the Holy Acts of his Will concerning it were accompanied. And the mystery of his
good pleasure, wherein he designed to gather up all things into one head by Jesus Christ,
verse 10. Certainly the product of infinite and eternal Wisdom, of the Counsel of the
Will of the most Holy, wherein the Treasure of it were laid out, with a design to
display it in manifold variety, must needs be Great, very Great, so great as cannot be
conceived or expressed. Might we here stay to contemplate and admire in our dim
and dawning light, in our weakness, according to the meanness of our apprehensions
of the reflections of it in the Gla\ of the Gospel, the Eternity of this contrivance, the
transactions between Father and Son about it, the Retribution of the lost Glory of
God by fin, and ruined creation in it, the security of the Holiness, Righteousness,
Veracity and Vindictive Justice of God provided for in it, with the abundant over-
flowsings of Grace, Goodness, Love, Mercy and Patience that are the life of it, we might
manifest that there is enough in this Fountain to render the streams flowing from it
great and glorious. And yet alas! what a little, what a final portion of its Glory,
Excellency, Beauty, Riches, is it, that we are able in this world to attain unto? How
weak and mean are the conceptions and thoughts of little children about the designs
and counsels of the wise men of the earth? and yet there is a Proportion between the
Understandings of the one and the other; but there is none at all between ours and the
infinite depth of the Wisdom and Knowledge of God which are laid out in this matter;
we think as children, we speak as children, we see darkly as in a glafs, and the best
acting of our faith in this business is, humble Admiration and holy Thankfulness.
Now certainly it is not in the capacity of a creature to offer greater contempt on God, than
to suppose he would fit all his glorious Properties on work, and draw forth all the
Treasures of his Wisdom, to produce or effect that which should be low, mean, not
ever so admirable. And yet unto that height of impiety hath unbelief arrived
amongst many of them unto whom the Gospel is and hath been preached, as to reject
and contemn the whole mystery of it as a vain notion, fit to be neglected and despised.
So hath the God of this world blinded the eyes of men, that the light of the
glorious Gospel should not shine into their minds. But when God shall come to be
admired in all them that believe, on the account of this design of his Grace and Wisdom,
they will with admiration see the glory of it in others, when it shall be too late for to
obtain any benefit by it unto themselves.

Secondly, The Salvation preached in the Gospel is Great upon the account of the
way and means whereby it was wrought and accomplished; or the great effect of the
infinite Wisdom and Grace of God in the Incarnation Mediation and Suffering of his
Son. Thus was it wrought, and no otherwise could it be effect ed. We were not
redeemed with silver and gold, and corruptible things, 1 Pet. 1. 18. No such price would
be accepted with God; Salvation is more precious than to be so purchased, Ps. 49. 6. 7.
But it may be it might be effected and brought about by the Law, which was God's
own Institution; either its Precepts or its Sacrifices might effect this work, and Sal-
vation may be attained by the works of the Law? But yet neither will this suffice.
For the Law is weak and insufficient as to any such purpose, Rom. 8. 23. nor would the
Sacrifices of it be accepted unto that end, Heb. 10. 7. 8. How then shall it be wrought?
is there none worthy in heaven or earth to undertake this work, and must it cease for
ever? No, the Eternal Son of God himself, the Word Power and Wisdom of the
Father, the brightness of his Glory, and the express image of his Person, he hath undertaken
this work. This renders it Great and glorious, that the Son of God in his own Per-
son should perform it; it must assuredly be great salvation which he came himself to
work
work out. And how doth he do it, by the mighty word of his power, as he made all things of old? No, this work is of another nature, and in another manner must be accomplished. For,

1. To this purpose he must be Incarnate, made flesh, Job. 1. 14. made of a woman, Gal. 4. 4. Though he were in the form of God, and equal to God, yet he was to humble and empty himself unto and in the form of a man, Phil. 2. 6, 7. This is that great mystery of godliness, God manifested in the flesh, that the Angels desire to look into. That the Son of God should take the Nature of Man into subsistence with himself in the same Person, which was necessary for the effecting of this salvation, is a thing that the whole Creation must admire unto Eternity. And yet this is but an entrance into this work. For,

2. In this Nature he must be made under the Law, Gal. 4. 4. obnoxious to the commands of it, and bound to the obedience which it required. It became him to fulfill all righteousness, that he might be our Saviour: for though he were a Son, yet he was to learn and yield obedience. Without his perfect obedience unto the Law, our salvation could not be perfected. The Son of God must obey, that we may be accepted and crowned. The difficulties also, temptations and dangers that attended him in the course of his obedience are inexpressible. And surely this renders salvation by him very great. But yet there is that remains which gives it another Exaltation. For,

3. This Son of God, after the course of his obedience to the whole will of God, must die, shed his blood, and make his soul an offering for sin. And herein the glory of this salvation breaks forth like the Sun in its strength. Obedient he must be unto death, the death of the cross, Phil. 2. 8. If he will be a Captain of salvation to bring many sons to glory, he must himself be made perfect by sufferings, Heb. 2. 10. There were Law and Curse and Wrath standing in the way of our salvation, all of them to be removed, all of them to be undergone, and that by the Son of God. For we were not redeemed with silver and gold, or corruptible things, but with the precious blood of Christ, Pet. 1. 18. And therein God redeemed his Church with his own blood, Acts 20. 28. And herein was the love of God manifest, that he laid down his life for us, 1 John. 3. 16. This belongs unto the means whereby our salvation is procured. Nor yet is this all, for if Christ had only died for us, our faith in him had been in vain, and we had been still in our sins. Wherefore,

4. To carry on the same work, he rose from the dead, and now lives for ever to make intercession for us, and so save unto the uttermost them that come unto God by him. By these means was the salvation preached in the Gospel obtained, which sorely manifest it to be great salvation. Would God have sent his Son, his only Son, and that in such a manner, were it not for the accomplishment of a work as well great and glorious in it self, as indispensible necessary with reference unto its end? Would the Son himself have so employed himself of his glory, condescended to so low a condition, wrestled with such difficulties, and undergone at length such a cursed and shameful death, had not the work been great wherein he was employed? O the blindness, hardness and perversity of the sons of men! they profess they believe these things to be true, at least they dare not deny them so to be, but for the effect of them, for the salvation wrought by them, they value it the least of all things that they have any acquaintance withall. If this salvation thus procured do sit on them in their deep, and fall upon them whether they will or no, they will not much relish it, provided that it ceeds them in none of their lusts purposes or pleasures. But to see the Excellency of it, to put a valuation upon it according to the price whereby it is purchased, that they are utterly regardless of. Hear, ye defiers, wonder and perils. Shall the Son of God shed his blood in vain? Shall he obey, and suffer, and bleed, and pray, and die, for a thing of nought? Is it nothing unto you that he should undergo all these things? Was there want of Wisdom in God, or love unto his Son, to employ him, to use him, in a business which you esteem of so very small concernment, as that you will scarce turn aside to make enquiry after it? Assure your selves these things are not so, as you will one day find unto your eternal ruin.

7. Thirdly, This salvation will appear to be great, if we shall consider what by it we are delivered from, and what we are interested in, or made partakers of by virtue thereof. These also may denominate salvation to be great, and they may therefore be considered apart.

First, What are we delivered from by this salvation? In a word, Everything that is evil in this world, or that is to come. And all evil may be referred unto two heads.
heads. 1. That which corrupteth and depriveth the principles of our nature in their
being and operation. And, 2. That which is destructive of our nature as to its well-
being and happiness. The first of these is sin, the latter is punishment; and both of
them take up the whole nature of evil. The particulars comprised in them may not
here be distinctly and severally insisted on. The former containeth our Apostasy from
God, with all the consequences of it; in darknes, folly, filth, shame, bondage, ref-
delnos, service of lust the world and Satan, and therein constant rebellion against God,
and diligence in working out our own everlasting ruine; all attended with a sense-
less (inacity in not differing these things to be evil, hurtful, noisome, corruptive of our
natures and beings; and for the most part with brutish sensuality in the approbation and
liking of them. But he who understandeth no evil in being fallen from God, the first
Cause, chief Good, and last End of all, in being under the power of a constant Emnity
against him, in the disorder of his whole soul, and all the faculties of it, in the constant
service of sin, the fruit of bondage and captivity in the most vile condition, will be
awakened unto another apprehension of these things, when a time of deliverance from
them shall be no more. The latter of these consisteth in the wrath or curse of God, and
comprehends what ever is or may be penal and afflicting unto our Nature unto Eternity.
Now from both these, with all their effects and consequences, are Believers delivered
by this salvation, namely from sin and wrath. The Lord Christ was called Jezus, because
he saves his people from their sins, Matt. 1:21. And he is also the Saviour who delivers
them from the wrath to come, 1 Thess. 1:10. And this is great salvation. If a man be
the means of delivering another from poverty, imprisonment, or a dangerous dispute,
especially if such a one could be no otherwise delivered but by him, how great is the
kindness of it esteemed to be, and that deservedly? Providential deliverances (to
imminent dangers of death temporal, are looked on as great salvations, and that by
good men, and so they ought to be, 2 Cor. 1:10. But what are all these unto this
salvation? What is the fickness of the body, unto the dispute, yea the death of the soul?
What is imprisonment of the outward man, under the wrath of poor worms like
ourselves, and that for a few days, unto the chains of everlasting darkness? What is a
little outward want and poverty, to the want of the favour and presence of God
unto Eternity? What is death temporal, pith in a moment, an end of troubles, an
entrance into Rest, unto death eternal, an eternal dying, under the curse wrath and
righteous vengeance of the holy God? These things have no proportion one to another.
2. So unexplicablely great is this salvation, that there is nothing left us to illustrate it
withal. And this excellency of Gospel salvation will at length be known to them by whom
at present it is despised, when they shall fall and perish under the want of it, and that
to Eternity.

Lastly, This salvation is Great upon the account of the End of it, or that which
it brings Believers unto. The deliverance of the People of Israel of old out of Egypt
was great salvation; so doth God everywhere set it forth, and also did the people esteem
it, and that justly. They who murmured under it, they who despised the pleasant
land, fell all of them under the fore displeasure of God. But yet as this deliverance
was but from temporal outward bondage, so that which it brought them unto was but
outward rest for a few days, in a plentiful country; it gave them an inheritance of
Houses and Lands and Vineyards in the Land of Canaan; but yet there also they
quickly died, and many of them perished in their sins. But as we have seen what we
are delivered from by this salvation, so the Excellency of the Inheritance which we ob-
tain thereby is such, as no heart can conceive, no tongue can express. It brings us
into the favour and love of God, unto the Adoption of children, into durable rest and
peace; in a word, unto the enjoyment of God in glory eternal. Oh the blestness of this
Rest, the Glory of this Inheritance, the Excellency of this Crown, the Eternity and
unchangeableness of this Condition, the Greatness of this Salvation! how mean, how
weak, how low, how unworthy are our apprehensions of it? yet surely through the
blessed Revelation of the Spirit of Grace by the word of the Gospel, we see, we see,
we experience so much of it, as is sufficient to keep us up unto an holy Admiration
and longing after it all the days of our pilgrimage here on earth.

It remaineth now that we declare the unavoidableness of their destruction who neglect
this is great salvation. There are three things that make the punishment, or destru-
tion of any person to be unavoidable. 1. That it be just and equal. 2. That there be no
relief nor remedy provided for him. And, 3. That he to whom it belongs to inflict
punishment, be able and resolved so to do: and they all concur to the height in this
case. For,
Epistle to the Hebrews

Ver. 2, 3, 4.

1. It is just and equal that such persons should be destroyed; whence the sentence concerning them is to be secret and absolute. He that believeth not shall be damned, Matt. 16:16. And the Holy Ghost appelleth this case so clear evident and undeniable, that he refers the proceedings of God therein unto the judgment of sinners themselves, Heb. 10: 29. And they who are judged on this account at the last day will be speechless, have nothing to reply, nothing to complain of. And the sentence denounced against them will appear unto all to be righteous.

2. Because they despise an overture of a treaty about Peace and Reconciliation between God and their souls. There is by nature an enmity between God and them, a state and condition whereby themselves alone would be losers, and that for ever. God who hath no need of them, nor their obedience or friendship, tenders them a Treaty upon terms of peace. What greater condescension love or grace could be conceived or desired? This is tendered to them, 2 Cor. 5: 19. Now what greater indignity can be offered unto them, than to reject his tenders, without so much as an enquiry after what his terms are, as the most do to whom the Gospel is preached? Is not this plainly to tell him, that they despise his love, scorn his offers of Reconciliation, and fear not in the least what he can do unto them? And is it not just that such persons should be filled with the fruit of their own ways? Let men deal thus with their Rulers whom they have provoked, that have power over them, and see how it will fare with them. Neither will God be mocked, nor shall his grace always be despised. When men shall see and learn by woful experience what pitiful poor worms they are, and have some beams of the Greatness, Majesty and Glory of God shining upon them, how will they be filled with shame, and forced to subscribe to the righteous judgments of their own Condemnation for refusing his treaty and terms of Peace.

2. These terms contain salvation. Men in the neglect of them neglect and refuse their own salvation: and can any man perish more justly than they who refuse to be saved? If God’s Terms had been great, hard, and difficult, yet considering by whom they were proposed, and to whom, there was all the reason in the world why they should be accepted; and their destruction would be just that should not endeavour to preserve them unto the utmost. But now it is life and salvation that he tenders, on whose neglect he complains, that men will not come unto him that they might have life. Certainly there can be no want of righteousness in the ruine of such persons. But,

3. That which the Apostle principally builds the Righteousness and inevitableness of the destruction of Gospel negletters upon, is the greatness of the salvation tendered unto them, How shall we escape if we neglect so great salvation? How it is, and wherein the greatness and excellency of it doth consist hath been before declared. Such and so great is it, that there is nothing which ainner can fear or suffer, but it will deliver him from it; nothing that a creature can desist but it will bring him to the pollution of it. And if this be despised, is it not righteous that men should perish? If we know not, yet God knows how to set a value upon this great Effect of his Love, Will, and Grace, and how to proportion punishment unto its contempt. The truth is, God alone is able sufficiently to revenge the greatness of this sin and indignity done unto him. We have before shewed how meet it was that the transgression of the Law should be punished with punishment eternal; and yet the Law had provided no relief for any in distress or misery, only taking men as it found them, in the first place it required obedience of them, and then promis’d a reward. And a good holy and righteous Law it was, both in its Commands and in its Promises and Threatenings. It found men in a good estate, and promised them a better on their obedience wherefore if they failed, it threatened them with the loss of their present condition, and also with the superaddition of eternal ruine. And in all this it was a clear effect of the righteous holiness of God. But the Gospel finds men in quite another state and condition, in a condition of misery and ruine, helpless and hopeless, and is provided on purpose both for their present relief, and future everlasting happiness. And shall they escape by whom it is despised? Is it not just and equal that it should prove a favour of death unto death unto them? Is it meet that God should be mocked, his Grace despised, his Justice violated, his Glory lost, all, that sinners may go unpunished? Let them think so whilst they please, God thinketh otherwise, all the Angels in Heaven think otherwise, all the Saints from the beginning of the world unto the end of it think otherwise, and will glorify God to eternity for the righteous judgments of his judgments on them that obey not the Gospel. But,

Secondly, Suppose the destruction of these persons be in it felt righteous, yet there may
may be some remedy and relief provided for them, that they may not actually fall under it; there may yet some way of escape remain for them, and so their ruine not be so unavoidable as is pretended. It hath been shewed that it was a righteous thing that the transgressors of the Law should perish, and yet a way of escape was provided for them; God is merciful, and things may be found at the last day otherwise than now they are reported: at least all that Faith, Diligence, Obedience and Holiness which is spoken of, is not required to free men from being refuges of the Gospel, so that they who come short of them may nevertheless escape. I answer, that we are not now discoursing of the Nature of that Faith and Obedience which is required to interest men in Gospel salvation. But certain it is, that it will be found to be that which the Word requires, and no other, even that faith which purifieth the heart, that faith which reformeth the life, that faith which is fruitful in good works, that faith which bringeth forth universal Holiness, without which no man shall see God. A faith consisting with the love and service of God, with neglect of Gospel duties, with conformity to the Word, with a sensual, profane, wicked life, will stand men in no stead in this matter. But this is not the subject of our present discourse. It may suffice in general that the Faith and Obedience which the Gospel requireth are indispensably necessary to free men from being Gospel defiers; what they are is all our concernment to enquire and learn: for where they are wanting there is no relief nor remedy, whatever wind and waves of vain hopes men may feed upon and deceive themselves withal. It is true, there was a remedy provided for the transgression of the Law, and this remedy was,

1. Reasonable, in that there was no mixture of mercy or grace in that dispensation. And God law meet to glorify those properties of his Nature, as well as those which before shone forth in the Creation of all things, and giving of the Law. Pardoning mercy was not finned against in the breach of the Law, and therefore that might interpose for a relief, which was done accordingly. And yet, 2. Neither would this have been either reasonable or righteous, if that only and last way of satisfying the Righteousness and the Law by the sufferings and Sacrifice of the Son of God had not intervened. Without this, Mercy and Grace must have eternally reposed in the bosom of God, without the least exercise of them, as we see they are in respect unto the Angels that sinned, whose Nature the Son of God assumed not, thereby to relieve them. And, 3. This relief was declared immediately upon the entrance of sin, and the promises of it renewed continually until it was wrought and accomplished. And hereby it became the subject of the whole Book of God, and the principal matter of all intercourse between God and sinners. But all these things fully discover, that there neither is, nor can any relief be provided for them that sin against the Gospel.  

I. From what spring, what fountain should it proceed? Mercy and Grace are principally finned against in it, and their whole design of it therein defeated. The extent of mercy and grace is already finned against, and what remaineth now for the relief of a sinner? Is there any other Property of the Divine Nature whose consideration will administer unto men any ground of hope? Is there any thing in the Name of God in that Revelation that he hath made of himself by his Works, or in his Word, to give them encouragement? Doubtless nothing at all. But yet suppose that God had not laid out all the riches and treasures of his Wisdom Grace Love and Goodness in Gospel salvation by Jesus Christ, which yet he affirmeth that he hath; suppose that in Infinite Mercy there were yet a reserve for pardon, by what way and means? Should it be brought forth and made effectual? We have seen that God neither would nor could ever have exercised pardoning mercy towards sinners, had not way been made for it by the Blood of his Son: what then? Shall Christ die again that the defilers of the Gospel may be saved? Why befides that the Scripture affirms positively, that henceforth he die no more, and that there is no more sacrifice for sin, this is the most unreasonable thing that can be imagined. Shall he die again for them by whom his death hath been defiled? Is the Blood of Christ such a common thing, as to be cast away upon the lusts of men? Befides, when should he make an end of dying? They who have once neglected the Gospel may do so upon a second trial, may undoubtedly would do so, and thence should Christ often die, often be offered, and all in vain. Neither hath God any other Son to send to die for sinners; he sent his only begotten Son once for all, and he that believeth not on him must perish for ever. In vain then will all mens expectations be from such a mercy as there is nothing to open a door unto, nor to make way for its exercise. Nay this mercy is a mere figment of secure sinners, there is no such thing in God. All the mercy and grace that God hath for his creatures is eng
engaged in Gospel salvation; and if that be despised, in vain shall men look for any other. Neither, 3. Is there any word spoken concerning any such relief or remedy for Gospel neglecters. Pardon being provided for transgressions of the Law, instantly it is promised, and the whole Scripture is written for the manifestation of it; but as for a provision of mercy for them that despise the Gospel, where is any one word recorded concerning it? Nay doth not the Scripture in all places fully and plainly witness against it? He that believeth not shall be damned. Theremains no more sacrifice for sin. He that believeth not, the wrath of God abideth upon him. And will men yet feed themselves with hopes of mercy while they neglect the Gospel? Well fare they who being not able to retrieve secure sinners, against this light and evidence of the want of any relief received for them, have carried the whole matter behind the curtain; and invented a Purgatory for them to help them when they are gone from hence, and cannot return to complain of them by whom they are deceived. But this also as all other reliefs will prove a broken reed to them that lean on it; for they who neglect the Gospel must perish, and that eternally, for the mouth of the Lord hath spoken it.

Thirdly, Then all hopes of escaping must arise from hence. That he whoseright it is, and on whom it incumbers to take vengeance on them that neglect the Gospel, will not be able to do, or at least not to such a degree, as to render it so fearful as it is pretended. This need not much to be insisted on. It is God with whom men have to do in this matter. And they who allow his Being, cannot deny him to be Omniscient and Eternal. Now what cannot he do who is? It will at length be found to be a fearful thing to fall into the hands of the living God. There is unto wicked men the same everlasting cause of Being and Punishment. The same hand that upholds them, shall afflict them; and that for ever. What his Righteousness requires, his Power and Wrath shall execute unto the uttermost, so that there will be no escaping. And these are the holy foundations on which all Gospel Threatenings and Comminations are built, which will all of them take place and be accomplished, with no less certainty than the Promises themselves. Now from all that hath been spoken unto this Proposition we may learn,

1. To admire the Riches of the Grace of God, which hath provided so great salvation for poor sinners. Such and so great as it is, we stand in need of it. Nothing could be abated without our eternal ruine. But when Divine Wisdom, Goodness, Love, Grace and Mercy shall set themselves at work, what will they not accomplish? And the effect of them doth the Scripture set forth in those expressions. So God loved the world; God commendeth his love unto us; Greater love hath none than this; Riches of grace; Treasures of wisdom; Exceeding greatness of Power; and the like. In this will God be glorified and admired unto all Eternity. And in the contemplation hereof are we to be exercised here and hereafter; and thereby may we grow up into the image of God in Christ, 2 Cor. 3. 18. Which way soever we look, what ever we consider in it, here is that which will entertain our souls with delight and satisfaction. The Eternal Counsel of God, the Person of Christ, his Mediation and Grace, the Promises of the Gospel, the evil and wrath we are freed from, the Redemption and Glory purchased for us, the Privileges we are admitted unto a participation of, the Consolations and Joys of the Spirit, the Communion with God that we are called unto: how glorious are they in the eyes of Believers? or assuredly at all times ought they so to be. How can we enough bewail that vanity whence it is, that the mind suffereth itself to be possessed and filled with other things? Alas, what are they if compared to the excellency of this Love of God in Christ Jesus? Here lies our treasure, here lies our inheritance, why should not our hearts be here also? Were our minds fixed on these things as they ought, how would the glory of them call out our cares, subdue our fears, sweeten our afflictions and perfections, and take off our affections from the fading perishing things of this world? and make us in every condition rejoice in the hopes of the glory that shall be revealed. And indeed we lose the sweetnefs of the life of faith, the benefit of our profession, the reward that is in believing, and are made born to the world, and a prey unto temptations, because we dwell not enough in the contemplation of this great salvation. To this end we may consider, 1. The excellency of the things themselves that are proposed unto our meditations; they are the Great, the Deep, the hidden things of the Wisdom and Grace of God. Men justify themselves in spending their time and speculations about the things of Nature; and indeed the employment is better and more noble than what the generality of men do exercise themselves about. For some seldom raise their thoughts above the daubhills whereon they live; and some stuff their minds with such filthy imaginations.
nations, as make them an Abomination to God, Mic. 2. 1, 2. They are conversant only about their own Lusts, and making Provision to fulfill and satisfy them. But yet what are these things which the better and more refined part of mankind doth search and enquire into, things that came out of nothing, and are returning thitherward apace; things which when they are known, do not much enrich the mind, nor better it at all as to its eternal condition, nor contribute any thing to the Advantage of their souls. But these things are eternal, glorious, mysterious, that have the characters of all Gods Excellencies stamped upon them; whose knowledge gives the mind its perfection, and the soul its blessedness. John 17. 3. This made Paul cry out that he accounted all things to be but lost and dung in comparison of an acquaintance with them, Phil. 3. 8. And the Prophets of old to search diligently into the nature of them, 1 Pet. 1. 11, 12. as the things which alone deserved to be enquired after and which enquiry renders them noble in whom it is, Acts 17. 11, and that which alone differenceth men in the sight of God, Jer. 9. 23, 24.

2. Our Interest and Propriety in them. If we are believers these are our things. The Rich man is much in the contemplation of his Riches, because they are his own, and the Great man of his Power, because of his propriety in it. Men take little delight in being conversant in their minds about things that are not their own. Now all these things are ours if we are Christ's, 1 Cor. 3. 9. This salvation was prepared for from all Eternity, and we are the heirs of it, Heb. 1. 13. It was purchased for us by Jesus Christ; we have redemption and salvation by his blood; It is made over unto us by the promise of the Gospel, and conferred upon us by the Spirit of Grace. Are these things to be despised? Are they to be cast aside among the things wherein we are least concerned? Or can there be any greater evidence, that we have no Propriety in them, than that would be, if our hearts should not be set upon them? What, all these Riches ours, all these Treasures, this goodly Inheritance, this Kingdom, this Glory, and yet we not be constant in thoughts and meditations about them? Is it doubles a sign at least, that we question our Title unto them, and that the Evidences we have of them will not endure the tryall. But we are ours if that should be the end of our profession; and if it be otherwise, why are not our minds fixed on that which is our own, and which no man can take from us.

3. The Profit and Advantage which we shall have hereby, which will be much every way: for (1.) By this means we shall grow up into a likeness and conformity unto these things in our inward man. Spiritual Meditation will assimilate our minds and souls unto that which is the object of it. So the Apostle tells the Romans, that they were delivered into the form of the Divine preached unto them, Chap. 6. 17. obeying it by faith, the likeness of it was brought forth upon their souls; and by the renewing of their minds, transformed quite into another image in their souls, Chap. 12. 2. This the Apostle most excellently expresseth, 2 Cor. 3. 18. A constant believing contemplation of the Glory of God in this salvation by Christ, will change the mind into the image and likeness of it, and that by various degrees until we attain unto perfection, when we shall know as we are known. Accustoming of our minds unto these things, will make them heavenly; and our affections which will be conformed unto them, holy. This is the way to have Christ dwell plentifully in us, and for our selves to grow up into him who is our head. And is it nothing to get our minds purged from an evil habit, enclining unto earthly things, or continually forging foolish and hurtful Imaginations in our hearts? This Meditation will cast the foul into another mould and frame; making the heart a good treasure, out of which may be drawn at all times, Good things new and old.

2. Consolation and support under all Afflictions will from hence spring up in the soul. When the Apostle would describe that property of faith whereby it enables a Believer to do and suffer great things joyfully and comfortably, he doth it by its work and effect in this matter; it is faith, the substance of things hoped for, and the evidence of things not seen, Chap. 11. 1. that is, it brings into the soul, and makes evident unto it, the great things of this salvation, the great things of the Love and Grace of God therein; and thus it doth no otherwise, than by a constant contemplation and holy admiration of them; and when this is once done, he multiplies instances to evince what great Effects it will produce, especially in its enabling of us to go through difficulties, trials and afflictions. And the same also he aforesaid unto Ephesians, which is nothing but the fouls waiting and expectation to be made partaker of the fulness of this salvation, whose greatest and satisfactory Excellency it doth admire, Rom. 5. 3, 4, 5.
When any Affliction or Tribulation presseth upon a believer, he can readily divert his thoughts from it, unto the rich grace of God in this salvation, which will fill his heart with such a fount of his love, as shall carry him above all the assaults of his trouble. And a direction to this purpose the Apostle pursues at large, Rom. 8. 16, 17, 18, 24, 25, 26, 27, 35, 36, 37, 38. This is a safe harbour for the soul to betake it self unto in every storm; as he teacheth us again, 2 Cor. 4. 16, 17, 18. Whatever befalls us in our outward man, though it should press so sore upon us as to ruin us in this world, yet we faint not, we despond not; and the reason is, because these things which we suffer, bear no proportion unto what we enjoy or expect; and the way whereby this consideration is made effectual unto us, is by a constant Contemplation by faith on the great unseen things of this salvation, which takes off our minds and spirits from a Valuation of the things which we presently suffer and endure. And this experience assures us to be our only relief in afflictions, which undoubtedly it is our wisdom to be provided for.

3. The same may be said concerning Persecution, one especial part of Affliction, and commonly that which most entangles the minds of them that suffer. Now no man can endure Persecution quietly, patiently, constantly according to the Will of God, especially when the Devil pursues his old design of bringing it home unto their persons, Job 2. 5. unless he hath in readiness a greater Good which shall in its self, and in his own mind, out-balance the evil which he suffers. And this the Grace of this Salvation will do. The soul that is exercised in the contemplation and Admiration of it, will despise and triumph over all his outward sufferings which befall him on the account of his interest therein, as all Persecution doth. This the Apostle declares at large, Rom. 8. 31, 32, 33, 34. He directs us to an holy Meditation on Gods eternal Love, the Death and Mediation of Christ, the two springs of this Meditation. And thence leads us, v. 35, 36. to a supposition of the great and fore persecution that may befall us in this world; and from the former consideration triumphs over it all, v. 37. with a joy and exaltation beyond that of Conquerors in a battle, which yet is the greatest that the nature of man is capable of, in and about temporal things. When the soul is professed with the Glory of this Grace, and his interest therein, it will assuredly bear him up against all the threatenings, reproaches and perfections of this World; even as it did the Apostles of old; making them esteem, that to be their Honour and Glory which the World looked on as their Shame; Acts 5. 41. and without this the heart will be very ready to sink and faint.

4. This also will greatly tend unto the confirmation of our faith, by giving us a full Experience of the things that we do believe. Then the Heart is immovable, when it is established by Experience; when we find a substance, a reality, a spiritual nourishment in things proposed unto us. Now how can this be obtained, unless we are conversant in our minds about them? unless we dwell in our thoughts and affections upon them? For thereby do we taste and find how good the Lord is in this world of his Grace. Thus this duty being on many accounts of so great importance, we may do well to consider wherein it consisteth; and there are these four things belonging unto it.

First, Intense Prayer for a Spirit of Wisdom and Revelation to give us an Acquaintance with the Mysterie and Grace of this great salvation. In our selves we have no inward knowledge of it, nor can we by our own endeavours attain unto it. We must have a new understanding given us, or we shall not know him that is true, 1 John 5. 20. For notwithstanding the Declaration that is made of this Mysterie in the Gospel, we see that the most men live in Darkness and Ignorance of it. It is only the Spirit of God which can search the deep things of God and reveal them unto us; 1 Cor. 2. 10. By him must he, who commanded light to shine out of darkness, shine into our hearts to give us the light of the knowledge of this glory of God in the face of Jesus Christ, 2 Cor. 4. 6. And therefore the Apostle prays for the Ephesians, that God would give unto them the Spirit of Wisdom and Revelation, in the knowledge of him, that the eyes of their understanding being opened, they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, and what is the exceeding greatness of his power to us ward who believe, Eph. 1. 17, 18, 19. And for the Colossians, that they might come unto all riches of the full assurance of understanding to the acknowledgement of the Mysterie of God, and of the Father, and of Christ, Col. 2. 2. that is, that they might have a spiritual and saving acquaintance with the Mysterie of this great salvation, the Love, Grace, and Wisdom of God therein; which without this Spirit of Wisdom and Revela-
An Exposition of the Chap. II.

...from above we shall not attain unto. This then in the first place is to be sought after; this we are to abide in; constant Prayers and supplications for the teaching, instructing, revealing, enlightening Work and Efficacy of this Spirit; that we may be enabled to look into these deep things of God; that we may in some measure with all Saints comprehend them, and grow wise in the Mysterie of salvation. Solomon tells us how this wisdom is to be obtained, Prov. 2. 3, 4. 5. If thou criest after knowledge, and liftest up thy voice for understanding, if thou seest for her as for silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God; It is by praying, crying, supplications, with diligence, and perseverance, that we attain this Wisdom; abide herein, or all other attempts will prove but vain. How many poor souls otherwise weak and simple, have by this means grown exceeding wise in the Mysterie of God? And how many more, wise in this world, through the neglect of it, do walk in darkness all their days?

Secondly, Diligent study of the Word wherein this Mysterie of God is declared and proposed unto our faith, and holy contemplation; but this hath been spoken unto in part already, and must again be considered, and so need not here to be insisted on.

Thirdly, Sincere love unto, and delight in the things that are by the Spirit of God revealed unto us, is another part of this duty. Herein our Apostle declares what was his frame of heart, Phil. 3. 8. How doth his heart triumph in, and rejoice over the knowledge he had obtained of Jesus Christ? and then indeed do we know anything of the Grace of God aright, when our hearts are affected with what we know. Peter tells us, that the Saints of old, in their believing, rejoiced with joy unspeakable and full of glory, 1 Ep. 1. 8. They discovered that in Christ which made their hearts leap within them, and all their affections to overflow with delight and joy. And this is an Essential part of this Holy Admiration, which distinguishes it from that barren, fruitless, notional speculations, which some are contented with all. This are we to stir up our hearts unto in all our Meditations of the Grace of God, and not to rest until we find them affected, satisfied and filled with an holy complacency, which is the most eminent evidence of our interest in, and Union unto the things that are made known unto us.

Fourthly, All these things are to be attended with thankful praise. This the Apostle was full of, and brake forth in, when he entered upon the description of this Grace, Eph. 1. 3, 4. and this will be the frame of his heart, who is exercised unto an holy admiration of it. When our Lord Jesus Christ considered the Grace of God in revealing the mysteries of this salvation unto his Disciples, it is said of him that he rejoiced in Spirit, Luke 10. 21. And his Spirit leaped in him, and he breaks forth into a solemn Doxology, giving Praise and Glory unto God. And is it not their duty to whom they are revealed, to do that, which out of love unto them, our Lord Jesus did on their behalf? Thankfulness for the things themselves, thankfulness for the Revelation of them, thankfulness for the Love of God, and the Grace of Jesus Christ in the one and the other, is a great part of this duty.

Secondly, This will teach us, what esteem we ought to have of the Word of the Gospel, by which alone this great salvation is revealed and exhibited unto us; the great means and instrument which God is pleased to use in bringing us unto a participation of it. This one consideration is enough to instruct us unto what estimation we ought to make of it, what price we should set upon it, seeing we cannot have the pearl without the purchase of this Field. Some neglect it, some despise it, some persecute it, some look upon it as foolishness, some as weakness, but unto them that believe, it is the power of God, and the wisdom of God. To further us in this duty, I shall take up some of those considerations, which the words we insist upon do offer unto us, and thereby also pass through what yet remains for our instruction in them. And we may consider,

1. The Excellency and Preeminence of the Gospel, which ariseth from the fact that is, the Lord Christ the Son of God. It was begun to be spoken unto us by the Lord; wherein the Apostle prefers it before the Law. It is that Word, which the Son came to reveal and declare from the bosom of the Father; and surely he deserveth to be attended unto; Hence it is so often called the Word of Christ, and the Gospel of Christ, not only because it treateth of him, but because it proceedeth from him, and on that account is worthy of all Acceptation. And (2.) To neglect the Gospel is to neglect and despise the Son of God who was the Author of it, and consequentlie the Love and Grace of God.
Verse V, VI, VII, VIII, IX.

The Apostle in these Verses proceeds in the pursuit of his former design. From the Doctrine of the first Chapter, he presses the Exhortation at the beginning of this, which we have palled through. The Foundation of that Exhortation was the Preeminence of the Lord Christ, the Author of the Gospel, above the Angels by whom the Law was spoken and delivered. This he now farther confirms, and that by an infallible Record for our use, that by them we might be yet stirred up to value and attend unto the Word in a due manner. God hath for ordered things in his holy Providence, that none can neglect the Word, without shutting his eyes against such Light and Evidence of conviction, as will leave them abundantly excusable at the last day. Now from these and the like considerations, the duty proposed may be enforced.
Verse 5.

For unto the Angels hath he not made subject that world to come, whereof we speak; (concerning which we treat.)

Verse 6.

But one (a certain man) testified, (hath witnessed) in a certain place, (somewhere, that is, in the Scripture from whence he is arguing) saying, what is man, that thou art mindful of him, or the Son of man that thou visitest him.

Verse 7.

The latter words which are commonly placed at the beginning of the eighth Verse, I have added unto this seventh, the sense and Hebrew Text so requiring it.
of the People. As in Latin, Capitis diminutio is lessening of State or dignity; as by loss of Liberty. For when one was made a captive by the enemy, he lost his dignity, until he recovered it jure postliminis. So Ruggius is termed by the Poet, Capitis minor, when a Prisoner to the Carthaginians, or by change of Family; as when Claudius a Patrician was adopted by a Plebeian; or by Banishment; all such are described, lessened in State or Dignity. The word used by the Psalmist hath the same signification; and though it be variously rendered by the LXX. yet they never much depart from its natural signification.  ἄνευ ἁπατίας, ἄνευ ἀνόησις, ἀνένεγκτο τὸν αἰματηρὸν; ἄνευ λαθοῦς; ἄνευ τῆς ἀληθείας; ἄνευ τῆς προσωπικῆς, ἄνευ τῆς συμβολικῆς, ἄνευ τῆς τάξεως, ἄνευ τῆς νόμου, ἄνευ τῆς ἐκκλησίας, ἄνευ τῆς γυναῖκος, ὁσῴδει, ἀνέκρισις, ἀνεκπλήρωμα, ἀνεκπλήρωμα τοῦ ἀνθρώπου, ἀνέκβασις, ἀνέκβασις τοῦ ἀνθρώπου, ἀνέκβασις τοῦ ἀνθρώπου. And all to the same purpose: ἀπένεγκτο τὸν αἰματηρὸν, ἀπένεγκτο τὸν αἰματηρὸν, ἀπένεγκτο τὸν αἰματηρὸν. And to render it δέντο, in the Psalm, is needless, groundless, contradictory to the Apostle.

Verse 7

Verse 7

Verse 7

Verse 7

Verse 7

Verse 7

Verse 7

Verse 7

Verse 7

Verse 7

Verse 7

Verse 7

Verse 7

Verse 7

Verse 7

Verse 7

Verse 7

Verse 7

Verse 7

Verse 7

Verse 7

Verse 7

Verse 7

Verse 7

Verse 7

Verse 7
Verse 8.

For in that, he made all things subject unto him, he hath left nothing not put in subject; but now we see not all things made subject unto him.

Verse 9.

The words of this passage, have most of them been considered in the 1 Peter; and they must have the same sense in both places, or the reasoning of the Apostle would be equivocal. For conspicuous, some old Copies read, conspicuous, besides God, God excepted. The Syriac Copies also vary: Some read, For God himself by his Grace tasted death: Others, for be, God excepted, tasted death; which came from conspicuous, and shews that variety to be antient. Hence some have imagined it to be a corruption of the Nestorians, who dividing the Person of Christ, would not grant that God might be said to dye contrary to Acts 20. 28. conspicuous, is gratia, beneficentia, beneficio Dei: by the grace, goodness, good will of God, expressing the first spring, and moving cause of the sufferings of Christ; which was called his Cup; intimating with all the truth, reality, and kind of his death, which was bitter; and which was called his Cup, in the Masorete Not Neuter Gender; for by an Enallage of number; that is, of whom he treats; all and every one of the children unto whom he was a Captain of Salvation.

Verse 9.

But we see Jesus crowned with glory and honour, who for the suffering of death was a little while made lower than the Angels, that he by the grace of God might taste of death for all.

Verse 10.

He first words of the fifth Verse, so, for, declare that the Apostle is in the pursuit of his former Argument. So, for; doth not always intimate the introduction of a Reason in the confirmation of what is past; but sometimes a Progression unto somewhat else in the like kind with that which precedeth, and so hath not respect unto any especial words or sayings before going, but unto the whole matter in hand, especially that which doth ensue: as nam also is used in Latin: nam quia se juvenum confidensfimine, nostras justit. adire domum. A new Argument therefore to the same purpose with that before, is intimated by this particle, For.

The whole Verse contains an Assertion laid down in a negative Proposition, the Assumption of the Apostle's Argument, or the proof of it supposed in a presullogism, confifting in the ensuing Testimony with his Explication of it. And it is to this purpose. The World to come is not made subject unto Angels; but it was made subject to Jesus, and therefore he is exalted above them. This he proves from the Testimony of the Psalmist, to this purpose: All things were made subject to man, who for a little while was made lower than Angels; but this man was Jesus; and this Assumption he proves from the Event: First, On the part of man absolutely considered; we see that all things were not made subject unto him; therefore he cannot be intended. Secondly, On the part of Jesus; All things in the event agree unto him: First, He was
was made for a little while lower than the Angels: which he shews the reason of, and
shews the reason of, and shews the reason of, and thence takes occasion to discourse of his Death and Sufferings, according to the
method before declared; and then, he was crowned with Glory and Dignity, all things be-
ing made subject unto him, from all which it appears, that it is he, and not Angels,
unto whom the world to come is put in subjection. This is the first of the Apostles
Discourse, wherein are many things difficult and hard to be understood, which must
be particularly considered.

The first verse, as was said, lays down the principal Assertion in a Negative Propo-
sition. The world to come is not made subject unto Angels. One Proof hereof is included
in the words themselves. For that Expression, he hath not put in subjection; is the same
with our Apostle, as it is no where written or recorded in the Scripture; There is no Testi-
mony of it. God is no where said to have done it, See Chap. 1. 5. with the Exposi-
tion of it. And these Negative Arguments from the Authority of the Old Testament, He
effectually in this matter, cogent and sufficient.

In the Proposition itself, (1.) The Subject of it, the World to come, with (2.) Its
limitation, whereof we treat; and (3.) The Predicate, negatively expressed, is not put
in subjection to Angels, are to be considered.

The Subject of the Proposition is, the World to come: נַהֲרָא יִתֵּר. The New
Heavens and New Earth (noticed) which God promised to create, Is. 65. 17. Chap.66. 22. which refers unto דָּשַׁנָּה יִתֵּר, the days of the Messiah. The latter
Jews sometimes call it, יִתֵּר עָלְיוֹן, the future world; though usually by that ex-
pression, they intend the World of future bliss. But the world here intended is no
other but the promised state of the Church under the Gospel. This with the Wor-
ship of God therein, with especial Relation unto the Messiah, the Author and Mediator
of it, administering its heavenly things before the Throne of Grace, thereby rendering
it spiritual and heavenly, and diverse from the state of the Worship of the Old Testa-
ment which was worldly and carnal, was the World to come, that the Jews looked for,
and which in this place is intended by the Apostle. This we must farther confirm,
asthe foundation of the ensuing Exposition. That this then is the intendment of the
Apostle: appeareth,

Firstly, From the limitation annexed; concerning which we treat. This
is the world whereof he treats with the Hebrews in this Epistle; namely, the GospelState of the Church; the Worship whereof he had in the words immediately fore-
going prefigured unto them of the observance of: And not only so, but described it also,
by that State wherein the miraculous Gifts of the Holy Ghost were given and enjoyed. And,
the mention of them, in the words directly preceding, is that description of the
World to come, which the Apostle in these words refers unto, concerning which we
speak. And the Tradition of this New World, or the Restoration of all things un-
der the Messiah, was one of the principal Reports of Truth received among the Jews,
which the Apostle prefigured them withall.

Some suppose that מַהֲרָא יִתֵּר, we speak, is put for מַהֲרָא יִתֵּר, we have spoken, and
would have it refer unto Ch. 1. 6. But what the Apostle there intendeth by the World,
we have sufficiently evinced and declared. The World there by an usual Symmetrical
is put for the habitable earth; the יִתֵּר, which the Son of God made and came unto,
John 1. 1. 11. Here a certain state and condition of things in the world, about which
he treated with the Hebrews, is intended.

Besides they who would thus change the word, (Grotius, Calvinius, Schlechterius)
by the world, Chap. 1. 6. understand Heaven itself, the state of Glory, which is not here
insisted on by the Apostle: For,

Secondly, He treats of that which was already done in the crowning of Jesus with
Glory and Honor, as the words following do manifest. This crowning of him was upon his
Ascension, as we have before proved at large. Then, was not the state of Glory made sub-
ject unto him, because it was not then nor is yet in being. And therefore they who turn,
speak, into we have before spoken, are forced also to pervert the following words, and
to interpret both made all things subject unto him, he hath purposed or decreed to do; both
without cause or reason. The World, whereof the Apostle treated was immediately
made subject unto Jesus; that is, the Church of the New Testament, when God
annointed him King upon his holy Hill of Zion; and therefore in the Psalm is there men-
tion made of the other parts of the Creation to be joyned in this subjection, that have
no Relation unto Heaven.

Thirdly, The Apostle doth not treat directly any where in this Epistle concerning
Heaven,
Heaven, or the world of the blessed to come; he frequently indeed mentions Heaven, not absolutely, but as it belongs unto the Gospel world, as being the place of the confiding residence of the High Priest of the Church, and wherein also the Worship of it is through faith celebrated.

Fourthly, The Apostle in these words insinuates on the Antithesis which he pursueth in his whole discourse between the Judaical and Evangelical Church-state; for what ever power Angels might have in and over things formerly, this World to come, faith he, is not made subject unto them. Now it is not Heaven and Glory that he opposeth to the Judaical Church-state and Worship, but that of the Gospel, as we shall find in the progress of the Epistle, which is therefore necessarily here intended.

Fifthly, If by the World to come, the eternal blessed state of Glory be designed, to begin at or after the general Judgment; then here is a promise, that that blessed estate shall de novo be put in subjection to Jesus Christ as Mediator; but this is directly contrary unto what is else where revealed by the same Apostle, concerning the transactions between the Father and the Son as Mediator at that day, 1 Cor. 15. 28. And when all shall be subdued unto him, then shall the Son also himself be subject unto him who put all things under him, that God may be all in all. Which words if they do not absolutely affect the seating of the Kingdom of the Mediator, but only the order of all things unto Eternity in their subjection unto God by Christ, yet they are plainly exclusive of the grant of a new Power or Authority unto him, or of a new making subject of all things unto him. Add unto all this, that the Apostle proves the subjection of this world unto the Lord Christ, and not unto Angels, by a testimony expressing directly the present things of this world, antecedent unto the day of Judgment. From what hath been disconcerted we conclude, that the World to come here expressed, is the State and Worship of the Church under the Messiah, called so by the Apostle according to the usual appellation which then it had obtained among the Jews, and all prov'd by him until the Mosaical Church-state was utterly removed. And he afterwards declares how this comprized Heaven itself also, because of the Residence of our High Priest in the Holiest not made with hands, and the continual admission of the Worshippers unto the Throne of Grace. This is the subject of the Apostle's Proposition, that concerning which he treats.

Concerning this World the Apostle first declares negatively, that it is not made subject unto Angels. The subjection of this World to any is such a disposal of it, as that he or they unto whom it is put in subjection, should, as the Lord of it, erect it, institute or set it up, rule and dispose of it being erected, and judge or reward it at the end of its course and time. This is denied concerning Angels, and the denial proved tacitly, because no such thing is testified in the Scripture. And herein the Apostle either preventeth an Objection that might arise from the power of the Angels in and over the Church of old, as some think; or rather proceeds in his design of exalting the Lord Jesus above them, and thereupon prefereth the Worship of the Gospel before that prescribed by the Law of Moses. For he seems to grant that the old Church and Worship were in a sort made subject unto Angels; this of the World to come being solely and immediately in his power, who in all things was to have the preeminence. And this will further appear, if we consider the instances before mentioned, wherein the subjection of this World to come unto any doth conflict.

First, It was not put in subjection unto Angels in its Erection or Institution. That work was not committed unto them, as the Apostle declares in the entrance of this Epistle. They did not reveal the Will of God concerning it, nor were intrusted with Authority to erect it. Some of them indeed were employed in massage about its preparatory work, but they were not employed either to reveal the mysteries of it wherein they were unacquainted, nor authoritatively in the Name of God to erect it. For the Wisdom of God in the nature and mystery of this work they knew not, but by the effects in the work itself, Eph. 3. 9, 10, which they looked and enquired into, to learn and admire, 1 Pet. 1. 12, and therefore could not be intrusted with authority for its Revelation, and the building of the Church thereon. But things were otherwise of old. The Law, which was the foundation of the Judaical Church-state, was given by the Dissolution of Angels, Acts 7. 53. Gal. 3. 19. And our Apostle here calls it the Word spoken by Angels. They were therefore intrusted by God to give the Law and the Ordinances of it unto the people in his Name and Authority, which being the foundation of the Mosaical Church-state, it was to far put in subjection unto them.
Secondly, It is not put in subjection unto Angels, as to the Rule and disposal of it, being created. Their Office in this world is a Ministrity, chap. 1. 13. not a Rule or Dominion. Rule in or over the Church they have none, but are brought into a co-ordination of service with them that have the testimony of Jesus, Rev. 19. 10. chap. 22. 9. being equally with us subjected unto him, in whom they and we are gathered into one body, Ephes. 1. 10. And from their ministerial presence in the Congregations of Believers, doth our Apostle press upon us modesty and sobriety in their habit and deportment; 1 Cor. 11. 10. And the Church of old had an apprehension of this truth, of the presence of an Angel or Angels in their Assemblies, but so as to preside in them. Hence it is that caution relating to the Worship of God, Eccles. 8. 5. 6. Better it is that thou shouldest vow, than that thou shouldst vow and not pay; suffer not thy mouth to cause thy flesh to sin, neither say thou before the Angel that it was an error; why should God be angry at thy voice and destroy the work of thine hands. By vowsing and not paying, a man brought upon his flesh, that is himself and his posterity, a guilt not to be taken away with excuses of haste or precipitation made unto the Angel presiding in their Worship, to take an account of its due performance. It is true, the absolute sovereign power over the Church of old, was in the Son of God alone, but an especial immediate power over it was committed unto Angels. And hence was the Name of God, Judge, Mighty One, communicated unto them, namely from their Authority over the Church, that Name expressive the Authority of God, when unto him ascribed. And because of this, their acting in the Name, and representing the Authority of God, the Saints in the body of Christ had an apprehension, that upon their seeing an Angel they should die, from that saying of God, that none should see his face and live, Exod. 33. 20. So Manoah expressly, Judg. 13. 22. He knew that it was an Angel which appeared unto him, and yet saith to his wife, We shall surely die because we have seen an Angel, vested with the Authority of God. And hence it is not unlikely, but that there might be a respect or Worship due unto the Angels under the Old Testament, which themselves declare not to be meet for them under the New, Rev. 19. 3. not that they are degraded from any Excellency or Priviledge which before they enjoyed, but that the Worshippers under the New Testament, through their Relation unto Christ, and the Exaltation of their nature in his Person, are delivered from that under-age state, wherein they differed not from servants, Gal. 4. 1. and are advanced into an equality of liberty with the Angels themselves, Heb. 12. 24. 25. Ephes. 1. 10. chap. 3. 14. 15. As amongst men there may be a respect due from an inferior to a superior, which may cease when he is advanced into the same condition with the other, though the superior be not at all abased. And to this day the Jews contend that Angels are to be adored with some kind of Adoration, though they expressly deny that they are to be invoked or prayed unto. Furthermore about their Power and Authority in the disposal of the outward concerns of the Church of old, much more might be declared from the Visions of Zechariah and Daniel, with their works in the two great typical deliverances of it from Egypt and Babylon. But we must not here insist on particulars.

