A Short Explanation
Of the Epistle of Paul
To the Hebrews.

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At Aberdeen,
[21 May 1635]

Imprinted by Edw. Raban.
Anno 1635.
TO THE READER.

CHRISTIAN READER,

Before the tyme that something of myne did passe the Press, without my knowledge, or allowance, I did not mynde to come abroad in thisLearned Age, wherein manie, more able Men than I am, doe kepe silence; my Furniture being fitter for my present Charge, than for more publicke Edification, in my judgement; and my Employements so frequent, as my spare tyme is little, for farther extent of what the Lord hath bestowed upon me. But, since that tyme, my just Fears, from apparent grounds,
that numbers of my *SERMONS*, which were rudely, and popularly, delivered, (as thrice, or four times Preaching a week, might yeild) and taken from my Mouth, as it was possible to over-take the current of running Speech; the judicious Wryter making what hee had over-taken, to cohere, the best hee could; and Copies going from him, to manie, with numbers of Faultes, and mistakes of the Transcribers; I being unable to revive, (for straynesse of tyme) anie thing which was written by them, first, or last. My just Fears, I say, that these should come to thy Hands, rude and faultie, as they are, made me willing rather, when GOD should grant mee leasure hereafter, to draw vp, in short, the pouynets of Doctrine delivered by mee in these *SERMONS*; that thou mightest have a twentie, or thirtie of them, or more, possible, in the boundes and price of one at large.

With this passage of GOD'S providence, another hath concurred, to drawe forth this piece vnto thy view in the same tyme, which is this: When I considered, howe largelie GOD hath provided HELPS, for understanding of holie *SCRIPTURAE*, by large Commentaries, and sweete Sermons, especiallie from His Church in ENGLAND; whereby increase of Knowledge is given to the Learned, and such whose means to buy, and leasure from their calling to reade, and victory over their owne laziuerie, for taking paynes, doeth concur with their capacitie, for making use of this the LORD'S Liberality; I have often requestted the Father of Lightes, To helpe such as uther could not, or else would not, profiteth themselves by that, which is alreadie granted in His Bountie, by some short, and playne manner of wryting; whereby the weaker judgements might bee supported, and all Excuse taken away from the wittie Sluggard, and such whose worldlie Employements, and great Essayes, have seemed sufficient Reasons, to excuse their negligence, and the small and naughtie matters of their owne Salvation, and the Kingdome of HEAVEN, and Evidences thereof in *SCRIPTURAE*.

And, to this purpose, I have beene verie instant, with the Godlie-Learned of myne acquaintance, to take this matter in hand; and, to divyde, amongst them, the hard parts of *SCRIPTURAE*, at least; that this worke might bee done by the handes of manie, which could not bee done by one. I found
their approbation of my desire, and ineliable willingness, to put hand to work also. But, some of them, for the weight of their ordinarie Charge, some of them for age, and infirmity of body, some of them for their hands full of the LORD'S work in another forte, could not adventure to bee strayly ingaged in the worke. Where-tho- row I was forced, eyther to forsake my De- sires, which daylie were kindeled within mee more and more; or else, come forth with some- thing of this kynde, as might bee; and seeke amongst my Readers, some to take this Matter to heart; and, to doe there-in, as the LORD should enable them, by themselves, or by others.

I have made choyse of this EPISTLE, which is a piece of hard Materia, in the declamation both of the APOSTLE, the Writer there-of, (CHAP. 5. and 6.) and of PETER, giving his judgement of it, (2. PET. 1. 15, 16.) That if I should attayne anie parte of myne intent, in anie measure, in so hard a place, I might encourage others, to take in hand a more easie parte of SCRIPTUR, with more hope of successe.

The Summe of each Chapter, or the Contents, doe stand in stead of Analysis; and, in some places,
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but not prooue it pertinente: and, so, not serve my purpose. Manie moe, and more pertinent Consequences, the Learned will finde, which I have not observed: but not for the Learned, or such as are able, and willing, to make vile of larger Wytringes, doe I intende this present.

Therefore, doe not looke how much thou dost misse, which might have beene sayde; but, what in the first frame of this moulde could bee done, in such brevity. Which moulde, I trust, the Learned shall helpe, if at please the LORD to stirre them vp, to take this matter in hand. I have press'd, singly to poynet out Truth, without Partialitie; not wrestling the Text, to reach a Blowe to anie man. And, what thou shal make of this present Piece, I am not careful, if I can obtayne there-by, that more able Men may bee set on worke, to doe what I intend, but cannot doe.

If the precious Jewell of the SCRIPTVRE may bee more esteemed of, and made vile of, which is more necessarie for our Soules, than the Sunne in the Firmament is for our bodies; and, the greatest gift next after our LORD IESVS downe-lending amongst vs, that ever the World saw. If I may by this piece, I say, bee an Instrument, to stirre vp anie to the loue of searching the SCRIPTVRES, I have not lost my Paynes, what-so-ever shall become of this little Booke: Where-vnto I have tollistled for no Patronage under Heaven, but thy Christian Good-will to my Ayme, to have our LORD the more honoured, in the founde Knowledge, and right vile of His SCRIPTVRE.

I am confident, that thou wilt easlie judge, with mee, that the proude, and proflane Delpyers of GOD, are worthie to perish, amongst His Enemies: But, consider, and judge againe, if proflane Delpyers of holie SCRIPTVRE, vwho disdayne to reade, or obey, what GOD commandeth therein, bee not to bee ranked in the same Roll. For, GOD draweth to high vnto vs in His Word, speaking vnto vs, as a king vnto his Subjects, or a Master vnto his Servantes, that the obedience, or disobedience, which wee giue to His Speaches, returneth, directlie, and immediately, vpon GOD HIMSELF. For, what is it else, to heare, and believe, and obey GOD; but, To heare, and believe, and obey His Speaches? And, what is it, Not to take notice of GOD, to despyse, and disobey GOD; but, Not to take notice of His Speaches, not to read His Wytrings, and
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and not to care for anie thing that Hee commandeth, promiseth, or threatneth? Therefore hath the LORD written the Great things of His Lawe vnto vs, even to bee a Touch-Stone, not onelie to trye all mens Doctrine there-bye, but also to trye all mens disposition towardes Himselfe; and, how they stand affected to His Honour, whether as Foes, or as Friends. For, What readier way is there, to get evidence of a man destitute of the Knowledge, Fayth, Loue, Fear; and the rest of the parts of the Image of GOD, than to finde him destitute of the Knowledge and Loue of the SCRIPTURE? What surer Signe of a man, who, for the present, is enemie to GOD, and to the enlargement of His Gracious Kingdome, than to finde him traducing the perfect Law of the LORD, and marring, to his power, the free course of the Scriptures light, which is the Scepter of CHRIST'S Kingdome? Againe; What surer Signe of a Chylde of Promise, begotten of GOD, than to see him, with David, Psal. 119, making more of the Scriptures, nor of a kingdome; and pouring out all his Affections vpon it, as vpon the nearest Meane where-by GOD'S Spirit may be conveyed into his soule, for perfecting of Holinesse; and the readiest Charior, Charior, to carrie vp his spirite, to dwell in GOD, for perfecting of his Happinesse?

Wee shall find, also, answerable to GOD'S Purpose of trying men by His Scripture, His Wisdome, giving a due meeting vnto men, as they doe make vse of His Scripture, Doe they not read it? or, doe they read, and not consider it? Doe they not wryght, what is imported by it, in sense, and meaning? It faileth with them, as with those to whom CHRIST sayd, Matt. 22.29. Yowere, not knowing the Scriptures, nor the power of God. Doe they not love it? Behold their Plague, 2 Thess. 10.11.12. Because they receaue not the loue of the Truth, that they might be saved. for this verie cause, saith the Text, God shall send them strong delusion; that they should believe a Lie, that they might be damned. Doe they not stedfastlie believe, what they learne in Scripture? In God's judgements, with the foolish, and visitable, they are suffered to wrest the Scriptures, to their own destruction, were they never to great wits, 2 Pet. 3.16. Doe they not studie, to give obedience vnto the Knowne Truth of it? He dealeth with them, as with Israel, Psal. 81:11. My people would not hearken vnto My Voice, and Israel would none of Me. (Hee counteth Himselfe rejected, because His Word was rejected.) But what followeth, Vert,
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Ver. 12. So I gave them vp, vnto their owne hearets luft : and they walked in their owne counsels. But to such as will bee Chrift’s Disciples indeede, Students, seeking to grow in Knowledge, Belief, and obedience of His Word ; seeking to loue Him, and keepe His Sayings, Hee promiseth, (John 14. 16.) to sende vnto them, the Spirit of Truth, the Comforter, the holy Ghoſt, to teach them all things: That is, To perfect their knowledge, more and more, by His Spirit, to fill their hearts with joye and comfort, according to His Truth, and to make them holy, more and more.

And why are all these styes given? Even to shew, that such as will haue Chrift’s Spirit to worke anie of theie, must seeke Him to worke all of theie, joyntlie, or not to haue Him for working anie of them at all. Neither Comfort without Truth, nor Comfort without Holinesse. The fame is it which Wyldeſone cryeth, Prov. 8. 34. 35. 36. Blessed is the man that heareth Me, watching daylie at My Gates; waiuing at the Post of My Doores: For, whoſo findeth Me, findeth Lyfe ; and hall obtayne favour of the Lord. But hee that sinneth against Me, wrogeth his owne Soule; all that hate Me, loue Death.

Therefore, howe thou dost hate Death, and loue thyne owne Soule, howe thou standst
THE EPISTLE OF PAUL TO THE HEBREWES.

Heu Peter wrote his second Epistle to the scattered Hebrewes, there was extant an Epistle of Paul, to those same scattered Hebrewes also, received in the Church, for a part of Canonical Scripture, & distinguished from Pauls other Epistles, 2. Pet. 3. 15. 16. Therefore, amongst other reasons, this may be one, to make us think this Epistle must be it. For it is without reason to think, that the Churches should be negligent in keeping such a Jewell, commended unto them by the authority of two chief Apoistles; or lose Pauls Epistle, and keep Peters, which maketh mention of it.

