THE ECONOMY OF THE COVENANTS BETWEEN GOD AND MAN.

COMPREHENDING

A COMPLETE BODY OF DIVINITY.

IN TWO VOLUMES.

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TO WHICH IS PREFIXED,

THE LIFE OF THE AUTHOR.

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THE ECONOMY OF THE DIVINE COVENANTS.

BOOK III. CHAP. IV.

Of Sanctification.

I. THE apostle Peter, 1 Pet. ii. 9. has, in very high terms, declared, that the chosen, the regenerate, and the adopted sons of God, are a HOLY NATION. And this holiness being really the most excellent ornament of the house of God, Psal. xciii. 5. is a subject which ought not to be passed over in silence, especially as it is none of the least of the promises in the covenant of grace, that God will be the sanctifier of his people Israel.

II. In order profitably to explain the nature of sanctification, we must consider, not so much the etymology and import of the Latin word, as of the Hebrew ἁγιός and Greek ἁγιός, ἁγιάζω, and σαιεμενος, with words of the like original, as most frequently made use of by the sacred penmen. It will be proper therefore to enquire more distinctly first, what is meant by holiness, and then, what by sanctification.

III. The word holy in scripture is asserted first of whatever is separated from a profaneious and civil, but especially from a profane use: In this sense even the elect are called holy, as being separated from the profane world, Lev. xx. 26. "And ye shall be holy unto me, because I have severed you from other people, that ye should be mine." 2 Cor. vi. 17. "Wherefore come out from among them, and be ye separate, faith the Lord, and touch not the unclean thing; and I will receive you." It is no less true of the mystical, than of the literal Israel, that they are a peculiar people, whose laws are divers from all people, Eph. iii. 8.
IV. Balaam has beautifully prophesied of them, Num. xxiii. 9. “Lo! the people shall dwell alone, and shall not be reckoned among the nations.” Israel is called the people: 1st, On account of their prodigious numbers, ver. 10. “Who can count the dust of Jacob, and the number of the fourth part of Israel?” 2. On account of those sacred ties, by which this vast congregation was united together. They were not a promiscuous assembly but a multitude, under a proper polity, or form of government, united together by covenant, governed by salutary laws, with rights and an inheritance, and having God himself for their head. Thus the apostle, 1 Pet. ii. 10. is πατέρας ἡμῶν, αποκρίθηκεν ἐν ταῖς ἡμεραῖς ἡμῶν, τῷ θεῷ ἁγιάζοντι τοὺς ἐπιστρέφοντας, ἐπιστρέφειν, ἐν τοῖς ἐπιστρέφοντας, διά τὸ ὑπακοήν τοῦ ἁγίου Θεοῦ, ἐν τοῖς ἐπιστρέφοντας, ἐπιστρέφειν, ἐν τοῖς ἐπιστρέφοντας, διά τὸ ὑπακοήν τοῦ ἁγίου Θεοῦ. This is the meaning of ὑπάκουα, ἐπιστρέφειν, the people, when used in its emphatical sense, and distinguished from ἔθνος, Gentiles. And ἔθνος, not a people, Deut. xxxii. 21. is a multitude that has no such privileges. Balaam testifies of the former that they dwell alone, or are separate, not reckoned among the nations: they are severed and distinguished from the rest of the world, by peculiar laws, customs, and institutions. Tacitus in his history, book 5. says, “Moses, the better to attach the people afterwards to himself, appointed them new rites, contrary to those of the rest of the world. There all things are accounted profane, which we look upon as sacred; and those things are allowed by them which we hold to be incestuous.”

V. This separation of the Jewish people, in as far as it was the effect of ceremonial institutions, constituted a ceremonial holiness; but if we consider it as the effect of the excellency of those laws, which prescribed moral duties, in that respect, they much surpassed other nations, yet that constituted a holiness common to the godly in all ages. Hence the church of the New Testament is called, “the flock of thine heritage, which dwell solitarily.” Micah vii. 14. And Christ says of his people; “they are in the world, but not of the world; for he has chosen them out of the world,” John xv. 19. “Delivering them from this present evil world, according to the will of God, and our Father,” Gal. i. 4. To this purpose is the admonition of Paul, Rom. xii. 2. Μη συναξιωθείης τῷ ανθρώπῳ λόγῳ, “Be not conformed to this world.”

VI. And this is that singularity of piety so recommended by some, which does not consist in external niceties of an over-strained will-worship, and an austerity of discipline, as was generally the practice of the Pharisees among the Jews, and of the Ascetics formerly among the ancient Christians; concerning whom Cacaubon may be seen in his Esere, ad Barron. Exerc. i. No. 9. A manner of life significantly called by Ephiphanianus,
Epiphanius, "οὐκομίηται δικαιομοιοι, the utmost pitch of self-righteousness: but in shunning the vices of the age, pride, drunkenness, lust, and vanities of every kind. I Pet. iv. 3, "For the time past of our life may suffice us, to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banqueting, and abominable idolatries." Eph. v. 7, "Be not ye therefore partakers with them:" and v. 11, "and have no fellowship with the unfruitful works of darkness." Tertullian, in his Apologetica, advises us, that in what we say, see and hear, we correspond in nothing with the madness of the circus, the lewdness of the theatre, the shocking cruelty of the amphitheatre, and the vanity of the Xystus; we are not to attend on such shows and representations as these. 2. That in opinions and sentiments we keep at a distance from those of the vulgar: that is what Paul hints in what follows: "but be ye transformed by the renewing of your mind, that ye may prove what is the will of God." By the vulgar I mean, not only the lowest class of people, of whom Tacitus says, they have neither judgment nor truth; but even such as seem to themselves and others extremely wise in this world; from whom God generally conceals those mysteries of his, which he reveals to babes, Mat. xi. 25. 3. In will and affections, I Pet. i. 14, "Not fashioning yourselves according to the former lusts in your ignorance." 4. In the exercise of such a generous and noble virtue, or holiness, as is infinitely beyond the reach of other people, Phil. ii. 15, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." VII. Secondly, the word holy, denotes whatever is dedicated to, or set apart for God and his service. Thus the altar, and what belonged to it, are called most holy, Exod. xxx. 29: also, Aaron with his sons, i Chron. xxiii. 13. So in like manner the truly godly are "a peculiar treasure to God above all people," Exod. xix. 5. In the Hebrew it runs: תֵּהָלָם יֵשׁנַנָּה. To Segullah the last of these, the Latin word sigillum has an affinity: so that יֵשׁנַנָּה SEGULLAH denotes a thing, which a person declares to be his own property, by impressing it with his seal; and indeed, it denotes such a thing, on account of which persons and kings themselves are accounted rich, and by which they display their grandeur, Eccles. ii. 8. "I gathered me also silver and gold וּלְכָּלָם, and the SEGULLAH peculiar treasure of Kings." Thus "God hath chosen Israel מַעָלֶם for his Segullah, or peculiar treasure," Pf. cxxxv. 4. Con, A 2 cerning-
cerning this word, see *Waferus* de nummis, lib. 1. c. 1. The Septuagint expresses it by τὸ πλείστως ᾑνωτα, Deut. vii. 6. ἀνάμισος, "a special people;" which Paul, in imitation of the LXX. calls ἄνθρωποινομίκος, "a peculiar people;" Tit. ii. 14. And Jerome affirms, he could not learn the meaning of that Greek word from any one, that was conversant in profane literature; but gathered it from the above place in Deuteronomy, and the like. Yet I think Grotius has not improperly observed, that περικός is derived from περίκος, which signifies, to excel; and hence περικός denotes the same as εὐαρέσ, excellent: and περικός super-
abundance: in which sense Clemens Alexandrinus uses it in *Admon. ad Gentes* p. 5. μετὰ χάριν τοις μαθησις, εκπερικόν, βασιλεῖα φρονο
τογγειλλον: promises to us, superabundantly, or ever and above, the kingdom of heaven, as the reward of our doctrine. And again, p. 69. Φησίν χάριν, εκ περικός, ἵνα πείς τι λόγοι παραθέσομεν πνεύμο; I shall abundantly bring a convincing proof concerning the word. In the same manner, as Demothenes says, ἄνω, εκ περικός, με
χάρις, he superabundantly accuses me: Polybius, book 4. c. 38, opposes περικός to the ἐν ἀναγκαίον τι βιτ κηρια, the necessaries of life. The godly therefore are God's excellent possession, which he claims and preserves, and in which he boasts, as his crown of glory and royal diadem, Isa. lxii. 3. Which he esteems as his riches, and suffers not to become the property of another; and in this sense also may holiness be ascribed to them: τός ἁγίος, λαός τοι περικός, a holy nation, a peculiar people, are joined
together, 1 Pet. ii. 9.

VIII. God also truly seals his servants, as his property, which he would keep from being lost, and in this sense, he likewise accounts such sacred or inviolable. Rev. vii. 2, 3. John saw an angel ascending from the east, distinct from the four ministiring angels, and giving orders unto them: now Christ himself is ὁ θεος ἐς υφρος, the day spring from on high, Luke i. 78. and the Gospel was published chiefly from Jerusalem to the west, namely to the isles of the sea, or to Europe. This angel had the seal of the living God, viz. the Spirit of God, who is also the spirit of the Son, Gal. iv. 6. and by whom the elect are sealed, Eph. i. 13. because he imprints upon them the character of holiness declared in the Gospel, whereby they are known to be the property of God. This angel gave his orders to the others not to hurt any one, till, says he, we have sealed the servants of our God in their foreheads; from which words we are not to imagine, that God has any fellow labourers in this sealing-
work, but Christ says this concerning himself and his Spirit; who may well call God the Father, their God, as both are sent from him, Isa. xlviii. 16. The Lord God hath sent me and his spirit; from
as thus the Hebrew may very properly be rendered. Moreover, this seal was in the foreheads of God's servants; because, as the forehead is the most conspicuous part of man, so the truth of the Gospel and the efficacy of true piety, which is impressed upon their hearts by the Holy Spirit, discover themselves in the public profession, and open practice of holiness, which strike the eyes and ears of all. Nor is it improbable, there is here an allusion to a received custom in the East, by which the names of masters were stamped on the foreheads of their servants, as Grotius has observed from Hesychius and Aristophanes. The godly then are God's peculiar property; for they bear his name on their foreheads, Rev. xiv. 1. They also profess themselves to be set apart for his service.

IX. And as God sets his seal upon them, so in like manner they subscribe with their hand to be only the Lords, Isa. xlv. 5. The Roman soldiers of old according to Vegetius de re Milit. Lib. 2. c. 5. being marked with indelible characters in the skin, were wont to be sworn when they were enlisted: and hence in the law of Mauritius, Signati in manu, they who are marked in the hand is a circumlocution for soldiers: for, στυγματα ἐπὶ τῶν σώματων, πινακίων, the marks of soldiers are in their hands, says Aelian. This is what Chrysostom on Rom. iv. 11. calls σημαίνοντας τὸ σημαίνω, the seal of the soldier: see Grotius on Revelations xiii. 16. In much the same manner, believers being sealed by God with the efficacy of the * flaming spirit, and a truly indelible and never fading character, do, at the same time, bind themselves by an oath, to be faithful to God, as soldiers to their general. For, while they profess themselves to be God's, they also give themselves up to his service alone, Acts xxvii. 23. Whose I am, and whom I serve. In a word, the chosen and called are all faints, because separated from the rest of the world, they are declared to be God's on several accounts. But we have not yet mentioned the principal thing.

X. Thirdly, Holiness denotes that purity of a man, in his nature, inclinations and actions, which consists in an imitation and expression of the divine purity or holiness. God is the great pattern of his rational creatures. His will is expressed in the law, which was the pattern shewn to Moses in the mount, according to which the sanctuary of our soul ought to be framed. But his divine virtues or perfections are a pattern, which we are

* I suppose the author here alludes, by this designation, to the descent of the Holy Ghost on the Apostles, when there appeared unto them cloven tongues like as of fire, and sat upon each of them, Acts ii. 3. and he is called the spirit of burning, Isa. iv. 4. and John the Baptist declared, that Christ should baptize with the Holy Ghost and with fire, Mat. iii. 11.
are to contemplate with so much diligence, attention and devotion, as to be ourselves transformed according to that, 1 Pet. i. 15, 16. “But as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy, for I am holy.” Virtue or holiness may be considered in different respects. As it agrees with the prescription of the law, it is called righteousness; but as it is a conformity to God, and an expression of his purity, it is termed holiness. And it is chiefly in this sense, that we shall now speak concerning holiness.

XI. Having thus previously explained these things, it will not be hard to infer, what we mean by Sanctification; namely that real work of God, by which they, who are chosen, regenerated and justified, are continually more and more transformed from the turpitude of sin, to the purity of the divine image.

XII. We distinguish this work of God from the first regeneration, and first effectual calling to Christ. For, the immediate term, or effect of regeneration, is a principle of spiritual life, which, in a moment, is put into the soul, by the immediate energy of the Holy Spirit. The term, or effect of effectual calling is the mystical union, and communion with Christ. But the term or effect of Sanctification are the habits of spiritual virtues or graces, and their lively exercise: and thus sanctification follows upon regeneration and effectual calling, at least in the order of nature, and supposes those actions of God as going before it.

XIII. There is still a further difference between sanctification and justification; for justification is a judicial act, terminating in a relative change of state; namely, a freedom from punishment and a right to life: sanctification a real work, which is performed by a supernatural influence, and which terminates in a change of state as to the quality both of habits and actions.

XIV. Yet we are to take notice, that the term sanctification is not always taken by divines in this strict sense; sometimes they comprehend under it regeneration and the first infusion of a new life, and take sanctification, renovation of the spirit, regeneration, the new creature, the first resurrection, for synonymous terms; as the Leyden professors, Synops. Disput. 33. §. 2. Sometimes also they include justification under the same term. “It is well known,” says the abridger of Chalmers, p. 860, “that the terms justification and sanctification are put one for the other.” Gomarus in like manner, on 1 Pet. i. 2. “Sanctification, taken in a general sense, comprises regeneration and justification.” Nay sometimes the word sanctification is taken so largely, as to include the whole
whole of man's salvation. Polanus in Syntagm. lib. 6. c. 37. Sometimes both appellations, viz. "regeneration and sanctification, are taken in a larger sense, for the whole of our salvation, or beatification, if I may so speak, as Heb. x. 10. But yet the accuracy of those is more commendable, who distinguish those terms in the manner I have explained: especially as the Scripture often distinctly mentions those benefits, and describes sanctification, as a continued work of God, leading the elect gradually on to perfection, and as I do not remember to have observed it speak so of regeneration.

XV. Nor are we to omit, that sanctification is sometimes held forth as a blessing from God to man, 1 Thess. v. 23. "And the very God of peace sanctify you wholly," sometimes as man's duty towards God, 1 Thess. iv. 3. "For this is the will of God, even your sanctification." The former God powerfully works in us, according to the purpose of his gracious decree; the latter he justly requires of us, by the will of his holy command. When sanctification denotes the first implantation of spiritual habits, it is a mere blessing from God, in procuring what we do not co-operate with him, but receive it from him. As it signifies the activity, or lively exercise of infused habits, and their corroboration and progress, so far we are active; but then it is as we are acted upon under God, and dependently on him: for these things can never be separated.

XVI. The term from which, in sanctification, is the pollution of sin. Adam in departing from the prescribed rule, forfeited the ornament of the image of God, in which he was formed, for himself and for all his posterity. And whilst he wickedly affected a forbidden equality with God, came most to resemble the devil, and, like that evil spirit, deformed himself by his own crime; than which we can imagine nothing more hideous or base. The soul of the sinner is a horrid monster, misshapen, huge and devoid of light; mere darkness, mere confusion, every thing disjointed and out of order there; nothing properly placed; the things we should despise are esteemed, and what we should value most are neglected. Was any to take a clear view of his inward disposition in a faithful mirror, he would certainly, with the utmost horror fly from himself as from a most terrible spectacle. And indeed, if holiness is the most beautiful ornament of the divine perfections, that thing must needs be the most deformed, which is not only the most unlike, but diametrically opposite to that ornamental beauty. This is that ἐρωταικαι και πειραται καιεσ; mentioned Jam. i. 21. Filthiness and superfluity of naughtiness, to this it is owing, that man
man is become abominable in the sight of God, who cannot but turn away the radiant eyes of his unpolluted holiness, Hab. i. 13.

XVII. Moreover, Adam propagated this vile resemblance of the devil to his posterity, not excepting those whom grace has sanctified. For he also begat Seth in his own likeness, after his image, Gen. v. 3. I do not chiefly apply this to the likeness of the human nature, much less to the likeness of that holiness which God graciously restored to Adam, as Chrysostom, Lyra and Clarus contend for. For, 1st. Holinesses and righteousnesses are not the image of any man, but of God. 2dly, Adam is never proposed in Scripture as the pattern or author of holiness, but as the person by whom sin entered into the world, Rom. v. 12. 3dly, The image of holiness, restored in the parent by grace, is never propagated to the son by natural generation. Things natural are propagated, but things supernatural are alone of God that beareth mercy, Rom. ix. 16. But by this likeness of Adam, I understand the vicious corruption of his nature. 1st. Because the image of Adam, after Seth was begotten, is set in opposition to the image of God, after which Adam was created. 2dly, Because the Apostle, in like manner, opposes 1 Cor. xv. 49. the image of the earthly Adam, as consisting of sin and pollution, to the image of the heavenly Adam, which consists in holiness and glory. 3dly, Because the whole analogy of Scripture evinces, that a clean thing cannot be brought out of an unclean, and that what is born of the flesh is flesh, Job xiv. 4.—John iii. 6.

XVIII. This turpitude of sin is by Paul called the old man, Eph. iv. 22.—Col. iii. 9. Man, because it overspreads the whole man, and defiles both soul and body; in the soul it has possession of the understanding, will and affections.

XIX. It has involved the understanding in horrid darkness, whereby it is grossly ignorant of divine things, Eph. iv. 18. So that the natural human or animal man, or he that has no other spirit but his soul, and destitute of the Spirit of God, Jud. v. 29. receiveth not the things of God, neither can he know them, 1 Cor. ii. 14. And as he discerns no wisdom in divine things worthy of God, so, with intolerable presumption, he represents them under those disagreeable notions, which his own foolish, and self-conceited wisdom hath devised; and while he attempts to correct the wisdom of God which he cannot understand, he transfigures it as much as he can to downright folly, and this is that which is said, Rom. i. 22, 23. Proclaiming themselves to be wise, they became fools: and changed the glory of the incorruptible God.
XX. But the sinner is not only under blindness, but is in love with his blindness. He glories that he really sees, even when he is most blind, John ix. 40, 41. And when, to the utmost of his power, he resists the true light, though discovering itself in a most pleasing manner, by the works of divine providence, by the word of God, and by some sparkling rays of the Spirit; he loves darkness rather than light; hateth the light, neither cometh to the light, John iii. 19, 20. Of such Job witnesseth, that they are of those that rebel against the light, Job xxiv. 13. They have an aversion to all light, both that which is natural, which hinders them from perpetrating their crimes in the sight of the world, and that which is moral, which convinces them of the duty they ought certainly to perform, but which they wickedly neglect. They endeavour to stifle it by disputing both against the word of God and their own conscience. Hence those impious expressions of some, who wish that this or the other truth that opposes their lufts, was not to be found in the word of God.

XXI. And yet those very persons that are so foolish in that which is good, are most subtle and crafty in that which is evil, Jer. iv. 22. They commit evil by that art which is exactly conformable to the pattern of the infernal spirits. Emphatical is that of Micah on this head, Chap. vii. 3. *both hands are upon evil, that they may do it well.* They are not slothful in evil, but apply both hands, exert all their strength. And they take care to do it well, according to the rules of that satanical art, carefully observing all the contrivances of wickedness: nay, they have learned to frame and contrive it with so much art as to impose it on the incautious under the appearance of good.

XXII. Nor is the will less corrupt; for, 1st, It is averse to all that is truly good, Job xxi. 14. "Therefore they say unto God, depart from us, for we desire not the knowledge of thy ways. And when the great things of the law are written to them, they are counted as a strange thing;" as of no very great moment, and what they have no concern with, Hof. viii. 12. And how can it be otherwise? For since by reason of their blindness, they do not discern the excellency of true virtue, but on the contrary find many things in the practice of it which are opposite to their unruly lufts, their mind is averse to it: "they hate the good," Micah. iii. 2.

XXIII. Secondly, It is driven on to evil with great impetuousity: "They love the evil," Micah iii. 2. to a degree indeed that not some, but *every imagination of the heart of man; not at some,*
fome, but *at all times*; not in some, but in every measure, "is only evil," Gen. vi. 5. Now this is to be understood, not only of the giants in the first ages, as appears by comparing this place with chap. viii. 21. where almost the same words are used concerning men in future periods of time. *I will not again, says God, curse the ground any more, because, or though the imagination of man's heart is evil from his youth.* Whereby it is intimated, *that evil imagination* is the common blemish of all mankind. To this also may be referred, what Paul writes, Rom. viii. 7. *το φιλονυμι της ψυχής, the carnal mind the wisdom of the flesh,* that which it willingly imagines, lusts after as wisdom, or that action, which the carnal mind contrives, *is enmity against God; for it is not subject to the law of God, neither indeed can be."

XXIV. Nay, 3dly, *The desire of evil is so great, that it is irritated by that very law of God which forbids it, and is more impetuously hurried on to things forbidden only because they are prohibited. Without the driving or impelling force of the law, life lies dormant and lifeless; but when the commandment comes, it revives and is put in motion, and taking occasion by the commandment, works all manner of concupiscence to a pitch, that every check being hurtful, "by the commandment sin might become exceeding sinful," Rom. vii. 8, 9, 11, 13. Chrysostom beautifully says, ἀλά ἵναις ἐπιθυμίαις, φηνα καλονυμία, μετά μάλλον της ἐπιθυμίας ο ἐλεγ. When we love after any thing and are afterwards restrained, this only blows up the flame of lust to a higher degree."

XXV. Surprising and lamentable is the depravity in the affections. For, first, when the understanding does not lead them on to things holy, spiritual, heavenly and eternal, they are basely and madly bent upon things corporal, carnal, fading and sinful, and misplace all their vigour on things beneath and unworthy a man. 2dly, In all their emotions they are furiously tossed, and not waiting for the direction of the understanding, but throwing off the reins of reason, and having no restraint, they rush headlong with a blind and wicked violence, and basely rack and wound the soul, never allowing them any rest, nor that calmness, which would otherwise be her peculiar happiness, but continually crying, "like the daughters of the horse-leach, give, give," Prov. xxx. 15. Hence God elegantly compares "the wicked to the troubled sea which cannot rest, whose waters cast up mire and dirt," Is. lvii. 20. 3dly, They are obstinately bold and lustful, both against the will of God's decree and of his command, ever lusting after what
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what is contrary to it, with that eagerness that they cannot scarcely bear that God and nature should not be subservient to their desire, and all rules of religion not be framed and modelled to their liking. These are those \textit{vain affections, vile affections}, mentioned Rom. i. 26. Which though they do not rage with equal fury in all, yet they reside in the soul as in a stable; and being restrained to no purpose, burst out at times with the greater fierceness.

XXVI. Nor indeed is the body itself free from the tyrannical dominion of sin: the members are agitated by such an inordinate flow of blood and spirits, that they easily carry away the mind, while it is forgetful of her own dignity. And, indeed, that pleasure which the members have in sin, or which they seek for by sinning, is the cause of most sins, even spiritual sins not excepted, and of their reasoning against the law of God. This perverseness and corruption is by the apostle called \textit{the law in the members}, that power and efficacy of sin dwelling in the body, which had frequently forced it to a criminal compliance, and had \textit{warred against the law of his mind}; that is, against the law of God inscribed on the mind by nature and grace, and in which the mind delights, \textit{and had brought him into captivity}, and having once taken hold of him, does not let him go, Rom. vii. 23. Certainly the members seduce and prove offensive, which Job, being afraid of, \textit{made a covenant with his eyes, that they should not look upon a maid}, Job xxxi. 1. And David prayed, \textit{turn away mine eyes from beholding vanity}, Ps. cxix. 37. And wisdom advises, \textit{to put a knife to thy throat if thou be a man given to appetite}, Prov. xxiii. 2. All these plainly declare the danger, arising to religion from the members.

XXVII. As therefore this corruption wholly overspreads all the parts and faculties of man, it is therefore called \textit{man}. But it goes by the name of the \textit{old man}: 1st, Because it sprung up in Paradise itself at the beginning, by the infection of the tempting serpent, and owes its original to that \textit{dragon mentioned}, Rev. xii. 9. 2dly, Because it is cotemporary with every man in particular, Ps. li. 7. and if not always in order of time, yet of nature, precedes man’s gracious regeneration. 3dly, Because we ought to abolish, reject and abhor it, as a worthless and antiquated thing, which is wore out and disfigured by long use; just as \textit{old things pass away, that all things may become new}, 2 Cor. v. 17.

XXVIII. This corruption is sometimes held forth under the emblem of an unseemly, filthy, and loathsome garment; and then it is said \textit{to be put off} and laid aside by \textit{santification}, Col. B 2
iii. 9; and Eph. iv. 22. Sometimes under the emblem of a monstrous body, which destroys by a horrid slaughter every thing in man; and then it is said to be mortified, Col. iii. 5.

and crucified, Gal. v. 24. Now this putting off and mortification of the old man is nothing else but the destruction of the dominion of sin, and the purging of corruptions: so that; 1st, We be vexed at the heart and grieved because of them; for nothing dies without pain and anguish. 2dly, That we abhor them as we do a rotten carcase. 3dly, That we have them in execration as things which have put God and man to torment. 4thly, That we suppress all their motions, as far as possible, both in the soul and the body, and never suffer them to revive again, Rom. vi. 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed; not only some actions and parts of it, but that entire compound, made up of depraved habits, thoughts, lusts, words, and actions; as a body is made up of its members, that henceforth we should not serve sin.

XXIX. By another phrase, the godly are said to be dead to sin, Rom. vi. 2. The meaning of which is, that as a dead body is not a fit habitation for the soul, seeing it has not those organs and that disposition of parts, by which the soul operates, so believers with respect to sin and its motions, are dead bodies, useless and motionless organs, in which it can no longer lodge, live, and exert its efficacy.

XXX. Not much different is that expression of Paul. Gal. vi. 14. in which he says, the world was crucified to him, and he to the world; intimating, that he was no more delighted with the vanities of the world, than a good man would be with the rotten carcase of a malefactor, who was justly condemned to a shameful death; and on the other hand, that the world was unable to act upon, or affect him with any greater efficacy, than objects of sentence affect a dead person.

XXXI. This putting off, and this mortification of the old man is always accompanied with the putting on, or vivification of the new man, by which are denoted all those qualities wherein the excellency of the divine image is placed. These come under the appellation man; for the same reason, we just gave of the depraved qualities: because

* The author's expression here is very strong; ut cruciarit Deo et hominibus erant; and I think, he alludes to the crucifixion of Christ, who is God as well as man, and who was put to the torture of the cross for the sins of his people: and they also are generally brought to anguish and pain when their old man is crucified with him.
they overspread the whole man, so that there is nothing in the sanctified person, no part, no faculty, that remains untouched, or neglected, by the sanctifying Spirit, and unadorned with new habits. And as the citadel and throne of virtue stands in the mind and inward parts, therefore Paul speaks of the inward man, Rom. vii. 22. and Peter, 1 Pet. iii. 4. of the hidden man of the heart.

XXXH. A new and gracious light shines upon the understanding. The eyes of the mind are enlightened, Eph. i. 18. by which he sees divine truths, not under false and confused ideas, but in their native form and beauty, as the truth is in Jesus, Eph. iv. 21. so that the sanctified person really beholds in those truths, the manifold wisdom of God, the depths of his perfections, and the unsearchable riches of Christ; nor does he see them only, but in a manner not to be expressed, feels them penetrating themselves into his inmost heart, embraces them with a glowing affection of piety, exults in them, and desires, that what is truth in Christ may be also truth in him, and that he may be modelled to the likeness of those truths, and caft, as it were, into the very shape of them. In fine, that knowledge of God, which flutters not in the brain only, but brings forth the fruit of every good work, from the day that he bath truly heard and known the grace of God, is a part of the new man, Col. i. 6, 9, 10. Whereas that other knowledge, which puffis up and boafts itself, and charges the wisdom of God with folly is vain; and the more boldly it counterfeits the new man, the more it appears to be earthly, sensual and devilish, Jam. iii. 15.

XXXIII. Among other things, the understanding of a sanctified person beholds so much purity in God, who is the pattern of the rational creature, so much equity in the law of God, which is the rule of every virtue, so much holiness in Christ Jesus, who exhibited himself to us as a living law so much beauty in virtue, or holiness itself, which is, as it were, the native image of the Deity, that he reckons nothing more excellent than exactly to resemble that pattern, that rule and that image. He sees nothing in any of these, that he would correct, nothing he would have otherwise appointed, neither does he imagine that any thing can be better framed; and thus he contenteth to the law, that it is good, Rom. vii. 16. This is, what Paul calls, a being filled with the knowledge of his will, in all wisdom and spiritual understanding, Col. i 9.

XXXIV. And as the eyes are with difficulty diverted from a pleasing object, so to him whose mind is enlightened by the Holy
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Holy Spirit, nothing can be more desirable, nothing more pleasant, nothing more charming, than to dwell on the contemplation of God, and the meditation of divine things. He loves to join the night to the day, Ps. i. 2. and then he entertains himself, then he is delighted, then he exults, and seems by his earnestness, to enjoy heaven itself; for when he is deeply engaged in this sacred meditation, and at the same time forgetting himself, is plunged, as it were, in the immense gulf of the divine perfections and mysteries.

XXXV. Nor is the enlightened mind satisfied to taste things alone by itself, nor enviously to conceal its treasure, but it discovers those sacred truths to the will, to which it frequently presents them, as things most precious which are far more valuable than gold and silver, or even than pearls, which are still more highly esteemed, that the will also may be united to them by the indissoluble band of love, and with the utmost readiness be in holy subjection to them. This is the activity of the sanctified understanding.

XXXVI. Now the will cannot possibly reject so great a good, which is constantly pointed out to it by the understanding as such. It is therefore ravished with the love of it, Ps. cxix. 97. O! how love I thy law! Rom. vi. 22. It delights in the law of God. Ps. xl. 8. I delight to do thy will, O my God! For, what is truth in Christ becomes also truth in its order and degree in those who are Christ's. The will is never easy, never satisfied, when it finds it has displeased God and departed from his will.

XXXVII. Hence arises a steady and fixed purpose of heart, to be conformable in all things to God, Ps. cxix. 106. To whom the will wholly resigns itself up, to be swallowed, as it were, in his will? establishing this into an inviolable and sacred law for itself, to have the same inclinations, the same averisons with God. And God himself declares, that the true reverence or fear of the Deity lies in this, Prov. viii. 13. "The fear of the Lord is to hate evil; pride and arrogancy and the evil way, and the froward mouth do I hate." He that truly fears God will hate what he knows to be hateful to God; and on the contrary love what God loves, Ps. cxxxix. 21, 22.

XXXVIII. And seeing the will commands the inferior faculties, as they are called, and in its meafure, even the understanding itself; hence, with the greatest alacrity, it makes all things to be ready at the will and pleasure of God and of Christ. So that the soul of one who is sanctified, is like a well marshalled army, in which every individual will, in his place and
and order, directly move upon the first word or sign of command. This is that willing mind by which we are acceptable to God, 2 Cor. viii. 12.

XXXIX. The understanding and will being thus set in order, the tumult of the wild affections gradually comes to subside; which being forced into order, learn to wait the commands of reason before they take a single step; and in proportion to the object, act either more intensely, or more remissly; moreover they exert themselves in a right and proper manner with respect to spiritual and heavenly things, with which before they were wont to be scarcely, if at all, affected: In short, they calmly resign themselves to be governed by the Holy Spirit, receiving from him, with full submission, the law of motion and of rest. When formerly furious lust held the reins they were accustomed to run mad after worldly, carnal, and vicious objects, now they suffer themselves to be led as circumstances require, and being sublimated to a higher pitch, and having obtained a more generous and noble guide, they strongly by their native vehemence, excite or push forward, the mind, otherwise flow in its motion, objects that are holy, heavenly and becoming a Christian.

XL. In the mean time, this admonition is continually inculcated upon them, that they must not consult with their affections, whenever they are called to comply with or submit to the will of God, whether that of his decree or that of his precept. In that case, they are enjoined to a perfect submission. He who is sanctified, does not presume so much as to wish, that God would regulate either his precepts or purposes from any regard to his desire, hope or fear. That self-denial, which is the first lesson in Christ’s school, commands all the affections to be silent, and unlimited obedience obliges them to be resigned to God. It is not lawful for a Christian to will that any thing that God has done or spoken should be otherwise than it is; and whenever that foolish self-love which is not yet quite rooted out begins, thro’ its unmortified lufts and vain anxiety to go away from God to other things, then the superior faculty of the soul, under the conduct and direction of the Spirit, repeats that pious ejaculation, “And thou, my soul be silent unto [wait thou only upon] God,” Psa. lixii. 5. This is to compose the soul and keep it in quiet;” Pr. cxxxii. 2. that it may look upon it as unlawful, either to wish or mutter any thing against the will of God.

XLI. Moreover, that holy disposition of soul communicates itself to the members of the body, which, being before “in-
struments of unrighteousness unto sin, are now instruments of righteousness unto God,” Rom. vi. 13. In a sanctified person, the eyes, the tongue, the ears, the hands, and the feet, are not only restrained from giving the least occasion to entice and disturb the mind, as Paul said of himself, that he “kept under his body, and brought it into subjection,” 1 Cor. ix. 27. but all of them are ready, and inclined to obey God, to whom they yield themselves, in order to the practice of righteousness, and even as weapons, by which the kingdom of sin and Satan may be strongly opposed. For so long as the most eminent virtues lie concealed in the inward recesses of the mind, they cannot edify our neighbour and gain him over from sin to holiness; but when they are exercised by the members of the body, when the tongue lays itself out in the praises of God, and the commendation of virtue or holiness; the hands and feet in assisting his neighbour, and the other parts of the body, according to their several capacities, in the practice of religion; it is then he fights manfully for extirpating vice and promoting virtue. Nor can it be doubted but the Apostle’s expression imports all this.

XLIII. From all this it is now evident, that even the new man no less than the old, possesses the old man both soul and body, according to the command of Paul, 1 Cor. vi. 20. “Glorify God in your body, and in your spirit, which are God’s;” and his prayer, 1 Thes. v. 23. “And the very God of peace sanctify you wholly, and your whole spirit, and soul, and body, be preferred blameless unto the coming of our Lord Jesus Christ.” Interpreters differ with respect to the distinction between spirit and soul, and the signification of each term. We agree with those who, by spirit, understand the mind, the understanding, or leading faculty of man, called by Philo de Mundo, ἑλεστριωτὴς προσώπου, the select ornament of man, in which his principal excellence above the other creatures consists; and elsewhere called by the apostle ὁ νοῦς, mind, Eph. iv. 17. but by soul, the inferior faculties, not as if there were two souls, but that in the manner commonly received among philosophers, Paul distinguishes the faculties of one and the same soul. And by body, it is plain, is denoted the receptacle of the soul. And the whole man will at last be sanctified, when the spirit shall think nothing, the soul desire nothing, the body execute nothing, but what is agreeable to the will of God.

XLIII. Now, these spiritual qualities of a man, are called the new man. 1st, Because they succeed upon the departure
of the old man, 2 Cor. v. 17. Old things are passed away, be-
hold all things are become new. 2dly, Because they are quite
other than, and very different from the former. In which
sense Christ said of the Apostles, Mark xvi. 17. They shall
speak with new tongues; that is, other tongues, Acts ii. 4.
different from their mother-tongue, and from thes they had learned
before. And certainly these good qualities are not only different
from the former, but also quite contrary to them. For what
fellowship hath righteousness with unrighteousness? And what com-
munion hath light with darkness? 2 Cor. vi. 14. 3dly, Because
rare, excellent, and unparalleled. For as new things usuall
attract and are esteemed valuable, as being preferable to old
things which are worn out by long use; so that which is ex-
cellent and surpassing in its kind, is also called new. In this
sense God promises a new name to the godly, Isa. lxii. 2. Rev.
ii. 17. and iii. 12. that is, a condition far more excellent than
what ever they yet had. And, indeed, nothing excels this new man which Peter declares, 1 Pet. iii. 4. to be in the sight
of God of great price.

XLIV. Sometimes sanctification is called, the putting on of
the new man, as Eph. iv. 24. Col. iii. 10. Sometimes vivification,
or the quickening of the same. Thus these laudable qualities
may be considered either as a precious ornament of the soul,
1 Pet. iii. 3. 4. Ps. xlv. 14, 15. and Ps. xciii. 5. and Ps. cx. 3.
Prov. i. 9. and then they are said to be put on: or, as a new
creature made conformable to the example of Christ, which is
all activity and life, and then he is said to live in us. These
expressions denote the productions of those new qualities in us,
and their continual increase and growth, and their being in-
centives to action: all which have here the nature of a term
to which they tend.

XLV. We may view the parts of our sanctification in this
order: 1st, If we consider them in their whole compass or ex-
tent, they are cotemporary. For sin is expelled, virtue or
holiness is introduced by the same work, just as he who at
the same time by his motion and progress, leaves the term
from which he set out, and draws near to the term whither
he at first intended. 2dly, If we consider its commencement,
the vivification, or quickening of the new man, is first in the
order of nature. For all the virtue and efficacy against sin
proceeds from a principle of a new and spiritual life. Death
is removed only by life, darkness by light, poverty by riches,
nakedness by clothing, deformity by beauty, hatred of God
by love. 3dly, If we consider each act a part, we find a mani-

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fold
fold variety in the order. The illumination of the understanding, which is a part of the vivification of the new man, does undoubtedly go before our being displeased with ourselves, and our sorrow for sin, which properly belong to the mortification of the old man. And this sorrow again precedes that holy alacrity of the soul, whereby it rejoices in God: and so of the rest. 4thly, If we view its consummation, the final destruction of the old man, which is effected at the dissolution of the body of sin, that is, of the body, by whose lufts we are polluted, and in which we sin, Rom. vi. 6, is prior to the complete sanctification of the whole man.

XLVI. Hence it appears, that sanctification does not consist only in the amendment of the actions, according to the Socinians and the favourers of Pelagianism, who do not sincerely acknowledge the corruption of our nature; but in the conferring of new habits, which succeed to the old ones, which gradually give way. Thus Peter, among these precious promises which we obtain, mentions the communication of a divine nature, a large measure of those virtues, which if they be in us, they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 2 Pet. i. 8. And Paul, Gal. v. 22. speaking of the fruits of the Spirit, says, that they are love, joy, peace, long-suffering, &c. All which virtues or graces are habitual, inherent, and permanent in the soul, 1 Cor. xiii. 13. And now abideth faith, hope, charity, these three. Nay, sometimes the Apostle uses the very term habit, Heb. v. 14. Who dwelt among us, by reason of use (habit) have their senses exercised. The increase indeed of this habit is acquired by repeated acts of a vigorous endeavour; though its beginning is infused by the Holy Spirit, who fills the elect with the knowledge of the will of God, in all wisdom and spiritual understanding, Col. i. 9.

XLVII. The author and efficient cause of sanctification is God. Increased infinite holiness is the source of that which is created and finite, Ezek. xx. 12. that they might know, that I am the Lord that sanctify them, 1 Thess. v. 23. And the very God of peace sanctify you wholly. 1 Tha. lxiii. 11. Who put [the spirit of his holiness] his holy Spirit within him. He is the author of sanctification.

XLVIII. For, by a special appropriation, according to the economy of the divine operations, this work is immediately ascribed to the Holy Spirit, 2 Thess. ii. 13. through sanctification of the Spirit. Tit. iii. 5. renewing of the Holy Ghost: and so in many other places. This is not however done, as if the Holy Spirit alone was immediately concerned in the production of sanctification, and
and the Father and Son sanctified only mediately by the Spirit. For that power by which holiness is produced in the elect, is common to the undivided Trinity. Nor do the Father and Son operate less immediately therein than the Holy Spirit: and as the power of each divine person is the same, so also the action of all is one. That saying, ἡ ἡμεῖς πάντα, by whom are all things, equally belongs to the Father and the Son, as it does to the Holy Spirit. Nor does one person act by the other, as by a means, or instrument. But the reason of this appropriation seems to be this: because the sanctification of a sinner, follows upon the grace and merit of Christ; and seeing the Holy Spirit follows the Son, in the hypostatical order of subsisting and operating, and is therefore also called the Spirit of the Son, Gal. iv. 6. To whom then can the application of the grace and merits of the Son be more properly ascribed than to him, who is next to the Son in order? Sanctification is such a divine operation, as supposes the will of the Father, making a testament concerning the seed which was to be given to the Son; and the will of the Son claiming by right that holy seed: Who then can better claim that operation than the Holy Spirit, who is of the Father and of the Son, and who takes of the things of the Son, all that he gives unto them? John xvi. 14.

XLIX. However Christ, the Mediator, acts here a special part both as to impetration and application. Christ impregnated, or purchased by his merit, the sanctification of the elect. For this cause he himself came in the likeness of sinful flesh, Rom. viii. 3. appeared under the load of sin, Heb. ix. 28. for this end also himself was made sin, 2 Cor. v. 21. that he might sanctify his church, Eph. v. 26. The image of God being defaced and lost, could not possibly be restored to sinful man, unless he who is the personal image of God the Father, should first assume the image of man, and that of a sinner and a slave, and so expose himself to the unjust hatred of men, and the most righteous vengeance of God, as if he had been the greatest of all criminals: and thus he is made unto us by his merit, sanctification, 1 Cor. i. 32.

L. But that which he impregnated. He applies, he unites the elect to himself by his Spirit: and then the virtue of his death and resurrection flows from him to them; so that being planted together in the likeness of his death, they shall be also in the likeness of his resurrection; and their old man crucified with him, and they being dead with Christ shall also live with him, Rom. vi. 5, 8. and, by the cross of Christ, the world is crucified to them and they to the world, Gal. vi. 14. This is the effect of meditating on the cross of Christ. And the power of his resurrection,
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Phil. iii. 10. produces a new life in them. For, he himself being raised from the dead, has received, not only for himself a new and a glorious life, but a fountain of a new and holy life for all his people; from which, by a continued influence, the most refreshing streams flow to all his members; hence, from his own life, by a most conclusive argument, he inferred the life of his people, John xiv. 19: Because I live ye shall live also.

II. Moreover, that work of God which produces our sanctification, is performed by a real supernatural and most powerful efficacy, reaching to the full effect as we have already intimated, when treating on effectual calling and regeneration. For, we are his workmanship, created in Christ Jesus unto good works, Eph. ii. 10. By the very same power, which was displayed and exerted in the work of the old creation, he forms his own people to good works, or which is the same thing, he sanctifies them. He gives an heart to perceive, and eyes to see, and ears to hear, Deut. xxxix. 4. He puts his spirit within them, and causes them to walk in his statutes, and to keep his judgments, Ezek. xxxvi. 27. He gives them one heart and one way, that they may fear him for ever, Jer. xxxii. 39. And certainly none is fit to form again the image of God in man, but he who at first made man after his own image; the one being a work of no less power and excellence than the other.

II. And hence, the gangrene of the Socinian divinity discovers itself, according to which, if a man has got such a full discovery of the will of God as is made in the Gospel, with a promise of eternal life, he will then have that, whence he may receive strength to perform that very will. They some times mention internal assistance for form fake, but place it only in this, that the promises of God are inscribed and sealed on the mind; and they will have this to be the cause of none, unless he has first made a right use of that external aid. They are truly ignorant of any supernatural influence and real efficiency of God. So much have a fond self-admiration, and their infatuated arrogant boasting of the powers of nature infatuated them.

III. But some among the Heathen have really spoken far better concerning the divine assistance, though unacquainted with the excellency of Christian holiness. Plutarch de stoic. contradict. "If God give not virtue to men, but that which they attribute to their own choice; and give them riches and health without virtue, he certainly gives things to those who shall not use them well, but ill." Plutarch adds; "if the Gods can
can bestow virtue but do it not, they are not good and gracious; for if they cannot render men good, neither can they profit them; since without virtue nothing can be good or profitable. To the same purpose is the twenty-second dissertation of Maximus Tyrius, entitled, whether any one can be made good by God; in which there are very many things worthy of attention, but too long to be transcribed. These things he borrowed from his master Plato, in whose Menon is extant this notable dissertation; whether in the whole of his present discourse, we have properly enquired into, and made it appear, that virtue is neither obtained by nature, nor by teaching, but by divine appointment. See Clemens Alexandrius, Stromat lib. 5. p. 588.

LIV. Nature itself and man's conscience teach him these two things: 1st. Our inability for virtue. 2dly, The all-sufficiency of God, whereby he is the fountain and the author of all true good. Of the former Epicetetus apud Arrianum, lib. 2. c. 11. says, the beginning of philosophy to those who enter into it by the gate as they ought, is the sense of their own impotence and inability. Of the latter, Maximus Tyrius Dissert. 22. We are not to imagine, that any good can befall men but what comes from God: as there is no good to men which derives not its original from God.

LV. From those generals, the Heathen themselves have proved these more particular propositions: 1st. That to the acquisition and practice of virtue, men stand in need of divine assistance and grace. Hierocles, a Pythagorean philosopher has excellently taught this in these words: We are not so much as to preconceive, that virtuous actions are so in our power as to be performed without divine aid: we stand in need of the assistance of God, both for escaping evil and acquiring good. 2dly, That from a sense of our own impotence, we are to ask it of God, Epicet. apud Arrianum, lib. 2. c. 18. Noble is the struggle and divine the enterprise, the subject a kingdom, liberty, happiness, calm of mind unruffled by passions. Are all concerned? therefore remember God, call him in for thy assistant, thy associate. See also Seneca, Epist. 10. and 41. and Marc. Antonin. lib. 2. § 40. 3dly, That we are to thank God for it, Epicet. apud Arrian. lib. 4. c. 4. Then I sinned, now I do not, thanks be to God.

LVI. But they did not imagine, that this divine assistance consisted only in moral fusion, or in presenting such objects whereby a man may be excited to virtuous actions; but in divine suggestions, aids and inspirations, as the emperor Antonine speaks, lib. 1. § 17: who, in the same place, declares, that he had a good disposition of mind from the Gods, which he ascribes
scribes to their beneficence: lib. 9. § 40. he mentions their co-operation; for, if they can at all co-operate with men, they also can in this, namely, in the practice of virtue. But if any should except, that these relate to things in our own power, he answers, who has told thee that the Gods do not assist even in these? Say about asking these things of the Gods by prayer, and you will see the consequence.

LVII. And they maintained, that the same divine aid was so necessary to virtue, that even the best disposed souls could not be without it. Maxim. Tyr. Dissert. 22. p. 228. says, “but they who have acquired the very best natural disposition of soul, halting between the highest virtue and the lowest vice, stand in need of the divine aid, to give the proper bias and direction to the better side. For their natural weakness makes them easily take the worst path. This by means of pleasures and lufts, flatters even well-disposed souls, and hurry them into the same paths of vice.

LVIII. It is therefore really a shame that heathen writers have entertained more humble sentiments of the infirmity and inability of our nature for good, and clearer conceptions of the divine assisting grace, and have said finer things about imploring it by prayer, than those professors of the excellency of the Christian religion, who ought to have put a due value on the holiness of true virtue. Thus they who are Pagans, will, in the day of judgment, rise up against those falle Christians, the ungrateful enemies of the grace of God, no less to their condemnation, than the queen of the South, to that of the unbelieving Jews.

LIX. Moreover, seeing the Spirit of God, the author of holiness, is highly generous and noble, and therefore by David Psal. li. 12. called free (ingenious) spirit, hence that holiness, with which he adorns the elect is also such; as highly surpasses all the painted virtue of the Gentiles, in whatever manner it displays itself, and all the scrupulous diligence of the Scribes and Pharisees. Which if it does not exceed these it is not acknowledged to be genuine holiness by Christ our Lord, Mat. v. 20.

LX. When the children of God recollect their glorious and heavenly pedigree, they endeavour to excel others both in a beautiful disposition of soul and manner of life, Psalm xlv. 13. “The king’s daughter,” that is the daughter of the heavenly Father, who is also the Bride of the king’s son, every believing soul “is all glorious,” adorned with a holiness not only glorious to herself, but also to the Father and the Bridegroom, and is the beginning of a heavenly glory, and that chiefly within not only when she appears abroad and presents
presents herself to the view of men, but also when she sits in the inner bed-chamber in the secret exercises of religion, in which she in private pleases the Father and the Bridegroom, who having a regard to the inward man, the above all endeavours to keep that pure and chaste. Her clothing is of gold; in comparison of which whatever excellency natural men were ever possessed of, is but a shining vanity: nay it was wrought; gold curiously beautified with various resemblances, which represents the perfections of God himself; and of different colours, on account of the different yet harmoniously corresponding graces of the Holy Spirit: or, as needle work of the phrygian embroiderers, or rather the work of the cunning workman, mentioned Cant. vii. 1. Nor is the spouse only beautiful within, but also without; holding forth the word of life, Phil. ii. 16. she practises charity, glorifies Christ, edifies her neighbour: and in this manner she is brought unto the king worthy to be presented to him. This is the only way, by which we are to endeavour to obtain familiarity with him, and the sweetest intercourse of the chaste love, both on earth and in heaven.

LXI. That which we have in Psal. cx. 3. is not very different from this encomium: "Thy people, O Jesus Christ, which were given thee by the Father, purchased and redeemed by thee, who acknowledge thee for their Lord, and are bound to thee by a military oath, is extremely willing, being devoted to thy service with the greatest readiness of soul, alacrity, inclination and voluntary obedience. Nor are they willing only, but willingness itself in the abstract; nay, willingnesses in the plural number, the highest and most excellent willingnesses: all which add an emphasis, and such it is שֵׁם רַבִּי in the day of thy [valuer] power, in which thy generous spirit laying hold on them, animates them to some grand and bold enterprise. Then they go forth in the beauties of holiness, by which they are a terror to the devil, a delight to God and angels, and a mutual edification to one another."

LXII. These brave soldiers of Christ are not without their ambition, which Paul describes, 2 Cor. v. 9. Διὰ γὰρ φιλοσοφίαν ἰδέας εὑρεθήσεται, wherefore we [make it our ambition] labour to be accepted of him. God never beholds himself without the highest complacency; above all he is delighted with his own perfections, and with holiness, which is the glory of them. When he sees any delineation of this in his creatures, there he in a manner stands still, and delights his eyes with so pleasing an object, and declares by words and actions, that nothing can be more acceptable to him. And this is the holy ambition of believers, so to behave.
behave in the whole course of their life, and to have their mind so disposed, as in both to please God. Of old, Satan inspired a wicked ambition into our first parents, to labour after the image of God in a false way, by attempting what was forbidden them. But the heavenly Spirit is the author of a more generous ambition, which it is the man up, to imitate God in the habits of his soul, and the actions of his life, that he may, upon earth, present something before God, in which he may take pleasure, as in a lively image of himself. Nothing can be more noble than this holy ambition.

LXIII. What is said Canticles i. 9. is very remarkable, "I have compared thee, O my love, to a company of horses in Pharaoh's chariot." For the understanding this passage, we are to explain, 1st, Why the church is compared to a horse. 2dly, Why to an Egyptian horse. 3dly, Why to a horse in the king's chariots. As to the first: 1. An horse suffers itself to be easily managed and led, not only with spur and bridle, but also with the whip. Thus Strabo writes, lib. 17. that the "Macedonians and Lybians, made use of horses so swift and manageable, that they could be governed by the whip only:" hence Martial says, lib. 9. Epigr. 23. "Et Maffylæum virgo gubernat equum. And manage a Maffylean horse with a rod." Wherefore the very learned Bochart, Hierozoic, lib. 2. c. 6. refers the Hebrew word מַשָּׂא to a word used by the Arabs, which signifies to manage and govern. See what Lipsius has collected, Centur. 3. ad Belgas, Epist. 56. concerning the nature, fidelity, and natural affection of horses. Such also are the godly: for as they have renounced their own will, so they are docile and manageable at the least command of God, saying, Speak Lord, for thy servant heareth. 2. An horse is a very strong creature, and hence it is, Jer. viii. 16. and xlvii. 3. called גֵּרֵשׁ, strong. Whence the very learned person ingeniously conjectures, that Epirus, a country famous for horses, had its name. In like manner, the godly "go in the strength of the Lord God," Pf. lxxxi. 16: they can do all things through Christ which strengtheneth them," Phil. iv. 13. And perform such things in overcoming the world and conquering sin, as far exceed the strength of other men. 3dly, An horse is a generous animal, to which God himself gives an illustrious encomium as an emblem of warlike prowess, Job xxxix. 22, &c. Bochart l. c. chap. 8. has given us a very distinct explication of that passage. And certainly there is something heroic in the godly, which, whenever Christ, salvation and piety are concerned, discover itself in a manner, that may astonish those who behold it. For the
aged, the young, the helpless of both sexes have been often seen to behave with such courage and bravery for Christ, and undergo with so much resolution, the most cruel deaths in the cause of religion, that it was evident, they were actuated by a spirit above that which is human. And they were “as mighty men, which tread down their enemies in the midst of the streets in the battle; and they did fight because the Lord was with them, and the riders on horse were confounded.” Zech. x. 5.

LXIV. Moreover, Egypt was formerly famous for its horses, of which we frequently read in Scripture, 2 Kings xviii. 24. If. xxxi. 1. Nay, the law itself prohibited the kings of Judah too much to multiply their horses, lest, by that means, they should bring the people back to Egypt, Deut. xvii. 16. However Solomon had his horses from thence in very great numbers, 1 Kings x. 28, 29. 2 Chron. ix. 28. We may then infer from this, that they were extraordinary beyond others. But to such Egyptian horses the church is compared, to shew her excellent courage and boldness: for the Egyptian horse was the symbol of this, and in their ensigns they preferred it to the lion, as Clemens Alexandrinus Stromat. lib. 5. p. 567. informs us: “for of strength and force the lion is their symbol, but of courage and boldness the horse.”

LXV. Nor are they compared to this alone, but also to the horses in king Pharaoh’s chariot, which doubtless were the most excellent, and selected from his whole kingdom. For as the royal chariot excelled, so who can doubt, that the king’s horses excelled all others? All these comparisons are adapted to set off the nobleness of Christian piety.

LXVI. Nay, God does not stop here: but as if it was too mean to compare his elect to a company of horses in Pharaoh’s chariot, he promises to prepare them ￼￼ as the horse of his majesty, his goodly horse in the battle, Zech. x. 3. Than which nothing could be spoken with greater magnificence. The holy person is really as a horse prepared for the battle of the Lord, and the horse of the supreme commander of the divine majesty, which, on account of its strength and valour, is worthy to be mounted by the king of heaven himself. Wherefore even he who had his name written on his vesture and on his thigh, The King of kings and Lord of lords, was seen by John sitting on a white horse, Rev. xix. 11. by which is denoted the genuine professors of truth, and sincere followers of holiness, with whom Jesus fights, and in whom he rests and is glorified.

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LXVII. But that this pre-eminence of Christian virtues may appear more evidently, three things are distinctly to be considered: 1st, Their original. 2dly, Their rule. 3dly, Their end, for in these things their super-excellence confits above all the virtues or graces of the un sanctified.

LXVIII. As to their original, the virtues of the Heathen, and the actions proceeding from thence, have their rise from some remains of the divine image, still left in man since the fall; such as innate notions, some love of honesty, the incentives of a natural conscience; besides those, some have had a liberal education, applied themselves to the study of philosophy, and enjoyed some special benefits of the common providence of God, repressing, restraining and curbing innate corruption, and on the other hand, exciting them to the practice of a much more regular life, than the common herd of mankind, so that these virtues had no higher nor better original than nature, excited by the assistance of common providence, Rom. ii. 14, 15. "the Gentiles do by nature the things contained in the law, and shew the work of the law written in their hearts."

LXIX. But the practice of Christian holiness has its rise, 1st, From the Spirit of grace, which Christ has merited for, and bestows on his elect; "whom the world cannot receive, because it feeth him not neither knoweth him," John xiv. 17. who seeing he is the Spirit of Christ, excites in the elect, even the very same motions and inclinations of soul, which are in Christ, and moulds and forms the whole life of Christ in them: so that they act, not by their own virtue or strength, nor by any innate principle of natural life, but by supernatural grace, and the virtue of Christ, 1 Cor. xv. 10. "not I, but the grace of God, which is with me," and Heb. xii. 28. "let us have grace, whereby we may serve God acceptably."

LXX. 2dly, From faith, "without which it is impossible to please God," Heb. xi. 6. For, εἰρήνευος, to please, signifies here to walk before God, as is evident from the foregoing verse, where the Apostle says, that Enoch, before his translation, had this testimony, that he pleased God. By which words he undoubtedly has an eye to what we have, Gen. v. 24. "And Enoch walked with God, and he was not, for God took him." For to walk with God, the Septuagint every where translate, εἰρήνευος, to please God; they also in some places, render πλούσιος, by the same word. The Apostle here imitates their way of speaking; in like manner, as Tit. ii. 9. where he enjoins servants: εἰρήνευος, εἰμένη, in all things to please them, that is, to behave as in every thing to do what is well-pleasing in all matters.

LXXI.
LXXI. But faith, without which nothing can be done, that is acceptable to God, is that virtue or grace, which is the beginning of the spiritual life, or the first work of the Holy Spirit uniting us to Christ. And there are various ways to prove that without this a man can do nothing that is good. 1st, Seeing faith apprehends and applies to itself all the efficacy of Christ's merits, it has a power "of purifying the heart," Acts xv. 9. But so long as that fountain of the heart is impure, nothing pure can flow from it: For "unto them that are defiled and unbelieving is nothing pure!" not even their food; "but their mind and conscience is defiled," Tit. i. 15. On the contrary, "The end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned," 1 Tim. i. 5. 2dly, By faith we are justified, and are restored to the favour of God. But it is necessary that the persons of sinners be acceptable to God in Christ, before their works can be so. For how can the work of that man please God, who is an abomination and execration to him? First, God had respect to "Abel, then to his offering," Gen. iv. 4. Be it far, says Augustine, lib. 4. contra Julianum, c. 3. "that any one should be really virtuous, who is not righteous. But be it far, that he should be truly righteous, who does not live by faith: for the just shall live by faith;" 3dly, It is not possible, that any can truly love God, and endeavour from a principle of love to do what is acceptable to him, unless he know him to be such, as he manifests himself in Christ the Mediator. But it is the proper work of faith to behold God in Christ; and thus faith worketh by love, Gal. v. 6. 4thly, As faith first unites us to Christ, so it continually draws virtue, efficacy and life from him, by a spiritual sanction and attraction, whereby we may be enabled to act in a holy manner: "The life which I live, I live by the faith of the Son of God," Gal. ii. 20.

LXXII. But besides that common faith, which is the fountain of all spiritual life, another more special faith is requisite to the goodness of our actions, consisting in a certain perspiration of mind, that the work we undertake is good and holy, or at least lawful, and no where prohibited. For whoever does any thing, about which he is not certain that it is acceptable to God, does by that very action shew, that he is not affected with a due reverence for the Deity, nor endeavours, as is fit, to avoid the displeasure and indignation of God. And to this I imagine, the Apostle has an eye, Rom. xiv. 23. "By this doubting, that is, who is not persuaded in his conscience, that he may lawfully eat or drink, he is condemned if he eat;" that is, is judged to have acted amiss; "because he eateth not
of faith; for, whatsoever is not of faith, is sin." For, here the Apostle presses what he had enjoined, verse 5. Let every man be fully persuaded in his own mind.

LXXIII. 3dly, The practice of Christian holiness flows from the love of God, and consists in that very ambition, which we have recommended from 2 Cor. v. 9. of doing what is acceptable to God. And in this, Christian holiness surpasses all the virtuous actions of the Heathen, who were very unjustly commended, if what they did proceeded from the love of that virtue they were acquainted with; but as that love did not ascend to God himself, but centered in a created, nay, and a very defective thing, such as their virtue was, it was not a holy love but a vicious affection, which indirectly and sinfully terminates in man himself.

LXXIV. Jansenius lib. 4. de statu nature lapsed. c. 11. seq. has treated distinctly and at large on this subject; where he speaks to this purpose: "This therefore was the proper defect of philosophical virtue even when purest, that being delighted with a certain ruinous height of virtue, they earnestly desired it for this end, that they might be great in their own esteem, delight, and please themselves; whereas it became them to please God or the truth, as Augustine speaks; this vice of self-pleasing so closely adheres to those who seek not to please either God or men, that it is not possible such persons should not fall into it." To which he immediately subjoins: "whenever lifts not up his eyes to God in order to please him from the beauty of virtue, but admires it alone as the end of good, the fairest and the most exalted, it is impossible that either desiring he should not thence please himself, or not willing thence to please himself he should desire it. Seeing it is altogether necessary the soul of man should delight in something. With what other object, pray, can a soul alienated from God be delighted, and looking down as we suppose, with contempt on the other meaner creatures, than with what he imagines to be most excellent among created things? but this is the mind itself now adorned with virtue; which ornament it judges the most becoming of all. He therefore necessarily pleases himself from his virtue, who desires not by it to please either God or other men." All which is found and solid.

LXXV. Christian virtue therefore has a deeper and better original than any love of virtue whatsoever, or than any complacency in one's own actions. But faith, which represents God to the soul, as infinitely good and perfectly holy, and the most bountiful rewarder of good actions, as also his laws as full
full of equity and justice, inflames the soul with the love of a gracious God, and of his most equitable laws, and to deem nothing preferable to, nothing more valuable than by a conformity to those laws, to resemble him in his measure in holiness, and in that resemblance to please him. That God looking down as it were out of himself, and from heaven, may also find upon earth what to delight himself in as his copy, which is the highest pleasure of a holy soul. So that it loves not virtue for itself alone, but for God whose image it is, and whom in the practice of virtue it pleases. From this love to God springs the practice of true holiness.

LXXVI. I cannot but transcribe an excellent passage of Clemens Alexandrinus to this purpose, who Stromat. lib. p. p. 532. thus gives us the picture of a holy person. "He who obeys the bare call so far as he is called, labours after knowledge neither from fear nor from pleasure; for he does not consider whether any profitable gain or external pleasure will ensue, but being constrained by the love of what is truly amiable, and thereby excited to his duty, he is a pious worshipper of God. Were we therefore to suppose him to have received from God a liberty to what was forbidden, without any apprehension of punishment; nay moreover, had he a promise of receiving the reward of the blessed, and besides was he persuaded that his actions should escape the notice of God, (which by the way is impossible) he could never be prevailed with to act contrary to right reason, after he had once chosen what is really lovely and eligible of itself, and on that account to be loved and desired." Than which nothing can be said more sublime.

LXXVII. He would have a holy or sanctified person do every thing from a principle of love. "It becomes him who is perfect to be in the exercise of love, and so endeavour after the divine favour and friendship, while he performs the commandments by love." But this love has not renown, nor any other advantage but virtue itself, pure virtue for its object; so he frames his life after the image and resemblance of God, no longer for the sake of renown, or as the philosophers speak, simulacrum of a splendid name; nor from the view of reward, either from God or men. Moreover, what renders virtue amiable to him, is not that philosophical agreement it has with right reason, but because he beholds it in a resemblance to God, than which nothing can be imagined more amiable: for thus he describes it, what is truly good, he calls truly desirable, saying, it is good by an assimilation to God to become impasse and virtuous.

LXXVIII. Yet we are not so to understand these things as if
If in the practice of holiness, we were not allowed to pay any regard to our own advantage, and that all love of ourselves ought in this case quite to disappear. We are not only allowed but commanded to love ourselves; nor are we bound to love our neighbour without a love for ourselves. And this is not written, but a natural law which we have learned from no other quarter, but have received it from nature herself: "no man ever yet hated his own flesh, but nourisheth and cherisheth it," Eph. v. 29. We may also be lawfully stirred up to the diligent practice of holiness by this love of ourselves. God himself by this enticing motive invites his people, promising that "their labour shall not be in vain in the Lord," 1 Cor. xv. 58. And to what, pray, tend all those promises by which he has recommended his commandments to us, but that being excited by a desire of them we should more cheerfully obey him? Not to love the promised good, is to show contempt on the goodness of a promising God. By the love of them not to be stirred up to piety, is to abuse them to some other purpose than God ever intended. David himself confessed, that the commandments of God were even on that account, "more to be desired than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb; because in keeping of them there is a great reward," Ps. xix. 10, 12. And the faith of Moses is for the same reason commended, because "he had a respect unto the recompense of the reward, Heb. xi. 26. Nay, that faith is required as necessary for all who come to God, whereby they may believe that "he is a rewarde of them that diligently seek him," verse 6.

LXXIX. But then here also the love of ourselves ought to spring from the love of God, be subordinate thereto, and rendered back to him. We must not love God on our own account, so as to consider ourselves as the end, and God as the means, by which we are made happy in the enjoyment of him: but because we are God's property, whom we ought to love above all, and therefore for his sake we are bound to ourselves. We are further to seek our own good, that therein we may taste the sweetness of the Lord, and that thereby we may be so much the more improved and enriched as God's peculiar treasure. Thus the love of ourselves is at least swallowed up in that ocean of divine love. Of this we shall speak a little presently.

LXXX. Let us now consider the rule or standard of holiness. Philosophers made the nature of man, right reason, and the examples of excellent men the rule. A few of them spoke of
of the precepts of God, and of the example which he gives us,
but that indeed is a very slender manner. Of the nature of
man the emperor Marc. Antoninus speaks thus, lib. 8. §. 11.
"wherein consists a happy life? In doing those things which
human nature requires." They are for ever talking of right
reason, and of the examples of illustrious men, see Seneca,
Epist. 6. 11. 25.

LXXXI. Epictetus speaks things more sublime concerning
the precepts of God than could well have been expected from
a Heathen. He protests, Arrian. lib. 3. c. 24, towards the
end, that he would live and die before God; "As thou hast
required, says he, that as free as thy servant, as knowing
what thou commandedst and what thou forbiddest." And a little af-
ter, "Do not I wholly tend towards God and his precepts
and commands?" And lib. 4. c. 7, "I am set at liberty by God,
I know his commandments." And in the same book, c. 3.
"I am set free, and am the friend of God, that I may willing-
ingly obey him." And a little after: "Wherefore I cannot
transgress any of his commands." And to conclude: "These
are edicts, I must be the interpreter of, must obey them, be-
fore the precepts of Maffurius and Cassius."

LXXXII. Sometimes also they have spoken of the imitation
of God, and of conformity to him. Seneca de benefic. lib. 7.
c. 31. "Let us imitate the Gods." Marc. Antonin. lib. 5. §.
27. "We must live with the Gods:" and lib. 2. §. 5. "live
a divine life." Clemens Storm. lib. 2. p. 403. "Plato the
philosopher defining happiness, says, it is an assimilation to God,
as far as may be." See above, chap. 5. sect. 2.

LXXXIII. These things are spoken in a lofty strain; never-
thel ess, as they had not the knowledge of any other laws of
God but what nature sug gests, and are inscribed on the con-
science, which prescribe the duties of holiness only in general
and in a very confused and imperfect manner; and as they
knew not the true God in his perfections, nor ever beheld
him in his sanctuary; what they had for the rule of their vir-
tues was very defective.

LXXXIV. But Christian holiness has a far more excellent
rule to go by, whether we consider its precepts or examples. Its
precepts are taken from the most perfect law of God; not only
that of which the rubbish, and as it were, the faint resemblance
or shadows like a passing image, still remain in the conscience
of a natural man; but also that which with so much magnifi-
cence of heavenly glory, God formerly published before the full as-
sembly of his people, wrote with his own finger on tables of stone,

enlarged
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enlarged with the plainest expositions of the Prophets and inspired penmen, and which, by the secret efficacy of his Spirit, he writes on the hearts of the elect: which is the most exact expression not only of his most holy will, but also of his nature and perfections, so far as they are imitable by man; nor does it only regulate and order the external actions and conversation, but also reaches to man's most inward parts, directs the inmost recesses of the heart, and roots out the fibres of vice, even to the very first motions of rising concupiscence; which in fine, raises man to a perfection worthy of God.

LXXXV. This is that law, which God gave in charge to Israel, Pf. cxliv. 19; "by which he made them great and glorious," Ifa. xiii. 21; so that, in an astonishing manner, they excelled other nations, Deut. iv. 6, 7. in which are הַיָּשָׁרָהּ the most ample instructions [great things written], Hos. viii. 12. the excellency of which, and not their excellency alone, but also their most exact perfection, the Psalmist has nobly set forth, Pf. xix. 8, &c. and indeed, so great was the perfection, that he could find no end to it, as he found in other perfections, Psal. cxvi. 96. And certainly the more a man is engaged with an attentive mind, in the profound meditation of this law, the more distinctly he will understand that he is far from forming in his mind a perfect notion of that holiness prescribed by it. The Lord Jesus has said all in a few words, and comprised the whole summary of the law, calling out to his disciples (but who can understand the full force of those words?) "Be ye perfect, even as your Father which is in heaven is perfect," Mat. v. 48.

LXXXVI. Besides those most holy laws, the believer has illustrious examples of virtues for his imitation; and those not of one kind or order. And the first that here occur are the saints that are in the earth, "and the excellent, in whom is all his delight," Psal. xvi. 3. we have no occasion to present you with a Socrates, a Zeno, a Cato, or a Laelius, whom Seneca recommends for this purpose. We have men actuated by the most noble and generous Spirit of God, Patriarchs, Prophets, Apostles, and the like heroes of both sexes, whom God himself honoured with familiarity, with encomiums and commendations; whose manner of life he took care to have exactly described in the most sacred volumes of our religion, and whose number is so great that Paul calls them a cloud of witnesses, by whose example we may be animated to run with constancy, the race of piety, Heb xii. 1. These are proposed to us for our imitation, 1 Cor. iv. 16. and xi. 2. Phil. iii. 17. Jac. iv. 10. Heb. xiii. 7.

LXXXVII.
LXXXVII. However as the most excellent saints on earth have had their blemishes prudence is necessary in this case, that we may propose, for our imitation, only those actions of theirs, which are the most consonant to the standard of the divine law; where they have departed from the rule, let us be admonished by their mistake, and learn to walk uprightly. For this end Nehemiah wisely proposes the example of Solomon*, Neh. xiii. 26. And it is of singular use to us, that the backslidings of the holy men of God are recorded in holy writ. Spots appear no where more disagreeable, than when seen in a most beautiful face, or on the cleanest garment. And it is expedient to have a perfect knowledge of the slinthes of sin. We also learn from them to think humbly of ourselves, to depend on the grace of God, to keep a stricter eye upon ourselves, least perhaps we fall into the same or more grievous sins, Gal. vi. 1.

LXXXVIII. But our Lord would not have us without perfect examples, and therefore he raises the meditations of his people to the inhabitants of heaven, the choirs of angels, and spirits of just men made perfect, whose conversation he recommends even in our daily prayer, as it is in heaven. These being filled with the clearest light, and flaming with the purest love, and continually beholding the face of God, and being altogether conforming to him, incessantly shew forth the praises of their Creator, and execute his commands with incredible alacrity. Isa. vi. 2, 3. Pf. ci. 20. Rev. iv. 8, 9, 10, 11. The sacred writings testify all this concerning them. And faith not only believes, but sees all this; for, being endowed with the quickest light, it penetrates within the veil of the heavenly sanctuary, and, as if mixed with the comfort of the heavenly inhabitants, views those exercises of the most consummate holiness, with the love of which the believing soul cannot fail to be inflamed.

LXXXIX. But yet, as it is very desirable to have likewise an example of perfect holiness upon earth; so God has not suffered us to be without one; for he sent his own Son from heaven, who hath left us the brightest pattern of every virtue, without exception, that we should follow his steps, 1 Pet. ii. 21. It was a part of Christ's prophetical office, to teach not only by words, but by the example of his life, that both in his words and actions he might say, learn of me, Mat. xi. 29. The imi-

* Did not Solomon king of Israel sin by these things? Yet, among many nations, was there no king like him, who was beloved of his God, and God made him king over all Israel; nevertheless even him did uncouthish women cause to sin.

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tation of him is often recommended by the Apostles, 1 Cor. xi. 1. 1 Thess. i. 6. 1 John ii. 6.

XCI. It has been very well observed by a learned person, that we are to distinguish between imitation, whereby we are laid to be μιμηται, imitators of Christ, 1 Cor. xi. 1.; and between following, by which we are commanded to follow Christ; between follow me, Mat. xvi. 24. and follow after me, Mat. x. 38. For, the former denotes a conformity to an example: the latter, the attendance of servants, going after their masters: which words are generally confined by writers in their own language, though they ought by no means to be so.

XCII. As we have already often inculcated, that Christ is not to be considered in a threefold respect, as man, as Mediator, and as God: so we are to enquire in what relation or respect he is given us as an example. And first, we are not to doubt, that as he represented, in his human nature, the image of God, in which the first man was created, and possessed and practiced all the virtues due by a rational creature, without any defect; in so far as he is, in the most perfect manner, proposed to our imitation. Certainly this world was hitherto destitute of such a pattern ever since the fatal apostacy of our first parents, viz. to have a man, who beinguntainted with vice, holy, harmless, undefiled, might, as a living and breathing law, converse among his brethren: such a one, God hath exhibited to us in Christ. It is a pleasure to him who lovesholiness, to behold a most exact delineation of it in the written law of God. But what is that delineation but only a picture? It is indeed, exact, and painted in natural colours; but then it is a picture only, without flesh and blood, without life and motion. How much greater therefore, the pleasure to behold the same holiness which is pourtrayed in the law, living as it were, and animated in Christ?

XCIII. What was peculiar and proper to his mediatorial office, as the honour of his mediation, whereby we are reconciled to God, and that eminent dignity, by which he has the peculiar honour of being prophet, priest and king; in sum whatever belongs to that more excellent name, which was bestowed on Christ above his fellows; all this we are neither to imitate nor follow the example of those who pretend to be imitators; “there is one mediator between God and men, the man Christ Jesus, 1 Tim. ii. 5.

XCIII. Nevertheless, believers, after the example of Christ, and from a participation of his union, have the honour of being prophets, priests, and kings, Joel ii. 28. 1 Pet. ii. 5. Rev.
Rev. i. 6. And consequently, it is incumbent upon them, to conform to the example of Christ, in the spiritual discharge of those offices. In which, however, there is so great a difference, that besides partaking of the name, and some small analogy, scarce any coincidence can be observed. The prophetical, sacerdotal, and regal offices of Christ are of a far different nature from ours.

XCIV. But those virtues which Christ discovered in the discharge of his offices, are by all means, proposed for our imitation; as the demonstration he gave of his humility, faithfulness, love, patience, zeal, and constancy in the whole discharge of his offices; as also his not intruding into them without a call, Heb. v. 4, 5. his faithfulness to him who had appointed him, Heb. iii. 2. his not seeking his own advantage or profit, Phil. ii. 4, 5. his not sinking under the reproaches and contradiction of sinners, Heb. xii. 2, 3. his zeal for God's house that had eaten him up, John ii. 17. his not seeking his own but the glory of his Father in all things, John viii. 49, 50. and a great deal more to the same purpose.

XCV. In fine, even as God, he, together with the Father and Holy Spirit, is a pattern to us of the pure holiness, Levit. xi. 44. and xix. 2. Mat. v. 48. Eph. v. 1. 1 Pet. i. 15, 16. The holiness of God is so great an ornament of his other perfections, that without it all the rest would be unworthy of God. Hence he is said to be glorious in holiness, Exod xv. 11. and we are particularly commanded to celebrate the memorial, or give thanks at the remembrance of his holiness, Ps. xxx. 4. and lxxix. 12. after the example of the seraphim, who having repeated the threefold praise of the divine holiness, added, the whole earth is full of his glory, Is. vi. 3. God invites his people to imitate this holiness, he has set it before them in his word for their contemplation; that while they admire its beauty, they may be inflamed with the love of it, and gradually transformed to that image.

XCVI. In the third place, we proposed to speak of the end of Christian virtues or graces; which must needs be of all others the most excellent. The true believer does not there apply himself to the practice of holiness, to gain praise and reputation with men, which was the crime of the Heathen and the Pharisees, of whom our Lord testifies, Mat. vi. 5. That they have their reward. He does not aim only at his own advantage, either in this or in the life to come, from a mercenary self-love, which all those do, who, endeavouring to establish their own righteousness, profess that all motives to piety are destroyed, if the merits of good works are exploded. He does not only pur-
fue after that tranquillity of soul, which is pleased with what it has done, and which virtue or holiness, when properly esteemed, usually bestows on those who love it. The intention of the godly is far more pure and sublime, whereby they are carried out both towards God, themselves and their neighbour.

XCVII. Above all, they seek the glory of God. This they love, desire its enlargement, and promote it with all their might: Let such as love thy salvation, say continually, the Lord be magnified, Ps. xi. 16. Hitherto all their exercises tend, going on without intermission, until the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God, Phil. i. 10, 11. They who have the love of God for the source and principle, cannot but have the glory of the same God for their end. For whoever has an ardent love to God, will likewise, above all things, love what is most beloved by him. But such is the love that God has to his own glory, that whatever he does is with a view to, and for the sake of that: wherefore all things are of him, in order to be again to him, and to him be the glory for ever, Rom. xi. 36. In this respect the saints are truly like to God, for in all their actions they have the glory of God before their eyes. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God, 1 Cor. x. 31.

XCVIII. Yet these things are not so to be understood, as if in all and every particular, even the most minute actions of life, it was necessary to have that explicit intention of glorifying God before them. For this is not practicable in the present state of things: however it ought universally to be the aim and fixed disposition of the children of God, that they be so consecrated and dedicated to God, as, for the future, neither to think, speak, meditate, nor do any thing, in which some expression of the perfections of God and manifestation of his glory may not appear. For what is sacred or devoted, cannot without a considerable injury to him, be applied to profane uses. They are not their own: therefore it is unlawful for them to propose to themselves this end: only to seek what they imagine will be profitable to the flesh. They are not their own: let them therefore, as far as may be, forget themselves and theirs. They are God's: let them therefore live and die to him. They are God's: let his wisdom therefore over-rule all their actions. They are God's: let therefore all the parts of their life tend to him as their only lawful end. And in this sincere self-denial and surrender of ourselves to God, that we may firmly propose to do all our works with a holy respect to him, consists this glorifying of God we now speak of.

XCIX.
XCIX. For instance, a person then eats and drinks to the glory of God, when, confessing himself unworthy to enjoy this life and the conveniences of it, he praises that bountiful favour of God, which abundantly bestows all things upon him, and above all admires that immense love of the Lord Jesus, who willingly was destitute of all the dainties of life, and submitted to drink vinegar and gall, that his people, thro' the favour of God, might eat the fat and drink the sweet: when also he does not delight so much in the creatures and the gifts of providence, as in the Creator himself and the giver; tasting, to his unspeakable pleasure, how sweet the Lord is; when he sincerely propofes faithfully to employ his life, which is lengthened out by these means, and all his faculties, which are thus continually refreshed, to the service of God, who gave and preserves them, when in fine he rises in meditation, from the delights of this natural life, to the almost unspeakable pleasures of a future and heavenly life; and having a prelibation of them in thought and faith, with a grateful heart, tunes up a song of love to God; "Lord, if thou dost such things in this dark dungeon, what wilt thou not do for us, when admitted into thy palace of light!"

C. Here I choohe to tramscribe some things from the Jewish catechism of "Rabbi Abraham Ben Chanania Jagel, published first at Venice in 1595, under the title למשה, afterwards reprinted at Amsterdam 1658, and at last exhibited to the Christian reader, with a Latin version by John Benedict Carpzovius, entitled, Introducit in Theologam Judiacam, c. 9. p. 74. Where the Hebrew Catechist instructs his Disciple in this manner; "Let all thy works be done to the glory of the divine name, and to the honour of the blessed Creator. In all thy ways think of him; when thou walkest in the way, when thou risest up or liest down. For instance, when thou eatest, know, that the blessed God has, by the power of his wisdom, created thy food, and given it virtue to be converted into the substance of him who is to be nourished by it; when thou goest to sleep in thy bed, consider with thyself that God ordained sleep for the benefit of man, that his body might rest, and his strength be recruited, and himself rendered fit and sound for serving his Creator. And thus, in all thy other bodily actions, take care to give glory and praise to God; for, by this means, all thy works shall be to the glory of the divine name, whose providence will keep close to thee and direct all thy actions."

CII. Next to this glory of the divine name, a holy person may also in the exercise of his virtues, or graces, have a regard to himself,
himself, and endeavour, 1st, To have the assurance of his own eternal election by God, his internal vocation, his faith and communion with Christ, 2 Pet. i. 10. 2dly, To rejoice in the testimony of a conscience void of offence, and in that composure of mind, which is the consequent thereof, 2 Cor. i. 12. 3dly, That, by proving the sincerity of his love towards God by holy actions, he may enjoy for himself that love and familiarity of God, which Jesus, John xiv. 21. 23. has graciously promised to those that love him 4thly, That he may gradually become in the habits and dispositions of his soul, and the actions flowing therefrom, move like the Supreme Being, and so more glorious and happy, 2 Cor. iii. 18. 5thly, And that by proceeding in this way of holiness to eternal glory, he may live at ease, and in assurance of his salvation, 1 Cor. ix. 24—27.

CII. Nevertheless Christian holiness teacheth us to desire all these things, but not to rest in them as our ultimate end, but even to direct them to the glory of God. For, the more abundantly any one has attained to what we have just now only mentioned, the brighter will the splendor of the divine perfections shine forth in him: the goodnese and bounty of God magnificently discover themselves in this reward of virtue: the beloved spouse of Christ, whom he will one day present without spot, and glorious to God the Father, shall be the more adorned: the high value of his satisfaction and merits, will be duly esteemed from the happiness bestowed on the saints. The saints themselves shall be enriched with those rewards of their virtues, and be better fitted for celebrating the praises of their God. And thus it is, that, while they piously aim at the happiness promised to them, and seek their own glory in the proper order and measure, they, at the same time, “rejoice in hope of the glory of God,” Rom. v. 2. For then they are made happy, “when God is glorified and admired in them,” 2 Thess. i. 10.

CIII. In fine, the works of piety are also adapted to gain over our neighbour to God. The holy soul never satisfies itself in glorifying God, but designs to have many companions employed in the same work: to obtain which, “he causeth his light to shine before men, that they may see his good works, and glorify his Father which is in heaven,” Mat. xii. 16. And having a hearty desire for the salvation of his neighbour, he very willingly employs every means to bring him to the good old way. For this purpose, as nothing is more effectual than a holy life, so Peter calls upon Christian wives to apply thereto, “that if any obey not the word, they also may, without the word
word, be won by the conversation of the wives, 1 Pet. iii. 1. And certainly, whoever are made partakers of that extraordinary grace of God, and translated out of darkness into his marvellous light, will labour, by the reflected rays of divine love, also to enlighten, enflame and make others partake of the same happiness with themselves. And who can conceive any thing more holy, more praise worthy than this?

CIV. This is that generous holiness which the Spirit of grace powerfully operates in the elect, and which he promotes by the use of various means. Though the use of these means is required of man, yet their efficacy depends on the blessing of God alone. Nor indeed is it without the interposition of God, that man can and will savagely use those means. For daily experience teacheth us, how dull and languid we usually are in those things, when the influence of the Spirit either ceases, or is but small. Among those means of sanctification, the following deference to be most recommended.

CV. We justly give the first place to the word of God, and the devout meditation of it. "God sanctifieth us through his truth, his word is truth," John xvi. 17. For as it proceeds from the Holy Spirit, the characters of the divine holiness are imprinted upon it, and as in every part, it sends forth the most fragrant odour of holiness, so it inspires the pious reader with it, though perhaps he may not understand all that he readeth: which Chrysostom has likewise observed in Orat. 3. in Lazar. "Even though thou dost not thoroughly understand the contents, yet even the reading begets a very great degree of sanctification."

CVI. And whatever is contained in the word of God, is directed to this end. The precepts of the law, which exhibit the exact delineation of holiness, are adapted to inflame the soul with love to it, Psa. cxix. 8, 9, 10. The threatenings annexed to the law, and the recorded instances of those judgments, by which God has punished sin, are so many powerful dehortations from it, 1 Cor. x. 6. 11. The very ample promises made to godliness, and the blessings wherewith the liberal goodnews of the deity has enriched the godly who love and worship him, are so many incentives to holiness, Isa. lii. 2, 3. The examples of the saints both teach and allure at the same time, Heb. xii. 1. Their very stumblings and falls remind us of our weakness, inculcate humility, teach us to take heed to ourselves, and point out what things we ought to avoid, Neh. xiii. 26. But nothing more effectually persuades to piety, than the doctrine of grace revealed in the Gospel, Ti ii. 12. and whoever abuse it to lascivious-
nefs, never knew the truth as it is in Jesus: “for the word of the truth of the Gospel, in all the world bringeth forth fruit, since the day they heard of it, and knew the grace of God in truth,” Col. i. 5, 6.

CVII. But in order to obtain this fruit of holiness from the word of God, it is, 1st, To be diligently, daily and carefully attended to, and as Chrysostom speaks, it is to be read with a mystic silence, or profound attention John v. 39. 2dly, Diligently heard: for the public preaching of the word has very excellent promises, Rom. x. 14, 15, 17. 3dly, When read and heard, it is to be laid up in the inward treasure of the soul, there to be kept as the most valuable treasure, Job xxiii. 12. Psa. cxix. 11. Luke ii. 19. 4thly, But it is not to be kept in some remote corner of the memory, there to rot in mouldiness and dust, but at times it is to be brought forth, and made the object of holy meditation: whereby the soul, by ruminating and fucking as it were, extracts and turns into its own substance, that quickening and nourishing juice that is to be found in the word of God, Psa. i. 2. Jof. i. 8. 5thly, It is expedient to have always at hand some powerful striking passages of scripture, wherewith we may be armed against the attacks of sin, and excited to duty. This was what the Lord meant when he ordered Israel to bind his word as a sign upon their hand, and to be as frontlets between their eyes, Deut. vii. 8. Why between their eyes? To be a rule of life continually before their mind. Why bound upon their hand? To put them in mind that knowledge was to be reduced to practice.

CVIII. Very wisely, indeed, did the emperor Antonine address himself thus, Lib. 3. §. 13. “as surgeons have always their instruments ready for some unexpected operation, so have thou at hand thy philosophical principles, in order to distinguih between things divine and human.” Similar to this is what Seneca has de Benefic. Lib. vii. c. 1. “Demetrius the cynic was wont to say very well, that it is more beneficial to have a few precepts of wisdom in readiness for practice, than to learn a great deal and not have it at hand for use.” And c. 2. “Our Demetrius orders the proficient to hold these things fast and never let them go; nay, to imprint them on his mind, and make them a part of himself; and by daily meditation to bring himself to that pitch, that what is useful shall spontaneously occur, and what is wanted shall, upon all occasions, directly present itself.” What they spoke concerning the precepts of wisdom, which Epictetus called πράξεως ορθόνομα, rectly adi, we may affirm concerning some striking passages of Scripture, which it is expedient
expedient to have in such readiness, that, on any occasion, they may spontaneously cast up to the mind.

CIX. Secondly, The attentive consideration of the Lord Jesus is a most powerful mean of sanctification. The vileness and hideous nature of sin no where more clearly appears, than in the meanness, humiliation and sufferings of Christ. For, what was it that clothed the Lord of glory with the contemptible form of a servant? What overwhelmed the mighty lion of the tribe of Judah with horror and anguish, that he was almost ready to sink under them? What roused the cruel bands of hell to arms against him? What turned the flowing rivers of heavenly conatations into the most melancholy dryness? What mixed those bitterest of bitters in the cup of the divine fury, with which the Son of God's love was almost struck with astonishment and amaze? Sin certainly was the cause of all, Isa. liii. 5. Who can reflect on this, and not be inflamed with the most irreconcilable hatred to it? Will he not endeavour to avenge himself of that hideous monster, which so cruelly afflicted his most beloved Lord, and which, unless it be first slain, will, with the same fierceness, rage against all those that give it a favourable entertainment? Who can prevail on himself to be again enslaved by that tyrant, from whose chains, burning with hell-fire, he seriously believes and considers, he could not have been delivered but by the accursed death of the Son of God? And thus the meditation of the sufferings of Christ makes us, that, "being dead to sin, we should live unto righteousness," 1 Pet. ii. 24.

CX. Nor did the incredible love of God towards wretched mortals ever on any occasion, more evidently present itself to view, than in Christ Jesus, which may melt down the most frozen hearts, and kindle them into the brightest flames of mutual returns of love; "for the love of Christ constraineth us," &c., 2 Cor. vi. 14, 15. Whoever is deeply engaged in the meditation of this, will he not cry out with admiration? "Wait thou, most loving Jesus, scorched no less in the flames of thy love for me, than in those of the divine wrath against my sins, and shall I be lukewarm in returns of love to thee? Didst thou die for my salvation, and shall I not live to thy glory? Didst thou descend to hell on my account, and shall not I at thy command cheerfully walk in the way to heaven? Didst thou give thyself up for me to be torment-ed with hell-pains, and I not render myself to thee, to bear thy yoke which is easy, and thy burden which is light?" It cannot be expressed, how much the pious soul, while intent Vol. II.
on such meditations as these, will be displeased with his own lukewarmness; and with he had a soul a hundred-fold more capacious, to be all filled with the love of Christ.

CXI. And never does virtue or holiness itself charm us with a more beautiful aspect than in Christ, which, we have also formerly intimated is been painted in the law, but here alive and breathing, in such a manner, that the more frequently it is viewed by the eyes of the mind, it transforms the beholder into the same image, 2 Cor. iii. 18. When Moses had been admitted into familiar converse with God, in the holy mount where he spent forty days, the skin of his face shone with such effulgence, that the eyes of the Israelites could not bear it, Exod. xxxiv. 29, 30. Thus it is with those who view Jesus the king of glory in his beauty, with open face. The rays of the heavenly Spirit, plentifully issuing from him, pervade the inmost parts of the soul, and conciliate to them a new vigour of spiritual life. To which the intent contemplation of the Lord Jesus greatly contributes. The oftener that a believer beholds him in spirit, the more clearly he knows his perfections, of which his holiness is the ornament. The more clearly he knows them, the more ardently he loves them. The more ardently he loves them, the more like to them he desires to become. For love aspires after a likeness to the beloved: nay, in love itself there is already a great similitude: “for, God is love,” 1 John iv. 8. Moreover, the more ardently he loves God, he will both the more frequently, the more willingly and attentively behold him; and thus often running round that circle of beholding and loving, for ever returning into itself, he gains by every act a new feature of this most glorious image.

CXII. Thirdly, To this contemplation of the Lord Jesus, add the practice of devout prayer, by which we may draw from the most exuberant fulness of Christ, and which he is ever most ready to impart, and grace for grace. God has promised to give all things to those that ask according to his will, 1 John. v. 14. But we can ask nothing more agreeable to the will of God, and which he more willingly gives, than his Spirit, Luke xi. 13. Who, as he is the principal cause of our sanctification, so is the author and finisher of it. Let this therefore be our daily prayer to God; “Teach me to do thy will; let thy good Spirit lead me into the land of uprightness,” Ps. cxliii. 10. “Keep back thy servant also from presumptuous sins, let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer,” Ps. xix. 13, 14.

CXIII.
CXIII. Fourthly, Whoever seriously endeavours to be a proficient, must in all things give himself up to the government and guidance of the Holy Spirit. Whenever he begins to work internally by his suggetions, impulses, and emotions; we are with care and solicitude, to observe them; and above all beware, that we do not despise and grieve the Spirit, or stifle his operations, Eph. iv. 30. 1 Thess. v. 19. For, the Spirit of God is a delicate thing; he deals by us as we deal by him. If, with care and alacrity, we follow his conduct, he will manifest himself to us with a more cheerful and serene countenance, will carry us forward to higher attainments, bring us nearer to God and to heaven, and, abundantly favouring us with his joys, make us cheerfully, and without weariness, run the race that is set before us. But if we indolently neglect his influences, he will not bear that affront, but will withdraw with those his sweetest suggetions, leave us to ourselves, justly expose us to be harassed by the devil and the flesh, and himself disquiet us with his terrors: till we are brought to observe, how ill we have regarded our own interest by this indolent carelessnes, and how we are nothing without him, we have again reconciled him to us by means of humble prayer and supplication. Let us therefore readily spread all our faults, while this heavenly breeze continues to blow, lest this prosperous gale should shortly die away, or the storm come on, and so our failing to the fair haven of salvation be intercepted.

CXIV. Fifthly, It is also expedient, that we renew our covenant with God, and those promises by which we formerly bound ourselves to the sincere observance of his commandments; frequently saying, "I have sworn, and I will perform it, that I will keep thy righteous judgments," Ps. cxix. 106. It was an excellent advice of Epictetus apud Arriani. Lib. i. c. 14. You ought to swear to God, as soldiers to their general. And to what are you to swear? That you will always obey him, never accuse him, nor find fault with whatever he is pleased to bestow, &c. And certainly that oath being thus renewed, if no other advantage attend it, will be of use, first, To restrain the soul from sin, by being put in mind of its late promise. 2d, To quicken its indolence into zeal; 3d, To raise it when fallen, and teach it to mourn for its sins, with more than ordinary bitternesses, especially as the guilt of treachery and perjury is added to all the rest.

CXV. Sixthly, Holiness is greatly promoted, if by a careful and frequent examination of conscience, you recollect your deeds and words, nay and your very thoughts, that, with shame and sorrow, you may confess to God, what you have done, either
altogether wrong, or not sufficiently right, and endeavour to reform for the time to come; or if, by glorifying God for what you have done well, and rejoicing in the testimony of a quiet conscience, you are animated with cheerfulness, to pursue that course of religion, you have entered upon, David declares, that he acted in this manner, to the great improvement of holiness. Pf. cxix. 59. "I thought on my ways, and turned my feet unto thy testimonies."

CXVI. The heathens themselves have recommended this examination of conscience, and if they made not a false profession, were not negligent in the practice of it. Antonin. Lib. 5. §. 31. "Recollect with thyself, how thou hast hitherto behaved towards the Gods, thy parents, brethren, wife, &c. Whether thou hast committed any thing towards any of them, either in deed or even word, which did not become you, Lib. 8. §. 2. In every action ask thyself, how far is this proper for me, may I not have cause to repent of it? Seneca Lib. 3. de Ira, c. 36. The soul is to be called to a daily account. This Sextius did, at the close of the day, when, before he went to sleep, he would ask his soul; What evil of thine hast thou cured to day? What vice hast thou resifted? In what respect art thou become better?—what therefore can be more excellent than this practice of convassing the whole day? What sleep is that which ensues on the review of ones self? How calm, how excellent and free, when the soul is either commended, or admonished, and a secret spy and cenfor of herself takes cognizance of her manners?" As to what Seneca adds concerning himself, the reader may see in the author. It is all excellent and divine. But the chosen people of God are to endeavour not to be put to the blush in this respect by the heathen.

CXVII. To conclude (for should I expatiate on every particular, this chapter would swell to a large volume), whoever would make progress in holiness, must willingly and thankfully suffer admonition and reproof. It is peculiar to God and above human nature, never to commit sin, said Gregory Nazianzen formerly, Orat. 15. in plagam grandinis. But to cure this evil, no remedy is more salutary than prudent and friendly admonition. "As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear," Pro. xxxv. 12. Hence faithful reproof is acceptable to the godly. "Let the righteous smite me, it shall be a kindnes; and let him reprove me, it shall be an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamities," Pf. cxii. 5. It was finely spoken by whoever he was, whether Gregory Nazianzen
anzen or Methodius (for the author is not agreed on, as Gataker has observed on M. Antonine, Lib. 6, § 21), "I think it a greater happiness to be reproved, than to reprove, as it is much greater for ones self to be delivered from evil, than to deliver another."

CXVIII. There can be no doubt, but whoever carefully walks this way, shall make very great progress in sanctification, and daily arrive more and more at a nearer conformity to the pattern set before him. However we are not to imagine, that ever any one, in this life, can attain to that perfection, which the law of God requires, that being without all sin, he should wholly employ himself in the service of God with that purity, that intenseness of all his powers, that the divine holiness itself could find nothing in him, but what was agreeable to it. The contrary is evident, 1st, From express testimonies of scripture, in which it is affirmed, that none liveth, who finneth not, stumbleth and falls not, 1 Kings viii. 46. Eccl. vii. 28. Prov. xx. 9. Jam. iii. 2. 1 John i. 8. 2dly, From the humble and sincere confession of the saints, who every where own their blemishes and failings, Ps. xix. 12. Rom. vii. 18, 17. Phil. iii. 13, 14. Ha. lxiv. 6. 3dly, From an induction of particular examples. For there are none, even of the most excellent among the saints, whose actions are more largely described, but have also some blemishes recorded, which in some measure, throw a shade on the light of the most shining virtues. These things are more notorious than need to be repeated here: nor do we with pleasure mention them. So far are we from taking any delight in the infirmities of the most excellent men of God, or withling to detract from their heroic virtues, when we sometimes speak of their faults, that on the contrary, we have an inward horror at the remembrance of them, and deservedly tremble at the consideration of our own weaknesses, because, the latches of their shoes we are not worthy to loose.

CXIX. The principle and proper cause of this imperfection is to be found in ourselves. And is the still indwelling flesh, or corruption which, though really subdued by the efficacy of the Spirit, with respect to its reign, Rom. vi. 14. yet vexes the godly: and, as that unhappy incumbrance retarded * Atalanta

* For the benefit of the common English reader, I would observe, that Witius seems here to refer to the fabulous story of Atalanta the daughter of Schenus king of the island Scyros, who being wearied with the importunity of her suitors, contented to have the man that could outrun her; but on this condition, that he was to die who lost the race. This being the fate of several, others were discouraged. But Hippomanes receiving three golden apples, ventured to run with her, and at proper times, when she was like to get the start of him, threw the apples, which he stooping to gather, lost the race.
lanta, so also believers are retarded by this corruption in their Christian race! while the flesh continually lusts against the spirit, it hinders the elect from cheerfully performing what otherwise they would earnestly desire to do, Gal. v. 17. Rom. vii. 15, 16. By the Spirit the renewed man certainly tends upwards: but the flesh soon with great struggling pulls him down again, like a heavy stone tied to the feet of one of the fowls of heaven. With a courageous boldness believers enter upon all the exercises of every virtue or grace, Psa. cxix. 128. Acts xxiv. 26. and while they go on in all the strength of the Lord their God, Psa. lxxi. 16. they undertake what far surpasses the capacity and power of natural men, and thus, at a great pace, they press forward to perfection, like those who hunt down some wild beast in hopes to possess it, Phil. iii. 14. But inherent corruption, innate perverseness, heightened by so many vicious acts, "the sin that easily betrays us," Heb. xii. 1. again spoils and taints all. And this abides in man till his death: It dwells, but reigns not, abides, but neither rules nor prevails; in some measure it is tasted out, but not quite expelled: cast down, but not entirely cast out, as Bernard elegantly speaks in Pf. xc. Serm. x. According to the law of Moses, when an earthen vessel was once ceremonially unclean it remained impure, till it was broken, Lev. xi. 33. Such earthen vessels are we, 2 Cor. iv. 7. for after we are defiled with sin, we do not attain to perfect purity, till the earthen vessel of our body is broken by the stroke of death.

CXX. When the Apostle speaks of the conflict between the spirit and the flesh in a sanctified person, we are not to think, that the conflict arises only from this, that the glandula pinealis can be impelled on one side by the soul, on the other by the animal spirits, and that these two impulsions are often contrary; so that the flesh may be then judged to prevail, when the animal spirits prove the stronger; but the spirit to predominate, when the soul, by a determinate judgment, proves more powerful in the impulsions of that pineal gland. For though it is a very great truth, that the inordinate motions of the animal spirits excite very many vicious thoughts and appetites in the soul, yet the conflict of the spirit with the flesh does not consist in that of the soul with the body. As new habits are put into the soul by the sanctifying Spirit; so there are likewise in the soul itself the remains of the old man: these are two distinct principles of action. But sometimes when the man is left to himself, he may think, reason, desire, from that vicious principle; at other times, he is excited by the Spirit of God, he acts from a new principle.
principle of grace, which has not yet expelled all the power of sin; from these opposite principles, and their reciprocal actions arises that warfare we are speaking of, which is principally carried in the soul itself; according as it is either depressed to earth by inherent corruption, or raised to heaven by a principle of a more noble life, produced by the Spirit. And when the Scripture speaks of flesh, it does not mean the body of man, but all the remaining corruption, which in its measure doth really abide in part in the body and its members, while it still has its principal seat in the soul itself, which is the proper immediate subject both of virtue and vice. The enemies therefore in this combat, are not soul and body, but the grace of the sanctifying Spirit, and the remains of natural corruption.

CXXI. But known to God are the reasons of his conduct, in dispensing the operations of the Spirit of grace in believers, so that the remains of the flesh are not entirely expelled in this life. For, 1st, He would by this, shew the difference between earth and heaven, the time of warfare and of triumph, the place of toil and of rest, that we may the more earnestly long for our translation out of this valley of sin and misery into the heavenly country, where every thing shall be made perfect; and may with open arms, embrace death, which will bring us to that perfection, crying out with the apostle; "O wretched man that I am who shall deliver me from the body of this death?" Rom vii. 24.

CXXII. 2dly, He is willing to exercise and accustom his people to patience, humility, and sympathy or fellow-feeling. As in old time, he suffered the Amorites and Philistines to remain in the land of Canaan, for the exercise of the Israelites; to prevent their growing indolent through a slothful ease, and dissolved in too much prosperity and quiet: so in like manner, he exercises his faints by the remains of the flesh. For, nothing teaches them to think more lowly of themselves than a daily sense of so many infirmities: nothing is more effectual to bring them to patience, than the constant assaults of those most wicked enemies, from whom, to their considerable grief, they have often experienced blows and wounds. Nothing, in fine, is more adapted to render them more sympathising, with respect to the failings of others, both in judging concerning their state, and their general conversation, than the consciousness of their own defects, Gal. vi. 1.

CXXIII. 3dly, By this means he strongly convinces all that the salvation of his people is owing only to his most free grace. For who, that is conscious of his own infirmities, and daily
daily failings, but must be obliged to acknowledge, that he obtains life from God, not as the judge of merit, but as the beflower of pardon? The rigour of the law excluded from the priesthood the blind, the lame, the disjointed in any member, or thofe, who had any such blemish, Lev. xxi. 18. What then can we infer, but that the grace of the Gospel is unmerited, which admits to the heavenly priesthood, and does not refuse access to the holy of holies made without hands, to thofe who have far worse disorders of mind? If, notwithstanding such imperfection, it be scarce, if at all possible, to banish the arrogance of merits out of the church, what would it be should we teach the possibility of perfection?

CXXIV. 4thly and lastly, it becomes the wisdom of God to raise his people by degrees to the highest pitch of holiness. As in the creation of the first world, he began with a rude chaos and indigested mafs, which in fix successive days, he fashioned into this beautiful frame, till, having given the finishing hand, he rested on the Sabbath, Gen. ii. 2. So, in the creation of the new world of grace, beginning with nothing, he gradually leads his people higher and higher, till on the expiration of this earthly week, on the dawn of the heavenly sabbath, he crowns them at once with holiness and glory.

CXXV. It cannot indeed be denied, that sometimes the scripture makes mention of some, who are said to be perfect even in this life. But it is to be observed, that the term perfection, is not always used in the same sense. For, first, there is a perfection of sincerity consisting in this, that a man serves God with an unfeigned heart, without any reigning hypocrisy. In this sense it is said of Job, that he was ָאִשָּׁם, "perfect and upright, and one that feared God and eschewed evil," Job i. 1. In the same sense, Hezekiah protesteth that he had walked before God "in truth and with a perfect heart, and done what was good in his eyes," Isa. xxxviii. 3. 2dly, There is a perfection of parts, and that both subjective with respect to the whole man, in so far as he is "sanctified wholly, in spirit, soul and body," 1 Theff. v. 23. And objective, with respect to the whole law, when all and every one of the duties prescribed by God are observed without exception. Of this David was speaking, Psa. cxix. 128. "I esteem all thy precepts concerning all things; to be right; and I hate every false way." And it is said of Zacharias and Elizabeth, Luke i. 6. and they "walked in all the commandments and ordinances of the Lord, blameless." 3dly, There is a comparative perfection ascribed to those, who are advanced in knowledge, faith and sanctification, in comparison
comparison of those, who are still infants and untaught: in this manner John distinguishes little children, young men, and fathers, 1 John ii. 12, 13. In that sense Paul speaks of the perfect, 1 Cor. ii. 6. and Phil. iii. 15. 4thly, There is also an angelical perfection; or with a veil or covering of grace, according to which, these persons are looked upon as perfect, who sincerely endeavour after perfection, God, for the sake of Christ, graciously accepting the attempts of a ready mind, and accounting every thing to be done, because what is not done is forgiven. The Apostle speaks of this 2 Cor. viii. 12. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." Thus "we are complete in Christ," Col. ii. 10. his most perfect righteousness covering all our defects. However this is to be understood in a proper manner: for the judgment of God is always according to truth: he so judges of us and our actions, as they are: and seeing we ourselves and our actions are imperfect, he cannot but judge us to be so. This is what we would say agreeable to scripture, that God, on account of the most perfect obedience of Christ; graciously accepts the sincerity of his people, nor less bountifully rewards them, than if their holiness was in every respect complete. 5thly and lastly, There is also a perfection of degrees, by which a person performs all the commands of God, with the full exertion of all his powers without the least defect; having rooted up every depraved lust: This is what the law of God requires. And this is that perfection which we deny the saints to have in this life, tho' we willingly allow them all the other kinds above mentioned.

CXXVI. It is certainly true, that when God enjoins us by his law, to love him with our whole heart, soul, and strength; these expressions denote an absolute perfection, both of degrees and parts. Nor can he require any thing less than the most perfect obedience of man, even of sinful man, as we shewed; book. i. chap. 9. sect. 11, &c. But when it is said of Josiah, 2 Kings xxiii. 25. "And like unto him there was no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses," this is to be understood in a certain diminutive sense, so as to denote his sincerity, and the beginnings of, and endeavors after a due perfection, and to signify God's gracious esteem of him in the Messiah. In the same sense, the Jews in the time of Ahas, bound themselves by an oath to seek the God of their fathers, "with all their heart, and with all their soul," 2 Chron. xv. 12. All which are said to have been done, v. 15. But yet none will say that the Jewish people completely fulfilled VoL. II.
all the holiness that the law required, seeing the high places were not taken away out of Israel, ver. 17. And then who will imagine that the condition of an entirely perfect obedience was exacted of the descendants of David, before they could come to be partakers of the promises that were given them; yet this the words of God seem naturally to import, 1 Kings ii. 4. "If thy children take heed to their way, to walk before me in truth, with all their heart, and with all their soul." And that the commendation given Josiah cannot be taken in its full import, appears from comparing it with 2 Kings xviii. 5. where it is said of Hezekiah, "After him was none like him among all the kings of Judah, nor any that were before him. If these words be taken in both places in their full import, and are not reconciled by a favourable interpretation, they involve a manifest contradiction. Wherefore it is evident that in both places there is a kind of hyperbole; or the commendation of both kings is not to be understood absolutely, but conditionally, in the order taken for the reformation of the public worship; in which the one may be said in a different respect, to have done something more than the other.

CXXVII. We beg, indeed, in the Lord's prayer, that God's will may be done in earth, as it is in heaven, in which consists the utmost perfection of piety; nor did the Lord Jesus prescribe to us that part of the prayer in vain: and John says, 1 John v. 14. "Whatever we ask according to his will, he heareth us:" But we cannot infer from hence the absolute perfection of holiness in this life. For the particle as; does not in this petition denote an absolute equality in degrees, but a similitude in the thing, and the manner of it, in the sincerity, readiness, and alacrity of submission to the will of God, as well his commanding as his decreeing will, for it is used both in the fourth petition, and Mat. v. 48. in the same signification. The godly are indeed allowed, nay are commanded to aspire to perfection, and to endeavour to come the nearest to it possible; it is also acceptable to God to express that love of perfection in their prayers; however seeing God has expressly declared, that he does not give his people absolute perfection in this life, it is the duty of all to acquiesce in this disposition of the divine will, nor are they allowed to beg of God, to grant them that perfection here, which they know he has not appointed for this, but for the other life.

CXXVIII. We very well know, that our Lord, Luke xv. 7. speaks of "one sinner that repenteth, and of ninety and nine just persons, which need no repentance." But neither does this
favour the pretended perfection of this life: for there is a two-
fold repentance. The first universal, whereby the human sin-
er who is estranged from the knowledge and worship of God,
and all true religion, betakes himself or turns to God, and to the
practice of virtue: the second renewed and particular, to which,
as a sacred anchor, the regenerate themselves are often obliged
to have recourse. And of this again there is a three-fold dif-
ference. For 1st, It is possible that they who are sanctified, mayall into some grievous sin, which lays them under the necessity
of the greatest sorrow and a very extraordinary degree of repen-
tance. 2dly, It is also possible that such may, for a time, fall
into a kind of spiritual faintness and lightheartedness, and for some
space continue in that state, which may expose them to very
many sins; from which they are to rise by a renewal of repen-
tance. 3dly, Should this not be the case, yet in the very best,
there are sins of daily infirmity cleaving to their actions, words,
and thoughts, from which no one who accurately examines
himself, will dare to declare he is free. Now let us apply these
distinctions to our present purpose. When our Lord speaks of
a sinner causing joy in heaven by his repentance, it is evident
he treats either of that first and universal, or of the renewed re-
pentance from some more grievous fall, and a state not so com-
 mendable. This, he says, the just need not, because they have
already performed the first; and are solicitously careful that
they be under no necessity of the latter; yet he does not say
that they are free from all necessity of repentance; for, though
perhaps there may be some just persons, who for a considerable
time are careful to be kept from more gross sins, or from fall-
ing into that sluggish state, we have just described, and so not
to stand in need of those ways of repentance; yet there is none
upon earth, who, on account of his daily failings, is not bound
daily to renew his repentance. In a word, what our Lord says
comes to this: That there is greater joy in heaven, on account
of great sinners when they are first converted; or for the re-
genrate when returning after a shameful backsliding; than
for those, in whom, on account of their constant practice of
a more strict piety, there is no such remarkable and conspi-
cuous change to be observed.

CXXIX. It might here not improperly be asked, why a
greater joy is said to be in heaven for the conversion of one re-
penting sinner than for the constancy of ninety and nine per-
s ons in holiness; seeing a greater good may justly cause a
greater joy; as it is certainly better to have kept a steady course
of piety than to return to the right way after great backsliding.
I answer, 1st, That when our Lord made use of parables, and ac-
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according to his custom, suited himself to the capacity of his hearers, he spake of divine things after the manner of men. But it is evident, that when any good comes of a sudden, it causes greater joy than any other greater good one has for some time been in quiet possession of; and that the recovery of things lost more strongly affects the mind than in the uninterrupted keeping of others. The same also in its measure is the case here. The angels doubtless rejoice, that the just labour after and press on to happiness; but they have for a long time been rescued from the snares of the devil. But when a wicked person is newly delivered from the snares he was in; that conversion, and the salvation of the converted, which was the consequence of it, by how much the more it was unexpected, must also yield so much the greater pleasure. 2dly, Here our Lord speaks according to the old Jewish divinity. The Jews affirmed, "That when a Hebrew dies, the angels weep:" our Lord says, that on the conversion of any person, the angels rejoice. The Jews said, "The dignity of the penitent is greater than that of the perfectly just. And, in the place where the penitents stand, there the perfectly just stand not." Which testimonies Drusius and Ludovicus Cappellus and Grotius, have long ago produced. The reason of which is this: because it is more difficult to break off a custom or habit of vice, than after being brought to a commendable course of life, to go on without stumbling. It yields a greater pleasure when virtue is so very conspicuous. 3dly, The glory of the wisdom, power, and mercy of God, and the efficacy of the merits of Christ shine with greater glory in the conversion of a desperate sinner, than in the preservation of those who walk in the way of righteousness. As therefore the devil is more enraged when that prey is snatched from him, which he imagined he would have held fast for ever; so, in like manner the angels justly rejoice more, when their and the enemy of their Lord is mortified to such a high degree. 4thly, And generally these are warmer in the practice of righteousness, who are instigated by the sorrow of a past life. An equable tenour of virtue is mostly more remiss; but they who are suddenly brought over from a very bad to a very good course, by the powerful arm of God, usually outstrip others by a quicker pace. They dread sin more who were deeper plunged therein: have a more ardent love for religion, to whom its beauty has more unexpectedly appeared. And none prize the grace of God towards them more than those who know themselves to be the most unworthy of it. And it is not possible but this sense of so great a love must kindle the most ardent flames of a reciprocal love. As is evident from the example of Paul,
and the woman who was a sinner, Luke vii. 40—48. All
which yield matter of greater joy to the angels.

CXXX. Seeing we have now made a frequent mention
of repentance μετάμορφω, we will subjoin something concerning the
proper signification of this word. The very learned Beza, ei-
ther was the first or among the first, who observed on Mat. iii.
2. that the term μετάμορφω is properly never put but to denote a
a good; and that περιφόρον is always joined with μετάμορφω; but that
μετάμορφων is expressive of a solicitude and anxiety after the doing
of a thing: for which the Latins say pennisere; and that it is also
used to denote an evil, though simply signifying a kind of solici-
tude, and delectus, a disprice, which makes us with the
thing that is done, whether good or bad to be undone, even
though it be out of our power to correct it. Hence he thinks
that μεταμορφωσις is denoted by the Hebrew word עפa as מטאמורפ
is rather denoted by the word עפא, whence comes עפוא, conver-
sion. Peter therefore having said, Acts iii. 19. metatooma repen-
' immediately subjoins, και ἢπερτιμδαι, and be converted, in order to
explain the former. The same thing Paul does, Acts xxvi.
20. In this the venerable Beza has been followed by very many
commentators, especially when they treat of the μεταμορφωσις, re-
pentance of the traitor Judas.

CXXXI. But it may be doubted, whether there is any solid
ground for this distinction. For it can neither be deduced from
the etymology of either of these terms, nor confirmed by the
authority of approved authors, nor proved from the constant style
of Scripture, nor in fine, concluded from the corresponding
Hebrew terms, which we are now to shew in order.

CXXXII. As to their etymology, μεταμορφω is a word compound-
ed of μετα, after and νωμ, I understand, and as Hen. Stephanus in
his Thesaurus translates it, ποιησις intelligo, and thus it is opposed
to the term περιφόρω ante intelligo. Very elegantly says, Clemens
Alexandrinus Stromat. lib. 2. 'Et ἐφ' ἀει ἢμαρτει μεταμορφω, ἐς εἶναι ἰδαν, εφ' ἐς ηπερτιμδαι, και μεταμορφων, ὑπὲρ ἑν, μετα ταῦτα εγρα. Βρεθαι γε ἐν τε μεταμορφων. "If he has repented of his sins, recollect in
what he has offended, and acknowledged it, that is, afterwards
known it: for μετάνωμι is a slow kind of knowledge that comes
after something is done." But μεταμορφω, according to its etymo-
logy, signifies "solicitude, after having committed, or omitted
any thing." And thus ἡμαρτει, which is properly an act of the
understanding, reflecting on itself and its actions, in order of na-
ture, goes before μεταμορφω, which rather belongs to the will
and affections.

CXXXIII. Both words are so used in the best authors, as
indifferently to denote an after-sorrow of mind, whether in good
or in evil. Hesychius explains μηταμόλυβον, by μάθαιναι. Suidas in like manner μηταμολυβία, μεταμολυβία, and in the Etymologicum magnum, μηταμελύματα, μηταμαλακτικά, μηταμαλακτικά, are used promiscuously. Gomarus on Mat. xi. 20. deduces a remarkable passage from Plutarch, τῆς προσωπικῆς, where he varies the terms, μηταμόλυβα and μεταμολυβδα, as words of the same signification, and describes μεταμολυβδα, as διαφωτισμόν ὃς ἄνδρας; remorse and torture to itself with flame of soul: which the venerable Beza will have to be appropriated to μηταμόλυβον. Nay, I have observed instances, where μηταμόλυβον denotes a simple dissipation; as in Marc Antonin. lib. 8. § 2; καὶ ἵκαστο πρεσβὺς ἐροτήσατο, πῶς μὴ αὐτῷ σχέτι, μὴ μηταμολυβδὸν ἄπο τούτων; “In every action, ask thyself, how it affects me, shall I have reason to repent it?” Ibid. § 10. ὢ μηταμαλακτικά ὃς ἀνθρώπος ἐν ἑαυτῷ, ὃς χειροτονᾷ ὑπερμομολυβίαν: repentance is a kind of reprehension of ourselves, as having omitted something useful.

On the contrary, μηταμολυβδα is sometimes of the same signification with σωφροσύνη, amendment. In which sense Plutarch said πᾶν γὰρ ὁ μηταμολυβδα σωφρονία ἀναμένει, amendment is quite a salutary genius.

CXXXIV. Nor does the scripture use of these words differ. For even their μηταμολυβδα sometimes denotes a sincere repentance; as Mat. xxi. 29. φέρετο διὰ μηταμολυβδὸν ἄποτε, but afterwards be repeated and went: and verfe 32. where our Lord upbraided the Jews for not having true repentance, says: ῥαγάζει δὲ Ἰννατοῦ μηταμαλακτικὴν ψυχήν, τῷ πιστοῖς αὐτῶ, and ye, when ye had seen it, repented not afterwards, that ye might believe him. Where μηταμαλακτικα answers to John’s invitation, expressed by μηταμαλακτεῖ. And on the contrary, μηταμολυβδα sometimes signifies mere sorrow. Thus Christ, Luke xvii. 3. treating of some degree of sorrow, for offending a brother, says, ἂν μηταμαλακτεῖ, οὐ χρείαν ἵππον ὅπως, if he repents, and verfe 4. if he shall say, μηταμαλακτεῖ, I repent, I could wish it undone. And Mat. xiii. 41. μηταμαλακτεῖ, is affirmed of the Ninevites, and their repentance was external only, not internal; civil, not spiritual; temporary, not persevering.

CXXXV. Besides, it is not univerally true, that μηταμολυβδα answers to the Hebrew המן; and, μηταμαλακτεῖ to המן. For th'o perchase the Syriac interpreter of the New Testament renders μηταμαλακτεῖ constantly by המן; yet the Septuagint promiscuously translate המן by μηταμαλακτεῖ or μηταμαλακτεῖ. I shall finge a few examples of each out of many; as 1 Sam. xv. 35. and the Lord repented (המן) that he made Saul king. The LXX. καὶ κυρίος μηταμαλακτεῖ. In verfe 29. of the same chapter, המן המן: the LXX. ὠ δὲ μηταμαλακτεῖ, nor will be repent, Again, Pl. cx. 4. המן המן: the LXX. καὶ ν ἐκ μηταμαλακτεῖται, and will not repent. On the contrary,
trary, Joel. ii. 14, וּדִּמָּרָנְךָ: the LXX. ἵστρεφεν καὶ μετανοεῖτε, he will return and repent. In like manner, John iii. 9. Jer. iv. 28. and viii. 6. and xxxi. 19. and in very many other places, they have translated בַּרְנַחֵם by μετανοεῖν. Whence it is evident, they thought these Greek words were synonymous.

CXXXVI. To conclude, it cannot be proved from Acts iii. 19 or Acts xxvi. 20. that μετανοεῖτε constantly answers to וּדִּמָּרָנְךָ, as the contrary may be deduced from these passages: For וּדִּמָּרָנְךָ expresses the Hebrew וּדִּמָּרָנְךָ, as we just shewed from Joel ii. 14. As μετανοεῖτε properly denotes the act of the soul recollecting its own actions, so in the order of nature, it does before conversion, and is justly presupposed thereto by Peter and Paul. Let these hints therefore suffice concerning these words. If any desire more, they may consult Grotius on Mat. xxvii. 3. Scultetus, Exercit. Evangelic. c. 19. Gataker advers. Miscell. c. 29. and Suiceri Thesaurus.

**CHAP. XIII.**

Oft "Conservation.

I. THOSE to whom God has freely given faith and holiness, he likewise keeps with such solicitous care, that it is impossible for any true believer totally and finally to fall away from that holiness when once it is begun, and thereby forfeit the salvation appointed for him. "The Lord is faithful, who shall establish you, and keep you from evil," 2 Thess. iii. 3.

II. Conservation "is a gracious work of God, whereby he so keeps the elect, the redeemed, the regenerated, the faithful and the sanctified, though in themselves weak and apt to fall away, internally by the most powerful efficacy of his Spirit, externally by the means which he has wisely appointed for that purpose, that they shall never quite lose the habits of those graces once infused into them, but be certainly brought, by a steadfast perseverance, to eternal salvation."

III. They whom God preserves and enables to persevere, are elected persons, or persons appointed, by the immutable counsel.

* Though this word is not very commonly used, yet it is of a very extensive signification, and conveys to us the idea, not only of perseverance, but of the manner of it, viz. their preservation by God. Accordingly our author makes perseverance, a branch of conservation.
counsel of God, not only to some external communion of a national covenant, Deut. viii. 6. but to an internal glory, Eph. i. 4. 5. They are redeemed by Christ: not only bought by that master of a family, who obtains very great, the only common benefits for some, and takes them into his family in the capacity of servants; who, in that great house, are at length found to be "vessels to dishonour," 2 Tim. ii. 20. of whom Peter speaks; 2 Pet. ii. 1. but also redeemed from the bondage of sin, by the precious blood of Christ the Lord, 1 Pet. i. 18. 19. They are regenerated; who have not only acquired a name to live, whereby they impose on themselves and others, by some external actions, which resemble the spiritual life, Rev. iii. 1. but who have a principle of spiritual life implanted in them by the Spirit of life which is in Christ, Rom. viii. 2. They are faithful, or believers having not only that faith which consists in a bare assent, nor that called temporary by our Lord; and having no root; but that which is unseigned, 1 Tim. i. 5. which influences the whole soul, and, being rooted in Christ, brings forth the fruits of holiness. They are sanctified, not only by a federal holiness; which gives a right to the sacraments in the visible church, 1 Cor. vii. 14. nor by that external holiness, whereby one has "escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ," 2 Pet. ii. 20. while yet they still retain their nasty cannine and sensual nature, v. 22. but by a true and thorough holiness, whereby righteousness and true holiness, are brought into the soul, Eph. iv. 24.

IV. All these things are to be well observed; lest any one should object to us, that either the covenant-breaking Israelites, who were really chosen to the communion of an external covenant, but distinguished from those who were elected to glory, Rom. xi. 7. "or the false prophets who deny the master who bought them," and who are far different from those, whom not the master, but the Lord not only bought for any kind of benefits, but redeemed by his precious blood, 1 Pet. i. 18. "or those branches of Christ, who abide not in him; but are cast forth and withered," John xv. 6. For though they may be said to have been in Christ, as to the knowledge and profession of him, and the external communion with the church, the mystical body of Christ, and in so far with Christ himself; yet they were always without the quickening communion of Christ, and the nourishment of his vivifying Spirit, or those temporary believers mentioned Mat. xiii. 21. whose faith, though it may be said in a sense to be true, because by a mask of a feigned profession they do not counterfeit what they have not in their heart,
but sincerely profess what they believe concerning Christ; yet this is not that true faith eminently so called, "which knoweth the grace of God in truth," Col. i. 6. and which alone constitutes the true disciples of Christ, John viii. 31. or in fine, those who "trample under foot the blood of the covenant by which they were sanctified," Heb. x. 29. For if that sanctification is to be referred to those profane men (which yet is not necessary, as we have elsewhere shewn); it is altogether to be understood of a federal, a sacramental, and an external sanctification, such as is also found in the dogs and swine mentioned by Peter. It was proper to premise these things concerning the genuine object of a gracious conservation, because by this very means, we obviate many objections of adversaries, arising from the improper manner of handling this subject.

V. It is true, elect believers considered in themselves, and in their internal principles are weak, and may fall away; nor are they alone sufficient to surmount the assaults of the world and the devil. Indwelling sin "which easily betrays them," Heb. xii. 1. still resides in their members. "They are often tempted by the flattering lufts of the flesh," Gal. v. 17. The very habits of engrafted graces are exceedingly imperfect in this life; and frequently some degrees of sloth and drowsiness steals even upon the wise virgin and the chaste spouse of Christ, Mat. xxv. 5. Cant. v. 2. while the devil that cunning and powerful enemy, watcheth these opportunities of acting, that he might easily bring them under his power were they left to themselves alone. The perseverance therefore of those who are so weak in themselves, is owing partly to the internal principle of immortal life, which God has graciouly bestowed upon them; and partly to the external superadded divine protection, guardianship, and support, which the immutability of the divine covenant causes to be perpetually, though not equally present with them.

VI. That which God prefers in his people is the essence of the spiritual life, and the habits of the Christian graces. For as to the acts, we really own it to be possible, that a true believer may gradually sink to so torpid a state, in which the activity of that excellent life may seem almost to cease, and himself to be like trees almost killed by a long and severe winter. For the church of God has also its alternate changes of winter and of summer, Cant. ii. 11. Nor is that remarkable prophecy, Jer. xvii. 8. any objection to this assertion which experience has so often proved, "He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall
not be careful in the year of drought; neither shall cease from yielding fruit." For that promise is not universal, nor the lot of all believers in whatever spiritual state they may be, seeing it is certain they are sometimes like a bruised reed, Isa. xlii. 3; which certainly differs very much from such a fruitful tree. Neither by beat, and withholding of rain, is here understood spiritual dryness, arising from restraining that mystical influence which is the cause of vigour in believers; for on the contrary, the abundance of that influence is supposed when this tree is said to be planted by the water's and to spread out her roots by the river: whereby he intimated, that it is not without the watering of the stream that washes it, from which the root may draw its juice and sap. The words therefore of God in Jeremiah contain a description of a believer, who being filled with the grace of the Spirit of God, brings forth the fruits of righteousness most abundantly, in the midst of adversities, and in the want of external things.