Thirdly, as to the power of judging and rewarding at the last day, it is openly manifest, that God hath not put this world to come in subjection unto Angels, but unto Jesus alone.

This then is the main Proposition that the Apostle proceeds upon in his present Argument. The most glorious effect of the Wisdom Power and Grace of God, and that wherein all our spiritual concerns here are enveloped, consists in that visible Church here, with the external consequences of it, which having been promised from the foundation of the world, was now to be erected in the days of the Messiah. That you may, faith he, no more cleave unto your old institutions, because given out unto you by Angels, nor hearken after such works of wonder and servitude as attended their Disposition of the Law in the Wilderness, consider that this world, so long expelled and disdained, this blinded state, is not on any account made subject unto Angels, or committed unto their disposal; the Honour thereof being entirely reserved for another.

Having thus fixed the true and proper sense of this word, we may hop here a little to consider the Observations that it offers for our own instruction. Many things in particular might be hence deduced; but I shall insist on one only, which is comprehensive of the design of the Apostle, and it is, That

This is the great privilege of the Church of the Right, even in the things of the Worship of God, it is made subject unto, and immediately depends upon the Lord Jesus Christ, and not any other, Angels or Men.

That

\[
\text{XXII}
\]
An Exposition of the

That this is the privilege thereof, and that it is a great and blessed privilege, will both appear in our consideration of what it is, and wherein it doth consist. And among many other things, these ensuing are contained therein.

1. That the Lord Christ is our Head. So it was promised of old, that their King should pass before them, and the Lord on the head of them, Mic. 2. 13. He shall be their King, Head and Ruler. God hath now gathered all things, all the things of his Church, into an Head in Christ, Eph. 1. 10. They were all scattered and disordered by sin, but are now all recolllected and brought into order under one Head. Him hath he given to be Head over all things unto the Church, verse 22. The whole Sovereignty over all the whole Creation that is committed unto him, is only for this end, that he may be the more perfect and glorious Head to the Church. He is that Head on which the whole body hath its orderly and regular dependence, Eph. 4. 15, 16. The head of the body the Church, Col. 1. 18. The head of every man, that is of every believer, 1 Cor. 12. 20. This is everywhere proposed both as our great Honour, and our great Advantage. To be united unto him, subjected unto him as our Head, gives us both honour and safety. What greater honour can we have, than to be free-men of that Corporation whereof he is the Head, than to be subjects of his Kingdom? What greater safety than to be united unto him inseparably, who is in Glory, invested with all Power and Authority over the whole Creation of God, every thing that may do us good or evil.

2. That he is our only Head. The Church is so put in subjection unto the Lord Christ, as not to be subject unto any other. It is true, the Members of the Church, as men on the earth have other Relations, in respect whereof they are, or may be subject one to another; Children unto Parents, Servants unto Masters, People unto Rulers; but as they are Members of the Church, they are subject unto Christ and none other: If any other were or might be an Head unto them, they must be Angels or men. As for Angels, we have it here plainly testified, that the Church is not made subject in any thing unto them. And amongst men, the Apostles of all others might seem to lay the just claim to this Privilege and Honor. But they openly disclaim any pretence thereunto. So doth Paul, 2 Cor. 2. 4. We have no Dominion, Rule, Headship, over your faith, anything that concerns your obedience to God, and your Worship, but are helpers of your joy. And again faith he, We preach not our selves but Jesus Christ, the Lord, the only Lord, and ourselves your servants for Jesus sake, 2 Cor. 4. 5. And Peter as it should seem foreseeing that some who should come after would pretend unto such treacherous, warns the Elders that they should not think themselves Lords over Gods heritage, 1 Pet. 5. 3. And this they did in pursuit of the instructions and charge which their Lord and Master gave them, Matt. 22. 25, 26, 27. where he warns them, that they should neither think of Dignity nor Dominion over the Church, but apply themselves with all Humility unto the service of it; for which he else-where adds his reason, namely that all his Disciples have one Lord and Master, and no more, Job. 13. 13, Matt. 23. 9, 10. And it is a woful confusion that the papists run themselves into in this matter. For first, they put the whole Church into subjection unto a man, whom they call the Pope, the common Father and Master of Christians, the Head of the Church; and then subject both him and unto Angels, in the Adoration and Invocation of them, the greatest subjection possible; when the Scripture assigneth one only Head of the Church expressly, even the Lord Jesus, and fully declares that it is not put in subjection unto Angels at all. But to pass by the, the Lord Christ is not only thus the only Head in general unto the whole Church, but also unto every individual Believer in the Church; The Head of every man is Christ, 1 Cor. 11. 3. He is so to every believer reflectively and severally; and that in both those senses wherein he is an Head, that is according to the natural and metaphorical use of the word: For,

1. He is the only Head of Vital Influence to the whole Church, and every member thereof. As from the natural Head all influences of life, for subsistence, motion, acting, guidance and direction are communicated unto the whole body, and to every member thereof: so from the Lord Christ alone, as he is the spiritually vital Head of the Church, in whom are the springs of life and all quickening grace, there are communicated unto the whole Church, and every believer therein, both the first quickening vital principle of life it self, and all succeeding supplies and influences of grace, for the enlivening, strengthening, acting, guiding and directing of them. This himself declares by comparing the Relations of all believers unto him, unto that of branches unto the Vine, Job. 15. 2, 4. which have no life but by vertue of their union unto the Vine,
Ver. 5, 6, 7, 8, 9. Epistle to the Hebrews.

Vine, nor sip for fruitsubtle but what is derived therefrom, which he teacheth expressly, ver 5. Without me, faith he, can do nothing. And this the Apostle lively sets out unto us, in the similitude of the natural body, Col. 2. 19. And this placing of all faithfulness in the Lord Christ, as the Head of the Church, that hence the whole and every member of it might derive needful supplies to themselves, is fully taught us in the Gospel. Hence the Church is called the faithfulness of Christ, Ephes. 1: 2, 3, or that whereunto Christ communicates of his All-faithfulness of Grace, until it comes unto the measure or degree of growth and perfection, which he hath graciously assigned unto it. And pope I suppose will contend, but that the Lord Christ is the alone and only Head of the Church in this sense. It hath not a spiritual dependance upon any other for grace. There is indeed I know not what monster lies in the Opinion of them, who take upon themselves to confer grace unto others by virtue of such things as they do unto them, or for them, but this we do not now consider. If any man think he may have grace from any but Christ alone, be they Angels or men, let him turn himself unto them, but withal know assuredly, that he forsakes the Fountain of living waters for broken cisterns, which will yield him no relief.

2. He is the only Head of Rule and Government unto the whole Church, and every member thereof. This Rule or Government of the Church concerneth all that Obedience which it yields unto God in his Worship. And unto an Head herein it is required, that he give perfect Rules and Laws for all things necessarily belonging thereunto, and to take care that they be observed. And here a great contest ariseth in the world. The Papists in behalf of their Pope and others under him, contend to be sharers with the Lord Christ in this his Headship, and faint they would persuade us, that he himself hath appointed that so it should be. The Scripture tells us, that he was faithful in the whole house of God, as was Moses, and that as a Lord over his own house, to rule, and establish it, and himself when he gives commission unto his Apostles, bids them to teach men to do and observe all that he had commanded them; and accordingly they tell us, that they delivered unto us what they received from the Lord, and command us not to be wise above what is written. But I know not how it is come to pass, that these men think, that the Lord Christ is not a complete Head in this matter, that he hath not instituted all Rules and Laws that are needful and convenient for the right discharge of the Worship of God, and Obedience of the Church therein; at least that somewhat may be added unto what he hath appointed, that may be much to the advantage of the Church. And this they take to be their work, by virtue of I know not what unsealed warrant, unwritten commission. But to add any thing in the Worship of God unto the Laws of the Church, is to exercise Authority over it, dominion over its faith; and to pretend that this would come, this blessed Gospel Church-state is put in subjection unto them, although it be not so to Angels. A vain and proud pretence, as at the last day it will appear. But you will say, Christ gives his Laws only unto his whole Church, and not to individual believers, who receive them from the Church, and so he is not an immediate Head unto every one in particular. I answer, That the Lord Christ commits his Laws unto the Churches ministry to teach them unto believers; but his own Authority immediately affects the soul and conscience of every believer. He that subjects himself aright unto them, doth it not upon the authority of the Church by whom they are taught and declared, but upon the authority of Christ by whom they are given and enabled.

3. It appears from hence, that as he is our only Head, so he is our immediate Head. We have our immediate dependance upon him, and our immediate access unto him. He hath indeed appointed means for the communicating of his grace unto us, and for the exercising of his Rule and Authority over us. Such are all his Ordinances with the Offices and Officers that he hath appointed in his Church; the first whereof he requires us to be constant in the use of, the latter besequres our obedience and submission unto. But these belong only unto the way of our dependance, and hinder not but that our dependance is immediate on himself, he being the immediate Object of our Faith and Love. The soul of a believer relis not in any of these things, but only makes use of them to confirm his faith in subjection unto Christ. For all these things are ours; it is appointed for our use, and we are Christ's, as his Gods. 1 Cor. 3. 21, 22, 23. And so we have our immediate access unto him, and not as some foolishly imagine by Saints and Angels, and by him to God, even to the Throne of Grace.

4. This privilege is greatly augmented, in that the Church being made subject unto Christ alone, and call into a dependance upon him, he will assuredly take care of
An Exposition of the

Chap. II.

all its circumstances, seeing unto him only doth it betake itself. The Church made it
of old part of her plea, that she was as one fatherless, Ps. 14. 3, that is every way
helpless, that had none to relieve or succour her. And the Lord Christ giveth this as a
reason why he stirreth up himself unto the assistance of his people, because there was
no man that appeared for their help, no Intercessor to interpose for them, Isa. 59. 16. Now
God having placed the Church in this condition, as to be oft-times altogether
oppressed in this world, to have none to give them the least countenance or assistance,
and the Church itself choosing this condition, to renounce all hopes and expectations
from any else beside, betaking itself unto the Power Grace and Faithfulness of the
Lord Christ alone, it cannot as it were be a great Obligation upon him to take

Habb. 2. 16. Now God having placed the Church in this condition, to be oft-times altogether
shame in this world, to have none to givethem the least countenance or assistance,
and the Church itself choosing this condition, to renounce all hopes and expectations
from any else beside, betaking itself unto the Power Grace and Faithfulness of the
Lord Christ alone, it cannot as it were but be a great Obligation upon him to take

Habb. 2. 16. Now God having placed the Church in this condition, to be oft-times altogether
shame in this world, to have none to givethem the least countenance or assistance,
and the Church itself choosing this condition, to renounce all hopes and expectations
from any else beside, betaking itself unto the Power Grace and Faithfulness of the
Lord Christ alone, it cannot as it were but be a great Obligation upon him to take

Habb. 2. 16. Now God having placed the Church in this condition, to be oft-times altogether
shame in this world, to have none to givethem the least countenance or assistance,
and the Church itself choosing this condition, to renounce all hopes and expectations
from any else beside, betaking itself unto the Power Grace and Faithfulness of the
Lord Christ alone, it cannot as it were but be a great Obligation upon him to take

Habb. 2. 16. Now God having placed the Church in this condition, to be oft-times altogether
shame in this world, to have none to givethem the least countenance or assistance,
and the Church itself choosing this condition, to renounce all hopes and expectations
from any else beside, betaking itself unto the Power Grace and Faithfulness of the
Lord Christ alone, it cannot as it were but be a great Obligation upon him to take

Habb. 2. 16. Now God having placed the Church in this condition, to be oft-times altogether
shame in this world, to have none to givethem the least countenance or assistance,
and the Church itself choosing this condition, to renounce all hopes and expectations
from any else beside, betaking itself unto the Power Grace and Faithfulness of the
Lord Christ alone, it cannot as it were but be a great Obligation upon him to take

Habb. 2. 16. Now God having placed the Church in this condition, to be oft-times altogether
shame in this world, to have none to givethem the least countenance or assistance,
and the Church itself choosing this condition, to renounce all hopes and expectations
from any else beside, betaking itself unto the Power Grace and Faithfulness of the
Lord Christ alone, it cannot as it were but be a great Obligation upon him to take

Habb. 2. 16. Now God having placed the Church in this condition, to be oft-times altogether
shame in this world, to have none to givethem the least countenance or assistance,
and the Church itself choosing this condition, to renounce all hopes and expectations
from any else beside, betaking itself unto the Power Grace and Faithfulness of the
Lord Christ alone, it cannot as it were but be a great Obligation upon him to take

Habb. 2. 16. Now God having placed the Church in this condition, to be oft-times altogether
shame in this world, to have none to givethem the least countenance or assistance,
and the Church itself choosing this condition, to renounce all hopes and expectations
from any else beside, betaking itself unto the Power Grace and Faithfulness of the
Lord Christ alone, it cannot as it were but be a great Obligation upon him to take

Habb. 2. 16. Now God having placed the Church in this condition, to be oft-times altogether
shame in this world, to have none to givethem the least countenance or assistance,
and the Church itself choosing this condition, to renounce all hopes and expectations
from any else beside, betaking itself unto the Power Grace and Faithfulness of the
Lord Christ alone, it cannot as it were but be a great Obligation upon him to take

Habb. 2. 16. Now God having placed the Church in this condition, to be oft-times altogether
shame in this world, to have none to givethem the least countenance or assistance,
and the Church itself choosing this condition, to renounce all hopes and expectations
from any else beside, betaking itself unto the Power Grace and Faithfulness of the
Lord Christ alone, it cannot as it were but be a great Obligation upon him to take
Ver. 5,6,7,8,9. Epistle to the Hebrews.

the people for Holiness in all their Worship and services, because no people had God so near unto them as they had. And yet that nearness which he insisted on, was but that of his Institutions, and some visible Pledges and Representations therein of his Presence among them; now much more cogent must the confirmations of this real and spiritual nearness which God hath taken us unto himself in, by Jesus, needs be to the same purpose. All that we do, we do it immediately unto this God; not only under his Eye, and in his Presence, but in an especial and immediate relation unto him by Jesus Christ.

Verse VI.

The Apostle hath shewed, that the World to come which the Judaical Church looked for, was not made subject unto Angels, no mention of any such thing being made in the Scripture. That which he assumeth to make good his Assertion of the Pre-eminence of the Lord Jesus above the Angels, is, that unto him it was put in subjection. And this he doth not expressly affirm in words of his own, but insinuateth in a Testimony out of the Scripture, which he citeth and urgeth unto that purpose. And this Way he proceedeth for these two ends. (1.) To evidence that what he taught was suitable unto the Faith of the Church of old, and contained in the Oracles committed unto it; which was his especial way of dealing with these Hebrews. (2.) That he might from the Words of that Testimony take occasion to obviate a great Objection against the Dignity of Christ, and Mysteries of the Gospel, taken from his Humiliation and Death, and thereby make way to a farther Explanation of many other Parts or Acts of his Mediation; many Difficulties there are in the Words and Expressions of these Verses, more in the Apostle's Application of the Testimony by him produced, unto the Person and End by him intended, all which, God assisting, we shall endeavour to remove: And to that End shall consider,

1. The way and manner of his introducing this Testimony which is peculiar.
3. The Application of it unto the Apostle's purpose, both as to the Person intended, and as to the especial End aimed at. And,
4. Farther unfold, what the Apostle adds about the death and sufferings of Christ, as included in this Testimony, though not intended as to the first use and design of it. And,
5. Vindicate the Apostle's Application of this Testimony, with our Explanation of it accordingly, from the Objections that some have made against it. All which we shall pass through as they present themselves unto us in the Text itself.

First, The manner of his citing this Testimony is somewhat peculiar. One testified in a certain place: Neither person nor place being specified. As though he had intended, neither the Prophet whom he would not name. But the Reason of it is plain; both Person and Place were sufficiently known to them to whom he wrote. And the Syriac Translation changeth the Expression in the Text into, but at the Scripture wismeth and saith; without Cause. The Hebrews were not ignorant whose words they were which he made use of, nor where they were recorded. The one there mentioned is David's and the certain place is the eighth Psalm, whereof much need not to be added. A Psalm it is of the High Praises of God, and such Psalms do mostly, if not all of them respect the Messiah and his Kingdom, as the Jews themselves acknowledge. For the time of the Composure of this Psalm they have a conjecture which is not altogether improbable; namely, that it was in the Night whilst he kept his Fathers sheep. Hence in his Contemplation of the Works of God, he inflects on the Moon and Stars then gloriously presenting themselves unto him, not mentioning the Sun which appeared not. So also in the Distribution that he makes of the things here below that amongst others are made subject unto man, he fixeth in the first place on the fishes, flock of Sheep, which were then peculiarly under his care. So should all the works of God, and those especially about which we are conversant in our particular Callings, excite us to the Admiration of his Glory, and Praise of his name: And none are usually more void of holy thoughts of God, than those who set themselves in no way acceptable unto him. This is the place from whence this Testimony
An Exposition of the

stimony is taken; whose especial Author the Apostle omitteth, both because it was sufficiently known, and makes no difference at all who ever was the Posman of this or that Portion of Scripture, seeing it was equally given by Inspiration from God, whereas alone the authority of it doth depend.

2. The Testimony is set forth in the words following, v. 6, 7. What is man, &c. Before we enter into a particular Explication of the words, and of the Apostles Application of them, we may obverse that there are two things in general, that yee plain and clear before us: As,

First, That All things whatsoever, are said to be put in subjection unto man; that is, unto Human Nature in one or more Persons, in opposition unto Angels, or nature Angelical. To express the former, is the plain Design and Purpose of the Psalmist, as we shall see. And whereas there is no such Testimony anywhere concerning Angels, it is evident, that the meaning of the word is, unto man, and not unto Angels; which the Apostle intimates in that Adverseeive, but; but of man it is said, not of Angels.

Secondly, That this Privilege was never absolutely nor universally made good in, or unto the nature of man, but in, or with respect unto the Person of Jesus Christ the Messiah. This the Apostle calls us to the consideration of, previously unto his Application of this Testimony in a peculiar manner unto Jesus, v. 8. We see not all things. Now there is not any thing absolutely necessary to make good the Apostles Reasoning, but what is comprised in these two general Assertions, which yee evident in the Text, and are acknowledged by all. We shall therefore distinctly consider the Testimony itself. The whole of it consists in a Contemplation of the Infinite Love and Condescension of God towards man; which is set out, (1.) In the manner of the expressing it. (2.) In and by the words of the Expression; (3.) In the Acts of the Mind and Will of God, wherein that Condescension and Grace consisted; and (4.) In the Effects thereof, in his dispensation towards man.

First, In the manner of the Expression: What is man? by way of Admiration, yea, he cries out with a kind of astonishment. The immediate Occasion hereof is omitted by the Apostle, as not pertinent unto his purpose; but it is evident in the Psalm. David having exercised his thoughts in the contemplation of the Greatness, Power, Wisdom and Glory of God, manifesting themselves in his mighty Works, especially the Beauty, Order, Majesty, and Splendor of the Heavens, and those glorious bodies which in them present themselves to all the world, falls thereon into this Admiration, that this great, and infinitely wise God, who by the word of his mouth gave Being and Existence unto all those things, and thereby made his own Excellencies conspicuous to all the world, should condescend unto that Care and Regard of man, which on this occasion his thoughts fixed themselves upon. What is man, faith he? And this is, or should be the great Use of all our Contemplation of the works of God; namely, that considering his Wisdom and Power in them, we should learn to admire his Love and Grace in setting his heart upon us, who are otherwise so unworthy, seeing he might forever satisfy himself, in those other appearingly more glorious products of his Power and Godhead.

Secondly, He farther expresseth his Admiration at this Condescension of God in the words that he useth, intimating the Low and mean Estate of man in his own nature, 

First, what is poor miserable mortal man, obnoxious to Grief, Sorrows, Anxiety, Pain, Trouble and Death; but the Greeks have no name for man, fully expressing that here used by the Psalmist, 

Secondly, He adds, and the Son of man, made as the earth. This name the Apostle alludesto, yea, expresseth, 1 Cor. 15. 45, 47. The first man Adam, is in the earth, the earth wherein Adam which was the Father of us all, of the dust of the ground: and so again, Gen. 2. 19. Poor man made of the dust of the ground. When the Scripture would express Man with reference unto anything of Worth or Excellency in him, it calls him, and are Sons of men in Place, Power and esteem. So these words are distinguished, Psalm 62. 9, where we translate Sons of God, men of high degree; and Sons of men, men of low degree. Now the Psalmist useth this expression to heighten his Admiration at the Grace and Condescension of God. And as the Person of the first Adam cannot be here especially intended; for although he made himself, a miserable man and subject unto death, yet was he not
the Son of man, of any man, for he was of God, Luke 3, ver. 20. So there is nothing in the words but may properly be ascribed unto the nature of man in the Person of the Messiah. For as he was called in an especial manner, the Son of God, so was he made a man subject to trouble, and was born on purpose to dye. Hence in the contemplation of his own miserable condition, wherein to the Dolorous afflicting Passions of Human Nature, which he had in himself, outward Oppositions and Reproachses were superadded, he cries out concerning himself, Psal. 22. 7. I am a worm, and not a man, a man of any confusion in the world; where at best.

Thirdly, He expresseth this Condescension of God in the Afection and action of his mind towards man; that thou rememberest him, or art mindful of him. Psal. 13, What is man that thou shouldst magnify him, that thou shouldst set thine heart upon him? That is, Remember him, or be mindful of him; set thine heart upon him for Good. And in this Sense is this term of visiting used to express the acting of God in doing good by sending of Jesus Christ to take our nature on him, Luke 1. 68. We have visited and redeemed his people. And to the same purpose, v. 78. The day is far brought from on high hath visited us, both relating to the acting of God towards us in the Person of his Son incarnate. So Chap. 7. 16. This term therefore of visiting doth not precisely design Gods acting in the Exaltation of him visited, but such an ordering of things towards him, as is attended with great Care, Grace and Love; as if they should intimate that such is his Dignity, that he is made but a little less than the Angels, and how destructive that sense is unto the Apostles Intention and Application of the Messiah to the Hebrews. 203

Verse VII.

Secondly, The special instances wherein this Visitation of God expressed it self are contained in ver. 7. and were first referred unto two Heads: (1.) Mans Depredation and Humiliation. (2.) His Exaltation and Glory.

The first is expressed in their words, Thou hast made him lower for a little while than the Angels. This was a part of Gods Visitation; and though not that which was immediately intended by the Apostle; yet that whereof he intends to make great use in his Progress. That these words intend not the Exaltation of the nature of man, as if they should intimate that such is his Dignity, that he is made but a little less than the Angels, and how destructive that sense is unto the Apostles Intention and Application
of the words, we shall afterwards declare. Three things are here expressed.
1. The All of God, in making of him low, or lessening of him. 2. The measure of that Depression, than the Angels. 3. His duration in that State and Condition, a little while.

First, that the Word used by the Psalmist, is rendered by the Apostle a little, and that properly; They both signify a Diminution of State and Condition; a Depression of any one from what he before enjoyed. And this in the first place belongs unto God's Visitation. And the acting of the Will of Christ in this matter, suitably unto the Will of the Father, is expressed by words of the same importance. He emptied himself, and was made lower than the Angels; Phil. 2:7,8, denoting a voluntary depression from the glory of a former State and Condition. In this Visitation of Christ in our nature, how much of that Care, and Inspection and Visitation of God was contained is known.

Secondly, The measure of this Humiliation and Depression is expressed in reference unto Angels, with whom he is now compared by the Apostle; he was made lower than the Angels. This the Hebrews had Sen and knew; and might from his Humiliation raise an Objection against what the Apostle affected about his Preference above them. Wherefore he acknowledged, that he was made less than they, shews that it was foretold that so he should be, and in his following Discourse, gives the Reasons why it was so to be. And he speaks not of the Humiliation of Christ absolutely, which was far greater than here it is expressed by him, as he afterwards declares, but only with respect unto Angels, with whom he compares him; and it is therefore sufficient to his purpose at present to shew that he was made lower than they. Hierom rendersthe word in the Psalm, a Deo, then God; and Faber Stapulans had a long contest with Erasmus to prove that they should be so rendered in this place, which is plainly to contradict the Apostle, and to accuse him of corrupting the word of God. Besides the sense contended for by him and others, is absurd and foolish, namely, that the Humane Nature of Christ was made less than God, and humbled that it might be so; when it was infinitely less than the Divine Nature, as being created. The Lord and all old Greek Translations read Angels; That Elohim is often used to denote them we have proved before. The Targum hath NIDnSo, Angels. And the scope of the place necessarily requires that sense of the word. God then in his Visitation of the nature of man, in the Person of his Son, put it, and there in him that was invested in it, into a condition of wants and strictures, and humbled him beneath the condition of Angels, for the bless'd Ends afterwards declared. For although from his Incarnation and Birth, the Angels adored his Person as their Lord; yet in the outward condition of his Humane Nature, he was made exceedingly beneath that state of Glory and Excellency, which the Angels are in a constant Enjoyment of.

Thirdly, There is a space of time, a Duration intended for this condition. He made him lower, for a little while, or a short season. That for a little while, is often used in that sense, and that, that is the proper notation of this crown, we have thew before. But that which renders that sense of the words here unquestionable, is the Apostles precise restraining them thereunto in v.9, as we shall see. It was but for a little while, that the Perion of Christ in the nature of man was brought into a condition more indigent than the state of Angels is exposed unto: Neither was he for that season made a little, but very much less than the Angels. And had this been the whole of his state it could not have been an Effect of that inexpressible Love and Care which the Psalms so admires. But being it is but for a little continuance, and that for the bless'd Ends which the Apostle declares, nothing can more commend them unto us.

Secondly, There is another Effect of God's Visitation of man in his Exaltation; expressed 1. In the Dignity whereunto he advanced him; and 2. In the Rule and Domination that he gave unto him.

For the first, He crowned him with Glory and Honour, crown him with the weight of glory, from 227; to be heavy; 246, a weight of glory, as the
the Apostle speaks in Allusion to the Primitive signification of this word, 2 Cor. 4. 17. The other its Beauty and Glory; both Authority and Majesty. How Christ was thus crowned, we have at large showed on the first Chapter.

Secondly, This Sovereignty is attended with actual Rule; Wherein (1.) The Dominion it self is express'd; and (2.) The Extent of it. First, Thou madest him have Dominion over the works of thy hands: wherein, madest him to rule. xartiowes avdev 

, appointed him in Authority over. He had actual Rule and Dominion given him upon his Coronation. And Secondly, The Extent of this Dominion is the Works of God's hands. And least any from this indefinite Expression should think this Rule limited, either to the things mentioned before by the Psalmist, v. 7, 8. that is, all the creatures here below, he adds an Amplification of it in a universal Proposition, "artkavav, he hath put all things without Exception in subjection unto him; and to manifest his absolute and unlimited Power, with the unconditional subjection of all things unto him, he adds that they are placed, isot, under his very feet. An Explication setting forth a Dominion, every way unlimited and absolute.

Verse VIII.

The Apostle having recited the Testimony which he intends to make use of, proceeds in the eighth Verse unto some such Explications of it, as may make it appear to be proper and suited unto the End for which it is produced by him. And they are two; the first whereof respects the sense of the words which express the Extent of this Dominion; the latter an instance of some Person or Persons, unto whom this Testimony as thus explained, cannot be applied.

For the Explication of the Objective Extent of the Rule and Dominion mentioned, he adds, For in that he hath made all subject unto him, he hath left nothing that is not put under him. For whereas it might be objected, that there is no mention in the Psalm of the World to come whereof he treats; he lets them know, that that cannot be excepted; seeing the Assertion is universal and unlimited, that all things whatsoever are put under him. It is true, our Apostle making use of this very Testimony in another place, 1 Cor. 15. 27. adds there, that there is a manifest Exception in reference unto him who so put all things under him; and it is evident that it is so indeed; for the Psalmist treats not of God himself, but of the works of God; and among them, faith the Apostle here, there lies no Exception; they are all brought into Order under this Rule. And so by this Testimony, thus explained, as necessity requires it should be, he hath fully confirmed, that the World to come being one of the especial works of God, and not put in subjection unto Angels, is made subject unto man; which was that he undertook to demonstrate.

Secondly, To direct this Testimony unto its proper End, and to make way for its Application unto him, who is especially intended therein; he declares negatively unto whom it is not applicable; but now we see not yet all things put under him. Man it was, concerning whom the words are spoken; What is man? This must denote the nature of men; and that either as it is in all mankind in general and every individual, or in some especial and peculiar instance, in one partaker of that nature. For the First, He denies that this can belong unto man in general, all, or any of them on that general account of being men; And in this Negation, there are two Circumstances considerable: First, The manner of his asserting it by an appeal to common Experience; we see; this is a matter whereof every one may judge: We, all of us know by experience, that it is otherwise; we need neither Testimony nor Argument to instruct us herein. Our own condition, and that which we behold other men in, is sufficient to inform us. And this is a way whereby an appeal is made as it were to common Sense and Experience, as we do in things that are most plain and unquestionable. Secondly, There is a limitation of this Experience, in the word yet; we see not yet. And this doth not intimate a contrary state of things for the future, but denies, as to all the time that is past. A long space of time there hath been since the giving out of this Testimony, much longer since the Creation of man, and all other things, and yet all this while,

YYYY2

YYYY2
while, we see that all things are far enough from being put under the feet of man; or if there be in the word a reserve for some season, wherein this word shall be fulfilled, it is for that time wherein they shall be perfectly glorified with him, who is principally intended, and so to be admitted as it were to be sharers with him in his Dominion, Rev. 3. 21. These things make plain what is here denied, and in what sense. All mankind in conjunction are very remote from being invested with the Dominion here described; from having the whole Creation of God called in subjection under their feet. It is true, there was given unto man at first in his Original condition, a Rule over those creatures here below, that were made for the use and sustentation of his natural life, and no other. And this also is in some measure continued unto his Posterity; though against the present bent and inclination of the creatures, who groan because of the bondage that they are put unto, in serving of their use and necessity. But all this at first was but an obscure Type and shadow of the Dominion here intended, which is absolute, universal, and such as the creatures have no reason to complain of, their proper condition being allotted unto them therein. Hence we our selves by our own Observation, may easily discern that this word respects not principally, either the first man or his posterity; for we see not as yet after this long space of time since the creation, that all things are put into subjection unto him.

Having thus unfolded the Testimony insisted on before we proceed unto the Apostolical Application of it unto the Person to whom it doth belong, we may stay here a little, and gather something from it for our instruction. And it is in general, that

The consideration of the Infinitely Glorious Excellencies of the nature of God, manifesting themselves in his Works, doth greatly set out his Condescension and Grace, in his regard and respect unto mankind. This the occasion of the Words, and the Words themselves do teach us.

1. This the method of the Psalmist, I say, leads us unto. He begins and ends his consideration of the works of God, with an Admiration of his Glorious Excellency by whom they were made, v. 1. 9. O Lord our Lord, how excellent is thy name: how glorious art thou, and thou manifestest thy self so to be; and from thence doth he proceed to the consideration of his condescension in his regard and love to man, v. 4. And to direct us in this duty with the Psalmist we may observe:

First, That the Works of God, those especially which were the peculiar subject of his Meditation, the heavenly bodies which we behold, are indeed in themselves exceedingly glorious. Their Frame, Greatness, Beauty, Order, Course, Usefulness, all speak them admirable and glorious. The naked view of them is enough to fill the mind of man with Admiration and Astonishment. And the more we contemplate on them, the more skilful are we in the consideration of their Nature, Order and Use, the more excellent do they appear unto us; and yet it is the least part of their Greatness, and beautiful disposition that we can attain a certain knowledge of; So that still they remain more the objects of our Admiration and wonder, than of our Science. Hence the wisest among the Heathen who were destitute of the teachings of the Word and Spirit of God, did with one consent ascribe of old a Deity unto them, and worshiped them as Gods; yes, the very name of God in the Greek Language Θεός, is taken from this, to mean, which they derived from the constant course of the heavenly bodies. They saw with their Eyes how glorious they were; they found them by Reason their Greatness and dreadful motion. Experience taught them their life, as the immediate fountains of Light, Warmth, Heat, Mvoflgure, and so consequent of Life, Growth, and all useful things: It may be they had some Tradition of that Rule and Dominion, which was at first allotted unto the Sun and Moon over day and night, Gen. 1. 16. On these and the like accounts, having lost the knowledge of the true and only God, they knew not so well whither to turn themselves for a Deity, as to those things which they saw so full of Glory, and which they found to be of so universal a communicative Goodness and usefulness. And in them did all Idolatry in the world begin. And it was betimes in the world; as we see in Job, where it is mentioned and condemned, Chap. 31. 26, 27. If I beheld the Sun when it shined, or the Moon walking in brightness, and my heart had been secretly enticed, or my mouth had been overpowered; he condemns the Idolatry, but yet withal shews, that the Light, Brightness and Glory of those heavenly lights had a great influence on the hearts of men, to entice them unto a secret Adoration, which would break out into outward Worship, whereof
V * R. 5>$,7>8,p. Epistle to the H s b r e w s. whereof sahuationhy kffingtht*handwas one partand act. And thereforeCod cau
ticationshispeopleagainstthisTemptation > Vtut.4. 19.Ltjithouliftup thineeyesup unto
Heaven, and where thoufeejitheSun and theMoon, and theStars,evenalltheHeft of
HeavenJhouldjibe driventoworshipthem, whichthe Lord thy God hath dividedunto all
Nations under the whole Heaven ; If men forget the true God, and then lift up their eyes
unto, or fall into the contemplation of the Heavenly Bodies, such is their Glory, Ma-
jefty and Excellency, that they will be driven and hurried unto the Adoration and
Worship of them. And so universal was this folly of old, that from those latter
words , which the Lord thy God hath divided unto all Nations: the Jews affirm, that
God hath given the Sun, Moon and Stars, to be the Deities of the Gentiles, for them to
worship. But the distribution there mentioned is, as unto their common use unto all
Nations, and not as to their Veneration ; nor is God the Author of Idolatry, as they
blathemously imagine. But this their Glory and Excellency lead them unto. And
when any of them ascended higher, to apprehend living intelligent Spirits for their
Deities; they yet conceived at leat that they had their glorious Habitation in the Hea-
venly Bodies. Yea, and some Christians have fallen into vain imaginations, from a
false Translation of the latter end of the fourth Verse of Psalm 19. by the LXX. and
the Vulgar Latin; who read the words, he hath placed his Tabernacle in the Sun ; in-
stead of, he hath fit in them; that is, in the Heavens, a Tabernacle for the Sun, as the
words are plain in the Original. What should I mention the madness of the Alani-
chites, who affirmed that Christ himself was gone into, if not turned into the Sun. I
name these things only to show what Influence upon the minds of men destitute of the
Word, the Glory and Excellency of these heavenly bodies hath had. And what inef-
finable Grace God fieweth unto us in the benefit of his Word; for we are the po-
tery of them, and by nature not one jot wiser than they, who worshipped these
things which are not God. But exceeding glorious works of God they are; and the
more we consider them, the more will their Glory and Greatness appear unto us. And
as the children of Israel (aid of the Sons of Anah, we were before them in our own fight
as Grasshoppers, and so we were in their fight: May we not much more say concerning
our selves, compared with these Glorious Works of the hands of God, we are all but
Grasshoppers in comparison of them; and whence is it, that God should set his heart
upon us.

Secondly, These glorious works of God do indeed show the infinite Glory of him that
made them. This is the use that men should have made of their Contemplation of
them, and not have chosen them for their Gods, as they did when their foolish hearts
were darkened, and they waxed vain in their imaginations. This use the Psalmist
makes of them, and this the Scripture every where directs us unto. This David
brings them in Preaching unto all the world, Psal. 19. 1, 2, 3, 4, 5, 6. They have a
Voice, they speak aloud unto all the world; and by their Beauty, Greatness, Order,
Usefulness, they make known the incomprehensible glory of him that made them.
The ryiuw «S 6tv, that which may be known of God, is manifest in them, faith Paul,
Rom. 1. 19. And what is that; even his Eternal Power and Godhead, v. 20. That is,
his infinite Power, All-sufficiency, and self-subsistence. These things are clearly seen in
them. Being all made and created by him in his season, doth it not manifest, that
he was before them from Eternity, and that existing without them, in perfect bless-
edness: And that he hath made them, so beautiful, so glorious, so excellent, and that our
nothing doth it not declare his infinite Power, Wildom and Goodness? Do they not
all lead us to the contemplation of his Infinite Excellencies? And whence is it, that he
who made all these things of nothing, should have such regard to the weak, frail na-
ture of man? But that this consideration may be the more effectual, let us take a
little weak view of some of those Excellencies of the Nature of God, which
his works declare, and which set an especial lure on his condescension unto
us: As,

First, His Greatness. His Greatness is unsearchable, faith the Psalms, Psal. 145. 3. That
is, it is Infinite. The Immenfsity of his nature, is his Greatness. The Heavens of Hea-
vans, faith Solomon, cannot contain him, 1 Kings 8. 27. The Infiniteness and ubiquity
of his Essence, is beyond all that the Understanding and Imagination of man can
reach unto. If men would let themselves to think and imagine a Greatness, they
reach no higher than Heavens above Heavens, and that as far as they can fancy; but
this expresseth not Immensity. Those Heavens of Heavens cannot contain him. Our
Thoughts of Greatness are apt to confust in adding one thing unto another, until that
which
which we think on, be extended unto the utmost of our Imagination. But this hath no Relation unto the Immensity of God; which is not his filling of all imaginary Place or Space, but an Infinite Existence in an Infinite Being; so that as he is present with, indistinct from the whole Creation, for faith he, Do not I fill Heaven and Earth? Jer. 23:24. So is he no less present, where there is no part of the Creation. And if he should produce thousands of Worlds, which he can do by his Power, he would be no less present in them all, indistinct from every thing in them, than he is in and unto this which he hath already created. And this not by the extending of his Efficacy and Greatness, but by the infiniteness of his Being. Neither are there Parts in this Immensity, for that which hath Parts cannot be Infinite or Immense. Somewhat of God is not present in Heaven, and somewhat in earth; but God is wholly present in his whole Being every where. This leaves no place for the imagination of men, but calls us for pure Acts of Understanding, and assent unto it. And thus far Reason will go; that it will assent unto the truth of that which it cannot comprehend, because it is convinced that it cannot be otherwise. What remains, it leaves to Faith, and Reverential Adoration. Reason having by the help of Divine Revelation lead the mind and soul thus far, that God is immensethis only present unto the whole Creation, but existing in his infinite being, where no creature is, and that in his whole Efficacy equally, there it gives them up to Admiration, Reverence, Adoration, and the Improvement by faith of this Excellency of God, where ever they are; so doth the Psalmist, Psa. 139.7, 8, 9, 10, 11. Thoughts of Gods Omniscience are of singular utility to the soul in every condition. And who can sufficiently admire this Excellency of the Nature of God? How awful is it to think of a being, as the drop of a bucket, as the dust of the Earth, and comprehended the dust of the Earth, and comprehended the dust of the Earth in a measure, as vanity, as Nothing before him? What is a little dust to an Immensity of Being? To that Greatness we cannot measure, whose Nature we cannot comprehend, whose Glory we can only stand afar off and adore? What is a poor worm unto him who is everywhere, and who is everywhere filled with his own Excellencies and Blessings? The issue of all our thoughts on this Property of Gods Nature, is Admiration and holy Adoration. And where is it, that he should take thought of us, or set his heart upon us? And this Greatness of God doth he set forth by the showing what a mean thing the whole Creation which we behold is unto him. Who hath measured the Waters in the hollow of his hand, and weighed the Heavens with a balance, and comprehended the dust of the Earth in a measure, and weighed the Mountains in scales, and the Hills in a balance? Behold, the Nations are as a drop of a bucket, and are counted as the small dust of the Earth; and behold, he taketh up the Isles as a very little thing; all Nations before him are as nothing, and they are counted unto him less than nothing and vanity, Isa. 40. 12, 15, 17.

Secondly, His Infinite Self-sufficiency doth manifest it self in his works; for all these things are the absolute product of his Power and Wisdom and Goodness. From the infinite Flores and Treasures of them did he bring them all forth. They had no previous matter whereof they were made, no Reason, cause, or end was there, why they should be made, but only what was in himself, and from himself, Rom. 11.36. Rev. 4.11. Now this could not have been without an Infinite Self-sufficiency in himself; from whence it is, that all things begin and end in him. And had he not been every way self-sufficient, before the Existence of all other things out of nothing, nothing could have been produced. And this ariseth from his Fullness of Being, which he declareth by his names JEHOVAH, and JEHOVAH, which denote his self-existence, his self-sufficiency, and his self-excellence. All the Properties of his Nature being infinite, have that which satisfies them and fills them. His Understanding is infinite: And as nothing could comprehend the Infinite Nature of God, but an Infinite Understanding, God could not know himself, if his Understanding were not infinite; so nothing could satisfy an Infinite Understanding but an Infinite Object; the Understanding of God could not be blest and in rest, if the Object of it, the Nature of God were not infinite. God by his Understanding knows the extent of his Infinite Power, and so knows not only what he hath wrought by his Power, but also, what ever he can do. And this suitableness of the Properties of God one to another, as it makes them because infinite, not really to differ from one another, or from his Nature it self; so it gives them all Rest, Blessings, Satisfaction and Self-sufficiency. As to continue in our former instance; the Blessings of the Understanding of God consists in its Comprehension of the whole Nature of God; nor is it capable of more, because it can comprehend no
Vesu 5, rf, 7, 8, p. Epistle to Hebrews.

Hence is God absolutely sufficient, and eternally blessed in the contemplation and enjoyment of His own Excellencies. For Self-sufficiency is the fountain of Blessedness. Where anything is wanting, there is no absolute Blessedness. And hence is the Blessedness of God absolute, eternal, and essential unto Him, because it hath its rise and spring absolutely in Himself, his own sufficiency of Being, his own sufficiency unto, and for Himself. All the Blessedness of the creatures, that we shall or may ever attain unto, is but dependent, derivative, and communicated, because though nothing shall be wanting unto us, yet the spring of our supplies shall never be in our selves, but in God. His Blessedness is absolute, because it is from Himself, and in Himself, in His Being every way self-sufficient. This it is to be absolutely blessed. Hence God made not these things because He had need of them; for if He had had need of them, He could not have made them: or that they should add any thing unto Him; for that is not infinite unto which any thing can be added: nor that He might settle that Rest and Satisfaction in them, which He had not in Himself before: for that which is Infinite must necessarily and unavoidably give eternal satisfaction unto that which is Infinite; but only by a most free Act of His Will, He chose by the Creation of all things, to express somewhat of His Power, Wisdom and Goodness in something without Himself. Absolutely He was self-sufficient from all Eternity; and that both as to Rest, Satisfaction and Blessedness in Himself; as also in respect of any Operation, as to outward Works which His Will and Wisdom should encline Him unto; being every way able and powerful in, and from Himself, to do whatever He pleaseth. And this infinite satisfaction and complacency of God in Himself, arising from that fulness of Divine Being which is in all the Properties of His Nature, is another Object of our holy Admiration and Adoration. This God was, this God did, before the world was created. Now what is man, that this every way all-sufficient God should mind, regard and visit Him? Hath He any need of Him, or His services? Doth His Goodness extend to Him? Can He profit God as a man profiteth his neighbour? If He sin what doth He against Him? Or if His transgressions be multiplied what doth He against Him? That is to His disadvantage: If He be righteous what giveth He unto Him, or what receiveth He at His hand? Job 35. 6, 7. Nothing but Infinite Condescension and Grace is the fountain of all God's regard unto us.

Thirdly, His Infinite and Eternal Power is by the same means manifested. This the Apostle expressly affirms, Rom. 1. 20 He that made all these things of nothing, and therefore can also make and create in like manner what ever else He pleaseth, must needs be infinite in power; or as He is called, the Lord God Omnipotent, Rev. 19. 6. This Himself sets forth in general, Isa. 40. 28. And to convince Job hereof, He treats with Him in particular instances about some few of His fellow creatures here below, in the Earth and in the Waters, Chap. 38. 39. And if the Power of God in making this or that creature which we see and behold, be so admirable, declaring His Sovereignty and the infinite distance of Man from Him in His best condition, how glorious is it in the whole Universe; and in the creation of all things visible and invisible, and that by a secret Emanation of Omnipotency in a Word of Command? The Art of Man will go far in the framing, fashioning and ordering of things; but there are two things in the least of the creatures of God, that make the creating Energy that is seen in them, infinitely to differ from all limited and finite power; First, That they are brought out of nothing; now let all Creatures combine their Strength and Wisdom together, unless they have some preexistent matter to work upon, they can produce nothing, effect nothing. Secondly, To many of his creatures, of the least of them, God hath given life and spontaneous motions; to all of them an especial inclination and operation following inexpressibly the Principles of their Nature. But as all created Power can give neither life, nor spontaneous motion, nor growth to any thing; no more can it plant in any thing a new natural principle, that should encline it unto a new kind of Operation, which was not originally connatural unto it. There is a peculiar impress of Omnipotency upon all the works of God; as He declares at large in that Discourse with Job, Chap. 38. 39. And this Power is no less effectual, nor less evident in his sustentation and preservation of all things, than in his creation of them. Things do no more subsist by themselves, than they were made by themselves. He sustainteth all things by the word of his power, Heb. 1. 3. And by him all things consist, Col. 1. 17. He hath not made the World, and then turned it off his hand, to stand on its own bottom, and shift for itself. But there is continually, every moment, an emanation of Power from God, unto every creature, the greatest, the least, the meanest, to
to preserve them in their Being and Order; which if it were suspended but for one moment, they would all lose their station and being, and by confusion be reduced into nothing. In him we live, and move, and have our being. Acts 2:28. And, as the apostle says, all life and breath and all things, ver. 25. God needs not put forth any act of his Power to destroy the Creation; the very suspension of that constant emanation of Omnipotence which is necessary unto its subsistence, would be sufficient for that end and purpose. And who can admire as he ought this Power of God, which is greater in every particular graft of the field than we are able to learn into, or comprehend. And what is man that he should be mindful of him.

Fourthly, His Wisdom also shines forth in these works of his hands. In wisdom hath he made them all, Psal. 104:24. So also, 136:5. His Power was that which gave all things their Being; but his Wisdom gave them their Order, beauty, and use. How admirable this is, how incomprehensible it is unto us, Zophar declares in Job, chap. 11, ver. 6, 7, 8, 9, 10. The secrets of this Wisdom are double unto what may be known of it, infinitely more than we can attain to the knowledge of. Searching will not do it, it is absolutely incomprehensible. He that can take but a little weak vain consideration of the glorious Disposition of the Heavenly Bodies, their Order, Course, Respect to each other, their usefulness and influences, their disposition and connexion of Causes and Effects here below, the orderly concurrence and subserviency of every thing in its place and operation, to the constancy of its life and beauty of the Universe, will be forced to cry out with the Psalmist, O Lord, how manifold are thy works, in wisdom hast thou made them all, the earth is full of thy riches. But alas, what can the best and wisest of men attain unto in the investigation of the Wisdom of God? There is not the least creature, but considered apart by itself, hath somewhat belonging unto it, that will bring them unto wonder and astonishment. And what shall we say concerning the most glorious, concerning the Order of them all unto one another, and the whole? there must all men's considerations end, and among them this of ours.

Fifthly, His Goodness is in like manner manifested in these things. There is in the whole and every part of God's Creation a four-fold goodness. 1. A goodness of being and subsistence. That which is, so far forth as it is, is good. So God saw all things, as he made them, that they were good. The very being of every thing is its first goodness, upon which all other consignments of it do depend. And this arises from hence, because thereby and therein it participates of the first absolute Goodness, which is Being; where unto a nothingness, if I may so speak, is negatively opposed ad infinitum. 2. A Goodness of Order. This gives them their beauty, which is the first principle property of Goodness, and convertible with it. Every thing that is good is beautiful, and every thing that is beautiful is good. Now the pulchritude or beauty of the whole Creation, and of every part of it, consists in the Order that is given unto it by the Wisdom of God, whereof we spake before. This is that so much admired. Beautiful goodness, or goodly beauty, whereby every thing becomes comely and desirable, both in itself and its own parts, and in that respect which it hath unto all other things. 3. A Goodness of usefulness, nothing is made in vain. Every thing hath its work, service, and operation allotted unto it. If the whole Creation had been uniform, if it had been only one thing, it would have wanted this goodness, and been but a dead lump, or mass of being. But in this great variety and diversity of things which we behold, every one hath its proper place and service, and nothing is useless. As the Apostle says, that it is in the several parts and members of the lesser world, Man, that though some of them seem more worthy and comely than other, yet all have their proper use, so that they cannot say unto one another, I have no need of thee. So is it in the Universe, though some parts of it seem to be very glorious, and others mean and to be trampled on, yet they cannot say one to another, I have no need of thee, each having its proper use. The Eye is a most noble part of the body, but, faith the Apostle, If the whole body were an eye, the beauty of the whole were lost, and the very use of the eye. How glorious is the Sun in the firmament in comparison of a poor worm in the earth? Yet if the whole Creation were one Sun, it would have neither beauty nor use, nor indeed be a Sun, as having nothing to communicate light to other. But God hath brought forth his works in unspeakable variety, that they might all have this goodness of usefulness accompanying of them. 4. A Goodness of an orderly tendency unto the utmost and last end; which is the glory of him by whom they were made. This also is implanted upon the whole Creation of God; and hence the Psalmist calls upon all the inanimate creatures to give praise and glory unto
unto God: that is, he calls upon himself and others to consider how they do so. This is the point, the centre where all these lines do intersect, without which there could be neither beauty nor order nor use in them: for that which errs from its end, is crooked, perverse, and not good. On all these considerations it is said, that God saw every thing that he had made, and behold it was very good, Gen. 1. 31. Now what an infinite eternal Ocean of Goodness must that be, which by the word of his mouth communicated all this goodness at once unto the whole Creation? How deep, how unfathomable is this fountain? how unfathomable are these springs? This the holy men in the Scripture often express by way of admiration, How great is his goodness! How great is his beauty! The first goodness, the fountain of all goodness must needs be absolutely and infinitely so; in which sense there is none good but one, that is God.