The Summe of the Epistle:

Because the Hebrewes were hardlie drawn from the observation of Levitical Ordinances, into the simplicitie of the Gospell, and in danger of making Apostacie from the Christian Fayth, by Persecution, the Apostle Paul speaketh before their eyes the Glory of Jesus Christ, in his person, farre above men and Angels; by whose Ministration the Law was given, not onely as God, Chap. 1. but also as man, Chap. 2. and in His Office about Moses, Chap. 3. Threatning them, therefore,
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Therefore, if they should misbelieve Christ's Doctrine, Chap. 3. 4. and aboue the Levitical high Priest, Chap. 7. Threatening them agayn, if they should make Aposlacie, from Him, Chap. 6. yea, aboue all the glorie of the Levitical Ordinances; as Hee in whom all those things had their accomplishment, and period of expyryng, Chap. 7. 8. 9. 10. Threatening them agayn, if they should not persevere in the Fayth of Christ; vnto which perseverancy, through whatsoever difficulties, hee encouraged them, by the example of the Faythfull before them, Chap. 10. 11. and by other grounds of Christian comfort, Chap. 12. That so in the fruitfull obedience of the gospel, they might follow upon Christ, seeking for that Citie that is to come, and not for their earthly Hierusalem anie more. Chapter 13.

The summe of Chap. I.

If you shall make comparison, O Hebrewes, the Ministrerie of the Gospell shall bee found more glorious than the Ministrerie of the Law: For, the manner of Gods disposing His Will before Christ came, was by part and part, and subiect to His owne addition: not after one fettle manner, but subiect to alteration, and by the Ministrerie of men, the Prophets, Verf. 1. But now Hee hath declared His last Will gloriously, by His owne Sonne, God and Man in one Person, Verf. 2. 3. who is as farre above, not onlie the Prophets, but the Angels also, as the natuie Glorie of His Person and Office, is above theirs, Verf. 4. For He is of the same Substance with the Father, Verf. 5. and partaker of the same Worship with Him, Verf. 6. The Angels but servants to Him, Verf. 7. Hee is eternall GOD, and Kinge over all, Verf. 8. and, in regard of His Manhead and Office, filled with the Spirit.

Verf. 6.


The doctrine contayned in Chap. I.

Verf. 1. God, who at sundrie tymes, & in diverse manners, spake in tyme past vnto the Fathers, by the Prophets.

A lbeit the Apostle was willing, that these Hebrewes should understand, that this Epistle came vnto them from him, as appeareth Chap. x. Verf. 34. yet dooth bee not prefixe his name in the body of it, as in all his other Epistles; that by the prudent dealing of these Faythfull Hebrewes, as we may thinke, others who kept prejudice agaynst his person, might bee drawn on, to take notice of his Doctrine more impartially, and know his name, after they had tasted of the truth from him, in a fitter tyme. Whence we leaue, 1. That it is lawfull for godlie men, to dispose of the expression of their names in their Writings, as they fee it expedient. 2. That it is not much to bee inquired, who is the Writer of anie purpose, till wee hauie impartiallie pondered the matter written. 3. That it is not always necessary, that wee should know the name of the Writer of everie part of Scripture : for the authoritie thereof is not from men, but from GOD, the Infpyres thereof.

1. Han saith not simile, The Prophets spake, but God spake to the Fathers, by the Prophets. Then, 10. GOD was the chiefe Doctor of His owne Church, A.
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From the beginning. 2. And what the Prophets conveyed from God, to the Church, by Scripture, as it is called here, the speaking of God; so it is to be accounted of will; and not as a dumbe letter.

2. He sayeth, GOD spake at sundrie tymes. By many parts, the word importeth now a part of His will, and then a part farther, at another time yet a part farther. Then, The LORD was in the way onlie, of revealing His whole Mynde to His Church, before CHRIST came; letting foorth Light, by little and little, till the Sunne of Righteousnesse, IESVS, CHRIST, arose, and had not tolde His whole will.

3. And for this reason, the Jews, the Church was bound to suspend her determination of the unchangeable estate of her Levitical Service, till the Law-giver spake His last word, and yttered His full Mynde, in the fulnesse of tyme.

3. He sayeth, before CHRIST came, GOD spake in diverse manners. Not revealing his will after one manner, but sometime by vine voyces, sometime by vision, or dream, or inspiration, or from Heaven, by types, and exercise of shadowing Ceremonies. Then, No reason the Jews should sticke so far to the ordinances of Levi, (they being instituted in the tyme of the alterable courtes of the Churches pedagogie) as not to give way to the abolishing of them by the MESSIAS: Which to shew, is a part of the Apostles mayne scope.

Vers. 2. Hath in these last dayes, spoken vnto vs, by His Sonne, whom He hath appoynted Heyre of all things: by whom also He made the worlds.

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1. He sayeth, GOD who spake to the Fathers, hath spoken to vs.] Then, The same GOD, who is Author of the Olde Testament, is also Author of the Doctrine of the New Testament; and the Church of Olde, and now, is taught of the same GOD; that the Fayth of the Elect might depend upon the authoritie of GOD onlie, both then and now; and not on men.

2. These are called the last dayes.] Then, The fulnesse of tyme is now come: The Law-giver of the Church hath spoken His last Will: His Mynde is fullie revealed; settled course for the Fayth, and service of His Church, is taken; after which no new alteration of His Constitutions is to bee expected.

3. He sayeth, GOD spake to them by the Prophets, but hath spake to vs by His Sonne.] Then, As the Sonne is about the servants; so is CHRIST about the Prophets. And no reason, that the Jews should thinke so much of Moses, and the Prophets, as for them, to mistergard CHRIST'S Doctrine, and sticke to the Levitical Service, under pretence of consecration of the Prophets. 1. The Glorie of the Gospel, is greater than the glorie of the Law. 2. The glorie of the Ministeriall Calling of Preachers of the Gospel, is by so much the greater, as it hath the Sonne of GOD First-man in the Roll thereof, as first Preacher, and Prince of Preachers. 4. CHRIST'S Sermons are all of them directed unto vs: and so much more highlie should the Doctrine of the Gospel bee esteemed of, by vs.

4. In describing CHRIST, he sayeth, the Sonne is Heyre of all things: that is, Hee hath received a Dominacion over all creatures, from the Father; that as Hee is LORD over all, so is CHRIST.] Then, 1. CHRIST is Heyre of all things in the Church also, LORD of the Sabbath, and of all the Service annexed.
so it, to whom it is lawfull to chop and change the Le-
viceall Ordinances, at His pleasure. 2. And Heyre
of all the Prerogatives and Promises, made to the
Iewes, or others; through whom onelie, as the righ-
teous Owner of all things, both Iew and Gentile
must seek and kepe Right to what they have, or can
clayme: And therefore, it behoved the Hebrews,
to enter themselves Heyres to their Priviledges by
CHRI\ST, or elxe to bee disinherited.

5. Hee sayth, GOD, by His Sonne, made
the Worlds.] So bee called the world, for the variety
of ty mes, or ages, and stieces of the creatures, one succe-
ding another. Then, 1. CHRI\ST is GOD, Cre-
tor of all things. 2. Hee is a distinct person from the
Father, by whom the Father made all. 3. That which
the Father doeth, the Sonne doeth the same; yet so, as
in order of working, the Father is first, and the Sonne
is next; working with, and from the Father.

Ver. 3. Who beeing the Brightnesse of
His Glorie, and the expresse Image of
His Persohn, and upholding all things,
by the Word of His Power, when Hee
had, by Himselfe, purged our finnes,
sate downe, on the Right Hand of the
Majestie on high.

IN describing CHRI\ST, bee seeth borrowed simili-
tudes: for, what proper word can bee sound, to ex-
preste so great a Mysterie? And, what can bee con-
ceive of His Godhead, but by resemblance? Yea, bee
seeth more similitudes nor one; for it is but little wee can
conceive.

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1. CHRI\ST the Sonne, is called the Brightnesse
of His Fathers Glorie.] The similitude is borrowed
from the Sunne beams. Then, 1. As the Father is
glorious, so is CHRI\ST His Sonne glorious, with the
same Glorie. Therefore, 1. Cor. 8. 8. Hee is called
the LORD of Glorie. 2. As the beams of light
haue their originall from the Sunne, so hath CHRI\ST
His originall of the Father, and is vnseparable from
Him: for, as the Sunne was never without its light,
so neyther was the Father ever without the Sonne, but
coiternallie with Him. 3. As the Sunne is not mani-
Fest, but by its owne brightnesse, So the inaccesible
light of the Fathers Glorie, is not revealed to the crea-
ture, but by the Sonne.

2. CHRI\ST is called the express Image of the
Fathers Person.] The similitude is borrowed from a
Signets impresion, which represents all the lineaments
of the Seale. Then, 1. The Father is one person,
and the Sonne is another person of the Godhead, ha-
v\ing His owne proper sufficiency distinct from the Fa-
ther. 2. The Sonne refemblith the Father, fullie, and
perfectlie; so that there is no perfection in the Father,
but the fame is susbstantiallie in the Sonne: As the Fa-
hers is Eternall, Omnipotent, Omnipresent, infinite
in Witdome, Goodnesse, Merde, Holiness, and all
other Perfections; So is the Sonne Omnipotent, Eter-
nall, and all that the Father is. 3. Whatsoever Per-
fection wee can perceiue in CHRI\ST, flyning in His
Manhead, or Word, or Workes; the same wee may
conclude to bee in the Father also, whose ressemblance,
and expresse Image Hee is. Finde wee CHRI\ST
good and meryfull, loving and pitiful, mecke and

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is joyned in the fellowship of the same glorye with the father, as well in his manhood after his resurrection, as in his godhead before his incarnation. for, though the glorye of christ Godhead was hid, for a while, by the sufferings of his manhood, yet was it nor abolished, nor in it selfe abated thereby: but the manhood first was annexed unto the vision of person with the godhead, that our ransom might bee rich; and then, to the union of the same glorye, that the Redeemer, after the ransomes paying, might bee altogether glorious. 2. Seeing hee that hath cleansed our sinnes, is so glorious a person, all the meanes of his cleansing vs how base forever, such as were his hunger and thirst, his poverty and weakness, his shamefull and painfull death, should bee glorious in our eyes also. 3. Majestie, and magnificence, and grandeur, properlie so called, is the Lords. The highest excellencies of the creature, are but sparks of his majestie, and weake resemblances on e, albeit their carnall glory often holde mens eyes so, as they forget the lords greatnesse.