VII. We add, that it is possible, a sanctified person may be guilty of some acts, which are directly opposite to spiritual life, and to the habits of Christian graces. And experience, as well as scripture has proved, that the most eminent men of God have frequently fallen into grievous and atrocious sins; by which they not only deserve to be entirely deserted of God, dispossessed and spiritual death; but also actually very much grieve the Spirit of grace, wound the spiritual life, and very greatly diminish the assurance of faith: nay would entirely stifle the principle of life, unless their guilt being taken away by the blood of Christ, his quickening Spirit graciously prevented this thir mortal efficacy.

VIII. Nor do we disown, that habits themselves, as to the facility and readiness of acting, are sometimes impaired, and spiritual life itself sometimes undergoes so violent a fainting fit, as to seem to be just at the point of death. This is thought by some practical writers to have been the case of Heman, when he complained, Ps. lxxxviii. 15. "I am afflicted and ready to die from my youth up: while I suffer thy terrors, I am distracted."

IX. When we therefore speak of conservation, we mean that God so continues to cherish, by his gracious influence, the principle of spiritual life once ingrafted, and the habits of Christian graces once bestowed, that though they may be many ways shaken by various temptations, and sometimes by very grievous sins, yet they are never quite extinguished; but afterwards resuming strength, and renewing faith and repentance, they
they shall at last triumph over all their enemies, and continue steadfast unto death.

X. Neither do we assent to those, who teach, that the salvation of the elect is so secured, that death shall not come upon them, while they are destitute of faith; yet they think that the spiritual life is sometimes quite destroyed, but may afterwards be restored by some new and singular act of the grace of God; so that they admit a total defect of spiritual life sometimes in the regenerate, but deny equally with us a final. They are indeed to be commended, in that they refuse not the certainty of the salvation of the elect; but are to be blamed, in that they would overthrow the stability of faith.

XI. The absurdity of this opinion, not to mention other things, appears from this, that should the believer wholly apostatize from his faith, he would then no longer have any interest in Christ, to whom we are united by faith alone, would be brought under the power of the devil, become his child, and be entirely excluded the communion of God for that time: which would be effects and indications of the grievous wrath of God towards the believer under the guilt of great wickedness. But now if the wrath of God could be so great towards his children, while as yet believers, as to deprive them of the faith and right of children; I would ask, after they shall be altogether wicked and enslaved to the devil, what shall bring them again into favour, that being anew adopted and restored, they may obtain the gift of faith? For if he shall be so offended with his own children, as, for their contign punishment, to deprive them of life, and exclude them wholly from the communion of the Lord Jesus, in whom alone he can be reconciled (which yet is not at all suitable to the goodness and clemency of our heavenly Father) there can be no reason given, why he should again receive them into his favour, when they are neither reformed, nor yet lament their past sins, which they cannot do without the preventing grace of God. For on that account could they, who are thus disinherited, be received into favour? No probable cause can be assigned, but the satisfaction and intercession of Christ. But if that can procure the restoration of those who are already cast out of their Father’s house, disinherited, and enslaved to the devil; shall it not rather procure that they whose sin is pardoned, shall never be ejected, disinherited, or brought under the power of the devil, but rather be corrected in measure by their most gracious Father according to their fault? This is much more probable, and far more becoming God.

XII. The whole adorable Trinity concurs to that conserva-
tion of believers above described. The Father has, by a
sure and immutable decree, predestinated them to eternal salva-
tion, which we proved at large, chap. 4. Sect. 14. seq. But
they cannot obtain salvation, unless they persevere in faith and
holiness. Neither can they persevere unless they are supported by
the power of God. Hence Christ himself infers the im-
possibility of the seduction of the elect, from their election,
Mat. xxiv. 24. "They shall shew great signs and wonders, in
so much that (if it were possible) they shall deceive the very
elect." It is plain, that the Lord Jesus there treats of the
elect after their calling, and being brought to the knowledge
of the truth; and speaks, not of any seduction whatever, but
of that which is total and final; whereby, having forsaken
Christ, they gave credit to the most false and lying deceivers.
He, moreover, foretells, that such would be the efficacy of
those false prophets to deceive, that they would not only seduce
those, who at least make some slight attempts after faith, but
impose on the very elect, if (as it is not) the power of any
seduction was so great, as to overthrow the faith of such. But
that those words, if it were possible, intimate a real impossibility
from the supposition of the divine decree, is evident from this,
because if it was possible for any of the elect to be seduced,
which our adversaries suppose; it would also happen, according
to our Lord's expression, that some of the elect might be actually
deceived by the false prophets; which is contrary both to the
intention of Christ, to experience, and all found reasoning.

XIII. Yet our adversaries insist and pretend that the phrase,
if it were possible, does not always denote an absolute impossi-
bility, but often the difficulty of doing a thing; and bring, for
that purpose, various places of scripture; as Acts xx. 16.
where Paul is said to have hustled, "If it were possible for
him to be at Jerusalem the day of pentecost." Rom. xii. 18.
"If it be possible, as much as lieth in you, live peaceably
with all men." Gla. iv. 15. "I bear you record, that, if it
had been possible, ye would have plucked out your eyes,
and have given them to me." Mat. xxvi. 39. "O my Father,
If it be possible, let this cup pass from me."

XIV. But the answer is at hand; if it, If the thing spoken of
should really happen, then the expression if it be possible, would
denote, the great difficulty of executing the same; if it should
not, its real impossibility is then intended. Paul was in doubt;
whether it was possible for him; at so great a distance, to be at
Jerusalem on the feast day: which was very difficult, nay im-
possible, unless he made more than ordinary expedition. It is
impossible
impossible, considering the great perversion to mankind, to live always in peace with all men. It was impossible for the Galatians, to pluck out their own eyes and give them to Paul, that they might become his, and be of service to him. They could not do it, without supposing them out of their senses, thus without advantage to any; to exercise such an act of cruelty on their own body; and without supposing Paul to be out of his mind, who, for his own honour, would permit and commend it. In fine, it was impossible for that cup to pass from Christ, without his drinking it. Impossible, I say, not absolutely, in which sense Christ says, “O my Father, all things are possible to thee;” but from the supposition of the divine decree, the suretyship he had undertaken, the prophecies and types by which he was foretold and perfigured. For, Christ was to make satisfaction to the utmost farthing. Which satisfaction is represented by his drinking the cup. Truly, Should we grant our adversaries, what they strenuously contend for, that impossible, sometimes denotes what is difficult; and possible, what is easy; yet that sense would not suit this passage. For, should any transform our Saviour’s words, thus: “They will shew signs and wonders, so as to deceive (if it might be easily done), the elect themselves;” he would render that most wise sentence impertinent and foolish.

XV. Secondly, the Father gave believers to Christ, John xvii. 6, for his inheritance, and as the reward and price of his labour, Ps. ii. 8. But the Father will neither suffer the inheritance of his only begotten Son to be alienated, nor him to lose his purchase. Christ was secure as to this, when he said, Is. xlxi. 4. “Surely my judgment is with the Lord, and my work with my God:” and, John x. 29. “My Father which gave them me, is greater than all, and none is able to pluck them out of my Father’s hands:” that is, neither Satan, nor the world, nor the flesh, which three are the enemies of Christ’s sheep, shall ever have so much power, as to make them unwilling to abide under the saving protection of the Father: for, they cannot be pulled away against their will. This violent taking them away conflicts in the alone change of the will. Whence it appears, that these persons strive in a matter of serious importance, who would have this condition understood, viz. unless they willingly depart from God. For, the tendency of Christ’s discourse is to assure believers, that their enemies shall never be able to make them foolishly steal away from God. We are to attend to Christ’s manner of arguing, which runs thus: “I give life to my sheep, nor shall they ever perish, because none can pluck them out of mine, or my Father’s hands.” But if our adversaries
Saries answer be true, that they may cease to be sheep, and of their own accord, by their sins fly out of his hands, though not plucked out of them; then Christ's reasoning would be weak and inconclusive. It is the greatest absurdity to restrict these words of Christ to those who have died in the faith; and that the plucking them out of Christ's hand, denotes the detaining them under death and condemnation, and preventing their being raised by Christ from death to eternal life. For, first, Christ here speaks of the sheep, which hear his voice, and follow him; the voice of a stranger they hear not, but fly from him; all which belong to the state of this life. Secondly, It is evident, that Christ here comforts believers against these temptations, by which they are most of all annoyed. But what believer is much disquieted by the thought, that when he is dead in the faith of Christ, and his soul is received into the heavenly mansions, he shall be detained under death and condemnation? Who once doubts, but his happiness is then firmly secured? Thirdly, Nothing can be spoken more indigested, than that they, who have died in the faith of Christ, are detained under death and condemnation; as the babbling apologist for the Remonstrants is pleased to say. What? are those who have died in the faith of Christ under a condemnation, under which they can apprehend they may be detained?

XVI. Thirdly, The Father has, by an immutable covenant and testament, promised to take care, that the elect should not fall away from him to their eternal destruction. But to doubt of the faithfulness of God, promising and bequeathing by testament is blasphemous. To this purpose is Isa. liv. 10. "The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, faith the Lord, that hath mercy on thee." By which words, God not only in general declares, that he will faithfully adhere to what he has promised in behalf of his children; but intimates the stability of the covenant of grace, which he calls the covenant of peace, beyond the covenant of works. Certainly, God would have performed what he had promised in the covenant of works, provided man had persevered in his obedience; but in the covenant of peace he absolutely promises, that his goodness shall not depart from his covenant-people, because it was that which was to preserve them in holiness, and so to bring them to happiness. And in this sense also, it may be said of the new covenant, that it "is better and established upon better promises," Heb. viii. 6, namely, such as are absolute, without depending on any uncertain condition.
XVII. The same thing is more fully inculcated, Jer. xxxii. 38, 39, 40. "and they shall be my people, and I will be their God: And I will give [put within] them one heart and one way, that they may fear me for ever. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me."
The very same thing we have Jer. xxxi. 31, 32, 33. On these testimonies we are to observe, 1st, That God here, in explaining his gracious covenant, proposes it by way of testament, while he absolutely promises, what he is to do, requiring no conditions to be performed by man. 2dly, That this covenant or testament is said to be perpetual, or everlasting, with an express opposition to another covenant, which depended on a mutable condition, broken by man, and abrogated by God, Jer. xxxi. 32. 3dly, That there is not only a promise of the constant affection of God towards them, whereby he will never turn away from doing them good, to which promise some condition might be understood; but also of that fear of God whereby they shall not depart from him. Which being supposed, nothing further can be required: 4thly, That God says not, he will invite them by his word, by the greatest promises, and by very many benefits to a constant fear of himself, and thus, by moral persuasion, incline their minds, as much as in him lay; which the remonstrants repeat after the Socinians; but that he would actually and by the invincible efficacy of his Spirit, put his fear in their hearts; the consequence of which would be, that they should not depart from him. Could this almighty conservation of believers be possibly promised in clearer terms?

XVIII. Almighty, I say: for what we are fourthly to observe is, that God exerts his super-eminent power in the performance of those promises, for their conservation: that power, by which he is greater than all, as we just heard our Saviour declaring. Of this Peter speaks, 1 Pet. i. 5. "who are kept by the power of God [as a garrison] through faith unto salvation, ready to be revealed in the last time." There Peter testifies, 1st, That the elect are kept unto salvation by the power of God. It is not therefore possible, they should perish. 2dly, He compares that power to a strong garrison, which may not only bravely repulse all external violence, but also easily quell all commotions of intestine rebellion; for both these are incumbent on soldiers in garrison. 3dly, He shows the means of their conservation, namely, faith, whereby we cannot
not be preserved unless it also be preserved in us. Thus far of
the Father.

XIX. Now let us take a view of the Son. And consider, at what rate he purchased the elect; not with gold or silver, but with his precious blood, with dreadful horrors of soul, and tortures of body, with an accursed death, accompanied by the pains of spiritual and eternal death. Can any one think it probable, that Christ would suffer those whom he purchased at so dear a rate, to be taken away from him, and to fall into the power of another, and even of him, who is our most enraged enemy? What? Will not Jesus protect them, who are now become his peculiar property? Why was he willing to be at such expense for their purchase? Why are they called λαὸς τοῦ πνεύματος, a people purchased, 1 Pet. ii. 9. and λαοπτισμοί, a peculiar people, Tit. ii. 14. For πνεύματος and πνεύματι are interpretations of the Hebrew word נשמות Segullah, which signifies a peculiar treasure, a thing of value, that is; a thing acquired by one's labour and expence, and therefore exempted from all foreign right and power, to be carefully kept by the purchaser, and its loss to be deemed a great detriment and damage. Elegantly, says Moses Gerundenis, on Exod. xix. 5. "Ye shall be in my hands a purchase, a beloved thing; which one puts not into the hands of another." See what we have more fully said on these words in the preceding chapter, sect. 7. Or can he not keep them, unless they also themselves are willing? But he who could act so powerfully by his inclining efficacy on their will, when beset on every hand by the devil, as with full bent of soul towards him to rest, by faith and love, upon him; why can he not, by the same inclining efficacy, cause them, after having fully tasted his incredible sweetness, to abide with him with a fixed purpose of soul? Nay, he is both willing and able to keep them, and actually does it: "Thou that gavest me, I have kept, and none of them is lost," John xvi. 12. From what our Lord adds, "but the son of perdition," we are not to conclude that Judas was, in the same manner, given to Christ, as the other Apostles were; namely to be redeemed and faved. For, "Christ knew who were his;" had long before known that Judas was a devil. John xiii. 18. and John vi. 70. It is therefore plain, that we cannot conclude, from the ruin of Judas, the perdition of those who are given to Christ to be redeemed, and whom he actually has redeemed with his own blood.

XX. Secondly, It is evident, that the Lord Jesus is heard by his Father in all things, especially in those things, which he asks
as our intercessor, John. xi. 42. But he prays the Father for all believers, that he would keep them from the evil, or the evil one, John xvii. 15, 20. Our adversaries, by a ridiculous sophistry endeavour to subvert this invincible argument, by affirming, that Christ has no where prayed for the absolute perseverance of believers in the faith? nay, would not have prayed so earnestly for their perseverance, had God absolutely determined it should be so. This assertion, together with the reason annexed; is very rash and extremely false. It is a rash assertion: for, 1st, Where in this petition of our Lord, is there the least sign of a conditional prayer? It is not for us to frame conditions at our pleasure. And then, 2dly, What condition is understood, when Christ says, keep them from the evil, or the evil one? Is it this? unless they become willing to join themselves to that evil one? But their conservation consists in this very thing, that they shall be constantly unwilling to do that. 3dly. The remonstrants themselves deny not, that Christ prayed for the absolute perseverance of Peter, Luke xxii. 32. But that immunity from defection, which he prayed for in behalf of his disciples, he also prayed for in behalf of all who were to believe by their ministry, John xvii. 20. The reason they gave is most false, because it supposes that none earnestly prays for what he knows to be certainly decreed by God. The contrary appears in David, 2 Sam. vii 27. 28, 29. for thou O Lord, hast revealed to thy servant, saying, I will build thee an house; therefore hast thy servant found in his heart to pray this prayer unto thee. And in Daniel, who, when he had found from the prophecies of Jeremiah, that the determined period for the Babylonish captivity was seventy years, immediately set his face unto the Lord God, to seek by prayer and supplications, that he would do, what Daniel knew from Jeremiah, was certainly decreed by God, Dan. ix. 3. And lastly, in Christ himself, who certainly knew, that it was a thing fixed and decreed, that he was to be glorified with the glory, which he had with the Father before the world was: and yet with no less earnestness does he ask for that in this very prayer, than he did for the conservation of his own people, John xvii. 5.

XXI. Thirdly, We have Paul's authority to assert, that Christ Jesus built the church for his own house, Heb. iii. 3. But Christ himself speaks of that building in order to shew, by the strongest reasons, its impregnable stability, Mat. xvi. 18. "upon this rock I will build my church, and the gates of hell shall not prevail against it." From which place we argue these three ways, 1st, The building or house of Christ consists Vol. II.
of "lively stones," 1 Pet. ii. 5. fitly joined together, and com-
pacted by that which every joint supplieth, Eph. iv. 16. But
should it happen (which our adversaries pretend, it sometimes
does) that some lively stones die away, and that the dead are
removed from their place, the work would be interrupted;
the towering walls totter, and the edifice of the greatest artist
be disgraced with many flaws. 2dly, A house built upon a rock
stands secure against all the shocks of storms, streams and tem-
petals, Mat. vii. 25. But what rock is that? Here let that of the
Apostle directly strike our mind, 1 Cor. x. 4: "That rock was
Christ. Who is a rock save our God?" Ps. xviii. 2. "Yea, there
is no (rock) God, I know not any," Isa. xlv. 8. Christ therefore
is, at the same time, under a different metaphor, both the
architect and the foundation of this house, 1 Cor. iii. 11. And
seeing he his the rock of ages, Isa. xii. 3. not only, because he
is from everlasting to everlasting, but also because he gives a
blessed eternity and an eternal security to all those who are
spiritually united to him: it is not possible, that they should be
torn by any violence, or by any stratagem from that rock,
on which they are built.

XXII. 3dly, What our Lord adds is most emphatical. "And
the gates of hell shall not prevail against it." Hell, in Greek πατάκ
Hades in Hebrew בֹטֶל Shoel in scripture stile, signifies the place
and state of the dead, αἰθριός properly signifies, τοιχὶ τοιχὸν, the unseeri
place, in which they who are, do not appear: πατὰκ denotes that
place, in which he who is, is to seek; whom you may seek, but
not find. This place the Scriptures set in the lowermost part,
and oppose it to the high heavens, Mat. xxi. 23. Sometimes it
signifies not so much a place, as a state, as Gen. xxxvii. 35:
where Jacob says, "I will go down רֵעֵב [בֹטֶל] and enter into the grave
(Hades) unto my son mourning;" though he imagined his son
was devoured by beasts. In like manner, Psa. xliv. 14: "like
sheep they are laid יָבֹטֶל אָלֶחֶנ in the grave" (Hades). Who
yet are neither laid in a burying place, nor carried away to a
place of eternal torments. It therefore denotes the state of the
dead: thus also, Theophylact on Luke xvi. defines it, according
to the opinion of many, the translation of the soul from the state
in which it appears (namely by its operation), into that which nei-
ther appears nor is seen. Moreover, both the place and the state
of the dead may be considered, either with respect to the body
or the soul; and both are called Hell or Hades. Hezekiah
spoke of the former, Isa. xxxviii. 10. I shall go to the gates of
(Shoel or Hades) the grave: and the sacred writers very fre-
quently. The profane writers place all the souls both of the
just
just and unjust in *Hades*. Diodorus Siculus explains the fabu-
lous fragment of *Hades*, by the torments of the wicked and the ely-
sium, or flowery meadows of the pious. And Jamblichus says, we
shall obtain in *Hades*, as the wise poets assert, the rewards of virtue:
Grotius on Luke xvi. has collected very much to this purpose.
Yet I do not recollect, that the Scriptures ever place the soul
of the righteous in *Hades*. It therefore remains, that Shoel and
*Hades*, when applied to the soul, denote a place of torments;
and I can see no reason, why some very learned men should de-
ny this. For, both Luke xvi. 23. and Prov. v. 5. persuade us
of this; where Solomon says of the adulterer, "her steps take
hold on hell." Her steps are not directed to that which is tru-
ly life, but to [Shoel] the place of eternal misery, and Prov.
vii. 27. "her house is the way to hell (Shoel): compare 1
Cor. iv. 10. and Rev. xxi. 8. where whoremongers are exclu-
sed the kingdom of heaven, and thrust into the place which
burns with fire and brimstone. To this purpose also is Prov. xv.
24. "The way of life is above to the wife, that he may depart
from hell (Shoel) beneath:" which the Septuagint translate, μετα
τω μεθιστω, that declining from hell (*Hades*) he may be
saved. The wife man's meaning is, that he may ascend to the
heavenly mansions, where true life is enjoyed, and never sink
down to hell, the place of eternal death. We see then, what
*hell* signifies in Scripture; namely, in general, the state and
place of the dead; and more especially the state and place of
souls spiritually dead, who are associated with devils.

XXIII. But what mean the *gates of hell*? I think it may be
far better learned from Scripture than from the expressions
used by the profane poets. 1st, Gates are the defence of a
town, where bands of soldiers, and arms, and whatever may
be necessary in fallies for repelling force, are usually kept in
readiness. Hence we read of "the gates of the foundation,"
2 Chron. xxiii. 5. which 2 Kings xi. 6. is called, "the gate
of retreat," whither one may safely retire. 2dly, In the gates
they formerly held courts of justice, Amos v. 15. "establish
judgment in the gate." 3dly, In the gates was held the so-
lemn assembly of the citizens, where they deliberated on diffi-
cult matters, and the elders gave prudent counsel; hence Ruth
iii. 11. "all the city (gate) of my people doth know:" that
is, the whole assembly, which usually meets in the gate; and
Lament. v. 14. "the elders have ceased from the gate." The
gates of hell therefore signify, 1st, All the power of death, and
of him, who hath the dominion of it, that is the devil. 2dly,
The bloody edicts past and cruel sentences of death pronoun-
ced,
ced, at the instigation of the devil, by the princes and dreaded tyrants of the world, on the confessors of the Christian truth. 3 dryer. All the craft and cunning of evil spirits, exciting each other mutually to deceive the godly.

XXIV. It is not to be doubted, but these gates of hell have great strength and power; and yet they shall not prevail against the church. No poise of the devil, though ever so strong, tho' he fallies out with his powers from the gates of hell against believers, no edicts of emperors, kings and princes, though never so cruel, that are passed against them; no arts and deceits framed in the very council of hell, shall be able to subdue and force the saints from their faith in, and union with Christ. And hence it is, that neither death, nor he that hath the power of death, can either bring, or detain them under his dominion. This to us seems to be the fullest meaning of that saying.

XXV. Fourthly, Christ unites believers to himself, so that he is the head, and they collectively taken are the body; and every one in particular is a member of his body, Eph. v. 23. From this likewise we have a twofold argument, 1st, As it is impossible, any member should be torn from the natural body of Christ, who is now in a state of glory; so it is no less impossible, that any such thing should befal his mystical body. Because as Christ, by the merit of his humiliation, obtained for himself a constant immunity in glory from all harm; so by the same merit, he also obtained, that he might present to himself his whole mystical body glorious, Eph. v. 27. that is, the true church, and each spiritual member thereof. But this he could not do, were any of his members to be wholly cut off, as, As the animal spirits, which produce motion in the members, by means of the nerves, incessantly flow from the head to the lower parts; so that power and efficacy, wherein spiritual life both consists and is exercised, flows continually from Christ to believers: and though it unequally moves them to produce spiritual actions, he at least preserves that life, and will not suffer it altogether to be stifled.

XXVI. There is no ground to object the instance of David, as if, when he defiled himself by his adultery with Bathsheba, and was joined to her, "he had taken a member of Christ, and made it a member of an harlot, according to 1 Cor. vi. 15. For, 1st, It is certain, that David was neither finally nor totally cut off from Christ. For, the spiritual life, which incessantly flowed from Christ, being exceedingly oppressed, and almost stifled with the poison of sin, did, in its appointed time, powerfully exert itself by the evidence of a sincere repentance, Hence
Hence he begged of God "not to take his Holy Spirit away from him," Ps. li. 11. intimating, that though he was indeed very much grieved and oppressed, yet not quite taken away. 2dly, Paul's words run thus; ἀφεῖ ἐπὶ τὸ μήλη τῷ κρίτῳ, πεινῶν τοὺς μήλην, shall I then take the members of Christ, and make them the members of an harlot? But the verb signifies not always signify to take away, but to take upon ones self, to attempt, or enterprize something therewith. And so the meaning is, shall I take upon me to put the members of Christ to so vile a use? 3dly, The Apostle does not say, that a person is so estranged from Christ by one act of incontinence, as to become one with the harlot: but speaks of him, who is joined to an harlot; being as much inclined towards her, as a husband, by the command of God, towards his lawful spouse. In sum, "he declares the natural condescension of whoredom, and the usual case of those who do not desist from it: but he does not limit the grace and mercy of God; as if he who has joined himself to a harlot, could not for some time, be continued in union with Christ. These are the words of Ames in his Anoifynodalia, de persever. fand. c. 5.

XXVII. The Holy Spirit, by an insurmountable efficacy, taking possession of the hearts of the elect, which was the place Christ had designd for him, and having vanquished and expelled the evil spirit, keeps his throne constantly there alone, and never quite forfakes his habitation; according to what Christ says, John xiv. 16, 17. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it feeth him not, neither knoweth him: but ye know him, for he dwelleth with you and shall be in you." This promise was not made to the Apostles alone, nor does it treat of that effect of the Spirit only, by which they were rendered infallible, in preaching the gospel: but regards all believers. For, 1st, it is proposed as the fruit of our Lord's ascension to heaven, and of his faceerdotal intercession; the benefit of all which redounds to all the elect. 2dly, He is not speaking concerning the Spirit as the author of infallibility in teaching, which the Apostles and some other evangelists had; but as an advocate and Comforter, which belongs to all the faithful. 3dly, They to whom the Spirit is promised, are not distinguished from other believers, as teachers are from the common people; but from the world of reprobats, who neither see nor know the Spirit, and consequently cannot receive him. Nor are we to think, that this continual indwell-
ing of the Spirit is so promised to the whole church, that every member of it cannot claim it to himself; for, by these words our Lord comforts every one of his disciples in particular; for being grieved for his approaching departure, he gives them this promise of such a present of the Spirit that shall never at any time be entirely taken from them. But so long as the Spirit of Christ dwells in any person, so long it is self-evident, he is Christ's nor can he belong to the devil. We indeed, allow, that the Holy Spirit, when he is ill treated and grieved by believers, will sometimes depart, as to the influences of his consolations and their having cheerfulness in the spiritual life; yet abides with them as the source of their life, and the band of their union with Christ.

XXVIII. Nor is there any reason to object David's prayer, Ps. li. 11. where he so earnestly entreats, that God would not take away his Holy Spirit from him; which he would not have done, had he been assured, he was never taken from the elect. For, 1st, We have proved already, sect. 20. the falsehood of that hypothesis; namely, that none prays fervently for what he is well assured will be granted him. 2dly, After a believer has fallen into so horrid a sin, his faith and his full assurance are usually so much shaken, that he dare not always securely promise himself the continuance of divine grace in that state: hence those sighs, and anxious ejaculations of soul to his God. 3dly, When David prays, that the Spirit of God may not be taken from him, it may be understood. (1.) Of the spirit of royal wisdom, and military prowess; of which he had seen a melancholy instance in Saul. (2.) Of the prophetic spirit, which had before spoken by his mouth, 2 Sam. xxiii. 2. (3.) Of that operation of the spirit, which should prevent his commission of other sins in the administration of government, whereby the wrath of God would be kindled against Israel. (4.) Of those motions of the Spirit, whereby he now found his heart pricked, and which he sincerely wished, that they might not be stifled again, but heightened by new accessions, so as to end in a true and solid repentance.

XXIX. The case is different as to what we read, Isa. lxii. 10. "but they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them." For he is not there speaking of elect believers, but of the rebellious Israelites. God had placed among that people his Holy Spirit, who spoke by the prophets and sanctified the elect. The rebellious resifted that Spirit, rushed upon him like wild beasts, Acts vii. 51. by persecuting the faithful servants of God.
God and his dear children, * Isa. lxvi. 5. In this manner then "they vexed his Holy Spirit," who dwelt not in them; but in the prophets and other holy persons; that is, they gave him occasion to do those things, which are the effects of wrath, and which are usually done by him, who avengeth the injuries he has received: or, if we may explain it of the Spirit working in those rebels, then it is to be understood of the convictions of natural conscience, excited by the Spirit, which they impiously opposed. Therefore it was, "that he turned to be their enemy," and rejected that people, and took their kingdom from them, and gave them up to hardness of heart: and fought against them, as well externally by his armies, which slew them, and destroyed their city and polity; as internally by terrors and anguish of conscience, Deut. xxviii. 65. All which is no proof of the total departure of the Holy Spirit from believers:

XXX. As that Spirit continually abides in believers, so he is also in them as the spring of eternal life. For, he is "the Spirit of life," Rom. viii. 3. His holy and comfortable energy is the life of the soul: for death reigns in a blind and depraved mind, John xvii. 3. "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent." Spiritual life consists in knowing, loving, revering the grace and truth of God the Father and of Christ, and in the joy which arises from these; which is called eternal, because when it is begun in this world, it is carried on by the continual influence of the Spirit, and brought to perfection in the world to come. In another place it is called "a root within," Matt. xiii. 21. "The anointing which abideth," 1 John ii. 27. "the seed that remaineth," 1 John iii. 9. "a well of water springing up into everlasting life," John iv. 14.

XXXI. The nature of that life, which is infused into the elect in regeneration, is far different from that, which was in Adam in innocence, though even that was holy, and from the Holy Spirit. For, 1st. In that state, man was left to himself, without any promise of the constant inhabituation of the Spirit; such as, we have just proved, the elect have now. 2dly, That cause which first produced this life, seems also to be the same which makes them persevere therein; but this life is implanted in man, who refits it and takes pleasure in spiritual death, and
sets himself with all his might against God: it is infused, I say, by the invincible efficacy of the Spirit, which Paul has so highly commended, Epst. i. 19. As therefore that efficacy of the Spirit, has notwithstanding, overcome and subdued those that resisted and opposed his operations; so, in like manner, after he has once settled himself in souls thus vanquished and subdued, he constantly keeps the place he has once occupied: and should any thing arise, either from within, or from without, that should attempt to weaken it; the more violent the attack, the more carefully it will collect its whole force and prepare for a resistance. And what should retard its progress, when its enemies are now vanquished; seeing nothing could withstand its power, in the beginning, when every thing was against it?

XXXII. Moreover, 3dly, This life flows from the life of Christ, Gal. ii. 20. "nevertheless, I live; yet not I, but Christ liveth in me." Moreover Christ, by his death, has obtained, that he should live for ever, Rev i. 18. "I am he that liveth, and was dead, and behold, I am alive for evermore." But Christ lives not only in glory with the Father, as to his person but also by his Spirit in the elect. The Spirit of life, which residing in him as the fountain, flows from thence to his people, and he is the author of the same glorious life in them, which shall be perfected in their several degrees. And hence he argues from his own to our life, John xiv. 19. "because I live, ye shall live also." This life therefore of Christ in us is different from the life implanted in Adam by creation. For, that was given him for the trial of his constancy, and might therefore be lost. But after his constancy was at length tried he might expect a confirmation in a holy and blessed life, as was the case with the blessed angels. Whereas the life of Christ in believers is the fruit of his satisfaction and merits, and therefore must be everlasting and eternal, that he might not lose the pains he had been at: and is to be compared, as to its duration, not with the life of Adam, when in a state of probation, but with that life, which he was to obtain; had he happily finished the course of his trial.

XXXIII. That expression of Paul is very memorable, which we have, Col. iii. 3. "ye are dead," namely, to the devil, the world, sin and yourselves, "and your life is hid with Christ in God;" every word of this sentence is sufficient to prove the perpetuity of this life. Life here denotes that holy and blessed energy, or activity of believers, which result from the communication of the Spirit of Christ, which begins in this life, and
is perfected in that which is to come. That life is hid, 1st, from believers themselves, who do not fully conceive the manner, in which the Spirit now worketh in them; and still less that inexplicable knowledge, that perfect holiness, that unshaken love, that unspeakable joy, which is ready to be revealed in the last time, 1 Pet. i. 5. 1 John iii. 2. 2dly, For the world. For as Christ who is our life is not seen by the world, so neither does the world know how we live in Christ and Christ in us; but reckons these mysteries of our Christi­anity, as a kind of melancholy madness. 3dly, From the devil; * whose mortal blows and victories can have no access to it. The life of God’s children, like a most precious treasure, is laid up in a secret place; from which the evil spirit cannot take it away, neither by open violence, or secret stratagem. In this sense it is said, Psal. lxxxiii. 3. “They have consulted against thy hidden ones,” whom thou protectest in thy bosom. This life is hid with Christ, to whose care and custody it is entrusted; “who is able to keep that which is committed unto him against that day,” 2 Tim. i. 12. As Christ therefore, though invisible to the world, actually sits at God’s right hand, and will be really revealed; so in like manner our life is with Christ, and is really kept for us. In fine, the same life is hid in God: that is, contained in the decree and love of God, who, in his own time, will make it manifest, for what end he loved us in Christ. The bosom of God, is that most sacred repository, in which that treasure is kept safe.

XXXIV. The same Spirit, who is the author of this everlasting life, is the seal, wherewith believers are sealed, Eph. i. 13. The Apostle compares believers to an epistle, written, not with ink, but with the Spirit of the living God, 2 Cor iii. 3. Now that epistle contains God’s testament. And whenever the elect have received the promises of that testament by a lively faith, then, in some measure, they have the Spirit to write them on their minds. Moreover, God ratifies that inscription with the stamp of his seal. That seal is the Spirit of promise, not only with respect to the extraordinary gifts, which formerly abounded in the church (for these were neither conferred on all, nor on true believers only, neither were they an earnest of the heavenly inheritance) but chiefly with respect to saving gifts or graces. It is called “the Spirit of promise,” either because he was promised, or because it is his office to intimate to, write and seal the promises of the gospel upon the hearts of

* A thing may be said to be hid for safety and security, as well as for concealment, and it is with respect to this, that our author here speaks.

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believers. A sealing is the impression of the image, which is on the seal upon the thing sealed; whereby we both assure the person to whom we write of the author thereof, and more strongly confirm the contents of the epistle or testament, so as he may have no doubt about the truth of the thing. This mythical sealing, therefore, by the seal of the Spirit, consists in the effectual communication of that divine light, purity, holiness, righteousness, goodness, blessedness and joy, which are found in the Holy Spirit. Of which the first lines are drawn at the beginning of regeneration, and this is the writing on the heart by the Spirit. But after faith in Christ comes to be strong and operative, all these things are confirmed, strengthened, incresed, and more deeply imprinted by the same Spirit; and in this deeper impression consists the sealing; by the view and sense of which believers have assurance that they are the children of God.

XXXV. Moreover, this sealing of the Spirit is a proof of the unshaken steadiness of believers, for the Apostle himself with good reason, joins their establishment with this sealing, 2 Cor. i. 21, 22. "he which establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us." For, 1st, The promises of the eternal testament are confirmed and ratified to us by that seal. The wonderful and almost incredible goodnes of God shines forth in this matter. He not only promises the elect, that he will never depart from them, but will so order it, that they shall never depart from him. And he likewise ratifies the same in the sacred and inviolable writings of both testaments; but this is not all, for he also engraves the same promises, by the finger of his Spirit on the hearts of the elect. Nor does he stop here: but he adds the seal of the same Spirit whereby they are assured in the highest degree, of the donation of these excellent promises. 2dly, This sealing denotes a firm and indelible impression of the graces of the Holy Spirit. For, who can efface God's own seal, which he has appended to his eternal testament, and deeply impressed on the hearts of his people? 3dly, By this sealing, the sealed are rendered inviolable or sacred. Thereby God declares, that they are his peculiar property, which he will never suffer to be alienated, Rev. vii. 3.

XXXVI. We cannot here omit that remarkable passage, 2 Tim. ii. 19. "nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his: and let every one that nameth the name of Christ depart from iniquity." Chrysostom, by the sure foundation of God, understands,
these steadfast souls, who stand firm and immovable: Which explication is suitable both to this context and to the language of scripture. It is agreeable to this context; for the sure foundation of God is distinguished from those men, who suffered themselves to be drawn aside from the doctrine of the true faith, by the new doctrines and deliriums of deceivers, such as were Hymenæus and Philetus. And it is agreeable to the language of scripture, where the believer is called an ἐν τῷ καθορίζοντι a foundation of ages, or “an everlasting foundation,” Prov. x. 25. and “a pillar in the temple of God; which shall go no more out,” Rev. iii. 12. To this also might be referred, Isa. xxviii. 16. where Christ is called ἐν τῷ δῶρῷ ὅτι διὰ τῆς σωτηρίας, which may be translated a precious corner, (corner-stone) of the sure foundation. For, Christ is the corner-stone of his church, which being built upon a rock, has the sure foundation: therefore the church of the faithful is the foundation. And as none but God can lay such a firm foundation, it is therefore called the foundation of God. “Ye are God’s building,” 1 Cor. iii. 9. That foundation of God stands sure, and unhaken against all temptations. But what is the reason and cause of that stability? Believers have it not of themselves, but from the seal of God: of which seal a two-fold use is here proposed, 1st, To set a mark on the elect, as those who are known to and beloved by God, and on whom he imprints characters as his peculiar treasure, which he highly esteems and choicely keeps, and as testimonies of his dominion and property: of this it is said, “the Lord knoweth them that are his.” 2dly, To impress upon them the likeness of that holiness which is in the seal, that is, in the Holy Spirit; whereby they are made to be diligently on their guard against iniquity and defection. To this purpose is the caution; “Let every one that nameth the name of Christ depart from iniquity.” For, whoever has this law inscribed within, so that it becomes the proper law of his heart, which he frequently repeats to himself; and as from this he may know that he is chosen and beloved of God, so he carefully reserves himself for God, to whom he belongs.

XXXVII. In the last place, this Spirit is αἷμα τῆς κληρονομίας, the earnest of our inheritance, Eph. i. 14. Grotius has learnedly observed on this place, that the word αἷμα (earnest) is not of Greek, but Syriac origin; but we say, it is of Hebrew derivation, as appears from Gen. xxxviii. 17. where Thamar asks ἀρήν, Arabon a pledge of Judah. It is probable, the Greeks had this word from the Phenicians, with whom they carried on much commerce. But ἀρήν an earnest, or, as the Latins express it shorter, arra, is a part of the price given before-
hand, as an assurance, that the whole should afterwards follow. And Chrysostom says, ὁ ἐξηγερμένος μετὰ τῆς ὑπαρχῆς an earnest is part of the whole. In like manner, the gifts of the Spirit, of which we have just spoken, are a part of the future happiness, and of the principal thing that is to come after; and they clearly resemble that earnest, which the bridegroom gives to the bride in testimony of her communion with him in all his possessions. For, who will not readily believe, that there is a reference here to the ceremony of betrothing? To which there is certainly an allusion, Ἡσ. i. 21, 22. Moreover, that possession, of which the Spirit is an earnest, is called "the inheritance of the children of God;" because it is perpetual and never to be alienated from the possessors; whoever has it, has it continually from the first moment of possession through all the ages of eternity. Therefore we conclude, that it is not possible, that they, who have once received the Holy Spirit, can forfeit the heavenly inheritance; because otherwise, which God forbid, the Spirit of truth would be a false and fallacious earnest.

XXXVIII. Thus far we have shewn, that the whole adorable trinity contribute their part to the conformation of believers: whence it appears, that their salvation is secure under such guardians. Let us now further enquire into the method which God takes for their conformation. First, then, he employs that infinite and supernatural power, by which he at first infused the beginning of the spiritual life into elect souls, so that it may be cherished and maintained for ever by no less efficacy, than it was at first produced. To this purpose is what we have advanced, sect. 18. Concerning the power of God displayed in this affair.

XXXIX. But as it becomes God to deal with a rational creature in a way suitable to its nature, so he superadds to that supernatural power some means, acting morally as they commonly speak, by which the elect themselves are excited carefully to keep themselves under God's protection. Here he uses the ministry of his word, which is the incorruptible seed, and "the word of God, which liveth and abideth for ever," 1 Pet. i. 23. He sets before them the excellence of faith and godliness, thereby confirming the souls of his people, and exhorting them to continue in the faith, Acts xiv. 22. He gives the promises of a great reward to thole and only those who persever, Mat. xxiv. 13. Rev. ii. 10, 11. He subjoins the threatenings of a dreadful vengeance against backsliders and apostates, Ezek. xxxiii. 13, 14, 15. and at times awakens dull and drowsy souls with his chastening rod, and reminds them of their duty, Pf. cxix. 67. "before I was afflicted
afflicted, I went astray; but now have I kept thy word." These admonitions, promises, threatenings and the like actions of God towards the elect, are so far from giving the least ground to conclude any thing against their perseverance; that, on the contrary, they are powerful means for their conservation.

XL. For, when God, by the power of his Spirit, excites the mind attentively to consider these things, a certain holy fear and trembling are produced on man, Phil. ii. 12. which stir him up to be diligently upon his guard against the flesh, the world, and the devil, and all their snares, least, by being imposed upon by their deceits, he should do any thing prejudicial to his own salvation. And should it happen, that he has departed from God by some abominable iniquity; the sense of the wound he has given his conscience, and which, unless timely cured, must at last issue in eternal death, does not suffer him to be easy, till, by renewed repentance, he has returned to God, and obtained with many tears, the pardon of his sin from his infinite mercy. And as every believer is conscious of his own weakness, therefore with humble dependence on the assistance of divine grace, he is earnest in devout prayers, for the continual influences of it, in order to his conservation and corroborations; praying, according to our Lord's direction, "Lead us not into temptation, but deliver us from evil." And in this manner all true believers, being excited and afflicted by God, also persevere and preserve themselves; "we know that whosoever is born of God, sinneth not: but he that is begotten of God, keepeth himself, and that wicked one toucheth him not," 1 John v. 18. And indeed whoever forms a right judgment of the vileness of sin, the torments of hell, and the greatness of divine wrath: whoever has had but the slightest taste of the beauty of religion, the pleasantness of grace, the honour of eternal glory, and the incredible sweetness of the love of God; it is not possible, he should not exclaim; "Lo! they that are far from thee, shall perish; thou hast destroyed all them that go a whoring from thee: but it is good for me to draw to God," Ps. lxviii. 2, 28. This is "with purpose of heart to cleave to the Lord," Acts xi. 23.

XLI. Hence appears the falsehood of the calumny of our adversaries, that, by this doctrine concerning the almighty conservation of God, a wide door is opened to profaneness and carnal security. That it is highly useful and effectual for the consolation of believers, provided it is true, will not be contradicted even by those who deny it. But nothing can be effectual for the consolation of the saints, which, at the same time
is not effectual for the promoting of holiness. For, in every consolation, there is a demonstration of the beneficent love of God towards the wretched sinner, who is solicitous about his salvation; and the clearer that demonstration of divine love is, and the more particular the application, the stronger also is the consolation. Besides, nothing is more powerful for inflaming our hearts with love to God, than the knowledge, sense and taste of the divine love shed abroad in them. Whoever therefore most amplifies the powerful grace of God in his consolation, which impudence itself will not deny we do, prefers to the saints the most powerful motives to divine love and the consequnces thereof.

XLII. But let us more particularly show, that our doctrine is far more adapted to promote piety, than what our adversaries maintain concerning the unhappines of believers. And first, Our doctrine doth certainly most of all illustrate the glory of God, which the opposite tends to obscure. We celebrate the infinite power of the deity, whereby he can not only restrain our outward enemies from overthrowing our salvation, but also so fix the wavering disposition of our will, that it may not depart from the constant love of holiness: also his truth in the promises of the covenant of grace, on which we safely and securely rely, being assured, that he who hath promised, will also perform: and his goodness, whereby he does not altogether reject, or disinherit his children, or cut them off from the communion of Christ, even when they have fallen into some grievous sin, but by his fatherly chastisements, graciously recovers them from their fall, and stirrs them up to repentance and his holiness, to which it is owing, that he hides his face from his children, when for some time, they seem to give too much way to sin, so that he does not grant them familiar access to himself, nor the influences of his consolations, but rather sharply stings, and thoroughly terrifies their conscience with the sense of his indignation, least he should appear to be like the sinner, or could bear with sin in his own people without resentment: and the efficacy of the merits and intercession of Christ, whereby he has acquired and preserved for himself an inheritance never to be alienated. In fine, we celebrate the invincible power of the holy spirit who so preserves his mystical temple, that it neither can be destroyed nor be made an habitation of impure spirits. But as the sum of our religion consists in glorifying God, so that which illustrates the glory of God in this manner, does most of all promote godliness.

XLIII.
XLIII. But as the opposite doctrine separates the immutable bent of the free will to good, from the efficacy of divine grace; as it maintains, that God does not always perform what he has promised; as it will not grant, that God's children, when they fall into some grievous sin, are chastised with rods, but disinherit, and punished by spiritual death; as it affirms, that the impetration of salvation by Christ may be perfect, and, in every respect, complete, though none should happen actually to be saved thereby, and that Christ was not always heard in his prayers; and that the Holy Spirit is sometimes constrained, by the mutability of the human will, to give up his habitation to the evil spirit; the opposite doctrine, I say must, in many respects, be injurious to the power, truth and goodness of God the Father; to the merits and intercession of God the Son, and to the invincible efficacy of the Holy Spirit.

XLIV. Secondly, Our doctrine is excellently adapted to allure the unconverted, seriously to endeavour after conversion and repentance: for, the more sure and stable that happens it, which is promised to the penitent, the more effectual is the motive taken from the consideration of it. The scripture every where diffuses men from searching after the good things of this world, and encourages them to seek those good things, which are spiritual, from this argument, that the former will perish, but the latter endure for ever, John vi. 27. "Labour not for the meat which perisheth: but for that meat which endureth unto everlasting life," 1 John ii. 15, 17. "Love not the world: the world passeth away, and the lust thereof; but he that doth the will of God, abideth for ever." And indeed, what can be more powerful to excite to repentance than this reflection? "As long as I am distracted with the anxious cares of this life, let my success be ever so great, I can only amass perishing treasures, of which I may perhaps be deprived in this very life, and the remembrance of which shall certainly torment me in the next. But if I diligently pursue the work of my conversion, I shall, from the very first moment of that, obtain that love of God in Christ, from which nothing shall ever be able to separate me again: and the sooner I enjoy that, the sooner I acquire that supreme good, which is possessed without any danger of having my misery renewed."

XLV. But the opposite doctrine is adapted to procrastinate endeavours after repentance. For, when it is inculcated on a man, that a child of God by regeneration, after having for some time been engaged in the practice of holiness, not only may, but actually has often fallen away, and become a child of
of the devil, been disinherited by his heavenly Father, and is, with greater difficulty renewed to repentance, the further progress he had made in holiness: this thought will easily be entertained by those, who hear of exhortations to repentance, that there is no occasion to press the matter of their conversion so strenuously in their tender years, lest perhaps, considering the great inconstancy of unstable youth, they be overtaken by some great sin, and their condition be far worse than it was before: that it is more advisable, to wait for those years (for we generally promise ourselves long life), in which both our judgment is riper, and the mind usually pursues, with more constancy, what it has once applied to, enjoying in the mean time the delights of this world. Now, nothing can be more pernicious, than this thought, which yet this doctrine suggests.

XLVI. Thirdly, Our doctrine is also very powerful to confirm the elect, already converted, in the spiritual life, and to quicken them to the constant practice of religion. Which may be proved various ways: 1st, All the arguments, which are raised from the possible apathy of the saints, are taken from the fear of punishment, and the terror of dreadful threatenings; but those taken from God's most powerful conservation, breathe nothing but his love and the incredible sweetness of divine grace. Moreover, it is certain, that the children of God,“ who have not received the Spirit of bondage again to fear; but the Spirit of adoption, whereby they cry, Abba, father,” Rom. viii. 15, are more powerfully drawn by the cords of love, than driven by the scourge of terror: for, “the love of Christ constraineth us,” 2 Cor. v. 14. 2dly, All our religion is nothing but gratitude: but it is clear, that that person more effectually promotes gratitude, who proves by cogent arguments, that the happiness bestowed from grace shall be perpetual, by the help of the same grace, than he who maintains, that though it be truly great, yet it may be lost. 3dly, It is equitable, that the better secured the reward of our duty is, we should be the more diligent in the practice of religion. For, the consideration of the reward is among those things which render the commands of God sweet, Pt. xix. 10. But we assure the faithful worshippers of God, from his own word, that from their very first entrance on the course of sincere godliness, their reward is sure; calling upon them with the Apostle, 1 Cor. xv. 58. “therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, FOR AS MUCH AS YE KNOW, that your labour is not in vain in the Lord.” But our adversaries, unhappily discourage all diligence, while they teach, that we know not, whether our labour shall
shall be in vain or not, since it is possible, we may fall away, and so have all along laboured for nothing.

CHAP. XIV.

Of Glorification.

I. As all God's works tend to his glory, so also to the glorification of his chosen people. This doubtless is the glory of God, to manifest himself in his elect, to be what he is to himself, the fountain of consummate happiness. When he does this, "he is glorified in his saints, and admired in all them that believe," 2 Thess. i. 10. Believers exult in this hope of their salvation, which is so connected with the glory of God that it is called by that very name in the holy scripture: "we rejoice in hope of the glory of God," Rom. v. 2. Our glorification is called the glory of God, not only because it comes from and is freely bestowed on us by God; but also because the magnificence of the divine majesty displays itself no where more illustriously than in that glorious happiness, which he makes to shine in his beloved people.

II. Some would prove, that we are called to this by God, from 2 Pet. i. 3. "who hath called us to glory and virtue;" but the Greek runs, διά δὲ καὶ αἰει τῆς εἰρήνης, by glory and virtue; which may be understood either of our glory and virtue, or of the glory and virtue of God, and of Christ. If we understand it of ours, the meaning will be, that God had called us to communion with himself, by such a clear display of the glory to be revealed in the saints, and by the proposal of true virtue, which is made in the gospel, that none can be acquainted with it, but must be inflamed with a desire after it. But it will be better to apply them to God, as Peter elsewhere calls them, τῶν ἄνω τίς χαλίστων ἡμᾶς, the virtues (praises) of him who hath called us, 1 Pet. ii. 9. And some manuscripts have διά δὲ καὶ αἰει τῆς εἰρήνης, his own glory and virtue: and then the meaning will be, he hath called us by his own glorious virtue: or, what I take to be fullest, the Lord Jesus hath called us by glory, while he presents unto us a glory in himself, as of the only begotten of the Father, and by virtue, while he discovered a life full of every instance of virtue, which, as they are set forth in a preached gospel, clearly shew, that he was the Son of God and Saviour of the world. And thus we keep to the proper signification of
the particle δικαίον, which I have not yet seen proved by any example, to signify the same as sic to. Indeed, the venerable Beza adduces Rom. vi. 4. where Christ is said to be raised from the dead, δικαίον καὶ δικαίως ἐν παρθενίᾳ, that is, says he, to the glory of the Father. But such an explication is unnecessary; let us say, as the words bear by the glory of the Father. Which admits a twofold sense, and both of them very agreeable. As first, by glory to mean the strength, and glorious power of God, for sometimes the Greek word δικαίον answers to the Hebrew וַיַּעֲשֶׂה, Isa. xliv. 24. Thus God is said to “have raised Christ δικαίον καὶ δικαίως κατὰ θεόν by his own power,” 1 Cor. vi. 14. in the same sense. Again, if by glory we understand the display of the divine-supereminent excellency, we will say, that Christ was raised by the glory of the Father, because it was for the Father’s glory, that the only-begotten and righteous Son of God should live a glorious life in himself, and a holy life in his members.

III. But whatever be Peter’s meaning, it is evident, we are both called and justified, in order to glory; and for that end powerfully preferred by God. Paul speaks of our calling, 1 Thess. ii. 12. “Who hath called you unto his kingdom and glory:” of justification he says, Rom. viii. 30. “Whom he justified, them he also glorified:” of conservation Peter speaks, 1 Pet. i. 5. “Who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time.

IV. Glorification is the gracious act of God, whereby he actually translates his chosen and redeemed people, from an unhappy and base, to a happy and glorious state. And it may be considered, either as begun in this life; or, as consummated in the next. The first-fruits of the Spirit, Rom. viii. 23. who is the Spirit of glory, 1 Pet. iv. 14. are even in this life, granted to the children of God: not only, that by these they might comfort themselves in adversity; but also that, from these, they might in some measure, infer what and how great that future happiness is, which is reserved for them in heaven; and that, having had a foretaste of that great reward they expect, they may be the more cheerful, in the course of faith and holiness; now, these first-fruits consist in the following things.

V. First, In that most excellent holiness, which is freely bestowed on the elect, and was described, chap. XII. For, as there is the greatest filthiness in sin, it being contrary to the most just and righteous law of God; and the greatest vilenesse and misery, as it makes man most unlike the infinitely glorious and blessed God. Accordingly these two things are conjoined, “they have sinned, and come short of the glory of God,” Rom.

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iii. 23. and sin is called " that shameful thing, Jer. iii. 24. On the contrary, in righteousness and holiness, there is not only some moral goodness, in so far as they agree with the law and with God, the pattern of them; but also an excellent glory, in so far as there is in them a resemblance of the most blest God; whom Moses represents as "splendid magnificence, glorious in holiness, Exod. xv. 11. Accordingly, the image and glory of God, 1 Cor. xi. 7. are connected. See what we have said chap. VIII. sect. 9. To say nothing now about that incredible sweetness and boldness with God, which the consciousness of sanctification gives those who endeavour after it. On which account David described " the statutes of the Lord, to be the rejoicing of the heart; sweeter than honey and the honey-comb," Ps. xix. 8, 10.

VI. Secondly, in that vision of God, with which he honours the saints even in this life. We shall presently hear, that the complete happiness of the life to come consists in the perfect vision of God. That vision therefore, which is the privilege of believers here, is certainly the beginning of that other. Now God presents himself here to be seen: 1st, By faith; which, indeed is mere darkness, when compared with the light of glory; and in that respect, is distinguished from sight, 2 Cor. v. 7. and said to be the evidence of things not seen, Heb. xi. 1. yet it is a clear and shining light, in comparison of the ignorance of unbelievers, "in whom the god of this world hath blinded their minds," 2 Cor. iv. 4. Hence Moses is said by faith " to have seen him, who is invisible," Heb. xi. 27. By faith also, "we all with open face behold as in a glass the glory of the Lord," 2 Cor. iii. 18. Nor does the faith of believers behold the perfections of God, only in general, as they are in him, but it likewit beholds them, as belonging to them, and become theirs for the sake of Christ. Which certainly has no small influence on our salvation. He that believes, and by faith views God, and that, as his own, not only expects, but already has eternal life, and through that very "faith he is saved," Eph. ii. 8. according to that of our Lord, John v. 24: " verily, verily, I say unto you, he that hears my word, and believeth on him that sent me, hath everlasting life." 2dly, God is also seen by an experimental sense of his goodness, which intimately insinuates itself into the soul, in the holy use of the creatures. So that he not only knows by reasoning, that God is good, not only believes it on the authority of infallible testimony; but has the experience of it both by sight, sense and taste, while God himself, by means of his creatures.
creatures, wonderfully delights the soul. To this purpose is the invitation of the Psalmist, Pf. xxxiv. 8. “O! taste and see, that the Lord is good.” 3dly, He is seen still more immediately, when he reveals himself to the soul, while deeply engaged in holy meditation, prayer and other exercises of devotion, as the fountain of life and the source of light; so as wonderfully to affect it with the immediate darting of his rays into it. This, I imagine, was what David desired, when he sought “to behold the beauty of the Lord, and to enquire in his temple,” Pf. xxvii. 4. And this, I am apt to think, he obtained, when he sung, יָלְדוּת וָעָזִּיר “to see thy power and thy glory, so as I have seen thee in the sanctuary,” Pf. lxxiii. 3. 4thly, Something peculiar is at times imparted to sick and dying Christians, in whose imagination God sometimes draws so distinctly the bright- est images of heavenly things, that they seem to see them before their eyes; nor are they otherwise affected, than if the things themselves were present before them. The nearer the soul is to heaven, it is also enlightened with the brighter rays of supercelestial light, flowing from him, who, being light itself, dwells in light inaccessibly. Of which there are not a few instances in the history of the life and death of godly persons, and very many experiences offer in our daily visitation of the sick. This is a kind of descent of heaven into the soul, before the soul is taken up to heaven.

VII. Maimonides, the wisest among the Jews, seems to have had something to his purpose in his mind, when, in More Nevochini, p. 3. c. 51. towards the end, he speaks thus: “The more that the faculties of the body are impaired, and the fire of lust is extinguished, the more is the understanding strengthened, its light increas’d the apprehension purified and the more it rejoices at what it apprehends; so that when the perfect man is arrived at mature age, and just approaching to death, the apprehension, the joy arising from that apprehension, and the love of the thing apprehended, are, in an extraordinary manner, heighten’d, so that the soul, as it were is in a state of separation from the body, during the time of that high pleasure. To this our wise men had an eye, while they say, that, at the death of Moses, Aaron and Miriam, these three died וָעָזִּיר, in the kifs, or by the kifs. For, say they, what is said, ‘so Moses the servant of the Lord died there in the land of Moab וָעָזִּיר AT THE MOUTH OF THE LORD,” Deut. xxxiv. 5. which shews, that he died in the act of kisseeing, וָעָזִּיר. and so it is said of Aaron, AT THE MOUTH OF THE LORD, and he died there, Num. xxxiii.
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38. They also affirm of Miriam, that she died in the act of kissing: but yet the Scripture does not say of her, AT THE MOUTH OF THE LORD, because, being a woman, that parabolical mode of speech was not suitable. But the meaning is, that they died from excessive love, in the pleasure of the apprehension thereof. As to the phrase itself, our wife men borrowed it from the song of songs, where the apprehension of the Creator, conjoined with the supreme love of God, is called irpeia, kissing, let him kiss me with the kisses of his mouth, Cant. i. 2." Thus far that learned Jew.

VIII. Thirdly, In the gracious possession and enjoyment of God: when God himself, according to the promise of his covenant, holds communion with them, and gives them not only to see him, but also to possess and enjoy him in the manner we explained, Chapter X. section 33. and in this consists salvation. "Happy is that people, that is in such a cafe; yea, happy is that people, whose God is the Lord," Pf. cxlv. 15. He may justly glory of riches, who is admitted into the possession of such great happiness. "The Lord is the portion of mine inheritance, and of my cup; thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage," Pf. xvi. 5, 6. But that fruition of God consists in that sweet and frequent delight the soul takes in him as its treasure, Pf. lxxiii. 28. in its being enriched with his riches, fed with his plenty, preferred by his power, directed by his wisdom, refreshed by his goodness, and, in fine, filled with his sufficiency; so that he knows of nothing he can desire, besides the perfect fruition of him, of which he has now only the first fruits. "Blessed is the man, whom thou choosest, and caupest to approach unto thee, that he may dwell in thy courts; he shall be filled with the goodness of thine house, even of thy holy temple." Pf. lxxv. 4.

IX. Fourthly, Such magnificent beginnings of glory beget all riches of the full assurance of understanding, Col. ii. 2. and the firmest certainty of consummate happiness, to be enjoyed in its appointed time. For when one has obtained the first-fruits of the Spirit, and has so many and such evident signs of his communion with God and Christ, why may he not say with Paul? "I know, whom I have believed, and I am persuaded, that he is able to keep that which I have committed unto him against that day." 2 Tim. i. 12. and again, "I am persuaded that neither death, nor life, shall be able to separate us from the love of God, which is in Christ Jesus our Lord," Rom. viii. 38, 39. And indeed, I know not, whether there be any thing more
more delightful and pleasant, can be desired in this life than that full assurance of our faith, which entirely calms the conscience, and delights it with the ineffable sweetness of consolation.

X. **Fifthly, These so many and so great benefits joined together, beget** "a joy unspeakable and full of glory," whereby Peter testifies, "though now not seeing, yet believing, they rejoice," 1 Pet. i. 8. For that God, with whom they have fellowship as their God, is their exceeding joy ἡ τύχη τῆς ἐπιστολῆς, she God of the joy of their exultation, Pf. xlviii. 4. Nothing exceeds this joy in efficacy, for it penetrates into the inmost soul, and is alone sufficient to sweeten the most grievous of all afflictions, let them be ever so bitter, and easily dispel the greatest anguish of soul: so that the faithful martyrs of Christ, who had tasted the sweetness of it, have gone, with joy and songs of praise, to the most cruel torments, as to the most sumptuous feasts. Nothing is more pure. It does not discompose the mind, unlefs in a salutary, wife, and holy manner; that, having no command of itself, but being full of God; and on the very confines of heaven, it both favours and speaks above the capacity of a man. The more plentifully one has drank of this spiritual nectar, though he may appear delirious to others, who are unacquainted with those delights, he is the more pure; and wife, and happy. Nothing, in fine, is more constant; "everlasting joy upon their heads," Isa. xxxv. 10. "your heart shall rejoice, and your joy no man taketh from you," John xvi. 22. If it is not constant as to the second effects, or after-acts, as they are called, yet it is so at least, as to the foundation and first act. For, though God, in this life, according to his infinite wisdom, mixes the communication of his sweetness with much bitterness: yet believers have that in them, which proves the inexhausted fountain of a joy springing forth at times, and of a delight, that is afterwards to continue flowing for ever. Nor does God at all times deal out this joy with a sparing hand: he sometimes bestows it in such plenty on his people, that they are almost made to own themselves unable to bear such heavenly delight on earth, and to say with Ephrem Syrus; "Lord, withdraw a little, leaft the brittle vial of my heart should burst by the rays of thy favour darting too strongly." If God does so great things for his people in the prison, what will he not do in the palace? If the first fruits are so plentiful, how abundant will the harvest be?

XI. The glorification of the future life has again its several degrees and periods; and is either of the soul separated from its body before the last judgment; or of the whole man after the resurrection.
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...furrection. We are here to take notice of the gangrene of the Socinian divinity; whose meaning it is hard to come at, these worst of hypocrites are so involved and dark. I shall give their own words, from the compendium they themselves drew up, and which the venerable Cloppenburg undertook to refute.

XII. Their sentiments about the state of souls after death are these; that man by death undergoes such a total dissolution, as to be altogether nothing: unless that his spirit (even as the spirit of the beasts) like a kind of wind or breath, returns to God, who gave it, Eccl. xii—, because that breath or spirit is a kind of virtue or efficacy of him, to whom it returns——moreover, they infer from this, that souls after death have no sensation; nay, do not indeed, actually subsist in themselves, as persons do. The whole comes to this; first, Since they contend, that the soul is not a substance, but a kind of virtue and efficacy, as strength, health, wit, skill, and the like; they deny that it any ways subsists of itself. Secondly, As they say, it returns to God, they ascribe nothing to it, but what it has in common with the spirit of beasts; dreaming, namely, of a kind of divine air or breath, a particle of which every man, and every beast enjoys; by which God inspires, vegetates and moves their bodies, and which, when it is breathed out at death, he receives, as a kind of virtue or efficacy of his own. Thirdly, However that return to God hinders not man, after death, from becoming altogether nothing, as beasts are nothing after death; only with this difference, that the soul of man is rational, and has the hope of eternal life; such as the souls of the righteous who will actually live for ever. But then they mean that eternal life, which begins at the resurrection, by which the soul as well as the body, will be again brought into being; while the souls of the wicked will remain in the same condition, with those of the beasts, which are not to be reproduced by any resurrection. Fourthly, Since they deny the souls surviving death to be substances, it is much more evident, that they deny them to be capable of rewards or punishments: which is down-right epicurism.

XIII. We are therefore to prove these three things in their order: first, That human souls truly survive after death. Secondly, That they live and think; for that life which is essential to the soul, consists in these; and consequently they either enjoy the beatific communion of God, with the highest delight, or are tormented with the gnawing worm of conscience, and the horrible expectation of a future judgment, with the utmost pain. Thirdly, That the souls of the righteous (for we now treat of their glory)
glory) are immediately, upon their quitting the body, received not only into heavenly joys, but also into heavenly mansions.

XIV. As to the first; that the soul, on being set free from the body, subsists; and that man, after death, is not reduced into nothing, the sacred writings so evidently declare, that scarce any thing can be clearer. The Lord Jesus convincingly proves, that Abraham, Isaac and Jacob existed, when, long after their death, God declared, that he was their God, Mat. xxii. 32. compared with Luke xx. 38. For, how could he be their God when themselves had no existence? And if the soul, when separated from the body, could not at all subsist, Paul would have ridiculedly doubted, whether he was caught up into the third heaven in the body or out of the body, 2 Cor. xii. 2, 3. His words also had been vain, Phil. i. 23. “I have a desire to be dissolved, or depart, and to be with Christ.” Indeed, he says, to be dissolved, or depart, and not to be extinguished: nor can we refuse, that he has a being, who is said to be with Christ. And how, pray, are we come not only to myriads of angels, but also to the spirits of just men made perfect, who “are in the heavenly Jerusalem,” if none such existed? Heb. xii. 23. To what purpose also is that well known parable of the rich man and Lazarus, but to acquaint us with the existence of separate souls, and their different conditions? Luke xvi. To what end, those prayers of believers and of Christ himself, by which they commended their departing spirit to God? P.f. xxxi. 5. Acts vii. 59. In a word, seeing Christ was true man, and in all things like unto his brethren, whom these men reproach as a mere man, I ask, what they think was become of his soul, during the three days of his death? Did it also vanish into thin air, and was Christ really annihilated after his death, till his soul was raised together with his body? One or other of these they must say! either that the soul of Christ was of a quite different nature from ours, which they assert, can no ways subsist, viz. in a state of separation; and so they contradict Paul, who declares, that “he was in all things like unto his brethren, yet without sin,” Heb. ii. 17. and iv. 15. or that Christ was annihilated during the three days of his death; and so they contradict Christ himself, who promised the thief, that he should be with him in paradise, immediately upon the death of both, Luke xxiii. 43.

XV. The Heretics, in like manner, pervert the meaning of the Preacher, who says, Eccl. xii. 7. “Then shall the dust return to the earth, as it was; and the spirit shall return unto God who gave it;” as if that return was nothing but a resolution into God, of, I know not, what virtue, which they call a particle
particle of divine breath, proceeding from God; almost in such a manner with God, as now received from the body, as it was with him before it removed into the body: which are monstrous opinions! It is contrary as well to the nature of God, as to ours, that either our soul should be any part of God, or God any part of our soul. The meaning of the preacher is no ways obscure. After the death of the man he says, that the condition of the body is quite different from that of the spirit. The body, when deprived of the soul, he calls dust; because the union of soul with body is the band, and as it were, the cement whereby the parts of the body remain conjoined. After the departure of the soul, the lifeless body, which at first was formed out of the earth, is nothing but a heap of earthy particles, into which also it resolves in process of time. But the condition of the soul is quite different. It dies not, nor is dissolved, as the body; but goes to God, as to the judge, who is to assign it its place, either of reward or punishment. Nay, it returns to God, not as if it had actually been with God, before it was infused into the body; (for God formed the spirit of man within him, Zech. xii. 1.) but because, in order of nature and of efficiency, it was God’s before it was man’s: for God gave it to, and made it for man. What Euripides has elegantly said, as quoted by Philo in his book, de Mundi immortalitate, wonderfully agrees with this saying of the preacher,

γεγονός εἰς γης, τὰ μὲν εἰς γαίας,
φῦλοι εἰς γαίας; τὰ δ’ αὑτ’ αἰθερία
Βλάστησε γονίς, ὡς ἐρέαν
Πάλαι οὐκέ πάλις.

That is, as Grotius explains it.

Retroque meant, quae terra dedit;
Iterum in terram. Quod ab aetherio
Venerat ortu, cælestis poli
Repetit templum.

In English thus:

*What springs from earth, goes back to earth again: but what from heaven derives its high pedigree, that itself again returns. Similar to this is that of Epicharmus, *opud Plutarch. ad Appollon. Συντρίβεται καὶ διπλωθή, καὶ ἀπελευθή ὁ πανθεόν, γὰρ μὲν ὡς γὰρ πτημα ὡς καί: they are joined together and afterwards separated, and return again from whence they came, earth to earth, the spirit to heaven.*

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XVI. None should oppose to this testimony, the 19th verse of the 3d chapter; "I said in my heart—that which befalleth the sons of men, befalleth beasts, even one thing befalleth them: as the one dieth, so dieth the other; yea, they have one breath, so that a man hath no pre-eminence above a beast; for all is vanity. "For, it is evident, that the comparison between man and beast is only made with respect to what is external, and strikes the eye; in as much as man equally with the beasts is deprived of that life, whereby he can enjoy the pleasures of this world. He does not here consider the condition of the next world, which is apprehended by faith. And it is plain, that these words cannot be understood absolutely, but only relatively, as to the privation of animal life, because otherwise man and beast would have the same kind of spirit; and that man has no pre-eminence above the beasts, none who is not out of his senses, will affirm, and who, by giving up all pretence to solid reason, has willingly turned himself to a beast.

XVII. When the Scripture affirms, that the dead are no more, Pf. xxxix. 13. Jer. xxxi. 15. it does by no means say, that nothing of them survives more, including even the soul in the same condition; which the adversaries themselves will scarce venture to affirm: but that they are not to be what they were before; namely, living men consisting of soul and body united; nor, where they were before מים יושב in the land of the living; and because all their converse with the living is cut off, so that with respect to that intercourse it is much the same, as if they had no existence: see Gen. v. 24.

XVIII. Now let us proceed to what we undertook to prove in the second place. That the soul not only survives after death, but also lives, understands and feels, either the favour or vengeance of God. Not only Scripture, but even reason should persuade us of this: for, the faculty of thinking, in which the life of the soul consists, is so essential thereto, that the soul cannot exist without it. Though we really approved not their way of speaking, who affirm, that the soul is thought; yet it is evident, that thought is so essential to a rational soul, that a soul which cannot think, is not, indeed, to be deemed a soul. And if the soul has lived in the body, without deriving its life from the body; why should it not live when it is freed from the prison of the body? Will it, when it comes to God, the fountain of life, lose its own life? Nay on the contrary, the nearer it comes to God, it is agreeable to think, that it will live in a more excellent manner. Some of the heathen philosophers have spoken much more justly of the soul than those who are the
the reproach and disgrace of the Christian name. Plato said
the soul was ἄνωσις, self-moving, or endowed with spontaneity;
Alicinus de doctrina Platonis, has best explained the meaning of
that word, c. 25. ἀνωσίαν ἔδωκε τῷ ὑποκρίνει; ὅτι ἔσωμαι Ῥώμω τὴν
ζωήν, καὶ ἰσορροίμαι καὶ ἰσος, he affirms the soul to be self-moving,
because it has a connate life, ever active in itself. Aristotle, in
like manner, lib. 3. de anima text: sexto: τὸ μὲν ἀνωσίαν ἐν ἄνω
σώματι, τὸ δὲ τῆς χαρᾶς: The act of senfe is not performed without a
body; but the mind is separable therefrom, also, text: decimo nōvo
ἐν vicesimo: χαράσσως δὲ τοίνυν τῷ ὑπό θεό, καὶ τούτο μόνον ἄνωσίαν
καὶ χαρά: the soul alone, whatever that be, is separated, and that a-
alone is immortal and eternal. See Voyius de Idololat. lib. 1. c.
10. Thus the philosophers ascribe life to the soul, even in the
state of separation, and a faculty of acting independent of the
body. But nothing, from a mere heathen, can exceed in
grandeur, those words of Maximus Tyrius: "How then shalt
thou be able to emerge out of this sea, and obtain a view of
God? Then only, and that perfectly, when thou shalt be called
by him; which will soon be the case, only tarry thou, and
wait, till he call. Old age will presently come, which shall
conduct thee thither: death, which cowards, or the faint-hearted
ed deplore, and tremble at its approach, will soon be here.
Whoever, on the contrary, longs to be joined to God, expects
it with joy, receives it with undaunted resolution." And a-
again, Dissert. 2. 25. ὃς γὰρ καλύτερ οἱ σολεὶ δεῖναν, αὐτὸ τὸ ὅτι
ἀναστάσει ἡγιαστὶ καὶ γίνεται τίτλος βίας: what the generality call death,
is the very beginning of immortality, and a birth to a future life:
while the body, indeed perishes, by the very law of its nature, and drops
in its appointed time; τῇ δὲ ψυχῇ ἐκ τοῦ αὐτοῦ τίτλου καὶ βίου αὐτοῦ,
καλυμαντε, but souls are recalled to their proper element and life.
See also Dissert. 28. For, it would be too tedious to transcribe
all.

XIX. But let us take a view of the Scripture-testimonies:
the Lord Jesus expressly declares, that Abraham, Isaac, and
Which is not only to be understood of that happy life of the
entire compound, which they are to obtain by the resurrection
from the dead; but of the blessed life of the soul in a state of
separation, which our Lord ascribes to them in the present
time. In order to prove the resurrection, he proceeds in this
manner, as first, he concludes that the soul survives and lives,
and then from that infers the resurrection of the body: because
God's covenant was not made with souls, but with entire per-
sons. And what is clearer than that testimony of Paul? Rom.
viii. 10. "And if Christ be in you, the body is dead, because of sin; but the spirit is life, because of righteousness." He opposes the spirit to the body: to this last he attributes death, as the effect of sin: to the former, life, flowing from the life of Christ; even while the body is dead. Add, that not only Elias, who without death was taken up to heaven; but also Moses, who it is evident died, appeared to the disciples in discourse with Christ, Matt. xvii. 3. which could not possibly be without the life of the soul. But what kind of body Moses appeared in, is not for us to determine, as the Holy Ghost is silent about it.

XX. And why had Paul a desire to depart and to be with Christ, and thought it far better for him? Phil. i. 23. why did he judge it gain to die? ver. 21. and why are believers actuated by the same spirit, "willing rather to be absent from the body, and to be present with the Lord?" 2 Cor. v. 8. if, after death they are altogether to be deprived of that most holy and sweet communion with God in Christ, which they enjoy in this life? Can it be imagined, that believers expected no happiness, but what they were only to obtain at the last day? As Smalcius impertinently talks. But what should oblige them to with therefore for death, which was to bring them no nearer to that day? Paul longed for death, and reckoned it gain; believers were willing rather to be absent from the body. Say, Smalcius tell us, why Paul desired it, why believers chose it, if they had nothing to expect before the last day? Certainly death in that case is not any gain, but an inestimable loss, as it deprives of so many and great blessings we so lately described, and brings them no manner of advantage.

XXI. But by what cavil will they elude what is asserted, Rev. xiv. 15. "Blessed are the dead, who die in the Lord, from henceforth; yea, faith the Spirit, that they may rest from their labours, and their works do follow them." This testimony contains many things. 1st, That the dead in the Lord are blessed. But to suppose any blessedness without knowledge or feeling, is only for those to affirm who are destitute of all spiritual knowledge and feeling. 2dly, That the dead are happy εὐδαιμός, from henceforth: which is to be understood either of that time when John heard that voice from heaven, and was ordered to write these things; or of that time when believers die in the Lord. But pray, what new change was introduced in the dead from that time in which the Revelation was made to John; that the dying should then be happier than those who a little before had died in the Lord? Unles perhaps it be intended
tended to shew, that at what time the everlasting gospel shall be again preached, ver. 6. after convicting Antichrist and purging the church, there will, from that time, be preached and written in the church what we contend for, concerning the happiness of believers after death; the fiction of a purgatory being quite exploded. But it seems more natural to think, that δικαίος from thenceforth denotes the moment of their death; because, from that time the more perfect happiness of their souls shall commence. 3dly, That they then rest from their labours: which rest consists not in a sleep, that deprives them of all sense; but in a freedom from all vexations, and in the most calm and never to be interrupted participation of the divine glory; and in a word, in a continued serenity of conscience. 4thly, That their works follow them: that is, that they enjoy the free reward of their good actions, which can then, as little as afterwards, be unattended with any sensible feeling of the intelligent soul.

XXII. Nothing more plausible is advanced by our adversaries against this truth, than that reasoning of Paul, by which he proves the resurrection of the dead from this consideration; because otherwise, they who believe in Christ would to no purpose stand in jeopardy every hour, in vain undergo so many calamities for Christ; and because Christians would of all men be the most miserable, 1 Cor. xv. 19, 30, 31, 32. Certainly say they, this would be false, should the souls of the righteous immediately upon death enjoy the happiness of heaven, and of the wicked feel the torments of hell: for the former would not bear their calamity in vain; nor the latter purse the pleasures of the flesh with impunity. And the pious would be much more happy than the wicked, though their bodies should never rise. But it is to be observed, 1st, That they whom Paul refutes, did not only deny the resurrection of the body, but also the immortality of the soul; just as the Sadducees did, against whom Christ disputed concerning the resurrection. And this is the reason why both our Lord and his faithful servant, reason in such a manner, as to draw both conclusions at once. This appears from the points which the Apostle undertook to refute, v. 18, 19. "They which are fallen asleep in Christ, are perished. If in this life only we have hope in Christ, and v. 32. let us eat and drink, for to-morrow we die." All which tended to persuade men that there was nothing after death either to be feared or hoped for. If that be true, says the Apostle, that all who die perish, if our hope be confined to this life, if the soul neither survives, nor the body is to be raised;
in vain are so many calamities undergone for Christ, and Christians of all men are the most miserable: which is not a false or deceitful, but a solid way of reasoning, and worthy of an Apostle. 2dly, As the dangers and calamities the Apostle here speaks of, principally concern the body, he justly argues that the body seems to have been in vain employed for the Lord, if it also was not to be raised in its appointed time to a participation of the reward: so that no inference can be deduced from this against the immortality of the soul.

XXIII. Let us now, in the last place shew, that when the souls of the godly are separated from the body, they are received not only into heavenly joys, but also into heavenly mansions. The Apostle assures us of this; 2 Cor. v. 1. "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." He assigns a twofold receptacle for the soul: one earthly, that is, the body in which it resides during this animal life, and from which it departs at death; the other heavenly, which it possesses immediately on quitting the former. For here he speaks of that eternal receptacle for man which death makes way for, and which is said to be eternal in the heavens. In the same heavenly Jerusalem he places the spirits of just men made perfect; where are myriads of angels, and Jesus the Mediator of the new covenant, Heb. xii. 22, 24. In like manner also, John saw a throne set in heaven, and round about the throne four and twenty elders, who are the patriarchs (or representatives) both of the Old and New Testament church, sitting on so many thrones, Rev. iv 2, 4.

XXIV. Nor are we to doubt but this was Christ's meaning when he said to the penitent thief: "Verily I say unto thee, to-day shalt thou be with me in Paradise," Luke xxiii. 43. These words are an exact answer to the petition of the thief, who prayed that Christ would remember him: Christ answers, I will not only remember thee as absent, but promise that thou shalt be in my presence in everlasting glory: thou shalt be with me. The thief fixed the time in which he desired his petition might be granted, viz. when thou comest unto thy kingdom. Christ informed him not only of the place where he was to reign, which he calls Paradise, that is, the third heavens, compare 2 Cor. xii. 2, 4. A very common way of speaking among the Jews, who place the souls of the godly deceased in the garden of Eden; but also of the time in which he was to enter on his kingdom, to-day: and it was about the sixth hour, the noon of the day, before the expirations of which the death of both
both interveening, that our Lord promisèd him these joys. But because such a sudden change of condition seemed to be strange and almoſt incredible, Christ confirms his promiſe by an afser-
verication, * AMEN verily. Thesethings are plain. Whereas on
the other hand, the interpretations of our adversaries are ſtain-
ned and foolish. They imagine the words may be thus pointed
or diſtinguished, I say unto thee to-day, thou shalt be with me in
Paradise, as if Christ did not fix the time when the thief was
to be with him in Paradise, but only declared the truth of what
he promiſed. And they reſet to Deut. xxx. 11, 15, 17, 18.
where Moſes says, I command thee this day, &c. But how weak
is this? For firſt, The thief could not be ignorant of the time,
when Christ faid this to him; he did not want to have that incul-
cated. 2dly, It is not our Lord's faying to-day, but his faying
Amen, verily, that declares the truth of the promiſe. 3dly, To-
day deſtones a time, and answers to the t when, which was in
the petiſion of the thief. 4thly, Maldonat himſelf looks upon
this exſpoſition as insipid and weak: Bellarmin ac-counts it ri-
culous from the fame arguments almoſt with ours. See Riveti
Catholicus Orthodoxus, queſt 60. 5thly, The phrafeology of
Moſes is of a different nature, I command thee this day; I de-nung unto you this day: for beſides, that the words there cannot be
otherwaſe conſtrued, here they both may and ought: Moſes
there prophesies of things that were to come to pasſ afterwards,
and would have the Israelites mindſful of that time in which he had
foretold them in ſuch a pathetical profeſſation; and therefore
this day or to-day, has a remarkable emphaſis in the diſcourse of
Moſes; but renders the diſcourse of Christ, if conſtrued as our
adversaries would have it, weak and insipid. Moreover, what
they conſtend for, that the thief underſtood by Chriſt's coming
into his kingdome, his coming to judge the quicke and the dead, is
afſerted without any proof, nor will they ever be able to prove
it. He had certainly been miſtaken if he imagined, that Chriſt's
kingdome was to be deferred to the laſt day. Chriſt had reign-
ied long before, notwithstanding the vain rage of all his enemies.
And Chriſt's kingdome is fo far from beginning at the laſt day,
that Paul declares he will then deliver up the kingdome to the Father,
1 Cor. xv. 24. But a groffer impiety than any Chriſtian could
well be imagined guilty of, is what the heretic ſubjoins: that
from all these things, there is not the leaſt pretence to concludethat
CHRIST

* I the Amen, who am truth itſelf, inſallibly assure thee, that what I fa ye unto
thee ſhall come to pass this day.

† Lord remember me when thou comest into thy kingdome.
Christ in any respect lived after death, or that other men live after death. These things are blasphemous, and cannot be either read or heard without horror.

XXV. Let us add Luke xvi. 22. "And Lazarus was carried by the angels into Abraham's bosom." It is the general opinion of the Jews, that God uses the ministry of angels in carrying home the souls of the pious. Thus they relate concerning Moses; that when the moment of his death was come, God said to Gabriel, 'Come and bring me the soul of Moses.' And Christ confirms the opinion about the ministry of angels by his own authority. But whither was the soul of Lazarus conveyed? Into Abraham's bosom. From which expression, it is certainly manifest, that the place and state of the blessed are understood, from the opposition to the place and state of the miserable, in which the rich man was. But the learned are not agreed about the derivation of that metaphor. Some think, that this present life is compared to a tempestuous sea, the condition of the pious soul after death to a calm haven, signified by the term, bosom. Thus in Virgil:

*Nunc tantum finis, et statio malesfida carinis.*

It is now only a bosom, or bay, and an unsafe harbour:

And James Capellus has observed, that what the Latins called *navem appellere, to bring a ship to land,* the Greeks express by καλλία, a bosom, or bay, which is the word that Luke uses here. But Ludov. Capellus thinks, that the bosom of Abraham is an expression borrowed from the custom of parents, who cherish their dear infants in their bosom, in which they also sometimes sweetly rest and sleep; just as the godly are said to sleep when they die, and to rest from their labours: but where can they be said more properly to rest and sleep, than in the bosom of Abraham their spiritual father? For confirming this interpretation, we may add, that little ones thus tenderly treated, are called by the Greeks *γυναικίδια βεβία, children in the bosom:* see also John i. 18. "the only begotten Son, which is in the bosom of the Father, that is, who is most intimate and familiar with, and extraordinarily beloved by the Father. But if I mistake not, they explain that expression best who think that here, as also, Mat. viii. 11. and often elsewhere, eternal happiness is represented under the similitude of some splendid and sumptuous feast. For, it was customary, that whoever of the guests was allowed to lean on the bosom of the master of the entertainment, was accounted
accounted the most honourable person. Thus John xiii. 23. "There was leaning on his bosom one whom Jesus loved." Moreover, there is no doubt, but the Jews ascribed to Abraham, the father of the Gentiles, the principal place among the righteous. Here then is denoted the very great honour conferred on Lazarus, who, in that blessed abode, was placed next to Abraham. See Cameron, and Grotius on the place. I conclude in the words of Augustine, lib. 2. de Origine Animae, c. 4. "Was you then so very ignorant of this found and very whole-some article of faith, that souls are judged upon their departure out of the body, before they come to that other judgment, in which they must be judged at the restitution of their bodies, and that they are either tormented, or glorified, in that very flesh in which they lived? Who has with such obstinacy of mind been so deaf to the gospel as not to hear, and upon hearing, not to believe those things in the instance of that poor man, who, after death, was carried into Abraham's bosom, and in that of the rich man, who was consigned to eternal torment?" What the opinion of the ancients was concerning the bosom of Abraham, Martyr has with great learning explained at large, Clavis Tertia. Loc. 16. § 7. seq.

XXVI. When we ascribe to separate souls, not only a change of state, but also of place, and new habitations or mansions, we speak agreeable to the Scriptures, which assign mansions and a place to heaven, John xiv. 2, 3. and everlasting habitations, Luke xvi. 9. and a house, 2 Cor. v. 1, 2. Yet we do not think that souls are in a place in the same manner that bodies are: nor do we conceive that they consist of some very subtle corpuscles, whose particles are commensurate to the parts of the space in which they are included. The very learned Parker, de defensione ad inferos, p. 106, 107. has given undoubted testimonies, that a great many of the ancients were of this opinion. But we think, that not only with respect to their external operations, but even as to their substance, they are in that part of the created world, where Christ is bodily present, so as not to be on the earth. We distinguish the essence of the soul, which is a spiritual and immaterial substance, from all operations whatever, whether internal or external, as an agent is distinguished from its action. Nor do we only enquire about the actions of the soul, in what place they may be exerted, but also about its substance, in what place it may exist. Seeing it ceases not altogether to be, it ought to be somewhere; and as it is not infinite, it cannot be every where. It is therefore in some place; for instance, in some part
part of heaven or of hell, not indeed locally, as if it had parts
commensurate to the parts of space; but in a way suitable to a
spiritual nature: so that while it is in this place, it cannot be in
another. Nor is it in this place, because it operates therein;
but on the contrary, operates in this, and in no other place, be-
cause it exists in this place. Hence the presence of the soul, as
to its substance is in order of nature, prior to its presence, as to its
operation. And when the scripture asserts that souls are in hea-
ven, we are to understand that of their substance, even featur-
ing every consideration of their external operations. We would
rather be content with this plain way of speaking than to say with
some, that the soul considered in itself, without any operation ad extra,
cannot be conceived to be in any ubi or place, from which it would fol-
low, that if the soul does not operate without itself, it has no
ubi, and is incapable of every change of place after death. But
we do not remember, that any has explained, whether, and
what it then operates without itself. Of a kind to this is that
inference from the subject relating to the condition of the se-
parated soul, that by heaven and hell, we are only to understand
the states of happiness and misery, which is crude and indigestible.

XXVII. We need not be very solicitous about the place of
those separate souls, which were soon to be reunited to their
bodies, by a miraculous resurrection: nor here give too
great a loose to our curiosity: nor venture to intrude into those
things which we have not seen, Col. ii. 18. The sacred writings
say nothing distinctly on that subject. The safest course is to
commit those souls to the hands of God; who has wisdom ab-
undant to assign them a proper place of rest for that time, and
of whose goodnes and justice we need entertain no appre-
henion, that he will do them any injustice. This is their
glory, this their salvation, that, in whatever place they are,
they are still for the glory of God, and in his favour and grace.
This is the language of modesty, to determine any thing per-
emptorily, would be only presumption.

XXVIII. Let us now fee, what happiness the souls of the
righteous enjoy, when they are set free from the body in hea-
ven. And first, It is their happiness, that they are with God
and Christ in glory, John xii. 26. where I am there shall also my
servant be, John xviii. 24. Father, I will, that they also whom
thou hast given me, be with me where I am. Believers even here
are with Christ by faith and love: Christ with the Father cometh
to them, and manifests himself to them, John xiv. 21. And they find
an incredible rest to their souls, in that gracious presence of
God and of Christ. It is good for me to draw near to God, Pf.
Ixxiii.
lxiii. 28. But the greatest nearness, they are favoured with in this life, is mere distance from God, if compared with the future state of the soul; 

whils we are at home in the body, we are absent from the Lord, 2 Cor. v. 6. And hence it was, that Paul had a desire to depart, and to be with Christ, Phil. i. 23.

XXIX. Secondly, Being in the presence of God, they shall also see him in the light of glory. That is, they shall attain to that knowledge of the most blessed God, which shall be sufficient both to perfect and content the understanding, and with respect to this, that vision of God, which is allowed them in this world, is mere darkness and blindness, as we have formerly hinted. Of this vision our Lord speaks, Matt. v. 8. Blessed are the pure in heart, for they shall see God. And they shall see God, irst, In the works of glory, which are now made known in heaven, wherein his most illustrious perfections will shine forth with far greater clearness, than in the works both of nature and grace. 2dly, In the face of Jesus Christ, whom they will continually contemplate face to face, and very familiarly and intimately know, John xvi. 24. that they may behold my glory, which thou hast given me. 3dly, More immediately, in himself; so far as man is capable to approach to God; in a degree and measure incomprehensible to us.

XXX. Thirdly, This vision of God, who is essential truth, shall be accompanied with the most holy, and, at the same time, the most delightful love of the same God, who is also perfect goodness: nor can it otherwise be. For, when the understanding beholds, and, without interruption, contemplates God himself and his most desirable perfections, not in a fallacious appearance, nor with obfure and confused ideas, as here, but in their native light, the holy will cannot but be enflamed with most ardent love to them. That happy soul, not only in the light of God, beholds God as the fountain of light, but is, on every hand surrounded with the flames of divine love; by which it continually gives love for love. And that love makes it feel neither weariness, nor uneasiness in the presence, contemplation and fruition of God; while new pleasures, one after another, arising from the intimate possession of the chief good, supremely beloved, and its unvaried complacency, charm the soul. For, that love is not a love of longing, but of fruition that has long been withheld for. And this is that charity which the Apostle, 1 Cor. xiii. 8. declares, abides for ever, when even faith and hope are no more.

XXXI. Fourthly, To perfect love is conjoined the most perfect
perfect conformity of the soul to God, in holiness and glory. If Moses was so favoured, that rays of unusual light shone from his face, after his familiar converse with God in the mount, which yet can scarce be compared with that familiarity or intimate access, which the blessed enjoy in heaven; how great, do we think must that effulgence of divine glory be, which the infinite goodness of God communicates to the souls, who are the objects of his love, and who perfectly love him? What the first-born Son of God is, in a most eminent degree, and in a way altogether peculiar to himself, viz. the brightness of the Father’s glory, Heb. i. 3. that also they shall be in their measure; even perfectly according to that state, tho’ only so far as mere creatures can be, that Jesus may be the first-born among many brethren, Rom. viii. 29.

XXXII. Fifthly, From all these things taken together, a joy arises more than inexpressible, more than glorious; of which that joy, we have already described, See i. V. is but a faint and transient image. For, as the blessings of grace are infinitely exceeded by those of glory, so the soul also in a state of glory is capable of those that are more excellent, is a far better judge of them, and enjoys them much more perfectly: hence also the joy flowing from them must be much more excellent. In Mat. xxv. 21. it is called, the joy of the Lord. Because, 1st, It proceeds from, and is freely bestowed by the Lord. 2dly, It has the Lord for its object, Ps. xvi. 11. in thy presence is fulness of joy, at thy right hand there are pleasures for ever more. 3dly, and lastly, It is the most excellent and worthy of the Lord.

XXXIII. There can be no doubt, but the things we have thus far mentioned, are most excellent; yet they are not the complete fulness of that state; nor do they fully contain that abundance of happiness and glory, which the Gospel commands us to hope for. And for this reason, the frequent consummation of our happiness, till the glorious coming of our Lord as 2 Tim. i. 12. “I am persuaded, that he is able to keep that which I have committed unto him against that day;” and v. 18. “the Lord grant unto him, that he may find mercy of the Lord in that day.” 2 Tim. iv. 8. “there is laid up for me a crown of righteousness, which the Lord shall give me at that day.” 1 Pet. i. 5. “the salvation ready to be revealed in the last time.” And, 1 Pet. v. 4. “when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away;” add Col. iii. 4. and 1 John iii. 2. From these testimonies we are, by no means to conclude, that the souls of the righteous shall be,
be, till then, without all sense of happiness; but only, that
what they have till then been favoured with, is but a kind of
prelibation, till the work of salvation shall be in every res-
p ect completed. For certainly it cannot be denied, that there
is a great difference between that measure of happiness, which
the souls of believers enjoy, while they are separated from
the body, and that consummation of glory, which is to be reveal-
ed at the last day; and that because the happiness of a part
is not to be compared with that of the whole, since even that
part, which is already received into heaven, has not attained
to that perfection, which the gospel has promised; as we
will presently more fully shew. Hence also, the ancients
said, that the souls of believers have, indeed, a joy, but it is
only enjoyed in part; as sinners have a sorrow and a punish-
ment in part, while they are shut up in prison, they are refer-
red for the coming of the judge, Author quest. et Respos.
quest. 20. Who is said to be Athanasius. And Chryso
tom places these souls as in a kind of porch. Bernard called it a hall,
Serm. 3. de Sanctis; distinguishing three states of men, or of
souls, the first in the tabernacle; the second, in the hall; the
third, in the house of God. Which, however, is to be under-
stood with caution, not that the souls of believers are out of
heaven, and have not the vision of God; but we are to think,
that then they will obtain their most perfect happiness, when
they shall be reunited to their bodies.

XXXIV. The things, which the last day will contribute to
the consummation of happiness, we comprise chiefly under
three heads. First, the bodies of believers, when raised in
glory, shall be restored to their souls. The Apostle has fully
treated on this subject, 1 Cor. xv. The bodies indeed, shall
be the same, which believers, as was their duty, tenderly
cherished in this life, in which as in temples dedicated to the
most holy God, they glorified God, and often underwent so
many afflictions for the cause of Christ and religion. For,
both the justice of God, the comfort of the godly, and the very
term resurrection, which can only be applied to what fell by
death, do require them to be the same. But though they are
to be the same as to substance: yet they shall be so changed as
to qualities, that they will seem to be altogether different:
"For this corruptible must put on incorruption, and this mor-
tal put on immortality, then shall be brought to pass the say-
ing that is written, Death is swallowed up in victory;" 1 Cor.
 xv. 53, 54. Great therefore shall be the change of the body,
but the same subject shall remain, which the Apostle inte-
mates by the term THIS, as if he had pointed to his own body.

And
And to what purpose is the repetition of the same particle, four several times, but to remove all ambiguity, and every cause of hesitation? And in fine, how otherwise can death be said to be swallowed up in victory? Ought it not rather to be said, that death swallowed up our bodies; or as it is in the Prophet, which may also be translated for ever, if the same numerical bodies do not rise?

XXXV: Moreover, we cannot here but admire the almost incredible goodnens of God. The divine mercy was willing to bless our bodies also with a participation of heavenly felicity. But their present constitution renders them incapable of so great a glory. As herbs and flowers wither and fade by the excessive heat of the radiant sun, so also our bodies, such as we now carry about with us, are unequal to bear the heavenly glory; "Flesh and blood cannot inherit the kingdom of God," 1 Cor. xv. 50. Where flesh and blood do not denote our nature, corrupted by sin, but the very substance of the human body, with those infirmities of animal life, which naturally follow it. Our flesh is from blood; blood from meat and drink: and in blood consists that animal life, from which the body is called animal, v. 44. By flesh and blood therefore is signified the nature of the human body, as it is nourished and preserved in this life, by taking in meat and drink, and by the circulation of the blood. But such flesh and blood is incapable of the heavenly glory. What then? Is God to diminish the heavenly glory, that our body may also be admitted to have some participation of it? By no means. He will rather change the qualities of our body, and of terrestrial, make it heavenly, and of animal, spiritual, so as thus to bear a suitable proportion to the glory, wherewith it shall be endowed, v. 40, 43. But who, while he still remains on this earth, can take in this heavenly language? Who can form an idea of such a spiritual body? And yet it is evident from undoubted testimonies of holy writ, that the righteous shall have this granted to them, and we are to look for it from our Saviour, the Lord Jesus Christ, "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself," Phil. iii. 21. that we may shine forth, not as to our soul only, but also as to our body, "as the sun in the kingdom of our Father," Mat. xiii. 43.

XXXVI. The second thing, in which the last day shall contribute to the consummation of our happiness, is such a great effulgence of the divine perfections in the works of glory, that a more illustrious neither the understanding can conceive, nor
the heart wish for. Undoubtedly the soul of man, immediately upon its reception into heaven, most distinctly feels very many things in and concerning God, which on earth it understood only by the faint glimmering light of faith: but yet God has postponed the full display of his glory to that day. And therefore that vision of God, which we maintain to belong to the separate soul, though more evident than we can now well conceive, is not yet so perfect, but a greater measure of new light may be superadded. For, as knowledge depends most of all on the revelation, or discovery of the objects; so that knowledge cannot be brought to its perfection, while a great part of the objects lie concealed. But a great part of the objects in the contemplation of which our mind shall be employed, lie concealed, till a new heaven and a new earth are made, wherein dwelleth righteousness. Indeed, the more illustrious the works of God are, with which the blessed find themselves surrounded, the greater is the pleasure, with which they contemplate the glory of God therein. But what more illustrious, than to see this vast universe, delivered from the bondage of corruption, and brought into the glorious liberty of the sons of God, which this created world with earnest expectation waited for? Romans viii. 19, 21. What more noble and divine, than that general judgment, in which they shall hear themselves not only acquitted, their enemies not only condemned, but themselves also appointed to judge angels in Christ their head? 1 Corinthians vi. 3: What more illustrious, than that general assembly of all the elect, from the beginning of the world to the last day, who, being clothed with heavenly bodies, shall each of them shine, as the sun in the kingdom of their Father? And with what pleasing astonishment may we imagine, the soul will look upon its body, which it formerly knew to be subject only to very many and great infirmities, but shall then behold it glittering with such a blaze of light, as that it may seem, not indeed, equal to, but yet greatly resembling the glorious body of Christ? And as, in all these things, it can admire nothing but the effulgence of the divine glory, may it not be said, while it beholds them, to see God himself in a most eminent manner? Hence John says, 1 John iii. 2. "But we know, that when he shall appear, we shall be like him; for we shall see him as he is." And David in like manner promises himself, only after the resurrection, that contemplation of God, which gives the most full satisfaction, Ps. xvii. 15. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness." To this also we are to refer
refer that of Paul; "For now we see through a glass, darkly; but then face to face: now I know in part, but then shall I know even as also I am known," 1 Cor. xiii. 12. That is, in a manner most perfect and altogether divine, a more excellent than which cannot, it seems, be the portion of any creature. For, both the object shall be most clearly represented, as well in its most glorious operations as in its immediate illapse, or entrance into the mind, in a manner which at present we cannot explain; and the subject will be disposed in the best manner, in order to behold and observe in God, whatever can complete its happiness.

XXXVII. Thirdly, That day shall bring the blessed to that fruition of God, which shall be much more perfect and immediate, than whatever they had enjoyed before. As long as there are some believers, who are still in this miserable life; as long as the bodies of the elect, who are departed out of it, are detained in the prison of death, and lie hid in the dust, the saints in heaven cannot be ignorant, that very many remains of that power, which sin had gained over man, must still subsist. And consequently something must be wanting to the full perfection of their joy. And seeing the effects and remains of sin are not yet abolished in their own bodies, and in believers not yet made perfect, who, together with them are members of the same mystical body; which is the reason, why God does not communicate himself to them, but by the intervention of a Mediator. But by the resurrection, death itself, which is the last enemy, shall be abolished, 1 Cor. xv. 26. and cast into the lake of fire and brimstone, Rev. xx. 14. never more to have any power but over the enemies of God and of believers. Nor shall there be any member of the whole mystical body of Christ, which shall not be perfectly holy, and absolutely subject to him. And after all the remains and effects of sin, shall be entirely destroyed, nothing shall hinder God from communicating himself immediately to men without the intervention of a Mediator, as he does to the holy angels. We are of the opinion, with the best interpreters, that this is the meaning of Paul, in 1 Cor. xv. 28. and when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things under him, THAT GOD MAY BE ALL IN ALL.

XXXVIII. To this happiness likewise belongs a boundless and immutable eternity: without which, it would in reality be no happiness. For, no good, how great soever, that one is possessed of with a fear of losing it, can, by its fruition, yield that
that perfect and solid joy, which is requisite to happiness. Wherefore happiness is called eternal life, Matt. xxv. 46. Rom. ii. 7. and a crown of glory, that fadeth not away, 1 Pet. v. 4. and an incorruptible crown, 1 Cor. ix. 25. and the Apostle declares concerning the righteous, 1 Thess. 4. 17. that they shall ever be with the Lord.

XXXIX. Here it is usual to enquire whether there will be any difference of degrees among the blest. In this question, indeed (though we utterly disclaim the proud doctrine of the Romanists concerning the disparity of glory, founded on the inequality of merits) the arguments of those, who think, that God will crown the unequal measure of the gifts of grace with a disparity of gifts of glory, seem more probable to us. To this purpose are those scriptures, Rom. ii. 6. “who will render to every one according to his deeds,” and 2 Cor. v. 10. “that every one may receive the things done in his body, according to that he hath done.” By which words is not barely signified the quality of the free reward, which shall be granted the righteous according to their works; but also the quantity of that reward, answering in a certain proportion to their works. Which is expressly explained by the Apostle, 2 Cor. ix. 6. “he which soweth sparingly, shall reap also sparingly: and he which soweth bountifully, shall reap also bountifully.” Moreover, that this harvest, and its diversity, or different produce, is erroneously confined to this life, appears from comparing this place with Gal. vi. 8. “he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the spirit shall of the spirit reap life everlasting.” To the same effect is 1 Cor. iii. 8. “he that planteth and he that watereth are one: and every man shall receive his own reward, according to his own labour.” Where it is clearly enough declared, that the proportion of the reward will be adjusted to that of the labour. Nor unlike to this is the discourse concerning the resurrection of the dead, 1 Cor. xv. 40, 41. “there are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.” Where first, the bodies laid aside at death are compared with those assumed at the resurrection: and then, the celestial bodies are said to differ very much in glory from each other. As the sun, moon, and stars, are all truly celestial bodies, but greatly unlike in glory. And so what purpose is that distinct mention of sun, moon and
stars, and of the unequal glory of each, if the Apostle only intended to teach us the difference of the terrestrial from the celestial bodies, while all the celestial were notwithstanding to have the same degree of glory?

XL. It cannot, it seems, on any pretence, be denied, that at least the principal leaders, Patriarchs, Prophets, Apostles, Martyrs, and diligent teachers of the Old and New Testament church, shall have some greater degree of glory assigned them. What was said to the Apostles, was not said to all. Mat. xix. 28. "when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The meaning of these words, if I can form any judgment, the illustrious Grotius has best of all explained. It is, as if our Lord had said, you shall occupy the next place of honour to me your king. To judge, here denotes, to be set over, or to preside by a metalepsis, because generally presidents are employed in pasling sentence. Whence a presidency or province is called by the Hebrews מנה, Gen. xlix. 16. Zech. iii. 7. The metaphor is taken from the ancient state of the kingdom of Israel, in which the Phylarchæ, or heads of the tribes, stood in the next degree to the royal majesty, and are supposed to have fat by the king's throne, in chairs of state, in the public assemblies. But to confine this glory of the Apostles within the limits of the church militant in such a manner, that in the triumphant, where they have the full reward of their labours, they shall quit their thrones, seems repugnant to reason: nor does it agree with John's vision, who saw in heaven four and twenty thrones, and twenty four elders sitting on them, that is, the Patriarchs of the Old and New Testament church, "Clothed in white raiment, and having on their heads crowns of gold," Rev. iv. 4. And these things are so evident, that those very persons, who, in other respects, contradict the disparity of celestial glory, own, that we are to distinguish between that happiness, which shall be the portion of believers, as believers, and the commendation, which, in the last day, shall be given to every one, in proportion to the diligence and success he shall have laboured in promoting the kingdom of Christ, and which it seems, is to be inequally distributed. But because it is a glorious thing, to obtain such a commendation from the mouth of Christ, and the memory of that testimony shall for ever abide in the minds of believers; they cannot deny, but in the kingdom of heaven a disparity of degrees in that kind of glory may be admitted to take place among the blessed. For certainly, it is not to be thought, that
then there will be many servants of Christ, who may, in that respect be compared with the Apostle Paul. See Thesēs Amyraldi de vita eterna, § 34.

XLI. The Apostle John seems to have given a check to other things, which are too curiously made the matter of enquiry, concerning the condition or state of the future world, when he said, 1 John iii. 2. "Beloved, now are we the sons of God, and it doth not yet appear, what we shall be. It is then more prudent and pious to endeavour to become hereafter partakers of that glorious life, than to gratify an itch of curiosity, with insipid and vain speculations. This, however, we may look upon as a certain truth, that, "Eye hath not seen, nor ear heard; neither have entered into the heart of man to conceive, the things, which God hath prepared for them that love him," 1 Cor. ii. 9.
THE ECONOMY OF THE DIVINE COVENANTS.

BOOK IV.

CHAP. I.

Of the Doctrine of Salvation in the first age of the World.

I. We have thus far considered those benefits that are essential to the covenant of grace: let us now more particularly take a view of the two ECONOMIES, or the different dispensations under which that covenant was administered. And here, according to the plan laid down, Chap. III. of the preceding book, we are more accurately to explain, first, the nature of the OLD TESTAMENT, and then that of the NEW. In the OLD, we will distinctly consider four principal points. I. The doctrine concerning the common salvation, as there laid down. II. The benefits or privileges of that Testament. III. Its defects, or according to Paul, Heb. vii. 18. "The weaknesses and unprofitableness thereof," on account of which that covenant was not faultless, Heb. viii. 7. IV. Its abrogation. The doctrine again, may be considered, as expressed by words, figured by types, and ratified by SACRAMENTS.

II. Divine compassion published to wretched man, immediately upon his fall, the first doctrine of grace; in such a manner, indeed, as in few words, and those almost enigmatical, summarily to contain the whole gospel: we have that first promise, Gen. iii. 14, 15. "And the Lord said unto the serpent because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And 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." Luther
Luther long ago complained, that none of the ancient fathers and bishops, who were men eminent for knowledge and piety, had explained this passage as it deserved: their successors ought to use the greater diligence to do it with more care: which several learned interpreters have indeed happily effected. Treading in their footsteps, we shall make it appear, that the principal articles of the gospel doctrine areSummary contained in this text.

III. We suppose, that the devil is condemned by this sentence, to whom the Lord addresses himself, under the appellation of the serpent, because he had abused that animal, in order to deceive man. For, it is dull and trifling to restrict that magnificent speech of the Deity, as if it had its full accomplishment in that animal alone; for besides, that it might seem unbecoming the supreme Being, to address a brute beast, void of all reason, in such pomp of language, many things said here to the serpent, if interpreted literally, are natural to that beast: as to go upon his belly and eat dust. For, we are not to affirm without scripture, that the serpent, as the Jews vainly dream, went on feet or walked erect, or had other food formerly, different from what it has now: nor to imagine, that serpents now feed only on dust; seeing Aristotle reckons them among the σαύρας or omnivorous, that eat all kinds of things, and testifies, that they eat both flesh and herbs, and that of all animals they are fond of the niciest delicacies. Dust is said to be the serpent's food; because, since it creeps upon the ground, it cannot but take dust into its mouth, along with its other food. Just as David complains in his mourning, that he ate ashes like bread, Ps. cii. 9. for while he lay on his face in the ashes, he ate the bread, that was thrown to him on the ground. Moreover what is here said of the serpent going on the belly and eating dust, is common to many kinds of worms, as the very learned Bochart has shewn, Hierozoic. l. i. c. 4. But how could that be a curse to the serpent, which is natural to other animals, whom Satan never abused in this manner? And then its being detestable to man is owing to its dangerous poison, which it has also in common with other beasts; who, after sin, became a horror and dread to man. But some serpents are commended for their philanthropy, or love to men. See Vo-ius de Origin. Idololat. Lib. 6. c. 58: some also are fit to be eaten, and accounted a royal dainty, ibid. c. 62. In a word it is of no great consequence to man, whether any animal goes on its feet or on its belly; whether it feeds on herbs or flesh or dust. But certain it is, that by this condemnation of the serpent,
serpent, God intended to comfort our first parents in their wretched estate. 'To what purpose then is it to interpret the words in such a manner, as to yield very little or no comfort at all to man, who now seriously deplored his own unhappiness?

IV. But the principal consideration is, that the scripture expressly calls the devil, ὁ δάρμα, the serpent, 2 Cor. xi. 3. and τὸ ὁ δάρμα τοῦ αἰγών, the old serpent, Rev. xii. 9. and his defeat is called the bruising him under our feet, Rom. xvi. 10. And tho' we grant, that both these things were primarily and literally said to the animal, the instrument which Satan spoke by; yet it is evident from the nature of the thing, that both might and ought rather to be said to the principal seducer. For, as Chrysostom argues well; if the instrument experienced such a degree of indignation, what punishment can we probably imagine the devil incurred?

V. Nor can it be objected, that what is said to the serpent, all the days of thy life, cannot be applied to Satan, who, it is evident, is an immortal and never-ceasing spirit. For even Satan has a peculiar death, reserved for him; namely the judgment of the last day: in which he, together with death, will be thrown into the lake of fire and brimstone, Rev. xvi. 10. The devil lives, when he works effectually in the children of disobedience, and thereby shews himself to be οὗτος καρδιάς ὁ πρίγανος τῆς χώρας τοῦ κόσμου. He shall die when he will no longer be able, to use any of his instruments in or against the kingdom of God. Thus the Lord Jesus slays the enemy and the avenger, Ps. viii. 2. and destrois him that had the power of death, Heb. ii. 14. The days therefore, of the devil's life, are those antecedent to the last judgment: which yields us an useful doctrine, as we shall presently see.

VI. But God was pleased to pronounce those words, (the source of all consolation to wretched man) against the devil in the presence and hearing of man. 1st, To mortify that wicked and arrogant spirit, who was constrained to hear his own condemnation, in the presence of such weak feeble creatures, whom he had so easily brought under his power, and over whom he thought to domineer for ever. 2dly, That he might revive and charm our first parents, with the sweetest consistations, to whom not only that just vengeance ought to be most acceptable, which God promised to take of their enemy; but who also, in the condemnation of the devil heard their own absolution. 3dly, To shew that this sentence had the nature of a last or unchangeable will. For, as God by a peremptory and irre-
vocable sentence, condemns, without farther enquiry, the devil, when he was taken in the very fact, which he could neither deny nor transfer to another: for those blessings or privileges, which are made over to the elect in this condemnation of the devil are made over to them, by the last and immutable will of God, which does not depend on any uncertain condition.

VII. Now let us take a more distinct view of the things contained in this sentence. And they are the following: I. The blessings: or benefits promised to man. II. The author of those good things. III. Their meritorious cause. IV. The manner of acquisition. V. The heirs. VI. The mean of acquisition.

VIII. The evils which God pronounces against the serpent, are so many benefits, or blessings to man: and they are four. The first is the "curse of the serpent; because thou hast done this, thou art cursed above all cattle, and above every beast of the field." All beasts are subject to destruction: "natural brute beasts, made to be taken and destroyed," 2 Pet. ii. 12. And it is for man's sin, that beasts, as the property of man, are made more miserable: for they cannot be excluded from being a part of this world, which is not willingly subject to vanity, Rom. viii. 20. and among them there are those, called evil beasts. But the curse threatened against the serpent, is such as renders him inferior to, viler and more miserable than all beasts: importing, 1st, An invincible folly and malice; so that he can be neither wise nor good: worse than a "horse or mule, which have no understanding," Ps. xxxiii. 9. 2dly, The very worst degree of vileness, whereby he who impiously attempted to be equal to God, and seemed to have acquired a dominion over man, the noblest of God's creatures, is depressed below the beasts of burden. 3dly, A state of never ending misery. The beasts die and perish, and never come into judgment. But the serpent accursed above the beasts, cannot escape judgment; "everlasting fire is prepared for the devil and his angels," Matt. xxv. 41. It could not but be acceptable to man, to hear that sentence pronounced, by which that enemy, who had made him obnoxious, is himself doomed to be accursed.

IX. The second benefit is the destruction of his power; expressed by three several phrases. The first, "upon thy belly shalt thou go;" that is, thou shalt be constrained to creep on the ground, nor suffered any longer to fly at man, twilt thyself round him, and kill him with thy envenomed embraces. Pareus says judiciously; "He himself also is forced to creep on his breast; because
cause being once thrown headlong down from heaven, he is
now condemned to creep for ever on the ground amidst earthly
filth, nor able any more to raise his head to heaven.” Thus
Rev. xii. 9. “the judgment of the old serpent, the devil, by
which he is now bound fast, is called his casting out into the
earth; where, in a hostile manner, he persecutes, but cannot
overpower the woman.”

X. The other expression dust shalt thou eat, doubtless denotes
a state of the greatest degradation. For, the scripture phrase,
to lick the dust, is applied to conquered enemies, who lie pro-
strate at the conqueror’s feet; Psal. lxxii. 6: “his enemies shall
lick the dust;” Micah vii. 17. “they shall lick the dust like a
serpent;” Isa. xliv. 23. “they shall bow down to thee with
their face towards the earth, and lick up the dust of thy feet.”
But there seems a much greater emphasis in these words, when
the serpent is commanded to eat dust; as also when it is said,
Isa. lxv. 25. “and dust shall be the serpent’s meat.” Which,
if I mistake not, signifies in general three things. 1st, The
restraining the devil’s power to earthly minded men, who are
グルed to the earth, and seek their good and happiness in earthly
things. Those alone he shall be able to devour, without hav-
ing any right over others. And this tends much to the great
benefit of the church. For, when the wicked are devour'd
by the devil, offences are removed out of the way of righteous-
ness, the church is delivered from their vexations, and Satan’s
kingdom diminished in this world. 2dly, As to the elect, it
signifies the restricting the power of the devil to their bodies,
which, on account of sin, is said to be dust, and to return to
dust. That body the devil will devour, that is, bring down to
death, and keep under the power thereof, till the resurrection:
he shall have no power over the souls of the elect. And even
that destruction of the dusty body is of benefit to believers:
for, at the same time the old man is destroyed, who had hitherto
harboured in their members. 3dly, It denotes that wicked
pleasure, which the devil takes in drawing the reprobe to sin,
and consequent to eternal destruction, and in vexing the
godly as much as he can. It was the meat, that is the delight,
of the Lord Jesus, “to do the will of him that sent him,” and
to turn men to God, John iv. 34. On the contrary, it is the
delight of Satan to push on the wicked to evil, and to vex the
beloved children of God. Which as it is the greatest wicked-
ness, so also the highest degree of misery.

XI. Least any one should hiss this exposition off the stage,
as if it was new and never heard of before, I shall subjoin the
comments
comments of Fagius and Pareus. Fagius writes thus, "If we
now, as we certainly ought, refer these things to that spiritual
serpent; I mean Satan, whom the Hebrews call ד"structor, the
old serpent, who acted in the serpent, a brute animal, as
in an instrument, they signify, that this our old crafty enemy,
who before walked, as it were in state, is now thrown down
and confounded; to eat dust signifies to consume earthly
minded men, who are enslaved to their affections. Satan is
a spirit, such therefore must be his food; here are sins to
fay his hunger. For, as the serpent creeps on the earth,
lives on the earth, broods on the earth; so the disposition of
Satan is to entice men to the earth, to hurry them to earthly
things, and draw them aside from those that are heavenly." Thus far, Fagius: from whom Pareus does not greatly differ.
His words are these. "He is also condemned to eat earth,
that is to feed on the earthly naughtiness of vice and wickedness
as the filthy swine feed on excrements. Which that impure
spirit does, when he not only pollutes and delights himself
with the defilements of the world, as swine with wallowing
in the mire; but also plunges the reprobate into the same,
and destroys them with himself: this is Satan's sweetest food.
For, wherewith any one is delighted, that he accounts his
meat and his pleasure, according to that saying, envy is the
best food: again envy feeds on the living, &c. Augustine
advances no un elegant doctrine; where he says, the sinner
is earth; the sinner therefore is given up to the devil for food.
Let us not be earth, if we would not be devoured by the
serpent:" thus far Pareus. Ambrose, Lib. i. de pa nitentia,
c. 13. quoted by Rivet, Exerc. 35. in Gen. explains dust by
the flesh of men, and maintains, that the devil is permitted by
God to feed on this flesh, that is, to torment and tear the bodies
of believers, but not to have any power over the soul.
XII. The third expression, by which the destruction of the
devil is set forth, is the bruising his head. In the head of the
serpent are his poison, craft, strength and life. The head of
the serpent therefore signifies the crafty subtility of the devil,
his venomous power, and all that tyrannical dominion, which,
by sin, he has acquired over man. The bruising his head is the
abolishing of all his power, according to the Apostles expi-
cation, Rom. xvi. 20. "and the God of peace shall bruise
Satan under your feet shortly." The symbol of this bruising
was that extraordinary power granted to the disciples of Christ,
mentioned Luke x. 19. "Behold, I give unto you power to
tread on serpents and scorpions, and over all the power of the
enemy;
enemy; and nothing shall by any means hurt you. And Mark 
xvi. 18. "they shall take up serpents;" namely, without being 
hurt, as appears from the history of Paul, Acts xxviii. 5. 
Which power of depriving serpents of their venom, and of 
bruising their heads without harm, Tertullian as quoted by 
Grotius on Luke x. 19. testifies was not quite extinct in his 
time among Christians. Though the devil imitated this miracle 
in the temple of Isis in Egypt, as Bochart has remarked from 
Allian Hierozoic, lib. 1. c. 4. at the close; yet our Lord ex-
pressly declares, that the destruction of his kingdom was thereby 
signified, when to serpents and scorpions, he adds, "all the 
power of the enemy." Thus the devil was constrained, by his 
juggling tricks and delusions, to give a prelude of his own de-
struction.

XIII. The third benefit, God promiseth here, is "the putting 
enmity between the serpent and the woman and her seed:" 
these words include man's sanctification. For, when man be-
comes an enemy to the devil, then he abhors and avoids all in-
tercourse with him, hates and detests his works, endeavours to 
destroy him and his kingdom in himself and others, and most 
willingly does, what he knows shall mortify the devil. And 
though the devil, on that account, wages war against him, be-
cause he endeavours after godliness: yet he is so far from suf-
fereing himself to be thereby diverted from that which is good, 
that, on the contrary he goes on, with the greater alacrity to 
oppose him. While a man continues unsanctified, he cultivates 
peace with the devil, and calmly submits to his dominion: en-
imity and hostility against the devil can only proceed from an 
infused principle of holiness. And this is what God promiseth 
to man, when he says, "I will put enmity, &c."
he not only 
commands the woman, to have no intimacy or friendship with 
the devil, or to have any commerce with a sworn enemy; nor, 
by this sanction, did he again open a door of repentance for 
our first parents, as Pareus observes on this place; but he also 
promiseth, that, by the unsurmountable efficacy of his power, 
he would perform and bring it about: namely, that he would 
put that enmity against the devil, which cannot subsist, where 
there is not the love of God. Rivet says well, Exerc. 36. in 
Gen. "When a state of enmity is foretold, in the same breath 
it is also foretold, that men shall return to such soundness of 
"mind, as displeased with that grievous yoke of Satan's tyranny, 
"to seek the shaking it off: and having once happily succeeded, 
"afterwards to watch by a continual struggle against being 
"entangled therein again." But fullest of all, Cloppenbergius, 
Schol.
Chap. 1. OF THE FIRST GOSPEL-PROMISE. 115

Schol. Sacrific. p. 75. "There could have been no enmity be-
"tween the woman and the devil, without removing, by justi-
fication, the enmity with God, which the devil, by his se-
duction, had brought the woman and her posterity to; and 
"without conquering and subduing, by sanctification, the do-
mination of sin in the woman. Putting therefore that enmity 
"against the devil, he appoints a covenant of peace and friend-
ship, whereby he promises to the woman the grace of justifi-
cation and sanctification."

XIV. The fourth benefit is the resurrection of the body, which was brought to dust, by his means who hath the power of death: this is more obscurely intimated, when it is said, that 
"the serpent shall eat dust all the days of his life;" which we have shewn, sect. V. to be the days preceding the last judgment. From which we concluded, that the time of the devil's power, and of his going about to devour, is limited, and to have a final period. And, when that is elapsed, the bodies of the righteous shall be raised from the dust, and all the effects and remains of the power of the devil, and of sin, by which he acquired his power, be entirely abolished; that he may not detain, under his power, the dust of our bodies, which ought to be temples of God, and of his Holy Spirit, in a state of glorious holiness. Nor was this, indeed, altogether unobserved by Fagius, who thus speaks: "the days of Satan's life are the whole time to the consummation of the world, and the coming of Christ. For, then he and all his servants shall be thrown headlong into everlasting fire," Mat. xxv. 41.

XV. JEHovah God, who speaks to the serpent, and declares, that he would put that enmity, of which we have been speaking, takes the honour to himself of being the author of all these benefits. Though we are not to deny, that the conferring so great a benefit is to be ascribed to the whole undivided Trinity; yet, in the economy of our salvation, the Father, who is first in order, holds the principal place. And whereas the eternal suretyship of the Son, according to the tenor of the covenant between the Father and the Son, on the supposition of sin, began immediately to exert its efficacy, these words are not improperly referred primarily and immediately to the Father, who, on account of the suretyship of the Son, appoints his grace to the sinner; and who expressly enough distinguishes himself from the Mediator, or the seed of the woman. And indeed, "God was in Christ reconciling the world to himself," 2 Cor. v. 19. that is, the Father in the Son, the Mediator.

XVI. The meritorious cause of these benefits is the seed

of the woman, eminently so called. I own, indeed, when the seed of the woman is opposed to the seed of the serpent, and between both an enmity established, both seeds are to be understood collectively: that by the seed of the serpent, all the wicked are intended, who Mat. iii. 7. are called the generation of vipers; by the seed of the woman, elect believers, together with Christ their head: yet it is without all doubt, that, in this seed, there is some eminent one, to whom that name does chiefly belong, and by whose power the rest of the seed may perform the things that are here foretold. Just as the seed of Abraham is sometimes to be understood more largely, at others more strictly; sometimes denoting his posterity by Isaac and Jacob, as Gen. xvii. 8. “I will give unto thy seed the land wherein thou art a stranger,” sometimes more especially believers of his posterity, who walk in the steps of the faith of their father Abraham, and to whom the promise of the inheritance of the world, by the righteousness of faith, is made, Rom. iv. 12, 13: sometimes, most especially, that eminent one in the seed of Abraham, who was to be the spring of every blessing, as Gen. 21. 18. “in thy seed shall all the nations of the earth be blessed; which is Christ,” Gal. 16. Thus also the things here said are, in their measure, common to all believers; but then some effects are primarily and principally to be ascribed to him, who, in this seed, is the eminent one; namely, Christ: as the Apostle also distinguishes the seed that sanc- fizeth, and that which is sanctified; both which are of one, Heb. ii. 11.

XVII. But the reasons, for which Christ is called the seed of the woman, seem to be chiefly these two: one peculiar to Christ, the other common to him with other men. That which is common, is his being of the same blood with us, that we might know him to be our brother and next kinsman. For, men, in Scripture-language, are called, “born of a woman,” Job xiv. 1. and Job xv. 4; and xxv. 4: “born of women, Mat. xi. 11. But then, we must add that which is peculiar to himself, that though Christ, indeed, had a woman for his mother, being “made of a woman,” Gal. iv. 4. yet he had no man for his father, being “without father,” Heb. vii. 3. See Jer. xxxi. 22. “a woman shall compass a man.” For, though this last reason holds not in believers, who are likewise called the seed of the woman, for another reason, to be explained directly; yet, seeing Christ holds the principal place in this seed, as he bruises the head of the devil in one sense, and believers in another; so therefore he is called the seed of the woman in a different sense from
from them. The same words are indeed, used of both; but because, Christ is far more excellent than they; therefore when they are applied to Christ, they have a much more illustrious meaning.

XVIII. It is indeed true, that Christ is the seed of Adam whose son he is called, Luke iii. 38. also the seed of Abraham, and the son of David, because he was born of a virgin, who descended from them. Yet there was great reason, why he should be here called the seed of the woman, rather than of Adam. For, Adam, in Scripture, is represented as the origin of sin and death. Eve, indeed, was first in the transgression; but as it was not Eve, but Adam, who was expressly constituted the federal head of all mankind; so sin and death are said to have entered into the world by Adam, Rom. v. 12, 14. Wherefore he who delivers us from sin and death, ought not to be considered as subordinate to Adam, and as his son: but, as the second Adam, and the head of another family, opposed to Adam. However, as he was to be our kinsman and brother, it was necessary he should be born of a woman; and that Adam, as his son by the spirit and by faith, should be subordinate to him. For, since God says here, that he would put enmity between the woman and her seed, and between the serpent and his seed, without any mention of Adam: it must be, that either Adam is excluded this promise, or comprized under the seed of the woman. The respect and regard we ought to have for our parent, who was the author and teacher of the true religion to his posterity, forbids our faying the first. Nor do I think we should say the second: because it is agreeable to reason, that the woman should be comprized under, and accounted in the man; hot, on the contrary, the man under the woman. It therefore remains, we say the third; namely, that Adam, as he was the origin of sin and death, is opposed to Christ; as himself was favored, is to be accounted to the seed of the woman, whose head is Christ, and so to be subordinate to Christ. Christ therefore is called the seed of the woman, because, being the origin of a better flock, he is opposed to Adam as the root of a corrupt race. And it is hinted, that Adam himself owes his salvation to the woman, on account of her seed.

XIX. Paul, if I mistake not, leads us to this, 1 Cor. xi. 11, 12. "Neither is the man without the woman, neither the woman without the man in the Lord. For, as the woman is of the man, even so is the man also by the woman: but all things of God." I do not remember to have seen a fuller explication of this place, than what I shall give from the Thefes of a cer-
tain very learned person. That the man and the woman may be in the Lord, partakers of the grace and redemption purchased by Christ, they are mutually indebted to one another, for something common to both, which the one neither had, nor could have obtained without the other. For, as the woman is in the man, of the man, from whose rib she was formed, and who could not have been in the Lord, had it not been for the man, without whom she could not have so much as existed: so the man is in the Lord by the woman, for the woman was appointed to be the first enemy of the serpent, and the Messiah is called the seed of the woman: but the man obtains the same happiness by the woman, as by faith he lays hold on the Messiah, who was to descend from her in virtue of the promise. The woman is of the man, materially and naturally: not so the man of the woman (which yet might be said; if we only mean ordinary generation, according to the manner that children are of a woman, Mat. i. 3, 5, 6. and Christ himself, Gal. i. 4.) But by the woman; because not materially, but spiritually and supernaturally, by grace and faith. Thus therefore the man is the origin of being to the woman, the woman of well being to the man. But to prevent pride on either hand on this account, and their arrogating any thing to themselves, it is added, but all things are of God: by whose wisdom and most free dispoval it was ordained, that the woman should derive her natural origin from the man; the man his supernatural from the woman; and become mutually debtors to one another: but the glory of both these privileges to remain entirely to God alone, the supreme cause.