In these things consist somewhat of the Glory, Excellency and Honour of God, which the Psalmist falls into an admiration of upon the contemplation of the works of his hands, and which made him so astonished at his condescension in the regard that he is pleased to bear unto the nature of man. But besides this consideration, he adds also an intimation, as we have showed, of the mean condition of man unto whom this respect is shewed, and that both in the manner of his expression, What is man; and in the words or names whereby he expresseth him, Enoch and Adam; which we shall also briefly add unto our former considerations of the glory of God.

First, What is man as to his extraction? a little dust, made of the dust of the ground: one that may say to corruption, Thou art my father, and to the worm, Thou art my mother and my sister, Job 17. 14. His fabric was not one jot of any better materials than theirs. That God put this honour upon him to breathe into the dust whereof he was made, that he should become a living soul, is part of that goodness wherein he is to be admired.

Otherwise we are what God said to Adam, Dust thou art, poor creature that wouldest be like unto God, thou art dust and no more. And in the sense of this extraction did holy men of old abase themselves in the presence of God, as Abraham, Gen. 18. 27. How shall I speak unto the Lord that am but dust and ashes. Poor proud man, which scornest to touch that which thou art made of, and thinkest thy self I know not what, whilst the remainder of thee, that which was left in the making of thee, lies under the feet of all the creatures which thou despised: What is this handful of dust that God should regard it? But yet,

Secondly, This being erected, perhaps is durable strong and abiding, and so may be considerable on that account. But alas! his frailty is expressible. It is true, that before the Flood the life of man was prolonged unto a great continuance; but as that was not in the least any advantage unto the most of them, giving them only an opportunity to increase their sin and misery; nor to the whole society of mankind, seeing by that means the earth was filled with violence, and became a fruitful habitation of distress, as he spake in contemplation of those thousands which he saw die before his eyes in the Wilderness: In the morning they are like grass which groweth up, in the morning it flourisheth and groweth up, in the evening it is cut down and withereth. The like also pleadeth Job, chap. 14. 1, 2.

And then turning unto God he saith, And dost thou open thine eyes upon such an one, regard such a poor frail perishing creature? And David doth the like, Psal. 102. 24. And indeed no tongue can express the miserable frail condition of this poor creature; from within, from without, from himself, from all other creatures, and principally from the rage and cruelty of those of the same nature with himself, his misery is great, and his life of short continuance. And God abundantly frowneth that little weight also is to be laid on that duration which he hath here in this world, in that he takes many from the very womb, who scarce ever beheld the light, into the participation of his own eternal Glory.

Thirdly, This earthly frail man hath made himself yet more unspeakably vile by sin; this sets him at the utmost distance from the glory of God, and utterly foils every thing that is in him, which of it self is worthy of consideration.

All these things being put together, they make the Condescension of God in remembering man, and letting his heart upon him, exceedingly to be admired and adored. And this also will farther appear, if we might consider what are the blessed effects of this.
chapter II.

this mindfulness of him; but these the Apostle inflits upon in the next verses, whether we may refer our meditations on them. Only the Duty itself arising from hence may be here prefixed upon us. And this is, that upon the accounts mentioned we would live constantly in an holy adoration of this infinite condescension and grace of God. To this end,

First, let us exercise our selves unto holy thoughts of God's infinite Excellencies. Meditation accompanied with holy adoration is the fountain of this duty. Some men have over-busily and curiously enquired into the Nature and Properties of God, and have foolishly endeavoured to measure infinite things by the miserable short line of their own reason, and to suit the deep things of God unto their own narrow apprehensions. Such are many of the Disputations of the School-men on this subject, wherein thought they have seemed wise to themselves and others, yet indeed for the most part they have waxed vain in their imaginations. Our duty lies in studying what God hath revealed of himself in his Word, and what is evidently suitable thereunto; and that not with curious searchings and speculations, but with holy admiration and reverence and fear. This the Apostle advieth us unto, Heb. 12.28, 29. In this way serious thoughts of God's Excellencies and Properties, his Greatness, Immensity, Self-sufficiency, Power and Wisdom are exceeding useful unto our souls. When these have filled us with wonder, when they have prostrated our spirits before him, and laid our mouths in the dust, and our persons on the ground, when the glory of them shines round about us, and our whole souls are filled with an holy astonishment; then,

Secondly, Let us take a view of our selves, our extract, our frailty, our vileness on every account. How poor, how undeserving are we? What is a little sinful dust and ashes, before or in the sight of this God of glory? What is there in us, what is there belonging unto us, that is not suited to abase us? alive one day, dead another; quiet one moment, troubled another; fearing, caring, rejoicing cautelously, finning always: in our best condition altogether vanity. Too much may be said unto this purpose; yet it must be said after all, that in our selves we are inexpressibly miserable; and as the Prophet speaks, less than vanity and nothing. Would we be wise, we are like the wild Ass's colt; would we be honourable, we have no understanding, but are like the beasts that perish; would we be strong, we are as a reed shaken with the wind. And,

Thirdly, Let the result of these thoughts be, an holy admiration of God's infinite Love, Care, Grace, and Condescension, in having any regard unto us. So doth the Psalmist teach us to do, hence will Praise, hence will Thankfulness, hence will Self-abasement ensue. And this will be a good foundation, as of obedience, so of comfort and supportment in every condition.

verse IX.

These things being spoken indefinitely of Man by the Psalmist, the Apostle in the application of them unto his present purpose, proceeds to shew who it is that was especially intended, and in whom the words had their full accomplishment. But, faith he, we see Jesus, &c. Many difficulties the words of this verse are attended with, all which we shall endeavour to clear: First, by shewing in general how in them the Apostle applies the testimony produced by him unto Jesus. Secondly, by freeing them from the obscurity that ariseth from a vay, or transposition of expression in them. Thirdly, by opening these several things taught and asserted in them. And, fourthly, by a vindication of the whole interpretation from exceptions and objections.

First, The Apostle positively applies this testimony unto Jesus, as he who was principally intended therein, or as he in whom the things that God did when he minded Man, were accomplished. And this the Syriack Translation directly expresseth, הב עָדְבְּתָם נַעֲמָתָם, but him whom he made lower a little while than the Angels, we see that is it Jesus. That is, it is Jesus concerning whom the Psalmist spaketh, and in whom alone this testimony is verified. Two things are expressed concerning Man in the words: 1. That he was made lower than the Angels. 2. That he had all things put in subjection unto him. Both these, faith the Apostle, we see accomplished in Jesus; for that is the meaning of that expression, We see Jesus, that is, these things fulfilled in him; And as he had before appealed unto their faith and experience in his
negative, that all things are not made subjett to man in general; so doth he here in his affirmative, We see Jesus. Now they saw it, partly by what he had before proved concerning him, partly by the signs and wonders he had newly spoken of, whereby his Doctrine was confirmed, and his Power over all things manifested; partly by his Calling and Gathering of his Church, giving Laws Rules and Worship unto it, by virtue of his Authority in and over this new world. And as unto the former part of the testimony, by what they had seen with their eyes, or had been otherwise taught concerning his low estate and humiliation; These things, faith he, we see, they are evident unto us, nor can be denied whilst the Gospel is acknowledged. Now this confession on the evidence mentioned he applies to both parts of the testimony.

First, faith he, We see that for a little while he was made lower than the Angels, or brought into a state and condition of more exigency and want than they are, or can be exposed unto. And hereby he evidently declares, that those words in the Psalm do not belong unto the dignity of man spoken of, as if he had said, He is so excellent, that he is but little beneath Angels; for as he ascribes unto him a dignity far above all Angels, in as much as all things without exception are put under his feet, so he plainly declares that these words belong to the depression and minoration of Jesus, in that he was so humbled that he might die. And therefore he proceeds to shew, how that part of the testimony concerned his present purpose, not as directly proving what he had proposed to confirmation concerning his Dignity, but as evidently designing the Person that the whole belonged unto. As also he takes occasion from hence to enter upon the Exposition of another part of Christ's Mediation, as prophesied of in this place, for though he was so exalted, yet it was not on his own account, but that by the grace of God he might taste death for every man.

Secondly, For the other part of the testimony, We see, faith he upon the evidences mentioned, that he is crowned with glory and honour, and consequently that all things are put under his feet. So that the whole testimony, in both parts of it, is verified in him, and in him alone. And hereby he fully evinced what he had before proposed unto confirmation, namely the preheminence of Jesus the Messiah above the Angels, or principal Administrators of the Law, in this especial instance, That the world to come was put into subjection unto him, and not unto them; and therefore in the state of the Church intended in that expression are his Teachings, his Doctrine, his Worship diligently to be attended unto, by all those who desire to be partakers of the promises and good things thereof.

Secondly, There seems to be a similitude in the words, by a transposition of some expressions from their proper place and coherence, which must be removed. The Psalms, many, have anxiously debated, &c. in God, &c. &c. so and crowned with glory and honour. Some would have those words, &c. &c. to belong to the subject of the Proposition, whose predicate alone is, crowned with glory and honour, whereof the suffering of death is inserted as the meritorious cause. So reading the words to this purpose, We see that Jesus who was for a little while made lower than the Angels for his suffering of death, it crowned with glory and honour. Others would have Jesus alone to be the subject of the Proposition, of whose predicate there are two parts, or two things are affirmed concerning him. First, that he was made lower than the Angels, the reason whereof is added, namely that he might suffer death; which is farther explained in the close of the verse, by the addition of the Cause and End of that his suffering, That by the grace of God he might taste death for every man, so reading the words to this purpose, We see Jesus made lower than the Angels for the suffering of death, crowned (or, and crowned) with glory and honour. The difficulty principally consists in this only, namely whether the Apostle by συνελήφθην for the suffering of death, intend the final cause of the humiliation of Christ, he was made low that he might suffer death; or the meritorious cause of his Exaltation, for, or because he suffered death, he was crowned with glory and honour. And the former seems evidently the intention of the words, according to the latter resolution of them, and our application of the testimony fore-going. For, 1. if the cause and means of the Exaltation of Christ had been intended, it would have been expressed by ή γεγονος, &c. &c. &c. requiring a Genitive case, where the cause or means of any thing is intended, but ή γεγονος, &c. &c. expresseth the end of what was before affirmed. 2. These words, for the suffering of death, must express either the minoration and humiliation of Christ, or the end of it; if they express the end of it, then we obtain that which is pleaded for, he was made lower that he
might suffer. If they express his ministration it fell, then the end of it is contained only in the close of the verse, that he might taste of death for every man. In which exposition of the words, the sense would be, that he suffered death, that by the grace of God he might taste death, which is no sense at all. 3. If these words denote only the means or meritorious cause of the Exaltation of Christ, I enquire what is the medium intended of that end, in the close of the chapter, that he by the grace of God might taste death. The word 3α, that is, plainly refers unto some preparatory means preceding, which in this way can be nothing, but the crowning him with glory and honour, which we know was not the means, but the effect of it. He was humbled, not exalted, that he might taste of death. 4. The Apostle doth not merely take it for granted, that Jesus was for a little while made lower than the Angels, but affirms it as proved in the testimony insisted on, whereunto he subjoyns the end of that his comparative ministration, because he intended it as the especial subject of his ensuing discourse. This therefore is the importance and natural order of the words, as the Apostle confirms it with many reasons in the verse following, to the end of this Chapter. And indeed we have here the form of the Gospel, and the Doctrine of it, concerning the Person and Office of the Messiah, asserted and vindicated from the predicate opinions of many of the Jews, under these two heads. 1. That the salvation and deliverance that God had promised and intended to accomplish by the Messiah, was spiritual and eternal, from death, sin, Satan, and hell, ending in everlasting glory; not temporal and carnal with respect unto the world, and the concomitants of it in this life, as they vainly imagined. 2. That this privation could be no otherwise wrought nor brought about, but by the Incarnation, Suffering and death of the Messiah, not in especial by Arms, War, and mighty Power, as the People was of old led into Canaan under the conduct of Joshua the Captain of that salvation, and as some of them expected yet to be saved and delivered by the Messiah. Now the Apostle strengthening his discourse by multiplicity of reasons and arguments, he doth not only in these words apply his testimony to what he had before proposed, unto confirmation, namely the subjection of the world to come unto Christ, but also lays in it the springs of those two other Principles which we have mentioned, and whose proof and confirmation in the next verses he pursues. Sundry things, as we have partly seen, are contained in the words; as first, the Examinations and Humiliation of Christ: We see Jesus for a little while made lower, and brought into a more indigent condition than the Angels are, or ever were obnoxious unto. 2. The general end of that Examinations and Depression of Jesus, it was that he might suffer death. 3. His Exaltation unto Power and Authority over all things, in particular the world to come; crowned with glory and honour. 4. A numerous Amplification subjoined, of the end of his depression, and the death that it rendered unto. 1. From the Cause of it, the Grace of God. 2. The Nature of it, he was made lower. 3. The End of it, it was for others. And, 4. its extent, for all. That be by the grace of God might taste death for all.
in respect of Angels, did consist merely in his Incarnation and participation of Human Nature, which in general is esteemed beneath Angelical; or in the misery and anxiety which in that nature he was obliged to undergo. And the Apostle seems not absolutely to intend the former: 1. Because he speaks of Jesus as the Subject of this Ministration; now that name denotes the Son of God at Incarnate, who is supposed so to be, when he is said to be made less than the Angels. 2. Because the Human Nature in the very instant of its union unto the Person of that Son of God, was absolutely advanced above the Angelical, and might have immediately been possessed of Glory, if other works in it had not been to be performed. And yet neither doth it intend the low condition wherein he was placed exclusively to his Incarnation, though, that be afterwards (verse 14.) particularly spoken unto, but his being Incarnate and brought forth, and in that condition wherein he was exposed to suffering, and so consequently to death itself. And thus was he made less than Angels in part, in that nature which he assumed, he was obnoxious unto all the infirmities which attend it, as Hunger, Thirst, Weariness, Pain, Sorrow, Grief; and exposed unto all the miseries from without, that any person partaker of that nature, is obnoxious unto; and in summe, death itself, from all which miseries Angels are exempted. This we see, know, and grant to have been the state and condition of Jesus.

But, faith he, this was but for a little while, during his conversation with us on the earth, ending at his death: The Apostle knew, that he had now fixed upon that which of all things the Jews most stumbled at; the low and mean despised condition of Jesus, they having his inveterate prejudice opinions of another manner of state and condition for the Messiah; wherefore he immediately subjoynsthe end why he was humbled into this condition, which he first explains, and then vindicates the necessity of it.

The end then is, *suffering of death*: This yet more displeased the Jews, the necessity whereof he shewed, therefore immediately proves. Adding by the way,

1. To complete the application of the testimony produced, his Exaltation upon his suffering, he was crowned with glory and honour, referring us to the testimony itself to declare what was contained in that Exaltation, namely an absolute Dominion over all things, God only excepted, and so consequently over the world to come, that was not put in subjection to Angels; wherefore he immediately subjoyns the end why he was humbled into this condition, which he first explains, and then vindicates the necessity of it.

2. In the impulsive and efficient cause, which in the acts of God's will are coincident; "

3. To complete the application of the testimony produced, his Exaltation upon his suffering, he was crowned with glory and honour, referring us to the testimony itself to declare what was contained in that Exaltation, namely an absolute Dominion over all things, God only excepted, and so consequently over the world to come, that was not put in subjection to Angels; wherefore he immediately subjoyns the end why he was humbled into this condition, which he first explains, and then vindicates the necessity of it.

1. In the impulsive and efficient cause, which in the acts of God's will are coincident;
An Exposition of the

is called, to see death, Job 8. 51. is called to taste of death, v. 52. where the Phrase is applied to the second death, or death eternal. And it being death which was threatened unto those for whom he dyed, and which they should have undergone; he really tasted of that death alfo. So Secondly, It is intimat'd, that there was bitterness in the death he underwent; himself compares it unto a Cup, whose bitterness he declares by his aversion from it, considered absolutely and without reference unto that hand of the Will of God wherein it was held out unto him, Matth. 26. 39, which προσώπων, or πλήρως, Cup, was his Lor or Portion, Psl. 16. 4. That which was prepared for him by his Father. And by the fame Metaphor, he calls the Will of God his meat, which he tasted of in the doing and suffering of it. To taste of death, as is known, is an Hebrewism. So the Rabbins speak Berith. Rab. 9. 60 מַעֲשָׂרְךָ כְּעָствовать. כְָּנַק וְלֵבָּנָה. כָּלֵל כָּלִּיתָו מִעָה, the first Adam was worthy that he should not taste of death, or dye. And it comprehends somewhat more than merely to dye; it expresseth alfo to find out and experience, what is in death. And יַעֲשָׂרְךָ, is sometimes rendered by φάγετε, to know, 2 Sam. 19. 36. And sometimes the Substantive by αἰσθητή, Understanding, Job 12. 20. So that Christ by tasting of death, had experience, knew what was in death, as threatened unto sinners. He found out and understood what bitterness was in that Cup wherein it was given him. To which purpose the Rabbins have a Proverb in Jalkut. Fol. 265. רְזֵעָה דַּעְתּוֹ נַעֲשָׂר לָא לָא, he that eats of the Pot knoweth the taste of the Meat that is in it. Thus when Agag thought he should escape a violent death by the sword, he expresseth his joy by יָכָּב בָּשָׂר, 1 Sam. 15. 32. The bitterness of death is removed or taken away; though dye he must, yet he thought he should not taste the bitterness of death, or dye by the sword. Thirdly, His Conquest over death may be alfo intimat'd in this Expression; for though the Phrase, to taste of death be used concerning other Persons also, yet as apply'd unto Christ, the event sheweth, that it was only a through taste of it that he had, he neither was, nor could be detained under the Power of it, Acts 2. 24. and fo is the word to taste used, Chap. 6. 4. of this Epistle. And thus by the Grace of God, did he taste of death.

The End of this his tasting of death, it was, for others; השילוש, of the Extent of this End of his death, expressed in that word השילוש, we shall speak afterwards; for the present we consider how he dyed השילוש, for them, for whom he dyed. השילוש, is either pre, or super, or super, for, or above, or over; the latter significat. belongs not unto this place: As it signifies ב for, it is used sometimes as ב, proper, and with respect unto persons, is as much as atque causa, for his sake; or in aliquid gratiam, or bonum; for his good and advantage; sometimes as ב, in the stead of another; and this is the constant and inviolable sense of ב, in Greek, πρε in Latin, where the suffering of one for another is express'd by it. And that also is the constant sense of the Hebrew בש, when used in that case. Some Instances on each word will illustrate our intention. Thus David expresseth his desire to have dyed in the stead of Abijam, that he might have been preserved alive, 2 Sam. 18. 33. יְדֹרְךָ בְּשֵׁלָם, who shall grant me to dye? I for thy Son Abijam; that is, in thy stead, or to that thou mightest be alive. So Is. 43. 4. And by that word is still express'd the succeeding of one to another in Government, or reigning in the stead of him that deceased, 1 Kings 7. 7. Chap. 19. 16. 2 Sam. 10. 1. And in general, Children succeeding in the place and room of their Fathers, Numb. 2. 12. So that to dye בש, for another, is to dye in his stead, the death he should have dyed, that he might live; or in general to be substitut'd in the room and place of another. So when Jehu commanded his Officers to slay the Priests and Worshippers of Baal, he tells them, that if any one should let any one of them escape, אֶל בְּשֵׁלָם, his life should go for his life, or he should dye in his stead, 2 Kings 10. 24. So is יְדֹרְךָ בְּשֵׁלָם, expressing the act of an air. לִכְָּנֵר, one that lays down his life instead of another's: as θανατός for θανάτος, Νεκρόν for Νεκρόν, Μειδιάμ for Μείδιαμ. See 1 Pet. 3. 1. And it is explained by וַידֹרְךָ, perpetually denoting a substitution; where Opposition can have no place. See Matth. 20. 28. Mark 10. 45. 1 Tim. 2. 5. מְדַלֵּה וְעֵדָם, as in this case: is to be render'd, hath no other significat. So often in the Poet:

Encad. 5. Han tibi Erx multum animam pro morte Dartaer
Perfolvo——

Postscript.
He flew the Ox and sacrificed it to Eryx instead of Dæus, who was taken from him. And
Menætius upon the death of Labes his Son, who undertook the fight with Antras, up-

on the wounding of his Father, being slain himself;

Tantâ me terruit vivendi nata voluptas,
Ut pro me bofili patres succedere docerë.
Quem gemit? tunc hoc; genitor per ululata servor,
Morte ina vivam. Pro me, in my stead.

And of Palamurus by whose death the rest of his companions escaped,

Unum pro multis dabissent caput.

So the Comedian;

Verberibus caesum te Dave in pristinum dedam usq; ad necem;
Et leges atq; omne, ut si inde te exemperim; ego pro te molam;

grind in thy stead. And Juvenal to the same purpose of the Dei,

Plebeie Dacierum animé, plebeia fuerunt
Nomina; pro totis Legionibus hi tamen & pro
Omnibus ausiliis atq; omni plebe latine,
Sufficiunt Diis infernis.

They were accepted in Sacrifice for, or instead of all the rest. So did they express
their doing or suffering, who cast themselves into danger in the stead of others, that
they might go free; as those who sacrificed themselves like Menætius for the safety of
their Country; As Papinius expresses his design;

Arborum fæstî, tunc, & qui funere tanto
Indulges mihi Phœbe mori, dat gaudia Thebis
Quæ pepigi, & toto quæ sanguine prodigus emi:

Of which afterwards.

In the common constant Use of these words then, to dye for another, signifies to dye in
his room and stead; And this the Jews understand in the use of their Sacrifices; where
the life of the beast was accepted in the stead of the life of the sinner. Thus Christ tasted
death, &c., &c.; he was by the Grace and Wisdom of God substituted as a Medi-
dator, Surety, &c., &c., in their stead, to undergo the death which they should have
undergone, that they might go free, as we shall fee in the following Verses.

This dying of Christ is said to bee verba militis. The Word is either of the Mas-
nonalum or Neuter Gender: and in the latter it seems to have been taken by them, who
for żepet, read żepet, &c.; as some Syriack Copies do still, and Ambrose ad Gradi-
manum, with some of the Antients, intimating that Christ dyed for every thing,
God only excepted; alluding it may be unto Ephes. 1. 10. of which place we have spoken
before. For we may not suppose it a corruption of the Nestorians, when some read so
before their days; nor will the Words so read, give any countenance to their error,
more affirming that Christ dyed any other wise than in his human nature, though he
who is God, dyed therein. But this conjecture is groundless and inconsistent with
the signification of the Preposition wq; for, inluted on; which will not allow that he be
said to dye for any, but those in whose stead he dyed, and which therefore in them-

selves were obnoxious to death, as he declares, v. 14, 15. Darm; then is put for
warrior, by an Enallage of number; the singular for the plural; for all men; that is, all
those many souls, which God by his death intended to bring unto glory, v. 10. thole san-
sified by him, whom he calls his Brethren, v. 11, 12. and Children given him by
God, v. 13. whom by death he delivers from the fear of death, v. 15. even all the seed
of Abraham, v. 16.

And thus we hope our whole interpretation of these Verses receives light from, as
well as brings some light unto the Text; and that we need no Argument to confirm
it, but its own selfeablity throughout to the context and design of the Apostle.

That
That wherein divers worthy Expositors are otherwise minded and differ from us; is the Application of the words of the Psalm immediately unto the Person of Christ; they say are referred unto him only by way of Allusion. Now though our Exposition sufficiently confirm and strengthen itself by its own Evidence; yet because divers learned men whose Judgement is much to be regarded, have given another sense of the words than that embraced by us, I shall by some further considerations confirm that part of our Exposition which is by them called into Question; premising unto them, for the further clearing of the place what we grant in reference unto the sense by them contended for.

1. I grant that the Psalmist's design in general is to set forth the Goodness, Kindness, Love and Care of God unto mankind; so that in those words, What is man, the Son of man, though he principally respect the instance of the Person of the Messiah, yet he doth it not exclusively to the nature of man in others; but hath a special regard unto mankind in general in contradistinction unto other outwardly more glorious works of the hands of God. But it is the especial instance of the Person of the Messiah, wherein alone he undertakes to make good, his assertion of mankind's Preeminence.

2. I also grant that he hath respect unto the Dignity and Honor collated on the first man at his Creation; not directly and intentionally as his chiefest scope, but by way of Allusion, as it did prefigure and obscurely represent that great glory and honour, which mankind was to be advanced unto in the Person of the Messiah. For,

1. That the whole Psalm is Prophetical of the Messiah, the passages out of it reported in the New Testament and applied unto him, do make evident and unquestionable; See Matt. 21. 5; i Cor. 15. 17. with this place; so that he must needs be the man, and Son of man therein treated of; and who alone did make to cease the enemy and avenger, v. 2. as the Apostle declares, v. 14, 15. of this Chapter.

2. The general scope of the Psalm will admit of no other Interpretation; The Psalmion his contemplation of the great glory of God in framing the Heavens and all the host of them, especially those which then appeared unto him, falls into an Admiration of his Wisdom, Goodness and Love; in that which was far greater and more excellent, as that wherein his Glory was more exalted, which he rejoysch and triumpheth in; as that wherein his own, and the interest of all others did lie. Now this could not be either the state of man, as fallen by sin, which is far enough from a matter of Exultation and joy; nor yet the state of Adam in innocence, in no Priviledge whereof without a Restitution by Christ, have we share or interest.

3. There are not any words in the Testimony that can properly be applyed unto any other man, or be verified in him; not in Adam at his first Creation, nor in mankind in general, but only in the instance of the Person of Christ. For how was Adam diminished and made less than Angels, and therein depressed from another state and condition than that he had, or was due to him; or how can this be said of mankind in general, or of Believers in a special sense? And how could this be spoken of them for a little while, seeing the nature of man in it fell considered, is for ever beneath the Angelical. Again, if the Apostles Interpretation be allowed, that expression, be hath all things under his feet, is universal, and extends unto all the works of God's hands, and among them the world to come; and these were never put in subjection to Adam, nor any other man, the man Christ Jesus excepted. And this also the Apostle plainly avers, v. 8. So that the Scope of the Place, Context of the Words, and Importance of the Expression do all direct us unto the Messiah, and to him alone.

4. The Uncertainty and mutual contradictions, ye,, self-contradictions of the most who apply the words of the Psalmist directly unto any other but Christ, may serve further to fix us unto this Interpretation liable to none of those inconveniences which they cast themselves upon. Some would have a double literal sense in the words; the one principal, relating unto Adam or man in general, the other left principal or subordinate, respecting Christ; which is upon the matter to affirm that the words have no sense at all: For those words which have not one certain determinate sense, as those have not, which have two, have indeed no true proper sense at all; for their sense is their determinate signification of any thing. Some would have the literal sense to respect mankind in general, and what is affirmed in them to be mystically applyed unto Christ. How far this is from truth we have already declared, by shewing that the Words
Words cannot so in any measure be verified or made good. By man, some understand Adam in his integrity; who how he can be called the Son of man, I know not; besides how was his Honour, not to be thought of or mentioned without the remembrance of his sin and shameful fall, such a state of rejoicing and exaltation unto the Psalmist, some man in his corrupted condition; which how far he is from the things here mentioned need not be declared. Can we suppute the Apostle would prove the subject of the world, to come unto Christ, by a Testimony principally respecting them who have no interest in it? Some, believers as restored in Christ, which is true consequentially, and in respect of Participation, Rev. 2. 26, 27. but not antecedently unto the inefficacy of the Honour that they are made partakers of in the Person of Christ. Besides which is the great absurdity of this Interpretation, they all affirm, that the same words are used to express and confirm things directly contrary and adversive unto one another. For those words in the Psalmist, Thou hast made him little less than the Angels, they would have to signify the Exaltation of man in his Creation, being made equal unto, and little less than Angels, and in the Application of them by the Apostle unto Christ, they acknowledge, that they denote depression, ministration, humiliation, or exaltation. How the same words in the same place can express contrary things, prove the exaltation of one, and the depression of another, is very hard, if not impossible to be understood. Besides, they are compelled to interpret the same phrase in divers senses, as well as the same sentence in contrary; for those words in the Psalmist, as applied unto man, they make to denote quantity or quality, unto God, time or duration; which that in the same place, they cannot do both. It is needless to prove. But as we said, our Exposition is wholly free from these objections, answering the words of the Psalmist, and suited to the words and Context of the Apostle throughout.

Schlictingius or Crellius in his Comment on these words, would vainly lay hold of an objection against the Deity of Christ; p. 112. Hinc videmus, faith he, cum D. Author aedificio laboris, & Scriptura dedit poenitentem qui Angelis fuerit ratione nature minor, memu Christium debessi suprema gloria & honore coronari, angelicaque dignitatem superare; nec ipsi dixisse nec christianorum ad ejus fidelis, divina pretium humanitatem Christi naturae in rerum venisse, nam si hanc in Christo agnoverit, nullo modo eum Christum Angeli longe superare, nescam humanam ei minantes ostendere visserint; quid quaeat tanta molimine, tamque argumentorum apparato ad rem omnibilis apertissiis perfundendam opus sui sit? Quid argumentum altius composisse laboris audiverit, cum uno ulla, unica natura idem divinae mentis rem totam conficiere paresse?

The whole ground of this fallacy lies in a supposition that the Apostle treateth of the Person of Christ absolutely and in himself considered; which is evidently false: he speaks of him in respect of the Office he underwent as the Mediator of the New Covenant; in which respect he was both made less than the Angels, not only on the account of his nature, but of the Condition wherein he discharged his Duty, and also made, or exalted above them, by grant from his Father; whereas in his Divine Nature he was absolutely and infinitely so, from the instant of the Creation. And whereas those to whom he wrote, did hear that he was in the discharge of his Office, for a little while made much lower than the Angels, it was not in vain for him to prove by Arguments and Testimonies, that in the Execution of the same Office, he was also exalted above them, that part of his work being finished for which he was made lower than they for a season. And most needful it was for him so to do in respect of the Hebrews, who boasting in the Ministry of Angels in the giving of the Law, were to be convinced of the Excellency of the Author of the Gospel, as such; in the discharge of his work, above them. And the express mention of his Divine Nature was in this place altogether needless and improper; nor would it have proved the thing that he intended; for how easy had it been for the Jews to have replied, that notwithstanding that, they law in how low an outward condition he ministered upon the earth, and therefore that would not prove his Exaltation above Angels in the discharge of his Office; seeing notwithstanding that he was evidently made lower than they in that Office. It would also have been improper for him in this place to have made any mention thereof; seeing the proof of the Excellency of his Person absolutely considered, was nothing unto the business he had now in hand. And it was likewise every way needless, he having so abundantly proved and vindicated his Divine Nature in the Chapter foregoing. Now to take an Argument against a thing from the Apostles influence of it in one place, where the mention of it was improper, useless and needless, he having fully expressed the same matter elsewhere, yes, but newly before, is an evidence.
An Exposition of the

Chap. II.

evidence of a bad, or barren cause. Of the like importance is that which he afterwards adds; p. 15. Quaemadmodum autem Jesu homo verus, & naturali condizione carnis hominis sibi debitis; necesse enim certum Servator ejus, qui nature & dis furt & homines, sed hominem tamen. For we shall demonstrate, that it was needful he should have a Divine Nature, who was to suffer and to save them, who had only an humane.

And if this man had acknowledged that End and Effect of his suffering, without which we know it would have been of no advantage unto them for whom he suffered, he also would believe the same.

We say not any thing of the sense of the Jews on this place of the Psalmist. They seem wholly to have lost the design of the Holy Ghost in it, and therefore in their accustomed manner, to embrace fables and trifles. The Talmudists ascribe these words, what is man, unto some of the Angels, expressing their envy and Indignation at his honour upon his first Creation. The latter Doctors, as Kimchi and Aben Ezra, make Application of it unto man in general, wherein they are followed by too many Christians, unto whom the Apostle had been a better guide. But we may here also see what is farther tendered unto us for our Instruction: As,

I. The Rested, Care, Love and Grace of God unto mankind, expressed in the Person and Mediation of Jesus Christ, is a matter of singular and eternal Admiration. We have before frowed from the words of the Psalmist, that such in general is the Condescension of God, to have any regard of man, considering the infinite Excellency of the Property of his nature, as manifested in his great and glorious Works. That now proposed followeth from the Apostles Application of the Psalmists words unto the Person of Christ; and consequently the regard of God unto us, in his Mediation. And this is such, as that the Apostle tells us, that at the last day, it shall be his great Glory that he will be admired in all them that do believe, 2 Thess. 1.10. When the work of his Grace shall be fully perfected in and towards them, than the Glory of his Grace appears and is magnified for ever. This is that which the Admission of the Psalmist tends unto, and relts in. That God should so regard the nature of man, as to take it into Union with himself in the Person of his Son; and in that nature humbled and exalted to work out the Salvation of all them that believe on him. There are other ways wherein the Respect of God towards man doth appea, even in the effects of his Holy Wise Providence over him. He causeth his Sun to shine, and his rain to fall upon him, Mat. 5.45. He leaves not himself without witness towards us, in that he doth good, and gives us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness, Acts 14.17. And these ways of his Providence are singularly admirable. But this Way of his Grace towards us in the Person of his Son, assuming our nature into union with himself, is that wherein the exceeding and unspeakable riches of his Glory and Wisdom are made manifest. So the Apostle expresseth it, Ephes. 1.17, 18, 19, 20, 21, 22, 23. He hath that to declare unto them, which because of its Greatness, Glory and Beauty they are no way able of themselves to receive or comprehend: And therefore he prays for them, that they may have the Spirit of Wisdom and Revelation to give them the knowledge of Christ; or that God by his Spirit would make them wise to apprehend, and give them a gracious discovery of what he proposeth to them; as also that hereby they may enjoy the blessed effect of an enlightened Understanding, without which they will not discern the Excellency of this matter; and what is it, that they must thus be helped, assisted, prepared for to understand, in any measure? What is the Greatness, the Glory of it, that can no otherwife be discerned? why, faith he, marvel not at the necessity of this preparation; that which I propose unto you is the glory of God; that wherein he will principally be glorified, here and unto Eternity; and it is the Riches of that Glory; the treasures of it. God hath in other things set forth, and manifested his Glory, but yet as it were by parts and parcels; one thing hath declared his Power, another his Goodness and Wisdom; and that in part, with reference unto that particular about which they have been exercised. But in this, he hath drawn forth, displayed, manifested all the Riches and Treasures of his Glory, so that his Excellencies are capable of no greater Exaltation. And there is also in this work, the unspeakable Greatness of his power engaged; that no property of his nature may seem to be uninterested in this matter. Now whereunto doth all this tend? why it is all to give a blessed and eternal Inheritance unto believers, unto the hope and expectation whereof they are called by the Gospel. And by what way or means is all this wrought and brought about;
Ver. 5.6.7.8.9. Epistle to the Hebrews.

about; even by the working of God in Jesus Christ in his Humiliation, when he dyed; and his Exaltation, in his Resurrection, putting all things under his feet, crowning him with glory and honour, which the Apostle shews by a citation of this place of the Psalmist, for all this is out of God's regard unto man; it is for the Church, which is the body of Christ, and his fulness. So full of glory, such an object of eternal Admiration, is this work of the Love and Grace of God: which as Peter tells us, the very Angels themselves desire to look into, 1 Pet. 1.12. And this further appears.

First, Because all God's regard of man in this way is a fruit of more Sovereign Grace and condescension. And all Grace is admirable; especially the Grace of God; and that so great Grace, as the Scripture expresseth it. There was no consideration of any thing without God himself, that moved him hereunto. He had glorified himself as the Psalmist shews in other works of his hands; and he could have reigned in that Glory. Man deferred no such thing of him; being worthless and sinful. It was all of Grace; both in the head and members. The Humane nature of Christ neither did, nor could merit the Hypostatical Union. It did not, because being made partaker of it, from the infant of his Conception, all antecedent Operations that might procure it, were prevented; and a thing cannot be merited by any after it is freely granted antecedently unto any defects. Nor could it do so; Hypostatical Union could be no reward of obedience, being that which exceeds all the order of things, and Rules of Remunerative Justice. The Assumption then of our nature into Personal Union with the Son of God, was an Act of more, free, sovereign, unceivable Grace. And this is the foundation of all the following fruits of God's regard unto us; and that being of Grace, so must they be. Whatever God doth for us, in and by Jesus Christ as made man for us, which is all that he doth, it must be all of Grace, because his being made man was so. Had there been any merit, any desert on our part, any Preparation for, or Disposition unto the Effects of this regard; had our nature, that portion of it which was sanctified and separated to be united unto the Son of God, any way procured, or prepared its Assumption and Union, things had fallen under some rules of Justice and Equality, whereby they might be apprehended and measured; but all being of Grace, they leave place unto nothing but eternal Admiration and thankfulness.

Secondly, Had not God been thus mindful of man, and visited him in the Person of his Son incarnate; every one partaker of that nature must have utterly perished in their lost condition. And this also renders the Grace of it an object of Admiration. We are not only to look what God takes us unto by this Visitation, but to consider also what he delivers us from. Now this is a great part of that wise and base condition which the Psalmist wonders that God should have regard unto; namely, that we had sinned and come short of his Glory, and thereby exposed ourselves to eternal misery. In that condition we must have perished for ever had not God freed us by this Visitation. It had been great Grace to have taken an innocent, a sinless man into Glory; Great Grace to have freed a sinner from misery; though he should never be brought to the enjoyment of the least positive Good. But free a sinner from the utmost and most inconceivable misery, in eternal ruin, and to bring him unto the highest happiness, in eternal Glory, and all this in a way of mere Grace; this is to be admired.

Thirdly, Because it appeareth that God is more glorified in the Humiliation and Exaltation of the Lord Christ, and the salvation of mankind thereby, than in any of, or all the Works of the first Creation. How glorious those works are, and how mightily they set forth the glory of God, we have before declared. But as the Psalmist intimates, God rejoiced not in them; He had yet a farther design, to manifest his Glory in a more eminent and singular manner, and this he did, by minding and visiting of man in Christ Jesus. None almost is so stupid, but on the first view of the Heavens, the Sun, Moon and Stars, he will confess, that their Fabric, Beauty and Order, is wonderful, and that the Glory of their framers and builders is for ever to be admired in them; But all this comes short of that Glory, which ariseth unto God from this Censendecension and Grace. And therefore it may be the day will come, and that speedily, wherein these Heavens, and this whole old Creation, shall be utterly dissolved and brought to nothing. For why should they abide as a monument of his power unto them, who enjoying the blessed wisdom of him, shall see and know it far more evidently and eminently in himself. However they shall undoubtedly in a short time cease as to their use, wherein at present they are principally subservient unto the manifestation of the glory of God. But the Effects of this regard of God to man, shall
An Exposition of the Cup.

Chap. 11.

Small abide unto Eternity; and the glory of God therein. This is the foundation of Heaven, as it is a state and condition; as it denotes the Glorious Presence of God among his Saints and holy ones. Without this there would be no such Heaven, all that is there, and all the glory of it, depends thereon. Take away this foundation, and all that beauty and glory disappears. Nothing indeed would be taken from God, who ever was, and ever will be eternally blest in his own Self sufficiency. But the whole Theatre which he hath erected for the manifestation of his glory unto Eternity, depends on this his holy Condescension and Grace; which assuredly renders them meet for ever to be admired and adored.

This then let us exercise our selves unto. Faith having infinite, eternal, incomprehensible things proposed unto it, acts it self greatly in this Admiration. We are everywhere taught, that we now know but imperfectly, in part, and that we see darkly as in a glass; not that the Revelation of these things in the Word, is dark and obscure; for they are fully and clearly proposed; but that such is the nature of the things themselves, that we are not in this life able to comprehend them; and therefore, faith doth principally exercise it self in an holy admiration of them. And indeed no Love or Grace will suit our condition, but that which is incomprehensible. We find our selves by Experience to stand in need of more Grace, Goodness, Love and Mercy, than we can look into, search to the bottom of, or fully understand. But when that which is infinite and incomprehensible is proposed unto us, there all fears are overwhelmbed, and faith finds rest with Assurance. And indeed no Love or Grace will suit our condition, but that which is incomprehensible. We find our selves by Experience to stand in need of more Grace, Goodness, Love and Mercy, than we can look into, search to the bottom of, or fully understand. But when that which is infinite and incomprehensible is proposed unto us, there all fears are overwhelmed, and faith finds rest with Assurance. And if our admiration of these things be an Act, an Effect, a fruit of faith, it will be of singular use to excite our hearts unto God, and to excite them unto thankful obedience. For who would not love and delight in the eternal fountain of this inconceivable Grace? And what shall we render unto him who hath done more for us, than we are any way able to think or conceive.

I I. Observe also, that such was the inconceivable Love of Jesus Christ the Son of God unto the souls of men, that he was free and willing to condescend unto any condition for their good and salvation. That was the end of all this dispensation. And the Lord Christ was not humbled and made less than the Angels, without his own Will and consent. His Will and good liking concurred unto this work. Hence when the Eternal Counsel of this whole matter is mentioned, it is said of him as the Wisdom of the Father, that he rejoiced in the habitable part of the earth, and his delight was with the Sons of men, Prov. 8:31. He delighted in the counsel of redeeming and saving them, by his own Humiliation and suffering. And the Scripture makes it evident, upon these two considerations.

First, In that it shows, that what he was to do, and what he was to undergo in this work was proposed unto him, and that he willingly accepted of the terms and conditions of it, Psalm 40. 6. God says unto him, that sacrifice and offering would not do this great work; burnt-offering and sin-offering would not effect it; that is, of Offering or Sacrifices instituted by the Law were available to take away sin, and to save sinners; as our Apostle expounds that place at large, Heb. 10, 1, 2, 3, 4. confirming his Exposition with sundry Arguments taken from their nature and Effects; What then doth God require of him, that this great design of the salvation of sinners may be accomplished? even that he himself should make his own foul an offering for sin; pour out his soul unto death, and thereby bear the sin of many, Isa. 53:12.

That being the Law was weak through the flesh, that is, by reason of our sins in the flesh, that he himself should take upon him the likeness of sinful flesh, and become an offering for sin in the flesh, Rom. 8:3. That he should be made of a woman made under the Law, Gal. 4:4, 5. that he should make himself of no reputation, but take upon him the form of a servant, and be made in the likeness of men, and being found in fashion as a man to humble himself and to become obedient unto death, the death of the Cross, Phil. 2:7, 8. These things were proposed unto him, which he was to undergo, if he would deliver and save mankind. And how did he entertain this proposal? how did he like these Conditions? I was not, faith he, rebellious; I turned not away back; Isa. 90. 5. He decided them with; he refused none of the terms that were proposed unto him, but underwent them in a way of Obedience; and that with Willingness, Alacrity and delight, Psalm. 40:6, 7, 8. Thus, faith he, I set open my ears; or prepared a body for me; wherein I may yield this obedience; (that the Apostle declares to be the sense of the expression, Chap. 10.)
This Obedience could not be yielded without a body, wherein it was performed; and whereas to bear, or to have the ear opened, is in the Scripture to be prepared unto obedience: the Psalmist in that one Expression, Mine ear hast thou opened, comprizeth both these; even that Christ had a body prepared, by a Spiritodelight, of a part for the whole; and also in that body he was ready to yield obedience unto God in this great work, which could not be accomplished by Sacrifices and Burnt-offerings. And this readiness and willingness of Christ unto this work is set out under three heads in the ensuing words. (1.) His Tender of himself unto this work: then said he, Lo, I come, in the volume of thy book it is written of me: This thou hast promised, this is recorded in the head, beginning of thy book, namely, in that great Promise, Gen. 3:15. That the seed of the woman should bruise the head of the serpent; and now thou hast given me, and prepared me in the fulness of time, a Body for that purpose, Lo, I come, willing and ready to undertake it. (2.) In the frame of his mind, in this engagement; he entered into it with great delight, I delight to do thy will, O my God; he did not delight in the thoughts of it only of old, as before, and then grew heavy and sorrowful when it was to be undertaken: but he went unto it, with cheerfulness and delight, although he knew what sorrow and grief it would cost him before it was brought unto perfection. (3.) From the Principle, whence this Obedience and delight did spring; which was an universal conformity of his Soul, Mind and Will, unto the Law Will and Mind of God, thy Law is in my heart, in the midst of my bowels; every thing in me is compliant with thy Will and Law: There is in me an universal conformity thereunto. Being thus prepared, thus principled, he considered the Glory that was set before him, the glory that would redound unto God, by his becoming a Captain of salvation, and that would ensue unto himself: He endured the Cross and despised the shame, Heb. 12:2. 2. He armed himself with those considerations, against the hardships and sufferings that he was to meet with; as the Apostle adviseth us with the like mind when we are to suffer: 1 Pet. 4. 1. By all which it appears, that the Good will and Love of Jesus Christ was in this matter of being humbled and made less than Angels; as the Apostle saith expressly, that he humbled himself, and made himself of no reputation, Phil. 2:7, 8. as well as it is here said, that God humbled him, or made him less than Angels.

Secondly, The Scripture peculiarly assigns this work unto the Love and Condescension of Christ himself. For although it abounds in setting forth the Love of the Father in the designing and contriving this work, and sending his Son into the World, yet it directs us unto the Lord Christ himself, as the next immediate cause of his engaging into it, and performance of it. So faith the Apostle, Gal. 2:20. I live by the faith of the Son of God: I have faith in him, who loved me, and gave himself for me. It was the Love of Christ that moved him to give himself for us; which is excellently expressed in that doxology, Rev. 1:5, 6. To him that loved us and washed us in his own blood from our sins, and bath made us Kings and Priests unto God and his Father, into him be glory and dominion for ever and ever, Amen. All this was the fruit of his Love; and therefore unto him is all Praise and Honour to be given and ascribed. And to this was this Love of Christ, that he declined nothing that was proposed unto him. This the Apostle calls his Grace, 1 Cor. 8:9. To know the Grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that you through his poverty might be rich. He condescended unto a poor and low condition, and to suffer therein for our good, that we might be made partakers of the Riches of the Grace of God. And this was the love of the Person of Christ, because it was in, and wrought equally in him, both before and after his Assumption of our nature.

Now the Holy Ghost makes an especial Application of this truth unto us, as a part of our Obedience, Phil. 2:5. Let this mind be in you, which was also in Christ Jesus: and what that mind was, he declares in the ensuing Verses; laying out his infinite condescension in taking our nature upon him, and submitting to all misery, reproach and death itself for our sakes. If this mind were in Christ, should not we endeavour after a Readiness and Willingness to submit our selves unto any condition for his glory. Forasmuch, faith Peter, as Christ hath suffered for us in the flesh, arm your selves likewise with the same mind, 1 Pet. 4:1. Many difficulties will lie in our way, many Temptations will rise up against it; if we confound with flesh and blood; but, faith he, arm your selves with the same mind that was in Christ; get your souls strengthened and fenced by Grace, against all Oppositions, that you may follow him, and imitate him. Some that profess his name, will suffer nothing for him; if they may enjoy him, or his ways in peace and quietness well and good; but if Persecution arise for the Gospel,
immediately they fall away. They have neither lot nor portion in this matter. Others, the most, the best, have a secret unwillingness to condescend unto a condition of trouble and distress for the Gospel. Well, if we are unwilling hereunto; What doth the Lord Christ lose by it? Will it be any real Abatement of his honour or glory? Will he lose his Crown or Kingdom thereby? So far as suffering in this world is needful for any of his blessed Ends and Purposes, he will not want them who shall be ready even to dye for his name sake: But what if he had been unwilling to be humbled and to suffer for us? If the same mind had been in Christ, as was in us, what had been our state and condition unto eternity? In this Grace, Love and Willingness of Christ lies the foundation of all our Happiness, of all our Deliverance from misery and ruin, and shall we reckon our selves to have an interest therein, and yet find our selves altogether unready to a conformity unto him? Besides the Lord Christ was really rich when he made himself poor for our sakes; he was in the form of God, when he took upon him the form of a servant, and became for us of no reputation, nothing of this was due to him, or belonged unto him, but merely on our account. But we are in our selves really poor, and obnoxious unto infinitely more miseries for our own sins, than what he calls us unto for his name. Are we unwilling to suffer a little light transitory trouble in this world for him, without whose sufferings for us, we must have suffered misery and that Eternal whether we would or no: And I speak not so much about suffering itself, as about the mind and frame of Spirit wherewith we undergo it. Some will suffer when they cannot avoid it, but unwillingly, so uncharitably, as makes it evident, that they aim at, nor act from no Principle, but meerly that they dare not go against their Conscience. But the mind that was in Christ will lead us unto it, out of Love unto him, with freedom and enlargedness of heart, which is required of us.

III. The blessed issue of the abasement of Jesus Christ in his exaltation unto honour and glory, is an assured pledge of the final glory and blessedness of all that believe in him, what ever difficulties and dangers they may be exercised with in the way. His Humiliation and Exaltation, as we have seen proceeded out of God's condescension and love to mankind. His Eternel Love, the eternal gracious purpose of his Will to recover lost sinners, and to bring them unto the enjoyment of himself, was the ground of this dispensation. And therefore what he hath done in Christ, is a certain pledge of what he will do in and for them also. He is not crowned with Honour and Glory meerly for himself, but that he may be a Captain of Salvation, and bring others unto a Participation of his Glory.

V. Jesus Christ, as the Mediator of the New Covenant, hath absolute and supreme authority given unto him over all the works of God in Heaven and Earth. This we have so fully manifested and insisted on upon the foregoing Chapter, that we shall not here farther pursue it; but only mind by the way, that blessed is the state and condition, great is the spiritual and eternal security of the Church, seeing all things are under the very feet of his Head and Saviour.

V. The Lord Jesus Christ is the only Lord of the Gospel-state of the Church, called under the Old Testament the world to come, and therefore he only hath Power to dispose of all things in it, relating unto that Worship of God which it is to perform and celebrate. It is not put into subjection unto any other, Angels or men. This privilege was reserved for Christ: this honour is bestowed on the Church. He is the only Head, King and Law-giver of it; and nothing is it to be taught to observe or do, but what be hath commanded. But this will fall more directly under our consideration in the beginning of the next Chapter.