Vers. 4. Beeing made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

He proveth christ to bee greater than the angels, because his name is more excellent than theirs. for they are called angels, and bee gods some what he is said to have by inheritance as due to him both as god by eternall generation, and as man by assumption of our nature in visition of one person.
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For, according to which bee is not the adopted, but natural Sonne of GOD: Filius natus, non filius factus. Then, GOD giveth not yde Titles: as GOD calleth things, so they are, or are made to bee. CHRIST, as GOD, is called GOD'S Sonne, because by eternall generation hee is so: as Man hee is called GOD'S Sonne, because by assumption of the humane nature vnto the personall union of his Godhead, hee is made so to bee. As farre as Sonne-ship is aboue servile employment, as farre is CHRIST more excellent than the Angels.

Vers. 5. For, vnto which of the Angels fayde Hee at anie tyme, Thou art My Sonne, this day haue I begotten Thee? And agayne, I will bee to Him a Father, and Hee shall bee to Me a Sonne.

1. Hee provereth his point by Scripture, Psal. 2. 7. 2. Sam. 7. 19. and putte in the proof of his Doctrine by Scripture, if they could. Then, in the true Primitiue Church, in matters of Religion, all Authoritie was silent, & Divine Scripture spake, & determined questioned points of Truth. 2. The Apostle counted it sufficient, to bring Scripture for his Doctrine, and permitte no impugning of it, but by Scripture.

2. Onely of CHRIST sayeth GOD, I haue begotten Thee.] Then, 1. Howsoever GOD hath manie Sonnes by Creation, by Office, by Grace, and Adoption, yet, a Sonne by Generation, a native Sonne, hath Hee none, but CHRIST.

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is of the same Nature, and Essence, with the Father, consubstantial with him; because begotten of him, in himselfe, without beginning, the Sonne beeing eternall in the Father, and the Father eternall in the Sonne, of the felle-fame Nature, and Godhead.

Vers. 6. And agayne, when Hee bringeth in the first begotten into the world, Hee sayeth, And let all the Angels of GOD worship Him.
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1. 

He sayeth, that is, The Father saith, Psal. 96.7. Then; the Scripture which elsewhere is called the Speech of the holy Ghost, is also the Speech of the Father.

2. He bringseth in his first begotten, into the World. Then, 1. The Father is the Author of Christ's Incarnation, and of his Kingdome amongst Men, and of Divine Glory: given to him, in his Kingdom.

3. Christ is the Father's first begotten, both for the eternity of his Person, begotten without beginning, before the World was; and for the excellency of his Person, being more glorious than all Angels, or Men, which get the name of Children, either by Creation, or Adoption.

3. The Father commandeth; Let all the Angels of God adore Him. Then, 1. The Father communicateth to Christ, as his owne Nature and Godhead, by Generation; so also his owne Glory, by commanding the creatures to adore him. 2. What the creatures adore, they acknowledge, by adoration, to be God; so God himself. 3. And Christ is the Angels God, because they must adore Him.

Vers. 7. And of the Angels He saitheth, Who maketh His Angels Spirits, and His Ministers, a flame of fire.

He maketh his Angels Spirits, &c. Psal. 104. 5.

Then, 1. God made not the Angels, to get anie parte of Christ's owne in the Churches worship; but to serve Christ, as lowlie as anie of the meanest creatures.

2. And the Angels, indeed, are as ready to doe so, and as swift and active in their service, are the Windes, and fire-flaughts.

Vers. 8.

Vers. 9. But unto the Sonne He saitheth, Thy Throne, O God, is for ever and for ever: a Scepter of Righteousness, is the Scepter of Thy Kingdome.

Vers. 10. Thou hast loved Righteousness, and hated Iniquitie: therefore, God, even Thy God, hath anointed Thee, with the Oyle of Gladness, above Thy Fellowes.

1. By this place, cited out of Psal. 45. 7, it is evident, that the Psalm 45, is a Song of the mysticall Marriage of Christ and his Church: and in this Passage a number of notable Doctrines, concerning Christ, are pouyted at. 1. Hee is called God, and so is fit to reconcile vs to GOD, able, and all-sufficient, to accomplish our Salvation: a Rocke, to lean unto. 2. A King enthroned, not onlie over the World, but, in a gracious manner, over the Church, which bee married to himselfe in this Psalm: and therefore shall his Church have Laws, and Direction, and Protection, from him. 3. Hee hath a Throne for ever and ever: and therefore shall his Church, which is his Kingdome, endure for ever and ever. 4. Hee hath a Scepter, to rule with: and therefore, power and authority, to take order with his Subjectes, and with his enemies also. 5. His Scepter, is a Scepter of Righteousnesse, because hee can not abuile his power, to doe wrong to anie, but will doe right to all; yea, and lead on his Subjectes, to Righteousnesse of Faith, to justify them before GOD; and Righteousnesse of Conversation, to adorn them before Men.
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2. Hie loverh Righteousnesse, and hateh Iniquitye. And therefore, 1. His Scepter can not bee swayed but rightousslie. 2. And to moost his subjectes set themselves to doe, if they will please him.

3. Therefore, Chriist God hath anointe him, with the Oyle of Gladnessse, above his fellowes. Then, 1. As Chriist is God himselfe, so also is hee Man vnder God, in garde of his Manhead and Office there-in. 2. And God is his God by Covenant: Chriist, as Man, is confederate with God. 3. And hee hath Fellowes in the Covenant: that is, others of mankynde, with whom hee is part-taker of fleshe and blood, Fellow-brethren, and Coheyes, Shares-men in all the Fathers Goods with him. 4. Hee is anointed, with the Oyle of Gladnessse: furnished with the Spirit that bringeth joye vnto him, and all his subjectes, who get conveyed vnto them, by Chriist, Righteousnesse, and Peace, and joye in the holly Ghost. 5. Hee is anointed above his fellowes. The rest of the confederate Sayntes are anointed also; yet, by measure, receiue they the Spirit. But Chriist is anointed above them: the Spirit is not given to him by measure; but to dwell boddie, or substantiale, that wee of his fullnesse may all receiue, Grace for Grace.

41. Because hee loverh Righteousnesse, & e. Therefore bee is anointed. Then, The rightoussnesse of Chriist, is the procuring, and meritorious cause, of this joye to him, and his Subjectes, Fellowes in the Covenant.

Vers. 10. And Thou, LORD, in the beginning, hast layde the Foundation of the Earth: and the Heavens are the Workes of Thyne Handes.

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Vers. 11. They shall perish, but Thou remaynest: and they all shall waxe olde, as doeth a Garment.

Vers. 12. And as a Vesture shalt Thou fold them vp, and they shall bee changed: but Thou art the fame, and Thy Yeares shall not fayle.

1. Anothar Testimonye of Chriist, from Psal. 102. 15. 26. wherein bee is expresslie called.

1. JEHOVAH, GOD in essence, the same GOD with the Father, and the holly Ghost: who giveth Beeing to the creatures, and Performance to the Promises. 2. Who layde the Foundation of the Earth, &c. and is Creator of Heaven and Earth. 3. And, by consequence, who can create in vs a right Spirit, and make vs, of naughtie sinners, Sons.

2. They shall perish, waxe olde, and bee changed. Then, The Heavens and the Earth, now subject to corruption, shall both not continue; and yet they shall not utterlie bee abolisht, but changed, into an incorruptible estate, for mans cause, Rom. 8. 19.

3. Chriist remaynest, and is the same, and his Yeares fayl not. Then, 1. CHRIST is eternall: and our Mediator can not bee amissfying, can not die. 2. Constant and immurable; and can not change his purpose of love, to his called Ones, whatsoever changes befall them. And this is the Rocke of the Churches Comfort, when she looketh to her owne fraylytie, and changeablenesse.
Vers. 13. But to which of the Angels said
Hee at anie tyme, Sit on My Right
Hand, vntill I make Thyne Enemies
Thy Foute-floole. Psal. cx.

1. TO which of the Angels sayde hee? ] Hee
asketh for Scripture, to show what is due to
Angels. Then, 1. The Scripture must determine
what is due to Angels, and other creatures; what is to
bee thought of them, and done to them also. 2. And
no word in Scripture deoth countenance the giving of
the glorie of the Mediator, to anie Angell.

3. The Father hath sayde to Christ, Sit Thou
on my right hand, vntill I make thyne enemies thy
Foute-floole. ] THEN, 1. Christ’s Kingdome will
not want enemies. 2. Yea, his enemies shall bee such,
as there shall bee neede of divine wisedome, and po-
wer, to overcome them. 3. GOD profeeth himselfe Partie, agaynst all the enemies of Christ’s Church
and Kingdome. 4. GOD will put them at vnder,
piece and piece; and altogether at length. 5. Their
opposition, and overthrow, shall serve to glorifie
Christ’s Kingdome, and Government: they shall bee
his Foute-floole. 6. In the same time of this Battell,
Christ, in his owne Person, shall continue equal in
Glorie, and Majestie, with the Father; beholding the
Victorie brought about; and bringing it about, with
the Father, into his Soullsours comfort.

Vers. 14. Are they not all ministering Spi-
rits, sent forth, to minister for them
who shall bee Heyres of Salvation?