XX. Hence it is evident, such a Saviour is promised, who was to be man, and the Son of man. But seeing he is described as stronger than the devil, who, by sin, had acquired a right over man; it follows, that he is also true God. For the bruising of the serpent’s head is ascribed to him: and this he does, 1st, By the merit of his satisfaction; and therefore he must have been of such dignity, as to be able to pay a suitable ransom for all the elect. 2dly, By the efficacy of his Spirit, which gradually abditheth every power of the devil, and so shews himself to be stronger than the strong man.

XXI. God declares the manner in which this Saviour was to purchase salvation, by saying to the serpent, thou shalt bruise his heel. In which words there is, 1st, A denunciation of sufferings, to be inflicted on Christ by the devil and his instruments, whereby he would be thrown down for a time. While he himself bruises with his foot the serpent’s head, and strips him of all his power; the serpent by his envenomed sting, will
will grievously wound his * heel, and constrain him to stagger and fall. For a man in an upright posture, stands on his heels, which being grievously wounded he is thrown down. 2dly, A prophecy of his resurrection. For his head will not be bruised, nor his heart wounded, nor any vital part grievously affected; but only his heel hurt; nay, not both but only one. Though he was therefore thus to be thrown down, yet he was soon to rise again, on resuming strength, and shew himself a conqueror to the whole world.

XXII. The sufferings here denounced are not only warlike, as a certain author calls them, with which the serpent together with his seed, from a hatred to holiness and righteousness, assaulted Christ; but even judicial being inflicted by the most righteous sentence of God on the Son the surety, to shew his righteousness by which he could not pardon sin without a due satisfaction. For God here personates a judge: pronounces sentence against the devil, declaring his destruction at the appointed time. But the same sentence also condemns the surety of men to undergo those vexations of the devil, which, as a conqueror, he could have inflicted on sinful men. He had indeed acquired his dominion over man by evil practices. Yet after man, by forsaking God, his lawful Lord, had enslaved himself to the devil, the justice of God in every respect, required his being subject to the devil, as God's jailor and executioner, for his torment, punishment, and condemnation. In which sense the devil is said to “have the power of death,” Heb. ii. 14. and that even by virtue of the law and sentence of God: for the slaying of death is sin; that is, sin introduced death, and the instruments of it, and made them sharp, mortally to wound man: but the [strength] power of sin is the law; that is, the power that sin has of putting man to death, is in virtue of the divine law, which threatened the sinner with death, 1 Cor. xv. 56. Whence it follows, that the power of the devil over sinners of mankind is so far lawful, because the devil obtains the power of death over man, but death its power from sin, and sin from the law. But as that law is most righteous, life cannot be granted to the sinner in prejudice thereto. It is therefore necessary, that satisfaction be made to it from some other quarter; and that the devil should exercise that power of death, which he had acquired by sin, either on the sinner himself, or on his surety. Yet in such a manner, that, while he puts

* Some have observed, that this expression of bruising Christ's heel, was not altogether an obscure representation of his death on the cross, to which his feet were nailed.
puts the surety to death, he lays violent hands upon himself, and looses all his dominion over the elect; for full satisfaction is made, by the death of the surety, to that divine justice by which the devil had obtained power over the sinner. These words therefore shew, how the devil in a way agreeable to divine justice, may be deprived of all that power over the elect, which justice had granted him over sinners: namely, because the devil was to exercise that power over the surety of men, by biting his heel, or putting him to death. So that those sufferings, which was here foretold to endure, are in the highest degree, judiciary or satisfactory. Compare these things with what we have said, Book II. Chap. VI. Sect. 23, 24.

XXIII. The heirs of those benefits or blessings, are, 1st, The woman herself, with the demonstrative particle be, namely, that woman whom the serpent had first attracted and conquered. She is here mentioned, but not in exclusion of her husband; but because she, having been enticed by the flatteries of Satan, seemed to have contracted a greater familiarity with him; and therefore her enmity to the devil was to be a most admirable effect of divine power and goodness. But then it was also a remarkable contempt put upon the proudest of spirits, that he should be vanquished not by the man, but the woman, that very woman, whom he had so easily subdued by his delusions. In fine, from this it most clearly appears, that the whole work of our salvation is owing to divine grace. For if Adam had here been expressly set in opposition to the serpent, because he was stronger and more prudent by nature, and was last overcome by the devil; this thought might by degrees have easily gained upon mankind, that by the remains of virtue and wisdom, which were in Adam, he had undertaken a new combat with the serpent and with better success. But seeing the commencement of the enmity is ascribed to Eve, the woman, who was both weaker by nature and first overcome, it is clearer than noon-day, that the grace of God alone is here all in all.

XXIV. 2dly, The seed of the woman. By which is signified not all mankind but elect believers; as appears from that distinction, by which that seed is opposed to the seed of the serpent. For it is evident, that wicked men, who "are of their father the devil," John viii. 44. 1 John iii. 8. and "the children of the wicked one," Mat. xiii. 38. are the seed of the serpent. The seed of the woman therefore, is the godly posterity of Eve: namely, the children of the promise, who "are counted for the seed," Rom. ix. 8. And perhaps this is the reason why
why the godly are called the seed of the woman, and not the seed of the man: because as the woman was wholly indebted to a gracious promise, that she was appointed to oppose and fight against the serpent, not without the desired success: so also, it was not those children in general, who were to be born of her, according to the law of nature, by matrimonial commerce; but those only, whose mother she was to be by the same gracious promise, who are here accounted for her seed. For, though Eve, as she was joined to Adam in marriage, is the natural mother of all mankind, even of those, who are called the seed of the serpent. Yet the same Eve, being, by virtue of this divine promise, set in opposition to the serpent, by whom she was overcome, is the mother only of the blessed seed; which was to proceed from her, not according to the law of nature, but in virtue of the promise of grace: this is therefore called the seed of the woman; even of that woman, who is, and in so far as she is, placed in opposition to the serpent.

XXV. The mean, by which the appointed heirs become actually partakers of the promised benefits, is faith in the surety, as is intimated by a twofold enigma or dark saying. 1st, As all the heirs are called by the common name, seed; this denotes the mystical union and communion of the seed, which is sanctified, with that which sanctifies; so that what the latter has done or suffered, the former is accounted to have done or suffered in him. But the band of that union is faith, by which we receive Christ, adhere to him, and become one spirit with him, 1 Cor. vi. 17. 2dly, As the bruising the serpent's head is ascribed to the seed: which, indeed, Christ alone does by the merit of his obedience, and the infinite efficacy of his Spirit; yet the elect also in Christ, and by the power of Christ, conquer him through faith. Christ is the general in this combat, the seed of the woman by way of eminence, who overthrows and triumphs over the enemy: but next to Christ, and under him, believers also fight and overcome by his power, "And they overcame him by the blood of the Lamb," Rev. xii. 11.: that is, because on that very account the blood of the Lamb was shed for them. The victory, which the rest of the seed gains over the serpent, cannot but follow upon the shedding of the blood of the Lamb, who is the seed of Eve. Moreover, that victory is obtained only by faith; "whatsoever is born of God overcometh the world," (consequently the devil, who is called the prince and god of this world, Eph. vi. 12. 2 Cor. iv. 

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4.)
4). "And this is the victory, that overcometh the world, even our faith."

XXVI. It is not to be thought improbable, that so many and so great mysteries of faith are expressed in few words. For, the words are both very proper to signify, and elsewhere in scripture do signify what we have here said; and it became the wisdom of God, to lay before the primitive church some short abridgement, which, by its well contrived brevity might comprehend the sum of the things to be believed; and then it is our duty, to form high and honourable thoughts of what God speaks. Neither is it unreasonable, that the whole should be wrapped up in some enigmatical or obscure expressions. For, the bright shining light referred for noon-day, was not suitable to the first dawn of the day of grace. Moreover, God had not then desisted from appearing to our first parents; but explained to them, by frequent instruction and the gracious illumination of their mind, those things which belonged to faith and godliness. And indeed it was wholly reasonable, that above all they should carefully keep this promise of salvation, as a most valuable treasure, diligently meditate thereon, and explain it by mutual conversation to each other and to their children. Some other things seem to belong to this subject, which being briefly related by Moses, we shall explain a little more particularly.

XXVII. Moses, having distinctly related, what God had said to the serpent, to the woman, and to Adam, subjoins Gen. iii. 20. "and Adam called his wife's name EVE, because she was [or was constituted] the mother of all living." It is not necessary, we here suppose with some a * proteron-byteron, as if this name had been given before the fall; at the same time, when Adam called that help, which had just been given him, Isebub woman; for there is no reason, why we should contend, that things were done at the same time, which Moses relates on different occasions, and after other intermediate narratives. We own, indeed, that sometimes a thing is related after, which had been done before: but this is not usual, unless the affinity of the subject with what goes before or follows makes it necessary. But there is no such affinity here; unless we would say, that this denomination bears some respect to the words of God, before narrated by Moses, in the sense we are presently to shew. Nor can we prove, that the word rendered, and be called, is to be rendered in the preter-pluperfect tense, and be had called; that Moses's meaning should be

* A way of speaking, when we place that after, which should come before.
be, Adam was greatly deceived, who had promised life to himself and his posterity from his wife; whom he afterwards found to prove the cause of death. For, 1st, The following words, which explain the reason of this denomination, are not the words of Adam, deceived in his expectation; but of Moses, shewing the truth of the matter. 2dly, If we will have them to be the words of Adam, we ought to change רְוֹרֵא, be was, into רְוֹרֵא, she will be, and to have something understood as, he imagined, or the like; to this effect, Adam had called her name Eve, because he imagined, she would be the mother of all living, but, from the event, he learned the reverse. But we do not take upon us so boldly to make free with the sacred text: let us therefore dismiss this ungrounded προαυτής.

XXVIII. But why was she called Chawah, Eve? Some of the Rabbins ridiculously derive that name from מָרָה, which in Piel denotes to signify or discourse, "because she was a great talker, according to Baal Hatturim. Fagius writes, the Jews thus express it, because she was a great talker and uttered many empty words to the serpent, till being ensnared in her talk she sinned; and as soon as she made her husband to sin, he called her Chawah, or Eve, as we render it. But these things are repugnant to the express declaration of the Holy Spirit, who gives a quite different reason for the name; for he shews, that this name is derived from מָרָה to live, not from מָרָה; and the שָׁם is changed into וָאָה, to put some difference between the name of the woman and of a beast, which in Hebrew is called מָרָה as Aben Ezra has not improperly observed.

XXIX. No less ridiculous is Lyranus, who says, that Eve in Hebrew denotes life, but subject to penalties; most of all Peter Comestor, author of the Scholastic history; that Adam then deploring the misery of his posterity, called his wife Eve, alluding to the cries of infants; the male newly born crying A, but the female E; as if we should say, all born of Eve will say A or E. This perhaps might be pardonable in poor Comestor, and in the age in which he lived: but it is highly ridiculous, that amidst so great a light of knowledge, Cornelius a Lapide, in his commentaries should not blush to call such trifling, by the name of pious contemplations. There is nothing in the word מָרָה, that can denote anguish or penalty. But let us proceed to what is serious.

XXX. Moses explains the reason of the denomination in these words; "because she was, or was constituted, the mother of all living." By all living, sometimes is understood all men in general, as Psal. cxliii. 2. And it is certain, that, except Adam,
Adam, all that ever did, do now, or shall hereafter live, derive their origin from our mother Eve. But if this alone was intended, here it might be asked, 1st. Why Adam chose to call his wife the mother, rather than himself the father of all living, as the natural origin of all is equally due to both? 2dly, Why as we have shewn from the series of the Mosaic history, he gave this name to his wife, not till after the fall; seeing, if we attend to natural generation only, she became the parent, not so much of the living as of the dead? 3dly, Was this a thing so very worthy of notice, since it was self-evident, that all, who were to exist, were to descend from her, who was the only woman in the world.

XXXI. It seems therefore more advisable, and more becoming both the faith and piety of Adam, and the wisdom of the Holy Spirit, who accurately relates those things, to understand by all living, both the Lord Christ, who is the fountain of life, and the elect, who, being united to him, are quickened by his Spirit. The woman was constituted the mother of these living, by the word of promise, by which she was expressly appointed to have that seed, who was to bruise the serpent's head. Wherefore Adam, who by sin became the father of all who die, 1 Cor. xv. 22. called his wife Eve, from his faith in God's promise, believing, according to the word of God, that no man should have true life, but what would be derived from her. However the original of this was not in the woman herself, but in the principal seed, that was to descend from her. This name therefore contains a confession of Adam's faith, and shews, what Adam taught his children, and to what hope he formed them by the word of God: who, in the very name of his wife, as often as he repeated it, would have a lasting monument both of the promise of God and of his own hope.

XXXII. Peter Martyr, that most excellent interpreter of scripture, saw and taught these things long ago; who thus comments on the place. "Adam knowing that her seed, would bruise the devil and death, justly and with propriety, chose to call her by that name, by which this salutary promise of God might at all times occur to his mind. Now Adam had entertained hopes of life by Christ, and when he perceived, that his wife was to be the mother of him, and of all those who were to be quickened by him, called her name Eve, because she was the mother of the living." Fagius in like manner: "we doubt not but Adam, by giving that name to his wife, had a view to the promise concerning the seed, that was to bruise the serpent's head;
head; by which he hoped, that his wife was to be that person. Wherefore he named her Chavaah, which we call Eve, as if you would say an enliyener; because dead mankind was to be made alive by her offspring." See also Parœus and others, all agreeing in the same thing.

XXXII. Eve discovered the same hope, when, upon bringing forth her first-born, she cried out, נָתַן לְאָדָם הָאָדָם-נֶפֶשׁ, Gen. iv. 1. which words are variously rendered by interpreters. That which we think most agreeable, is, with Reuchlin, Pelicanus, Fagius, Forsterius, Luther, Clarius, Scindlerus and many others, to take נָתַן, as usual, for the sign of the accusative case, and the meaning be, I have gotten a MAN JEHovaH. Remarkable is the Chaldae paraphrase of Jonathan. "And Adam knew Eve his wife, who was taken with a longing for that angel, and conceived and bore Cain, and said, I have gotten the man, that angel of the Lord." Certainly our pious mother continually revolving in her mind that promise of God, which was the ground of all her consolation, as soon as the bore that male child, observed in his birth a sign or token, that the promise would be performed. She therefore joyfully exclaims, she had now obtained that promised seed: not that she imagined Cain was that seed, but that, in his birth, she could see the first multiplication of mankind, and, in that multiplication, an argument for her hope concerning the seed, eminently so called, who was to arise in his appointed time. Seeing the laid hold of this with a great assurance of faith, and made it, as it were present to her mind, the now so speaks, as if in the birth of Cain, she was actually poffessed of that seed, which, by an argument taken from that birth, she expected with an assured faith. For, had she thought that Cain was the promised Messiah, and Jehovah himself, she would have paid him, though her own son, religious worship, and by this means incurred the guilt of a horrid idolatry; till being apprized, either by the vigorous disposition of the child, or by some other means, she had owned her mistake. Which our pious respect to our common parent forbids us to believe. She moreover publishes an eminent confession concerning the person of the Messiah, whom she acknowledges to be God-man. She declares him to be man, by calling him man; at the same time pointing out his excellence above other men: for, וָאֵֽמְרָה Adam and יְהוֹ֑ה are usually distinguished, so that the last viz. יהוה, implies excellency; and the first, viz. Adam, meanness. Christ, indeed, in his humiliation, was "a worm and no man," Ps. xcv. 6. but considered in himself he is "the man of the right hand of the Lord,"
Lord,” P. lxxx. 17. and “the man his fellow,” Zech. xiii. 7. She also makes profession of the divinity of the Messiah, when she calls him Jehovah; and signifies, that both natures should be united in one person, by joining these two, Paul calls him, “God manifest in the flesh,” 1 Tim. iii. 16.

XXXIV. To this explication three things are principally objected. 1st, If Eve intended this, she would have said doubling the sign of the accusative case: as in the following verse, τον ἄνθρωπον τον ἄντων Υ. 2dly, יִשְׂרָאֵל often signifies the same as יְהֹוָה with; יְהֹוָה therefore signifies with Jehovah, as יְעֵץ אֶל with God. In this sense, Jonathan is said to have wrought יְשִׁלוֹם יְהֹוָה with God, 1 Sam. xiv. 45: that is, under the conduct and direction, or by the assistance and help, of God. 3dly, Filial respect prompts us to entertain right sentiments concerning the faith of our mother Eve; namely, that she knew and believed, the Messiah was not only to be God-man, but also the seed of the woman, that is, the son of a virgin; for, without this her faith had been a mistaken, not a true faith, nor yielded her any comfort. She could not therefore think, she got in Cain the Messiah; as she was perfectly well assured, that Cain was not the son of a virgin.

XXXV. We answer, to the first: that the repetition of that particle, is indeed frequent, but yet not universal: for we have instances of the contrary, 1 Kings xi. 23. 2d. Ezek. iv. 11. 1 Sam. xv. 4. Where the sign of the accusative case is placed between two nouns, without a repetition. To the second: we deny not, that יִשְׂרָאֵל is often equivalent to יְהֹוָה but there is no instance to prove, that what the Greeks say, יִשְׂרָאֵל, the Hebrews express in their language by יִשְׂרָאֵל or יְזִיתֵב: as it is well known, they usually express it by בְּרֵית or יְזִיתֵב. What is adduced from 1 Sam. xiv. 45. is not to the purpose. For, there we have יְהֹוָה but not יִשְׂרָאֵל. For, tho’ these particles, are sometimes equivalent, yet they ought not to be confounded. And then, with God, does not so much signify with God’s assistance as God disapproving. Compare, Isa. xxxvi. 10. With greater show of reason might be urged Mic. iii. 8. I am full of power by the spirit of the Lord, that is by the help of that spirit; and Hab. iii. 13. Thou shalt forth for the salvation of thy people, even for salvation with thy Messiah, that is, salvation to be procured by his means. But the former passage is very properly rendered, I am full of power with the spirit of Jehovah; full of power no less than full of the spirit. And the latter should seem to be thus pointed, that God may be said to go forth with Christ for salvation. To the third it might be answered, that there would be no absurdity to suppose, that Eve was not so well acquainted with every thing, regarding the condition of the Messiah. Who,
Who can assert, she knew, the Messiah was to be born of a virgin, when the blessed virgin herself did not know it, when she heard it from the mouth of an angel, as appears from her words; "how shall this be, seeing I know not a man," Luke i. 34. We deny not, that the Messiah is eminently called the seed of the woman, because he was to be born of a virgin: which the the Holy Ghost afterwards more clearly foretold. But it is no crime to doubt, whether our mother Eve could have gathered this from those words; since, in the sacred language, even they are said to be born of a woman, who are conceived in matrimony, as we shewed section XVII. One may assert this, and not transgress against that respect due to our common mother; as it is certain, God gradually brought his people to the knowledge of the Messiah: nor does it overturn the faith of Eve, which might have been genuine and saving, though it was under this imperfection, ignorance and mistake; as Peter had a true faith concerning Christ, that is a saving, and not a hypocritical, though he imagined through mistake, that Christ could be the Saviour of his people, without sufferings, Mat. xvi. 22. But we are under no necessity to be obliged to say any of these things, so we do not assert, our mother Eve received Cain, for the very Messiah: but only we are of opinion, that, in the birth of Cain, she observed a sign or token of God's performing the promise, and something to support her faith, which she was willing to declare and preserve the memory of, by giving him that name: and consequently that argument does not affect us.

XXXVI. And we are not to pass over in silence, that when the afterwards brought forth another son, she called his name "Seth, nбо because God (מָחֵל) hath appointed me another seed instead of Abel, whom Cain slew," Gen. iv. 25: A sentence full of spiritual assurance and of prophecy. She calls him seed, having a view to the promise, and foretelling, that he would not only carry on the enmity with the serpent, but also that from him, that eminent seed would come forth, by whose power the serpent's head was to be bruised. The seed she proclaimed was given by God; as a son not of nature only, but also of grace and promise, and accounted by God himself for a seed: nor only given, but also appointed of God, that is, established and secured by the council of God that he should not be slain, but be the foundation of the future church, to be propagated in an uninterrupted succession in his posterity, and preferred down to Christ. For the word to appoint, denotes a determination and steadfastness, as John xv. 16. "I have chosen
chosen you, and ordained (appointed) you, that ye should go and bring forth fruit. She therefore acknowledges Seth for the chosen seed, and the parent of him, in whom all the elect are chosen.

XXXVII. This doctrine of salvation flourished both in the mouths and in the hearts of believers, who began to be called by the name of the Lord, Gen. iv. 25. and they were called the sons of God; as distinguished from the sons of man. Above all, the prophecy of Enoch is very remarkable, which the apostle Jude relates in his epistle, not from any apocryphal book, nor from the mere authority of any unwritten tradition, nor by a fagacious conjecture from the history of Moses, but by the inspiration of that same Spirit, who prompted Enoch to prophecy, v. 14. 15. in these words: "and Enoch also, the seventh from Adam, prophesied of these, saying, behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them," &c.

That Lord, of whom Enoch speaks, is the Messiah, in unity of essence the same Jehovah with the Father and the Holy Spirit; to whom also all power is given in heaven and in earth, and whose peculiar property the elect are on a special account. He foretells his coming by a verb of the preterperfect tense, to express the undoubted certainty of the thing, and the full assurance of his own faith, he prophesies, that the Messiah, at that coming, will be attended with myriads of angels. Which happened, when he came down upon mount Sinai to give the law, Deut. xxxiii. 2. and when he came in the flesh, to visit his people: for, then a multitude of the heavenly host, declaring his nativity, was seen and heard in the country of Bethlehem, Luke iii. 13. but this will be the case in a most illustrious manner when "he shall come in the clouds of heaven, and all the holy angels with him," Mat. xxv. 31. The end of this coming will be "to execute judgment upon all: for, the Father hath committed all judgment to the Son," John v. 22. and to convince all that are ungodly, by inflicting the punishments due to their impiety. These things Enoch preached to the people in his days, who, giving a loose to their lusts, impiously denied the future coming of the Lord. And seeing that prophecy contains an universal truth, it is applicable to all, who walk according to their lusts. And these are the things, which the scripture testifies, were delivered concerning the doctrine of salvation, in the first age of the world.
CHAP. II.

Of the Doctrine of Grace under Noah.

I. AS Noah was the patriarch of the new world, we are now to explain, what was handed down to us in his time, concerning the doctrine of salvation; as soon as he was born, his father Lamech called him Noach, saying, "this same shall comfort us concerning our work and toil of our hands, because of the ground, which the Lord hath cursed," Gen. v. 29.

II. And here, in the first place, we are to take notice of the name given to the child, both with respect to its etymology, and the reason assigned by the pious parent for that name. The name is Noah, which if we follow the rules of grammar, is derived from the root to rest or be quiet; to which word, both as to letters and signification, be comforted, is near of kin, which Lamech used in assigning the reason of the etymology. They who keep close to grammatical niceties, endeavour to correct the words of the text, and, instead of מנוחה would have us read מנוח as the Septuagint, in order to come nearer to the etymology of the word, and to the name have also rendered it, ὁτος ἀναπαύει μας this same shall refresh us. But seeing the Hebrew copies, the Chaldee paraphrafs, Jerome, &c. constantly read it otherwise we dare not rely only on our own judgment, or be willing to have any thing altered. In proper names, derived from a verb, commonly some letter or other is either added, taken away, or transposed, and the accuracy of grammatical etymology not constantly observed: which the celebrated Buxtorf has shewn, by several examples, in his Vindicis veritatis Hebraice, p. 267. Whence the Hebrew doctors generally incline to derive, from by cutting away the last letter. But Mercer's opinion appears more probable, who affirms, here only is a resemblance of words, but not a reason taken from etymology; because the verb both in sound and signification, comes near to the noun, which signifies rest and comfort: And as Aben Ezra learnedly says, "comfort also is rest from grief of heart." And then the Hebrews usually have a greater regard to the sense than to the sounds of words. As therefore the reason of the name is thus expressed, he shall comfort us, it is altogether the same as if he had said, he shall make us to rest; because to the same purpose, whoever comforts, causes rest from trouble. But these are
rather niceties, tho' not to be overlooked, in order to preserve the integrity of the Hebrew copies inviolable. This one thing is evident, that Lamech, in the name of his son, intended a standing monument of his own wishes and hopes.

III. Let us therefore see, what he intended by this name. "This same," says he, "shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." Three things are contained in this sentence: 1st, The evil, under which, with other pious people, he groaned. 2dly, The good opposed to that evil, which he had the hopeful prospect of. 3dly, The author of that good.

IV. He makes the evil, he complains of, to consist in our work, in the toil of our hands, and in the ground which God hath cursed. The carnal Jews generally restrict this to that fatigue of body, which men are forced to bear, in the culture of the earth, occasioned by the curse of God, and that these words only contain a prophecy concerning an easier method of agriculture, which Noah would discover. But his pious parents were not so delicate, and so much taken up with the conveniences of this life, as to place the greatest part of their misery in those fatigues of the body. These things have a higher view. By which our work, are principally to be understood those evil works, which bring grief and sorrow to the soul. For, these are our works, opposed to the work of God in us. These produce an unspeakable trouble and fatigue to the godly, "as an heavy burden, they are too heavy for them," Ps. xxxviii.

4. These were at that time visible every where, men being arrived at the utmost pitch of wickedness. Whence Peter, 2 Pet. ii. 5. calls the men of that generation, the world of the ungodly. But to these evil works was added the toil of their hands. To this I refer all the labour, misery and calamity of this life, which were to be undergone in the sweat of our brow. This is accompanied with dwelling on the earth which is cursed; so that while man lives there, he cannot possibly enjoy a full state of holiness and tranquillity of soul, and see the light of God's face in glory. For, "whilst we are at home in the body, we are absent from the Lord," 2 Cor. v. 6.

V. The good opposed to this evil, which he desired, and was in expectation of, he calls consolation or comfort. This consists in the applying some effectual remedy against, and in the very removal of those evils. The comfort against our vicious works consists in the expiation and remission of them, in the intimation of that gracious sentence, by which they are pardoned on the account of the Messiah; and finally, in the purging them away by the Spirit of sanctification. Comfort from the miseries of
of this life or from the toil of our hands, is partly a lessening of that affliction, by granting a more prosperous and happy state of things, partly the delighting the soul with an inward relish of divine goodness, whereby it is enabled to bear all those toils, with which God is pleased to exercise his people, willingly and with cheerfulnes, from a sense of the love of God. Comfort, as to the ground, which God hath cursed, consists in the beginnings and preludes of the heavenly glory, which the elect are even here favoured with; but chiefly, in a freedom from the body of death, and the translation of the soul into a better state and mansion. Lamech breathed after these blessings, desired them and hoped for them: and was willing to have a monument of this desire and hope in the name of his son.

VI. But whom did he point to, as the author of this great blessing, when he said to his son, when he was born, this same shall comfort us? Some think, that being mistaken in the person, he flattered himself that Noah was the Messiah. And indeed, as the believers of that age, with the greatest and most assured hope, pressed earnestly, after the accomplishment of the promise made in paradise, and possessed it in their longings, but not having any certainty about the time when it was to be fulfilled, it is not so very improbable, that, in the warmth of desire, they promised to themselves the expected seed in the persons of the sons, which were born to them. But what we lately observed concerning the expectation of our mother Eve, are objections to this. It seems therefore safer to believe, that, on occasion of this son, he comforted himself with the hope of the speedy coming of the Messiah, and considered him as a forerunner and type, and an extraordinary herald of the Messiah. Finely speaks Martyr to this purpose: "I would rather imagine, they acknowledged their sons to be shadows or types of Christ, and therefore distinguished them by such names. But Noah was not only a shadow of Christ, &c. Though a genuine and real consolation proceeds alone from the Messiah and his Spirit, yet Lamech truly prophesied of Noah, that he also would be a comfort to wretched mortals. And he was so, first, by preaching, with an extraordinary zeal, the righteousness of faith; of which prefently. 2dly, by obtaining a respite of the imminent destruction by means of his prayers, and exemplary holiness of life, till the ark should be completed: for, Ezekiel clasps him, with Daniel and Job, as one, who was very prevalent by his deprecations, Ezek. xiv. 14, 20. 3dly, by preserving the remains of the perishing world in the ark, which he had built at God's command, and performing very many things, in which we might see him, as a type of the Messiah, and
and of the spiritual and heavenly benefits to be obtained by him, of which we are to speak more fully hereafter.

VII. We have just now said, that Noah was a preacher of righteousness. This we learn from Peter, who calls him καθαράς ἁμαρτίας a preacher of righteousness, 2 Pet. ii. 5. But righteousness signifies not only that virtue of man, which consists in rectitude and conformity to the rule; but also that obedience of the Messiah, whereby the ungodly is justified; “the righteousness which is of God,” and opposed to “our own righteousness,” Rom. x. 3. Noah was a preacher of both these; he not only pathetically exhorted the men of his time to a holy life, and to the practice of religion, in order to escape the wrath of God, that was hanging over them, but also preached that righteousness of the Messiah; which, as it is the same with respect to its efficacy, yesteray, to day and for ever, so it is also “witnessed by the law and the prophets,” Rom. iii. 21. and of which himself was heir, as Paul affirms, Heb. xi. 7. For, seeing he was not ignorant of so great a benefit; nay and even enjoyed it; it is quite inconsistent with the piety of the man, and the zeal, with which he was animated for the glory of God, and for the salvation of his brethren; to suppose he would conceal it from them.

VIII. Here we are to explain another passage of Peter, 1 Pet. iii. 19, 20. Where he thus speaks of Christ, who was quickened by the Spirit: ἐν εἰς (πνεύματι) καὶ τοῖς ὑπὸ φωνῆς πάντων τῶν προφητῶν, τοῖς ἁμαρτίαις τοῖς ἡμῖν, διά τίς δεῖται, “by which” (Spirit) “also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah while the ark was a preparing.” It is to no purpose to say, how variously this passage has been treated by interpreters; though if it be well considered, the meaning will appear easy and plain. The Lord Christ, says he, who was raised from the dead by the infinite power of his Spirit, formerly went, came out of heaven, not indeed in the flesh assumed, and personally united to himself, but in the demonstration of his Spirit, by which he formed the prophets, and among them also Noah. By the ministry of these prophets, who were stirred up by his Spirit, he himself preached. For, not so much the prophets, as the “Spirit of Christ, which was in them, spake, 1 Pet. i. 11. By that preaching, he invited the spirits to faith and repentance, that is, those souls of men, which are now separated from the body, and such are usually called spirits, Heb. xii. 23. and now are in prison, in νεκροῦ, according to the Syriac interpreter, in hell; compare Rev. xxi. 7; because they were disobedient, and rejected the preaching of
of Christ by Noah, when the divine goodness and long-suffering called them to repentance. Peter therefore declares, that Christ formerly, and especially in the days of Noah, preached by his Spirit, by the prophets; and what else did he preach, but himself, and faith and repentance, whereby they might come to him? In this sense also Peter writes chap. iv. 6. that the "gospel was preached to them that are dead;" namely, when they were formerly alive. Thus to the same purpose, Naomi said to her daughters-in-law, Ruth i. 8: "as ye have dealt with the dead and with me."

IX. Neither improperly, nor without authority does Peter refer the preaching of the prophets, and especially of Noah, to Christ. For Christ, who calls himself Jehovah the redeemer, expressly proclaims, "I have not spoken in secret from the beginning." Isa. xlviii. 16, 17. And what else can the meaning be, but that I have publicly preached, from the very beginning? Nor is it altogether improbable, that Peter had a view to Gen. vi. 3. "and the Lord said, my Spirit shall not always strive with man," that is, "I will not always contend against their wickedness by fruitless exhortations and rebukes, made by my prophets, actuated by my Spirit; but for the determined space of a hundred and twenty years, will invite them to repentance by my long-suffering and forbearance of wrath; but when that term is once expired, I will destroy them all by a deluge." From this it appears, that, in the time of Noah, Jehovah contended with men by the preaching of his Spirit. That Spirit, by whose inspiration, the word of life was declared, is by Peter justly called the Spirit of Christ: not only because he is the Spirit of the Son no less than of the Father; but also because it is owing to the suretyship of Christ, that the word of grace is proposed to sinful man. The Spirit therefore, preaching that word, may by a peculiar appropriation be pointed out as the Spirit of Christ the surety. All this is to inform us, that the same doctrine of salvation concerning the same Christ, and through him, was, by means of the prophets, preached from the remotest antiquity.

X. I cannot here but take notice, how strangely Grocius perverts and corrupts this eminent testimony of Peter. He seems to envy us, and refuse, that we can find Christ and his works in the ancient ages of the world: and therefore he applies what Christ is said to have performed in the time of Noah, to what was done by the apostles, and to the preaching of the gospel to the Gentiles. By the spirits in prison he understands the souls of men in the body, as in a sheath. But how does he prove it think you? Peter, says he, borrows a similitude from the
the times of Noah. Then God said, מָחֵן אֶלֶף נְנֵב, that is, if we regard the propriety of the words, my spirit shall not be so detained in man as in a sheath, that is, the soul, which I gave him (Wisd. xii. 1.) shall not be uselefs, as a sword in its sheath, which by no means answers the end it was made for. Let us proceed. A prison is usually called פָּרָדִס; but the sheath is, as it were, the prison of the sword, the Chaldee calling a sheath של. The same name they give to the body of a man, as Dan. vii. 15. and the Talmudists often. But on the words who were disobedient, &c. he observes. They were such as the "souls, who did not obey formerly in the times of Noah; he speaks as if they had been the same: and they were the same spirits or souls, not numerically, as Aristotle speaks, but generically; that is, souls equally uselefs to God; namely as thofe, who did not obey the preaching of Noah. Men altogether alienated from God, did not believe Noah, did not believe Christ." If I rightly take the meaning of the intricate discourse of this otherwise illustrious person, the sum of his opinion comes to this. Christ, by the Spirit, put into the apostles, preached the gospel to the Gentiles, whose souls were shut up in the body, as in a prison and sheath, and who are justly accounted the same with the disobedient men, who lived in the days of Noah, the same, I do not say numerically, but by imitation of their wickednefs. I tremble at the reading such things, and imagine, I see in them a spirit, which will not have the Holy Ghost to have said, what he actually has, and which shamefully misapplies its learning: let us now make this appear.

XI. 1st, The explication of the words of God, Gen. vi. 3. though countenanced by some Jewish and Christian doctors, is absurd. Among others fee Buxtorf in Vindic. Verit. Hebrac. p. 639. For, the soul of man is no where in scripture, called the Spirit of God. It is, indeed formed in man by God, Zech. xii. 1. yet not called the Spirit of God, but "the spirit of man," Ecclef. iii. 21. and "the spirit of man which is in him," 1 Cor. ii. 11. In vain are alledged to the contrary, Ezek. xxxvii. 14. and Pfal. civ. 30.; for, there the Spirit of God does not denote the soul, or life of the creatures, but the author of that life. Nor does the grammatical analogy admit the deriving יְדָן from יְדָו, for, in that cafe, the points ought to be altered: the letter daletb ought to have a dagesch forte, because nun is excluded, and under jod, a Chirek. Not to mention, that neither in the Talmudists nor Chaldee, nor books of the Old Testament, is there any word derived from יְדָו, which signifies to be detained in a sheath: so that this explication is rashly urged, without either reason or authority. "ady, The application
application of those words to the words of Peter is still more absurd, as if hence we could understand, what is meant by the spirits in prison. For, certainly the Spirit of God is one thing, the spirits of disobedient men another. And should we grant, which yet we do not, that there is in Hebrew a verb derived from נרש, a sheath; this נרש, a sheath is certainly not the thing which the Septuagint render καλος, 1 Chron. xxii. 27. and φωλακι another, which, according to the venerable Beza's observation, when it does not signify the fourth part of the night, always denotes a prison. To conclude, what method of commenting is it? That the words of Peter, namely the spirits in prison, shall be explained from Gen. vi. 3. יִתְנַשֶׁר; and יִתְנַשֶׁר moreover explained from יִתְנַשֶׁר; and again יִתְנַשֶׁר denotes a prison, because a sheath is the prison of the sword; and then the body be the prison of the soul: and therefore the spirits in prison in Peter, shall denote the souls contained in the body, as in a sheath. How far fetched, uncertain and trifling is all this? 3dly, It is most absurd of all, to make the Gentiles, to whom the apostles preached, the same with the disobedient, who lived in Noah's days, who were not only men of another age, but, by an interval of many ages, men of another world. Indeed, Grotius refers us to his book de jure B. and P. Lib. 3. c. 9. Sect. 3. where he proves, that a people is accounted to be the same at this day, which they were a hundred years back, as long as that community subsists, which constitutes a people, and binds them together by mutual ties. Though this be true, it is nothing to the purpose: for, the Gentiles, to whom the apostles preached, were knit by no tie of mutual union to the same society with the cotemporaries of Noah. They who were disobedient, when the ark was a preparing, were all of them entirely destroyed by the deluge, nor from any of them did any of the Gentiles derive their origin; so that it is inconceivable, how they could coalesce into one people with the Gentiles. And Peter is so far from making the unbelievers of his time to be one body with those, who lived in the time of Noah, that, on the contrary, he calls the old world "the world of the ungodly," 2 Pet. ii. 5. and chap. iii. 6, 7. opposes "the world that then was, to the world which is now." A similitude of manners is not enough to make them the same people. Who, that trembles at the word of God, can ascribe such a weak and foolish speech to the divine apostle, as to think he could say; that when the apostles preached to the men of their time, they preached to those who were disobedient in the time of Noah? Be it far from us thus to trifle with sacred writ. The reader may
may be pleased to see a very solid defence of this passage in
Disputat. Placei, Disput. 15.

XII. Memorable also is that blessing, with which Noah blest
ed his pious sons, containing many doctrines of the true religion,
Gen. ix. 26, 27. "Blessed be Jehovah the God of Shem, and
Canaan shall be his servant. God shall enlarge" (or allure)
Japheth, and he shall dwell in the tents of Shem." When he
calls Jehovah, the God of Shem, he gives an intimation of that
covenant, which was to subserve between the supreme being and
the posterity of Shem, above other men. For, Abraham and
all Israel were descended from Shem: These God had chosen
to himself for a peculiar people. Whence, with a remarkable
compellation, Shem is called the "father of all the children of
Heber," Gen. x. 21. that is, of the Hebrews. He also publishes
the piety of Shem, who was constantly to adhere to the wor-
ship of the true God, and to oppose, to the utmost, the spred-
ing of idolatry; teaching, both by his doctrine and example,
that he acknowledged none to be God but Jehovah. Generally
interpreters also observe, that these words set forth, that the
Messiah should descend from the posterity of Shem, since
he does not celebrate so much Shem himself, on the account of his
piety, as he transfers the whole praise to God, saying, blessed be
Jehovah, he inews, that God is the author of every good in-
clination of the soul, and pious action of the life, to whom
therefore all the glory of them is due. He had denounced a
curse on the guilty in his own person, on account of the crime
he had committed; because the fuel and source of evil is in
man himself. But being pleased with the piety of Shem, he
was willing rather to bless God; that he might not seem to a-
scribe too much to his son, or to sacrifice to his own net, and
attribute any thing to his good education. He gives thanks to
God, who had heard his vows, and had abundantly blessed the
pains he had taken in forming the morals of his son. Nor is
it without a mystery, that though Japheth was the first born
of his three sons, yet Noah should, by the spirit of prophe-
fy, prefer Shem before him; to teach us, that, in election,
God has no respect to age, and that the order of grace is not
the same with the order of nature. He was therefore justly
called so that is, famous and of a great name, because he was
eminent for so many and so great privileges above his bre-
thren; and especially because with him and his posterity
"Jehovah put his name," as it is, Deut. xii. 5. Noah adds,
and Canaan shall be his servant; providing him with a servant,
after he had provided him a Lord. This prophecy was not
fulfilled till eight hundred years after, when the Israelites,
who descended from Shem, invading the land of Canaan, vanquished above thirty kings of the Canaanites, and having utterly destroyed the greatest part of the inhabitants, made slaves of the rest, laying a heavy tribute upon them. And they employed the Gibeonites in cutting wood, and drawing water for the service of the tabernacle, down to the days of David who changing their name called them Nethinim, that is, dedication, or persons given or offered, Ezra viii. 20. because they willingly surrendered themselves. See Bochart. Phaleg. lib. 2. c. 1.

XIII. What is said to Japheth is variously explained. The verb from whence Japheth is derived, as also the term Japhet, which Noah here uses by an elegant paranomefa, or illusion, signifies in Chaldee to enlarge. Hence in the Chaldee paraphrase on Pf. civ. 25. is the wide sea; and 1 Kings iv. 29. largeness of heart. But in Hebrew, the same verb signifies in kal to be allured, in piel to allure, and is generally taken in a bad sense to denote an alluring or seducing into error: tho' sometimes in a good sense, as Jer. xx. 7. thou hast persuaded me, and I was persuaded, and Hof. ii. 14. or according to another division, v. 16. behold, I will allure her or persuade her. Both significations are applied by great men to this passage.

XIV. They who contend, that the signification is to enlarge, insist on the following arguments. First, that Noah makes use of the conjugation biphil, which is never used to signify alluring; nor does it elsewhere occur in biphil but in the Chaldee, where it signifies to enlarge. Secondly, that πραξις is a verb of a common signification, nevertheless it is almost always taken in a bad sense, excepting in one or two places. The Greeks generally render it ἀπαται by a manifest allusion, but which rightly expresses the force of the word. Thirdly, that πραξις when it signifies to allure, always governs an accusative: but here it is joined to the dative, for lained, prefixed to Japhet is the sign of the dative. Seeing therefore it cannot be said, God shall allure to Japheth, we must render it, God shall enlarge to Japheth; place or habituation being to be understood. For, thus the Hebrews speak: as Gen. xxvi. 22. the Lord hath made room for us, and to the same purpose generally elsewhere. Moreover this explication is very consonant to the event. For, in the division of the earth, the largest portion fell to be inhabited by Japheth. For besides Europe in all its extent, Asia the less belongs to the portion of Japheth; and Media and a part of Armenia, and Iberia and Albania, and those vast regions towards the north, which the Scythians formerly occupied, and the Tartars possess at this day; to say nothing about the new world.
world, to which, it is not improbable, that the Scythians formerly passed over by the straits of Anian, as Fuller in his Miscell. Scar. lib. 2 c. 4. has shewn at large.

XV. But others, who contend for the signification to allure can make use of these reasons. 1st, That Noah did not speak in Chaldee, but in Hebrew, in which language נָבוֹ is scarce if at all, any other signification, but to allure. 2dly, That not without reason he used the conjugating הָיָה, though occurring no where else in scripture; namely, to recount the parronmaphia or allusion the more elegant, which in פִּיא cannot come so near to the name Japheth. And that a change of conjugation does not necessarily infer a change of signification. 3dly, That from the instances above alleged, it appears נָבוֹ is also taken in a good sense: and that it is not to the purpose, whether more rarely or more frequently so. And indeed, the word נָבוֹ, used by the apostle, 2 Cor. v. 11. when he speaks of the doctrine of the gospel, has a greater affinity with נָבוֹ than the verb עִקְוָטָה. 4thly, Baxter shews, by many examples, that the change of the dative, for the accusative, with active verbs is frequent. Thefaur, Grommat. lib. 2. c. 12. And more especially, that though verbs of commanding are indeed often construed with the accusative yet also sometimes with the dative, as Numb. ix. 8. Isa. xxxviii. 1. As is also מֵאָ to seduce, construed sometimes with the accusative, Jer. xlix. 16. at other times with the dative, Jer. iv. 10. And why not the same thing hold in נָבוֹ? 5thly, That neither did the event disagree with this explication; seeing upon rejecting the Jews, the gospel, by which they are allured to the communion of God in Christ, was more than to all others revealed to the posterity of Japheth, and that in their own language. And as this was a far greater blessing than the possession of the whole earth, why not rather think, that by those words was predicted what they may most conveniently signify?

XVI. Now what follows, and let him dwell, or be shall dwell in the tents of Shem, may be applied either to God, or to Japheth. They who apply it to God, as among the ancients Theodoret, in Gen. quatt. 58; among the moderns, Fuller in Miscell. Sacr. lib 2. c. 4. Musculus in commentar and others, have a regard to the word נָבוֹ, whence נָבוֹ, Shechinah εὐμενής; by which words, the inhabitation of the divine majesty, is generally signified. The Shechinah was in the tabernacle of the Israelites, in mount Sion, and in the temple built there; of which God said, that he would dwell in the thick darknes,” that is, in an amazing cloud, the sign of the divine glory, which filled the house, 1 Kings viii. 11, 12. And the city, where either
OF SHEM AND JAPHETH.

the tabernacle or temple stood, was called the "place which the Lord chose to place his name there;" Deut. xiv. 23. But above all the Shechinah is in Christ, in whom "dwelleth all the fulness of the Godhead bodily," Col. ii. 9. and by whom mani-

ferring himself to the Israelites, and travelling over their coun-

try, God dwelled in the tents of Shem. To which John seems
to allude, John i. 14; "the Word was made flesh and" tabernacled, "dwelt among us," and Rev. xxi. 3. behold,

the tabernacle of God is with men, and the same he will dwell with them. Onkelos, the Chaldee paraphrast, led

the way to our writers in this explication: Who speaks thus:

"may God enlarge to Japheth, and may his Shechinah, maje-

nty, dwell in the tents of Shem." Hence Erpenius's Arab. inter-

preter, "and may his light," that is, the glory of God "dwell

in the tents of Shem." Which is certainly, a beautiful explica-

tion, and contains a prophecy of Christ's walking and dwelling

in the land, given to the posterity of Shem.

XVII. They who explain this prophecy, not of God, but of Japheth, who was to dwell in the tents of Shem, affirm, that it was fulfilled partly literally, partly mystically. Literally, be-

cause it is apparent, that the Greeks and Romans, who de-

scended from Japheth, invaded a great part of Asia, the lot of Shem; as also Balaam prophesied, that Chittim, the posterity

of Japheth shall afflict Asur, and afflict Eber, that is, the Assy-rians and Hebrews, the posterity of Shem, Numb. xxiv. 24. Mystically, because the posterity of Japheth were, by the

preaching of the gospel, brought to dwell in the same church

with the Jews who believed; or to succeed the unbelieving Jews,

who were cast off. And the church is compared to tabernacles;

not only because the patriarchs lived in tabernacles or tents as

strangers, Heb. xi. 9.; but also because this is the condition of all believers in this life, 2 Pet. i. 13. 2 Cor. v. 1. Moreover,

these tabernacles are said to be Shem's, because the church, even
to the coming of Christ, was confined to the family of Shem. And
to them the believers of the Gentiles are united by him, who made both one, Eph. ii. 14. In fine, the posterity of Japheth is

the principal part of the church of the Gentiles. For, though

God excludes neither the posterity of Shem nor of Cham from

the church, in which "there is neither Greek nor Jew, Bar-

barian, Scythian; but Christ is all and in all," Col. iii. 11.;
yet it is certain, that the faith of Christ from the days of the

apostles, has chiefly flourished in Europe, and in those parts of

Asia, which fell to Japheth's lot.

XVIII. But indeed, seeing both these things, the habitation of

God by Christ in the tents of Shem, and the habitation of

S 2 Japheth
Japheth in the same tents, and having joined not only in time, but also that the latter is a consequent and effect of the former, that is no reason why we may not affirm that both are included in the latitude of the words: and the meaning to be, that the time should come when God would visibly dwell by Christ in the church descended of Shem: and this extraordinary grace be preached through the whole habitable world with such powerful persuasion, that many nations, and among these, chiefly the descendants of Japheth, should by a true faith be united with the church of the Israelites.

XIX. Lastly, it is added, that Canaan should also be the servant of Japheth. And history testifies, that those parts of Asia, which had been long possessed by the Canaanites, were conquered by the Greeks and Romans. And that if any remains of the Canaanites continued, supposing Tyre built by the Sidonians, Thebes by Cadmus, and Carthage by Dido, they were all of them destroyed either by the Greeks or by the Romans. Here I again recommend to the reader Bochart's Phæleg, lib. 3. c. 7.

XX. Let us now take a summary view of the doctrines pointed out by this prophecy of Noah. 1st, We find that the praise of every virtue and of every good action is to be ascribed to God as the supreme author thereof; whom therefore Noah blesses on account of the piety of his son. 2dly, God by a special covenant, laid claim to Shem and his posterity, as his peculiar people, so as to be called their God. 3dly, In the election to grace and glory, and in the bestowing of spiritual benefits external prerogatives are of no manner of avail. For Shem, who was younger than Japheth, is preferred to the elder. 4thly, The heinous crimes of parents are sometimes visited on their descendants unto several generations. For Canaan with his posterity, is on account of the sin of Cham, condemned to be slaves to the descendants of Shem and of Japheth. 5thly, Godliness has the promises even of this life, as well as of that which is to come; and obtains for its reward not only blessings for the soul, but also for the body: for a large part of the earth is promised to Japheth, if we derive his name from enlargement: and a large dominion over the Canaanites to Shem and to Japheth. 6thly, The word of grace, published in the gospel, has a great power of alluring and persuading. 7thly, Such is the condition of the church on earth, as to resemble tabernacles, expecting a fixed habitation in heaven made without hands. 8thly, The divine majesty shining forth in the Messiah, who was to arise from the posterity of Shem, was afterwards to dwell in his tents. And then, 9thly, the Gentiles, especially the descendants of Japheth, who were before aliens from the covenants
covenants of promise, were to be allured by the preaching of
the gospel to the communion of the church of Israel.

XXI. We are also here to take notice of the longevity of the
patriarchs in this period; by which means, the doctrine of
grace could be very conveniently and safely propagated by them.
For our father Noah, not to mention now the others, lived to
see all the Antediluvians, excepting the first three: and his
son Shem who also had seen the first world, lived to the fifty-
first year of Jacob. But as these testimonies, concerning the
doctrine of the ancient church, were in that period, both more
obscure and sparing, we have been the fuller in treating of
them: we shall therefore study more conciseness in the others,
where the lustre of divine grace was made known in greater
plenty and perspicuity.

CHAP. III.

Of the Doctrine of Grace from Abraham to Moses.

I. W e are now got to the days of Abraham, to whom
as God revealed himself at sundry times and in divers
manners, so least our present work should exceed all proper
bounds, we shall only briefly consider the principal heads: and,
first treat of the appearances made to Abraham; and then of the
covenant solemnly entered into and frequently renewed be-
tween God and him. For, both these contribute to set the
doctrine of the church, during that period in a clearer light.

II. The scriptures testify, that God appeared eight times to
Abraham I. At Ur of the Chaldees when he commanded him
to leave his country and kindred, and go elsewhere. Gen. xii.
1. compared with Acts vii. 2. II. Near Sichem, at the oak
of Mamre, Gen. xii. 69. III. In Bethel, Gen. xiii. 3, 4.
IV. When he promised him a son and heir, Gen. xv. 1. V.
When he gave him circumcision, Gen. xvii. 1. VI. When he
entertained him as his guest, Gen. xviii. 1. VII. When he
approved Sarah’s proposal to cast out Hagar and Ismael, Gen.
xxi. 12. VIII. When he commanded him to offer up Isaac in
sacrifice, Gen. xxii. 1.

III. There was, in these appearances such an evident mani-
festation of the divine majesty made to the conviction of con-
science, that the godly could as easily distinguish them from
the delusions of evil spirits, as a sober man can distinguish
sleeping
Sleeping and waking. But the scripture does not always determine, in what form God appeared to Abraham. It is however clear, that sometimes it was in a human form, by way of prelude, it seems, and symbol of the future incarnation. Nor are they mistaken, who imagine, that generally it was the Son of God, who appeared to Abraham, as he did afterwards to the other patriarchs, and to Moses. To which may be referred John viii. 56. "Your father Abraham rejoiced to see my day: and he saw it and was glad." He saw that day in the promise of the seed, in illustrious appearances, in Isaac the type and pledge of the Messiah, who was to come, and in fine by faith, the property of which is to exhibit things future, as if they were present: in all these things he had a prospect of the incarnation of the Son of God.

IV. Among the other appearances, that mentioned, Gen. xviii. 1. is very eminent. Where it is said, that "Jehovah appeared unto Abraham," and ver. 2. and immediately subjoined, that he saw three men: whence the pious ancients concluded, that the adorable Trinity appeared to Abraham in a visible form. Ambrose, in Proemio in lib. 2. de Spiritu Sancto, speaks thus: "but Abraham was not ignorant of the Holy Spirit. He really saw three, and adored one; because one Lord, one God and one Spirit. And therefore, there was an unity of honour, because an unity of power." Augustine lib. 2. de Trinit. c. 11. 12. also lib. 3. contra maximinum, c. 26. is more full on this head. With whom agrees Pachiaius the Roman deacon, lib. 1. de Spir. Sancto, c. 5.: and others cited by Forbes. Instruc. hist. Thol. lib. 1. c. 14. See Chrestiani Scholani Bibliotheca, in hist. Abrahami, p. 155. Sec. Musculus. though of a different opinion, yet in his commentaries writes: "this passage was usually quoted in the church, when the mystery of the sacred Trinity and unity was treated of." Munster, after reciting the words of Aben Ezra, who in vain attacks the doctrine of the Christians, adds: "this is certain, that Abraham saw three, and addressed himself to one, O my Lord, if I have found favour in thine eyes; whatever the Jews may idly talk to the contrary. Had not Abraham acknowledged that mystery, he would have said my lords, if I have found favour in your eyes, &c. The prophets represent a plurality of persons in God, &c." Fagius insinuates that it is a common argument of our divines, when he says, "our authors, infer the mystery of the Trinity from the appearance of angels. Though Martyr is of the same opinion with Musculus, yet he thinks he should not conceal, that both the ancient Latin and Greek fathers, usually produced this passage in proof of the Trinity; and
and adds, that the inculcating these things is not altogether unpleasant to godly persons.

V. We indeed acknowledge, that the church has stronger arguments, whereby to establish this fundamental article of our faith; yet we imagine, the pious zeal of the fathers in this subject, is on no account to be exploded. The text affords them wherewith to defend themselves. And why shall we so far gratify our adversaries, as to go about to overturn no contemptible reasons for the truth? First, we are to observe, that after Moses had said, ver. 1. “and Jehovah appeared to him,” he immediately adds, ver. 2. “and he lift up his eyes, and looked, and lo, three men stood by him.” Which words really seem to contain the explication of the manner, in which God appeared to Abraham. Nor should it be thought unsuitable, that even the Father and the Holy Spirit appeared in human form; for Isaiah saw the whole Trinity, like a king sitting on a throne. This vision is, actually explained of the Son, John xii. 41. and also of the Holy Ghost, Acts xxviii. 25. and, I imagine, none should exclude the Father. Daniel also saw the ancient of days sitting on a throne, and another, like the son of man, who came to him, Dan. vii. 9, 13. Which interpreters commonly explain of the Father and Son, and, as I think, not improperly.

VI. Moreover, we find that Abraham addressed these three; as if they were one, saying, in the singular number: “O my Lord, if I have found favour in thy sight, pass not away from thy servant. He was accustomed, perhaps, to see God in a like form, or was instructed in that matter by the Holy Spirit; and therefore in the Trinity he immediately observed an unity: for, what some object, that Abraham addressed himself to one of the three, because, by his more august appearance, he discovered himself to be the Lord of the others, is saying a thing without proof and beside the text. Nay, the words of the Patriarch are so put together, that they not only express a civil and common respect, but a religious homage. For, he uses the appellation Adonai with kmetz under the letter nun, which being thus pointed, (unless, perhaps, on account of the accent, patach may be changed into kmetz), is among the epithets of the supreme being, as the orthodox agree. Nor is it any objection, that he entertained them as men. For, seeing they behaved themselves as such, he was unwilling to deny the duties of humanity, due to the person they sustained. But it was something above common civility, that while they were eating, he himself should stand by them as a servant under the tree, ver. 8.

VII. It is added, that when three men appeared to Abraham, one
one of them is constantly called Jehovah, ver. 13, 17, 20, &c. and the others, angels, Gen. xix. 1, sent by Jehovah to destroy Sodom, ver. 13. Because the name, angel, cannot agree to the Father, who is never sent; but may to the Son and Holy Spirit, who are sent by the Father. Augustine says well, lib. 2. de Trinit. c. 13: "though I do not recollect, that the Holy Spirit is any where called an angel; yet it may be gathered from his office. For, of him it is said, he will announce or declare unto you, things to come: and certainly angel is interpreted messenger; but we very evidently read concerning our Lord Jesus Christ in the prophet, that he is called the angel of the covenant; though both the Holy Spirit and the Son of God is God and Lord of angels. Nor does Epiphanius differ in his sentiments, in Ancorato § 70. "for, as the Son is the angel of the covenant, so also the Holy Spirit." But that those angels, which Lot saw, were not ministering spirits, may be gathered from the religious honour, which he paid them, Gen. xix. 18, 19. &c. And the answer, full of authority and divine majesty, they gave, ver. 21. What some pretend, that, in the mean time, a third person intervened, who had remained with Abraham, and to whom these words are to be applied, is what is not in the text: nor do I see, how it can be proved.

VIII. It does not militate against this interpretation, that those angels are expressly distinguished from Jehovah, ver. 13. They are, indeed, distinguished from Jehovah the Father, not essentially, as we have shewn, but hypoistically or personally. Nor is it below the dignity of an increased angel to say, שָׁבָר נַחַר, “I shall not be able to do any thing, till thou be come thither,” ver. 22; because that was said, on the supposition of a gracious decree and a promise already made to Lot. And this expression should be compared with John v. 19, 29. And lastly, Heb. xiii. 2. is but foolishly objected, for the apostle there recommends hospitality on this account; namely that “some have entertained angels unawares;” whereas if God himself had been entertained, that consideration should rather have been urged. But it is not for us to prescribe to the Holy Spirit, what arguments or expressions he is to make use of. If the apostle had thought fit to say, that Jehovah himself was entertained, he might certainly have done it, seeing Moses expressly affirms it. And now when he speaks of angels,—he, in like manner, imitates Moses, who declares that angels turned into Lot. But seeing the term angel signifies diverse things, and may be applied both to an increased and to a created angel; therefore from the bare appellation, angel, it cannot be proved, that the discourse only regards created angels. Moreover,
when he says, that some entertained angels unawares, he again has an eye to Lot, who, inviting them to come under his roof, imagined they were some honourable guests, till, from their talk, or by the inspiration of the Spirit, he understood who they really were. Nor is it any objection, that the apostle says in the plural number, that some entertained angels. For an enlargement or change of number is frequent in such ways of speaking; and it is probable, that what happened to Lot, happened also to many others. And now let it be sufficient, to have said these things, in favour of the explication of the ancients, and of other very excellent divines of the reformed church. Nor do I imagine, that equitable judges will blame me for having attempted to shew, that those pious and learned men neither spoke inconsiderately, nor, by their arguments, did any prejudice to the good cause they undertook to maintain. But should any one think otherwise, it is not our province to contend with him, we shall use much stronger arguments than these with such a person.

IX. Let us now consider that covenant which God entered into with Abraham. Paul says, that its commencement was four hundred and thirty years before the giving of the law, Gal. iii. 17. As chronologers vary in their calculations, so it is a matter of dispute among them, from what period to begin these years; the difficulty of finding the truth being such, that Scaliger declared it to be unmountable. What seems to come nearest, Fridericus Spanbemius in Introduct. Chronologica ad Hist. V. T. has ingeniously, as is his manner, explained. Whose calculation is thus: from the 75th * year of Abraham in which he came out of Charan, Gen. xii. 4. to the birth of Isaac in the hundredth year of his father, are 25 years. From the birth of Isaac to that of Jacob, who was born in Isaac's 60th year, Gen. xxv. 26. and 15 years before the death of Abraham, Gen. xxv. 7, 8, are 60 years. From that period to the going down of Jacob into Egypt, in the 39th year of Joseph, or about nine years after his exaltation in Egypt, Gen. xli. 46. are 130 years, Gen. xlvi. 9. The years from Abraham's entering Canaan, to the going down of Jacob to Egypt, come to be 215. And then the years of the dwelling or bondage of the Israelites in Egypt, were as many, or 215 years; and are thus calculated. Joseph died in the 110th year of his age, Gen.

* There is doubtless a typographical mistake in our author, who makes Abraham to leave Charan in his 78th year, and that in the 28th year after, Isaac was born. Whereas the sacred text says, he was but 75, to which we add 25, that will bring us to Abraham's 100th year, when Isaac was born.
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Gen. l. 26. from which, if you subtract 39, which was his age at the time of Jacob's descent, there will remain 70 years. From the death of Joseph are to be reckoned about 65 years down to the birth of Moses, the grandson of Kohath, who went down very young with his father Levi into Egypt, Gen. xlv. 11. and begat Amram the father of Moses, when upwards of 60 years old; but Amram, when he was 70, begat Moses, who was younger than Aaron, Exod. vi. 17, 19. From the birth of Moses to the bringing the people out of Egypt, are 80 years; and thus the years of their continuing in Egypt, amount to 215. Which if added to as many years from Abraham's going out of Charan, to his going down into Egypt, we have a period of 430 years. And by so many years did the federal promise made to Abraham, go before the giving of the law.

X. But in this covenant we will consider. 1st, The Stipulations. 2dly, The Promises. Which were, indeed, repeated at various times, and expressed under different heads or articles; but which we shall recite briefly and in order, for the help of the memory.

XI. The Stipulation contains chiefly three precepts. 1st, That of leaving his country, his kindred and father's house: though he knew not whither God was to bring him, Gen. xii. 1. This imports a denial of himself, and of those things which are usually most dear and desirable; and in fine, an universal surrender of himself to God. Compare Psa. xlv. 11. and Luke ix. 59, 60, 61, 62; and Matt. x. 37. 2dly, Of not fearing, Gen. xv. 1. By this, faith securely acquiesces in God, was enjoin upon him. For, fear is opposite to faith, Mark v. 36. and Mark iv. 40. 3dly, Of walking before God, and being upright, Gen. xvii. 1. This is the precept of holiness; which extends not only to the external actions, but also to the inward motions of the soul, believing, that all must be done as in the presence, and under the all-seeing eye of God. In these few words, the infinitely wise God has comprehended all the duties incumbent on a religious person towards the Deity.

XII. The Promises annexed to the stipulation, are of various kinds; some are spiritual, others corporal. The spiritual, are either general and common to all believers, or special and peculiar to Abraham.

XIII. The general promises are these, Gen. xv. 1. "I am thy shield and thy exceeding great reward," and Gen. xvii. 17, 1, 7. "I, who am El-shaddai, God all-sufficient, will be a God unto thee, and to thy seed after thee." In these words God promises, 1st, Protection against every evil, while he calls himself a shield. 2dly, A most eminent reward and of infinite value,
value, seeing he makes over to him not only his benefits, in which he is most affluent, but also himself, the fountain of every blessing. In like manner, as Eliphaz says to Job, the Almighty will be thy most choice gold, and silver of strength will be to thee: it therefore signifies eminently "an exceeding and eternal weight of glory," 2 Cor. iv. 17, which we could not bear, unless we were endowed with new powers. 3dly, The communion and fruition of this all-sufficient God, in grace and glory, in soul and in body. See what we said of the word, Shaddai, Book III. Chap. 1. sect. 2. and of the expression, "to be the God of any one, ibid." chap. 2. sect. 5. 4thly, The continuance of that favour in the elect feed.

XIV. More especially, God promised, first, that Abraham should be the head, and honorary father of all believers, who in him as the type of the blessing, were to obtain the blessing. For, so the words run, Gen. xii. 2, 3. "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 in thee shall all families of the earth be blessed." He not only makes the most ample promises of every kind, as well earthly as heavenly, but he likewise promises a new and a great name, that he should be the father of all believers, Rom. iv. 11. than which scarce a greater can be granted to any mere man. Nay, he declares, that he should not only be blessed but blessing itself; so that all the blessing of God might be seen accumulated on him, and to reside in him, as the fountain and source, but a secondary and less principal; and be the type and exemplar of every blessing. For, it is added, "and in thee shall all the families of the earth be blessed. In thee may be simply explained, with thee: as it is said, Gal. iii. 9 "they which be of faith, are blessed with faithful Abraham." For, 2 of the Hebrews is sometimes the same thing as with: as Exod. viii. 5, "stretcher forth thine hand" רשת with thy rod, and Exod. xv. 19. "the horse of Pharaoh went in בכרו הנעשב with his chariots and his horsemen into the sea." But וּבַעִי, in thee, seems to denote something more: for, in Abraham all the nations of the earth are blessed. 1st, Because the Messiah was in his loins, in whom every blessing is contained. 2dly, Because he was the head and prince of God's covenant, and the pattern of faith and blessing to those who were to come after him.

XV. Paul has given a notable commentary on this place, Gal. iii. 6, 7, 8, "even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore, that they which are of faith, the same are the children of Abraham. And the scripture foreseeing, that God would justify the hea-
then through faith, preached before the gospel unto Abraham saying, in thee shall all nations be blessed." The Apostle there supposes, as a thing well known among Christians, that Abraham was the honorary father of all the blessed seed, and consequently, that there was no other mean of obtaining the blessing, that is justification and the favour of God, than that by which Abraham obtained it: but he obtained it by faith. Moreover, seeing it is foretold, that in him all the families of the earth are to be blessed, they must needs be united to him, and be accounted to him, as their spiritual parent. But, in order to that union, it is not sufficient, that there be even an association with his natural descendants by a communion of ceremonies, or of political laws: but a communion in the same faith is requisite. And seeing this promise extended to all the families of the earth, and consequently even to the Gentiles; the Apostle has justly concluded, that the Gentiles also are to be joined to Abraham, by the imitation of his faith, and, by the same faith, become partakers of the same blessing with him.

XVI. Secondly, God especially promised him a seed: which does not signify promiscuously, any one who was to descend from Abraham according to the flesh. For even Ishmael was his seed, Gen. xxii. 13. And therefore great, but carnal promises were also made to him, Gen. xvi. 10. and Gen. xvii. 20. But by seed we are to understand. 1st, Isaac, who sprung from a father almost dead, and of a mother barren and past bearing. For, "in Isaac shall thy seed be called, Gen. xxii. 12. Moreover, Isaac was not only the stock, but also the type of the Messiah, who was afterwards to be born, and that of a virgin, who was certainly not more, if not less, capable than Sarah to bring forth a seed. And therefore, 2dly, the seed denotes also Christ, * that seed which was formerly promised in paradise, "he faith not, and to seeds, as of many; but to thy seed, which is Christ, Gal. iii. 16. Besides, as Isaac was born, not by the virtue or power of the flesh, but of the promise, he is also a type of all believers, who are indebted to the word of the promise of the gospel for their spiritual birth. And 3dly, Believers are also denoted by the seed; "they which are the children of the flesh, these are not the children of God; but the children of the promise are accounted for the seed, Rom. ix. 8.

XVII.

* This is more explicit and particular than the first promise, in the garden, concerning the seed of the woman; for this determines the family, as well as the race, or kind; that he should not only be in our nature, but descend from such a stock, even from Abraham, who was not only the father of the Jewish nation, but of all the faithful.
XVII. Here we have a difficulty to be resolved, which, it seems, cannot well be omitted. Seeing the word seed sometimes denotes not only, but also chiefly a multitude of men; and especially, as it was promised to Abraham, that his seed should be as the dust of the earth, and since it has just been shewn, that, by the promised seed of Abraham, both Isaac and all believers are to be understood; how then could the Apostle insist on the singular, number, in order from thence to make out, that by the seed we are to understand Christ? and which seems to be the less cogent, because the sacred writers of the Old Testament, when treating of men, never use the word γυνη in the plural number. This difficulty appeared so great to Jerome, that not knowing how to untie the knot, he ventured, though not with sufficient piety, to cut it asunder. He observes, that Paul only made use of this argument with the dull and stupid Galatians, which he knew would not, in other respects, be approved by the prudent and the learned, and therefore forewarned the prudent reader of this, when he said “brethren, I speak after the manner of men.” Jerome’s words are as follows: “whence it is evident, that the Apostle performed what he had promised, and did not make use of abstruse meanings, but such as daily occur and are common, and which (had he not premised,” after the manner of men) “might displease the prudent.” But this is giving up the cause to those, who despise and ridicule the scripture. The Apostle certainly, by the expression mentioned by Jerome, was far from intimating, that by abusing the stupidity of the Galatians, he would argue less accurately and solidly. This is highly unworthy the gravity of an Apostle and the unsearchable wisdom of the Spirit of God, by whose inspiration he wrote these things. Nor was this epistle written only for the dull and stupid Galatians, if we may call them so, but also for the whole church to be a * directory of faith. He intimated only this, that, he was to draw a similitude, from human things in order to explain things divine, and thus compare great things with small.

XVIII. And, indeed, as all other things, so these also, appear to me to have been most wisely observed by the Apostle. It is certain, that the term seed, often signifies a multitude, but it is a multitude collectively taken and united in one; at least with regard to the first stock or origin. When he speaks of the seed of Abraham, as the seed of the promise, which he had promised, to which the same blessings are to flow from

* The author’s words are in fidei communis, in which he refers to Cynofura, which was the letter bear-scar, by which the mariners of Tyre and Sidon, steered their course.
from the same fountain, it must be considered as one body. If I mistake not, when the Apostle says, the promises were made to Abraham and to his seed, he points to the formula of the covenant, which we have, Gen. xvii. 7. I will be a God unto thee and to thy seed after thee." On this occasion the Apostle declares, that seeing all the families of the earth were, in their proper time, to become partakers of this blessing, it was necessary, they should be accounted to the seed of Abraham, and united to him in one body, and, as he speaks, Eph. i. 10. "gathered together in one in Christ." But this is not done by circumcision, or the other Jewish ceremonies. For beside that the promise was made to Abraham, while he was yet uncircumcised, and 430 years before the giving of the law; these ceremonies are the middle wall of partition, which separate the Israelites from the Gentiles, and therefore cannot be the band of union. But this incorporation or coalition is effected by the spirit of faith, which indissolubly unites believers to Christ the head, who is the principal seed, and with one another mutually: and thus they all form together one spiritual seed of Abraham a whole Christ, with his mystical body. For, here we take the word Christ in the same sense, as 1 Cor. xii. 12. Seeing therefore, as is evident, the promises were made to the spiritual seed of Abraham alone, exclusive of all others; but that spiritual seed ought to have also the same spiritual stock and origin; it must needs form one mystical body, whose head undoubtedly is Christ, from whom all the other members have the honour to be called. Well therefore did the Apostle urge, that by the appellation seed, an union was intended, not precisely of persons, but of some mystical body, united by faith under the head Christ. See on this place Drusius, Cameron. Gomarus, Diodati and others, who explain it of Christ and his mystical body.

XIX. But we are not to overlook a notable diversity of expression, that occurs here. God several times repeats to Abraham, "in thee shall be blessed all families of the earth," Gen. xii. 3. and Gen. xviii. 18. But of the seed of Abraham it is said, "and in him shall all nations of the earth be blessed," Gen. xxi. 18. which is repeated, Gen. xxvi. 4. of the seed of Isaac. But surely, we are one way blessed in Abraham, and another in his seed, Christ. In Abraham as the type and exemplar; in Christ, as the meritorious caufe and real bestower of the blessing, Eph. i. 3. We are not only blessed, but also blesse ourselves in Christ, acknowledging and praising him, as the fountain and source of the blessing, flowing down to us: that he who blesseth
feth himself in the earth, shall bless himself in * the God of truth," Isa. lxv, 16.

XX. The corporal or external promises made to Abraham are chiefly three. (1.) "The multiplication of his seed by Isaac," Gen. xiii. 16. and Gen. xv. 5. and Gen. xvii. 2. and Gen. xxii. 16. (2.) "The inheritance of the land of Canaan," Gen. xii. 7. Gen. xiii. 15. Gen. xv. 17. and Gen. xvii. 7. which was fulfilled in the twelve tribes of Israel, especially under David and Solomon; and afterwards, during the second temple, when all Palestine and Idumea were conquered and subdued by the Jews. (3.) "The deliverance from the Egyptian bondage," Gen. xv. 13, 14. But we are to observe, that these external promises were types of spiritual and heavenly things. For, the multiplication of the carnal seed denoted the great number of spiritual children, both from among the Jews and the Gentiles, that was to be brought to the faith, Rev. vii. 9. And Canaan was a pledge of heaven; and the deliverance from Egypt, signified the deliverance of the church from sin, from the world, the devil and Babylon.

XXI. But we ought not to omit the fundamental doctrine of justification by faith alone, which, at that time, was very much illustrated by the example of Abraham, and the divine declaration concerning him. For, thus it is said, "Abraham believed in Jehovah, and he counted it to him for righteousness," Gen. xv. 6. This testimony is the more to be observed, because the apostle frequently uses it, in order to assert the righteousness of faith, Rom. iv. 3. Gal. iii. 6.

XXII. The faith of Abraham had, for its general object, all the promises made to him. "He gave glory to God, and was fully persuaded, that what he had promised he was able also to perform," Rom. iv. 20, 21. He therefore believed, and, by faith, embraced the promises of the heavenly and eternal blessing, of the birth of a son from his barren wife, of the multiplication of his seed, both the spiritual and carnal, of the calling of the Gentiles, &c. But more especially he believed that promise, whereby God engaged to be "his shield and exceeding great reward," Gen. xv. 1. That is, he relied on God, as the averter of every evil, and the bestower of every good. But in a most especial manner, he believed the promise concerning that seed, who was to be the repository and the cause of the blessing; and he expected, that the Son of God would manifest

* Or in the God AMEN; so that our author, with great propriety, quotes this passage, as it is very evident, that the blessed seed is called amen, even the AMEN, the true and faithful witness, Rev. iii. 14.
felt himself in the flesh, which he would assume from his po-
ternity, and thus his faith was in Christ: for, "he rejoiced to
see Christ's day, and he saw it and was glad," John viii. 56.

XXIII. But this faith, this believing, was imputed unto him
for righteousness. Not that the faith of Abraham was by a
gracious estimation, accounted by God in the room of perfe-
obedience, which the covenant of works required: but that by
his faith, he laid hold on, and spiritually united or appropriated
to himself, the promised seed, by virtue of which union, all the
righteousness of that seed was reputed to be his righteousness.
Thus in the book of God's accounts, the great blessings of God
are written on one page, as so many talents bestowed on men:
and the sins of men, not rendering to God the thanks due for
so great benefits, as, so many debts: and lastly, the condemna-
tory sentence, by which they are declared guilty of eternal death.
But as man's own righteousness could not stand on the other
page, the satisfaction and merits of Christ for the elect are in-
scribed, and likewise their faith, as the gratuitous gift of God,
and that by which the elect are united to Christ, and become
partakers of all his righteousness. And thus upon balancing
the account, from their faith, it appears, that all their debts are
cancelled, and that they have sufficient to give them a right to
eternal life. Thus faith is imputed for righteousness. See
what we have considered at large, book III. chap. viii. sect. 42.

XXIV. The promises made to the father, and especially that
concerning the seed, in which all nations of the earth were to
bless themselves, were not only confirmed to Isaac the son of
Abraham, Gen. xxvi. 4, but also the doctrine of gratuitous re-
probation and most free election, was evidently published in
the oracle concerning his sons, Jacob and Esau. For, Jehovah
said to Rebeccah, when with twins, "two nations are in thy
womb, and two manner of people shall be separated from thy
bowels; and the one people shall be stronger than the other
people, and the elder shall serve the younger," Gen. xxv. 23.

XXV. We find, in scripture, that this prophecy was two
ways fulfilled, the one historically the other mystically; both
regarding as well the flocks themselves, as the nations, which
were to arise from them. As to the flocks and heads of the
nations, the elder served the younger, that is, Jacob appeared
more worthy than Esau. (1.) In respect of the birth-right,
which Esau sold. (2.) Of the inheritance of the land of Ca-
naan, from which Esau was excluded, as Ishmael and the other
children of Abraham had been formerly. (3.) Of communion
in the covenant of God, which Esau, by his profaneness, had
forfeited. If we consider the nations, they were often at war,
and there was a time, when the Edomites seemed to prevail over the Israelites, "Edom purshed his brother with the sword and cast off all pity, Amos i. 11. see Num. xx. 18, 19. But at last the Israelites proved conquerors, when David put garri-
sons throughout all Edom, and the Edomites became David's servants, 2 Sam. viii. 14. And they continued so, until the reign of Joram, under whom they again shook off the yoke, 2 Kings viii. 20. according to the prophecy of Isaac, Gen. xxvii.
40. But afterwards, under the second temple, they were again conquered, and entirely subjected to the Israelites. See Joseph. Antiq. Lib. 13. c. 17.

XXVI. But these things had likewise a further prospect; for, as the inheritance of the land of Canaan was a type of the heavenly inheritance, and the national covenant included the spiritual covenant of grace; so also the exclusion from the na-
tional covenant and typical inheritance, was a sign of the ex-
clusion from the covenant of grace and the heavenly inheritance.
So that Esau and Jacob are here instances of the most free re-
probation, and gratuitous election of God. And that this was
the mythical sense of this prophecy, the apostle shews, Rom. ix.
10. and following verses.

XXVII. God renewed the same promises made to the father and grandfather to Jacob, Gen. xxviii. 13—15. Though Jacob declared his twelve sons, the patriarchs, to be the heirs of these promises; yet, by the inspiration of the Spirit of God, he gave the tribe of Judah such prerogative above the rest, that not only kings, but also the prince of kings, even the Messiah, was to descend from it, Gen. xliv. 10. “the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.” On which place we have illustrious commentaries by the most excellent persons, which we judge foreign to our purpose here to rehearse. The plain meaning seems to us to be this. It is foretold concerning Judah, that his tribe should very much excel all the rest, both with respect to the ornament of the sceptre and the supreme government, and the seat of religion, the temple and schools, where the most famous doctors of the law, were to reside. It is also foretold, that וונ, Shilo, which I translate, the quietor or peace-maker, savour, from the root וונ, to be quiet and safe. As the Hebrew וונ and Latin salus agree to it both in sound and sense. This is doubtless the Messiah, to whom is promised the gathering, or obedience of the people, who were to believe in him, and submit to his precepts. The event ratified this explication. For, in very many things the tribe of Judah had the pre-eminence above the others: from

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that the royal family arose; there, for a long time, was the seat both of empire and religion, and lastly, from the term Judah, the whole nation of Israel had its name. It is also evident and well known, that "our Lord sprang out of Judah," Heb. vii. 14, about the time of whole birth, according to the intention of the oracle, the sceptre gradually departed. 1. When Judea was subdued by the victorious arms of Pompey, and Jerusalem taken, 2. When Herod the Idumean was raiied to the throne. 3. When Judea was reduced to a Roman province, and annexed to Syria. 4. and lastly, When the city and temple, and the whole Jewish polity were destroyed and overturned by Vespasian. While in the mean time many nations flocked with emulation, from all parts of the world, to the standard of salvation, which was then erected, and gave up their names to Christ.

XXVIII. It will not be improper to inquire into the blessing of the tribe of Naphthali; to see whether we may not possibly find something even there concerning Christ, Gen. xlix. 21. "Naphthali is a hind let loose, he giveth godly words:" for, so the passage is commonly rendered. What the Jewish as well as Christian interpreters intended thereby, we leave others to find out. In words so very obscure, we apprehend, that he who conjectures best is the best interpreter. Jerome, after premises some things, says, it is better, that "we refer the whole to the doctrine, which our Saviour taught, for the most part, in the lot of Naphthali;" but he does not properly shew how the words can be applied to that. Let us attempt it. We suppose, that a part of Galilee fell to the lot of Naphthali; to which belonged the lake of Genesaret, and in the neighbouring territory Capernaum flood; as Lightfoot proves, Centuria chorographica, Matthaei premisso, c. 71 and 80; and as appears from Matt. iv. 13, where it is said to be "a town on the sea-coast, in the borders of Zabulon and Naphthali;" that is, in that part of Naphthali bordering on Zabulon. In that town Christ dwelt, and first preached the gospel, as he likewise did in the adjacent country, according to Isaiah's prophecy, there quoted by Matthew. And thither a great multitude came from their habitations, quitted their occupations, and flocked with the greatest ardour to hear Christ preach. Let us now see, whether that truth be not justly signified by this prophecy of Jacob. A bind let loose, of what can this be a more proper emblem, than of some multitude running, with the greatest eagerness of mind, to some place or other: especially, where they find fountains of living water to quench their parching thirst. As it is not unusual with the Holy Spirit, to compare believers to bears. See Cant. ii. 7. Heb. iii. 19. Is. xxxv. 6. And the Naphthalites may
may be called a hind *let loose*, because they were formerly engaged in other pursuits, which could not quench their thirst; but now being stirred up by the gospel, which is the publication of liberty, and breaking through the entanglements of worldly pursuits, they flocked to the Lord Jesus. But by him, *who giveth goodly words*, who can more properly be understood than Christ, into whose *lips grace is poured*, Psal. xlv. 2. whose *mouth is most sweet*, Cant. v. 16. whose *gracious words*, that is, almost literally *אֲשֶׁר יְשַׁעְלָה*, astonished the hearers, Luke iv. 22. Moreover, it often happens that, in Hebrew, the absolute state is put for the conjoined; as Buxtorf proves by several examples, Grammat. lib. 2. c. 4. So that nothing hinders our construing the words thus: “Naphthali is a hind of him that giveth goodly words,” that is, devoted to the most lovely Jesus, and hanging on his gracious lips. What favours this interpretation is, that the two hemisticks do not otherwise appear to be well connected; it not being the property of a hind to give goodly words. But if we construe them, as I have said, nothing is forced into the text, nothing mean and low is expressed by the prophecy, nothing devised inconsistent with the genius of the Hebrew language; but every word has a signification, both proper and highly emphatical; and seeing they undoubtedly set forth the blessing of Naphthalites, why should we not rather think of some spiritual privilege, they had by the Messiah, than of some external and momentary blessing under Barak and Deborah, in which Naphthali had nothing distinguishing above Zabulon? Nor is it to certain, that the Naphthalites, as some would gather from this place, were more eloquent than the other Israelites. On the contrary, the people of Galilee, a part of which that tribe occupied, were so impure in their language, and rude in their manners, that they were the derision of the inhabitants of Jerusalem: as Buxtorf largely proves, especially of that part of Galilee, in which the Naphthalites dwelt, Lex. Talm. voce. But Barak, say they, was a Naphthalite, who, upon the defeat of Sisera, sung together with Deborah that excellent song of triumph, which we still have in the fifth chapter of Judges. As if it could follow, that the Naphthalites studied eloquence of language, from this single instance of a poem; written not by Barak, but by Deborah the prophetess, who was descended not of the tribe of Naphthali, but of Ephraim: as Bochart. Hieroz. lib. 3. c. 18. has learnedly observed. Mafius also in his commentaries on the book of Judges, Chap. xix. No. 35. proves by several arguments, that these things cannot be applied to Barak and Deborah; with whom Rivet on this place agrees. Nor should any scornfully reject this application, U 2 made
made to the doctrine of Christ, as if it was a modern invention, because besides Jerome, the same application is made by Ambrose and Procopius, as quoted by Cornelius a Lapide. To whom may be added Eucherius bishop of Lyons, and Peter Martyr. And if Isaiah prophesied concerning Christ's preaching in the country of Naphthali, why may we not allow that Jacob prophesied concerning the same thing, when he foretold the fate of his children.

XXIX. It is not to be doubted, that these articles of the saving doctrine, which were so carefully handed down by the fathers, were not only preserved in Egypt, and inculcated upon their children, by these pious patriarchs: but also, that among the posterity of Lot, of Ishmael, of Esau and others, as long as the Gentiles were not entirely rejected, the remains of the same truth eminently thone forth, as appears from Job, from his friends, and from Balaam.

XXX. When Job, declared his confidence in God, he called him the notzer of Adam the keeper or preserver of men, Job vii. 20. Christ uses the same word, when he expresses his solicitous care for his church, Isa. xxvii. 3. I Jehovah do keep it. And the elect, whom Christ bears, as it were in his eyes and hands, are called the preferred and the saved of Israel, Isa. xlix. 6. The denomination Nazarene comes nearest to this term in Hebrew, הָנָצָאר though it was given to Christ because he dwelt at Nazareth, yet we learn from Matthew that it was mystical, and belonged to the fulfillment of some prophecy. Mat. ii. 23. Interpreters endeavour to find this prophecy in more places than one. Some have recourse to the Nazarites of the Old Testament. But these are not called נ♞ץא, with a trade, as the Jews constantly write the name, Nazarene; but נץא, with a sain. Others observe, that the Messiah is called Isa. xi. 1. and Isa. lx. 21. the branch, from which the name of the town Nazareth is likewise derived. But amidst such diversity of opinions, it is astounding, that but very few have collected this passage of Job, where there is express mention of the Messiah, under the appellation Notzer. At least this passage of Job, and that of Isaiah, with which we compared it, are with no less probability applied to this purpose, than any thing else I have met with among interpreters. Job also professes excellent things concerning the person, offices and benefits of Christ, Job xvi. 25. Seq. But that passage we have already discussed, Book III. Chap. II. Sect. 19.

XXXI. Let us add Elihu's commendation of the Messiah, Job xxxiii. 23, 24. "If there be, [an angel] a messenger with him, an interpreter, one among a thousand, to shew unto man his
his uprightness: then he is gracious unto him, and faith, deliver [redeem] him from going down to the pit, I have found a ransom.' Elihu here speaks of a man, who was brought, by afflictions and diseafer, almost to the gates of death; and shews, how he may be saved from death both of soul and body. If Elihu had any knowledge of the Messiah, certainly this was the place to speak concerning him. And since every word is so framed, as to suit none more properly than the Messiah, to whom can they be better applied than to him? Elihu set forth in a concise manner. I. The excellence of the Messiah. II. His offices. III. His benefits.

XXXII. He proclaims the excellence of the Messiah, calling him, one of a thousand. Where thoufand is a definite number put for an indefinite; as if he had said, one above others, let them be ever fo many. There are indeed very many, who may be called angels and interpreters; and though these names may be given to thousands, yet this person is not to be among the number of a thousand others, because he excels them all, in respect of nature, dignity and efficacy, being only one among fo many others.

XXXIII. He first sets before us, under a general appellation, the offices of the Messiah, and then more particularly explains them. In general he calls him an angel, because Christ was sent by the Father, and spoke and acted with men in the Father's name. In Mal. iii. 3. he is called the Angel of the covenant. Nevertheless he is so the Angel of Jehovah, that, at the same time, he is himself Jehovah, Zech. iii. 1, 2; in 'whom is the name of Jehovah,' Exod. xxiii. 21. and who 'is by far much more excellent than all other angels, as he obtained a more excellent name than they,' Heb. i. 4. Christ was called an Angel before his incarnation, because he often appeared, as angels usually did; and because he then performed those things, which depended on his future mission in the flesh.

XXXIV. But then more particularly 16. His prophetic office is signified when he is called interpreter, a teacher, compare Isa. xlv. 27. namely, because he is he that doth speak, Isa. lii. 6. ἐκείνος ὁ θεὸς ὁ ψάλτης of the word of God, whose office is to "declare the Father," John i. 18. Nay, he who speaks plainly, and interprets dark sayings. For this is the meaning of ὃς ἐστιν a clear saying; to which is opposed ἔστη a dark saying, Prov. i. 6. Moreover, it belongs to Christ as a prophet, to declare unto man his righteousness, externally by his word, internally by his Spirit, by which we may understand, either the righteousness of God, demanding satisfaction for sin, and even justifying his elect on that account, or the righteousness of Christ himself, or his satisfaction
satisfactory righteousness, which is the only meritorious cause of our salvation; or in a word, the righteousness of man, that is, the practice of faith and repentance. There is none of all these things, which Christ does not teach his people.

XXXV. 2dly, The office of redeemer, because to him is ascribed רטָם or רטָם, both signifying the same thing, and רטָם. The former word denotes redemption from guilt, from his obligation to, and from the power of another; properly, indeed, that which is effected by a price, as Ps. xlix. 7. where רטָם and רטָם price of redemption are joined: improperly, that which is brought about by a greater power, opposed to the power of an unjust detainer, as Deut. ix. 26. "thou hast redeemed through thy greatness," that is, as it is explained, Neh. i. 10. "by thy great power and by thy strong hand." Both these ways of redemption are applicable to the Messiah; who, on paying the price, purchases the freedom of his people, and by a strong hand applies it to them. The term רטָם generally signifies a price, by which any one may be appeased, and the punishment bought off. Christ paid that price, when he gave his "life a ransom for many," Mat. xx. 28.

XXXVI. But interpreters are not agreed, whether those words deliver or redeem him, are the words of Christ, intervening with the Father; or the words of the Father addressed to Christ. Those who maintain the former, explain them thus. "Redeem him, that is, by thine infinite power deliver him from the evil with which he is pressed down, and which otherwise hangs over him; for I myself have undertaken to satisfy thy justice; and in that satisfaction there is λωτός, the ransom which I have found, that is, which I know to be full and complete; or which I have found, that is, have discovered to him, for whom I intercede, that he may apprehend it by faith." Compare Heb. ix. 12. "having obtained eternal redemption." They who choose the latter, think, that the meaning of the words is this; "Do thou, O Christ, redeem this wretched man, apply to him the efficacy of thy merits, "I have no longer any objection to his happiness; for I have found a ransom, I have considered and weighed the satisfaction thou hast made for man, and have found it to be such, as my justice required, that is, highly sufficient." Whatever way we take the words, they yield a very suitable meaning.

XXXVII. There are two benefits mentioned. 1st, The mercy of God, if there be a messenger [an angel] with him, an interpreter; this is the protasis, or first proposition; and, or then he is gracious unto him; this is the apodosis, or latter proposition. He...
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threws, that it is not otherwise possible for man to obtain mercy of God, unless there be some angel intercessor, who, by his atonement and intercession, may restore him to the favour of God: nay, unless that angel be with him, νεκρος, by his gracious presence, and by his aid and assistance. For 75 is often the same as with; as Gen. xviii. 8. Judg. iii. 16. and other places: and here it seems most properly applicable to the man spoken of. If, among the numbers who surround the sick persons bed, and who can only comfort him in his sickness with medicines, that shall avail him nothing, or entertain him with frivolous idle discourse, this one of a thousand be present, by his counsel, help, and intercession, the man will then be exceedingly refreshed with the fruits of divine mercy; even deliverance from the pit, or corruption, that is, from death both temporal and eternal.

XXXVIII. None have occasion to despise these things as if they were modern inventions: for certainly, Gregory applies them at large to Christ. "For who," says he, "is that angel, but he, who, by the prophet, is called the angel of the covenant? For, seeing to evangelize in the Greek, signifies to declare as a messenger; our Lord who delivers his message to us, is called the angel." He also more clearly observes; "there are, who by angel, understand Christ, the angel of the great council, by whom we are justified." See above all, the commentary of Sebastian Schmidtus, a divine of Sraftsburg.

XXXIX. Let us add to these Balaam's prophecy concerning the Messiah, which he delivered in magnificent language. Numb. xxiv. 15—19. "Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him (it) but not now: I shall behold him (it) but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies, and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city."

XL. The author of this prophecy is Balaam, whom, from an ancient tradition of the Jews, Jerome and Eucherius will have to be the same with Elihu, whose testimony concerning Christ we have just explained. But Fridric Spanhem, the son, in his history of Job, c. 15. § 18, 19. has learnedly shewn the filliness of that tradition, and that there is no resemblance between Elihu and Balaam. Here Balaam mightily extols himself, in
order to gain the greater credit and authority to his prophecy, and though it is not without affection and vain glory, that he uttered these haughty encomiums of himself, yet by them God was pleased to ratify, what he resolved to teach us by the mouth of the prophet. He calls himself the man whose eyes were open, that is, endowed with prophetic light to discern things, which were concealed from others: hearing the words of God, to whom God familiarly imparted his secrets. Knowing the knowledge of the Most High, knowing from divine revelation, those things which in other respects God alone knows. Seeing the vision of the Almighty, like a prophet of the true God, according to Numb. xii. 6. “I make myself known unto him in a vision. Falling into a trance, but having his eyes open,” who falls into a sleep, or an exstasy, and yet has the eyes of his mind open. Whatever be the case as to his other prophecies, it is certainly not to be doubted, but he delivered this prophecy by divine impulse.

XLII. He premises, that what he had a prospect of in spirit, as not nigh: “I see it but not now, I behold it but not nigh.” He gives warning of this beforehand, in order partly to enoble his prophecy, which reached forwards to things fo distant; partly to shun envy, and to comfort Balak, whom he endeavoured to gratify as much as he could. However, he here also comes up to the style of the holy prophets; who usually refer what they prophesy concerning the Messiah, to the latter days.

XLII. But what is the subject of his prophecy? “A star,” says he, “shall come out of Jacob, and a sceptre shall rise out of Israel.” This might be understood literally, and in a diminutive sense, concerning David, who was, as it were, a kind of light shining in darkness, and who obtained the sceptre of Israel by a series of astonishing providences: who also smote the Moabites, and made them tributary, 2 Sam. viii. 2. Hence he says, “Moab is my wash-pot,” Pf. xc. 10. that is, does me the offices of the meanest drudgery, is placed at my feet, as a vessel, in which I usually wash them. But these things have a higher view. And David in this respect, can only be considered as the type of a more excellent person. The star therefore, and sceptre signify Christ the Lord, who is both the light of his people, by the demonstration of the truth, and their manifold consolation by his word and Spirit, “the bright and morning star,” Rev. xxii. 16. and the sceptred king, “King of kings, and Lord of lords,” Rev. xix. 16. He came out of Jacob and rose out of Israel. For the Lord raised up that prophet “from the midst of his brethren,” Deut. xviii. 15. “and the glorious
glorious one of Israel shall be of him, and the governor shall proceed from the midst of him,” Jer. xxx. 21. “who is over all, God blessed for ever; but from the fathers as concerning the flesh,” Rom. ix. 5.

XLIII. The works ascribed to him are these two. 1st, The smiting [breaking] of the sides or corners of Moab. That is, the subduing of thole, who were before sworn enemies to himself and his church. And that two ways, either by grace, when, by his word and Spirit, he subdues them to the obedience of faith, so that they willingly submit to his sceptre, “causting down every high thing, that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ,” 2 Cor. x. 5. Or, in a way of justice and vengeance, when he subdues the obstinate and forces them, however unwillingly, to acknowledge his power and superemience, “breaking them with a rod of iron, dashih them in pieces like a potter’s vessel,” Ps. ii. 9. But the Moabites are here mentioned as an instance, because Balaam was, at that time, principally concerned with them. 2dly, The destruction of all the children of Seth. This signifies his triumph over all men, whom he shall subdue to himself, either by his grace, or by his righteous vengeance. Because all men in the world are propagated from Seth; while the progeny of Cain, and of the other sons of Adam, perished in the deluge. From Seth Noah descended; and all mankind from Noah: so that we are all the children of Seth. But we shall all be made subject to Christ, “who shall deliver up the kingdom to God, even the kingdom to his Father: when he shall have put down all rule, and authority, and power,” 1 Cor. xv. 24.

XLIV. In the last place, he shews the time and nature of Christ’s kingdom; when Israel shall do valiantly against his enemies, by shaking off the tyrannical yoke of Antiochus and others: when Edom and Seir a noted mountain of Idumea, shall become the possession of Israel; which happened under the second temple, when the Idumeans were subdued, and submitting to circumcision and the other Jewish rites, were added to the republic of Israel: as not only Josephus, but also Strabo relates, Geogr. lib. 16. “they joined themselves to the Jews, and had laws in common with them.” When, I say, all these things shall happen, “out of Jacob shall come he, that shall have dominion;” namely, that great ruler, that “mighty one of Jacob,” Isa. lx. 16. “whose right it is, and I will give it him,” Ezek. xxxi. 27. “He shall destroy him that remaineth of the city.” He will overthrow the city and all human power, which
which shall make head against him to the utmost: "for he bringeth down them that dwell on high, the lofty city he layeth it low, he layeth it low, even to the ground, he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy," Isa. xxvi. 5, 6. And thus we have carried down the doctrine of salvation in one continued series to the times of Moses.

C H A P. IV.

Of the Decalogue.

I. THINGS had a quite different appearance under Moses, What was spoken here and there, and delivered only by word of mouth, was now enlarged with very many additions digested into one body, and, at the command of God, consigned to lasting records; which neither the rage of enemies, nor fire, nor sword, nor all-consuming time shall be able to abolish. But neither the nature of our design, nor our intended brevity will permit us to prosecute every thing at large, that comes under this head. In this chapter we shall treat concerning the giving of the law, and the covenant of God with the Israelites, founded on that law.

II. It was the prerogative of the people of Israel above other nations, that to them pertained the covenants and the giving of the law, Rom. ix. 4. And there were several kinds of laws given them, of which there are principally three mentioned by divines. The moral, or the decalogue, the ceremonial, and the political, or foresick. The people of Israel may doubtless be considered three ways. 1st, As rational creatures, depending upon God, as the supreme reason or cause both in a moral and natural sense. And thus the law of the decalogue was given them; which, as to its substance, is one and the same with the law of nature, and binds men as such, 2dly, As the church of the Old Testament, who expected the promised Messiah and happier times, when he should make every thing perfect. And therefore they received the ceremonial law, which really shewed, that the Messiah was not yet come, and had not yet perfected all things; but that he would come, and make all things new. 3dly, As a peculiar people, who had a polity or government, suited to their genius and disposition in the land of Canaan. A republic constituted not so much according to those forms
forms which philosophers have delineated, but which was, in
a peculiar manner, a *theocracy*, as Josephus significantly calls it,
God himself holding the reins of government therein, Judg. viii.
23. Under that view God prescribed them *political laws*.

III. We are first to speak of the *decalogue* and its promulga-
tion. Moses has accurately described it, Exod. xix. and xx.
The *law-giver*, or if you will the *legislator*, is God himself.
“The one law-giver, who is able to save and to destroy, James
iv. 12. Who has a right of dominion over the confidences of
men. As the supreme reason or cause, he is the rule of all
reasonable creatures; and as the supreme Lord, is the ruler of
all, and by taking Israel to himself for a people, in an especial
manner shewed himself to be their God. In the first words of
the law, he affirms his own divinity, proclaiming, I am Jehovah
thy God.

IV. But we judge it criminal for any to doubt, that this is
to be understood of the whole undivided trinity, whose equal
magnificence, in one Deity, we are all bound to acknowledge and
worship. Nevertheless, as the *Son of God* was then, in a cer-
tain peculiar respect, the king of the people of Israel and of the
church at that time; the giving of the law is also, in a singular
manner, ascribed to him. For Stephen, in express words, de-
clares, Acts vii. 38. compared with v. 35. that it was an angel
who spake with Moses and the fathers on mount Sinai, even
that very angel, who appeared to Moses in the bush, and said,
that he was the God of Abraham, Isaac, and Jacob. But no
Christian will deny, that this was Christ. And Christ, certain-
ly is, he “who ascended on high,” &c. Phil. ixxiii. 18. com-
pared with Eph. iv. 8. But he himself “went forth before his
people in the wilderness, when the earth shook, the heavens
also dropped at the presence of God; even Sinai itself was
moved at the presence of God, the God of Israel,” that is, at
the giving of the law, Phil. ixxiii. 7, 8. Certainly the Apostle
Heb. xii. 26. says, that he who spake from heaven, and whose
voice then (namely, at the giving of the law) shook the earth, was
our Lord Jesus Christ to whom we are now also to hearken;
as Zanchius has learnedly observed T. IV. lib. 1. c. 12. Who
professedly and at large proves, that he who promulgated the
law, was the Son of God, *de tribus Elohim*, lib. 2. c. 3.

V. What the celebrated Iac. Altingius has observed on Deut.
v. 6. from a catechism of the ancient Jews very much deserves
our notice. The Jews say, “three spirits are united in one;
the lowest spirit, which is called the *holy spirit*: the middle
spirit which is the intermediate, and called *wisdom* and *intelligence*;
and this is the spirit which proceeds from the midst of the most

*consummate*
confummate beauty, with fire and water: the supreme spirit, which is absolutely in silence, in whom all the holy spirits, and all the bright persons confit;" Rahanat. fol. 132. col. 3.

They also say, that ש有望 and מוש, and מוש, I and thou and he, are names of God, denoting three persons, and, at the feast of tabernacles, they all profess it in their prayers: I and he, face I pray. Moreover, they say, that when the law was promulgated, there were two persons. For, quite to the end of the second commandment, the discourse runs in the first person, "I the Lord thy God," &c. For I the Lord God, &c. of those that hate me, &c. of those that love me, &c." In the third and following commandments, God is mentioned in the third person, "Thou shalt not take the name of the Lord thy God, &c. The sabbath of the Lord thy God." Which having observed, they proceed thus: "that the two first words" or commandments, "were spoke by the supreme spirit; but the other words, by his glory, called EL SCHADDAI, known to the fathers, by whom the prophets prophesied, who is called JAH, in whom is the name of God, the beloved of God, who dwelt in the temple, and the mouth of God, and face of God, and the rock, and that goodness which Moses law, when he could not see God," Bechaj. fol. 88. col. 3, 4. Elsewhere they call him the "Schekinah, by whom there is access to God, by whom prayers are poured out to God: who is that angel, who has the name of God in him, who also himself is called God and Jehovah." I enquire not now, how solid these reasonings of the Jews are. It is sufficient to have mentioned these remarkable records of an ancient catchism concerning the plurality of the divine persons; of which there are also indications in the Decalogue itself.

VI. Angels were present, as ministers, at the giving of the law by the Lord Christ. Whence Stephen says, Acts vii. 53. that the "Israelites received the law by the disposition of angels," ירי ישוב עב עב. Grotius observes, that ירי here signifies amidst, and that ישוב denotes troops, ranged in military order: that the meaning is, the law was given in a magnificent manner, amidst many troops of angels, and that there was a reference to Deut. xxxiii. 2. these things are not improper. But others would rather take ישוב for a command, ordinance, and sanction: as Romans xiii. 2. And they render ירי as at; in which sense the Son is said to act at the pleasure of the Father. Ludovicus de Dieu has learnedly expressed that meaning; and as his words tend to explain several passages, we shall not scruple to infer them as follows. "Stephen had said, v. 38. that"

* Whosoever therefore refuseth the power, refuseth 97 ישוב the ordinance of God.
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- the angel spoke with Moses in mount Sinai, even the same,
- who had appeared to him in the bush, v. 35. who, though he
- was in himself God, yet is here economically considered as
- the angel of God, and the captain of the other angels. He
- gave the law to Moses, from the midst of the angels, who
- surrounded him on all hands. Of which there was a figu-
- rative representation in the sanctuary, where God sitting be-
- tween the cherubims delivered his oracles—Hence Ps. lxviii.
- 17. when he had said, the chariots of God are twenty-thou-
- sand, even thousands of angels, the Lord is among them; he
- adds, Sinai is in the sanctuary: to teach us, that as God,
- when formerly surrounded on Sinai with myriads of angels,
- and riding on them, as on chariots, gave forth the law, so
- the sanctuary resembless mount Sinai, where God rides on a
- chariot of cherubims. Seeing therefore the law came forth
- from an assembly of angels, whose president was the supreme
- angel Jehovah, the Apostle justly said, that it was pronounced
- and ordained by angels. Stephen, that it was received by the people
- by the disposition of angels. Δια των αγγέλων is here the same thing,
- as the decree of the watchers, and the word of the holy ones,
- Dan. iv. 17. The decree and mandate of the angelic senate
- is understood, over whom the Son of God presided as sup-
- reme: in regard of whom the same decree is called, v. 24.
- the decree of the most high." Thus far de Dieu.

VII. But what kind of minitry did the angels perform to
God at giving the law? Firstly, It is certain, that, with their
heavenly choirs they surrounded the mount, and added to the
majestic pomp of the Lawgiver, and were witnesses of all that
was transacted. The confederation of this was capable of strik-
ing not only terror into the Israelites, but should also have in-
spired their minds with reverence, that the angels, in whose
assembly the law was given, might not be witnesses of their
perfidy. To this purpose is Deut. xxxiii. 2. "Jehovah came
from Sinai, he came with ten thousands of saints; from his
right hand went a fiery law for them." Secondly, It is not im-
probable, that the sound of those words, in which the law was
concepted, was formed in the air by the means of angels. For,
God properly utes not a voice: this is a degree of imperfection:
but yet it is called the voice of God, formed in the air in some
extraordinary manner, to express the mind of God, for which
purpose he utes the minitry of angels: namely, the law was
given in thunder and lightning; the thunder indeed, which
formed the matter of the voice, which proclaimed the words of
the law, must certainly have had an articulation, superadded,
which was framed by the means of angels. Philo, in conntar-
tione
tion Decalogi says, God spoke not by himself; but "filling a reasonable mind with a distinct knowledge, which moulding and attenuating the air, and changing it to a flaming fire, he gave forth an articulate sound; as breath does through a trumpet." I know not, whether he intended the same thing that we do. We mean nothing, but what the apostle said, when he calls the law, "the word spoken by angels," Heb. ii. 2. Not that it was any created angel, who said, "I am Jehovah thy God." These are the words of God; but that the thunder, in which God spoke, was produced by the means of angels, and articulated into words intelligible to man. They, who understand by angels, only their presence and attendance, as 2 Tim. ii. 2. Among many witnesses, too much lessen the force of the apostle's comparison, by which he prefers the gospel to the law on this account, that this last was promulgated by the ministry of angels, the former published by the ministry of the Son of God manifested in the flesh. See Cameron and Mestrafat on the place. Thirdly, It is probable, that the tables of testimony, on which the law was written by the finger of God, were delivered to Moses by the intervention of angels: and to this I refer Gal. iii. 19. "the law was ordained by angels in the hand of a mediator."

VIII. Moses was the other minister of God at the giving of the law. "Moses commanded us a law, even the inheritance of the congregation of Jacob," Deut. xxxiii. 4. "The law was given by Moses," John i. 17. And Moses is that mediator; in whose hands, as we have just learned from Paul, the law was ordained by angels. We can by no means agree with a certain learned author who denies, that Moses was the mediator of the moral law, and maintains, that by the law we are to understand the ceremonial only; and he thinks, the history of the promulgation of the ten words or commandments removes Moses to such a distance from the office of a mediator, that it places him in the same rank and order with the people, Exod. xix. 25. "So Moses went down unto the people," &c. and Exod. xx. 1. "and God spake," &c. But if I mistake not, the very learned person mistakes the case. Moses indeed went down from the mount, to put the people on their guard, not to break through the boundary, by coming up to Jehovah: and having executed that commission, he, together with Aaron his brother, went up again, at the command of God, some little way at least, Exod. xix. 24. and stood nearer, when God promulgated the laws. Which done, he again spoke with the Israelites. Very many considerations sway with us, thus to range these matters. Let us, first, consider verse 9. "and Je-
hovah said unto Mofes, lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever." From this it appears, that from among the whole assembly, God called Mofes by name, and recommended him to the people, as the messenger of God, when he promulgated this law. And Mofes himself declares this, Deut. v. 4, 5, 6. "Jehovah talked with you face to face in the mount, out of the midst of the fire, (I stood between Jehovah and you at that time, to shew you the word of Jehovah. For ye were afraid by reason of the fire, and went not up into the mount) saying, I am Jehovah thy God," &c. And what is plainer than that of Stephen: "that Mofes was in the wilderness with the angel, which spake to him in the mount Sinai, and with our fathers, who received אִירֵא יִרְאֵה, the lively oracles, to give unto us," Acts vii. 38. Where Beza says; "it is not to be doubted, but Luke calls אִירֵא, oracles, what the Hebrew calls דִּשָּׁרָה, the words, and has an eye to God himself, who is said to have pronounced, and delivered them to Mofes, written with his own finger." And what appearance of truth is there, that by אִירֵא יִרְאֵה, lively oracles, we are only to understand the ceremonial laws, and not those precepts of the moral law, which whoever does, shall live in them? And this very learned author himself has elsewhere observed, that the words, דִּשָּׁרָה, דִּשָּׁרָה, law, statutes and judgments are often synonymous; but whenever they are thus joined together, they are distinguished from each other by a peculiar signification; and that by דִּשָּׁרָה is understood the moral law; by דִּשָּׁרָה, the ceremonial, and by דִּשָּׁרָה the forensick law. But now these three are so joined, as that each of them is ascribed to Mofes, Mal. iv. 4. "remember ye the law of Mofes my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. You see, that the law equally with the statutes and judgments are ascribed to Mofes. In like manner, Lev. xxvi. 46. "these are the statutes, and judgments, and laws, which Jehovah made between him and the children of Israel, in mount Sinai, by the hand of Mofes." Mofes therefore was the mediator even of the moral law, and his institutions are erroneously restricted to the ceremonies.

IX. The time of the publication of the law is supposed to be the fiftieth day from the departure of the people out of Egypt, and from the celebration of the passover. How to find out this number of days, see Rivet on Exod. xix. 1. And thus the Israelites were taught, that they were not then to be at their own disposal, when they were delivered from Egyptian bondage by a bountiful hand, so as for the future to live at their own discretion; but to enter into the service of God, and to apply themselves
themselves to it with the greater earnestness, the more they were set at liberty from the bondage of others: as Zachariah also prophesies, Luke i. 74, 75. "That being delivered out of the hands of our enemies; we might serve him without fear, in holiness and righteousness before him, all the days of our life." God likewise ordered three days to be set apart for preparation: because none has access to familiar converse with God, but he who has duly consecrated himself to him.

X. The place was mount Sinai, sometimes also called Horeb, Deut. v. 2. Exod. iii. 1. and sometimes "the mount of God," 1 Kings xix. 8. "The law was given in the mount." Beda on Exod. xxiv. "says, that from the height of the place, we may gather, how sublime, or how different from human institutions the law was, which Moses received." That mountain was situated in the deserts of Arabia, an uncultivated and barren spot, far from Canaan, opposed to mount Sion, which was greatly cultivated and very pleasant; Psal. xlviii. 3. and situated in the heart of the promised land, from whence came forth the law of faith, Isa. ii. 2, 3. For, the law cannot give life to sinful man, render him fruitful in the practice of true holiness, and introduce him into the heavenly country. That is the province of the gospel, "which is the power of God unto salvation," Rom. i. 16. We are not to despise the observation of Lud. Cappelus on Gal. iv. 25. That mount Sinai was so called from the word סנה, which both in Hebrew and Arabic signifies a thorn, bulb, briers. For, God spoke here to Moses from the bulb. Mount Horeb, also denotes dryness and defoliation: for God made choice of such places and names in giving the law, with a particular purpose, that the names might answer to the things; and the things typified, to their types. The law, considered in itself alone, is more dry and barren to sinful man than any rock or sandy desert, from which not even a drop of true piety can penetrate into the heart of man; it also forms a horrid waste and desolation by its threats and curses, with which, as with so many thorns, it pricks and wounds the conscience of the sinner. And what the most excellent Lightfoot has remarked, deserves also to be added, Miscellan. c. 59. The ceremonial law, which only regarded the Jews, was given (at least, as to a great part of it) privately to Moses in the tabernacle, Lev. i. 1. and was demolished along with the tabernacle, when the vail was rent. The moral law concerns the whole world, and was published in the sight of all; namely, from the top of a mountain: and ought to last, as long as any mountain shall stand. The judicial law, which is more indifferent and may stand or fall, as
shall seem most expedient for the common-weal; was not published so openly as the one, nor so privately as the other.

XII. Besides, though the people were, in their manner externally sanctified, yet they had not free access to the mountain. God commanded that the mountain and the people should be kept within bounds, and threatened those with death, who should dare to go up to the mountain, or to touch any part of it, Exod. xix. 13. This command appeared so severe, that Paul declares, they could not endure it, Heb. xii. 20. And as it is truly delightful and good to draw near to God, Psal. lxxiii. 28. so it is unpleasant and melancholy to be debarred from access to him. That command was a proof that the Israelites were impure, and unworthy of the presence of God. The very animals appointed for their service, were reputed impure. And therefore proclamation was made, "If even a beast touched the mountain, it should be stoned or thrust through with a dart." To such a degree were all things brought into the bondage of corruption by, and on account of sinful man, Rom. viii. 21.

XII. There were likewise awful signs, such as loud peals of thunder, quivering, flashes of lightning shining along the cloud of thick darkness which covered the top of the mountain, black vapours of smoke ascending up to heaven, the earthquake, the quaking of the very mountain, as if sensible of the approach of God, and many other circumstances recorded, Exod. xix. 16, 18. Deut. iv. 11. Heb. xii. 18. Now to what purpose was all this apparatus? It was first to proclaim the tremendous majesty of the lawgiver, and to beget in the souls of men a reverence for his law; "God himself is come,—that his fear may be before your faces, that ye sin not," Exod. xx. 20. 2dly, To display the nature of the law, which, by demanding perfect obedience, and by the addition of dreadful threatenings, wonderfully strikes sinners to the heart, and without any mixture of gospel grace, leads to despair, and is to them the ministry of death and condemnation, 2 Cor. iii. 7, 9. But it is otherwise with the gospel, which, in this respect, is opposed to the law, Heb. xii. 18, 22. 3dly, To put the faith and constancy of the Israelites to the trial; whether this terror of God would bring them to humility and obedience, or whether through forwardness they would pour contempt upon him, or out of despair rebel against him, Exod. xx. 20. that be might prove you.

XIII. But notwithstanding this display of majesty, the Israelites saw no form or similitude of God, Deut. iv. 12, 15. This was on purpose to prevent them from entertaining gross conceptions of the God of heaven, or "corrupting themselves and making
making to themselves a graven image, the similitude of any figure, the likeness of male or female," ver. 16. For to what could they liken him, of whom they saw no similitude? Isa. xl. 25. "to whom then will ye liken me, or shall I be equal? faith the holy One."

XIV. The law, which God, in this manner published, consists of ten words or commandments, Exod. xxxiv. 28. Deut. iv. 13. Wherefore the Greeks also called it δικαίωμα the decalogue. Moreover the contents of those ten words are various. 1st, There is the prescription of certain duties; and in this the nature of a law as such, properly consists. 2dly, The threatening of divine vengeance against the transgressors thereof, as in the second and third commandments: and this is the sanction of the covenant of works, from which all threatenings are derived, as we explained at large, Book III. chap. r. sect. 22. 3dly, The proposal of divine grace and favour; and as this is made to sinners, and that under a condition, not of perfect, but of sincere obedience; so far it flows from the covenant of grace.

XV. All the duties required by the law, are comprehended under this one, viz. love, which is therefore called the fulfilling of the law, Rom. xiii. 10. and the bond of perfectness, Col. iii. 14. Moreover, seeing love either ascendeth to God, who as the chief good, is to be loved above all, and with all our strength; or extends itself to our neighbour whom we are bound to love as ourselves, since he belongs to God equally with ourselves; therefore Christ divides the whole law into these two capital precepts, Mat. xxii. 37—39.

XVI. The Most High God was not only pleased to publish his laws to Israel with a loud voice, in the presence of the most august assembly of the whole people, but he likewise engraved them with his own finger, on tables of stone, polished by himself for that purpose, Exod. xxiv. 12. Exod. xxxi. 18. Deut. ix. 10. He chose to write his law, in order to prevent the oblivion of it, and to perpetuate the memory of the giving and receiving it in Israel. And hence these tables are called יִשְׁתַּמְרָה יְהֹוָה, the tables of testimony, Exod. xxxi. 18. Exod. xxxiv. 29. Both because they contained the declaration or testimony of the divine will, and because the preservation of them by the Israelites, was a testimony of the law given to, and received by them at Sinai. This writing also signified the purpose of God, to write the law on the hearts of his elect, according to the promise of the covenant of grace, Jer. xxxi. 33.

XVII. Nor is it for nothing that God himself would be the author of this writing, without making use of any man or angel. For this is the meaning of the Holy Spirit, when he says,
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that the tables were written with the finger of God, Exod. xxxi. 18. and that the writing was the writing of God, Exod. xxxii. 16. The reasons were, 1st, To set forth the pre-eminence of this law, not only above all human, but also above the other divine laws, which he permitted to be written by Moses. 2dly, To intimate, that it is the work of God alone, to write the law on the heart, which is what neither man himself, nor the ministers of God can do, but the Spirit of God alone. And thus believers are "the epistle of Christ, written not with ink, but with the Spirit of the living God," 2 Cor. iii. 3.

XVIII. It likewise merits our attention, that this writing of God was not a drawing of certain letters on a plane, but מִּנְנֵי an engraven writing, by incision and * engraving, Exod. xxxii. 16. The term מִּנְנֵי, which occurs no where else, seems by a commutation of the letters of the same organ מ and מ to be from מַנֶּה, which signifies a graver, graving instrument or tool: so that מַנֶּה signifies he cuts with a graver or stylus, as R. Soloman has observed. This signifies not only the perpetuity of the law, in respect of its obligation (for characters so engraved are with much greater difficulty effaced, than letters drawn upon a plane) but also its deep engraving in the inward parts of the elect, which Satan himself, with all his power and stratagems, cannot eraze. If we consider ourselves, as corrupted by nature, "our sin is written with a pen of iron, and with the point of a diamond, it is graven upon the table of our heart," Jer. xvii. 1. But the grace of God will cancel that writing of sin, and in the room of it, with the graver of his most holy spirit, will engrave on the same table of our heart the characters of his law.

XIX. Nor must we omit, that God would not write his law in paper or parchment, nor even on wood, but would engrave it on tables of stone. That was done, as Abrabenel well remarks, "that the foundations of the law might always remain incorrupted, and this be a monument of the perpetuity of the law." The other laws, which were to continue at least till the time of the restitution, and whose abrogation was at hand, "for the weaknesses and unprofitableness thereof," Heb. vii. 18. were written by Moses on a less durable material. But this law, which is of eternal obligation, was engraved by God himself on stone. And why may we not, on this occasion, reflect on the stony hardness of our own hearts; on which, however, the characters of the divine law are imprinted by the spirit of sanctification? Mufclius in Locis communibus de Decalogo says:

"It

* The author says, per incisionem et excavationem, which last signifies a making hollow.
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"It was not enough to have heard the voice of God, unless there was also a literary monument, written by the finger of God, for the benefit of posterity, and for the conviction of the rocky conscience of a hardened people, and therefore tables of stone, and not paper, were used." See also Jo. Gerbardi; Loc. commun. de lege, sect. V. §. 32.

XX. These tables were two in number, enjoining the sanctification both of soul and body, the love both of God and our neighbour. They were also "written on both their sides; on the one side and on the other were they written," Exod. xxxii. 15. Which is either to be understood thus, that the tables shut or cloed on each other like writing-tables, and were written on their two sides that faced each other: or, what appears to be more simple, that each table was filled up with writing on each side thereof, in the manner of that, which the Greeks call ἐπιστολογία, or epistolography. And thus provision was actually made against a possibility of either taking from or adding anything to this law: which also God expressly charged upon his people, Deut. iv. 2, and Deut. xii. 13. Nor is it preposterous to think, that by this means, the sanctification of the whole man was shadowed forth. As there was no part of these tables left unwritten by God, so there is no part of the believer, which the Spirit, by his sanctifying influences, does not pervade, 1 Theff. v. 23.

XXI. But we cannot well determine, what number of precepts God inscribed on each table. For, when we refer the former precepts, treating of love to God to the first table; and the six following, which treat of love to our neighbour, to the second table; we do not so much consider the manner of God's writing, as the nature of the things; as Christ also did, Mat. xxii. We have just heard, that the tables were written both sides; and that they were of equal size is very probable. But the four former precepts greatly exceeding the other six in length, it is scarce credible, they were contained in one table.

XXII. When Moyses came down from the mount, with the tables, written by God, in his hand, and, on his approach to the camp of the Israelites, observed the calf which Aaron had cast or founded at their command, he was moved with a holy indignation, and threw the tables out of his hand and broke them, Exod. xxxii. 19. Deut. ix. 16, 17. We are by all means to conclude, that Moyses, fired with a zeal for God, broke these tables consistently with his duty. For, this conduct tended 1st, To strike the Israelites with shame and terror, since, by this alarming action, he much more effectually convinced them of their breach of covenant, than he could possibly have done.
done by any vehemence or warmth of words; by depriving them of that inestimable treasure, whereby they had otherwise excelled all other nations of the world. 2dly, To demonstrate, that, by their breach of the most solemn covenant, they made themselves unworthy of the symbol of the divine presence: For, the words of the covenant were written on the tables, in order to their being placed in the ark, and that God might dwell upon the ark in the tabernacle. Therefore, by this indignation of Moses, God so ordering it; it came to pass, that there was nothing which could be deposited in the ark; and so the tabernacle could neither be erected, nor the propitiatory or mercy-seat be in the midst of Israel.

XXII. Nevertheless God, being entreated by Moses, renewed the broken covenant, commanded Moses to hew two other tables, like the former, on which God himself might write the same word Exod. xxxiv. 1. However he was pleased to manifest his grace, in such a manner, that some token of his displeasure should remain, least the facility of pardon should produce indolence and sloth. There was no art of man used in the former tables; both the tables and the writing were God's. But now, some part of that so great dignity was impaired; since Moses was commanded to bring the stones, when polished by the hands of man, that God might write the ten words upon them. We are, however, taught, that the most holy persons can, indeed offer nothing to God (if even they can do that) but smooth tables without any characters. The whole writing is to be entirely ascribed to God the author of holiness.

XXIV. While these things were doing, God again prohibited the Israelites from coming near the mount; nor, indeed, did he suffer either sheep or oxen to feed in sight of it, Exod. xxxiv. 3. because, by their idolatry, they had made themselves abominable in the sight of God. We men perhaps, might have thought, that the miracle would have been more illustrious, if the writing had been made to appear in an instant on the bare tables in the sight of all: but now the writing was performed in secret, before Moses alone, in order to leave some room for faith, to embrace even what it sees not. However, God sufficiently obviated the cavilling of carnal reason; it being evident, that Moses neither took any graving tool with him, nor could find any in the mount. For, God so orders the dispensation of his heavenly doctrine, as to prove the obedience and docility of believers, and yet to leave no room for doubting; as Calvin has ingeniously observed.

XXV. But there was another way, by which God asserted the authority of his law; namely by that extraordinary splendour,
dour, which glistered in the face of Moses, when he came down from the mount, with the tables of the testimony in his hands, so that the Israelites were not able to look upon him, but he was obliged to put a vail on his face, when he spake with them, Exod. xxxiv. 30——. This also was a part of the ornament and glory of the law, as the apostle intimates, 2 Cor. iii. 7. For, if Moses himself, who was a minister, appeared in such eminent glory, the ministration itself could not be less glorious. But since the Israelites could not bear that splendour, that was to them an indication, how far they had departed from God by their ingratitude, who were so much afraid at the sight of the servant. This distinction therefore might really humble them; since Moses was favoured with a nearer view of the glory of God himself, and with having the effulgence, of that glory in the skin of his face; while they, being struck with terror, started back at the sight of a mortal man. Moreover, it being said, that Moses, when he spake to Israel, put a vail on his face, this was a proof, that the great mysteries and the true end of the law, which is “Christ for righteousness, to every one that believeth,” Rom. x. 4. were concealed from them, 2 Cor. iii. 13. And finally, the apostle observes, that the glory of the face of Moses was to be done away as useless, 2 Cor. iii. 7. It might be, that this shining splendour of his skin lasted not long; at least it vanished at death: which was a visible proof, that the glory of the Mosaic ministration was afterwards to have a period, to make way for the more eminent glory of the ministration of Christ.

XXVI. These tables were deposited in the ark of the covenant under the mercy-seat, Exod. xxv. 16. Deut. x. 5. I Kings viii. 9. Not only to be kept there as a most precious piece of furniture, and a symbol of the divine covenant; but especially to signify, that Christ, who was typified by the ark, was to have the law of God in the midst of his bowels, or within his heart, Psal. xl. 8. and to fulfil it perfectly for his people: likewise, that Christ had not only the propitiatory or mercy-seat, whereby our sins are covered but also the law, which was to be the rule of life and directory of gratitude to those, who are reconciled with God.

XXVII. It has been formerly, and is to this day a matter of dispute in the church, whether the laws of the two tables, as they were given to the people of Israel by Moses, are of perpetual obligation, and extend even to us Christians. Hieronymus Zanchius Operum Tim. IV. lib. 1. c. 11. Maintains at large and by several arguments, that we Christians have nothing to do with the moral precepts, as they were given to the Israelites by
by Moses; but only in so far, as they agree with the law of nature, common to all nations, and confirmed by Christ, whom we acknowledge to be our king. And Musculus writes to the same purpose, *Loc. commun. de abrogatione legis Mosaicae.* But while David Pareus gives his opinion about the opposite opinions of Dominicus a Soto and Bellarmine, the former of whom denied, that we are subject to the law of the decalogue, as it was delivered by Moses; but the latter, on the contrary, maintained, that the law, as given by Moses, was also binding on us; though he premises (ad libri Bellarmini de justicatione IV. c. 6.) that it is of small importance to dispute about the ministrv of Moses, by which the law was formerly promulgated, provided the law, and the obedience thereof, be in vigour or force in the church: yet he says, that Bellarmine's opinion is to be retained, as the safer and more preferable. *Rivet, in Explicat. Decalog.* thinks, that the difference is not in the thing, but in the manner of expression: for all agree, that all the moral duties contained in the law, are of perpetual observance among Christians, in so far, as they are natural precepts, imprinted on the minds of all, by God, the author of nature; and as by way of instruction they are contained in the written laws, they are a great, nay a necessary help to our weakness and ignorance. Yet he rather seems to incline to the sentiment of Zanchius and Musculus. We shall comprehend our own opinion in the following positions.