V I. The Lord Jesus Christ in his death did undergo the penal sentence of the Law, in the room and stead of them for whom he dyed. Death was that which by the sentence of the Law was due unto fin and sinners. For them did Christ dye, and therein suffered the bitterness of that death which they were to have undergone; or else the fruit of it could not have redounded unto them; for what was it towards their discharge, if that which they had deserved was not suffered? but somewhat else wherein the least part of their concernment did lye. But this being done, certain deliverance and salvation will be the lot and portion of them, of all them for whom he dyed; and that upon the rules of Justice and righteousness on the part of Christ, though on theirs, of meek Mercy and Grace.
THE Apostle in the Verses foregoing made mention of that, which of all other things the Jews generally were most offended at, and which was of the greatest importance to be believed; namely, the sufferings of the Messiah, wherein a great part of the discharge of his Sacramental Office, whereunto he here makes a Transition, did consist. This his own Disciples were flow in the belief of, Matth. 16. 22. chap. 17. 22, 23. Luke 24. 25, 26, and the Jews generally stumbled at. They thought it strange that the Messiah, the Son of God, the Saviour of his people, and Captain of their salvation, concerning whom so great and glorious things were promised and foretold, should be brought into a low despised condition, and therein to suffer and die. Hence they cried unto him on the Cross, If thou be the Christ, come down and save thyself; intimating that by his suffering he was assuredly proved not to be so; for why any one should suffer that could deliver himself they saw no reason.

Besides they had inveterate prejudices about the Salvation promised by the Messiah, and the way whereby it was to be wrought, arising from their love and over-valuation of temporal or carnal things, with their contempt of things spiritual and eternal. They expected a deliverance outward glorious and Kingly in this world, and that to be wrought with Arms, Power, and a mighty hand. And what should they expect from a Messiah that suffered and died? Wherefore the Apostle having affected the sufferings of Christ, saw it necessary to proceed unto a full confirmation of it, with a declaration of the Reasons, Causes and Ends of it, partly to evince that false persuasion which prevailed among them about the nature of the salvation to be wrought by Christ; partly to shew, that nothing would thence ensue derogatory unto what he had before delivered about his preeminence above Angels, but principally to instruct them in the Sacramental Office of the Messiah, the Redemption which he wrought, and the means whereby he accomplished it, which was the great business that he had designed to treat with them about. For the Salvation itself, he declaresthat it was not to be of the same kind with that which they had of old, when they were brought out of Egypt, and settled in the Land of Canaan, under the conduct of Joshua; but spiritual and heavenly, in a deliverance from Sin, Satan, death and hell, with a dispensation into life and blessedness eternal. The way whereby this was to be wrought, he informs them that it was to be by the sufferings and death of the Messiah, and that no other way it could be accomplished; on which account they were indispensably necessary. And the first reason hereof he expresseth in this tenth verse.

Verse 10.

One or two Copies read "oriamet", against the sense and design of the place; "oriamet" is needlessly repeated, unless put for "oriam", and then it disturbs the whole meaning of the verse, and is inconsistent with the passive Verb following in this Reading: "oriamet" in the singular number relates only unto death, expressed in the verse foregoing by "oriam met", but here *all* the sufferings of Christ, as well those antecedent unto death, as death itself are intended. "oriamet", in the Passive is followed by some Copies of the Vulgar Translation, reading "confessum," both inconsistent with the sense of the place, as we shall see.

Translations differ but little about these words. "oriamet", most, Decebat enim. "oriamet" as in Tattl. For is became him. Beza, Decebat enim ut sit, For it was meet that he, to make the following words flow regularly. "oriamet", proper quern omnium. Syr. לינר, cui omnium, for whom are all things. Beza, quern sunt hae omnium, expressing the Article as restrictive to the things spoken of: For whom are all these things. One Syriack Copy adds, in his hand, which somewhat corrupts the sense. Kai τι ει τον wov, & per quern omnium; Beza, hae omnium, as before, without cause; for the Article is frequently prefixed unto wov, where all things absolutely are intended: as Ephes. 1. 11. For whom are all things, words; or iis η χρου ανεγεζων: Vulg. Qui multis filiis ad gloriain
An Exposition of the

Who had brought many sons unto glory. 

The proper localization of the words in this Verse is much to be heeded, as that which will give us much light into the sense of the whole. 

The word then signifies that decency and becoming which Justice Reason and Equity require; so that the contrary would be unmeet, because unequal and unjust. Thus every one Duty, that which is morally incumbent on him in his place and situation, is that which becomes him: and thence in the New Testament, that which is not 

The principal signification of the words in this Verse is much to be heeded, as that which will give us much light into the sense of the whole. 

For whom, 

The Lord hath made all things for himself, his Glory is the final end of them all. 

Some from this expression would have the Son to be the Person here spoken of, because concerning him it is frequently said, that all things are in, 

That the Son is not God, on which kind of pretexts men may found what Rules they please. The principal Efficiency or supreme Production of all things by God, is intended in this expression.

This expression would have the Son to be the Person here spoken of, because concerning him it is frequently said, that all things are in, 

That he should then regularly be called, not save, but by whom are all things,

Some from this expression would have the Son to be the Person here spoken of, because concerning him it is frequently said, that all things are in, 

That the Son is not God, on which kind of pretexts men may found what Rules they please. The principal Efficiency or supreme Production of all things by God, is intended in this expression.

That he should then regularly be called, not save, but 

That the Son is not God, on which kind of pretexts men may found what Rules they please. The principal Efficiency or supreme Production of all things by God, is intended in this expression.

That he should then regularly be called, not save, but
bearing. It concerns the whole execution of the design of God, for the salvation and glorification of believers. πᾶν τῶν ἁγίων, many sons, Jews and Gentiles, all that were by faith to become his sons; unto glory.

The αὐτὸς εἰσὶν, the Author. Wherever this word is used in the New Testament, it is applied unto Christ. 

5. 31. God is said to make him αὐτὸς εἰσίν, a Prince and a Saviour; that is, αὐτὸς εἰσίν, or consisteth, as here, the Prince of our salvation. 

And the Πάντα, the Author and finisher of faith. As here God is said τῶν ἁγίων, to finish or perfect this Author of our salvation.

No where else is this word used in the New Testament: It answers justly the Hebrew νῦν, which the LXX render τὸν Ξυμήν, and παντίνα, the signification of both which words are included in αὐτὸς εἰσίν, Princeps, Dux, Præfet, Author, a Prince, Captain, Ruler, Author. And it is used in Writers with respect to works good and bad. αὐτὸς εἰσίν is used for the Author of a Stock, Race, or Kindred of men. In this place it is limited by αὐτὸς εἰσίν, it denotes the Chief or Principal Operator, or worker of that salvation; with especial reference unto the Kingly or Princey Power, whereunto he was advanced after his sufferings. As he is also absolutely a Prince, a Ruler, and the Author or Spring of the whole Race and Kind of Believers, according unto the other senses of the words.

Τιμᾶσαι: this word is variously used, and variously rendered: to consummate, to perfect, to make perfet, to confecrate, dedicate, sanctifie. Some would have it in this place to be the same with ἐγένετο, to bring unto glory. But what is the precise significition of the word, we shall clear in the Explication ensuing, when we declare what All of God it is that is here intended.

Before we proceed to the Explication of the several parts of this Text, we must consider the Order of the words, to prevent some mistakes that divers Learned Commentators have fallen into about them. Some suppose in by perbaton in them, and that those expressions, For whom are all things, and by whom are all things, in bringing many sons to glory, do intend the Son, the Captain of salvation. The word αὐτὸς, him, it became him, they confess to relate unto Ξυμήν, God, in the verse foregoing, and to relate unto the Father; in which order this would be the sense of the words, It became him, that is God, to make perfect through sufferings the Captain of their salvation, for whom are all things, and by whom are all things, who bringeth many sons unto glory. But there is no just reason why we should arbitrarily thus transpose the words. And that separation of, from whom are all things, and for whom are all things, becomes him, takes away one main foundation of the Apostles reasoning, as we shall see. And the reason alleged for this ordering of the words is insufficient, namely that it is Christ who brings the many sons unto glory, not the Father; for it is also alligned unto him, as we shall see upon many accounts.

Some refer the whole words unto Christ, to this purpose, it became him, that is the Son incarnate, &c. bringing many sons unto glory, to be consummated or made perfect by sufferings. So Tenae, and thosc whom he followeth. But this exposition of the words is directly contrary to the scope of the Apostle, declared in the verse foregoing, and that following. It leaves also αὐτὸς, him, nothing to relate unto; nor allows the causal ἵνα, for, to give an account of any act of God before mentioned; and besides the whole of it is built on the corruption or mistake of one word in the Vulgar Translation; consummari for consummari, and that but in some Capit, as is acknowledged by the most learned Romansifti, who here adhere unto the Original. For taking that word strictly, and the Object of the Act expressed in it, being the Captain of salvation, some Agents distinct from him must needs be signified, which is God the Father.

Some suppose an αὐτὸς εἰσίν in the words, and therefore in the reading of those, in bringing many sons unto glory, they supply by afflictions or sufferings, having brought many sons to glory by afflictions; it became him to make the Captain of their salvation perfect through sufferings. So Capellin. But this imaginary defect arises merely from a mistake, that the τί εἴρηται, or condecey here mentioned, hath a respect unto the things done; that seeing the Sons had suffered, it was meet and convenient that their Captain should so do in an eminent manner. But the truth is, it respecteth only the doer of them, it was on his part requisite so to do the things mentioned.
Verse 10.

For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

There is in the words, 1. The causal connexion unto the verse fore-going, for. 2. A design of God intimated as the foundation of the discourse, which was, to bring many sons unto glory. 3. The means he fixed on for the accomplishment of that design, namely the appointing unto them a Captain of their salvation. 4. The especial way of his dedicating him unto that Office, he made him perfect by sufferings. 5. The reason of this his proceeding and dealing with him, it became him so to do. 6. An amplification of that reason, in a description of his condition, him for whom are all things, and by whom are all things.

First, A Reason is rendered in the words, of what he had asserted in the fore-going verse, namely that Jesus the Messiah was to suffer death, and by the grace of God to taste of death for all; why he should do thus, on what account, what ground necessity and reason there was for it, is here declared; it was so to be, For it became him, &c.

Secondly, The Design of God is expressed in this whole matter, and that was, to bring many sons unto glory. And herein the Apostle declares the nature of the salvation which was to be wrought by the Messiah, about which the Jews were so greatly mistaken, and consequently in and about the way whereby it was to be wrought. His purpose herein was not now to carry his children into a new Canaan, to bring them into a wealthy country, an earthly Kingdom, which must or might have been done by Might, and Power, and Arms, as of old; but his design towards his sons in and by the Messiah was of another nature; it was to bring them unto glory, eternal glory with himself in heaven; and so it is no wonder if the way whereby this is to be accomplished be quite of another nature than that whereby their temporal deliverance was wrought; namely by the death and sufferings of the Messiah himself. And here in reference unto this design of God it is supposed, 1. That some who were created for the glory of God, had by sin come short of it; so that without a new way of bringing them unto it, it was impossible that they should ever be made partakers of it. This is here supposed by the Apostle, and is the foundation of all his Doctrine concerning the Messiah. 2. That the way whereby God will at length bring them who are designed unto glory thereunto, is by taking of them first into a state of Sonship and Reconciliation with himself; they must be sons before they are brought to glory. There is a double act of God's Providence; the first is his designation of some unto grace, to be sons, Ephes. 1. 5. the other his appointment of those sons unto glory, both to be wrought and accomplished by Christ, the Captain of their salvation. The latter, and the execution of it, namely the bringing of those who by grace are made sons, unto glory, is that which the Apostle here expresseth. He dealt not with the Hebrews in this Epistle about the conversion of the Elect, the traduction of them into a state of grace and sonship, but of the government of them being made sons, and their guidance unto glory. And therefore the sufferings of Christ, which absolutely and in themselves are the cause of our sonship and reconciliation with God, are mentioned here only as the means whereby Christ entred into a condition of leading sons into glory, or of saving them who upon the account of his sufferings are made sons by grace. But yet this is not to be expressly reflected neither, but that the Apostle withall intimates the necessity of the sufferings of Christ, as to the whole effect of it towards the Elect. Now these sufferings of Christ are brought unto glory are said not to be many; not absolutely, not a few, not of the Jews only, but of all the Elect of God, who are many. And this work of bringing many sons unto glory, is here signally alligned by the Apostle unto God the Father, whose Love Wisdom and Grace, Believers are principally to eye in the whole work of their salvation wrought out and accomplished by Jesus Christ. This therefore we shall a little insist upon to declare the grounds and reasons, on the account whereof it is so ascribed unto him, or what acts are peculiarly alligned unto the Father in this work of bringing many sons unto glory; which will secure the ascription of it unto him, and therein our interpretation of the place.
1. The Eternal designation of them unto that glory whereunto they are to be brought, is peculiarly assigned unto him. He predestinates them to be conformed to the image of his Son, Rom. 8. 28, 29, 30. The God and Father of our Lord Jesus Christ chooseth us before the foundation of the world, and predestinateth us unto the adoption of children by Jesus Christ unto himself, Ephes. 1. 3, 4, 5. And he hath from the beginning chosen us unto salvation, 2 Thess. 2. 13, 14. And this shining light of God, this eternal purpose of his good pleasure, which he purposed in himself, is the fountain and spring of all other immediate causes of our salvation. From hence Faith, Acts 13. 45. Sanctification, 2 Thess. 2. 13. Holiness, Ephes. 1. 4. preservation in grace, 2 Tim. 2. 19. the death of Christ for them, 1 Thes. 3. 16. and final glory it self, 2 Tim. 2. 10. do all ensue and proceed; so that on the account hereof, he may be justly said to be the Bringer of many sons to glory.

2. He was the spring and fountain of that Covenant (as in all other Operations of the Deity) that was of old between himself and his Son, about the salvation and glory of the Elect. See Zech. 6. 13. Isa. 42. 1. Prov. 8. 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30. Isa. 50. 4. chap. 53. 11, 12. Psal. 16. 10. Psal. 110. 1, 6. He in his love and grace is still declared as the Proposer both of the Duty and of the Reward of the Mediator, the Son incarnate, as the Son accepts of his Terms and Proposals, Eph. 10. 6, 7, 8. And hence the Intenseness of his Love, the Immutable Counsel of his Council, the Holiness of his Nature, his Righteousness and Faithfulness, his Infinite Wisdom, do all shine forth in the Mediation and sufferings of Christ, Rom. 3. 23, 24, 25. chap. 9. 1 John. 4. 9. Heb. 6. 17, 18. Tit. 1. 2. Rather than his Love should not be satisfied, and his Counsel accomplished, He spared not his own Son, but gave him unto death for us.

3. He signally gave out the first Promise, that great foundation of the Covenant of Grace, and afterwards declared, confirmed, and ratified by his Oath, that Covenant wherein all the means of bringing the elect unto glory are contained, Gen. 3. 15. Jerem. 31. 32, 33, 34. Heb. 8. 8. The Person of the Father is considered as the principal Author of the Covenant, as the Person covenanting and taking us into covenant with himself; the Son as the Mediator, being considered as the Surety and Mediator of it, Heb. 7. 22. chap. 9. 15. and the Purchaser of the Promises of it.

4. He gave and sent his Son to be a Saviour and Redeemer for them, and unto them, so that in his whole work, in all that he did and suffered, he obeyed the Command, and fulfilled the Will of the Father. Him did God the Father send, and seal, and give, and set forth, as the Scripture everywhere expresseth it. And our Lord Jesus Christ everywhere where remits us to the consideration of the Love, Will, and Authority of his Father in all that he did, taught or suffered, so seeking the Glory of God that sent him.

5. He draws his Elect, and enables them to come to the Son, to believe in him, and so to obtain life salvation and glory by him. No man, faith our Saviour, can come to me, except the Father which hath sent me draw him, Job. 6. 44. No man, no not any one of the Elect, can come to Christ, unless the Father, in the pursuit of that love from whence it was that he sent the Son, do put forth the efficacy of his grace to enable him thereunto; and accordingly he reveals him unto some, when he is hidden from others, Matth. 11. 25. For the Revelation of Christ unto the soul is the immediate act of the Father, Matth. 16. 17.

6. Being reconciled unto them by the blood of his Son, he reconcilesthem unto himself, by giving them pardon and forgiveness of sins in and by the Promises of the Gospel, without which they cannot come to glory, 2 Cor. 5. 18, 19, 20, 21. He is in Christ reconciling us unto himself, by the non-imputation, or forgiveness of our sins; Forgiving all our trespasses for Christ his sake, Ephes. 4. 32. There are many things concurring unto the pardon of sin, that are peculiar acts of the Father.

7. He quickens them and sanctifieth them by his Spirit, to make them meet for the inheritance of the Saints in light; that is, for the enjoyment of glory. He that raiseth up Jesus from the dead, quickens us by his Spirit, Rom. 8. 11. So faving us, by the washing of regeneration, and renewing of the Holy Ghost, which be shed on us richly by Jesus Christ, Tit. 3. 5, 6. This sanctification and renovation by the Holy Ghost, and all supplies of actual grace, enabling us unto obedience, are every where ascertified as the Grant and Work of the Father, who worketh in us both to will and to do of his own good pleasure. And so in especial is the saving illumination of our minds, to know the mystery of his grace, and discern the things that are of God, 2 Cor. 4. 6. Col. 2. 2. Ephes. 3. 13, 14, 15, 16, 17, 18. Matth. 11. 25.

8. As the Great Father of the Family he adopts them, and makes them his sons, that
so he may bring them unto glory: He gives them the power or privilege to become the sons of God, Job. 1. 11, making them heirs and coheirs with Christ, Rom. 8. 17, 18, finding within all their hearts the Spirit of adoption, enabling them to cry, Abba, Father, Gal. 4. 6. The whole right of adopting children is in the Father, and is the authoritative translation of them out of the world and kingdom of Satan into his own Family and Household, with their inheritance in all the rights and privileges thereof.

9. He confirms them in Faith, establishes them in Obedience, preserveth them from dangers and oppositions of all sorts, and in manifold wisdom keeps them through his power unto the glory prepared for them, as 2 Cor. 1. 21, 22. Ephes. 3. 16, 17. 1 Pet. 1. 5, 17. By all which means, enabling them to cry, Abba, Father, Gal. 4. 6.

In brief, in bringing the Elect unto Glory, all the Sovereign Acts of Power, Wisdom, Love and Grace exerted in these instances, are peculiarly aligned unto the Father; as all ministerial acts are unto the Son as Mediator. So that there is no reason why he may not be said by the way of eminency to be the Sovereign Author of the great work of his Mediation. This he directs us unto, so to believe in Christ, as that discerning and by him the Grace, Good-will, and Love of the Father himself towards us, we may be encouraged to fix our faith and hope on him, seeing be himself loves us. So that Christ himself had no need to pray for the love of the Father unto us, but only for the communication of the effects as, Job. 16. 26, 27. And this is the work of faith, when as we are directed we pray to the Father in the name of Christ, Job. 16. 24. And we thus place our faith in God the Father, when we conceive of him as the Sovereign Leader of us unto glory, by all the instances before mentioned. And then doth faith find rest in him, delight, complacency and satisfaction, as we have elsewhere declared.

Thirdly, There is in these words intimated the principal means that God fixed on for the accomplishment of this design of his, for the bringing of many sons unto glory; it was by appointing a Captain of their salvation. The Jews generally granted that the Messiah was to be the Captain of their salvation; but misunderstanding that salvation, they also mistook the whole nature of his Office. The Apostle doth here evidently compare him unto Joshua, the Captain and Leader of the people into Canaan, (as he had before preferred him above the Angels, by whose ministry the Law was given unto the people in the Wilderness) which was a Type of their salvation, as he farther declares, chap. 5. All the sons of God are put under his conduct and guidance, as the people of old were under the rule of Joshua, to bring them into the glory designed for them, and promised unto them in the Covenant made with Abraham. And he is called their Arystes, Prince, Ruler and Captain, or Author of their salvation, on several accounts.

1. Of his Authority and Right to rule over them, in order unto their salvation; so he appeared unto Joshua, as Βασιλεύς ενωμονος, Job. 5. 14. The Captain of the Lord's host; intimating then, that there was another Captain, and other work to be done than what Joshua had in his hand. The General of all the People of God, as Job was to Israel, ὁ ἐξουσιάζων. 2. Of his actual leading and Conduct of them by his Example, Spirit and Grace, through all the difficulties of their warfare; so he was promised as Προάκτορ, Prophet, and Chieftain, Antecessor, a Leader and Commander of the people, one that goes before them for their direction and guidance, giving them an example in his own person of doing and suffering the Will of God, and so entering into glory. So is he their Prophet, 1 Pet. 6. 20. Antecessor, First-comer; or as Daniel calls him, το πρωτοτόκος, Dan. 9. 25. Messiah the Prince or Guide. 3. As he is unto them as their αραβάττων διάδοχος, as chap. 5. 9. the Author or Cause of eternal salvation, he procured and purchased it for them. So that the expression denotes both his acquisition of salvation itself, and his Conduct or Leading of the people of God unto the enjoyment of...
of it. And the Holy Ghost hereby also intimates, that the way whereby God will bring the Sons unto Glory, is full of Difficulties, Perplexities and Oppositions, as that of the Israelites into Canaan was also; so that they have need of a Captain, Leader and Guide to carry them through it. But yet all is rendered safe and secure unto them, through the Power, Grace and Faithfulness of their Leader. They only perish in the Wildersea and dye in their sins, who either out of love unto the joys of Egypt, or being terrified with the hardships of the warfare which he calls them unto, refuse to go up under his command.

Fourthly, There is expressed in the words, the especial way, whereby God fitted or designed the Lord Christ unto this Office of being a Captain of salvation unto the Sons to be brought unto Glory. To understand this aright, we must observe, that the Apostle speaks not here of the Redemption of the Elect absolutely; but of the bringing them to Glory, when they are made Sons in an especial manner. And therefore he treats not absolutely of the Designation, Consecration, or setting of the Lord Christ unto his Office of Mediator in general, but as unto that part, and the Execution of it, which especially concerns the leading of the Sons unto glory, as Joshua led the Israelites into Canaan. This will give us light into what All of God towards the Lord Christ is intended in this expression, τον και την αυτον τηρησει, and sundry are here pleaded by Expositors, not without some probability. As (1.) Some think, that his bringing him to glory is intended, it became him to be brought to Glory by and through sufferings, so to perfect him. But besides, that the word is no where so used, nor hath any such signification, the Apostle doth not declare what God intended to bring him unto, but by what in and about him, he intended to bring many Sons to glory. (2.) Some would have it to denote the finishing of God's work about him, whence in his sufferings on the Cross he said, τα καταληκτικα, it is finished, John 19. 30. This answers indeed the sense of the word used in that place by our Saviour, but not of τον και την αυτον τηρησει, the word here used by the Apostle, which never signifies to end or finish, or to perfect by bringing unto an end. (3.) Some think God made the Lord Christ perfected by sufferings, in that he gave him thereby a full sense and Experience of the condition of his people, whence he is said to be obedient by the things that be suffered, Chap. 5. 8. And this is true, God did so; but it is not formally and directly expressed by this word, which is never used unto that purpose. This is rather a consequent of the Act here intended, than the Act itself. τον και την αυτον τηρησει, then in this place signifies to consecrate, dedicate, to sanctify unto an Office, or some especial Part or Act of an Office. This is the proper meaning of the word τον και την αυτον τηρησει, as we are to understand it in Gen. 19. 30. Hence the Antients called Baptism τον και την αυτον τηρησει, or Consecration unto the sacred Service of Christ: and λατεινα, the word next insisted on by our Apostle, is so used by Christ himself, John 17. 19. και τα δε και τα διδοτες και τα χρισματα τω Αγια Τριτον διηδοτας, for their sakes, I sanctified, that is dedicate, consecrate, separate my self to be a Sacrifice. And his blood is said to be that, ἐκ του τουτος, Heb. 10. 29. whereof he was so consecrated. Nor is this word used in any other sense in this whole Epistle, wherein it is often used, when applied unto Christ, See Chap. 5. 9. Chap. 7. 28. And this was the use of the word among the Heathen, signifying the Initiation and Consecration of a man into the Mysteries of their Religion, to be a Leader unto others. And among some of them it was performed through the instigation of the Devil by great sufferings. "On δε και τους καταχωρησεις τον τους τους εν τον θεον, δοθει λατεινα και χρισματα, διηδοται δια του τουτος," faith Gregory Nazianzen, Orat. cont. Jul. 1. No man could be consecrated unto the mysteries of Mithra (the Sun) unless he proved himself holy, and as it were immaculate, by passing through many degrees of punishments and trials. Thus it became God to dedicate and consecrate the Lord Christ unto this Part of his Office by his own sufferings. He consecrated Aaron to be Priest of old, but by the hands of Moses; and he was set apart to his Office by the Sacrifice of other things. But the Lord Christ must be consecrated by his own sufferings, and the Sacrifice of himself. And thence it is, that these very sufferings, which are antecedent unto his being a Captain of salvation, to this End that he might lead the Sons unto Glory, are the means of his dedication or consecration, are in themselves a great part of that means whereby he procures salvation for them. By all the sufferings then of the Lord Christ in his life and death, by which sufferings he wrought out the salvation of the Elect, did God consecrate and dedicate him to be a Prince, a Leader and Captain of salvation unto his people; as Peter declares the whole matter, Acts 5. 30, 31.
and Chap. 2. 26. And from these things last mentioned, of the Lord Christ being the Captain of our Salvation, and being dedicated unto that Office by his own sufferings, it appeareth.

First, That the whole work of saving the Sons of God from first to last, their guidance and conduct through sins and sufferings unto Glory, is committed unto the Lord Jesus, whence he is constantly to be eyed by believers in all the concerns of their Faith, Obedience and Consolation. Behold, faith the Lord, I have given him for a witness to the people, a leader and commander to the People, Isa. 55. 4. A Witness to testify the truth, in revealing the mind and Will of God; a Leader going before them as a Prince and Captain, as the word signifies; and a Commander, that gives out Laws and Rules for their Obedience. God hath set him as a Lord over his whole House, Chap. 3. 5. and committed all the management of all its concerns unto him; There is no Person that belongs unto God's design of bringing many sons to glory, but he is under his Rule and Inspection. Neither is there any thing that concerns any of them in their passage towards glory, whereby they may be farthered or hindered in their way, but the care is committed unto him, as the care of the whole Army lies on the General, or Prince of the host. This the Prophet sets out in his type Eliakim, Isa. 22. 21, 22, 23, 24. He is exalted as a son in a sure place; and all the glory of the house, and every vessel of it from the greatest unto the least is hanged on him, the weight of all, the care of all is committed unto him. When the People came out of Egypt with Mosis they were numbered unto him, and he being the Administrator of the Law, they and all in the Wilderness: but they were delivered again by tale and number unto Joshua the type of Christ; and none of them, not one failed of entering into Canaan. And he dischargeth this trust as a faithful Captain.

First, With Care and Watchfulness, Psal. 121. 4. Behold he that keepeth Israel, shall neither stumber nor sleep. There is no time nor season wherein the Sons committed unto his care, may be surprized through any neglected or regardless in him. His eyes are always open upon them. They are never out of his heart, nor thoughts; they are engraved on the palms of his hand, and their walls are continually before him; or as he expresseth it, Isa. 37. 3. I the Lord do keep my Vineyard, I will water it every moment, lest any hurt it, I will keep it night and day. Greater Care and Watchfulness cannot be expressed; night and day, and every moment in them, he is intent about this work. Oh how great an encouragement is this to adhere unto him, to follow him in the whole Course of Obedience that he calls unto. This puts life into Soldiers, and gives them security, when they know that their Commander is continually careful for them.

Secondly, He dischargeth this great trust with Tenderness and Love, Isa. 40. 11. He shall feed his flock like a Shepherd, he shall gather the Lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. These Sons are of various sorts and degrees; the bell and strongest of them are but sheep; poor infirm and helpless Creatures; and amongst them some are young and tender, as Lambs; some heavy and burdened with sins and afflictions, like those that are with young. In tender compassion he condescends unto all their conditions; feeds and preserves the whole flock as a Shepherd; gathers in his arm, and bears in his bosom, those that otherwise by their infirmity would be cast behind, and left unto danger. Compassion he hath for them that err and are out of the way; seeks for them that wander, heals the diseased, feeds them when they are even a flock of slaughter. And where these two concur, Care and Compassion, there can be no want of any thing; Psal. 23. 1. Indeed Sion is ready sometimes to complain that she is forgotten. The Sons in great Distresses, Afflictions, Persecutions, Temptations that may befal them in their way to glory, are apt to think they are forgotten and disregarded, that they are left as it were to shift for themselves, and to wrestle with their difficulties by their own strength and Wisdom, which they know to be as a thing of nought. But this fear is vain and ungrateful. Whilst they are found in the way, following the Captain of their Salvation, it is utterly impossible that this Watchfulness, Care, Love and tenderness should in any thing be wanting unto them.

Thirdly, He leads them with Power, Authority and Majesty, Mic. 4. 4. He shall stand and rule in the strength of the Lord, in the Majesty of the name of the Lord his God, and they shall abide. The name of God is in him, accompanied with his Power and Majesty, which he putteth forth in the feeding and ruling of his people, whereon their safety doth depend. They shall abide, or dwell in safety, because in this his Glory and Majesty, he shall
shall be great, or be exalted unto the ends of the earth. So also is he described in his rule, Zech. 6. 13. Even he shall build the Temple of the Lord, and he shall bear the glory, and shall sit and rule upon his Throne, and shall be a Priest upon his Throne; Having built the Temple, raised an House and Family to God, he shall be the Ruler or Captain of it, to preserve it unto Glory; and this in a glorious manner, bearing the glory of God, setting upon a Throne, in the whole discharge of his Office both as a King and Priest. Unto this end is he entrusted with all the Power and Authority which we have before described, God having given him to be Lord over all things unto his Church. There is nothing so high, so great, so mighty, that lies in the way of his sons to glory, but it must flow to his Authority, and give place to his Power. The whole Kingdom of Satan, the strong-holds of sin, the high imaginations of unbelief, the strength and malice of the world, all sink before him. And thence are they described so glorious and successful in their way, Mich. 2. 13. The broken is come up before them, they have broken up and have past through the Gate, and are gone out by it, and their Kings shall pass before them, and the Lord on the head of them. Many obstacles lie in their way, but they shall break through them all, because of their King and Lord that goes before them. And those Difficulties which in this world they meet with, that seem to be too hard for them, their Persecutions and Sufferings, though they may put a stop unto somewhat of their outward Profession, yet they shall not in the least hinder them in their progress unto Glory. Their Captain goes before them with Power and Authority, and breaks up all the hedges and gates that lie in their way, and gives them a free and abundant entrance into the Kingdom of God.

Secondly, As the manner how, so the Aims wherein and whereby this Antichrist and Captain of salvation leads on the Sons of God, may be considered; and he doth it variously.

First, He goes before them in the whole way unto the end. This is a principal duty of a Captain or Leader to go before his Soldiers. Hence they that went unto the War, were said to go at the foot of their Commanders, 1 Cor. 16. 10. Barak went up and ten thousand men at his feet, that is, followed him, and went where he went before them. And this also became the Captain of the Lords Host; even to go before his People in their whole way, not putting them on anything, not calling them to anything, which himself passed not before them. And there are three things whereunto their whole course may be referred.

1. As unto Obedience; he himself was made under the Law; and learned obedience fulfilling all righteousness. Though he was in his own Person above the Law, yet he submitted himself to every Law of God, and righteous Law of men; that he might give an Example unto them who were of necessity to be subject unto them. So he tells his Disciples, as to one instance of his humility, I have given you an example, that ye should do as I have done, John 13. 15. As he calls on all to learn of him, for he was meek, and lowly of heart, Matt. 11. 29. That is, learn to be like him in those heavenly Graces. This the Apostles proposed as their pattern and ours, 1 Cor. 11. 5. Be followers of me, as I am of Christ. That is, labour with me to imitate Christ. And the utmost Perfection which we are bound to aim at in Holiness and Obedience, is nothing but conformity unto Jesus Christ, and the Pattern that he hath set before us; to mark his footsteps and to follow him. This is our pattern on of Jesus Christ, and growing up into the same Image and Likeness with him.

2. He goes before the Sons of God in sufferings, and therein is also a Leader unto them by his Example. Christ, faith Peter, hath suffered for us, leaving us an example that we should follow his steps; that is, be ready and prepared unto patience in sufferings when we are called thereunto; as he explains himself, Chap. 4. 1. Forasmuch as Christ hath suffered for us in the flesh, arm your minds therefore with the same mind, that you may follow him in the same way. And this our Apostle presseth much in this Epistle, Chap. 4. 2-6. Look unto Jesus the Author and Finisher of our faith, who for the joy that was set before him, endured the Cross, despising the shame, for consider him that endured such contradiction of sinners against himself, lest you be wearied and faint in your minds. The Sons of God are sometimes ready to think it strange, that they should fill into calamity
lant to say with Hezekiah, Remember O Lord we before thee bow we have walked before thee in truth, and with an upright heart, and have done that which is good in thy sight, and weep for supposing that this might have freed them from oppressions and persecutions. And as it was with Gideon when the angel told him, the Lord was with him. He replies, Where is all this evil come upon us? For when they find it otherwise, and begin to apply themselves unto their condition, yet if their troubles continue, if they are not in their separation removed, they are ready to be weary and faint in their minds. But, faith the Apostle, consider the Captain of your salvation, he hath set you another manner of Example; notwithstanding all his sufferings, he fainted not. The like Argument he presifteth, Chap. 15. 12, 13. And the Scripture in many places represents unto us the same consideration. The Jews have a saying, that a third part of the afflictions and troubles that shall be in the world, do belong unto the Messiah. But our Apostle who knew better than they, makes all the afflictions of the Church, to be the afflictions of Christ, Col. 1. 24. who both before underwent them in his own person, and lead the way to; all that shall follow him. And as the Obedience of Christ which is our pattern, doth incomparably exceed what ever we can attain unto; so the sufferings of Christ which are our Example, did incomparably exceed all that we shall be called unto. Our pattern is excellent, imitable in the substance and parts of it; unattainable and unexpressible in its degree; and he is the best Prefect who attends most thereunto.

But what is the End of all this Obedience and suffering; death lies at the door, as the Om. whereunto all these streams do run, and seems to overflow them up, that there they are lost for ever. No, for (3.) This Captain of our salvation is gone before us in falling through death, and entering into glory. He hath flowed us in his own Resurrection, (that great pledge of our immortality,) that death is not the end of our course, but a passage into another more abiding condition. He promiseth, that the Lord be with him, that they shall not be lost, or perished, or consumed by death, but that he will raise them up at the last day, John 6. 39-40. But how shall this be confirmed unto them? Death looks ghastly and dreadful, as a Lyon that devours all that come within his reach; why, faith Christ, behold me, entering into his jaws, passing through his power, rising from under his dominion; and fear not, so shall it be with you also. This our Apostle disputes at large, 1 Cor. 15. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21. He is gone before us through death, and is become the first fruit of them that sleep. And had Christ passed into Heaven before he dyed, as did Enoch and Elijah, we had wanted the greatest Evidence of our future immortality. What then remains, for the finishing of our course? why, the Captain of our salvation after he had suffered, entered into Glory; and that as our Leader, or fore-runner, Heb. 6. 20. Ifas as our fore-runner is entered into Heaven; He is gone before us, to evidence unto us, what is the End of our Obedience and Sufferings. In all this is he a Captain and Leader unto the Sons of God.

Secondly, He guideth them and directeth them in their way. This also belongs unto him as their Captain and Guide. Two things in this, are they of themselves defective in: (1.) They know not the way that leads to happiness and glory; and (2.) They want ability to discern it aright when it is showed unto them; and in both they are relieved and assisted by their Leaders; in the first by his Word, in the latter by his Spirit. First, Of themselves they know not the way as Thomas said, how can we know the way? The Will of God, the Mystery of his Love and Grace, as to the way whereby he will bring sinners unto Glory, is unknown to the Sons of men by nature; It was a secret hid in God, a sealed Book which none in Heaven or Earth could open; But this Jew Christ hath fully declared in his Word, unto all the Sons that are to be brought unto Glory; He hath revealed the Father from his own bosom, John 1. 18. and declared those heavenly things, which no man knew, but he that came down from Heaven, and yet at the same time was in Heaven, John 3. 12, 13. In his Word he hath declared the Name and revealed the whole counsel of God; and brought life and immortality to light, 2 Tim. 1. 10. What ever is any way needful, useful, helpful in their Obedience, Worship of God, Suffering, Expectation of Glory, be hath taught it them all, revealed it all unto them; Other Teachers they need not. Had there been any thing belonging unto their way which he had not revealed unto them, he had not been a perfect Captain of salvation unto them. And men do nothing but presumptuously derogate from his Glory, who will be adding and imposing their prescriptions in and about this way.
Again, The Way being revealed in the Word, he enables them by his Spirit, to see, discern and know it in such an holy and saving manner, as is needful to bring them unto the End of it. He gives them eyes to see, as well as provides paths for them to walk in. It had been to no purpose to have declared the way, if he had not also given them light to see it. This blessed work of his Spirit, is every where declared in the Scripture, Isa. 43. 16. And by this means is he unto us, what he was unto the Church in the Wilderness, when he went before them in a Pillar of fire, to guide them in their way, and to show them where they should rest. And herein lies no small part of the discharge of his Office towards us, as the Captain of our salvation. What ever acquaintance we have with the Way to Glory, we have it from him alone; and what ever Ability we have to discern the way, he is the fountain and Author of it. This God hath designed and called him unto. And all our Wonders consists in this, that we betake our selves unto him, to him alone for instruction and direction in this matter, Mark 17. 5. Doth not he deservedly wander, yes, and perish; who in war will neglect the orders and directions of his General, and attend unto every idle tale of men pretending to shew him a way that they have found out, better than that which his Captain hath limited him unto?

Thirdly, He supplyesthem with strength by his Grace, that they may be able to pass on in their way. They have much work lyes before them; much to do; much to suffer, and without him they can do nothing, John 15. 5. Wherefore he watcheth over them to succour them that are tempted, Heb. 2. 18. and to give out help unto them all in time of need, Chap. 4. 16. and hence they who have no might, no sufficiency, can do all things through Christ that strengtheneth them, Phil. 4. 13. Nothing is too hard for them, nothing can prevail against them, because of the constant supplies of Grace, which the Captain of their salvation communicates unto them. And this makes the Ways of the Gospel marvelous, both to the World and to Believers themselves; Their Life is hid with God in Christ, Col. 3. And they have a new name that no man knoweth, Rev. 2. The World seeing poor, mean, weak contemptible Creatures, willing, ready and able to suffer, endure, and dye for the name of Christ, stand astonished, not knowing where their great strength lies; as the Philistines did at the might of Sampson, whom they saw with their eyes to be like other men. Let them in the height of their Pride and Rage of their madness pretend what they please, they cannot but be, they really are amazed to see poor Creatures whom otherwise they exceedingly despise, content unto the Truth and Profession of the Gospel, against all their Allurements and Affrightments. They know not, they consider not the constant supplies of the Strength and Grace which they receive from their Leader. He gives them the Spirit of Truth which the world neither fees nor knows, John 14. 17. And therefore wonder from whence they have their Ability and Constancy. They cry, What will nothing turn these poor foolish creatures out of their way? They by them one way, and then another; add one weight of Affliction and Oppression unto another, and think surely this will effect their design; but they find themselves deceived, and know not whence it is. The Ways of Obedience are hence also marvelous unto Believers themselves. When they consider their own frailty and weakness, how ready they are to faint, how often they are surprized, and withal take a prospect of what Opposition lyes against them, from indwelling sin, Satan and the World, which they are acquainted with in several instances of their Power and Prevalency, they neither know how they have abide so long in their course as they have done, nor how they shall continue it unto the end. But they are relieved when they come to the Promise of the Gospel. There they see whence their Preservation doth proceed. They see this Captain of their Salvation in whom is the fulness of the Spirit, and to whom are committed all the stores of Grace, giving out daily and hourly unto them as the matter doth require. As the Captain in an Army doth not at once give out unto his Soldiers the whole provision that is needful for their way and undertaking; which if he should, the most of them would instantly waste it, and so quickly perish for want; but he keeps provision for them all in his stores, and gives out unto them according to their daily necessities; so God gave the people Manna for their daily food in the Wilderness: even so deals this great Leader with the Sons of God. He keeps the stores of Grace and Spiritual strength in his own hand; and from thence imparts unto them accordingly as they stand in need.

Fourthly, He subdues their enemies. And this belongs unto his Office as the Captain of their salvation in an especial manner. Many Enemies they have, and unless they are
are conquered and subdued, they can never enter into Glory. Satan, the World, Death and Sin, are the chief or heads of them, and all these are subdued by Christ; and that two ways. First, In his own Person. For they all attempted him, and failed in their enterprise, John 14. 30. He bruised the Serpents head, Gen. 3. 15, and destroyed him that had the power of death, that is the Devil, v. 14 of this Chapter; destroyed his Power in a glorious and triumphant manner, Col. 2. 15. He spoiled principalities and powers, and made a show of them openly, triumphing over them in his Cross, adding the utmost complement unto his Victory in a Triumph. And he overcame the world, John 16. 33. Be of good cheer, faith he, I have overcome the world. Both it, and the Prince of it were put under his feet. Death also was subdued by him: He swallowed it up in victory, 1 Cor. 15. 54. He plucked out its sting, broke its Power, disannulled its peremptory Law, when he shook it off from him, and rose from under it, Acts 2. 24. Sin also sat upon him in his Temptations, but was utterly foiled, as all sin is destroyed in its very being, where it is not obeyed. And all this was for the Advantage of the Sons of God.

For (1.) He hath given them encouragement in shewing them that their Enemies are not invincible; their Power is not uncontrollable, their Law not peremptory or eternal; but that having been once conquered, they may the more easily be dealt withal.

(2.) They know also, that all these Enemies set upon his Person in their quarrel, and as he was the great Defender of the faithful: So that although they were not conquered by their Persons, yet they were conquered in their Cause; and they are called in to be sharers in the Victory, although they were not engaged in the Battle.

(3.) That he subdued them by Gods Ordinance and Appointment, as their Representative; declaring in his Person who is the Head, what should be accomplished in every one of his members.

And (4.) That by his Personal Conquest over them, He hath left them weak, maimed, disarmed and utterly deprived of that power they had to hurt and destroy, before he engaged with them. For he hath thereby deprived them; (1.) Of all their Right and Title to exercise their Enmity against, or Dominion over the Sons of God. Before his dealing with them, they had all Right to the utmost over mankind. Satan to rule, the World to vex, Sin to enslave, Death to destroy and give up unto Hell. And all this Right was enrolled in the Law, and hand-writing of Ordinances which was against us. This was cancelled by Christ, nailed to the Cross, never to be pleaded more, Col. 2. 14. And when any have lost their Right or Title unto any thing, what ever their strength be, they are greatly weakened. But he hath herein (2.) Deprived them of their strength also. He took away the strength of Sin as a Law, and the sting of death in sin, the arms of the world in the curse, and the power of Satan in his works and strongholds.

But this is not all; He not only subdued these Enemies for them, but also in them and by them; For though they have neither Title nor Arms, yet they will try the remainder of their Power against them also. But thanks be to God, faith the Apostle, who gave us the victory by Jesus Christ, 1 Cor. 15. 57. He enables us in our own Persons to conquer all these Enemies. Nay, faith he, in all these things we are more than conquerors, Rom. 8. 37. Because we have more Assurance of Success, more Assurance in the conflict, more Joy in the trial, than any other Conquerors have; Or we do not only conquer, but triumph also. For Satan, he tells Believers, that they have overcome the wicked one, 1 John 12. 13, 14. And shews how it came to pass that they should be able to do so, Chap. 4. v. 7. It is, because greater is he that is in them, than he that is in the world. The Good Spirit which he hath given unto them to help and assist them, is infinitely greater and more powerful than that evil Spirit which rules in the Children of disobedience: And by this means is Satan bruised even under their feet. A Conflict indeed we must have with them; we must wrestle with principalities and powers in heavenly places, but the Success is secured through the Assistance we receive from this Captain of our Salvation.

The World also is subdued in them and by them, 1 John 5. 4. Whosoever is born of God overcometh the world, and this is the victory that overcometh the world even our faith. Faith will do this work; it never failed in it, nor ever will. He that believeth shall overcome; the whole strength of Christ is engaged unto his Assistance. Sin is the worst and most obstinate of all their Enemies. This puts them hard to it in the Battle.
Battle, and makes them cry out for aid and help, Rom. 7. 24. But this also they receive strength against, so as to carry away the day. I thank God, faith the Apostle, through Jesus Christ our Lord, v. 15., namely, for deliverance and victory. Sin hath a double design in its Enmity against us. (1.) To reign in us; (2.) To condemn us. If it be disappointed in these designs, it is absolutely conquered; and that it is by the Grace of Christ. As to its Reign and Dominion it is perfectly defeated for the present, Rom. 6. 14. The means of its Rule, is the Authority of the Law over us; that being removed, and our souls put under the ConduE of Grace, the Reign of sin comes to an end. Nor shall it condemn us, Rom. 8. 1. And what can it then do? Where is the voice of this Oppressor? It abides but a season; and that but to endure and die. Death also contends against us, by its own thing, and our fear; but the first by the Grace of Christ is taken from it, and the latter we are delivered from, and so have the Victory over it. And all this is the work of this Captain of our salvation for us, and in us.

(5.) He doth not only conquer all their Enemies, but he avenges their sufferings upon them, and panisheathem for their Enmity. These enemies though they prevail not absolutely, nor finally against the Sons of God, yet by their Temptations, Persecutions, Oppressions, they put them oft times to unspeakable hardships, sorrow and trouble. This the Captain of their salvation will not take at their hands; but will avenge upon all their ungodly endeavours from the least unto the greatest and highest of them. Some he will deal withal in this world; but he hath appointed a day wherein not one of them shall escape. See Rev. 20. 10, 14. Devil, and Beast, and false Prophets, and Death, and Hades, shall altogether into the lake of fire.

(6.) He provides a Reward, a Crown for them, and in the bestowing thereof, accomplisheth this his blessed Office of the Captain of our salvation. He is gone before the Sons into Heaven, to make ready their Glory, to prepare a place for them, and he will come and receive them unto himself, that where he is, there they may be also, John 14. 2, 3. When he hath given them the Victory, he will take them unto himself, even unto his Throne, Rev. 3. 21. And as a Righteous Judge give unto them a crown of righteousness, of Glory, 2 Tim. 4. 8. And thus is the whole work of vindicating the Sons of God unto Glory, from first to last, committed unto this great Captain of their salvation, and thus doth he discharge his Office and trust therein, and so have the Victory over it.

And all this should teach us.

First, To betake our selves unto him, and to rely upon him in the whole course of our Obedience, and all the passages thereof. To this purpose is he designed by the Father, this hath he undertaken, and this doth he go through withal. No address that is made unto him in this matter, will he ever refuse to attend unto; no Case or Condition that is proposed unto him, is too hard for him, or beyond his Power to relieve: He is careful, watchful, tender, faithful, powerful, and all these Properties and blessed Endowments will he exercise in the discharge of this Office. What should hinder us from betaking our selves unto him continually? Is our Trouble so great, or our Duty so ordinary, that we can wrestle with them, or perform them in our own strength? Also, we can do nothing, nor think a good thought, nor endure a reproachful word. And what ever we seem to do or endure of our selves, it is all lost: for in us dwelleth no good thing. Or are our Distresses so great, our Temptations so many, our corruptions so strong, that we begin to say there is no hope? Is any thing too hard for the Captain of our salvation? Hath he not already conquered all our enemies? Is he not able to subdue all things by his Power? Shall we faint whilest Jesus Christ lives and reigns? But it may be, we have looked for Help and Assistance, and it hath not answered our Expectation, so that now we begin to faint and despond. Sin is not subdued, the World is still triumphant, and Satan rage as much as ever; his Temptations are ready to扑 over our souls; But have we sought for his Help and Assistance in a due manner with faith and perseverance, unto right Ends of his Glory, and Advantage of the Gospel? Have we taken a right measure of what we have received? Or do we not complain without a cause? Let us not judge according to outward appearance, but judge righteous judgement. What is it to us, if the World triumph, if Satan rage, if Sin tempt and vex, we are not promised that it shall be otherwise. But are we forsaken? Are we not kept from being prevailed against? If we ask amiss, or for improper Ends, or know not what we do receive, or think because the strength of Enemies appears to be great, we must fail and be ruined? Let us not complain of our Captain; for all these things arise from our own Unbelief. Let our Application
unto him be according unto his Command, our Expectations from him according to the Promise; our Experiences of what we receive be measured by the Rule of the Word, and we shall find, that we have all grounds of Assurance, that we can desire. Let us then in every condition look unto Jesus the Author and Finisher of our faith, who hath undertaken the leading of us in the whole course of our Obedience from first to last, and we shall not need to faint, nor shall we ever fail.

Secondly, To look for Direction and Guidance from him. This in an especial manner belongs unto him as the Captain of our salvation. There are two things which we find by Experience, that Professors are apt to be at a great loss in, whilst they are in this World. The Worship of God, and their own Troubles. For the first, We see and find that woeful Variance that is among all sorts of men; and for the latter, we are apt our selves to be much bewilderd in them, as unto our Duty and our Way. Now all this Uncertainty ariseth from the want of a due attendance unto Jesus Christ as our Guide. In reference unto both these, he hath peculiarly promised his Presence with us. With the Difficulties of the Word he hath promised to be unto the ends of the world, or consummation of all things, Matt. 28. 29. And we find him walking in the midst of his Golden Candelstick; Rev. 1. In that allegorical description of the Gospel Church-State and Worship, which we have in Ezekiel, there is a peculiar place assigned unto the Prince. Now one end of his Presence is, to see that all things are done according unto his Mind and Will. And unto whom should we go but unto him alone. His Word here will prove the best Directory, and his Spirit the best Guide. If we neglect these, to attend unto the Wisdom of Men, we shall wander in uncertainties all our days. It is so also in respect of our troubles; we are ready in them to consult with flesh and blood to look after the Examples of others, to take the advice that comes next to hand. When the Lord Christ hath promised his Presence with us in them all and that as the Captain of our salvation. And if we neglect Him, his Example, his Direction, his Teaching, it is no wonder if we pine away under our distresses.