1. The Angels

1. THE Angels are all ministering Spirits.]
THEN, 1. Angels are not bodiies; but their
Substance is invisible. 2. They are, all of them, even
tho’ that are called Arch-Angels, the greatest of
them, but servantes to Christ; and none of them
must have their Master’s honour: that is, anie reli-
gious worship of prayer, or invocation, made to
them.

2. They are sent forth, for Service, or Mini-
stering. ] THEN, Their employment is about
God’s Children, to attend vs, and serve vs, at
Christ’s direction: not to bee served by vs, by anie
devotion.

3. Christ’s Subjects are called Heyres of Salva-
tion. ] THEN, 1. They are Sonnes. 2. And
what they get, is by Heyship, by vertue of their
Adoption, and Sonnehip; not by merit of their
workes. 3. And they shall surelie get Salvation, as
an Heritage; never to bee taken from them.

The Summe of Chap. II.

From the former Doctrine here inferrieth; seeing
Christ is so glorious, let his Gospel bee head-
fallie believed, Verf. 1. For if the disobediene-
c of the Law, given by the Ministrerie of Angels, was
punished, Verf. 2. Farre more the disobediene-
c of the Gospel, so gloriouslie confirmed, Verf. 3.
For Christ is greater than the Angels, even as Man,
and hath all things in subjection to him, Verf. 5.
As David witnesseth, speaking of elected Men, with

their
The Doctrine of Chap. II.

Ver. 1. Therefore, wee ought to giue the more earnest heede to the things which wee haue heard; lest at any tyme wee should let them slip.

Ver. 2. For, if the word spoken by Angels, was steadfaft, and everie transgression, and disobedience, received a just recompence of reward.

1. THEE reasoneth from the Law spoken by Angels. THEN, The Angels were employed in giving of the Law; they did blow the Trumpet; they, from GOD, uttered the Word to Moises.
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2. The word spoken by them, was steadfast. Then, What GOD delivereth by the Ministrie of Messengers, is authorized, and ratified, by GOD.

3. Every transgression was punished. Then, The punishment of transgressors of His Law, is a profe of GOD's authorizing the Doctrine.

4. He called the Punishment, a just Compenfe. Then, There is no evil befallen sinners, more than they doe deserve: None hath cause to complyne of injustice.

Vers. 3. How shall we escape, if we neglect so great Salvation, which, at the first, began to be spoken by the LORD, and was confirmed unto vs, by them that heard Him.

1. How shall we escape? The Apostle saith, himselfe with them in the Threatning. Then, So should Preachers threaten their people, as willing to underlye the same punishment, except they flee the sinne, for which they threaten others.

2. Hee reasoneth from the punishment of the Law breaking, to prove the punishment of unbeliefing the Gospell. Then, 1. The not-embracing of the Gospell, is a greater sinne, than the breach of the Law. The despising of Forgiveneffe, is much worfe nor the making of the fault. 2. Examples of judgement uppon Transgressours of the Law, are Evidences of greater judgements to come on the misregarders of the Gospell.

3. Hee

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3. Hee calleth the Gospell, so great a Salvation, because of the free Offer of Remission of sinnes, and eternal Life, in it. Then, The greatneffe of the Benefite to bee gotten by the Gospell, aggreageth the sinne of the misregarders of it.

4. Hee saith not, If wee reject, deny, or persecute the Gospell; but, if wee neglect. Then, The neglect of the Doctrine of the Gospell, the carelesse receiving of it, the not-studying to know it, is sufficient to draw downe heavier judgements, than ever fell on the breakers of the Law, albeit a man bee not an Vnder-myner, or open Enemy, to the Gospell.

5. Hee describeth the Gospell, to bee that Doctrine which Christ himselfe preached, and his Apostles, from him. Then, Wee are not bound to belieue anie more for Gospell, than that which is made cleare unto vs by His Apostles word. And the misregarding of other doctrine, which is not conveyed so from Him, faileth not under the Threatning.

6. Hee marketh the Apostles certaynlie, of what they have delivered unto vs, in that they were eye-witnesses of his Doctrine. Then, The more certaynlie the Apostles had from Christ of their Doctrine, the surer is the ground-worke of our Belief, and the greater is the contempt done to Christ in their Mellige, by vnbeliefe.

Vers. 4. GOD also bearing them witneffe, both with Signes and Wonders, and with diverfe Miracles, and Gifts of the holic Ghost, according to His owne Will.
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1. He saith, God bare witness to the Apostles Doctrine, by signs and wonders. Then, 1. What the Apostles have spoken from Christ, they spake not alone, but God with them, witnesseth with them. 2. The prophecies of Miracles, and extraordinary Gifts poured out in the Apostolick times, was to testify, that the Apostles doctrine was divine Truth. Those, then, must bee lying wonders, which are allowed for confirming any doctrine beside theirs.

2. The distribution of the Gifts of the Holy Ghost, was according to his own will, not as possible the Apostles would have caried, either to themselves, or others, in the nature of the gift, or measure of it. Then, The Apostles were so employed in the working of Miracles, as it was evident, even then, that not they, but God was the Worker of them, whyld He was seen to follow His own Will therein; and not man's carrying, in distributing His Gifts, and, the more God's over-ruling Will was seen in the Miracles then, the more confirmation had we of that Doctrine now.

Vers. 5. For, unto the Angels hath He not put in subjection the World to come, whereof we speake.

1. He calleth the World under the Kingdom of the Messias, The World to come: first, to put a difference between the estate of the World considered as under Sinne, and under the Messias. For, as it is under Sinne, it is said of it, Olde things are past away, 2. Cor. 5. 17. Es. 43. 19. The creature mature is waxing old, and running to mine. But under the Messias it is said of it, Beholde, I make all things new, 2. Cor. 5. 17. The creature is lifting up its head, and waiting for the day of liberation from Vanity, and the manifestation of the Sonnes of God, Rom. 8. 19. Then, The Kingdom of the Messias maketh another World, in effect, of that which was of olde; changing the holding, and name, and vse, of all things, to His Subjectes. For, a man, seest, come in to Christ, is God's enemy, and to him all things in the world are enemies, the Htle and Soul of his dreadful Judge. But, after a man is made Christ's Subject, they turne all to bee his Friends, and his Father's servants, working altogether for his good. That is another, and a New Worlde indeede.

2. Next, it is called the World to come, because, albeit this change began with the works of Grace, before Christ came, yet was it nothing in comparison of the World to come, under the Messias. And, that which is now, under the Gospel, is little or nothing, in comparison of that Glorious Change of the nature and use of all things, unto Christ's Subjectes, which is to be revealed at his last comming. Then, Whateuer thing wee have hitherto found to our good, since we knew Christ, it is but little to what shall bee: our Worlde is but to come, I. Cor. 15. 19.

3. The Worlde is put in subjection to Christ, that he may dispose of it at his pleasure. Then, Christ is very Sovereigne LORD of the Worlde; once, as Creator; agayne, as Mediator, in his Manhead, to make all the creatures in Heaven and Earth serve, all they, will they, to further the worke of full Redemption,
demption, which Hee hath undertaken.

4. Hee excludeth the Angels from this honour,
Thenn, In Christ's Kingdom the Angels are in
subjection to Christ, for the good of his Subjects,
no lesse nor Sheepe and Oxen, as the Psalme sayeth;
and not to bee adored with him, as Soverayynes,
ever vs.

Ver. 6. But one, in a certayne place, testifieth, saying, What is Man, that
Thou art myndfull of him? or, the
sonne of Man, that Thou visitest him?

Ver. 7. Thou madest him a little lower
than the Angels: Thou crownedst
him with Glorie and Honour; and
didst set him over the works of Thyne
Handes.

1. Being to prove, by Scripture, his purpose, he
citeth neither Booke, nor Chapter, but the words
which are of the eight Psalm, and fourteenth Verse.

Thenn, The Apostle will have the Church so
good acquainted with Text of Scripture, that at the
hearing of the words, they might know where it
is written, though neither Booke nor Verse were
cited.

2. The Prophet looking on Man, even on Christ's
Manhead, wherein hee was humbled, hee wondereth to
see man's name so highlie dignified, above all creatures.

Ver. 1. The benefice of man's natural being,
compared with other more glorious creatures, maketh
keth GOD'S love to vs above all other creatures,
so much the more wonderfull. 2. Christ's Humiliation,
and Exaltation, were both fore-see, and revealed,
by the Prophets.

Ver. 8. Thou hast put all things in subj
jection vnder his fecte. For, in that
Hee put all in subjection vnder him,
Hee left nothing that is not put vnder
him. But nowe wee see not yet all
things put vnder him.

1. Hee proveth, that Angels are in subjection to
Christ, because the Text of the Psalme sayeth,
All is put in subjection, and so no other angels, nor
other creatures, are excepted. Thenn, 1. For
understanding of the meaning of Scripture, it is nece
ssarie to consider, not onlie what it sayeth expresslie,
but also what it sayeth by consequence of sound reason. 2. And, whatsoever is rightlie deduced by
evidence of sound reason of the words of Scripture,
is the meaning of the Scripture, as if it were spoken
expresslie.

2. Hee sayeth, There is nothing left that is not
put vnder Christ. Thenn, Not good Angels onlie,
but all Spirtu, and all that they can doe also,
are subject to Christ; and hee can make them, till
they, will they, contribute to the furtherance of his
owne Purpose, for the good of his Subjects, and hurt
of his foes.

3. Because Christ's enemies are still troubling his
Kingdome, bee mouthe a doule, saying, Woe bee not
yet all thinges put vnder him. Thenn, 1. The
B 5 trouble
troubles of Christ's Subjects, hinder the natural mind to perceive the Glorie of Christ's Advance-
ment. 2. Carnall reason, the professor of mix-bel-
ief, will admitt no more of Divine Truth, nor it is capable of, by sense.


vers. 9. But wee see Iesus, who was made a little lower than the Angels: for the Suffering of Death, crowned with Glorie and Honour, that Hee, by the Grace of God, should taste Death for everie man.