XXVIII. 1. Seeing the decalogue contains the sum of the law of nature, and, as to its substance, is one and the same therewith, so far it is of perpetual and universal obligation. And thus far all divines are agreed, the Socinians themselves not excepted. See *Vigil. lib. IV. c. 5.*

XXIX. 2. We are not only to perform the duties, which it requires, because they are agreeable to reason; and to abstain from the contrary vices, because reason declares them to be base and vile, but also under this formal notion, because God has enjoined those duties, and prohibited those vices; that his authority as lawgiver, may be acknowledged, and our goodness have the nature of an obedience; which, as such, is founded on the alone authority of him who commands. And who can doubt, that it is the duty of a rational creature, to acknowledge God as his supreme Lord and governor, to whose will, without any further examination, he ought to submit; saying, "Lord, what wouldst thou have me to do?"

XXX. 3. The Gentiles, who had heard nothing of the giving of the law in the wilderneas, were not bound to the observance of that law, as it was published to the Israelites, but only
only as inscribed on their own consciences. Hence the Apostle says, "that as many as have sinned without law," namely, the written law, "shall also perish without law," Rom. ii. 12. That is, shall not be condemned in consequence of the law, as delivered to Israel in writing, but of the violation of the natural law. However, if any of the Gentiles came to have any knowledge of the giving of this law, they were to believe, that the precepts of it were spoken to them no less than they were to Israel; nor could they neglect them without throwing contempt on God, and incurring the forfeiture of salvation.

XXXI. 4. Though the precepts of common honesty, in some special manner, and with some particular circumstances, were originally appointed for a peculiar people, yet they are still binding by a divine authority, on all those who come to know, that God formerly enjoined them to their neighbours. For instance, what Paul wrote to the Romans, is no less binding on us, than it was on them; because the obligation is founded on the manifestation or discovery of the divine will and pleasure. When therefore, God has said to any particular person, that this or that duty is incumbent upon him as a rational creature, who ought to bear a resemblance to the divine image; all other men who hear this, are as much bound to that duty, as he to whom it was first proposed; not only because they apprehend the matter of that precept to be consonant to reason; but also, because that command was given by God, no matter to whom it was given at first.

XXXII. 5. Common precepts which bind all to whom they are made known, on account of the authority of him who enjoins them, may be pressed upon some by certain peculiar reasons. For instance, the precept concerning constancy in the faith of the gospel, might be pressed on Jews and Gentiles from different motives; and yet the precept remain common to both. Thus when God published the decalogue to the Israelites, he annexed some reasons, which, to the letter, were peculiar to them alone: because, what was a common duty to all, he was pleased in an especial manner, to recommend to them. Yet in his wisdom he published those reasons, in such a manner, as to concern others also, by way of analogy, and in their mystical signification.

XXXIII. 6. As the people of Israel constituted the church at that time, and as Jesus Christ the Son of God, and king of the church, prescribed the decalogue to them, it follows, that the same law retains its force in the church, till it be abrogated again by the king of the church. We are not to think, that the church of the Old Testament, which consisted of Israelites,
raelites, and that of the New, though for the greatest part, made up of Gentiles, were a quite different people. They ought to be looked upon as one kingdom of Christ, who made both one, Eph. ii. 14. and who grafted us, when wild olives, into that fat olive, Rom. xi. 17. And consequently, the laws which were once given to the church by Christ the king, are always binding on the whole church, unless Christ shall declare, that he has abrogated them by some other institution. But it is absurd to imagine, that Christ abrogated the moral law, in so far, as he gave it by the mediation of Moses to the church of Israel, and directly confirmed the same law to the Christian church. For seeing it is the same law, of the same king, in one and the same kingdom, though that kingdom is enriched with new accessions and new privileges; why should we suppose it abrogated and ratified again almost in the same breath? Nay, many considerations persuade us to believe, that the law of the decalogue was given to the church, in order to be a perpetual rule, from the manner in which it was given.

XXXIV. For, as these commandments were published before the assembly of the whole church, in the hearing of all, while the other precepts were given to Moses alone in his sacred retirement: as they were engraved on tables of stone by the finger of God to the end, that as Calvin remarks, this doctrine might remain in perpetual force: and seeing they, and they alone, were put in the ark of the covenant, under the wings and guardianship of God himself; God plainly shewed by so many prerogatives, that the reason of those precepts was far different from that of the others, which were only imposed on the church for a time.

XXXV. From these things the rashness of a late Catechist appears, who maintains that the ten commandments were written on tables of stone, to shew that they were to continue in force while those tables lasted; but, that when the tables were lost, the law that was written upon them was to be abrogated: and that they were laid up in the ark of the covenant, to signify that they were of the same nature with that ark, and that covenant, that is, of a fading or perishing nature. But if this was true, it will follow, that the Israelites from the destruction of the first temple, when the ark with the tables of the law was lost, were set free from the binding power of the decalogue; and that there was no difference between the decalogue and the other ceremonies, the ark being as it were, the centre of the ceremonies; nay, that the decalogue was in this respect inferior to the other ceremonies, as the latter continued to the coming of Christ; but the decalogue was abrogated by the Babylonish
bylonish captivity. All which notions are so false, and so dig-
tant from all found divinity, that they have almost an air of
impiety.

XXXVI. We may add, that Christ has declared, “he was
not come to destroy, but to fulfil the law,” Mat. v. 17. To
destroy, signifies there, to abrogate, and to free men from the
obligation of it, as appears from ver. 19. But that Christ
speaks of the law of the decalogue, we gather from what fol-
lows, where he explains the precepts of that law, and recom-
mends them to his disciples. And when Paul, Rom. xiii. 9.
and James, chap. ii. 8, 11. inculcates the precepts of the law on
Christians, in the same terms in which they were delivered by
Moses to Israel, they do not insist upon this consideration, that
they were agreeable to the dictates of right reason, or were ra-
tified again by Christ, but that they were thus formerly publish-
ed and written by God. Nay, Eph. vi. 2. the Apostle not only
insists on the promise, that was annexed to the fifth com-
mandment, but also on the order of the precepts, recommend-
ing honour or regard to parents from this argument, that this
is the first commandment with promise. But if the decalogue, as
it was formerly delivered to the church of Israel, did not con-
cern Christians, that argument of the Apostle (which be it far
from us to say), would have no force with Christians.

XXXVII. Finally, if the decalogue, as it was formerly given
to the church, was not now binding on the same; it must ne-
cessarily have been revoked by God, and abrogated by Christ:
both which is absurd. For who will be so bold, as to suppose
God to speak in this manner: “It is indeed my will, that you
observe those natural precepts, which I formerly commanded
the Israelites, in the law that was published with such fo-
lemnity; but for the future, I will not have you bound to
these, because of my command, but because nature requires
it.” And why should Christ abrogate the precepts given to
the church of Israel, in order directly to give the very same
precepts again to the Christian church? Not to say, that there
is not the least sign of any such abrogation in the sacred writ-
ings.

XXXVIII. However, we do not refuse, that the law of the
covenant of works was abolished by Christ in its federal con-
scription. 1st, As to its rigour, which required of man himself an
obeidience in every part and degree perfect, as the condition of
justification, and that without any promise of the Spirit and of
sanctifying grace. 2dly, As to the curse, which it threatens a-
gainst all who deviate from it in the least. And in this sense
Paul says, “that we are not under the law, but under grace,”
Rom.
Chap. 4.

OF THE DECALOGUE.

Rom. vi. 14. though as to its normal relation, or as it is the rule of life and manners, it was not even for a moment abrogated or abolished by Christ. "Do we then make void the law through faith? God forbid, yea we establish the law," Rom. iii. 31. In that respect, Christians are no less under the decalogue, than the Jews were formerly: and that not only because the precepts of it are just and holy, but also because they are commandments, which were formerly promulgated with so much majesty and pomp: or which is almost the very same thing, not only on account of the doctrine they contain, but also of the authority of the supreme governor.

XXXIX. Let us now consider the use of this law in all ages of the world: and this may be considered either absolutely and in itself or relatively, with respect to a certain condition or state of man. In itself, the law is, first, A representation of true virtue, a delineation of internal and external goodness, and a copy of that holiness which is worthy of God. Second, A demonstration of the way, in which a rational creature can come to have glorious communion with God: "which if a man do he shall live in them," Lev. xviii. 5. "The commandment which was ordained to life," Rom. vii. 10. None attains to life but by this law, which must be fulfilled either by man himself, or a surety for him. Third, A command of the supreme ruler, binding every one to obedience under the threatening of eternal death, Lev. xviii. 2, 3, 4. Deut. xxvii. 26.

XL. The state of man, to which the law has its peculiar relations, is threefold; viz. his first, his fallen, and his restored state. In his first state, it was to man, first the rule of his nature and of all his actions, to which he willingly, and with the greatest complacency of soul conformed himself. Second, The most excellent beautiful ornament of man, as stamped and impressed by the creating hand of God on his mind. Third, The condition of the covenant of works, which man himself was to perform in order to obtain consummate bliss and happiness.

XLI. In his fallen state it serves, first, To discover and convince man of his sin, Rom. iii. 20. "by the law is the knowledge of sin. And the precepts of the law do this two ways. First, as in a mirror, they discover to man the vileness both of his life and actions, James i. 23. Then by its irritating virtue, whereby, on account of human depravity, they stir up sin, which otherwise lay dormant; so that, like one galled by a bridle, the more strictly sin is prohibited and restrained, the more vehemently it resists and makes opposition, every thing that would keep it under being offensive to it. The Apostle excellently illustrates
illustrates this, Rom. vii. 7, 13. 2dly, To denounce the curse against man; which it does by its "comminations: now we know, that what things forever the law faith, it faith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God," Rom. iii. 19. 3dly, To be a restraint upon men, and bring them to some external honest deportment, in order to preserve civil government, and prevent the destruction of mankind by adulteries, rapes, oppressions and the like heinous crimes. The Apostle seems particularly to intimate this office of the law, 1 Tim. i. 9. when he says, "that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, &c. For, he shews, that it is a curb to those prevailing lusts of the flesh, which otherwise would be immoderately extravagant. 4thly, To bring sinners to Christ: "for, Christ is the end of the law for righteousness to everyone that believeth, Rom. x. 4. The law was our school-master to bring us to Christ," Gal. iii. 24. This is not only true of the ceremonial, but also of the law of the decalogue, which brings to Christ these two ways: first, as it really keeps an elect person, while in an unconverted state, in some measure, in the way of his duty, that he may not obstinately neglect all concern for righteousness and his soul. For, where the Spirit of God does not yet bear rule, sinful lusts break forth there, in such a manner, that the soul, which is obnoxious to them, is in danger of sinking into forgetfulness and contempt of God: And they would actually do this, did not the Lord put a bar thereto by this remedy of his law. But principally the law brings to Christ, as it strips man of all confidence in his own goodness and righteousness, and, by an acknowledgment of his misery, deeply humbles him, that so he may be thus prepared to endeavour after, what before he thought he did not stand in need of.

XLII. In the state of restoration it teacheth believers: 1st, How perfect the obedience was, which Christ performed for them, and how much they are under obligations to him, since he, who was Lord of the law, subjected himself to it for them not only to obey its precepts, but to endure the curse, that he might redeem them from the law, Gal. iv. 4, 5. 2dly, At what distance they still are from that perfection of holiness which the law requires, in order the better to bring them to humility, and to a denial of all self-righteousness, Phil. iii. 8, 9, and a longing after a blessed perfection, Rom. vii. 24. 3dly, What is the rule of their gratitude, and the mark at which they ought to aim, Phil. iii. 12. 1 Tim. i. 5. 4thly, and lastly, it bears witness to, approves and commends, the beginnings of sanctification
farnification; and comforts those as being true Israelites, who "delight in the law of God after the inward man." The law does this, not from its own authority, which can admit of nothing but what is perfectly holy, and condemns everything, that is stained but with the least spot; but from the authority of the grace of Christ, to whom it is now subservient, and at whose command it commends even the imperfect works of believers, declares them to be sincere, and so far approves of them as conformable to itself: and in that sense the righteousness of the law is fulfilled in those, "who walk not after the flesh but after the spirit," Rom. viii. 7.

XLIII. Upon these ten words or commandments God entered into a covenant with Israel. "The Lord our God made a covenant with us in Horeb," Deut. v. 2. So that the ten words are called the words of the covenant," Exod. xxxiv. 28. and the covenant itself, Deut. iv. 13, nay the tables, on which they were written, are called the tables of the covenant, Deut. ix. 9. The plan of this covenant is that contract, which God entered into with Israel, a little before the law was given. Exod. xix. 5, 6, 8. Its solemn ratification was made by those signs, which are recorded, Exod. xxiv. 3. seq.

XLIV. The stipulation on the part of God was published in these words, Exod. xix. 5, 6. "Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests; and an holy nation." We are not to think, that God, by these words, required Israel to preform perfect obedience in all parts and degrees, as the condition of the covenant. For in that case, the whole of this proposal would be nothing, but an intimation of an inevitable curse. Seeing it is absolutely impossible for sinful man to give such a perfect observance, even though he is regenerated and sanctified. But a conditional proposal upon an impossible condition, is equivalent to an absolute denial. It is indeed true, that the law, considered as a rule, cannot but enjoin a holiness absolutely perfect in every respect: Which we have elsewhere professedly proved: but the case is different, when something is required as the condition of a covenant. The man indeed is still bound to perfect holiness, so far that the least deviation is a sin: but yet supposing a covenant of grace, among the benefits of which is remission of sins, God stipulates with his people in this manner; if, with sincerity of heart, you keep my precepts, and recover from your falls by renewed repentance, I will upon that give you an evidence, that I am your God. Here therefore he requires a sincere, though not, in every respect, a perfect observance of his commands.

XLV:
XLV. Upon that condition he promises to them not only temporal blessings, such as the possession of the land of Canaan, and a peaceable life there, abounding with all plenty of every thing desirable, Exod. xx. 12. but also spiritual and eternal, when he says, that he will be their God and they his people, in that sense which he promised the land to the pious fathers: “that he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob,” Deut. xxxix. 13. Compare Jer. vii. 22, 23. But that these words comprise life eternal, and the resurrection of the body, we learn from our Lord, Mat. xxiii. 32.

XLVI. To this stipulation of God the Israelites agreed, Exod. xix. 8. “And all the people answered together, And said, all that the Lord hath spoken, we will do.” Which they repeated upon the publication of the law, Exod. xxiv. 3. “and all the people answered with one voice, and said, all the words which the Lord hath said will we do.” The pious among the Israelites, conscious of their own inability and manifold infirmities, humbly promised, depending by faith on the gracious influences of divine strength, and obedience, not indeed perfection (for that would be to incur the guilt of a lie,) but yet sincere, and by no means feigned. The others, as they did not duly attend either to the spiritual perfection of the law, or to their own natural inability, rashly and confoundly bound themselves to the observance of all the precepts. Yet so far these words were good and acceptable to God, as by them they testified some degree of readiness of soul, Deut. v. 33, 34, 35.

XLVII. Now concerning this covenant, made upon the ten commandments, it is queried, whether it was a covenant of works, or a covenant of grace? We judge proper to premisse some things, previous to the determination of this question. And first, we observe, that, in the ministr y of Moses, there was a repetition of the doctrine concerning the law of the covenant of works. For both the very same precepts are inculcated, on which the covenant of works was founded, and which constituted the condition of that covenant; and that sentence is repeated, “which if a man do he shall live in them,” Lev. xviii. 5. Ezek. xx. 17, 13. by which formula, the righteousness, which is of the law, is described, Rom. x. 5. And the terror of the covenant of works is increased by repeated comminations; and that voice heard, “cursed be he that confirmeth not all the words of this law to do them,” Deut. xxvii. 26. Now the apostle declares, that this is the curse of the law, as the law is opposed
opposed to faith, or the covenant of grace, Gal. iii. 10, 12. Nay, as the requirement of obedience was rigid under the ministry of Moses, the promises of spiritual and saving grace were more rare and obscure, the measure of the Spirit granted to the Israelites, scanty and short, Deut. xxix. 4. and, on the contrary, the denunciation of the curse frequent and expressive; hence the ministry of Moses is called, “the ministration of death and condemnation,” 2 Cor. iii. 7, 9. doubtless because it mentioned the condemnation of the sinner, and obliged the Israelites to subscribe to it.

XLVIII. Secondly, we more especially remark, that, when the law was given from mount Sinai or Horeb, there was a repetition of the covenant of works. For, those tremendous signs of thunders and lightnings, of an earthquake, a thick smoke and black darknes, were adapted to strike Israel with great terror. And the setting bounds and limits round about the mount, whereby the Israelites were kept at a distance from the presence of God, upbraided them with that separation, which sin had made between God and them. In a word, “Whatever we read,” Exod. xix. (says Calvin, on Heb. xii. 10.) “is intended to inform the people, that God then ascended his tribunal, and manifested himself as an impartial judge. If an innocent animal happened to approach, he commanded it to be thrust through with a dart; how much forer punishment were sinners liable to, who were conscious of their sins, nay, and knew themselves indited by the law, as guilty of eternal death.” See the same author on Exod. xix. 1, 16. And the apostle in this matter, Heb. xii. 18—22. sets mount Sinai in opposition to mount Sion, the terrors of the law to the sweetnefs of the gospel.

XLIX. Thirdly, we are not, however, to imagine, that the doctrine of the covenant of works was repeated, in order to set up again such a covenant with the Israelites, in which they were to seek for righteousness and salvation. For, we have already proved, book I. chap. IX. sect. 20. that this could not possibly be renewed in that manner with a sinner, on account of the justice and truth of God, and the nature of the covenant of works, which admits of no pardon of sin. See also Hornbeck. Theol. Praeef. tom. 2. p. 10. Besides, if the Israelites were taught to seek salvation by the works of the law, then the law had been contrary to the promise, made to the fathers many ages before. But now says the apostle, Gal. iii. 17. “the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.” The Israelites were, therefore, thus put in mind of the covenant of works, in order to
to convince them of their sin and misery, to drive them out of themselves, to shew them the necessity of a satisfaction, and to compel them to Christ. And so their being thus brought to a remembrance of the covenant of works tended to promote the covenant of grace.

L. Fourthly, There likewise accompanied this giving of the law the repetition of some things, belonging to the covenant of grace. For, that God should propose a covenant of friendship to sinful man, call himself his God (at least in the sense it was said to the elect in Israel,) take to himself any people, separated from others, for his peculiar treasure, assign to them the land of Canaan as a pledge of heaven, promise his grace to those that love him and keep his commandments, and circumscribe the vengeance denounced against despisers within certain bounds, and the like; these things manifestly discover a covenant of grace: and without supposing the surestship of the Messiah, it could not, consistently with the divine justice and truth, be proposed to man a sinner. Judiciously says Calvin on Exod. xix. 17. "by these words we are taught, that these prodigies or signs were not given, to drive the people from the presence of God; nor were they struck with any terror, to exasperate their minds with a hatred of instruction; but that the covenant of God was no less lovely than awful. For, they are commanded to go and meet God, to present themselves with a ready affection of soul to obey him. Which could not be, unless they had heard something in the law besides precepts and threatenings." See also Tilenus Syntagm. p. 1. Disp. 33. § 18, 19, 20, 28, 29.

LI. Having premised these observations, I answer to the question. The covenant made with Israel at mount Sinai was not formally the covenant of works. 1st, Because that cannot be renewed with the sinner, in such a sense as to say, if, for the future, thou shalt perfectly perform every instance of obedience, thou shalt be justified by that, according to the covenant of works. For, by this, the pardon of former sins would be presupposed, which the covenant of works excludes. 2dly, Because God did not require perfect obedience from Israel, as a condition of this covenant, as a cause of claiming the reward; but sincere obedience, as an evidence of reverence and gratitude. 3dly, Because it did not conclude Israel under the curse, in the sense peculiar to the covenant of works, where all hope of pardon was cut off, if they sinned but in the least instance.

LII. However the carnal Israelites, not adverting to God's purpose or intention, as they ought, mistook the true meaning of that covenant, embraced it as a covenant of works, and by
it sought for righteousness. Paul declares this, Rom. ix. 31, 32. "but Israel which followed after the law of righteousness, hath not attained to the law of righteousness; wherefore? Because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling stone." To the same purpose it is, that, Gal. iv. 24, 25. he compares to the Ishmaelites the Israelites, while they tarried in the deserts of Arabia, which was the country of the former, who are born to bondage of their mother Hagar, or the covenant of mount Sinai, and being destitute of true righteousness, shall, with Ishmael, be at length turned out of the house of their heavenly Father. For, in that place, Paul does not consider the covenant of mount Sinai as in itself, and in the intention of God, offered to the elect, but as abused by carnal and hypocritical men. Let Calvin again speak: "The apostle declares, that, by the children of Sinai, he meant hypocrites, persons who are at length cast out of the church of God, and disinherit. What therefore is that generation unto bondage, which he there speaks of? It is doubtful of those, who safely abuse the law, and conceive nothing concerning it but what is servile. The pious fathers, who lived under the Old Testament did not so. For, the servile generation of the law did not hinder them from having the spiritual Jerusalem for their mother. But they, who stick to the bare law, and acknowledge not its pedagogy, by which they are brought to Christ, but rather make it an obstacle, to their coming to him, these are Ishmaelites (for thus, and I think rightly, Morlorat reads) born unto bondage." The design of the apostle therefore, in that place, is not to teach us, that the covenant of mount Sinai was nothing but a covenant of works, altogether opposite to the gospel-covenant; but only that the grofs Israelites misunderstood the mind of God, and safely abused his covenant; as all such do, who seek for righteousness by the law. See again Calvin on Rom. x. 4.

LIII. Nor was it formally a covenant of grace: because that requires not only obedience, but also promises, and bestows strength to obey. For, thus the covenant of grace is made known, Jer. xxxii. 39. "and I will give them one heart, and one way, that they may fear me for ever." But such a promise appears not in the covenant, made at mount Sinai. Nay; God, on this very account, distinguishes the new covenant of grace from the Sinaïtic, Jer. xxxi. 31—33. And Moses loudly proclaims, Deut. xxix. 4. "yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day." Certainly, the chosen from among Israel had obtained this. Yet not in virtue of this covenant, which stipulated o-
bedience, but gave not power for it: but in virtue of the cove-

nant of grace, which also belonged to them.

LIV. What was it then? It was a national covenant between
God and Israel, whereby Israel promisf to God a sincere
obedience to all his precepts; especially to the ten words;
God, on the other hand, promised to Israel, that such an ob-
servance would be acceptable to him, nor want its reward, both
in this life, and in that which is to come, both as to soul and
body. This reciprocal promise suppos'd a covenant of grace.
For, without the afflisition of the covenant of grace, man can-
not sincerely promise that observance; and yet that an imper-
fecf obse rvance should be acceptable to God is wholly owing
to the covenant of grace. It also suppos'd the doctrine of the

covenant of works, the terror of which being increased by those
tremendous signs that attended it, they ought to have been
excited to embrace that covenant of God. This agreement
therefore is a consequent both of the covenant of grace and of
works; but was formally neither the one nor the other. A
like agreement and renewal of the covenant between God and
the pious is frequent; both national and individual. Of the
former see Josh. xxiv. 22. 2 Chron. xv. 12. 2 Kings xxiii. 3.
Neh. x. 29. Of the latter, Psl. cxix. 106. It is certain, that
in the passages we have named, mention is made of some co-
vencion between God and his people. If any should ask me, of
what kind, whether of works or of grace? I shall answer, it is
formally neither: but a covenant of sincere piety, which sup-
pofes both.

LIV. Hence the question, which is very much agitated at this
day, may be decided: namely whether the ten words are nothing
but the form of the covenant of grace? This, I apprehend, is by
no means an accurate way of speaking. For, since a covenant
strictly so called, consists in a mutual agreement; what is pro-
perly the form of the covenant should contain the said mutual
agreement. But the ten words contain only a prescription of
duty fenced on the one hand by threatenings, taken from the
covenant of works; on the other, by promises, which belong
to the covenant of grace. Hence the scripture, when it speaks
properly, says that a covenant was made upon these ten words,
or after the tenor of those words, Exod. xxxiv. 27. distinguis-
ing the covenant itself, which consists in a mutual agreement from
the ten words, which contain the conditions of it. The form
of the covenant is exhibited by those words, which we have
already quoted from Exod. xix. 5, 6, 8. I deny not, that the
ten commandments are frequently in scripture called the covenant
of God. But at the same time, no person can be ignorant, that
the
the term *covenant*, has various significations in the Hebrew, and often signifies nothing but a *precept*, as Jer. xxxiv. 13, 14. Thus Moses explains himself on this head, Deut. iv. 13. "And he declared unto you his covenant, which be commanded you to perform, even ten commandments." They are therefore called a covenant by a Synecdoche, because they contain those precepts, which God, when he set his covenant before them, required the Israelites to observe, and to which the said Israelites bound themselves by covenant.

LVII. The ten words, or commandments, therefore, are not the form of a covenant properly so called, but the rule of duty: much less are they the form of the covenant of grace: because that covenant, in its strict signification, consists of mere promises, and, as it relates to elect persons, has the nature of a testament, or last will, rather than of a covenant strictly speaking, and depends on no condition; as we have at large explained and proved, Book III. chap. I. sect. 8. &c. And Jeremiah has shewn us, that the form of the covenant of grace, consists in absolute promises, chap. xxxxi. 33. and xxxii. 38—40. In like manner Isa. liv. 10.

LVII. Least of all can it be said, that the ten words are *nothing* but the form of the covenant of grace, since we may look upon them as having a relation to any covenant whatever. They may be considered in a twofold manner. 1st, Precisely, *as a law*. 2dly, *As an instrument of the covenant*. As a law, they are the rule of our nature and actions, which He has prescribed, who has a right to command. This they were from the beginning, this they still are, and this they will continue to be, under whatever covenant, or in whatever state man shall be. As an instrument of the covenant they point out the way to eternal salvation; or contain the condition of enjoying that salvation; and that both under the covenant of grace and of works. But with this difference; that under the covenant of works, this condition is required to be performed by man himself; under the covenant of grace it is proposed, as already performed, or to be performed by a mediator. Things, which those very persons, with whom we are now disputing, will not venture to deny.
C H A P. V.

Of the Doctrine of the Prophets.

1. T H E plan we formerly laid down, should now require to speak a little of those things from Moses himself and the succeeding prophets, which they have published concerning the person, natures, states, offices, and blessings of the Messiah. And it would be easy to shew, that nothing remarkable did befall our Jesus, nothing great was either said or done by him, which the prophets did not foretell was to come to pass. The prophets, I say, who "prophested of the grace that should come unto us; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow," 1 Pet. i. 10, 11. and who all, with one consent, "give witness to Jesus, that through his name, whosoever believeth in him shall receive remission of sins," Acts x. 43. The apostle Paul, who protested, "he had not shunned to declare all the counsell of God," Acts xx. 27. at the same time protest, "he saith none other things than those which the prophets and Moses did say should come," Acts xxvi. 22. And certainly, the body itself should exactly agree with the picture, that was long before presented to the view of the ancient church since it became the wisdom and goodness of God, to give such an exact description of the Messiah, with all his marks or characters, that he might be known by any thoughtful and attentive mind, and distinguished from all manner of impostors, who should impiously pretend to, or counterfeit his name. But this subject has been, both formerly and lately, considered by the learned, and treated with such accuracy, that I have nothing to add. If any would have a compendious view of these things, he may consult the preface to the New Testament, drawn up, with great judgment, by our divines.

C H A P. VI.

Of the Types.

1. S UCH is the inexhaustible copiousness of the Holy Scriptures, that not only the words are significative of things, but even the things, which are first signified by the words, do likewise
wise represent other things, which they were appointed to pre-
figure long before they happened. Christ principally, and Paul
have informed us of this, when they apply most of the things
which happened under the old dispensation to the Messiah, and
to the economy of a better testament. And indeed, if the old
institutions of the deity had not their mystical significations, they
might deservedly be accounted childish, ludicrous, and un-
worthy of God. These are things, which not only Christians
require to be granted to them, but also were acknowledged by
the ancient Jews, who besides a literal, or plain meaning, sought
also a mystical sense in scripture. And it was a constant and re-
ceived opinion among them, that all things were mystical in
the law of Moses, and therefore may be mystically explained.

II. Their mystical significations points to Christ, in his person,
states, offices, and works, and in his spiritual body, the church:
for Christ is the end of the law, Rom. x. 4. the body, or substance
of the ceremonial shadows, Col. ii. 17. and the centre of the
prophecies, Acts x. 43. The doctrine of Christ is the key of
knowledge, Luke xi. 42. without which nothing can be savingly
understood in Moses and the prophets. As it is apparent in the
Pharisees of old, and the Socinians in our day; who being
tainted with sable notions concerning the Messiah, pollute for
the most part, all the testimonies concerning the common salva-
tion by their impure interpretations. It was very well said by
the ingenious Bitterfield, that "the Lord Jesu Christ was the
spirit and soul of the whole, both of the Old and New Testa-
ment," de Scriptura eminentia, §. 40.

III. It is an unquestionable truth, that the Old Testament
believers, especially those who were favoured with a fuller mea-
fure of the Spirit, applied themselves with peculiar diligence,
to find out the mystical meaning of the types: in which study
they were very much assisted by the prophets and divinely inspi-
red priests. Thus David declared, that "he had seen God in the
sanctuary," Psal. lxiii. 2. that is, that he had, by the figures of
the Levitical service, searched by holy meditation, into the very
truth of the things. This made believers so careful in the acts
of external worship; not that they were very much taken with
those minute corporal performances, but that "they beheld in
them the beauty of Jehovah, and enquired in his temple," Psal.
xxvii. 4. They were not put off with mere shadows, but were
"satisfied with the goodnes of God's house, even of his holy
temple;" and though it was but darkly, yet they heard him
"speaking terrible things in righteousness," Psal. lxv. 4; 5.

IV. Though Christ and the Apostles, in order to illustrate
and prove the truth of the gospel, argued from the types by
divine
divine inspiration, and the infallible guidance of the Holy Spirit: yet they did not lay the stress of those arguments on their own bare authority, because they were inspired, (for that authority was at times called in question, and upon supposing it, all reasoning would almost seem superfluous), but on the evident demonstration of the truth to the conscience, which plainly discovered to an attentive person, that it was worthy of God to represent such a truth by such types.

V. The strength of those arguments rests on this supposition, that God was pleased to give the church at that time, in the memorable persons of the Old Testament, to whom some remarkable things happened in an extraordinary way, and in the whole of his instituted worship, a beautiful picture, and becoming the accuracy of so great an artist, in which Christ with his mystical body might be delineated. The apostle, when he argued with the Jews in his epistles to the Galatians and Hebrews, lays this down as a fundamental truth; and having laid that foundation, directly proceeds, with a kind of divine skill, to the application of the types. For, when there is any thing in the antitype resembling the type, it is justly affirmed, that God, who knows all things from the beginning, ordered the type in such a manner, that it might signify beforehand that truth; which was in the antitype. Unless we would rather maintain, that the likeness of an ingenious picture to the original, was rather the effect of chance, than of the intention of the artist; which is contrary to all reason.

VI. It is not only lawful but the incumbent duty of teachers, even though not inspired, to tread in this very path, and to explain, in the same method, the types of the Old Testament. For, we must not think, either that an infallible authority is necessary to explain the types, or that all the types of the Old Testament are explained in the New. Not the former; for, why should an infallible authority be required in interpreting the types, rather than in interpreting the prophecies and other dark expressions in scripture? Since it is manifest, that it was the will of God to instruct the church by types; and the explication of the types is now oftentimes far more easy, on account of the distinct knowledge of the antitype, than of many prophecies, which it is far more difficult to determine to what they refer. Not the latter for why should we believe, that all the types of Christ were explained rather than all the prophecies concerning him? Especially, as the apostle affirms, that he has not spoken particularly of them all, Heb. ix. 5. We are therefore to maintain, that the inspired teachers have pointed out to us the way and method, in which we ought to proceed in explaining the types,
types, and given us a key to open those mysteries which are contained in them.

VII. Now we shall proceed in that way with safety. 1. When we accurately consider the original, even the Lord Jesus, who is now presented to our view without a vail, and from thence turn the eye of our mind to the type; then the greater, the fuller, and the more especial agreement we observe and discover between both; the greater glory we ascribe to the wisdom and truth of God, who made the type, so exactly to correspond with him who is figured by it. For, when we read the scriptures, we are to judge beforehand, that then only we understand them, when we discover in them a wisdom unsearchable and worthy of God.

VIII. In every thing we are to proceed with caution, fear and trembling, lest we devise mysteries out of our own imagination, and obstinately pervert to one purpose what belongs to another. We do injure to God and his word, when we would have it owing to our fanciful inventions, that God seems to have spoke or done any thing wisely. However, though there is a measure in all things, I should think the mistake more tolerable in one, who imagines he sees Christ, where perhaps he does not discover himself, than of another, who refuses to see him, where he presents himself with sufficient evidence. For the one is an indication of a soul that loves Christ, and is very much taken up with the thoughts of him, when the very least, or perhaps no occasion is given him: the other argues an indolent soul, and slow to believe; such as discovers itself in the Socinians, and in Grotius, in other respects a great man, who generally so perverts very many passages, that they make them appear to have no manner of regard to Christ.

IX. When ever it is evident, that any person or thing is a type of Christ, we are not to imagine, that every circumstance in that person or thing is typical. For, it may be that, in the same context, some things are peculiar only to the type, others only to the antitype and others common to both: for instance, 2 Sam. vii, Solomon, is proposed as a type of Christ. But it agrees to Solomon and not to Christ, "if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men," ver. 14. To Christ, and not to Solomon in its full signification, "I will establish the throne of his kingdom for ever," ver. 13. For the kingdom of Israel became extinct in the posterity of Solomon by the Babylonish captivity. And it is applicable to both, he shall build an house for my name, ib. We may consider other instances in the same manner.

X. Sometimes it is sufficient that there be a very faint resemblance
blance in the type of something most excellent, in a most eminent manner, in the antitype. Nay, the more noble and divine, the thing signified is, the resemblance of it must of necessity be the more slender; because of the immense distance there is between Christ and the poor creature. For example: their being no mention in Scripture either of the beginning of the days, or the end of Melchisedec’s life, that was sufficient to prefigure the eternity of Christ, Heb. vii. 3. And this, once for all, should be a fixed principle in our minds, that, when the same things are asserted both of the type and the antitype, they are, in a more excellent manner, true in the latter than in the former, so that the truth of the thing, in its full import, is only to be found in the antitype. Thus we are to explain that of the Apostle, Heb. i. 5. “To which of the angels said he at any time, thou art my Son—I will be to him a Father, and he shall be to me a Son;” when it is evident, the same was said concerning Solomon, but in such a diminutive sense with respect to Solomon, that when his whole dignity, honour and grandeur are compared with Christ, it is plainly of no avail: but it is true in Christ, in such a large and extensive sense, that his dignity and honour exceeds that of all the angels, and cannot be communicated to any creature.

XI. Finally, the learned have likewise observed, that a certain variation sometimes takes place with regard to the signification of the type, in so much that in some respects, it may be applied to Christ, and in others to the church, which is his mystical body. Let Abraham’s offering up his son be an instance of this. Isaac, in carrying the wood, in being bound by his father, and ready to suffer death in obedience to his father and to God, was a type of Christ, in his carrying his cross, being bound, and in obeying his Father even unto death. But when the ram was offered in the room of Isaac, the figure was changed, and that ram represented Christ, and Isaac the church, which is delivered from death by the death of Christ. These things, I thought proper to premise in general, because they cast light on the whole of typical divinity, and will be of use to us in the subsequent observations.

XII. Moreover, the types are not all of one kind; but may very properly be divided into three classes: so that some are natural: some historical: and others legal. We shall out of a great number give a few instances of each of these, according to the three periods of time formerly mentioned.

XIII. By a natural type, I understand the creation of this visible world, as Moses has given us the history of it; which was a type of the new creation of believers and of the constitutio
tion of the church. Hence the new man is said to be after God, created, Eph. iv. 24. and believers are said to be God's πνεύμα, πνεύματος σωτηρίας και πνεύματος σωτηρίας, created in Christ Jesus unto good works, Eph. ii. 10. And the whole mystical body of Christ is called a new creature or creation, 2 Cor. v. 17. Nay the whole method of our restoration is expressed in phrases and similitudes from the most part, taken from the first creation. Though Adam in his innocent state could have no thoughts of that, nothing having been made known to him, either concerning his fall, or his recovery; yet God so wisely ordered his works in the first creation, that they might be, as it were, an exemplar of the second; and it is manifest to any attentive person, that they are so; which will evidently appear by particularly comparing the one with the other.

XIV. The first creation of the world was out of nothing; so nothing was prepared for the second, no good, no virtue, no previous dispositions in the subject: yea something indeed was in being, which had no place in the old, but that was only rebellion and enmity making vehement opposition to the almighty grace of God.—The first was performed at the command and will of God, the second in like manner. “Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures,” Jam. i. 18.—The rudiments of the first was an indigested mass. “The earth was without form and void, and darkness was upon the face of the deep,” Gen. i. 2. In like manner, all things lie in base confusion in the soul, when it is to be adorned by the new creation: and depraved lusts are violently agitated every where, without any order. Those things, which should possess the upper place are depressed to the lowest. There is also a surprising emptiness of every thing that is good, Rom. vii. 18. Neither are all things only surrounded with the gross darkness of ignorance, but the whole soul is nothing but darkness itself, Eph. v. 8. When God was pleased to adorn the world he had created, he began with the production of light, and he takes the same method in this other creation. “God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ,” 2 Cor. iv. 6.—After the light, God made the expanse or firmament, to divide the waters from the waters, or the waters under the firmament from those above it. He divided also the waters from the dry land. So also he brings every thing, by degrees, into order in our souls. He places reason, which was formerly depressed by the affections, on the chief throne, and commands the affections to stand at the foot-
flood of reason; but then in such a manner, that the same Spirit, which of old moved on the face of the waters, has the management of all here likewise.—When the dry land discovered itself from the waters, immediately flowers herbs and trees with their fruit were produced: so after every thing is properly arranged in the new man, fruits meet for faith, and repentance appear, and the church of God is "a paradise of pomegranats," Cant. iv. 13. When the "rain is over and gone, the flowers appear on the earth, the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell," Cant. ii. 11, 12, 13.—But as God was pleased to divide the huge mass of light into unequal parcels, in order to distinguish years and days in their seasons, and the more commodiously to cherish all things by a certain proportion of light and heat: so he likewise dipenles his light in the church in different degrees. She has the stars of the prophecies twinkling in the midst of darkness; also the brighter day-star of the Gospel, the joyful harbinger of the perfect day, 2 Pet. i. 19. She is as the moon in the heavens of this universe, and the more abundant rays she receives from Jesus, who is her sun, the brighter she is, Cant. vi. 10. Lastly, in proportion to the approach or removal of her sun, she enjoins the mystical revolutions of day and night, of summer and winter, Cant. iv. 6. and ii. 11. While the heavens are spangled with so many stars, the inferior parts of the creation are replete with various creatures, the air with birds, the waters with fish, the earth with animals, as well reptile, as with feet. In the same manner, the grace of the Spirit of God quickens the soul by his holy emotions; some souls seem to live, as it were, in the waters of pious tears; others again, fusing themselves to meaner attainments, creep on the ground; others, like lions, hold on a steady pace; while others, in fine, like eagles, soar aloft, and waft themselves on nimble pinions above all heavens.

XV. But the creation of man, which succeeded the former, displays again new mysteries. The whole trinity addressed themselves to this by mutual consultation. And manifest themselves in a singular manner in the work of the new creation. The Father from eternity laid the plan of that work in his Son. The Son, in our nature, purchased our transformation into the likenesses of God. The Holy Spirit executes the counsel of the Father, and applies the merits of the Son to his chosen people, in that new creation. "We are God's workmanship, created in Christ Jesus," Eph. ii. 10. and "born of the Spirit," John iii.

* Our version renders it an orchard, but the Septuagint and several other versions render it paradise.
5. — In the first creation, man was adorned with the beautiful image of God: the same is restored to him in the second; at first indeed, still this image is foiled with some stains; however it cannot be lost, but shall gradually be perfected to the full likeness of God.—While Adam was asleep, out of one of his ribs Eve was formed, whom he acknowledged to be flesh of his flesh, and bone of his bone. The death-sleep of Christ gives life to his beloved spouse. This mystery of Adam and Eve is great, regarding Christ and the church, Eph. v. 32. — The first man had dominion given him over all things: which is restored to him far more glorious by grace, 1 Cor. iii. 22. And if perhaps this world, as being subject to vanity, might seem unworthy of his dominion, God has framed another for his sake, in which dwelleth righteousness, 2 Pet. iii. 13.

XVI. When God had thus created all things for man, for himself, and formed Eve for Adam while he was asleep, he then rested from all his work, and took pleasure in it as good, and adapted to display the glory of his perfections. In this manner God still proceeds in the work of grace, till his Eve, his church, shall be perfectly adorned for our heavenly Adam, and the whole body of the elect, gathered together into one: and then having finished all his work, he will enter upon his most blest rest, and most sweetly delight himself in the new world of glory. And as on that day on which God rested, man, at the same time, entered into the rest of God; so, in this other rest of God, the church having happily gone through all her toils, shall for ever enjoy, in like manner, a most holy and delightful rest. This is “that [Sabbatism] rest which remaineth for the people of God, that they may enter into God’s rest, and cease from their works as God did from his,” Heb. iv. 9, 10. And this shall suffice concerning the natural types.

XVII. Let us now illustrate two historical types, in the first age of the world. And we have Abel among the first, who was slain by his envious brother Cain, Gen. iv. 1st, Abel in Hebrew signifies vanity and emptiness; and he was called by that name, though he was a son dear to his parents, a servant dear to God, and indeed the first of all mankind, whom we read of, that was honoured with the glory of heaven. Thus also Jesus, though he thought it not robbery to be equal with God, was to empty himself, upon assuming the nature of man, who is like unto vanity, Psal. lxii. 9. Nay, suffering himself to * be treated like a worm; which is inferior to a man. (2.) Abel was a shepherd: so the Messiah is that good Shepherd by way of

* The author refers to Ps. xxii. 6. where the royal prophet, as a type of the Messiah, says, but I am a worm and no man.
of eminence, John x. 14. (3.) The religious service of Abel was acceptable to God; and Christ "does always those things that please him," John viii. 29. (4.) Abel offered the choice of what he had to God, of the firstlings of his flock and of their fat. Christ having nothing better, through the eternal Spirit offered himself without spot to God, Heb. ix. 10. (5.) God graciously looked upon Abel's offering: the offering of Christ was for a sweet-smelling favour to God, Eph. v. 2. (6.) Cain though a full brother, burned with ungovernable envy against Abel. With the same fury the Jews were instigated against Christ, though they were his brethren on many accounts. (7.) Cain conversed with Abel, with a design to entangle him in his words. How often did the Pharisees lay snares and traps for Christ by their deceitful conferences? (8.) Abel at last was slain by his brother, and by a bloody death, cut off in the very flower of his age. Nor did the Jews cease, till they had cut off Christ by an accursed death, nailing him to the cross. (9.) The parricide Cain was accursed and banished from the presence of the Lord. The deicide Jews are still under the same curse, being banished both from heaven, and their native soil: and the blood of Christ which they shed, calls aloud for the vengeance, which they, with mad fury, imprecated on themselves and their posterity: though in other respects, the blood of Christ speaks better things than that of Abel, Heb. xii. 24.

XVIII. As Abel typically represented Christ in his state of humiliation: so Enoch was a type of his glorification. (1.) Enoch, signifies * instrusted, devoted, being one who was consecrated to God, and from his early years, instructed in the doctrine of godliness. Compare, Prov. xxii. 6. "train up, initiate, [instruc\t] a child in the way he should go," infill into him the first principles of heavenly wisdom. If ever any one, surely Christ was consecrated and devoted to God, and when he was scarce twelve years of age, he appeared as a doctor amidst the greatest doctors in Israel. (2.) Enoch walked with God, that is, according to the Apostle, Heb. ix. 5. pleased God. This also Christ perfectly did, "in whom the Father was well pleased. (3.) Enoch prophesied of the glorious coming of the Lord, with ten thousands of saints, Jude ver. 14. Christ often and very expressly foretold this, and that even when he was charged with blasphemy, and stood before the tribunal, Mat. xxvi. 64. (4.) Enoch, after he had walked with God, and declared the counsel of God to the men of his generation, was taken up alive to heaven, in soul and body, without seeing death, Heb. xi. 5.

* Ainworth says, it is in the Hebrew chano\nch, that is dedicated or catechized.
for he was not to conquer it for the salvation of others. But Christ, having suffered death for the elect, and purged away our sins by himself, was made higher than the heavens, and sat down at the right hand of the majesty in the highest. (5.) Enoch was the seventh from Adam; Christ the seventieth from Enoch, as appears from his genealogy in Luke. (6.) Enoch was the third person, that we read of, who departed this world: Christ the *third of those, who ascended to heaven. (7.) As in Abel we have an instance of a violent death, in Adam of a natural; so in Enoch, an example of that supernatural change, which those of the elect shall undergo, who shall be alive at the last day. (8.) And lastly, God was pleased, before the law, to give the world in Enoch an instance of an ascension to heaven; under the law, in the person of Elias; under the Gospel, in Christ; to shew, that believers, in every period, become partakers of the same salvation.

XIX. Let us next, under the second period, explain two types of the same kind. The first is Noah; the second Isaac. Peter declares, 1 Pet. iii. 20, 21. that Noah the Patriarch of the new world, the ark, which he built, and the waters of the deluge, had all their mystical signification: where he teacheth us, that baptism is the antitype of those things, which happened under, and by the direction of Noah. Antitype there denotes a type corresponding in the same signification to some other type. For order's sake, we will distinctly consider three things. I. Noah himself. II. The ark. III. The deluge.

XX. As to Noah. I. His name signifies rest. And as that was not altogether expected in vain, so he could not bestow it fully, and in a manner, that was proper to answer the import of that name. But Christ freely bestows this on all those, who being burdened with the load of sin, and betake themselves to him, Mat. xi. 29. having calmed the storm of divine wrath, that was hanging over our guilty heads, brings his church, amidst the storms and tempests of adversities, to the wished for haven of rest. (2.) Noah was a just man in his generation; Christ was holy, harmless, undefiled, and separate from sinners, knew no sin, neither was guile found in his mouth; nay, he is Jehovah our righteousness. (3.) Noah was a preacher of righteousness; Christ preached this much more distinctly, both that righteousness, by which we must be justified before God, and that, which we should endeavour after as a testimony of our gratitude. (4.) Noah, in building the ark, prepared a safe retreat for his family against the impending waters of the deluge.

* Enoch himself was the first, Elijah the second, and so Christ was the third.
deluge. Concerning Christ it is said, Isa. xxxii. 2. “And a man shall be as an hiding-place from the wind, and a covert from the tempest.” (5.) Noah preferred his family, which consisted only of eight souls: Christ prefers the children, whom God has given him; who, in comparison of the great number of those that perish, are but a little flock. (6.) As Noah was the prince of the second world; so Christ is the head of that new world, which was formed by means of the ruin and destruction of the former. For as, whatever belonged to the former world was destroyed in the time of Noah; so whatever takes its rise from the first Adam, ought to be abolished, in order to give place to the new creature, which is from Christ. 7thly, Noah offered to God a sacrifice of a sweet favour; Christ offers that sacrifice of a sweet smelling favour, by the virtue of which God is reconciled to the world. 8thly, After God had smelled a sweet favour from the sacrifice which Noah offered, he promised, that he would no more destroy the world by a new deluge; but only collect that quantity of vapours in the air, which being beautifully painted with the solar rays, might form in the heavens the variegated rainbow. By the efficacy of the sacrifice, which Christ offered, God was reconciled to his elect, and promised, that he would never punish them in his anger; but only chastise them with slighter paternal stripes, amidst which the rays of his grace would shine.

XXI. The ark, which Noah built, signified both Christ and the church of Christ. It was a type of Christ; for (1.) As the ark secured all who entered into it, from the descending rains, and from the waters of the great abyss, as they broke out from beneath: so Christ gives a secure refuge to all who fly to him, both against the wrath of God, which is revealed from heaven, and against the rage of their eternal enemies. (2.) As it appeared ridiculous to the ungodly world, who were hardened to their own destruction, that the seed of a new universé should be preserved in such an ark; so the glad tidings of salvation which we are to seek for only in Christ, is to the Jews a stumbling-block, and to the Greeks foolishness. (3.) As the ark had its just dimensions of length, breadth and depth, and in a word, was so large as to be able to contain so many animals together with their food: so in like manner, there is in Jesus Christ that length, breadth, depth and height of delightful love, which is abundantly sufficient for saving all the elect for ever. 4thly, That pitch, with which, according to God's appointment, the joints of the ark were pitched oyer, within and without, to prevent all ingress of the water, is called in Hebrew cophir, which likewise signifies expiation, and a price of redemption.
redemption. Was not this an elegant and fine representation of
the expiation and redemption of Christ, to which alone we are
indebted, for our being secured from the deluge of divine ven-
geance.

XXII. But this same ark was also a figure of the church.
(1.) As the ark contained all the hope of the second world;
so in like manner, the church contains that assembly of the first-
born, who are to be the heirs of the new world. (2.) As the
profane Ham also entered into the ark with the godly, and
many unclean beasts with the clean: so many impure hypocrites
creep into the external communion of the church. (3.) As the
ark remained unhurt and unshattered amidst all the shocks of
storms and tempests, the tops of houses and craggy cliffs of
mountains and rocks: so neither shall the gates of hell prevail
against the church. (4.) As the ark floated securely on the
waters, without sails, oars, or rudder, by the providence of God
alone, even when Noah was asleep: so the church, when de-
titute of all human aid, and while they, to whose care she is
committed, are often asleep, is guided by the watchful eye of
Christ, and at last happily brought into the haven of salvation.
(5.) As the ark, upon the retiring of the waters again into their
abyss, rested upon the mountains of Ararat, where Noah, when
he debarked and set his feet on dry land, offered sacrifices of
thanksgiving to God; so, in like manner, the church, after it
has paffed through the trials, dangers and oppositions of this
present world, shall rest in the heavenly Zion, where, with un-
interrupted thanksgivings, she will sing the praises of her great
God and Saviour.

XXIII. Again, the waters of the deluge have a reference both
to Christ and the church. (1.) As the waters, which descended
from heaven, and violently issued out from beneath, covered the
ark, and encompassed it on every side, so Christ was also to
grapple with the wrath of his heavenly Father, with the bands
of hell let loose upon him, and with the unrelenting cruelty of
malicious men. In short, “the sorrows of death compassed
him, and the floods of [Belial] ungodly men made him afraid,”
Ps. lvi. 4. (2.) As those waters did indeed cover, but did not
sink, the ark; nay the deeper they were, the more they
lifted it up on high, and brought it nearer to heaven; so Christ
in like manner, “was put to death in the flesh, but quickened
by the Spirit,” 1 Pet. iii. 18. And the more grievous his suf-
f erings were, to the higher pitch of glory did God exalt him,
2 Pet. ii. 9. (3.) As the waters of the deluge destroyed the
world of the ungodly, but preserved the ark, 1 Pet. iii. 20.
which being lifted up on high was placed above the tops of
houses,
houses and turrets, against which it might be dashed, while, in the mean time, all the devices and instruments of art were overthrown: for the affictions, which are sent by God are indeed to consume the ungodly, and drive them headlong into hell; but appointed to purge and prepare the godly for salvation, that they may not perish with the world, 1 Cor. xi. 32. (4.) As the waters of the deluge, by drowning sinners, washed out the crimes of the old world; that the church being delivered from these notorious crimes, might, with greater purity, serve God (by which the same thing is set forth as by the water of baptism, 1 Pet. iii. 21.) So, by the blood and Spirit of Christ, our sins are washed away, the old man mortified, that the new man may, with the greater alacrity, be employed for God.

XXIV. Lastly, it is not for nothing, that notice is taken of the dove, which Noah sent out, and which returned in the evening with an olive-leaf plucked off. For, (1.) As Noah was a type of Christ, so that dove was a type of the Holy Spirit, which descended upon Christ, when he was baptized at Jordan. (2.) As that dove brought the olive-branch to those who were in the ark, from which they might infer, that the waters were now dried up; so, in like manner, the Holy Spirit assures those, that are in the church, of the peace of God, the symbol of which was the olive-branch. (3.) As the dove carried that olive-leaf in her mouth; so the Holy Spirit publishes that mystical, or spiritual peace by the mouth of the prophets, apostles, and evangelists. (4.) As the dove came to the ark in the evening, so, in the evening of the world, the gifts of the Holy Spirit are more plentiful and abundant.

XXV. Omitting for the present, the illustrious type of Melchizedec, which Paul has accurately explained, Heb. vii. we shall take a short view of the history of Isaac, who was a type of Christ: I. In his person. II. In his offering. III. In his deliverance and the glorious consequence thereof.

XXVI. As to his person. (1.) He is called Isaac from laughing, because he was a son of joy and exultation to his parents, Gen. xxvi. 6. But Christ is the joy of the whole world, and at his birth the angels proclaimed to the shepherds good tidings of great joy, which shall be to all people, Luke ii. 16. (2.) Isaac was the son of the promise, being descended in a miraculous manner from Abraham, who was old, and from Sarah, who was barren and past bearing, by the alone efficacy of the word of God, whereby "he calls things that are not, as if they were," Rom. iv. 17. So Christ, not according to the order of nature, nor by virtue of the general blessing, increase and multiply, but by the efficacy of a gracious promise, was born of a virgin mother,
by a strange and surprising miracle. (3.) Isaac was the only son of Abraham, Gen. xxii. 2. by a lawful and free wife, and in whom his seed was to be called, Gen. xxii. 12. though he likewise had Ishmael, and afterwards begat sons of Keturah; so Christ is the only begotten Son of the Father, John iii. 16. though he also has brethren, but of a far more inferior order and condition, Rom. viii. 29. (4.) Isaac was the head of Abraham's family, and, in his measure, that is, typically, the origin of the blessing. Christ is the head of God's family; "of whom the whole family in heaven and earth is named," Eph. iii. 15. And "in him we are blessed with all spiritual blessings," Eph. i. 3.

XXVII. In the offering of Isaac, the analogy is in the following particulars: 1st, Abraham could not possibly have given a more illustrious instance of his love to God, than by offering to the death his son, his only son Isaac, whom he loved, in whom all his hopes were placed. Nor was it possible for God to give a more illustrious display of his love to men, than by delivering up for them his beloved and only begotten Son to the most dreadful tortures of many deaths in one, John iii. 16. (2.) It was an extraordinary instance of Isaac's obedience, to submit to his father in such a dreadful case, without a repining murmur. And who can, as it justly deserves, relate, with what cheerfulness Christ obeyed his Father unto the death, even the death of the cross? Phil. ii. 8. (3.) As Isaac went out of his father's house to the place, which God had appointed; so Christ went out of Jerusalem, in order to suffer without the gate, Heb. xiii. 11. (4.) Isaac carried the wood: and Christ carried his cross. (5.) Isaac's hands were tied: in like manner were Christ's. (6.) Isaac was laid on the wood: and Christ was nailed to the cross. (7.) Isaac was offered on mount Moriah, which was either the same with, or at least near to Calvary, where our Lord was crucified.

XXVIII. We are further to observe these coincidences in his deliverance. 1st, Isaac was already dead in his father's opinion, and Abraham received him from the dead in a figure, Heb. xi. 19. So Christ, being truly dead was restored to life. 2dly, Isaac was dead in his father's intention, from the moment he received the command to offer him up, until the third day, on which he was forbid to lay hands on the lad. On the third day also Christ arose. 3dly, When Isaac was restored to Abraham, he dwelt with his father, and became the parent of a numerous seed. So when Christ rose from the dead, he entered into his Father's house, and saw his seed, Isa. liii. 10.

XXIX. When a ram was substituted for Isaac, who was otherwise
otherwise to have been offered; by inverting the figure, Isaac represents the church, and the ram is a figure of Christ. (1.) Isaac was, by the command of God, brought to be offered, which was near put in execution by Abraham. Thus the severity of the divine judgment against sin was shadowed forth; whereby, unless the satisfaction of Christ had interposed, all mankind must have perished. (2.) That ram was not of Abraham’s fold, but was suddenly at hand, and got ready for that purpose, by a remarkable dispensation of divine providence. Thus also Christ was given by a peculiar gift of God to us, who could never have found, among anything belonging to us, a sacrifice fit for an expiation. (3.) That ram’s being caught by the horns in the thicket, seems to be a representation of all those calamities, in which Christ was involved, throughout the whole course of his life: and why may we not here call to mind that crown of thorns, which was put round his head? (4.) Abraham did not see the ram before he was called upon by God. None sees Christ by faith but by the efficacy of the gospel call. (5.) After the ram was offered Isaac was set at liberty. Christ having died for the elect, they also shall live for ever.

XXX. Under the Mosaic period, no persons were more illustrious than Moses himself, and Aaron his brother. But Moses sustains a two-fold character or relation. 1st, That of a law-giver, whose office it was strictly to inculcate the law with its appendages. 2dly, Of an interpreter and teacher of the promises made to the fathers concerning a Saviour and salvation. In the former respect he is opposed to Christ, and is a type of the law. In the latter, he remarkably represents Christ.

XXXI. To the former relation belong the following particulars. 1st, His flow speech and stammering tongue, Exod. iv. 10. signified, that the doctrine of the law is disagreeable and harsh to the sinful man, (quite the reverse of the doctrine of grace, which Christ declares, whose mouth is therefore said to be most sweet, Cant. v. 16.) and can by no means justify him, but rather condemns him, that “every mouth may be stopped,” Rom. iii. 19. 2dly, That the people were forbid to draw near to the holy mount, on pain of death, and their being secluded from familiar converse with God, while he himself alone was allowed a nearer approach to the deity, represented, that his legal ministry could by no means unite sinners to God, but was rather an evidence of that separation, which is between God and man. (3.) When, being actuated by a holy zeal, he broke the tables of the covenant, and stirred up the treacherous Israelites to mutual slaughter, he actually chewed, that his ministry was the “ministration of death and condemnation,” 2 Cor.
iii. 7, 9. (4.) That his covering his face with a vail, when he was to speak to the children of Israel, was a figure, that the glorious doctrine of grace was not a little obscured among a carnal people by the covering of his ceremonies; for being wholly intent on the vail, they did not penetrate into the glory, that was concealed behind it. (5.) Though, among the many miracles he performed, a variety of judgments were indeed, inflicted upon his enemies, by which they were destroyed, but not so much as one was raised from the dead. Is not this a confirmation of what we just said, that the law is a killing letter, 2 Cor. iii. 6. in contradistinction to the "law of the Spirit of life, which is in Jesus Christ," Rom. viii. 2. (6.) and lastly, That he himself died in the wilderness, without being able to bring the people into the promised land, but was obliged to leave that work to Jesus [Joshua] the son of Nun. Is not this a plain proof, that salvation is not of the law? But is only to be looked for from our Jesus, who is also the end of the law, which was published by Moses, and whom Moses recommended to the people to hear, preferably to Joshua.

XXXII. But as in that respect Moses was opposed to Christ, so in another he clearly prefigured him, both in his person and officers. As to his person. (1.) The birth both of Moses and of Christ was rendered famous by the tyrannical slaughter of infants. (2.) Both of them having undergone immediately on their birth, a cruel persecution from their enemies, did not escape but by a miracle of the singular providence of God. (3.) Moses, when he might have enjoyed the pleasures of the Egyptian court, refused to be called the son of Pharaoh's daughter, choosing rather to partake in the reproach of his brethren. In like manner, though Christ thought it no robbery to be equal with God, yet, vailing his majesty, he chose contempt and poverty, in order to honour and enrich his people. (4.) Moses had not his equal among men, for meekness, Num. xii. 3. for Christ left an example of the most perfect meekness to his people, Mat. xi. 29. 5thly, When Moses came from conversing with God in the holy mount, he dazzled the eyes of the spectators, with a kind of radiance issuing from his face. Christ is the "brightness of the Father's glory," Heb. i. 3. "and we beheld his glory, the glory as of the only begotten of the Father," John i. 14. And when he was transfigured before his disciples, "his face did shine as the sun," Mat. xvii. 2.

XXXIII. Moses sustained a three-fold office. I. That of a deliverer. II. Of a mediator. III. Of a prophet. In each he was a type of Christ. He is called λυτρωτα, a deliverer (redeemer) Acts vii. 35. For, by the power of God, he delivered the people,
people from Egyptian bondage, by destroying the first-born of Egypt, by preferring the Israelites by the blood of the passchal lamb, by enriching them with the spoils of their enemies, and, in fine, by drowning Pharaoh and all his host. In like manner, Christ redeems (delivers) his elect from the tyranny of the devil, overthrows all the power, which opposes the liberty of his brethren, taking such a vengeance on his enemies, as contains an express charge of guilt: with his own blood he sprinkles the hearts of the elect, and screens them from the destroying angel, brings into the church the glory and honour of the nations, Rev. xxi. 26. and in a word, having spoiled principalities and powers, he makes a show of them openly, triumphing over them, Col. ii. 15.

XXXIV. Moses himself declares, that he was a mediator, Deut. v. 5. "I stood between Jehovah and you at that time;" and he acted as a mediator in a twofold respect. (1.) As the messenger of the covenant, proposing the commandments and promises of God to the people, and bringing the words of the people back to God, Exod. xix. 7, 8. and in a solemn manner ratifying the covenant in the name of both parties, Exod. xxiv. 8. (2.) As interceding for the people with God, praying, that if divine justice could not otherwise be satisfied, himself might rather be blotted out of the book of God, and the people spared, Exod. xxxii. 32. In all these things, he represents Christ, who, in a far more excellent manner, is the Mediator between God and man: not only the angel of the covenant, and the messenger of the everlasting testament, but also the sponsor and surety of a better covenant, than that of Moses, Heb. vii. 22. not only in the name of God undertaking with men for their salvation, and all things appertaining thereto, but also in our name, undertaking with God, to cancel by his death, to the utmost farthing all our debts; and being admitted by God to the discharge of that office, he by his death and intercession became the procurer of an everlasting peace.

XXXV. Lastly, As Moses was the greatest prophet of God's people, whose equal no age produced, Deut. xxxiv. 10. so Christ in this also was like to Moses, Deut. xviii. 28. nay, so much greater than Moses, as a son is greater than a servant, and "he who hath built the house than the house," Heb. iii. 3, 5, 6. More especially. First, whereas God made himself known unto the other prophets in a vision or a dream, with Moses he spake mouth to mouth, and gave him to behold the similitude of the Lord, Num. xii. 6, 7, 8. But who did ever more clearly see God, than his only begotten Son, who is in the bottom of the Father, and was therefore only qualified to declare the
the Father unto us, John i. 18. Secondly, None of the prophets were so famous for miracles and wonders as Moses. And yet Christ, by his miracles, struck every one with astonishment, and obliged even the most refractory Jews to confess, that nothing like or even equal to them was ever seen in Israel, Mat. ix. 33. Thirdly, Moses made great alterations in the external polity or form of worship, and, at God’s command, made many additions to it. Christ again, by the same will of God, having abrogated the former institutions, made the church appear in a more excellent form, and delivered those words, which God had referred to be spoken in the last days. Fourthly, “Moses was faithful in all the house of God, for a testimony of those things which were to be spoken after,” Heb. iii. 5. proposing all these things briefly and obscurely, which were to be spoken and taught through the whole house of God, in every period of time. But Christ with his apostles spoke those things clearly, to which Moses bore witness as to things afterwards to be spoken, John v. 46. Acts xxvi. 22.

XXXVI. To Moses let us join Aaron, whose typical relation we cannot here, however, explain without intermixing some things from the legal types. First, He, being born before Moses, was anointed, at God’s command, to be the high-priest of the people in things pertaining to God, Exod. xxviii. 1. and xxix. 1. Heb. v. 1. In like manner, Christ the first-born among many brethren, and the only begotten Son of God, is the “high-priest of our profession,” Heb. iii. 1. “who glorified not himself to be made an high-priest; but he that said unto him, Thou art my Son, to day have I begotten thee,” Heb. v. 5. Secondly, When Aaron was to be invested in his office, he was anointed with the most fragrant oil, even with that, which was appointed for the most sacred use, Exod. xxix. 7. and xxx. 31, 32. This was so plentifully poured upon his head, that it ran down upon his beard, and to the skirts of his garments, Psal. cxxxiii. 2. In like manner, “God anointed Christ with the Holy Ghost and with power,” Acts x. 38. “not by measure,” John iii. 34. and his gifts descend plentifully upon all his chosen people, 1 John ii. 30. Whence his name is as ointment poured forth, Cant. i. 3. but the elect only partake of it; for the profane world receiveth not this Spirit, John xiv. 17.

XXXVII. Thirdly, Aaron was likewise clothed with holy garments, (1.) He had a mitre of the finest linen on his head, to which was fastened on a blue lace, a plate of pure gold, having engraven upon it holiness to Jehovah, Exod. xxviii. 36, 37. and by this was signified the most unpolluted holiness of Christ, both as to his divine and human nature, Heb. vii. 29. And likewise that
that Christ was the person, who "bears the iniquity of the holy things," ver. 38. that is, expiates the sins, with which our most holy actions are otherwise polluted. (2.) He was also clothed with a blue robe, upon the hem of which were pomegranates and golden bells interchangeably, quite round, Exod. xxviii. 31, 33. That represented the robe of righteousness, with which Christ was himself clothed, and with which he clothes his people, Isa. lxxi. 10. as also the most acceptable found of the gospel, to be preached by him, whithersoever he should come, together with the most sweet and fragrant fruits thereof. (3.) He also had on the ephod *, or short close of most curious workmanship, on the shoulders of which were joined two onyxstones with the names of the children of Israel, Exod. xxviii. 6, 9. By which was signified, that his chosen people would be very dear to Christ our high-priest, whom he was to carry, as it were, on his shoulders into the heavenly sanctuary, Isa. xl. 11. nay and to carry them with care, as a precious stone, nūm fugullah, a peculiar treasure, and as his own inheritance. (4.) There was likewise the holy breast-plate of judgment, with twelve precious stones set therein, on each of which was a name of a tribe of Israel, Exod. xxviii. 15, 17. Many are pleased to call this the Urim and Thummim, Lev. viii. 8. This signified, that Christ is he, "whose is the judgment," Ezek. xxii. 27. to whom "the Father hath given authority to execute judgment," John v. 27. with whom is the light of the most perfect wisdom, and the perfections of the most consummate holiness, and who bears his chosen people on his heart, and presents them by name, by his intercession with his Father. Nor has it without reason been observed by the learned, that, when under the New Testament we likewise read of twelve precious stones; the jasper, which had the last place in the Old, has the first in the New, Rev. xxi. 19. as if it was the band or connection of both Testaments, intimating to us, that both having the same scope; namely Christ, whose cherishing never failing grace is elegantly represented by the greenness of the jasper. (5.) and lastly, To omit other particulars, Aaron's ephod, which otherwise hung loose, was bound close with a girdle of gold, blue, &c. interwove with fine linen, in a most curious manner, ver. 8. Which signified with what alacrity and readiness, together with the most considerable prudence, Jesus undertook his office.

XXXVIII.

* There was a common ephod, which was not peculiar to the high-priests, but to other priests also. We read that Doeg the Edomite slew 85 persons, who did wear a linen ephod, 1 Sam. xxii. 18. but our author here speaks of the sacred ephod, which none but the high-priest was to wear, and none were to make any like it.
XXXVIII. 4thly, The authority of Aaron's priesthood was ratified by the miraculous buds, blossoms, and fruits of the rod, which was cut from the almond-tree, which was the only one of all the other rods, that suddenly budded, Numb. xvii. That rod signifies Christ, who not only "came forth out of the cut stem of Jesse," Isa. xi. 1. but was also "cut off out of the land of the living," Isa. liii. 8. yet budded again immediately after his death, and became a tree of life, having at the same time buds, blossoms, and fruit, yielding new fruit every month, Rev. xxii. 2. It also represents the perpetual fresh and flourishing efficacy of Christ's priesthood, who is a priest "after the power of an endless life," Heb. vii. 16.

XXXIX. 5thly, Aaron by the legal sacrifices, expiated the sins of the people, and by his prayers interceded for them, Numb. xvi. 43. especially on the solemn day of expiation, when, with the blood of the flain sacrifice, he entered into the holy of holies. So Christ in like manner "through the eternal Spirit offered himself without spot to God, entered not into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor with the blood of others, but with his own, he obtained eternal redemption," Heb. ix. 14, 24, 25.

XL. These are a few instances, from among many, of the historical types, to which we shall subjoin two of the legal types from a great number of others. And in the first place, let us consider the mystery of the ark of the covenant, which is, as it were, the centre and compendium of all the ceremonies. The construction of this ark is described, Exod xxv. 10. It was made of shittim-wood, or as is generally thought of, the most excellent cedar. That wood, when made into the form of an ark, was over-laid within and without, with the purest gold. The ark had a crown or corncice of gold around it. Four rings of gold were put in the sides: and into these two staves made of cedar wood, but overlaid with gold, to carry the ark by, and were never to be taken out of the rings, even while it remained in its place. In the ark the tables of the testimony were put: but the covering mercy-seat of pure gold, was placed above on the ark. And two cherubims of gold, made of one piece with the mercy-seat, covered it with their wings, having their faces so turned towards each other, as, at the same time, to look downwards to the mercy-seat. The figure of these cherubims is a matter of much dispute among writers. The description which Josephus gives of them is not amiss, Antiq. lib. 3. c. 6. when he says, that they were winged animals, resembling nothing that was ever seen by men. That they came the nearest
to the shape of an ox, may be gathered from Ezek. i. 10. compared with Ezek. x. 14. For in the latter place, what is called the face of a cherub, is in the former, called the face of an ox. Further, 272, whence the name cherubim is derived, signifies in the Chaldee, Syriac, and Arabic, to plough, for which oxen were formerly much employed. On the mercy-seat, between the two cherubims, was the throne of the divine majesty, from whence answers were given to the enquirers. The ordinary place of the ark was within the vail, in the holy of holies, Exod. xxvi. 33. but in such a manner, that the ends of the staves were seen from the holy place, towards the front of the holy of holies, 1 Kings viii. 8. While the tabernacle stood, the ark was taken out of it, when the Israelites were to march, that it might search out a resting place for them, Numb. x. 33. and be to them as the symbol of the divine presence, for their comfort; but a terror to their enemies, ver. 34, 35. But after it was once brought into the temple, it was not taken from thence, till that was destroyed, Psal. cxxxii. 13, 14. 2 Chron. v. 9. Now let us enquire into the meaning of all this.

XLI. This ark principally signified, or was a type of Christ. 1st, Its matter, being partly of wood, and partly of gold, was proper to represent the two natures of Christ: the wood might denote his human nature, according to which he is the fruit of the earth, Isa. iv. 2. And that it was incorruptible, free from all putrefaction, even when it was dead and laid in the grave, Psal. xvi. 10. as Pliny ascribes eternity to cedar, lib. 13. c. 5. Gold was accounted a symbol of divinity, in respect of solidity, purity, brightness, and value; and so that represented the eternity, holiness, and glory of Christ; and at the same time, shewed us, how valuable he ought to be in our eyes; even of such value, as to count all things else but loss and dung, in comparison of him, Phil. iii. 8. But as the gold only was conspicuous and not the wood which was within and without overlaid with gold; did not this signify, that Christ was not then manifested in the field, but his manifestation, which had hitherto been wrapped up in the most precious promises of God, was re served for a happier period? 2dly, The form of the ark, by which it was capable to contain a great treasure, denoted that Christ was the person, in whom are hid all the treasures of wisdom and knowledge, and of all manner of happiness; from whose fulness the elect may receive grace for grace. 3dly, The corn Loft, or crown of gold, which encompassed the ark, seems to be a type of the crown and kingdom of Christ. 4thly, The tables of the covenant, which were put into the ark, signified, that Christ was to have the law of God in the midst of his bowels, or within his
his heart, and to fulfil all the righteousness of it for his chosen people.

XLII. 5thly, But the propitiatory covering, or the mercy-seat, in an especial manner, signified Christ, as taking away the guilt of our sins. For "God is in Christ, reconciling the world to himself," 2 Cor. v. 19. Formerly that propitiatory or mercy-seat, being placed in the holy of holies of the tabernacle, or temple, behind the vail, was concealed from the eyes of all, because the expiation was not yet made; but God has now set forth Christ, exposed him before the eyes of all believers, and openly exhibited him to their view, as a propitiation in his blood, Rom. iii. 25. The mercy-seat being of pure gold, but laid upon the ark of wood, teacheth us, what it was that added worth and value to the obedience and sufferings of the man Christ; namely, the infinite dignity of his God-head. The tables of the law were covered by the mercy-seat: which the men of Beth-lemeth venturing to look into, when the cover was but a very little removed, brought a fearful destruction upon themselves, 1 Sam. vi. 19. By Christ's propitiation all our sins are covered, Psal. xxxii. 1. but should we venture to view the law without this, we should find nothing there, but the sentence of eternal condamnation. On the mercy-seat God displayed the presence of his majesty, and from thence gave gracious answers to his people. In Christ a throne of grace is erected, to which every believer may approach with boldness; and be assured, that if he pray according to the will of God, he shall not pray in vain, but there "find grace to help in time of need," Heb. iv. 16. There God dwelt in the cloud, Lev. xvi. 2. amidst the darkness of which, the rays of divine effulgence shone forth: which indwelling the Hebrew doctors have expressed by the famous term, שְׂכָינָה, Shechinah, and what else does this signify, but the fulness of the God-head, that was to dwell bodily in the man Christ, and through Christ graciously in our midst? Col. ii. 9. The Word was made flesh, and dwelt as in a tabernacle (observe the elegant allusion to the Hebrew word וְיָם־אָנָּחַ, among us, John i. 14.

XLIII. 6thly, The cherubim over the propitiatory or mercy-seat, represented the holy angels who descended upon Christ to minister unto him, while in this world, John i. 51. And with myriads of whom he is now surrounded, while sitting on a throne of glory, Dan. vii. 10. Isa. vi. 2. Psal. lxviii. 17. They were of the same piece with the mercy-seat, because Christ, by his propitiation, has brought about a coalition of the elect from among men, into one heavenly society with the angels. For, Vol. II.

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by his means "we are come unto the heavenly Jerusalem, and to myriads, an innumerable company of angels," Heb. xii. 22. The cherubim viewed the ark with their faces downward desiring to look into the mysteries of our redemption, 1 Pet. i. 12. They were two in number, with their faces towards each other, nevertheless each might also view the ark: this their position represented the duty of believers, both of the Old and New Testament, who, with eyes of a like precious faith and mutual love, view one another, but they jointly fix their eyes upon Christ. For the angels are often proposed to us as examples.

XLIV. I dare not affirm with some, that the cherubim were directly an emblem of believers: it being certain, that by them in scripture angels are represented. God committed the guarding of paradise to the cherubim, Gen. iii. 24. Riding upon a cherub he flies, Ps. xviii. 10. But I have not yet seen any scripture-testimony, to prove that believers are called cherubim. The only one produced, with any show of probability, is that from, Rev. v. 8, 9, 10. where it is thought, that the name song is ascribed to the four living creatures, which are the cherubim, together with the four and twenty elders, in which they proclaim their being redeemed by the blood of the Lamb out of every kindred: which is not true of angels, but of believers. But I answer. Ist, If by the four living creatures, believers are here to be understood, I could wish it was shewn, why these living creatures are generally placed before the four and twenty elders, who are the patriarchs and predecessors of the universal church; nay, and who lead and go before them in their sacred songs, as may be seen, Rev. iv. 9, 10. As every reason would persuade, that the patriarchs of the universal church should have the precedence before the promiscuous assembly in celebrating the divine praises. Also, how the church of believers should introduce John to the vision and knowledge of things to come, which certainly knew nothing about them but by means of John: and yet they are said to have done so, Rev. vi. 1, 3, 5, 7. Certainly, angels, and not men, usually perform that office to the prophets. 2dly, The former clause of verse 8. namely, "the four living creatures, and the four and twenty elders fell down before the Lamb," is affirmed of both conjointly. But we need not understand what follows, "having every one of them harps, &c. ver. 9. And they sung a new song, &c." of any other, but the four and twenty elders. I will not now say, with a very learned person, that this appears from the Greek construction, because, as ἔχουσιν ἐνα, having every one, is of the masculine gender, it cannot be referred to ἐνα, living creatures, which is neuter; for I know that is of little weight: But
I shall confirm this exposition by some passages altogether similar, Neh. xiii. 1, 2. it is said; "therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever: because they met not the children of Israel with bread and with water, but hired Balaam against them, &c." the first thing asserted, viz. That they met not Israel, is common both to the Moabites and Ammonites: but the latter, about hiring Balaam, is applicable only to the Moabites, as appears from, Numb. xxii. 3. In like manner, Jer. xxi. 7. "I will deliver Zedekiah king of Judah, and his servants and the people, &c. into the hand of Nebuchadnezzar king of Babylon, &c. who shall smite them with the edge of the sword." What is said in the former clause about delivering Zedekiah and his servants and the people into the hand of Nebuchadnezzar, is true of all: but what is afterwards added, who will smite them with the edge of the sword, must be understood of the servants and people of Zedekiah, not of himself, who died a natural death, Jer. lii. 11. So in like manner here, it is true, that both the living creatures and the elders, fell down before Christ, whom angels as well as men adore. But the harps, and vials full of odours and the song belonging to the elders, not to the living creatures. At least it cannot be proved from this place. But let us return to the ark.

XLV. The staves, which were put into four rings of gold for carrying the ark, signified, that Christ with all his grace and glory should be, as it were, carried by the preaching of the gospel to the four quarters of the world. The faithful preachers of the gospel may justly be called Χριστόφοροι, bearers of Christ. These staves were never to be taken out of the rings, even while the ark rested, after it was set up in its place. The sound of the gospel has never been altogether suppressed: and no country can be aifured, that Christ with his gospel may not depart from it. The place in which the ark rested, was the holy place.

* There are many and various opinions concerning these living creatures. Several think, that they represent the angels: but such things are said of them, that seem to be inconsistent with this. None of the angels could say, that Christ had redeemed them by his blood, and made them kings and priests unto God. Before chap. vii. 13, 12. It is said, that all the angels stood round about the throne, and about the elders and the four living creatures, which are consequently distinguished from the angels. Others therefore, with greater probability, think, that the living creatures were the representatives of the ministers of the gospel, and the twenty-four elders, the representatives of the whole church, both of the Old and New Testament; and this may account for the placing the living creatures before the elders. Had our author therefore taken things in this view, he would have at once confuted the opinion he opposes; though upon his own principles his reply is judicious and ingenious.

† Thus the Lord said in vision to Ananias, that Paul was to bear Christ's name before the Gentiles, and kings, and children of Israel.
holy of holies within the vail. The place of Christ’s rest is in
the sanctuary not made with hands, Heb. ix. 24. after he en-
tered into that within the vail, Heb. vi. 19, 20. But the ends
of the staves being seen in the holy place, signified, that though
Christ indeed is in heaven out of the reach of our bodily eyes;
yet he reveals himself to the eyes of our faith by a mani-
festation of his manifold grace. That, during the standing of the taber-
nacle, the ark was carried sometimes to one place, and sometimes
to another, but was not removed from the temple, till the destruc-
tion of it; might not this signify to believers, that Christ should af-
fterwards come forth from the sanctuary of the divine decrees and
promises, and so from heaven itself, and while he passed through
the country of Israel, was seen sometimes in one place, and
sometimes in another, but after he was again received into
heaven, he should continue there until the time, “in the which
the heavens shall pass away with a great noise, and the elements
shall melt with fervent heat,” 2 Pet. iii. 10. “Whom the
heavens must receive, until the times of the restitution of all
things,” Acts iii. 21.

XLVI. It was not without a display of divine wisdom, that
there was to be a time, when the ark was not in the house of
God; namely, under the second temple; as Jeremiah foretold
should happen; “they shall say no more, the ark of the cove-
nant of Jehovah; neither shall it come to mind,” Jer. iii. 16.
For by this they might be admonished, to expect another, and
indeed, a far more noble habitation for God; another mercy-seat,
far more excellent, to which the former was commanded to give
place, as the shadow to the body. However, it is not with-
out a mystery, that John faw again “the temple of God open-
ed in heaven,” and that there was seen in his temple the ark
of his testament,” Rev. xi. 19. And that, at the time, in which
the kingdoms of the world were become the kingdoms of our
Lord, and of his Christ, ver. 15. John faw these things in
heaven, because heaven was the place, where he was favoured
with these visions, Rev. iv. 1. Not that every thing he faw
was to be in heaven. For surely that war, which he describes,
Rev. xii. 7, 8. was not to be there, but in the church on earth.
But what did he now see? The temple opened. This, if I mi-
take not, signifies a free, open and unobstructed entrance for
all into the church of Christ. Into which the nations of the
world, or as Paul speaks, Rom. xi. 25. “the fulness of the
Gentiles had come in;” and whose doors now stood open even
for the Jews, against whom they had been shut for a great
while. In that temple he sees again the ark, which was a sym-
bol of the covenant formerly entered into with the Jews: by
which
which is signified a new habitation for Christ among the Jewish nation, not by an external symbol, but by internal and spiritual grace; and as they shall enjoy this, they will readily and with gladness be without an external symbol. See what Jonas le Buy, whom Bochart, Hieroz. lib. 3. c. 9. calls an excellent person and highly skilled in those matters, has wrote on this place.

XLVII. Near the ark was laid up the pot of manna, and Aaron's rod which budded, Numb. xvii. 35. To represent the incredible and permanent sweetnes of that spiritual food, which Christ bestows on his people, and which himself prefers, on so many accounts, to the manna, given by Moses, John vi. 48, &c. and which, by an evident allusion to what was contained in this pot, is called the hidden manna, Rev. ii. 17. And, at the same time, to shew the perpetual verdure and eternal efficacy of Christ's priesthood, by virtue of which our buds also may come to blow, and humble shrubs to sweet balsam. So much shall suffice concerning the ark of the covenant.

XLVIII. Let us now consider the things, which the high-priest was to perform on the solemn day of expiation, in order to give another instance of a legal type, the ceremonies of which are described, Lev. xvi. Aaron was to put on the linen garments, appropriated for that day, and only during those mini-

* Or, as our translation renders it, for the scape-goat.
the lot, drawn out with the right-hand, was put on the head of
the goat, opposite to that hand; and that drawn with the left,
placed on the head of that opposite to the left. See Ainsworth
and Altingius. That which fell to Jehovah, was to be prepared
for a sin-offering; which was directly done, not by killing im-
mEDIATELY, but by declaration. For, the lot being laid upon it,
the high-priest called it the sin for the Lord, that is, appointed
to be a sacrifice for sin; and he offered it, that is, put it in
the place of slaughter, at the north side of the altar. But what
fell to Azazel was again presented alive before Jehovah to make
an atonement over it, by confession and imposition of sins, ver.
9, 10. Then that which was Jehovah's was to be killed for the
sins of the people, and its blood carried within the vail, with
which blood the high-priest was to sprinkle both the mercy-seat,
and before the mercy-seat. Thus an atonement was to be
made for the holy place, and for the tabernacle of the congre-
gation, because of the uncleannesse of the children of Israel, ver.
15, 16. Then again the live-goat, which by lot fell to Azazel,
was to be brought forth: and the high-priest laid both his
hands on his head, and confessed over it the iniquities of the
children of Israel; generally in this form, according to the Jews:
"Lord, I beseech thee, thy people, the house of Israel, have
transgressed, been rebellious, and have sinned before thee. Lord,
I beseech thee, forgive now the trespasses and rebellions and
fins, which thy people, the house of Israel have trespassed, and
in which they have been rebellious; as it is written in the law
of Moses thy servant, because on this day he will make atone-
ment for you, to cleanse you from all your sins," Joma, c. 6.
And the priests and people, who stood in the porch, upon hear-
ing the name Jehovah pronounced by the high-priest, kneeled,
with their faces downward, adored and said; "Blessed be the
Lord, and let the glory of his kingdom be for ever." In this
manner all the iniquities of the children of Israel, and all their
trespasses of what kind ever, greater and smaller, sins against
knowledge, or sins of ignorance, were laid upon the goat, which
was sent away by the hand of a fit man into the wilderness,
bearing the iniquities of the children of Israel, into a land not
inhabited, ver. 21, 22. But the bullock, which Aaron offered
for himself, and the goat, which he offered for the people, were
to be carried without the camp, that their skins and their flesh
and their dung might be burnt, ver. 27. Before we inquire
into the mystery of these things, some difficulties are first to be
cleared up.

XLIX. And first, it is indeed very obscure, what we are to
understand by azazel: I have chiefly met with four opinions
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of the learned concerning this word. The first is, that by Azazel we are to understand the very goat, which was sent forth into the wilderness. And they suppose, this may be gathered from the etymology of the word, which is said to be compounded of ו, a goat, and ונ, went away. And according to them, the words of Moses are thus to be understood. One lot for Jehovah, that is, for the goat to be offered to Jehovah; the other for Azazel, that is, for the goat that was to go into the wilderness. But though the Hebrew word may signify a goat going away, yet it cannot thence be concluded, that by that name the goat itself was signified: as it is possible, that, on occasion of the goat's going away, the place to which it was led, might be so called, which Kimchi in Radicibus contends for: that place was so called, says he, because the goat went thither. But the main thing is, that this explication of the lots is very perplexed: whereas the words of Moses are clear, that the lots were cast for the goats to know which of them should fall to Jehovah, and which to Azazel. Nor does it appear, that one of the goats could be called Azazel, unless we suppose, the other goat was called Jehovah, which is absurd.

11. Thofe of the second opinion will have it, that Azazel was a steep and rugged mountain in the wilderness. Thus Jonathan, Saaías, Gaon, Jarchi, Kimchi, and most of the Jews. But it has been well observed by others: 1st, That Moses nowhere mentions Mount Azazel, as he mentions the mountains of Ararat, mount Abarim, mount Ebal, mount Gerizim, &c. 2dly, That it does not seem probable, that, in a country so often travelled over, and so exactly described, none should ever make mention of mount Azazel, and point out its situation. For, what a certain anonymous author mentions in Aben Ezra, that it was mount Sinai, will never have weight with those, who know what vast deserts lay between Jerusalem and Sinai: whereas a goat was yearly led from that city to Azazel.

11. The third opinion is, of those who contend, that Azazel is the devil: and they will have one of the goats to have fallen to the devil, not as if it was offered to the devil, (for it was devoted to God, and brought before him to the tabernacle) but that, at the will of God, it was exposed to be tormented by the devil. This sentiment is supported by such arguments as these. 1st, It is the received opinion of the Jews, that Azazel is one of the names of the devil, just as Sammael, Azael, and Machaazel. In like manner a Christian poet thus sings against Marcus the disciple of Volentinus, who was thought to deceive the spectators by his juggling tricks.
Which thy Father Satan ever enables thee to perform by the angelic power of Azazel. These verses are cited by Epiphanius, Hærès, 34. 11. The etymology favours this. For, the goat which went away; that is, the creature which kept not its first estate, but revolted from God. Elsewhere in scripture the devils are called goats, as Lev. xvii. 7. 2 Chron. xi. 15. Kimchi in his Lexicon gives the reason of it: they are called goats, says he, because they appear in the shape of goats to their votaries. Maimonides in more Nebuchim, lib. 3. c. 46. speaks much to the same purpose. To this may be referred the ancient mythology concerning Pan, Faunus and the Satyrs, who were likewise called goats. Since then devils have indisputably been called goats, elsewhere, why may not the devil here likewise be emblematically signified by Azazel, that is, the goat which went away; or, as Ben Nachman speaks, the prince who rules in desert places?

LII. The fourth opinion is that of Bochart, who, though he owns, he can advance nothing certain on the head, yet offers his conjecture, which is thus: the Arabic verb azala signifies to remove and separate. Which he proves by many instances. And he thinks that Azazel is derived from that, and signifies separation and secession. The goat, therefore, whose lot is to Azazel, to secession, was that, which by lot was appointed for retreat, in order to be led into a separate place of the wilderness, which, ver. 22. is called a land cut off or separated.

LIII. But leaving every one to judge for himself, the third opinion pleases me not a little, because it seems to rest on the firmest grounds, and gives us a discovery of a great mystery: and I scarce see, what can be objected to it, unless this one thing which Bochart advances: namely, that ו and ב agree not in gender, the former being feminine, the latter masculine: and therefore, says he, the word could not be made up of both. But that reason is of no great weight: for, 1st. In compound names, grammatical analogy is not always regarded: for instance, in the word בְּרֹאשׁ, which at full should be בָּרֹאשׁ, asked of God, the letters ו and ו and ה are struck out, and ד is joined with ע by a שurec, whereas analogically it ought to be joined by a tzere. Instances to this purpose are numerous. 2dly, A change of genders is common among the Hebrews,
Hebrews. We have a similar instance in Gen. xxx. 38. נאメ in the feminine; and ver. 39. נאME in the masculine. Buxtorf has collected a great many examples to this purpose in his syntax. 3dly, Though נא be feminine in signification, yet it is masculine in termination, as also the plural נא; and therefore it is no wonder, it be joined with a word of a masculine termination; which is also done, Lev. xxii. 27. נאVE נא where a double masculine is joined to the word נא. But neither is Spener's observation to be overlooked, that נא may be explained, by the strong one going away. For נא signifies strong. And as the true God is said Psal. xxiv. 8. to be, strong and mighty; so also the devil was called Azizos by the Phenicians; in the gospel, Luke xi. 21. the strong man.

LIV. Secondly, It is worth enquiring what might be signified by Aaron's laying his hands on the head of the goat: which was not done here only, but also upon other occasions, Lev. i. 4. Lev. iii. 2. and Lev. iv. 4. and Herodotus says, this was likewise in use among the Egyptians, lib. 2. c. 39. See Outrom de Sacrif. lib. r. c. 15. § 18. and c. 22. § 5. feq. Bochart, if I mistake not, has given us the best explication of the reasons of this. 1st, The offerer, by this rite delivered up the victim to God, and, as it were, manumitted, or releaased it, professing, he gave up all the right he had in that animal, exempted it from his own dominion, and devoted it to the service of God. Just as the Romans formerly held in their hand the flame they were to set at liberty, uttering these words, I will that this man be free. 2dly, By this very ceremony, the sinner deprecat-ed the wrath of God, and prayed that it might fall on the head of that victim, which he put in his own stead. By this ceremony, therefore, the sins of all Israel were laid on this goat, in order typically to bear them, and carry them away far from Israel.

LV. Thirdly, Let us enquire what is the land of excision, or separation, into which that goat was to be carried. I do not think, that any particular place was precisely signified: for it is not credible, when the sacred services were performed at Jerusalem, that the goat was carried to the same place, to which it was carried, when Aaron performed that ceremony for the first time in the wilderness. In general, therefore, it signifies a place remote from the resort of men; מ itemprop. a desolate place, says Jonathan; ווי ור, an uninhabited land, according to Onkelos. The Greeks call γαῖ ἄφαρον it wasteless, or inaccessible. Abarbanel explains it, a land of the decree, meaning that country, concerning which, a decree was made, that the captive Israelites should be sent away thither.

LVI. Fourthly, We may enquire who is that הנ ז"ע, fit man, who
who was to carry away the goat? We meet with the Hebrew word **יְוַע** no where else. The Greeks render it **εἰρήνης**, ready, **γῆ**, certainly signifies **τίμη**, the same that the Chaldee, **יָד**. Hence they inferred, that **יָד** with the Hebrews, is the same with the **יְוַע** of the Chaldee's, ready, furnished. It would not be improperly rendered **καλίς** or **συναίσφις**, seasonable, opportune. Abarbanel will have it to be, *a man of great dignity in his age and time, at least in the application of the type.* Whatever be in this, it is very plain, that God appointed no particular order of men for this office. The Rabbins tell us, that any one was fit for it, if he was appointed by the high-priest; and that formerly scarce any, but a stranger, was employed in this service.

LVII. Lastly, We are to enquire what became of that goat at last. The Jewish doctors have a constant tradition, that the priest fastened a piece of scarlet cloth in the shape of a tongue, weighing two shekels, to the head of the scape-goat, which the conductor of the goat, when he was come to the place appointed, divided in two, and fastening one part to the rock, to which he had driven the goat, and the other to the horns of the goat, he pushed the goat down from behind, which falling head-long, was crushed to pieces before it reached half-way down the precipice. But Jonathan insists, it was pushed down by some divine power. Moreover, if this scarlet tongue turned white, which they say, was generally the case, they looked upon that as a happy omen; and thence conjectured, their sins were forgiven; according to that, Ifa. i. 18. "Though your sins be as scarlet, they shall be as white as snow." But these things are either false, or doubtless uncertain, which borders upon falsehood. Others therefore are of opinion, that it was let loose in the wildernefs, to feed where it listed: and Bochart proves, that both the ancient Greeks and Romans had animals consecrated to God, which were called *ἀπρεπή*, *animals let loose*, and the words of the text favour this, ver. 22. "And he shall let go the goat in the wildernefs."

LVIII. Let us now search into the mystical meaning of all this. That solemn day representeth to us Christ's death, resurrection and ascension into heaven; and principally, our reconciliation with God, in virtue of his satisfaction and intercession. Aaron, we see, performed, those sacred rites in linen garments, of less value indeed, yet white and very pure. This was to represent Christ's humiliation, which was never lower, than when he was most engaged in making atonement for our sins: and likewise shewed his most holy purity, unstained with the spot of the least sin. In this respect, our Lord is certainly greater than Aaron, and all the other high-priests; because he stood
flood in need of no offering for his own sins, for he had no sins, on account of which an offering was necessary, Heb. vii. 26, 27. When the Israelites saw Aaron first offering for his own sins, they might thence easily conclude the weaknens and unprofitableness of that earthly priesthood. For what real good could that priest do the people, who by a solemn expiation, publicly declared, that he himself, together with the people, was in the number of the guilty? But our Lord Jesus, having no occasion to offer for himself, gave himself, as is evident, out of pure love for his people.

LIX. Christ, who is frequently in other places called the Lamb, is represented here by the emblem of a goat. For as on account of his meekness, patience, and holiness, he merits to be called the Lamb; so on account of our sins, which as surety he undertook for; and of his coming in the likeness of sinful flesh, Rom. viii. 3. he is typified by the symbol of a vile and wanton goat. That goat was given to Aaron by the people; Christ was given to men by God: yet what he offered, namely, his human nature, he took from men, being raised up by God from the midst of his brethren, Deut. xviii. 15. Christ was bought with thirty pieces of silver, which were taken from the treasury, in order, it seems, to be an expiation for the whole people. Both the goats were presented to the Lord at the door of the tabernacle of the congregation. Christ willingly presented himself to God; saying, "Lo! I come: I delight to do thy will, O my God," Psal. xl. 7, 8: and his offering was made in the view of the whole church, and at the instigation of those who were the principal men of the tabernacle. The goat, which by lot fell to Jehovah, was slain. But as divine providence alone undoubtedly orders the disposal of the lot, Prov. xvi. 33. So Christ also was delivered to death, by the determinate counsel of God, Acts ii. 23. and iv. 28. The slain goat was burnt in the sacred fire; Christ, in like manner, was scourched and burnt, both by the fire of the divine wrath kindled against our sins, for which he undertook to suffer, and by the flames of his own love for us, and of his zeal for the glory of God. The burning of the flesh and skin of this goat was performed without the camp; Christ also suffered without the gate; and we are likewise to go out to him without the camp, bearing his reproach, Heb. xiii. 11—13. namely, we are courageously to bear it, if, for the sake of Christ, we are exposed to lose the advantages of this world. Thus Christ's humiliation was typified by this goat.

LX. But let us also take a view of a type of his exaltation. Aaron entered into the sanctuary with the blood of the goat, which
which was given by and for the people. Christ having made an offering for our sins, entered into heaven, and "sat down on the right hand of the majesty on high," Heb. i. 3. Aaron entered within the vail with the center and incense. Christ ascended into heaven, "to appear and intercede there in the presence of God for us," Heb. ix. 24. And there was no entrance possible for Aaron without the blood of the expiatory sacrifice; neither did Christ enter into the holy place without blood; blood, I say, not of goats or bulls, but his own, whereby he obtained eternal redemption for us, Heb. ix. 12. Nor is there any other way, by which we can enter into the sanctuary, but by the blood of Christ, whereby he hath consecrated for us a new and living way thereto, Heb. x. 19, 20. The vail, which gave way to the priest, who was to represent the atonement made, returned to its former place and use, when he went out again; because an expiation was made for sin, not in reality, but in figure only, Heb. x. 5. But, when Christ was to enter into the heavenly sanctuary, the vail not only yielded to him for a time, but was rent by the hand of God, Mat. xxvii. 51. having obtained a redemption of eternal efficacy and value. The blood of the goat was to be sprinkled on and before the mercy-seat; and so that blood remained in the holy of holies. Christ appears always in heaven with his blood, which is the "blood of sprinkling speaking better things than that of Abel," Heb. xii. 24. Hence it is, that John saw before the throne "a Lamb standing, as if it had been slain," Rev. v. 6. For, though Christ was once dead and liveth for ever more, Rev. i. 18. yet he is represented in heaven as slain, on account of the virtue and efficacy of his death, which is ever fresh. Nor is the intercession of Christ any thing else, but a continual representation of his merits and death before his Father. But that an expiation was to be made by blood for the holy place itself, and for the tabernacle of the congregation, signifies, that God's indwelling in the sinner man cannot be in a holy manner, without the sacrifice and blood of Christ; and that heaven itself would be polluted, if, which is impossible, sinners were to be admitted there without an expiation. Thus Paul affirms, Heb. ix. 23. "the heavenly things are purified with better sacrifices." Not that there is any impurity in heaven, but that it is not consistent with the divine holiness to admit sinners, unexpiated by the blood of Christ, into the communion or participation of his glory, nor for him to dwell in them. These things concerning the first goat are sufficiently evident.

LXI. There is greater difficulty about the mystery of the scapegoat: concerning which we may modestly propose, what we imagine
imagine comes nearest the truth, without prejudice to any. And here I find two different opinions among divines, that deserve our consideration. For, it is not worth while, to trouble ourselves, in refuting the opinion of those who, by the scape-goat, understand Barabba or Antichrist; though Cornelius a Lapide ridiculously says, that such speak more distinctly and pertinently, than others concerning this figurative representation. But some learned men think, that, by the scape-goat, the rebellious Jews were prefigured; others will have it to be a type of Christ.

LXII. The former speak to this purpose. Whereas the sending the goat away into the wilderness, was done after the purification of the tabernacle, and it did not fall into the Lord by lot: to the disobedient people, and not the mediator of the testament, seems to be set forth by the banished goat. For, the wicked are called goats, Mat. xxv. 33. They controverted Christ's right of access to God. The determination between both was made by a divine lot. Christ by his blood, was introduced into the heavenly sanctuary: over the others hung that curse in Deut. xxix. 21. "and Jehovah shall separate him unto evil out of all the tribes of Israel." Are not also the Jews sent away and dispersed among the nations? They are given up to Azazel, or, according to the ancient Rabbins, they are fallen as a portion to Samael (for the Serpent may eat the dust, Gen. iii. 14.) In a word, they are given up to the power of the devil.

And how justly are the vessels of wrath, said to bear the sins of the faithful people, is evident. For, though there is no procuring cause of justification in them, yet in them the severity of God is seen; thus all the blood shed from the beginning of the world, and to every sin, at any time committed, is avenged. For, they who refuse to confess their own sins, in order to submit to the justice of God, make the sins of all others their own. What is said of the goat to be sent away, namely, its being to be presented before the Lord to make an atonement, signifies, that they also, as sanctified in the root, are presented to God by Christ the Priest, that even from them may arise a holy seed, Isa. vi. 13. and children of the promise. In a word, that the time shall come, when all Israel shall be favored, and at last be expiated by Christ the Priest, Rom. xi. 26, 27.

LXIII. It always did, and still does appear strange to me, after the closest and most solicitous meditation, that learned men could seriously give into such idle imaginations; than which I apprehend, nothing could be spoken more foreign to the mystery of this ceremony; because it is altogether inconsistent with the end and sacred intention of this day. For, who can think it probable, that, on the solemn day of propitiation, which
which was set apart, for making an atonement for all the sins of the whole people; the rejection of the same people should be solemnly inculcated by an anniversary symbol? The whole people fast, afflict their souls, confess their sins, pray for the forgiveness of them: the high-priest is wholly taken up in procuring an expiation: God promises to the whole congregation of Israel; ye shall be cleansed from all your sins before Jehovah. Can we believe, that, at the same time, and by the very same sacred rites, the high-priest and the believers among the people, should be commanded to lay their sins by direful ceremonies on the goat, representing the far greatest part of their brethren according to the flesh, in order to be punished in them, by a most severe instance of a divine curse; the like to which was never afterwards seen among men. I allow that the punishment of the rebellious Israelites was foretold in awful prophecies: nor would I deny, that there were some Mosaic institutions, which prefigured that punishment. But at that time when the typical expiation of all Israel from all their sins was to be procured by those rites, it appears to me of all things the most improbable, that, at the same time, and by the very same ceremonies, the dreadful curse of God for the sins of all, which could not be separated from the imposition of sin, was represented as resting on the greatest part of Israel, and that according to the imprecation of the expiating priest, and of believers who prayed for expiation. I know, it is said, that the godly, who were mixed with the ungodly among this people, might have the confutation of beholding, on this day, a sign, or token of their happier lot beyond the disobedient. But none, I imagine, will deny, that even this consideration must have yielded the greatest grief, which would have been an exceeding damp to the joy they had conceived from the pardon of their sins; and that the pious would rather intercede in behalf of the perishing than lay their own sins upon them with an imprecation. Certainly, Jesus himself deplored, with bitter tears, the impending destruction of the most abandoned city. And Paul calls not only his conscience, but also Christ and the Holy Spirit to witness, that he had great grief and continual anguish of heart, when ever he reflected on the deplorable state of his brethren, according to the flesh; and was so far from wishing to make them a curse for himself, by the imposition of his sins, that he rather wished himself separated from Christ, to become a curse for them, Rom. ix. 1, 2, 3.

LXIV. Moreover, as the interpretation, we are now examining, is foreign to the end and intention of that day, so almost all the ceremonies, that were then used, strongly diffuse us from it. If, Aaron was commanded to receive both goats from
the congregation of the children of Israel, and that for sin, that is, to expiate and take away sin, ver. 5. "But the goat which was given by the people, shews that what was from them, is offered for them:" as these learned men themselves speak very justly. If that be true of the one goat, why may it not be said of the other, even that it represented its being from the people, in order to take away sin? For, so far both are on a level. Both being from the people; both bought at the common expense; both of them for sin; thus far there was no distinction in the types. What can then constrain us to imagine, there was so great difference in the signification? Is it consonant to reason, that what was appointed to represent their eternal curse, was bought at their expense; that is, with their consent and approbation? And was the rebellious nation of the Jews given to the rest for sin, that in this respect, they might be joined together with the Lord Christ? Be it far, says the learned person, they should thus be joined along with Christ, for whose honour we are too much concerned, to speak so impertinently. We are thankful to God, that he speaks so far piously. But he denies, that one of the goats was taken for sin. He says, "that is ascertained of both which is true only of one. Before the lot distinguished them that could be affirmed collectively of both, which, after the lot, was to be the case only of one." But I think, we are by no means to depart from the plain meaning of the words; nor to understand only of one, what is affirmed of both. Though we are to understand, with some difference, what the following words of the law intimate: namely, both goats were for sin, which the law expressly affirms; yet with this difference; the one was sin, because it was slain for sin, the other, because by bearing the sins of the people, it took them away. To sum up all in a word, the whole of this sacred expiation consisted of two parts; first, the slaying of the one goat, whose blood was shed to expiate the sins of the people: and then the sending away the other goat, which took away the sins which were laid upon it, by virtue of the sacrifice just offered. Both therefore concurred, in their place and order, to the solemn atonement.

LXV. Secondly, Aaron was commanded to present both before Jehovah at the door of the tabernacle of the congregation, ver. 7. By which both were declared to be equally devoted to God. Without all controversy Aaron is here a figure of Christ as priest; the goat to be slain, signified Christ as the sacrifice. For, he presented himself to God, when "he went up to Jerusalem, that all things, that are written by the prophets concerning the Son of man, might be accomplished," Luke xviii.
But how did our high-priest, when he was about to make an atonement, at the same time present before God the rebellious Jews, who were to be given up to the devil? To say, that they were preferred before God, so far as they were sanctified in the root, and were to be the fathers of the sons of the promise, is quite from the purpose. For, the rebellious Jews, confounded to the devil, are to be wholly distinguished from the holy root, from which those degenerate branches took their rise, and from the children of the promise, who were to descend from them in their appointed time. These, certainly, the priest daily presented to God in the names of the twelve tribes, which he wore on his breast: the very same he also now preferred to God, though without that symbol. But it cannot be explained, how the high-priest, when making atonement, could present thofe to God, if by this goat they were represented, as the portion of the serpent.

After both the goats, which were purchased for God at the common expence of the whole people, were consecrated to God, by bringing them before Jehovah, to the door of the tabernacle of the congregation, Aaron was commanded to find out by lot, which was for Jehovah, and which for Azazel, because this was unknown both to the people, and the priest, till the lot determined it. But it scarce admits of a favourable meaning, if that, which fell to Azazel, was the figure of the rebellious Jews. For, that portion, or decision by lot, must be referred either to the figure, or to the thing represented. That it cannot to the thing represented is plain. For the Israelites neither ought, nor could have any doubt, which should fall to the devil, Christ or the rebellious Jews, so there was no need to make a trial of it by lot. What pious ears would not be offended, to hear any person assert, that the high-priest, at the command of God, cast lots between Christ and the rebellious Jews, whether he or they should be offered to the Lord? I imagine none will contend with me on this point. Though the wicked Jews had a controversy with Christ concerning the priesthood, yet it was not proper for that to be decided by lot, but, as was really done, by a demonstration from the sacred writings. It therefore follows, that the casting of lots here, regarded the goats themselves, since it was unknown, what each of them was to prefigure. Moreover, as both were purchased at the common expence, for the benefit of the whole people of Israel, and consecrated to the service of God; neither the one nor the other seems adapted symbolically to represent thofe, who were to be given up to the devil. For, though the goat fell by lot to Azazel, yet it ceased not to be the Lord's.
OF THE GOATS OF EXPIATION.

The very learned Frismuthus speaks to the purpose, de hiero Emissar, Dissert. 2. §. 14. "We must not think, that the former goat alone was consecrated to God. For as both were usually presented before him, it is evident, that the goat, on which the lot fell for Azazel, was also the Lord's, as even R. Nachman has granted. But that the one, on which the lot fell for the Lord, did peculiarly and by special right become the Lord's, was because it was slain upon the altar. Such a sacrifice offered in honour of God is called, in the Hebrew phraseology, the bread of God, Lev. xxvi. 6. Which appellation could not be given to the other, that was to be sent to Azazel, it being appointed to be separated from the flock, and carried to remote places, to be exposed, perhaps, to the teeth of wild beasts. The goat therefore, which is, and in the whole ceremony, remains consecrated to God, seems not adapted to be allotted for a symbol of those, who on all accounts were to be the slaves of the devil.

LXXVII. 4thly, A strong argument may be taken likewise from the imposition of the hands of the priest, of the sins of Israel, with those prayers of the high-priest and applause of the people, we mentioned, see 48. which are very easily applied to Christ, when he bore, according to his own and his Father's will, and the wishes of all the godly, the sins of the whole mystical Israel. And if any thing was to be represented to the Jews, on the day of expiation, certainly this was the thing, which is the alone foundation of a true expiation. But very difficultly, nay indeed in my judgment, on no account, can that which is signified, in the sacred ceremonies, by the imposition of hands and of sins, be referred to the rebellious Jews, whom the faithful Israelites never constituted to stand in their room and stead. Do they, the most abandoned of mankind, "who please not God, and are contrary to all men," 1 Thess. ii. 15. bear the iniquities of all Israel, laid upon them by the priest, into an uninhabited land, carrying them far away from Israel? Why do we yield so much to that most pestilent sect the Sionists, as to go to overturn an argument for the satisfaction of Christ, hitherto happily defended from this rite, by this extravagant fiction.

LXXVIII. In fine, who can digest so hard a saying? It appears, how justly the vessels of wrath may be said to bear the sins of the faithful. Which of the prophets or apostles, ever said so? Is this to speak with the Scriptures? Who has to this day ever heard, that those make all the sins of all men their own, who refuse to confess their own? or, that all the sins ever committed, are avenged on the rebellious Jews? This is an imputation of sin, al-
together new and unknown in the schools of divines. Certainly, our modesty forbids us to dispute against that right of God, whereby he punishes the sins of parents in their children, and posterity, which he himself, such is his clemency, usually confines to the third and fourth generation of those that hate him. Nor is it lawful for us to deny, that the severity of God's anger may at times burn to a farther degree, if the sins are above measure atrocious; and posterity shall, for a long series, not only equal, but even exceed their ancestors in wickedness. God was pleased to give us an example of this in the wicked Jews, according to that threatening prophecy of Christ, Mat. xxiii. 35. Luke xi. 50. "So that from this instance his wrath might be seen, burning from the beginning of the world against hypocrites, enemies of righteousness, and murderers," as the learned person very well speaks elsewhere. But, that "all the sins of all men are punished in some one person or people," I do not remember, that I ever read or heard till now: neither that "the wicked bear the sins of the faithful." I know that, when God, in pathetic language, Isa. xliii. 3, 4. commends his love towards Israel, he declares, that he gave the Egyptians, Ethiopians, and Sabaeans for their ransom, and other men and people for their life. But, as our Calvin judiciously observes, the prophet borrowed that way of speaking from the common method of men, as if he had said, "the Egyptians, Ethiopians and Sabaeans, have been substituted for thee, and, as it were, by way of exchange, forced to undergo that destruction, which was hanging over thee: for that I might save thee, I have destroyed them; and turned against them the power of the enemy, that was ready to fall upon thee." Or, to return to the learned person's own words: "the meaning of that passage is; such is my esteem for thee, that I am to bring to nought the greatest and most flourishing empires of the world, in order to relieve and comfort thee." This certainly, is quite different from bearing the sins of the faithful, as was typically done by the goat.

LXIX. It is with joy we learn from Paul, that the time will come, when all Israel shall be saved, after the fulness of the Gentiles is come in. But we think, this cannot be inferred from these words, "the scape-goat shall be presented alive before Jehovah, to make an atonement with it. The learned persons themselves teach us that by sometimes signifies an instrument, as Gen. xxvii. 40. Deut. xiii. 3. And why not here? That the meaning should be, to make an atonement with or by it. We shall presently shew how this is done by the live-goat.

LXX. Others therefore, and, if I can form any judgment, to better purpose, affirm, that this scape-goat, no less than that which
which was killed, was a type of Christ. But these again run into different sentiments. Some maintain, that here are represented the two natures of Christ, the human, to be exposed to misery and torment; the other the divine, as being impenetrable, to remain free and to live for ever; which Cornelius a Lapide relates, was the opinion of Theodoret, Ilychius and Cyril. Others say, that the twofold state of Christ, before and after his resurrection, was here set forth. Thus the slain goat was the type of Christ, lifted upon the crofs, but that sent away alive, of the same Christ, raised from the dead, and living for evermore. Of this opinion, after Augustin and Procopius, were Bochart and other celebrated divines. Yet two things seem very much to oppose this sentiment: 1st, That the sins of Israel were laid upon the live-goat: but Christ rose from the dead, and entered into glory without sin, Heb. ix. 28. 2dly, That the same goat, as loaded with sin, was accounted unclean, so that the person who conveyed it into the wilderness, stood in need of cleansing, ver. 26. But no uncleanness can so much as be conceived to be in Christ after his resurrection.

LXXI. Others therefore, to whom I readily yield, imagine that a twofold relation of Christ the mediator is signified; the one to God the judge, to whom satisfaction was to be made by the merit of his death; the other, to the devil his enemy, with whom he was to encounter by the efficacy of his life. With respect to the former, the goat to be slain, fell to God: in the latter respect, the live-goat fell to Azazel. Let us add, that, in the slain goat, a true expiation of sin was represented, which is performed by shedding of blood and undergoing punishment: but in the other, the effect of this expiation; namely, the removing and taking away of sin, by the bearing it away so far as never to come into the sight of God against us. And this seems to be the reason of the order, why, after slaying the former goat, sins were laid on the other, to be carried a great way off. Because there could be no taking away of sin without shedding of blood. Both indeed was done in the ordinary sacrifices: but, because the latter was not so evident in the other sacrifices, God was pleased to set it forth by a peculiar symbol in this solemn festival, for the greater consolation of his people. And thus the riches of the divine goodness and wisdom manifestly appear, when he laid before the eyes of his people, by different types, all the relations of Christ the Redeemer, which could not be distinctly exhibited in one single piece or picture.

LXXII. But let us more particularly illustrate the analogy. 1st, The sins of Israel were laid on this goat that he might bear them. Christ truly bears, and by bearing takes away the sins of
of the whole world. And as Aaron laid both his hands on the head of the goat, so the hand of God lay very heavy and grievous on our surety. 2dly, This goat was appointed by lot for Azazel: not that this brute creature, which was consecrated to God, might be offered to the evil spirit, but exposed to be tormented by the devil, who very much resides in solitary places, Mat. xii. 43. Now the first promise shews, that Christ also, by the divine will, was to be given up to the Serpent who deceived Eve, Gen. iii. 15. "Thou shalt bruise his heel." And Christ himself says, John xiv. 30, 31. "the prince of this world cometh, and hath nothing in me, but that the world may know, that I love the Father; and as the Father gave me commandment, even so I do." That is, "the devil indeed has no right "in me, who am, and as I am, perfectly holy, nor can he ever "prevail against me: yet he is come out to combat with me, "to vex and even to slay me, because I have interposed in the "room of those who deserve death. But I go cheerfully to "meet him; to the end, my obedience and love to my Father, "may appear to all the world." 3dly, The goat was to be sent to a wilderness, and a land not inhabited: and such was the whole world, such, above all, was Judea, when Christ came to suffer there. Scarce any harvest of faith, truth, and piety, was to be found there; nothing but unfruitfulness, everywhere the thistle and prickly thorn afofe. And why may we not apply to this, what Matthew relates concerning Christ, when he was carried by the Spirit into the wilderness, there to be tempted by the devil? Mat. iv. 1. For the wilderness, into which the goat was driven, could not less typify the wilderness in which Christ was tempted, than the wood on which the serpent was raised, typified the wood on which Christ was lifted up. 4thly, The hand of a fit man, by which the goat was sent away (which, by a constant tradition of the Jews, might be done as well by a stranger as by an Israelite) seems to denote the power of those, who rose up against Christ, namely, the Gentiles and people of Israel, Acts iv. 27. and above all, Pilate, who had caused Christ to be carried without the gate, loaded with the cross, the symbol of a curse, when he was to encounter with the devil for the last time.

LXIII. I acknowledge I have learned these things, partly from Turrætin *, partly from Cocceius himself; the former explains

* Turrætin concludes 9 5. with these words. But, as I formerly said, it seems to be more simple, that the two goats signify nothing, but the perfect expiation, which Christ made, who not only bore our sins in his death, but took them away by his resurrection; not only satisfied by the offering of himself, but demonstrated
plains this opinion in a large discourse, and with cogency and success defends the argument deduced from it, for the satisfaction of Christ against the Socinians, de Verit. satisfaet. Christi, p. 3. § 22, 23. But the words of the latter in Comment. ad Heb. c. 9. § 25, seq. as far as least as they are to our purpose, very well deserve to be inferted here. He says, "it is evident from Ezek. xx. 35: That Christ was to come to Israel, when "Israel was, as it were, in the wilderness, but that was, when "Judea was a Roman province, and had a Roman governor: "for then it was a part of the wilderness of the people. And it is "plain enough, that by the dragon, Rev. xii. is represented the "Roman people. He made himself ready to devour Christ, "as soon as he was born. Moreover, the first promise declares, "Gen. iii. 17. That Christ was to be given up into the hands of "the devil, who deceived Eve, under the appearance of a ser- "pent. The Jews ascribe this to Sammael. As therefore the "killing of the one goat represents the death of Christ, and "the shedding of his blood: so the fending away of the other goat "into a place uncultivated and desart, denotes, the delivering of "Christ into the hands of the devil, who has the power of death; "in order to vex and disquiet him; and that by the hands of sinners, and of such men, to whom the land was subjected, like "the rest of the wilderness of the people, and a part thereof. "That this was done by the appointment and will of God, "Christ himself declares, John xiv. 30, 31. As if he should say, "the prince of this world, who has nothing in me, is come to "exercise his cruelty upon me; which will happen, to the end, "my obedience may appear to the world. We have therefore "a figure of a twofold delivering up of Christ. First, Of that "by which he delivered up himself as priest. Secondly, Of "that, by which he was given up into the hands of sinners, or "the Gentiles." Thus far Cocceius. To the like purpose, the very learned Momma Oeconom. Temp. t. i. lib. 2. c. 11. § 36. seq. Where, after explaining the same opinion with neatness and elegance, and proving it from Scripture, he then subjoins: we might rest contented with these things, and proceed to others. Let therefore none be offended, that being satisfied with these things, which exhibit a doctrine sound and certain, I pass over other things, in which I find neither that soundness, nor that certainty.

LXXIV.

the perfection and truth of his satisfaction by his discharge, whereby we are assured, that our sins, being translated from us and laid upon him, are carried away, so that there is now no condemnation to them who are in Christ Jesus, Rom. viii. 1. and that of Paul is fulfilled; that he was delivered for our offences and raised again for our justification, Rom. iv. 25.
LXXIV. Very lately were published the Varia Sacra of the very famous John Vander Waeyen, in which are two dissertations concerning the goat Azazel; the former of which is principally levelled at me. But I would neither have my reader, nor the illustrious author ignorant, how much I have profited by the perusal of that dissertation. By it I was really brought under a kind of necessity, to consider more accurately the whole of this subject. Which I have also endeavoured to do with a mind so free from, and divested of all prejudices, as if I had never written anything on the point before. Nor do I conceal, that from thence I had an opportunity to explain some things more clearly, others also more distinctly, and to set a keener edge on my arguments, than I had done in the former editions of this book. On that account therefore, if he will accept of it, I return him my thanks. But then he must suffered me to say, that I have not found reasons cogent enough in his dissertation to render his opinion more probable, or mine less so. While he opposes my sentiment, and seems to charge it with many inconveniences, he opposes what Dr Cocceius himself has dexterously explained and confirmed by Scripture testimonies, and as far as I know, never condemned or disapproved; though he superadded another opinion. But I could never yet think it probable, that one and the same ceremony should signify things so very remote from one another. As for my particular, I leave the entire decision of this controversy with the equitable reader; who, if he is not wiser than us both, may profit by our writings. But as to the manner in which the illustrious person manages the dispute, I imagine, I have very weighty grounds of complaint. Whoever happens to enter the lists with him, contend indeed on unequal terms. While he thinks, he may say what he will against others, he gives no quarter to any expression of his opponent, if it has but the least appearance of harshness in it; and assuming to himself, what is the prerogative of God alone, canvases not only the heart and inmost principles of the thoughts, but also boldly pronounces what sentence upon them he thinks proper. Indeed, I should appear ridiculous, was I seriously to ward off from myself the grudge conceived against Cocceius, as the origin and the cause of this dissention. Every page in my book shews my esteem for that celebrated person. And though I cannot assent to him in every particular with an implicit faith, yet I never once dreamed of charging him with hereby: much less in this controversy, where the dispute is not so much about a doctrinal point, as about the mystical signification of some Mosaic institutions, without any detriment to our common faith. In which kind of subjects, if
I may not be allowed, for John Vander Waeyen, the liberty to dissent, in what pray shall I be allowed it? But I will suffer no mortal ever to deprive me of this liberty. But, good sir, whenever I am to dispute, I define my method of writing may be as different from yours as possible. While your language breathes nothing but harshness, mine shall be all mildness. As in this dispute, I have struck out every word, that had but the least tendency to harshness, and substituted softer. And let this suffice, by way of specimen, concerning the types.

C H A P. VII.

Of the Sacraments of grace down to Abraham.

I. W E have explained with what wisdom and condescension, God saw it proper to confirm and seal the promises of his covenants by certain sacred symbols. As he did this under the covenant of works, so especially he was likewise pleased to do the same upon introducing the covenant of grace. To which, under whatever economy it stood, he appended, as it were, certain peculiar signs and seals, which the church has, now for many ages past, been accustomed to call sacraments. In some of the types, which we have already explained, and in others of the like nature, there was also, indeed, something sacramental; as they prefigured the Messiah and the spiritual benefits he was to procure for his people: yet more especially we call by the name of sacraments, those things, which were given by God to man, to be seals of his covenant, or earnest and pledges of his favour.

II. And these again, were indeed, very different; consisting either in things natural, on which God inscribed that character in order to be vouchers and seals of his testaments. To which Calvin refers Noah's ark, Instit. lib. iv. c. 14. § 18. Or in things miraculous; such as the manna, which was rained down from heaven, and the water issuing out of the rock, which constituted the miraculous meat and drink of the Israelites in the wilderness; or in certain ceremonies, and sacred rites, instituted by God to represent spiritual things. Some were also extraordinary, in favour of some certain persons, and but of a short continuance. Others ordinary, given for the use of the whole church, and not to cease but with that particular economy of the covenant. And hence it is, that in reckoning up the sacraments of the
the Old Testament, divines are not agreed; for some take the
term in a larger extent, and others in a more restricted sense.
We are not inclined to confine ourselves within too narrow
bounds: but shall freely and calmly consider, according to our
capacity, what has any relation to a sacrament, in every period
of time.

III. Some would have the first sacrament of the covenant of
grace to be the ejection of man out of paradise, and blocking up
his access to the tree of life, least he should put forth his hand
and eat of it, thinking that he should thereby obtain eternal
life. For man being deprived of this sacrament of works, was
at the same time, given to know, that righteousness was to be
sought for from another covenant; and thus he was led by the
hand from the covenant of works to the covenant of grace. But
we cannot be satisfied with these things. 1st, Because man's eje-
tion out of paradise, and exclusion from the tree of life were the
effects of the divine wrath and vengeance against his sin, as ap-
ppears from that truly holy, but stinging irony; behold the man is
become as one of us. But the institution of a sacrament is an act of the
highest goodness and mercy. We deny not, that man was already
received into favour, and had the hopes of eternal life: neverthe-
less, some things were inflicted upon him because of his trans-
gression, that he might, by his loss, experience the direful nature
of sin, and God's hatred of it. Among these was this ignomini-
ous ejection out of paradise. It was an instance of grace and fa-
vour, that God placed him in paradise immediately upon his
creation, but of wrath, that he turned him out, when he had
sinned. 2dly, This ejection doubtless declared, that man could
not now obtain salvation by the covenant of works, and that he,
who was deprived of the thing signified, was unworthy to use and enjoy the sign; and that it was in vain, and to no pur-
pose, for him to please himself with the thoughts of it. But
it by no means shewed, that there was another covenant, by
which righteousness could either be sought for, or obtained.
Adam was to know, and he did know this elsewhere. 3dly,
Every thing, upon the supposition of the promise of the coven-
ant of grace, that, by convincing man of his own impotency,
leads him to that covenant, is not to be esteemed a sacrament
of it. For then every demonstration of God's wrath from
heaven against sinners, and every sign, which is proper to give
us an intimation of the curse of the covenant of works, in a
word, every chastisement, as all these are appointed to bring
the elect to Christ, should be called sacraments of the covenant
of grace.

IV. According to my judgment, the learned have much
more
more probably ranged them in this manner: that God first of all dealt with fallen Adam about sacraments; that is, when the aprons of fig-leaves, which man sewed together, were not at all sufficient to cover the shame of his nakedness, he himself clothed Adam and his wife with coats of skins, Gen. iii. 21. And it is very probable, these were the skins of those beasts, which were slain for sacrifices. But it is a vain controversy, which some make about the matter of those garments: since the Hebrew word שם is never used in scripture to signify any thing, but the outward skin of animals. And as this is the most simple and plain, so it is the most ancient kind of clothing. See Job xxxi. 20. Prov. xxvii. 26. Hence the ancient heroes among the Greeks were clothed with the skins of a wild boar, or a tyger, or a lion, or the skin of the Lybean bear, or the skin worn by the Bacchæ or female priests of Bacchus, which was that of a fox. And who now is ignorant, that the progenitors of the Romans were clothed with skins, and were of a rude disposition of mind. See Vossius, de Idololatria. lib. 3. chap. 70. It is a curious observation of Mr. Cloppenburg Schola Sacrificiorum, 6. 12. Here we may see the original of that law in Lev. vii. 8, by which the skin of any man's burnt offering is appropriated to the priest, who offers it. And who will deny, that God's clothing our first parents was a symbolical act? Do not Christ's own words very clearly allude to this? Rev. iii. 18. "I counsel thee to buy of me white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." Compare Joh. Henrici Urfini Annalecta, lib. 6. chap. 15.