II. We may observe, That the Lord Jesus Christ being Priest, Sacrifice and Altar himself, the Offering whereby he was consecrated unto the perfection and compleatment of his Office, was of necessity to be part of that work, which as our Priest and Mediator he was to undergo and perform. When other Typical Priests were to be consecrated, there was an Offering of Beasts appointed for that purpose, and an Altar to offer on, and a Person to consecrate them. But all this was to be done in and by Jesus Christ himself. Even the Father is said to consecrate him, but upon the account of his designing him and appointing him unto this Office, but his immediate actual consecration was his own work, which he performed when he offered himself through the Eternal Spirit. By his death and suffering, which he underwent in the discharge of his Office, and as a Priest therein offered himself unto God, he was dedicated and consecrated unto the Perfection of his Office. This would require our further Explication in this place, but that it will again occur unto us more directly.

III. The Lord Christ being consecrated and perfected through sufferings, hath consecrated the way of suffering, for all that follow him to pass through unto Glory. All complaints of sufferings, all Despondencies under them, all Fears of them are rendered unjust and unequal by the sufferings of Christ. It is surely righteousthat they should be contented with his Lot here, who desireto be received into his Glory hereafter. Now there are sundry things that follow upon this consecration of the way of suffering by Jesus Christ. As,

First, That they are made necessary, and unavoidable: Men may hope and desire other things, and turn themselves several ways in their contrivances to avoid them, but one way or other, sufferings will be the Portion of them that intend to follow their Captain of Salvation. The Apostle tells Believers, that they are predestinated to be conformed to the Image of the Son of God, Rom. 8. 29. And let them know in the close of that Chapter, that no small part of this Conformity consists in their Afflictions and Sufferings. The Head having passed through them, there is a measure of afflictions belonging unto the Body, which every member is to bear his share of, Col. 2. 24. And the Lord Jezus himself hath given this Law unto us, That every one who will be his Disciple must take up his Cross and follow him. Discipleship and the Cross are inseparably knit together, by the unchangeable Law and Constitution of Christ himself. And the Gospel is full of Warnings and Instructions unto this purpose; that none may complain,
complain that they were surprized, or that any thing did befall them in the course of their profession which they looked not for. Men may deceive themselves with vain hopes and expectations, but the Gospel deceiveth none; it tells them plainly before-hand, that through many tribulations they must enter into the Kingdom of God, and that they who will live godly in Christ shall suffer persecution. If they like not of these terms, they may let the way of Christ alone; if they will not do so, why do they yet complain? Christ will be taken with his Cross, or not at all. And the folly of our hearts can never be enough bewailed, in thinking strange of trials and afflictions; when the very first thing that the Lord Christ requireth of them that will be made partakers of him, is, that they deny themselves, and take up their cross. But we would be children, and not be chastised, we would be gold, and not be tried; we would overcome, and yet not be put to fight and contend; we would be Christians, and not suffer: But all these things are contrary to the Eternal Law of our Profession. And so necessary is this way made, that though God deal with his people in great variety, exercising some with such trials and troubles, that other sometimes in comparison of them seem utterly to go free, yet every one, one way or other, shall have his share and measure. And those exceptions that are made in the Providence of God, as to some individual persons at some seasons, derogate nothing from the general necessity of the way towards all that do believe.

Secondly, It hath made all sufferings for the Gospel honourable. The sufferings of Christ himself were indeed shameful, and that not only in the esteem of men, but also in the nature of them, and by God's constitution. They were part of the curse, as it is written, Cursed be they that hang upon a tree. And as such our Lord Jesus Christ looked on them, when he wrestled with and conquered the shame as well as the shame of. But he hath rendered all the sufferings of his that remain very honourable in themselves, what ever they are in the reputation of a blind perishing world. That which is truly shameful in suffering, is an effect of the curse for sin. This Christ by his suffering hath utterly separated from the sufferings of his Disciples. Hence the Apostles rejoiced that they had the honour to suffer name for his Name, Acts 5, 41. that is, the things which the world looked on as shameful, but themselves knew to be honourable. They are so in the sight of God, of the Lord Jesus Christ, of all the holy Angels, which are competent judges in this case. God hath a great cause in the world, and that such a one as wherein his Name, his Goodness, his Love, his Glory is concerned, this in his infinite Wisdom is to be witnessed, confirmed, testified unto by sufferings. Now can there be any greater Honour done unto any of the sons of men, than that God should single them out from among the rest of mankind, and appoint them unto this work? Men are honoured according to their riches and treasures. And when Moses came to make a right judgment concerning this thing, he esteemed the reproach of Christ greater riches than all the treasures of Egypt, Heb. 11. 25. We believe that God gave great honour unto the Apostles and Martyrs of old in all their sufferings. Let us labour for the same spirit of faith in submission unto our selves, and it will relieve us under all our trials. This then also hath Christ added unto the way of sufferings by his conformation of it for us. All the glory and honour of the world is not to be compared with theirs, unto whom it is given in the behalf of Christ not only to believe on him, but also to suffer for him, 1 Pet. 4. 14, 15, 16.

Thirdly, He hath thereby made them useful and profitable. Troubles and afflictions in themselves and their own nature have no good in them, nor do they tend unto any good end: they grow out of the first sentence against sin, and are in their own nature eternal tending unto death, and nothing else. Nor are they in those who have no interest in Christ, any thing but effects of the wrath of God. But the Lord Christ by his conformation of them, to be the way of our following him, hath quite altered their nature and tendency; he hath made them good, useful and profitable. I shall not here shew the usefulness of afflictions and sufferings, the whole Scripture abundantly testifieth unto it, and the experience of Believers in all ages and seasons confirms it. If only show some it is that they become so, and that is, because the Lord Christ hath conformed, dedicated and sanctified them unto that end. He hath thereby cut them off from their old stock of wrath and the curse, and planteth them on that of Love and Good-will. He hath taken them off from the Covenant of works, and translated them into that of Grace. He hath turned their course from death, towards life and immortality; mixing his Grace Love and Wildom with these bitter waters, he hath made them sweet and wholesome. And if we would have benefit by them, we must always have regard unto this conformation of them.

Fourthly,
Fourthly, He hath made them safe. They are in their own nature wild, wherein men may endly wander and quickly lose themselves. But he hath made them a way, a safe way; that way-faring men, though fools, may not err therein. Never did a believer perish by affilltons or persecutions: never was good gold or silver consumed or lost in this Furnace. Hypocrites indeed and false Professors, fearful and unbelievers are discovered by them, and discarded from their hopes. But they that are Disciples indeed, are never safer than in this way, and that because it is consecrated for them. Sometimes it may be through their unbelief, and want of heeding the Captain of their salvation, they are wounded and cast down by them for a season, but they are still in the way, they are never turned quite out of the way. And this through the grace of Christ doth turn all unto their advantage. Nay it is not only absolutely a safe way, but comparatively more safe than the way of Prosperity. And this the Scripture, with the experience of all Saints, bear plentiful witness unto. And many other blessed ends are wrought by the consecration of this way for the Disciples of Christ, not now to be insisted on.

There remains yet to be considered in the words of the Apostle, the Reason why the Captain of our salvation was to be consecrated by sufferings; and this he declares in the beginning of the Verse, It became God so to deal with him; which he amplifies by that description of him, For whom are all things, and by whom are all things. Having such a design as he had, to bring many sons unto glory, and being he, for whom are all things, and by whom are all things, it became him so to deal with the Captain of their salvation. What is the 7 th Word here intended, and what is the importance of the word, was declared before. This Being-power, what ever it be, it arises from hence, That God is for whom are all things, and by whom are all things. It became him, not only who is so, but as he is so, and because he is so. There is no reason for the addition of that consideration of God in this matter, but that the cause is in them contained and expressed, why it became him to do that which is here ascribed unto him. We are then to enquire what it is that is principally regarded in God in this Attribution, and thence we shall learn how it became him to bring the Lord Christ unto suffering. Now the description of God in these words, is plainly of him as the first Cause and last End of all things; neither is it absolutely his Power in making all of nothing, and his Sovereign Eternal Being requiring that all things tend unto his glory that are intended in the words. But he is the Governor, Ruler and Judge of all things made by him and for him, with respect unto that Order and Law of their Creation which they were to observe. This Rule and Government of all things, taking care that as they are of God, so they should be for him, is that which the Apostle respects. This then is that which he affords, namely that it became God, as the Governor, Ruler and Judge of all, to consecrate Christ by sufferings; which must be farther explained.

Man being made an intellectual Creature, had a Rule of Moral Obedience given unto him. This was he to observe to the glory of his Creator and Law-giver, and as the condition of his coming unto him, and enjoyment of him. This is here supposed by the Apostle; and he discourses how man having broken the Law of his Creation, and therein come short of the glory of God, might by his grace be again made partaker of it. With respect unto this state of things, God can be no otherwise considered but as the Supreme Governor and Judge of them. Now that Property of God which he exerteth principally as the Ruler and Governor of all, is his Justice, Justitia regiminis, the Righteousness of Government. Hereof there are two branches; for it is either Remunerative or Vindictive. And this Righteousness of God, as the Supreme Ruler and Judge of all, is, that upon the account whereof it was merit for him, or because he is to bring the fons to glory by the sufferings of the Captain of their salvation. It was hence just, equal, and therefore indispensably necessary that so he should do. Supposing that man was created in the Image of God, capable of yielding Obedience unto him, according to the Law concreated with him, and written in his heart, which Obedience was his moral being for God, as he was from or of him; supposing that he by sin had broken this Law, and so was no longer for God, according to the primitive Order and Law of his Creation; supposing also notwithstanding all this, that God in his infinite Grace and Love intended to bring some men unto the enjoyment of himself, by a new way, Law, and appointment, by which they should be brought to be for him again; Supposing, if you these things which are all here supposed by our Apostle, and were granted by the Jews, it became the Justice of God, that is, it was so just, right, nect and equal, that the Judge of all the world who doth right could no otherwise do, then cause him, who was to be the Way, Cause, Means and Author of this Recovery of men
men into a new condition of being for God, to suffer in their stead. For whereas the
Punitive Justice of God, which is the respect of the Universal Rectitude of his Holy
Nature, unto the disposition of his rational creatures from the Law of their Creation,
required that that disposition should be revenged, and themselves brought into a new
way of being for God, or of glorifying him by their sufferings, when they had refused to
do so by Obedience, it was necessary on the account thereof, that if they were to be
delivered from that condition, that the Author of their deliverance should suffer for
them. And this excellently suits the design of the Apostle, which is to prove the
necessity of the suffering of the Messiah, which the Jews so stumbled at. For if the Justice
of God required that so it should be, how could it be dispensed with? Would they
have God unjust? Shall he forego the glory of his Righteousness and Holiness, to
please them in their presumption and prejudices? It is true indeed, if God had inten
ted no salvation of his sons but one that was temporal, like that granted unto the
people of old under the conduct of Joshua, there had been no need at all of the suffer
ings of the Captain of their salvation. But they being such, as in themselves had sinned,
and come short of the glory of God, and the salvation intended them being spiritual,
conflating in a new ordering of them for God, and the bringing of them unto the eternal
enjoyment of him in Glory, there was no way to maintain the Honour of the
Justice of God, but by his sufferings. And as here lay the great mistake of the Jews,
lo the denial of this condescension of Gods Justice, as to the sufferings of the Messiah, is the
wra-j@e@ of the Socinians. Schillingius on this place would have no more in
tended, but that the way of bringing Christ to suffer was answerable unto that de
sign which God had laid to glorifie himself in the salvation of man. But the Apostle
says not, that it became, or was suitable unto an arbitrary free decree as God, but it
became himself as the Supreme Ruler and Judge of all* he speaks not of what was
meant unto the execution of a free Decree, but what was meant on the account of Gods
Holiness and Righteousnes to the constitution of it, as the description of him annex
ed doth plainly show. And herein have we with our Apostle discovered the great
indispensable and fundamental cause of the sufferings of Christ. And we may hence ob
serve, that,

V. Such is the desert of sin, and such is the immutability of the Justice of God, that there
was no way possible to bring sinners unto glory, but by the death and sufferings of the Son of
God, who undertook to be the Captain of their salvation. It would have been unbecoming
God, the Supreme Governour of all the world, to have passed by the desert of sin
without this satisfaction. And this being a truth of great importance, and the foun
dation of most of the Apostles ensuing discourses, must be a while insisted on.

In these Verses, that foregoing, this, and some of those following, the Apostle di
rectly treats of the Cause of the sufferings and death of Christ. A matter, as of great im
portance in itself, comprizing no small part of the mystery of the Gospel, so indispers
ibly necessary to be explained and confirmed unto the Hebrews, who had entertained
many prejudices against it. In the foregoing Verse he declared the cause, or moving caus,
the inducing, leading, moving cause, which was the Grace of God; by the grace of God
he was to suffer death for men: This grace he farther explains in this Verse, shewing that it consisted in the Design of God to bring many sinners to glory. All had sinned and come
short of his glory. He had according to the exigence of his Justice denounced and
declared Death and Judgment to be brought upon all that sinned without exception.
Yet such was his infinite Love and Grace, that he determined or purposed in himself
to deliver some of them, to make them sinners, and to bring them unto glory. Unto this
end he resolved to send or give his Son to be a Captain of salvation unto them. And this Love or Grace of God is every where set forth in the Gospel. How the sufferings of this Captain of salvation became useful unto the sons, upon the account of the
manifold union that was between them, he declares in the following Verses, farther
explaining the Reasons and Causes why the benefit of his sufferings should redound
unto them. In this Verse he expresseth the cause paulus in the preceding cause of the death and sufferings of Christ, which is the Justice of God, upon imposition of sin, and
his purpose to save sinners. And this upon examination we shall find to be the great
cause of the death of Christ.

That the Son of God, who did no sin, in whom his soul was always well pleased on
the account of his obedience, should suffer and die, and that a death under the sen
tence and curse of the Law, is a great and astonishable mystery; all the Saints of God
admire at it, the Angels 

to look into it. What should be the cause and reason thereof? why God should thus bruise him, and put him to grief? This is worth our enquiry; and various are the conceptions of men about it. The Socinians deny that his sufferings were penal, or that he died to make satisfaction for sin; but only that he did so, to confirm the Doctrine that he had taught, and to set us an example to suffer for the truth. But his Doctrine carried its own evidence with it, that it was from God, and was besides uncontrollably confirmed by the Miracles that he wrought. So that his sufferings on that account might have been dispensed with. And surely this great and stupendous matter of the dying of the Son of God, is not to be resolved into a Reason and Cause that might so easily be dispensed with. God would never have given up his Son to die, but only for such causes and ends as could no otherwise have been satisfied or accomplished. The like also may be said of the other causes assigned by them, namely to set us an example. It is true, in his death he did so, and of great and singular use unto us it is that so he did. But yet neither was this from any precedent Law or Constitution, nor from the nature of the thing itself, nor from any property of God indispensably necessary: God could by his grace have carried us through without his Son being made an offering for sin, although it pleased God that he should suffer unto the utmost. And herein are we to rest, that He hath suffered for us, and that God hath revealed. But this seems not to me any way to answer that which is here affirmed by the Apostle, namely that it became God, as the Supreme Governor of all the world, so to cause Christ to suffer, and that God hath so ordered things, that in all the parts of it, and yet the glory of God preserved every way entire. Whether this be so or no, we shall immediately enquire.

Others say, that on supposition that God had appointed the Curse of the Law, and death to be the penalty of sin, his faithfulness and Veracity were engaged so far, that no sinner should go free, or be made partaker of glory without the satisfaction of God. And therefore on the supposition that God would make some men his sons, and bring them to glory, it was necessary with respect unto the engagement of the truth of God, that he should suffer, die, and make satisfaction for them. But all this they refer originally unto a free constitution, which might have been otherwise. God might have ordered things so, without any derogation unto the glory of his Justice or Holiness in the Government of all things, as that sinners might have been saved without the death of Christ. For if he had not engaged his Word, and declared that death should be the penalty of sin, he might have freely remitted it without the intervention of any satisfaction. And thus all this whole work of death being the punishment of sin, and of the sufferings of Christ for sinners, is resolved into a free purpose and Decree of God's Will, and not into the exigence of any essential property of his Nature; so that it might have been otherwise in all the parts of it, and yet the glory of God preferred every way entire. Whether this be so or no, we shall immediately enquire.

Others grant many free Acts of the Mind and Will of God in this matter: as, 1. The Creation of man in such a condition, as that he should have a moral dependence on God, in reference unto his utmost end, was an effect of the Sovereign Pleasure Will and Wisdom of God. But on supposition of this Decree and Constitution, they say, the Nature, Authority, and Holiness of God required indispensibly, that man should yield
yield unto him that obedience which he was directed unto, and guided in, by the Law of his Creation, so that God could not suffer him to do otherwise, and remain in his first state, and come unto the end first designed unto him, without the loss of his Authority, and wrong of his Justice. Again, they say, that God did freely by an Act of his Sovereign Will and Pleasure decree to permit man to sin and fall; which might have been otherwise. But on supposition that so he should do, and would do, and thereby infringe the Order of his dependance on God, in reference unto his will, that the Justice of God, as the Supreme Governor of all things, did indispensible require, that he should receive a meet recompence of reward, or be punished and wearily unto his crimes; so that God could not have dealt otherwise with him, without an high derogation from his own Righteousness. Again, they say, that God by a meer Act of his Love and Grace designed the Lord Jesus Christ to be the way and means for the saving of sinners; which might have been otherwise. He might without the least impeachment of the glory of any of his Essential Properties have suffered all mankind to have perished under that penalty which they had justly incurred, but of his own meer Love, meer Grace and good pleasure he gave and sent him to redeem them. But on the supposition thereof they say, the Justice of God required, that he should lay on him the punishment due unto the sons whom he redeemed; it became him on the account of his Natural Essential Justice to bring him unto sufferings. And in this Opinion is contained the truth laid down in our Proposition, which we shall now farther confirm; namely that it became the Nature of God, or the Essential Properties of his Nature required indispensible, that sin should be punished with death, in the inner or in his fire: And therefore if he would bring any sons to glory, the Captain of their salvation must undergo death and sufferings, to make satisfaction for them. For

First, Consider that description which the Scripture giveth us of the Nature of God in reference unto sin; and this it doth either metaphorically, or properly; in the first way it compares God unto fire, unto a consuming fire, and his actingstoward sin as the acting of fire on that which is combustible, whose nature it is to consume them, Deut. 4. 23. Thy God is a consuming fire; which words the Apostle repeats, Heb. 12. 23. Devouring fire and everlasting burnings, Isa. 33. 14. Hence when he came to give the Law, which expresseth his wrath and indignation against sin, his presence was manifested by great and terrible fires and burnings, until the people cried out, Let me not see this great fire any more, left I die, Deut. 18. 16. They saw death and destruction in that fire, because it expressed the indignation of God against sin; and therefore the Law itself is also called a fiery Law, Deut. 33. 2. because it contains the sentence and judgment of God against sin, as in the execution of the sentence of it, the breath of the Lord is said to kindle the fire of it like a stream of brimstone, Isa. 6. 15, 16; And by this metaphor doth the Scripture lively represent the Nature of God in reference unto sin. For as it is the nature of fire to consume and devour all things that are put into it, without分为 any or making difference; so is the Nature of God in reference unto sin. Where ever it is, he puniseth and revengeth it according to its demerit. The metaphor indeed expresseth not the manner of the operation of the one and the other, but the Cerimony and Event of the working of both from the Principles of the Nature of the one and the other. The fire devoureth by a meagery of nature, as that it doth to the utmost of its quality and faculty by a pure natural necessity. God punisheth sin, as suitably unto the principle of his Nature, that otherwise he cannot do, yet so, as that for the manner, time, measure and season, they depend on the constitution of his Wisdom and Righteousness, assigning a meet and equal recompence of reward unto every transgression. And this the Scripture teacheth us by this metaphor, or otherwise we are led by it from a right conception of that which it doth propose: for God cannot at all be unto sinners as a devouring fire, unless it be in the principles of his Nature indispensible to take vengeance on them.

Again, The Scripture expresseth this Nature of God with reference unto sin, properly as to what we can conceive thereof in this world, and that is by his Holiness, which it first forth to be such, as that on the account thereof he can bear with no sin, nor suffer any sinners to approach unto him; thence, let no thing unpunished, nor admittance of any sinners into his presence whole sin is not expiated and satisfied for. And what is necessary upon the account of the Holiness of God, is absolutely and indispensible fo, his Holiness being his Nature. These are, faith Habakkuk, of purer eyes than to behold evil, and from not look on iniquity, chap. 1. 13. Thou canst not by any means have any thing to do with sin, that is, it may be, because he will not; nay, faith he, it is D d d upon
An Exposition of the

upon the account of his Purity, or Holiness. That is such, as he cannot pass by sin, or let it go unpunished. The Psalmist also expresseth the nature of God to the same purpose, Ps. 5. 4, 5, 6. Also, as such a God, he will destroy sin and sinners. Is it because he is such a God? Thou art not a God to do otherwise; a God of such Purity, such Holiness; and should he pass by the Punishment of it, he would not be such a God as he is. Without ceasing to be such a God, infinitely holy and pure, this cannot be: Such a God, and all Workers of iniquity must be destroyed, because he is such a God. And that proclamation of his name, wherein he declared many blessed Eternal Properties of his Nature, he adds this among the rest: That he will by no means clear the guilty, Ex. 34. 7.

This his Nature, this his Eternal Holiness requireth, that the guilty be by no means cleared. So Judah instructs the people in the Nature of this Holiness of God, Chap. 24. 19. It is not for the Lord, for he is a holy God, he is a jealous God, he will not forgive your transgressions, nor your sins. That is, if you continue in your sins, if there be no way to free you from them, it is vain for you to have anything to do with him. For he is Holy and Jealous, and will therefore certainly destroy you for your iniquities. Now if such be the nature of God, that with respect thereto, He cannot but punish sin in whomsoever it be found, then the suffering of every sinner, in his own person, or by his surety, doth not depend on a mere free will constitution, nor is resolved merely into the Veracity of God, in his commission or threatening, but is necessarily unto them indissolubly necessary, unless we would have the Nature of God changed, that sinners may be freed. Whereas therefore the Lord Christ is assigned the Captain of our Salvation, and hath undertaken the work of bringing sinners unto Glory, it was with respect unto the Holiness of God, that he should undergo the punishment due unto their sin. And thus the necessity of the sufferings and satisfaction of Christ, is resolved into the Holiness and Nature of God; He being such a God as he is, it could not otherwise be.

Secondly, The same is manifest from that principle whereunto the punishment of sin is assigned, which is not any free act of the will of God, but an Essential property of his nature; namely, his Justice or Righteousnes. What God doth because he is righteous, is necessary to be done. And if it be just with God in respect of his Essential Justice to punish sin, it would be unjust not to do it: for to condemn the innocent, and to acquit the guilty is equally unjust. Justice is an eternal and unalterable Rule, and what is done according unto it, is necessary; it may not otherwise be, and Justice not be impeached. That which is to be done with respect to Justice, must be done; or he that is to do it, is unjust. Thus it is said to be a righteous thing with God to render tribulation unto sinners, 2 Thess. 1. 6. Because he is Righteous, and from his Righteousness; So that the contrary would be unjust, not answer his Righteousness. And it is the judgement of God, that they who commit sin, are worthy of death, Rom. 1. 32. Namely, it is that which his Justice requireth should be so; that is, the judgement of God. Not only doth he render death unto sinners, because he hath threatened so to do, but because his Justice necessarily requireth that so he should do. So the Apostle further explains himself, Chap. 2. 5, 6, 7, 8, 9. Where he calls the last day, the day of the Revelation of the righteous judgement of God; wherein by rendering tribulation unto sinners, he will manifest what his Righteousness requires. And what that requires cannot otherwise be; God being naturally, necessarily, essentially Righteous. And this property of God's nature requiring that Punishment be inflicted on sin and sinners; is often in Scripture called his Anger and Wrath. For although sometimes the Effects of Anger and Wrath in Punishment it self, be denoted by those expressions, yet often also they denote the Habitude of the Nature of God in his Justice towards sin. For Anger in itself being a Passion and Perturbation of mind, including change and Weakened, cannot properly be ascribed unto God; and therefore when it is spoken of, as that which is in him, and not of the Effects which he works on others, it can intend nothing but his Vindictive Justice, that property of his nature, which necessarily ensues him unto the punishment of sin. Thus it is said, that his Wrath or Anger is revealed from Heaven against all ungodliness, Rom. 1. 18. That is, he discovers in his judgements what is his Justice against sin. And thus when he comes to deal with Christ himself, to make him a propitiation for us; he is said to have set him forth, 2 Cor. 5. 19.
Rom. 3. 25, 26. To declare his Righteousness for the remission of sins; that he might be just, and the justifier of him that believeth in Jesus; as God would pardon sin, and justify them that believe, so he would be just also; and how could this be, by punishing the sins in Christ: that declared his Righteousness: where, is as much as in a declaration by an especial instance or Example, or as a testimony, as he is said to have punished Sodom and Gomorrah, and to have left them, as an Example unto them that should live ungodly; that is, an instance of what his dealings would be with sinners. So God is said here to have declared his Righteousness by an Example in the sufferings of Christ; which indeed was the greatest instance of the severity and inexorable instance of Justice against sin, that God ever gave in this world. And this he did, that he might be just as well as gracious and merciful in the forgiveness of sin. Now if the Justice of God did not require, that sin should be punished in the Mediator, how did God give an instance of his Justice in his sufferings; for nothing can be declared, but in and by that which it requires: For to say, that God showed his Righteousness in doing that, which might have been omitted without the least impeachment of his Righteousness, is in this matter not safe.

Thirdly, God is the Supremest Ruler, Governor and Judge of all. To him as such it becometh to do right. So faith Abraham, Gen. 18. 25. Shall not the Judge of all the earth do right? undoubtedly he will do so, it belongs unto him to do so: For, faith the Apostle, Is God unrighteous who taketh vengeance, God forbid, for then how shall God judge the world, Rom. 3. 5, 6. Right Judgement in all things belongs unto the Universal Reditude of the Nature of God, as he is the Supremest Governor and Judge of all the world. Now the Goodness and Rightness of all things, consists in the Observation of that Place and Order which God in their Creation allotted unto them, whereon he pronounced that they were exceeding Good. And that this Order be preserved for the good of the whole, it belongs unto the Government of God to take care; or if it be in any thing transgressed not to leave all things in Confusion, but to reduce them into some new Order and subjection unto himself. That this Order was broken by sin we all know. What shall now the Governor of all the world do? Shall he leave all things in disorder and confusion? Cast off the works of his hands, and suffer all things to run at random? Would this become the Righteous Governor of all the world? What then is to be done to prevent this confusion? Nothing remains, but that he who brake the first Order by sin, should be subdued into a new one by punishment. This brings him into subjection unto God upon a new account. And to say that God might have let his sin go unpunished, is to say, that he might not be righteous in his Government, nor do that which is necessary for the Good, Beauty and Order of the whole. But hereof somewhat was spoken in the opening of the words, so that it needs not farther be insisted on.

Lastly, There is no common presumption engrafted in the hearts of men, concerning any free Act of God, and which might have been otherwise. No free Decree or Act of God is, or can be known unto any of the children of men, but by Revelation; much less have they all of them univerally an inbred Persuasion concerning any such Acts or actions. But of the natural properties of God, and his acting suitable unto them, there is a secret Light and Persuasion engrafted in the hearts of all men by nature. At least, those things of God, whereof there is a natural and indelible Character in the hearts of all men, are natural, necessary and essential unto him. Now that God is just, and that therefore he will punish sin, all sin, is an inbred Presumption of nature, that can never be rooted out of the minds of men. All sinners have an inbred Apprehension that God is displeased with sin; and that punishment is due unto it. They cannot but know, that it is the judgement of God that they who commit sin are worthy of death. And therefore though they have not the Law written to instruct them, yet their thoughts accuse them upon sin, Rom. 1. 14, 15. that is, their Consciences, which is the judgement which a man makes of himself in reference unto the judgement of God. And therefore all Nations who retained any knowledge of a Deity, fromly invented some Wayes and Means whereby they thought they might expiate sin, and appease the God that they feared. All which manifests that the Punishment of sin, inapausably follows the nature of God, and such properties thereof, as men have a natural inbred notion and presumption of. For if it depended meerly on the Will of God, and his Faithfulness in the accomplishing of that Threatening and constitution, whereof they had no knowledge, they could not have had such an immovable and unconquevable Apprehension of it. But these things I have handled at large elsewhere.
An Exposition of the C a a p. 1 1.

And this fully discovers the vile and horrid nature of sin. Fools, as the Wise man tells us, make a mock of it. Stilling for a while their natural convictions, they act as if sin were a thing of nothing; at least, not so horrid as by some it is represented. And few there are who endeavour aright to obtain a true notion of it; contenting themselves in general, that it is a thing that ought not to be. What direct Opposition it stands in, unto the Nature, Properties, Rule and Authority of God, they consider not. But the day will discover the true nature of it; when all eyes shall see what it deserves in the judgement of God, which is according unto Righteousness. Is it a small thing for a Creature to break that Order which God at first placed him and all things in? To cast off the Rule and Authority of God, to endeavour to dethrone him, so that he cannot continue to be the Supreme Governor of all things, and Judge of all the world, unless he punish it? Is it a small thing to set up that which hath an utter inconsistency with the Holiness and Righteousness of God, so that if it go free, God cannot be holy and righteous? If those things will not now sink into the minds of men; if they will not learn the severity of God in this matter from the Law, on the threaten ing and curse whereof he hath impressed the Image of his Holiness and Justice, as was said, they will learn it all in Hell. Why doth God thus threaten and curse sin and sinners? Why hath he prepared an Eternity of Vengeance and Torment for them? Is it because he would? Nay, because it could not otherwise be, God being so Holy and Righteous as he is. Men may thank themselves for Death and Hell; They are no more than sin hath made necessary unless God should cease to be Holy, Righteous, and the Judge of all, that they might sin freely and4 endly. And this appears most eminently in the Cross of Christ; for God gave in him an instance of his Righteousness, and of the descent of sin. Sin being imputed unto the only Son of God, he could not be spared. If he be made sin, he must be made a curse; If he will take away our iniquities, he must make his soul an offering for sins, and bear the punishment due unto them. Obedience in all Duties will not do it; Intercession and Prayers will not do it, sin required another manner of Expiation. Nothing but undergoing the wrath of God, and the Curse of the Law, and therin answering what the eternal Justice of God required, will effect that End. How can God spare sin in his Enemies, who could not spare it on his only Son? Had it been possible this Cup should have passed from him; but this could not be, and God continue Righteous. These things I say will give us an insight into the nature of sin, and the horrible provocation wherewith it is attended.

And this also opens the Mystery of the Wisdom and Love and Grace of God in the salvation of sinners. This is that which he will for ever be admired in; A way he hath found out, to exercise Grace, and satisfy Justice, at the same time, in and by the same Person; sin shall be punished, all sin, yet Grace exercised; sinners shall be saved, yet Justice exalted; all in the Cross of Christ.

Verse XI, XII, XIII.

The great Reason and Ground of the Necessity of the sufferings of Christ hath been declared. It became God that he should suffer. But it doth not yet appear on what Grounds this suffering of his could be profitable or beneficial unto the Son to be brought unto Glory. It was the sinner himself against whom the Law denounced the Punishment of death. And although the Lord Christ undertaking to be a Captain of Salvation unto the Sons of God, might be willing to suffer for them, yet what Reason is there that the Punishment of One, should be accepted for the sin of Another? Let it be granted, that the Lord Christ had an absolute and Sovereign Power over his own Life, and all the Concernments of it, in the nature which he assumed; as also that he was willing to undergo any sufferings that God should call him unto; this indeed will acquire the Justice of God in giving him up unto death. But whence is it that sinners should come to be so intered in these things, as threaten to be acquitted from sin, and brought unto Glory. In these Verses the Apostle enters upon a discovery of the Reasons hereof also. He soppofeth indeed, that there was a Compact and Agreement between the Father and Son in this matter; which he afterwards expressly treateth on, Chap. 10. He soppofeth also, that in his Sovereign Authority, God had made a Relaxation of the Law, as to the Person's sufferings, though not as to the Penalty to be suffered; which

God
Ver. 11, 12, 13.  

Epistle to the Hebrews.  

247

God abundantly declared unto the Church of the Jews in all their Sacrifices, as we shall manifest. These things being apposed, the Apostle proceeds to declare the grounds of the Equity of this Substitution of Christ, in the room of the Sons, and of their Advantage by his suffering: the Proposition whereof he lays down in these Versts, and the especial Application in those that ensue.

Verse 11, 12, 13.

"Or shall I, and the children, whom thou hast given unto me O God, be the Captains of their salvation: He consecrated them unto God, through the Justification of the Spirit, and Washing in his own blood."  

There is no Variety in the reading of these words in any Copies; nor do Translators differ in rendering the sense of them. The Syriac renders the last Testimony, as if the words were spoken unto God, Behold I and the children, whom thou hast given unto me O God. The Æthiopic renders Wherefore they who sanctify, and they who are sanctified, are altogether; to what purpose I cannot guess.  

The first Testimony is taken from, Psal. 22. 24. "I will hope in him, the Apostle more properly, I will put my trust in him. And that that Psalm had respect unto the Lord Christ and his Kingdom, our Apostles sheweth elsewhere, by citing another Testimony out of it, concerning the calling of the Gentiles, Rom. 15. 9. Nor was the latter part of the Psalm properly fulfilled in David at all.

We shall then refer these words unto Psal. 18. 2. 18. "I will praise thee, the words here used by the Apostle. But there are sundry things, that will not allow us to close with this supposal. First, The Original is not rightly rendered by the LXX. and as we shall see, the Apostles words do exactly express the Original in another place. Besides this, is never but in this place and once more turned into τοις, by the LXX. but is constantly rendered by them, μενων or ἀκούων. So that it is not improbable, but that these words might be inserted into the Greek Text out of this place of the Apostle, there being some Presumptions and likelihoods, that it was the place intended by him, especially because the next Testimony used by the Apostle, consists in the Words immediately ensuing these in the Prophet: But yet that yields another Reason against this supposition. For if the Apostle continued on the words of the Prophet, to what end should he insert in the midst of them, that constant note of proceeding unto another Testimony, γινομαι, and again, especially considering, that the whole Testimony speaks to the same purpose.

We shall then refer these words unto Psal. 18. 2.
An Exposition of the Chap. II.

The last Testimony is unquestionably taken out of Isa. 8. 17. where the words are

 Him is properly nasi, "begotten, or born of any one, whilst they are in their tender age.

But it may be rendered by wa{die, as it is by the LXX. Gen. 30. 36. Chap. 32. 22. Chap. 33. 1, 2. which is children in a larger sense.

Verse 11, 12, 13.

For both be that sanctifieth, and they who are sanctified are all of one;

for which cause he is not ashamed to call them brethren; saying, I will declare thy name unto my brethren, in the midst of the Church will I sing praise unto thee. And again, I will put my trust in him: And again, behold I and the children which God hath given me.

The words contain,

First, A farther Description of the Captain of salvation, and the sons to be brought unto glory by him, mentioned in the Verse foregoing, taken from his Office and work towards them, and the effect thereof upon them. He that sanctifieth, and they that are sanctified, which is the subject of the first Proposition in these words.

Secondly, An Assertion concerning them; they are all of one.

Thirdly, A natural consequence of that Assertion, which includes also the scope and design of it. He is not ashamed to call them brethren.

Fourthly, The confirmation hereof by a Triple Testimony from the Old Testament.

First, He describes the Captain of salvation, and the sons to be brought unto glory, by their mutual relation to one another in sanctification. He is thy sanctifier, he that sanctifieth, and they are thy children, they that are sanctified. That it is the Son, the Captain of salvation, that is intended by the sanctifier, both what the Apostle affirms immediately of him and them, and the ensuing testimonies whereby he confirms it, do make evident. And as in the Verse foregoing, giving an account why God would have Christ to suffer, he describes him by that property of his nature which includes a necessity of his so doing; so setting forth the Captive on our part, of that suffering, and the grounds of our advantage thereby, he expresses him and the children by those terms, which manifest their relation unto one another; and which they could not have stood in, had they not been of the same nature, as he afterwards declares. Now the same word being here used actively and passively, it must in both places be understood in the same sense, the one expressing the effect of the other. As Christ sanctifieth, so are the children sanctified. And the act of Christ which is here intended, is that which he did for the sons, when he suffered for them according to God's appointment; as v. 10. Now as was said before, to sanctify is either to separate and to dedicate unto sacred use, or to purify and make really holy, which latter sense is here principally intended. Thus when the Apostle speaks of the effects of the offerings of Christ for the Elect, he distinguishes between their renaissance, or consummation, and their sanctification, or sanctification, Chap. 10. 14. μετ' χριστάνων ἐξοφληματίας καὶ ἀφανείας, by one offering he consummated or perfected the sanctified. First, He sanctifieth them, and then dedicates them unto God, so that they shall never more need any initiation into his favour and service. This work was the Captain of salvation designed unto the children that were to be brought unto glory, being in themselves uncleann and unholy, and on that account separated from God, he was to purge their natures, and to make them holy, that they might be admitted into the favour of, and find acceptance with God. And for the nature of this work, two things must be considered: (1.) The Imputation of it, or the way and means whereby he obtained this sanctification for them; and

(2.) The application of that means, or real effecting of it. The first consisteth in the sufferings of Christ, and the merit thereof. Hence we are so often said to be sanctified and justified in his blood, Eph. 5. 25. Acts 20. 32. Rev. 1. 5. and his blood is said to cleanse us from all our sins, 1 John 1. 7. As it was said for me, he procured by the merit of his obedience therein, that those for whom it was said, should be purified and sanctified, Titus 2. 14. The other consists in the effectual workings of the Spirit of grace, communicated
communicated unto us by virtue of the bloodshedding and sufferings of Christ, as the Apostle declares, Tit. 3. 4, 5, 6. And they who place this sanctification merely on the Doctrine and Example of Christ, (as Grotius on this place) besides that they consider not at all the design and scope of the place, so they reject the principal End, and the most blessed Effect of the death and bloodshedding of the Lord Jesus. Now in this Description of the Captain of Salvation, and of the Sons, the Apostle intimates a farther necessity of his sufferings, because they were to be sanctified by him, which could no otherwise be done but by his death and bloodshedding. Having many things to observe from these Verses, we shall take them up as they offer themselves unto us in our procedure: As here.

I. That all the children which are to be brought unto, glory, antecedently unto their Relation unto the Lord Christ, are polluted, defiled, separate from God. They are all to be sanctified by him, both as to their real Purification and Consecration to be God's hallowed Portion. This for many blessed Ends the Scripture abundantly instructs us in, Tit. 3. 3. We our selves also were sometimes foolish, and disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating of one another. A most wretched, defiled and loathsome condition, that which justly might be an Abhorrenny to God, and all his holy Angels: and such indeed God describes it to be by his Prophet, Ezek. 16. 5, 6. Thou wast polluted in thy blood, and cast out in the field, to be loathing of thy Person; Thus we were faith the Apostle even we, who are now sanctified and cleansed by the means which he afterwards relates. The like description he gives of this estate, Cor. 6. iv, 11, with an Assertion of the same delivery from it. We are naturally very proud, apt to please our selves in our selves; to think of nothing less than of being polluted or defiled; or at least not so far, but that we can wash our selves. What a hard thing is it to persuade the great men of the world, in the midst of their Ornaments, Paintings and Perfumes, that they are all over vile, depraved, loathsome and defiled? Are they not ready to wash themselves in the blood of them who intimate any such thing unto them? But whether men will hear or forbear, this is the condition of all men, even of the Sons of God themselves before they are washed and sanctified by Christ Jesus. And as this sets out the Infinite Love of God, in taking notice of such vile creatures as we are, and the unspeakable Condition of the Lord Christ, with the Efficacy of his Grace in cleansing us by his blood, so it is sufficient to keep us humble in our selves, and thankful unto God all our days.

II. That the Lord Christ is the great sanctifier of the Church. His Title is a Savior, the Sanctifier, of which more afterwards.

Thirdly, The Lord Christ the Captain of our Salvation, sanctifies every Son whom he brings unto glory. He will never glorify an unsanctified person. The world indeed is full of an Expectation of Glory by Christ: but of that which is indispensible previous thereto, they have no regard. But this the Scripture gives us as a principal Effect of the whole Mediation of Christ. Of his death; Ephes. 5. 26. Titus 2. 14. Of his communication of his Word and Spirit, John 17. 19. Titus 3. 5, 6. Of his bloodshedding in an especial manner; John 1. 7. Rom. 6. 5, 6. Rev. 5. 5. Of his Life in Heaven and Intercession for us, Col. 3. 1, 2, 3. This he creates his people unto his Grace, Ephes. 2. 8. Exalts them unto by his Promises, 2 Cor. 7. 1, and commands; John 15. 16, 17. So that no End of the Mediation of Christ is accomplished in them who are not sanctified and made holy; And this was necessary for him to do, on the part (1.) Of God: (2.) Of himself: (3.) Of themselves.

1. Of God, unto whom they are to be brought in glory. He is holy; of purer eyes than to behold iniquity. No unclean thing can stand in his presence. Holy in his nature, glorious in Holiness: holy in his Commands, and will be sanctified in all that draw nigh unto him. And this Peter urgeth as that which requires Holiness in us, 1 Epis. 1. 15, 16. At he that both called them is holy, so be ye holy in all manner of Conversation, because it is written, be ye holy, for I am holy; and thence it is said, that Holiness becomes the house; that is, all that draw nigh unto him; and the Apostle sets it down as an uncontrollable Maxime, that without Holiness no man shall see God. If the Lord Christ then will bring the children unto God, he must make them Holy, or they can have no admittance into his presence, no acceptance with him; for no unclean thing, nothing that defileth, can enter into the New Jerusalem, the place where his Holiness dwelleth.
dwelleth. It is utterly impossible that any soul, not washed with the blood of Christ, not sanctified by his Spirit and Grace, should stand in the sight of God. And this was expressed in all the typical Institutions about cleansing which God appointed unto his people of old. He did it to teach them, that unless they were sanctified, washed and cleansed from their sins, they could be admitted unto no Communion with him, nor Enjoyment of him. Neither can any serve him here, unless their consciences be purged by the blood of Christ from dead works; nor can they come to him hereafter, unless they are washed from all their defilements. Their services here he rejects as an unclean and polluted thing, and their confidences for the future he despiseth as a presumptuous abomination. God will not divest himself of his Holiness, that he may receive, or be enjoyed by unholy creatures. And the day is coming whereon poor un santified creatures, who think they may mix Holiness in the way to glory, shall cry out, who amongst us shall inherit with those everlasting honours; for so will he appear unto all un santified persons.

2. Of Himself, and the Relation whereunto he taketh these. He is their Head, and they are to be members of his body. Now he is holy, and so must they be also, or this Relation will be very unsuitable and uncomely. A living head and dead members, a beautiful head and rotten members, how uncomely would it be? Such a monstrous body Christ will never own. Nay, it would overthrow the whole nature of that Relation, and take away the life and form of that Union that Christ and his are brought into, as head and members. For whereas it consists in this, that the whole Head and members are animated, quickened and set by one and the same Spirit of life; nor doth any thing else give Union between head and members; if they be not sanctified by that Spirit, there can be no such Relation between them. Again, he takes them unto himself to be his Bride and Spouse. Now you know, that it was pointed of old, that if any one would take up a Captive Maid to be his Wife, she was to shave her head, and pare her nails, and wash herself, that she might be meet for him. And the Lord Christ taking this Bride unto himself, by the conquest he hath made of her, must by Sanctification make them meet for this Relation with himself. And therefore he doth it, Ephes. 5. 25, 26. Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, v. 27: 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. This it became him to do, this was the End why he did it; he sanctifieth his Church that he may present it a meet Bride or Spouse unto himself. The like may be said of all other Relations wherein the Lord Christ stands unto his people; there is no one of them but makes their sanctification absolutely necessary.

3. On the part of the Children themselves; for unless they are regenerate, or born again, wherein the foundation of their sanctification is laid, they can by no means enter into the Kingdom of God. It is this that makes them meet for the inheritance of the Saints in light. As without it, they are not meet for their Duty, so are they not capable of their Reward. Yea, Heaven itself in the true light and notion of it, is undesirable unto an unsainted person. Such an one, neither can, nor would enjoy God if he might. In a word, there is no one thing required of the Sons of God, that an unsanctified Person can do, no one thing promised unto them, that he can enjoy.

There is surely then a woful mistake in the world. If Christ sanctifies all whom he saves, many will appear to have been mistaken in their Expectations another day. It is grown amongst us almost an Abhorrence unto all flesh, so say, that the Church of God is to be holy. What though God hath promised that it should be so; if any one hath undertaken to make it so; What is it, he required to be so? What if all the duties of it be rejected of God if it be not so; it is all one; if men be imposed whether they will or no, and outwardly profess the name of Christ, though not one of them be truly sanctified, yet they are, as it is said, the Church of Christ. Why then let them be so; but what are they the better for it? Are their Persons, or their Services therefore accepted with God? Are they related or united unto Christ? Are they under his conduct unto glory? Are they meet for the Inheritance of the Saints in light? not at all; not all, nor any of those things do they obtain thereby: What is it then that they get by the furious contests which they make for the Reputation of this Knowledge? Only this, that satisfying their minds by it, redounding, if not guiding themselves in it, they obtain many Advantages to silence all convictions of their own condition, and perish unavoidably. A sad success, and for ever to be bewailed. Yet is there
at this day more contended for in this world, than that Christ might be thought to be a Captain of salvation unto them unto whom he is not a Sanifier; that he may have an unholy Church, a dead Body. These things tend neither to the glory of Christ, nor to the good of the souls of men. Let none then deceive themselves, sanctification is a qualification indispensably necessary unto them who will be under the conduct of the Lord Christ unto salvation, to lead none to heaven but whom he sanctifies on the earth. The holy God will not receive unholy persons. This living Head will not admit of dead members, nor bring men into the possession of a glory which they neither love nor like.

Secondly, Having given this description of the Captain of salvation, and of the sons to be brought unto glory, the Apostle affirms of them that they are is of one, which made it meet for him to suffer, and for them to be made partakers of his sufferings. The equity hereof lies in the agreement, that he and they are of one, which what it is, we must now enquire.

The word hath this ambiguity in it, that it may be of the Masculine Gender, and denote one person; or of the Neuter, and signify one thing. If it relate unto the person, it may have a double interpretation.

First, That it is God who is intended; they are of one, that is God. And this may be spoken in several respects. The Son was of him by Eternal Generation, the many sons by Temporal Creation, they were made by him. Or they are all of him, he ordained him to be the Sanifier, them to be sanctified; Him to be the Captain of salvation, and them to be brought unto glory. And this sense the last testimony produced by the Apostle seems to give countenance unto: Behold I and the children whom God hath given unto me, Me to be their Father, Captain, Leader; they to be the children to be cared for, and conducted by me. And this way went most of the Antients, in their Exposition of this place. In this sense the reason yielded by the Apostle in these words, why the Captain of salvation should be made perfect by sufferings, because the sons to be brought unto glory were also to suffer, and they were all of one, both he and they, even of God. But though these things are true, yet they contain not a full reason of what the Apostle intends to prove by this assertion. For this Interpretation allows no other Relation to be expressed between Christ and the sons, than what is between him and Angels; they are also with him of one God. And yet the Apostle afterward sheweth, that there was another Union and Relation between Christ and the Elect needful, that they might be saved by him, than any that was between him and Angels. And if nothing be, intimated but the good pleasure of God, appointing him to be a Saviour, and them to be saved, because they were all of himself, of one God, which was sufficient to make that appointment just and righteous, then is here nothing asserted to prove the mete of Christ to be a Saviour unto men, and not to Angels, which yet the Apostle in the following Verse expressly deduceth from hence.

Secondly, If it respect a Person, it may be ex uno homine, of one man, that is, of Adam; they are all of one common Root and stock, he and they came all of one Adam: unto him is the Genealogie of Christ referred by Luke. And as a common stock of our nature he is oftencalled the One, the One man, Rom. 5. And this for the substance of it falls in with what will be next considered.

Secondly, It may be taken in the Neuter sense, and denote one thing; and so also it may receive a double Interpretation.

First, It may denote the same mass of humane nature; of one and the same mass of humane nature: or is the same, so is it said of all mankind, that God made them is of one blood, Acts 17. 26. of one common principle, which gives an Alliance, Cognition, and Brotherhood unto the whole Race of Mankind. As the making of all mankind by one God gives them all a relation unto him, as faith the Apostle, We are all his off-spring: so their being made of one blood gives them a Brotherhood among themselves. See Acts 14. 15. And this interpretation differs not in the substance of it from that last preceding; in as much as the whole mass of humane nature had its existence in the person of Adam, only it refers not the One mass mentioned formally unto his person, but unto the nature it self whereof he was made partaker. And this sense the Apostle farther explains, verse 14. as he also observes it, Rom. 9. 5.

Secondly, By One, some understand the same spiritual nature; the principles of spiritual life which is in Christ the Head, and the children his members. And this they say is that which is their peculiar One mass, or being of one; seeing all wicked men, even Reprobates, are of the same common mass of humane nature as well as the children.  

Eee  

But
But yet this is not satisfactory. It is true indeed, that after the children are 

realized, they are of one and the same spiritual nature with their Head, 1 Cor. 12. 28, and hereby are they distinguished from all others. But the Apostle here treats of their being of One, that he might be meet to suffer for them, which is antecedent unto their being realized, as the Cause is unto the Effect. Neither is it of any weight that the elect are partakers of the same common nature with the children, seeing the Lord 

Christ partook of it only on the children’s account, as ver. 14. And of their nature he could not be partaker, without being partaker of that which was common to them all, seeing that of one blood God made all Nations under heaven. But the bond of nature it fell is in the Covenant, reckoned only unto them that shall be realized.

It is then one common nature that is here intended: He and they are of the same nature, of one soul, of one blood. And hereby he became to be meet to suffer for them, and they to be in a capacity of enjoying the benefit of his sufferings; which how it answers the whole design of the Apostle in this place, doth evidently appear.