1. Hee answereth the doubt, saying, Wee see Iesus crowned with Glorie and Honour: and so a course taken for putting all that oppose him, farther and farther under him. Then, 2. The Subjection of all things to Christ's Throne, can not bee seen, but in the Exaltation of his Person. 2. When wee see his Person exalted, to such high Dignitie in Heaven, it is easy to see him put all at under that eyre and agast him. 3. That which may bee taken vp of Christ, patts by his Word and Doctrine, patts by his miraculous Works, and extraordinary Gifts of the Spirit, powred out vpon the Primitie Church, patts by his ordinarie and powerfull working vpon theSoules of his owne, since that tyme, unto this day, humbling and comforting, changing and reforming, mens hearts and lyues: I say, these Evidences of his Power, doe make a spirituall Eye, in a manner, to see Iesus, the Worker of these Workes, crowned with Glorie and Honour.

2. Hee met
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Ver. 10. For, it became Him, for whom are all things, and by whom are all things, in bringing manie Sonnes unto Glorie, to make the Captayne of their Salvation perfect through Sufferinges.

1. Another reason of Christ's Suffering. This way of our saving by Christ's Sufferings, made for the Glorie of GOD, and our Good.

Then, When the reasons of Christ's death are scene, the scandal of his Cross is caeleth.

2. There is a work to doe here: A great manie of Sonnes to bee brought to Glorie.

Then, 1. All the Elect, and saved soules, are in the ranke of Children. 2. Albeit they bee few in comparison of the worlde, yet are they, manie of them, all together. 3. There is not one of them all, who can goe to Heaven, or Salvation, but by Christ's leading, and conduct.

3. The Captayne of their Salvation must bee made perfect, through suffering. Then, 1. How perfect forever Christ bee in himselfe, yet before his suffering hee lacked one thing, which his Office,ewardes vs, required; to wit, experimentall suffering of such sorrowes as his fouldours and followers are subject unto. 2. When his sufferings were ended, hee was perfectly fitted to comfort vs, seeing hee found our sorrowes in himselfe sometime.

4. Hee saith, it became GOD, for whom, and by whom, are all things, that the matter should bee so brought about. Then, 1. All things are for God's

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Ver. 11. For, both Hee that sanctifieth, and they who are sanctified, are all of one: For which cause Hee is not ashamed to call them Brethren.

1. If anie should further ask, how could hee die? or, how could Justice accept him in our stead? bee answered, Because hee is one of our kynde, and natur. Then, 1. There is a natural Band between Christ and his Followers. They are of the same flesh, of the same nature, the same substance. 2. Christ's natural Band with vs, maketh him a direct entreaty to redeeme vs.

2. Hee calleth Christ, him that sanctifieth; and the Believers, they who are sanctified.

Then, 1. The Band of nature between Christ and men, is reckoned vnto those onlie who are sanctified: with none other will Christ reckon Kinred. 2. Therefore, they must staye to Holiness, that would clayme Kinred to Christ. 3. The sanctification which it behoveth vs to haue, must proceed from Christ: no holiness, vntill a man be in him.

3. Hee saith, Christ is not ashamed to call the Sanctified, Brethren. Then, 1. As Christ hath done

...
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Verse 12. Saying, I will declare Thy Name vnto my Brethren: In the midst of the Church will I sing Praye vnto Thee.

Verse 13. And agayne, I will put my trust in Him. And agayne, Beholde, I, and the Children which GOD hath given mee.

Verse 14. Forasmuch, then, as the Children are part-takers of flesh & blood; Hee also Himselfe lykewyse took part of the fame; that through death, Hee might destroy him that had the power of death; that is, the Devill.
tan hath power of Death, as the Burrow hath power over the Pute and Gallowes, at death to take them away to torment, who are not delivered from his power. 3. Christ hath destroyed Satan's power, and tytannie, in this poyn, in behalfe of all his Elect, and true Believers. 4. The way how Christ hath overcome Satan, is, by his owne death, ransoming his owne. 5. Fae death beoved to bee the way, it behoved also Christ to bee a mortall man, as well as God, that hee might die.

2. Also bee sayeth, Christ tooke part of flesh and blood with the Children; that is, with the Elect given to him. T H E N, 1. Looke to the Elect, made the Sonne of GOD come downe, and make himselfe a Man also. 2. CHRIST, in his humane nature, is as kyndlie a Man, as anie of the Elect; having flesh, and blood, and bones, as well as wee. His flesh and blood is not onelie lyke to ours; but is a part of our subsistence; who is come of the same flocke of Adam and Eve. 3. And as firelie as ours; and not made eyther by creation of nothing, or by transsubstantiation of some other thing, than our subsistence.

Veff. 16. For, verilie, Hee tooke not on Him the nature of Angels: But Hee tooke on Him the seed of Abraham.

7. Hee insisteth in the Doctrine of Christ's Incarnation, because it is the ground of all our Comfort, and secluded the Angels from such a honour, as wee have there-by. The Sonne of God took on him the seed of Abraham, and not the nature of Angels, sayeth the Apostle. T H E N, 1. CHRIST hath his proper sustenance, and being, in himselfe, before the Incarnation; even his owne Divine nature, with personall properties existing: For, hee is the Sonne of GOD, the second person of the Godhead, before hee tooke on our nature. 2. Hee chooseth to assume our nature, for our deliverie; and not the Angels nature, for deliverie of such as were fallen of their kynd. 3. The nature that hee taketh on, is Man's verie nature; the seed of Abraham. 4. Hee preventeth the personall subsistence of our nature; hee assumeth the seed of Abraham. 5. Hee maketh an Union of our nature, with his Divine Nature. 6. The way of making the Union, is Assumption, or Taking of our nature into his owne; whereby, remayning the same which hee was before, to...
fore; to wit, the Sonne of GOD, hee joyneth our nature to him selfe, and becometh what he was not before; to wit, the Sonne of Man. 7. Hee assumeth the seed of ABRAHAM, that he may bee knowne to be no other, but the same Messias, which was promised by the Prophets, to the Fathers. 8. When hee hath assumed Man's nature, to His Owne Divine Nature, Hee remayneth the same HEE that Hee was before, still one person. So CHRIST IESVS is the promised Messias, the second person of the Godhead, verie God from everlastling, and verie Man since the conception of the Virgine Marie: before his Incarnation, having once his owne Divine Nature in his person; but now, since that tyme, having our nature also, personallie united with his Divine Nature, so to remayne, both God and Man in one person, for our good, for ever.

Ver 17. Wherefore, in all things, it behooved Him to bee made lyke unto His Brethren; that Hee might bee a mercifull and faithfull high Priest, in thinges pertayning to GOD; to make reconciliation for the finnes of the people.

Hee concludes, That Christ behooved to partake both of our nature, and punishment, or miseries; that wee might receaue the more good of Him.

1. First, hee sayeth, Hee behooved to bee lyke his Brethren in all thinges: that is, for substance of nature, for sure, for naturall properties, for somelasse infirmities, for fellowship in Temptations, and miseries, and in all thinges whatsoever our GOD did require his making like unto vs. THEN, 1. They who imagine, and worship a Christ, not lyke to vs in all these things, wherein the Scripture pronounceth him lyke vnto vs, doe mistakke the true Christ, and worship a false. 2. It is verie necessarie that wee conceaue rightlie of Christ's person, seeing the Scripture doeth prisse the knowledge thereof upon vs, so particularlie.

2. Hee sheweth the ende of his conforming himselfe vnto vs, to bee, That bee might bee a faithfull and mercifull high Priest. THEN, 1. As Christ tooke on our nature; so, in our nature, hee tooke on a speciall Office of Priesthooде, to doe vs good. 2. In this his Office, hee is faithfull, and will neglect nothing, night nor day, that may helpe vs. 3. In our afflictions, and over-fightes, hee will bee mercifull vnto vs. 4. Seeing hee hath conformed himselfe to vs for this ende, wee may take his communion of nature, and miseries, with vs, for a Penance and Pledge, to assure vs, that hee will both pitie and helpe vs.

3. The extent of his Priesthood, hee maketh, in general, to bee, In all things pertayning to God; and, in special, To make Reconciliation for the finnes of the people. THEN, 1. If GOD have any thing to doe with vs, anie Direction, or Comfort, or Blessing, to bellow vpon vs, it must come by our high Priest, IESVS, vnto vs. 2. If hee command vs in anie thing, or bee to make covenant with vs, or have controversie to debate with vs, our high Priest will answere for vs. 3. If wee have anie thing to doe with
doe with GOD, to seeke any good thing of him, or deprecate anie evil, or to offer anie Offering, of Prayer, or Service, Christ's Office stretcheth it selfe to all this, to doe for vs. 4. In especial, as our finnes daylie deforme, and provoke, GOD'S anger, so doeth Christ's Priesthood pacifie GOD'S wrath, and worke Reconciliatiou to vs.

Vers. 18. For, in that HEE Himselfe hath suffered, being tempted, Hee is able to succour them that are tempt.

1. HEE sheweth Christ's experience, to bee both of Sufferings and Temptations, that whether of the two annoy vs, we may get Comfort for euyther, or both, from him. THEN, 1. There are two Evills, which attende the Children of GOD, to annoy them; to wit, Troubles, and Sinne; or, Sinne, and Miserie. 2. Christ hath experience, albeit not of Sinne, in his owne person; yet of temptation to sinne, and of suffering of trouble.

2. HEE applyeth the Comfort, expresslie to the Tempted. THEN, 1. Men in trouble have neede of Comfort, and Reliefe: but men vnder temptation to sinne, much more. 2. Yea, Sinne, and temptation to sinne, is more grievous to a true Chyld of God, whè he feareth matters rightlie, than any trouble. 3. No bearing out vnder trialls, or standing in temptations, but by succour & helpe fro Christ. 4. Christ's experience of temptation, may assure vs, both of his abilitie, and willingnesse, to succour such as seeke Reliefe from him, in this case.

The summe of Chap. III.