V. The mystical similitude of these things is this. 1st, As that clothing, which man contrived for himself, could not cover him, so as to appear before the eyes of God. In like manner, nothing that a sinner can work or toil by his own industry, or wisdom falsely so called, can produce any thing that can procure him a just and well grounded confidence, by which he may appear before the tribunal of God. "Their webs, which are spiders webs, shall not become garments, neither shall they cover themselves with their works," Isa. lxi. 5, 6. 2dly, Proper garments for men, were the gift of God's mercy, and so that righteousness, by which our sins are covered, is of God, Phil. iii. 9. contrived by God, perfected by Christ, who is God, and applied to us by the Spirit of God through faith. 3dly, The bodies of our first parents were covered with the spoils of mortality and the skins of slain animals. The garment of grace, whereby the body of sin is covered, is owing to the very death of Christ; without which...
that righteousness, which makes us acceptable to God, could not have been performed. 4thly, That simple clothing of the first man was, in its appointed time, to be changed for one more convenient and fine. And this garment, which we have from God, while we are under the cross and partakers of the death of Christ, and which in external appearance is mean and desppicable, shall afterwards be changed. For since we shall be partakers of Christ’s resurrection, no longer in hope, but in reality; so the garment, which now appears to be mean and contemptible, shall be then most neat and beautiful, and worthy to be accounted the nuptial robe. See Peter Martyr and Muculius.

VI. The other sacrament of that first period, were the sacrifices which were slain at God’s command, after the very first promulgation of the covenant of grace, as appears. 1st, Because “Abel offered by faith,” Heb. xi. 4. That is, he knew that himself and his sacrifice were acceptable to God, and in his offering he looked by faith to the future offering of the Messiah. But such a faith plainly presupposes the divine institution of sacrifices, and a revelation about their signification. 2dly, Because God gave that testimony to the sacrifices of the ancient patriarchs, whereby he declared they were acceptable to him, ibid. But, in the matters of religion, nothing pleases him, but what himself has commanded. All will-worship is condemned, Col. ii. 23. 3dly, Because there was a distinction between clean and unclean animals before the deluge, which was not from nature, but from the mere good pleasure of God, and has a particular respect to sacrifices. And it is probable, that this was the case of every kind of sacrifices, even of those that were of a propitiatory nature, by which the promises of the covenant of grace were more clearly and distinctly ratified, than by all the others. For, while Moses shews, that the patriarchs offered such sacrifices, as he himself offered, and that they were adapted to signify the same things, it is not for us to restrict, what is said in general, to certain particular kinds, in exclusion of others. Certainly Job offered burnt offerings for the sins of his children and friends, Job i. 6. and Job xliii. 8. which doubtless were propitiatory.

VII. But these sacrifices were seals of God’s covenant. For, though there is a difference between sacrifices and sacraments formally considered; because sacraments are given by God to men, but sacrifices are offered by men to God; nevertheless, there is no reason, why the consideration of a sacrament and sacrifice may not, in different respects, concur in one and the same thing. For, even sacrifices are given by God to men, that is,
OF SACRIFICES.

is, are instituted by divine authority; that, by these ceremonies, the coming of the Son of God in the flesh, and his bloody death, and the remission of sins thereby, might be signified and sealed. And believers, in the use of them, declared for that worship and veneration, that is due to God. Augustin, de Civit. Dei, lib. 10. c. 5. says, "the visible sacrifice is a sacrament, that is, a sacred sign of an invisible sacrifice." To make this more evident, let us distinctly consider. I. The priest offering. II. The animal offered. III. The ceremony of offering. IV. The empyrism, or burning it by fire from heaven. V. The expiation, which is the consequent of the sacrifice. VI. The sacred feast, annexed to sacrifices.

VIII. The priests were in a manner, typical sureties, in so far as they approached to God in the name of the people; being "ordained for men in things pertaining to God," Heb. v. 1. And they became sureties, when ever they took upon them to offer sacrifices for sin. For, by that offering, they performed what God, at that time, required for the expiation of sins. Lev. i. iv. and Lev. iv. 26, &c. and Lev. xvi. 34. And thus believers were assured, that Christ is the surety of an eternal testament; who, immediately, on man's first sin, undertook to fulfil the whole will of God, at the appointed time, and to offer a sacrifice, which should be the cause not of a typical, as formerly, but of a true and saving expiation. By which will of God and of Christ we are sanctified, Heb. x. 10.

IX. In the animal, which is offered, we should consider, 1st, That it was to be clean, without spot or blemish: that it might signify that most unspotted purity of Christ, "as of a lamb without blemish and without spot;" 1 Pet. i. 19. 2dly, That it was to be such, as was given to man for food, by the use of which food, man continues to be what he is. And therefore such an animal might be substituted for man himself, and, in the typical significations, be a sponger, partaking of the same flesh and blood with us. 3dly, That it was to be such, as men set a great value upon: "The goats are the price of the field," Prov. xxvii. 26. Of old, flocks and herds were the only or principal riches. Accordingly Columella, in prefat. lib. 7. conjectures, that the names pecunia, (money) and peculiam (private property) seem to be derived from pecus (a beast), which not only the ancients possested, but are, at this day among some nations, reputed the only kind of riches. By this was represented, that Christ was to be offered for men; and as he is the choice and beloved of his Father, and his blood infinitely more precious than gold and silver; so he should also be most precious to us, who believe. 1 Pet. ii. 4, 6, 7. 4thly, That it be an animal, dumb before
before its slayer, and slayer, in order to be an hieroglyphic of that unspeakable patience, which was illustrious in Christ. 5thly, That the firstlings were most acceptable to God; which therefore Abel offered, and God afterwards required under the law, Exod. xiii. 12. By this emblem we may discern that pre- eminence of Christ, whereby he is the first-born among many brethren, both as to inheritance and dignity. For, none comes to the inheritance but by Christ, nor to any other inheritance, but what was his before.

X. These following particulars belong to the rite of offering.

1st, The priest laid upon the propitiatory sacrifices the sins of these, for whom they were to be offered, which is plain from the names, sin and guilt, by which the sacrifices themselves are usually called, and the thing itself shews it. For, as in reality none but the guilty are punished; so in the type also, that, which is appointed to die for sin, is typically under the guilt of sin. And thus far the priests represented God, as laying sin upon Christ; and the sacrifices were a figure of Christ, as suffering for sin. 2dly, The blood of the sacrifices was shed, when they were slain, to be a symbol of Christ shedding his blood, when he was put to death. 3dly, The slain sacrifices were burnt on the altar. This represented that Christ was to be consumed by the flames of his love for his Father and his elect; and, at the same time by the flames of the divine wrath against sin, which he had undertaken to bear. 4thly, Together with the flames and smoke, there was a sweet-smelling savour, that ascended up to heaven; on which account, sacrifices are said to be acceptable to God; nay, also the food of God. This shadowed forth that most grateful fragrancy of Christ’s sacrifice, by the efficacy of which all the severity of the divine vengeance is changed into the most tender love for the elect.

XI. The ascension, or miraculous consuming the sacrifices by fire, seems to be coetemporary with sacrifices themselves: and the opinion of some excellent divines is very probable, that God had such a regard to Abel’s gift; as in this manner to set it on fire, while Cain’s was neglected. For, at the time, when sacrifices were in use, God generally testified, by fire from heaven, that they were acceptable to him, when offered in faith.

"A burning lamp passed between the pieces," Gen. i. 5, 17.
See also Lev. ix. 24. Judges vi. 21. 2 Chron. vii. 1. And this burning of the sacrifices by fire from heaven, being the most certain token of the divine acceptance, was prayed for, Psal. xx. 3. remember all thy offerings, and accept (reduce to ashes) thy burnt-sacrifice. This fire from heaven signified the Holy Spirit, by whose flames whatever is not set on fire, cannot be an acceptable
ceptable sacrifice to God; and by which Christ also offered himself to God without spot; by which, in fine, he baptizes his people, that both they, and their actions may be pleasing to God. We may see what John the Baptist says; "he shall baptize you with the Holy Ghost and with fire," Mat. iii. 11. For, this burning of the sacrifices, we are now speaking of, was, in all respects, a typical baptism of fire, that came suddenly from heaven, after the other typical baptism of water, wherein the hands and feet of those, who approached the altar, were washed, Exod. xl. 30—32. as Cloppenburg has ingeniously observed, Schol. Sacrific. p. 65.

XII. When the sacrifice was duly performed, the expiation followed; which consisted in this, that God was satisfied with the sacrifice, which he graciously accepted, and that, when the guilt of the sin, laid on the sacrifice, was, together with the sacrifice, typically abolished, the wrath of God was appeased, the raging plague stayed, and God gave tokens of his favour to the sinner. For this reason, the monument for the soul is ascribed to the sacrifices, Lev. xvii. 11. namely, a typical and sacramental. See what we advanced, sect. 8. Sacramental, I say, because that typical expiation was a sacrament or sign of the true expiation, which all believers obtain in Christ. And those types prefigured, that God, from the very first notification of the gospel, acquiesced in Christ's undertaking to make satisfaction for sins, in the fulness of time, by which they might be truly expiated. And in this sense, Paul declares, that the blood of Christ purges the conscience from dead works; as the blood of bulls and of goats sanctified formerly to the purifying of the flesh, Heb. ix. 12, 13. For this last prefigured and sealed the former on supposition of the faith of the offerers.

XIII. There was, last of all, a sacred feast kept before Jehovah, upon the offered gifts and sacrifices, which were not entirely consumed by fire: this under the Mosaic law, was the case especially with those sacrifices, which were called ἔντευξις, peace-offerings, Lev. vii. 15. Which word the Greeks have rendered ἔκκλησια, the Latins, pacisica: others prefer ἐυξείωμα. But confession or thanksgiving, is one of the kinds of this sort of sacrifices, Lev. vii. 12. and these were also propitiatory; as appears from the imposition of hands, which denotes the imposition of sins, Lev. iii. 2, 8, 13. And therefore, it has not been improperly observed by a learned person, that the reason and notation of the name seems to be; that, in this sacrifice, there was in some measure a perfection, a consummation. For, burnt-offerings were entirely consumed, and no body eat of them: of the others the priest ate; of the last, even any private person, whole
whose sacrifice it was, Deut. xii. 6, 7. To which the apostle, has an eye, 1 Cor. x. 18. "are not they, which eat of the sacrifices, partakers of the altar?" This was a sacrament of communion, which they who approach to God, have with the altar, and the true Priest: and a symbol of that communion, which all believers have among themselves in Christ; whereby Christ and all his benefits, and all the gifts of every believer in particular, are the gifts of all, as belonging to the same body. Paul intimates, that to this feast, the holy supper answers, as an antitype, 1 Cor. x. 16—18. In this manner the grace of God and the benefits of Christ were signified and sealed to believers in the sacrifices.

XIV. But there was in them no less a reminding of the duty, which believers owe to God, and to which they bound themselves by the use of the sacrifices. First, There was in sacrifices a confession of sin and guilt. For, there were no sacrifices before the fall. And the animals, which the offerers substituted for themselves, as oxen, sheep, goats, &c. signified some fault. For, the ox is an emblem of ignorance, Isa. i. 3. the sheep, of wandering, Isa. lii. 6. the goat of petulance and mischieffulness, Mat. xxv. 33. And the slaying and burning the sacrifices extorted from man a confession, that he deserved eternal death, and to be scourched in the flames of divine justice.

XV. Secondly, There was likewise in sacrifices an excitement to the practice of holiness and real goodness. 1st, It was not lawful to offer any thing to God, but from among clean animals, which were given to man for food. Thus, "pure religion and undefiled before God and the Father is this, to keep himself unspotted from the world," James i. 27. 2dly, Nothing was to be offered, but what was found, without blemish, or defect in any part, not the blind, the deaf, the maimed, the lame, the languid and the sick, Mal. i. 3. Thus, which will also be a thing acceptable to God, we ought to serve him with all our faculties, with all attention and intention, with a right judgment, a sound heart, a cheerful will, and to confecrate all our members to him: because God requires perfection, Mat. v. 48. 3dly, The animals, appointed for sacrifice, had something peculiarly adapted to represent those virtues, which ought to be in those, that approach to God. Oxen are both patient in labour, and obstinately refuse what is hurtful to them: sheep and goats know their shepherd, and hear his voice, without listening to that of a stranger, John x. 4, 6. Polybius, lib. 12. not far from the beginning, relates a remarkable story concerning goats, with respect to this particular. And then they are led to the slaughter, without a murmur or noise, Isa. liii. 7. All these things
things should in a spiritual sense be in those, who are devoted to God.

XVI. Thirdly, by the offering of the sacrifice is signified, 1st, That our old man with all his lusts should be slain to the honour of God. 2dly, That it is equal and just, that the whole man, who endeavours to please God, should present himself before him in the exercise of faith and love, and with his heart inflamed, or a desire to have it inflamed with zeal, as “a living sacrifice; holy and acceptable unto God, Rom. xii. 1. 3dly, As sacrifices consumed with strange fire, were displeasing to God: so is every act of worship, that has not the Spirit of God for its author, or does not proceed from heavenly love. They who “kindle a fire, and compass themselves about with sparks; shall go into the fire, and the sparks they have kindled,” Isa. 11. “Though one should give his body to be burned, and has not charity, it profiteath nothing,” 1 Cor. xiii. 3. 4thly, That we ought to confecrate to God not only ourselves, but also our all: for, as we hinted above, riches formerly consisted chiefly in herds and flocks, and Paul tells us, that the “doing good and communicating are sacrifices, with which God is well pleased,” Heb. xiii. 16. 5thly, That our very lives ought not to be dear to us: but when God calls us to it, we are willingly to lay them down for his glory, Phil. ii. 17. “yea; and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.”

XVII. We are next to speak of the rainbow, which was given for a sign of the covenant made with Noah, Gen. ix. 12—16. And here we are, first to consider, what covenant it was: and then, how the rainbow was a sign of the covenant.

XVIII. Concerning the covenant, we observe the following things. 1st, That it was not formally and precisely the covenant of grace. For here, there is no mention of a spiritual and saving benefit; and then the promises of this covenant are not only made to Noah and his elect seed, but to all men, to every living creature without exception, fowl, cattle and every beast of the earth; an universality this, not to be found in the covenant of grace. God indeed says, when he speaks of the covenant of grace made with the church, Isa. liv. 9. for this is as the waters of Noah unto me, &c. nevertheless by these words, God does not declare, that the covenant made with the church was, in every respect, of the same nature with that universal covenant, which secured the world from being destroyed by a deluge. He only runs the parallel between both, with respect to permanency and stability: just in the same manner, that he compares his covenant made with Israel, with the covenant concerning day and night, Jer. xxxiii. 25.
XIX. 2dly, However, it would not be consistent with the divine perfections, to make such a covenant with every living creature, but on supposition of a covenant of grace; and with a respect to it. For all the patience of God, in the preservation of the world, which was stained with so many crimes, and of men, who more than deserved an avenging deluge, was ordained for the elect, whose salvation God intended, and for whose fake all other things are preferred, to be subservient to the promoting their salvation, 2 Pet. iii. 9. "It is a question," says Pareus; "whether it is a different covenant from the former; in Gen. vi. 18. and from the covenant of grace? Answer, Certainly it is another with respect to the earthly promise which is common to men, beasts, and the earth, and as to its peculiar sign. Yet the same as to origin and grace; for God would not have adopted the sons of Noah into that covenant, unless he had first received them into the covenant of grace. It is therefore an appendage of the covenant of grace with regard to an earthly promise."

XX. 3dly, Nay, in this covenant there is a confirmation and a typical representation of the covenant of grace. I shall here use the words of Peter Martyr, "This we are carefully to remark; though in this covenant, God promised to deliver men, as to their bodily life, that they should not perish in the waters; yet in this there was a shadow or type of the deliverance from eternal death; namely, they should not be overwhelmed with eternal damnation. And besides, as this is held forth by a shadow, believers may also form an argument to this purpose: if God thus provides for those that trust in him, as to give them assurance, without doubting of their deliverance from the waters; how much more will he deliver their souls, their better part, not from a momentary, but from an eternal death. If he is so careful in these things of less moment, how much more, about what concerns the sum of our happiness?" See Owen's Theologumena, lib. 3. c. 1. And since we should observe, that previous to this, there was a symbol of the covenant of grace; whose antitype was baptism, 1 Pet. iii. 21. in the deluge and the ark of Noah, which contained as it were, the universal seeds of the whole world: why should we not take notice of a confirmation of the covenant of grace, in the promise, that no deluge should any more come upon the earth?

XXI. Concerning the rainbow, we remark these following things: 1st, As that covenant, of which the rainbow was given to be a sign, was not precisely and formally the covenant of grace, so the rainbow should not be accounted a sacrament, strictly and properly so called; and it is also very impertinent,
to call it a third sacrament of the New Testament. However, the signs of the covenant of grace, in a way of proportion, bear the very same relation, that the rainbow bore in sealing or ratifying this covenant: and therefore our writers effectually argue from this topic against Bellarmine, who obstinately denies, that the promises of the covenant are sealed, or ratified by the sacraments.

XXII. 2dly, But then, as this covenant presupposed, and in its universality, implied the covenant of grace, we are not to deny, but the promises of it were also sealed to believers by the rainbow. Hence John mentions a rainbow, Rev. iv. 3. and Rev. x. 1. Which he saw round about the throne and the head of Christ: "That we may acknowledge," says Rivet, Exercit. 60. in Genesis, "that Christ's throne is encompassed with mercy, and that he shews it on his countenance, whenever he manifests himself. But especially, that in his face we have that rainbow, by which we are assured, not only that the waters shall no more overflow the whole earth; but especially, that we are not to be afraid of the deluge of divine wrath, seeing Christ has reconciled the Father, so that while God beholds him, he remembers his mercy and his promises, which in him are yea and amen. Christ therefore appears crowned with a rainbow, as the messenger of grace and peace." For he is "the prince of peace, and our peace," Isa. ix. 6. Eph. ii. 14.

XXIII. 3dly, Every sign should have some analogy with the thing signified. This, in such sacred signs, which by divine institution, represents such and such signs, doubtless, chiefly depends on the good pleasure of the institutor. However some natural coincidence or agreement with the spiritual thing signified, is generally supposed, as appears from an induction of all the ordinary sacraments. What is natural to the rainbow, was likewise so * before the flood; but its virtue of signifying and sealing the promises was superadded to it by divine institution. We are therefore to take notice of such things in the rainbow,

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* Some have thought that their was no rainbow before the flood, because it had been small comfort and assurance to the new world, to see that which had been seen before; but according to others, it is not likely, that in the space of sixteen centuries, which were expired before the deluge, the sun should never have darted his rays upon the water in the clouds, in such manner as was necessary to produce a rainbow. Besides, it is not essential to an arbitrary sign, that the matter of it did not subsist before its establishment; it is enough if it did not subsist as a sign. The rainbow therefore might have often appeared before the flood, but God had never joined to it, that idea which he communicated to Noah, viz. that it was appointed for the future, to seal the covenant he had made with him, and in his person with all mankind. Sætin.
as are proper to represent the patience and grace of God: and they are either general or more especial.

XXIV. Mufculus has judiciously taken notice of the general analogies. 1st, God would have this to be an everlasting covenant, to continue to the end of the world: and therefore appointed a sign, which not only Noah and his family might view at that time, but also his posterity have before their eyes, while the covenant endured. 2dly, That covenant has the nature of a testament and last will, is absolute, without depending on any condition of our righteousness and piety. And therefore he hath also added such a sign to it, which we can neither make nor repeat, but can only be produced in the course of the seasons, and being formed by himself, be proposed to the view of our eyes only, and the meditation of our minds. 3dly, We are also to confider, where he placed the bow, the sign of his covenant; and when he produces it. For he placed it, where it may be seen by all; namely, in the heavens: not in any place of the heavens whatever, but in the clouds; he does not produce it but only in time of rain, when thick clouds hang over the earth, and either threaten or actually pour down their showers. Here we must be obliged to acknowledge the singular providence of God; whose goodness calls aloud to every one from those very watery clouds: "be from henceforth not afraid of them: be hold in those very clouds, the rainbow, the symbol of my favour, and the sign of the covenant between me and all flesh: what was formerly the instrument of my vengeance, shall now present you with a token of my perpetual grace."

XXV. But Peter Martyr assigns a more especial analogy from the Jewish doctors, as well in the figure as in the colours. The bow, says he, is a military instrument. Upon making leagues, and concluding a peace, neither arrows nor the string bent, are to be seen; but the soldiers carry it, with its horns or extremities down to the earth; but it is otherwise in the time of battle: then they draw its horns together towards their face, that aiming with the eye, they may throw their arrows at the enemy. In like manner, God being reconciled, has taken out the string, removed the arrows, and turned its horns down to the earth; thereby assuring us, that his anger is appeased.

XXVI. Concerning the colours he goes on as follows: from the matter, which is water, and from the nature of the colours, which represent both the light and darkness of water, it appears to be a suitable symbol. For by this, God has promised, that for the future, he would so order the waters, that they should not destroy all things: but what represses or restrains waters more than heat, both contained in, and signified by light? This sign,
sign, which is mixed with water, has something to give it a check, I mean the light of heaven, whereby God restrains its violence. Grotius observes, that the three colours of the rainbow represent the severity, mercy, and goodness of God. Another learned person thinks, that the colours of the rainbow, red, fiery, and green, signify a mixture of holiness, and mercy by means of blood; that both these being manifested by the shedding of blood; may render God venerable and lovely in our eyes on account of these perfections of his nature. The same person elsewhere would have us behold in the rainbow, the colour of fire, blood, and green gras, and in them to reflect on the zeal of God, the blood of Christ, and on mercy and life: for the zeal of God is unto life, by the blood of Christ: Another likewise has observed, that the rainbow, with which John saw the throne of God encompassed, was only of one colour, in sight like unto an emerald, Rev. iv. 3. To set forth that God’s gracious covenant with the church is different from the general covenant made with all mankind after the flood. For in this covenant God indeed promised, he would no more cover the whole earth with water; yet, at times he hath reduced whole countries to ashes by avenging flames: and therefore the symbol of this covenant was painted out in various colours, the red or fiery colour flashing out between the bright and green. But the sign of the covenant of grace made with the church is of one colour only; namely, green or emerald; to represent, that this covenant was always one, and always yielding joy to those who are truly in covenant. For in the kingdom of God there is nothing but peace and joy in the Holy Ghost, Rom. xiv. 17. These observations of learned men, are curious and judicious, and may be matter of pious meditation: but I doubt whether they will meet with the assent of those of a difficult and nice taste. It is enough, that we have related them. Let the prudent and pious reader judge for himself.

CHAP. VIII.

Of Circumcision.

I. ET us now speak of circumcision. Concerning which we shall take notice of the following things. I. The outward ceremony. II. The divine institution. III. The subject of it. IV. The necessity. V. The minister. VI. The time. VII. The spiritual signification. VIII. Its abrogation.
II. The rite of circumcision was, according to God's appointment, as follows: The extreme cuticle or thin skin of the glans was cut off with a sharp knife. This, from its natural use, was called στυρία by the Hebrews, Gen. xxxiv. 14. from the verb στυρίω to close or stop up. The Greek interpreters of the Old Testament, and the writers of the New, express it by an elegant term ἂναργυρία, because τὸ ἄναργυρον τῆς βαλανίνας, it covers the extremity of the glans. Gomarus ad Luc. 2. 21. has made many learned remarks on this word. The Latins call it praeputium, a word of uncertain derivation. On account of circumcision, the Jews were, by way of contempt, and in derision, called Apellae and Recutiti, because they had not that pellicle or skin. But it pleased God, in order to confound all the wis'om of the flesh, and to try the faith and obedience of his people, to give them for a sign of his covenant, a rite so much to be blushed at and almost ashamed of; just as he also laid the ground-work of all our salvation in what appears no less shameful to flesh, namely, the cross of Christ.

III. The instrument of circumcision was any knife they could procure, made of any matter, that was fit to take an edge; namely, of stone, glass, or wood. Yet Buxtorf in Synagoga Judaica says, that it was generally one of iron, and that very sharp, as surgeon's instruments usually are; some think, that knives of stone were formerly used, because the instrument of circumcision, mentioned Exod. iv. 25. is called שָׁנָה which in Ezek. iii. 9. denotes a stone: and in Joth. v. 2. the knives of circumcision are called, swords of stone. But that inference is not so certain. For the word signifies not only a stone, but also an edge; as is manifest from Pl. lxxxix. 43. "thou hast turned the edge of his sword." nor formerly did they fight with swords of stone. Hence the Chaldee paraphrases translates Joth. v. 2. sharp knives.

IV. The first institution of circumcision, Gen. xvii. 11. was in the house and family of Abraham, about the year of the world 2107. Circumcision was not immediately given, to be a public and universal sacrament to the whole church in those times, but was confined to Abraham's family. The remnant of the ancient fathers, satisfied with their sacrificial sacraments, could exercise their faith, and please God, in uncircumcision, without being obliged to submit to this rite. But, after the expiration of about four centuries, when the visible churches, without Abraham's family, gradually apostatised to heathenism,

* According to the chronology of the learned archbishop Ussher, circumcision was instituted in the year of the world 2107 and before Christ 1897.
heathenism, the godly remnant being removed to the heavenly assembly; and when the republic of Israel, in the mean time, wonderfully increased, and the measure of iniquity among the nations being now full, the church was confined to Israel, and the rest of the world was rejected; and all that feared God, were bound to join themselves in communion with them by a participation of the same rites. Well says Maimonides, in Isfure Bia, c. 13. "Whenever any Gentile would betake himself to the Israelitish covenant, and put himself under the wings of the divine majesty, and take upon him the yoke of the law, there were required circumcision, baptism, and a voluntary offering." From that time, circumcision became an universal sacrament of the church. Thus the Lord Jesus distinguishes it, as it was of the fathers, to them it was a family institution, and as given by Moses, an universal sacrament of the church, that was to be constituted or set up, John vii. 22.

V. Moreover, circumcision was not only enjoined upon Abraham and Isaac, but also on all the descendants of Abraham, whether by Sarah, Hagar or Keturah, and even on all his domestics, bought with his money, and strangers, Gen. xvii. 25, 26, 27. For though, even at time, God had determined to form a peculiar people to himself from the potteriness of Isaac alone, not indeed from all of them; nevertheless the time was not yet come, when he would have his church confined to one particular people. Nor are we to doubt, but he had his chosen people among the other sons and descendants of Abraham. And nothing is more certain, than that, within the compass of these four centuries, circumcision, and with it, the visible church, was propagated among all these eastern people, who derived their origin from Ishmael, from the sons of Keturah, from Esau, and the profyletes who were circumcised in Abraham's family. But I would observe by the way, that most of the Jewish Rabbins will have it, that Keturah was Hagar herself, while others of them sometimes deny it, and at other times call it in question: As may be seen in Selden, de Syendr. Lib. 2, c. 3. Those churches therefore, which, from among Abraham's potteriness, had the sign of circumcision, as well as the uncircumcised churches, from the pious remnant of the other fathers, together with the Israelites, whom God began to claim to himself by a nearer relation, made up the universal church of those times. Nor should they, in the mean time, be accounted strangers from the covenant of God, confirmed with Abraham in Christ, but rather brethren, and fellow-professors of the same religion. To this purpose we may apply Deut. xxi. 7. "Thou shalt not abhor an Edomite, for he is thy brother."
ther." And as circumcision was at first enjoined even on strangers in Abraham's family, this ought afterwards to have put the Israelites in mind of the future calling of the Gentiles.

VI. Meanwhile, among the nations that descended from Abraham, the use of circumcision continued much longer than the true religion. For, while they revolted by degrees from the God of their fathers, so they polluted themselves with horrible idolatries, and were rejected by God, and banished from his covenant: but still they retained circumcision. Accordingly authors of every kind speak of many circumcised nations, besides the Israelites. Grotius has drawn up a catalogue of them, in Notis ad lib. 1. de Veritate Relig. Christianæ. And Selden, in a place already quoted, has much to this purpose.

VII. It is then certain, that other nations, besides the descendants of Abraham, were circumcised; as Herodotus in Euterpe testifies of the Egyptians, the Ethiopians, and the inhabitants of Colchis. Grotius indeed says, that the Ethiopians were descended from the posterity of Keturah; and that the Colchians and neighbouring people, are the descendants of the ten tribes, which were carried away by Salamanassar. But Bochart, Geograph. Sacr. lib. 4. c. 26 and 31. has made it appear, by cogent arguments, that both the Ethiopians and Colchians owe their origin to the Egyptians. And Diodorus Siculus, whose fidelity on this point Grotius vainly attempts to weaken, relates, that the rite of circumcision paffed from the Egyptians to their colonies, and ancient offspring, as Ammianus, lib. 2. calls the Colchians. The same thing we are to believe concerning the Colchians. What Anabrote, de Patriarcha Abrahamo, lib. 2. c. 11. relates of the Egyptians, is both remarkable and surprising. The Egyptians, says he, "circumcise their males, at fourteen years, and at the same years, their females. Namely, because at those years, the passions of the male begin to rage, and the monthly courses of the females to take their rise." But Gomarus, ad Luc. 2. 21. Has justly observed: that we may very well doubt of the truth of that narration (unless he probably speaks of his own time), on account of its disagreement with ancient history. Besides, we can scarcely allow the least doubt, that the Egyptians had learned circumcision from the Israelites, when they dwelt among them, and were acceptable guests at first.

VIII. Here it seems proper to say something concerning the circumcision of the Ethiopians, which they still retain, notwithstanding their having embraced Christianity. Zaga Zabo, an
an Ethiopian bishop, and ambassador from his prince at the court of Portugal, ascribes the first rise of it to the queen Maqueda. He will have her to be fame whom the sacred writings tell us, came to Solomon, being excited thereto by the fame of his wisdom. He says, that being with child by Solomon, she brought forth a son, called Meilech. When he was grown up, she sent him to Jerusalem to his father, to be instructed in the law of God. After Solomon had carefully performed this, he solemnly anointed this his son, before the ark, king of Ethiopia, changing his former name to that of David. After his return to his own country, with a great retinue, among which was Azarias the son of Zadok (who preparing himself for the journey stole out of the ark, and, for the sake of the new king, carried away with him the two tables of the law, and perfidiously placed false ones in their room) the Gynecocracy, or government of women, was entirely abolished, and, it was ordained, that the male descendants alone, in a right line from this David, should sway the sceptre; that circumcision should be introduced, that of the women being added by the queen Maqueda. But they protest, they retain it, not from any religious view, but as an hereditary and political symbol of their nobility.

IX. But who does not see, that these are foolish and trifling stories? Not to mention other things, the absurdity and gross falsehood of which lie open to view of every one. They arrogantly brag, that it was their queen who went to Solomon, when it can be easily proved, that it was the queen of Arabia Felix. 1st, She is called in scripture the queen of Sheba, 1 Kings x. 1. But Philostorgius says, that this was the name which the Greeks gave to Abraemia the great and happy. It is otherwise called Homeritis, from an Arabic word. The Nabi-an Geographer relates, that this queen reigned there, whom he calls Belkis, and the wife of Solomon. 2dly, Chrift calls her the queen of the south. But Sheba, or Arabia Felix, is not only south of the land of Israel, but is also in Arabic called Aljman, that is, the southward, as Drufius, ad Mat. xii. 42. has observed from Judæus Salmanticensis and Aben Ezra. And Benjamin, in his Itinerary, p. 73. says, Sheba is Aljeman. When Chrift therefore called her queen of the south, which in Syria, is queen of Timena, he spoke after the vulgar, so that he might easily be understood by any one. 3dly, Chrift adds, that this queen came from the uttermost parts of the earth; which much better agrees to the Sabeans, than to the Ethiopians; for the most extensive countries lie beyond Meroe, the metropolis of Ethiopia; whereas the Sabeans occupy, on the ocean,
ocean, the utmost parts of Arabia towards the sea, consequent-
ly of the earth. 4thly, There is much greater plenty of gold
and spices, with which this queen is said to have loaded her
camels, 1 Kings x. 2. in Arabia, than in the country of the
Ethiopians, and therefore called by the Greeks Ἀφροδίσιον,
spice-yielding. 5thly, What Josephus says, Antiq. lib. c. 2.
concerning the queen of the Ethiopians, and her royal city,
formerly called Saba, afterwards Meroe, is not only uncertain,
but also bewrays very great ignorance in history, as Bochart,
who may be confutted on this head, has invincibly shewn,
Geograph. Sacr. lib. 2. c. 24. As therefore the queen of the
south is not the queen of the Ethiopians, the modern Ethio-
pians vainly boast, that they received circumcision, and there-
with Judaism, on occasion of that queen. It is much more
probable, they received it long before that time, from the
Egyptians, whose descendants they are: but it is more likely,
the Sabeans, who according to Philostorius, were circumcir-
ed the eighth day, were taught it by their queen, who visited
Solomon.

X. It is intolerable, by whatsoever introduced, that some at-
tempted, out of a human device, to obtrude a kind of circum-
cision; or something analogous thereto, on women: as we just
heard concerning Maqueda, that fictitious queen of the Ethio-
pians, and the Egyptians. For, God enjoined circumcision ex-
pressly to the males only: women are accounted in the men,
and in and with them reckoned to be in covenant. Nor was this
without its mystery. 1st, Thus they were taught, that salvation
depends not on circumcision. 2dly, It signified the imperfection
of that economy, which was afterwards to give place to one
more perfect, in which persons were to be initiated by a more
easy and common sacrament, of which women themselves were
also to partake.

XI. But in all other nations, who were strangers to the true
worship of God, circumcision was nothing but a mere superstiti-
tious practice, and a wretched imitation of a sacrament given
by God to his covenant people. But he would have those in
covenant with himself, strictly to be bound by this tie, Gen.
 xvii. 14. “and the uncircumcised man-child, whose flesh of his
foreskin is not circumcised, that soul shall be cut off from his
people, he hath broken my covenant.” I am not now inclin-
ed to transcribe what the learned have long ago observed on
θέλει, or the cutting off a soul from his people. Among many others
may be seen Fagius ad Exod. xii. 15. Amama in Antibarbaro,
lib. 3. towards the end. Seldenus de Synedris, lib. 1. c. 6.
and de jure Naturali, lib. 7. c. 9. L’empereur in notis ad
Bertramum
Bertramum de Republ. Hebræor. lib. i. c. 2. And Hen. Ainsworth ad Num. xv. 30, 31. Hottinger us ad juris Hebraic. præceptum 227. Owen in proleg. ad Hebr. p. 289. And very lately John a Mark, Exercit. Juvenil. Disp. 1 and 2. I do not think it improbable, that the cutting off a soul from the people signified a seclusion or separation, from the church, and from the solemnities and prerogatives of the people of God, to which is opposed to enter into the congregation, or church, of Jehovah, Deut. xxiii. 2. To this purpose is Exod. xii. 19. even that soul shall be cut off from the congregation of Israel, that is, shall be removed from the fellowship of the saints, Ezek. xiii. 9. they shall not be in the council, or mystical assembly, of my people, neither shall they be written in the writing of the house of Israel: namely, he who has broken my covenant, which I made with him, shall be cut off from among this covenant-people, and shall not partake of their privileges. Beside this ecclesiastical death, there sometimes was added to it death by the sentence of the judge, Lev. xx. 6. compared with ver. 27. sometimes by the immediate hand of God, and other grievous calamities inflicted by him, see Exod. iv. 24, 25. sometimes a being childless, Lev. xviii. 29. compared with Lev. xx. 20, 21. and at last, unless the sinner repented, the eternal destruction of his soul. Abarbanel does not speak amiss, as his words are quoted by L'empereur: “the soul shall be cut off from that supreme bundle of life, and shall not obtain the splendor of the divinity, that is, the pleasure and reward of a soul.” And why may we not include all these in this general expression? But by this threatening, God would guard the command of circumcision, leave a sacrament, in other respects full of shame and pain, should be either slighted or neglected. It was his will, that his covenant should be in such esteem, that its yoke, though hard, might be cheerfully submitted to. Aben Ezra has observed, that, in the whole sacred Scripture, he finds twenty-three places, where God threatens extermination to those who transgress the negative precepts; but with respect to the positive he only found with regard to the precepts of circumcision, and the due solemnizing the passover. From which it is evident, it was the will of God to bind his people to these sacraments by the strictest tie.

XII. But yet we are, on no account, so to understand these things, as if all infants, dying uncircumcised after the eighth day, were configned to condemnation; which, after some popish writers, I wonder that Chamierus should have adopted, lib. 3. de Sacram. c. 2. But the meaning is, as Perkins has well observed, Tract. de Sacram. Baptismi, whoever has not been circumcised in his infancy, and being come to years of discretion.
and knowledge, shall then refuse circumcision, his soul shall be cut off from his people." And therefore this is said of adults, not of infants, who cannot break the covenant. There are the following reasons for this explication: 1st, Because the words of the original text are active, וְשָׁנָה אֵלָיו צָרָה בְּנוֹ be who shall not have circumcised the flesh of his foreskin. Where as, the sign of the accusative, shews, that the word יַעֲנָה is not here of the form niphal, from יָעַן, but of the form kal, from בָּשַׁם. Whence I conclude, these words are not addressed to him, who, in the act of his circumcision, unknowingly suffers any thing; but to him who can procure his own circumcision, and yet deliberately neglects it. 2dly, Because it is added, he hath broken my covenant. In which words he is charged with a culpable action, who only before could be charged with a culpable deficiency. But an infant who is without circumcision, not through his own default, does not thereby render the covenant of God of no effect. 3dly, The occasion and end of this sanction lead to this: namely, circumcision was enjoined to Abraham, when ninety-nine years old, to his servants and domestics, when grown up, to Ishmael, a lad thirteen years old. But as it would have been difficult to persuade grown persons to that act of cutting away, or of mutilation, conjoined with so much shame and pain; for this reason that threatening was added, that, for fear of a greater evil, they might obsequiously submit to the command. As this could only be seriously considered by grown-up persons, so it regards them only. 4thly, We may add this inconvenience; if infants dying uncircumcised after the eighth day, are, on that account, conjoined to condemnation, as covenant-breakers; there can be no reason, why the same thing may not be said concerning the infants of Christians, who die before baptism; because baptism, no less than circumcision, is a sign of the covenant. And that this was also the constant opinion of the Jews, see in Selden de Synedriis, lib. 1. c. 6.

XIII. The minister of circumcision was every master of a family, Gen. xvii. 23. or any other person, qualified for that office, and substituted in the master's place. Nor does it appear that Zacharias, though a priest, circumcised his son John with his own hands, Luke i. 59. At least, it appears not, that God confined the administration of this ordinance to any particular order of men. But yet, that women were not called to do it, may be gathered from the example of Zippora, Exod. iv. 24, 25. Because amidst the confusion, arising from a present danger, neither she nor Moses seem sufficiently to have attended, by whom circumcision was to be administered, if it was only done. And it is plain, that God really approved that circumcisions;
cision; but it does not appear, that he approved the manner of it.

XIV. The day appointed for circumcision was the eighth from the birth. Though the principal reason of this is, the will of him who commands; yet other reasons are likewise probably added. 1st, That thus a regard might be had to the tender state of infants, who, before the eighth day, are scarce able to bear the pains of circumcision, under which grown persons themselves almost sink, Gen. xxxiv. 25. 2dly, Because infants just born, are with their mother, accounted unclean till the eighth day. This reason R. Simeon, the son of Jachi, gives in Pesikta, fol. 16: col. 3. "Why has the law appointed circumcision on the eighth day? Circumcision is put off, till the woman in child-bed be cleansed from her uncleanness," Lightfoot ad Luc. 2. 21. And this reason seems to be grounded on Lev. xii. 2, 3. Certainly the infant was initiated by circumcision, and offered up, as it were, to God by the shedding of his blood. And it was after the seventh day, before God admitted of any sacrifices from among brute animals, Exod. xxi. 30. Lev. xxiii. 27. 3dly, This was so appointed, that we might not imagine salvation depended on an external sign; for otherwise a good and gracious God would not have deferred it till the eighth day, before which time many must needs have died. Upon this account also Abraham himself was justified in uncircumcision, Rom. iv. 10.

XV. I will not say with some (who yet, I own, can defend themselves by the authority of Cyprian and sixty-six bishops assembled by him in council. See Cyprian's epistles, lib. 3. Epist. 8. which in Pamel's edition is the 59th) that this mystery prefigured the day of Christ's resurrection, which in the order of the days is the eighth, and on which the true circumcision and our salvation were entirely completed and perfected. 1st, Because Christ is no where said to have risen on the eighth day, but either on the third from his death, or on the first day of the week. But this day, with respect to circumcision, is no more the eighth than any other day. Nor is it usually called the eighth from the first day of the preceding week, as the week is closed with the seventh day; from which the first of the new week is reckoned. 2dly, Because circumcision was not a type so much of the resurrection, as of the sufferings and death of Christ; as we shall directly shew. 3dly, Neither does it seem an accurate way of speaking, to say that the true circumcision and our salvation, were entirely completed and perfected on the day of Christ's resurrection. For, as to the impetration or purchase of our salvation, that indeed was per-
fe&ed by the death of Christ. The complete application of
the purchased salvation not only requires the resurrection
of Christ from the dead; but his ascension into heaven, and waits
for his return to the general judgment. There is therefore no
reason, why these days ought not, as much as the day of his re-
surrection, to be prefigured. We are carefully to be on our
guard, not to run into extremes in allegorizing.

XVI. The spiritual signification of circumcision is as excel-
 lent, as the sign itself seems mean and almost shameful. In
general it was a "sign of the covenant of God with Abraham,"
Gen. xvii. 11. And therefore, by a sacramental phrase, it is
called the covenant itself, ver. 10, 13. Nay it was not only a
sign, but also a seal: for not only Paul has declared this, Rom.
iv. 11. but also the Jewish masters, Lightfoot ad Mat. 28. 19.
Whose words, from the Jerusalem Talmud, Tract. Berachot are
as follows: "Blessed be he, who sanctified the beloved from
the womb, and put a sign in his flesh, and sealed his sons with
the sign of the holy covenant." God promised to give the Me-
fiah, and with him all manner of blessings, earthly, spiritual,
heavenly, to Abraham and his seed, and that all these should
come from his seed. God required of Abraham by covenant,
that he should walk before him. Circumcision was the sign and
seal of this covenant; so that all, who duly submitted to this,
according to God's prescription, were solemnly declared by
God himself to be partakers of the promises made to Abraham:
and, at the same time openly avowed, that, by a lively faith,
they received the promised Messiah, and expected from him
blessings of every kind. And thus circumcision became to them
a seal of the righteousness of faith, Rom. iv. 11. And the cir-
cumcised person was said to enter, and to have a safe station, under
the wings of the divine majesty. And by the same act, they also
bound themselves to the sincere observance of the whole of re-
ligion, and consequently of all the precepts of God, as became
those in covenant with the supreme being. It is not to be
doubted, but from the remains of ancient piety is that prayer,
which the Jews, at this day, still use in the circumcision of their
young infants, Buxtorf. Synag. Judg. c. 2. "As thou hast
made this young child to enter, or hast received him, into the
covenant of Abraham our father; so make him enter into the
law of Moses, into the state of matrimony, (which Selden de
Jure Nat. lib. 2. c. 2. renders, into protection or safe-guard)
and into good-works."

XVII. More especially these three principal heads of the
whole of our religion are held forth by the figure of circumci-


fion: namely, our misery, our redemption, and our returns of gratitude.

XVIII. Man's misery consists partly in sin, partly in the punishment of sin. Both these are signified by circumcision. For the foreskin, that is the extreme pellicle of the generative member, which was to be cut off by circumcision, denotes that viciousness or corruption of the whole man, inherent in him from his very first origin, and frequently in scripture is called the foreskin of the heart, or an uncircumcised heart, Deut. x. 16. Jer. iv. 4. Lev. xxvi. 41. Jer. ix. 26. And the painful cutting away of that fleshly part signified, that the whole man deferred to be separated for ever from the communion of God and all his faints, with exquisite and intolerable torments both of soul and body.

XIX. Here the Redeemer and the redemption of men are no less discovered. For, this sacrament signified and sealed, 1st, That from Abraham, now circumcised, was to arise Isaac, Gen. xvii. 16. the father of that blessed seed or of the Messiah, who was to take upon himself, and to expiate, all our sin and all our guilt. 2dly, That this Messiah was to shed his blood for men, without which the covenant of grace could never be sealed, and to commence his sufferings from the very beginning of his life. 3dly, That he was to partake of the same flesh and blood with us, Heb. ii. 14. to be cut off from the land of the living, Isa. lxxii. 8. in order to the preservation of his body, the church, Eph. v. 23. as in the carnal circumcision a part of the body was to be cut away, that the whole man might not be cut off from his people. 4thly, That he would freely enable us to cut away and to put off the sins of the flesh, by regeneration and sanctification, which are perfected in glory, Col. ii. 11. This, I imagine, was the meaning of the ancient Jewish doctors, when they said, that, whenever one becomes a proselyte, he is like a new-born child. This being so very common in the mouths of their masters, Christ justly replied to Nicodemus, when he so imperceptibly inquired about being born again, "art thou a master of Israel and knowest not these things?" John iii. 10. They taught, that a new soul, which came under the wings of the divine majesty, and was received into the embraces of the supreme Being, dropped down from some heavenly palace on him, who was circumcised. By such dark and mysterious expressions it is probable, the ancient Jewish doctors described spiritual regeneration; which, not being understood by the more modern, was by them changed into mere empty sound:

See Selden, de jure nat. lib. 2. c. 11.
XX. Lastly, By the use of this sacrament, they were put in mind of the duties of a becoming gratitude. 1st, That they were to apply themselves to internal, secret, and spiritual piety, just as circumcision was performed on a secret member of the body, which is to be vailed, Rom. ii. 28, 29. 2dly, To mortify their members, which are upon the earth, Col. iii. 5. that is, to renounce their lusts, even those that formerly were most dear to them, and beloved by them. 3dly, To have no longer any intimate friendship with the world which lieth in wickedness; as the descendants of Abraham were separated by circumcision from other nations, and renounced their friendship: as appears from the open declaration of the sons of Jacob, Gen. xxxiv. 14, 15. Though indeed they spake this from an evil intention, yet what they said was right: compare Acts x. 28. A circumcised person, say the Jews, has withdrawn himself from the whole body of the nations. And indeed, circumcision was a great part, and as it were, the foundation of the middle wall of partition. 4thly, They were cheerfully and willingly, at the command of God, and for his glory, to submit to every thing however difficult, grievous, and painful, and however improper, foolish, and ridiculous, in the eyes of the world: not to account their reputation, nor even their life dear in comparison thereof.

XXI. God has determined the duration of circumcision in these words, Gen. xvii. 13. "and my covenant shall be in your flesh for an everlasting covenant." This is not to be understood of a perpetual duration even to the end of the world. The distinction is well known of מַלְאַכָּה, of this age, as they spoke formerly, which compriseth the whole economy of the Old Testament, and of מַלְאַכָּה, of the age to come; which by the Apostle, Heb. ii. 5, is called ὁ μικρὸν αἰῶν, the age to come, or οἷς ἔκκεισθησί, the world to come, to which age belong the days of the Messiah. But the prophecies constantly say, that what was instituted for the covenant of the former age must not be extended to the latter age, whose face or state and economy were to be quite different.

XXII. Moreover, that circumcision was to be abrogated in the days of the more joyful dispensation of the covenant may thus appear. 1st, Because it is a part of those shadows, which, because they prefigured the body that was to come, ought now to give place to it, since it is come, Col. ii. 17. 2dly, Because it was a great part of that middle wall of partition which separated the Jews from the Gentiles, and whose enclosure was to be broken down by the death of Christ, "having abolished in his flesh the enmity, even the law of commandments, contained in ordinances: for to make in himself, of twain, one new man,
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so making peace," Eph. ii. 15. It was certainly foretold of old time, that the Gentiles were to be fellow-heirs, and of the same body with Israel, and partakers of the same promise, Eph. iii. 6. see Deut. xxxii. 43; Isa. xix. 24, 25. and Isa. lx. 3. &c. But this *concoradation*, or being of the same body, was not to be brought about by enclosing the Gentiles with Israel, within the same enclosure of rites and ceremonies (for that enclosure was appointed to establish a separation and enmity) but by destroying the same: "for in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love," Gal. v. 6. *Thee which are of faith*, whether circumcised or not, *the same are the children of Abraham*, Gal. iii. 7. 3dly, Because circumcision plainly shewed, that the blood of the New Testament was not yet shed, that the Messiah was not yet born of the seed of Abraham, or at least not yet cut off for the salvation of his mystical body. But when the world was made to know, by the preaching of the gospel, that these things were done; it was necessary, that what testified they were not yet done should be abrogated; leaving any institution of God should be found to bear witness against the truth. To this purpose is that of Paul, Gal. v. 2, 3, 4. "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing: for I testify again to every man that is circumcised, that he is a debtor to do the whole law." The meaning is, whoever submits to circumcision, as a necessary part of God's instituted worship, or as a mean of justification thereby renounces Christ. 1st, Because he would have that sign to be still necessary, which testifies, that every thing is not yet accomplished by Christ. 2dly, Because, as circumcision cannot be separated from the rest of the ceremonial law, to which it was as the porch, so he who submits to circumcision, thereby binds himself to the observance of the whole ceremonial law. But that is in effect to deny the coming of Christ, and the time of reformation and liberty. 3dly, Because, as the righteousness of man before God, must either depend wholly on his own works, or wholly upon Christ, and these two cannot be conjoined, Gal. ii. 21. and Gal. iii. 12, 18. whoever seeks for righteousness in circumcision, as his own work, is fallen from the righteousness of Christ; and so, if he would obtain salvation, it is necessary, that he keep the whole law: which being impossible for him to do, he knows, he is cut off from all hopes of salvation.

XXIII. But the abrogation of this rite of circumcision had its several degrees. It was first in a languishing state, then it was dead, and at last became pernicious. 1st, It began to languish at the circumcision of Christ, who by submitting himself to
to the law for the elect, and solemnly testifying that subjection, by taking upon him the symbol of circumcision, made it appear, that he was that singular seed of Abraham, whose future nativity circumcision was originally appointed to prefigure. From the time therefore, that he appeared, circumcision, which signified that he was to come, lost a great part of its signification. 2dly, It was further weakened, after Christ had, in the thirtieth year of his age, manifested himself to Israel, and was pointed out by John, as the Lamb of God which taketh away the sins of the world, and was publicly owned by the Father as his beloved Son, to whom all were to hear and obey. For then the gospel of liberty and of the kingdom began to be preached, and baptism, a sign opposed to circumcision, was used, as a sacrament of initiation into a better covenant, whereby circumcision came to lose much of its dignity. 3dly, It began to die at the death of Christ. For when he was cut off from among his people, for the salvation of the whole mystical body, and had sealed the New Testament by his blood, every thing relating to the future Messiah, which circumcision prefigured, and to which Christ by his own circumcision bound himself, was fulfilled. And thus the hand-writing, which was against Christ the surety, and against believers, was torn asunder in his cross, Col. ii. 14. 4thly, It came to be quite dead after Christ, by his resurrection from the dead, had received from the Father a discharge, in witnesses that the fullest payment was made, and exhibited it to the view, as it were, of the whole world. Yet believers had so little knowledge of the liberty purchased for, and offered to them, that Peter himself wanted to be taught it by a heavenly vision, Acts x. 28, 34, 35, 47. 4thly, It was not yet destructive, but so long as the church was not sufficiently instructed in her liberty, it might at times, to avoid giving offence to the weak, be prudently, yet freely used, not from a principle of conscience, but from the dictates of charity and prudence, left the Jews, who were too tenacious of their peculiar and paternal rites, should be alienated from the Christian religion; just as Timothy was circumcised, being the son of a Jewess, Acts xvi. 1, 3. 6thly, But after the nation of the Jews, on rejecting the gospel, were cast off by God, and continued obstinately to insist on circumcision, as a necessary part of religion, nay, of righteousness, and the church was sufficiently instructed in her own liberty, circumcision came to be destructive, as being a character of superstitition and a badge of Jewish infidelity, and a renunciation of Christian liberty, as we have shewn from Gal. v. 2, 3.

XXIV. It is not now difficult to determine that question; namely, whether the nation of the Jews, when they shall in the
last times be fully converted to Christ, will religiously retain
the circumcision of infants? Without any hesitation, I think,
we are to answer this question in the negative, for the reasons
just given. As they are such as evince, that not only the Gen-
tiles, but also the Jews were made free, under the liberty of
the New Testament from circumcision, which is the band of
the whole yoke. And in every respect, the reason of both
ought to be altogether the same. Though the pre-eminence of
the Jew was formerly great, yet now he has none at all. None
under Christ has wherein to glory: Paul accounted it as loss
and dung, Phil. iii. 7, 8. In Christ there is no difference of
Jew and Greek, of circumcision and uncircumcision: but Christ
himself is all in all, Col. iii. 11. All pre-eminence of whatever
nation being totally removed. Henceforth, faith the Apostle,
2 Cor. v. 16. know we no man after the flesh, that is, we have no
greater esteem for him on account of his pedigree from the
holy fathers; yea, though we have known Christ after the flesh,
that is, though we have looked upon our carnal relation to
Christ, as any prerogative; yet now henceforth know we him no
more; we now place all our happiness [not in that, but] in our
spiritual union with him by faith. And since God is now in no
fence a respecter of persons, Acts x. 34. we can never be al-
lowed "to have the faith of our Lord Jesus Christ the Lord of
glory, with respect of persons, James ii. 1. or, in the kingdom
of Christ, to put a greater value on the descendants of Abra-
ham, as such, than on Barbarians or Scythians, "who have ob-
tained like precious faith with us," 2 Pet. i. 7. In a word, the
circumcision of the believing Israelites in the last times, would
be either a future privilege, or a burden and yoke. But can
be neither: not the latter, because that would be repugnant to
the liberty purchased by Christ, which, as is meet, should be
exceeding glorious in that happy period: not the former, be-
cause the gospel of the kingdom hath removed all pre-eminence
of one above another, hath made both one, Eph. ii. 14.

XXV. Yet I have heard of two arguments against this, which
have the appearance of strength, and but the appearance only.
The one is taken from the New Testament, the other from the
Old. From the New, that speech of James and the elders to
Paul, Acts xxii. 21. has been proposed to my consideration by
a learned person: "and they are informed of thee, that thou
teachest all the Jews, which are among the Gentiles, saying,
that they ought not to circumcise their children, neither to walk
after the customs." But when this made a great commotion
among those who were zealous of the law, and yet believed in
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Christ, James authorised Paul to do such things, from which all might know, "that those things, whereof they were informed concerning him were nothing, but that Paul himself also walked orderly, and kept the law," ver. 24. Paul complied with this advice. From this it might be concluded, that the true sense of Paul's doctrine was; that though the Gentiles were not indeed bound to circumcision and the other ceremonies, yet the Jews, even after they embraced the faith of Christ, were to circumcise their children, and to walk after the customs; because Paul, at the persuasion of James, by this compliance removes from himself the suspicion of his teaching a contrary doctrine.

XXVI. But we are here to consider distinctly three things. 1st, The true doctrine of Paul. 2dly, The calumny invidiously fixed upon him. 3dly, The prudent advice suggested to him by James and the elders. Indeed Paul, who was an excellent preacher of Christian liberty, set both Jews and Gentiles, who had submitted to the gospel, at liberty from the necessity of submitting to circumcision and the other ceremonies: for he proclaimed to all, that "circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God," 1 Cor. vii. 19. And he compares the law to a tutor, under whose tuition the Old Testament church was placed, being then in a state of bondage: but now the kingdom of heaven being set up in the world; he declares that the same church was come to age, which no longer standing in need of a tutor, was not again to be given up to bondage under those first elements of the world, Gal. iv. 1. Which certainly comprise both Jews and Gentiles. He every where published this privilege of the New Testament freely and openly. Nevertheless he was not against making some allowances for the weakness of the Jewish brethren, in the exercise of that liberty; in case there was not a spirit of contention, nor an opinion of necessity and righteousness, in standing up for the practice of the ceremonies. Calumny put a quite different construction on this conduct; as if he acted thus to the reproach of the law, and taught apostasy from Moses, and did not agree in this doctrinal point, who with others, maintained the Christian faith. But the case was certainly the reverse: for it is no reproach put upon the law, to teach, that Christ made satisfaction to it: any more than it is a reproach put upon a hand-writing, that on payment being made, it is cancelled. Nor is it any apostasy from Moses, to preach that Christ is the bestower of liberty, since Moses himself commanded him to be heard: nor did Paul disagree with the other Apostles; because they also taught according
according to the decree of the synod of Jerusalem, an immunity from that yoke; and Paul, in the exercise of that liberty, by no means disowned, that charity and prudence were to be regarded. Nevertheless the calumni gained ground; and many of the brethren, who were not truly informed of the Apostle's doctrine, entertained groundless suspicions of him. Hence arose the advice, that he himself should openly perform some certain ceremonies: not in order to create any prejudice to that Christian right and liberty, which he had preached; but to shew publicly, that he had done nothing inconsiderately, which could give rise to any just indignation: that it was a vile calumny, by which he was defamed, as entertaining less reverent thoughts of Moses, and teaching the Jews a contempt of the law. With this advice the Apostle complies, not that he approved the violence of those zealots, but to wipe off a calumny, and to suit himself prudently and friendly to the weak. Thus, "unto the Jews he became as a Jew, that he might gain the Jews; to them that are under the law, as under the law, that he might gain them that are under the law," 1 Cor. ix. 20. These things being duly considered, it is evident, nothing can be concluded from this passage for the continuance of circumcision among the converted Israelites.

XXVII. From the Old Testament is objected Ezek. xlii. 9. Where the Lord, describing the state of the church after the conversion of Israel, thus goes on; "no stranger, uncircumcised in heart, nor uncircumcised in flesh shall enter into my sanctuary." By which words, all who have a right to enter into the sanctuary, are required to have the circumcision both of flesh and heart. If the question was about uncircumcision in general, we might very plainly explain it of the depraved disposition of the unregenerate heart. Nay if the uncircumcision of the flesh was expressly mentioned, nothing could hinder us from taking a prophetic expression, borrowed from the rites of the Old Testament, in a spiritual sense. But when the circumcision both of flesh and heart is distinctly mentioned, it seems altogether necessary, we should understand the one, certainly spiritually, but the other literally.

XXVIII. In answer to this reasoning I offer the following considerations. 1st, That the whole context of Ezekiel concerning the building of a new temple, is mystical and allegorical, and is expressed by similitudes, borrowed from the Old Testament, all which, as is suitable to the state of the New Testament, are to be explained spiritually. 2dly, That though the uncircumcision of flesh and heart are distinct, yet they are both mystical. Surely uncircumcision mystically signifies any

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depraved disposition of man. Hence we read of uncircumcised lips, Exod. vi. 12. and ears, Jer. vi. 10. Acts vii. 51. Nay, any impurity, even of those fruits, which God had forbid to be eaten, is called uncircumcision, * Lev. xix. 23. The circumcision therefore of the heart, in the mythical language of Ezekiel, signifies the impurity of the heart and inward affections; the uncircumcision of the flesh, the impurity of the outward actions, performed by the body, according to the distinction of Paul, 2 Cor. vii. 1. Both kinds of impurity are to be laid aside by him, who would be reckoned to belong to the communion of the people of God. "Who shall ascend into the hill of the Jehovah? And who shall stand in his holy place? He that hath clean hands and a pure heart," Psal. xxiv. 3, 4. But we especially to take notice, that the discourse here is not concerning the Israelites, but concerning the strangers, who were to be admitted into the sanctuary. They certainly shall have their proper place in this new temple, Isa. lvi. 6, 7. and not have reason to complain; "Jehovah hath utterly separated me from his people," ver. 3. But to impose upon them, in the latter days, the necessity of circumcision, from which they were free, all the intermediate time, is, as has been shewn, diametrically opposite to the doctrine of the Apostles.

C H A P. IX.

Of the Passover.

I. THE whole doctrine of the passover has been learnedly and copiously, above what can well be expressed, unfolded by the very laborious Samuel Bochart, Hierozoic. lib. 2. c. 50. But because that most excellent and invaluable book is rarely to be found in the hands of the youth under our tuition, we have thought proper in this chapter, to exhibit what he has handled at large, in a compendious way. Yet in such a manner, as to follow at times our own judgment, and now and then intersperse what observations we have made from other authors.

* The words are, "and when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years it shall be as uncircumcised to you, it shall not be eaten of." The meaning in general is, it shall be unclean, and not to be eaten of, but cast away, and counted abominable, as the forekins were.
authors. We will therefore briefly run over these seven particulars. I. The appellation of the passover. II. Its time. III. Its place. IV. Its ministers. V. Its guests. VI. Its rites. VII. Its mystery.

II. The name pascha is Chaldee, as Philo justly observes. In Hebrew it is called הַפָּסָחָה, pesach, by the ancients phase and phace. The root הָסָח signifies to passover. Josephus renders it ἑσπανάω: Philo διασαρία. Just as there were also sacrifices called for passage at Lacedemon, that is, for the happy progress of an expedition. But is thus called pascha, because God, while he slew the first born of the Egyptians, passed over the doors of the Israelites, on seeing the pots thereof sprinkled with the blood of the lamb, Exod. xii. 13. Thus IIa. xxxi. 5. God delivers Jerusalem, by passing over it, while he takes due vengeance on other people. But the term pascha is of various acceptations, denoting: 1st, The passing over of the angel, who while he smote the first-born of the Egyptians, passed over the houses of the Israelites. 2dly, The lamb, which was slain in memory of this deliverance, Exod. xii. 21. "kill the passover;" Luke xxi. 7. "then came the day of unleavened bread, when the passover must be killed." 3dly, The sacrifices then usually offered to God along with the lamb, Deut. xvi. 2. "Thou shalt sacrifice the passover unto the Lord thy God, of the flock and the herd." 4thly, The festival days on which these things were solemnized, Luke xxi. 1. "now the feast of unleavened bread drew nigh, which is called the passover." Seeing Christ our Lord suffered at that time, hence some of the ancients, who were not acquainted with Hebrew literature, derived the name pascha from the Greek πασχα, I suffer.

III. The time is expressly specified, Lev. xxiii. 5. "in the fourteenth day of the first month, at even" (between the two evenings) "is the Lord's passover," Where observe. (1.) The month. (2.) The day. (3.) The hour or time of the day. The month Abib is mentioned Exod. xiii. 4. elsewhere called Nisan, Neh. ii. 1. Est. iii. 7. Abib signifies in Hebrew an ear of corn, as yet fresh or green. Hence was the name of the month; because in those warmer countries, and especially in Judea, in that month, which answers partly to our March, partly to our April, and standing corn necessary for the support of life, are, according to Philo, beginning to ripen; and at that time the Israelites began to put the sickle to the standing corn, Deut. xvi. 9. and on the second day of the paschal solemnity, they offered to God a handful of the first fruits. But why the same month is in Chaldee called Nisan, is not so evident. A great man conjectures, it ought to be written Nifan,
as is done by Josephus; or the dagseth struck out of the latter r to be made by a long vowel; as ἦρα, Nisrin is often put for ὔρα, Nisrin that is standards. And thus the appellation Nisrin is very properly taken from the warlike ensigns or standards, with which, in that month, they first took the field. And this very time the Jews understand to be intended, 2 Sam. xi. 1. "and it came to pass, that after the year was expired, at the time when kings go forth to battle." For a like reason, the two former spring months were called by the Bithynians Στρατευος and Αειαοος, as by the Romans Martius Mars. But this month is called the first, namely, of the sacred or ecclesiastical year, from the Exodus out of Egypt; being otherwise the seventh of the civil year, whose beginning was about autumn, and whose first month was called Tisri. And there was the express command of God for this, Exod. xii. 2. "this month," namely Abib, compare, Exod. xiii. 4. "shall be unto you the beginning of months, it shall be the first month of the year to you."

IV. The day of this first month, set a part for the passover, was the fourteenth. The hours, or time of the day, was between the two evenings; the one of which was a little past noon, when the sun began to descend, the other a little before the setting of the sun. Not only the Hebrews distinguished their evenings in this manner, as may be seen in Buxtorf's lexicon under the word דמים; but also some of the Greeks, according to the testimony of Eustathius, ad lib. 17. Odys. "According to the ancients the evening is twofold: for, the late evening, according to them, is the latter part of the evening towards sun set: the other the early evening, the first of the evening, following just upon noon. See also Hesychius under the word דמים. Within the compass therefore of that time, in which the sun begins to decline, and in which he sets, the passover was to be slain and roasted, that it might be eaten on the beginning of the fifteenth day, which was at sun set. Josephus says, that the Paschal lambs were killed, from the ninth hour till the eleventh, that is, from three in the afternoon till five, Bell. Jud. lib. 7. c. 17.

V. As to the place; the passover was celebrated the first time in Egypt, Exod. xii. 21. then in the wilderness of Sinai, Numb. ix. 5. And in Egypt, indeed, every one slew it in his own house, as there was no altar, no place set apart for God there. But after the Exodus, none were allowed to kill the passover any where, but in the place which God had chosen: as is expressly enjoined, Deut. xvi. 5, 6. But that place was not Jerusalem only, after Solomon built the temple there, but also the very court of the temple where they usually killed the other sacrifices.
sacrifices. For God placed his name, and caused it to dwell not so much in the whole city, as in the temple. The Jews all agree in this: "they kill the passover as they do other sacrifices only in the court of the temple," says Maimonides, lib. de Pasch. c. i. Sect. 3. And a very learned English author has shewn, that this is confessedly the opinion of the Karaites or scriptura-rian doctors of the Jews.

VI. And the reason is obvious: for every one knows, it was not allowed to kill the sacrifices but in the court of the temple. But that the passover was a real sacrifice, is evident from the following arguments. 1st, Because the scripture in express words calls its 

\textit{passover}. Exod. xii. 27. "it is the sacrifice of Jehovah's passover." Though this word, in other places, denotes any feast whatever, made up of slain animals, as Prov. xvii. 1. yet that it is here to be taken in its most common and sacred sense, we gather from this; because the paschal sacrifice, was a type of that most real sacrifice of Christ, concerning which, Paul says, 1 Cor. v. 7. "Christ our passover \textit{is} sacrificed for us." Josephus and Philo likewise every where call the paschal lambs \textit{ovium} or \textit{vi
d\textile}, that is, according to the interpretation of Rufinus, \textit{hostia}, sacrifices. 2dly, Because the persons, celebrating the passover, are said to "offer the offering to Jehovah," Numb. ix. 7. 13. 3dly, Because the blood of the paschal lamb, as of a true sacrifice, was offered to the Lord. Which may be gathered from the words of Moses, Exod. xxiii. 18. "thou shalt not offer the blood of my sacrifice with leavened bread, Neither shall the fat of my sacrifice remain until the morning:" of my sacrifice, that is, of my passover, as even Onkelos has it \textit{the blood of my sacrifice}, and Jonathan, \textit{the blood of the libation} of my passover. Add a parallel passage, Exod. xxxiv. 25. "thou shalt not offer the blood of my sacrifice with leaven, neither shall the sacrifice of the feast of passover, be left unto the morning." 4thly, Because the blood of the paschal lamb was sprinkled as well as the blood of the other sacrifices. In 2 Chron. xxx. 16. speaking of the passover, it is said, that the priests sprinkled the blood, which they received from the hands of the Levites: also chap. xxxv. ii. "and they killed the passover, and the priests sprinkled the blood from their hands." And none is ignorant, that this belongs to a sacrifice. Maimonides observes well on this occasion, that the sprinkling is of great importance, as being the foundation of the offering. And Peter alluding to this, says, that we are elected, "unto sprinkling of the blood of Jesus Christ," 1 Pet. i. 2. As therefore we have a more clear representation of the sacrifice of Christ in the passover, besides so many arguments, it is plain, we
we are by all means to assert, that the passover was a true sacrifice. And if so, it could not be properly killed any where, but in the court of the temple.

VII. The strictness of time and place is in vain objected; as if it was not possible, within the compass of the two evenings, to present and offer at one altar, so many thousand lambs. Concerning the prodigious number of these, see an extraordinary history or fable in Lightfoot on John xii. 12. For, that the court of the temple was very extensive appears from the twenty-two thousand oxen, and a hundred and twenty thousand sheep, which Solomon offered there at the dedication of the temple, 1 Kings viii. 63. and the sacrifices without number offered by the rest of the people, 2 Chron. v. 6. moreover, there were very many and expeditious priests at leisure, for four hours, if circumstances so required, to be employed in offering these lambs. And those very persons, who tell us, there was such a prodigious number of paschal lambs, at the same time tell us, that the number could not be ascertained, but by the calculation made by the priests, who offered in the court.

VIII. The ministers here were (1.) The common people. (2.) The Levites. (3.) The priests. It belonged to the common people not only to bring the paschal sacrifices to the priests, but also, if they pleased, to kill them. Which Philo, after the manner of orators, exaggerates, when he writes, lib. de decalogo: "that at the feast of the passover every one indiscriminately sacrificed, the law granting, on one extraordinary day once a year, the office of priest to the whole people, to offer sacrifices for themselves." God himself seems to have granted that privilege to all the people, Exod. xii. 6. "and the whole assembly of the congregation of Israel shall kill it." Nor was this peculiar to the passover, as Philo speaks, but allowed to the common people in the case of any other sacrifice, namely, to kill the sacrifices, even the most holy, whether for themselves, for private persons, or for the whole congregation; as Maimonides has more accurately observed than Philo, de Ingress. Sacred. in Sanct. c. 9. §. 14. and the thing is clear from scripture. See concerning the burnt-offering, Lev. i. 3, 4, 5. concerning the peace-offering, Lev. iii. 2. and concerning the sin-offering, Lev. iv. 24.

IX. But when private persons did not choose to kill the passover, or were not allowed on account of uncleanness, the Levites were substituted for this work, in their room, because they were more skilful and expeditious. We have an example, 2 Chron. xxx. 17. "for, there were many in the congregation that were not sanctified; therefore the Levites had the charge of the killing of the passovers, for every one that was not clean,
to sanctify them unto the Lord." Similar to this is the passage, Ezra vi. 20.

X. The business of the priests was to sprinkle at the altar the blood received from the common people or the Levites, as we have already shewn from 2 Chron. xxx. 16. and xxxv. 11. They also alone burnt the fat on the altar, as the Jews constantly affirm. Instead of all others let us only hear Maimonides, de $pajcha$, c. i. § 14. Who, after he had described a long circle of priests around the altar, with basins of gold and silver, adds, when any of them had killed the passover, the blood was received in a basin by the next priest, who was to deliver it to a second, and so on, till it came to the priest next the altar, who poured it out at once at the bottom of the altar, and returned the basin empty, which he had received full. After the blood was poured out, as he says elsewhere, v. 6. they strip the paschal lamb of his skin, and opening his belly take out the fat on the inwards and burn it leisuredly as in every sacrifice. Which they might do during the whole night, till the morning dawn. Which is a further confirmation, that the passover was a true sacrifice.

XI. As to the guests; they were, in the first place, all true born Israelites, if they were not excluded by legal uncleannesses. For, Exod. xii. 6, 47. all the congregation of Israel is commanded to solemnize the passover. And then the proselytes, who were circumcised and became Jews, Ekk. viii. 17. whether they were bond-men born in the house, or bought with money, or mercenary, or inmates of the land of Canaan, subject to no bondage; or in fine, those, whom they called proselytes of righteousness, who upon being circumcised also, had a right to eat the passover, Exod. xii. 48. "And when a stranger shall sojourn with thee, and will keep the passover to Jehovah, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for, no uncircumcised person shall eat thereof.

XII. It is a question, whether women were likewise excluded by the same law, that the uncircumcised were: especially as the law commanded the males only to repair to the three festivals, Exod. xxiii. 17. and xxxiv. 23. Deut. xvi. 16. It would seem, they were not. Sir, Because women cannot be numbered among the uncircumcised, nor accounted as such, for circumcision did not belong to them, but they were reckoned along with their circumcised parents, or husbands, 2dly, Because all the congregation of Israel, as we have just shewn, is commanded to celebrate the passover. But the women make a part of this congregation, Deut. xxix. 11. 3dly, That the women together...
with the men celebrated these solemn feasts, appears from the example of Elkanah, who yearly carried with him his two wives, with his sons and daughters to Shiloh, to the solemn feasts, 1 Sam. i. 3, 4. Joseph also and the holy virgin repaired yearly to Jerusalem to the feast of the passover, Luke ii. 41. From which it appears, that the same thing may be concluded concerning all the pious women in those times. 4thly, From a parity of reason: because in other eucharistical sacrifices, or peace-offerings, women also had their portion: thus Elkanah gave to his wife Peninnah, and to all her sons and daughters, parts of the sacrifice; but to Hannah, whom he loved, a worthy, a double portion, 1 Sam. i. 4, 5. When David likewise offered eucharistical sacrifices, he dealt out a part of them to all Israel, as well to the women as men, 2 Sam. vi. 18. And the daughters of the priests ate of the sacred food, Numb. xviii. 11, 19. And why may we not suppose, that women also partook of the passover, which was a kind of eucharistical sacrifice, or peace-offering? 5thly, We add the testimony of Maimonides, who says, that women were not only admitted to the paschal feasts, but also at times there was a company, which consisted only of women, de Pasch. c. 2. § 5.

XIII. We must not, however, omit here the observation of the Rabbins, who distinguish between the command concerning the passover, and concerning the not eating leavened bread. They say, that all were absolutely bound to this law, females as well as males. This law, not to eat leavened bread, Exod. xiii. 3. is, say they, “at every time and in every place, equally binding on males and females.” See Hottinger, jus. Hebr. Sect. 4. § 22. But the command concerning women’s appearing at Jerusalem to keep the passover is no where to be found in express terms. Hence it is said in Talm. Hierof. Tract. Kiddushin, fol. 61. col. 3. “the passover of women is a discretionary thing.” But those women, who were led by a zeal for religion, were accustomed to present themselves before God, in order to partake of this sacrifice, Lightfoot ad Luc. 2. 43.

XIV. The guests, who partook of the paschal lamb, are commanded to meet, by houses, or families, Exod. xii. 3. “They shall take to them every man a lamb, according to the house of their fathers, a lamb for an house.” But if a house had not a number sufficient to consume a lamb, the neighbours were to be called in, till a just number was made up, ver. 4. The Jewish masters took care, that the number of guests should not be under ten, nor above twenty. Which Jonathan’s paraphrase on Exod. xii. 4. and Josephus, de Bell. Jud. lib. 17. c. 7. observe. In those companies or societies, called ἀθέλιας by Josephus, by the
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the Hebrews men and women sat down together, old men and young, whole and sick, masters and servants; in fine, every Jew, that could eat a morsel of flesh, not excluding even young children.

XV. They who were legally unclean, whether by touching a dead body, or by a leprosy, or whose seed went from them, or by any other accident, and women in their monthly courses, were debarred from the passover, Num. ix. 6. Persons thus polluted, till the time for their purification was elapsed, were not permitted to taste the flesh, either of the paschal lamb, or of any peace-offering, under pain of being cut off, Lev. xxii. 3, 6. And therefore the Jews, being to eat the passover, would not enter the judgment-hall, least, they should be polluted, John xviii. 18. But under king Hezekiah, many tribes of Israel broke this law, for a great part of them had not sanctified themselves as they ought. Yet God being appeased upon the prayer of the pious king, forgave those who were truly converted, 2 Chron. xxx. 17, &c.

XVI. But least they who were unclean, at the time of that passover, should be deprived of such an excellent sacrament for a whole year, a second passover was, at God's command, appointed for them in the second month; on which a person on a journey afar off, was bound to attend, if he was not able to come to Jerusalem at the stated time of the passover, Numb. ix. 10, 11. The Jewish masters fix * a journey afar off, at fifteen miles without the walls of Jerusalem; so that a person at that distance from the city, on the fourteenth day of the month, might lawfully keep the second passover. But why should he not rather set out on the preceding day, in order to be at the feast, and not suffer himself to be straitened in time? For if any one who set out on a journey, was detained by the invincible slowness of his beafts, or by a disorder in his feet, or any accident of the like nature, such a person was not accounted to be on a journey afar off, but to be detined by force. Philo therefore, de vita Mosis, lib. 3. seems to have better understood the meaning of this law, when he applies the following things to those, "who on account of a journey afar off, are hindered from sacrificing with the rest of the nation. For, says he, they who travel, and live, in other parts of the world, are not

* Airnsworth makes the following remark upon this. The Hebrew of this word afar off, hath extraordinary pricks over it for special consideration. Hereby the Lord might signify, that we Gentiles who were unclean, even dead in trespasses and sins, and afar off, Eph. ii. 1, 15. should be made nigh by the blood of Christ, and to partakers of him, the second passover, who now is sacrificed for us, 1 Cor. v. 7.
not guilty of any sin, for which they are deprived of the common honour with the rest. Especially, as one country cannot contain so populous a nation, but is obliged to send out colonies into many places. Concerning this second passover of the unclean, there are fine things in Selden; de Synedriis, lib. 2. c. 1.

XVII. In the rites prescribed by Moses, there are five things to be observed. (1.) The appointment of the paschal lamb. (2.) The preparation. (3.) The slaying. (4.) The roasting. (5.) The eating of it.

XVIII. The paschal beast was to be new, a small cattle or beast, a lamb or kid, Exodus xii. 3. for that name is common to both, Deuteronomy xiv. 4. ye shall eat a small beast, of sheep, and of goats: thus also, Exodus xii. 5. it is emphatically added, ye shall take it out from the sheep, or from the goats. However, it is probable, that the pious used this liberty, in such a manner, that they more frequently offered a lamb, as a more acceptable sacrifice to God, because, in sheep there is a greater degree of meekness, docility, and innocence. And therefore it is, that though Christ is in so many different places, proposed to us, under the type of a lamb, yet we never once observe, that he is pointed out under the denomination of a kid. And therefore, Theodoret, Quæst. 24. in Exodus seems not to have given a bad explication of the meaning of the lawgiver: that he who has a sheep, should offer it; but he who has none, should offer a kid.

XIX. We are not to think, that oxen were made use of in the paschal sacrifice, strictly so called; though in scripture, even they are called by the name of the passover: as Deuteronomy xvi. 2. "thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock, and the herd;" and 2 Chronicles xxxv. 8. "they gave unto the priests for the passover offerings two thousand and six hundred small cattle, and three hundred oxen:" and again, ver. 9. "they gave unto the Levites, for passover offerings, five thousand small cattle, and five hundred oxen." The appellation passover, when it comprehends oxen, is taken in a larger sense, and then denotes those peace-offerings, which were killed at the passover festival, in order to feast on them with joy before Jehovah. Thus in the solemn passover under king Hezekiah, "they did eat throughout the feast, seven days, offering peace-offerings," 2 Chronicles xxx. 22. To this also, it seems, we should apply what John relates, John xviii. 28. that the Jews would not enter the judgment-hall lest they should be defiled; but that they might eat the passover: not certainly, the paschal lamb which they had eaten at the same time that Christ did the day before; but the sacrifices that were usually offered for the seven days of the feast, which were hence also called
called passover. We therefore infer, that the sacrifice appropriated to the passover, consisted of a lamb, or a kid only.

XX. The lawgiver requires three things in the lamb, or kid to be offered; that it be found, a male, and of the first year, Exod. xii. 5. To be found, signifies, to be without defect and blemish, Lev. xxii. 19—21. The blemishes in a sacrifice are described at large, ver. 22. God would have a male, because the more excellent things are to be offered to him; but a male is more excellent than a female, Mal. i. 14. In fine, it was to be the son of a year, or of the first year. By which expression is not meant a lamb come to, but short of his first year. For every beast was, from its eighth day, pure or fit for sacrifice, Exod. xxii. 30. Lev. xxii. 27. From the eighth day therefore, if we regard this general law, a lamb might be offered, till it completed its first year. After which, the Jewish masters exclude it from sacrifice. Yet to me it seems more natural, by a lamb of the first year, to understand that which is almost a year old, at which time it is come to its proper size, and its most grateful relish. Nor can I imagine, that the ancient believers were so minutely nice in calculating the time that they accounted their lambs profane, directly on the commencement of the second year; or that they set down the nativity of their cattle in journals, least they should mistake in a minute.

XXI. The preparation of the paschal lamb, consisted in the keeping it up, or setting it apart, which was done on the tenth day, and continued until the fourteenth, on which it was to be killed, Exod. xii. 3. The Jews give the following reasons for this command. 1st, Least they should forget it if they delayed it, and took no care about it, till the very moment of their departure, since they would then be hurried with a variety of business. 2dly, That they might more exactly observe whether the lamb had any blemish. 3dly, That they might have an opportunity, from the sight of the lamb, to converse together concerning their redemption out of Egypt. 4thly, That they might have time to prepare themselves for keeping the approaching solemnity.

XXII. The killing of the lamb, followed upon its separation, Exod. xii. 6. "And the whole congregation of the children of Israel shall kill it." The blood was to be received in a basin, and a bunch of hyssop to be dipped therein, with which they were to strike or sprinkle the lintel, and the two side-posts of the house, ver. 22. The lintel, I say, not the threshold, least thoe that passed, should trample under foot the sacred blood, which was instead, both of a sacrifice and a sacrament. For why should not true religion have the same effect on them, that superstition
superstition had on the people of Ashdod, who, for a long time, would not tread on the threshold of their temple, after Dagon had fallen on his face upon it? 1 Sam. v. 5. God himself shews the reason of this sprinkling, Exod. xii. 13. "And the blood shall be to you, for a token upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you, to destroy you, when I smite the land of Egypt." Not that there was any natural efficacy in the blood of the lamb, or that God stood in need of a sign to distinguish his own people: 2 Tim. ii. 19. But this sign was given to the Hebrews, that thereby they may be confirmed and assured of their deliverance, Heb. xi, 28. "through faith Moses kept the passover, and the sprinkling of blood, least he that destroyed the first-born, should touch them."

XXIII. God gave a command about roasting it, Exod. xii. 9. "eat not of it raw, nor sodden at all with water, but roast with fire." First, God forbids the eating it raw. Not that this is to be understood of what is quite raw: for the Israelites knew this of themselves. They were not so voracious, as usually to feed on flesh altogether undressed. It is therefore, meant of that which is not sodden or roasted enough, as the Jewish matter well explain it. For in that great hurry, with which the first passover was enforced, and in so great a number of paschal lambs, it might easily happen, that some of them might be only half done, or scorched, unless the lawgiver had provided against it by an express command. A thing not without its mystery, as we shall presently see. But it was not sufficient to have the lamb perfectly done, unless also done in that manner which God preferred, namely, roasted, not boiled. This was quite otherwise, than in the other peace-offerings, whose flesh was customarily boiled, in order to be eaten both by the people and the priests, even at the paschal solemnity. Wherefore, 2 Chron. xxxv. 13. these things are accurately distinguished: "and they roasted the passover with fire, according to the ordinance, but the other holy offerings, sod they in pots, and in caldrons, and in pans." Where observe, that in both cafes the word מִשְׁאָב is used; to shew that it is applied both to boiling and roasting, according to the nature of the subject.

XXIV. The roasting is followed by the eating it. Where first, we are to observe the dress or attire of those who were to eat it, which they were to do, with their loins girded, their shoes on their feet, and their staff in their hand, Exod. xii. 11. which is the dress of travellers, and of those, who undertake something laborious. For the garments of the orientals, being long and flowing, and generally ungirded, were to
be tucked up, when either they addressed themselves to a journey, or some laborious work, that they might be no impediment to them, 2 Kings iv. 29. And a person girded, does not seldom denote an industrious person, whom the Greeks call ἐνσίγκτες ἁμαρτία, a man well girded, and the Hebrews משא. And none is ignorant, that a staff is proper for a journey, as travellers are supported in dangerous places, and defend themselves with it against aggressors and wild beasts; see Gen xxxii. 10. Mark v. 8. Nor was the rod of Moses, which is so celebrated, anything but a traveller's staff, Exod. iv. 2.

XXV. Their being commanded to eat the passover with shoes on their feet, seems to be to the same purpose. For it is probable, while the Israelites were in Egypt, they were generally without shoes; at least they did not use them daily, during their severe bondage. As in the flourishing state of the Jews, we have examples of persons being unshod even in Judea. As this want of shoes was less hazardous to the Israelites in Egypt, God was pleased to provide them with shoes, when they were now to undertake a tedious, hard, and rough journey: In other cases, one's being bare-footed, was a sign of submission and devotion, Exod. iii. 5. Hence that saying of the Pythagoric school, "do thy religious worship and adoration bare-footed." And Bernice, the sister of king Agrippa, came bare-footed before the tribunal, to prefer her suit to Florus, who exercised great cruelties against the Jews, Josphep. de Bell. Jud. lib. 2. c. 15. This putting on of shoes, was not therefore a part of religious worship, but a symbol of their approaching journey.

XXVI. We shall not grudge to subjoin, because of the affinity of the subject, what Zaba Zago relates, in Damianus-a Goes, concerning the manners of the Ethiopians. He affirms, they cannot enter their churches, but unshod. Because, says he, "the Ethiopic churches are not like that country, where the people of Israel eat the paschal lamb on their departure out of Egypt, in which place God commanded them to eat it with shoes on their feet, and their loins girded, on account of the defilement of the country; but are like mount Sinai, where God spoke to Moses; saying, Moses, Moses, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. And this mount Sinai is the parent from which churches have derived their origin; just as the apostles from the prophets, and the New Testament from the Old." Thus far he: but the observation appears to me, to be idle and silly: like those to which the easterns are too much addicted.

XXVII. But to return from this digression. Moreover, God was, Exod. xviii. pleased to command them to eat the passover
passover with unleavened bread, and bitter herbs. Plutarch relates, that among the Romans, the Flamen Dialis, or priest of Jupiter was forbid the use of leaven, in Quest. Roman. Because, as leaven arises from a state of corruption, so also when it is mixed, it corrupts the lump. Nor was only the paschal lamb to be eaten with unleavened bread, but God commanded the Israelites to abstain from leaven, for whole seven days, Exod. xii. 15. Since the five intermediate days of these seven were working-days, God ordered the first and last to be accounted festivals: for as on the first they set at liberty, from such a hard and grievous bondage, so on the seventh, the Red Sea swallowed up Pharaoh and all his host. And this divine institution was served to perpetuate the memory of both these among his people. But of what sort these bitter herbs were, we are neither much inclined to enquire, nor is it of great importance. Whoever would know the opinions of the Jewish masters on this head, may consult our great author (Bochart.) We hasten to other matters.

XXVIII. God also forbid them, to break so much as a bone of the paschal lamb, Exod. xviii. 46. Numb. ix. 13. This law seems likewise to have a reference to their being commanded to eat it in haste; for they who are in hurry do not spend time in breaking and taking the marrow out of the bones. But a mystery also lay concealed in this law, of which preently.

XXIX. There was another law, not to leave any of the flesh of the lamb until the morning, but to burn what remained thereof, Exod. xii. 10. Of this kind, were the laws, in all sacred feasts, see Exod. xvi. 19. Lev. vii. 15. and Lev. xxii. 30. excepting only the flesh of the offering of a vow, or a voluntary offering, Lev. vii. 16, 17. The design of these laws, was to preserve the sacred food, from corruption, and from being put to profane uses. In the lamb, they were to take special care, that its remains should neither hinder nor clog the Israelites, who were now to depart; nor yield matter of derision to the Egyptians nor become a prey to dogs. And perhaps also to prevent their becoming an object of idolatry, as the brazen serpent was.

XXX. Moreover, God commanded, that none should go out of the door of his house until the morning, Exod. xii. 23. Least they should meet with the destroying angel, who, indeed, could have distinguished the Israelites, even out of their houses; but they were to be taught, that their safety consisted in keeping themselves, as it were under the protection of the blood of the lamb, with which they had sprinkled the posts of their doors.
If they had rejected this sacrament of their security, they would thereby have also rendered themselves unworthy of the grace that was represented by that sign.

XXXI. In fine, it was ordained to be eaten in one house, and none of the flesh to be carried out, Exod. xii. 46. This law seems to be joined with ver. 4, in which those families, which were so small, as not to be able to eat a whole lamb, are commanded to join with their neighbouring families. But here I ask any should think, that the lamb could be halved, and one half carried out to the absent family, the law directs two families joining together, to eat the lamb in one house, and carry none of its flesh abroad. Because so salutary a victim could not be divided: and nothing but an entire lamb in every house, could rescue that house from the imminent destruction.

XXXII. But we are to observe, that some of those ceremonies, were perpetual; as the killing, roasting, and eating the lamb, with unleavened bread, and bitter herbs, without breaking a bone, &c. Others again were used only once, and no where else but in Egypt. To this may we reckon. First, The law concerning the keeping up the lamb for the space of four days, before it was to be killed. God would have this done in Egypt, lest the Israelites, when among their enraged enemies, should not have lambs, if they were obliged to look out for them, only at the very last: but in Judea they had nothing to fear of this kind: and it would have been no easy matter for those who came a great way to the city, to provide themselves precisely at that time, as the greatest part, did not come till the preparation for the feast, or at most, the day before, and then purchased from those who usually exposed lambs to sale in the temple. John ii. 12, 13. It also appears, from the history of Christ's last passover, that the disciples asked their master, only on the first day of unleavened bread, "where wilt thou that we go and prepare, that thou mayest eat the passover?" Mark xiv. 12. Consequently they had not kept up a lamb four days before. Secondly, The law concerning striking the lintel, and sides-posts with the blood of the lamb: because the reason which God gave for this command, could only respect Egypt, Exod. xii. 12, 13. And from 2 Chron. xxx. 15, 16. and chap. xxxi, 5, 6, 10, 11. we learn, that in Judea, the paschal lambs were killed in the court of the temple, and there their blood was poured out. Nor does it appear that any part of this blood was carried into private houses, to be sprinkled on their door-posts. Thirdly, The law concerning the eating the passover, with their loins girded, with shoes on their feet, a staff in their hands, and with haste. Because these things had a respect to that
long and tedious journey, they were in a few hours to take: but after they had performed that journey, they ate it quietly and ungirded, not standing, but sitting, not in haste, but at leisure; as is plain from the example of Christ, who sat down on a couch, in an upper room with his disciples. 4thly, The law not to stir abroad out of their houses, least they should meet the destroying angel: as in like manner appears from the example of Christ, and his disciples, who, in that very night, in which they kept the passover, repaired to the mount of Olives, Mat. xxvi. 30.

XXXIII. It now remains, that we explain, and briefly shew, the mystery of the passover, and to what all this pomp of ceremonies tended. And in general, it is certain, that two benefits were shadowed forth thereby; the one temporary, and peculiar to the people of Israel; the other eternal, and common to all true believers in Christ. On the former we shall cursorily hint a few things: on the latter be more distinctly and explicitly.

XXXIV. And, 1st, The very name pascha, which, as we have said, signifies a passing over, reminded the Israelites of the angel, who passed over their houses, without touching them, in that night, in which he fell on the Egyptians, in such a manner, that not a house was free from the slaughter, Exod. xii. 30. 2dly, The bitter herbs, with which they were to eat the lamb, signified, the bitter life they had led in Egypt, under hard bondage, in mortar, and in brick, Exod. i. 14. so that they justly might cry out, as they afterwards did in the Babylonish captivity, Lam. iii. 15. that they were filled with bitterness, and made drunken with wormwood. This they testified in the passover, saying to each other, as Maimonides de Paich. c. 2. § 40. relates, "we have eaten that bitter thing, because the Egyptians embittered the life of our fathers in Egypt, as it is written," Exod. i. 14. 3dly, The unleavened bread also, which was but little grateful to the palate, was eaten for the same end. Wherefore the master of the family, when he distributed the pieces of it to his domestics, addressed them thus: "this is the bread of affliction, which our fathers did eat in the land of Egypt," in the very words of Moses, Deut. xvi. 3. They therefore set down the unleavened bread only in pieces, because not whole, but pieces of bread are given to the poor. 4thly, Most of the other rites signified to the Israelites, that, being now called to liberty by God, they were as soon as possible to betake themselves out of that state of bondage. And therefore they are commanded to eat in a standing posture, with their loins girded, with shoes on their feet, and leaning on their staves, and in haste, because that very moment they were to depart. They were
were not to eat it boiled, but roasted, that being sooner done: and with unleavened bread, that they might not slip the opportunity of departing, should they stay, till the lump was leavened. 5thly, However, as it is necessary to explain dumb signs by words; so, when their children asked what this ceremony meant, they were commanded to answer; "this is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses," Exod. xii. 27.

XXXV. But a deeper mystery was vailed under these things, of which we are now to speak. And that we may do it with greater exactness, we will shew, that four things are represented by this sacrament. I. The very person of Christ. II. The sufferings he bore for us. III. The fruits of his sufferings. IV. The manner we are made partakers of them.

XXXVI. The scriptures frequently represent the person of Christ under the type of a lamb, John i. 29, 36. On account of his meekness and humility, Mat. xi. 29. the simplicity of his manners, 1 Pet. i. 19. his extraordinary patience, Isa. liii. 7. which was the more amazing in him, that though he was able to take vengeance and deliver himself, yet he voluntarily submitted, and, by an astonishing transformation from the lion of the tribe of Judah became a lamb: and thus Samson's riddle was fulfilled in Christ, "out of the eater came forth meat, and out of the strong came forth sweetness," Judges xiv. 14. This same lamb feeds us with his flesh, gives us his blood to drink, and in fine, clothes us with his wool, Rom. xiii. 14. Gal. iii. 27. But there were peculiar circumstances in the paschal lamb.

XXXVII. For first, as the lamb was taken out of the flock, so also was Christ from among his brethren, Deut. xviii. 15. being a "partaker of flesh and blood, and in all things like unto his brethren," Heb. ii. 14, 17. Secondly, The lamb was to be perfect; Christ in like manner, is "a lamb without blemish and without spot," 1 Pet. i. 19. "who through the eternal Spirit, offered himself without spot to God," Heb. ix. 14. Thirdly, The same lamb was to be a male, a symbol of vigour, strength and excellency. So Christ also is that man, Jer. xxxi. 22. the man-child, Rev. xii. 5. Fourthly, It was to be of the first year, that is, young and of a most grateful favour, and of the greatest vigour; in order to represent, (1.) That Christ was not to continue long among men, but to be cut off in the flower of his age. (2.) That he is the sweetest food of the soul, beyond all the dainties of this world, Cant. v. 16. (3.) That his sacrifice is of perpetual, and of the greatest efficacy. Fifthly, Nor is it in vain, that the lamb was, for the space of four days,
separated from the fold. Thus also it was with Christ, if we reckon prophetic days, for years: see Ezek. iv. 6. For at his thirtieth year, he left his mother’s house, as a fold, where he was born and brought up, and was crucified the fourth after. But it likewise defers observation, that Christ came to Jerusalem to the feast, and to his last passover, on that very day, on which God had commanded the lamb to be kept up in Egypt; namely, the tenth of the month Nisan. For, six days before the passover, he came to Bethany, John xii. 1. That is, on the ninth of the month Nisan: the day after he went to Jerusalem, ver. 11. to present himself to be offered to God.

XXXVIII. Let us now consider the sufferings of Christ, the manner, place, and time, these being all signified by the passover.

XXXIX. As to the manner. Ist, The lamb was to be killed, and that by the whole multitude of the congregation of Israel. So the priests, scribes, and pharisees, with the whole body of the people conspired to the slaying of Christ; for not being satisfied with mockings, fmitings, and scourgings, they ceased not, till he was given up to death, Luke xxiii. 18. and “they cried out, all at once, saying, away with this man.” 2dly, There is likewise an argument as to the kind of death. For, as the blood of the lamb, so that of Christ was also shed: both for the people. Nor was the blood of the lamb poured out on the ground, but, as something precious, received in a basin; because it represented the “precious blood of Christ, as of a lamb without spot,” 1 Pet. i. 19. For, that blood is the perpetual treasure of the church, which Christ even at this day offers to the Father, and is for ever to offer, or present. 3dly, The lamb was not to be eaten raw, or not sufficiently done. Christ was also to suffer indeed, and not in a superficial manner. His cup was not to pass, till it was drunk up to the bottom. 4thly, The roasting of the lamb at the fire, expresses the burning heat of divine wrath, justly kindled against sinners, with which Christ, who presented himself as surety for sinners, was to be scorched. Hence those complaints, Psal. xxii. 14, 15. “My heart is like wax, it is melted in the midst of my bowels: my strength is dried up like a potsherd, and my tongue cleaveth to my jaws.” See what we have observed concerning the peculiar manner of this roasting, Book II. Chap. 10. §. 26.

XI. The place, where both the passover and Christ was slain, is exactly the same. For the paschal lamb, was, from the days of David, to be killed at Jerusalem; the place which God had chosen for himself, to cause his name to dwell there. But it was there that Christ suffered, as himself foretold. “It cannot be
be that a prophet perish out of Jerusalem," Luke xii. 33. And Luke xviii. 31. "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man, shall be accomplished."

XLI. There is also a manifest similitude with respect to the time. The pasover was killed in the middle of the month Nisan, at the full moon, between the two evenings, that is, according to Josephus, from the ninth to the eleventh hour. On that very month, day and hour, Christ was cut off; as is remarked, not without reason, by Matthew, chap. xxvii. 46, 50. Some observe, that, in the month Nisan, after the equinox, the days come to be longer than the nights; to signify that a new light then arose upon the world, when Christ dispelled the darkness of error, and ignorance. And there are others, who, by the full moon, will have the fullness of time, and by the two evenings, the evening of the world, and the last times to be shaddowed forth, in which Christ offered himself a sacrifice, according to that of the apostle, Heb. ix. 26. "once in the end of the world hath he appeared, to put away sin by the sacrifice of himself." Which, are at least ingenious, if not solid reflections.

XLII. It now follows, that we consider the consequences and fruits of this sacrifice; and indeed, they are most excellent and abundant. For, first, the posts and lintels of the Israelites were sprinkled with the blood of this lamb, that they might avoid the common calamity, and be preserved from the destroying angel: to teach us, that the justice of God spares all, whose consciences are sprinkled with the blood of Christ, Isa. lii. 15. "he shall sprinkle many nations." This is that sprinkling of the blood of Christ, this is that blood of sprinkling, spoken of by Peter and Paul, 1 Pet. i. 2. Heb. xii. 24. We are therefore no longer to dread the sword of the avenging angel. For, whether an angel of darkness, "God hath delivered us from the power of darkness, through the blood of his Son," Col. i. 13, 14. or an angel of heaven, "having made peace through his blood, he hath reconciled all things unto himself, whether they be things in earth, or things in heaven," ver. 20.

XLIII. Secondly, On the night the lamb was slain, the Israelites received full power to deliver themselves from the Egyptian bondage: to teach us, that Christ, by his blood, has redeemed us from the bondage of the devil, the world and sin, in order to call us to the glorious liberty of the sons of God, Heb. ii. 14, 15. John viii. 36.

XLIV. Thirdly, In that very night the God of Israel inflicted his judgments on the gods of the Egyptians, Exod. xii. 12. Numb.
Numb. xxxiii. 4. namely, four judgments, if we may credit Jonathan, whose words in his paraphrase are these: "Their molten images were melted down, their idols of stone cut down, those made of earth, ground to powder; in fine, those of wood reduced to ashes." Though we cannot avouch this for truth, as the scripture is silent; yet it is certain, God's threatenings were not without their effect. And whatever they signified, we see an illustrious fulfilment of them in the death of Christ; whereby, the middle wall of partition being broken down, which many nations, who had been separated from the Jew, being called to the knowledge of the true God, cast their idols to the moles, and to the bats, Isa. ii. 20.

XLV. Fourthly, As the month Abib, before the institution of the passover, was the seventh month of the Jewish year: but when God instituted the passover, he commanded, that it should for the future, be accounted the first, and from it begin to reckon their sacred or ecclesiastical year. This month began with the spring; at which time, when God fendeth forth his Spirit, all things are created, and the face of the earth is renewed, Psal. civ. 30. And this may also be applied to Christ, who introduced a new age, and abolished old things, in order to change them for the better: behold, says he, I make all things new, Rev. xxi. 5. So that now we justly reckon time, not from the first creation of the world, which seems to have happened on Tifri, the first month of the civil year, but from the rising of a more auspicious star, at the illustrious epiphany or manifestation of our Saviour: for, such new miracles of divine goodnecfs cause former things, in comparison of these, not to be remembered, nor come into mind, Isa. lxv. 17.

XLVI. Moreover, we are to shew, in what manner the Israelites were made partakers of the benefits they obtained by means of the lamb. And here two things were required. 1st. That they were to sprinkle the lintel and door-posts of their houses with the blood of the lamb. 2dly. To eat its flesh. For if any of the Israelites neglected either of these, they thereby rejected the grace annexed to these commands.

XLVII. By the door-posts of the houses are meant our hearts, because God sprinkles these with the blood of his Son, Heb. x. 22. "our hearts sprinkled from an evil conscience." And the hearts of men lie as open before God, as the door-posts of our houses to us. 1 Sam. xvi. 7. the doors of our hearts are to be fet open, that by them the king of glory may come in, Psal. xxiv. 7. Rev. iii. 20. But we may be faid to sprinkle our hearts with the blood of Christ, when, by a steadfast faith, we embrace the doctrine of the cross, and apply to ourselves the merits of his.
his sufferings. We are however, to take care that we do not sprinkle on the threshold, what we are commanded to sprinkle on the lintel, and posts of the door, that it may not be trampled under foot, lest the apostle’s threatenings should be executed on us, which he denounced against those, who “tread under foot the Son of God, and account the blood of the covenant, wherewith they were sanctified, an unholy thing,” Heb. x. 29.

XLVIII. By the same faith also, the flesh is to be eaten, for why hast thou teeth, and a stomach? [Is it not to eat?] Believe, and thou hast eaten. This eating is absolutely necessary to salvation, John vi. 53. “Verily, verily, I say unto you, except ye eat the flesh of the Son of man, ye have no life in you.

XLIX. The flesh of the lamb was to be eaten neither altogether raw, nor half done. And they are guilty of this crime, who digest not these mysteries by proper and diligent meditation: meditation is to the soul, what concoction or digestion is to the stomach. Hence according to Petronius, to publish to the public indigested thoughts, is to publish things not yet properly concocted and digested by an attentive meditation.

L. The whole lamb was likewise to be eaten, that nothing might remain: neither is it sufficient to receive Christ in part, as if one would be willing to enjoy his glory, but not partake of his sufferings. Or to have him for his Redeemer, but not for his Lawgiver and Lord: or as if one, not thinking it sufficient to trust in the merits of Christ, should place his hope of salvation, partly in his own works, or in the intercession and mediation of others.

LI. What remained that could not be consumed, because of the small number of guests, was not suffered to be reserved to the next day; but was to be burnt with fire. This may be applied partly to the type, partly to the thing signified. The type was not to be reserved to another time. From the day the light of the gospel appeared, what regarded the shadows, was to cease and be abolished. As to the thing signified, whoever feeds upon Christ by a true faith, will not be found empty, or hungry on the morrow; nor does he stand in need of a new Christ, or a new offering of him. For as “by one offering he hath perfected for ever them that are sanctified,” Heb. x. 14, so “he that cometh to him shall never hunger, and he that believeth on him shall never thirst,” John vi. 35. Wherefore, thou art under no necessity to reserve any thing of thine own for thyself, with which to make up a deficiency in Christ, when thou hast once apprehended him by faith.

LII. In the mean time, they were so to eat the flesh of the lamb,
lamb, as not to break a bone of it. To break the bones of the lamb, is to pry and search into things that exceed our capacity. As if it was not sufficient for faith to be fed with things obvious, unless we attempted to search into those things, the knowledge of which is forbidden, and the discovery dangerous. To pry into such things, is to come off with damage in the attempt. This brings to mind, that saying of Moses, Deut. xxix. 29. "the secret things belong unto the Lord our God; but those things which are revealed, belong unto us and to our children for ever:" and that excellent saying of Jerome, Prov. xxv. 27. though not so agreeable to the Hebrew, "the curious prayer into his majesty, shall be overwhelmed with his glory."

LIII. The bitter herbs, with which the lamb was to be eaten, signify the necessity of communion with him in his sufferings, Phil. iii. 10. if we would have communion with him in his glory: we are to wear a crown of thorns with Christ, that a crown of glory may succeed; if we suffer, we shall also reign with him," 2 Tim. ii. 12. Nor are these things to be applied only to the external afflictions of the body; but also to the internal distresses of the vexed soul, grieving for sin in a godly manner, fearing the wrath of God; without which the sweet consolations of the Lord Jesus, which he applies only to the mourners in Zion, Isa. lxi. 3. are usually neither tasted nor felt.

LIV. Nor is it in vain, that leaven is so often, and so expressly forbid those, who are invited to eat of the lamb. For in Scripture leaven is the symbol of corruption, and especially of hypocrisy, Luke xii. 1. Paul has writ very properly to this purpose, 1 Cor. v. 7, 8. "Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." Leaven might also be applied to pride, because the leavened lump directly rises or puffs up; or to hatred and animosity, which embitter the soul. Now whoever has communion with Christ, ought doubtless to be purged from all these vices; because he, in whose mouth was found no guile, 1 Pet. ii. 22. cannot endure hypocrites; nor he, who became obedient even unto the death of the cross, Phil. ii. 8. the proud; nor he, who is our peace, Eph. ii. 14. the contentious; and therefore he offered himself, in order to reconcile us both to God, and to one another.

LV. But strangers, the defiled, the uncircumcised, were excluded from the paschal lamb: because righteousness hath no fellowship with unrighteousness, nor light any communion with darkness, nor Christ any concord with Belial, 2 Cor. vi. 14, 15. Nevertheless whoever he be, that from a sense of his own
own uncleanness, humbly has recourse to the grace of God in Christ, ought not therefore to despise; for, "the good Jehovah pardoneth every one that prepareth his heart to seek God, Jehovah the God of his fathers, though he be not cleansed according to the purification of the sanctuary," 2 Chron. xxx. 18, 19.

LVI. Again, the Israelites in Egypt were commanded to eat the lamb, girded, shod, and leaning on their staves. To which rites we may see frequent allusions in Scripture. Christ, Luke xii. 35. Paul, Eph. vi. 14. and Peter, 1 Pet. i. 3. commands us to have our loins girded about: to signify that the souls of believers are to be girded about with truth and soberness; to be ready for the heavenly journey, for the work of the Lord, for the conflict with spiritual wickedness in heavenly places; to all which undertakings, flowing, and trailing garments, are an impediment. Paul, Eph. vi. 15. speaks of feet shod with the preparation, or promptitude, of the gospel of peace. For the gospel is to be preached with cheerfulness, and confessed and walked in without stumbling. God himself is the believer's staff, on whom he leans, and to whom he commends his soul. Faith also is instead of a staff, because by it we are said to stand, Rom. xi. 20. 1 Cor. vi. 13. But we are to take particular notice, that this is the attire of travellers, which is the condition of all who are partakers of Christ. For, in this life they are strangers, and in their way to a better country, Pf. xxxix. 13. 1 Pet. ii. 11.

LVII. The Israelites were also commanded to eat it in haste, because there was danger in delay from the Egyptians, who were soon to press them to be gone. And this is also applicable to us; because many enemies have a design upon us, the journey is long, the time short, and we feeble and easily apt to flag. Wherefore, as Lot was to go out of Sodom, and the Israelites out of Egypt, so we are commanded to make haste, to stretch every nerve in order to escape the jaws of the devil, imitating those violent who take the kingdom of heaven by force, Mat. xi. 12. and remembering Lot's wife, who perished by her delay, Luke xvii. 32.

LVIII. Lastly, We are to observe, that the lamb was to be eaten in one house, out of which it was not lawful to go, for fear of meeting the angel of death. This house is the church, out of which there is no salvation, no communion with Christ. Let the false Nicodemists take notice of this, who imagine they can skulk in safety among the Egyptians, and think it sufficient if they believe in their heart, though with their mouth they confess not the Lord Jesus, separating what the apostle has
joined together, Rom. x. 9. And therefore, if they be wise, let them not forfake the asembling themselves together with us, Heb. x. 20. And having once entered this house, let them never leave it, leaft they be condemned for apostates; concerning whom Paul speaks, Heb. vi. 4—6. and chap. x. 38, 39. and Peter, 2 Pet. ii. 20, 21.

C H A P. X.

Of the extraordinary Sacraments in the Wilderness.

I. BESIDES the ordinary and universal sacraments of circumcision and the passover, some extraordinary symbols of divine grace were granted to the Israelites in the wilderness, which, in the New Testament, are applied to Christ and his benefits, and said to have the same signification with our sacraments. And they are in order these: I. The passage in the cloud through the Red Sea. II. The manna which was rained from heaven. III. The water flowing out of the rock. IV. The brazen serpent erected by Moses for the cure of the Israelites.

II. The sacred history, Exod. xiv. very particularly relates, how Pharaoh with mad rage at the head of a vast army, pursu'd the Israelites, who were just departed from Egypt, and as he imagined, were entangled on every hand, through a mistake of the way, in unpassable deserts: how in the first place, a miraculous cloud, interposing between them and the Egyptians, protected the Israelites, who were trembling with fear, and calling out to heaven for help: next how the channel of the weedy or Red Sea, was made passable, as on dry land, by the waters giving way on each hand, being divided by the rod of Moses and by a strong east wind. How, in fine, the Egyptian monarch did not delay to pursue them close as they retreated, entered the sea as it opened a way for them, and was destroyed with all his army, the waters immediately returning upon them. For the better understanding of all this, we shall briefly explain these five heads. I. Why that sea, which Moses, Exod. xiii. 18. and xiv. 4. called יִצְרֵי יָם, or the weedy sea; is by Paul, Heb. xi. 29. and generally by writers, called ἡ ἠγαμήσα βυτῶν οὖσα, the Red Sea? II. Whether that drying up of the waters was natural, or altogether miraculous? III. Whether the Israelites passed over the whole breadth of the sea, and landed on the Arabian shore over against Egypt, or only marched as far through it, as was enough
enough to overwhelm the Egyptians, and returned again on foot, by taking a semicircular compass, to the same shore? IV. In what sense the apostle might say, the “Israelites were baptized unto Moses in the cloud and in the sea.” V. What may be the mystical signification of these things?

III. The reason is obvious why this is called the weedy sea; namely, because of the plenty of sea weeds, with which it aboundeth, heaps of which being raised like mountains near the shore, and laid close together by the continual heat of the sun, afford the convenience of houses to the inhabitants there, who from their eating of fish are called Ichthyophagi. And Agatharcides says, that some of them live under the ribs of fish, covered over with sea weed. Bochart in Phaleg. Lib. 4. c. 22. may be consulted on this subject.

IV. Why it is called the Red or Erythrean Sea, was formerly not so well known. The ancients generally referred it to the colour of the water; which some think was derived from the reflection of the solar rays; others from the circumjacent mountains being made red by the searing heat, from which waters impetuously descended into the sea, and tinged it of a like colour; others, in fine, from the red sand that lay on its shore, or channel: not to mention anything now about the fable of Periæus, who, after having killed the sea-monster, to which the daughter of Cepheus had been exposed, is said there to have washed away the blood, with which he was all over stained. But the undoubted experience of mariners shews the falsehood of all this. Ludovicus Vartomannus, who failed over the whole of it almost from its extremity to the mouth of the straits, says, “it is a thing sufficiently confessed by all, that the said sea is not red, but like other seas, Navig. lib. 1. c. 21. The same thing Pietro della Valle, a noble Roman, an eye-witness, testifies; who says the waters are clear, transparent and blue, and the sand of the usual colour, nay, whiter than ours, Itiner. 1. c. 30. Diodorus Siculus writes, that in colour it is altogether green. Not that such is the nature of the water, but on account of the quantity of moss and sea-weed floating thence. What is therefore said of the red colour is all fable, this prejudice having arisen from an erroneous interpretation of the name.

V. They come nearer the truth, who derive its name from king Erythras or Erythus, who had this sea within the bounds of his empire. But who this Erythras was, all the profane writers are absolutely ignorant. The Scriptures alone inform us of this: from which Nic. Fuller, Miscellan. lib. 4. c. 20. boasts that he made the first discovery: namely, that this Erythras

was
was Esau, furred Edom or Red, both from the hairy redness, with which he was born, Gen. xxv. 25. and from that red potage, for which he sold his birthright, ver. 30. This Edom, who, according to the genius of those times, having the whole authority in those parts, gave name to the country reduced under his dominion and power, so that it was also called the land of Edom, and even simply Edom, namely of the feminine gender, Jer. xlix. 17. His posterity, proud of so great an original of their nation, lived on the borders of the sea, we are now treating of: and hence it had its name: the Hebrew Edomi or Idumean Sea, the Greek ἰούδαῖα, and the Latin Mare rubrum differ therefore only in language. See among others Vossius de Idololat. lib. 1. c. 34.

VI. We are on no account to imagine, that what we are here told, belef the waters of the Red Sea, was either altogether, or for the great part natural: as if Mofes, who had great skill in the knowledge of nature, took the opportunity of an ordinary reflux, which, on the blowing of an east wind, was both more impetuous and lafting than usual; ventured in the present imminent danger, to attempt the passage, and persuaded the Israelites to follow his example: but Pharaoh, who was ignorant of those things, and delaying too long, was drowned on the return of the flood. For, the whole of this history is full of miracles; which none but the enemies of the Scripture, as Scaliger, de Subtilitate. Exercit. 52. justly calls them, can doubt of.

1st, It was a miracle, that the extraordinary cloud, which went before, and pointed out the way to the Hebrews, shousd now place itself in the middle, between them and the Egyptians, Exod. xiv. 19. 2dly, It was a miracle, that when Mofes lifted up his rod, and stretched out his hand, the sea should not only go back, but was also divided; and giving way on each hand, yield a safe passage to Israel amidst the waters, ver. 16, 21. which never was, nor could be done by any natural reflux. 3dly, It is a miracle, that the waters, naturally fluid, should be collected together into very high heaps, and stand like a wall on the right and left of the Israelites, ver. 22. 4thly, It was a miracle of miracles, that when Mose again stretched out his hand and rod towards that part of the sea, where the Egyptians were pursuing them, the waters should return to their natural force, and drown all the Egyptians; while the children of Israel had now either almost finished, or were still prosecuting their journey on dry land, through the midst of the sea, ver. 26, 27, 29. Can any mortal have so much impudence, as to dare to compare these things with the daily flux and reflux of the sea? It is indeed true, that God here made use of the wind, but it is also
also evident, that the same God exerted an extraordinary power, 
both by raising the wind so seasonably, and by executing such 
things by it, as could not be effected by any natural cause, by 
its own virtue. And therefore the Israelites deservedly admired 
in this work, that great hand of their God, ver. 31.

VII. The inhabitants on the coast of the Arabian Gulf, 
though barbarous to the highest degree, preferred the memory 
of this prodigy for many ages after; as Diodorus Siculus 
vouches, lib. 3. where he writes as follows. "The neighbour-
ing Ichthyophagi have an ancient tradition, handed down to 
them by their ancestors, that, upon a certain great recess of the 
sea, all the parts of this bay being dried up, and the sea falling 
back to opposite parts, the channel appeared of a green colour, 
and that again the sea, returning with a strong tide, was restored 
to its former place." In these words, who does not see that 
this miracle of Moses is described, the memory of which these 
barbarians did, though somewhat obscurely, propagate to their 
posterity?

VIII. But it is a more intricate point, which is even at this 
day made the subject of debate among the learned; whether 
the Hebrews passed the sea straight forward, from the shore of 
Egypt, to the opposite coast of Arabia; or whether they 
fetched a semicircular compass in the midst of the sea, and re-
turned to the same shore, from which they set out? The former 
opinion is by far more commonly received; and rests on those 
arguments, collected by Rivet in Exod. xiv. 21. 1st, The words 
of the history seem to bear this meaning; and it tends very 
much to shew the greatness of the miracle. The Scripture says, 
that the "Israelites passed through the Red Sea," but what 
others alluded was not a transit or passage, but a circuit. 2dly, 
It appears from the map of the country, that it must have been 
so. For, in order to come from Egypt to Mount Sinai, as the 
Red Sea lies between that mountain and Egypt, it must of ne-
cessity be passed over. For, though the foot passage from Rame-
es to Sinai is direct, leaving the Red Sea on one side, yet so 
blocked up, and every where so rough on account of rocks, 
as not to be fit for the journeying of so great a people. 3dly, 
The fame is concluded from Numb. xxxiii. 8. "and they de-
parted from before Pi-hahiroth, and passed through the midst 
of the sea into the wilderness;" which seems to denote quite a 
different thing, from their returning by a circuit, or compass to 
the wilderness. 4thly, Add the authority of Josephus, who 
declares, that the Israelites passed over to the opposite shore, 
Antiq. lib. 2, c. ult.

IX. But the contrary opinion has also great names, and no
mean arguments to support it. 1st, They desire us to take notice of the intent of the passage through the sea: which was, the drowning of the Egyptians, and by that means to manifest the glory of God to the people all around. And therefore it is probable, the Egyptians were thrown out on that part of the shore which was nearest to Egypt, that the judgment of God might be manifested to that kingdom. 2dly, They observe, that the part of the Red Sea, which the Israelites passed over, is distant from the opposite shore at least six, others say, fifteen leagues: which journey, it seems, could not possibly be accomplished by so great an army, together with their children, women, and baggage, in the compass of a short night as was done here, ver. 21, 23. 3dly, It appears from Exod. xiii. 20. that before the Israelites entered into the sea, they encamped in the wilderness of Etham, in the border of the wilderness. And yet after their coming out of the sea, they again proceeded to the wilderness of Etham, Numb. xxiii. 8. They consequently returned to the same shore, but at a greater distance from the place, from which they set out. This argument cannot be answered, but by saying, either that there were two wildernesses of the same name, on each side of the Red Sea, which Lyranus does, or that the whole country, quite to mount Sinai, went under the same appellation, according to Rivet: but whether this can be proved, is matter of inquiry. 4thly, They add, that the Red Sea does not lie between Egypt and mount Sinai, but that the journey by land is directly performed with camels and other cattle. Of this may be seen the Itinerarium of della Valle p. c 27, 28. 5thly, The argument for the contrary sentiment, taken from its being said, that the Israelites passed through the Red Sea seems to be of little weight. For, the sacred history uses very general terms, "and they went into the midst of the sea," Exod. xiv. 22. "they walked upon dry land in the midst of the sea," ver. 29. it is, indeed, said Numb. xxxiii. 8. and they passed through. But besides, the word sometimes simply signifies to go on before, as Gen.xxxiii. 3. and he passed over (went on) before; the Israelites may very properly be said to have passed through the waters of the sea, though by taking a semicircular compass they returned to the same shore. For in every journey there is an intermediate passage from the term from which, to the term to which. Nor is it necessary, that every passage should be in a direct line. 6thly, Nor is it more convincing, that they are said to have walked in the midst of the sea, though others oppose this very reason. For certainly they who had the sea both on their right and left, must have walked in the midst of the sea by what way soever, or whither soever they went. So that it appears, nothing certain can
can be brought from Scripture for the opposite opinion. The decision of the question depends principally on an exact plan or map of the country. Whoever wants more on this head may consult Fagius in Exod. iv. and Christian Schotanus, my honoured predecessor in the chair at Franeker, Biblioth. Sacr. T. 2. p. 142. add Genebrardus in Chron. p. 66. Gregor. Turon. Hist. lib. 1. c. 10. Abelenfis, and Grotius on the place, and who is more full on the subject, Ludovicus de Tena ad Hebr. 11. Difficult. 19. and lastly, Uther, Epist. 105.

X. The Apostle alluding, 1 Cor. x. 1, 2. to this history, says, "that all the fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea." Here are three difficulties to be cleared up: first, it is enquired, how the apostle could write, that they were under the cloud, since the sacred history declares, that the cloud went behind them, Exod. xiv. 19. But this is of little weight: for it was behind them in such a manner, that it hung a great way over them, and extending to a vast breadth, and height, encompassed them under its protection: as there is an allusion to this, Isa. iv. 5. "and Jehovah will create upon every dwelling place of mount Zion, and upon her assemblies a cloud by day."

XI. The other difficulty is something more considerable; namely, how the Israelites could be baptized in the cloud and in the sea, since they were not dipped in the water of the sea, nor wetted by the cloud. But we are to know. 1st, That the apostle uses the term baptism here in a figurative sense. For, because the Corinthians gloried of baptism, the apostle applies the name of baptism to those things, of which the Israelites might glory, as much as the Corinthians could of baptism, and which were to them instead of baptism. 2ndly, There is also some sort of agreement in the external sign: a cloud differs very little from water, and the sea is water already: the cloud hung over their heads, so also water hangs over baptized persons. Compare this with what we shall presently advance from Gregory of Nycca, concerning the cloud. The sea surrounded them on all sides; so does water also, those that are baptized. 3rdly, This sign signifies the same that baptism does: and so baptism is the antitype of it, as on a like subject Peter said, 1 Peter iii. 21. See Cameron in 1 Cor. x. And the ancient Jews have observed, that, in the baptism of the Israelites, there was indeed a peculiar respect had to the pillar of cloud. In Pirke R. Eliezer. c. 44. R. Zacharias speaks thus: "the pillar of cloud surrounded the camp of the Israelites, as a wall surrounds a town; nor could an enemy or foe approach to them." But, "the cloud preserved those who wanted true baptism, even without the
the camp, which was holy." Gul. Vossius has ingenuously compared this passage with this place of the apostle. But what we have said concerning the passage of the Israelites through the sea, and the baptism therein, appears much more probable to us than the judgment of Selden, in other respects a learned man, who by the sea understands here any receptacle of water, and will have the passage through the sea to be the same, as to be dipp'd in water, de Syrian. lib. 1. c. 3. But this intricate way of speaking seems not to agree with the simplicity of the apostle.

XII. Thirdly, it is proper to enquire, in what sense they may be said to be baptized unto Moses; since that seems to be too great an honour to be conferred on a servant, or any mere man? 1 Cor. i. 13. I answer, it is one thing to be baptized unto a person; another, to be baptized in the name of a person. In whose name soever we are baptized, we are baptized by his authority and command; we acknowledge him for our king, who alone can institute public seals; we devote our obedience and worship to him, so as for the future to be called by his name; from him we, by faith, expect that spiritual grace, which is sealed by baptism. Paul carefully disclaimed this honour, because it was greater than became a man. To be baptized unto any person, is by far of a lower degree; for either, it signifies simply, to be baptized by the ministry of any one; or thus, that by receiving baptism, we acknowledge such a person to be a faithful servant of God. Both may be here with propriety joined together. They were baptized unto Moses; that is, according to the Syriac, by the hand of Moses; or, as Augustine reads on Psalm 77, by Moses. For, Moses, by his prayers, obtained for them this protection of the cloud, and this passage through the sea. Moses, by stretching out his rod, divided the water; Moses, first entered the channel of the sea, and both led and encouraged the rest to venture with him. And thus they were baptized by the means of Moses. But there is more implied in this manner of speaking. As these miracles were sacraments of divine grace to the true and spiritual Israel, so they were also symbols, by which God confirmed the ministry of Moses, and proved him to be a typical deliverer and mediator. And therefore in the place, where we read of their passage through the sea, the people is said "to have believed Jehovah, and his servant Moses," Exod. xiv. 31.: and so far the people did well; for, Exod. xix. 9. when God himself set forth the authority he had bestowed on Moses, he says, "Lo I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever." And thus they
they were baptized unto Moses, because by this sign God taught them to acknowledge Moses for a faithful prophet, and an eminent type of the Messiah, by whose intervention those benefits should be conferred upon them, which were both great in themselves, and earnefts of the greatest blessings to be conferred by the Messiah. And in this respect Moses had something peculiar above other ministers.

XIII. This very passage of Paul leads us to meditate on the mystery of this sign: for, it teaches us, that, in its significa-
tion, it answers to our baptism. Tertullian, lib. de Baptismo fays; “first, when the people went out of Egypt, and, by pass-
ing through the water, escaped the tyranny of the king of Egypt, who with all his hosts was overwhelmed. Which figure is more evident in the sacrament of baptism. The na-
tions are delivered from the world, namely by the water, and leave the devil, their old tyrant, sunk in the water.” But let us descend to particulars.

XIV. This miraculous cloud was: 1st, A symbol of God’s gracious presence: For, “God was in the cloud,” Exod. xiii. 21. “and the angel of God,” Exod. xiv. 19: namely “the angel of the covenant, the angel of his presence,” who had appeared to Moses in the bush, and led the Israelites through the wilder-ness, Isa. lxxiii. 9. 2dly, It prefigured the future incarnation of the Son of God: for, as the Son of God vailed the infinite glory of his majesty in this cloud, spoke from it, wrought miracles, and protected his people, so in like manner he was, in due time, to conceal his majesty under the assumed form of a servant, Phil. ii. 7. but in such a manner, that the rays of his glory, might at times shine forth in his divine dis-
courfes and miracles, which no age ever saw either like them, or equal to them, John i. 14. 3dly, It signified God’s protection towards the elect, and his pointing out the way, through the wilder-ness of this world, to the heavenly Canaan. For, as Gregory of Nyssa finely says of this cloud, de Vita Moses. “It was such a miracle, that while the shining rays of the sun were hot and scorching, it defended the people like an inter-
pofing screen, and tempered, with its shade and the gentle drops of dew, that were diffused, the heat of the air: but in the night it became a fire, and by its own light afforded the Is-
raelites, as it were a torch or flambeau from evening till the rising of the sun.” Such is the protection and guidance, that we have in Christ, who, by his shadow, screens us from the heat of divine wrath, Isa. iv. 5, 6. and enlightens us by his word and Spirit, “as the light of the world, which whoever followeth, shall not walk in darkness;” John viii. 12. who, in
a word, is the "author and finisher of our faith," Heb. xii. 24thly. As this cloud placed itself in the middle between Israel and the Egyptians; so Christ takes upon himself those evils, which threaten his people, and "the glory of the Lord is their reward," Isa. lviii. 8.

XV. We may observe in the passage through the Red Sea, the following things. Pharaoh and the Egyptians are the figure or emblem of the devil and sin, who use their utmost endeavour, to keep the elect under their yoke of bondage, and when ever with a generous mind, they aspire to liberty, to pull them back again. But they shall lose their labour, and in the end dearly pay for their wickedness, in a way answerable to their crimes. Because Pharaoh commanded the young children of the Israelites to be drowned in the river, Exod. i. 22. himself with all his hofts, is, by the law of retaliation, drowned in the sea. The angel of the waters publishes a similar procedure of divine justice, Rev. xvi. 6. "because they have shed the blood of saints and prophets, thou hast given them blood to drink: for they are worthy."