First, He intends to shew that the Lord Christ was meet to suffer for the children, and this arose from hence, that he was of the same nature with them, as he afterwards at large declares. And he was meet to sanctify them by his sufferings, as in verse he intimates. For as in an Offering made unto the Lord of the first Fruits, of Meal, or of Blood, a parcel of the same nature with the whole was taken and offered, whereby the whole was sanctified, Lev. 2. So the Lord Jesus Christ being taken as the first fruits of the nature of the children, and offered unto God, the whole lump, or the whole nature of man in the children, that is all the Elect, is separated unto God, and effectually sanctified in their searion. And this gives the ground unto all the testimonies which the Apostle produceth unto his purpose out of the Old Testament. For being thus of one nature with them, he is not ashamed to call them brethren, as he proves from Phil. 22. For although it be true, that as brethren is a term of spiritual cognation and love, he calls them not so until they are made partakers of his Spirit, and of the same spiritual nature that is in him; yet the first foundation of this Appellation lies in his participation of the same nature with them, without which, however he might love them, he could not properly call them Brethren. Also his participation of their nature, was that which brought him into such a condition, as wherein it was needful for him to put his trust in God, and to look for deliverance from him in a time of danger, which the Apostle proves in the second place by a testimony out of Psal. 18. which could not in any sense have been laid of Christ, had he not been partaker of that nature, which is exposed unto all kind of wants and troubles, with outward straits and oppositions, which the nature of Angels is not. And as his being thus of One with us made him our Brother, and placed him in that condition with us, wherein it was necessary for him to put his trust in God for deliverance, so being the principal Head and first Fruits of our nature, and therein the Author and Finisher of our Salvation, he is a Father unto us, and we are his children, which the Apostle proves by his last testimony from Jn. 3. Behold I and the children which the Lord hath given unto me. And further upon the close of these testimonies, the Apostle assumes again his Proposition, and affirms it unto the same purpose, verse 14. Shewing in what sense he and the children were of one, namely in their mutual participation of flesh and blood.

And thus this interpretation of the word will sufficiently bear the whole weight of the Apostle’s Argument and Inferences. But if any one list to extend the word farther, and to comprize in it the manifold Relation that is between Christ and his Members, I shall not contend about it. There may be in it, 1. Their being of one God, designing him and them to be one mystical body, one Church, the Head, they the Members. 2. Their taking into one Covenant, made originally with him, and exemplified in them. 3. Their being of one common principle of humane nature. 4. Designed unto a manifold spiritual union in respect of that new nature which the children receive from him, with every other thing that concerns to give the union and relation between them; but that which we have insisted on is principally intended, and to be so considered by us. And we might teach from hence, that,

III. The agreement of Christ and the Elect in one common nature, is the foundation of his 

present to be an Undertaker on their behalfs, and of the union of their being made partakers of the benefit of his Mediation: But that this may occur unto us again more fully, verse 14.

And by all this doth the Apostle discover unto the Hebrews the unspeakable gift of their
their afflicting condition and sufferings of the Messiah. He had minded of their works, which was to save his people by a spiritual and eternal salvation. He had also intimated what was their condition by wherein they were uncircumcised, uncircumcised, separate from God. And withal he had made known what the justice of God, as the Supreme Governor and Judge of all required, that sinners might be saved. He now minds them of the union that was between him and them, whereby he became fit to suffer for them, as that they might enjoy the blest effects thereof in deliverance and salvation.

Thirdly, The Apostle lays down an inference from his preceding assertion, in those words, For which cause he is not ashamed to call them brethren. In which words we have 1. The respect of that which is here affirmed unto the assertion foregoing; for which cause. 2. The thing itself affirmed, which is, That the Lord Christ calls the sons to be brought unto glory, his brethren. 3. The manner of his so doing, he is not ashamed to call them so. And herein also the Apostle, according to his wonted way of proceeding, which we have often observed, makes a transition towards somewhat else which he had in design, namely the Prophetic Office of Christ, as we shall see afterwards.

For which cause; that is, because they are of one, partakers of one common nature; He calls them brethren. This gives a rightful foundation unto that Appellation. Hereon is built that relation which is between him and them. It is true, there is more required to perfect the relation of Brotherhood between him and them, than merely their being of one; but it is so far established from hence, that he was meet to suffer for them, to justify and save them. And without this there could have been no such relation. Now his calling of them brethren doth both declare, that they are so, and also that he owns them and avouches them as such. But whereas it may be laid, that although they are thus of one in respect of their common nature, yet upon sundry other accounts he is so glorious, and they are so vile and miserable, that he might justly disavow this appellation, and reject them as strangers; The Apostle tells us it is otherwise, and that piling up by all other distances between them, and setting aside the consideration of their unworthiness, for which he might justly disavow them, and remembering wherefore he was of one with them, he is not ashamed to call them brethren. There may be a variance in the words, and the contrary asserted to that which is denied, be is not ashamed, that is willingly, cheerfully, and readily he doth it. But I rather look upon it as an expression of condescension and love; and herein doth the Apostle shew the use of what he taught before, that they were of one, namely that thereby they became brethren, he meet to suffer for them, and they meet to be saved by him. What in all this the Apostle confirms by the ensuing testimonies, we shall see in the explication of them; in the mean time we may learn for our own instruction,

IV. That notwithstanding the union of nature which is between the Son of God incarnate and the children, which are to be sanctified, there is in respect of their Persons an inconceivable distance between them, so that it is a marvellous condescension in him to call them brethren.

He is not ashamed to call them so, though considering what himself is, and what they are, it should seem that he might justly be so. The same expression for the like reason is used concerning God owning his people in covenant, chap. 11. 16. Wherefore God is not ashamed to be called their God. And this distance between Christ and us, which makes his condescension to be marvelous, relates unto a four-fold head:

First, The immensity of the nature wherein he was of one with us in his Person, from all sin. He was made like unto us in all things, sin excepted. The nature of man in every other individual person is defiled with, and debased by sin. We are every one gone astray, and become altogether filthy or abominable. This sets us at no small distance from him. Humane nature defiled with sin, is farther defaced from the same nature as pure and holy, in worth and excellency, than the meanest worm is from the most glorious Angel. Nothing but sin calls the creature out of its own place, and puts it into another distance from God than that by being a creature. This is a debasement unto hell, as the Prophet speaks, Thou didst debase thy self even unto hell, Isa. 57. 9. And therefore the condescension of God unto us in Christ is set out by his regarding of us, when we were enemies unto him, Rom. 5. 10. that is, whilse we were strangers, as verse 8. This had cast us into hell it self, at the most inconceivable distance from him. Yet this hindered not him, who was holy, harmless, undefiled, separate from sinners, to own us as his brethren. He says not with those proud hypocrites in the Prophet, Stand far off, Eee a
off, I am holier than you; but he comes unto us, and takes us by the hand in his love, to deliver us from this condition.

Secondly, We are in this nature obnoxious unto all miseries in this world, and that which is to come. Man now is born to trouble; all the trouble that sin can deserve, or provoked God inflicted; his misery is great upon him, and that growing and endless. He, justly in himself, free from all, obnoxious to nothing that was grievous or irksome, no more than the Angels in heaven, or Adam in Paradise. Para noxam iuxtanam, Punishment and trouble follow guilt only, naturally. He did no sin, nor was there guilt found in his mouth; so that God was always well pleased with him. What ever of hardship or difficulty he underwent, it was for us, and not for himself. Might not he have left us to perish in our condition, and freely enjoyed his own? We see how unapt those who are in prosperity, full and rich, are to take notice of their nearest Relations in poverty and distress: and who among them would do so, if it would cast them into the state of those who are already miserable? yet so it did the Lord Christ. His calling us brethren, and owning of us, made him instantly obnoxious unto all the miseries, the guilt whereof we had contracted upon our selves. The owning of his alliance unto us cost him, as it were, all he was worth; for being rich, for our sakes he became poor. He came into the prison, and into the furnace to own us. And this also renders his condescension marvellous.

Thirdly, He is inconceivably distanced from us, in respect of that Place and Dignity which he was designed unto. This, as we have shewed at large, was to be Lord of all, with absolute sovereignty authority over the whole Creation of God. We are poor objects, who either have not bread to eat, or have no good right to eat that which we meet with all. Sin hath set the whole Creation against us. And if first phibofletb thought it a great condescension in David on his Throne, to take notice of him being poor, who was yet the son of Jonathan, what is it in this King of Kings to own us for Brothers in our vile and low condition. Thoughts of his glorious Exaltation will put a lustre on his condescension in this matter.

Fourthly, He is infinitely distanced from us in his Person, in respect of his Divine Nature, wherein he is and was God over all, blessed for ever. He did not so become man, as to cease to be God. Though he drew a veil over his infinite Glory, yet he parted not with it. He who calls us Brothers, who suffered for us, who died for us, was God full in all these things. The condescension of Christ in this respect the Apostle in an especial manner infalls upon, and improves, Phil. 2.5, 6, 7, 8, 9, 10, 11. That he who in himself is thus over all, eternally blessed, holy, powerful, should take us poor worms of the earth into this Relation with himself, and avow us for his Brethren, as it is not easy to be believed, so it is for ever to be admired. And these are some of the heads of that distance which is between Christ and us. Notwithstanding his participation of the same nature with us; yet such was his love unto us, such his condescension in the pursuit of the design and purpose of his Father, in bringing many sons unto glory, that he over-looks as it were them all, and is not ashamed to call us brethren. And if he will do this because he is of one with us, because a foundation of this relation is laid in his participation of our nature; how much more will he continue so to do, when he hath perfected this Relation by the communication of his Spirit.

And this is a ground of unutterable consolation unto Believers, with suppportment in every condition. No unworthiness in them, no misery upon them, shall ever hinder the Lord Christ from owning them, and open avowing them to be his Brethren. He is a Brother born for the day of trouble, a Redeemer for the friendless and fatherless. Let their miseries be what they will, he will be ashamed of none but of them who are ashamed of him and his ways, when persecuted and reproached. A little while will clear up great mistakes; all the world shall see at the last day whom Christ will own: and it will be a great surprisal when men shall hear him call them brethren, whom they hate, and esteem as the off-spring of all things. He doth it indeed already by his Word, but they will not attend thereunto. But at the last day they shall both see and hear whether they will or no. And herein, I say, lies the great consolation of Believers. The world rejects them, it may be their own Relations despise them, they are persecuted, hated, reproached; but the Lord Christ is not ashamed of them. He will not pass by them because they are poor, and in rage, it may be reckoned as he himself was for them, among malefactors. They may see alfo the Wisdom, Grace, and Love of God in this matter. His great design in the Incarnation of his Son was to bring him into that condition, wherein he might naturally care for them as their Brother, that he might
might not be ashamed of them, but be sensible of their wants, their state and condition; in all things, and so be always ready and meet to relieve them. Let the World now take its course, and the men thereof do their work; let Satan rage, and the powers of hell be stirred up against them; let them load them with reproaches and scorn, and cover them all over with the filth and dirt of their false imputations; let them bring them into rags, into dungeons, unto death; Christ comes in the midst of all this confusion and says, Surely these are my Brothers, the children of my Father, and he becomes their Saviour. And this is a stable foundation of comfort and supportment in every condition. And are we not taught our duty also herein, namely not to be ashamed of him, or his Gospel, or of any one that bears his image. The Lord Christ is now himself in that condition, that even the worst of men esteem it an honour to own him, when indeed they are no longer ashamed of him, than they would have been when he was carrying his Cross upon his shoulders, or hanging upon the tree. For of every thing that he hath in this world they are ashamed, his Gospel, his Ways, his Worship, his Spirit, his Saints, they are all of them the objects of their scorn; and in these things it is, that the Lord Christ may be truly honoured or despised. For those thoughts which men have of his present glory, abstracting from these things, he is not concerned in them; they are all exercised about an imaginary Christ, that is inconcerned in the Word and Spirit of the Lord Jesus. These are the things when we are not to be ashamed of him. See Rom. 1. 16. 2 Tim. 1. 16. chap. 4. 16.

That which remaineth of these Verses consisteth in the testimonies which the Apostle produceth out of the Old Testament in the confirmation of what he had taught and asserted. And two things are to be considered concerning them; the end for which they are produced, and the especial importance of the words contained in them. The first he mentions is from Psal. 22. 22. I will declare thy name unto my brethren, in the midst of the congregation will I sing praise unto thee. The end why the Apostle produceth this testimony, is to confirm what he had immediately before, namely that with respect unto his being one with the children, Christ owns them for his brethren; for this he doth expressly in this place. And we are to take notice that the Apostle in the use of these testimonies, doth not observe any order, so that one of them should confirm another part, and another another part of his assertion, in the order wherein he had laid them down; it sufficeth him, that his whole intentment in all the parts of it, is confirmed in and by them all, one having a more especial respect unto one part than another. In this first it is clear, that he proves what he had immediately before affirmed, namely that the Lord Christ owns the children for his brethren, because of their common interest in the same nature. And there needs nothing to evince the pertinency of this testimony, but only to shew that it is the Messiah which speaketh in that Psalm, and whole words thereof, which we have done fully already in our Prolegomena. For the Explication of the words themselves, we may consider the two-fold Duty that the Lord Christ takes upon himself in them; first, that he will declare the Name of God unto his brethren; and, secondly, that he would celebrate him with praises in the congregation. In the former we must enquire what is meant by the Name of God, and then how it is or was declared by Jesus Christ.

This expression, the Name of God is variously used. Sometimes it denotes the Being of God, God himself; sometimes his Attributes, his Excellencies or Divine Perfections, some one or more of them. As it is proposed unto sinners as an object for their Faith, Truth, and Love, it denotes in an especial manner his Love, Grace, and Goodness, that in himself he is good, gracious and merciful, Isa. 50. 10. And withall it intimates that God requires of them towards whom he is so good and gracious. This Name of God is unknown to men by nature; so is the way and means whereby he will communicate his Goodness and Grace unto them. And this is the Name of God here intended, which the Lord Jesus manifested unto the men given him out of the world, 1 John 17. 5. which is the same with his declaring the Father, whom no man hath seen at any time, 1 John. 1. 18. This is that Name of God which the Lord Jesus Christ had experience of in his sufferings, and the manifestation whereof unto his Brethren he had procured thereby.

Hereof he speaks in the Psalm, I will declare it, recount it in order, number the particulars that belong unto it, and so distinctly and evidently make it known. Away with me, I will make is known as a messenger, sent from thee and by thee. And there are two ways whereby the Lord Christ declared this Name of God. 1. In his own Person,
An Exposition of the

Chap. II.

Person, and that both before and after his sufferings: for although it be mentioned here, as a work that ensued his death, yet it is not exclusive of his teachings before his suffering, because they also were built upon the supposition thereof. Thus in the days of his flesh, he instructed his Disciples and preached the Gospel in the Synagogues of the Jews, and in the Temple, declaring the name of God unto them. So also after his Resurrection, he conferred with his Apostles about the Kingdom of God, Acts 1. (2.) By his Spirit: and that both in the Effusion of it upon his Disciples enabling them personally to preach the Gospel unto the men of their own generation, and in the Inspiration of some of them, enabling them to commit the Truth unto writing for the Instruement of the Elect unto the end of the world. And herein both the Apostle according unto his wonted manner, not only confirm what he had before delivered, but make way for what he had farther to instruct the Hebrews in; namely, the Prophetical Office of Christ, as he is the great Revealer of the Will of God and Teacher of the Church, which he professedly infuls upon in the beginning of the next Chapter.

In the second part of this first Testimony, is declared farther: (1.) What Christ will moreover do. He will sing praises unto God, and (2.) Where he will do it: in the midst of the Congregation. The Expression of both these is accommodated unto the Declaration of God's Name, and praising of him in the Temple. The singing of Hymns of praise unto God in the great Congregation was then a principal part of his Worship. And in the hift Expression two things are observable. (1.) What Christ undertakes to do, and that is praising God. Now this is only Exegetical of what went before. He would praise God by declaring his name. There is no way whereby the Praise of God may be celebrated, like that of declaring his Grace, Goodness, and love unto men, whereby they may be won to believe and trust in him, whence Glory redounds unto him. (2.) The cheerfulness and activity of the Spirit of Christ in this work, he would do it as with joy and singing; with such a frame of heart, as was required in them, who were to sing the praises of God in the great Assemblies in the Temple.

(2.) Where would he do this, ἐν τῷ ἑαυτοῦ τῷ ἱερῷ, in the midst of the Congregation; the great Congregation as he calls it, v. 25. that is, the great Assembly of the people in the Temple. And this was a Type of the whole Church of the Elect under the New Testament. The Lord Christ in his own Person, by his Spirit, in his Apostles, and his Word, by all his Messengers unto the end of the world, setting forth the Love, Grace, Goodness and Mercy of God in him the Mediator, sets forth the praise of God in the midst of the Congregation. (1.) What the Lord Christs hath eminently set forth this praise of God in his Institution of Worship under the Old Testament, to whose use these Expressions are accommodated, it is evident that the Lord Christ hath ever been glorified and praised. This was that which the Lord Christ engaged to do upon the Issue of his sufferings, and we may propose it unto our Example and Instruement: namely,

V. That which was principally in the heart of Christ upon his sufferings, was to declare and manifest the Love, Grace and Good will of God unto men, that they might come to an Acquaintance with him and Acceptance before him. There are two things in the Psalm, and the words that manifest how much this was upon the heart of Christ. The most part of the Psalm containeth the great conflict that he had with his sufferings, and the Displeasure of God against sin declared therein. He is no sooner delivered from thence, but instantly he engages in this work. As he lands upon the shore from that Tempest wherein he was tossed in his Passion, he cries out, I will declare thy name unto my brethren, in the midst of the Congregation will I sing praise unto thee. And thus we find, that upon his Resurrection he did not immediately ascend into glory, but first declared the name of God unto his Apostles and Disciples: and then took order that by them it should be declared and published to all the world. This was upon his Spirit, and he engaged more into his glorious Exit until he had performed it. The words themselves also do evidence it, in that Expression of celebrating God's name with hymns, with singing. A life was a joy of heart unto him to be engaged in this work. Singing is the frame of James 5, 13. of them that are in a glad, free, rejoicing condition. So was the Lord Christ in this work. He rejoiced of old with the very thoughts of this work, Prov. 8. 30, 31. Is. 61. 1, 2, 3. And it was one of the glorious Promises that were made unto him upon his undertaking the work of our Salvation;
that he should declare or preach the Gospel, and the name of God therein unto the Conversion of Jews and Gentiles, Acts 4:1, 2, 3, 4, 5, 6, 7, 8, 9, 10. He rejoiced therefore greatly to do it; and that,

First, Because herein consisted the Manifestation and Exaltation of the glory of God which principally in his whole work aimed at. He came to do the will, and thereby to set forth the glory of the Father. By and in him God designed to make his glory known; the glory of his Love and Grace in sending him; the glory of his Justice and faithfulness in his sufferings; the glory of his Mercy in the Reconciliation and Pardon of sinners; the glory of his Wisdom in the whole Mysterie of his Mediation; and the glory together of all his Eternal Excellencies in bringing his Sons unto the everlasting Enjoyment of him. Now nothing of all this could have been made known, unless the Lord Christ had taken upon him to preach the Gospel and declare the name of God. Without this, what ever else he had done or suffered, had been lost as unto the interest of the glory of God. This then being that which he principally aimed at, this design must needs be greatly in his mind: He took care that so great Glory, built on so great a Foundation as his Incarnation and Mediation, should not be lost. His other work was necessary, but this was a Joy of heart and soul unto him.

Secondly, The Salvation of the Sons to be brought unto glory, with all their Interest in the Benefit of his sufferings depended on this work of his. How much he sought that, his whole work declares. For their sakes it was, that he came down from Heaven, and was made flesh and dwelt amongst them; for their sakes did he undergo all the miseries that the world could cast upon him; for their sakes did he undergo the Curse of the Law, and wrestle with the Displeasure and Wrath of God against sin. And all this seemed as it were little unto him, for the love he bare them, as Jacob had service did to him for his love unto Rachel. Now after he had done all this for them, unless he had declared the Name of God unto them in the Gospel, they could have had no Benefit by it. For if they believe not, they cannot be saved. And how could they believe without the word; and how, or whence could they hear the word, unless it had been preached unto them. They could not of themselves have known any thing of that name of God, which is their life and salvation. Some men talk of I know not what Declaration of God's Name, Nature and Glory, by the works of Nature and Providence; but if the Lord Christ had not indeed revealed, declared and preached these things, the Displeasers themselves would not have been in any other Condition than all mankind is, who are left unto those Teachers, which is most dark and miserable. The Lord Christ knew, that without his performance of this work, not one of the Sons, the command of whom to glory he had undertaken, could ever have been brought unto the knowledge of the name of God, or unto faith in him, or obedience unto him, which made him earnestly and heartily engage into it.

Thirdly, Hereon depended his own Glory also. His Elect were to be gathered unto him; in, among, and over them was his glorious Kingdom to be erected. Without their Conversion unto God, this could not be done. In the state of nature they also are the children of Wrath, and belong to the Kingdom of Satan. And this Declaration of the name of God is the great way and means of their Calling, Conversion, and Transferring from the power of Satan into his Kingdom. The Gospel is the Rod of his strength, whereby his people are made willing in the day of his power. In brief, the gathering of his Church, the setting up of his Kingdom, the establishment of his Throne, the setting of the Crown upon his head, depend wholly on his declaring the name of God in the preaching of the Gospel. Seeing therefore that the glory of God which he aimed at, the salvation of the Sons which he fought for, and the Honour of his Kingdom which was promised unto him, do all depend on this work, it is no wonder, if his Heart were full of it, and that he rejoiced to be engaged in it.

And this Frame of heart ought to be in them, who under him are called unto this work. The work itself we see is noble and excellent; such as the Lord Christ carried in his Eye through all his sufferings, as that whereby they were to be rendered useful unto the glory of God, and the souls of men. And by his Rejoicing to be engaged in it, he hath set a Pattern unto them, whom he calls to the same Employment. Where men undertake it for filthy lucre, for self Ends, and carnal Respects, this is not to follow the Example of Christ, nor to serve him but their own bellys: Zeal for the
glory of God, Compassion for the souls of men, Love to the Honour and Exaltation of Christ, ought to be the principles of men in this undertaking.

Moreover, the Lord Christ by declaring, that he will set forth the praise of God in the Church, manifests what is the Duty of the Church itself, namely, to praise God for the work of his Love and Grace in our Redemption by Christ Jesus. This he promised to go before them in; and what he leads them unto, is by them to be persisted in. This is indeed the very End of gathering the Church, and of all the Duties that are performed therein, and thereby. The Church is called unto the glory of the Grace of God, Eph. 1:6. that it may be set forth in them, and by them. This is the End of the Institution of all Ordinances of Worship in the Church, Eph. 3: 8, 9, 10. And in them do they set forth the Praises of God unto men and Angels. This is the Tendency of Prayer, the Work of Faith, the fruit of Obedience. It is a fond imagination which some have fallen upon, that God is not praised in the Church for the work of Redemption, unless it be done by Words and Hymns particularly expressing it. All Praying, all Preaching, all Administration of Ordinances, all our Faith, all our Obedience if ordered aright, are nothing but giving glory to God, for his Love and Grace in Christ Jesus in a due and acceptable manner. And this is that which ought to be in our design in all our Worship of God, especially in what we perform in the Church. To set forth his praise, to declare his name, to give glory unto him by believing, and the profession of our faith, is the End of all we do. And this is the first Testimony produced by our Apostle.

His next is taken from Psalm 18. 2. I will put my trust in him. The whole Psalm literally respects David, with his Straights and Deliverances: not absolutely, but as he was the Type of Christ. That he was so, the Jews cannot deny; seeing the Messiah is promised on that account under the name of David. And the close of the Psalm treating of the calling of the Gentiles, as a fruit of his deliverance from sufferings, manifest him principally to be intended. And that which the Apostle intends to prove by this Tethinony, is, that he was really and truly of one with the Sons to be brought unto glory; and that he doth from hence, inasmuch as he was made and brought into that condition, wherein it was necessary for him to trust in God, and act in that Dependence upon him, which the nature of man whilst exposed unto Troubles did indispenibly require: Had he been only God, this could not have been spoken of him. Neither is the nature of Angels exposed to such Dangers and Troubles, as to make it necessary for them to betake themselves unto Gods Protection with respect thereunto. And this the word מַחְמַק, used by the Psalmist properly signifies; to betake a mans self unto the Care and Protection of another, as Psal. 22. 11. This then the condition of the Lord Christ required, and this he did perform in all Troubles and Difficulties, that he had contended withal; He put his trust in God, as Isa. 50. 8, 9; Psal. 22. 19. And this evinceth him to have been truly and really of one with the children, his brethren; seeing it was his Duty no less than it is theirs, to depend on God in troubles and difficulties; And in vain doth Schillingius hence endeavour to prove, that Christ was the Son of God by Grace only, because he is said to depend on him, which if he had been God by nature he could not do. True, if he had been God only; but the Apostle is now proving, that he was man also; like unto us in all things sin only excepted. And as such his duty it was, in all straights to betake himself by faith unto the care and protection of God. And some things may hence also be briefly observed:

1. That the Lord Christ the Captain of our salvation, was exposed in the daye of his flesh unto great Difficulties, Anxiety of mind, Dangers and Troubles. This is included in what he here affirms about putting his trust in God. And they were all typified out by the great sufferings of David before he came unto his Kingdom. In the consideration of the sufferings of Christ, men commonly fix their thoughts solely unto his Death; And indeed therein was a Recapitulation of all that he had before undergone, with an addition of the Wrath of God. But yet neither are the sufferings of his Life to be disregarded. Such they were as made his whole Pilgrimage on the earth dangerous and dolorous. There was upon him a confluence of every thing that is evil or troublesome unto Humane Nature. And herein is he principally our Example; at least so far, that we should think no kind of sufferings strange unto us.

2. The Lord Christ in all his Perplexities and troubles, betook himself unto the protection of God, trusting in him. See Isa. 50, 7, 8. And he always made an open Profession of this trust, infomuch as that his Enemies reproached him with it in his greatest difficulties.
fure, Matth. 27. 39. But this was his Course, this was his Refuge, wherein at length he had blessed and glorious success.

3. He both suffered and trusted as our Head and President. What he did in both these kinds he calls us unto. As he did, so must we, undergo Perplexities and Dangers in the course of our Pilgrimage. The Scripture abounds with Instructions unto this purpose, and Experience confirms it. And Professors of the Gospel do but indulge unto pleasing dreams, when they fancy any other condition in this world unto themselves. They would not be willing, I suppose, to purchase it, at the price of Inconformity unto Jesus Christ. And he is a President unto us in trusting, as well as in suffering. As he betook himself unto the protection of God, so should we do also; and we shall have the same blessed success with him.

There remains yet one Testimony more, which we shall briefly pass through the consideration of. Behold I and the children which God hath given me. It is taken from Isa. 8. 18. That it was a Prophecy of Christ which is there insulited on, we have proved at large in our Prolegomena; so that we need not here again farther to discourse that matter. That which the Apostle aims at in the citation of this Testimony is farther to confirm the Union in nature, and the Relation that ensues thereupon, between the Captain of salvation, and the Sons to be brought unto glory. Now as this is such, that thereon he calls them Brethren, and came into the same condition of trouble with them, so they are by the Grant and Appointment of God, his children. Being of the same nature with them, and so meet to become a common Parent unto them all, God by an act of Sovereign Grace, gives them unto him for his children. This is the aim of the Apostle, in the use of this Testimony unto his present purpose. In the words themselves we may consider,

First, That God gives all the Sons that are to be brought unto glory, to Jesus Christ. The Lord hath given them unto me. Thine they were, faith he, and thou gavest them unto me, John 17. 6. God having separated them, as his peculiar Portion in the Eternal Counsel of his Will, gives them unto the Son to take care of them, that they may be preserved and brought unto the glory that he had designed for them. And this work he testifieth that he undertook, so that none of them shall be lost, but that what ever difficulties they may pass through, he will raise them up at the last day, and give them an entrance into Life and Immortality.

Secondly, He gives them to him as his children to be provided for; and to have an Inheritance purchased for them, that they may become Heirs of God and Coheirs with himself. Adam was their first Parent by nature; and in him they lost that Inheritance, which they might have expected by the Law of their Creation. They are therefore given to the second Adam as their Parent by Grace, to have an inheritance provided for them, which accordingly he hath purchased with the Price of his Blood.

Thirdly, That the Lord Christ is satisfied with, and rejoiceth in the portion given him of his Father, his Children his Redeemed ones. This manner of the Expression informs us in. Behold I and the children; though he considers himself and them at that time as signs and wonders to be broken against. He rejoiceth in his Portion, and doth not call it Chabal, as Hiram did the Cities given him of Solomon, because they displeased him. He is not only satisfied upon the light of the travail of his soul, Isa. 53. 11. but glorifieth also, that the lines are fallen unto him in pleasantnesses, that he hath a goodly heritage, Psal. 16. 6. Such was his Love, such was his Grace, for we in our selves are a people not to be defiled.

Fourthly, That the Lord Jesu assumes the children given him of his Father into the same condition with himself, both as to Life and Eternity. I and the children; as he is, so are they; His lot is their lot; his God is their God, his Father their Father; and his Glory shall be theirs.

Fifthly, From the Contents of the words in the Prophet, expressing the Separation of Christ and the Children from the world, and all the Hypocrites therein combined together in the pursuit of their sinful courses; we are taught, that Christ and believers are in the same Covenant, confederate to trust in God in difficulties and troubles, in opposition unto all the confederacies of the men of the world, for their carnal security.

And thus by this Triple Testimony hath the Apostle both confirmed his foregoing Affirmation; and farther manifested the Relation that is between the children to be brought unto Glory, and the Captain of their salvation, whereby it became righteous that he should suffer for them, and that they should enjoy the benefit of his sufferings; which he more fully expresseth in the following Verses.
The Union of Christ and the Children in their Relation unto one common root and participation of the same nature being asserted, the Apostle proceeds to declare the Ends, Use and Necessity of that Union, in respect of the Work which God had designed him unto, and the Ends which he had to accomplish thereby. Of these, two he layeth down in these two Verses, namely, the Destruction of the Devil, and the Deliverance thereby of them that were in Bondage by Reason of Death; neither of which could have been wrought, nor effected, but by the Death of the Captain of salvation; which he could not have undergone, nor would, what he could otherwise have done, been profitable unto them, had he not been of the same nature with the children, as will appear in the opening of the words themselves.

Verse XIV, XV.

Verse 14, 15.

Verse XIV, XV.

Verse XIV, XV.

Verse XIV, XV.

Verse XIV, XV.

Verse XIV, XV.

Verse XIV, XV.

Verse XIV, XV.

Verse XIV, XV.
mon with others. And this word is used in reference unto all sorts of things; Good and Bad; as Nature, Life, Actions, Qualities, Works. Here it intimateth the common and equal share of the Children in the things spoken of. They are equally common to all. These are flesh and blood; Flesh and Blood; That is, Humane Nature, liable to Death, Misery, Destruction. Some would have not the nature of man, but the frail and weak Condition of mankind to be intended in this Expression. So Envidius; and after him Gronius, who refers us to Chap. 5. 7. 1 Tim. 3. 16. 2 Cor. 4. 11. for the confirmation of this sense. But in none of those places is there mention of flesh and blood, as here; but only of flesh, which word is variously used both in the Old Testament and New. Yet in all the places referred unto, it is taken not for the Quality of Humane Life, as it is infirm and weak, but for humane nature it self which is so; as concerning that of 1 Tim. 3. 16. it hath at large been declared. And the design of the place rejects this Gloss, which was invented, only to defeat the Testimony given in these words unto the Incarnation of the Son of God. For the Apostle adds a Reason in these Verses, why the Lord Chrit was fit to be of one with the children, as to take upon himself their nature, which is, because that was subject unto death, which for them he was to undergo. And flesh and blood are here only mentioned, though they compleat not Humane Nature without a Rational Soul, because in, and by them it is, that our Nature is subject unto death. We may, only farther observe, that the Apostle having especial regard unto the Saints under the Old Testament, expresseth their Participation of flesh and blood in the Preterperfected Tense; or time past, which by Proportion is to be extended to all that believe in Christ, unless we shall say, that he hath respect unto the common interest of all mankind in the same nature, in the root of it; whence God is said, of one blood to have made them all.

That by death, mortis. This word is peculiar to Paul: He useth it almost in all his Epistles, and that frequently. Elsewhere it occurs but once in the New Testament, Luke 13. 17. and that in a sense, whereunto by him it is not applied. That which he usually intenders in this word, is to make a thing or person to cease as to its present condition, and not to be what it was. So Rom. 3. 31. μὴ ἀνανεώσειν τὸν πίστιν τῆς καταστάσεως, διὰ τὴν ἀμηχανίαν, ἵνα τῆς καταστάσεως εἰς τὸν ἁπαξ. So John 2. 22. καὶ τὸ νόμον τοῦ ποιήματος, εῖ δὲ ἀνανεώσειν τὸν πίστιν τῆς καταστάσεως, ἐκ τῆς ἀμηχανίας, διὰ τὴν ἀμηχανίαν. If he husband is dead, the is freed from the Law: The Law of the Husband hath no more power over her. So v. 6. 1 Cor. 13. 8, 10, 11. Chap. 15. 24, 26. 2 Cor. 3. 10, 13. Gal. 3. 17. Chap. 5. 4, 11. Ephes. 1. 23, 15. The Intention of the Apostle in this word, is, the making of anything to cease, or to be void as to its former Power and Efficacy; not to remove, annihilate, or destroy the Essence or Being of it. And the Expression here used is to the same purpose, with that in Psalm 8. 2.

The word νεώτατον, to quiet or make to cease the enemy and self-avenger, is properly vis, robur, potestia; Force, Kēdr. Strength, Power, like that of Arms, or Armies in battle. And sometimes it is used for
for Rule, Empire, and Authority. "By your intents, is to be in Place of Power; and
your intents is to be able to dispose of what it relates unto. And in both senses we
shall see, that the Devil is said to have power of Sathan, the power of death.

Now there is not any notion under which the Devil is more known unto, or
spoken of among the Jews, than this of his having the power of death: his common
appellation among them is, מִנָּה גַּלְגַּל, the Angel of death. And they call him Samael also. So the Targum of Jonathan, מֵאָה גַּלְגַּל, the Angel of death, Gen. 33. 6.
And the woman saw Samael the Angel of death. And Maimon: More Nebu. lib. 2. cap. 30.
tells us from the Midrash, that Samael rode upon the Serpent when he deceived Eve; that is,
used him as his instrument in that work. And most of them acknowledge Satan to be principally intended in the temptation of Eve, through Aben Ezra deny it in his Comment on the words, and dispute against it. And he adds, that by Samael, the Angel of death, they understand Satan, which he proves from the words of their
wife men, who say in some places, that Satan would have hindered Abraham from
sacrificing of Isaac; and in others, that Samael would have done it; which proves that
it is one and the same who by both names is intended. And hence they usually call him, מֵאָה גַּלְגַּל, the wicked Samael, the Prince of all the devils; and say of him, מֵאָה גַּלְגַּל, Samael brought death upon all the world.

So that by this Samael, or Angel of death, it is evident that they intend him who is
termed מֵאָה גַּלְגַּל, as the Prince and Ruler of the rest. So also they speak expressly in,
Baba Bathra, דְּלִית, דְּלִית, חָסְדָא בֵּיה, the largum, נַחֲלָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה. Rabbi Simeon said the same is Satan, and the Angel of death, and the evil spirit; that is, the cause and author of it. And they call him the Angel of death on many accounts, the consideration whereof may give us some light into the reason of the Expression here used by the Apostle. The first is that before mentioned, namely that by his means
death entered and came upon all the world. His temptation was the first occasion of death:
and for that reason he is termed Samael, the Angel of death; prevailing to render all mankind obnoxious to the sentence and stroke of it. Secondly, because he is employed in great and signal Judgments to infill death on men. He is the head of those מִנָּה גַּלְגַּל, evil Angels, who flew the Egyptians, פֶּסְי מַמְלָכָה. So in פֶּסְי מַמְלָכָה.
those words, Thou shalt not fear, מִנָּה גַּלְגַּל, from the arrow that flies by day, are rendered מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, from the arrow of the Angel of death which he shooteth by day. And in the next verse those words, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, from the destruction that welseth at noon day, they render מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, from the troop of devils that walk at noon day, the Psalmist treating of great and sudden destructions, which they affirm to be all wrought by Satan: and thence the Hellenists also render the latter place by מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, the devil at noon day; whence they are followed by the Vulgar Latin, Arabic and Ethiopian Translations. And this the Apostle seems to allude unto, 1 Cor. 10. 10. where he says, that those who murmured in the wilderness were destroyed מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, by the destroyers; מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, the destroying Angel, on the Angel of death; as in this Epistle he terms him מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, chapter. 11. 28. And it may be this is he who is called מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, Job 18. 13. the first born of death, or he that hath right unto the administration of it. They term him also מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, that is, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, the master or destroyer: and מַלְאָכָה, from מַלְאָכָה, to waste or destroy, as also מַלְאָכָה, which, as John tells us, is the Hebrew name of the Angel of the bottomlest pit, Revel. 9. 11. as his Greek name is מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה, מַלְאָכָה. Thirdly, the latter mention suggests that this Angel of death takes away the life of every man, even of those who die a natural death. And hereby as they express the old faith of the Church, that death is penal, and that it came upon all for sin through the temptation of Satan, so also they discover the bondage that they themselves are in for fear of death all their days. For when a man is ready to die, they say the Angel of death appears to him in a terrible manner, with a sword drawn in his hand. From thence drops I know not what poison into him, whereon he dies. Hence they wofully houl, lament, and rend their garments upon the death of their friends. And they have composed a prayer for themselves against this terror. Because also of this their being slain by the Angel of death, they hope and pray that their death may be an expiation for all their sins. Here lies the king of death, mentioned by the Apostle, 1 Cor. 15. 55. Hence they have a long story in their Midrash, or mystical Exposition of the Pentateuch, on the last section of Deuteronomy, about Samael's coming to take away the life of Moses, whom he repelled and drove away.
away with the Rod that had the Shem Hamphorash written in it. And the like story they have in a book about the acts of Moses, which Aben-Ezra rejects on Exod. 4. 20. This hand of Satan in death, manifesting it to be penal, is that which keeps them in bondage and fear all their days. Fourthly, they suppose that this Angel of death hath power over men even after death. One horrible penalty they fancy in particular that he inflicts on them, which is set down by Elias in his Tikkun in דְּמַיַּם, out of the Midrash of Rabbi Hace the son of Haimer; for when a man, as they say, departs out of this world, יְהִי בָּמָה יְהֵם לְאָרֶץ, the Angel of death comes and sits upon his grave. And he brings with him a Chain, partly of iron, partly of fire; and making the soul to return into the body, he breaks the bones, and torments variously both body and soul for a season. This is their Purgatory; and the belt of their hopes are, that their punishments after this life shall not be eternal. And this various interest of Satan in the power of death, both keeps them in dismal bondage all their days, and puts them upon the invention of several ways for their deliverance. Thus one of their solemn Prayers on the day of Expiation is to be delivered from רְעֵיהּ בְּנָרָיו, or this punishment of the devil in their graves; to which purpose also they offer a Cock unto him for his pacification. And their prayer to this purpose in their Berachat is this אָדָם מַעָּלֶה יְיָ הָאָרֶץ, That it may please thee, (good Lord ) to deliver us from evil Decrees or Laws, from poverty, from contempt, from all kind of punishments, from the judgment of bell, and from beating in the grave, by the Angel of death. And this supplication is in like manner admitted by the Mahometans, who have also this prayer, דאָם רַע לָנוּ לְהַרְפָּא מִן הַקְּרֵי, & מֵאָוַלֹת, And many such lewd imaginations are they now given up unto, proceeding from their ignorance of the Righteousness of God. But yet from these apprehensions of theirs, we may see what the Apostle intended in this expression, calling the devil him that had the power of death.

Kai αὐτοὶ τίνας ἀπολλάξας Θεόν, ἐπεμένει ἐν αὐτοῖς, ὡς ἃντικεῖται ἐκ τοῦ θεοῦ ἔλεους, ἐπεπεφηνέν τὴν τινὸς ἀλλήλου, ἔπεμνεν τοῦ πάσας. ἴνα ἀποκαταστήσῃ τὴν καταστάσειν τοῦ θεοῦ ἐπ' ἐαυτόν καὶ τὸν οἶκον τοῦ πεπληροῦσαν. ἵνα ἐπιλυθῇ τὸ νόμον τῆς δικαιοσύνης, ἐξερρήσῃ τὰς ἐναρξίας τῆς ἀληθείας. Μὴ γὰρ ἐπιστρέψῃ ἐκεῖνος τῆς δικαιοσύνης. 

Verse 14, 15.

For as much then as (or, seeing therefore that) the children are (were in common) partakers of flesh and blood, he also himself likemee (after the same manner) took part (did partake) of the same; that through (by) death he might destroy (make void the authority of) him that had the power of death, that is, the devil. And deliver (free, discharge) them who through fear of death were all their lifetime subject to bondage.

In the former Verses, as was shewed, the Apostle declared the necessity that there was on the part of God, intending to bring many sins unto glory, to constitute such an union between them and the Captain of their salvation, as that it might be just for him to suffer in their stead. In these he proceeds to manifest in particular what that Nature is, in the common participation whereof their union designed did consist, wherein they were all of one, and what were the special reasons why the Lord Christ was made partaker of that nature. This coherence of these Verses Christology briefly gives us,
An Exposition of the

CHAPTER II.

Extra Judæas viòç dæmoniorum, & viòcles viòcles viòcles; Having foreseen the
brotherhood (that was between Christ and the children) he lays down the cause of that di-

disposition; and what they are, we shall find here expressed.

There are sundry things which the Apostle supposeth in these words, as known
unto, and granted by the Hebrews. As, first, that the Devil had the power of death.
Secondly, That on this account men were filled with fear of it, and led a life full of
anxiety and trouble by reason of that fear. Thirdly, That a deliverance from this con-
dition was to be effected by the Messiah. Fourthly, That the way whereby he was to
do this was by his suffering. All which, as they are contained in the first Promise, so
that they were allowed of by the Hebrews of old, we have fully proved else-where. And
by all these doth the Apostle yield a reason of his former concession, that the
Messiah was for a little while made lower than the Angels, the Causes and Ends whereof
he here declares. There are in the words,

First, A supposition of a two-fold state and condition of the children to be brought
unto glory.

First, Natural, or their natural state and condition, they were all of them in com-
mon partakers of flesh and blood: For as much as in children were makers of

Secondly, Moral, their moral state and condition; they were obnoxious unto death,
as it is penal for sin, and in great bondage through fear of it: 'them who through fear of
death were all their life time subject unto bondage.'

Secondly, There is a double inference with respect unto this supposition, on the
part of Christ, the Captain of salvation. A

First, As to their natural condition, that he did partake of it, he was so to do; He
himself also did partake of the same.

Secondly, As to their moral condition, he freed them from it: and deliver them.

Thirdly, The means whereby he did this, or this was to be done, evidencing the
necessity of his participation with them in their condition of nature, that he might
relieve them from their condition of trouble; he did it by death: that by death.

Fourthly, The immediate Effect of his death, tending unto their delivery and free-
dom, and that is the destruction of the devil, as to his power over and interest in death
as penal, whereof their deliverance is an infallible consequent: and destroy him, &c.

In the first place, the Apostle expresseth, as by way of supposition, the natural con-
dition of the children, that is the children whom God designed to bring unto glory; they
were all partakers of flesh and blood. I shall not stay to remove the conceit of those, who yet
are not a few among the Romanists, who refer those words unto the participation of the
flesh and blood of Christ in the Sacrament, whereunto also, as we observed, the
Ephraimian Version gives countenance. For not only is there not any thing in the expres-
sion that inclines unto such an imagina-
tion; but also it emenates the whole design of the Apostles discourse and argu-
ment, as from the former consideration of it doth appear. Flesh and blood are by an
usual Synecdoche put for the whole humane nature; not as though by blood the foul was
intended, because the life is laid to be in it, as not acting without it; but this expres-
sion is used, because it is not humane nature as absolutely considered, but as mortal,
passible, subject unto infirmities and death itself, that is intended. And it is no more than
if he had said, the children were men subject unto death. For he gives his reason therein,
why the Lord Christ was made a man subject unto death. That he and the children
should be of one nature he had shewed before; for as much as then this was the con-
dition of the children, that they were all partakers of humane nature, liable to suf-
f erings, sorrow, and death; he was so also. And this is thus expressed to set forth the
love and condescension of Jesus Christ, as will afterward appear.

The second thing in these words is the moral condition of the children; and there are
sundry things, partly intimated, partly express'd in the description that is here given
up to it, as

1. Their estate absolutely considered, they were subject unto death.
2. The consequences of that estate.
   1. It wrought fear in them.
   2. That fear brought them into bondage. 3. The continuance of that condition, it was for the whole course of their lives.

First, It is implied that they were subject, obnoxious unto, guilty of death, and
that as it was penal, due to sin, as contained in the curse of the Law; which what it
comprehendeth, and how far it is extended is usually declared. On this supposition
lies the whole weight of the Mediation of Christ. The children to be brought unto
glory were obnoxious unto death, the curse and wrath of God therein, which he came
to deliver them from.
Secondly, The first effect and consequent of this obnoxiousness unto death concurring unto their state and condition is, that they were filled with fear of it: for fear of death, fear is a perturbation of mind, arising from the apprehension of a future imminent evil. And the greater this evil is, the greater will the perturbation of the mind be; provided the apprehension of it be answerable. The fear of death then here intended is that trouble of mind which men have in the expectation of death to be inflicted on them, as a punishment due unto their sins. And this apprehension is common to all men, arising from a general presumption that death is penal, and that it is the judgment of God that they which commit sin are worthy of death, as Rom. 1. 18. chap. 2. 15. But it is cleared and confirmed by the Law, whose known sentence it is, The soul that sinneth shall die. And the troublesome expectation of the event of this apprehension is the fear of death here intended. And according unto the means that men have to come unto the knowledge of the righteousnes of God, are, or ought to be their apprehensions of the evil that is in death. But even those who had lost all clear knowledge of the consequences of death natural, or the dissolution of their present mortal condition, yet on a confessed apprehension of its being penal, always esteemed it, novceus officiaturo, the most dreadful of all things that are unto human nature. And in some this is heightened and increased, until it come to be omnis iniquus unius, quia iniquus est, deum inimicos, ut Deus, deum quaerimus, ut deus, as our Apostles speaks, chap. 10. 27. A fearful expectation of judgment and fiery indignation, which shall devour the adversaries. And this is the second thing that is in this description of the estate and condition of the children to be brought unto glory, being obnoxious unto the sentence of death, they could not but live in fear of the execution of it.

Thirdly, They are by this means brought into bondage. The troublesome expectation of death as penal, brings them into bondage; into the nature of which we must a little enquire. Sundry things concur to make any state a fate of bondage; as, 1. That it be involuntary; no man is in bondage by his will, that which a man chooseth is not bondage unto him. A man that would have his ears bored, though he were always a servant was never in bondage, for he enjoyed the condition that pleased him. Properly all bondage is involuntary. 2. Bondage engenders strong desires after, and puts men on all manner of attempts for liberty. To escape, and make them on whom they are, desirous of ease. So long as men are sensible of bondage, which is against nature, (for that which is not so is not bondage) they will desire and labour for liberty. When some in the Roman Senate asked an Ambassador of the Priests, after they were overthrown in battle, if they granted them peace, how they would keep it, what peace they should have with them? He answered, Si bonam dederitis, fidam & perpetuam; fimulam baud diuturnam. Whereat when some in the Senate stormed, as if he had threatened them with War and Rebellion, the wiser sort commended him, as one that spake like a man and a free-man; adding as their reason, An eritis populus populum, aut hominem denim in ea conditione, exjus cam patiens, disabit quam metit in manum, Liv. lib. 8. So certain it is, that bondage wearieth and stirreth up refleths desires in all, in endeavours in some after liberty. 3. Bondage perplexeth the mind. It ariseth from fear, the greatest perturbation of the mind, and is attended with wearinesse and distrust, all which are perplexing. 4. Where bondage is complete, it lies in a tendency unto future and greater evils. Such is the bondage of condemned men in slavish, served for the day of execution; such is the bondage of Satan, who is kept in chains of darkness for the judgment of the great day. And all these things concur in the bondage here intended; which is, a defective troublesome state and condition of mind, arising from the apprehension and fear of death to be inflicted, and their disability in whom it is to avoid it, attended with fruitless desires and vain attempts to be delivered from it, and to escape the evil feared. And this is the condition of innocents out of Christ, whereas there are various degrees, answerable unto their convictions. For the Apostle treats not here of men being servants unto sin, which is voluntary; but of their sense of the guilt of sin, which is wrought in them even whether they will or no; and by any means they would cast off the yoke of it, though by none are they able so to do: for,

Fourthly, They are said to continue in this estate all their lives. Not that they were always perplexed with this bondage, but that they could never be utterly freed from it. For the Apostle doth not say, that they were thus in bondage all their days, but that they were obnoxious and subject unto it. They had no ways to free or deliver themselves from it, but that at any time they might righteously be brought under its power.
power; and the more they call off the thoughts of it, the more they increased their danger. This was the estate of the children, whose deliverance was undertaken by the Lord Christ, the Captain of their salvation. And we may hence observe, that:

All sinners are subjected unto death, as it is penal. The first sentence reacheth them all, Gen. 2. 17. And thence are they said by nature to be children of wrath, Ephes. 2. 3. obnoxious unto death to be inflicted in a way of wrath and revenge for sin. This penitent upon all, in as much as all have sinned, Rom. 5. 12. This all men fee and know; but all do not sufficiently consider what is contained in the sentence of death, and very few how it may be avoided. Most men look on death as the common lot and condition of mankind, upon the account of their frail natural condition; as though it belonged to the natural condition of the children, and not the moral; and were a consequence of their being, and not the demerit of their sin. They consider not, that although the principles of our nature are in themselves subject unto a dissolution, yet if we had kept the Law of our Creation, it had been prevented by the power of God, engaged to continue life during our obedience. Life and obedience were to be commensurate, until temporal obedience ended in life eternal. Death is penal, and its being common unto all, hinders not but that it is the punishment of every one. How it is changed unto Believers by the death of Christ, shall be afterward declared. In the mean time all mankind is condemned, as soon as born. Life is a reprieve, a suspension of execution. If during that time a pardon be not effectually sued out, the sentence will be executed according to the severity of justice. Under this Law are men now born, this yoke have they pulled on themselves by their apostasy from God. Neither is it to any purpose to repine against it, or to conflict with it, there is but one way of delivery.