Therefore, wyght well what a one CHRIST is and preferre none before him, Verf. 1. For, hee is as faithfull in his Messaige, for changing of the typicall Priesthood, as Moses was in his message, when hee delivered it, Verf. 2. And so much more honouerable than Moses, as the Builder is over the Stones builded, Verf. 3. 4. And Moses was faithfull, as a servant, in the Church, Verf. 5. But Christ, as Sonne, and Lord, over the Church, to dispole of the service thereof, at his pleasure, Verf. 6. Therefore, beware of Olde Israel's hard heart, lest you be debarred of GOD'S Rest, Verf. 7. 8. 9. 10. 11. Beware of lyke unbelief: for it is the ground of Apostacy, Verf. 12. And doe your best, to preferre others from it also, Verf. 13. For, Perseverance in Fayth, is necessarie to Salvation, Verf. 14. For, Dauid's words doe proue, That there were some, albeit not all hearers of GOD'S Word of olde, that did provoke him, Verf. 15. 16. And, who were these, but such as hee punished? Verf. 17. And, whom punished hee, but Unbelievers? Verf. 18. So Misbelievers debarred them out of GOD'S Rest of olde, and will also doe the lyke yet, if men continue in it, Verf. 19.

The Doctrine of Chap. III.

Vers. 1. Wherefore, holie Brethren, partakers
takers of the Heav'lie Calling, consider the Apostle and High Priest of our Profession, CHRIST JESUS.

1. After bee hath taught them somewhat more of CHRIST, bee exhorteth them, of new, to consider of him.] THEN, 1. As wee get farther light of Christ, wee are bound to farther wise-making of our light. 2. As farther is revealed unto vs of Christ; so must wee set our mynde on worke, to ponder, and weygh, what is revealed: that the matter may sink deeper in our mynde, and in our heart. 3. Except wee shall consider, feriously, what is spoken of Christ, wee can make no profitable wise of the Doctrine: For, such high Mysteries are not soone taken vp; and, the heart is not soone wrought vp, so as to recieve impression of his Excellencie, except after due consideration.

2. Hee calleth Christ Jesus, The high Priest, and the Apostle, of our Profession.] The high Priesthooe, was the highest Calling in the Jewish Church: The Apostleship, the highest Calling in the Christian Church. CHRIST is here styled by both. THEN, CHRIST hath indosed in his Office, the Perfection and Dignities of the highest Callings, both in the Jewish, and Christian Church. Those Dignities which were divided in men, or convoyed in Him; in men, by way of ministeriall employment, vnder Him; in Christ, by originall Authoritie, above all.

3. Hee calleth the Christian Religion, Our Profession, or Confession. THEN, It is the nature of Christian Religion, not to bee smoothened; but, to

but, to bee openlie brought forth, confessed, and avowed, in word and decei; to the Glorie of Christ, who is the Author thereof.

4. Hee stileth these Hebrewes to whom bee writeth, Holie Brethren, Part-takers of the Heav'lie Calling. THEN, 1. Christians doe not pochte their Prerogatives without a warrandable Title. They have a Calling thereto. 2. The Calling is Heav'lie, because GOD, by his Word and Spirite, calleth men to the communion of his Grace and Glorie, by forsaking of themselves, and things earthlie; and following Christ, in an holie conversation: all is Heav'lie heere. 3. Christians are part-takers alyke of this Vocation: that is, hauing alyke Warrand, and Obligation, to follow him that calleth them: albeit all doe not alyke follow the Calling. 4. They are Brethren amongst themselves, for their Adoption: albeit some weaker, some stronger. 5. And holie is this Brotherhood: that is, Spirituall; and so, Superioritie to Civill, or Naturall, or earthlie Bandes, whatsoever.

Perf. 2. Who was faithfull to Him that appointed Him: as also Moses was faithfull in all His House.

Because the Issues did too biglie esteeme of Moses, in appoyning of the Legall Service; and not so biglie of Christ as became, in abrogating thereof; the Apostle compareth Moses and Christ; giving to Moses, his due place of a Servant; and to Christ, the place due to the Master.

THEN, 1. It is no new thing, that people ent
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eyle so to esteeme of good mens authoritie, as to forget to give Christ his owne rowme. 2. The way
to helpe this, is, so to esteeme of GOD’S Servantes,
Fathers, or Councils, more, or fewe, as the esteem-
tation that men have of them, derogate nothing from
the esteemation due to Christ.

2. In specciall, bee maketh all the poynes of Mo-
eses commendations, due to esteemed poynes of Christs
commendation. 1. Did Moses office reach it selfe to
tull the house of God, under the Law, and all the ser-
vice of it? So did Christs Office reach to all the Church
of God, and all the service of it, under the Gospel.
2. Was Moses appoynted, to give out what bee deliv-
eryed? So was Christ appoynted to institute what bee
did institute, and abrogate what bee did abrogate.
3. Was Moses faithfull to Him who appoynted him,
in all the matters of Gods house; keeping back nothing
that bee was directed to reveale? So is Christ faithful
to the Father, who did appoynt him in like manner.

THEN, lyke as anie man shold have added
or altered, or changed, the Ordinances
of GOD’S House, under the Law, it had beene an im-
puration, eyther unto GOD, or of not sufficient direc-
ting his Church, or unto Moses, and the Prophets,
of unfaithfull discharge of their duetie in the Church
of the Olde Testament. So is it alyke imputation to
GOD and CHRIST, if anie shall admie or alter,
choppe or change, the Ordinance of GODS Church
under the New Testament.

Vers. 3. For, this Man was counted wor-
tie of more glorious than Moses; in as
much

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much as Hee who hath builded the
House, hath more Honour than the
House.

1. Having euallled Christ unto Moses, bee now
preference Christ to Moses.

THEN, CHRIST is not rightlie
esteemed of, except hee bee preferred as farre aboue
all his servantes, as the Father hath counted him wor-
thie of more glorious than his servantes.

2. Hee preference Christ above Moses, as the
Builder is above the house. THEN, As no
stone in the house, nor all the house together, is com-
parable in honour with the Builder of the house; So
the honour and authentick of no particular member
of the Church, nor of the whole Catholicke Church
together, is comparable to the honour and authori-
ty of Christ. Yea, as farre as the Builder is above
the house in honour, as farre is Christ’s authoritie
above the Churches authoritie, which is his house.

Ver. 4. For, everie house is builded by
some man: but Hee that built all
things, is GOD.

Hee prooseth Christ to bee the Builder of the
Church, because some builder it must haue, as
everie house hath. But onlie GOD, that buil-
deth all things, is able for this worke. Therefore,
Christ, who buildeth all things, is the Builder of it.

THEN, 1. whatsoever employment a man get
of GOD, in edifying of the Church, yet, in proper
speech, hee
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And Moses, verily, was faythful in all His House, as a Servant, for a testimonie of those things which were to be spoken after.

Moses was faythfull, as a Servant.] Now, a Servant's parte, is to doe and say by direction, and not of his owne authoritie. Then, He is the faythfulllest Servant, that doeth least in his owne authoritie, and most attendeth vnto the direction of God, beareth testimonie to what God hath commanded, and teacheth not for Doctrine, the precepts of men.

Ver. 6. But Christ, as a Sonne over His owne House, whose House are we, if we holde fast the Confidence, and the rejoicing of the Hope, firme, vnto the ende.

Moses was faythfull, as a Servant; but Christ, as a Sonne, over his owne house.] Then, 1. As much difference betwixt Christ's authoritie in the Church, and mens, how excellent foever; as betwixt the authoritie of the Master and the Servantes. 2. Christ's authoritie is native over His Church, by vertue of His Sonneship; by His Eternall Generation of the Father Hee hath this Prerogatieve. 3. The Church is Christ's owne House, and Hee may dispose of it, and of the Service thereof, as pleaseth Him. Men, who are but Servantes, must change none of the Ordinances of GOD'S Worship in it. But Christ may change the Ordinances of His owne Worship: and, therefore, alter the ordinances of Levi, and appoynt a more simple forme of externall worship, in place thereof.

2. Hee expoundeth this House, to be the Company of true Believers. Then, 1. The Church of God, vnder the Law, and vnder the Gospel, are one Church, one House of God in substance, and all the Faythfull, then and now, lyuely Stones of this House. 2. The Church haue GOD dwelling, and conversing, and familiarie manifesting Himself amongst them.

3. Hee addeth to a Condition, If wee holde fast the Confidence, and the rejoicing of the hope, firme, vnto the ende. That is, If wee continue steadfast in the Fayth, inwardly grasping the promised Glorie, by hope; and outwardly avowing, by confesstion, Christ's Truth: whereby hee neither importeth the possibility of final Apostasie of the Seynites; nor yet myndeth hee to weaken the Confidence of Believers, more nor hee doubteb of his owne perseverance, or myndeth to weaken his owne fayth: for hee joyseth himselfe with them, saying, If wee holde fast. But writing to the number of the Visible Church, of them
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Who so some not being sound, might fall away, and by their example, make some weak ones, though sound, stumble, for a tyume, to the dishonour of the Gospel, but putteth a difference betwixt true Believers, who do indeed persever, and tyme-servers, who do not persever, to whom be death not granted, for the present, the Priviledge of being GOD’s House.

This conditionall speach, then, importeth,
1. That some Professours in the Visible Church, may make Defection, and not persever to the ende.
2. That such as shall make finall Dejection hereafter, are not a parte of GOD’s House, for the present, howsoever they bee esteemed.
3. That true Believers must take warning, from the possibility of some Professours Apostatize; to looke the better to themselves, and to take a better grip of CHRIST, who is able to keep them.
4. That true Believers both may, and should, holde fast their Confidence, unto the ende: yea, and must ayme to doe so, if they would persever.
5. That true Believers haue grounded and Warrant, in the Promises of the Gospel, both to hope for Salvation, and to rejoice, and glorie, in that Hope, as if it were present Possession.
6. That the more a man aymeth at this solide Confidence, and glorification of Hope, the more evidence hee giveth, that hee is of the true House of GOD.