XVI. Moses was a type of Christ, our deliverer and Saviour. (1.) Moses, by his prayers, interceded for the people, and obtained for them this great salvation. Christ is our advocate with the Father; and all the good that befals us, is owing to his intercession. (2.) Moses with his rod, as a moral instrument, divided the waters: Christ, with the wood of his cross, hath opened a new and living way to heaven. (3.) Moses was the leader of the people, and went before them, through a way, by which none ever went before. Christ, also went before us in the road of sufferings, "leaving us an example, that we should follow his steps," 1 Pet. ii. 21. (4.) Moses with the rod, with which he divided the waters, that the Israelites might pass through, got the waters to return and drown the Egyptians. The same cross of Christ, which "unto them which are called, is the power of God, is unto the Jews a stumbling-block, and to the Greeks foolishness," 1 Cor. i. 23, 24. "to the favour of death unto death; but to those the favour of life unto life," 2 Cor. ii. 19.

XVII. The waters of the Red Sea signify afflictions, and even death itself: so likewise do the waters of baptism, the fellowship in the sufferings, death and burial of Christ, Rom. vi. 3, 4. But as the Israelites marched to their deliverance through the midst of the waters, as through the midst of death: so, in like manner, the sufferings, which we undergo for Christ, work for us a far more exceeding weight of glory, 2 Cor. iv. 17. and death itself is the passage to eternal life, John. v. 14. The waters
waters which faved Israel, destroyed the Egyptians. The death of our body, which presents our souls pure before God, as a flock of sheep newly thorn, which come up from the washing, Canticl. iv. 2. entirely destroys in us all the remains of the devil and of sin, in so much, that our eyes shall never more behold those enemies, to whose troublesome and malicious assaults we have been exposed even to the very last.

XVIII. That strong east wind, which by its violence drove the waters before it, for the benefit of the Israelites, was an emblem of the Spirit of Christ, John iii. 8. of Christ, I say, who is "the dawning, day-spring from on high," Luke i. 78. and applies to us, by the efficacy of his Spirit, the virtue of his merits; by removing all hindrances, nay directing them to the salvation of his people: "not by might, nor by power, but by my Spirit, faith Jehovah of hosts," Zech. iv. 6. By the same Spirit of his mouth he will hereafter confound that wicked one, who opposes his kingdom, 2 Thess. ii 8.

XIX. The Israelites, when just come out of Egypt, are a figure of believers, who having no sooner renounced the devil, and by the power of Christ recovered their liberty, are immediately exposed to the perdition of Satan and the world, who endeavour to bring them back again to bondage. And though they have now happily surmounted the first danger, yet they have still a wide sea to cross, lofty tops of mountains to pass over, and in fine, an unpassable wilderness to go through, before they obtain that full salvation, which is the mark they aim at and desire. When every thing seemed to be given up for lost, and no way of escape appeared, then God came to Israel's help, and opened a way through the midst of the sea. So in an especial manner, he comes by his grace to the relief of his church, when she is destitute of all human assistance, and nothing but the most certain destruction seems to hang over her, Isa. xliii. 2. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." This deliverance happened to Israel, when they did nothing at all towards it, Exod. xiv 14. "Jehovah shall fight for you and ye shall hold your peace," but only believe, and behold the mighty hand of God: Heb. xi. 29. "by faith they passed through the Red Sea." It is thus also, that God works out eternal salvation for us; for us, I say, "not working, but believing in him, that justifieth the ungodly," Rom.

* The word άναβολή, which our translators render day-spring, is the same, which the Septuagint use, Jer. xxiii. 5. Zech. iii. 8 and vi 8. Where the Messiah is spoken of under the name of the branch.
Rom. iv. 5. The Israelites, after their passage through the sea, and the destruction of their enemies, sung a joyful song of triumph to the praise of God their deliverer: thus also John in the Revelation, chap. xv. 2, 3. saw the saints, who, having got over the sea of glaesa, which was mixed with fire, sung the song of Moses the servant of God, and the song of the Lamb. And thus far of the passage through the Red Sea.

XX. We are next to speak of the manna, where we are to consider. (1.) The name. (2.) The thing itself. (3.) Its origin. (4.) Its adjuncts. (5.) The duties of the Israelites concerning it. (6.) Their sin. (7.) The mystery of it.

XXI. The surprize of the Israelites gave rise to the name. When they first saw it, they said to one another, Exod. xvi. 15. Man hu it is manna; for they wist not ma hu, what it was, and v. 31. and the house of Israel called the name thereof manna. We can, on no account assert to those, who render an man, what is this? For, 30 never signifies in Hebrew what, and here it is very expressly distinguished from 30: nay, it is not very common in Chaldee taken in that sense, as they usually say 30 of a person, not of a thing. I will not however conceal it, that they speak with greater freedom, than they ought who absolutely deny, that 30 in Chaldee is applied to a thing. Druius ad Joh. vi. 31. hath given some examples to the contrary. But the Israelites spoke then in Hebrew, not in Chaldee. I know not, whether they are in the right who affirm, that 30 is an Egyptian word, and is equivalent to an interrogative pronoun; but though they are, yet it does not seem probable that the Israelites would express a thing so sacred by a term borrowed from a nation so odious, not only in that first surprize, but also ever after. And then, it is altogether trifling to say, that the food which God gave to the Israelites, was always called what; only because, when at first they did not know it, they asked, what is this?

XXII. It is much more agreeable to derive the word from man, be prepared, appointed, determined: and hence the name manna, portion, even of the food allotted for any person, 1 Sam. i. 4. Neh. viii. 10, 12. and generally elsewhere. But from manna it is easy to form man by an * apocope, especially in the exclamation of persons under a surprize, and when he is the next letter that begins the following word. And this is the more probable, as such an apocope is often to be met with in the word manna: once in the imperative, prepare (or appoint) "mercy

* A figure which takes away the last syllable, or letter of a word.
"mercy and truth," Ps. lxi. 7. and again, in the * preterit, Jonas i. 17. "and Jehovah prepared a great fish;" and what comes nearest to the point in hand is, when an allotment of food is spoken of as in Dan. i. 5. "and the king appointed them a daily provision." As therefore both the form of the term agrees to it, and the signification is very suitable; what remains, but that we say with the most learned of the Jews, that man signifies the food appointed, prepared for, and given to Israel as their portion? Such a name became this miraculous food. And what is added is no objection; namely, that the Israelites knew not what it was. For, in general, they knew from the prediction of Moses, that they were to be satisfied with bread, ver. 12. from which they conjectured, that what they saw, was the portion, which was intended for them from heaven; and this they expressed by the name, man. But they did not distinctly know, what it would be, nor had they any peculiar name, by which to express it. To this the author of the book of Wisdom seems to have alluded, when chap. xvi. 20. he calls "manna, bread prepared from heaven." And therefore this name has so far prevailed, that it has remained unvaried in all languages, and is even given also to things, which have any similitude with that food of the Israelites.

XXIII. As to the thing itself, naturalists well know there are three things reckoned among watery meteors; namely, dew, honey, and manna. But the learned are not agreed about the original of manna. Chriftophorus Vega apud Jonstonum de admirandis Meteorum, c. 10. is of opinion, that the manna of the shops is the work of certain small bees, like thick-bodied gnats, from which, as they sit in clutters on trees, something flows down in drops, like a kind of sweat. Vossius Physiolog. Chrifitanæ, lib. 5. c. 21. fays, it is the sap of the larch-tree, or of the ash, and that Matthias Lobelius was the very first who said so. The more common opinion is, that it is a kind of aerial honey sprinkled with dew which in the summer months, during the scorching heat of the sun in the day-time, runs together by the nocturnal cold into clutters, and is rounded into grains, from the flowing down of the dewy humour, and from the moisture of the air; and generally settles on trees, herbs, and stones, as Lemnius de herbis Biblicis, c. 3. describes it. But it has a kind of medicinal virtue, by which it loosens, and gently purges.

XXIV.

* The author's words are indeed, iterumque in futuro, and in the future, but I imagine there is certainly a mistake, as the words quoted are rendered in the preterite tense.
XXIV. Now the question is, whether the manna of the Israelites was of the same species and nature with the common? It is sufficiently agreed on, that some miraculous circumstances attended the manna of the Hebrews; but there is no solid reason to conclude from this, that the thing itself was altogether new, and was never produced by natural causes at any time, or in other places: since God could so multiply the dew conveyed in great plenty from some other quarter, to be matter fit for the production of manna, as to be sufficient for the daily supply of that great multitude; and so dispose it, as to be endowed with those wonderful adjuncts, we are hereafter to speak of. It is certain, Josephus thought it was a natural manna, and relates, that in his time, it still continued to be plentifully rained down about mount * Sinai, Antiq. lib. 3. c. 1. And Franciscus Vallesius Philosoph. Sacr. c. 57. insists at large, that the manna of the Israelites, was altogether the same with the common. Cardan also de Subtilitate, lib. 21. relates, that in the desert of Traga in Lybia, there is so much of it gathered in a day, especially about the town Agadex, as that a pound, of 28 ounces, is sold for twopence, and adds, the inhabitants by eating it, live found and healthy, though the air be pestilential. They who are of this opinion, likewise observe, that they do not undervalue the favour granted to the Israelites, in such an extraordinary manner, when they search into the natural causes of things; but praise the infinite wisdom of God, who disposes all things in such a way, that even the most extraordinary, may in a good measure seem to have happened according to the ordinary course of nature; as Vallesius speaks in the place above quoted. Others again think, that the manna of the Israelites was something extraordinary, never seen before, and after it ceased, was never after to be met with; and when it is called angels' food, and every where spoke of in the holy scripture, as prepared by the special hand of God, they think a natural cause ought piously and religiously to be excluded in this case: thus Rivet in Exod. xvi. 13.

XXV. Our judgment is, that there is no reason, why we may not conclude, that God, in the production of this manna made use of natural causes, as he had before used the wind in drying up the Red Sea. And it is very probable, this manna took its rise from the same, or the like causes, from which the ordinary is produced: and so far it may be called natural. Yet the continued and daily concurrence of those natural causes, for

* They have, says he, in that country to this very day, certain dews and rains, that seem to be some what of resemblance to this that fell upon the intercession of Moses.
for the production of it, in such quantities, was miraculous, and altogether extraordinary: thus far then I say, it was miraculous. We add, that, at this day, no manna is known, which in every respect, is of the same nature with the manna of the Israelites. For, to omit other things, the manna of the Israelites was of a consistent substance, supplied the place of corn, and was given to the people for food. The common manna is a medicine, not a food; and cannot be the ordinary food of any people, without a miracle.

XXVI. To the manna of the Israelites, the Polish comes nearest, which was not long ago found strewn in the fields, it was small and like sugar; and when it is boiled up with butter and a little sugar, may easily vie with the most delicate Italian jellies or dainties, as Keckerman describes it, Physic. lib. 6. c. 10. A Lapide in Exod. xvi. 21. treats more largely on this, and declares, that from the constant accounts of the Poles, it rains down in the nights of the months of June, and July, and settles on the herbs like a dew: that before the sun is up, it is gathered in sieves, sifted, pounded, mixed with water, and made into a kind of saft pudding. But if the sun begins to be hot, the husk of it dissolves, and the grain of the manna, inclosed therein, is lost. He adds, that he had seen the grains, and that they resembled millet, are only longer and of a ruddy colour, and found the taste of it like that of * panick. But even this manna is different from that of the Israelites. 1st, In figure, for it is oblong; whereas that of the Israelites was round like coriander seed. 2dly, In colour, being ruddy, whereas the other was white. 3dly, The Polish is included in a husk, whereas the other had none. 4thly, The manna of the Hebrews melted before the sun, and vanished; only the husk of the other is dissolved, but the grain is hard and falls to the ground.

XXVII. However, there are many concurring circumstances, which here proclaim, that a miracle must by all means be admitted. For, (1.) The manna, which is commonly known, is gathered only at certain seasons of the year; but this came down daily. (2.) During so long a time, none fell on the sabbath, but in a double quantity on the day before. (3.) It was found daily in such quantities, as to suffice to feed so many thousands. (4.) If it was kept till the next day, it spoiled: except that which was the portion of the sabbath. (5.) And yet that part of it, which God commanded to be laid up, remained unpainted for some ages after. (6.) It fell in all places, where ever

* This is a grain like unto millet, with a knob full of corn.
ever the Israelites encamped; but was not known among the neighbouring people, at least not used for food, much less for their daily food. (7.) It ceased, after they passed over Jordan, and they had got a full supply of ordinary bread: and perhaps there are more circumstances to the same purpose.

XXVIII. The origin of the manna was from God, as the principal cause. It is every where ascribed to him, as a singular privilege, which be bestowed on his people Israel, Exod. xvi. 4, 8, 16. Deut. viii. 3, 16. Neh. ix. 15, 20, 21. But God formed this bread in the air, from the vapours or exhalations, properly prepared by the sun, and by the other stars, if they contributed any thing towards it. Whence it is said, "that he commanded the clouds from above, and opened the doors of heaven, and gave them of the corn of heaven," Ps. lxxviii. 23, 24. But the air, which is the seat of meteors, is called heaven; as the fowls of heaven; and in Lucretius, the air which is called heaven. And as the angels are ministring spirits, Heb. i. 14. whose ministry God very frequently used in the whole economy of the Old Testament, and who upon other occasions, supplied God's servants with food, 1 Kings xix. 5, 6, 7. I fee not why a celebrated expeditor of our day, who in other things makes the church of that age subject to angels, can deny, that this food was prepared by angels. Suidas says, "manna is a food supplied from above. And is called the bread of angels, because they supplied them with it."

XXIX. And yet I doubt, whether any sufficient argument can be formed from Ps. lxxviii. 25. for the ministry of angels in this particular. We there, indeed, find מים, מים, which the septuagint translate מים מים, the bread of angels: just as the author of the book of Wisdom calls it מים מים, chap. xvi. 20. angels food. And R. Solomon in like manner מים מים. But first, we are under no necessity to understand angels by מים מים, which signifies the strong. For that is a general name, and is applied to men of valour, or heroes among men, Jer. xlvi. 13. Lam. i. 15. Let it therefore be called the bread of the strong, because it made the Israelites robust and strong; as supplying the place of ordinary bread, by which the heart is supported, though, at first sight and taste, it might seem light; or, what I would choose, the bread of heroes, that is, such as even the greatest nobles would reckon delicious. God is also called, the [hero] mighty one of Jacob, or of Israel, Gen. xlix. 24. Isa. xlix. 26. Nor is it unfusual in scripture, when speaking of God, to use the plural number; of which they who have but a small share of learning, are not ignorant. Why may we not therefore be allowed to explain it of the bread of God, which
the hero of Jacob gave them, and which also spiritually was a representation of himself? Drusius also has observed this on John vi. 13. Again, should we grant, that angels are meant, yet I do not recollect, that they are called מני in Scripture, but I well remember, that they are represented as חatório, excelling in strength, Pf. ciii. 20. yet the matter would still remain undecided, since it might be called the bread of angels, because of its excellence and spiritual signification: for, it signified, that God, who is the life and joy of angels, was to descend from heaven, in order in like manner to become the food, that is, the joy and life of men.

XXX. Moses here also acted his part; who, it is very probable, interceded with God by prayer, that he would give food to the starving people. Josephus says, these were poured forth on a high rock, adding of his own fancy, that the manna first fell, and thickened on the palms of his hands, as they were stretched out to heaven, when he returned thanks to God: and that Moses, suspecting what it was, tasted it and joyfully, upon the discovery, shewed the people the favour God had bestowed on them. That the people, having seen their food rained down from heaven, imagined it snowed, the season of the year contrasting with this. But these things neither agree with reason, (for it is beyond all probability, it should snow in that hot climate in the month of May, when these things happened) nor with Scripture, which speaks expressly of some persons, who went out of the camp at break of day, and first observed the manna, Exod. xvi. 15.

XXXI. The Gemarists go too far, when they say in Taanith, Fol. 9. col. 1. “that the Israelites had three good shepherds, Moses, Aaron, and Miriam; and three benefits given them by their hands: the fountain, the cloud, and the manna. The fountain, for the merits of Miriam: the pillar of cloud for the merits of Aaron, and the manna for the merits of Moses.” But what Christ says contradicts this assertion, John v. 32. “Verily, verily, I say unto you, Moses gave you not that bread from heaven: but my Father giveth you the true bread from heaven.” Nor was the typical bread from Moses, but from God. Moses was only the messenger, not the meritorious cause of the divine gift: and much less did the antitype Christ, with his grace, the bread which came down from the third heavens, proceed from Moses. This, however, Moses did; having by his prayers obtained the favour of God, he told the people in God’s name, what should happen with respect to their food, and explained the whole design of the manna. Philo has prudently observed, that, God, indeed, gave his people comfort, but discovered it.
first to Moses: "the one, indeed, on account of his natural benignity and affection towards men, but the other because he would put honour on the leader, whom he himself had appointed."

XXXII. The adjuncts of the manna are either internal or external. To the former belong the figure, colour, taste. Of the figure it is said, 1st, That it was "a small thing, as hoar-frost on the ground," Exod. xvi. 14. Small indeed, at first sight, yet precious in itself, and of the greatest efficacy; as God usually displays his wonderful power in the smallest things. 2dly, That it was manna; a word which we no where else meet with in Scripture, and therefore diversely explained. The Vulgate has, quasi pilo tusum, "as if pounded by a pestle," that is, of such minute-ness, that it seemed to be brought to that fineness by some art, and as in a mortar. Others translate it, decorticatum, peeled; Junius, rotundum, round, as also Erpenius Arabic interpreter; and Kimchi says, it signifies the same thing as round. Other Jews translate it retectum, discolored; and imagine, the manna was shut up in the dew, which was over and under it, as in a coffer, and the upper dew ascending, by the more advanced elevation of the sun above the horizon, the manna appeared in sight. But all this, to speak in the softest manner, is uncertain.

3dly, That "it was like coriander seed," ver. 31. Not in colour, since coriander seed is black; but because it was small and round. Well say the Talmudists in Joma c. 8. fol. 73. col. a, round as coriander, and white as pearl.

XXXIII. With respect to its colour, it is said Exod. xvi. 31. that it was white, and Numb. xi. 7. "the colour thereof as the colour of bedola," but what that was interpreters are not agreed. The Jews insist, it was a kind of precious stone; but are opposed by Junius and Marcus Marinus Brixianus; because Gen. ii. 12. it is said, "there is bedola and the onyx-stones:" wherefore, as the name stone is, by way of differentiation, added to the word onyx, they conclude, that bedola cannot be a stone. Others imagine, it was crystal, and consequently the colour of the manna was bright and transparent. Most of the moderns following Josphus, from the affinity of the word, contend, that it was bdellium: concerning which Serapion, quoted by Drusius, says, that "the Jewiish bdellium is the gum of a tree that grows in Arabia: and that the better sort, is that of a good flavour, tough within, and soon dissolving, inclining to white, not having any bits of wood or other impurities," in it, &c. Pliny adds, it is transparent, and like to wax, lib. 12. 9. See Salmas. Exercit. Plinian p. 806, and de homonymis hylæs Latrecq. c. 109. From this they conclude, that the grains of the manna were
were transparent and of a whitish cast: which is a sign of its great purity and perfect digestion. But I must not conceal, that Bochart in Hierozoic. p. 2. lib. 5. c. 5. has by his arguments convinced me, that bedola is a pearl, for which they still very frequently fish in that place, which Moses has described, Gen. ii. 12. as Patrus Texeira an eye-witness, and Benjamin in Itinerar. p. 105, testify. Besides, both the manna and the pearl are of the same colour, namely white: and both of them are round: nor is the observation of Junius or Brixianus to the contrary of any weight. Since it does not follow, that because the onyx is called a stone, bedola is not a stone likewise. Not to mention now, that the lawyer also excepts pearls from the clasps of stones and gems legere, sum aurum 19. §. Gemma autem, 17. and seq. De auro et argento legato. And though pearls are usually called stones by the Hebrews, yet they are of a quite different kind from those stones, produced in the earth, such as gems properly so called. They who contend for bdelium, having scarce any other argument but the affinity of the appellation, which is often fallacious: in other respects bdelium and manna have no such agreement.

XXXIV. Its savour or taste is likewise highly commended, Exod. xvi. 31. Sicut epichysti ex melle, as Eunius translates, as of a wafer made of honey, or according to the Vulgate, quasi simile in melle, as of fine flour in honey. And, Num. xi. 8. as the taste of fresh oil. As the Scripture thus determines the taste, the fictions of the Jews are very trifling, which the papists too greedily catch at, the better to put a varnish on their monster of transubstantiation; as that the manna had all kinds of tastes, and that every individual Israelite tasted in it whatever he pleased; young men, bread; old men, honey; young children, oil: as the Jewish masters trifle in Schemoth Rabba, sect. 25. with whom the author of the book of Wisdom, chap. xvi. 20. seems to agree. It is astonishing, with what nicety the papists dispute on this matter: namely, whether this was only the privilege of the pious, or common to them with the wicked; Tirutus after Augustin, Abulenfis, and Hugo Cardinalis, stands up for the former; but is opposed by Corn. a Lapide. This being observed, there are other questions also started; and among the rest, whether the manna changed not only its taste, but also its substance, at the desire of those who ate of it, so as to be turned into an egg, a pullet, or lamb, as often as such things were longed for; or whether a change only was made in the qualities? In either of these ways, they find something in the manna to support their doctrine of transubstantiation. For, if the former, as has seemed good to doctors of great reputation,
we have an evident example of a transubstantiation. If the latter, with the Jevvit a Lapide, hence at least may be concluded, that accidents may remain without their substance; because, as a different taste usually accompanies a different substance, the substance of the manna remaining, the taste was changed at will and proved nourishing: whence it follows, that the accidents of bread may also remain, and prove nourishing in the transubstantiated wafer. But these are the dotages and fond sportings of men, who shamefully abuse their wit, and are overturned by three arguments from Scripture. 1st, As it accurately describes the peculiar taste of the manna. 2dly, As it mentions the industry of the Israelites in the different ways by which they prepared it for their more convenient use. 3dly, As it gives an account of their loathing it, Num. xi. 6. which could not happen, did the manna yield the palate any taste at pleasure.

XXXV. However have we not yet got over all the difficulty: for, as the taste of honey differs from the taste of oil, we may enquire, how manna can be compared to both in taste? But this difficulty may be obviated three ways: if we say first, that the taste of the manna was somewhat different, when it was eaten in a plain manner, from what it was, when differently dressed and prepared by the Israelites: the one may therefore be understood of manna undressed: the other of that which was boiled. And again, which I would prefer, it might, in a different respect, be compared both with honey, and with oil: not that in all respects the taste of it resembled either oil or honey: but partook of something of both, the sweetness of honey, and the fatness of oil; in general a taste mixed of both. It might be added, as honey is * the chief of sweet things, as the son of Syrach speaks; whatever things are sweet to the taste, may be compared with honey. And so manna may be said, to have the taste of honey, that is in general, to be very sweet. Wherefore the author of the book of Wisdom, chap. XIX. 21. calls it a kind of † Ambrosial, food that could easily melt, ἀναφεντο κῆλος ἀμβροσίας τρόφιμος.

XXXVI. The external adjuncts or circumstances are place and time. The place, where God fed the Israelites with manna was the wilderness. The favour of heaven supplied them with what the barrenness of the soil denied: and when they were destitute

* The author of Ecclesiasticus, speaking of the bee, says, “her fruit is the chief of sweet things.
† Our English version renders it a kind of heavenly meat, that was of nature apt to melt.
defitute of ordinary bread, produced from the earth, they
were satisfied, with bread, which came down from heaven. Fin-
ally says Josephus; "so divine and admirable was this food, that
it supplied the want of all others to those that partook of it;"
and truly believers may go every where with safety, when God
leads the way even through the wilderness, and a land not foun,
Jer. ii. 2. "The young lions do lack and suffer hunger: but
they that seek Jehovah, shall not want any good thing," Pfal.
xxxiv. 10.

XXXVII. We are to observe the following things concerning
the time when the manna was given. As 1st, That the Israel-
etes had none before they left Egypt: Then they happily ex-
changed their cucumbers, pompious, garlick, and every ser-
vile food, for the bread of heaven, and the dainties of angels.
2dly, That this bread was for the first time rained down from
heaven, when there was nothing in the land to stay their hun-
ger. Thus God usually provides for his own people in due sea-
son, and where ordinary means fail, employs extraordinary.
While a famine raged in all places, the rapacious ravens carry
a daily portion to Elias, 1 Kings xvii. 6. 3dly, That the manna
was rained every day, except on the sabbath: when none was to
be seen on the ground; but a double portion was gathered the day
before, for the supply of the following: Thus the goodness of
God is new every day: neither will the observance of his com-
mands, especially that of the sabbath, prove detrimental to any.
4thly, That the manna continued forty years, till the Israelites
came into Canaan; where they could eat of the fruits of the
land, Jos. 5. 12. For where ordinary means are within our
reach, we are not to desire, or expect extraordinary.

XXXVIII. The Israelites were to perform the following du-
ties with respect to the manna. First, They were to gather it
very early, because it would melt, when the sun was more
advanced. So hateful to God is sloth, that when raining down
bread from heaven upon his people, without their labour, he
commands them to rise with the sun to gather it. Man was
not suffered to be idle even in paradise.

XXXIX. Secondly, They were to gather it by certain mea-
sure, an homer for each: a quantity, it is probable, sufficient
to satisfy even the most robust, and those of the largest appetite.
For, an homer was a large measure, concerning which may be
seen Wiferus de Antiq. Mensur. lib. 2. c. 3. where he shews,
that an homer contains as much as forty-three shells of eggs and a
half. Tirinus has computed, the allowance of each to have
been about fifty of our ounces. God stinted them to a certain
measure, to set bounds to their exessive appetite; but indulg-
ed them in such a measure as should shew the riches of his bounty.

XL. But the account here given by Moses deserve particular consideration, namely, that some of the Israelites gathered more, others less; but that afterwards when it was measured by the homer, he who had gathered more, had nothing over, and he who had gathered less, had no lack, Exod. xvi. 17. Some have conceived a twofold miracle here; one about the gathering of the manna; the other about the consuming it. They imagine, if any had gathered less than the appointed quantity, before it came to be measured, what was lacking, was miraculously added by an angel; but if more, the overplus was taken away by an angel, and invisibly added to what others gathered. They also imagine, that every one consumed an entire homer of manna a-day: but as this was not possible in such a diversity of ages and health without a miracle, they boldly pronounce, God very unequally attempered the nutritive efficacy of the manna in equal quantities to the strength and appetite of every person: and besides, heaped the manna closer in the homer for the more voracious, but looser for the weaker and the young.

XLI. But all these things are framed at pleasure; nor are we to multiply miracles without necessity. As to the gathering, the manner of it seems to have been thus. Every one gathered as much as he could: and, as is usual in such cases, some gathered more, others less, as some were more diligent than others. But what was collected by all, who lived under the same tent, seems to have been thrown into one heap; from which the master of the family taking the appointed measure, so distributed to each his portion, without paying any regard to the labour or diligence employed, but to the divine appointment, so that each had an equal portion. For, so much could with ease, be jointly gathered, as that every one might have an equal portion. These thoughts have, in my opinion been judiciously suggested by the most excellent River; and may be confirmed from 2 Cor. viii. 14, 15, where Paul exhorts the rich to supply the wants of the poor out of their abundance, by this argument; because "it is written, he that had gathered much, had nothing over; and he that had gathered little, had no lack." As if he had said, "as formerly it was the will of God, that, among the Israelites, they who had gathered much manna, should supply the wants of those who had gathered less, that there might be an equality: so among Christians, it is but just, that those, who, by the bounty of God, are possessed of an affluence of good things, should sup-

"ply
"ply the wants of those, for whom a more scanty provision
is made."

XLII. I am also of Rivet's opinion with respect to their eating
the manna; namely, that every one had really such a quanti-
ty allowed him, as was sufficient even for the largest appetite,
yet that each was at liberty to eat as much as he pleased: and
therefore that most of them had more food, than either necesi-
ty required, or than they could well eat. But that, as they
were not allowed to keep what was over till the next day, they
might throw it away towards evening; that so they might pro-
fect their faith and confidence in God, who, they were per-
-suaded, would grant them a fresh supply, the following day.
And the throwing away the superfluos manna was no sign of
contempt; any more than the burning what was left of the
paschal lamb; but rather an evidence of a sincere trust and con-
fidence in God.

XLIII. The third duty was, to reserve none of the manna
for the morrow, ver. 19. Not that every person was obliged
to consume their measure daily, and force it upon their loathing
stomach beyond their appetite: for this, as I have just hinted,
was inconsistent with the holiness, wisdom, and goodness of
God. It was enough, if nothing was reserved for the use of
the following day. What remained might either be burnt in
the fire, or buried in the earth, or given to the cattle, or de-
stroyed some other way. But God, by this method, was pleat-
ed to try their obedience, Exod. xvi. 4. and to exercise their
diligence every day, and teach them contentment, and to in-
culcate faith and trust upon them, that depending alone on his
providence, they might wholly commit to him the care for the
morrow, Mat. vi. 25, 31.

XLIV. Fourthly, The day before the sabbath they were to
gather a double quantity, ver. 7. And were allowed to lay
up whatever was left of that till the next day, ver. 25. which
neither stunk, as what was reserved on other days, nor had any
worm therein, ver. 26. By this God intended, that on the
sabbath, they should desist from every work, that regards the
care of this animal life, devote themselves to him alone. And
in fact he shewed, that he would add other things to those
that seek his kingdom and righteousness; and that it would
prove no detriment to any, if laying aside the care of the body,
they at stated times laid themselves out for God: as also, that
during the six days of this life, we are to gather those things
which may be of service on the sabbath; for, on the seventh
day, that is, after this life, there will be no longer time for
working: "Whatsoever thy hand findeth to do, do it with thy
might;
might; for there is no work nor device, nor knowledge, nor wisdom in the grave, whither thou goest,” Eccles. ix. 10. We are far from thinking, that this here was the first institution of the sabbath, but rather that it was a solemn renovation of what was instituted from the beginning of the world, but had been interrupted by the bondage in Egypt, and a confirmation of it by the miracle of the manna. For Moses, ver. 3, speaks of the sabbath, as a thing formerly known by the Israelites, “this is that which Jehovah hath said, to-morrow is the rest of the holy sabbath unto Jehovah, &c.” We are not ignorant of what the great Selden, de jure nat. and Gent. &c. lib. 3. c. 9. seq. has largely, and learnedly indeed, opposed this; but it is not of that weight, as to fway with us.

XLV. Fiftly, and lastly, God commanded an homer of manna to be laid up in a golden urn or pot, for a perpetual memorial thereof, and placed before his face through all the generations of Israel. Aaron did this accordingly; namely, at the due time, when the tabernacle, and ark were reared up. For these things are related here; by an evident prolepsis or anticipation, on occasion of this history, ver. 23. though as is very plain, it was not done till afterwards. God, indeed, would not have the memory of so great a miracle die away from among the Israelites: and therefore he not only took care to have these prodigies recorded; but the remains of the miracle, great beyond all exception, and adapted to strike every one with amazement, to survive. Nevertheless, to prevent their being made an occasion of superstitious idolatry, wisely ordered them to be laid up in the most holy place, and removed from the use of the common people.

XLVI. We must here, by the way, remove an apparent contradiction. Moses says, Exod. xvi. 34. that a pot with manna, agreeably to the divine command, was by Aaron laid up before the testimony to be kept. But the testimony is either the ark, so called, because the testimonial tables of the covenant were laid up in it, or the tables themselves that were in the ark: but Paul writes, Heb. ix. 4. “in which (the ark) was the golden pot, that had manna, and Aaron's rod that budded, and the tables of the covenant:” where he places the pot with the manna in the ark, as well as the tables of the covenant. This difficulty is so much the greater, if we compare 1 Kings viii. 9. and 2 Chron. v. 10. where it is expressly said, that there was nothing in the ark, but the two tables of the law. Many things have been ingeniously devised by the learned, to take off this apparent contradiction. I own, I am best pleased with the observation of Drusius on Exod. xvi. 34. that the particle in with the Hebrews,
rews, and those that adopt their way of speaking, sometimes
denotes, at, near, by. To prove this he quotes Joth. x. 11. and
Judges xviii. 12. Another learned author has very properly
added Joth. v. 13. 1 Kings xvii. 3. Jer. xiii. 5. Col. iii. 1. And
therefore, in which, here denotes, at or near the ark. Yet Drusius
himself starts a difficulty, which he owns he is not able to re-
move. “Every thing would answer well,” says he, “unless
there followed, the tables of the covenant: for these were within
the ark. But that the preposition in should signify two dif-
ferent things in the same place, is not very probable: take care
therefore, how you believe this.” But we are not so soon to lose
heart. We have at last found this, that in sometimes denotes
such a latitude of place, that it even comprehends those things
which are near and by. Moreover the ark was so framed, that
some things might be placed on the sides of it without, as ap-
ppears in the case of the volume of the law written by Mose,
which was placed “in the side of the ark of the covenant of the
Lord,” Deut. xxxi. 26. All the things therefore mentioned by
Paul were in the ark, that is, within the compass of the ark, though
some of them were within it more than others. Nor could Paul
speak less properly thus, than we do, when, for instance, we say,
in the human body there are skin, and flesh, and bones and bowels:
where in is used in the same sense, and yet with some latitude.

XLVII. There are three sins of the Israelites recorded with re-
spect to the manna. 1st, That several of them, contrary to the
express command of God, reserved some of it for the morrow,
Exod. xvi. 20. With such insolence does the wisdom of the flesh
set itself in direct opposition to God, though, by his astonish-
ing goodness, he renders himself amiable, and at the same time
venerable. And this obstinacy of corrupt nature, is not to be
subdued by any miracles. But what was reserved, began to
swarm with worms, and was putrid. To teach us, that
whatever is unjustly and covetously reserved, contrary to the
command of God, stinks before God and men; and hence
worms arise, that is, various kinds of evils, especially the
worm of conscience: whereas, on the contrary, what was re-
served against the future sabbath, proved permanent and in-
corruptible, Mat. vi. 20. 1 Tim. vi. 19. 2ndly, That they
went forth on the very sabbath to seek for it: however then
they found nothing, ver. 27. God justly frustrates the desires of
those, and renders their labours abortive, who undertake any
thing contrary to his command. Nor have such any reason to ex-
pect the divine blessing on their labours, who, on the day
of the Lord’s rest, are employed in things that regard their
own subsistence, while they omit the worship of God, Isa. lvi.
13, 14. 3dly, That at last they loathed and disdained the manna, though it was the sweetest and most wholesome of all food, especially in comparison of the cucumbers, the melons, the leeks, the onions, and the garlick, Num. xi. 5, 6. Thus men usually prefer the carnal refuse of this world, to the treasures of heaven, the husks of the earth, to the dainties of angels. And that nothing on this earth, is so delightful, but that one time or other it begets a loathing: even the most excellent gifts of God, natural as well as spiritual, on account of this perverseness of our minds through custom, lose their value in our esteem.

XLVIII. Now let us consider the mystery of the manna; Paul teacheth us, that this food was sacramental, 1 Cor. x. 3, where he calls it spiritual meat: but it was so, not in its own nature, for it was appointed for the support of the animal life, but in signification, wherein it answereth to our mystical supper. Aquinas on Psa. lxxvii. 1. says, "it was spiritual, that is, it signified something spiritual." And Christ declares, John vi. 32. himself was that true bread, which came down from heaven and was prefigured by the manna. The Jews however blind, promise to themselves a new manna by the Messiah. For thus in "Midras Cohelit, fol. 86. col. 4. the first redeemer caused the manna to descend, so also the latter redeemer will make the manna to descend: as it is written, and there shall be an handful of corn in the earth," Psa. lxxii. 16. Though their expectations were really carnal and corrupt, yet they are the remains of ancient and spiritual instruction. So likewise in "Midras Canticle, fol. 16. c. 4. "The last redeemer shall be revealed to them. And whither will he lead them? Some say, to the wilderness of Judah; others, to the wilderness of Sihon and Og, and he will cause the manna to descend to them." But it is to be observed, that Christ frequently fed the multitude in the deserts of Judea, and in the wilderness of Og, with the food of his word, which is more excellent than any manna: and when there was occasion for it, stayed the hunger of the body with bread, which he multiplied no less miraculously; than the manna formerly was. See other testimonies of the Jews in Viegas on Rev. ii. 17. But according to the method prescribed, let us come to particulars.

XLIX. Manna denotes that food, which was appointed, prepared by God, and given to the Israelites for their portion, in order to the support of life. So Christ is the gift of God, John iv. 10. That excellent gift foreordained by God, 1 Pet. i. 20. and by his unsppeakeable goodness bestowed on the true Israel, for their portion, Pet. x. 16. by which they should live: thus Jesus himself declares, John vi. 51. "I am the living bread, which came down from heaven: If any man eat of this bread, he shall live for
The manna was given to the Israelites, when they were left concerned about the blessings of God, and put a greater value on the good things of Egypt, and had again tempted God. Christ came into the world, when it was most corrupted, and offered his spiritual blessings, at a time, when the very best could scarce ascend above earthly and carnal things.

Israel did not know the manna, when it was first given, though promised by Moses. Though Christ was so often promised by Moses and all the holy prophets, and described to the life, yet when he came into the world, the world knew him not, John i. 10.

L. Though the origin of the manna was from heaven, yet the vapours or exhalations, from which it was congealed together, were raised from the earth by the efficacy of the sun. Christ several times repeats it, that he came down from heaven, to give life to the world, John vi. He, who is the “day-spring from on high,” Luke i. 78. is also the “fruit of the earth,” Isa. iv. 2. —We have already observed, that angels were employed about the descending manna. A great multitude of the heavenly host, sung the birth-day song, when Christ first came into the world, Luke ii. 13. —Moses, indeed, could not give the manna, yet he promised it, and explained the nature of it. So neither was he the author of true salvation, but testified of Christ, and taught that the life of the soul consists in communion with him, John v. 46.

LI. The manna was, in its form and figure, small and minute, promising nothing great at first sight: thus also Christ, when he was seen only with the eyes of flesh, had neither form nor comeliness, that we should desire him, Isa. liii. 2. —Yet the white colour of the manna, and usually that of pearls too, represented the most excellent purity of the Lord Jesus, and the glory of the divine majesty shining forth in the assumed form of a servant. —The taste of the manna, that was so very sweet, like honey, and the most excellent oil, signifies the unspeakable delights of that grace, we obtain by Christ, whose sweetness none understand but they who taste it, Psalm xxxiv. 8. —In order to be a more proper food for Israel, it was ground in mills, or pounded with pestles, or baked in pans, Numb. xi. 8. Christ was also prepared by various sufferings, that he might be most sweet and wholesome food to our soul.

LII. The manna was rained down in the wilderness: and Christ came into the world, and to the people of Israel, when, like a wilderness, it was overgrown with thistles, and thorns, and most barren of good fruit: and by his coming “comforted all the waste places of Zion, and made her wilderness like Eden,” Q q 2 and
and her defart like the garden of Jehovah," Is. ii. 3.—It was then, that the Israelites obtained the manna, when all that they had brought out of Egypt, was spent, and they saw they must inevitably perish, by famine, unless they were relieved by the unexpected favour of heaven. Christ bestows his grace only on thofe, who sensible of their want, and rejecting every worldly comfort, choose to owe their salvation to him alone, Luke i. 53. "he filled the hungry with good things, and sent the rich empty away."—Nor can any one hope for the consolations of divine grace, unless they first quit the Egypt of this world, and the prison of sin, and passing through the Red Sea of sorrowful repentance, he gives himself up to be led and directed by the Holy Spirit, in the way to the heavenly Canaan, Is. xxxii. 16, 17.

LIII. The manna came down every day, and when ever the morning dawned, presented itself fresh to the Israelites. Thus also the grace and tender mercies of the Lord are new every morning, Lam. iii. 23.—Yet this bread was in such manner given for six days, as none of it was to be seen on the seventh. This seems to signify, that Christ would in his appointed time appear among the Israelites, and converse daily with them; but afterwards would neither be seen, nor sought for, any where on earth, nor be imagined, to be either in this or in the other place. But because that day was the seventh of the week, this, set forth, he should cease to be seen by men on the seventh; but on the first day of the week, when he returned from the grave, he would present himself to the view of his people almost as early as the sun.—When the Israelites were come into Canaan, the manna ceased; every thing which regards the state of the church, wandering in the wilderness of this world, consequently every healing grace, and every thing, which flows to us from Christ, as mediator, and supposes any defect, shall cease after the last day, when God himself shall be all in all to his church, when introduced into the heavenly country, 1 Cor. xv. 28.

LIV. The manna was not bestowed on the Israelites, as the effect of their sowing or culture, or of any human industry: but by the gratuitous gift of the divine goodnecfs and bounty alone: the only thing required of them, was to receive, to gather and make use of that gift of God. Thus in like manner the life and salvation, we have in Christ the Lord, "is not of him that willeth, nor of him that runneth, but of God that sheweth mercy," Rom. ix. 16. And his grace is "as a dew from Jehovah, as the showers upon the grass, that tarryeth not for man, nor waiteth for the sons of men," Mic. v. 7. It is however
however our duty, by faith to receive, and apply to ourselves the offered grace. And this was what our Saviour meant, when he said, John ix. 27, "labour not for the meat which perisheth but for that meat which endureth unto everlasting life, which the Son of man shall give unto you."—And this, indeed, was to be done early in the morning, not letting slip the opportunity, Isa. lv. 6. "Seek ye the Lord, while he is near," Psal. lixv. 1. "O God, thou art my God, early will I seek thee."—The Israelites were to go without the camp, in order to have the manna. Whosoever labours to find Christ, must not indulge too much the ease of the flesh. When the spouse sought her beloved in her bed, she found him not, Cant. iii. 1. but when she had gone a little further she found him, verse 4.

LV. Though God gave the manna in a certain stinted measure, yet in a quantity sufficient for those of the largest appetite; Christ deals out a portion of his grace to each, in such a manner, as nothing may be wanting to their salvation, 2 Cor. xii. 9. His grace, however is equally set before all the elect, that each may take of it to his full satisfaction, Cant. v. 9: If they open their mouths wide, they shall be filled with the goodness of the Lord, Psal. lxxx. 10. Psal. xxxvi. 8, 9.—Our esteem and longing for the divine grace can indeed never be to excess; nor are we forbid to strive after more: let each account it paid to himself, 1 Cor. xii. 13. "covet earnestly the best gifts." But yet every one ought to be contented with the most free and wise dispensation of our Father, humbly confessing ourselves unworthy even of the leafl. But if any, by the bleffing of God, is found to have gathered more than others, his duty is to lay out his abundance for the common benefit, and supply the wants of others from the plenty of his gifts.

LVI. The manna, that was kept to the following day, became tainted, and ceased any longer to be either the usual, much less the sacramental bread. Thus also the eucharistical bread, the antitype of the manna, after the time is over, when it is distributed to be eaten, loses the virtue of a sacrament; and if it be kept contrary to the command of God, instead of being a spiritual food, will be found tainted with the maggots of a base superstition.—A double quantity was gathered the day before the sabbath, for the use of that day of rest: on the same day of the week, the labour of Christ's soul being redoubled, such an abundance of grace was purchased for the elect, even enough to satiate, and make them happy through an eternal sabbath.—Nor are we to apprehend, the spiritual gifts, laid up for that day, can be tainted by any corruption.—In a word,
word, the keeping the manna in a golden pot, and the laying it up in the tabernacle, before Jehovah, and the testimony, set forth, that he who came down from heaven, to be the bread of life to sinful man, should again be taken up into heaven, and continue in the sanctuary, not made with hands, and in a state of uninterrupted life before God; whence also the communion with Christ in glory is called "the hidden manna," Rev. ii. 17.—However, we are above all things, to be on our guard, least, with the ungrateful Israelites, we loath the incomparable delights of the heavenly grace, and prefer the husks of this world before them, and so incur the justest vengeance of a despised deity.

LVII. But for as much as the favour of meat is nothing, if there be no drink, as Josephus introduces Moses speaking to God; and because the superabundant fulness, which is in Christ, was to be shadowed forth to the ancient people, as well as to us, the divine goodness indulged the murmuring Israelites likewise with drink, which was as miraculous as their meat. For, the people being parched with thirst, and finding no water, either for themselves or children, much less their cattle in the parched wilderness, Moses at God's command, striking with his rod, the rock, which was in Horeb, on whose summit the glorious majesty of the divine presence was seen, opened large veins of water, Exod. xvii. 2—6. This miracle is celebrated in many places of Scripture, Psal. lxxviii. 15, 16. "he clave the rock in the wilderness, and gave them drink, as out of the great depths: he brought streams also out of the rock, and caused waters to run down like rivers." Some imagine the rock itself was turned to streams of water, from Psal. cxiv. 8. where the Vulgate translates, qui convertit petram in stagna aquarum, and rentem in fontes aquarum, which turned the rock into a standing water, the flint into a fountain of waters; the Septuagint τῷ πέτρῳ. But this is a poetical hyperbole, as if we should say, heaven itself was dissolved into showers. Nothing is more ridiculous, than to bring this in support of the monster of transubstantiation. But whether God first miraculously produced the water in that place, or whether when Moses smote the rock with his rod, he suddenly let open the veins of water, which had been there before, but had been shut up till then, is not for us to determine, since the scripture is silent. What the Jews seign, that the rod of Moses was made of adamant, and hence penetrated the rock by the stroke; and that therefore Moses is said not to have struck, upon the rock, but, in the rock, ver. 6. is trifling to the highest degree.

LVIII,
LVIII. As there is no great difficulty in this historical account, we hasten to the consideration of the mystery set forth 1 Cor. x. 4. “And did all drink the same spiritual drink.” Spiritual, not surely in its own nature, but in its signification, as we have intimated concerning the meat. “For they drank of the spiritual rock that followed them,” that is, the water of the rock, which followed them in a plentiful stream in the wilderness. “And that rock was Christ,” that is, as “Tertullian, de Patientia,” says well, “signified Christ:” with whom Augustin agrees, Quæst. 57. “in Leviticum, the rock was Christ, not in substance, but signification.” Let us take a survey of the similitude.

LIX. It is certain, Christ is often called a rock in scripture; on account of his eternal duration, Isa. xxvi. 4. and impregnable strength, Ps. xxxi. 2. and, which is the consequence of that, a most safe habitation, Ps. lxxi. 3. Yet I imagine these respects do not come under our present consideration. Christ is here represented by a rock only, as that gave water to quench the thirst of the Israelites.

LX. The true similitude is this. 1st, This rock hath its name from a parched dry waste (for this is the meaning of Horeb in Hebrew,) and seemed to promise nothing less than what it produced, namely, streams, for giving water to such a number of people with their cattle. Is not Christ also “as a root out of a dry ground,” Isa. liii. 2. And is it not something above a prodigy, that he, who complained of thirst on the cross, should call out to others, “if any man thirst let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living waters.” John vi. 37, 38. 2dly, The rock did not produce water till it was smitten. Thus also “it became God to make the captain of our salvation perfect through sufferings,” Heb. ii. 10. When his side was pierced with the spear, immediately there issued out blood and water, John xix. 34. And by this means he became “a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin, and uncleanness,” Zech. xiii. 1. 2dly, Nor was it lawful to smite the rock with any other instrument than the rod of the Lawgiver: to intimate, that Christ was to undergo the same sufferings and the same curse threatened by the law to the sinner man, Gal. iii. 13. 4thly, The smiting of the rock was performed in the sight of the elders of the murmuring people. At the loud clamour of an enraged multitude, and at the desire of the elders, many of them also standing by Christ when he was nailed to the cross, Mat. xxvii. 41. 5thly, The majesty of the supreme Being displayed itself on the top of the rock. When Christ suffered, did he not even
at that time, so vail himself as if he was void of divine glory? But they who were most unwilling to own it, were obliged to confess it, Mat. xxvii. 54. 6thly, Such a quantity of water flowed from the rock, that was sufficient not only to quench the thirst of the Israelites, but also to follow them in streams, wherewith they travelled in the wilderness, Psal. lxxviii. 15, 20. Psal. cv. 41. Thus also the abundance of grace, that is in Christ, makes "our cup to overflow, and goodness and mercy to follow us all the days of our life," Psal. xcviii. 5, 6.

LXI. What we have recorded, Numb. xx. 8. Is different from this history, and is likewise mystical. There Moses is commanded, indeed not to smite the rock with his rod, but only to speak unto the rock, before the eyes of the Israelites, in order to its producing water. By which it seems was signified, that Christ ought to suffer but once, and that his one offering was sufficient for perfecting believers, Heb. ix. 27, 28. Heb. x. 14. The efficacy of which was to be dispensed to the elect by the preaching of the gospel. But Moses, contrary to the will of the precept, though according to the will of the divine decree, in smiting the rock twice, was a type of those, who wickedly indeed, but by the determinate counsel of God, perfecte over again, and evil entertain Christ, after once suffering on the cross, in his mystical body, Acts ix. 4. Col. i. 26. As out of the rock, which was smitten twice, there issued out much water, and the congregation drank, Num. xx. 11. so in like manner, even the afflictions of believers have turned out to the advantage of the church, Phil. i. 12. the blood of the martyrs, like a fruitifying rain, has watered the parricide of God; and the sparks, flying every way from their funeral piles have far and near kindled a new light of faith, and new flames of love: so that the church never experienced a greater abundance of divine consolations, than when she was forced to endure the heaviest strokes of perfection. Yet as Moses himself, who was so faithful, so dear to God, was for this very thing excluded the land of Canaan, Num. xx. 11. so none of these perfectors shall go unpunished for this their rash presumption, Psal. cv. 14. 2 Theff. i. 6.

LXII. There now remains the sacrament of the brazen serpent, whose history recorded, Numb. xxi. 6.—Bochart has distinctly explained, Hierozoic. p. 2. lib. 3. c. 13. The sum of which is this. The Israelites, for murmuring against God and against Moses, and speaking with contempt of the heavenly manna, incurred the heavy displeasure of the deity. And therefore serpents were sent among them, to bite the people, and immediately cut off many by an infectious calamity. The Scripture
scripture call these serpents סֵרוֹפִים Seraphim; which name they have in common with the most exalted angels, and is derived from burning; but are so called because they send a flame out of their mouth, and burn by their venomous breath. The Greeks call some serpents, from their heat πνεύματα and καυσώματα. But whether seraph here denotes a water-serpent, or an amphibious serpent, which is Bochart's opinion, or any other species of serpents, is neither so very certain, nor much our concern to know. It is more profitable to consider how the divine mercy, importuned by the complaints of the people, and the confession of their sin, and the prayers of Moses, afforded a present remedy for so great an evil. At the direction of God a brazen serpent was framed by Moses, and put upon a pole; that whoever looked upon it when it was thus erected, might find a most infallible cure for the mortal bites of the serpents: which also the event plainly proved. Three things are here distinctly to be observed. (1.) The misery of the people. (2.) God's favour and goodnes. (3.) The duty required of man, in order to his partaking of that goodnes.

LXIII. In the misery of the people, we are to consider both the sin and the punishment of it. It was a sin, to throw contempt upon the manna, and to murmur against God and against Moses. The depraved corruption of nature scarce any where more plainly shews itself, than in the people of Israel; who though loaded with so many benefits by God, so often chastised with paternal rods, yet incessantly returned to their natural disposition. Nor do they rise up against Moses alone, by whose means they had escaped so many dangers, but against God himself who was present among them; by such extraordinary signs of his majesty; and with a frantic wantonness lothe the manna, even the heavenly manna, which they had lately received with so much eagerness. Does not this plainly argue the unconquerable depravity of our nature, and the incredible abuse of the divine beneficence in man, when left to himself? And as we are all of the same frame, we may behold a specimen of our own perverseness in the Israelites.

LXIV. The punishment, consequent on the sin, was the bites of fiery serpents; by which it is not improperly imagined, are shadowed for the suggestions of the devil, when he tempts to dispair, and which Paul calls the fiery darts of Satan, Eph. vi. 16. and which spread their poison through every part. For the devils are truly seraphim: who, as in their first creation, they shone fair with the flames of divine love, so after their sin, became horrid and scorching serpents. As themselves are scorched with the fire of divine vengeance, so they

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burn with rage against God and his people. And indeed, they are justly given up to the vexations of Satan, who contumaciously reject the word of the gospel, and the grace of God in Christ, which is sweeter than any manna; or blaspheme against God himself, as Hymenaeus and Alexander, 1 Tim. i. 20.

LXV. But as those Israelites who found the bites of the serpents mortal, not being careful to obtain a cure, are an emblem of the impenitent, who, despise the grace of God, and so die in their sins: so they who had recourse to Moses, confessing their sins, and imploring the grace of God, plainly signify those, whom a sense of sin, and dread of divine judgment, excite to wiser resolutions; such as those, who were pricked in their heart, and said to Peter and the other apostles, "Men and brethren what shall we do?" Acts ii. 37. and the jailor, Acts xvi. 29, 30. But for their sake, God commanded Moses to put a brazen serpent on a pole, and promised, that as many as were bitten, should, by looking to it, be cured. Indeed, I make no manner of doubt, but this serpent was a representation of Christ; for he himself affirms, John iii. 14. "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." This type represents the antitype several ways.

LXVI. First, as to the form. That the serpent was a type of the devil, not of Christ, is asserted by a learned author without any probable reason. Though the serpent, which destroyed the Israelites by their venomous bites, were a figure of the devil, yet all circumstances loudly declare the brazen serpent, which was made at God's command, and ordained to cure the bites of the other serpents, was a sacrament of Christ. Nor is it more improper to represent Christ by the figure of a serpent, than, what the learned author so often inculcates, by that of a wanton goat. The similitude consists in the following things. 1st, That Christ, though himself free from all sin, came "in the likeness of sinful flesh," Rom. viii. 3. 2dly, That by a voluntary covenant-engagement, he substituted himself in the room of those, who by nature, like all others, are a "generation of vipers," Mat. iii. 7. 3dly, That by virtue of that engagement, by bearing their sins, he was made sin and the curse, 2 Cor. v. 21. Gal. iii. 13. And so had truly the figure of a serpent, without its poison.

LXVII. Secondly, as to the matter of it, whereby in different respects, were represented both the vileness of the human nature, the excellence of the divine, and the efficacy of the gospel, as the learned have observed. 1st, The serpent was not of gold, but of brass, which is a nearer metal, to hold forth Christ to us,
us, as one “in whom there is no form, nor comeliness, no beauty, that we should desire him,” Isa. liii. 2. 2dly, To signify the divine power of Christ by the firmness and durability of brass. Whence Job vi. 12. “Is my strength the strength of stones? Or is my flesh of brass?” And in the Poet, a monument is said to be more lasting than brass. 3dly, As among metals brass is the most sounding. Whence Paul, 1 Cor. xiii. 1. “I am become as a sound brass. Thus Christ crucified seems to be rightly set forth by brass, as also the preaching of the cross, “whose sound went into all the earth,” Rom. x. 18.

LXVIII. Thirdly, as to the lifting up. This lifting up of the serpent on a pole, prefigured the lifting up of Christ, not his glorious exaltation in heaven, but his ignominious lifting up on the cross, John iii. 14. As John himself explains that phrase, John xii. 32, 33. For, according to the Syriac and the language of the Targum, to lift up, signifies to hang up on a tree. Both actions are denoted by the same term .PictureBox. And as Bochart has learnedly observed, that manner of speaking seems to have taken its rise from the decree of king Darius; at least it may be confirmed by that Ezra vi. 11. “Whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged (put to death) thereon: set up, that is hanged up. But holocausts, or whole burnt-offerings, called in Hebrew נְפָחָה, that is, elevations, because they were carried upwards, signified that Christ, when offering himself for sin, should be lifted upon the cross. Nor is it for nothing, that God would have the serpent lifted up by Moses. Because it was in consequence of the curse, thundered out by the law, given by Moses, that Christ was nailed to the cross.

LXIX. Fourthly, With respect to the benefit: as from the serpent the Israelites obtained the cure of their mortal bites; so “in the wings of Christ there is healing,” Mal. iv. 2. “He heals all our diseases,” Psal. ciii. 3. Wherefore as the Jews, depending on such a present help, little dreaded the bites and stings of the other serpents; so the believer, who relies upon Christ, and makes nothing of the assaults of devils, cries out with full assurance, “O death, where is thy sting?” 1 Cor. xv. 55.

LXX. In order to partake in so great a benefit, God required nothing of the Israelites, but to look to the brazen serpent; just so a bare look to Christ, lifted up on the cross, perfectly cures the wounds given by the devil; namely, a look of faith by which Moses saw him, who is invincible, Heb. xi. 27. Thus Christ himself explains it, John iii. 14, 15. “As Moses lifted up the serpent in the wilderness, even so must the
Son of man be lifted up: that whosoever believeth in him, should not perish, but have eternal life.” If therefore any among the Israelites were blind, or voluntarily turned away their eyes, there remained no hope of salvation for them; so neither at this day for unbelievers, or for “those that rebel against the light,” Job xxiv. 13. or for thofe, “whose minds the god of this world hath blinded, leaft the light of the glorious gospel of Christ, should shine unto them,” 2 Cor. iv. 4. Yet as even a weak sight might be saving; so a faith still in a state of weakness, if it be genuine and sincere, rescues us from death; and as whoever was once bitten and cured by the sight of the serpent, if again bitten, he was to have recourse to the same remedy; so if after our restoration, we fall again into sin, the same faith succours, as before.

CHAP. XI.

Of the Blessings of the Old Testament.

I. AS the Old Testament is nothing, but the covenant of grace, as it was dispensed before Christ came in the flesh, it is necessary, that all the blessings or good things, which were promised by the covenant of grace, as such, have likewise a place in the Old Testament. But the benefits of the covenant of grace are eternal salvation, and whatever has a necessary connection therewith; such as, regeneration, vocation by the word and Spirit of grace, faith, justification, spiritual peace, adoption, and, in a word, all the particulars explained in the preceding book. Though most of these are much more eminent under the New Testament, yet all of them as to their substance, were conferred even under the Old, as this is evident from the nature of the thing, and from what we have proved before. We shall only treat of the good things peculiar to the Old Testament, especially under the Mosaic dispensation.

II. And they are five. I. The election of the Israelites for a peculiar people. II. The inheritance of the land of Canaan. III. The familiar demonstration and inhabitation of the divine majesty. IV. The shadowing forth of divine mysteries, and daily sealing them by a religion of ceremonies. V. An almost uninterrupted succession of inspired prophets.

III. It was certainly a great benefit, that God should choose the
The people of Israel, above all other nations of the world, to have communion with himself in a most steadfast covenant. God himself declares this in these words, Deut. vii. 6. "for thou art a holy people unto Jehovah thy God, Jehovah thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." In consequence of this election, it was. 1st, That Israel was called, "the first-born son of God," Exod. iv. 22. That is, above all other people, whose souls the same God had made, and to whom he gives life and breath and all things; a singular people, his only beloved, Lord of all the rest, having a double portion of the blessing, an inheritance, not only earthly, but also spiritual. 2dly, That they should be the peculiar property of God, his treasure, περικεφαλής, and as it were, his royal riches, which he boafts of in the world, and glories in as his Segullah, concerning the emphasis of which word, see what we have said, Book 3. chap. xii. §. 7. and chap. xiii. §. 19. 3dly, That they again might glory in God, as in their portion. For, when God took them for a people to himself, he, at the same time, gave them a right to call him their God; and to have him for their portion: as these things are joined together, Deut. xxvi. 17. 18. "thou hast avouched Jehovah this day to be thy God; and Jehovah hath avouched thee this day to be his peculiar people," Jer. x. 16. "The portion of Jacob is the former of all things: and Israel is the rod of his inheritance." 4thly, That they should have a right to expect the Messiah, from the midst of them, as one of their brethren, Deut. xviii. 15, 18.

IV. In these things certainly, great was the "advantage of the Jews, and much the profit of circumcision, much I say every way," Rom. iii. 1, 2. Hence the apostle, Rom. ix. 4, 5. in strong terms amplifies that advantage of the Jews; "who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises: whole are the fathers, and of whom as concerning the flesh Christ came." Yet none of these things, nay not all of them together, if we only consider the external confederation, was sufficient to them for salvation: for "they are not all Israel, which are of Israel: neither because they are the seed of Abraham, are they all children," Rom. ix. 6, 7. Very many of them, notwithstanding they were the children of the kingdom, were cast out, Mat. viii. 12. Yet in this election of the whole body of the people to the communion of a very close but yet external covenant, there was a certain type of those, who were actually chosen to grace and glory: and the godly among the Israelites, besides these
these outward prerogatives, enjoyed the saving favour of God, and the privilege of the mystical covenant, in and by them.

V. The Second benefit or privilege of the Old Testament was the land of Canaan. This God had promised to Abraham and his seed, Gen. xii. 7. Gen. xiii. 15. and Gen. xv. 7. nay, and aligned it to them by oath, Gen. xxvi. 3. 4. Exod. xxxiii. 1. Ezek. xx. 6. This promise, confirmed by oath, God calls a covenant, διαθήκη, a testament, that is, the last and irrevocable disposition of his will, Gen. xv. 18. "in that same day Jehovah made a covenant with Abraham, saying, unto thy seed have I given this land." And because, in consequence of that testament, the seed of Abraham was to possess that land, it is therefore called their inheritance, Lam. v. 2. Heb. xi. 8.

VI. But we are by no means to understand this, as if that typical inheritance made up the whole inheritance of the Old Testament, or that we are to give such a confined definition of the Old Testament, as if it was only the will of giving the land of Canaan. Much less are we to say, that they who deny this, either admit no Old Testament at all, or confound it with the New. For, the Old Testament, as I have several times repeated, is nothing but the testament of grace, as proposed under the vail of types, which were abrogated. But heaven and salvation, and God himself are the inheritance of the children of God, by the testament or covenant of grace: and as that testament is invariable, the substance of the inheritance cannot be one thing under the Old, and another under the New economy of the same Testament. The difference of the economies consists in this, that the same inheritance is held forth different ways: in the New Testament clearly and without any vail; in the Old, wrapt up in many types and earthly pledges; among which, after the covenant was made with Abraham, the typical inheritance of the land of Canaan was the most eminent. In the Old Testament it was conjoined with bondage; in the New with liberty; to which the inheritance of the Gentiles is likewise added.

VII. That this inheritance was typical, both reason declares, and the scripture attesteth. For, as the whole habitable world cannot be the happiness of the soul, and is subject to vanity, by reason of sin, there is no country, considered in itself, of such value, as to deserve to be called the inheritance of the people of God. And certainly, God's covenant-people have something more to expect from him, than what even the wicked may possess. Nor is there so vast a difference between Syria, Egypt and Canaan, if we consider only the fertility and pleasantness of countries, as that the possession of the Israelites, un-
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lefs something higher was implied, should be so much com-
mended, as to be the * envy of all other * nations. In fine, if
their happiness consisted in the fields which they pos-
sested, what became of those pious perfons, who, at the risk of this life,
and this earthly inheritance, willingly laid down their lives for
the love of their God? and what was the reason, why Moses
just on the confines of death, expressed so great a desire after
that land, at least to see it with his eyes, Deut. iii. 25. but be-
cause he eagerly wanted some way or other, to taste that pledge
of heaven which he was debarred from entering into.

VIII. But Scripture also very plainly declares the same thing.
When the ungrateful Israelites had, by ther murmurings, pro-
voked God, he sware in his wrath, “as truly as I live, they
shall not see the land, which I sware unto their fathers;” Num.
xiv. 21, 23. It is thus expressed Psal. xcv. 11. “unto whom
I sware in my wrath, that they should not enter into my ref.”
Which Paul, Heb. iv. 1.—11. refers to the Messiah, and to
the spiritual and heavenly rest, purchased by Christ: intim-
ating, that the quiet possession of the land of Canaan, into which
Jesus, or Joshua the son of Nun, introduced the children of
those rebels, was a type of the spiritual rest, purchased for the
elec by Jesus the Son of God, and of Mary.

IX. The analogy or similitude consists in the following par-
ticulars. 1st, The land of Canaan was eminent for its situation,
pleasantness, fertility, and for the excellent fruits of the earth,
above very many other countries of the world; whence it is
so often called “a goodly land, a land flowing with milk and
honey,” a phrase used even by poets as well Greek as Latin;
the pleasant land, Psal. cvi. 24. Zech. vii. 14. and in a word,
the glory of all lands, Ezek. xx. 15: where the inhabitants
were made to suck honey out of the rock, and oil out of the
flinty rock, and butter of kine, and the pure blood of the grape,”
Deut. xxxii. 13, 14. It therefore represented the delightful
pleasantness and abundant plenty of the spiritual blessings in
the kingdom of Christ, both of grace and of glory: concerning
which Jeremiah prophesied, chap. xxxi. 12. “therefore they
shall come and sing in the height of Zion, and shall flow to-
ther to the goodness of Jehovah, for wheat, and for wine, and
for oil, and for the young of the flock, and of the herd; and
their soul shall be as a watered garden, and they shall not for-
row any more at all.” compare Joel iii. 18.

X. 2dly, The land of Canaan was, in a peculiar manner,
Jehovah's

The author's words are tam imoideqe pradícando fit which could not, I conceive,
be rendered, but by a paraphrase.
Jehovah's land, Hosea ix. 3. where himself intended to dwell, Psal. lxxxiii. 12. Whence it is called "the place where Jehovah had made for himself to dwell in," Exod. xv. 17. "and his holy habitation," ver. 13. But it is called so, not only because God was to have a temple in that land, and to display some peculiar symbols of his presence but also because in that land, he was to send his Son to them, and to anoint him in the midst of them, both king and Lord by pouring out his Holy Spirit. The Israelites therefore in their land, which in a peculiar manner was the land of God, had a pledge of the revelation of the Messiah in the midst of them. That מֵעָבָר הָאָדָם, inhabitation of God in Canaan was a symbol of what John describes, Rev. xxi. 3. "behold the tabernacle of God is with men, and he will dwell (tabernacle) with them." And in the last place, Jerusalem, which was the throne of glory in the land of Canaan, Jer. iii. 17. was a pledge of heaven, which is the habitation of the holiness and glory of God, Isa. lxiii. 15.

XI. 3dly, The land of Canaan was given to Israel in virtue of the testament of grace, not for any merit or worth of theirs, but by the mere favour of God, Deut. vii. 7, 8. "not because ye were more in number than any people—but because Jehovah loved you, and because he would keep the oath, which he had swore unto your fathers, hath Jehovah brought you out with a mighty hand;" compare Deut. iv. 37, 38, Ezek. xvi. 60. and Ezek. xxxvi. 32. Thus also the inheritance of heaven comes to believers from the most free grace of God alone, and the most free testament of God the Father and of Christ, Luke xii. 32. Eph. ii. 8. But yet Israel was to travel through a large and great wilderness, and to conflict with the Canaanites, in various and severe battles, before they could enter upon the possession of the promised land. They also, to whom a full right to heaven is freely given, through the grace of Christ, are to walk in that narrow way, beset with briars and thorns, and to fight valiantly against the enemies of their salvation, and take the kingdom of heaven by violence.

XII. Lastly, though Moses indeed, brought Israel out of Egypt, yet he could not bring them into the promised land: that office was reserved for Joshua. And certainly when the law is subservient to the covenant of grace it tends to drive the elect out of themselves, by making them acknowledge their wretchedness and misery: nevertheless it is by Jesus only, that we are introduced into a state of grace. Moses is to begin the work and prepare the soul, and lead the people round through the wilderness: but it is the office of Jesus to put the last hand to
to the work, to say it is finished, and procure true rest to the souls of his people, Mat. xi. 28.

XIII. The third blessing of the Old Testament, is the familiar and clear demonstration or display of the divine majesty: such as was made in the appearances of angels, when they declared the will of God; nay, and of God himself, when he presented himself to the view of the patriarchs and prophets under a visible appearance. But that glorious epiphany or manifestation of God before the assembly of the whole people, when he came to give his law, and to establish his covenant, is of all others the most remarkable. This prerogative of Israel was indeed so great, that no people on earth ever enjoyed any thing like it, Deut. iv. 32, 33. "For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether has been any such thing, as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" There were likewise the conspicuous symbols of the divine presence in the pillar of cloud and fire, in the sacred and heavenly fire, in the cloud of the sanctuary, and many other things of a similar nature: wherefore God is said, "to have had his fire in Zion and his furnace in Jerusalem," Isa. xxxi. 9. Which visible symbols of the divine familiarity gradually ceased upon the manifestation of Christ in the flesh, of which they were appointed to be types and figures.

XIV. The fourth blessing of the Old Testament consisted in the ceremonies and in the daily use of them. I own, that, in a certain respect, the ceremonies were a grievous yoke, and belonged to the faults or defects of that testament: but there was likewise a remarkable representation of Christ in them, and of the grace that was to be obtained by him. And because God was pleased in those times to set his mysteries before them in riddles, parables and figures; it was the extraordinary happiness of Israel, that they had continually before their eyes these pictures of the divine goodness, and of a Saviour to come, while other nations were left to themselves. And the rather, as the elect were instructed by the patriarchs, and the prophets, and by those who had been taught by them, in their mystical significance, according to the measure of those times. And in them they had not only a prefiguration, but also a confirming seal of the coming of the Messiah, to whom they all led as by the hand, and without whom they had been a ludicrous farce, and unworthy of God, 1 Pet. i. 10—12.

XV. And for this reason it is, that the scripture so often mentions
mentions this thing, as a great blessing granted to the Israelites. 
Ps. cxlvii. 19, 20. "He shewed his word unto Jacob, his statutes and his judgments unto Israel: he hath not dealt so with any nation," Isa. xlii. 21. "Jehovah is well pledged for his righteousness' sake," that is, for his truth and goodness, he will magnify (him by) the law and make it (him) honourable: Hos. viii. 12. I have written to him the great things of my law. Which is not only, nay I may venture to say, not principally, to be underfoot of the moral, or even the forensic or judicial law; but chiefly, of the doctrine of grace, which was prefigured by the ceremonial law. For, the principles of the moral law, implanted in man at his creation, still remain in the conscience of men, though no new revelation had been superadded: and for the safety of bodies politic, many things have been happily devi-
ed by wise men. But as to the mysteries of the ceremonial law, these were the peculiar privilege of the people of God; and, on account of them, the Israelites looked on themselves as having the pre-eminence above all other nations.

XVI. For the same reason, the godly aspired at those cere-
monies with so much delight and cheerfulness of soul, and on the contrary accounted it the greatest part of their unhappiness, if at any time they were banished from their country, and forced to live at a distance from those holy things for it was their con-
tinual prayer, that they might be allowed to live in the house of God for ever: See Ps. xxiii. 6. Ps. xxvii. 4. Ps. xlii. 2, 5. Ps. lxxxiv. 2, 3. Ps. lxxxix. 15. As without all doubt, they learned from these ceremonies, their uncleanness and guilt, which tended to the saving humiliation of their soul; so in them also they beheld the expiation of guilt and the satisfaction from sin, the absolution or purging of the conscience. True that was only typical by the ceremonies, but it was true and spiritual through him, who was prefigured by them.

XVII. Which things being so, those persons seem too much to depreciate those salutary institutions of God, who scarcely ever consider them, but as an unsupportable burden, and a hand-writting contrary to those who observed them, and as the penalty of breach of covenant; and insist, that what God declares Ezek. xx. 25. is to be applied to them, namely, that he gave Israel statutes that were not good, and judgments whereby they should not live. But the celebrated Dr John a Marck, who was formerly my intimate colleague, has vindicated this passage in such a manner, as entirely to supercede any defence of mine. We acknowledge, that there was something in the ceremonies, which was both grievous, and testified their imperfection, and that the expiation of sin was not yet perfected; but of these things we shall speak in their place. But at the same time, we insist, that they
they had a reference to the gospel, and were a picture of Christ and his benefits, and seals of grace: neither are we to think, that they were effects of his wrath in such a manner against Israel, as if they were not given as tokens of a singular favour to that people. The Jews themselves really were, and at this day are still sensible of this: for though they acknowledge, they cannot find out the reason for these ceremonies, yet they affirm, that a more secret wisdom is contained in them, than they can perceive. To this purpose Abarbanel in Legem. Fol. 197. col. 2. writes concerning them: “Lo! the principal intention in them, is to be as a book of sublime wisdom and divine doctrine, which students in the law may contemplate, till they perfect their souls by those apprehensions and notions.”

XVIII. The fifth and last blessing of the Old Testament is an almost uninterrupted succession of inspired men, by whom the church in those days instructed in all their doubts were without any hazard of being deceived. For, in the first ages, the patriarchs might be consulted, to whom God immediately revealed himself, and who in a state of such longevity, were generally many at a time, or at least were almost contemporary with one another. After them succeeded Moses. He was followed by a long succession of prophets, even to the time of the Babylonish captivity, if we except some very few and short intervals, such as are mentioned, 1 Sam. iii. 1, and 2 Chron. xv. 3. Under the Babylonish captivity flourished Ezekiel and Daniel: after this last came Haggai, Zachariah and Malachi, not to say any thing now of Nehemiah and Ezra. And after the Holy Spirit ceased to dictate things to be written for the canon of the church of Israel, yet even to the coming of Christ, he ceased not to move, in an extraordinary manner, the minds of some by his divine inspiration, as is evident in Simeon, in Zachariah the father of John the Baptist, and in Anna the prophetess. But under the New Testament, after the canon of Scripture was completed by the apostolic writings, those prophetic enthusiasms or impulses gradually expired.

C H A P. XII.

Of the Imperfections falsely ascribed to the Old Testament.

I. THAT the Old Testament required no deficiency to be supplied, appears even from this, because otherwise a
place would not have been fought for a second: as the apostle, Heb. viii. 7, proves to a demonstration. Having therefore treated of the blessings and privileges of that testament, it is proper, that we now consider its imperfections and defects. Not that we would detract any thing from the divine grace, as it was displayed in the times of old, (because the ancient fathers both acknowledged and actually experienced, that it was sufficient for their salvation) but that we may set a higher value on the infinite riches of the divine bounty, which were reserved for the more auspicious age of the New Testament.

II. But in handling this, two prudential precautions are to be premised. First, That, in order to overvalue our own condition, we do not too much undervalue that of the ancients. Secondly, That, by duly acknowledging our own privileges, lest than they deserve, we may be found unthankfully to undervalue the grace of God. And because some have erred in both these extremes, we propose to manage this subject in the following method. In this chapter we shall confute what some persons, who in other respects are learned and orthodox, seem to have advanced with too little caution against the Old Testament; and then shew from scripture, in what things it was really defective.

III. We here pass over unregarded the heresy of the Socinians, who affect, with the utmost effrontery, that there was no promise of eternal life in the Old Testament; that Jesus Christ was the first and only preacher of that important truth: a blasphemy we have already confuted. At present our business is with brethren, whom we esteem in the Lord; only we must always give the preference to the sacred truth. It does not become us nor any Christian, to multiply disputes without cause and to wrest things, well or tolerably said, to a worse meaning than they will bear, and when we have wrested them, invidiously to expose them: a manner of procedure this not to be used with enemies, much less with brethren. It is, however, incumbent on all, to endeavour to speak with the utmost caution, and perficicncy they are able; nor should any one take it amiss; if things, which are spoken improperly and harshly, and less consistently with the truth, are modestly, calmly, and without any party zeal, taken notice of and corrected: especially if they have escaped from persons of character in the church; and are urged by some with a warmth not to be commended, as if they excelled the common doctrine of the reformed churches by the commendation of a purer and more sublime knowledge: so if any person that does not affix to them in all
all respects, is scarce accounted a learned and unprejudiced divine.

IV. In the first place, I imagine, that these following words of a celebrated interpreter have justly given offence to learned men; "the scope of these words is to shew, that though very great temporal benefits were bestowed on the Israelites, yet before the last times, none that were true and permanent: nor was salvation itself actually discovered to them," Coccei. Ult. Mof. p. 886.

V. Who that reads or hears these words, would not be led by their very found to imagine even this, that though the Israelites really enjoyed temporal privileges, such as possession of the land of Canaan, a peaceable government, a flourishing kingdom, prosperity as subjects, long life, and the like, yet they had no benefits, that were true and permanent: by which one can scarce forbear thinking, that they had no communion with the Messiah, nor part in his peculiar blessings, as reconciliation with God, peace of conscience, reformation after the image of the divine purity, foretastes of the joys of heaven, and a happy removal of the soul from this to an immortal life? For, these, if any, are deservedly and usually called true and permanent benefits, and salvation itself. Whoever therefore affirms, that very great temporal privileges, and, in the same breath denies, that such as were true and permanent were bestowed on, and salvation itself disclosed to the Israelites, speaks in such a manner as to suggest to the mind of the reader, that the spiritual blessings of the soul, and eternal life were neither bestowed on, nor discovered to them.

VI. And it is also scarce possible for the reader not to be confirmed in that suspicion, if in another part he reads, that the only delight the Israelites had, was that they could extend their meditations to the felicity of the latter times, which yet they were not to see with their own eyes. But the same author's preface to the Psalms inculcates this in a fet, premeditated discourse, not far from the beginning. "This, indeed, was their only solace; for, while they were singing most of the Psalms, they were, in the type of David, either singing before hand the afflictions and exaltation of Christ, or reaching forward to the latter times; and deploring their present forlorn case, were endeavouring to change it into the joy of the future time, nay, assuming the disposition, the joy, the zeal, and sharing in the combats and victories of those who were to see what themselves did not, to hear what themselves did not hear. This, I say, was their only comfort. For, neither what they saw could yield them any delight; because they were shadows; nor what they
they heard; because it was only, partly a promise; partly an accusation of sin and guilt, with which man is born, but was not then abolished and blotted out; nor what they possessed; because they were to leave them, or because the wicked enjoyed them as well as they; in fine, because they were no real blessings, capable to satisfy the soul."

Who may not gather from this, that, in the Psalms of David, the present blessings of saving grace were neither foretold, commended or celebrated, and therefore the Israelites did not possess them, though not only the hopes of these blessings, but also the actual possession of them, have been in all ages, the subject and cause of unspeakable joy. For, if David, in his psalms, can celebrate even such spiritual blessings, which are connected with eternal salvation as himself and other believers enjoyed even at that time: with what design can it be said, that their only solace and comfort consisted in meditating on the joy of the time to come, and that they possessed blessings, which were neither real, nor sufficient to satisfy the soul?

Who, on reading these things could imagine he was perusing the writings of a reformed doctor?

VII. But I would not have you to believe, that this very learned author, though he writes in this style, is gone over to the Socinians, whom, in almost all his writings, he has strenuously opposed, and happily confuted. He repeats it a thousand times over, and makes it appear, by cogent arguments against those most pestilent heretics, that the promise of the spiritual and heavenly inheritance was made to the fathers of the Old Testament, and the possession of it granted to them in consequence of the testament of grace. And in the very place we first quoted, § 885. he writes: that "Jehovah was the father of that people; for he purchased and made them, and bestowed all good things upon them, which is to be understood not only in a figurative sense, or with respect to any external favour; but with respect to the benefit of redemption, the new creation, and the donation of all things necessary for life and godliness, by which he is in truth manifested to be the father of that people, with respect to his elect children, who were at all times contained in that people, as in a seminary, but left frequently in the great multitude of the Israelites of that age." So far well: I could wish, he had stopped here.

VIII. But these two assertions are so different, that they seem to be even contradictory. For, as the blessing of redemption, the new creation, and the donation of all things necessary for life and godliness; and in fine, to have God not in figure, but in truth, for their father, are indisputably true and permanent blessings, and are even salvation itself. Whoever affirms
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ferts, that these things were bestowed on, and discovered to the Israelites, and yet denies, that true and permanent blessings had been conferred upon, and discovered to them, seems to involve himself in a manifest contradiction.

IX. What then? Did memory, did judgment, did soundness of mind fail this very learned author, when he advanced things so contradictory? But his acknowledged learning forbids us to suspect any such thing. Let us then declare the matter as it is. By true and permanent benefits, which, he says, were not bestowed on the fathers of the Old Testament, he means the blessings peculiar to the New, as the truth is opposed to the type, and what is permanent to the shadow, that was to evaporish. And salvation with him denotes complete salvation. He has found an interpreter and apologist in a divine of very great name, who, with great confidence, tells us, that this assertion is, for the most part in scripture terms; which might have been better understood by divines, if they had taken as much pains to read and meditate on the writings of God as of men: and he endeavours to shew, that some of the things peculiar to the New Testament, as such, are sometimes held forth by the name of salvation, and of true and permanent benefits. For this purpose he quotes, Heb. ii. 3, where salvation is said, "at the first to have begun to be spoken by the Lord:" that is, the work of salvation, which Christ now began to perform: or even that clear and effectual doctrine of the gospel, which calls us to salvation. He further observes, that those benefits are sometimes called true, which are opposed to those which were typical, as John i. 17. "The law was given by Moses, but grace and truth came by Jesus Christ:" and as the blotting out the hand-writing, which was against us, and that glorious degree of adoption, mentioned, Gal. iv. 5, are said to be true benefits; he affirms, that they are justly called permanent, in contradistinction to the covenant of grace, as it was a covenant with the Israelites, which was neither faultless, nor permanent, Heb. viii. 7, 9. From all which he concludes that is to-speak agreeable with the scriptures, to say, that true and permanent benefits, and salvation itself were not bestowed on, and discovered to Israel.

X. These things require a particular consideration. It is my real judgment and persuasion, that these learned men would have acted a far more prudent and generous part, if sometimes for the sake of truth, they had abandoned those, whom they have set up as heads of their party; confessing both that they were men, and that sometimes their thoughts and discourses were less accurate; and not first to excuse every thing, how-
ever uncautiously spoken, with great confidence, and then to
defend it as most genuine, and most exactly agreeable to scrip-
ture language, though but with very indifferent success, and at
the expense of the reputation of their brethren.

XI. But let us consider the constant tenor of the sacred writ-

gings. These call the spiritual blessings of the soul, τον ἀληθινὸν
the true, Luke xvi. 11. in opposition to the unrighteous mam-
mon, or the false riches of this world: and the grace granted
to the elect, as such, τὸ ἀληθῆ χάριν τῷ θεῷ “the true grace of
God, wherein they stand,” 1 Pet. v. 12. Whether we under-
stand this of the doctrine of grace, or of that saving grace it-
self, which by that doctrine is offered to, and conferred on the
elect, which ver. 10. was called the eternal glory of God, it is
very evident, that true grace is opposed to any false perfusion
whatever concerning salvation. They are also expressly called
permanent blessings, Heb. x. 34. “knowing in yourselves, that
ye have in heaven a better and an enduring substance,” which
is not opposed to types and shadows, but to the good things of
this world, which are fading, and subject to spoiling or rap-
ine. τὸ ἀληθῆ μόνον, enduring substance, answers to the Hebr-
rew words מֶשֶׁךְ and מַעֲשֶׁה, which signify, a true solid and permanent
substance. But this what the supreme wisdom has, from the
beginning, promised to, and bestowed on those who observe
her, Prov. ii. 7. be layeth up found wisdom (substance) for the
righteous, and Prov. viii. 21. to cause those that love me, to inherit
substance. Our Lord calls these very benefits “treasures in heaven,
where neither moth nor rust doth corrupt, and where thieves
do not break through and steal,” Mat. vi. 20. Now the believing
Israelites were undoubtedly admitted to the possession of these. The
learned author himself writes, Jadagn. Natur. Sabbat. §. 4. that
“holy perfons, who believed the promise and expected salva-
tion had, the ornament of a meek a quiet spirit. Which no one
doubts, are permanent. In a word what does salvation itself more
commonly signify, than that happiness of the soul, which is be-
gun here upon earth, and will be perfected in heaven, and is the
end of our faith? Of which, 1 Pet. i. 9. “receiving the end
of your faith, even the salvation of your souls.” The salvation
of the soul is its deliverance from the condemning and dom-
inering power of sin, and its delighting in God as the fountain
of happiness. And this is the end of faith, not only under the
New, but also that which obtained under the Old Testa-
ment. Which was, indeed, discovered to Jacob, and by him
to his children, when he said, “I have waited for thy salvation,
O Jehovah,,” Gen. xix. 18. As therefore spiritual blessings are
called in scripture true, permanent, and salvation itself; and
the brethren dare not refuse that these were granted and discovered to the ancient Israelites: must we not acknowledge, that whoever, says, that true and permanent benefits, and salvation itself were not granted and discovered to the Israelites, does not speak according to scripture?

XII. Moreover should we allow, that some benefits were peculiar to the New Testament, which may be eminently called true and permanent, and salvation itself; yet it does not follow, that he speaks truly and advisedly, according to the rules of logic and divinity, who without restriction, denies that true and permanent blessings were granted to Israel; since, besides those benefits peculiar to the New Testament, there are others also which are true, permanent and saving. An universal negative proposition does not exclude some one, but every species without exception. It is one thing to say, that Israel had not some degree or measure of true and permanent benefits; another, that they had not the blessings themselves. He who would assert the former, which is true, should not use words, that signify the latter, which is absolutely false.

XIII. But let us take a more distinct view, how well the brethren maintain their ground by scripture. 1st. We allow, that the Apostle, Heb. ii. 3. by salvation understands that great happiness, whose cause was then present, and the gospel in its perfect state, wherein the salvation, now begun to be impetrated, and soon to be fully so is declared: and it is certain, salvation in that sense was not before the manifestation of Christ; nor did the Israelites enjoy it. But he, that would illustrate this, should distinguish between this salvation, already impetrated, or obtained, and salvation about to be impetrated; or between salvation, and the promise of salvation: and not, as our author does, between salvation and temporal benefits. For certainly eternal salvation was given and manifested to Israel, though the cause of salvation, as it now appears, and the work of salvation, as already begun, could not be preached to them. Because, what Christ had promised and engaged was at that time sufficient to procure salvation, to be manifested and bestowed.

XIV. adly, None will deny, that true benefits are sometimes opposed to typical: but this observation is altogether foreign to the case in hand; unless the brethren mean, that the Israelites enjoyed only typical good things, but were delinquent of those true or spiritual blessings, which were signified by the typical. What we just quoted from the preface to the Psalms, and which I own, I do not sufficiently understand, seems to tend to this. But let these things pass. Let us go on with...
what is perspicuous. Moses indeed, who was a servant, could not bestow those true blessings. Yet Christ, who was the same yesterday and to day, bestowed on believers even under the Mosaic economy true benefits, in and with the typical. And when they deny, that true benefits were bestowed on Israel, I cannot think, they will reckon remission of sins, and redemption, and a new creation, &c. among the number of those, which were typical; and they own that these were bestowed on Israel. To what purpose then is the inculcating here a distinction between true and typical benefits? But, say they, the blotting out the hand-writing, and that glorious degree of adoption are true benefits. Are they so? And is not also remission itself, the hand-writing not being yet blotted out, and adoption itself, though not in that degree, to be reckoned among the true benefits? Did the types of the Israelites only prefigure that measure of grace, peculiar to the New Testament; not saving grace itself, which is common to both dispensations? Were their sacraments signs only of this grace, which is freely bestowed on us, and not also of that, of which they themselves were made partakers? Let the learned authors tell me I pray, whether the new creation, redemption, remission of sins, adoption, friendship with God, and the salvation of the soul, both in heaven and on earth, and the like spiritual blessings, which the Israelites enjoyed, belong to the law, and are given by Moses, or to the truth and grace, which came by Christ? If they affirm the latter, as I imagine they will, I again beg of them to explain, what the passage quoted from John makes to the purpose: as from that it is clear, that true benefits, as opposed to typical, were bestowed even upon Israel: which yet the words, now under examination, deny.

XV. 3dly, The main point is, that the economy of the Old Testament was not permanent and stable, like the economy of the New. In the former there is the removing of those things that are shaken, that, in the latter, "those things which cannot be shaken, may remain," Heb. xii. 27. But it is wrong to infer from this, that under a mutable economy, which was, in due time, to be changed, there were no permanent blessings either bestowed or made known. Because the bestowing and manifesting permanent benefits proceed not from those circumstances, which are mutable, but from the very covenant of grace, which is God's eternal testament. Then again granting, there is some permanent benefit under the New Testament, which was not under the Old, I cannot therefore indeterminately affirm, that permanent blessings were not bestowed on Israel. I shall give a palpable instance. The apostle says even to believers under the
the fear of death in liberty and joy. For, in circumcision the
New Testament, while they sojourned on this earth, Heb.
xi. 14. "here have we no continuing city." The celebrated
interpreter says well on this place; "it is peculiar to Christians,
and those who join themselves to Christ, that they have not
here a city. They are without a city in the world. Some
may say, the apostle denies not that they have a city, but they
have no abiding one: nay, he denies, that we have a city here,
because no city is abiding." Can I therefore be allowed to af-
sert, that no permanent benefits are bestowed on believers of
the New Testament? I cannot think it. I conclude: It had
been much better, the brethren had frankly owned, that the
learned author, while he was writing these things, betrayed
human frailty, and spoke uncautiously, than, by far fetched
pretences, to palliate things, which the reformed churches will
never acknowledge as their doctrine.

XVI. Secondly, The excellence of the Old Testament is too
much lessened by affirming, that the circumcision of the heart,
mentioned, Deut. xxx. 6. was a blessing peculiar to the New
Testament. It is worth while to hear, how the learned author
explains himself. First, he desires us to observe, that this
verse treats of the time of the Messiah, the foregoing signs of
whom are explained in the preceding verses: and therefore
he enumerates circumcision of the heart, mentioned here among
the blessings of the New Testament, de foed. §. 352. Conse-
quently he says, "that God hence promised a kind of circum-
cision of the heart, which he would not give till that time,"
Sum. Theol. c. 53. §. 7. But what is that circumcision of the
heart here promised? Let us hear the learned author him-
self, when professedly commenting on this place. "By cir-
cumcision of the heart we are here to understand, whatever
answers to circumcision, as a figure, and is contained in God's
covenant, except those things, that do not belong to this life,"
Ultim. Mof. §. 334. And more clearly still: "to sum up the
whole briefly, the circumcision of the heart here promised, ver.
6. is regeneration by the spirit of adoption. Above all it sig-
nifies regeneration, or sanctification by the spirit of faith and
the love of God. Secondly, it denotes consolation in hope of
eternal life, by the expiation of Christ." Ibid. §. 336, 337,
338. From these quotations, if duly connected, arises this
argument: The circumcision of the heart promised, Deut. xxx.
6. is a benefit of the New Testament, which God did not be-
low till then: but regeneration by the spirit of adoption, or
sanctification by the spirit of faith and of the love of God, and
consolation in hope of eternal life by the expiation of Christ,
is the circumcision of the heart there promised: therefore such

TT 2 regeneration
regeneration or sanctification and consolation in hope of eternal life is a benefit of the New Testament, which God did not bestow before that time. This conclusion necessarily follows from the premises, when placed in due order. But the premises are the very words of the learned author.

XVII. And yet he does not admit the conclusion; but protests against it. "And the fathers had both; for, they could not, without the Spirit of God 1 Cor. xii. 3. and the creation of a clean heart, Psal. li. io. and the circumcision of the heart call Christ Lord, as David does, Psal. cx. 1. And they had the hope and joy of Salvation," Gen. xlix. 19. Psal. li. 12. Psal. xvii. 15. Psal. xlix. 15. Ibid. § 339. If any can reconcile these things, I own, I cannot. There is only one way of getting clear; namely, by making a distinction in regeneration, sanctification, and consolation in hope of eternal life; as, that there is a certain regeneration by the Spirit of adoption; another from something else, than from that Spirit; a certain sanctification by the Spirit of faith and love of God; another not: a certain consolation in the hope of eternal life by the expiation of Christ; another from some other way. The former of these are indeed peculiar to the New Testament; and the latter belong to the Old. But these very learned persons must excuse me, if I confidently affirm, I never learned from scripture of any regeneration, but what is from the Spirit of adoption, any sanctification, but what is from the Spirit of faith and love: any hope of eternal life, but what is by the expiation of Christ, either to be made, or already made.

XVIII. What does he then intend, when he denies, that the fathers had circumcision of heart? I know not whether, in what I am to say, I shall express the whole of his meaning; but I had rather err on this side, in not saying the whole, than in charging the author with what either he has not said, or I have not sufficiently understood. "It appears," says he, "that here a spiritual grace is signified in some measure common to those under both Testaments, but in its fulness peculiar to those under the New: and that this sometimes is promised to be superadded to what they had received, peculiar to the New Testament," Ibid. § 335. They had therefore regeneration, sanctification and consolation, but in some measure only. But what is there to be superadded to what they had received? That must be some third thing, even that which the circumcision of the heart denotes; namely, "the removing the vail from the eyes, and the yoke from the conscience, in order to serve God without taking away the fleshly substance doubtless signifies freedom from the yoke of such a law," Ibid. § 340.

XIX.
XIX. But we distinctly offer the following considerations against such intricate notions. 1st, Thus the circumcision of the heart is a blessing of the covenant of grace as such, and equally belongs to believers of both Testaments. Which we make appear thus. The foreskin of the heart always signifies in scripture that impurity and depravation, which is naturally inherent in the soul, and is increased by repeated evil actions: but the circumcision of the heart is nothing but the taking away that foreskin, that is, that depravation; which is done by regeneration and sanctification. This Moses declares, Deut. x. 16. "circumcise therefore the foreskin of your heart, and be no more stiff-necked." And Paul, in like manner, Col. ii. 11. describes the circumcision of the heart, which is done without hands, to be the putting off the body of the sins of the flesh. But that this was the privilege of believers in all ages, appears from this, because without it none can be a Jew, whose praise is of God, Rom. ii. 28, 29. But none will deny, that in consequence of the covenant of grace, there were always such. And as circumcision of the heart, is this very regeneration and sanctification, without which none can see God, we must of necessity say, that it is the privilege of all those that were saved at any time. A greater or less degree of sanctification alters not the species. Nor do I imagine any believer at this time will, even as to the degrees of sanctification, claim to himself a superiority above David, or Moses, or Abraham. Who will ascribe the circumcision of the heart, to himself, and refuse it to those heroes, who were also partakers of the same grace with them, though not in an equal degree.

XX. 2dly, Besides, to understand by circumcision of the heart, the removing the vail and yoke, or which is the same, the abrogation of the ceremonies, is contrary to all found divinity and reason. For, 1st, Let but one single testimony of scripture be produced, where the Holy Spirit thus explains it. 2dly, We are, on the contrary, taught, that circumcision was, as it were, the entrance to the observance of that law, in which it was a yoke, Gal. v. 3. How then could it signify to the Israelites on their receiving it, the abrogation of that yoke? 3dly, Circumcision itself was a great part of the yoke, Aëts xv. 5. compared with verse 10. Besides, what is more absurd, than that the receiving the yoke should signify the removal of it? What sacramental analogy is there here? 4thly, As there is a relation between circumcision and uncircumcision, if circumcision be the abrogation of the ceremonies, it necessarily follows, that the ceremonies themselves are the foreskin, or uncircumcision of the heart, than which what can be more contrary to scripture
scripture language? 5thly, If it be objected, that the ceremonial law is called a carnal commandment, Heb. vii. 16. therefore its abrogation was fitly prefigured by cutting away a small part of the flesh. I shall invert the argument, and conclude; therefore it hath its confirmation in that act, which, if any thing, should be accounted among the carnal, as it was performed in the flesh; wherefore it is also called the covenant of God in the flesh of the descendants of Abraham, Gen. xvii. 13. For, the apostle calls that commandment carnal, which, as to the external rites, is performed not in the spirit or mind, but in the members of the body. Otherwise it might, with equal reason, be said, that the killing and burning the sacrifices prefigured the abrogation of the carnal ceremonies: which is unworthy divines. There was, indeed, that in circumcision, as also in the other ceremonies, which might discover imperfection, and give hope of a more joyful time and pre-signify, that when that time should come; the ceremonies were to be abrogated; yet the thing signified was not the abrogation of the same.

XXI. 3dly, And though sometimes circumcision of the heart was the same thing as taking away the vail and yoke; yet it is not promised in that sense, Deut. xxx. 6. For, God himself explains it otherwise in the following words, which runs thus: “and Jehovah thy God will circumcise thine heart, and the heart of thy seed, to love Jehovah thy God with all thine heart, and with all thy soul, that thou mayest live.” That circumcision, therefore, is meant, whose immediate effect is the sincere love of God, and the more remote life, or salvation. Now what is this but regeneration, or sanctification, without which there can neither be the love of God, nor life. But both may be, where the vail and yoke of ceremonies are not yet removed. The Jewish doctors also agree, that here sanctification is meant; though they give it too great an extent, and think that a perfect sanctification is here promised. We shall not scruple to transcribe a few things out of Moses Gerundensis. “Their heart will desire nothing, but what, in every respect, is virtuous. And this is the circumcision, mentioned here. For concupiscence and appetite are the foreskin of the heart: but to circumcise the heart is to set it free from that appetite and concupiscence.”

XXII. 4thly, If we grant, that something is here promised, which was to be performed to the elect Israelites in the time of the Messiah: yet this by no means proves, that this benefit was peculiar to that time, and was not bestowed on their ancestors before. I shall not go far to shew the weakness of that consequence. In ver. 8. God promised conversion to the Israelites of
of that time, that they might hearken to the voice of Jehovah and do all his commandments. Yet such a conversion is no peculiar benefit of the New Testament: because in almost the same words, the Lord ascribes to the Jews in the Babylonish captivity, verse 2. Therefore we conclude, that they by no means speak according to scripture, who deny that circumcision of the heart, in whatever sense performed, had place under the Old Testament.

XXIII. Thirdly, In the same base manner, they make the writing the law on the heart, a blessing peculiar to the New Testament: because Heb. viii. 10. it is said from Jer. xxxi. 34. "for this is the covenant, that I will make with the house of Israel after those days, faith the Lord; I will put my laws into their mind, and write them in their hearts:" that is, says our author in Jer. xxxi. §. 61. "I will cause them to receive my law, delight therein, and not forget it." If these words be taken as they lie, it follows, that the ancient believers, who lived before the times of the New Testament, did not receive the law of God, nor delight in it but forgot it. But that these things are most eminently false, appears from the example of David alone: who professes, that he received the law, when he says, Psal. cxix. 11. "thy word have I hid in my heart:" and adds ver. 16. I will delight myself in thy statutes, I will not forget thy word. How then is this a blessing peculiar to the New Testament, in which David claims an interest in so many words.

XXIV. But there is something else implied. Here, says the celebrated interpreter, the law of the love of God is spoken of. But that commandment "thou shalt love the Lord thy God," Deut. vi. could not, under the Old Testament, have its full efficacy on the hearts of believers: because where there is fear (which they who differed nothing from servants, could not be without Gal iv. 1.) there is no perfect love, 1 John iv. 18. And when the love of God is shed abroad in the heart by the Holy Ghost, Rom. v. 5. and the love of God is not bestowed with sadness, as formerly, but with the exceeding joy of sons, it is excellently, and as it were, peculiarly said, that the law of God is written in the heart. All this we may find in Sum. de foed. §. 352.

XXV. But I do not meet with these things in the sacred writings; for they declare that even the ancient believers loved God, Psal. xviii. 1. and Psal. cxvi. 1. And that as their Father, Isa. lxiii. 16. and with the exceeding joy of sons, Psal. xliii. 4. and without any fear, that did become the children of God," Psal. xlvii. 2. and Psal. xxxiv. 3. nay, that they had a joyful sense of the love of God, shed abroad in their hearts, Psal. iv. 7. and hear God, "saying to their souls, I am thy salvation," Psal. xxxv. 3. word,
In a word, that "they delighted themselves in God's commandments, which they loved," Psal. cxix. 47. What can now remain as a requisite towards writing the law on the heart?

XXVI. But yet you will say, something is here promised, to be obtained by virtue of the New Covenant, which the old could not give, in the place of which the new was substituted on account of its imperfections, I answer: the apostle does not here oppose the covenant of grace, as it is dispensed after the coming of Christ, to the same covenant of grace, as it was dispensed before: but opposes the covenant of grace, as in its full efficacy under the New Testament, to the national covenant made with the Israelites at mount Sinai; and as a spiritual covenant to a typical. In which covenant the people promised obedience to God; and God promised the people, that, if they performed that obedience, he would accept and reward it; but did not promise, to give them a heart to obey: as may be seen in their first engaging in covenant, Exod. xix. 5, 6, 8, and in the solemn confirmation of it, Exod. xxiv. 7, 8, where there is no promise made of a new heart. And therefore, in consequence of this covenant, the law was not written on the heart of the people of Israel. And hence it was, that they broke that covenant by their apostasy, and made it of no effect: And that God refused to be called their God, and to acknowledge them for his people; and that in contempt he called them the people of Mozes, rather than his own, Exod. xxxii. 7. Here a better covenant is opposed to that Israelitish covenant, which is not formally the covenant of grace, but is only considered with respect to typical or shadowy pomp, the effect of which is the writing the law on the heart, and communion with God, as the fountain of salvation. Moreover, that covenant is referred to the days of the Messiah, not that it was only then to exist in those effects of it; but that at that time it would be exceeding glorious, and produce effects very conspicuous. However, the elect among Israel, even in the ancient times, besides their engagements by the Sinaitic covenant, were joined to God by the covenant of grace, which he had solemnly renewed with Abraham. And from that covenant they had every thing, that the writing the law on the heart comprizes, and God himself for their God, that is, the fountain of salvation. As the covenant of grace, under which the ancients were, is not to be confounded with, so neither is it to be separated from, the Sinaitic covenant: neither are we to think, that believers were without all those things, which were not promised by the Sinaitic covenant, and which the typical covenant, because of its weakness and unprofitableness, could not befall; as they were likewise,
likewise, partakers of the Abrahamic covenant, which was a pure covenant of grace: and hence were derived the spiritual and saving benefits of the Israelites.

XXVII. Fourthly, The godly, who are zealous for the truth, are not without cause offended, when they read in express terms, that "justification is promised in scripture, as a blessing not of the ancient, but of the latter times," Sum. Theol. c. 69. § 3. That "remission is promised as a gift of the New Testament," de foed. § 353. That "before Christ came, there was no remission," Indag. nat. Sabbat. § 3. And in a word, that "no sin was properly forgiven under the Old Testament," Sum. Theol. c. 96. § 26.

XXVIII. But he who speaks so understands by remission of sins, and by justification, something more than the will to remit the punishment of sin, and to bestow eternal life for the sake of the Mediator, received by faith. He means by these terms, "That then the will to punish sin is excluded, by appointing a sacrifice for sin; and the declaration and testimony included; that sin is blotted out and expiated:" as he explains himself in Animad. v. ad. Quæst. 83. Quæst. 68. This he has expressed more clearly, Sum. Theol. c. 51. § 9. As to that justification which is the discharge and perfecting of the conscience, or the consolation arising on account of the cause of righteousness being now manifest, they had not that formerly.——He has accurately and briefly explained the whole of his meaning in Comment. ad. Col. 2. § 110. "In sum, the difference of remission according to the times, is thus: (1.) There was a remission of sins, and indeed a confession of as sin not yet expiated, and of righteousness not as yet brought in, but without bondage and a yoke; even before the law: previous to which sin was not imputed. (2.) There was a remission of sins with bondage, a yoke and ordinances, which exacted a hand-writing contrary to them, both evident and plain; and that under the law. (3.) There is a remission of sins, with a declaration of righteousness being brought in, and of the death of Christ, for the doing away of sin, even on account of the blotting out the hand-writing, and that under the New Testament.

XXIX. Against all this I offer the following considerations. As the scripture affirms, in express terms, that the ancient fathers had remission of sins and justification, it is neither laudable nor prudent to deny it. For in what sense forever you do it, it looks at least like an attempt, to gainsay God, and correct his language. Which ought to be very far from every one, that loves and reveres God. Besides, the scripture is express; as concerning remission of sins, Psal. cxxx. 4. "but there is for—
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Exod. xxxiv. 8. "forgiving iniquity and transgression and sin," so concerning justification, James ii. 21. Abraham our father was justified, and Rom. iv. 2, 3. As God has declared, that these had remission and justification, to what purpose then this is denied? You will allege, you have done so in a different sense: but let us now consider whether in a right and a good one.

XXX. By remission of sins and justification, you understand absolution, on account of the payment being actually made, together with an entire discharge from the hand-writing; such, as certainly did not exist under the Old Testament. But I do not remember, that any has proved, that the term justification, is used in that sense any where in scripture, to distinguish it from that absolution which the ancients enjoyed. For what is said, Acts xiii. 39. "by him all that believe are justified from all things, from which ye could not be justified by the law of Moses," is not to the purpose. There it is shewn, we have the truth in the saving grace of Christ, of which they had only the shadow in the external ceremonies of the law of Moses. There is no opposition made in that text between the Old and New Testament only between internal communion with Christ and the external ceremonies. But it is beyond all controversy, that believers, even under the Old Testament, were partakers thereof. We have the term ἀφορίς, remission, once in that sense, Heb. x. 18. but once only, that I know of. In other respects ἀφορίς is frequently ascribed of the ancient fathers, as we shall presently shew. Seeing therefore the scripture frequently declares, that the ancient fathers enjoyed remission of sins; and either once, or but rarely ascribes remission with any annexed limitation to the New Testament, contradistinguishing from the Old; it does not appear consistent with Christian prudence, so often to deny a remission under the Old. It had been better, in order to prevent offence, to say plainly and distinctly, that such a mode or manner of remission did not obtain under the Old, as does now under the New Testament. nor can any plead in excuse such scripture expressions, which says, that the Old Testament had not benefits in such abundance, as John vii. 39. for these expressions are not so common. And whoever in his discourse attempts to render scripture more intelligible to the less experienced, ought not to frame his expressions, by what is both more rare and obscure, but by the ordinary tenor of scripture, in order to throw a light on the more obscure passages and phrases.

XXXI. In fine, we cannot approve his saying, that the handwriting was not exacted of the fathers before the law of Moses.
For sacrifices, and circumcision, which "is not of Moses but of the fathers," John vii. 22. belong to the ordinances, and were types of Christ to come, and implied a confession of guilt, which was not then expiated, but are abolished by the cross of Christ. And if they made no part of the hand-writing, is there any reason, why they may not be observed under the New Testament, at least in the manner, in which they were observed before Moses? The brethren make the state of the Israelitish church too servile, beyond the other periods, both the preceding and the following. But these do not properly concern this controversy.

XXXII. Many have also been offended, that Psalms xxxii. li. ciii. and the like which exactly describe remission of sins and the justification of a sinner, should be thought to contain a prophecy concerning the New Testament times, as if the psalmist on that occasion, "delighted himself in the anticipation of the joys of the New Testament times," Sum. Theol. c. 69. § 24. and frequently elsewhere, especially in his commentaries on these psalms. These things seem very disagreeable, nor are they thought possible to proceed but from one, who denies that the fathers had remission of sin, together with that holy security of soul, which delights itself in God. Yet it is not to be denied, that the brethren elsewhere loudly protest, that they ascribe to the ancient fathers that remission of sins, which begets a full assurance of hope concerning happiness and a conformation, and a glorying even in death. And charity, which thinketh no evil, obligeth us to believe, that they speak thus from the heart. However I look upon that method of interpretation to be very indecent, whereby things of a doctrinal nature, which have no respect to the different economy of times, are rashly transformed into prophecies concerning the New Testament. And I find nothing in those psalms, at least so far as they declare the grace of God in the remission of sins, which may not be applied to David, and to believers, his contemporaries. Nor does any thing occur in the New Testament, which authorizes believers of the last times to appropriate these things to themselves beyond others. Let us consider each of them.

XXXIII. There is nothing in Psal. xxxii. that favours of prophecy. The title shews, it is *a doctrinal ode, containing the doctrine concerning the true happiness of a sinner, as common to every age. And declares, that this consists in remission of sins. Moreover, by his own example, he shews to whom that happiness belongs, and after what manner it may be obtained.

* A Psalm of David of Mischri, that is giving instruction.
tained. This he proposes, ver. 5. for the imitation of others, and presses it, ver. 8. and the following in very strong terms. Who, but one blinded with prejudice, can find a propæde in all this? And certainly, when David pronounces the person blest, "unto whom Jehovah imputeth not iniquity," &c. I would fain know, whether he includes himself in that blestness. If he does, it is no prophecy of the New Testament times, which is what I contend for. But if he excludes himself from that happiness, he also excludes himself from the benefit of that justification, which is obtained by faith; but Paul brings in this happiness of David, Rom. iv. 6. to prove the doctrine of justification by faith, and shews that Abraham was made partaker of it; but this I imagine none of the brethren will say. I would also fain know, what person speaks, ver. 3, 4. Is there here any kind of profopopoeia representing to us a believer of the New Testament? But what proof is there for such a fiction? What demonstration have we for it? Or does David himself speak? Certainly, the title of the psalm leads us to this: and there is nothing in these words, which are not true concerning David; and which he does not elsewhere affirm of himself; see Psal. vi. 2, 3. But if the prophet affirms of himself what is there spoken of the grief and anxiety of a foul not yet sensible of God's being reconciled, he certainly also speaks of himself, ver. 5. "and thou forgavest the iniquity of my sin:" for, these words cannot be separated from the foregoing.

I entreat the pious reader to compare this commentary, by which such a plain psalm is turned to I know not what kind of drama, where, under the mask of David, quite different persons lie concealed; with the clear and favoury commentary of Calvin, and if I am not mistaken, he will evidently see the mask fall off.

XXXIV. Of the same nature is, Psal. li. The inscription and occasion of it there mentioned, prove, that it is so evidently applicable to David, that it is superfluous to add a single word. The learned author himself, in his commentaries, applies many things to David. And on the title of the psalm he expressly says, "it is a prayer of David to God, after his conversation with the prophet Nathan." And on ver. 1. "all are bound to have recourse to grace, and lay hold on that, and consequently, with David, to apply to themselves the grace of God." Why then does he elsewhere wret these things to the New Testament times? Is it because ver. 7. he says, "sprinkle me with hyssop," by which ceremony the atoning sacrifice of Christ was represented? But is not that very expression more applicable to a believer under the Old, than under the New Testament? How could he more effectually express the activity of the ancient
cient faith, which takes a distant prospect, of a Saviour to come through a thick cloud of ceremonies? “The man of God knew,” says Musculus, “that the expiation of sin consists not in ceremonial actions; but is rather by the grace and Spirit of God in Christ to come.” Or is it because ver. 18. he speaks of the sacrifices of righteousness, which were to be offered after the rebuilding of Jerusalem, or of the sacrifice of Christ, whereby he made the fullest satisfaction to the justice of God? But what can be inferred from this? Could not believers of the Old Testament king praise for the benefits bestowed on them, and, at the same time, make mention of the future satisfaction of Christ, in virtue of which they obtained those blessings? And then why may we not, with Bucer and Musculus, understand by these sacrifices, those spiritual sacrifices, of which Peter speaks, 1 Pet. ii. 5. and which are abundantly offered to God, when he does good to Zion, &c. that is, enriches his church with his spiritual grace, as well under the Old, as under the New Testament? Unless, with Calvin, Mollerus, Piscator, the Dutch commentators, and others, we had rather explain it of the legal sacrifices themselves, but offered in a proper manner according to the divine prescription, and by faith: which is still farther confirmed from the sentiment of Cocceius.

XXXV. The hundred and third Psalm, contains nothing which regards only the New Testament times. And the ver. 19th and 22d, are to no purpose produced, as if they treated concerning the kingdom of liberty and grace, which was to extend through all the world. For, it is not certain, that these words are to be referred to the kingdom of heaven under the New Testament. There is nothing in them which may not be applied to the kingdom of God’s power or providence. “It is plain,” says Musculus, “these things are not spoken concerning the kingdom of grace but of the kingdom of God’s power, authority and dominion.” But was it not likewise true under the Old Testament, that “Jehovah hath prepared his throne in the heavens; and that his kingdom ruleth over all?” Was the state of the New Testament times represented to Micahah, when he saw Jehovah sitting on his throne, and all the host of heaven standing by him? 1 Kings xxii. 19. Did Nebuchadnezzar also prophecy of the New Testament times, when he called God king of heaven, and ascribed to him an “everlasting kingdom over all the inhabitants of the earth?” Dan. iv. 36, 37. Can it be said under the New Testament alone, “bleseth the Lord all his works?” But the Psalms, Psal. cxlvii. even under the Old Testament, united every thing in heaven, and in earth to that duty. I omit other passages, least in a thing so plain, I should be
be charged with a too superstitious exactness. However, I will not deny, that those things, which are spoken concerning the kingdom of God's power, which extends itself over the whole earth, and concerning his eminent majesty over all creatures, do illustriously shine forth in the kingdom of liberty and grace, as Mollerus has likewise observed. But yet there is no reason, to turn all this into a mere prophecy concerning the time to come. Well says Amyraldus in his preface to this psalm: "there is nothing here, which can be properly typical, or which, by any mythical interpretation, can be referred to the sins of time. But should wegrant, that the prophet, filled with the abundance of divine grace, was, from the senate thereof, moved to sing, towards the close of the psalm, concerning the kingdom of liberty and grace; does it therefore follow, that what he had before sung of the bounty of God towards himself and of the pardon of all his sins, was not applicable to himself, but only to believers under the New Testament."

XXXVI. What has also perplexed some, is that laboured distinction, and so often inculcated, of παράσια, passing by, and μετανόεις, pardon, which is usually pretended to be of extraordinary use in divinity. But they generally explain it thus: that παράσια denotes a passing-over, a passing by, a concealing, whence it comes that God does not punish sins, nor has a purpose of exacting them of the sinner; notwithstanding he does not declare, that satisfaction has been made, but on the contrary reserves to himself a power to call the sinner before him, that is, to remind him, that the debt is not yet cancelled, and to exact of himself the hand-writing, by which he may own, as by the subscription of his own hand, that guilt is not yet abolished and expiated. This the scripture would call παράσια, to pass by, to which answers σφην, to be silent, Psal. 1. 21. and Esther vii. 4. They distinguish this passing by two ways. 1st, Before the law of Moses, when God was altogether silent, and sin not imputed, by exacting the hand-writing. 2dly, After the law, when God called the sinner before him, and demanded the hand-writing. But by μετανόεις, properly so called, they understand that pardon of sin, by which God declares, that Christ has made satisfaction to his justice, and pronounces the meritorious cause of the right to life to be now actually in being, affirms sin to be blotted out, tears the hand-writing, and finally gives a discharge; as if he should say, I have received, I will not give in pledge. All this we find in de fœd. §. 339. Sum. Theol. c. 51. §. 11. Animadvers. ad Quesl. 83 Quesl. 68. Ad Rom. 3. §. 72. More Nebo, p. 65. &c.

XXXVII. On this I observe, that in the main there can be no
no controversy, if it be allowed, that the guilt of sin did not lie upon believers, in such a manner, that they, on supplication of Christ’s suretyship, should be forced to bear the punishment of it in their own person. So far, indeed, they were obliged to remember. If, That according to the law, they are debtors. 2dly, Though on account of the covenant-engagement of the Messiah, they are absolved from the penalty, yet as that engagement was not yet actually fulfilled, so far their guilt was not yet expiated; but that it continues to lie on him, who was still their surety, from whom it will demand sufferings and death; and as they themselves, by the decree of election, are one mystical body with the surety, so far it lies upon them; to give satisfaction, not in their own person, but by the surety. Just as the catechism speaks: we are to make payment by another. If so, as I apprehend, this is what the brethren mean, none will differ from them. But then their boasting of the extraordinary usefulness of their distinction will appear groundless: since they say nothing, but what all orthodox divines either have said, or would say.

XXXVIII. Moreover that distinction cannot be proved, from the terms ἀφιέναι and ἀφίημι. For, it is certain, that ἀφιέναι is ascribed to believers before the actual expiation of sin, Lev. v. 10. καὶ ἀφιένομεν αὐτῷ, and it shall be forgiven him, and so in other places. And least any should cavil, that this is meant of a typical forgiveness (which yet was a symbol of the true, and to which the augustin term, ἀφίημι, seems less applicable than to that real forgiveness the ancients enjoyed) I add from Ps. lxixv. 2. ἀφίημα τοῦ αἰματος τῷ λαῷ σου, thou hast forgiven the iniquity of thy people. I deny not, that this psalm was to be sung by the Israelites, when they were to be converted to Christ the Lord; but I think it cannot be proved, that it was not sung by believers, when they returned from the Babylonish captivity, with an application to their condition at that time. To omit other considerations, it is beyond all exception, that Christ, before his satisfaction, bestowed his ἀφιέναι, forgiveness, on some Mat. ix. 2. ἀφιένειται σοι ἡ μακρέως σου, thy sins be forgiven thee. In like manner, Luke vii. 47.

XXXIX. But we have not yet seen it proved that ἀφιέναι signifies passing by, concealing, silence. Budæus, indeed, in comment. Ling. Grœc. p. 286. shews, that παρέδωκε is sometimes to pass over; but that is in a quite different sense, for he quotes a passage from Zenophon, Lib. 4. Hellen. ιδον αὐτῷ μηδένα παρέδωκεν ἡκουσίως, commanded him not to pass over and send any into the citadel. Moreover, he says, that παρέδωκε, is to indulge, to promise, to forgive; and Hesychius speaks to the same purpose.

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Παραιτησις is ὀνειρεύσθαι, yield, admiss, remit; and he explains παραίτησις by ἀφίεναι, remission, ὀνειρεύσθαι, concession, pardon, so far are these words from being distinguished, that the one may be explained by the other. I am aware, that a certain author says, that "the authority of Hesychius does not move him, because he had before his eyes this passage of Paul, and explained it from the subject matter itself, on which Paul is speaking," Mor. Nebo. p. 29. But neither do I imagine, the celebrated person would have us to be moved by his own authority. Hesychius is no contemptible author. Let us hear the judgment of Dan. Heinius, Aristarch. Sac. p. 9. Edit. 8vo. In Hesychius "is contained not only the learning of all Greece, but also of the east, p. 14. A Grammarian of surprizing and profound learning, p. 18. A Grammarian, who is an abyss of the ancient erudition, p. 11. 6. Hesychius is no mean author, whose glosses are certainly for the most part, adapted to explain the Greek authors, and especially the Septuagint." And if Hesychius had this passage of Paul before his eyes, and explained it from the subject matter, and from his acquaintance with a language, which was his mother tongue, certainly he has not explained it amiss.

XL. The learned author, indeed says, that παραιτησις answers to ὄρον to be silent; but does not prove it. He quotes Bith. viii. 4. but παραιτησις is not there, in the copies I have. That of Walton and the London in 8vo, A. 1653 have παραίτησις. However that I may not conceal any thing, I have been made to understand, that it is in another copy. But suppose it was in them all, what is it to the purpose? For, I had been silent, does not there signify, I had paused over that injury unpunished, but I had in silence submitted myself to that indignity, nor troubled the king with any petition of mine. By which our παραίτησις gains nothing. And then also when God Psal. i. 21. says to the wicked "these things haft thou done, and I kept silent," which the Septuagint translate τὰῦτα ὄρον χαὶ ὄρον; there is no such thing intended by that term, like that παραιτησις remission, which Paul describes and the brethren infit upon. For, that is the abolation of believers from the penalty, on account of Christ's sureship. But this silence is the deferring the punishment of the wicked in order to compensate its slowness by its severity: things widely different. I cannot conceive with what judgment the celebrated author quote, these things here, in which thoughs even the word, παραιτησις, was to be found, yet certainly, not the thing itself, which he would have signified by that term.

XLI. The learned author should have also more fully explained, in what manner God kept silence in former times. For, he did not keep silence with respect to sin, when he demanded the hand-
hand-writing of the sinner, and charged him with guilt not yet expiated, which according to this famous author, was done by the law of Moses, but as I think, by the first institution of sacrifices; and if these were types of Christ's sacrifice, as doubtless they were, they at the same time signified, that the true expiatory sacrifice was not yet offered. *Neither did God keep silence as to pardon,* but proclaimed the testament of grace, whereby he assured believers, that, on account of the Messiah's covenant-engagement, he would never require them to pay a ransom for their own sins. What is then that important silence, on account of which that act of God towards the ancients may be called πατώς?

XLII. We conclude, that the distinction of πατώς and ἠφίκος, so much commended, is not of that importance, as, on that account, to set on fire the academical chair, the pulpits and the presses now, for so many years past, and the giddy vulgar rent into factions thereby. Since it cannot be denied, that the remission, which the fathers enjoyed, may, from the practice of the Greek language, be called, and was actually called by Greek authors ἠφίκος: and no passage can be produced, where it is called πατώς, in the fens now forced upon us.

XLIII. But the illustration given by the excellent James Altingius, merits our regard; who Heptad. 2. Difrer. 2. §. 92. Seq. speaks almost to the following purpose: Three things are required to a full and perfect ἠφίκος, forgiveness, namely, the taking away, the transferring and the expiating of sin. The taking away of sin is that act, whereby the guilt is removed from the offender, that though he has sinned, yet he is not under the obligation to punishment. This is pointed out by the term, ἠφίκος, when it signifies to remove and take away, Exod. xxxiv. 7. Psal. xcix. 8. Psal. xxxii. 5. Psal. lxxxv. 2. Psal. xxv. 18. The transferring of sin is that act, whereby the guilt, which is removed from the offender, is transferred to the surety, that he may be obliged to answer for it; as was done in the case of a sacrifice, by the imposition of hands, which then bore and carried the guilt. This, he thinks, was pointed out by the word ἠφίκος, he caused to pass, he transferred: 2 Sam. xii. 13. when David said, *I have sinned or I am guilty against the Lord:* Nathan answers, Jehovah also hath put away (caused to pass) thy sin, thy sin, guilt thou shalt not die. And the angel, the Lord, Zechar. iii. 4. says: behold, "I have caused thine iniquity to pass from thee." Which words ascribe this transferring to God, as the creditor, and to Christ, as the surety. But it is also what the debtor may claim; whence David prays for it, 2 Sam. xxiv. 10. "And now I beseech thee, O Lord, take away" (cause to pass) the iniquity...
of thy servant. And Solomon, Eccl. xi. 10. because we must
give an account of all our actions to God, as the last judgment
enjoins us to put away (cause to pass) evil from thy flesh. Which
cannot otherwise be done, (as the evil done can on no account
be undone) than by transferring or transporting sin. And he
imagines, that this transferring is what the apostle calls πανωσ
rēmisson. The expiation of sin is that act, by which, the guilt,
removed from the offender, and transferred to the surety, is
expiated by him who bears all the punishment, to which the
sinner was bound, so that divine justice shall have nothing more
to demand, much less to inflict. This is expressed by the word
ἐπικτικ to expiate, to cover with the blood of payment, that the
writing of sin may be cancelled, and no longer appear. This last
act is at length followed by a complete ἀφεσις remission, which
absolutely discharges from every demand, either upon the debtor,
or the surety; so that after this, there is no further any
occasion for a sacrifice for sin, Heb. x. 18. all remembrance
of it being entirely effaced, ver. 3. compared with ver. 17. Hav-
ing thus explained these things, the very learned author pro-
ceeds as follows. Under the Old Testament, believers were
without this last degree of expiation, because the time appointed
was not yet come, and consequently the ἀφεσις forgiveness, which
follows upon it. Their sins were not expiated, and the hand-
writing remained in its full force uncancelled, as also the re-
membrane of transgression was often repeated, &c. All which
were at length abolished by the death, cross, and the blood of
Christ's cross. But yet these believers were not without the
two former degrees, of taking away and transferring; which
are elegantly joined together by Job, chap. vii. 20, 21. "I
have sinned, what shall I do unto thee, O thou preserver of
men? Why hast thou set me as a mark against thee, so that I
am a burden to myself? and why dost thou not pardon (take
away) my transgression, and take away (cause to pass) mine in-
quity?" Take away from me the guilt, under the weight of
which I shall otherwise faint and sink; and transfer it to an-
other, who is able to bear it; namely, the surety; seeing by all
means satisfaction must be made. The very learned author
prosecutes this subject at further length, at which none will
repent their having perused. And indeed I always looked upon
the subject thus explained to be true and sound doctrine, which
I likewise publicly testified. My only scruple was, whether
this clear and explicit doctrine relating to the transferring of
sin to the score of the Messiah, could agree with the simplicit
of the Old Testament, and was generally thus known to the
ancient believers; and likewise whether it could be solidly
proved
proved by the word דָּשַׁנ. Should any think me too scrupulous in hesitating about this, I am not now inclined obstinately to contradict him; but have I, on that account, deserved to undergo a treatment at the hands of the learned author, as may be seen Heptos 3. Dissert. 4. §. 27, and Heptos 4. Dissert. 3. §. 14. I am indeed, sorry, that such resentment dwells in heavenly breasts, however I think, that I must take care least either the passions of others, or my own, should at any time cloud my mind in the discernment of truth. Sacred candour! descend and gently glide into our soul, that, with the greatest cheerfulness, we may receive what is well said, even from those who are displeased with us: and with equal readiness disclaim what we ourselves may have less accurately advanced.

XLIV. Fifthly, We dare not deny that adoption, in a certain respect and in some degree of eminence, may be accounted a blessing of the New Testament; so far, namely, as it imports that condition, not whereby believers are distinguished from the children of the devil and of wrath, and constituted heirs of divine grace and glory, (which is a dignity common to all believers in all ages) but whereby believers of the New Testament are preferred to children, who differ not much from servants. In which sense the apostle attributes adoption eminently to the fullness of time, Gal. iv. 4—7. Where Calvin, comments thus on ver. 5. "For even the fathers under the Old Testament were assured of their adoption: but did not then so fully enjoy their privilege. Here therefore adoption is taken, just as redemption, Rom. viii. 23, for possession itself. For, as at the last day, we shall enjoy the fruit of our redemption; so now we enjoy the fruit of adoption, of which the holy fathers before the coming of Christ, were not partakers." And on verse 7. "wherefore thou art no more a servant but a son: that is, in the Christian church there is no longer any state of servitude, but the condition of sons. He again therefore speaks of the difference between the Old and New Testament. Even the ancients were the sons of God, and heirs through Christ; but we in a quite different manner; because we have Christ present, and therefore enjoy his benefits." Consult what we have more largely explained Book 3. Chap. 10. And if I mistake not, this is the very meaning of the brethren, in commenting on Gal. iv. §. 56. "Let it only be observed, that adoption is not said to be so peculiar to the New Testament, as if the Old was entirely destitute of it. For the apostle presupposes, that even those that were in bondage under the elements of the world, were heirs."