2. Fear of death, as it is penal, is inseparable from sin, before the sinner be delivered by the death of Christ. They were in fear of death. There is if far of death that is natural, and inseparable from our present condition; that is but natural aversion of its own disjuncture. And this hath various degrees, occasioned by the differences of men's natural constitution, and other accidental occurrences and occasions: so that some seem to fear death too much, and others not at all; I mean of those who are freed from it, as it is in the curse and under the power of Satan. But this difference is from occasions foreign and accidental; there is in all naturally the same aversion of it. And this is a guileful insinuation, like our weariness, and fickleness, inseparably annexed unto the condition of mortality. But sinners in their natural state fear death as it is penal, as an issue of the curse, as under the power of Satan, as a dreadful entrance into eternal ruin. There are indeed a thousand ways whereby this fear is for a season flatted in the minds of men. Some live in brutish ignorance, never receiving any full conviction of Sin, Judgment, or Eternity. Some put off the thoughts of their present and future estate, revolving to shut their eyes and rush into it, when they can no longer avoid it. Fear presents it self unto them as the fore-runner of death, but they avoid the encounter, and leave themselves to the power of death it self. Some please themselves with vain hopes of deliverance, though well they know not how, nor why they should be partakers of it. But let men forego these base hopes, and suffer their own innate fright to be excited with such means of conviction as do enjoy, and they will quickly find what a judgment there is made in their own souls concerning death to some, and what effects it will produce. They will conclude that it is the judgment of God, that they which commit sin are worthy of death, Rom. 1. 32. and then that their own consciences do accuse and condemn them, Rom. 2. 14, 15. Whence unavoidably fear, dread, and terror will seize upon them. And then:

3. Fear of death, as penal, renders the minds of men obnoxious unto bondage: which what it is we have more before declared. It is a state of trouble, which men dislike, but cannot avoid. It is a penal disquietment arising from fores of future misery: faint would men quit themselves of it, but are not able; there is a chain of God in it, not to be broken; men may call themselves with it, but cannot remove it: and if God take it from them without granting them a lawful release and delivery, it is to their further misery. And this is in some measure or other the portion of every one that is convinced of sin, before they are freed by the Gospel. And some have disputed what degree of it is necessary for any one to attain unto, is his duty. But this bondage can be the duty of no man, because it is involuntary. It will follow conviction of sin, but it is no mans duty; rather it is such an grace of the Law as every one is to free himself from, so soon as he may, in a right way and manner. This estate then befalls men whether they will or no. And this is so, if
we take bondage "passively," as it affects the soul of the sinner; which the Apostle seems to intend, by placing it as an effect of the fear of death; take it "actively," and it is no more than the sentence of the Law, which works and causeth it in the sinner; and so all sinners are inevitably obnoxious unto it. And this sinner, as we observed, fills men with despair after, and puts them upon various attempts for deliverance. Some desire only present ease, and they commonly withdraw themselves from it, by giving up themselves wholly unto their hearts lusts, and therein to Atheism, which God oftentimes in his righteous judgment gives them up unto, knowing that the day is coming wherein their present woful temporal relief will be recompenced with eternal misery. Some look forwards unto what is to come, and accordingly to their light and assurance variously apply themselves to seek relief. Some do it by a righteousness of their own, and in the pursuit thereof also there are ways innumerable, not now to be insisted on; and some do it by Christ, which how it is by him effected, the Apostle in the next place declares.

Two things, as was shewed, are affirmed of the Lord Christ, in consequence unto the premised opposition of the children being partakers of flesh and blood, and of their obnoxiousness unto death, and to bondage. 1. That of their natural condition, he himself partook. 2. That from their moral condition, he delivered them; which that he might do, it was necessary that he should partake of the other.

1. He himself did likewise partake of the same. The word "conformity, like, in like manner, doth denote such a similitude as is consistent with a specific identity. And therefore Chrysostom from hence urgeth the Marcionites and Valentinians, who denied the reality of the Human Nature of Christ, seeing that he partook of it in like manner with us, that is, truly and really, even as we do. But yet the word, by force of its composition, doth intimate some disparity and difference. He took part of humane nature really as we do, and almost in like manner with us. For there were two differences between that being partaker of humane nature and our.

First, In that we subsists singly in that nature: but he took his portion in this nature into subsistence with himself in the Person of the Son of God. Secondly, This nature in us is attended with many infirmities, that follow the individual persons that are partakers of it; in him it was free from them all. And this the Apostle also intimates in the word "partake," changing his expression from that whereby he declared the common interest of the children in the same nature, which is every way equal and alike. The whole is, That he took his own portion, in his own Maner, unto himself.

And this Observation removes what is hence objected against the Deity of Christ. Cum Christus (faith Schliitius) hominum mortalium & fragilium duo & factum sit, properea non Angeli aliquis, multo vel et minus iis Deus [omnis] qui sibi formavit. It is true, it appears from hence, that Christ ought to be a man, subject to sufferings and death, and not an Angel, as the Apostle farther declares in the next verse, but that he ought not to be God it doth not appear. As God indeed he could not die, but if he Who was God had not taken part of flesh and blood, God could not have redeemed his Church with his own blood. But this is the perpetual Paralogism of these men. Because Christ is asserted to have been truly a man, therefore he is not God; which is to deny the Gospel, and the whole mystery of it.

He proceeds with his exceptions against the application of these words unto the incarnation of the Lord Christ, the sum whereof is, that the words "conformity, like, in like manner, doth denote a universal conformity, or specific identity between Christ and the children, not only as to the Essence, but also as to all other concernments of humane nature, or else no benefit could redound unto them from what he did or suffered. But, 1. The words do not asserting any such thing, as hath been declared. 2. It is not true. The children were partakers of humane nature, either by Creation out of the dust of the earth, as Adam; or by natural generation. The Lord Christ was conceived of a Virgin by the power of the Holy Ghost; and yet the benefit redounds unto the children. It is evident then, that the similitude urged by the Apostle is confined to the substance of flesh and blood, or the Essence of Humane Nature, and is not to be extended unto the peronal concernments of the one or the other; nor the way whereby they became partakers of the same nature. Nor is the argument for the Incarnation of Christ taken merely from the expressions in this verse, but whereas he had before proved him to be above, and before the Angels, even God over all, and here intimates his existence antecedent to his participation of flesh and blood, his Incarnation doth necessarily ensue.
The necessity of this Incarnation of Christ, with respect unto the End of it, hath before been declared, evinced and confirmed. We shall now lay only a little to admire the Love, Grace and Mystery of it. And we see here,

I. That the Lord Christ, out of his inexplicable Love, willingly submitted himself unto every condition of the Children to be saved by him, and to every thing in every condition of them, for only excepted. They being of flesh and blood which must be attended with many infirmities, and exposed unto all sorts of Temptations and miseries, he himself would also partake of the same. His delight was of old in the Sons of men, Prov. 8. 30. and his heart was full of thoughts of Love towards them; and that alone put him on this Resolution, Gal. 2. 20. Rev. 1. 5. When God refused Sacrifices and Burnt-Offerings as insufficient to make the Attonement required, and the matter was rolled on his hand alone, it was a joy unto him that he had a Body prepared, wherein he might discharge his work, although he knew what he had to do and suffer therein, Psa. 40. 8, 9. Hab. 10. 6, 7, 8, 9. He rejoiced to do the will of God, in taking the body prepared for him, because the children were partakers of flesh and blood. Though he was in the form of God, equal unto him, yet that Mind, that Love, that Affection towards us was in him, that to be like unto us, and thereby to save us, he employed himself; and took on him the form of a servant, our form, and became like unto us, Phil. 2. 5, 6, 7, 8. He would be like unto us, that he might take us as unto his hand; he would take our flesh, that he might give unto his Spirit. He would join himself unto us, and become one flesh with us, that we might be joined unto him, and become one Spirit with him, 1 Cor. 6. 17. And as this was a Fruit of his Eternal antecedent Love, so it is a spring of consequent Love. When Eve was brought unto Adam after she was taken out of him, Gen. 2. 25. to manifest the ground of that Affection which was to be always between them, he says of her, this is now bone of my bone, and flesh of my flesh. And by this conception of Christ, faith the Apostle, are we members of his body, and of his flesh, and of his bones, Ephes. 5. 30. Whence he infers, that he loves and nourishes his Church, as a man doth his own flesh. And how should this inexplicable Love of Christ constrain us to love him and to live unto him, 2 Cor. 14, 15. As also to labour to be like unto him, wherein all our blessedness consisteth, seeing for that end he was willing to be like unto us, whence all our troubles and sufferings arose. Here also we see that,

V. That the Son of God should take part in humane nature with the children, is the greatest and most admirable effect of Divine Love, Wisdom and Grace. So our Apostle propoundeth it, 1 Tim. 3. 16. A Mysterie which the Angels with all diligence desire to look into, 1 Pet. 1. 11, 12. See John 1. 14. Isa. 9. 6. Rom. 9. 5. Atheists scoff at it, deduced
Indeed Christians deny it, but the Angels adore it, the Church proffesseth it, Believers find the comfort and benefit of it. The Heavens indeed declare the glory of God, and the Firmament sheweth his handy work, Psal. 19. 1. And the invisible things of God from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead, Rom. 1. 20. In particular man himself is fearfully and wonderfully made. These works of Gods Power and Providence do greatly manifest the glory of his Widoan, Omnipotency and Goodness, and are like the light which was created the first day at the beginning of all things, as we have shewed. But in this instance of affuming humane nature into Personal existence with himself, that scattered light is gathered into one Sun, giving out most glorious beams unto the manifestation of his Infinite Excellencies far above all other things. And this surely was not done, but for the greatest Ends, that can be conceived, and such is the salvation of sinners.

But we must proceed with our Apostle; and he gives the Reason and End of this wonderful Dispensation. The End is, the Delivery of the children from the condition before described: And first the means whereby he wrought and brought about this End is proposed unto us by death, he was to do it by death. That by death he might deliver them; that is by his own death. This as it is placed, as one principal End of his being made partaker of flesh and blood, so it is also the means of the farther end aimed at, namely, the delivery of the children out of the condition expressed. Some Translators add, by his own death, which is evidently understood, though it be not literally in the Text; the death which he underwent in the nature of man, whereof he was partaker. His Death was the means of delivering them from death. Some distinguish between Death in the first place, which Christ underwent, and that death in the close of the Verse, which the children are said to be in fear of; for this latter they say is more extensive than the former, as comprising death eternal also. But there doth not any thing in the Text appear to intimate, that the Captain of Salvation by death of one kind, should deliver the children from that of another. Neither will the Apostles discourse well bear such a supposition. For if he might have freed the children by any way or means, but only by undergoing that which was due unto them for sin, whence could arise that indispensible necessity which he pleads for by so many considerations of his being made like unto them, living without the participation of their nature which he urged, he might have done any other thing for their good and benefit, but only suffer what was due to them. And if it be said, that without the participation of their nature he could not dye, which it was necessary that he should do; I desire to know why, if the death which he was to undergo, was not that death which they were obnoxious unto, for whom he dyed, how could it be any way more beneficial unto them, than any thing else which he might have done for them, although he had not dyed. There is no ground then to pretend such an Amphibologie in the words as that some contend for. Now as we observed before, the Death of Christ is here placed in the midst, as the End of one thing, and the Means or cause of another; the End of his own Incarnation, and the means of the Childrens Deliverance; from the first we may see,

VII. That the first and principal End of the Lord Christs affuming Humane Nature was not to reign in it, but to suffer and dye in it. He was indeed from of old designed unto a Kingdom, but he was to suffer, and go to enter into his glory: Luke 24. 26. And he spake of his coming into the world, to suffer, to dye, to bear witness unto the truth, as if that had been the only work that he was incarnate for. Glory was to follow, a Kingdom to ensue, but suffering and dying was the principal work he came about. Glory he had with his Father before the world was, John 17. 5. and therein a joynt Rule with him over all the works of his hands. He need not have been made partaker of flesh and blood to have been a King; for he was the King immortal, invisible, the King of Kings and Lord of Lords, the only Potentate from everlasting. But he could not have dyed if he had not been made partaker of our Nature. And therefore when the People would have taken him by force, and have made him a King, he bid himself from them, John 6. 15. But he did not himself, when they came to take him by force, and put him to death, but affirmed, that for that hour, or business he came into the world, John 18. 4, 5, 11. And this farther f |}

[...]

Gggp 2 exposed
exposed unto Miseries, Afflictions and Persecutions, and at length to make his final offering for sin; yet because it was all for the Salvation of the children, he was contented with it, and delighted in it. And how then ought we to be contented with the Difficulties, Sorrows, Afflictions and Persecutions, which for his sake we are or may be exposed unto? When he on purpose took our nature, that for our sakes he might be exposed and subject unto much more than we are called unto.

There yet remains in these Verses, the Effects of the Death of Christ: that he might destroy sin and deliver: wherein we must consider: 1. Who it is that had the Power of Death: 2. Wherein that Power of his did consist: 3. How he was destroyed: 4. How by the Death of Christ: 5. What was the Delivery that was obtained for the children thereby.

1. He that had the Power of Death is described by his name, the Devil; the great Enemy of our Salvation, the great Calumniator, make-bate, and false Accuser; the firebrand of the Creation. The Head and Captain of the Apostate from God, and of all desertion of the Law of the Creation. The old Serpent; Prince of the Apostate Angels, with all his Associates, who first falsely accused God unto man, and continues to accuse men falsely unto God; of whom before.

2. His Power in and over Death is variously apprehended. What the Jews conceive hereof, we have before declared; and much of the Truth is mixed with their fables. And the Apostle deals with them upon their Acknowledgment in general, that he had the Power of Death. Properly in what sense, or in what respect he is said so to have it, Learned Expositors are not agreed. All consent, (1.) That the Devil hath no absolute or Sovereign supremacy over Death. Nor (2.) Any right, or Authority about it, de jure, in his own Right, or on Grant, so as to act lawfully and rightly about it according unto his own Will. Nor (3.) Any judging or determining power as to the Guilt of Death committed unto him; which is peculiar to God the supreme Ruler and Judge of all, Gen. 2. 17. Deut. 32. 39. Rev. 1. 18.

But wherein this Power of Satan doth positively consist, they are not agreed. Some place it in his Temptations unto Sin, which bind unto death; some in his Execution of the Sentence of Death; he hath the Power of an Executioner. There cannot well be any doubt, but that the whole Interest of Satan in reference unto Death is intended in this Expression. This Death is that which was threatened in the beginning, Gen. 2. 17. Death seriously to be inflicted in the way of a Curse, Deut. 27. 26. Gal. 3. 10. that is, death consisting in the Violation of soul and body, with everything tending fatally thereunto, with the everlasting Destruction of body and soul. And there are sundry things wherein the Devil, or Power of Satan in reference unto this Death doth consist. As (1.) He was the means of bringing it into the世界. So is the Opinion of the Jews in this matter expressed in the Book of Wisdom, written as it most probable, by one of them not long before this Epistle. They tell us, Chap. 1. 15. & 16. that he, with his supernatural Power, made death, which belonged not unto the Original Constitution of all things, but Chap. 2. 24. where Wisdom, &c. in the same Sense, by the Envoy of the Devil, death entered into the world, and that Expression of in verbo Dei, is retained by the Apostle, Rom. 5. 12. Only he lays the End of it on the morally deserving cause, the sin of man; as here it is laid on the efficiently procuring cause, the Envy of the Devil. And herein consisted no small part of the Power of Satan with respect unto Death. Being able to introduce sin, he had power to bring in death also, which in the righteous judgement of God, and by the Sentence of the Law was inseparably annexed thereunto. And by a parity of Reason, so far as he yet continues to have Power over sin, defending death, he hath Power over death it self.

2. Sin and Death being thus entered into the world, and all mankind being guilty of the one, and obnoxious unto the other, Satan became thereby to be their Prince; as being the Prince, or Author of that state and condition wherein they are brought; Hence he is called the Prince of this world, John 12. 32. and the God of it, 2 Cor. 4. 4. Inasmuch all the world is under the Guilt of that sin and death which he brought them into.

3. God having passed the Sentence of death against sin, it was in the Power of Satan, to terrify and affright the consciences of men, with the Expectation and dread of it; so bringing them into Bondage. And many God gives up unto him to be agitated and terrified as it were at his pleasure. To this end were Perissions excommunicate given up unto Satan to vex, 1 Tim. 1. 20. He threatens them as an Executioner, with the work that he had to do upon them.

4. God
4. God hath ordained him to be the Executioner of the sentence of Death upon stubborn sinners unto all Eternity; partly for the Aggravation of their Punishment, when they shall always see, and without relief bewail their folly in hearkening unto his Allurements; and partly, to punish himself in his wofull Employment. And for these several Reasons is Satan said to have the power of death. And hence it is evident; That,

VIII. All the Power of Satan in the world, over any of the sons of men is founded in Sin, and the Guilt of Death attending is: Death entered by sin; the Guilt of sin brought it in: Herewith comes in Satans interest; without which he could have no more to do in the Earth, than he hath in Heaven. And according as sin abounds, or is subdued, so his Power is enlarged or threngthened. As he is a Spirit, he is mighty, strong, wise; as sinful, he is malicious, subtle, ambitious, revengeful, proud: Yet none of all these give him his Power. He that made him, can cause his sword to pierce unto him, and preserve man though weak and mortal, from all his force, as a mighty Spirit, and his Attempts, as a wicked one. And yet these are the things in him that men are generally afraid of; when yet by them he cannot reach one hair of their heads. But here lies the foundation of his power; even in Sin, which so few regard. Then,

IX. All sinners out of Christ, are under the power of Satan. They belong unto that Kingdom of Death whereof he is the Prince and Ruler. The whole world lies in the power of this wick'd one. If the Guilt of death be not removed from any, the Power of the Devil extends unto them. A power indeed it is, that is regulated. Were it Sovereign or absolute, he would continually devour. But it is limited unto times, seasons and degrees, by the Will of God, the Judge of all. But yet great it is, and answerable unto his Titles, the Prince, the God of the world. And however men may flatter themselves, as the Jews did of old, that they are free; if they are not freed by an interest in the death of Christ, they are intempest unto this beastly Tyrant; and as he works effiSually in them here, he will ragingly inflict vengeance on them hereafter.

4. The means whereby Satan was thus destroyed is also expressed. It was by death, by his own death. This of all others, seemed themost unlikely way and means, but in deed was notonly the best, but the only way whereby it might be accomplished. And the manner how it was done thereby, must be declared and vindicated. The fourfold power of Satan in reference unto death before mentioned, was all founded in Sin. The Obligation of the sinner unto death, was that which gave him all his Power. The taking away then of that Obligation, must needs be the Dissolution of his Power. The foundation being removed, all that is built upon it, must needs fall to the ground. Now this in reference unto the Children for whom he dyed, was done in the death of Christ: Virtually in his death itself, AS actually in the Application of it unto them. When the sinner ceased to be obnoxious unto death, the Power of Satan ceased also. And this every one doth, that hath an interest in the death of Christ: for there is no condemnation unto them that are in Christ Jesus, Rom. 8. 1. And this because he dyed; he dyed for their sins, took that death upon himself which was due unto them, which being conquered thereby, and their Obligation thereunto ceasing, the Power of Satan is therewith dissolved. The first Branch of his Power consisted in the bringing of Sin into the world; This is dissolved by Christ taking away the sin of the world; John 1. 29. which he did as the Lamb of God, by the Sacrifice of himself in his death, typified by the Paschal Lamb, and all other Sacrifices of old. Again, His power con-
fixed in his Rule in the world, as cast under sin and death: From this he was cast out (John 12. 32.) in the death of Christ, when contending with him for the continuance of his Sovereignty, he was conquered, the ground whereon he stood, even the guilt of sin being taken away from under him, and his Title defeated. And actually Believers are translated from under his Rule, from the Penalty of sin, into the Kingdom of Light, and of the Son of God. Nor can he longer make use of death as penal, as threatened in the curse of the Law, to terrify and afflict the consciences of men; for being justified by faith in the death of Christ, they have peace with God, Rom. 5. 1. Christ making Peace between God and us, by the blood of his Cross, Ephes. 2. 14, 15. 2 Cor. 5. 19, 20, 21. the Weapons of this part of his Power are wrested out of his hand; seeing Death hath no power to terrify the conscience, but as it expresses the curse of God. And lastly, his final Execution of the sentence of death upon sinners, is utterly taken out of his hand by the death of Christ, inasmuch as they are translated from under his Rule, from the Penalty of sin, into the Kingdom of Light, and of the Son of God. Nor can he long make use of death as penal, as threatened in the curse of the Law, to terrify and afflict the consciences of men; so that it is not upon them, but upon the Children of God, that this Power of Satan was destroyed by the death of Christ. And all this depended on God's Institution of the Sufferings of Christ, and accepting them instead of the sufferings of the children themselves.

The Socinians give us another Exposition of these words: as knowing that in insisted on to be no less destructive of their Error, than the death of Christ, is of the power of the Devil. The Reason hereof, faith Schmitzius, quis per mortem Christi adiegun eff supremum potestatem in omnibus; quis annis inanimis suos etiam caput diabolus correct, et cursum visus transigit, optime tandem penitus abolibis. But if this be so, and the abolishing of the power of Satan be an act of Sovereign Power, then it was not done by the death of Christ; nor was there any need that he should partake of his hand or blood for that purpose, or dye. So that this Exposition contradicts both the express words of the Apostle, and also, the whole design of his discourse: No proposition can be more plain than this is: that the Power of Satan was destroyed by the death of Christ, which in this Interpretation of the words is denied.

And hence it lastly appears, what was the Delivery that was procured for the children by this dissolution of the Power of Satan. It respects both what they feared, and what ensued on their fear, that is, Death and Bondage. For the delivery here intended, is not merely a Consequent of the destruction of Satan, but hath regard unto the things themselves, about which the power of Satan was exercised. They were obnoxious unto death on the Guilt of sin, as penal, as under the Curse, as attended with Hell, or everlasting misery. This he delivered the children from; by making an Attonement for their sins in his death, virtually loosing their Obligation thereunto; and procuring for them Eternal Redemption, as shall afterwards be fully declared. Hereon also they are delivered from the Bondage before described. The fear of death being taken away, the bondage that ensues thereon vanisheth also. And these things, as they are done virtually and legally in the death of Christ; so they are actually accomplished in and towards the children, upon the Application of the death of Christ unto them, when they do believe. And we may now close our consideration of these Verses with one or two other Observations, as,

X. The death of Christ through the wife and righteous disposition of God, is victorious, all conquering, and prevalent. The aim of the world was to bring him unto death; and therein they thought they had done with him. The aim of Satan was to also; who thereby supposed he should have secured his own Kingdom. And what could worldly or Satanic Wickedness have imagined otherwise? He that is slain is conquered. His own followers were ready to think so; We trusted, say they, that it had been he who should have redeemed Israel, Luke 24. 21. But he is dead; and their hopes are with him in the grave. What can be expected from him, who is taken, slain, crucified? Can he save others, who it seems could not save himself? Per mortem alterius, stultum est perare salutem. Is it not a foolish thing to look for life, by the death of another? This was that which the Pagans of old approached the Christians withal; that they believed in one that was crucified and dyed himself, and what could they expect from him? And our Apostle tells us, that this death, this Cross, was a stumbling block unto the Jews, and folly to the Greeks, 1 Cor. 1. 18, 23. And so it would have been in its self, Acts 2. 13. Chap. 4. 28. had not the Will and Counsel, and Wisdom and Grace of God been in it. But he ordered things so, that this death of Christ, should pull out that pin, which kept together the whold fabric of sin and Satan; that
that like Samson, he should in his death, pull down the palace of Satan about his ears, and that in dying he should conquer and subdue all things unto himself. All the Angels of Heaven stood looking on, to see what would be the end of this great trial. Men and Devils were ignorant of the great work which God had in hand. And whilst they thought they were destroying him, God was in and by him destroying them and their power. Whilst his heel was bruised, he brake their head. And this should teach us, to leave all Gods works unto himself: See John 11. 6, 7, 8, 9, 10. He can bring light out of darkness, and meat out of the Easter. He can disappoint his Adversaries of their greatest hopes, and fairest possibilities, and raise up the hopes of his own out of the grave. He can make suffering to be saving; death victorious, and heal us by the stripes of his Son. And in particular, it should stir us up to meditate on this mysterious work of his Love and Wisdom. We can never enough search into it, whilst our Enquiry is guided by his Word. New Mysteries, all fountains of Refreshment and Joy, will continually open themselves unto us, until we come be to satisfied with the endless fulness of it unto Eternity. Again,

XI. One principal end of the death of Christ was to destroy the power of Satan. To destroy him that had the power of death. This was promised of old, Gen. 3. 15. He was to break the head of the Serpent. From him sprang all the miseries which he came to deliver his Elest from, and which could not be affected without the dissolution of his Power. He was anointed to proclaim liberty to the Captives, and the opening the Prison to them that were bound, Isa. 61. 1. To this End he was to conquer him, who detained them; which he did by his death, Col. 2. 15. and so heal Captivity Captive, Psalm 68. 18. filling this enemy and self-avenger, Ps. 83. binding the strong man, Mat. 12. and dividing the spoil with him, Isa. 53. 12. And this he did by the merits of his blood, and the Atonement he made for him thereby. This took away the Obligation of the Law unto death, and disarmed Satan. And moreover, by the Power of the Eternal Spirit whereby he offered himself unto God, he conquered and quelled him. Satan laid his claim unto the Person of Christ; but coming to put it in Execution, he met with that great and hidden Power in him, which he knew not, and was utterly conquered. And this as it gives us a particular consideration of the Excellency of our Redemption, wherein Satan our old Enemy, who first foil us, who always hates us, and seeks our ruine, is conquered, spoiled and chained; so it teacheth us how to contend with him, by what Weapons to resist his Temptations, and to repel his Affrightments; even these whereby he hath been already subdued. Faith in the death of Christ, is the only Way and Means of obtaining a Conquest over him. He will fly at the Sign of the Cross rightly made.

Verse XVI.

Having asserted the Incarnation of the Lord Christ, the Captain of our salvation, and shewed the necessity of it, from the Ends which were to be accomplished by it, and therein given the Reason of his concession, that he was for a season made lessthan the Angels; The Apostle proceeds in this Verse, to confirm what he had taught before, by Testimony of the Scripture, and adds an especial Amplification of the Grace of God in this whole Dispensation, from the consideration of the Angels, who were not made partakers of the like Love and Mercy.
Verse 16.

For verily not any where doth he take Angels, but he takes the seed of Abraham.

In the words, there is first the Reference that the Apostle makes unto somewhat else, whereby that which he declareth is confirmed. For verily not any where: that is, that which he deneyth in the following words, is no where taught in the Scripture; as Chap. 7. 5. For unto which of the Angels said he at any time: That is, there is no Testimony extant in the Scripture concerning them to that purpose. So here, no where is it spoken in the Scripture, that Christ saith Angels. And what is so spoken, he is said to do. And thus also the Affirmative clause of his Proposition, but he taketh the seed of Abraham, is to be referred to the Scripture. There it is promised, there it is spoken, and wherein it is done by him.

Secondly, That which he affirmeth hath the nature of a discrete axiom, wherein the same thing is denied, and affirmed of the disjuncts expressed, and that univocally in the same sense: he took not Angels, but he took the seed of Abraham; And this, we being referred to the Scripture for the proof and confirmation of, gives light and perfect understanding into the meaning of the words. For how doth Christ in the Scripture take the seed of Abraham, in such a sense as that therein nothing is spoken of him in reference unto Angels: It is evident, that it was, in that he was of the Posterity of Abraham according to the flesh; that he was promised to Abraham, that he should be of his seed, yea, that he should be his seed; as Gal. 3. 6. This was the great Principle, the great Expectation,
expectation of the Hebrews, that the Messiah should be the seed of Abraham: this was declared unto them in the Promise, and this accordingly was accomplished. And he is here said to take the seed of Abraham, because in the Scripture it is so plainly, so often affirmed that he should do; when not one word is any where spoken that he should be an Angel, or take their nature upon him: And this, as I said, gives us the true meaning of the words. The Apostle in them confirms what he had before affirmed, concerning his being made partaker of flesh and blood, together with the children. This, faith he, the Scripture declares, wherein it is promised that he should be of the seed of Abraham, which he therein takes upon him, and which was already accomplished in his being made partaker of flesh and blood. See Job, 1, 4. Rom. 9, 4. Gal. 4, 4. chap. 3, 16. This then the Apostle teacheth us, that the Lord Christ, the Son of God, according to the Promise, took to himself the nature of man, coming of the seed of Abraham, that is into personal union with himself; but took not the nature of Angels, no such thing being spoken of him, nor concerning him any where in the Scripture. And this explication of the words will be farther evidenced and confirmed by our examination of another, which with great endeavour is advanced in opposition unto it.

Some then take the meaning of this Explication to be, that the Lord Christ by his participation of flesh and blood brought help and relief, not unto Angels, but unto men, the seed of Abraham. And they suppose to this purpose, that is put for help, to succour, to relieve, to vindicate into liberty. Of this mind are: Calvius, and all the Socinians; among those of the Roman Church, Riberai Estius also, and A Lapide speak doubtfully in the case. Of Protestants, Cæro, and Grotius, who affirms moreover, that Chrysostom and the Greek Scholasts do interpret the place and words which I should have marvilled at, had I not long before observed him greatly to fail or mistake in many of his Quotations. Chrysostom, whom he names in particular, expressly referreth this whole verse unto the Lord Christs Assumption of the nature of man, and not of the nature of Angels. The same also is insisted on by Theophilus of Oen-omenius, without any intimation of the sense that Grotius would impose upon them.

The Socinians embrace and endeavour to confirm this second Explication of the words, and it is their concernment so to do. For if the words express that the Lord Christ assumed humane nature, which necessarily infers his pre-existence in another nature, their perversion about the Person of Christ is utterly overthrown. Their exceptions in their controversial writings unto this place have been else-where considered. Those of Eusebius on this Text, are answered by Parus, those of Calvius by Beza, and the exceptions of some others by Gomarus. We shall in the first place consider what is proposed for the confirmation of their sense, by Schillingius or Crellius; and then the exception of a very learned Expositor unto the sense before laid down and confirmed. And Schillingius first argues from the Context, Præter ipsa verba (faith he) qua bene fenfum multo modo patimur ut poíerem dicereus, contextus & ratiocinatio autóres id repudiat; qui pro ratione & argumento id fumere non possit debuit, quod sibi hac ipsa argumento & ratione probandum jussisset. De eo enim erat quaestio, cur Christus qui nunx ad tantam majestatem & gloriam est coelitus, non angelicam sed humanam morti & variis calamitatibus obnoxius naturam i buja vero rei, quo palo ratio redderetur, per id quod non angelicam sed humanam naturam assumpef; cum istus ipsus rei, que in hac questione constiterit, tempore quod Christus homo fuit natus, nunc causae ratione quaeratur. At vero si hac verba, desvandus non Angelis, sed hominibus, acue ope is ferenda intelligamus; pulcherrima omnium cohabent; tempore Christum hominem mortalem suissi, non angelium aliquem, quod non angelis sed hominibus juvandis, servandis, sive vel autem definitus. But the foundation of this Explication of the Context is a mistake, which his own preceding discourse might have relieved him from. For there is no such question proposed as here is imagined, nor doth he in his following Explication suppose it. The Apostle doth not once propose this unto confirmation, that it belonged the Lord Christ to be a man and not an Angel. But having proved at large before, that in Nature and Authority he was above the Angels, he grants, verse 8, that he was for a little while made lower than they, and gives at large the reason of the necessity of that dispensation, taken from the work which God had designed him unto, which being to bring many sons unto glory, he shews and proves by sundry reasons, that it could not be accomplished without his death and suffering; for which end it was indispensably necessary that he should be made partaker of flesh and blood. And this he confirms farther by referring the Hebrews unto the Scripture, and in especial unto the great Promise of the Messiah made unto Abraham, that the Messiah was to be his seed; the love
and grace whereof he amplifies by an intimation, that he was not to partake of the

Angelical nature. That intimation therefore which is the foundation of this Explication, namely, that the Apostle had before designed to prove that the Mediator ought to partake of human nature, and not of Angelical, which is nothing to his purpose; he sufficiently hinted only to the present occasion. Wherefore Felbinger in his Demonstrations Evangelica takes another course, and affirms that these words contain the end of what was before affirmed, vers 14, 15. namely that Christ's participation of flesh and blood, which was not to help Angels, but the seed of Abraham, and to take them into grace and favour. But these things are both of them expressly declared in those verses, especially vers 15, where it is directly affirmed, that his design in his Incarnation and Death was to destroy the devil, and to free and save the children: And to what end should these things be here again repeated, and their in words and terms far more obscure and ambiguous than those wherein it was before taught and declared? For by Angels they understand evil Angels; and there could be no cause why the Apostle should lay in this Verse, that he did not offer to relieve them, when he had declared in the words immediately foregoing, that he was born and died that he might destroy them. Neither is it seemly to lay, that the end why Christ destroyed the devil was, that he might not help him: or the end why he saved the children was, that he might afflict them. Besides the introduction of this assertion, it is not fit, will not allow, that here any was intimated of what was before expressed, there being no intimation of any final case in them.

The Context therefore, not answering their occasion, they betake themselves to the words, *Verba* enim *mutata* ( faith he ) signified to proprie, many alliquam apprehendcre

five vi illium aliquid dicere, five vi sustineri, hoc ad opitulationem significationem composita

transfere, quin scripsisse voluerit ne cadant, ut sub etsi aliquid succumbant, sit aliquid evi
cedentiorem vetustatem, incum mane inflicted, quia semper Ecclesiastic. 4. v. 12. De.
finita ilium aliquid est, quoniam aliquid non viderint, hoc est, opitulator quantitatem fo

cadendum significatio verbi transfertur, quod qui aliquum subestant velint illi ad

dierfum manum porrigere solent.

It is acknowledged that *mutata* doth frequently signify as here is alleged, namely to help and assist, as it were by putting forth the hand for to give relief. But if that were intended by the Apostle in this place, what reason can be assigned why he should use the word proper unto his purpose, and frequently so applied by himself in other places, and make use of another, which signifies no such thing, nor ever used by him in that sense, must needs obscure his meaning, and render it ambiguous? Whereas therefore *mutata* signifies to help and relieve, and is constantly used by our Apostle in that sense, it being not so applied or used by him in this place to express his intention, but *transfere*, which signifies no such thing, nor is ever used by him to that purpose, the sense contended for of help and relief is plainly excluded. The place of Ecclesiasticus, and that alone, is referred unto by all that embrace this Explication. But what if the word be abused in that place by that Writer? must that give a rule unto its interpretation in all other Writers where it is properly used? But yet neither is the word used there for to help and relieve, but to take and receive; *faciendum, receptivum*, or taketh unto itself, *fuo modo, thosethatseek it*, which is the sense of the word we plead for, and so is it rendered by Translator. So the Lord Christ, *fuo modo*, took to himself the seed of Abraham, by uniting it unto his person as he was the Son of God. In the very entrance also of his discourse this Author acknowledges that *mutata* doth not directly or properly signify to help or to relieve, but signifying to take hold of, is transferred unto that use and sense. I ask, where? by whom? in what Author? If the says in this place by the Apostle, that will not prove it; and where any will plead for the metaphorical use of a word, they must either prove that the sense of the place where it is used infers that acceptance of it, or at least that in like cases in other places it is used, neither of which are here pretended.

But he proceeds, *quam hic dicit*, *transfere* enim *mutata* dixerunt, *per multifuros, effenus; et cadent enim ve naturae agitatur, et rationem consequentia argumentum, quod in hoc verbo propositum ille explicat.* This is but imagined, the contrary is evident unto everyone, upon the first view of the Context. Here the Apostle discourseth the Reason of the Humiliation of Christ, and his taking flesh; there the benefit of his Priestly Office unto them that do believe.

*Transfere* is therefore properly affinum, accipio; to take unto, or to take upon; and
Ver. 14, 15. Epistle to the Hebrews. 277

And the Apostle teacheth us by it, that the Lord Christ took unto him, and took as his our Humane Nature of the seed of Abraham.

That the Genuine sense of the place may be yet more fully vindicated, I shall farther consider the exceptions of a very learned man unto our Interpretation of the words, and his Answers unto the Reasons whereby it is confirmed.

First, he says, that αὐτοῖς ἡμῖν, being in the present tense, signifies a continued action, such as Christ's helping of us is; but his assumption of humane nature was a momentaneous action, which being past long before, the Apostle would not express it as a thing present. It is generally answered unto this exception, that an enallage is to be allowed, and that τασαρεύεσθαι, which is usual in the Scripture: So Job. 1. 31. ἐσπήρεν. But yet there is no just necessity of supposing it in this place. The Apostle in his usual manner disputing with the Hebrews on the principles wherein in they had been instructed from the Old Testament, minds them that there is nothing said therein of his taking upon him the nature of Angels, but only of the seed of Abraham. So that, he says, it is, be done so in the Scripture, that affirms him so to do, and in respect hereunto the expression in the present tense is proper to his purpose. This way of arguing and manner of expression we have manifested on chap. 1. 5.

Again he adds; this expression, ἢ παρέδωκεν τῷ ἀνθρώπῳ τὴν φύσιν τῆς ἀνθρώπου, is hard and uncouth; as it would be in the affirmative to say, ἐντάσησεν ἀνθρώπους, or ἐντάσησεν ἀνθρώπους, or a man; which we say not, although we do that he took humane nature. But the reason of this phrase of speech is evident. Having before affirmed that he was partaker of flesh and blood, whereby the nature of man is expressed, repeating here again the same affirision with respect unto the Promise, and a negation of the same thing in reference unto Angels, because their nature consisteth not of flesh and blood, he expresseth it indefinitely, and in the concrete; he took them, that is, not that in and of them, which answers unto flesh and blood in the children, that is, their nature. So that there is no need to assert, as he supposeth some may do, that τοῦ αἵματος, ought to be repeated καὶ τοῦ αἵματος, and referred unto those bodies which the Angels assumed for a season in their Apparitions under the Old Testament; there being only an Elpis eais to be supplied of that in them which answers unto flesh and blood in the children.

Thirdly, The Apostle, he faith, verse 17. that Christ ought in all things to be made like unto us, by this reason, ἢ παρέδωκεν τῷ ἀνθρώπῳ τὴν φύσιν τῆς ἀνθρώπου. But if this be to take on him the nature of man, he comes to prove the same thing by the same. For to be made like unto us, and to assume human nature, differ only in words, and not really, or in deed. But, take ἢ παρέδωκεν τῷ ἀνθρώπῳ to help or relieve, and all things agree. For because he came to help us and not Angels, it became him to be made like unto us. But herein lies a double mistake: First, in the scope and argument of the Apostle; for those words in the beginning of the 17 verse are not an Inference or Conclusion from what is asserted in this verse, but an Affirmation of the necessity of what is there asserted, from that which follows in the same verse, that he might be a faithful High Priest. Secondly, those words like unto us, do not intend his conformity unto us in his participation of humane nature, which he had on other reasons before confirmed, but in the sufferings and temptations which there he inflicts upon us.

Fourthly, The seed of Abraham, he says, is a collective expression, and denotes many, at least it must denote the person of some man, which Christ did not assume. And therefore is it the spiritual seed of Abraham that is intended, that is, believers. And the Apostle so calls them, because the Hebrews were well pleased with the mention of that privilege. But this will not abide the examination. The great promise of old unto Abraham was, that in his seed all the nations of the earth should be blessed. The intention of that Promise was, that the Messiah should be his seed, of his posterity. That by this seed one individual was intended, our Apostle declares, Gal. 3. 16. As Christ in like manner is said to be of the seed of David according to the flesh, Rom. 1. 3. Of this Promise the Apostle minds the Hebrews. So that his talking on him the seed of Abraham, is not the assuming of many, nor of the person of any one of them, but merely his being made of the seed of Abraham according to the Promise. And to bend these words unto any other sense, than the accomplishment of the Promise made to Abraham, that Christ should be of his seed, is plainly to pervert them. And this is all of weight that I can meet withal, which is objected unto our interpretation of this place, which being removed, it is further established.

Lastly, in the diverse removed, by Angels, the good Angels, not fallen Angels, are principally
principally regarded. Of fallen Angels he had newly spoken under the collective expression, the devil, who had the power of death. Nor are, it may be, the devils any where called absolutely by the name of Angels; but they are termed either evil Angels, or Angels that sinned, that left their habitation, that are to be judged, the devils Angels; or have some or other peculiar Adjunct whereby they are marked out and distinguished. Now it cannot be that this word ἱεροσόλυμα, if it be interpreted to help, assist, or relieve, can in any sense be applied unto the Angels, that must be intended if any. For the word must denote either any help, assistance, or relief in general, or that especial help and assistance which is given by Christ in the work of Reconciliation and Redemption. If the first be intended, I much question the truth of the assertion, seeing the Angels owe their establishment in grace unto Christ, and their advancement in glory, Ephes. 1, 10. If it be to be taken in the latter sense as is pretended, then the nature of the disparate here used by the Apostle requires, that there be the same need of the help intimiated in both the disparates, which is denied as unto the one, and affirmed as unto the other. But now the Angels, that is the good Angels, had no need of the help of Redemption and Reconciliation unto God, or of being freed from death, or the fear of it, which they were never obnoxious unto. And what remains for the clearing of the mind of the Apostle, will appear yet farther in the ensuing Observations from the words.

I. The Lord Jesus Christ is truly God and Man in one Person; and this is fully manifested in these words: For, first, there is supposed in them his pre-existence in another Nature, than that which he is said here to assume. He was before, he sinned before, or he could not have taken on him what he had not. This was his Divine Nature, as the like is intimated, where he is said to be made flesh, John 1, 14. to be made of a woman, Gal. 4, 4. to be manifested in the flesh, 1 Tim. 3, 16. to take on him the form of a servant, Phil. 2, 8, 9. as here, he took the seed of Abraham; he was before he did so; that is the Son, the Word of God, the Son of God, as in the places mentioned, eternally pre-existing unto this his Incarnation. For the subject of this Proposition, he took on him, &c. denotes a person pre-existing unto the act of taking here ascribed unto him, which was no other than the Son of God. 2. He assumed, he took to himself another nature, of the seed of Abraham according unto the promise; so continuing what he was, he became what he was not. For, 3. He took this to be his own nature; he so took it, as himself to become truly the seed of Abraham, to whom, and concerning whom, the promise was given, Gal. 3, 16. and was himself made of the seed of David according to the flesh, Rom. 1, 3. and as concerning the flesh came of the fathers, Rom. 9, 5. and so was the Son of David the Son of Abraham, Matthew 1, 1. And this could no otherwise be done, but, 4. by taking that Nature into Personal Subsistence with himself, in the Hypostasis of the Son of God; the nature he assumed could no otherwise become his. For if he had by any ways or means taken the person of a man to be united unto him, in the strictest union that two persons are capable of, a Divine and an Humane, the nature had still been the nature of that other person and not his own. But he took it to be his own nature, which it could no ways be but by personal union, causing it to subsist in his own person. And he is therefore a true and perfect Man; for no more is required to make a complete and perfect man, but the entire nature of man subsisting. And this is in Christ, as a man, the Humane nature having a subsistence communicated unto it by the Son of God. And therefore, 6. This is done without a multiplication of persons in him. For the Humane Nature can have no personality of its own, because it was taken to be the nature of another person, who was pre-existent unto it, and by assuming of it, preserved its proper personality. Neither, 7. did hence any mixture or confusion of natures ensue, or of the essential properties of them; for he took the seed of Abraham to be his Humane Nature, which if mixed with the Divine, it could not be. And this he hath done, 8. infallibly and for ever. Which things are handled at large else-where.

II. The Redemption of Mankind by the taking of our nature, was a work of mere Sovereign Grace. He took the seed of Abraham; he took not the nature of Angels. And for what cause or reason? Can any be assigned but the Sovereign Grace, Pleasure, and Love of God? nor doth the Scripture any where assign any other. And this will the better appear, if we consider, that for a finning nature to be saved, it was indispensibly necessary that it should
Ver. 17, 18. Epistle to the Hebrews.

Having declared the general Reasons why the Son or Messiah was for a little while to be made lower than the Angels, in his Incarnation and sufferings, and shewed the ends thereof, the Apostle proceeds to declare other especial ends of this divine Dispensation, and therein makes way unto what he had to instruct the Hebrews in, about the Priestly Office of Christ, which was the principal ground and foundation of what he intended more fully afterward to discourse with them about, and to inform them in.

Verse XVII, XVIII.

Having declared the general Reasons why the Son or Messiah was for a little while to be made lower than the Angels, in his Incarnation and sufferings, and shewed the ends thereof, the Apostle proceeds to declare other especial ends of this divine Dispensation, and therein makes way unto what he had to instruct the Hebrews in, about the Priestly Office of Christ, which was the principal ground and foundation of what he intended more fully afterward to discourse with them about, and to inform them in.

Verse 17, 18.

"Ver. 17. 18. V. unde debuit, whence he ought. So Beza: Syr. וּנְחָנֶה הַדָּעָת, for וּנְחָנֶה דָעָת. which cause, or wherefore, it was just, meet, or equal. Others, wherefore it was due, it was convenient. Wherefore it behoved him; so ours. "Esop." joined with an Infinitive Mood, as here it is, signifies commonly operat me, or necessite, or debet; I ought, it behoveth me, it is necessary for me; and denotes more than a mere Congruency, Convenience, or Expediency; even such a kind of necessity as ariseth from that, which in itself is just and equal; which the Syriack expresseth; of the same importance with וּנְחָנֶה, verse 10.

Verbo omere, per omnia; Syr. וּנְחָנֶה לִבִּין, in omni re, in every thing. Arabic. In condicio, "in all conditions; that is, every condition and state of life: ours, in all things, leaving the words where they are placed in the Original, Wherefore in all things is behoved him, whereas a little transposition of them would more clear up the Sense; Wherefore is it behoved him to be made like unto his brethren in all things. The Text quite omits the words here, and placeth them after וּנְחָנֶה, merciful in all things.

The אֲחָיו אָחִים אָחִים, V. Fratibus simulare; Eras. similis reddi; Beza, similis fieri; "equus" as ours, to be made like. The Article prefixed to דָעָת restrains the name Brethren to דָעָת unto those whom he had before discoursed of under the names of children, disciples, merciful ones.

The damnosum est, nisi expungunt, us misericors foret (or effet) punctus: so V.

Eras.
The Syriack somewhat otherwise, that he might be merciful, and a great Priest, or chief Priest;  

not, faithful in the things of God, so making his mercifulness an attribute of his Person absolutely, and faithful only to respect him as a High Priest. So also the Arabic and Ethiopic. And the word whereby ἁμαρία, is rendered, signifies tenderly merciful, with that kind of mercy which is called bowls of compassion, from ἀμαρία. And it may be here observed, that that Interpreter throughout the Epistle renders ἀμαρία by ἁμαρία, Rab Comara, though that word be always used in an ill sense in the Old Testament. Three times it occurs therein,  

King 23. 5. where we render it Idolatrous Priests, Zeph. t. 4. the name Chemarim is retained, Hos. 10. 5. we express it by Priests, but place Chemarim in the Margin. For it principally denoted the Priests of Baal and Moloch, and their blackness (as the word is rendered, Job 3. 5.) not from the garments they wore, but from the colour they contracted in their diabolical Sacrifices in the fire. Hence where ever the word ἓμαρε, is applied unto a Priest of a false God, or one engaged in false Worship, the Targumists constantly render it by ἁμαρε, see Jude. 17. 5. Chap. 18. 4. 30. But this Translator respected not so much the use, as the original and extraction of the word: for from ἕμαρε, in Niphal ἕμαρε, it is to wax hot, and to be moved with internal heat, whence it is taken to signify Compassion and pitty, the same with ἀμαρε, hence Deut. 13. 17. ἀμαρε, and shall give this tender mercy, bowls of compassion, is rendered by Ben. Vziel, ἀμαρε, ἁμαρε, and shall warm you, with compassion, and shall have compassion on you. He shall be warmed and moved with compassion towards you. In like manner is the word used, Psal. 77. 10. With respect unto this heart of Affections and abundant Compassion; the word may well be applied unto the Lord Christ our High Priest.  


Very defectively. Eras by Veum agenda, in the things that were to be done before God: Co also Beza, not aent agenda, as a supplement unto the Text. So Vatablus and others. Syr. ἀμαρε, in the things of God. The Apostle explains his own meaning, Chap. 5. where he tells us, that every High Priest, naticerat το καθ' ἅπαν, it set over the things appertaining unto God, that he may offer Sacrifice. In things appertaining unto God: what he hath to do with God in their behalf for whom he ministers in his Office before him. Arab. res nfrica ut Deum pecunia.  

Turn at [i]s an days το διαπαιστός το πολλάτιον, V. ut propitiare delenda populi: aiming to express the sense of the Original, it falls upon a barbarous word, yielding no tolerable sense; though that which seems to be intended in it, is to make Propitiation or Attonement. Ar. Vziel. Eras. Ben. ad expiandum: Syr. ἀμαρε, ἁμαρε, by ἀμαρε, explains super pecatas populi; so the word is constantly translated, though it rather signifies to new mercy or pity. ἁμαρε, is commonly used absolutely, for propitiation, sacrifice, or propitiis, to please, appease, atone, turn away anger; and when it is taken in a Passive or Nemer sense, it signifies to be merciful, appeased, reconciled, as Luke 18. 13. i interstate διαπαιστός το πολλάτιον, God be merciful unto me. I much doubt whether any instance can be given of its signifying to expiate, though because of the construction of it in this place, it be generally so rendered. If it be taken in its first proper sense, then fin cannot be the next object of the Art denoted by it. Ours, to make reconciliation for the sins of the people; of the sense whereof we shall deal afterwards at large.  

Er § 8. In so anim, V. for in that: Eras. nam ex hoc; for from hence: Beta, nam ex eo; Vat. ex eo; ab id: ours, for in that; that is, insinueth; not, in that thing wherein he was tempted, but, whereas, insinueth, seeing that; Arab. for from those things which happened unto him when he was tempted.  