Vers. 7. Wherefore, as the holic Ghost sayeth, To day, if yee will heare His Voyce, harden not your hearts; Observe, 1. That whyle men have the offer of Salvation, and the Word preached vnto them, it is their day.
2. That by the outward hearing, GOD requyreth the heart to be brought downe, and mollified.
3. That Hee requyreth present yeielding, To day, whylle Hee calleth, without delay; because wee can not bee sure howe long GOD will spare, or continue His offer, beyond this present.
4. Hee that flounders not, to yeeld his heart, to believe, and obey, GOD’S Word, founding in his care, hardeneth his heart. For, what is it else, not to harden their heart, but heartlie to believe, and glie obedience?

Vers. 8. Harden not your heartes, as in the Provocation, in the day of temptation, in the Wildernesse.

Vers. 9. When your fathers tempted me, proved
prooved mee, and saw my Workes, fourtie yeares.

He proveth the danger of this sinne, in the example of their fathers: As in the day of provocation, when your fathers tempted mee, EXOD. xviij, 7, WHERE WE LEARNE,

1. That the ill of Sinne is not seene, till the consequences thereof bee seene, what provocation it giveth to GOD, and what wrath it draweth downe on the sinner. 2. It is safe, to take a view of our danger, by anie sinne, in the person of others, who have fallen in the lyke, and have beene punished. 3. The sinnes that our Predecessours have beene giuen vto, we should, most carefully, watch agayn, 4. That GOD’S Bountie, Patience, and Meanes of Grace, the longer they bee abused, aggreageth sinne the more.

Ver. 10. Wherefore, I was grieved with that generation, and sayde, They doe alway erre in their heartes, and they have not knowne My Wayes.

GOD pronounceth the Offenders, guilie; and then, giveth Sentence of Doome upon them, for their guilinesse: They erre in heart, sayeth the LORD. THEN, 1. Misbelieving and disobeying of the Word preached, is not reckoned with GOD, for simple ignorance of the mynde; but for a willfull ignorance, and erring of the heart, which is worse. For, the ignorance of the mynde simplic,

Ver. 11. So I sware in My Wrath; They shall not enter into My Rest.

For their Doome, GOD debarreth them from His Rest: That is, from all the Comfortes of His Fellowship; and giveth them Torment, in stead of Rest. THEN, 1. Obstinat Disobediences of the Voyce of the Gospell, lye neare hand still outcutting. 2. If GOD giue over a man, to such hardnesse of heart, as will to worke contrary to the light of GOD’S Word, Hee hath, appearantie, denounced, and tworne, to condemnne, and seclude from Heaven, such a Soule. 3. It is oncie such obstinate ones, as goe on, hardening their heart against Admonitions of the Word, that GOD hath tworne to debarre. If a man bee found mourning, for his former obinacie, the Decree is not gone forth against him.

Ver. 12. Take heed, Brethren, lest there be, in any of you, an evil heart of unbelief, in departing from the living GOD.
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1. From the former Example, bee warneth them, to beware of an evil heart of unbelief, and so to eschew Apostasie. Then, 1. Misbelief is the mayne Root of Apostasie. As Beliefe draweth vs to an Union with GOD, so Misbelief maketh a Separation. 2. Misbelief is a speciall parte of the heartes wickednesse, bewraying the enmities which naturallly wee haue agaynst GOD, as much as anie ill in the heart, making the heart yet worse and worse, where it is, and barring fourth all the Remedies which might come by Fayth, to cure the heart.

2. Here warneth, to take heed, lest there bee such an heart in anie of them, at anie tyme.

Then, 1. Misbelief is a subtile and deceitfull sinne, having colours, and pretences, a number, to hide it; and must bee watched over, lest it deceive and getting strength, overcome. 2. The watch must bee constant, at all occasions, lest this ill get advantage, when wee are careless, and vnattentive, at anie tyme. 3. Watch must bee keepe, as over our felues, so also over others: lest anie others misbelief not being marked, drawe vs in the snare with them.

2. Here describeth Apostasie, by Misbelief, and departing from the living GOD.

Then, 1. Believing is a drawing neare to the Living GOD, and playing with Him. 2. The looke that Misbelief bringheth, should scarce vs from so scarefull a sinne. 3. Departing from the true Christian Religion, is a departing from the Living GOD, whatsoever the Apostate, or his Followers, doe conceave: for GOD is not, where Truth is not. Ver.

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Verse 13. But exhort one another, daylie, whylle it is called, To day, lest anie of you bee hardened, through the deceitfulnesse of sinne.

1. Hee preserueth a Remedic, to prevent this ill: To wit, That they exhort one another, daylie, whylle it is called, To day. That is, Beside the publicke exhortation from their Preachers, that everie one of them, mutually, confere, and shewe vp one another by preaches that make for decay, bring the deceitfulnesse of sinne, or preventing hardnesse of heart, or confederating one another in the truth of Religion, and constant profession thereof.

Then, 1. Private Christians not onlye may, but should keepe Christian communion amongst themselves, and mutually exhort and shewe vp one another: This is a necessary meanes of preserving people from Defection. 3. And a due daylie to bee discharged, whylle it is to day: that is, as oft, and as long, as GOD giveth present occasion, and opportunity for it; lest a flattering come.

3. The inconvenience that may follow, if this be neglected, is, Left anie of you bee hardened, through the deceitfulnesse of sinne.

Then, 1. There is none, even the strongest of the Hooke, but they haue neede of this mutual help of other private Christians. 2. Neither is there anie so base, or contemptible, but the care of their standing in the Fayth, and of their faithful, belongeth to all. 3. Sinne hath manie wayes, and colours, whereby it may beguile a man: and, therefore, wee haue neede of
need of more Eyes than our owne, and more Observers. 4. If it bee not tymouless discovered, it will draw on hardenesse of heart, so as a man will growe senecesse of it, confirmed in the habite of it, and loath to quyte it.

3. In the former verse, bee warneth them, to beware of Apostasie in Religion: and, in this verse, That they take course, that they bee not hardened in sinne in their conversation. Then, The readie way to draw on Defection in Religion, is De- fection from a Godlie Conversation. And the way to prevent Defection in Religion, is to studie to Holdenesse of Conversation.

Vers. 14. For, wee are made part-takers of CHRIST, if wee holde the beginning of our Confidence steadfast, vnto the ende.

To shew them vp to Perseverance, bee layeth the necessity of holding fast grippe of the Principles of Christian Religion, whereby they were persuaded to become Christians: because onely so, fellowship with CHRIST is gotten. The Truth whereby they were gotten to Christian Religion, bee calleth, The beginning of our Confidence: yea, and of our Spiritual Substancies, as the word in the Original importeth. Then, 1. The Gospell is the beginning of our Confidence; yea, and of our Spiritual Substancy; of our new being, that wee have, as Spiritual Men, in the State of Grace. 2. The man that renounceeth the Groundes of the Gospell, and persevereth not, was never part-taker of CHRIST.

Vers. 15. Why lest it is sayde, Today, if yee will heare His Voyce, harden not your hearts, as in the Provocation.

Vers. 16. For, some, when they had heard, did provoke: how be it not all that came out of Egypt by Moses.

N ow, the Apostle draweth Collections from the words of the Prophet in the Psalmes, repeating the words of the Fathers, ver. 15. Wherupon he infereth, That there were some, at least, bearers of the word, which provoked GOD; albeit not all. For whose cause, David had cause to give Advertisement to their Posterity, to beware of the lyes, and the wryte of the Epistle, reason to apply the same vnto them, ver. 16. Then, 1. From the Apostle's handling of the Text which he hath in hand, all must LEARN. Not lightlie to passe Scripture, but to consider both what is laid expresslie in it, and what is imported by consequence. 2. Preachers practic is justified, when they consider the circumstances of a Text, and doe vrg gentle duties vpon their people, or teach them doctrine from the Text.
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Verse 17. But, with whom was Hee grieved fourtie yeares? Was it not with them that had sinned, whose carcasses fell in the Wilderness?

Verse 18. And, to whom sware Hee, that they should not enter into His Rest; but to them that believed not?

Verse 19. So wee see, that they could not enter in, because of vnbelief.

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Verse 53. This Sinne lyeth on, and geteth way, it is impossible for a man to enter into GOD'S Rest. This Sinne alone is able to exclude him.

The summe of Chap. IV.

Verse 1. Hee presseth the use of the former Doctrine, saying in substance, Therefore, bee feared, to bee debaunched from GOD’S Rest. Ver. 1. For wee haue the offer of it, as well as they; onelie here are the oddes. They believed not, Ver. 2. But wee, who doe believe, enter into a Rest, as DAVID'S wordes import. For there are three Rests in the Scripture, which may bee called GOD’S Rest: 1. GOD'S Rest upon the first Sabbath; 2. The Rest of Canaan, typicall; 3. The Spiritual and true Rest of GOD’S People, in CHRIST’S Kingdome, which is a Deliverance, and ceasing from Sinne, and Misery. David doeth not meane of the Rest of the Sabbath, in his Threatening; because, albeit the Workes of Creation was finished in the begining of the World, and that Rest come and gone; yet David speaketh of another Rest after that, in the word of Threatening, Ver. 5. That GOD’S Rest was pale at the founding of the World, is plaine from Moses wordes, Ver. 4. After which Rest, David speaketh heere of another Rest, Ver. 5. Wherein believing Unbelievers entered not, Believers must enter, Ver. 6. Agayne, David meaneth not of the Rest of Canaan: For, after they had, a long tyme, dwelt in Canaan, David yet setteth them a day, dur...
day, during which they might enter into GOD's Rest, Ver. 7. For, if the Rest of Canaan, which Jesus, or Israel, gave unto them, had beene this true Rest, then David would not have spoken of another Rest after that, Ver. 8. But speake bec comed. Therefore, there is a Rest beside these, even that Spiritual Rest, proper to GOD'S People, Ver. 9. I call this a Rest, because, when GOD'S People cease to doe their owne worke, and will, it is lyke GOD'S Rest, Ver. 10. Therefore, let vs beware to bee debarred from this Rest, by Unbelief, as they were, Ver. 11. For, GOD'S Word is as effectuall now, as ever it was, to discover the lurking Sinnes of the Heart, howsoever men would cloake them, Ver. 12. And GOD, with whom wee have to doe, heeth vs throughlie, Ver. 13. But, rather, seeing wee have so great encouragement, to get Entrée through JESVS CHRIST, so Mercifull and Pitiifull an High Priest, Ver. 14. 15. let vs bee steadfull in our Fayth, and come, confidentlie, to get GOD'S Grace, to helpe vs through all Difficulties in the way to that full Rest, Ver. 16.