XLV. But what is said elsewhere, de foed. §. 352. is very

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harsh: "though the saints under the Old Testament received the sanctifying Spirit, yet he did not work in them that affection, which was either worthy of God as a father, or of them as children; but there was in them a spirit of bondage to fear. On the contrary, they who are under the New Testament, do, immediately upon believing, receive the promise of the Holy Spirit," Gal. iii. 14. that is, the Spirit of sons, which was promised, and whose it is to cry, Abba, Father, Rom. viii. 15.

XLVI. On which I observe, 1st, It is supposed without proof, that the spirit of bondage was peculiar to the Old Testament. For even under the New, those effects of the Spirit are observable, which are to be referred to fear and to bondage. Even at this day, it engenders terror in the elect, because they look upon themselves to be in very bad condition, while they live in sin, nor can possibly be otherwise, till by a true faith they are reconciled to God, Luke xv. 17. Moreover, by this terror it drives them to lay hold on the fountains of salvation in Christ, 2 Cor. v. 11. By the same terror also it restrains them from sin, and extinguishes the desire of sinning in them. In fine, it very often redoubles this terror, racking their conscience with anguish and pain, and leading them in a way, just by the brink of hell, in which rarely with joy and exultation, generally with a kind of anxiety of a trembling heart, yet in sincerity, they can serve God. Just as at this day those, whose office it is familiarly to enquire into their state, find believers very often affected. It cannot be denied, that in all these there is fear; nay, that there is something, which proceeds from bondage, and is, in some measure, different from that ingenious performance of duty, which only arises from the cheerfulness of a heart actuated by love. Why then may not the spirit who works these things even under the New Testament, be called the spirit of bondage to fear.

XLVII. 2dly, It is also falsely asserted, that those affections, which the spirit of bondage formerly wrought in the saints, were unworthy of God, as a father, and of the saints as children. For as those affections were holy, and the effects of the sanctifying Spirit, whom God beallows upon none but his own children, nay, as they were most certain signs of their adoption, and of their right to the inheritance, is to entertain unworthy thoughts of God their Father, and of his children, to account them unworthy of both. True indeed it is, that in those affections of the saints, there was a kind of relation, like that of servants to a master; yet that by no means destroyed, but only in some measure modified, the relation of sons to a father; as even
even at this day God is held forth to us under both these relations.

XLVIII. 3dly, The sanctifying spirit, absolutely as sanctifying, which was in the ancient believers, ought to be distinguished from the spirit of bondage, as it precisely begets fear. Though therefore the affections, produced by the spirit of bondage, as such were inconsistent with the most free condition of sons of God; yet the effects of the sanctifying spirit, in all the elect, are a sincere love to God, and obedience arising from that love, with a complacency and delight in his commandments; now can there be any reason, why these may not be declared highly worthy of the saints, as sons of God?

XLIX. 4thly, It is contrary to all reason to say, that the ancients had not the spirit of sons, whereby they cried Abba Father. For this spirit is not so contrary to the spirit of bondage, as if it was not possible for both to reside together. The contrary to which we have proved already, Book 2, chap. xi. § 9. As this spirit therefore, is always operative suitable to its condition; so it wrought those affections even in the believers of the Old Testament, which were worthy of God, as a Father, and likewise taught them to cry, my Father, Job xxxiv. 36. Isa. xliii. 16.

L. Sixthly, It is not consistent with that divine grace, which was bestowed even on the ancients, to deny, that they had peace of conscience. On which head we find written, on Heb. x. § 15. as follows: "Conscience cannot be easy, before a man is expiated by a sacrifice, (with and by which we ought to approach unto God) and knows, that in confidence of that sacrifice he approaches to God. For it is by this, that the conscience is at last calmed and perfected. And till then a man must of necessity have a conscience, both accusing him before God, and separating from all communion with him."

LI. And yet the same person, who speaks thus, openly protests, that he by no means deprives the ancient believers of their assurance of hope, and the joy of a conscience, that gloried in God. For, he thus speaks elsewhere, on Psal. li. § 15. "This is the wisdom of God, that he suffers not sinful man to perish—and for that purpose, he gives the sinner a testimony of his righteousness, and the assurance of the hope concerning eternal happiness; so as with an uninterrupted joy to bear all crosses and afflictions, and glorify God, and give him thanks, in life and in death.——This wisdom of God, as Nathan had notified to him (David) by the word, so God had sealed it to him in his very inmost soul."

LII. These indeed, are things very difficult, if at all possible to
to be reconciled. For, where there is a conscience of sin, accusing man before God and separating from all communion with him, how, in that case, can there be a testimony of righteousness given the sinner by God? Again, where there is the assurance of hope concerning eternal happiness and an uninterrupted joy, what can there be wanting in that case to a calm-ed and perfected conscience? But let us explain, what we are to determine concerning the former assertion.

LIII. 1st, The scripture nowhere says, that the ancient believers had not peace of conscience; but on the contrary, that, from an assurance of the favour of God towards them, they slept secure, Psal. iii. 5. that, with full assurance of faith, they gloried in their present grace, Psal. iv. 3. and with the same assurance of hope expected future glory, Psal. xvii. 15. 2dly, Nor does it any where say, that believers under the Old Testament had the conscience of sin, accusing them before God, and separating from all communion with him. But on the contrary that conscience bore them witness, that sin was forgiven, Psal. xxxii. 5. and Psal. ciii. 3, 10, 12. And how could sin accuse them before God, and separate from his communion seeing it was charged to the surety, and was to be exacted of him? 3dly, The same scripture testifies, that believers under the Old Testament acted, what the redeemed acted, and gloried and rejoiced in God, Psal. cxvi. 7, 8. "Return into thy rest, O my soul, for Jehovah hath dealt bountifully with thee. Thou hast delivered my soul from death, mine eyes from tears and my feet from falling.

LIV. Heb. x. 1. is here misapplied: for, the apostle does not there deny, that the ancient believers had a conscience perfected: only denies, that there was perfection from the law, which had but the shadow of good things to come: denies, that the sacrifices, which were offered year by year continually, could make the comers thereunto perfect, that is, as Pareus says well, sanctify and save them. But what the law could not, the grace of the surety, of which they were partakers, both could and actually did effect. 5thly, The conscience of sin of which ver. 2. is not of sin as accusing before God, and excluding from all communion with him (for, the suretyship of Christ apprehended by faith, was a bar to sin's effecting that,) but it is a conscience of sins, as not yet actually expiated, and which were not to be expiated by the sacrifices of beasts. These were therefore repeated, that believers might testify, that they only used them as symbols, which God appointed, but did not expect to obtain remission but from the suretyship and future sacrifice of the Messiah.

LV.
LV. 6thly, Believers under the Old Testament had not, indeed, that calm or peace of conscience, which arises from the ransom being fully paid by the surety, nor such a discharge, as by the resurrection of Christ from the dead. Yet they had in Christ's suretyship engaging, truly and fully what was sufficient to calm the conscience, for by that they might be assured, all their sins were blotted out of their account, and laid to the charge of Christ, who had also taken them upon himself, and made himself a debtor to undergo the punishment of them: and indeed, in such a manner, that they should never afterwards be charged to believers, nor God ever have any will to punish their sins in their own persons, as the learned author speaks, Sum. Theol. c. 35. And why were not these things sufficient to produce a like composure of mind, nay and a tranquillity almost equal to that, which arises from the ransom actually paid? For believers are as much exempted from all obligation to personal satisfaction, whether the ransom was to be paid, or was actually paid by the surety.

LVI. Seventhly, It seems likewise to tend to undervalue the Old Testament church, that it is said to have been, in an especial manner subject to the dominion of angels. Concerning this, he says on Heb. 2. §. 39. “The former world, that is, the people of the land of Canaan was subject to angels, being subject to the word spoken by angels, and to the dispositions and appointments of angels, as well the heavenly, as those that sat in Moses' seat, and who, in like manner, are called Gods. For the heavenly angels, who assisted at the promulgation of the law, were the avengers or defenders thereof, as they were the guardians of the authority of the elders.” Here then they present us with two sorts of angels; the heavenly, who are spirits; the earthly, who are men sitting in the seat of Moses. The people of Canaan is said to be subject to both: to the heavenly. 1st, as the law was published by them. 2dly, As they were constituted the avengers or defenders of the law. 3dly, As the guardians of the authority of the elders. To the earthly; as the people was obliged to apply to them, to seek the testimony and the law, and to obey them, just as if God himself in person had published his commands with an audible voice. And on account of this dominion, both the earthly and the heavenly angels were called Gods.

LVII. I answer, the source of this error is a misinterpretation of what the apostle says, Heb. ii. 5. Where indeed, it is denied, that this habitable world is put in subject unto angels; but this is no ways asserted of the former. And from the denial of the one, the affirmation of the other cannot be concluded.
concluded. The apostle's whole discourse is with a view, to gain the greatest authority to the doctrine of Christ. For this purpose he had in the foregoing chapter, described in magnificent encomiums the excellence of his person; he then established the great pre-eminence of the gospel above the law. And now he urges, that Christ was to be obeyed, because the Father had given him the government of the whole world, which is an honour not at all conferred on angels. He speaks of the world to come, not in contradiction to the past, as if angels exercised dominion in that, as Christ does in this; but because, it is a part of Christ's exaltation, to be appointed Lord of that world by God, a world far more excellent than the past. This then is the apostle's reasoning. We are, with the greatest reverence, to attend to the word of Christ, because he is appointed Lord of the whole world; and indeed, especially at that time, wherein the state of all things, and particularly of the church is the most perfect: but no angel had ever such an honour conferred upon him. How do you torture the word, when you extort the subjection of the ancient church unto angels from this text.

LVIII. 2dly. The law published by angels, was the decalogue; which we are bound to own as the rule of our obedience, equally with the Israelites. Are we then also on that account subject to angels? 3dly. The part which the angels acted, in promulgating the law, was purely ministerial, and therefore implies no dominion: John was not therefore subject to an angel, because the apocalypse was sent and signified to him by an angel, Rev. i. 4thly, I cannot see, how it can be proved, that the avenging the law was enjoined upon angels under the Old Testament by any special command, which is revoked under the New. And the brethren themselves will not deny, that the words, Psal. xxxv. 5, 6. belong even to the times of the New Testament and to the enemies of Christ. The punishment of rebels, the chastisement of the miscarriages of the righteous, the defence of those under unjust oppression, argue indeed, the ministration not, the empire of angels. And what peculiar has the Old Testament in this respect to which the New cannot show the like? For, here also the apostle, 1 Cor. xi. 10. 1 Tim. v. 21. urges the observance of decency in the church because of the presence of the angels. But it is worth while to hear Cocceius himself, commenting to this purpose on John i. 52. "Moreover, that angels were present with the Christian church, appears from the preservation, enlargement and purging of the Christian church, and from the astonishing protection of those, that came out of Babylon." And a little after: "As he subjects our
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our members to our will, and inspires us with a good will; so he also makes his will known to his angels, and sanctifies their will, and if there be any thing that regards the good of man, he inclines them to it. Thus while he reigns in the church, he reigns in the angels, and the same spirit is in the angels, which is in the church: as in the vision of Ezekiel, the same spirit was in the wheels, which was in the living creatures;” Ezek. i. 20. Let us add what he says in Disput. ad. Mat. xxiv. Thef. xxxviii. "The angels assist the preaching of the gospel, no less than they were solicitous, that the law should be observed for the determined time." 5thly, I know not on what ground it is so confidently asserted, that angels were formerly, in a peculiar manner, guardians of the authority of the elders; unless perhaps on that general one, that God usually employed them, to keep up the order he had established upon earth; but they ceased not to do this under the New Testament. 6thly, They are called gods, because of the excellency of their nature and office, and of the image of God in that respect; not because of any empire they had over the people of God of which they are now deprived: for, Paul, in his time called them "thrones, dominions, principalities and powers," Col. i. 16.

LIX. 7thly, It is scarce needful to mention any thing about men sitting in the seat of Moses, who are called earthly angels. For who will deny, that in the commonwealth of Israel, which was a royal priesthood, God appointed a magistracy that was both civil and ecclesiastical with proper authority, in order to see to the due observance of his law? And I shall easily grant, that this magistracy received authority, to deal somewhat more severely with the church, while she was an infant heir, under tutors and guardians, than can now well suit with an advanced age, and days of greater liberty. But I do not see, who can prove, that the apostle, in the quoted passage to the Hebrews, treats of them under the name of angels: especially as in the whole of this discourse he constantly means by angels, those ministering spirits whom God commands to be ready to serve his beloved people, Heb. i. 14. And then even the New Testament church hath its angels, of which in the Revelation. Shall we also affirm, that therefore it is subject to angels? 8thly, and lastly, The name gods, is common to any civil magistrate, who dispenses justice in the God's name, even in pecuniary causes; as appears from Exod. xxi. 6. and Exod. xxi. 28. Deut. xix. 7. That notion therefore, about the church of the Old Testament being in a peculiar manner subject to angels, falls to the ground.

LX. 8thly, It also deserves our enquiry, whether we are to reckon
reckon the continual fear of temporal death, to which believers of that time, were all their life subject among the defects of the Old Testament? Concerning this fear the brethren argue to this purpose. They distinguish between a good and an evil fear of death. This is attended with a horror, and hatred of the holiness of God proceeding from an evil conscience, in every unregenerate sinner, who knows and reflects, that God is judge: the former again is twofold: either common or peculiar in the saints under the Old Testament: common in all those that account this life and freedom from misery, to be an extraordinary gift of God, and which may be profitable both to themselves and others. This fear is not unbecoming the pious, nor renders them miserable. That which in an especial manner belonged to the Israelites, the inhabitants of the land of Canaan, arose from causes which were peculiar to them: namely, first, from an affection for the land of Canaan, which was given them with a promise of long life therein, as a pledge of the heavenly inheritance. And therefore it was necessary, that believers should desire to enjoy that pledge. Secondly, from a desire and hope of seeing, in due time, the Saviour in that land. Thirdly, from the bondage to the elements of the world, to which they were tied down by that law, that, if on set purpose they neglected it, they became as transgressors of the law, obnoxious to temporal and eternal punishments; but, if through infirmity or thoughtlessness, they acted against the ordinances, they had reason to apprehend immediate death to be inflicted upon them by the hand of God: terrible examples of which were sometimes set before their eyes. This fear was good, proceeding from the love of a good conscience and of the grace of God; and made them, with diligence and care, perform the service of the ceremonies: for the godly had this all their life long. But they were delivered from it by the death of Christ. And this Paul is thought to have declared, Heb. ii. 15. This is the sum of what is almost everywhere repeated, and more summarily explained, Animad. v. ad Quæst. de V. and N. T. Quæst. 31.

LXI. For my own part: I will not disown, that there was something in the rigour of the Mosaic polity, that had a tendency to make them afraid of some dreadful death, Heb. x. 28. "He that despised Moses’s law, died without mercy, under two or three witnesses." God himself commanded, that such as these should be punished with death, Lev. xxiv. 16. Numb. xv. 34. and sometimes made examples of those, who had not very carefully observed some circumstantial, by a death altogether extraordinary, Lev. x. 2. 1 Sam. vi. 20. 2 Sam. vi. 7—9. This, especially if it was just before them, or had lately happened,
pened, could not but strike a terror, and excite the righteous to take diligent head, left they should split on that rock. But it is not probable, that they, who walked in a good conscience before God, and knew they had to do with a most merciful Father, were tormented all their life, with the continual dread of death: for examples of such rigour were rare; but instances of paternal indulgence common and conspicuous before their eyes.

LXII. True it is, long life in the land of Canaan was a pledge of eternal life in heaven; and it was necessary to love this pledge, as it pleased God to grant the enjoyment of it. But I cannot conceive, how the taking away of the external and perishing pledge, was to be so much dreaded, when they were to obtain, an eternal good in its room, of which they had only an earnest in the pledge; since the godly were assured of receiving the heavenly inheritance, immediately upon, and even by death. For the exchange of the typical for the true and heavenly inheritance is not to be dreaded, but rather to be desired and longed for.

LXIII. Pious persons under the Old Testament, who deprecated an untimely death, are not said to have done so from any fond love to the earthly pledge, but from a desire of glorifying God among the living, Psal. vi. 4, 5. Isa. xxxviii. 18, 19. This exercise of piety made the Psalmist’s life agreeable and truly worthy of the name of life, Psal. xviii. 17. And then they were public persons, who were fond of longer leave of life, not so much out of a regard to themselves, as to the kingdom and church, whose advantages they watched over. However, it is not to be doubted, but all the faints, whenever they considered themselves separately, and compared the imperfections of this life with the perfections of the future, desired to be dissolved, and be with God in glory. For this was then to them, as it is now to us, far better.

LXIV. The people of Israel in general, had hopes of seeing Christ in their own land; but this was not the case of every individual. Nor was it lawful for those, who lived in Canaan many ages before the coming of the Messiah, to expect such a long term of life, as to see Christ’s day; nor be struck with horror at the thoughts of a death, that perhaps might cut off all those hopes. Those who were actuated by a higher spirit, had more exalted apprehensions than the vulgar, longed indeed to see those things which the disciples of Christ saw, Mat. xiii. 17. searched diligently what, or what manner of time, the prophetic spirit, which foretold those things should happen, 1 Pet. i. 11. But I know not from whence the brethren could have learned,
learned, that every one in particular, whom they make subject to the fear of death, or that the generality of believers without distinction, expected perhaps, in their time the coming of Christ, and hence arose their horror of death. Peter speaks the contrary, ver. 12. "that it was revealed unto them, that not unto themselves, but unto us they did minister those things." Can the brethren then mention so much as a single instance of any, who, on that account, is said to have been afraid of death?

LXV. These hypotheses are groundlessly built on the saying of Paul, Heb. ii. 15, where the fruit of Christ's death is said to be the "delivering them, who through fear of death were all their life-time subject to bondage." For, 1st, What reason can persuade, may admit, that the fruit of that death, for undergoing which it was necessary Christ should become man, should be restrained to the Jews alone, the inhabitants of Canaan? For the benefits of Christ's death belongs to all the elect from the beginning to the end of the world, and the apostle is here treating of all those, that are sanctified by Christ, whom Christ calls his brethren, and the children given him by the Father.

LXVI. 2dly, It is without proof inferred, that those here described are considered as believers already; since it is more suitable to imagine, that the most miserable state of the elect is here delineated while they were themselves out of Christ. For, during all that time they must needs be tormented in a fearful manner with the dread of death, whenever they think of God as a judge: and unless the death of Christ had intervened, that dread would continue upon them all their life long.

LXVII. 3dly, We are here by bondage under no necessity to understand bondage to the elements of the world; for as the apostle a little before had said, that the devil is destroyed by the death of Christ, what is more natural than to explain, what he now speaks of bondage, concerning that wretched condition of men, when under the tyranny of the devil? And surely it is a much greater blessing to be delivered from the bondage of the devil, than from that to the elements of the world; and as both is a fruit of Christ's death, why shall we restrict the apostle's meaning to the leaf, and exclude the greatest? Besides there is no such difference between the fear of death, and the bondage of the devil, as to make it improbable for them to be joined together in the same discourse: for the one is cherished by the other: the bondage of the devil begets the fear of death: and the fear of death in an unсанctified conscience, heightens the hatred of God, and consequently the bondage of sin and the devil.

LXVIII. 4thly, The term death is most unreasonably restricted
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of temporal death. The apostle argues in this matter: It was necessary for Christ to become man, because he was to die. He was to die. (1.) That, by his death, he might destroy the devil, who had the power of death. (2.) That he might deliver his people from death itself, and from the fear of it. What can be more plain, than that the whole of that death is here meant, over which the devil has power, both temporal and eternal, especially the last. The fear of temporal death, as the brethren describe it, was good and holy in itself, only somewhat troublesome and uneasy: and can it be thought probable, that the apostles, when speaking of the effect of Christ's death, should explain in very magnificent terms the freedom from a thing, good and holy in itself, because it produced some uneasiness, and omit the deliverance from that which comprehends all evils and miseries? And yet so form his discourse, as if he seemed to have spoke rather of that which is the greatest, than of that which is the least evil, and what he alone intended?

LXIX. 5thly, and lastly, I could also wish it was explained, what is that universality of saints, denoted by the term, **all**, which Christ delivered from the fear of losing the pledge by death. Were the saints, who died before Christ, of this number? That does not appear; for they are supposed to be troubled by the fear of death all their life time. And yet, if I mistake not, they were delivered from this, when once they died. What then did the death of Christ profit them in this respect? Are we then to understand those saints, who lived at the time of Christ's death? The brethren seem to intend this, when they say: "as many as bore bondage with that disposition, were delivered by Christ when he died;" Ad. Heb. 2. 6. 89. But who are those? Not believers of the Gentiles, who had no country given them for a pledge. It must then be the Jews. But it could not be all of them. For, many of them lived out of the land, in a voluntary exile, without enjoying that pledge. How greatly then is this fruit of Christ's death limited? Let us suppose it was they, who, after the death of Christ, received Christ by faith in the land of Canaan, that constituted this universality. But how were these delivered from the fear of losing the pledge? Was it because, after Christ's death, the land ceased to be a pledge, and was shortly to be given up to the Gentiles to a total destruction? Is this the meaning of the brethren? How false and mean! Well says the celebrated interpreter on Zech. ix. 5. 23. "They voluntarily renounced the inheritance of the land of Canaan, and exchanged it in order to partake of the heavenly Jerusalem, and the inheritance of the
world." But neither will this remove all the difficulty: for, Paul speaks of those who, *all their life-time* were subject to the fear of death, which the brethren themselves, at other times, urge; but they, whom we suppose to be delivered by Christ, cease not to live, when delivered from the fear of death. I beg of those learned persons, again and again to consider, in what intricate perplexity they entangle themselves, while, without any just ground, they quit the trodden, plain road.

LXX. *Ninthly,* It is most of all grievous, and tends to stir up the resentment of the meekest person, that believers under the Old Testament are often, and that at great length, said "to have been *under wrath and the curse." And indeed, this assertion is shocking to tender ears, and unusual in the reformed churches. The brethren took occasion to speak thus from Gal. iii. 10. "as many as are of the works of the law are under the curse." Which passage they think is to be explained, as if it was there said; whoever are subject to the ceremonial law, bear testimony, that the curse is not yet removed by Christ, nor the blessing yet actually obtained. For, though they are free from the curse belonging to the wicked, and partakers of the blessing of the sons of God, yet, by the use of the ceremonies, they openly avow, that the meritorious cause of the blessing was not yet come. But let us hear their own words. In Comm: ad Gal. 3. §. 104. "The ancient interpreters have here departed a little from the meaning of the apostle, not adverting, how believers and the saints of the Old Testament could be said to be under the curse, for they think, it necessarily follows, that it is not possible for him who is under the curse, to be saved.—In this they are mistaken. For, according to the apostle, *to be under the curse,* signifies here not to be without the covenant of grace, but to undergo something on account of the curse, which was not yet blotted out by the payment of the price: either for the sake of the hand-writing against themselves on account of sin, and of the curse annexed thereto, and so far the sake of God, who neither did, nor was to punish their sins, as if he was to pardon them; and, who had promised life to believers; that he might be sanctified by declaring his righteousnes, which he was to manifest in Christ.

LXXI. But though this explication sufficiently provides for the salvation of the fathers; yet I think it harsh, and very far from the scope of the apostle, and the language of scripture. The scope of the apostle is to refute the opinion of the false apostles, by which they disturbed the quiet of the churches of Galatia, as if faith in Christ alone was not sufficient to justification, but that the Gentiles were bound to observe the Mosaic ceremonies,
as a part of that righteousness and holiness commanded by the law. For, certainly, the Jews were, and still are, at this day, tainted with the heresy, that the ceremonies contribute to justification. The apostle briefly sets the truth in opposition to that false notion, Gal. ii. 16. which he confirms by several arguments. After many others he makes use of this. For as that sanction, by which the curse is threatened against transgressors; is annexed to all God's laws; and as there is none, who ought not to confess, that they have one time or other transgressed some one law of God; so far then can any hope for life from any observance of any law, that, on the contrary, "as many as are of the works of the law," that is, who take part with those, who would be justified by works, are under the curse, Gal. iii. 10. This inference is solid and clear, and in Paul's usual manner. See him arguing the same way, Rom. iii. 19, 20.

LXXII. But many things prove, that nothing is meant by the curse, but the curse of the covenant of works, which excludes man from communion with God, and is opposed to the blessing of the covenant of grace. First, He does not speak of that curse, which hangs over the godly, because and in so far, as by observation of the ceremonial law, they subscribe a hand-writing against themselves, but that, which hangs over the proud transgressors of the law. For the apostle does not say, that the godly of old confessed, that they were under the curse, because they observed the ceremonial law; but those who are of works; judiciarly or self-righteous workers, who endeavour to establish their own righteousness; these are they who are under the curse, because they have not observed the law as prescribed.

LXXXIII. 2dly, Paul means here the same curse that Moses did; from whom he quotes a passage for establishing his doctrine, Deut. xxvii. 26. But since that Mosaic formula, which undoubtedly contained the sanction of the covenant of works, speaks of that curse, which all sinners naturally are under, because they continue not in all things commanded by the law, and which is opposed to the favour and saving grace of God. Had the apostle meant another curse, he would have trifled, and not argued, but this is far from his character.

LXXXIV. 3dly, He speaks here of that curse, from which Christ has delivered his people. But he delivered them, not only from the hand-writing, declaring the ransom not yet paid, but from all guilt and condemnation, from all that curse, which we deserved on account of sin. It is a bad practice which the celebrated Cocceius every where justly condemns in the Socinians,
ians, so to wrest the divine words of scripture, as to put a low
and mean sense upon them. And is not this done, when that
divine sentence, "Christ hath redeemed us from the curse of
the law," is brought so low: he freed us from the yoke of the
ceremonies. This, certainly, is among the very least of the
blessings; which accrue to believers from the redemption of
Christ.

LXXV. 4thly, Moreover the curse, we are delivered from,
is of the same kind with that, which Christ underwent for us: he
therefore underwent it for us, as an expiatory sacrifice in our
stead, because it lay upon us on account of sin. But Christ
was made a curse for us, not as he observed the ceremonial law,
but as he bore the wrath, the fury the indignation of God a-
against our sins. He complained, that he was forsoaken of his
Father, grappled hand to hand with dreadful horrors and an-
guish of soul, and with the infernal powers themselves. In a
word, he endured all the curse, that the law threatened against
sinners, he was not only accursed but even a curse; which was
shewn by crucifixion, as the symbol.

LXXVI. In the last place, I do not imagine, that either of
these can be proved from any passage of scripture: either, that
those who can be called true and spiritual sons of Abraham,
who are of the works of the law: or, that those, who, in faith
and a good conscience, observe the precepts of the ceremonial
law, can, on that very account be said to be under the curse. I
find Rom. iv. 16. is quoted as a proof of the former: "to the
end the promise might be sure to all the seed, not to that only
which is of the law, but to that also which is of the faith of Ab-
raham, who is the father of us all." But the case is very dif-
ferent: for, 1st, That expression to be of the law, and that, to be
of the works of the law: are not in all respects the same; for, those
may simply be said to be of the law, to whom pertained the giving
of the law, Rom. ix. 4. that is, the Jewish nation, to whom
the law of God was delivered, and who, in consequence of that
giving of the law, and of the covenant founded thereon, became
what they are, a people peculiar to God. But seeing works, in
the business of justification, which was the dispute among the
Galatians, are always set in direct opposition to faith, those
who are of the works of the law, cannot be of justifying faith.
If you object, that the law is in like manner opposed to faith;
I answer, the law has a twofold relation: a legal, strictly so cal-
led, as it contains the condition of justification, by a personal
and proper obedience; and an evangelical, as, by its types and
shadows, it leads to Christ. Whoever, according to the for-
mer relation, are of the law, are not heirs, Rom. iv. 14. but
whoever
whoever were of the law, so as to discover in it the gracious promises of the gospel, belonged to that seed of Abraham, to which the promise was declared. And, according to this different relation of the law, the apostle in a different sense says, that some are of the law; some who, because they want to be of the law, are not heirs; namely those, who reckon their works as a condition of righteousness with God; either for purification or satisfaction; and some again who are of the law, and yet are heirs; namely those, who suffer themselves to be led by the law, as a schoolmaster, to Christ. But works contradistinguished from faith, can have no other than an opposite relation in justification.

LXXVII. To this purpose I formerly wrote with the generality of interpreters, and even Cocceius himself; who so explains the words of Paul, that he divides into two classes all that seed, to which he maintains the promise was made sure; one of which classes is said to be of the law; the other, of the faith of Abraham: the one, of the Israelites, to whom pertained the giving of the law; the other of the Gentile believers, who without circumcision, but only in imitation of his faith, become the seed of Abraham. But I afterwards met with the discourses of James Atingius, who observes that the Greek of Paul, παντες το σπάρατη, και το κε τοις απεχομεν άλλα και το κε τοις 'Αβρααμ, is not necessarily to be translated, "to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham;" so as to apply the restrictive particle only to the seed; but is more properly translated, "to all the seed, not to that which is of the law only, &c." So that the restrictive particle should be joined to the law, not to the seed. And he thinks this verse is to be compared with verfe 13, "the father of circumcision to them who are not of the circumcision only, but also walk in the steps, &c." That the meaning is, that those are the seed of Abraham, to whom the promise can belong, not who, by circumcision only, or any other carnal precept, in which they vainly glory, may in some measure resemble Abraham; but who resemble him in faith. Thus both members belong to the Jews, and those are excluded from partaking in the blessing, who are only of the law, verse 14. Those only being admitted who are of the faith of Abraham. But those descendants of Abraham, who received the covenant proposed to them by God, as a covenant of works, and circumcision as the sacrament of such a covenant, are of the law, and indeed only of the law. These things are at large and with accuracy deduced by the very learned author. But if this interpretation holds, the brethren are...
so far from finding any support in the passage, that rather every thing is against them.

LXXVIII. For the proof of the latter, it is alleged, that the time of the Old Testament is called the time of wrath and severity, Isa. x. 25. Dan. viii. 19. and that Moses, the minister who gave the law, is called "the minister of death and condemnation," 2 Cor iii. 7, 9. and that "the law worketh wrath," Rom. iv. 15. that is, impfeth something, which proceeded from sin and guilt, and so from wrath. But these things are not to the purpose. For, 1st, There is nothing there concerning a curse or execration, which constantly in scripture denotes the deplorable condition of the wicked, especially if any one is said to be under it. 2dly, Isaiah and Daniel speak not of the time of the Old Testament in opposition to that of the New; but represent that period of time, in which God more severely punished the sins of his people: which he likewise does sometimes under the New. 3dly, Moses is called the minister of death and condemnation, because his ministry, for the most part, tended to terrify the sinner, and convince him of his sin and curie. 4thly, In the same sense the law is said to work wrath; which is not to be understood of the ceremonial law alone, but also, and indeed, chiefly of the moral law, which, by its most accurate precepts, discovers sin, and, by the dreadful combinations of divine wrath against sinners, raises in the soul a sense of wrath. But these things are no proof that believers of the Old Testament were under the curse.

CHAP. XIII.

Of the real defects of the Old Testament.

HOWEVER the Old Testament had really some peculiar defects, on account of which it is found fault with, Heb. viii. 7, 8.; and because of these, it was to make room for the New. When we say this, we do no injury to the divine wisdom, as if it was inconsistent with that, to make the first covenant with his people, such as would afterwards want correction. For as God, in the first creation of the world, began with things, that were more rude, and by degrees, as it were first rough Hewed them, then polished and exa ctly squared them, till they attained to that beauty, in which he acquiesced; so, in like manner in the formation of his church, he would have
have the beginnings to be more unpolished, which, in the regular course of things, were to arise, in process of time, to a more beautiful symmetry and proportion, till he should put the the last hand to them, at the consummation of the world. And if it was not unworthy of God, to have made something imperfect in the kingdom of grace, which shall be brought to absolute perfection in the kingdom of glory: neither is it unworthy of him, to have granted something more sparingly under the Old Testament, which he could most liberally vouchsafe under the New. Nay, by this very thing he displayed his manifold wisdom, in that he distinguished the diversity of times by proper and suitable marks or signs. Paul represented the Jews, as resembling children; Christians, grown men. What irregularity is there in God’s thus ordering matters, that he should confine the former to the rudiments, as being more suitable to their measure of age, and train up the latter in a more hardy, and as it were manly discipline.

II. But let us particularly rehearse in order the things, in which the Old Testament was defective. The first is, that the fathers under the Old Testament had not the cause of salvation present, much less completed. They had the figure of Christ in various appearances, as preludes of his future incarnation, in the pillar of cloud and fire, in the tabernacle, the temple, in the pictures of the ceremonies, the riddles of the prophecies: but they had not the privilege of beholding him present among them. The prophets of those times, “prophesied of the grace that should come unto us.” “And unto them was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto us concerning the sufferings of Christ, and the glory that should follow,” 1 Pet. i. 10, 11, 12.

III. And as the cause of salvation did not then appear, namely, God manifested in the flesh, neither did righteousness, or that on account of which we are justified. Because the captain of their salvation, was not yet made “perfect through sufferings,” Heb. ii. 10. that in which the expiation of our sins consists, did not then exist, and consequently, “everlasting righteousness was not yet brought in,” Dan. ix. 24. For as the ransom was not yet paid, the debts were not actually cancelled, that day had not yet shined, on which God “removed the iniquity of the earth,” Zech. iii. 9. The fathers, indeed, had a true and a sufficient remission of sins; yet had not that, for which sins are justly, and in a manner worthy of God, remitted; namely, the satisfaction and expiation of Christ. Pareus says well, ad Heb. viii.
18. "the expiatory offering was not yet made, in which the remission of sins, wherewith they were favoured, was founded."

IV. In this respect it is no absurdity to say, that the sins of believers remained, and still existed, till they were cancelled by Christ's satisfaction. For, they existed in the accounts of the surety, who was to answer for them: nor were they blotted out, till after the payment was made. We are not to think, they so lay upon believers, as that they went to heaven loaded with the guilt of them; than which nothing can be more absurd; nor are we to maintain, that they were entirely cancelled out of the book of God's accounts: for, in that case, Christ's satisfying for them had been superfluous. But they remained as debts upon the surety, which he was to pay. And therefore God, who had already before hand, remitted very many sins, exacted them of Christ at the time appointed, Isa. liii. 7. "to declare his righteousness for the remission of sins that are past," Rom. iii. 25. Pareus again l. c. "In the mean time therefore, sins even remitted without true expiation, remained till they were at length expiated by the death of the mediator: which expiation being made, both their sins and ours were at last truly abolished in the judgment of God. Calvin uses the same way of speaking, Inflit. Lib. 2. c. vii. § 17. "For which reason the apostle writes, that the remission of the sins which remained under the Old Testament, was at length accomplished by the intervention of Christ's death." This then was the first defect of the Old Testament, that it had not the cause of salvation completed, and consequently not a true expiation of sins.

V. The second defect was the obscurity of the old economy. This follows from the preceding. What can there be at most but twilight before the rising of the sun? The Lord therefore dispensed the light of his word to them in such a manner, that they could only view it still at a distance and obscurely. Peter has elegantly represented this, by comparing the prophetic language "unto a lamp that shineth in a dark place," 2 Pet. i. 19. When he calls it a lamp, he intimates the absence of the sun, and when he speaks of a dark place, he represents the condition of the ancients, which, amidst the darknes, had the glimmering small light of a burning taper, and no more than a taper, which is used only in the night time, not in the full day. To this purpose also is the saying of Christ, Mat. xi. 13. that "the law and the prophets were until John. From that time the kingdom of God was preached." What did the law and the prophets discover to those who lived in their days? Certainly nothing but a taste of that wisdom, which was afterwards to be clearly displayed, by foretelling it as shining at a distance.
Whenever Christ can be pointed out with a finger, the kingdom of God is disclosed.

VI. There was certainly in the ceremonies, an instituton concerning Christ's person, offices, and benefits. And therefore it was a distinguishing favour, that God should honour Israel alone, above all other people, with that kind of instruction, as we have formerly intimated. But, as the ceremonial rites were vastly increased, and the repetition of the promises of grace was in the mean time more sparing and uncommon; the very great number of rites was like a vail, by which the naked simplicity of the ancient promise was very much clouded. And the event shewed, that the greatest part of the Israelites cleaved to the ceremonies themselves, sought for justification and expiation of sin in them, and did not penetrate into the spiritual mysteries, which were hid under the vail, with the eyes of the understanding and of faith. This, indeed was their own fault; but that method of teaching was not so well adapted and effectual for the correcting of it. This is also represented by the type of Moses, who "put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is now abolished as useless," 2 Cor. iii. 13. There the apostle by way of allegory proposes the person of Moses, to represent the economy of the Old Testament. It had indeed the light of the promises of grace, as the face of Moses had an extraordinary glory, ver. 7. But while Moses spoke with the Israelites, he covered his glory with the vail of the ceremonies, which he had introduced; the end of which, indeed, was Christ and his grace; but Israel being intent on the contemplation of these, satisfied themselves in them, and forgot to look to that, to which had they turned their mind, as became them, they would have been led by the ceremonies themselves. And this is "that vail, which, in the reading of the Old Testament, not being taken away, still remaineth on Israel," ver. 14.

VII. To the same purpose, was the vail of the tabernacle and temple, which kept the Israelites from entering and beholding the sacred things. These two vails may be thus compared together. By the vail of the temple they were reminded of something, which they were not yet suffered to behold, because something stood in the way; namely, guilt, which was removed in the flesh of Christ, Heb. x. 19. and that the way to the heavenly sanctuary was not yet set open to them, Heb. ix. 8. By the vail over the face of Moses, they were put in mind, that the eyes of their understandings were weaker, than that they could bear the naked declaration of the truth. For if it was
was thus at that time with Christ's apostles, John xvi. 12.

VIII. It is remarkable, that the Lord Jesus himself, in the
days of his flesh, suited his doctrine to that more obscure dis-
pensation; and laid before the promiscuous multitude, the
mysterie of the kingdom of heaven, scarce in any other man-
ner than under the vail of parables, the meaning of which was
to be rather guessed at, than thoroughly understood. And
himself gives this reason for it, Mat. xiii. 10, 11. when his
disciples asked him, “Why speakest thou unto them in para-
bles?” He answered, “Because it is given unto you to know
the mysterie of the kingdom of heaven, but to them it is not
given.” And ver. 13. “Therefore speak I to them in parables,because they seeing, see not; and hearing, they hear not, nei-
ther do they understand.” But as the time of his confirma-
tion was drawing nearer, he more clearly, and without further
cumlocution, proposed the truths of salvation, John xvi. 25.
which the disciples themselves observed, ver. 29.

IX. The third defect was the great rigour and unrelenting
severity of that economy, on account of the threatenings of
the law, which so often occur, and of the promises of grace,
which are more seldom and more obscurely repeated. To this
purpose is what we have, Heb. xii. 18. that believers are not
now come to the mount that might not be touched, and that
burned with fire, unto blackness, and darkneas, and tempeft,
where nothing was to be heard or seen, but what was apt to
strike the mind with dread and terror, so that Moses himself
quaked and feared: where the terrible voice founded in their ears,
which all of them intreated, they might not hear any more, to
all which he opposes the mild sweetness of mount Zion, and of
the heavenly Jerusalem. Neither was that rigour and terror
without reason; for it was scarce possible, by any other means,
to conquer the forwardness of the Israelites, whom Moses and
the prophets so often reproached as a stiff-necked generation,
and a people whose heart was like an adamant.

X. The fourth defect of the Old Testament was, the bondage
under the elements of the world, of which Paul speaks, Gal. iv.
3, 9. By the elements of the world, he understand the cere-
monies of the old economy; which he calls suxwa elements,
because of their rudenes and imperfection; by a twofold me-
taphor; the one borrowed from nature, the other from art.
Nature hath her elements, that is, bodies more simple and
rude, from whose various combination and mixture others
more perfect are generated. And the rudiments of art, or the
first more easy precepts, suited to the capacities of children,
are usually called elements, Paul himself using this term in that sense, Heb. v. 12. *the first principles* (elements) of the oracles of God. He adds, the elements of the world, either because they were earthly, borrowed from the world, and from those things which even worldly men have in common with the pious, and which contain not in themselves, the blessings and privileges of the inheritance: or because God being willing to instruct the world, that is, the inhabitants of the world, began, from these slender principles, having first set up a lower form or school, as it were in one corner of the world only. The Israelites were in bondage to these elements. For God had also given these elements with a severe commination, least they should be either neglected, or used any other way, than he had prescribed: and he had princes and elders, with sufficient authority, and sitting in Moses's seat, to keep and constrain them to the observance of the rites. In fine, the observance itself had an air of fertility inconsistent with the full liberty of sons.

XI. But let us take a more particular view of what was hard and unpleasant in this bondage. First, There was, in that vast multitude of rites, which were enjoined upon Israel under such a severe threatening, a grievous burden, and a yoke hard to be borne, Acts xv. 10. which the apostle calls the *yoke of bondage*, Gal. v. 1. Circumcision, which was, as it were, the first undertaking of the yoke, caused such pain, that even adults were heavily afflicted with it, Gen. xxxiv. 25. The number of the other ceremonies exceedingly fatigued the people, and involved them in difficulties. They were not allowed to light a fire on the Sabbath; nor to sow on the seventh year. All their males were obliged thrice a year to go up to Jerusalem. The paying the first-fruits and tithes was to be scrupulously observed. They were put to great expense in all kinds of sacrifices. Moreover there were so many washings, distinctions of meats, legal pollutions from the touch of a dead body, and of any unclean thing whatever, and pollution in sleep. And all these things wherewith they were harrassed, were but "weak and beggarly elements," Gal. iv. 9. which could not "make the corners thereof unto perfect," Heb. x. 1. and in the observation of which, of themselves, there was no holiness, nor the image of God, nor a *reasonable service*, Rom. xii. 1. However their mystical signification, and the relation they bore to the Messiah and his grace, made believers cheerfully undertake, and joyfully bear, that yoke, grievous in itself, and beggarly and useless separately from Christ.

XII. 2dly, There was also, in that bondage, *the reproach of childhood*; for it was wholly pedagogical, or adapted to children, Gal.
Gal. iv. 2. which consisted of little, minute precepts and ordinances, such as are prescribed to young children, touch not, taste not, handle not, Col. ii. 21. On which place Theophylact says elegantly, "see also how he tacitly upbraids them, saying, ye are subject to ordinances, ver. 20. You fit as children, says he, as just beginning their elements, who require what they ought to do to be said before and prescribed to them."

XIII. 3dly, There was also the middle wall of partition, not only separating them from all other nations, and depriving them of the joy, which, in other respects, would result from the Gentiles being taken into communion with God, but also, in some measure, excluding themselves from familiar access to God, Eph. ii. 14, 15. The apostle seems to allude to the double wall, or enclosure of the temple. The Jews, who were clean, met for worship within the outermost of these, which had a fence or breast-work, on which small pillars were ranged at equal distances, inscribed with Greek and Latin characters, to signify, that no stranger was allowed, under pain of death, to pass over that breast-work, and break into the inner enclosure. In like manner, there was in the inner enclosure, another breast-work like the former, whereby the people were excluded from entering into the temple, and the porch of the priests, who were there employed in sacred services; which Lud. Capellus has observed on this passage from Josephus. See what Conf. Pempsour has ad titul Middoth, c. 2. § 3. and Selden de jure Natur. Lib. 3. c. 6. With both those walls or breast-works the apostle ingeniously compares the ceremonies, which separated the Gentiles from the Jews (on which account they resembled the breast-work of the first enclosure) and the Jews themselves, in some measure, from God, and familiar access to him. For they themselves were commanded to stand at a distance, while God kept himself, as it were, concealed in the inner sanctuary, and to treat with him, about the expiation of sins, only by the intervention of a priest. And in this respect the ceremonies are compared with the latter enclosure.

XIV. 4thly, Besides this, the apostle calls the law of commandments, contained in ordinances, enmity, because, in a certain respect, they were a symbol of the enmity both between God and man, and between Israel and the Gentiles. For the ceremonies, in their legal consideration, were signs of that hatred, wherewith God, from the righteousness of his nature, pursues sinful man: because our guilt was typified by these, and man behaved to be expiated and purged by those rites, before he could be allowed, with hope of pardon, to have access to God. They also begat a mutual hatred and contempt between Jews and Gentiles. The Jews
Jews being proud of the ceremonies of God's institution, despised the Gentiles, who were enslaved to human, or even diabolical superstitious. The heathen, on the other hand, looked upon many of the Jewish ceremonies, as is plain from Tacitus and others, as hateful, ridiculous, and absurd. And hence arose a mutual and national hatred and enmity: by no means commanded, far be it, but yet, as it were rivetted by that law of discriminating rites. And this alienation of mind was at such a height that the godly themselves judged it a crime in a Jew to come near, or approach to a stranger, Acts x. 28.

XV. 5thly and lastly, There was a hand-writing in the religion of ceremonies inscription, "contrary (in part) to those who loved and observed them," Col. ii. 14. On which Calvin particularly has learnedly discoursed, as well in other places, as in his Institutes, Lib. 3. c. 7. §. 17. In his commentary on Col. ii. 14. he declares, that no one had given him any satisfaction in explaining this matter. "But I trust," says he, "I have reached the genuine meaning, if it be only granted me as a truth, what Augustine has somewhere very truly written; nay which he deduced from the plain words of the apostle, that, in the Jewish ceremonies, there was rather a confession, than an expiation of sins; for, what else did they by their sacrifices, than confess their being conscious to themselves, that they were worthy of death, who in their own stead substituted despicable animals? What, by their purifications, but to testify their uncleanness? So, upon this, they renewed the hand-writing of their guilt and impurity. Yet in that declaration there was no manner of payment. Justly therefore does the apostle call them hand-writings, contrary to those who loved and observed them; since, by them they openly declared their own condemnation and uncleannesses."

XVI. But this, on no account is to be so understood, as if believers were bound, in part by the exacting of this hand-writing, to satisfy divine justice in their own persons; for that would be contrary to the promise of grace, which was founded on the irrevocable suretyship of Christ, and accepted by the Father, whose inseparable fruit is the discharge of the principal debtor. But by this hand-writing they acknowledged two things, 1st, That they were unclean, and deserved utter destruction, if considered in themselves, and could not escape destruction, unless satisfaction was made to divine justice. 2dly, That this satisfaction was not yet accomplished; nor the true expiation, in virtue of which they were to be justified, yet performed; thus far that hand-writing was contrary to them. But because, as I have often observed, the ceremonies had, besides a legal, also
an evangelical consideration, believers were, at the same time, confirmed, by the use of them, in the faith of the Messiah, who was to come and satisfy for them. And thus the hand-writing was only in part contrary to them, _ius.s_._ For, though it shewed, that satisfaction was not yet made, a circumstance which was against it, yet it assured them, that satisfaction was never to be demanded of them, but was certainly to be performed by the surety; which certainly was very much for them.

XVII. The _fifth_ thing, in which the Old Testament was inferior to the New, was a spirit suited to that servile economy; which Paul, in his epistle to the Romans, chap. viii. 15. calls the _spirit of bondage._ "For ye have not received the spirit of bondage again to fear. Where the particle _again_ denotes a distinction, by which the present condition of the Christian church is contradistinguished from the preceding condition of the church of Israel, as interpreters generally observe. But they do not by this explain the full force of that particle. I take it in this light. The Romans, having now become believers, were united into one body with believing Israel, Eph. iii. 6. For in Christ there is a gathering together of all in one, Eph. i. 10. He made both one, Eph. ii. 14. and would have believers both of the Jews and of the Gentiles _be accounted one_ feed, Gal. iii. 16. And therefore what was formerly granted to Israel, was accounted to have been also granted to them. And if the Gentiles, after the liberty of a more joyful testament was proclaimed, should put on the ancient fetters of the Israelites, they were said to return to bondage; "how turn ye (back) _again_ to the weak and beggarly elements, whereunto ye desired, _πᾶλιν ἀνωτέρω_, returning back to the former, to be in bondage?" As Paul chides the Galatians, chap. iv. 9. In this sense therefore it might also be said to the Romans. You who are now believers, living under the New Testament, have not received _again_ the spirit of bondage, or the spirit of bondage _again_ to fear; such as believers of the Old Testament had, with whom you have been incorporated, and such consequently as you had in and with them.

XVIII. Moreover that spirit of bondage, as we now consider it, is the good Spirit of God, working in thofe, that belonged to the Old Testament, in a manner suitable to that servile economy. It is plain, that under the Old Testament, the things which regarded the law and its terrors, were very often and clearly inculcated upon them, and confirmed by extraordinary prodigies, and by fearful judgments, striking the eyes of all; but the other things, which belong to the gospel, and were adapted to

beget
beget filial boldness and alacrity, were proposed more sparing of God externally proposed, and to render them internally effectual, suited himself to that dispensation, and commonly rather wrought terror by the law, which daily sounded in their ears, than cheerfulness by the doctrine of grace, which was more sparingly and more obscurely preached unto them.

XIX. Besides, as it is a great degree of bondage, to fatigue one's self in carefully keeping the law of a carnal commandment; the Spirit, who made them undergo with complacency and in faith this bondage, deserves in a peculiar manner to be called the spirit of bondage. But, its operations in believers were these following. 1st, He taught them, that it was just in itself, good for them, and glorious to God, suitable to the economy of his covenant, willingly to submit to the bondage of the elements of the world, which God commanded them. 2dly, He stirred them up to dive into the mystery of that bondage, and not to cleave to the outside of the ceremonies. 3dly, He inclined the wills of believers, to be thus willingly and faithfully in bondage, and, in the mean time, to long for the liberty of a happier period.

XX. This Spirit which wrought these things in them, was indeed, an eminent gift of God, suitable to that age; yet a much inferior gift, than is the Spirit of pure grace and liberty, which declares, that the yoke is broken, the hand-writing torn; and excites to a reasonable service, which alone it enjoins to perform with joy and cheerfulness.

XXI. We would again have it remembered, that we speak not these things, as if we thought, that the Spirit of God was only a spirit of bondage in the believers under the Old Testament, or as if he wrought nothing, that may be called servile in its measure, in believers of the New Testament, against which we argued with care in the last chapter. Neither do we imagine, that all the operations of the spirit of bondage, are to be confined to those we just recited; because these alone made, for our present purpose. What we mean, is, that the operations of the Spirit of God, under the Old Testament, compared with the operations of the same Spirit under the New, favoured commonly somewhat more of bondage than what can be suitable to the full liberty of the sons of God; in a word, were accommodated to that condition, in which the infant heir differed not much from a servant. We willingly conclude this point in Calvin's words; to which we heartily subscribe, Inift. lib. 2. c. 11. § 9. "But the whole comes to this, that the Old Testament struck horror and dread into the consciences of men; but, by the benefit of the New, these
are set at liberty, and made to rejoice. That the former bound
the confidences to the yoke of bondage: which, by the bounty
of the latter were set at liberty. But, if the case of the holy
fathers of the people of Israel be objected, who were evidently
partakers of the same spirit of faith with us; it follows, they
were partakers of the same liberty and joy: we answer, that
neither was from the law. And then, we deny, they were so
endowed with the spirit of liberty and security, as not to ex-
perience, in some measure, both a dread and a bondage from
the law." See what follows.

XXII. Sixthly, There was also, under the Old Testament a
more scanty measure of the gifts of grace; both with respect to
* extent and degree. That the extent of these was very much
confined, appears from these. 1st, Because God communicated
himself to the nation of Israel alone, who yielded themselves
to him, as his portion, and the lot of his inheritance: Deut. xxxii.
9. and in the mean time suffered other nations as if they had
no concern or intercourse with him, to walk in their own ways;
Acts xiv. 16. so that as they were "aliens from the common
wealth of Israel," they were also "strangers from the covenants
of promise, having no hope, and without God in the world;"
Eph. ii. 12. "Darkness covered the earth, and gross darkness
the people," while Jehovah did arise, and shine upon Israel
alone, Isa. lx. 2. 2dly, In that one nation of Israel, very few were
partakers of saving grace; 1 Cor. x. 5. with many of them God
was not well pleased: and therefore Moses said to the whole
people, with a reference to the generality of them, Deut. xxix. 4.
"Jehovah hath not given you a heart to perceive, and eyes to
see, and ears to hear:" for they who were favoured with that
grace, compared with the rest, were inconsiderable.

XXIII. If we consider the degree, the measure of the grace
was commonly small. 1st, With respect to the knowledge of
spiritual mysteries. For it was proper, since the Sun of right-
esteousness was not yet risen, that there should be neither that
clearness of revelation, nor that quickness of understanding.
And therefore Paul expresses this slenderness of conception, by
the term childhood. Instances of gross stupidity are all along
obvious in the very disciples of our Lord, Isa. lxxii. 19. "Who
is blind, but my servant? Or deaf, as my messenger that I sent?
Who is so blind as he that is perfect, and blind as Jehovah's
servant?" 2dly, With respect to the abundance of spiritual
consolations. This is a necessary consequence from what we
have

* The author's words are tam quod extensioem, tam quod intentionem. Literally
both as to extension and intention.
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have said before, concerning the condition and manner of that economy, and the operations of the Spirit, who suited himself to that dispensation. 3dly, With respect to holiness: and this also depends on the preceding two. For, where there is a smaller degree of spiritual light, a less abundance of the love of God shed abroad in the heart, a less measure of familiarity and friendship with God, it is reasonable to believe, that there was also a smaller degree of holiness.

XXIV. However, we by no means speak thus, as if we would represent the ordinary believers of the New Testament, either as preferable, or even as on a level with those ancient heroes. For how few in the Christian church are found comparable to Abraham in excellency of faith? In light of knowledge to the prophets, who, even at this day, enlighten the whole universe? In abundance of consolations, and eminence of holiness, to David, who was both a man according to God's heart, and so often chanted forth those most delightful odes, with a foul exulting in God? For the question here is not, What measure of grace the Lord bestowed on a few; but, What ordinary dispensation he observed towards the whole body of the people? It is proper to compare church to church, prophets to apostles, ancient heroes to martyrs of the New Testament, and ordinary believers to their like.

XXV. It will not be from the purpose, to explain, on this occasion, that saying of our Lord, Mat. xi. 11. "Verily, I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven, is greater than. Little regard is to be had to those, who, with some of the ancients, understand by the kingdom of heaven, the state of the church triumphant; and tell us, that this is the meaning of Christ's words: the least of the blest in heaven is greater, that is, more happy, perfect, excellent and glorious, than John, who was still in a state of mortality, and a traveller. For who can be ignorant, that the state of the heavenly country is far more excellent than that of travellers on the earth? This being so evident in itself, there was no occasion for our Lord to speak it with such solemnity, as if he asserted something extraordinary.

XXVI. They come nearer to our Lord's meaning, who, by the least in the kingdom of heaven, think is intended the least minister in the Christian church, who is entrusted to preach the gospel in its perfect state. He is compared to John, not in respect of knowledge, holiness, and gifts of the like nature; but in respect of his ministry, as John himself was compared to his predecessors the prophets. For John was greater than
than all of them, because he was the immediate harbinger and
bridegroom of the Messiah; and pointed him out with the finger
as present, or come. Again, any preacher of the gospel is
greater than John in that respect, who declares, Christ not
only born, but also dead and risen, and ascended to heaven,
and as sitting at the right hand of God, and as having happily
erected the kingdom of liberty. The comparison therefore is
not so much of persons in their absolute qualities, as of their
ministry. The ministry of Moses, and the other prophets, may
not improperly be compared to the night, distinguished by
many prophecies concerning Christ, as to many interlucent
constellations. The ministry of John to the dawn; when the
sun not being yet risen, yet drawing towards the horizon,
the heavens brighten with some light: but the gospel to the
day, when, the sun being risen, fills all things with the brightest
and purest light.

XXVII. It may, however, seem strange, that the Lord Je-
sus, who, in the whole of his discourse, speaks so many excel-
 lent things concerning John, should presently, when one could
have least expected it, represent him as less than the least of
his disciples. And, therefore, some of the ancients think,
there is a comparison rather made between John and Christ, who
calls himself the least in the kingdom of heaven; either because
he was really so, in the opinion of men; or rather, because he
was younger than he, and posterior to him in the ministry. In
which sense, James the son of Alpheus, was called the least;
Mark xv. 40. that is, the younger, in respect of James, the son
of Zebedee, who is called the elder. What Christ then in-
tended was, that though John was truly far greater than all
the other prophets, yet he was not that great prophet, not the
Messiah, which some, but falsely imagined; Luke iii. 15. but,
that himself, though inferior to John in age, and posterior to
him in preaching the kingdom of heaven, yet very far excelled
him in dignity. And thus, this saying of Christ would very
well agree with the testimony of John concerning himself and
Christ; John i. 15. "He that cometh after me, is preferred
before me; for he was before me. To this same purpose, al-
most, Epiphanius adverius gnosticos, Chrysostom, Theophy-
laect, Euthymius, Clarus, Zegerus, Salmero, Janfenius, and
others, from whose opinion, I own, I am not * averse.

XXVIII. Seventhly, All these things, joined together, excited
an ardent desire in the ancient church, and a kind of hunger

* The generality of our English commentators incline to the sense given in the
last section.
and thirst after a better condition, which God had promised with the coming of the Messiah. For as most of all the things hitherto bestowed upon them, were evidences of their imperfection, and in the mean time, better things were pointed out to them at a distance, they could not, without throwing contempt on the grace of God, but desire these things. Whatever the mercy of God had thus far bestowed on them, especially when more precious promises were added, tended rather to raise than quench their thirst. Even Abraham, to whom God so familiarly revealed himself, rejoiced to see Christ's day: John viii. 56. The whole church cried out, "Oh that thou wouldst rend the heavens, that thou wouldst come down!" Isa. lxiv. 1. "O that thou wert as my brother, that sucked the breasts of my mother!" Cant. viii. 1. "That is, O that thou wast made partaker of flesh and blood, that thou wouldst shew thyself familiarly in the midst of our congregation, in the communion of the same worship! We cannot have a better interpreter of this their desire, than our Lord himself, Mat. xiii. 17. "Verily, I say unto you, many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." The ancient fathers certainly enjoyed the grace of God with a quiet and joyful heart, knowing, that it was sufficient for their salvation; they glorified God, and gave him thanks on that account: yet, as a better condition was made known as at a distance, they reached out also in desire after it. "These all died in faith," and therefore calmly and happily; yet, "not having received the promises, but seen them afar off, and were persuaded of them, and embraced them," Heb. xi. 13.

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XXXIX. I dare not, for this purpose, wrest Deut. xxix. 19.
press those that are thirsty; and afterwards harass those that are filled. And these things are so joined, as taken together, to complete the full meaning of the words. See Ult. Mosis, § 121—138. and Lexicon ad vocem. But I think, that as these things are altogether new; so they are remote from the meaning of Moses, for the following reasons.

XXX. 1st, Because in these words, Moses describes the language of an idolater, whose heart is turned away from the Lord God, to go after the worship of the gods of the Gentiles, and who, having renounced all fear of God, flings the solemn engagements of the covenant, and notwithstanding this, promises peace to himself, ver. 16, 28. such as were those of whom Jer. xliv. 17. But surely such an idolater as this, can give himself no trouble to force New Testament believers, who are free, to submit to the yoke of the Mosaic bondage, which he himself has shaken off, and has in abhorrence. 2dly, The person whom Moses here represents, is one of abandoned impiety, which he himself does not so much as conceal, and an avowed despiser of God and religion: but they, whom the celebrated interpreter imagines to be here pointed out, put on a great appearance of sanctity, and, in all their actions, made religion a pretence; as is well known from the gospel-history.

3dly, If the thirsty signifies the church of the Old Testament, and the watered, the church of the New; to add the watered to the thirsty, can only signify, to add the New Testament church, to that of the Old, and join both together; which the scripture declares was done by Christ, Eph. ii. 13. and Eph. iii. 6. But it is one thing to add the satiated to the thirsty; another to reduce the satiated to the condition of the thirsty. The obstinate zealots for the ceremonies are no where said to have joined to themselves the free Christians; but rather to have separated them from themselves, and expelled them the synagogues, Isa. lxv. 5. and Isa. lxvi. 5. 4thly, As there can be only one literal sense, it is asserted, contrary to all rules of right interpretation, that the word must, can, in the very same proposition, be taken for, partly, to destroy, or consume; partly, to join and unite; and the participle must, partly, for with; partly, for the sign of the accusative. It is one thing, under the general signification of one word, to comprize more things pertaining to the same signification, which often takes place in explaining scripture: another, to ascribe to the same word, at the same time, different, or opposite significations; which is contrary to all reason. If must signifies here to join, it cannot signify to destroy. If must signifies with, it cannot be the sign of the accusative. 5thly, What is more absurd, than, after having established at large,
that the *full* signifies the church of the New Testament, to undervant the *thirsty*, that which is *oppressed with the ceremonies*; and immediately to undo all this, and turn the words to this meaning, *that the full shall destroy the thirsty*; that is, the Jews, who are zealous for the discarded ceremonies, who seem to themselves be to full, shall persecute those, that pant after Christ. What is it to put white for black, if this is not? Can any thing more absurd be devised, than that one word should signify, at the same time, the Christian church, which suffers persecution, and the congregation of the malignant Jews, who persecute her? And yet learned men fondly please themselves with such inventions.

XXXI. What then, you will say, is the genuine meaning of the words of Moses? I really think, it is plain and obvious. When any person commits, with pleasure, the crime he has conceived in his mind, he is said, proverbially, "to drink iniquity as water," Job xv. 16. When a person ruminates on impious projects in his mind, he is as one that thirsteth after evil. But when he executes his premeditated designs, he surfeits himself with diabolical delights, and becomes, as it were, satiated, or drunk. Finely says the celebrated Cocceius, on Zech. ix. §. 14. "Outrageous, savage men are said to thirst after blood, and, while they shed it with pleasure, are said, to drink it, Rev. xvi. 6. What any one is delighted with, is said to be his meat, and he is said to drink it as water, John iv. 34. Job xv. 16. and Job xxxiv. 7. To add, therefore, the drunken, or the satiated, to the thirsty, is, not only to burn with an eager desire to commit wickedness, but also to accomplish it by abominable actions, and to follow after it, till his mind, which is bent upon evil, is fully satisfied. This the deniers of the deity do, who secure in their crimes, call the proud happy, and give way in all things to their unbridled lusts. And these are they whom Moses here describes. Should these things give less satisfaction, I recommend above others, the discourses of the very learned Lud. de Dieu, who is large on this passage.

XXXII. They also seem to be as far from the meaning of Zechariah, who think, that he compares the condition of the fathers of the Old Testament, "to the pit wherein is no water," Zech. ix. 11. For, 1st, Those very fathers sung, Psal. xxxiii. 2. "he maketh me to lie down in green pastures, he leadeth me beside the still waters." Which is quite different from the pit, wherein is no water. 2dly, We admit, as a most certain rule of interpretation, which the brethren usually insist upon, that the words, unless any thing should hinder, are to be taken in their full import. But the emphasis is far greater, if, by the...
pit without water, we understand the condition of an unregenerate sinner; who, while in himself, he is without Christ, is wholly destitute of all those things, which can yield him consolation, and quench his thirst after happiness. And there is no reason why we may not thus explain it. For, the prophet speaks concerning what is impetrated by the blood of Christ, which is the blood of the covenant, or New Testament, and shed, not only to remove the yoke of ceremonies, but especially to abolish the bondage of sin. Why shall we confine what is spoken, to that which is the less, since the words may not only bear, but also persuade, nay almost constrain us, to interpret them of what is greater? 3dly, The prophet here comforts the mourners in Zion, and promises them deliverance from that evil, with which they were most of all oppressed, and for which they expected a remedy from the Messiah, who was to come. But that evil was not the bondage of ceremonies, which yielded little or no comfort; but rather the abyss of spiritual misery, into which sin had plunged them. The yoke of which, under the devil, who exacts it of them, is infinitely more grievous, than that yoke of ceremonies, that God laid upon them. 4thly, Though the ceremonies, considered in themselves, and separate from Christ, could not yield so much as a drop of comfort; yet the fathers were not, on that account, in a pit, wherein is no water. For, what they could not draw from the ceremonies, they drank out of the streams of divine grace, flowing from Christ, an everlasting fountain, to whom they looked by their faith. We therefore dare not say, the ancient condition of the fathers, was a pit, wherein is no water: though, with scripture we maintain, that they had a thirst after better things; nevertheless they were not destitute of the waters of saving grace, for their necessary consolation.

CHAP. XIV.

Of the Abrogation of the Old Testament.

I. T now remains, we speak of the abrogation of the Old Testament, or of those things which were formerly superadded to the covenant of grace, as shadows, types, and symbols of the Messiah to come. For the more exact prosecution of this subject, we shall proceed in the following order. I. Shew that the ancient ceremonies were of such a nature, that, in a way
way consistent with the honour of God, they might be abrogated. II. Prove, that they were really and actually to be abrogated. III. Make it appear, that they ought, one time or other to be abrogated; and that it was not possible the caes should be other- wise. IV. Explain the progress itself and the various degrees of their abrogation.

II. To begin with the first. The foundation of the moral laws, whose perpetuity and unchangeableness is an unquestionable truth, is of a quite different nature, from that of the ceremonial institutions, as appears from the following considerations. tif, Because the former are founded on the natural and immutable holiness of God, which cannot but be the exemplar to rational creatures; and therefore cannot be abolished, without abolishing the image of God: but the latter are founded on the free and arbitrary will of the lawgiver. And therefore only good, because commanded; and consequently, according to the different nature of times, may be either prescribed, or otherwise prescribed, or not at all prescribed. This distinction was not unknown to the Jewish doctors; and hence was framed that of Maimonides, in praefat. Abbot. c. 6. fol. 23. col. 3. into intellectual precepts, whose equity was self-evident to the human understanding; and into those "apprehended by the hearing of the law," whose entire ground is resolved into the faculty of hearing, which receives them from the mouth of God. Concerning the former, the wise men have said that "if they were not written it was just they should:" concerning the latter Maimonides affirms, that "if the law had not been declared, those things, which are contrary to them, would not have, on any account, been evil.

III. 2dly, Because God himself frequently, on many accounts prefers the moral to the ceremonial precepts; and as the same Maimonides, More Nevoc. P. 3. c. 32. has wisely observed, God very often, by the prophets, rebukes men for their too great fondness and excessive diligence in bringing offerings inculcating upon them, that they are not intended principally, and for themselves, and that himself has no need of them. Thus Samuel speaks, 1 Sam. xv. 22. "Has the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord?" In like manner, Isa. i. 11. "To what purpose is the multitude of your sacrifices unto me? faith the Lord. And Jer. vii. 22. "for I spake not unto your fathers, nor commanded them in the day, that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing commanded I them, saying, obey my voice, and I will be your God, and ye shall be my people." On this place Maimonides observes. It seems strange, how Jeremiah should introduce God

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God speaking in this manner, since the greatest part of the precepts is taken up about sacrifices and burnt-offerings: but he answers, the scope of these words is thus. The first intention certainly is, that ye cleave to me, and not serve another, that I may be your God, and you my people. But this precept concerning offerings and my house, is given you to the end, you might learn it hence for your advantage. The parallel places are many, Psa. 1. 9—11. Jer. vi. 2. Hos. vi. 6. Am. v. 22. If God, therefore, when these precepts were still in full force, rebukes men for their too great attachment to them, we speak nothing unworthy of God, when we affirm, that, for very weighty reasons, it was possible, he should entirely abrogate them.

IV. 3dly, We add, that the church, without any prejudice to religion, was, for many ages, destitute of the greatest part of the ceremonies; as the Jews themselves reckon two thousand years before the giving of the law. Why then could the not, without detriment to religion, afterwards want the same ceremonies; in the practice of which, there was no intrinsic holiness, nor any part of the image of God? This at least is evident, that they are not of the essence of religion, and that it was entirely in God's power to have made them either fewer or more in number, with even a stricter obligation; or again entirely to abolish them.

V. Nor ought this to stand in the way as any prejudice; that it was indeed convenient, that God should sometimes institute new ceremonies, to render religion more neat, graceful, and pompous; but not so proper to abrogate what he had once instituted; because both the institution of rites, which are afterwards wisely abrogated, and the abrogation of rites, which were wisely instituted, equally argue some defect of wisdom. But we are to have quite different conceptions of those things. God, indeed, in this matter has displayed his manifold, and even his unchangeable wisdom, which is ever most conformable with itself, in suiting himself to every age of his church: a more plain and easy kind of worship became her first and most tender infancy: but a stricter and pedagogical discipline was better suited to her more advanced childhood, but yet childhood very unruly and headstrong. And adult and manly age required an ingenuous and decent liberty. Our heavenly Father therefore does nothing inconsistent with his wisdom, when he removes the pedagogue, whom yet he had wisely given his son during his nonage; and treats him, when he is now grown up, in a more free and generous manner.

VI.
VI. Moreover, as the ceremonies were not instituted for themselves, but for something else, as we have just had Maimonides confessing, the same wisdom, wherewith they were instituted, requires, that when the reason of the institution ceases, they should cease also. But when the Messiah is once manifested, we shall in its proper place make it appear, by invincible arguments, that those reasons ceased, for which the ceremonies were instituted. I am only now shewing, that the ceremonies may be abrogated without any, even the least blemish on the wisdom and unchangeableness of God.

VII. But let us now proceed to the second head; namely, that God really intended they should cease in their appointed time. This is evident from the following arguments: First, The very institution of the ceremonies leads us to this: for, since they were given to one people, with a limitation to their particular state, country, city, and temple, the legislator never intended, that they should be binding on all whom he favours with having communion with himself, and at all times and in all places. But this was really the case. And the Jews have always boasted in this, that the body of the Mosaic law was only given to their nation, "even the inheritance of the congregation of Jacob," Deut. xxxiii. 4. And God confined it to their generations, Gen. xvii. 7. Lev. vii. 36. and Lev xxiv. 3. But as these generations are now confounded, and the Levites, by no certain marks, can be distinguished from the other tribes, or the descendants of Aaron from the other Levites; it follows, that the law ceases, which was confined to the distinction of generations, which almost all depended on the tribe of Levi, and the family of the priests. God also appointed a certain country for the observance of the ceremonies, Deut. vii. 14. Deut. iv. 1. and Deut. xi. 31, 32. a certain city and house, Deut. xii. 5, 13, 14, 16. Since therefore the prophets all along foretold, that the church should afterwards be enlarged, by having many nations added to it; who as they belong not to the generations of Israel, so neither could they inhabit the same country with them, nor meet in the same city, much less house; it is evident, that the lawgiver never intended, that his people should, at that time, be bound to the practice of the ceremonies. For, as we shall more fully prove in the sequel, the condition of the Israelites could not then be different from the other nations, since all were to be united in one body with Israel.

VIII. This argument will have further strength when we shall have observed, that the reasons of most of the ceremonies were altogether peculiar, and taken from the special consideration
eration of those times, and of the countries bordering on that of the descendants of Abraham, from whose errors and worship, God would have his own people to keep at the greatest distance. Abraham; the patriarch of the nation of Israel, came forth from among the Zabians. God therefore generally so framed his ceremonies, as to be directly opposite to the rites of the Zabians. Maimonides has frequently insisted upon this, and acknowledges, that he came to know the reason of many laws, from the alone knowledge of the faith, rites, and worship of the Zabians. For instance, these idolaters offered only leavened bread; made choice of sweet things for their offerings, which they used to anoint with honey, but made use of salt. God therefore prohibited to offer either leavened bread or honey, but expressly commanded, that salt should be used in all sacrifices, Lev. ii. 13. Again, when these worshippers of the sun were to pray, they turned themselves to the east; and hence the holy of holies was placed in the west. Again, the Zabians did eat blood, though they looked upon it as a most impure thing; for they imagined it was the food of devils, and by eating it, one might attain to some familiarity with them: God therefore, under a severe threatening, prohibited the eating of blood, Lev. xviii. 10. Nor did God prescribe rites, contrary to the Zabians alone, but also to the other neighbouring nations. The Egyptians worshipped the sign of the ram, and therefore were forbid to kill sheep. But in the sacrifices of the Israelites no beasts were more acceptable, and more frequent than sheep. Plutarch assures us, that rabbits and hares, on account of their swiftness and the perfection of their natural senses, were sacred to the Egyptians. But God would have his people to account all these unclean and profane. The worshippers of Baal-peor adored their idol by uncovering their nakedness; and hence the priests of God are commanded to make to themselves breaches to cover their nakedness, Exod. xxviii. 42. with many other things to the same purpose, which Maimonides has collected in More p. 3. c. 45, 46. and after his example Hottinger in Hist. Oriental. lib. 1. c. 8. and Selden de Jure nat. &c. Lib. 2. c. 7. And we now quote them, to make it appear, that these and the like commandments were given to one nation only, for reasons peculiar to them, and appropriated to those times, without affecting other nations in such a manner, or having now that weight as formerly, the madness of the ancient superstitions being now long since abolished.

IX. Secondly, We argue from the prophecies, by which the abrogation of the ceremonies is very clearly foretold; but these are either more general, or more special. In general, Moses himself
himself has prophesied concerning this thing, Deut. xviii. 15.
18. Where God, and Moses in God's name, promises to Israel
a prophet from among their brethren, like unto Moses himself;
unto whose mouth, God says, he would put his words, and
threatens to take vengeance on the person, who should not
hearken to the words of that prophet.

X. For understanding that place, and the force of our argu-
ment taken from it, we must observe the following things.
1st, Moses forbids Israel to have any communion with foot-
sayers and diviners, holding forth himself and recommending
the law given by his ministry, which contained every thing ne-
cessary to be known for that time. And lest they should pre-
tend, that upon his removal, something more would be granted
them in this matter, he intimates, that his law would be suffi-
cient till God should raise up another prophet, like unto him-
selves, to whose words they were afterwards to give diligent at-
tention. 2dly, That prophet was to be like unto Moses: but it
is without all dispute, that there was never any in Israel equal
to him, except this, of whom we are now speaking, Deut.
xxxiv. 10. Moreover, that likeness and equality was not to
conflict in some minute circumstances, or such qualities, as the
following prophets had in common with Moses; but principal-
ly in the authority and exercise of the prophetical office. As
Moses by the authority of God had polished the more gross
worship of the ancients, and reduced it to a more perfect form;
so himself was to change that carnal worship of Moses into an-
other more spiritual. 3dly, God promises, that he would put
his words into the mouth of that prophet, not only in that sense
in which all the true prophets spoke the words of God,
as his faithful ministers: but those words, which God
had reserved to be spoken by himself in the last days,
and which none but God can speak, see John iii. 35.
Hence it follows, that prophet was not to be a bare interpreter
of the law of Moses, but the true Lord of the law, and to
speak those words of God, which were not hitherto spoken in
that manner. 4thly, That prophet can be none but the Mes-
siah, whose prophecy, according to Abarbanel in Prophet. fol.
27. col. 1, was in the highest pitch of prophetic degrees; and
who, according to the saying of the Rabbins, which he subjoins,
"is more exalted than Abraham, higher than Moses, and more
sublime than the ministering angels," compare Acts iii. 22. 5thly,
The scripture all along insists upon it, see Isa. xlii. 4. and the
Hebrew doctors do not deny it, that the Messiah was to bring
in a new form of doctrine. See Isa. xlii. 4. Jonathan thus para-
phrased on Isa. xii. 3. "and you shall receive a new doctrine
with
with joy from the chosen from among the just." Kimchi gives a remarkable reason why the paraphrase called this doctrine new: "because really that doctrine will be new: and then they shall learn the knowledge of the Lord in such a manner, as none ever learned before that time." 6thly, God commands them to hearken to that prophet, and to subdue and captivate every thought, which exalts itself against him. Baal Hatturim has observed, that ver. 15 contains ten words, to set forth, that "he is to be obeyed equally with the decalogue." Though this observation be a specimen of Jewish fancy, yet the thing is certain: for, the words of that prophet are as much the words of God as the decalogue. 7thly, God threatens to take vengeance on every one who should disobey him. The stubborn and rebellious Jews have experienced this; for they obstinately contended for the discarded ceremonies of Moses against Jesus and his disciples. All this tended to recommend to Israel another prophet, who was to institute a new form of worship, just as Moses had done before.

XI. Let us now take a view of the principal exceptions of the Jews. 1st, This promise contains God's gracious answer to the prayers of the Israelites at Horeb, when they entreated, that God would speak to them by a mediator, lest perhaps the glory of his majesty should overwhelm them. But it is certain that at Horeb they did not ask for a prophet, to substitute another law, when that of Moses was abrogated. Thus Lipmannus Sepher Nitzachon, No. 137. 2dly, By the prophet is here understood the whole order of prophets in every age, and who may be said to be like unto Moses in point of authority and faithfulness, as they declared the words of the living God, as Moses had done: and the Israelites had such a number of them that they had no occasion, in doubtful cases, to consult foot-fayers or diviners. The same author. 3dly, If any one is pointed out in particular, he was either Joshua, of whom it is said, Deut. xxxiv. 9. "and the children of Israel hearkened unto him," as seems to be the opinion of Aben Ezra and Bechai; or Jeremiah, because the words, הכמה ילאשון ומכ雄厚 ליהודה, I will raise up a prophet to them, are by the Gematria, equal in number to these דודי ויהו חי is Jeremiah, according to Baal Hatturim. And Aberbanel de praefat. ad Perenniam, least he should be thought he had nothing to say, runs the parallel between Moses and Jeremiah, in fourteen particulars. 4thly, Our Jesus cannot be here intended, because, neither according to us, nor according to the Jews, was he like unto Moses. Not according to us, because we believe him to be God: but Moses was a mere man: not according to the Jews, who firmly maintain, that
there never afterwards was a prophet equal to Moses. But it is absurd, a less should abrogate the ordinances of a greater, Lipmannus. 5thly, The same author likewise says, that our explication contradicts the words of Christ, who protested, that he came not to destroy the law, Mat. v. 17.

XII. To the first of these we answer. 1st, God, indeed, by this prophecy, answers the petition of the Israelites; for though they did not did not directly pray for the abrogation of the Mosaic manner of worship; yet that was no reason, why God might not promise a prophet, who was to do and teach, what they had not once thought of in their petition. For God frequently hears the prayers of his people, so as to grant them more than they had either asked or thought of. The Israelites had prayed, that for the future God would speak to them by a mediator: he promises that he would not only do this, but also, * by giving the character instead of the proper name, he promises them a certain prophet equal to Moses, who would perform as great, nay greater things for the true Israel. We are to consider well, what was transacted, when the Israelites presented this their petition to God: they certainly expected, after hearing the decalogue, that God would publish more laws, and statutes, which they were as yet ignorant of, and in a word, give them a model of a new and complete formulary of religion, Deut. v. 33. They prayed, that these might be declared to them, not as the decalogue was, by an awful and an immediate manifestation of the divine majesty, but by the intervening ministration of Moses. God complies with their request, ver. 37. but does not stop there: for he promises to deal with them in a like manner, when a like case should fall out. As in forming the old economy he made use of the ministration of Moses; so at the time, when the new should succeed the old, and be much more glorious than the former, he promises to make use of an interpreter, who should vail the awful majesty of the deity, and deal with them in a way of grace and mercy. As God therefore constituted Moses a mediator, when he was resolved, in the place of the ancient plain way of religion, to institute a more burdensome kind of worship; so when he promises another prophet, equal to Moses, he intimates that by him he would do something, like what he had done by Moses, in reforming the Mosaic economy: which remarkable goodness of God Moses here inculcates.

XIII. To the second I answer. That indeed for ordinary, Israel was not without prophets, whom they might more piously

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* This I apprehend, is the sense of the author, whose words are, πολιτική.
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and safely consult, than either soothsayers or diviners, or the like impostors: nevertheless this was not absolutely perpetual, 1 Sam. iii. 1. 2 Chron. xv. 3. But there is nothing said here of a mutual succession of prophets; but concerning some prophet eminently so called, and distinguished by his character; since it is allowed, that in the whole series of prophets, none came up to Moses. But it is unpleasing minutely to pursue feigned resemblances of a person, who puts not a due value on the greatness of God's promise; or which is still worse, knowingly depreciates it. But I would have the mutual coherence of the context well observed, which represents the matter thus. Moses diffuses the people from giving ear to astrologers and diviners by this argument, because God was to raise up a prophet, equal to himself, to whom they were to hearken in all things. But you will say, that was not to be till after many ages. What then? They had a written law, which was abundantly sufficient for them, till the time of that prophet. This, upon any doubt arising, was to be consulted, Isa. viii. 19, 20. For ordinary they were to have prophets, to interpret that law, who were familiar with God. And when the common prophets ceased, and the period of the law was drawing towards its final conclusion, that great prophet was to arise, at whose mouth they were to enquire, and in whose ordinances they were to acquiesce. What probable reason then could make them have recourse to astrologers or diviners?

XIV. I answer to the third. The sacred text evidently shews, that the prophet here pointed out is not Joshua, Deut. xxxiv, 9, 10. for, after he had told, that Joshua succeeded upon the death of Moses, it is immediately and expressly subjoined. "and there arose not a prophet since in Israel, like unto (as) Moses:" as if God would purposely take care, that none should imagine Joshua to be the prophet, he had promised to give them, Deut. 18. What is added, "and the children of Israel hearkened unto him, can not confirm such a considerable point without farther proof. Abernabell being to prove, that Jeremiah is here meant, contends for it by an argument of a quite contrary nature, and makes the similitude to consist in this, that as his countrymen opposed and resisted Moses, so they also did Jeremiah. But both is absurd. It was the common lot of all the prophets, to be sometimes listened to, but more frequently to be rejected; to have sometimes pious hearers, who trembled at the words of the living God; sometimes profane despisers and scoffers, who made a jest of them. You will no where find a more perfect fulfilment of this word than in the Lord Jesus himself, of whom the Father proclaimed from heaven, hear ye him, Mat. xvii. 5.
XV. Much less are we to explain these things of Jeremiah, to whom the things that have been said before are no more applicable, than to any other of the prophets. For, 1st, The Cabbalistical Gematria, which is the entertainment only of idle minds, has perhaps now and then, something ingenious, but nothing solid. We may justly say of it, what, in a similar case Aben Ezra says on Isa. vii. 6. *this is vanity.* For, the master of the Cabala expressly contradicts himself: since he had a little before declared, that the prophet here promised would open all the fifty gates of intelligence, because the 15th verse begins and ends with the letter nun, which is the numeral character of fifty. But to say this of Jeremiah is altogether contrary to the hypothesis: for, in that case, he would be preferred to Moses, to whom as they foolishly talk, forty-nine gates of intelligence were set open. The similitudes assigned by Abarbanel, are trifling: for, either they are common to Jeremiah with the other prophets, or only taken from external circumstances, or even some of them false. And then among the prophets there were others, whom he himself greatly prefers to Jeremiah. In his preface to Isaiah, he at large contends, that he is the next to Moses in the excellency of the prophetic qualifications: nay he even prefers Ezekiel in many respects to Jeremiah. It is therefore astonishing, he should select him from the rest of the prophets rather than some other.

XVI. To the fourth I answer. This prophecy is on all accounts to be applied to the Lord Jesus, who was like to Moses in the exact knowledge of divine things, in familiarity with God, in miracles; in fine, in every pre-eminence, by which Moses excelled the other prophets. He was of their brethren, who spoke such words; as God had reserved to be declared in the last times; to whom the Father bore testimony from heaven, with an express charge to hear him in all things. Nor is it any objection, that we affirm him to be greater than Moses. For, he who is greater, has every thing that is in the less, and thus far is like and equal unto the less. Besides Moses did not intend an absolute equality between himself and that prophet, who was promised to be given them; but that at least he was not to be less than himself. But the greater he is, the stronger is the argument, and the stricter restraint is put upon idle curiosity. The general assertion, that a prophet did not arise like unto Moses, is improperly objected: for, what is said of the time past, is not to be understood in prejudice of the future; and it is self-evident, that saying puts no bar to the excellence of that prophet, whom Moses himself affirms, was in all respects to be equal to himself. It is also improperly urged, that
the less cannot abrogate the ordinances of the greater; for, besides, that the doctrine of the prophets has not its authority from them, but from God, Christ was so much greater than Moses, by how much the Son is greater than the servant, and the builder than the house, Heb. iii. 3, 5, 6.

XVII. I answer to the first, When Christ says, he came not to destroy the law and the prophets, he principally means the moral law, for, this is what he there explains, vindicates and inculcates; and he subjoins to the sum of it, which he elsewhere publishes, "on these two commandments hang all the law and the prophets," Mat. xxii. 30. Whence we learn, what our Lord means by the law and the prophets. 2dly, ἐγκαθιστάτω τὸν νόμον, does not signify to abrogate the law, when it had performed its part, but to overturn, and destroy it, loosen its frame, either by perverting its true meaning, or abolishing its scope, or in fine, by falsifying and rendering it ineffectual. In which sense our Lord says, John x. 35. the scripture cannot be broken. That is, what the scripture says cannot but be true. Briefly, to destroy the law, and the prophets, is to contradict them, either in doctrine or practice. And it is certain, our Lord came not in this manner to destroy the law and the prophets, not even the ceremonial; since, on the contrary, he accomplished, in the most exact manner, whatever the law commanded, most faithfully explained its genuine sense, and most exactly fulfilled whatever either the ceremonies prefigured, or the prophets predicted. 3dly, That abrogation of the ceremonies, which we say was made by Christ, is their glorious consummation and accomplishment, all their signification being fulfilled; not an ignominious destruction, which our Lord justly disclaims.

XVIII. The prophecy of Jeremiah concerning the abrogation of the Old Testament, Jer. xxxi. 31-34. is no less remarkable than illustrious. Where observe, 1st, That by the old covenant, is meant, that which God made with the Israelites on their departure out of Egypt, the tenure of which Moses has fully forth, Exod. xxiv. 3. and following verses. Thus Moses rehearsed not only the decalogue, but also many judicial and ceremonial precepts, which are declared in chap. xx. and the following, at the command of God to the people, and stipulated obedience from the people. Which stipulation being performed, he proceeded to the solemnity of the covenant, and on the day following, erected an altar, representing Christ, and twelve pillars, which represented the twelve tribes of Israel. And then, as God's ambassador, he read out of a book, in their hearing, all those precepts, moral, judicial, and ceremonial. The people answered, that they would perform all that was read before them.
them. Then Moses sprinkled both the altar of the Lord, and the twelve pillars of the people, with the blood of the sacrifices. This blood he called the blood of the covenant. Where we are to observe, that all the solemnities of that covenant were entirely ceremonial; the altar, the sacrifices, the blood, the sprinkling. And therefore that covenant itself which consisted in rites, was ceremonial too, Heb. ix. 1.—For, though these were only the accidents of the covenant, or at least appendages thereto; yet, because they were the instruments of its administration, they are called the covenant. And therefore, in sum, the solemn manner of ratifying this covenant, consisting in ceremonies and sacrifices, is, in this place, called the old covenant.

XIX. 2dly, To that old covenant is contradistinguished the new, which can be no other, but God's agreement with Israel, without the vail of ceremonies; in which there can be nothing typical or shadowy, but all things real and substantial; the sacrifice not brutal, but rational; the blood, not of beasts, but of the Messiah; the sprinkling, not of an altar of earth on one hand, and of pillars representing the people on the other; but of heavenly things, which are represented by earthly, on the one, and of the consciences on the other hand. As the apostle sets the one over against the other, Heb. ix. and x.

XX. 3dly, The old covenant is here found fault with, accused, and charged with defects: not only because the new is promised, for which there would have been no place, had nothing been deficient in the former, Heb. viii. 7: but also because the former is said to have been made void by Israel. It had not, therefore, at least, as old and shadowy, and as explained by Moses in the said place, the promise of sanctifying grace. It had the decalogue engraven on tables of stone, the rest of the laws written down in a book: but in the whole solemnity of the covenant, there is not the least mention of writing the law on the heart. The old covenant was, therefore, of such a nature; as to leave room for a new and a better.

XXI. 4thly, The new covenant, that was promised to succeed the old, has the following superior privileges. 1st, It shall be sure and stable, because it was not to be external but spiritual; engraven not on tables of stone, but on the fleshly tables of the heart. 2dly, Clearly proposed, and made known, by a more plentiful unfolding of the Spirit, so that there would be no necessity for one to be taught by another, 1 John. ii. 27. as formerly; when the mysteries of salvation were exhibited to be guessed at, rather than contemplated. 3dly, It shall have a true expiation and remission of sins, which the old economy, as legal, excluded, and as typical, could not give. Whence it appears, that
that the new covenant, which is here promised, consists in mere promises of an irrevocable grace, is held forth to us without the vail of ceremonies, and has the reality of those things of which the types were only the shadows.

XXII. 5thly, From these things, moreover, it is now easy to conclude, that the new covenant was not promised to stand, together with the old, and be superadded, to supply its defects; but to come in the place of the former, when that, as obscure and typical, should be entirely removed; as is plain from those words. "Not according to the covenant, that I made with their fathers, &c. In that he faith a new covenant, he hath made the first old: now, that which decayeth and waxeth old is ready to vanish away," Heb. viii. 13.

XXIII. The exceptions of the Jews against this strong argument, are very weak. 1st, That the establishment, and not the renewal of that covenant, is here promised: thus Kimchi. 2ndly, That it does not necessarily follow, from the mention of the new covenant, that the Lord will give a new law, only renew the former on their hearts. For whatsoever was not sufficiently manifest at first, when afterwards more fully declared, is said in scripture to be new. Thus Samuel says to Saul, 1 Sam. xi. 14. "Come and let us go to Gilgal, and renew the kingdom there." Where it is plain, there was no new kingdom given, but only the old confirmed: Thus Menasse Ben Israel, Quæst. 7. in Levit.

XXIV. I answer to the first. 1st, That it is begging the question. 2ndly, A direct contradiction of God's word. God says, I will make a new covenant, not like the former, which was made void: man ventures to answer, it is not an establishment of a new, but a repetition of the old; and so far the new covenant confirmed the old; yet at the same time this was its abrogation; because the presence of the truth, and of the body, is the removal of the figure, and the shadow. But these things the Jew did not understand.

XXV. To the other. We say, That here is no promise of a new law; because none can be better and more perfect than that of the ten commandments: however, we have a promise of a new covenant, not a covenant of works, or of the law, but of grace, promising to write the same law on the heart, which before was written on stone. 2ndly, That the renewal of the covenant does not consist only in a clearer repetition of the law, or inscription on the heart. For, the new covenant is opposed to the old, and substituted in its place, and completes it, so as likewise to put an end to it, as we have just now shewn. 3rdly, That the two cases are not parallel: for, Samu
uel says not to Saul, let us go to Gilgal, and I will give thee a
new kingdom, unlike to the former; as God speaks here to Is-
raël. These are things very different, I will renew with thee
the covenant which I made; and I will make a new covenant,
not like unto the former.

XXVI. Let us now descend to particulars: Where the first
thing, that offers, is the prophecy concerning the removal of
the ark of the covenant, not only out of the world, but also out
of the memory and heart of believers, expressed Jer. iii. 16, 17,
in the following words: "And it shall come to pass, when ye
be multiplied and increased in the land; in those days, faith
Jehovah, they shall say no more, the ark of the covenant of
Jehovah; neither shall it come to mind, neither shall they re-
member it, neither shall they visit it, neither shall that be done
any more: at that time shall they call Jerusalem the throne of
Jehovah, and all the nations shall be gathered into it."

XXVII. On this prophecy we observe. 1st, That the ark
of the Lord was the centre and compendium of all the cere-
monies. It was the holiest of all sacred places, to which they
looked in all their ceremonial worship, and before which they
were also to adore, 2 Sam. vi. 2. and to sacrifice; the throne of
God, erecting a priestly kingdom: in fine, it was the prin-
cipal symbol of the whole typical covenant: whence it is also
called the ark of the covenant, both here and in many other places;
because in it, at least in its side, was kept the book of the cove-
nant, Deut. xxxi. 26, 27. and "the ark of the testimony,"
Exod. xxvi. 33. or also the testimony itself, Lev. xvi. 13. because
it testified concerning the covenant of God with Israel, of
which it was a pledge. 2dly, That the entire removal of the
ark is here foretold, not only out of the world, but also from
the memory, love and desire of believers, all opinion of typical
holiness, which formerly the ark was eminently possessed of,
being erased out of the minds of God's people. To this pur-
purpose is that repetition, by way of climax or gradation, "they
shall say no more, neither shall it come to mind, neither shall
they remember it, neither shall they visit it, nor seek it, neither
shall that be done any more." They shall not make a new one,
when the old shall be lost, or have it in any esteem. Poor
Aberbanel looks on this repetition with a kind of astonishment.
3dly, That it is not here foretold in the form of a threatening
of misery, such as was the loss of the ark, while the ceremonies
were in force; but as a promise of the most happy times, in
which the church shall have that in reality, which formerly she
had typically in the ark; and while she enjoys the substance
will bear the loss of the shadow, not only with equanimity and
and composure of mind, but also with gladness of heart. 4thly, It is added, that all Jerusalem, and not the cover of the ark only, as formerly, should be the throne of glory. "For, all Jerusalem shall obtain a degree of the ark in holiness and glory," says Aberbanel. That is, God will manifest himself, by much more glorious indications of his grace, in the whole church of believing Jews, and converted Gentiles united together into one holy city, than he did formerly within the enclosure of the sanctuary: words which overturn the typical holiness of places.

5thly, That all those benefits accompany the coming of the Messiah, whose distinguishing characters are the multiplying and the increasing of the people in the land, see Deut. xxx. 5. even above their ancestors, after having subdued and incorporated Edom with themselves; the giving of pastors according to God's heart, who as Kimchi interprets, are "the rulers of Israel, who shall be the attendants on the king Messiah." We call these the apostles of the Lamb, and their faithful assistants and successors, and in fine, the gathering together the Gentiles into the church who could neither be burdened with ceremonies, as we shall presently shew; nor, while the religion of ceremonies continued, live peaceably in the same holy city with the Jews without them. The sum of the whole comes to this, that when the Messiah should discover those things, which were signified by the ark and the other ceremonies, he would then abolish all the holiness of the ark and the like types, as well in reality, as out of the minds of believers.

XXVIII. It is excepted, 1st, that the ark which was wanting in the second temple, is to be restored by God under the Messiah. Thus Sephar Afsat Rochel refuted by Hulius on the tenth sign of the Messiah's coming. 2dly, That the meaning of this prophecy is, that, during these prosperous circumstances, Israel would have no reason to fear the envy of the other nations, for they should not make war, so as to be obliged to go out, and take the ark of the covenant with them, as they usually did, in the days of Eli, and as often as war happened to break out. And therefore, there was no prediction of the removal of the ark simply, but in some respect, namely, as to its special use in time of war. Thus Jonathan, Kimchi, and Menasse, Queæft, 2 in Levit. and others. 3dly, That the abrogation of the ceremonies cannot be inferred from the absence of the ark, since it is without controversy, that these remained in force, though the ark has been wanting ever since the Babylonish captivity. 4thly, That the ten commandments, formerly enclosed in the ark, are even at this day accounted and regarded by all as eternal, Menasse, ibid.

XXXIX.
XXIX. I answer to the first, that it is a mere Jewish tradition, without any foundation in scripture, and directly contrary to this prophecy of Jeremiah.

XXX. To the second, 1st. "That it is supposed without proof, that the principal use of the ark was in time of war. They took it with them to the field of battle in the time of Elisha, but with bad success, being found "to have in vain put their confidence in the ark," Joseph. Antiq. Lib. 5. c. 11. 2dly, That, after the dedication of the temple, and the solemn introduction of the ark into it, it was never any more moved from its place, and carried out to the field of battle, 1 Kings viii. 8. 2 Chron. vi. 9. Therefore the temple is called, "the resting place of Jehovah, and of the ark of his strength," 2 Chron. vi. 41. and "an house of rest for the ark of the covenant of Jehovah," 1 Chron. xxviii. 2. so that the Levites were relieved from the burden of carrying it, 2 Chron. xxxv. 3. What new thing then could Jeremiah foretell here, should he prophecy, that in the time of the Messiah, the ark was not to be carried out to battle, as all knew, that was prohibited so many ages before? 3dly, That reiterated repetition of phrasing plainly indicates an entire removal of the ark: And justly said Abarbanel of this exposition. "All these things are foreign to the purpose, there is not a single word in the text concerning war, and the other things of which they speak, and therefore I cannot be satisfied with this explication."

XXXI. To the third: the absence of the ark in the second temple, which was to be honoured with the presence of him, who was prefigured by it, did even then signify the future abrogation of the types in due time. 2dly, We do not argue from the bare absence of the ark, but from its being foretold, that it was neither to be in the world, nor so much as have a place in the mind, love and desire of believers: and this was promised as a great blessing, as a token and evidence of the liberty purchased by the Messiah: which was not the case before the coming of the Messiah, when the memory of the ark was still dear to the godly among them. 3dly, We likewise argue from this; namely, that the holiness and glory of the ark may be said to be imparted to all Jerusalem, inhabited by Jews as well as Gentiles, in the sense we have just explained. Whence the abrogation of that typical holiness, which the ark formerly had above all, is most evidently concluded.

XXXII. To the fourth: 1st. The laws of the covenant, of which the ark was the symbol, were not only the ten commandments,
ments, but all the laws of Moses. Accordingly the book which contained them was placed in the side of the ark. That symbol therefore of the covenant being thus abolished, both the covenant itself and the laws, so far as they comprised the conditions of that covenant, are abrogated. 2dly, The case of the laws of the decalogue, is different from the rest: for, they were engraved on tables of stone, and laid up in the ark, to represent, that they were to be the perpetual rule of holiness, and continually to be kept in the heart both of the Messiah and of his mystical body; while the others were only written on paper or parchment, and placed in the side of the ark. Their abrogation therefore would be ill concluded from the removal of the typical ark: seeing their being engraved on stone, and kept in the ark signified their indelible inscription on, and continual preservation in the hearts of believers.

XXXIII. David prophesied concerning the abrogation of the priesthood, Psal. cx. 4. "The Lord hath sworn and will not repent; thou art a priest for ever after the order of Melchisedec." From which place the apostle long ago argued thus, Heb. vii. 11—13. "If therefore perfection were by the Levitical priesthood, (for under it the people received the law), what further need was there, that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For, the priesthood being changed, there is made of necessity a change also of the law: for he of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar." The following observations will shew, that this reasoning is solid and conclusive.

XXXIV. 1st, The inscription proves, that the author of this psalm was David, a psalm of David, which is no where found in the titles of psalms composed by another. 2dly, The person to whom both the kingdom and priesthood are promised, is not David himself, but the Lord of David as appears from the connection of ver. 4. with ver. 1. 3dly, The Lord of David is not Abraham, but the Messiah. Because the things affirmed and declared in this psalm, as the sitting at God's right hand, the fending the rod of his strength out of Zion, the making all his enemies his footstool, his eternal priesthood, &c. do not agree to the former, but to the latter. 4thly, All are agreed, that the Messiah is not of the tribe of Levi, to which by the law of Moses, the priesthood was limited; but of Judah, and of the family of David. But by the Mosaic law, that family was not allowed to exercise the priesthood, 2 Chron. xxvi. 18. 5thly, A priesthood, even an eternal priesthood is promised to the Messiah, and that by an oath, see Zech. vi. 13. Which cannot
not be, while the Mosaic law concerning the priesthood remains in force. 6thly, That priesthood is of another order than that of Aaron, namely, of Melchisedec: which cannot subsist at the time with the Levitical both for other reasons, which it is not to the purpose now to unfold, and especially on account of the diversity of descent. 7thly, If the Aaronical priesthood had been perfect, and could have perfected the consciences, there neither had been, nor ought there to be a place for this change. But the weakness and unprofitableness thereof made way for an amendment. 8thly, With the change of the priesthood is conjoined the change of the law. Because the priesthood is not only a great part, but also the foundation of all the ceremonies.

XXXV. The Jewish interpreters wonderfully perplex themselves in darkening this illustrious passage: but it is not worth our while to discuss all their misinterpretations here; they are both so many and so impertinent. We shall only run over such exceptions, as are more plausible, and directly contrary to what we maintain. It is therefore objected, 1st, That this is not a psalm of David's, but composed by some inspired finger in commendation, and on the account of David: and that the inscription is no objection sometimes, even in the inscription of psalms, is the sign of the dative case, and signifies the same thing, as for, as Psal. lxxii. 1. to, for, or concerning Solomon: nay, that we have the same inscription prefixed to some psalms, of which he does not seem to be the author, as Psal. xx. and xxi. where the finger prays for the preservation of the king; under which name it is not very likely, that David should pray for himself. 2dly, That therefore the finger means David by his lord; whom he calls not Adonia, a sacred name; but Adoni, a human and common appellation. 3dly, That the term Cohen does not here signify a priest, but a king and prince, as 2 Sam. viii. 18. where the sons of David are called הכהנים, that is princes of the court; and 2 Sam. xx. 26. where Ira the Iairite is called a prince of David. Accordingly even the Chaldee has translated it, “ thou art constituted a prince.” 4thly, That “because thou art the king of righteousness,” as if the meaning was, thou shalt be a prince for ever, shalt reign by a long succession of descendants, not as Saul, whose government was execrable, and of short continuance, “because of righteousness, for thou art a righteous king,” as the Chaldee paraphrases. If this be a true explication, nothing is here said about the change of the priesthood.

XXXVI. I answer to the first. 1st, If you say, that this is not
not a psalm of David, you cannot prove him to be the author of any psalm, that has the same inscription. 2dly, The ancients all acknowledge, that it is David’s. If it had not been so, Christ would not have asserted it as a thing of undoubted truth, Mat. xxii. 45. and the Pharisees might easily have eluded that argument, by which they were constrained to hold their peace. The Chaldee also has it, hymn by the hand of David. 3dly, We allow, that the letter י is sometimes the sign of the dative; but we deny, that here, or elsewhere, when the title runs יה ית כ, י signifies the same with ית כ, nor, by any other description, are those psalms distinguished, which we all believe to be David’s, in consequence of that inscription. 5thly, The instances mentioned, do not prove any thing to the contrary: for in, Psal. lxxii. we read not, ית כ יתי המ a psalm for Solomon, but יתי המ absolutely, for Solomon, and then there is no reason, why it may not be a psalm of Solomon’s, which he received, as it were, from David’s mouth; since he likewise wrote several proverbs from the mouth of his mother, Prov. xxxi. 1. And there is as little reason, why Psalms xx. and xxi. may not be accounted David’s. For, as God had appointed him to the office of a prophet, he justly also dictated to the people those forms of prayer, with which they were to intercede for their king. And that he might sing this in one spirit with them, it is not without reason, that he speaks of himself as king in the third person. And thus he might properly name himself; but he could not call himself, his Lord, whether singing by himself or with others. Besides the appellation king, even in those psalms, may look further and be applied to the Messiah. For, how could the church in after times, by singing, pray for David and his posterity, when they were extinct? And in what sense should she sing these things of an earthly king, when there was no such king in Israel?

XXXVII. To the second we reply. 1st, It is affirmed without proof, that these things were foretold, concerning David, when David speaks them concerning his Lord. 2dly, David’s Lord is the Messiah; for David was his servant. He sits at God’s right-hand, having the next degree of honour to God; all the other things, which are declared in the psalm, emphatically belong to him. 3dly, As he could be called Adonai by David on account of the excellence of the divine essence; so he is also justly called Adoni on account of the eminence of his power and dominion. 6thly, The more ancient Jews themselves explained this psalm of the Messiah, from whom we have testimonies...
testimonies in Munsterus on this psalm and in Cocceius on Heb. vii. §. 12.

XXXVIII. To the third we say. If, Though the term Cohen may sometimes denote a political dignity, yet royal majesty is never expressed by that word. Cohen, as Aben Ezra has well observed, signifies a minister, who is next to the king. But there is a king, who has power over conscience, and God only is such a king: and there is a king, who has power over the body, and such are the supreme rulers of this world. Therefore there is a twofold Cohen, namely, with respect either to God, or to kings. With respect to God, such are called Cobanim, who were over the people in performing divine service, because they appear to be next to God. With respect to kings, these are Cobanim, who are next to them. In that sense, Tz the Lairite is called David's Cohen, and David's sons Cobanim. That is, as it is explained, 1 Chron. xi. 15. captains, or principal men next to the king. And if we may believe the Jews, because Abifalom was not admitted to partake of this dignity, he therefore took occasion to form his unnatural conspiracy. But in none of these senses could David be called Cohen: not in the former, because the priesthood was confined to the descendants of Aaron alone: nor in the latter, for thus he himself had his Cobanim. But the Messiah is in such a manner a king, as, at the same time to be priest: just like Melchizedec, who distinctly discharged both offices, for the Holy Spirit directs us to this.

XXXIX. To the fourth we answer, that there is a mistake, through the misinterpretation of the words. For, if, Melchizedec is always in the sacred writings a proper name. The Hebrews should appellatively call, king of righteousness. 2ndly, The word never signifies because, but when it is placed, as here, according to the order or manner, Eccl. iii. 18. and Eccl. viii. 2. if w follows in Hebrew, or v in Chaldee, it signifies with that intention, or design as Eccl. vii. 14. Dan. ii. 30. and Dan. iv. 14. Seeing then neither the one nor the other signify what the Jews would have, our argument remains in its full force.

XL. And indeed, the event has confirmed this prophecy; for about the time, when our true Melchizedec began his priestly office, the Levitical had lost its dignity, till it was at last entirely abolished, without any hopes of a restoration, all the distinction of tribes being confounded. And the Jews themselves have taken notice of this, whose opinion we have in the Mifna, tit. Sota, c. 9. "From the death of Rabbi Imael, the son of Phabi, the splendor of the priesthood has ceased." But this man was made high-priest by Valerius Gratus, president
dent of Judea under Tiberius Cæsar. About that time, this most sacred office was tossed about and sported with, like a ball, and any of the most profligate; as he favoured and made presents to the Roman president, grasped at it by the foulest ambition and the basest arts. And matters at length came to such a pitch of profligacy and wickedness, that the high-priests were not only chosen by lot, but even the high-priesthood fell by lot to one Phannias; who not only was a "worthless high-priest, but also, through his gross ignorance, incapable to distinguish what was the nature of the high-priesthood," Josep. de Bel. Jud. Lib. 4. c. 12. Yet from the utmost contempt and derision they constrained this man, whom they forced even against his will from the country, and brought him on the stage like a kind of actor, and clothed in the sacred vestments to act the part of high-priest, who like a child had prometers always at hand to remind him how to behave, and maintain his character. Which impiety, as Josephus justly calls it, sufficiently shews, that God no longer regarded that office; after the true priest according to the order of Melchisedec had once appeared.

XLI. From the priesthood let us proceed to the sacrifices. Daniel speaks of the ceasing of these, chap. ix. last verse, "and he shall confirm the covenant with many for one week: and in the midst of the week, he shall cause the sacrifices and the oblation to cease."

XLII. We are here to observe, 1st, That the prophet speaks concerning the times of the Messiah, who, ver. 25. is called the Messiah the prince, by way of eminence, and with respect to his character and office: compare, Isa. lv. 4. His office was to "finish (restrain) the transgression, and make an end of (seal) sins, and to make reconciliation for (expiate) iniquity, and to bring in everlasting righteousness," ver. 24. These are the offices and benefits of the true Messiah alone.

XLIII. 2dly, That the abolishing of the sacrifice and oblation is foretold, to be done by the Messiah: for he, who confirmed the covenant with many, whom Paul calls, the surety of a better covenant, Heb. vii. 22. even he shall cause the sacrifices to cease. But whatever the Messiah does is undoubtedly right: since at least he is a prophet, and faithful in the house of God.

XLIV. 3dly, That this abolishing was both just, and actually took place. It was just, by reason of the introduction of a new covenant, which was confirmed, not by sacrifice and the blood of brute beasts; but by the offering of the Messiah himself, that lamb without blemish, whose blood is the blood of the New Testament, shed in order to procure, or obtain, true remission, for many. Accordingly the future abolishing
ing of the sacrifices was foretold to be in the midst of that week, in which the Messiah was to be cut off, when he was to "make his soul an offering for sin," Isa. liii. 10. His sacrifice put an end to typical sacrifices. And the abrogation of the sacrifices is joined with the confirmation of the new covenant; for, that being sealed by the sacrifice of Christ, and preached by the apostles, and confirmed by the effusion of the Holy Ghost, and by very many miracles; the sacrifices of beasts, which constituted a great part of the old covenant, immediately lost all their efficacy and dignity, and so were justly abrogated. It actually took place not long after, on the destruction of the city and temple; for, all the sacrifices ceased upon that. Josephus relates, that Titus answered the priests, who begged for their lives, after the burning of the temple; that "that was destroyed, on account of which he would have justly saved them; but that it was proper for the priests to perish with the temple." And what Chrysostom relates, Orat. 3. contra Judæos, agrees with this, that the Jews should have laid to Julian, when he exhorted them to sacrifice in the ancient manner: "if you would see us sacrifice, restore our city, rebuild our temple, and we will sacrifice even now as before." As the profane emperor, from the hatred he bore to Christianity, attempted this, and furnished the expence out of the public treasury, God prevented it by his almighty hand thereby shewing, that he had no pleasure in new sacrifices. Not only our own writers have this history, but also Ammiannus Marcellinus, Lib. 23. among the Gentiles, and Zemach David, P. 2. p. 36. among the Jews. Both these kinds of the abrogation of sacrifices may be ascribed to the Messiah. He had a right to do it, as a priest, who had offered a better sacrifice; and as a king, who appoints religious ceremonies for his church. He actually did it, as the affirer of his own majesty and grace, which the rebellious Jews trampled under foot; for which end, he made use of Titus and his armies, as his ministers.

XLV. 4thly, That the removal of sacrifices and offerings infers the abrogation of the whole ceremonial worship. Not only because sacrifices constitute a principal part of the ceremonies, and we may say the fame of things of a like nature; but also because the whole external worship is sometimes expressed by the name sacrifice, as Hof. vi. 6. for I desired mercy and not sacrifice: which the Septuagint here translate by εἰλήπτω, as also Matthew, chap. 12. 7. signifies ἐκπληκτής (a word very plainly derived from the Hebrew or the Chaldee, or a diligent love of God. But ἐκπληκτής is that internal purity and holiness of heart, which comprehends all those virtues, or graces, wherein the image of God consists. And
And therefore in order to a just opposition, will signify the whole external and ceremonial worship. Which Kimchi himself seems to have observed, who explains sacrifice by "the worship of the Lord in the house of his sanctuary." The interpretations, which the blind and foolish Jews give of this prophecy of Daniel, are so foreign to the words of the text, to the designation of the time, and to the history of the events, that they confute and overthrow themselves. Whoever desires to see them exploded, may consult Confl. l'Empereur on Daniel, and the celebrated Cocceius, Hornbeck and Hulfus, in their writings against the Jews.

XLVI. The Spirit which spoke by the prophets, not thinking it sufficient the sealing of the ceremonies, foretold also, that, in the days of the Messiah, such rites should be instituted, as are entirely repugnant to the ancient institutions: that he would take for himself priests and Levites out of all nations without distinction, Isa. lxvi. 20, 21. That in all places incense and a pure offering should be offered to his name, Mal. i. 11. that there should be an altar, acceptable to himself in the midst of the land of Egypt, Isa. xix. 19. that on the bells of the horses should be engraven, holiness to Jehovah; which was formerly engraven only on the golden plate fastened to the mitre of the high-priest; and God has graciously promised, that all the pots in Jerusalem, and in all Judea, should be holiness unto him, Zech xiv. 20, 21. These things cannot be reconciled with the ancient privileges of the priests and Levites, and with the earthly sanctuary, and the prerogatives of the land of Canaan, and with the special holiness of the pontifical pomp. God intimates, that he would be worshipped in the use of other sacred ordinances, which should not be confined to any forms of the ancient ceremonies, but be duly performed in spirit and in truth, by every believer, in all places whatever.

XLVII. Let us now come to the third thing proposed, and shew, that the ceremonies ought to be abrogated in the time of the Messiah, and that it was not possible, the case should be otherwise. This may be shewn two ways: First, if we consider the material, or matter of the ceremonies, as they are acts of the obedience, prescribed by the law of ordinances: secondly their formal, or essence, as they were types and shadows: but in neither of these ways can they have place in the kingdom of the Messiah. I make the first of these appear thus.

XLVIII. It is evident from the prophecies, that a great multitude of the Gentiles would be called by the Messiah to communion with God and Israel. That God would allure Japheth to dwell in the tents of Shem, Gen. ix. 27. that in the
the seed of Abraham all nations of the earth should be blessed, Gen. xxii. 18. that unto the Messiah should the obedience of the people be, Gen. xlix. 10. that the Egyptians and Babylonians should be mentioned among those, who know Jehovah; and that it should be said of the Philistine, the Tyrian, and the Ethiopian, they were born in Zion, Psal. lxxvii. 4. And that all nations should flow to the mountain of the house of Jehovah, Isa. ii. 2. and that Israel should be the third of Egypt and Assyria; and that the Lord shall say, blessed be my people the Egyptians, and the work of my hands, the Assyrians, and Israel mine inheritance, Isa. xix. 24, 25. and numberless other passages, which frequently occur in scripture to the same purpose.

XLIX. Moreover, Isaiah declares; that both Israel and the converted Gentiles should obey the same laws, and be bound together by the same religious ties, chap. xlii. 4. "and the isles shall wait for his (the Messiah’s) laws." Again, Isa. ii. 3. "and many people shall go and say, come ye 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 Zion shall go forth the law, and the word of Jehovah from Jerusalem." And he adds, no stranger who hath joined himself to Jehovah, shall say, Jehovah hath utterly separated me from his people; but on the contrary, even unto the eunuchs shall be given, in the house of God and within his walls, a place, and a name better than that of sons and of daughters, Isa. lvi. 3, 5. that is, that the converted Gentiles should, in matters of religion, be on an equal footing with the Israelites. To this purpose is that of Zeph. iii. 9, 10. "for then will I turn to the people a pure language; that they may all call upon the name of Jehovah, to serve him with one content: from beyond the rivers of Ethiopia, my suppliants, even the daughters of my dispersed shall bring mine offering:" and Zech. xiv. 9. "and Jehovah shall be king over all the earth: in that day shall there be one Jehovah, and his name one:" one shall be the worship, and one the veneration of the one God. The Jews themselves also frequently declare, that, in the time of the Messiah, many nations shall be converted to the God of Israel, and that then they shall walk in the doctrine of that law, as the Chaldee speaks on Isa. ii. 3. and shall embrace one common law with the Israelites, as Menasse speaks, de Regum. Lib. 2. c. 3. and fo shall incorporate into one people with Israel, and be partakers of the same privileges, as being profelytes of righteousness.

L. Whenever this shall come to pass, it is plain, that the ancient ceremonies cannot possibly be observed by all the subjects of the Messiah. For how is it possible, the paying of vows and tythes,
tythes, the presentment of the first-born, the observance of the pass-over, pentecost and feast of tabernacles, which were confined to the place, which God had chosen, should be binding on those, who are to be at a great distance from Judea? And how can men, who dwell in the utmost parts of the earth, come to Jerusalem, to offer sacrifice for every sin, and every pollution, in order to avoid the curse? How could women, newly delivered, undertake so long a journey, and present themselves in the place chosen by God, to perform the offerings commanded? Where could so many beasts, so many priests, so many altars be found, sufficient for all the sacrifices? What extent of country, much less town, could be large enough to hold such numbers? Menasse, if I rightly remember, idly talks, that then the gates of Jerusalem should be extended to Damascus; but had he extended them, which he might with equal ease, beyond the Porte Cæsia, or pals of Tefis, he would have more commodiously provided for so prodigious a conflux of people, flocking from all parts to the sacrifices. Put the case of the leprosy, and of a house infected with that plague, of which Lev. xiii. must the priests make incursions to the Scythians, the Sarmatians and the Indians; to the Britons separated from the rest of the world, and to the utmost Thule, to form a judgment of the scab or scall? To omit many other considerations, which might with equal propriety be urged; and which Eusebius among the ancients, Demontr. Evang. Lib. 1. and among the moderns, Spahemius, Dubior Evang. P. 3. Dub. 112. have fully and learnedly done.

L. You may possibly alledge, that God will grant a kind of dispensation of, and relax these impossible laws. But where is there any promise to that purpose? Have not these laws been made by the same authority with the others? is not their duration in like manner extended for ever, which in other respects is so much objected to us? Do not these, and the like laws, constitute the principal part of the ceremonial? And if the conscience can be set free from the obligation of these, why not also from that to the others, which are of the same nature?

LII. Shall they not cease to bind, because the observance of them is impossible, any more than we teach, that the moral law is binding, though we allow the perfect performance thereof to be a thing impossible? But who does not see a very wide difference here? That the moral law cannot now be perfectly performed, is a thing accidental, owing to our corruption. That these other laws cannot be observed under the kingdom of the Messiah, arises from the nature of the laws themselves, without any default of man. And thus we have demonstrated, that the ceremonies,
ceremonies, in so far as they are acts of the obedience, prescribed by the old law, cannot be observed in the universal church, gathered together from among Jews and Gentiles, under the king Messiah.

LIII. This will be more manifest, if we, moreover, consider the formal of the ceremonies: thus there was a yoke in them, that must be broken off; a pedagogue, and an accusation of childhood, which cannot take place in a more advanced age. There was a partition-wall to be broken down, when, on removing all distinction of nations, the Messiah is to be all in all; an enmity, to be abolished at the time, in which the Messiah is to publish to the Gentiles, that they should have peace both with Israel and with God. There was, in fine, a hand-writing, bearing testimony concerning guilt not yet expiated, and payment not yet made. This, when all things are fulfilled by the Messiah, is to be taken out of the way, left any institution of God should be found to testify against the truth and Son of God. Such are either ignorant of, or overturn all the signification of the ceremonies and their true efficacy, who bind the obligation of them on the confidences, after the Messiah had perfected all things.

LIV. There now remains the fourth head, namely, to explain the progress and the various degrees of this abrogation, which we digest in the following order: 1st, When Christ came and was manifested to Israel, the ceremonies lost much of their splendor, as when the sun in the heavens extinguished the stars. Nevertheless they were binding, while Christ was not yet made perfect by sufferings, but yet their abrogation was drawing near: "Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth," John iv. 21, 23. To this purpose is that proclamation, which John several times published, that the kingdom of heaven is at hand. 2dly, They were abrogated in point of right by the death of Christ; for, all their typical presignification being fulfilled in Christ, and the blood of the New Testament being shed, and the guilt expiated, which they were appointed to be a charge of, with what right could ceremonies lately discarded claim any longer to keep their former station? Hence Christ is said, "to have taken the hand-writing out of the way, nailing it to his cross," Col. ii. 14. and to "have abolished in his flesh (on his flesh being broken by death) the law of commandments, contained in ordinances," Eph. ii. 15. Certainly the flesh of Christ was the veil; and while that was still entire, a new and living way was not opened to the heavenly sanctuary, Heb. x.

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20. For, while Christ was not yet made perfect by sufferings, the ceremonies which required that perfection or consummation, were in full force. But whenever the utmost farthing was paid by the death of Christ, the vail and enclosure of the ceremonies being taken down, there was a free access to God; which was signified and confirmed by the rending the vail of the temple upon the death of Christ. 3dly, God declared, confirmed, and sealed this abrogation by the resurrection of Christ from the dead, and his ascension into heaven, and the plentiful effusion of the Holy Spirit. For the hand-writing was then discharged. He, who hitherto was in bondage to the elements of the world, equally with the other worshippers of God, was placed with his people in heavenly places, where no such bondage takes place; and the Spirit was given, as the seal of a more delightful dispensation of the covenant. 4thly, But this liberty was for sometime not sufficiently known, even to the apostles themselves, till Peter was instructed therein by a heavenly vision, Acts x. 11. 5thly, Then, by a solemn decree of a synod of the apostles, under the presidency of the Holy Spirit, it was ordained, that a yoke was not to be put on the neck of the disciples, besides those few things necessary for that time; namely, to abstain from meats offered to idols, and from blood, and from things strangled; to which was subjoined, though of a different kind, fornication, Acts xv. 10, 28, 29. 6thly, Afterwards Paul preached freedom from these things also, excepting fornication, that being contrary to the moral law, 1 Cor. viii. 4, 8. and 1 Cor. x. 25—29. 7thly, Yet because the Jews, who were converted to Christ, having been accustomed to the ceremonies, were with very great difficulty drawn from them, the apostles and other believers with them, that they might not offend the weak, according to the rules of Christian charity and prudence, freely used those ceremonies, not with any opinion of holiness; but in order not to wound tender consciences, accommodating themselves to all, to gain some to Christ, see Acts xxii. 22.—8thly, But after that the church seemed now to be sufficiently instructed in her liberty, and the fondness for the ceremonies was no longer a degree of weakness but of obstinacy, Paul would not give place by subjection, no not for an hour, and sharply rebuked Peter, whose conduct was rather too remiss, Gal. ii. 5, 14. and exhorted every one in particular, to stand fast in the liberty wherewith Christ had made us (him) free, and not to be entangled again with the yoke of bondage, nor to make Christ of no effect to themselves, Gal. v. 1, 2. 9thly, and lastly, All the ceremonies were actually taken away at the destruction of Jerusalem.
Jerusalem and the temple, and buried as it were in their ruins, never to be revived any more. See what we have said concerning circumcision, chap. viii. §. 21, &c.

CHAP. XV.


I. As the darkness of the night is only dispelled by the beams of the rising morn, so the Old Testament was abrogated only by the introduction of the New. But at what time this first began to take place, by what degrees it advanced, by what intervals of time it was confirmed and completed, we have explained in the third chapter of the foregoing book. We are now, in the first place, to treat of the benefits of the New Testament: then of the sacraments: the other particulars are obvious, from what we have spoken concerning the covenant of grace simply considered, and by comparing with them, what we have more largely treated of concerning the Old Testament.

II. We rehearse the benefits of the New Testament in the following order. I. The first is the exhibition of the Messiah made perfect. II. The gospel* under another name or designation. III. The calling of the Gentiles. IV. A more abundant and delightful measure of the Spirit. V. A greater and better liberty. VI. The restoration of Israel. VII. The revival of the whole church, as from the dead.

III. The first spring of our glorying, and the sum of our felicity beyond those that expected the consolation of Israel, is, that "Christ Jesus came into the world," 1 Tim. i. 15. He who was promisef from the beginning, shadowed forth by so many types, so ardently longed for, and for so many ages expected, came forth in the fulness of time, in that place, from that tribe and family, in that manner from a virgin, and appeared in the flesh, Just as the holy prophets had long before prophesied he should come. "Through the tender mercy of our God, whereby the day-spring from on high hath visited us," Luke i. 78. "we have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth the son of Joseph," John i. 45. This, as the angel told the shepherds of

* The author's words are, Evangelium ἀναμνήσεως, which I know not how to render otherwise to make it intelligible to the English reader.
of Bethlehem, was matter of great joy, and not only Mary and Zacharias and Simeon, but also the whole choir of the heavenly angels celebrated this in their songs: see Zech. ix. 9.

IV. And the Messiah was not only exhibited, but also "made perfect through sufferings," Heb. ii. 10. and thus being "made perfect, he became the author of eternal salvation unto all," Heb. v. 9. For, in the sufferings and death of Christ, there is a true expiation, a cancelling, a blotting out of our sins, a bringing in of everlasting righteousness, a tearing and removing of the hand-writing, nay, there is an eternal redemption.

V. But this was not all; for he was also received up into glory, and being placed in the throne of his majesty, he brought the kingdom of heaven to us, having removed every thing, by which the spiritual and mystical government of God over the conscience, which is the government of liberty, was formerly obscured. While David in spirit had this kingdom of the Messiah before him, as in a figure, he joyfully sung, "Jehovah reigneth, let the earth rejoice, let the multitude of the isles be glad," Psal. xciii. 1. "Jehovah reigneth, let the people tremble," Psal. xcvii. 1. This is that kingdom of heaven, which the Baptist so often proclaimed was at hand; and concerning which our Lord declared, that there were some of his hearers, "which should not taste death, till they saw the Son of man coming in his kingdom," Mat. xvi. 28. It cannot but be most delightful to all, that love the Lord Jesus, "to see him crowned with glory and honour, who was made a little lower than the angels, for the suffering of death," Heb. ii. 9. This great benefit the apostle has set forth in these important words, 1 Tim. iii. 6. "God made manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." And our Saviour himself has taught us, that a great part of our happiness consists in the enjoyment of this blessing, Mat. xiii. 16, 17.

VI. The second benefit is the gospel of the kingdom, "which God had promised afore by his prophets in the holy scriptures," Rom. i. 2. Namely, the gospel as completed, "which, at the first, began to be spoken by the Lord, and was confirmed unto us by them that heard him," Heb. ii. 3. For, this "mystery was kept secret since the world began: but now is made manifest, and, by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith;" Rom. xvi. 25, 26. Not that they had no gospel before: for, even unto the ancients was the gospel formerly preached, Heb. iv. 2. But that this proclamation
proclamation of future grace was προσώπων τοῦ θεοῦ, the gospel preached before, Gal. iii. 8. And the preaching of the present grace is eminently the gospel now. Hence it is mentioned as an argument of the presence of the Messiah, that the "poor have the gospel preached to them," Mat. xi. 5.

VII. Moreover, the gospel of the New Testament has the following excellencies above the Old. 1st, That it sets forth Christ as come, and declares that all those things are fulfilled, which were formerly foretold, to come to pass long after, 1 Cor. ii. 7—10. 2dly, That it declares in clear terms, every thing relating to the common salvation, without the covering of figures, or the labyrinths of dark sayings, 2 Cor. iii. 14. 3dly, That it now allures the hearts of believers with the sweetest, and most abundant confolations, and without that severity, which according to the old legal dispensation, mixed the words of grace with so much rigour, whence it is called "the ministration of righteou scorn," 2 Cor. iii. 9. and "the word of reconciliation," 2 Cor. v. 18. "The mouth of our beloved is most sweet," Cant. v. 16. And Isaiah prophesied concerning his servants, chap. lxxi. 7. "how beautiful upon the mountains are the feet of him, that bringeth good tidings!" &c. Add Isa. xl. 1.—and Isa. lxvi. 10—12. 4thly, That it dwells now more abundantly in us, and is preached more fully and frequently, and with a greater demonstration of the Spirit, and a deeper insinuation or sinking into the conscience, Rom. x. 8.