Psal. 41. 15. Taurif.  

ὅσοι ἦσαν ἀπολογισθέντες, V. suppos sit ipsi tentatus, in which himself suffered and was tempted. (Et.) Erasius tell us not in many antient Copies; Ar. in quo positis ipsi tentatur; in that he suffered himself being tempted; Beta, ex eo quo positis ipsi fut; quum est tentatur; for that which he suffered when he was tempted. But the words rather signify his sufferings by being tempted, or from his temptations, than his suffering on other accounts when he was tempted. Syr. for in that he was suffered and was tempted, as the Vat. Eras. quod ipsi contigit tentatun est; that he fell him to be tempted. Laying the whole upon Temptation, because in the latter clause mention is made of them that are tempted, without any addition of sufferings. It is not certain whether ὅσοι, be from πάσης, or from ὅσοι, from whole; Vat. etiam, the middle signification in ὅσοι, is found, and written by an usual Praesine of Θεος; and δι', not
not his suffering, but his labouring under temptation is intended. If it is commonly thought, it be from a certain, I confess that word is sometimes used as it is here rendered by Erasmus, acidia, contigit, as it happened; it befell; but it is but rarely, and that not without regard unto suffering. But it being evident that the suffering of Christ is here intended, his Temptation being mentioned only as an instance of that whereby he suffered, that is, not to be passed over, and the sense carried on unto his Temptation only. He suffered being tempted, is in itself but to make a trial or Experiment. But this being done from various Principles by sundry Means, for different Ends, and upon diverse Subjects, there is a great difference in such trials; and great variety in the Nature of Temptations. How the Lord Christ was tempted, by whom, and of what sort his Temptations were, we shall consider afterwards. The Euthy, reads, when he was tempted, and afflicted him; that is, God. Awa getiscon87v, and again is added, but retained by Beza, as not copulative, but emphatical; postet et eis qui tentamin auxiliaria. (& again is added, potest et eis qui tentamin succurreat; he can, or is able to help, relieve, succour. But, is properly et debeo him to run in to the cry of any one, that is, to help and relieve him in his distress, to come speedily, and as it were in haste, to the help of him that cryeth out in danger. So Themistocles; Σωτηρίας ον ενυπόθησα, Ζηλονε και τον θελε των Αθηναίων, Ζηλονε και τον θελε των Αθηναίων; (in their distress.) And this is the direct sense of the word in this place, as it respects them that are distressed under the power of Temptation; crying out for help. And it is plainly expressed in the Latin succurreat, and our succour taken from thence. So Christom interprets these words, ιδων ομοσπονδαν μερις τωις συναφεις ηγουμενος, he gives out his hand unto them with all readiness.

Verse 17, 18.

Wherefore (hence) it behoved him to (it was meet he should) be made like unto his (the) brethren in all things, (every manner of way) that he might be a merciful and faithful High Priest in the things of (pertaining unto) God, to make reconciliation for the sins of the people. For in that (whereas) he hath suffered being (when he was) tempted, he is able to succour, (come in to the help of) them that are tempted.

In these two Verses, the Apostle illustrates what he had taught before; and confirms what he had affected concerning the Sons participation of flesh and blood, in like manner with the children, from one especial End thereof. And this End is, his being an High Priest, which that the Messiah was to be, both the Hebrews granted, and he himself intended more largely afterwards to demonstrate. Moreover, he was to be such an High Priest, as was fitted and suited for the discharge of his Office, unto the benefit of them, for whose good he was to minister therein. This the Wisdom of God, and the Nature of the thing it self doth require. Now they being persons obnoxious unto Temptations and sufferings of all sorts, he must in an especial manner be able, to help, relieve and give such Persons. And all this the Apostle declares in these Verses; in the opening whereof we may consider,

1. The importance of the illative expression in the entrance; wherefore, or hence.
2. The necessity intimated of what is here alligned to the Messiah; it behoved him, or it was meet that he should.
3. What the Apostle repeats and reasserts; namely, that he was in all things, or every manner of way, to be made like unto his brethren; or,
4. The general End of this his necessary conformity unto the brethren; that he might be a merciful and faithful High Priest.
5. The especial work and end of that Office, which he was so prepared for; in the things of God, to make Reconciliation for the sins of the people.
6. A farther enforcement of the necessity of the foregoing assertion; taken from a double consideration.

1. Of what he did, or what befell him, in the condition wherein he was made like unto the Brethren: he suffered being tempted, or when he was tempted.
2. Of
An Exposition of the

Chap. II.

2. Of the blessed Effect and consequence thereof, both in his own preparation unto the farther discharge of his Office, and the benefit of them whom he ministers unto; for he is able to succor them that are tempted.

First, There is the Illation intimated in the word 8ων, wherefore; Now this may respect either what had been before disconcerted, or what is farther insisted on in the words ensuing. In the first way, the Apostle would seem to infer the necessity of his being made like unto his brethren in all things, from what he had before proved of his participation of humane nature; but this seems not to be the meaning of the word. That expression to be made like unto his brethren in all things, is only a Recapitulation of what the Apostle had before taught concerning his incarnation and sufferings; and here, his design is to shew the Reason or End thereof, namely, that he might be an High Priest, and discharge his office unto the benefit of the people. He gives therefore an account of what he had delivered, and declaresthe End of it, wherefore, or therefore ought he thus to be made like his brethren, that he might be a merciful High Priest. And thus did Chrysostom understand the connection of these words, i.e. his, God having designed him unto that Office, and the work thereof, it was indubitably necessary for him to be made like unto his brethren in all things.

Secondly, The Necessity of the matter of the Apostle's assertion, is expressed in the word ἐφ' αὐτῷ. He ought, it must be so; it could not be otherwise, on supposition that he was to be an High Priest. God having designed him unto that Office, and the work thereof, it was indubitably necessary for him to be made like unto his brethren in all things.

Thirdly, That which the Apostle thus asserts, is his being made like unto his brethren in all things. The Proposition is of the nature of them that are not ἐκ τῆς φυλῆς, but universally to be understood. For that expression in εἰς ἄνθρωπον, is capable of sundry limitations. As First, It respects only all those things which are necessary unto the End aligned; and Secondly, In them also, there may be a great difference. The things it respects are Nature with the essential properties thereof; attended with temptations and sufferings. But whereas the Brethren are sinners, he was not made like unto them in sin; which Exception the Apostle elsewhere puts in unto this assertion, Chap. 4. 15. For this would have been so far from conducing unto the End aimed at, that it would have been utterly destructive thereof. In the things also wherein he was made like unto them, still the Regulation from the End is to be carried along with us. That therein which was needful thereunto, this Assimulation or conformity extends unto; that which was otherwise it supposeth not. And as the final part of this double limitation is made evident in the finitude of man, so the truth and necessity of the latter will appear in the consideration of the things wherein this Conformity doth conflict. As,

First, He was made like unto them in the Essence of humane nature; a Rational Spiritual Soul, and a mortal body, quickened by its union therewith. This it was necessary he should be like the Brethren in; and not have a phantasmatic Body, or a body animated by the Deity as some fancied of old. But that he should take this nature upon him by natural Generation after the manner of the Brethren, this was not necessary; yea, so to have done, would not have furthered the End of his Priesthood, but have enervated the Efficacy of it, and have rendered him incapable of being such a Priest as he was to be. For whereas the Original corruption of sin is derived by natural procreation, had he been by that means made partaker of humane nature, how could he have been body, blemish, uncleanliness; as it became our High Priest to be, Chap. 7. 26. Again, it was not necessary that this Humane Nature should have its individuation from its self, and a particular subsistence in and by its self; yea, this also would have overthrown his Priesthood. For whereas the efficacy thereof depends on the excellency of the Divine Nature, this could not have given its influence thereunto, had not the Humane Nature been taken into the fame personal subsistence with its self. Only, as we said, that he should have an Humane Nature, truly and really as the Brethren, and therein be like unto them, this was necessary, that he might be an offering Priest, and have of his own to offer unto God.

Secondly, It was also necessary, that in and with his Humane Nature he should take upon him all the Properties and Affections of it, that so he might be made like unto the Brethren. He was not to have an ubiquitatem body, a body communis unto the Deity, that is immenis, and consequently no true body at all. Nor was his soul to be
be freed from the Affections which are connatural to an humane rational soul; as Love, Joy, Fear, Sorrow, Shame and the like; nor was his Body to be free from being obnoxious unto Hunger, Thirst, Cold, Pain, Death it self. But now whereas these things in the Brethren are attended with irregular perturbations for the most part; and whereas all the individuals of them have their proper infirmities in their own Persons, partly, by inordinate inclinations from their Temper and Complexions, partly, in Weaknesses and Sicknesses, proceeding either from their Original Constitutions, or other following inordinacies, it was no way needful, that in any of these he should be made like unto the Brethren; yea, a Conformity unto them therein would have absolutely impeded the work he had to do.

Thirdly, He was also like unto us in Temptations, for the Reason which the Apostle gives in the last Verse; but herein also some difference may be observed between him and us. For the most of our Temptations arise from within us, from our own Unbelief and Lusts. Again, in those that are from without, there is somewhat in us, to make part with them, which always makes us fail in our duty of reliance, and oftentimes leads to farther miscarriages. But from these things he was absolutely free. For as he had no inward disposition or inclination unto the least evil, being perfect in all Graces, and all their Operations at all times: So when the Prince of this world came unto him, he had no part in him, nothing to close with his suggestions, or to entertain his terrors.

Fourthly, His Sufferings were of the same kind, with them that the Brethren underwent, or ought so to have done; yet they had far different Effects on him, from what they would have had on them. For whereas he was perfectly innocent, and perfectly righteous, no way deserving them in his own Person, he was free from all imprellions of those sinful consequents which attend the utmost sufferings under the Curse of the Law by sinners themselves.

Thus the &kappa;v&opon;κι&omicron;$a$, the likeness in all things here affected, is capable of a double limitation; the first concerning some things themselves, as his participations; the other, the mode or manner of the things wherein the conformity doth really consist.

Now thus to be made like unto them it became him; it was meet, just and necessary, that God should make him so, because of the Office, Duty and Employment that he had assigned unto; which as the End hereof, is nextly to be enquired after.

Fourthly, The general End of his Conformity unto the Brethren, is that he might be a merciful and faithful High Priest. Two things are comprized herein: First, The Office that he was designed unto; He was to be an High Priest; Secondly, His Qualifications for that Office: He was to be merciful and faithful. His conformity unto the Brethren as we have seen, consisted in two things: First, His Participation of their nature; Secondly, His Copartnership with them in their condition of suffering and temptation. The first of these was necessary unto his Office; the latter unto his Qualifications. He was made man, that he might be an High Priest; he suffered being tempted, that he might be merciful and faithful. There was no more required that he might be an High Priest, but that he should partake of our nature; but that he might be merciful and faithful, with that kind of mercy and faithfulness which the Brethren stood in need of, it was moreover required, that he should suffer and be tempted; which things must be distinctly considered.

First, That he might be an High Priest, it was necessary, that he should be partaker of the Nature of them, for whom he was to administer in the things of God. So the Apostle informs us, Chap. 5. 1. Every High Priest for men, must be taken from among men. This is not work for an Angel, nor for God himself as such. And therefore although the benefits of the Priesthood of Christ, were communicated unto all Believers from the foundation of the world, by virtue of the compact and agreement between the Father and him, for the undertaking and execution of that Office at the time appointed; yet he was not actually, nor could he be an High Priest, until he was Anointed with holy oil, and made partaker of the nature of the children. The duty which as an High Priest he had to perform, namely, to offer Gifts and Sacrifices unto God, Chap. 8. 3. with the especial nature of that great Sacrifice that he was to offer, which was himself, his Body and Soul prepared and given him for that purpose, Chap. 10. 10. require and make necessary this Conformity. For this cause then was he made like unto the Brethren in a Participation of Humane Nature.

Secondly, That in this nature he should be perfectly Holy, and exactly discharge
his duty according unto the Mind and Will of God, was all that was required of him as to his being an High Priest. But this was not all that the estate and condition of the Brethren required. Their fares, tenderness, weaknesses, miseries, disconsolations are such, that if there be not a contemperation of his sublime Holiness, and absolute perfection in fulfilling of all Righteousness, with some Qualifications enclining him to Condensation, Pity, Compassion, and tender sense of their condition, whatever might be the issue of their safety in the life to come, their Comforts in this life would be in continual hazard. For this cause therefore was he made like unto them in the infirmities of their nature, their Temptations and Sufferings, from whence all their disconsolations and fares do arise. Hence was the necessity of the Qualifications for his Office which by his sufferings and Temptations he was furnished withal; and they are two:

First, Mercifulness; he was merciful, tenderly compassionate, as the Sprink Versus renders the word; misericors one that layes all the miseries of his people to heart, so caring for them, to relieve them. Mercy in God is but a naked simple apprehension of misery, made effective by an act of his holy Will to relieve. Mercy in Christ is a compassion, a condolency, and hath a moving of pity and sorrow joined with it. And this was in the Human Nature of Christ a Grace of the Spirit in all perfection. Now it being such a Verteue, as in the operation of it, deeply affects the whole soul and body also, and being incomparably more excellent in Christ, than in all the Sons of men, it must needs produce the same effects in him, where with in others in keffer degrees it is attended. Thus we find him at all times full of this Compassion and pain towards all the Sons of men, yes, the worst of his enemies, expressing it itself by sighs and tears, intimating the deep compassion of his heart. And this made him, as it were even forget his own miseries in his greatest distress, when seeing the Daughters of Jerusalem mourn for him, as he was going to his Cross, he mends them of that which his compassionate heart was fixed on, even their approaching misery and ruine, Luke 23. 28. But yet neither is this Mercifulness in general that which the Apostle intends; but he considers it, as excited, provoked, and drawn forth by his own temptations and sufferings. He suffered and was tempted, that he might be merciful, not absolutely, but a merciful High Priest. The Relation of the Sufferings and Temptations of Christ unto his Mercifulness, is not as unto the Grace, or Habit of it, but as unto its especial Exercise as our High Priest. And this mercifulness of Christ is, the gracious Condolency and Compassion of his whole soul with his people in all their temptations, sufferings, dangers, fears and sorrows, with a continual propensity of Will and Appetites unto their Relief, implanted in him by the Holy Ghost, as one of those Graces which were to dwell in his nature in all fulness, excited and provoked, as to its continual exercise in his Office of High Priest, by the sense and experience, which he himself had of those Miseries which they undergo; whereas move on the last Verse.

Secondly, The other Qualification mentioned, is that he should be faithful. Some understand by versus, legitimus, true and rightfult made so in a due manner, whereof the Apostle treats expressly, Chap. 5. 5. Others, his general Faithfulness, Integrity, and Righteousness in the discharge of his Office, being faithful unto him that appointed him, as Chap. 3. 2. But neither of these senses answer the especial design of the Apostle, nor his refering of this Qualification unto his conformity with the Brethren in sufferings and temptations. It must also answer that mercifulness which we have before described. It consists therefore in his exact, constant, careful consideration of all the concerns of the Brethren under their temptations and sufferings. This he is excited unto by his own Experience of what it is to serve God in such a condition. He is described, Rom. 15. 11. Not his Faithfulness then in general, whereby he discharged his whole Office, and accomplished the work committed unto him, mentioned, 1 Thes. 5. 4. but his constant Care and Condensation unto the Wants and Sorrows of his suffering and tempted Brethren, is here intended.

Before we proceed unto the Explication of the remaining passages of these Verses, what offers itself from what hath been already discoursed unto our Information, may be observed: As,

First, The promised Messiah was to be the great High Priest of the people of God. This the Apostle here presumes and proves elsewhere. And this we have elsewhere confirmed. The priestly Office of Priesthood, for one to perform it in the behalf of others, came in after the on the first Promise. In the state of Innocency every one was
was to be Priest for himself, or perform in his own name the things which with
God he had to do according unto the Law of his Creation. This privilegee failing by

cr. 17, 18. Epistles to the Hebrews

the flesh, and it was the will of God that fivndry Sacrifices should be offered unto him, partly for his Honour and Glory in the world, and to

teste the subjection of his people unto him, partly to teach and instruct them in the

Nature and Benefits of the Priesthood which he had designed for them, and to exe-

cute it in such Representations as they were capable of, he did at several seasons institute various sorts of temporary typical Priests; this he did both before and after the Law. Not that ever there was amongst them a Priest properly and absolutely so called, by whom the things of men might be completely and ultimately transacted with God. Only those who were appointed to administer before the Lord in the behalf of others, were called Priests, as Rulers are called gods; because they represented the true Priest, and outwardly expressed his actions unto the people. The true, pro-

per, and absolute High Priest, is Jesus Christ alone, the Son of God; for he alone had all the solemnities that were necessary for the constitution and confirmation of such a Priest. As in particular, the Oath of God was necessary hereunto, that his Priest-
hood might be stable and unchangeable. Now none was ever appointed a Priest by the Oath of God, but Christ alone, as the Apostle declares, chap. 7. 20, 21. And how this

differs his Office from that of others, shall on that place be made manifest. 2. He

alone had somewhat of his own to offer unto God; other Priests had somewhat to offer, but nothing of their own; only they offered up the beasts that were brought unto them by the people. But the Lord Christ had a Body and Soul of his own prepared for him to offer, which was properly his own and at his own disposal, chap. 10. 5. 3. He

alone was set over the whole spiritual House of God, the whole Family of God in heaven and earth. This belongs unto the Office of a High Priest, to preside in and over the Houfe of God, to look to the rule and disposal of all things therein. Now the Priests of old were, as unto this part of their Office, confined unto the material House or Temple of God; but Jesus Christ was set over the whole spiritual House of God to rule and dispose of it, chap. 3. 6. 4. He alone abides for ever. The true and real High Priest was not to minister for one Age or Generation only, but for the whole people of God unto the end of the world. And this Prerogative of the Priesthood of Christ the Apostle insists upon, chap. 7. 13, 14. 5. He alone did, and could do the true and proper work of a Priest; namely, make reconciliation for the sins of the people. The Sacrifices of other Priests could only represent what was to be done, the thing itself they could not effect, for it was not possible that the blood of bulls and goats should take away sin, as the Apostle shows, chap. 10. 4. but this was done effectually by that one offering which this High Priest offered, verse 11, 12, 13, 14. All which things must be afterwards insisted on in their proper places, if God permit. This then is his Prerogative, this is our privilege and advantage.

II. The assumption of our nature, and his conformity unto us therein, was prin-

cipally necessary unto the Lord Jesus, on the account of his being an High Priest for us. It

behooved him to be made like unto us, that he might be an High Priest; it is true, that

as the great Prophet of his Church he did in part teach and instruct it, whilst he was

in the flesh in his own Person: but this was in a manner a mere consequence of his

assuming our nature to be our High Priest. For he instructed his Church before and after principally by his Spirit. And this he might have done to the full, though he had never been incarnate. So also might he have ruled it with supreme Power as its King, and Head. But our High Priest without the assumption of our nature he could not be, because without this he had nothing to offer, and of necessity, faith the Apostle, he must have somewhat to offer unto God. A Priest without a Sacrifice is as a King without a Subject. Had not God prepared him a body, he could have had nothing to offer. He was to have a Self to offer to God, or his Priesthood had been in vain. For God had showed that no other Sacrifice would be accepted, or was effectual for that end which was designed unto this Office. On this therefore is laid the indispensable necessity of the Incarnation of Christ.

III. Such was the unspeakable grace of Christ, unto the Brethren, that he would refuse nothing.
nothing, no condition, that was needful to fit him for the discharge of the work which he had undertaken for them. Their High Priest he must be, this he could not, unless he were made like unto them in all things. He knew what this would cost him, what trouble, sorrow, suffering in that conformity unto them he must undergo; what sacrifices he must conflict with all his life; what a close was to be put unto his pilgrimage on the earth; what woful temptations he was to pass through: all lay open and naked before him. But such was his love, shadowed out unto us by that oracle to Rachel, that he was content to submit unto any terms, to undergo any condition, so that he might save and enjoy his beloved Church. See Ephes. 5. 25, 26. And surely he who was so intent in his love, is no less constant therein. Nor hath he left any thing undone that was needful to bring us unto God. But we are yet farther to proceed with our explication of the words.

V. The Apostle having asserted the Priesthood of Christ, describes in the fifth place the nature of the Office itself, as it was vested in him: and this he doth two ways. 1. By a general description of the Object of it, or that which it is exercised about; that is, the things appertaining unto God. 2. In a particular instance taken from the end of his Priesthood, and the great work that he performed thereby, to make reconciliation for the sins of the people.

First, He was to be an High Priest in the things pertaining unto God; that is, either in things that were to be done for God with men, as the Apostle speaks, We are Ambassadors for Christ, as though God did beseech you by us, 2 Cor. 5. 20. Or in things that were to be done with God for men. For there were two general parts of the Office of the High Priest; the one to preside in the House and over the Worship of God, to do the things of God with men. This the Prophet assigneth unto Joshua the High Priest, an especial Type of Christ, Zech. 3. 7. Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts. And of Christ himself, even he shall build the Temple of the Lord, and he shall bear the glory, and shall sit upon his throne, and he shall be a priest upon his throne, chap. 6. 13. that is, the High Priest of our profession, chap. 3. 1. He was set authoritatively over the House of God, to take care that the whole Worship of it were performed according unto his appointment, and to declare his Statutes and Ordinances unto the people. And in this sense the Lord Christ is also the High Priest of his Church, and of his Church, teaching and ruling them in the Name and Authority of God, Matt. 5. 4. Yet this is not that part of his Office which is here intended by the Apostle. The other part of the High Priest's Office was to perform the things toward God, which on the part of the people were to be performed. So Joshua adviseth Moses, Exod. 18. 19. Be thou unto the people before God, which words the LXX render, γίνεσαι εἰς τοὺς πληροὺς τῶν οἰκουμενίας, in the phrase here used by the Apostle, Be thou unto the people in things appertaining unto God. And this was the principal part of the Office and Duty of the High Priest, the other being only a consequent thereof. And that it was so, as to the Office of Christ, the Apostle manifests in the especial limitation which he adjoins unto this general assertion; he was an High Priest in things appertaining unto God, εἶτε ἡμεῖς τοῖς πληρούσις τῆς οἰκουμενίας εἰς τὸν οίκον, to reconcile; that is, to make reconciliation for the sins of the people.

Two things are to be considered in these words: 1. The Object of the Priestly action here assigned to the Lord Christ. 2. The Action itself, which with respect therunto he is said to perform.

The first is, εἰς, the people; that is, say some, the seed of Abraham, whose interest in the Mediation of Christ, and their privilege therein, the Apostle here minds them of, to provoke the Hebrews to constancy in their faith and profession. And so also they limit the term Brethren before used, not, as they say, that the Edomites are excluded, but that he expressly mentions only the first fruits in the flock. But this sense is not necessarily included in the words; the intention of the Apostle in the expression is only to give some light into the effect of the Priesthood of Christ, from the Office of the High Priest under the Old Testament, and the discharge thereof. For as he had a peculiar people for whom he made atonement, so also hath Christ, that is, all his Sheep.
But the following word seems not to admit of that sense in this place, τον διαπρατατον. For how can any one be said to please, or atone, or reconcile sin? Wherefore some laying the emphasis of the expression on the construction, do regulate the sense of the Verb by the Noun, of the Act by the Object; and so will have it signify to expiate, cleanse, and do away sin; to cleanse the sins of the people, to do away the sins of the people. The Vulgar Latin renders the word reprixitio, ut repropiriaretur; which, as Anselm tells us, and he hath those that follow him, is composed of re, prope, and cieo; a barbarous Etymology of a barbarous word. Propitio is a Latin word, and used not only by Plautus, but by Suetonius and Pliny; and that to appease, atone, please, or turn away anger. Most Translations renders it by expio, ad expiandum pecunia; but the signification of that word is also doubtful. It is indeed sometimes used for to cleanse, make pure, and to take away sin; but never in any good Author but with reference unto atonement, to take them away by sacrifice, by publick punishments, by men devoting themselves to destruction. So Livy, speaking of Horatius who killed his father, Ita ut cadet manifesta aliquo tenens placulo lucratur, imperiam parit, ut filium copiaret pecunia publica. Expiare is the same with laere placulo, which is to take away the guilt of a crime by a commutation of punishments. There may then be a double sense of these words. 1. To make atonement and reconciliation for sin, appeasing the anger and wrath of God against it. 2. To remove and take away sin, either by the cleansing and sanctifying of the sinner, or by any means prevailing with him not to continue in sin. Against the first sense, the construction of the word with re propitiat, is objected. Against the latter, the constant sense of the word itself, which is not to be deserted. It is the former sense therefore which we do embrace, and shall confirm.

1. The constant use of the word in all good Authors of the Greek Tongue, will admit no other; διαπραται is of an active importance, and denotes propitium facio, placare, as we observed before, to appease and atone. And this is that whereby the Heathen generally expressed their endeavours to turn away the wrath of their gods, to appease them; and then they use it transitively, with an Atonation case of the Object; as Homer, Iliad 3.

To propitiate or appease God. And Iliad 1.

To offer an Heacomb unto Apollo for the Greeks, and appease him who hath sent on them so many sorrows, or atone him. And when it hath the Atonation case of the person joined with it, it can bear no other sense. So Plutarch, Iliad buenoes homas; and Lucian, διαπραται δια propositions, to appease God. Sometimes it is used with a Dative case, as Plutarch in Public. Iliad 2. 16; and then it hath respect unto the Sacrifice whereby atonement is made, and anger turned away; and is rendered placula facer sacrum facere, to offer a placular sacrifice. So that the word constantly hath regard unto the anger and wrath of some person, which is deprecated, turned away, appeased, by reconciliation made.

2. The use of the word by the LXX confirms it unto this sense. Commonly they render the Hebrew ἄναπησα by it; which when regarding God, always signifies atonement, and to atone. So the Noun, Psal. 48. 17. No man can redeem his brother, θανάτου διαπραται, nor can be give to God his ransom, or the price of his redemption, διαπραται. And unto the Verb where it respecteth the offence to be attoned for, they usually annex ἤμεν to it. Exod. 32. 30. Thou hast sinned a great sin, and now I will go up unto the Lord, διαπρατασθη δι' αἵματα. And I will atone for your sin. And it is God who is the Object of the Act of appeasing, or atoning; to make atonement with God for your sin. So Num. 28. 22. 30. Nechoh. 10. 33. Once in the Old Testament it is used transitively, and sin placed as the Object of it, Dan. 9. 24. ἄναπησων, αἱ ἄναπησες τα δακρύα, to atone sin, or unrighteousness that is, ἄναπησων τον θρόνον τα δακρύα, to make atonement with God for sin. And fo also they express the person with ἄναπησων for whom the atonement is made. ἄναπησων τον θρόνον τα δακρύα, and ἄναπησών ἐκ τοῦ θρόνου. Exod. 30. 15. 16.
An Exposition of the

CHAP. II.

Levit. 1. 4. chap. 4. 20, 26. 6. 30. Num. 15. 23, 26. And still God is respected as he who is offended, and is to be reconciled; as it is expressed, Levit. 10. 17. ιερεύνων αὐτῷ προσκυνήσαντας, shall make atonement for them before the Lord. And sometimes they add that wherewith the atonement is made, namely Offerings or Sacrifices of one sort or another, Levit. 8. 17. And they will give us the sense of the word in another place, Prov. 16. 15. The wrath of a King is as messengers of death, and η ο ὁ ς ιερεύνων αὐτῷ, a man shall appease him; referring that to the King, which the Original doth to his wrath, καταλύει, shall turn away, that is, by appeasing him. In the use of this word then there is always understood, 1. An offence, crime, guilt or debt, to be taken away. 2. A person offended, to be pacified, atoned, reconciled. 3. A person offending to be pardoned, accepted. 4. A Sacrifice or other means of making the atonement, sometimes one is expressed, sometimes another, but the use of the word hath respect unto them all. And in vain doth Celsius pretend, ad Gott. ad exp. 7. p. 350. that ηιερεύνων are and ιερεύνων are the same thing, and denote the same thing, the former always denoting the person offended, the latter the person offending, or the offence itself; the one is to atone or appease another, the other to make atonement for another; which surely are sufficiently different.

3. The Jews to whom Paul wrote, knew that the principal work of the High Priest was to make atonement with God for sins; whereof their Expiation and freedom from it was a consequent; and therefore they understood this act and duty accordingly, it being the usual expression of it that the Apostle applies unto it. They knew that the great work of their High Priest was to make atonement for them, for their sins and transgressions, that they might not die, that the punishment threatened in the Law might not come upon them, as Levit. 16. 10, and 21, is fully declared. And the Apostle now instructs them in the substance of what they had before attended unto in types and shadows. Nor is there any mention in the Scripture of the expiation of sins but by atonement; nor doth this word ever in any place signify the real cleansing of sin inherent from the sinner, so that the latter sense proposed hath no consistency with it.

The difficulty pretended from the construction, is not of any moment. The like and constant use of the word being what we have evinced there must be an Ellipsis supposed, and ηιερεύνων το εὐαγγέλιον, is the same in sense with ηιερεύνων το εὐαγγέλιον, to make reconciliation with God for sins; as the same phrase is in other places explained.

Sixthly, There is a farther double enforcement of the necessity of what was before affirmed, concerning his being made like unto his brethren in all things, with reference unto his Priesthood; and the first is taken from what he did or suffered in that condition; the other from the benefits and advantages which ensued thereon. The first of those words, For that he himself hath suffered being tempted.

Εἰ δὲ καὶ ἡ σκόπησα, he suffered being tempted; not, it happened unto him to be tempted, which we before rejected. The vulgar Latin, and Expositors following that Translation; He suffered and was tempted. But the inserted we have shewed to be superfluous, and it is acknowledged to be so by Erasmus, Elstius, A Lapide; though Tens with some others contend for the retaining of it. It is not the suffering of Christ in general that is here intended; not is the end mentioned of it that of his suffering in general, which was to make reconciliation, but the succeeding and relieving of them that are tempted, which regards the sufferings that befell him in his temptations. It is not his sufferings absolutely considered, nor his being tempted that is peculiarly designed, but his suffering in his temptation, as was before observed. To know then what were these sufferings, we must inquire what were his temptations, and how he was affected with them.

To tempt, and temptations are things in themselves of an indifferent nature, and have no moral evil in them absolutely considered. What ever attends them of that kind, proceeds either from the intention of the tempter, or the condition of them that are tempted. Hence God is laid to tempt men, but not to induce them unto sin, Gen. 23, 1. James 1. 13. What of evil ensues on temptation, is from the tempted themselves. Moreover, though temptation seems to be of an active importance, yet in it itself it is merely
neerly for the most part neutral. Hence it compriseth any thing, state or condition; whereby a man may be tried, exercised or tempted. And this will give us light into the various temptations under which the Lord Christ suffred. For although they were all external, and by impositions from without, yet they were not confined unto the afflictions of Sathan, which are principally regarded under that name. Some of the heads of them we may briefly recount.

1. His state and condition in the world; He was poor, despised, persecuted, reproached, especially from the beginning unto the end of his publick ministrity. Herein lay one continued temptation, that is, a trial of his obedience by all manner of hardships. Hence he calls this whole time, the time of his temptations; **For we have not here everlasting mansions as unto Sathan;** or in the work that he carried on in a constant course of temptation, arising from his outward state and condition. See James 1. 2. 1 Pet. 5. 9. In this temptation he suffered Hunger, Poverty, Weariness, Sorrow, Reproach, Shame, Contempt, whereby his holy Soul was deeply affected. And he underwent it cheerfully, because it was to be the condition of them, whose preservation and salvation as their High Priest he had undertaken, as we shall see. And his experience hereof is the spring of their comfort and safety.

2. Whilst he was in this state and condition, innumerable particular temptations befell him, under all which he suffered. 1. Temptations from his Relations in the flesh, being disregarded and disbelieved by them, which deeply affected his compassionate heart with sorrow. 2. From his Followers, being forsaken by them upon his preaching the Mysteries of the Gospel. 3. From his chosen Disciples, all of whom left him, one denied him, and one betrayed him. 4. From the anguish of his Mother, when a sword pierced through her soul in his sufferings. 5. From his enemies of all sorts. All which are at large related in the Gospel; from all which his sufferings were inexplicable.

3. Sathan hid a principal hand in the temptations wherein he suffered. He set upon him in the entrance of his Ministry immediately in his own Person, and followed him in the whole course of it by the instruments that he set on work. He had also a season, an hour of delay allowed unto him, when he was to try his utmost strength and policy against him; under which assault from him he suffered, as was foretold, from the foundation of the world, the bruising of his heel, or the temporal ruin of all his concerns.

4. God's desertion of him was another temptation under which he suffred. As this was most mysterious, so his sufferings under it were his greatest perplexity. Psal. 22. 1. 2. 1 Pet. 5. 7. These are some of the heads and springs of those various and innumerable temptations that the Lord Christ suffred in and under.

Lastly, The blessed effect and consequent hereof is expressed in those words, **He is able to succour them that are tempted;** wherein we have, 1. The description of them for whose sake the Lord Christ underwent this condition. 2. The Ability that accrued unto him thereby for their relief. And, 3. The Advantage that they are thereby made partakers of.

First, They for whose sakes he underwent this condition, are those whom he reconciled unto God by his Sacrifice as an High Priest, but are here described by an especial concernment of their obedience, which producing all their sorrow and trouble, makes them stand in continual need of aid and assistance. They are those who are tempted ones. Notwithstanding their reconciliation unto God by the death of Christ, they have a course of obedience prescribed unto them. In this course they meet with many difficulties, dangers, and sorrows, all proceeding from the temptations that they are exercised withall. Hence is this description of them, they are those who are tempted, and suffer greatly on that account. Others are little concerned in temptations; outward it may be as unto danger they have not many; and if they have, it is the trouble and not the temptations which they regard; inward and unto sin, they yield obedience unto, and the trouble from temptation is in the opposition made unto it. It is reconciled persons who emphatically are the tempted ones, especially as temptations are looked on as the cause of sufferings. They are the mark of Sathan and the world, against which all their arrows and darts are directed, the subject wherein God himself exerciseth his trials. And besides all this, they maintain a continual warfare within them against temptations in the remainder of their own corruptions; so that within and about them are they conversant in the whole course of their lives. Moreover unto this constant and perpetual conflict, there do befall them in the Holy Wise Providence
Providing an exposition, God certain seasons wherein Temptations grow high, strong, impetuous, and are even ready to ruin them. As Christ had an Hour of Darkness to conflict with; so have they also. Such was the condition of the believing Hebrews, when Paul wrote this Epistle unto them. What through Persecution, wherein they endured a great fight of Afflictions, and what through the Seductions of false brethren, alluring them unto an Apostasy unto Judaism, and an acquiescence in Mosaical Ceremonies, they were even ready to be utterly ruined. Unto them therefore, and by them unto all others in the like condition the Apostle hath respect in his description of those whom the Lord Christ is ready to succour; they are tempted ones. This is the proper name of Believers. As Satan from what he doth, is called the Tempter; so they from what they endure, may be called the Tempted ones. Their calling is to oppose Temptations; and their lives a conflict with them. The High Priest having suffered the like things with them, they have an assured ground of consolation in all their temptations and sufferings. Which he confirms by what is added in the second place, namely, his ability to help them.

2. 

2. 

A new sentence. Now this Ability is such, as arises from that peculiar mercifulness, which is disjoined unto from that experience which he had of suffering under Temptation. A Moral Power, not a Natural. It is not an executive Power, a Power of working or operation, not a power of the hand, but a Power of heart and will, an Ability in readiness of mind, that is here ascribed unto Christ. It is this latter, and not the former that was a Consequence of his temptations and sufferings. A gracious, ready enlargedness of heart, and constant inclination unto the succour of them that are tempted, is the Ability here designed. For as this Power was originally and radically implanted in the Humane Nature of Christ, by the communication of all habitual grace unto him, so its next inclination to exert itself in suitable Effects, with a constant actual excitation thereof unto, he had upon the account of his suffering in temptations. For,

1. He had particular Experience thereby of the Weakness, Sorrows and Miseries of Humane Nature under the assaults of Temptations; he tried it, felt it, and will never forget it.

2. His Heart is hereby enclined to Compassion, and acquainted with what it is that will afford Relief. In his Throne of Eternal Peace and Glory, he sees his poor Brethren labouring in that storm, which with so much travail of soul himself passed through, and is intimately affected with their condition. Thus Moses thus rises up the Israelites unto Compassion unto Strangers, from the Experience they had themselves of the sufferings of their hearts, show mercy the heart of a stranger. And the Jews tell us, that the Elders who were so evilly entreated by the Taskmasters in Egypt; that from their own sufferings, they might know how to exercise tenderness over their brethren now put under their rule.

3. This Compassion moves and excites him unto their Relief and Succour. This is the proper effect of mercy and compassion. It sets Power on work for the relief of them whose condition is affected withal. So said she.

Hand ignara malis miseria succurre deti so.

Being exercised with evils and troubles herself, she had hence learned to relieve the miserable as far as she was able. This is the Ability ascribed unto our High Priest. Compassion and Mercy arising from an Experience of the sufferings and dangers of Humane Nature under Temptations, exciting his Power for the relief of them that are tempted.

Lastly, The Advantage of the Brethren from hence lies in the succour that he is thus able to afford unto them. This in general, as we have shewed, consists in a speedy coming in with relief unto them who being in distress do cry out, or call for it. There are three things that tempted Believers do stand in need of; and which they cry out for, (1.) Strength to withstand their temptations, that they prevail not against them: (2.) Comfort to support their Spirits under them. (3.) Seasonable Deliverance from them. Unto these is the succour afforded by our High Priest suited; and it is variously administered unto them. As (1.) By his Word or Promises; (2.) By his Spirit; and that, (1.) By communicating unto them supplies of Grace or spiritual strength. (2.) Strong consolation. (3.) By rebuking their Tempters and temptations.
The principal work of the Lord Christ as our High Priest, and from which all other actions of his in that Office do flow, was to make Reconciliation or Attonement for sin. This John declares, 1 Ep. 2. 2. We have an Advocate with the Father, and he is a Propitiation for our sins. What he doth for us in Heaven as our Advocate, depends on what he did on earth, when he was a Propitiation for our sins. This work was that which was principally regarded in the first Promise, Gen. 3. 15. namely, That which he was to do by his sufferings. To shadow out and represent this unto the Church of old, were all the Sacrifices of the Law, and the Typical Priesthood itself instituted. They all directed Believers to look for, and to believe the Attonement that was to be made by him. And that this should be the foundation of all his other actions as an High Priest, was necessary.

First. On the part of his Elect, for whom he undertook that Office. They were by nature Enemies of God, and children of Wrath; unless Peace and Reconciliation be made for them in the first place, they could neither have encouragement to go to him with their Obedience, nor to expect any mercy from him, or Acceptation with him. For as Enemies, they could neither have any mind to serve him, nor hope to please him. Here lie the first thoughts of all who have any design seriously to appear before God, or to have to do with him; wherewith shall we come before him, how shall we obtain Reconciliation with him? Until this Enquiry be answered and satisfied, they find it in vain to address themselves unto any thing else, nor can obtain any ground of hope to receive any good thing from the hand of God. This order of things the Apostle lays down, Rom. 5. 8, 9, 10. The first thing to be done for us, was to reconcile us to God whilst we were sinners and enemies, this was done by the death, by the blood of Christ, when as our High Priest he offered himself a Sacrifice for us. This being performed, as we have abundant Cause of, and Encouragement unto Obedience, so also just ground to expect what ever else belongs unto our salvation, as he also argues, Chap. 8.

Secondly, It was so on his own part also. Had not this been first accomplished, he could not have undertaken any other Act of his Priestly Office for us. What the Lord Christ doth in Heaven on our behalf, was prefigured by the entrance of the High Priest into the Holy Place. Now this he could not do, unless he had before offered his Sacrifice of Attonement, the blood whereof he carried along with him into the presence of God. All his Intercession for us, his watching for our Good, as the merciful High Priest over the House of God, is grounded upon the Reconciliation and Attonement which he made: his Intercession indeed being nothing but the blessed Representation of the Blood of the Attonement. Besides, this was required of him in the first place, namely, that he should make his soul an Offering for sin, and do that, in the Body prepared for him, which all the Sacrifices and Burnt-Offerings of old could not effect nor accomplish. And therefore hereon depended all the Promises that were made unto him about the success of his Mediation, so that without the performance of it he could not claim the accomplishment of them.

Thirdly, It was so on the part of God also. For herein principally had he designed to manifest his Righteousness, Grace, Love and Wisdom, wherein he will be glorified, Rom. 3. 25. His love is such to be a Propitiation to declare by Righteousness; the Righteousness of God was most eminently glorified in the Reconciliation wrought by Christ, when he was a Propitiation for us, or made atonement for us in his blood. And herein also God commendeth his Love unto us, Rom. 5. 8, John 3. 16. 1 John 4. 9. And what greater demonstration of it could possibly be made, than to send his Son to die for us when we were enemies, that we might be reconciled unto him. All after donations of God towards us indeed are full of Love, but they are all streams from this fountain, or Rivers from this Ocean. And the Apostle sumns up all the Grace of the Gospel in this, that God was in Christ reconciling us to himself, and that by this way of Attonement, making him to be sin for us, who knew no sin, that we might become the Righteousness of God in him, 2 Cor. 5. 19, 21. And so also he declares, that this was the mystery of his Will wherein he abounded towards us in all Wisdom and Prudence, Eph. 1. 8, 9, 10. So that in all things the great glory which God designed in the Mediation of Christ, is founded alone in that Act of his Priesthood, whereby he made Reconciliation for the sins of his people. And therefore.
1. They who weaken, oppose, or take away this Reconciliation, are Enemies to the Salvation of men, the Honour of Christ, and the Glory of God. From men they take their Hopes and Happiness, from Christ his Office and Honour, from God his Grace and Glory. I know they will allow of a Reconciliation in Words, but it is of Men to God, not of God unto men. They would have us reconcile our selves unto God by Faith and Obedience, but for the Reconciliation of God unto us, by Sacrifice, Satisfaction and Attonement, that they deny. What would they have poor sinners do in this case? they are Enemies unto God; go say they, and be reconciled unto him; lay aside your Enmity, and be no more his adversaries; but alas, he is our Enemy also; we are children of wrath, obnoxious to the curse as transgressors of his Law, and how shall we be delivered from the wrath to come? Take no care of that, there is no such Justice in God, no such Indignation against sin and sinners as you imagine; but our Confessions tell us otherwise; the Law of God tells us otherwise; the whole Scripture testifies to the contrary; all the Creation is filled with tokens and evidences of this Justice and Indignation of God against sin, which you deny: And would you have us to give credit unto you, contrary to the constant dictates of our own Confessions, the Sentence of the Law, the Testimony of the Word, the Voyage of the whole Creation, and that in a matter of such importance and everlasting concernment unto us? What if all these should prove true, and you should prove yours, should we not perish for ever, by relying on your testimony? Is it reasonable we should attend unto you in this matter? Go with your sophisms unto men who were never burdened with a sense of the Guilt of sin, whose Spirits never took in a sense of God's displeasure against it, who never were brought under bondage by the Sentence of the Law, who never were forced to cry out in the bitterness and anguish of their souls, what shall we do to be saved? Wherewith shall we come before the Lord, or appear before the High God? and it may be they will be entangled and seduced by you; but for those who have thus in any measure known the terror of the Lord, they will be secured from you by his Grace. Besides, what ground do such men leave unto the Lord Christ to stand upon as it were in his Intercession for us in Heaven? Do they not take that blood out of his hand, which he is carrying into the Holy Place? And how do they despise him, in taking of from his work a miserable employment; when men shall study and take pains to pervert themselves and others, that Christ hath not done that for them, which he hath done for all that are his; and which if he hath not done for them, they must perish for evermore; Is it worth the while for them to weaken Faith, Love and Thankfulness unto Christ? From whom can such men look for their Reward? Can Right Reason, or a Light within, be no otherwise adored, but by sacrificing the blood of Christ unto them? no otherwise be enthroned, but by depriving him of his Office, and taking his work out of his hand; and by an horrible ingratitude, because they know no other could do that work, to conclude that it is needless? Are men so resolved not to be beholding unto Jesus Christ, that rather than grant that he hath made Reconciliation for us by his blood, they will deny that there was any need that any such Reconciliation should be made? O the depths of Satan; Oh the stupidity and blindness of men that are alive by him, and lead captive at his pleasure.

2. They who would come unto God by Christ, may see what in the first place, they are to look after. Indeed if they are once brought into that Condition wherein they will seriously look after him, they will not be able to look from it, though for a while it may be they will be unwilling to look unto it. Reconciliation they must have, or they can have no peace. This eyes straight before them; they are willing it may be to look upon the right hand, and the left, to see if there be any thing nigh them that will yield them relief; but all is in vain: If any thing else gives them safety, it gives them poison; if it gives them peace, it gives them ruine. Reconciliation by the blood of Christ is the only relief for their souls. And nothing more discovers the vanity of much of that Religion which is in the world, than the regardlesness of men in looking after this, which is the Foundation-stone of any durable building in the things of God. This they will do, and that they will do, but how they shall have an interest in the Reconciliation made for sin, they trouble not themselves withall.

II. The Lord Christ suffered under all his temptations, sinned in none. He suffered being tempted, sinned not being tempted. He had the Heart of a man, the Affections of a man, and that in the highest degree office and tenderness. What ever suffers
Ver. 17, 18. Epistle to the Hebrews.

the soul of a man may be brought under, by Grief, Sorrow, Shame, Fear, Pain, Danger, led, by any afflicting passions, within, or impressions of force from without, he underwent, he felt it all. Because he was always in the Favour of God, and in the assurance of the indissolubility of the Union of his Person, we are apt to think, that what came upon him, was so overbalanced by the Blessedness of his Relation unto God, as not to cause any great Trouble unto him. But we mistake when we so conceive. No sorrows were like to his, no sufferings like unto his. He fortified not himself against them, but as they were merely present, he made bare his breast unto their shocks, and laid open his soul that they might-foak into the inmost parts of it. Is. 50. 6. All those Reeds and diversions of this life which we may make use of, to alleviate our sorrows and sufferings, he utterly abandoned. He left nothing in the whole Nature of sorrow or suffering, that he tasted not, and made experience of. Indeed in all his sufferings and temptations, he was supported with the thoughts of the glory that was set before him; but our thoughts of his present glory should not divert us from the contemplation of his past real sufferings. All the advantage that he had above us by the Excellency of his Person, was only that the sorrows of his heart were enlarged thereby, and he was made capable of greater enduring without fin. And it was to be thus with him.

1. Because, although the Participation of Human Nature was only necessary, that he might be an High Priest, yet his sufferings under Temptations were so, that he might be a merciful High Priest for tempted sufferers. Such have need not only to be saved by his Attonement, but to be relieved, favoured, comforted by his Grace. They did not only want oneto undertake for them, but to undertake for them with Care, Pity and tenderness. Their state required delivery with compassion. God by that way of Salvation that he provides for them, intends not only their final Safety in Heaven, but also that in the sense of the first fruits of it in this world, they may glorifie him by Faith and Thankful Obedience. To this end it was necessary that they should have relief provided for them in the Tenderness and Compassion of their High Priest, which they could have no greater pledge of, than by seeing him for their sakes, exposing himself unto the miseries which they had to conflict withal: and so always to bear that sense of them, which that impression would surely leave upon his soul.

2. Because, although the Lord Jesus by virtue of the Union of his Person and plenary union with the Spirit, had an habitual fulness of mercy and compassion, yet he was to be particularly excited unto the exercise of them towards the Brethren, by the experience he had of their condition. His internal habitual fulness of Grace and mercy was capable of excitation unto suitable actions by external Objects, and sensible Experience. It added not to his mercifulness, but occasioned his readiness to dispoze it unto others, and that the door against pleas of delaying succour. He bears still in his holy mind the sense he had of the forrowes wherewith he was pressed in the time of his Temptations; and thereon seeing his People conflict with the like difficulties, is ready to help them; and because his Power is proportioned unto his Will, it is said he is able. And what ever may be the real effects on the mind of Christ from his temptations and sufferings now he is in Heaven; I am sure they ought to be great on our Faith and Confutation, when we consider him undergoing them for this very end and purpose, that seeing he was constituted our High Priest to transact all our Affairs with God, he would be sensible of that condition in his own person, which he was afterwards to present unto God, for relief to be afforded unto it.

111. Temptations cast souls into Danger. They have need under them of relief and succour. Their spring, rise, nature, tendency, effects, all make this manifest. Many perish by them; many are wounded, none escape free that fall into them. Their kinds are various; so are their degrees, and lacerations, but all dangerous. But this I have elsewhere particularly insisted on.

IV. The great duty of tempted souls, is to cry once unto the Lord Christ for help and relief. To succour any one, is to come unto his help upon his cry and call. This being promis’d by Christ, unto those that are tempted, supposeth their earnest cry unto him. If we be slothful, if we be negligent under our Temptations, if we seek other ways for Assistance, if we trust unto, or rest in our own endeavours for the conquest of them, no wonder if we are wounded by them, or fall under them. This is the great area
mum for the cure of this disease, the only means for supportment, deliverance, and conquest, namely, that we earnestly and constantly apply ourselves unto the Lord Christ for succour, and that as our merciful High Priest, who had experience of them. This is our duty upon our first surprizal with them, which would put a stop to their progress, this our Wisdom in their success and prevalency. What ever we do against them without this, we strive not lawfully, and shall not receive the crown. Were this more our practice than it is, we should have more freedom from them, more success against them than usually we have. Never any soul miscarried under temptation, that cried unto the Lord Christ, for succour in a due manner, that cried unto him under a real apprehension of his danger, with Faith and Expectation of relief. And hereunto have we encouragement given us, by the great qualifications of his Person in this Office; he is faithful, he is merciful, and that which is the Effect of them both, he is able; he is every way sufficient to relieve and succour poor tempted souls. He hath a sufficiency of Care, Wisdom and Faithfulness, to observe and know the seasons wherein succour is necessary unto us; a sufficiency of Tenderness, Mercy and Compassion to excite him thereunto; a sufficiency of Power to afford succour that shall be effectual; a sufficiency of Acceptation at the Throne of Grace, to prevail with God for suitable supplies and succour. He is every way able to succour them that are tempted; to Him be Praise and Glory for evermore.

FINIS