VIII. The third benefit is the calling of the Gentiles by the gospel, which followed upon the Messiah's being made perfect: according to the promise, Psal. ii. 8. "Alk of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession:" likewise Isa. xlix. 6. Luke ii. 40. Paul, as in other places, so especially Eph. ii. and iii. has, in a magnificent manner, set forth the perfections of God, as being illustriously displayed in this admirable work, and, above all, the unsearchable riches of the patience, goodnefs, and manifold wisdom of God in Christ. "And, indeed, who can but stand amazed at such a surprising thing, (we may justly exclaim with Eusebius) to see those, who, from the beginning, paid divine honour and worship to flocks and stones and devils, to ravenous beasts feeding on human flesh, and to venomous reptiles, to fire and to earth, to the very inanimate elements of the universe; to ice, I say, such calling on the most high God, the Creator of heaven and earth, the very Lord of the prophets, the God of Abraham and his ancestors, after the coming of our Saviour?" Pray, read what follows; as it is too long to be here
here transcribed. This very circumstance assures us, that the Lord Jesus is the true and only Messiah, by whose word, Spirit, and ministry, so astonishing a work was accomplished, the like, or equal to it was never seen or heard, were we to go back to the remotest antiquity.

IX. But we are to observe, 1st, That these things were accomplished by the apostles of Christ, and their fellow labourers; who were not remarkable, either for any excellence of worldly wisdom, or furnished with any charms of Greek and Roman eloquence, or supported by any human assistance; but by the naked demonstration of an admirable and almost incredible truth to the conscience, while the gates of hell raged, the lords and dreaded tyrants of the world opposed, and the schools of conceited philosophers clamoured: that the glory of God and his Christ might shine forth with the greater lustre and brightness, the meaner and less adapted for the work, were the instruments he used, 1 Cor. ii. 4, 5.

X. 2dly, That the kingdom of Christ was set up among the Gentiles with an astonishing quickness. For, "as the lightning that lighteth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day," Luke xviii. 24. Isaiah had foretold this with a kind of astonishment, chap. lxvi. 7, 8. "Before the travailed she brought forth; before her pain came she was delivered of a man-child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day, or shall a nation be born at once? For, as soon as Zion travailed, she brought forth her children.

XI. 3dly, That this calling extended very far, Rom. x. 18. "Their sound went into all the earth, and their words into the ends of the world." Col. i. 6, 24. Mark xvi. 20. "Tertullian adversus Judæos says, c. 7. In what other person besides have all the Gentiles believed but in Christ, who is now come? On whom else have the Parthians believed, the Medes, Elamites, the inhabitants of Mesopotamia, Armenia, Phrygia, Egypt, that part of Africa beyond Cyrene; the Romans, the Jews then in Jerusalem, and other nations; and at this day, the various tribes of Getulians, many parts of Mesopotamia, Spain in all its extent, the different nations of Gaul, and the parts of Britain unaccessible to the Roman arms, made subject to Christ; the Sarmatians, Dacians, Germans and Scythians, many nations yet undiscovered, many provinces and islands unknown to you, and which we cannot enumerate, among which the name of Christ, as now come, prevails." In a like strain has Jerome celebrated this abundance of heavenly grace, in Epiphrpl. Nepotian. ad He-
Chap. 15. OF THE BENEFITS OF THE NEW TESTAMENT.

And in Epist. ad Laetam, and in general, the other fathers, exulting in so great a happiness of the New Testament. Yet we are not to think, that there was no corner of the world, where the name of Christ was not preached: nor to believe, that the apostles failed over to America, and to countries then unknown to the rest of the world: these universal expressions only intimate, that the gospel of Christ was extensively propagated, without any distinction of countries or people, on each side of the sun's course. See the expressions Rom. i. 8. Luke ii. 5.

XII. 4thly, The gospel did not reach to the Gentiles, till after it was rejected and despised by the Jews. "Through their fall salvation came to the Gentiles. The fall of them was the riches of the world," Rom. xi. 11, 12. We have an exposition of this passage, Acts. xiii. 46, 47. where Paul and Barnabas speak thus: "It was necessary, that the word of God should first have been spoken to you (the Jews); but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles: for, so hath the Lord commanded us," &c. We may add Acts. xviii. 6.

XIII. 5thly, However the policy of the Jews was not overturned, before the kingdom of the Messiah was made illustrious among the Gentiles, Mat. xxiv. 14. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come," namely, of Jerusalem and the temple: which was very wisely so ordered: for by his means, 1st, the ungrateful Jews had not the least shadow of excuse left: for what excuse could they have for continuing in their hardness, who had seen his power in a very short space of time, shining like lightning through the whole world? This is Chrysostom's observation, Serm. 76 in Matthæum. 2dly, By the preaching of the gospel, he would have all the world know the crimes of the Jews, the guilt they had contracted: by the paricide of Christ, and their obstinate and invincible malice, in stubbornly rejecting all offers of mercy, before he would execute so terrible a vengeance on a people, who were under so many obligations to him: that all nations might be obliged to adore his justice with trembling. 3dly, He would not cast off his ancient people by an ultimate destruction, before he had gathered, from among the Gentiles, another people for himself. Nor make the material temple an Anthema, till he had built a spiritual temple of lively stones. For, it was never intended, that Christ should be a king without a kingdom.

XIV. The fourth benefit is a more abundant and delightful measure of the Spirit, frequently foretold by the prophets, to
be sent together with, and poured out on the church by Christ: To this purpose, if I mistake not, is Zech. ix. 12. even to day אֲנִי דִּבַּר פַּרְבָּעָה אֲנָשָׁה אֲנָשָׁה another declarer do I render unto thee: That day is meant, on which the king of Zion had, by the blood of the covenant, set at liberty, those who were bound in Zion, and was delivered from death: At that time a declarer, discoverer, or breaker forth, is promised, the participle being used as a noun: and he is indeed another discoverer. The first is the Son of God, and who is the other, but the Holy Spirit? who is also a discoverer, as he teaches the elect, and brings all things to their remembrance; John xiv. 26. the next to Christ or another comforter, ver. 16. Him God promises to give, that is, in place of the Son, after he was gone to the Father; John xvi. 7. To this likewise I apply, what the Messiah says, Isa. xlviii. 16. דָּנֶ֖ן לְךָ מִן עַלְיוֹן, which is very properly translated, the Lord God hath sent me and his Spirit. Add the like promises Isa. xliv. 2, 3. and Isa. xxxv. 7. and Joel ii. 28. The fulfillment of which is in Christ, who baptizeth his people with the Holy Ghost and with fire, Mat. iii. 11. compare John vii. 38, 39. of which passages we have spoken elsewhere:

XV. The effects of this Spirit; are; 1st, A more clear and distinct knowledge of the mysteries of faith, Isa. xi. 9. and Isa. liv. 13. Jer. xxxi. 34. 1 John ii. 27. 2dly, A more generous, a more sublime, and cheerful degree of holiness, Isa. xiii. 24. and Isa. xxxv. 9. and Isa. lx. 21. 22. Zech. x. 5. and Zech. xii. 3. 3dly, A more delightful consolation, Isa. xl. 1. 2. and Isa. lx. 1. 2. and Isa. lv. 11. and Isa. lxvi. 12. 13. 14. John xiv. 16. Acts ix. 31. Ephi. i. 13. 2 Cor. i. 22. 4thly, A filial boldness, which is now the greater, as adoption itself, and its effects are more conspicuous, Gal. iv. 6. 5thly, The extraordinary and altogether miraculous gifts, which were plentifully bestowed at the beginning of the gospel, not only on the apostles, but also often on other ministers, nay, on common believers, and even virgins, Mark xvi. 16—18. Acts x. 45. 46. and Acts xix. 6. and Acts xxii. 8. 1 Cor. xii. 7—11. But in what manner the New Testament is to be compared with the Old, we have frequently shewn already:

XVI. The fifth benefit is Christian liberty, which Paul, the most diligent interpreter of, and warmest advocate for, usually so confiders, that he makes it generally to consist in a freedom from that bondage, which the Jews were under; and he

* Our version renders, will I render double unto thee. Double, says a modern commentator, signifies any thing large, sufficient, plentiful, Isa. xl. 2. and br. 7. particularly the Spirit and his grace. See Gill. in Loc. our author here follows Coccius.
he rarely treats of it, unless when he compares Christians with Jews, and sets the Old dispensation in opposition to the New. Yet divines have prudently observed from Paul himself, that Christian liberty may be considered, either as common to believers in every age; or as a special immunity of the children of God, who live under the New Testament dispensation.

XVII. This common liberty consists in a manumission or freedom, 1st, From the tyranny of the devil, whose destruction was promised, as early as in paradise, Col. i. 13. 2dly, From the reigning and condemning power of sin, Rom. vii. 14. Rom. viii. 1. 3dly, From the rigour of the law, so far as it is contradictory distinguished from grace, Rom. vi. 14. For, thus far it is to theinner the law of sin and death, opposite to the law of the Spirit and of life in Christ Jesus, Rom. viii. 2. Moreover this rigour consists, (1.) In the severe demand it makes of obedience without a promise of sanctifying grace. (2.) In requiring a most perfect holiness, to be performed by man himself, as the condition of eternal life. (3.) In threatening the curse, for the least deviation. For, so far the law belongs to the covenant of works, which in regard to all believers, is abrogated, by the introduction of the covenant of grace. 4thly, In a freedom from an accursed death, both of body and soul. For, though the body of believers is dead because of sin, Rom. viii. 10. yet death has lost its sting, 1 Cor. xv. 55: and is become the period of sin and misery, and the passage to eternal life, John v. 24. And thus far believers are freed from that death, with which God threatened sinful man, as a punishment properly so called, and the effect of his dreadful displeasure, John viii. 51, 52. Nor is the formal nature of punishment only removed from the death of believers; but whatever belongs to the remains of death, will at last be destroyed by a glorious resurrection, 1 Cor. xv. 54. As therefore liberty with respect to sin, as to its right, is adjudged to believers in justification, and as to its power, performed gradually and by some certain steps; the same also is the case with respect to corporal death; the curse and penalty of which so to speak, are removed, as soon as the person is grafted into Christ by faith, who is the fountain of life, but at the last day, all its power will be swallowed up in victory. 5thly, From human empire, or constraint, with respect to divine worship, and the actions of religion, as such: For God alone has dominion over the conscience, James iv. 12. Nor is it lawful for the sons of God, who know themselves to be bought with a price, to become the servants of men, 1 Cor. vii. 23. Mat. xv. 9. Col. ii. 18, 22, 23. Though
formerly the Scribes and Pharisees sat in Moses' chair, yet
God never gave them a power, to load the conscience with
new institutions, beyond and besides the law of God, to which
all were equally bound, Deut. iv. 2. and Deut. xii. 34. All
the authority of the doctors of the law tended to keep the peo-
ple to the observance of the law of Moses; Christ justly rebuk-
ed them, when they went beyond that. Whatever man has de-
vised from his own invention, in matters of religion, has ever been
displeasing to God. 6thly, From the obligations to things indif-
erent, which are neither good nor bad in themselves, and which
God has neither commanded, nor forbidden. When the know-
ledge and sense of this liberty is wanting, the conscience in
that case, is disquieted, and superstition has neither measure
nor end, Rom. xiv. 5, 14, 23. The profession however, is to
be distinguished from the use; the right from the exercise of it,
the former ought ever to remain inviolable to the conscience,
the latter to be circumscribed by the rules of prudence and
charity, to avoid giving offence to weak brethren, 1 Cor. vi.
12. and 2 Cor. x. 13. Rom. xiv. 19.

XVIII. The liberty, we have thus described, absolutely be-
longs to the benefits of the covenant of grace: and should not
be reckoned among those, which are peculiar to the New Testa-
ment. Unless so far, as it is more clearly explained, more
frequently insisted upon, more effectually and abundantly ap-
plied by the Spirit of Christ, and insinuated into the conscience
for the greater consolation and joy, and finally demonstrated
by more glorious effects. And, as I imagine, none will ques-
tion, that the rigour of the old economy greatly obscured the
sense and joy of that liberty, which believers in other respects
enjoyed. At least none will deny, that the liberty, as to things,
in their own nature indifferent, was greatly diminished by the
institutions of Moses.

XIX. That liberty, therefore, which is peculiar to the New
Testament is, 1st, A discharge from the bondage of the elements
of the world, or of the ancient ceremonies, from whose religious
obligation, as of things necessary, the consciences of men were
first set free, Acts xv. 10. though their arbitrary use continued
for some time, and might with prudence be advised, Acts xxi.
24. Afterwards their use was entirely forbid, so that now we
are to abstain from them altogether, Gal. iii. 25. Gal. iv. 5,
26. and Gal. v. 1. For, from being in force, they first lose their
vigour, of necessity become arbitrary: afterwards from being
dead they become hurtful and deadly; and from being arbitra-
ry become unlawful, never to be revived, after the full pro-
mulgation of the gospel, and the destruction of the temple of
Jeru-
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Jerusalem, which was the seat of the ceremonies. 2dly, Liberty with respect to many things indifferent in their own nature, the use of, or abstinence from which was formerly enjoined the Israelites, Tit. i. 15. Col. ii. 20, 21. 1 Cor. x. 25. 3dly, Immunity from the forensic or judicial laws of the Israelites; not as they were of universal, but as of particular right or obligation made for the Jews as such, distinguishing them from other nations, adapted to the genius of the people and country, and subversive, for the greatest part, to the Levitical priesthood, with which almost the whole polity was interwoven. 4thly, There is a clearer and more perfect promulgation, knowledge and practice of Christian liberty, in all its parts and degrees.

XX. 1stly, We may reckon among the benefits of the New Testament the restoration of the Israelites, who were formerly rejected, and the bringing them back to the communion of God in Christ. Paul has unfolded this mystery to the Gentiles, Rom. xi. 25—27. “For I would not brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part is happened to Israel; until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, there shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins.”

XXI. On this place observe, 1st, That the apostle here explains some mystery; that is, a secret thing, not known but by revelation, and taken notice of by few, and happening beyond the expectation and judgment of reason; in fine, the whole method and manner of executing which, lies in a great measure concealed: see 1 Cor. ii. 7. and 1 Cor. xv. 51. and Eph. iii. 3. 2dly, That it is the interest of the Gentiles to be acquainted with this mystery, to prevent their entertaining higher thoughts concerning themselves, and lower concerning the Israelites: we are therefore to take care, to enquire diligently, and with attention, into what the prophets have foretold concerning this matter. 3dly, The apostle here speaks of the people of Israel, not figuratively but properly so called; who were at this time blind, obdurate, stupid, and hardened, of which ver. 7. Isaiah foretold this judgment of God against Israel at large, chap. vi. 9, 10. compared with Acts xxviii. 26. Isa. xxix. 10, 11. To this also seems applicable, that whirlwind of the Lord, that fury, and continuing whirlwind, which shall abide on the head of the wicked, of which Jer. xxx. 23. In short, this is that forlorn condition of the blinded nation of Jews, which taking its rise in the apostles’ time, continues to this our day, 4thly, That this blindness is in part happened to Israel. The whole
whole nation, from its first origin even to the end of the world, is considered as one whole; a certain part of which are those, who either have, or now do, or hereafter shall live in the days of the wrath and indignation of God: blindness has seized that part only. 5thly, That blindness is to continue upon them no longer, than till the fulness of the Gentiles be come in; that is, till the gospel is preached among all nations of the world whatsoever. Which indeed, began to be done by the apostles and their fellow-labourers; but could not be done perfectly, both on account of the extent of the world, and the shortness of human life, and likewise because many nations (as all the American) were at that time unknown. This therefore still remains to be done successively; God in his admirable providence paving the way for his word, The offer of grace was first made to the Israelites. When they refused it, it was sent to the Gentiles; but when the fulness of them shall be brought in, it will be again given to the Israelites; "that the last may be first, and the first last," Luke xiii. 30. see Luke xxi. 24. 6thly, That when the fulness of the Gentiles is brought in, all Israel shall be favored: that is, as our Dutch commentators well observe, not a few, but a very great number, and in a manner the whole Jewish nation, in a full body. Peter Martyr has judiciously explained the fulness of the Gentiles, and the whole body of Israel in the following words: "But we are to understand a limited fulness, and a fixed or determined collection; which is therefore called fulness, because there will be an exact and a very great number of believers; so that the church shall be publicly owned, and had in great esteem among the Gentiles, just as all Israel is to be taken for a great number of Jews, among whom Christ should be publicly acknowledged: not that some, as well of the Gentiles as Jews shall not be lost.

XXII. From what we have said before, it appears, that they depart from the apostle's meaning, who, by all Israel, understand the mystical Israel, or the people of God, consisting both of Jews and Gentiles, without admitting the conversion of the whole Jewish nation to Christ, in the sense we have mentioned. Notwithstanding this may be confirmed by the following arguments. 1st, The apostle speaks of that Israel, to whom he ascribes his own pedigree, ver. 1, whom he calls his seed, that is, his kindred, ver. 14, and the natural branches, ver. 21, whom he constantly distinguishes from the Gentiles; to whom he testifies, blindness is happened. All this is applicable to Israel properly so called. 2dly, He lays before us a mystery: but it was no mystery, that a very few Jews were converted to Christ together with the Gentiles; for we have daily instances of
of that. 3dly. He reminds the Gentiles, not to exult over, or
defy the Jews, from this argument; that, as they themselves
were now taken in among the people of God, so, in like man-
ner, the Jews were in due time to be taken in again. But if
the apostle meant, that the body of the Jewish nation was to con-
tinue in their hardness; and but a few of them to be saved, who
joined to the Gentiles, should form a mystical Israel, the whole
of that discourse would be more adapted to the commendation
of the Gentiles, than of the Israelites; and encourage rather
than repress the pride of the Gentiles. 4thly. As the fall and
diminishing of Israel, ver. 12. and their casting away, ver. 15.
are to be understood; so likewise the receiving and favouring them;
for here the rules of a just opposition must be observed. But
the fall, diminishing, and casting away of Israel are to be un-
derstood of the generality of the Jewish nation; therefore the
receiving and favouring of Israel in like manner.

XXIII. From which it is evident, that Grotius trifles, when
he is positive, that this prophecy was fulfilled, at that time,
when the idols and military ensigns of the Romans were
openly seen in the temple; because, that then many, who had
embraced Christianity, together with those, who had been
Christians before, were exempted from the following calamities.
To which was added, the conversion of many Jews, upon the
destruction of the city and temple, since now the truth of Christ’s
predictions appeared in a much clearer light and the galling
yoke of personal bondage had broke the obituary of many, as
Vespasian and Titus put no bar in the way for proving this he
quotes a passage from Justin, adversus Tryphonem. But such ab-
fard imaginations are contrary to the light of all history. For,
during the siege the whole of the Jewish nation, which was all
over plunged in their guilt and perfidy, were made to suffer
the just punishment of their sins: Which is very far from that
salvation, which Paul here affirms us of. If any joined the
Christians at that time, their number was so inconsiderable,
compared with the rest, as that it is ridiculous to give them the
name of all Israel. Justin says nothing, but that “some of
them being daily instructed in the name of Christ, had quitted
the way of error;” which differs very much from all Israel.
We may add, that by that fancy of Grotius, the times of call-
ing away and receiving are entirely confounded. For never
was the breaking off; and cutting away the natural branches
more palpably seen, according to the Baptift’s prophecy, Mat.
iii. 10. than at the time, that Grotius imagines they were grafted
in.

XXIV. In fine, the prophetic testimony, alluded by the
apostle
apostle from Isa. lxi. 20. confirms our explanation: where the
Hebrew words properly denote; the Redeemer shall come to Zion;
or according to the Septuagint, ἵνα Ζιὼν, on account of Zion, and
unto them that turn from defection in Jacob. Paul, generally fol-
lowing the Septuagint, has rendered the words somewhat dif-
fently, but to the same purpose and meaning.

XXV. Observe. 1st, That the apostle here very justly ex-
plains Zion and Jacob of the Jews; for, these are the natural
sons of Jacob, natives, citizens of Zion; the others are only
naturalized, that name therefore primarily and of itself agrees
to them. And then also he speaks of those, with whom the
covenant was made; as it is said in the text ver. 21. this is my
covenant with them; but that testament and covenant belong to
Israel: "who are the covenants and promises," Rom. ix. 4.
see Lev. xxvi. 44, 45. Moreover, Zion and Jacob denote
not some few of Israel, but the whole body of that notion, as
Gen. xlix. 7. For in Zion all the tribes had a right, Psal.
cxxii. 4.

XXVI. 2dly, The Goel is promised to Zion, that is, the
Kinshman-Redeemer, who can justly say, these are mine, and
that in right of confanguinity, for I am the nearest kinman,
True it is, Christ may be called the Goel and near kinman of
all nations, on account of his being of the same human nature
with them, which he assumed: yet he is chiefly and first of all
the Goel of Israel, because of them are the fathers, of whom
as concerning the flesh Christ came, Rom. ix. 5. And there-
fore, perhaps, the apostle said, the Redeemer shall come out
of Zion: for as the relation, which is expressed by the term
Goel, could not be set forth by the Greek, ἐμπροσθεν, he was
willing, by this means, to make up the imperfection of the
Greek language, by intimating, that the Redeemer was in such
a manner to come to Zion, as at the same time, with respect
to his human nature, to come out of Zion. The advent of the
deliverer supposes also such a time, in which other Lords, be-
sides Jehovah, were to rule over Zion, Isa. xxvi. 13. from whose
illegal dominion he was, with a stretched out arm, to set free
and deliver his people.

XXVII. 3dly, The work of this Redeemer will be "to turn
away iniquity from Jacob." In the Hebrew it runs, "He shall
come to those that return from defection." The meaning is the
same: he will impart his grace and salvation to those, who,
by a true faith and repentance, shall return unto God. And
as they cannot give this repentance to themselves, the Redeem-
er will bestow it upon them, see Acts v. 31. Not only the
Greeks have thus rendered the words of the prophet, but also

to the law." And to this purpose is what follows in Isaiah, chap. lxix. 21. concerning giving the Spirit of God in Israel, and the putting his word in their mouth. The sum of the whole is, that, by the efficacy of the Redeemer, the Jews are in due time to be converted from their rebellion and transgressions.

XXVIII. 4thly, As this not yet accomplished, as to the whole body of the Israelites, and yet the scripture must be fulfilled, the apostle has justly inferred, that in the last times, it will be perfectly fulfilled. For, seeing the foundation thereof is God's covenant with Israel, and this a firm covenant, stable, immutable, and suspended on no ambiguous condition (for what condition could that covenant admit, which allot both remission of sins and repentance to Israel? it is not possible but that every thing shall happen exactly, according to the promise and prediction. And this is my covenant with them faith God. But concerning this covenant he speaks as follows, Isa. liv. 10. "For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed faith Jehovah that hath mercy on thee." And again Jer. xxxiii. 25, 26. "Thus faith Jehovah, if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth: then I will cast away the seed of Jacob, and David my servant." Add Psal. cv. 8, 9. and Deut. iv. 31. All this being addressed to the whole body of the nation, it must of necessity be fulfilled at the appointed time.

XXIX. 5thly, But because some perhaps might think, that those horrid crimes, of which the Israelites had been guilty, might hinder that blessing of God from coming to them: the apostle adds a testimony whereby God promises to take away their sins; which cannot but be accompanied with repentance and faith in Messiah, and the communication of his grace. True, indeed, it is, we have not those words in Isa. liv. But yet they are in Isa. xxvii. 9. where the Greek version has the very words οὐκ ἂν ἂν αἶλουμα τας ἀμαρτίας αὐτῶν. It is not unusual with the apostle to collect several testimonies into one, and to explain the words of one passage by those of another. And indeed this observation was of great importance: for, if any thing should seem to stand in the way of the restoration of the Jews, it was their extreme impiety. Wherefore there are frequent promises concerning the expiation of the crimes they had committed, as Deut. xxxii. 43. Jer. xxxiii. 8. and Jer. l. 20.

XXX. Some perhaps may say, are there not clearer expreisions in proof of this matter in the prophets? Why then does the apostle pitch upon these, the force and cogency of which

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does not at first sight appear? I answer, there are such, which we shall presently produce: but here the supreme and admirable wisdom of the Holy Spirit shines forth, partly, because by selecting these, he would bring us to consider entire prophecies, which as it were, he points out to us, and of such a nature, as to give full conviction of this matter. Partly, that by arguing from prophecies lefts evident, he might constrain us to give credit to such as are more clear and express. For, who will take upon him to wrest to a different meaning such evident testimonies, as by the very sound of their words lead to this sense, when he observes, that Paul draws his reasons from such as seemed much more remote from the purpose?

XXXI. Should any one desire clearer testimonies, we offer the following to his consideration: from Mofes, Lev. xxvi. 41-45. Deut. iv. 30, 31. Deut. xxx. 1-6. and Deut. xxxii. 43. From the Pfalms, Pfal. cii. 14-18. and Pfal. lxxv. 9, 10. From Isaiah, Ifa. xi. 11, 12. Ifa. xix. 24, 25. Ifa. xlix. 14, &c. Ifa. lxii. throughout. From Jeremiah, Jer. iii. 18, &c. Jer. xxxi. 1. and from ver. 31. to the end. Jer. xxxii. 37, &c. Jer. xxxiii. 24-26. From Ezekiel, Ezek. xxxvi. 24. to the end. Ezek. xxxvii. throughout, especially from ver. 15. Ezek. xxxix. 25. to the end. Add Hof. iii. 5. All these promises are more sublime, than that the time can be assigned, in which they can be supposed to have been as yet fulfilled. From the New Testament, add Mat. xxiii. 29. Luke xxi. 24. 2 Cor. iii. 16. The reader may please to see what we have laid on this head in a particular book concerning the ten tribes of Israel, from chap. ix. to the end; where he will find most of those prophecies carefully, and at greater length explained.

XXXII. As from all this it is evident, we are to expect the general conversion of the Israelites in time to come, not indeed of every individual, but of the whole body of the nation, and of the twelve tribes. We choose not to multiply minute questions, either out of curiosity, or incredulity, concerning the time, place, manner, means, and the like circumstances of this mystery, which God has reserved in his own power. Let us maintain the thing itself, and leave the manner of it to God. We shall then beft of all understand those obscure prophecies which describes it, when we shall be able to compare the event with them. Our Calvin, as his manner is, speaks with prudence and gravity. "When ever the longer delay is apt to throw us into despair, let us recollect the name mystery, by which Paul clearly puts us in mind, that this conversion is not to be in the ordinary or usual manner; and therefore they act amiss, who attempt to measure it by their own private sentiments."
ments. For, what more perverse, than to account incredible what falls not in with our opinion? Being therefore called a mystery, because incomprehensible, until the time of its revelation. Moreover, it is revealed to us, as it was to the Romans, that our faith, acquiescing in the word, may support our expectation, until the effect itself be made manifest.” We shall conclude these things with the wish and words of Maimoinides at the end of his *More Novochim.* “But may the great and good God himself purify all Israel, according to his promise; then the eyes of the blind will be opened. The people sitting in darkness have seen a great light: to those who sat in the shadow of death, the light is arisen.”

XXXIII. Lastly, To this restoration of Israel shall be joined the riches of the whole church, and as it were, life from the dead, Rom. xi. 12. “Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?” and ver. 15. “For if the casting away of them be the reconciling of the world; what shall the receiving of them be, but life from the dead?” The apostle intimates, that much greater and more extensive benefits shall redound to the Christian church from the fulness and restoration of the Jews, than did to the Gentiles, from their fall and diminution; greater, I say, intensively, or with respect to degrees, and larger with respect to extent.

XXXIV. As to intenseness or degrees, it is supposed, that, about the time of the conversion of the Jews, the Gentile world will be like a dead person, in a manner almost as Christ describes the church of Sardis, Rev. iii. 1, 2. namely, both that light of saving knowledge, and that fervent piety, and that lively and vigorous simplicity of ancient Christianity, will, in a course of years, be very much impaired. Many nations, who had formerly embraced the gospel with much zeal, afterwards almost to be extinguished by the venom of Mahometanism, Popery, Libertinism and Atheism, would verify this prophecy: but upon the restoration of the Jews, these will suddenly arise, as out of the grave: a new light will shine upon them, a new zeal be kindled up; the life of Christ be again manifested in his mystical body, more lively, perhaps, and vigorous than ever. Then, doubtless, many scripture-prophecies will after their accomplishment, be better understood, and such as now appear dark riddles, shall then be found to contain a most distinct description of facts many candles joined together give a greater light; a new fire laid near another, gives a greater heat. And such will the accession of the Jews be to the church of the Gentiles.
XXXV. And not only so, but also many nations, among whom the name of Christ had long before been forgotten, shall be seen to flock again to the standard of salvation then erected. For there is a certain fulness of the Gentiles, to be gathered together by the successive preaching of the gospel, which goes before the restoration of Israel, of which ver. 25. and another richness of the Gentiles, that comes after the recovery of Israel. For, while the gospel, for many ages, was published now to this, then to that nation, others, gradually departed from Christ: but when the fulness of the Jews is come, it is altogether probable, that these nations will in great numbers, return to Christ. An almost innumerable multitude of Jews reside in Asia, and Africa, among the Persians, Turks, Indians, Chinese, Japanese, and Tartars. When therefore, by the almighty hand of God, these shall be brought to the communion of the Messiah, their love to him will be the more ardent, as their hatred against him had been formerly more bitter. And is it not more than probable, that the nations, among whom they live, being excited by their example and admonitions shall come into the fellowship of the same faith? Certainly the words of the apostle lead us to this.

XXXVI. Agreeably to which James has said, Acts xv. 15—17. "And to this agree the words of the prophets; as it is written, after this I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, faith the Lord, who doth all these things." The reparation of the fallen tabernacle of David signifies the restoration of true and spiritual worship, among the Israelites. And when that shall come to pass, the rest of mankind, who never gave up their names to Christ, and the nations, upon whom his name was formerly called, but who, by their thoughts and deeds, lost the benefit of the gospel, will then with emulation seek the Lord.

XXXVII. And what is more evident than that prophecy in Isaiah? the prophet, chap. lix. 20, 21. having foretold the restoration of Israel, according to the apostles commentary, immediately, chap. ix. 1. exclaims, "Arise, shine, for thy light is come, and the glory of Jehovah is risen upon thee: ver. 3. and the Gentiles shall come to thy light, and kings to the brightness of thy rising," &c. Moreover, the riches of the church at that time are described ver. 17. "for brass I will bring gold, and for iron I will bring silver, and for wood, brass, and for stones iron," the most magnificent words to the same purpose, follow these,
these. From the consideration of which Peter Martyr has said; "that, indeed, according to almost all the prophets, especially Isaiah, the happiness of the church will be great: which it has not yet attained to, but it is probable that it will then (on the conversion of the Jews) attain to it." We have not indeed, the least doubt, that there are many prophecies both in the Old and New Testament to this purpose the full meaning of which we ardently pray the supreme Being may teach his people by the event, the only undoubted interpreter of prophecies. It is however our duty to be modest on the head, and not rashly intrude into the secrets of providence, nor boldly abuse, what we are neither allowed to know, nor suffered to search into.

C H A P. XVI.

Of Baptism.

I. The ordinary sacraments of the New Testament are only two; baptism and the Lord's Supper. These are signalized by the express institution of our king. These were made use of by our Lord himself, to set us an example, and by this use they were consecrated to the elect. These are recommended to the Corinthians, as excellent privileges of the New Testament church, and two like them, but of an extraordinary nature, were granted to Israel in the wilderness, 1 Cor. x. 1—4. These are held forth by the apostle, 1 Cor. xii. 13. as sacred seals of the union and communion of believers, both with Christ, and with one another; and if there were any more of the kind, the apostle, according to his usual accuracy and diligence, would not have passed them over in silence. These in short, are sufficient to signify and seal the fulness of grace we have in Christ. For as two things are requisite to complete our happiness: first, our being absolved from our sins, and washed from our pollution; that we may be regenerated by the communication of the Spirit of Christ to a new life of grace: and then nourished in that life of grace, that is, sustained, strengthened and increased therein, until we be promoted to the life of glory: both these are sufficiently confirmed to us by these two sacraments. Our first ingrafting into Christ, and our regeneration by his Spirit, are set forth by baptism; and the nourishment of our spiritual life by the holy supper.

II. Concerning both these sacraments of the New Testament we are to observe, that something corresponding to them, but
only of ecclesiastical use, not of divine institution, was practised by the ancient Israelites. And herein the Lord Jesus discovers his exceeding great wisdom and goodness, that he would not discompose the weak minds of his people, by too much innovation, but retained the ancient rites, established them by his own authority, and rendered them more illustrious, by their signifying the most noble and mystical things which depended wholly on his own institution.

III. And with respect to baptism, of which we are first to speak; it appears, that there was a twofold baptism in use among the Jews; the one of which they called the baptism of uncleanliness or of Lustration, whereby legal uncleanness was washed away; the other, the baptism of Profanation or Initiation, whereby those of the Gentiles, who were converted to Judaism, were initiated into the church of Israel. Omitting the former, which is not so material to the present subject, we shall mention a few things concerning the latter.

IV. When a Gentile was received into the Israelitish covenant, and, as the Jews speak, became a Profylete of righteousness, three ceremonies of initiation were used, without which even the Israelites themselves, according to their received notion could not enter into that covenant; to wit, circumcision, baptism, and sacrifice. And the Jewish masters have fixed it as a law, that this baptism is so necessary, that without it, as much as without circumcision, there can be no profanation; but this along with sacrifice is all the initiation, that is necessary in the case of a female profylete.

V. The manner of baptism among the Israelites was this. 1st, They examined the profylete, who was to be initiated, with respect to the sincerity of his conversion to Judaism: whether he desired to make a profession thereof, from the hopes of riches or honours in a flourishing republic; or from fear; or from an affection for an Israelite: or any other such like motive that was not good. And after he declared, that his motive was the alone regard he had for God, and an unfeigned love to the divine law, they instructed him in the several articles thereof; as concerning the unity of God, the abominable nature of idolatry, the reward of obedience, and concerning the future world, and other heads of their divinity. Which after he solemnly professed to receive without the least exception, he was directly circumcised. 2dly, After the wound of circumcision was perfectly healed, he was led to baptism; which was not performed, but in the presence of Triumvirs or three men, who were the disciples of the wise who could exercise judgments, that is, Israelites of the purest blood. It was their
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businesFs not only to take care, that every thing was duly performed, and to testify concerning this due performance, according to the practice of their ancestors: but further to instruct the perfon to be baptized, and already placed in the water, concerning some more, and some less, important precepts of the law. Such Triumvirs are generally in Scripture called Elohim. Christ in like manner declares, that, in the baptism of the New Testament, the Elohim are present, Mat. xxviii. 19. who are called the three witnesses in heaven, 1 John v. 7. 3dly, It was unlawful to administer baptism but in a natural current or collection of waters; as a river, lake, fountain: because according to them, none could be duly baptised in water fetched from any place, and received in artificial receptacles. 4thly, The entire body was to be plunged at once, for if but the tip of a finger was undipt, such a person was accounted to remain still in his uncleanness. Yet it was not necessary, that the person to be baptized should put off all his clothes, provided they were such, as the water could easily penetrate. 5thly, But we especially to observe, that even little children were baptized, generally at the same time with their parents. For thus it is said in Talmud. Babyl. Tit. Erub. fol. 11. c. 1. “They baptize the little young profylete in consequence of the mind of the Sanhedrim.”

VI. The effect of this initiation was, 1st, That the person so baptized, “being taken out from among the body of the Gentiles,” was accounted a son of the covenant, who was permitted “to come and have a safe retreat, under the wings of the Divine Majesty.” 2dly, He was looked upon as one that was new born. Hence that common saying in the Talmud; “when ever one becomes a profylete, he is accounted an infant newly born.” For, they suppose, that some new soul, instead of his Gentile soul, is sent down, from some palace in heaven, into the body of the profylete, after he is once come under the wings of the Divine Majesty, and honoured with his kifs. Assertions which either have no meaning, or enigmatically signify regeneration by the Spirit of God. 3dly, The consequence of this regeneration was a new kindred; so that he was not to look upon his former relatives (as brothers, sisters, parents, children) as belonging to him; nay, after this regeneration, he was to have no more any heathen kindred, or stand related to those born in the time of Gentilism; just as, by the imperial law, all servile relation ceased upon manumission. Hence Tacitus says, Hist. Lib. 5. “nor do they entertain any notion more than that of making no account of their parents, children, brethren.” With which may be compared Luke xiv.26.

VII.
VII. They make the first practice of this baptism to be very ancient. Some acribe it to the patriarch Jacob, when he received into his family and domestic church the Shechemite young women and other Gentiles, who resided with him; because it is said, Gen. xxxv. 2. "then Jacob said unto his household, and to all that were with him, put away the strange gods that are among you, and be clean, and change your garments." Where Aben Ezra explains the words be clean, by the washing of the body. Others derive the first testimony, or practice of this baptism, from what is said to Moses, Exod. xix. 10. "Go unto the people and sanctify them to day and to morrow, and let them wash their clothes." And again, ver. 14. "and he sanctified the people, and they washed their clothes." Thus they would have the washing of the persons to be included in, or set forth by, the washing of their clothes. But these things are uncertain. They would have spoken more to the purpose, had they observed with Paul, that the "Israelites were baptized unto Moses in the cloud and in the sea, 1 Cor. x. 1, 2. of which we have formerly spoken at large. It is more probable, what they say elsewhere, that, in the time of David and Solomon, when the republic of Israel was in its most flourishing state, a great number of proselytes were initiated by baptism. Whoever would know more of this baptism, and learn the testimonies of the Jews themselves, may consult Selden, de jure Nat. & Gen. Lib. 2. c. 2 and 4. as also, de Successionibus ad leges Hebraeorum. c. 26. And again de Synedriis Lib. 1. c. 2. and Lightfoot on Mat. iii. 6. Also Altingus dissertat. de profylisis, Thes. xxvii. seq.

VIII. But whatever be the case as to the antiquity of that rite, no divine institution can be assigned for it prior to John, the harbinger of Christ, who was sent by God to baptize. For, this was expressly given him in charge, "the word of the Lord came unto John," Luke iii. 2. John i. 33. From this, however, it appears, whence it came, that the Scribes and Pharisees are never said to have found fault with John for his baptism, but that they only asked him, by what, and whose authority, he baptized? John i. 25. hence also it was, that such numbers of people flocked to his baptism: for, he was celebrated both for his piety and doctrine; nor did he use a new rite; he taught, that the kingdom of heaven, which was ardently longed for and expected by all at that time, was at hand; exhorted every one that came to him, to suffer himself to be initiated therein, as it was now at the door, by taking upon him his baptism, and by a profession of repentance. From that time baptism was of divine institution among the Jews.
IX. But it was not yet a sacrament of the New Testament: for, as the whole of John’s ministry was, as it were, something intermediate between both Testaments, and tended to prepare the way for the Lord, the author and herald of the New Testament; so, in like manner, his baptism initiated the penitent and believing into the kingdom of heaven: which indeed, was near, but not yet actually come, Mark i. 2—8. Hence Tertullian, aduersus Marcionem, Lib. 4. c. 33. calls “John the boundary set between the Old and New, at which Judaism should terminate, and from which Christianity should begin.” Nazianzenus also, Orat. 39. que eft in Sancta lumina, calls him the “middle person between the Old and New Testaments.” Yet his ministry belonged rather to the New, than to the Old Testament: as a forerunner is rightly judged to be of, and with that king, whom he precedes. Whence the baptism of John is by the author of Quest. ad Orthodoxos, which we have in Justin Martyr’s works, Quest. 37. called the preem or introduction to the gospel of grace. To which that baptism came nearest, which John administered unto the faith of the Messiah, now present, and manifesting himself to Israel, John i. 29, 31.

X. I take the first baptism of the New Testament to have been that, which was administered by Christ’s disciples, at the command of their master, for a confession of the presence of the Messiah, John iii. 22. Yet at that time it was confined, for the most part to the Jews. But it was made a sacrament of the universal church, after the New Testament was sealed by Christ’s blood, and confirmed by his resurrection, to be preached all over the world by the apostles, who were very soon to be baptized with the Holy Ghost, Mat. xxviii. 19.

XI. John’s baptism differed from that administered by Christ’s disciples, not in essence, but in circumstances only. For, 1st, Both were from heaven, and grounded on God’s command: which we are sure of with respect to Christ’s baptism, and as to John’s appears from John i. 33. Luke vii. 30. Mat. xxi. 25. 2dly, In both there was a dipping in water, Mat. iii. 11. Acts viii. 36. 3dly, Both administered into the faith and confession of Christ, Acts xix. 4, 5. 4thly, Both were a sign and seal of the remission of sins, Mat. iii. 6. Luke iii. 3. Acts ii. 38. 5thly, In the participation of both, there was an obligation to repentance on the person: see the last text. Nevertheless they differ. 1st, In that John’s baptism was indeed from God, but not from Christ, as the incarnate Mediator, acting as the king of his church. 2dly, In that, as we have said, it was rather a preparation for, than a sacrament of the New Testament. Basil in his treatise, quomodo baptizetur aliquis baptismate, quad eft in...
Evangelio Domini nostri Jesu Christi. How a person is baptized with the baptism, which is in the gospel of our Lord Jesus Christ, distinguishing between John's and Christ's baptism, ingeniously writes, the baptism of the former was introductory, or initiatory; that of the latter perfected. 3dly, In that God communicated therein a more sparing measure of the Spirit; whereas in the beginning of the gospel, the gift of tongues and prophecy, which in scripture comes under the appellation spirit, was conferred on very many, who were baptized with Christ's baptism.

XII. But we are principally to treat concerning this baptism, which has Christ for its author. For the fuller understanding of which we are distinctly to explain. I. The external sign. II. The spiritual thing signified. In the sign we are to distinguish between the element and the ceremony, or sacred rite employed about the element. The element here to be used, is true, plain, natural water: such as John baptized with, Mat. iii. 6, 16. John iii. 23. the apostles and others, as Acts viii. 28. and Acts x. 40. Accordingly Eph. v. 26. it is called the washing of water. The sacred rite consists. I. In the application of the water to the body of the person to be baptized. II. In pronouncing a certain form of words.

XIII. Concerning the former it is queried, whether baptism may be duly administered by immersion only, or also by effusion of the water out of a vessel, or by aspersio or sprinkling? To which we answer in the following positions. 1st, It is certain, that both John and the disciples of Christ, ordinarily used dipping: whose example was followed by the ancient church: as Vossius, Disput. 1. de baptismo, Thef. 6. and Hoornbeck de baptismo Veterrum, Sect. 4. have shewn from many testimonies both of the Greeks and Latins. 2dly, It cannot be denied but the native signification of the words, βάπτω and βάπτίζω is to plunge or dip: so as to be altogether something more than Ἰναβάλετε, to float on the surface; but less than γινομαι, to go to the bottom and perish: as Vossius remarks, Thef. 1. ibid. However, I have observed, that the term ἔρχομαι, going to the bottom, is frequently used by the ancients in the matter of baptism Athanafius, Quæst. 94. ἐρχόμενοι το παιδιον ἐν το καλυμμαθε, &c. the going down or dipping of the child in the bath. And Sozomen, Lib. 6. c. 26. has charged Eunomius with a heresy, for teaching, that "the sacrament of baptism ought to be performed by once dipping." Similar examples are every where to be met with. Salmafius, in his observations on Sulpitius Severus, de Vita Martini, c. 15. has made the following observation, βαπτίζω, from which βαπτίζω, "signifies immersion, not aspersio: nor did the ancients baptize any but by dipping, either once or thrice: except clinkicks, or persons confined
fined to a sick bed, because these were baptised in a manner they could bear; not in an entire font, as they who put their head under water, but their body was sprinkled all over.” Cypr. 4. Epist. 7. “Thus when Novatus in his sickness received baptism, he was but sprinkled all over, Euseb. 6. Hist. c. 43. Nor are we to conceal. 3dly, That there is a greater copiousness of signification, and a fuller similitude between the sign and the thing signified in immersion: as we shall shew, when we come to that point. 4thly, Nay, that immersion may be performed in cold countries, without any great danger of health and life, appears from the example of the Russians, who plunge the children that are to be baptized three times all over: not believing, that baptism can be duly performed any other way; and never use lukewarm water, but for persons infirm. As the Muscovite writers relate at large, in Georgius Fenavius Annotationes ad Enchiridion Christophori Angeli de Status bodiernorum Graecorum, p. 470, Seq. 5thly, But that if cold water should be thought more inconvenient or dangerous, it may be warmed: which the said Christophorus Angelus testifies, c. 24. is done among the Greeks. “The Greeks,” says he, “keep in their churches a kind of large vessels called baptisteries, that is, vessels so large, as are sufficient to admit the infant to be plunged all over therein.” When therefore any child is to be diped in this font, “the relations of the infant first of all warm the water with some odoriferous herbs.” And if the water was in like manner, warmed in our climate, there would seem to be no such great hazard in the dipping of persons to be baptized.

XIV. 6thly, But then we are not to imagine, that immersion is so necessary to baptism, as that it cannot be duly performed by pouring water all over, or by aspersion; for, both the method of pouring, and that of aspersion are not without arguments for them. 1st, Though we find the apostles dipped, it does not follow they always observed this method. It is more probable, the three thousand, who were baptized in one day, Acts ii. 41, had the water poured or sprinkled on them, rather than that they were diped. For it is not likely, that men, who were so much employed in preaching, as the apostles were, could have leisure for so tedious an immersion of so many thousands. Nor is it probable, that Cronelius, Lydia and the Jailor, who were baptized in private houses, with their families, had baptisteries at hand, in which they could be plunged all over. Instances of pouring the water over persons are brought from antiquity by Vollius Disput. i. de Baptif. Th. 9. Which Josuah Arndius, without mentioning Vollius, has inserted in the fame order
order in his *Lexicon Antiquitatum Ecclesiasticum*, p. 66. 2dly, Though *βάπτισμα* properly signifies to plunge or dip, yet it is also more generally used for any washing, as Luke xi. 38. Well therefore says Dominicus a Soto, *Disput. 3. Questiones. Art. 7.* “In baptism there is something essential, as the washing,” according to Eph. v. 26. where the apostle calls baptism the washing of water: “something accidental, namely, the washing in this or the other manner.” 3dly, The thing signified by baptism is explained both in the Old and New Testament by the terms of pouring water over, and of aspersion. Concerning pouring water over, see Is. xlv. 3. concerning aspersion, Isa. lii. 15. Ezek. xxxvi. 25. Heb. xii. 24. I Pet. i. 2. I deny not, that, in these quotations, there is an allusion to the Levitical sprinklings; yet from them it appears, that the application of the blood and Spirit of Christ, which believers of the New Testament enjoy, is properly shrouded forth by the rite of aspersion. To this the apostle leads us in express terms, Heb. ix. 13. 14. “for if the blood of bulls and of goats, and the ashes of an heifer, *sprinkling* the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ purge your conscience from dead works?” 4thly, We add, that the whole nature of the New Testament, which is wholly made up of mildness and liberty, frees the tender age of infants to be baptized, especially in northerly climates, from the necessity of being stripped naked and plunged all over. Though that possibly might be done without hazard of life, yet not without some other inconvenience. 5thly, Others add that in ancient times, in which candour and simplicity flourished more, the persons to be baptized were, without any indecency, stripped naked: yet afterwards, as the lewdness of others, so of those, on whom it was incumbent to administer baptism increased, experience clearly testifying it to the whole world, this could no longer be done with decency: and therefore, for five centuries back, that custom has been gradually discontinued almost all over the west. See Vossius in the place already quoted. Who has this from *Josephus Vitae Comiti*, de ritibus Baptismi, Lib. 4. c. 10, 15. To whom however Gilbert Voetius, a divine of immortal memory, opposes his learned considerations, *Polit. Eccles. T. p. 690*, proving, by no contemptible arguments against Vitae Comiti and Vossius, that persons to be baptized, quite naked, did not obtain in the ancient church. But though this act of stripping should be more reserved and modest, than is usually represented by painters; yet on account of the depravity of men, the rite of effusion or aspersion seems to be safer, for which no such naked exposure of the body is requisite. From all which we conclude, that the Latins were
were very unkindly, and therefore without reason, called by some Greeks in the council of Florence, Abaptists, because they did not go into the water and were plunged. See the history of that council, Sect. 9. c. 9.

XV. Whether immersion or aspersion be done once or thrice, I take not to be material: as we have no precept of our Lord concerning this. Yet the trine immersion was more usual among the ancients: who also therein placed some mystery. For thereby they would have it to signify. 1st, A confession of the adorable Trinity, in whose name baptism was submitted to. 2dly, "The death and resurrection of Christ after three days," as Athanasius speaks, Quest. 94. 3dly, Ambrose adds a third reason but of less weight, Lib. 2. de Sacram. c. 7. "Thou hast plunged for the third time, that the third confession might wipe away the manifold failures of thy former life." But afterwards in Spain, while the Arians numbered the immersions, in order to divide the divinity, Leander, bishop of Seville, consulted Gregory II. bishop of Rome, about the question concerning the trine, or single immersion; who answered, that though the church of Rome dipt thrice, yet the church of Spain would rather be content with a single immersion: and it was decreed in the fourth council of Toledo in the year 633, that it should be so; where Canon 5, or according to another edition, Canon 6, both is accounted right, and both irreprovable in the holy church of God. Yet* one religious ceremony of a single sacrament is preferable; that every one may see the unity of the Godhead, and the trinity of persons therein. The unity, when we dip once; the trinity, while we baptize in the name of the Father, the Son and the Holy Ghost: See Vossius Disput. 2. de baptis. And Forbes, Lib. 10. c. 5. §. 48. Seq.

XVI. Indeed, it is not proper to administer baptism without some words, by which the mystery of it may be briefly explained: according to that well known saying of Augustin, "take away the word, and what is the water but water only?" Yet we are far from thinking, that Christ prescribed a form of words, which all were to make use of at all times, and in all places. Christ, indeed, commanded to baptize in the name of the Father, Son and Holy Ghost, but not precisely to say, I baptize thee in the name of the Father, &c. The apostles are said "to have baptized in the name of Jesus," Acts ii. 38. and Acts viii. 16. Acts xix. 5. and yet it does not follow, that they used this form, I baptize thee in the name of Jesus. But as

* This I apprehend, is the sense of the author, whose words are, simpliciter mystrium sacramenti praebetur.
as baptism ought, by all means, to be performed in the name of the sacred Trinity, to whose obedience and worship we are consecrated by the washing of water, it also seems necessary, in the administration of it, to make either an explicit, or at least an implicit mention of the Trinity. Nor is it to be doubted, but he maintains some mischievous error, who refuses to follow a custom received by all the Christian world, and probably derived from apostolic example. But I dare not absolutely condemn the baptism administered and received in the name of Christ, without any mention of the Father and Holy Spirit, both because the baptism of the Apostles is described in those words by Luke, and because, as Basil has ingeniously observed, de Spiritu Sancto; "to name Christ is to confess the whole Trinity: for this sets forth both God who anoints, the Son who is anointed, and the unction, even the Holy Ghost." We have something like this in Ambrose, de Spir. Sancto, Lib. 1. c. 3. quoted also by Peter Lombard, Sentent. Lib. 4. Diflinc. 3. where he treats of the form of baptism. Neither is it an improper observation, that there is some difference in the case of baptized persons, who from Judaism, and of those who from Gentilism embraced Christianity: for, is it proper, that the Gentiles, who are converted from idols to the true God; to that God, I say, who, by the distinction of the three persons in one essence, is discriminated from those that are not God's, should be baptized into the express confession of the Trinity: but as the God of the ancient Israelites and of the Christians is one and the same, the professing the Lord Jesus seems to have been sufficient in the baptism of the Israelites. And it is possibly for this reason, enjoined Mat. xxviii. that the Gentiles should be baptized in the name of the Father, Son and Holy Ghost; but the Jews either such by birth, or formerly become such by professing the Jewish religion, are said to be baptized in the name of Jesus.

XVII. Peter, i Epift. iii. 21. gives us to know, that baptism is a kind of type or figure, which signifies to commemorate and teach something more heavenly and sublime. And therefore having explained what is external and sensible, we are now to treat of the Spiritual thing signified; which may be considered either generally, or particularly.

XVIII. The thing signified by baptism in general is the reception into the covenant of grace, as administered under the New Testament. As circumcision was the sign and seal of the Old Testament, Gen. xvii. 11. fo baptism, which succeeds circumcision, Col. ii. 11. is the sign of the new covenant, and as Basil speaks, the inviolable seal thereof. Moreover that reception into the
the covenant of grace imports two things. 1st, Communion with Christ, and his mystical body, and consequently a participation of all his benefits. 2dly, An engagement to incumbent duty. Both are signified and sealed by baptism. In respect of the former, we are said "to be baptized into one body," 1 Cor. xii. 13, and "saved by baptism," Tit. iii. 5. 1 Pet. iii. 21. With respect to the latter, baptism is called ἐνέκαθεν ἐν κυρίῳ, "the answer of a good conscience towards God," 1 Pet. iii. 21.

XIX. A passage certainly that merits an accurate explication. Therefore we shall first shew what is a good conscience: then what ἐπεμφανίζεται answer, imports: lastly, to what the words ἐν Θεῷ towards God, are to be referred, whether to ἐπεμφανίζεται, answer or to a good conscience. A conscience is good in a twofold respect: 1st, Sincerely good, when it faithfully, in God's name, lays before a man what is to be done, and what to be avoided, and continually excites him to the careful practice of holiness. 2dly, Cheerfully good, when it makes him joyful, by giving him the testimony of a sincere holiness. And therefore to have a good conscience, as our apostle speaks, ver. 16. is to live according to the dictates of the mind in such a manner, that you may be assured that you do well and please God. This Paul calls ἐπεμφανίζεται ἕνα ποιηθήναι, "a conscience void of offence," Acts xxiv. 16.

XX. The word ἐπεμφανίζεται (which we translate answer,) is variously explained by the learned. Oecumenius explains it by ἐπεμφανίζεται, ἐπεμφανίζεται, and ἐπεμφανίζεται earnest, pledge, and demonstration. Which the celebrated Cocceius has adopted, who generally insists, that ἐπεμφανίζεται denotes an argument, a ground of asking God as a father; and a sign and seal, which we may use with boldness, and when we draw near to God may beg his saving graces without fear. But this explication does not seem to agree with the origin of the word: and I doubt, whether any example of such a signification can be produced from any approved author. Vollius, in my opinion, observes much better, that ἐπεμφανίζεται does not simply signify an interrogation, but that which is answered to another interrogation. For, the persons to be baptized ask of God, whether he will be their God: and God, on the other hand, asks and restipulates, whether they themselves will maintain a good conscience towards him. Grosius's annotations here are very learned: he observes, that ἐπεμφανίζεται is a law term, and generally used in Theophilus, and the other Greek interpreters of the Roman law for a stipulation: as also in the Glossary, ἐπεμφανίζεται, I stipulate. But adds, that, by a metonomy, as is often the case in the law, an answer, or promise is comprehended under the name stipulation. Hence in the
the same Glossary, ἐπικατατάσσω, I promise, I engage. If Beza had attended to this, possibly he would not have said, that it was harsh to translate ἐπικατατάσσω to answer, as Erasmus has done.

XXI. But which of these significations, whether that of stipulating, or of promising, should here take place, depends very much on the construing the words towards God. Which may either be so connected, as that a good conscience may be said to be towards God, that is before God, or respecting him in all his actions; as Acts xxiv. 16 or so, that ἐπικατατάσσω may be said to be towards God. If the former, it seems more agreeable to translate ἐπικατατάσσω, stipulation, as Beza has learnedly done. For, it is God who stipulates with, or requires of the Christian, that he maintain a good conscience towards him. But should the latter be more agreeable, and the conscience itself, or the Christian, considered as ἐπικατατάσσω giving an answer to God concerning a good conscience; it is plain, answer or promise is the more proper signification. And both so beautifully agree with the apostle’s design, that I can scarce tell which to prefer.

XXII. For, there are these two things in baptism, God stipulates, or requires a good conscience towards himself; and the conscience “answers and promises to God,” that it will endeavour to be so; or which seems more plain, man engages to keep a good conscience. Formerly the Bishop, or some other person in his name, interrogated thus, or which is the same thing, stipulated, Ἀπανωθήσεται ἦς Σαραίων doest thou renounce the devil? The person to be baptized made answer, Ἀπανωθήσαμαι, I do renounce. Again being asked doest thou consent to Christ? He answered, I do consent: Tertullian de Baptismo calls this the engagement of salvation. And de resurrectione carnis says, “the soul is established not by washing, but by the answer.” Cyprian called it the “interrogation of baptism,” Epist. 76 and 80. To the very same purpose are the words of Peter: for, it is probable, that if not the very same, yet at least a similar form of asking and engaging, and of the same import, was used in the succession of baptism, even from the days of the apostles. And though there had been no express form of this; yet baptism, being the first entering into covenant, virtually contains such a stipulation and engagement.

XXIII. But we are likewise more particularly to explain; first, what may be signified by the water in baptism; and then what by the rites, commonly used about the water. And the water certainly denotes both the blood and Spirit of Christ. It is plain, such effects, are in the sacred writings ascribed to these, as to the mystical water, that signify and seal the communication of them by baptism: namely, to the blood, as the
inseperating cause; to the Spirit as the applying cause, Paul, Heb. xii. 24. and Peter 1 Epift. i. 2. speak of the blood of Christ, with which we are sprinkled. But the Spirit is expressily represented by the term water, Isa. xliv. 3. Ezek. xxxvi. 25—27.

XXIV. The analogy or signification of this sacrament principally consists in these three things. 1st, Water is of all things most proper, either from the nitre, with which it is replete, or from some other quality, to wash away the filth of the body. But the blood of Christ washes the soul from all the pollution of sin, 1 John i. 7. because by his sufferings he certainly merited, that we should be presented pure before God, Eph. v. 25, 26. And the Spirit of Christ, who applies the merits of his blood, actually cleanses us, 1 Cor. vii. 11. 2dly, Water also has a power to drown and to suffocate: the same efficacy is exerted by the blood and Spirit of Christ, for the mortification of the old man; of which we shall hear more presently, and, on this account, Gregory Nazianzen called baptism the deluge of sin. With which Ambrose agrees de Initiantis, c. 3. "the water is that in which the flesh is drowned, in order to wash away all sin." 3dly, Water is the principle of very many living things, and in their creation the Spirit brooded on the waters, Gen.i.3. The earth scarce produces any living thing, either of the vegetable or reptile kind, unless impregnated with water, Psal. lxv. 10. The very generation of the human foetus is said to be from water, Isa. xlviii. 1. Psal. lxviii. 27. Thus in like manner, the blood and Spirit of Christ, as the mystical water, are the principles of our regeneration and new creation, John iii. 5. And as that is signified by the water of baptism, so baptism itself is called, Tit. iii. 5. "the washing of regeneration, and renewing of the Holy Ghost."

XXV. With respect to the ceremonies in the administration, we are distinctly to take notice: I. Of the immersion into the water, and the washing, that is the consequence of it. II. The continuing under the water. 3dly, The emergence out of the water. These rites referred either to the remembrance of those things, which Christ underwent, or signify the benefits, which Christ bestows upon us, or put us in mind of our duty.

XXVI. First therefore, the immersion into the water, represents to us that tremendous abyss of divine justice, in which Christ was plunged for a time, in some measure, in consequence of his undertaking for our sins: as he complained under the type of David, Psal. lxix. 2. "I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me." But more particularly, an immersion of this kind deprives us of the benefit of the light, and the other enjoyments...
of this world; so it is a very fit representation of the death of Christ. The continuing how short, for ever, under the water, represents his burial, and the lowest degree of humiliation, when he was thought to be wholly cut off, while in the grave, that was both sealed and guarded. The emersion, or coming out of the water, gives us some resemblance of his resurrection, or victory, obtained in his death over death, which he vanquished within its inmost recesses, even the grave: all these particulars the apostle intimates, Rom. vi. 3, 4.

XXVII. Moreover, baptism also signifies those benefits, which believers obtain in Christ: and these are either present or future. Among the present, the principal is, fellowship in the death, burial, and resurrection of Christ; and the consequence of it, viz. the mortification and burying of our old man, and the raising of the new, by the efficacy of the blood and Spirit of Christ. For, the immersion into the water, represents the death of the old man, even in such a manner, that it can neither stand in judgment to our condemnation, nor exercise dominion over our bodies, that we should serve it in the lusts thereof. In the former respect, the death of the old man appertains to justification; in the latter, to sanctification. The continuing under the water, represents the burying of the body of sin, whereby all hopes of a revival are cut off; so that after this, it is neither able to condemn, nor rule over the elect. For, as in burying, the dead body, which is covered over with earth, is removed from the sight of men, and so weighed down by the earth thrown upon it, that, should we suppose some life to have remained in the buried person, to be bestowed upon him anew by a miracle, yet it cannot fail to be stifled by the load of earth lying upon it, nor recover to any degree of permanence. In the same manner, when in baptism the person sunk under the water, is for some time detained therein; this signifies and seals to us, that our sins are removed from the view of the divine justice, never to be imputed to our condemnation: or as Micah speaks, chap. vii. 19. "He will subdue our iniquities, and cast all our sins into the depth of the sea;" likewise that the power of sin is so depressed and weakened, that it can no longer drive us at its pleasure, or hinder our salvation, or be able to refute the power, which it has once loft, in order to bring us again under its dominion. The emersion out of the water is a symbol of the revival of the new man, after our sins are now sunk, to a spiritual life by the resurrection of Christ. And this also the apostle declares, Rom. vi. 3—6. and Col. ii. 11, 12. where he intimates, that our baptism is such a memorial of the things that happened to Christ, as at the same time to seal our communion
munion with him in all these things, and our union as it were into one plant.

XXVIII. But future blessings are also signified by baptism. For as in baptism, after we are immersed in the water, we directly come out of it in safety; so in like manner, it shall be, that though we may be pressed with afflictions in this life, yet we shall not be overwhelmed by them, but being at last delivered from them, shall be translated into everlasting joys. That calamities in scripture are compared to waters, appears from many passages, as Psal. xviii. 4. Psal. xxxii. 6. Psal. xlili. 7. Psal. cxliv. 7. And afflictions are sometimes called by the name of baptism, Mat. xx. 22. Mark x. 32. Luke xii. 30. Therefore the coming out of the water, or the wiping off the water signifies, that we shall happily surmount all the difficulties of this life. See 1 Pet. iii. 20, 21. "Wherein (in the ark of Noah) few, that is eight souls were saved by water. The like figure whereunto even baptism, doth also now save us." And as the Israelites when they entered the Red Sea, under great apprehensions of danger, were, upon the Egyptians being drowned, amazed, that at length they came safe to land; so in like manner, believers having surmounted all the miseries of this life, and standing on the sea of glass, shall sing the song of the Lamb, Rev. xv. 3. saying, "he brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my going," Psal. xl. 2.

XXIX. Moreover, as in baptism are set forth the death, burial and resurrection of Christ: but his resurrection is a pledge of our glorious resurrection: we may learn from our baptism, that after being buried, as it were in the water, we directly rise out of it, so at the last day, we shall be raised out of our graves, to eternal life. Hence Theodoret says of baptism. "It is an earnest of good things to come, a type of the future resurrection, a communion in the sufferings, and a participation of the resurrection of our Lord." Agreeably to the words of Christ, Mark xvi. 16. "He that believeth and is baptized, shall be saved."

XXX. From what we have said, it appears, that the rite of immersion into the water, upon which emersion follows, as was generally the practice among the ancients, has some significancy and analogy to represent both the effect and the cause of that effect: yet we are not to imagine, that all analogy is destroyed by the practice of aspersion, or pouring on the water. For, the pouring out, or aspersion of the water, answers to the immersion into it, and perhaps it would be better, if it was so copious, as to run over the whole face, and as it were cover it: by which

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means, the emersion out of the water would be answered by the dissipation of it. But the face and head represent, as it were, the whole person; so that what things are done in that part, may be accounted as done in the whole body; and as the face is covered with the water, the whole person may seem to be immersed; and with the running off of the water on every side, the whole person may be accounted as taken out of it; and the communion in the thing signified should not be rated by the quantity of the external sign. A very small portion of water may no less seal the abundance of the divine grace in baptism, than a small morsel of bread, and a more sparing draught of wine in the holy supper.

XXXI. Thus far concerning the rites of immersion and emersion; let us now consider the ablation or washing, which is the effect of the water applied to the body. In external baptism there is "the putting away the filth of the flesh," 1 Pet. iii. 21. which represents the ablation, or washing away the filth of the soul contracted by sin, Acts xxii. 16. "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." But the filth of sin may be considered, either with respect to the guilt, which is annexed to the filth or stain, and so it is removed by remission, which is a part of justification; or with respect to the stain itself, or spiritual deformity and dissimilitude to the image of God, and so it is taken away by the grace of the sanctifying Spirit: and both are sealed by baptism.

Of the former Peter speaks, Acts ii. 38. "Be baptized every one of you in the name of Jesus Christ, for the remission of sins." Concerning the latter Paul writes, Eph. v. 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." And they are laid before us both together, 1 Cor. vi. 11. "but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." "Ye are washed," sacramentally in baptism, which washing is a symbol of the mystical washing; but the mystical washing comprehends both justification and sanctification; both which is performed in the name of the Lord Jesus, that is, by the efficacy of his merits, and by the Spirit of our God, which effectually applies the merits of Christ to the elect.

XXXII. But because we, who, while polluted with sins, were plunged in the water, came out cleansed, and encompassed with the light of the Holy Spirit, as with a shining garment; we are laid in that baptism to put on Christ, Gal. iii. 26, 27. "For we are all the children of God by faith in Christ Jesus: for as many of you, as have been baptized into Christ, have put on
on Christ." This putting on of Christ, may be explained two ways; either as by the Spirit we are ingrafted into Christ, and so, by this our union with the only begotten and natural son of God, we become the sons of God by grace: or also by the Spirit of God we are inwardly renewed to a new life, and therewith encompassed as with a shining garment, so that the native stains and wrinkles of the old man may be covered, and instead of them piety and holiness shine forth in our conversation and lives. Thus the baptized are "like a flock of sheep, that are even thorn, which come up from the washing," Canticl. iv. 2. And their case is the same, as was formerly that of Joshua the priest, whose filthy garments were, at the command of God, changed for splendid raiment; adding, "Behold I have caused thine iniquity to pass from thee," Zech. iii. 3—5. In token of this, the newly baptized among the ancients put on white garments, which they wore the whole week after baptism, and did not put them off till the eighth day after Easter or Whitsuntide; which was therefore called Dominica in Albis, as the candidates, or those in white, were called Albati. Most of what we have said Basil bishop of Cæarea, has emphatically and briefly comprised in Exhortation ad baptismum, where he calls baptism, "the remission of our debts, the death of sin, the regeneration of the soul, the shining garment, the inviolable seal, the chariot conveying up to heaven, the procurement of the kingdom, the grace of adoption."

XXXIII. There now remains the third signification of baptism, which is to admonish us of our duty: and that is threefold, towards God and Christ, ourselves and our neighbour.

XXXIV. And as we are baptized in the name, so we are consecrated to the worship and service of the holy Trinity, and renouncing the devil, the world, and the lusts of the flesh, are taught to devote ourselves wholly to God. Hence these things are joined together, Mat. xxviii. 19, 20. "Go ye therefore and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

XXXV. And as we are especially baptized into Christ, we are also commanded to acknowledge him for our Lord, husband and head, and to frame the whole of our lives, in such a manner, that we may not be found a disgrace to him, with whom we are so closely united, nor to his Spirit, the bond of that union: but on the contrary, that the sanctifying efficacy both of his blood and Spirit may appear in the whole tenour of our conversation. In fine, as we are most especially baptized into the communion of the death and resurrection of Christ, both
which set before us an extraordinary pattern, to the likeness of which we should be conformed. For as Christ, when he suffered death, was deprived of the enjoyment of the light, and of the function of his senses, and of all the other operations of life, and thus was broke off from all commerce with the world, that he might have nothing farther to do with it. In like manner, it behoveth us, if we would have any true union with Christ, to cease from all those works, to which we were formerly addicted, and to renounce the world, almost as if we were dead. And as Christ, when he arose, commenced a new kind of life, quite different from that natural life, which he enjoyed in this world before his death; so it becomes us, if we would have any communion with him in his resurrection, to rise to a new life, and altogether different from that life, which was corrupted and stained with sin, to which we were given before our calling: as those things are urged by the apostle, Rom. vi. 3—6.

XXXVI. As to ourselves, we are reminded in baptism; that, being once washed, we do not again pollute ourselves with the filth of sins; nor being baptized into Christ, we do not again mix with, or immerse ourselves in the world: least “it should happen unto us according to the true proverb, the dog is turned to his own vomit again: and the sow, that was washed, to her wallowing in the mire,” 2 Pet. ii. 22.

XXXVII. Besides, seeing “by one Spirit we are all baptized into one body,” 1 Cor. xii. 13. we are also reminded, as members of one body, to love one another, and keep up brotherly concord; being careful to maintain the unity of the Spirit in the bond of peace: For, there is one baptism, Eph. iv. 3, 5. In a word, as baptism is the seal of God’s covenant, by the sucession thereof, we bind ourselves to that holiness of life, which becomes God’s covenant-people.

XXXVIII. To all these things very great weight is added, in that baptism it is administered in the name of the Father, Son, and Holy Ghost. For thereby God the Father promiseth to those, who are truely baptized, that with respect to them, he will suffer nothing to be wanting, which they can reasonably expect from a most affectionate father: God the Son, in like manner promises, to execute in their behalf all the offices of a most perfect Saviour: the Holy Ghost likewise appoints for them both, sanctification, conflation, indwelling and perpetual conservation. And they, who are thus baptized, not only profess their faith in the mystery of a Trinity, which we have treated of more fully elsewhere; but also bind themselves to filial obedience to God the Father: give up themselves to Christ, as a Prophet, to be his disciples as a King to serve him; and as a Priest, for the
the expiation of their sins. In fine, they bind themselves to the Holy Spirit, not to grieve him, but reverently tooobey all his inspirations and motions.

XXXIX. What we have thus far said concerning the signification of baptism, we have borrowed for the most part from Vossius's Disputations, which we have already often commended; as I likewise observe others have done before me. Things also similar to these, and sometimes almost in the same words, I find in Gomarus Theses. But which of these learned men first led the way to such very accurate and solid conceptions, I cannot now say. The other usual disputes about baptism, have been fully discussed by our writers, and are generally to be met with in their Loci communes, and unnecessary to be repeated here. Should any be desirous to know the rites of the ancient church about baptism, they may consult Josephi Visc Comitis Observations Ecclesiasticon de Antiquis baptismi ritibus: and among our writers, Vossius and Vetiuss's Polit. Eccl. p. 1. Lib. 2. Tr. 2. Forbessius, Lib. 10. and Hoornbeck in Disput. de baptismo Veterum. Georgius Febalvius ad cap. 24. Christophori Angeli de Statu bosiernorum Graecorum, has collected from different authors, the ceremonies used by the Greeks and Muicovites in baptism.

XL. There is one thing that, I think, ought not to be omitted here, seeing it is of very great moment to our consolation: namely, that baptism is, by the will of God, to be administered not only to adult believers, but also to their children. The grounds for this, and those beyond all exceptions, are to be met with in scripture: so that there is no necessity, with the Papists, who shamefully prevaricate in a good cause, to have recourse in this matter to unwritten tradition.

XLI. We readily acknowledge, that there is no express and special command of God, or of Christ, concerning infant-baptism: yet there are general commands, from which this special command is deduced by evident consequence. For to begin with what is most general; God declared to Abraham, that it was his constant and unchangeable will, that the sign of the covenant should not be denied to those in covenant with him, when he said, Gen. xvii. 13. "And my covenant shall be in your flesh for an everlasting covenant." By these words, he commands the sign of his covenant to be in the flesh of all the posterity of Abraham, with which he had entered into a covenant of grace. From this general injunction, he infers, ver. 14. the necessity of circumcision, because he then gave it as a sign of the covenant. When therefore upon the change of the economy, he substituted, in the place of circumcision, another sign
sign of the covenant, in consequence of that general command, all those in covenant are bound to take upon them the new sign. Moreover believers under the New Testament belong to the spiritual posterity of Abraham, and are, if we consider its substance, partakers of the same gracious covenant, Rom. iv. 16, 17. not adults only, but also their children, as we shall presently shew. Whence it follows, that the sign of the covenant in their body, is not to be denied to the young children of believers, any more than to believers themselves.

XLII. There is another command of Christ, Mat. xxviii. 19. Go ye therefore, and, μαθητεύσατε, discipule all nations, baptizing them, &c. There Christ commands disciples to be gathered into his school, and sealed, as persons in covenant with him, with the seal of baptism. But it is evident, when parents become the disciples of Christ, their children are also accounted in the number of disciples. Just as among the Jews, together with the profane parents, their young children were initiated in the Jewish rites. It was not therefore necessary, that Christ should expressly mention the baptism of infants. For, as it was a received custom among the Jews, that, together with the parents, who gave up their names to the God of Israel, their young children should be baptized (as we have shewn above,) the apostles being sent to baptize the nations, and accustomed to the rites of their own country, could not but think, that together with the parents, who made a profession of the faith of Christ, they ought to baptize their infants, unless Christ had repealed the received custom by a contrary command. Which as we no where read he did, we are absolutely to conclude, that what we have now explained was our Lord's intention.

XLIII. Peter supplies us with another argument, Acts ii. 38, 39, "Be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children," &c. Where the apostle argues thus: they to whom the promise of grace was made, are to be baptized, we submit, but the promise of grace was made not only to parents, but also to their children: it therefore follows, that not only parents, but also their children are to be baptized. Both propositions are the apostle Peter's. Now the whole difficulty consists in this; who are we here to understand by the children, who partake of the promise of grace: whether adults only actually called, who are capable of making a profession of their faith; or also younger children and infants? The Orthodox justly affirm the last: not only because mention simply is made of children, without distinction of age; but also because God ex-
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presily promisef to Abraham, to be the God of his seed, which he applies to an infant eight days old, Gen. xvii. 7, 12. We add as that Christ permitted little children to come to him, laid his hands upon them, and declared that of such was the kingdom of heaven, Mat. xvi. 13—15. But whom Matthew calls παιδύ, little children, Luke, chap. xviii. 15. calls βηθην, infants; which word, according to Lusithius properly signifies a new born child at the breast. Hence also Peter says, οι εκ των γενεσεων βηθην, as new-born babes, 1 Pet. ii. 2. And here it appears we are, by all means, to keep to the propriety of the terms, both in the noun βηθην, and the verb προσφερειν; when it is said, προσφερειν ει ανωταβηθην, and they brought unto him also infants, they appear to have been carried in arms. It is therefore evident, that to infants are also made the promises of grace and salvation.

XLIV. Let the fourth argument stand thus: It is unjustifiable to exclude from baptism, those who are made partakers of the Holy Spirit: for, thus Peter, Acts x. 47. “Can any man forbid water, that thefe should not be baptized, which have received the Holy Ghost, as well as we?” True, indeed it is, that the Holy Spirit discovered himself in those, of whom Peter there speaks, by some extraordinary gifts, which of themselves were not faying: yet the principal argument for the right to baptism cannot be drawn from hence. The apostle therefore confiders those extraordinary gifts, as the effects of the sanctifying Spirit, bestowed on all the elect; and as special indications of the divine bounty towards them: whereby the truth of the gospel was sealed in them, and the sincerity of their faith adorned: compare Gal. iii. 2. and thence, as from the thing signified, he argues to the participation of the sign. We moreover subfume: even the children of believers have received the Holy Spirit: for otherwise they could neither be holy, which yet Paul declares them to be, 1 Cor. vii. 14. nor be Christ’s, to whom none belongs, who has not his Spirit, Rom. viii. 9. nor see the kingdom of heaven, to which none is admitted, but he who is born of water and of the Spirit, John iii. 5. Whence it follows, that water cannot be forbid, that infants should not be baptized.

XLV. Fifthly, They who belong to the church of God, have a right to baptism. The reason is, because baptism is the sign of affection with, and seal of initiation into the church, Acts ii. 41. “they were baptized; and the same day there were added, namely to the church, about three thousand souls.” And then it is represented as the privilege of the whole church, that she is “cleaned by Christ with the washing of water, by the word,” Eph. v. 26. But that infants belong to the church,
appears from this, that when God commanded his church to be gathered together, he did not suffer their "little ones, and those that sucked the breasts to be absent," Deut. xxix. 10, 11. Joel ii. 16. and protests that "they were born unto him," Ezek. xvi. 20.

XVI. Sixthly, We argue from this, that baptism has succeeded in the room of circumcision. The apostle declares this, Col. ii. 11, 12. where he proves the abrogation of the ceremonial law, and especially of circumcision with respect to believers of the New Testament, from this consideration, that the spiritual thing formerly signified and sealed by circumcision, is now signified and sealed by baptism; intimating, that what circumcision was to the Old Testament-church, the same now is baptism to the New, and indeed in a far more eminent and perfect manner, because baptism is an introduction at once into the liberty and grace of the New Testament, whereas circumcision contained the profession of a bondage and yoke. But it is evident, that circumcision was administered to infants; it therefore follows, that we are to have the same sentiment concerning baptism. And indeed nothing can be advanced against the baptism of infants, which may not equally militate against their circumcision.

XLVII. Here certainly appears the extraordinary love of our God, in that as soon as we are born, and just as we come from our mother, he hath commanded us to be solemnly brought from her bosom, as it were into his own arms, that he should bestow upon us, in the very cradle, the tokens of our dignity and future kingdom; that he should put that song in our mouth, "thou didst make me hope, when I was upon my mother's breast: I was call upon thee from the womb: thou art my God from my mother's belly," Psal. xxii. 9, 10. that, in a word, he should join us to himself in the most solemn covenant from our most tender years: the remembrance of which, as it is glorious and full of consolation to us, so in like manner it tends to promote Christian virtues, and the strictest holiness, through the whole course of our lives.

XLVIII. Nothing ought to be dearer to us than to keep sacred and inviolable that covenant of our youth, that first and most solemn engagement, that was made to God in our name. Nor is it any objection, that we were first bound in that covenant without our knowledge. For, no adult person, when he is informed of the excellency of that holy sacrament, which was bestowed in infancy, can be offended, that, according to the will of God, he was devoted so early by his pious parents to the supreme being; unless, at the same time, he is resolved
to renounce entirely the name of a Christian, and all his hopes of eternal salvation.

XLIX. It cannot also fail to be very delightful to godly parents, to present to God and his Christ, their dearest pledges just began to enjoy the light, and consecrated in the water of the mystical font, or as Dionysius the Pseudo-
opagite elegantly expressed it, in the divine symbols of a divine birth, and recommended to the grace of God by the prayer of the whole church. Let this be the first care of their piety. Gregory Nazianzen, Orat. 40. in sacelum baptism, speaks as follows: “haast thou a child? give not time to vice to gain upon him: let him be sanctified from a child, and consecrated to the Spirit from his tender years.” And certainly, if no other benefit accrued from infant-baptism, every prudent person will own it to be very great, that it lays the most inviolable necessity on parents, carefully to train up their children, which they have so early devoted to God, in the mysteries of the Christian religion, and the practice of true piety, both by instruction, admonition and good example. They incur the guilt of an impious robber or thief, as Bucer has gravely observed, de Regno Christi, Lib. 2. c. 9. “who are not at the greatest pains to bring up and form those they have consecrated by baptism, to the Lord Christ, to the obedience of Christ. For, by this negligence, as much as in them lies, they again rob God of the children they gave up to him, betray and enslave them to the devil.” See what we have more fully written on Infant-baptism in a particular dissertation.

L. And therefore it was a very laudable practice of the Bohemian brethren, who were wont to present their children at about twelve years old, in the church to the pastor, in order to make a public profession of their faith, and to shew, whether the parents had done their duty in instructing them, to which they had bound themselves at the baptism of their children, as Laistius relates, de Moribus & institutis Fratrum Bohemorum, c. 12. § 28, 29. Which, with the solemnity they usually performed this, is related at large, in Ratione discipline Ordin. Trat. Bohem. p. 46 Calvin. Inflit. Lib. 4. c. 19. § 4. has hinted that a like practice obtained in the ancient church, and that from hence, in latter times, arose the imaginary sacrament of Confirmation. And Durell, in Vindiciis Ecclesiae Anglicane, observes, that the like custom is still retained in the church of England.
C H A P. XVII.

Of the Lord's Supper.

I. T H E other sacrament of the New Testament is the holy supper of the Lord; which the Lord Jesus instituted immediately after his last passover, because it was to succeed the passover, from which he transferred also to this most of the rites and phrases, used by the ancient Jews in their passover. As this has long ago been observed by the learned, so it will appear from the brief explication, we are now to give of this sacred symbol.

II. This sacrament is called ΔΕΝΝΟΝ the supper, 1 Cor. xi. 20. not because its celebration is necessarily confined to the evening or night. For, though in the ancient church this was frequently done; yet that was owing not so much to the religion of Christians, as to the cruelty of persecutors, who by their tyranny, obliged believers to meet altogether privately, and in the night time: but because the Lord instituted this feast after the passover, which was to be slain between the two evenings, and eaten in the night. It was likewise instituted in the "very night in which he was betrayed," 1 Cor. xi. 23, and which was the last before his death; hence this most sacred feast was constantly called the Supper. Besides most sumptuous entertainments among the ancients, especially in the Jewish nation, at least their nuptial feasts were generally in the evening: as appears from the parable of the ten virgins, Mat. xxv. And therefore it was proper, that that feast, which represents the unspeakable dainties of heaven, and is an earnest of the "marriage-feast of the Lamb," Rev. xix. 9. should be held forth to us under the name and emblem of a supper. Nor is it for nothing, that Paul observes, that Christ gave the supper to the church, in that night in which he was betrayed. For, besides that, we have in this an illustrious display of Christ's infinite love to men, in that he should vouchsafe to have such an anxious concern for us, especially at that time, when his mind was otherwise so much taken up, and distressed with the horror of his approaching sufferings: but what, above all, ought to make it sacred to us, and very highly valuable, is, that it was instituted by our Lord, just as he was preparing himself to die.

III. Again, it is called ΚΥΡΙΑΚΟν the Lord's Supper, 1 Cor. xi. 20. both because the Lord was the author of it, and because the whole of it agrees to the Lord, and to the re-
membrane of him; so that the Lord himself, in the right use of it, is exhibited to believers: and lastly, because it ought to be celebrated by us, according to the will and prescription of the Lord.

IV. But the Lord's Supper, to pass on from the name to the thing, is the sacrament of education, or nourishment, in the New Testament church, wherein by the symbols of bread broken, and wine poured out, the dreadful sufferings of Christ are represented to believers; and the promises of the New Testament and enlivening communion with Christ, made perfect by sufferings, both in grace and glory are signified and sealed unto them.

V. For the illustration of this description, it will be useful we first distinctly consider the external signs; then the thing signified by them. The signs are either the symbols themselves, or certain actions about the symbols. The symbol is twofold, bread and wine; and both of them are joined together, to signify the superabundant fulness we have in Christ. Here we are to adore the divine providence, which hath given to his church things so simple and easily obtained, as pledges of things heavenly: and several reasons may be assigned. 1st, That this sacrament might, in all places, even to the end of the world, be in perpetual use among the faithful, it was suitable such symbols should be instituted, as might, in all places and at all times, be ready at hand for the church's use. 2dly, It is more consistent with the spiritual economy of the New Testament, to be led by some plain and ordinary symbol, which should neither detain the eye nor the mind, presently to behold, meditate on, receive the thing signified, than to be fo dazzled by some illustrious and miraculous sign, like what was granted to the Israelites in the wilderness, as to be made to give less attention to the mystical signification. 3dly, And then, the danger of superstition, which can scarcely be altogether avoided in the case of bread and wine, would have been far greater in that of a more illustrious sign. 4thly, Nor is it from the purpose, that Christ has not again given us the flesh of slain animals, nor bloody meals, such as the fathers formerly eat in their sacred feasts; but has furnished out his table with plain bread and wine. For Christ's blood, by which all our debts are cancelled, and the fire of divine wrath is quenched, being once shed, it became a crime any longer to shed any blood in the sacred rites of Christians.

VI.

* These are frequently called with us, the Sacramental elements and the Sacramental actions.
VI. Common and ordinary bread is to be made use of, as Christ used that which lay before him, Mat. xxvi. 26. But it was an old subject of debate between the Greek and Latin churches, whether it ought to be leavened or unleavened, both of them appealing to the example of our Lord. The Latins insist that Christ used unleavened bread, because immediately after the paschal feast he instituted the supper; at which time it was altogether unlawful for any leaven to be seen among the Israelites. The Greeks, on the other hand, contend, that Christ ate the paschal lamb, the day before the Jews celebrated their passover; from which they infer, that the days of unleavened bread were not yet come, when our Lord celebrated the first supper, and therefore it is most probable, that our Lord used leavened bread, which, before the days of unleavened bread came, was most commonly made use of. And indeed, as to Christ's example, we make no manner of doubt, but the Latins have the better of the Greeks in this argument. For, whether our Lord celebrated the passover on the same, or on a different day from the other Jews: what was the day of the passover to him, was also to him the day of unleavened bread: which the Evangelists expressly affirm, Mat. xxvi, 17, Mark xiv, 12. Luke xxii. 7. Nor is it so certain, that Christ celebrated the passover before the Jews, as Gerard Vossius imagines with the Greeks. The disputes of the celebrated John Cloppenburg and Lud. Capellus have already laid before the learned world, what probably may be said on both sides of the question. Nay, the opposite opinion seems to be much better founded, as Bochart, whom we have already so often quoted, has made out by cogent arguments, who seems to have taken off all the difficulty of this question, Hierozoic. Lib. 2. c. 1. However, we agree not with the Latins, who would have the example of Christ, in so slender a circumstance, to retain the force of a perpetual law. For as this is no part of the essence of the sacrament, so the use of either sort of bread at this sacred feast, as occasion shall offer, is indifferent and arbitrary; since Christ, without any decision of this question on either side, used that bread which was then at hand. Wherefore it is a matter both of astonishment and grief, that the Greek and Latin churches should have disputed, with so much eagerness and warmth, now for above five hundred years about such a trifle matter. Du Plessis de Eucharistia, Lib. 2. c. 5. may be consulted on this subject.

VII. But we can by no means approve of the small round things, made of meal, commonly called hostis or wafers, such as now the Romish church is pleased to make use of. 1st, Because they are most disagreeable to the institution and practice of
of Christ. For it is very probable, that Christ used such an unleavened cake, as the master of the family, in whose house he kept the passover, laid before him, according to the custom of the Jews. But these cakes were something large, in order to be distributed in pieces among the guests at the table; they were also thin and broad, but yet of a moderate thickness like our sweet and round cakes, that they might be adapted for the nourishment of the body. As to their matter, form, and preparation, see Buxtorf's Synagoga Judaea, c. 12. 2dly, Because in that case, there is either no analogy, or an obscure one, between the sign and thing signified. Neither is there that serviceableness for supporting life, nor that nourishing quality, nor sweetness of flavour in those wafers, as in common bread; by which both the serviceableness, and nourishing efficacy and grateful sweetness of the grace of Christ are represented. 3dly, Because they were unknown in the church for near a thousand years. Volusius in his Theis de S. cœna Dominica Symbolis, has laid open their origin from Honorius Augustodunensis. His words are these. "It is said, that formerly the priests received from every house or family, a quantity of meal, which custom at this day the Greeks still observe, and of that made the Lord's bread, which they offered for the people, and after consecration, distributed among them. But after the church really increased in numbers, but abated in holiness: it was decreed, on account of the carnal, that such as should communicate every Lord's day, or every third Lord's day, or on the high festivals, or thrice a year. And because the people did not communicate, there was no occasion to make so large a cake, it was decreed to make it in the form of a penny." This is the true reason, why the host has the form of a penny: but afterwards men of subtlety sought, as is usual in such cases, for a mystery, where there was none: whence he immediately subjoins; "and that the people, instead of offering meal should offer a penny, as an acquaintance for receiving the Lord." Durandus in Rationale, Lib. 4. c. 14. has words also to the same purpose. "It is prepared in the form of a penny, both because the bread of life was betrayed for pennies, and because a penny was given as wages to the labourers in the vineyard." These are foolish conceits, and foreign to the august mystery of the holy supper.

VIII. The other symbol is wine: which the evangelists call γεύμα τοῦ άμπελοῦ, the fruit of the vine, in conformity to the Hebrew phraseology, Mat. xxvi. 29. Mark xiv. 25. Luke xxii. 18. But it does not certainly appear, whether it was red or white. The Jews ordered the best and most generous wine to be purchased
chased for celebrating the passover. But in that country the red was generally accounted such, Prov. xxiii. 31. Isa. xxvii. 3. Hence in the Jerusalem Talmud, Tractat. de Sabbato, fol. 11. "it is commanded, that red wine be used for that purpose." But if it appeared, that the white was better than the red, the preference was given to that. It is therefore probable, and only probable, that Christ used red wine. And it seems we should not altogether overlook the similitude there is between the blood of the grape, by which name red wine is chiefly intended, and the blood of Christ.

IX. And with no greater certainty can we determine, whether Christ used pure neat wines, or wine mixed with water. Those speak too freely, who affirm, that it was the custom of that country, in order to moderate the strength of their wine to mix it with water, that all might drink of it. For that this was left to the discretion of the Jews, as a matter of indifferency, on the very solemnity of the passover, appears from Sepher Mitzvot Haggadol, fol. 118. col. 1. "The measure of the cup is a quart of wine either new or old; either neat or diluted." On the other hand, the argument of those is also weak, who contend, that Christ used pure wine, because it is called the fruit of the vine: but the vine produces wine not water. We have shewn above, that Christ speaks after the manner of his country. But the Jews called the wine, even that mixed with water, in their solemn blessings over it, the fruit of the vine, having regard to the greater and better part of it. Thus the Jewish masters expressly write in Talmud. Babylon. Tit. Berachot, fol. 50. col. 2. "They pronounce not the blessing on the wine, in which no water is mixed, saying, Blessed be he, who created the fruit of the vine-tree, but blessed be he, who created the fruit of the tree."

X. Nothing therefore can here with any certainty, be affirmed concerning Christ's practice. Yet it has been the prevailing custom of the ancients, as well the western as eastern church, if we except the Armenians, to mix the wine with the water; because, after the supper, they kept their Agape, or love-feasts, with the same wine, not choosing to give any handle to the Gentiles, as if they used pure wine to excess. They add a threefold mystery in this, in framing which they have given too much scope to their own fancy. 1st, That by the wine and water might be held forth the blood and water, which flowed from the pierced side of Christ. 2dly, That by that mixture the union of the two natures in Christ might be represented. 3dly, That since, in the Revelation of St John, the people are called water, the union of the same faithful people with Christ,
the head is exhibited by that mixture. And as it is the way of human nature, to be fond of its own fancies, the Greeks put not only water, but also boiling water into the wine, and least it should, on any account, cool before they receive it, they do not pour it in till after the elevation: to signify, say they, that, from the side of our Lord on the cross, flowed hot blood and water, as quickening things from a quickening body: or even (adds Cabasilas in Exposit. Liturg. c. 37.) "to sanctify the descent of the Holy Spirit upon the church, who is otherwife compared to fire." Nor did the rashness of their determining, and allegorizing stop here. In the synod of Tribur, under the emperor Arnulphus, in the year 895, or according to others, 899, it was provided, that "none should perform the holy mysteries, without mixing wine and water; but that two parts should be wine: because the majesty of the blood of Christ is greater than the weakness of the people. XI. Our judgment is this: It does not appear, whether Christ mixed the wine, or drank it pure. Yet we grant the former to be probable; because it was a more frequent practice among the Jews, on account of the generousness of their wines: hence, in the rubric of the festivals, when they speak of the wine, they always use the phrase, they mix him a cup. There are also those, who forbid pronouncing a blessing over the cup, before the wine is mixed with water. It is probable, Christ did what seemed to be most suitable to the rules of sobriety. However, we imagine it cannot thence be proved, that Christ would prescribe any thing by this his example, especially to those people whose wines are not so generous, as to require mixing in common use. For every thing, that Christ did, according to the custom of his nation, and on occasion of the passover, does not belong to the essence of the sacrament nor has a mystical signification, nor in all its circumstances obtains the force of a perpetual law. The allegorical interpretations of the ancients appear somewhat insipid, and without any foundation in the sacred writings. Nor is the practice of the ancient church to be too much inflicted upon in this case: for, as the thing is indifferent, the modern church has the same right that the ancient had. In such things, the liberty, which Christ hath left his people, ought to remain inviolable; who are to look on nothing as binding and necessary, but his word only. Nay, after the rite of mixing began to be accounted necessary, it was prudently done in the reformed churches, for the preservation of liberty, to prefer pure wine. Just as if ever the necessity of pure wine should begin to be established, it would be, perhaps, better to return to the practice of mixing it. Certainly those

Vor. II. 3 I. plainly
plainly shewed, that they put a greater value on their own imaginations, than on the very institution of Christ, who have thought it superfluous to use wine in the holy supper, which by the command and prescription of our Lord, is a necessary part: but on the contrary, have judged water necessary, which is of human appointment, as if we were left to our own liberty by the divine institution.

XII. But as it is possible, nay, frequently happens, that, in some countries, neither bread nor wine are used, as in America, and other parts of the world, where, instead of bread, they have a food prepared of pulse, or herbs, or of the fruits or even the barks of trees; and instead of wine, their drink is made of honey, or sugar, or other aromatics, or even the juice of the cocoa-tree. It is justly queried whether, in those countries, they are wholly to abate from the Lord's supper, or whether, instead of bread and wine, it may be lawful to use that food in the supper, which answers the purposes of bread and wine, and is adapted for strengthening the body and cheering the heart. Indeed we think, that no rash innovations should be made in the use of the sacraments: but then necessity has no law. And it seems very hard, should any one take upon him to order, that the natives and the foreigners in those spacious countries of the world, should be deprived of the Lord's supper, and their Christianity maimed without the sacramental food. Especially, as the principal thing in the analogy is retained, when that food and drink is made use of, by which the body may be properly nourished, and the heart made glad. Thus much for the symbols or elements.

XIII. Let us now consider the actions with respect to the symbols. And they are either those of Christ, to be performed, after his example, by his ministers; or of the disciples, to be imitated by the guests or communions. The actions of Christ are either words or deeds, and both these again either about the bread, or about the wine.

XIV. With respect to bread, there are four things mentioned, which Christ did. 1st, He took the bread; namely, into his hand. For, it was provided, by an express canon of the Jewish law, that the matter was not to pronounce the blessing, till he took the bread into his hand, that all might see, over what he pronounced the blessing.

XV. 2dly, He blessed it. This action is in the Evangelists called εὐλογεῖν, blessing, Mat. xxvi. 26. Mark xiv. 22. at other times εὐχαριστεῖν, giving of thanks, Luke xxii. 19. It is a fine saying of the Jews, mentioned by Buxtorf on this occasion: "man is forbid to enjoy any thing in this world without a blessing."
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blessing." But the usual form of blessing pronounced over the bread, was this: "Blessed be thou, O Lord our God, king of the world, who produceth bread out of the earth." Yet it is more probable, Christ used a peculiar form, and one adapted to the present case, whereby he consecrated the bread to be a sacred symbol of his body. For, as in other respects, Christ sanctified, by blessing and giving of thanks, bread and other food for natural use, Mat. xiv. 19. Luke ix. 16. so, by this blessing and giving of thanks, he dedicated the bread, as he did afterwards also the wine, let them apart from their natural use, to be sacraments of his body and blood.

XVI. 3dly, He broke the bread. And this also after the manner of the Jews. For thus, the Talmud. t. Berachot, fol. 39. col. 23. he (the master of the family) blesses, and afterwards breaks. This the apostles also carefully observed: hence, 1 Cor. x. 16. the bread, which we break. And therefore this is a mystical rite, and, as it were, essential to the holy supper; at least so necessary to the purity and completeness of it, that this whole feast is therefore called the breaking of bread, Acts ii. 42. and Acts xx. 7. Nor do they sufficiently clear themselves of a violation of the Lord's institution, who, keeping their bread (if it may deserve that name) whole, maintain, that they have fulfilled its purport, because with them the lump is divided into many small wafers. For that breaking of the lump is culinary, not mystical, being performed in the kitchen, not in the church, and done before the sacrament, not at the administration of it. It is to no purpose objected, that breaking among the Jews is sometimes equivalent to distributing, as Isa. lvi. 7, "deal (break) thy bread to the hungry," and Sam. iv. 4. "The young children ask bread, and no man breaketh unto them." For, to break is there a metalephos taken for that distribution, which is made after the breaking. But that none should feign any such metalephos in the words of the supper, these two actions of Christ are distinctly mentioned, he broke, and he gave.

XVII. 4thly, The bread broken he gave to the disciples, Mat. xxvi. 26. And this also was according to the ancient custom of the Jews, of whom there is an express canon on this head in Maimonides: "Breaking it, he sets a piece before each, and the other (to whom it is given) takes it up in his hand: nor is it allowed to put it into the hand of the eater, unless he is mourning." If therefore it was not a Jewish custom to put the piece broken off into the hand of the eater, but to lay it before him, that he might take it up with his own hand: how much less probable is it, that Christ put that morsel into the mouths
mouthe of his disciples? They who, at this day, observe that custom, depart both from the practice of Christ and from the purer antiquity: For, believers were formerly wont "to reach out their hands to take the sacred food," as Dionysius Alexandrinus speaks in Eusebius, Lib. 7. c. 8. But the other custom of putting the bread into the mouth seems to have begun about the year 600; and was owing to nothing but a superstitious veneration for the signs, which at length degenerated into Artolatry or bread worship. See Vossius de S. Can. Symbol. Disput. 3. § 4, 5.

XVIII. These then are the actions of Christ about the bread. Let us now consider his words. And they are twofold; either preceptive or explicatory. The preceptive either simply enjoin some acts, or at the same time point out the end of those acts. The former are contained in these words: Take, namely, that which is broken, and set before you on the table. Eat: exactly as in the paschal solemnity: whoever is hungry, let him come eat of this bread of affliction. The latter, in which the end is set forth, are these: Do this in remembrance of me. To do, does not here signify, to make the body of Christ, or to sacrifice, as in Virgil, cum faciam vitula, as some ridicuously contend for: but is to be referred, partly to what our Lord did; the like to which was to be done by the apostles in the discharge of their office; partly to what he commanded the disciples, as communicants, to do; and regards both the dispensing and the receiving. And this command ought to be compared with that concerning the pasover, Exod. xii. 24. "And ye shall observe this thing for an ordinance to thee and to thy sons for ever." Moreover, what he recommends concerning the remembrance of himself, is also borrowed from the paschal ceremonies. For, the whole pasover was celebrated for a memorial of their miraculous deliverance out of Egypt, Exod. xii. 14. And almost every circumstance, even what the later Jews added to the divine institution, had their peculiar memorial. But how the supper is a memorial of our Lord, shall be afterwards considered.

XIX. The explicatory words, in which the mystery of the sacrament is explained, are these: This is my body, Mat. xxvi. 26. Mark xiv. 22. which is given for you, Luke xxii. 19. and broken for you, 1 Cor. xi. 24. And these things are also borrowed from the Jewish antiquities and the paschal phrases. For, when the Israelites did eat their paschal bread, they were wont to say: "this is that bread of affliction, which your fathers did eat in the land of Egypt." And what seems to come nearer steup rhepo, they called the roasted lamb, which was served up in the paschal supper, the body of the pasover. But no one understood,
understood, or even could understand it otherwise, but that the bread, which they yearly eat on the festival day, was a symbol and memorial of that bread, which their ancestors were formerly fed with in Egypt. In the same sense therefore, the bread of the holy supper is called the body of Christ. Hitherto they had slain and eat the body of the paschal lamb, which was a type of the body of Christ, afterwards to be delivered up to death for them: at present, Christ, instead of the paschal lamb, gave them bread, for a symbol of his body: in the partaking of which holy bread, they were to have for the future, not a kind of type of things to come, or a memorial of a typical deliverance but the body of Christ, Col. ii. 14. the very substance, as it were of things already done, and of a solid and eternal deliverance. It is therefore evident, that they have wandered a great distance from the scope of our Lord's words, who would infer from them a change of the substance of the bread into the body of Christ: because as this is most contrary to all reason, so also to the nature of sacraments and sacramental language. Thus much concerning the actions and words of Christ, with respect to the bread.

XX. Now follows what he both did and said with respect to the cup. There are three things Christ did with respect to this: 1st, He took the cup, as the master of the family usually did among the Jews, taking it in both his hands, before he pronounced the blessing over it.

XXI. 2dly, He gave thanks: separately over the cup. For, though blessing the bread consecrates all other kinds of food and liquors without any further consecration; yet according to the doctors of the Jewish law, that does not serve for the wine; but a peculiar blessing is appointed for it on account of its singular excellency. The ordinary form of blessing was thus: "Blessed be thou, O Lord our God, king of the world, who createth the fruit of the vine." But we are here to maintain, what we asserted concerning blessing the bread, that it is consistent with truth, that Christ, at this time, made use of a peculiar form of consecration. On account of this blessing, Paul calls it the cup of blessing, 1 Cor. x. 16. probably in imitation of that cup, which the Jews called the cup of blessing the table, or of thanksgiving, with which the feast was closed. And this cup Christ also took after supper, 1 Cor. xi. 25.

XXII. 3dly, He gave it to them; namely, his disciples. For, it was the custom of the Jews, that all the guests, after the master of the family had tasted it, should drink some of it. Hence it is probable, that Christ after blessing, first drank of the cup; which those words seem to intimate, which we have in
in Mat. xxvi. 29. "I will not drink henceforth of this fruit of the vine," &c. then distributed it among his disciples.

XXIII. We might here enquire, why nothing is said of pouring out the wine, which, in other respects, answers to breaking the bread. But Buxtorf in Exercitat. de prime cæse ribus & forma, by which I gratefully own I have profited very much on this subject, learnedly assigns the reason of that, namely, that the Jews, in their ordinary entertainments, observed no peculiar rite about pouring out the wine. This was done promiscuously by a servant, or any other person, as occasion offered. But in the feast of the passover, they order that, if by any means it can be done, the matter of the family do not pour it out himself, but endeavour to get it done by another; because every thing, at this feast ought to be done with an air of magnificence, to denote their liberty from Egyptian bondage, to which they were restored. And therefore it is very probable, that neither our Lord himself, nor his apostles, but some servant attending at the feast, belonging to the family of him, who gave the furnished room to Christ, poured out the wine at the command of our Lord. Whence it appears that our churches also in this respect come nearest to antiquity, in which the elders or deacons perform that office.

XXIV. Christ's words with respect to the cup, correspond with those he had spoken about the bread, and they are, first, simply preceptive, "drink ye all of it," Mat. xxvi. 27. where that universal particle has its peculiar emphasis: then he shews the end, "This do ye, as oft as ye drink it, in remembrance of me," 1 Cor. xi. 25. all which is clear from what was aforesaid. The explicative words are; "this is my blood of the New Testament, which is shed for many for the remission of sins," Mat. xxvi. 28. That is, the wine, contained in this cup, is the symbol of blood, not the typical blood, as was that of the paschal lamb, but of my blood; by which is ratified, not that same Old Testament, which the blood of the lamb, they had now eaten, did ratify and confirm; but a New and a better Testament, which brings not a typical, but a real remission; conjoined, not with the rigorous demands of the hand-writing, but with the giving a discharge in virtue of my blood, very soon to be shed, not to a few among the Israelites, but to very many nations all over the world. Thus much concerning the actions of Christ about the symbols.

XXV. Next follow the actions of the disciples, and consequently of the other guests. And these according to Christ's appointment, are three: first, to receive both the bread and the cup: but each separately: for so Christ distributed them: in this
this manner he commanded his people to take them: thus the body of Christ, as broken for us; his blood as poured out of his body, are more distinctly represented: and in fine, as a complete entertainment requires both meat and drink, so this most complete spiritual repast, which we have in Christ, is thus most excellently represented. And therefore we cannot so well approve of that custom, which prevailed in Cyprian's time, to give a piece of bread dipped in wine, to infants and the sick: which was the practice in some places, about the year of Christ 340, in the public and ordinary celebration of the sacrament. The same judgment we are to pass on the custom of the Greeks, who crumble the consecrated bread into the wine, and take it out with a spoon.

XXVI. The other action of the guests is to eat the bread taken: for this is the immediate end of its being distributed and taken. Whence it follows, that those destroy the end of the sacrament, who take the bread or host, as they call it, that they may keep it honourably in a pyx or box. This is altogether contrary both to the institution of Christ, and the custom of the ancient church. For, Christ has expressly commanded, they should directly eat. And indeed, as the ancient Christians under heathen emperors, by reason of the danger of persecution, could not at all times have priests, eat part publicly and part they carried home: yet they, by no means kept it in a religious manner, in order to adore, but to eat it on the next occasion. To this purpose is the decree of the council of Saragosa, which was held in the year 381, Canon 3. "If any person is convinced, that he has not used the received grace of the Eucharist, let him be Anathema for ever." For that purpose also, the Eucharist was publicly kept by the priest, to be carried out of the ordinary course, to the sick, not to be adored but eaten. But in the earliest times, as the sacrament was celebrated every day, it was to no purpose to lay by the Eucharist; but, when the supper was publicly administered, it might be sent by the hands of the deacon to the sick, or to those who were absent on some other account. Which Justin, Apolog. Secunda, mentions, was often done in his time. But what was left of the supper, or not made use of, was either thrown into the fire, or given to the school-boys to eat; as Vossius has proved from the second council of Mafcon, from Hefychius and Evagrius Scholasticus, Disput. 3. de S. cœnæ Dōmin. Symbol. § 8.

XXVII. The third action of the guests is, to drink the consecrated wine out of the cup. It is remarkable, that our Lord said concerning the cup, not only "take this, and divide it among
among yourselves,” Luke xxii. 17. but likewise added a mark of universality, “drink ye all of it,” Mat. xxvi. 27. And we are told how they complied with this command, Mark xiv. 24. “and they all drank of it.” As if the Lord Jesus purposely intended to obviate the sacrilegious boldness of those men, who deprive the Laicks, as they call the common people, of the consecrated cup. It is an insipid exception, that the all ought to be restricted to the apostles, to whom our Lord is there only speaking. For the apostles, in that case, represented the whole church. And unless the papists will own this, whence will they ever prove, that the eating of the bread belongs to the laity or common people: especially, as no universal particle is added to that command. We add the authority of the apostle Paul, who dissuades the whole church of Corinth by this topic from the worship of idols: because, says he, “ye cannot drink the cup of the Lord and the cup of devils.” I Cor. x. 21. and again writing to the whole church, “as often as ye eat this bread and drink this cup, ye do shew the Lord’s death, &c.” Where he all along joins the eating of the bread and the drinking of the cup, as actions to be alike performed by the same persons, I Cor. xi. 26—29.

XXVIII. But who are they on whom it is incumbent to observe these duties according to Christ’s command. Paul has briefly resolved this, 1 Cor. xi. 28, 29. “Let a man examine himself, and so let him eat of that bread, and drink of that cup: for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.” In which words he shews: 1st, That no person should approach the table of the Lord, but he who, having a knowledge of the sacred mysteries, can discern the Lord’s body, and, in some measure at least, understands the analogy between the sacred symbols and the thing signified by them, and on that occasion can shew the Lord’s death. 2dly, That there is also required in the communicant that experience of the ways of God about the elect, as to be able to examine himself; whether besides the external profession of faith, he hath also the genuine marks of the Holy Spirit dwelling in him, or which is the same thing, of a sincere and internal Christianity: such as the sorrow of a penitent heart which is after a godly manner; a lively faith resting on Christ, as the alone author of life; in fine, an unfeigned love towards God and his neighbour, joined with an effectual purpose of reformation of life. Whoever, upon a previous examination, finds these things in himself, is not to account himself, as an unacceptable guest to the Lord.

XXIX. These things were carefully observed in the ancient church,
church, while zeal was fervent, and discipline in its vigour. How diligent they were in instructing the Catechumens, with what circumspection they aided in admitting them to the holy sacrament, cannot be unknown to those, who have but just looked into the writings of the fathers. And that none but the worthy might come to the communion, the deacon called out with a loud voice to all, before the administration, Sancta sanctorum, holy things to the holy: and the priests, Surnum corda, to heaven with your hearts. To which words the faithful answered habemus ad Dominum, we have raised them to the Lord. In Clement also, Con. Lib. 2. c. 61. the deacon duly, at the beginning of the communion, says to the people, “Let none have a grudge against another, none be in a state of hypocrisy.” And the custom of the Greeks, at his day, differs not from this; among whom they, who are to communicate, turn themselves to every side of the church, and on bended knees address those around them; “Forgive us brethren, we have sinned both in word and deed.” To which they who were present answered in this manner, “Brethren, God will forgive us.” Moreover just when the communicant was to partake of the sacred feast, he addresses himself to Christ in these words; “I will not kiss thee as Judas did, but, after the example of the thief, I confess to thee: Lord remember me, when thou comest into thy kingdom.” These things we have in Christophorus Angelus de Status bodiernorum Gracorum, c. 23.

XXX. We may easily gather from what we have quoted from Paul, what to think of the communion of infants. It appears to have been a custom in the ancient church, to put the symbols of the holy supper into the mouths of infants just after baptism. A practice still observed by the Orientals. I will here subjoin the words of Metrophanes Critopulus, Hieromonachus, conf. c. 9. “But even infants themselves are partakers, beginning immediately upon their baptism, and afterwards as often as the parents will. And if any one should blame us for the communion of infants, we can easily stop his mouth. For, if he be an Anabaptist, we use this saying against him: “Suffer little children, and forbid them not to come unto me,” Mat. xix. 15. Also that other: “except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you,” John vi. 53. But the prophetess Anna makes very much for us, who dedicated Samuel from his early infancy to God; who also requires the first-born of the Jews to be given up to him, from their very birth, though not yet endowed with a competent measure of understanding. But if our adversary be no Anabaptist we will also use the very same arguments against him, which he uses for infants against the Anabaptists; that as they ought to
"to be baptised, so also to be made partakers of the Lord's supper. And thus with the help of God we have got the "better of our argument." Thus far Metrophanes.

XXXI. But we are of a quite different opinion. For, all the words of our Lord's command, [with respect to this sacrament] are so expressed, that they cannot belong to infants, who can neither receive the bread, nor eat it, unless it be chewed for them or soaked. For, "babes are fed with milk, and not with meat," 1 Cor. iii. 2. Heb. v. 12. Infants cannot examine themselves, nor discern the Lord's body, nor shew his death, all which we have just heard, the apostle requires of communicants.

XXXII. The arguments of Metrophanes are very easily refuted. For, 1st, It does not follow, because our Lord was willing, that young children should come to him, and declared, that theirs was the kingdom of heaven, that they are to partake of the supper. Christ is there speaking of spiritual and mystical communion with himself, which does not imply any sacramental communion whatever; but that only, of which the subject he is speaking of, are capable. 2dly, The nature of baptism and of the supper is different. Baptism is the sacrament of regeneration and ingrafting in the church; in the administration of which, the person to be baptized is merely passive: to the receiving of that, the scripture does not so universally require self-examination, and the shewing the Lord's death. And therefore it may be properly applied to young children. But the supper is the sacrament of nutrition, by means of a solid food: to the partaking whereof, the communicants are required to perform certain actions both by the body and the soul: of which infants are incapable: and therefore it belongs to those, who are come to the years of discretion, and not to little children. 3dly, Our Lord, John vi. 53. is not treating of a sacramental, but of a spiritual and mystical eating by faith. For, neither was the Eucharist then instituted or known: nor will any one readily urge such an absolute necessity for the Eucharist, as that without it none can be saved; which yet our Lord affords of that eating of his flesh. 4thly, The example of the prophetess Anna who consecrated Samuel a little child to God, is not at all to the purpose. For nothing can be concluded from that, but that it is a part of the duty of parents, to give up their children, as early as possible, to the obedience and service of God. 5thly, And what they pretend concerning the dedication of the first-born of the Jews to God, is still more impertinent. For, that dedication of the first-born, previous to the setting apart, the tribe of Levi, shewed that they were God's, and to be employed in his service: in them the other children were accounted to be consecrated and
and even the whole family; and in a word, they were types of Christ, in whom, as the first-born among many brethren, all the families of the earth are blessed. All which has nothing to do with the participation of the Eucharist.

XXXIII. In the ancient church, the communion of the Lord's supper was far more frequently celebrated than it is at this day. It is the advice of Basil to Cæsaria Patricia, Epist. 289. "Certainly, to communicate every day, and to partake of the holy body and blood of Christ, is a good and useful practice." Thus also Augustin relates in his former epistle to Januarius, that some communicated every day. And to this sense some people wrest the daily bread, mentioned in the Lord's prayer: as Fortunatus; but the asking our daily bread, seems to intimate, that we should every day, if possible, reverently take the communion of his body." Afterwards the church increasing in numbers, but abating in zeal, the clergy communicated daily with their priest, while the people thought they had done their duty, if they communicated every Lord's day. But neither did they stop here: for, the people knowing no measure to their negligence, it was decreed in several Synods, that whoever did not communicate every third Lord's day at least, should be cut off from the church. At last matters came to that pass, that the people scarce communicated on any other days, than the most solemn festivals; especially on the Easter holy-days. Compare what we have already quoted, sect. 7. from Honorius Augustinensis. This negligence of the common-people was frequently reprimanded with severity by the holy men of God. But that cultum, which enjoins the communicating once a year, was so displeasing to Calvin, that he did not scruple to call it a most Calvin device of the devil; and thinks, we are by all means so to order matters, "as that no meeting of the church be without the word, prayers and partaking of the supper:" gathering from Acts ii. 42. that such was the practice of the apostolical church; where Luke says, that "the faithful continued steadfastly in the apostles doctrine, and fellowship, and in breaking of bread, and in prayers." He at least imagines, the supper may be most decently administered, if each week at least it be set before the church. See Institut. Lib. 4. c. 17. §. 43—47. Alas! what a departure is there at this day, from the sanctity and zeal of the ancients! yet as our Lord has determined nothing as to the time, and in general only recommended frequent communion, by that word, as oft, 1 Cor. xi. 25, 26. a certain medium, especially amidst such a corruption of manners, should seem to be observed; least, either by the too frequent use, this sacred food should be defiled, or we should flit or neglect that august table of the Lord.

3 M 2 XXXVI.
XXXIV. Let us now come to the mystical signification of the supper, and introduce the beloved spouse of Christ into the inner bed-chamber, where she may delight herself, not with any outward appearance or figure, but exult and melt away in the most desirable embraces of her husband, and in the pleasures of the purest love: and forgetting the world, forgetting herself, but full of Christ, she may dissolve away in reciprocal returns of mutual fondness. For this purpose the holy supper is to be considered. I. As a sign, teaching us by the institution of Christ. II. As a seal, ratifying the promises of the New Testament. III. As a stipulation, or solemn engagement, binding on us every duty of piety and love.

XXXV. If we consider the supper as a sign, given us for instruction; it exhibits a remembrance of Christ, and a lively representation of most of ὕπνοι της ιστορίας ἡμῶν μεταξὺ τῶν ἀστεῖον mysteries of our religion, as the Greek fathers often speak. The bread signifies the body of Christ. For, as bread strengtheneth man's heart, Psal. civ. 15. so the flesh of Christ, and the spiritual blessings and graces, purchased for us by Christ, when he was incarnate, are the food of our soul, supporting and strengthening it in the spiritual life, into the hope of life eternal. "I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world," John vi. 51. Again, as corn, from which bread is prepared, is ground to meal, kneaded to dough, and baked in the oven, before it can be agreeable and wholesome food for man; so in like manner, the Captain of our salvation was made perfect through various sufferings, Heb. ii. 10. and scorched both in the fire of the divine wrath kindled against us, and in the flames of his own love.

XXXVI. The wine signifies the blood of Christ. For, as wine allays the thirst, revives the animal spirits, cheers the heart, Psal. civ. 15. Prov. xxxi. 6, 7. and makes the maids cheerful (eloquent) Zech. ix. 17. so in like manner, the grace purchased by the blood of Christ, allays the thirst of our soul, abundantly satisfying all our holy longings, John iv. 14. to a kind of a holy and mystical ebulliety, Psal. xxxvi. 8. Cant. v. 1. it supports and sustains the soul, when sick of love, Cant. ii. 5. and "puts gladness into the heart, more than in the time that the corn and wine of worldly men are increased," Psal. iv. 7. in fine, "causes the lips of those that are asleep to speak," Cant. vii. 9. and to become eloquent in the praises of God and of his Christ. And hence it is, that the Lord compares the participation of his grace to a "feast of fat things, a feast of wines on the lees, of fat things full of marrow; of wines on the lees well refined," Isa. xxv. 6. And we must not omit, that as wine
wine is squeezed with much force from the grapes, when trodden in the wine-press; so in like manner the Lord Jesus was straitened, Luke xii. 50. and oppressed with much anguish, that the blood might flow to us from his blessed body, and his spiritual grace with his blood.

XXXVII. When the dispenser of the mysteries of God, takes the bread and the cup of blessing into his hands, before the eyes of the faithful, that seems to intimate, that Christ was thus constituted and taken to be Mediator, and set forth to believers, "to be a propitiation through faith in his blood," Rom. iii. 25. The blessing and thanksgiving pronounced over the bread and wine, teach us, that Christ is that blessed seed of Abraham, "in whom God hath blessed us with all spiritual blessings in heavenly places," Eph. i. 3. and the greatest gift of divine bounty, for which to all eternity we shall not be able to render suitable thanks: nor are we to set about this sacred feast, otherwise than by devout prayers, and a grateful acknowledgment of that infinite mercy, which the Lord vouchsafes to us, who are so unworthy. The breaking of the bread represents the breaking of Christ's body, especially that by death; for, the soul is the band, by which all the parts of the body are preserved united. But on its departure, the carcase is nothing but a heap of dusty particles, which are soon to be separated upon its putrefaction. Which would also have been the case with the dead body of Christ, had not a speedy resurrection prevented that holy One of the Lord from seeing corruption. The pouring out of the wine represents the shedding of Christ's blood, that especially, which was done on the cross, for the confirmation of the New Testament. And thus in the holy supper, there is a commemoration of the death of Christ, not in words only, but also by those mystical rites. The distribution of these sacred pledges is a figure or emblem of that gratuitous offer, by which the Lord Jesus, with all his saving benefits, is presented to the elect, with the most alluring invitations to accept of him: nor offered only, but actually reached out, and freely given to believers for their eternal salvation. In the preaching of the gospel, there is also a certain, but a more general offer of Christ made to all, who seriously long after his grace. But in the distribution of the sacrament, a much more particular offer and communication of spiritual grace is given to every believing communicant.

XXXVIII. But when believers receive the bread and wine, they declare by that action, that they receive by a true faith Christ himself, and all he is, that they may have a right to become the sons of God, John i. 12. But the eating the bread and drinking the wine signify something more. And first, they really
really set forth the devote and lively employment of the soul, engaged in holy meditations on Christ, who is all its desire that it may derive from him every thing, it knows to be needful for its spiritual life. For, what feeding is to the body, that meditation is to the soul: whereby, from the things, the thoughts are employed about, it sucks a suitable aliment, as the body is nourished by eating. Again, these actions also signify that intimate union, which sublits between Christ and believers: as meat and drink, when put into the mouth, are not only received into the stomach, but also converted into the very substance of the person. This union the scripture calls an abode, John xiv. 23. a joining, 1 Cor. vi. 17. the same body, Eph. iii. 6. Lastly, They represent that sweetest delight, which the hungry and thirsty soul enjoys from the fruition of Christ and his grace: not only believing, but seeing and tasting, that the Lord is good, Psal. xxxiv. 9. 1 Pet. ii. 3. And as all are partakers of one bread and of one wine, this is a figure of that amicable unity, whereby they, who partake of the same sacred feast, are united together, as domestics of the same Lord: "for we being many are one bread and one body: for we are all partakers of that one bread, 1 Cor. x. 17.

XXXIX. But in the holy supper, we have something more than an instructing sign. It is likewise a seal ratifying to us the promises and grace of God. And first it really seals all the promises of the covenant of grace, which was formerly sealed to believers by the passover, and all those other sacrificial feasts, to which they were admitted. Again, more especially, the promises of the New Testament, better than those of the Old, which the fathers were obliged to be satisfied with. And in this respect the supper of the Christians greatly excels the passover. "This is my blood of the New Testament, which is shed for many for the remission of sins, Mat. xxvi. 28. in order to a real and not a typical expiation of sin, blotting out the hand-writing, quenching our thirst, and enjoying a fulness of delight in a perfect liberty. In fine, it most especially seals some saving blessings, both of this life and of that to come.

XL. The blessings of this life, which are sealed to us by the supper, are principally three. 1st, Intimate union and communion with Christ, as made perfect by sufferings. Had it pleased our Lord, to give to his disciples a piece cut off from his body for them to eat, or some drops of his blood to drink; even that of itself would not be sufficient to salvation, nor have accomplished a saving communion with Christ, which is not a carnal, but a spiritual thing: yet the disciples would thereby have had a very effectual sign of the mystical union. But now he, substitutes bread in place of his body, wine in place of his blood,
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blood, when he says this is my body; this is my blood: and bids us be no lesse assured, by that pledge, of his mystical communion, than if we took his very body and blood into our hands and mouth. 2dly, The conservation, and nourishment, the strength and increa- see of spiritual life, which flow from communion with Christ. As by the use of bread and wine, he who communicates, experiences his bodily strength renewed; so at the same time it is intimated to the believing soul, that he shall not want that grace of Christ, which "giveth power to the faint, and to them that have no might increaseth strength," I sa. xli. 27. 3dly, A satisfying fulness of every desirable good, which neither the world could bestow upon any, nor the beggarly elements of the world, separated from Christ, furnish the ancient Jews with: while the Lord Jesus, presenting these symbols, calls out to believers; "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat: yea come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness," I sa. lv. 1, 2.

XL. The blessing of the le to come, an earnset of which Christ gives us in the supper, is that most abundant satisfactory fulness of glory, both in soul and body, which the Psalmist has described, Psal. xvi. 11. and Psal. xvii. 15, and which is frequently represented under the similitude of a marriage-feast.

XLII. Last of all, with respect to us, the holy supper is a kind of solemn engagement, strongly binding us to every duty of piety and love, both to Christ and to our neighbour. It binds us to Christ in several respects. 1. In general, on receiving this earnset of the covenant of grace, in which Christ joins himself to us in a marriage-covenant, we, by that very thing, promise and openly declare and avow, by an oath, that we shall fulfill every duty of a chaste faithful and loving spouse towards him. Every one of the communicants, by this public and solemn feast, which is appointed for confirming this mystical marriage, makes an open profession of that before God, angels and the whole church. Whoever partakes of the bread broken, and wine poured out, says to Christ, if not in plain words, and an explicit meditation on the thing, yet in the implicit meaning of his act; as "I desire, Lord, to be a partaker of thy body broken, and blood shed for my salvation, so I declare, that I deserve to have my body, no less than this bread, broken or torn in pieces, to have my blood, no less than this wine, poured out, if, in the renewal of this covenant, I shall, with an evil and perfidious heart, break my word to thee." 2dly, Besides, as in the communion of
the holy supper, the greatest, and an almost incredible instance of the love of the Lord Jesus, towards us, is held forth not only before our eyes, but exhibited to our taste; in like manner it is proper, that the flames of our love towards him, be, in the participation of that feast, kindled up, and the love of him beyond all other love kept inviolate, and become the object of our admiring thoughts. In the same breath, that the spouse was setting forth the love of her beloved to be better than wine; and infinitely preferring the kisses of his mouth to all other things, the most desirable in other respects; she also adds, Cant. i. 2, 3. "therefore do the virgins love him." 3dly, As the holy supper is especially instituted in remembrance of our Lord, and in commemoration of his death, believers, in the use of it, are bound to have always fresh in their memory the Lord Christ, and the dreadful sufferings he underwent, which are the most solid foundation of our hope, and the only matter of our consolation; and to esteem Christ crucified, as "a bundle of myrrh lying all night betwixt our breasts," Canticl. i. 13. 4thly and lastly, As a greater mark of familiarity, our Lord desires a mutual supper, "I will sup with him and he with me," Rev. iii. 20. It is therefore proper, that they, who are entertained by our Lord, with so magnificent a feast, should be careful to give him a becoming entertainment in return: invite him to "come into his garden, and eat his pleasant fruits," Canticl. iv. 16, and give him to "drink of spiced wine, and of the juice of their pomegranate," Canticl. viii. 2. That is, they should give him delight by the sincere practice of internal Christianity; than which neither spices, nor the honeycomb, nor milk, nor wine, can be sweeter to him.

XLIII. To conclude, by the use of the supper we are also bound to the practice of brotherly concord, and the sincerest love towards our brethren and sisters, partakers with us of the same table: that in the hearing, and with the applaud of angels, may be sung in the church of God, with one mouth and one heart, "behold! how good and how pleasant it is, for brethren to dwell together in unity," Ps. cxxxiii. 1. Thus the apostolic church both set us an example for our imitation; "and they continuing daily with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart," Acts ii. 46. To this purpose was the holy kiss, by which they, on all occasions, kept up a mutual peace; of which frequent mention is made in scripture, and of which, especially in these rites of the supper, the innocent use was for some time continued among Christians. God grant we may in such a manner solemnize this mystical supper on earth, that we may eternally feast with Christ in heaven. Amen.

FINIS.
This book is under no circumstances to be taken from the Building.