The Doctrine of Chap. IV.

Ver. 1. Let vs, therefore, feare; lest a Promisse beinge left vs, of entering into His Rest, anie of you should seeme to come short of it.

In the Exhortation bee layeth downe this ground, That there is a Promisse of Entrée to this Rest, left unto vs. Then, 1. The Entrée into GOD'S Rest is caken open to the Christian Church, and encouragement given, by offer and promisse of entrée. 1. Whyle it is to day this promisse and invitation to it, is left unto vs, notwithstanding that manie by-gone occasions of getting good, and doing good, bee spent, and away. 3. As long as this Mercifull Offer and Promise is kept to the fore unto vs, we should stirre vp our selues, to lay holde on it, in tyme.

2. Therefore, let vs feare, lest anie of you seeme to come short of it. The funilitude is borrowed from the prye of a Race. THEN, 1. A Race must bee runne, ere wee come to our full Rest. 2. The contant Runner to the ende, geteth Rest from Sinne and Miserie, and a quiet Possession of Happynesse, at the Races ende. 3. The Apologist, and hee who by Misbeliefe breaketh off his Courfe, and runneth not on, as may bee, commeth short, and stayeth not unto it. 4. The Apologist of some, and possibility of Apologist of moe Professours, should not weaken anie man's Fayth; but, rather, terrifie him from Misbeliefe. 5. There is a right kynde of feare of perishing; to wit, such as hindereth not attendance of Fayth, but, rather, serve to guard it, and spurreth on a man to Perseverance. 6. We must not onlie feare, by misbelieving to come short; but to feme, or glue anie appearance of comming short.

Ver. 2. For, unto vs was the Gospell preached, as well as unto them: but, the Word preached, did not profite them, not beeing mixed with Fayth in them that heard it.
To make the Example the more to urge them, bee seyeth, the Gospell was preached to them whose GOD debarred, for Misbeliefe, from His Rest. THEN, 1. The Evangell was preached in the Wildernesse, for substance of Truthe, al\(\text{beit}\) not in such fulnesse of Doctrine, and clearnesse of Truthe, as now. 2. The preaching of it in clearnesse now, must make the Misbelieuers of it, in no lesse danger of being debarred from that Rest, than the olden Times, yea, rather, in more.

2. The cause of their debarre, is, The Word was not mixed with Fayth in them: and so profiteth them not. THEN, 1. As a Medicinal Drinke must haue the due Ingredientes mixed with it; so must the Word haue Fayth mixed with it, joyn\(\text{ing}\) it selfe with all the partes of the Truthe, close\(\text{lie}\). 2. Fayth can well with nothing, nor bee mixed with anie Truthe, but the Worde: and the Worde will not joyn, nor well, nor mixe, with Conjectures, Opinions, Presumption, but with Fayth: that is, it will bee receaved not as a Conjecture, or possible Truthe, but for Divine, and infallible Truthe: else, it profiteth not. 3. Hearers of the Worde, may blame their Misbeliefe, if they get not profit. 4. Al\(\text{beit}\) a man get beliefe of the Worde, and some calling of temporarie Joye, and Honour, and Riches also, by professeing or preaching of it, yet hee receave\(\text{th}\) not profit, except hee get entrance into GOD'S Rest thereby: for, all these turne to Conviction.

VER. 3. For, wee which haue believed, doe enter into Rest, as Hee saith, As I haue

I haue sworne in My Wrath, if they shall enter into My Rest, although the worke was finisht from the foundation of the Worlde.

Reade the summe of this Chapter, Vers. 2, 3, 5, for clarifying of his reasoning.

HEE proveth, that Believers enter into GOD'S Rest, because GOD excluded, by His Threatning, Misbelieuers onelie. THEN, 1. Fearfull Threatninges of the Wicked, carrie in their Boosome sweetest Promises to the Godlie, and the Faythfull. 2. Believers get a beginning of this Rest in this Worlde, and a Possession of it, in some degrees, by Fayth. Their Deliverie from Sinne and Miserie, is begunne, Their Lyfe, and Peace, and Joye, is begunne.

Vers. 4. For, Hee spake, in a certayne place, of the seuenthe day, on this wyse; And GOD did rest the seuenthe day, from all His Works.

Vers. 5. And in this place agayne, If they shall enter into my Rest.

HEE comparseth places of Scripture, and sheweth the significations of Rest.

THEN, 1. Words in Scripture, are taken, in sundrie places, in sundrie significations. 2. Comparison of places, will both shew the divers inseceptions of anie worde, and the proper meaning of it, in everie place.
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Ver. 6. Seeing, therefore, it remayneth, that some must enter therein; and they to whom it was first preached, entered not in, because of Unbeliefe.

The full sentence of the first verse is this: Seeing, therefore, it remayneth, that some must enter in; and they to whom it was first preached, entered not in, because of Unbeliefe; it will follow, by consequence, that believers doe enter in. This latter parte is not expressed in the Text, but left unto vs, to gather, by consequence. Whence we learn, 1. That God allowed vs to drawe consequences from His Scripture. 2. Yea, trysteth vs on, by His owne Example, to drawe them forth by reason. 3. Yea, Hee will, of necessitie, force vs to draw consequences from His Wordes; or else, not let vs understand His Meaning, by leaving something not expressed, to bee collected by vs.

Ver. 7. Agayne, Hee limiteth a certaine day, saying in David, To day, after so long a time, as it is sayde, To day, if eie will heare His Voyce, harden not your heartes.

In that hee reasoneth from the circumstance of time, when David spake these wordes, hee teacheth vs, That oftentimes there is matter of great moment imported in the least circumstances of the Scriptures writing; and, therefore, that the circumstances

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circumstances of tyme, place, and person, who speake, and to whom, and at what tyme, &c. should not bee passed over, in our consideration of a Text, but diligently be marked.

Ver. 8. For, if Jesus had given them rest, then would Hee not afterwadrs have spoken of another day.

Ver. 9. There remayneth, therefore, a rest to the people of GOD.

Ver. 10. For Hee that is entered into His Rest, Hee also hath ceased from His owne works, as GOD did from His.

This reasoning from the tyme of David's speaking, showeth, how infallible they were leede that wrote the Scripture; that they could not fayle in setting downe a worde, nor speake one worde, that could croffe anie other worde, spoken by anie other Prophet, before, or after.

1. David taught of the spiritual Rest in his tyme, and so did Moses. Then, 1. The old Church was not thraynted with earthlie promisses so, but that they had Heavenly and Spiritual Promisses given them also, as signified by the earthlie and typicall promisses. 2. Their types had some flaire-light of interpretation; and, they were taught to looke through the vayle of Ceremonies and Types.

3. Hee joyeth, Hee that is entered into His Rest.
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3. Hee requyseth this Diligence, lest a man fall, as the Israelites did. Then, As some of the Israelites fell in a temporall miscellane, and drew on temporall judgments upon themselves, as Moses and Aaron: So may Professours now also doe; even Eleazer Agayme, as some fell in unbelief with hardened hearts, yea, in obstinate misbeliefe, and perished in their sinne: So yet amongst Professours, some may fall into obstinate misbeliefe, and perish, except they give diligence, to make progress to wards their Rest.

Vers. 11. Let us labour, therefore, to enter into that Rest; lest anie man fall, after the same example of unbelief.

1. In the third verse here sayde, the Believers entered into GOD'S Rest; Here hee exhorted the Believer, to labour, to enter into it.

Then, 1. The Rest of GOD is entered into by degrees. 2. They who have entered, must strive to enter yet more, going on, from Fayth to Fayth, and from Obedience, to further Obedience, and from Grace to Grace, till they have gone all the Way that leadeth unto Glorie.

2. Here requyseth Labour and Diligence, to enter in. Then, 1. GOD'S Rest, is not yet to the flesh, but Rest to the Soule, as (Matt. xj. 19.) CHRIST promiseth, 2. Without Care and Diligence, a man can not promiseth to him selfe to enter in: For the Way is called STRAY, which leadeth unto Heaven.

2. Here req
directed; but endureth, speaking on with that same authoritie, to all that heare it, in all tymes after.

Then, The Word is not a dead Letter, nor expired with former Ages: but the same too us that it was before to others; fit for operation, and working the worke for which it is sent, for convincing, or converting the hearer allway.

3. Againe, it is Powerfull; That is, not fitte to worke onely, but attune, and operative, in effect: actuallie bynding the Conscience to obedience, or judgement, make the Sinner what opposition hee will. Yea, it falleth a-working on the hearer, if hee believe it, presenting to cleare his mynde, rectifie his will, and reforme his lyfe, and to bring about his good and safetie. If a man believe it not, it falleth a-working also, presentlie to binde him guiltie, unto judgement, and to augment his naturall bynydnessse, and his heartes hardnesse, and to bring on some degree of the deserved punishment upon himselfe: albeit not of its owne nature, but by the disposition of the Object whereupon it worketh.

Then, 1. The Worde wanteth not the owne effect, whencesoeuer it is preached: but aways helpe, or hurteth, the hearer, as hee yeeldeth to it, or rejecteth, or neglegeth it. 2. Wee shall doe well to observe what sorte of operation it hath vpon vs, seeing it must haue some; that wee may bee framed to the better, by it.

4. Another property of the Worde: It is sharper than any twoup-edged Sworde: because it pierceth speedilie through a brazen Brow, and dissembling countenance, and a lying mouth, and thrusteth it selfe, without suffer

about suffering resistance, into the conscience of the most obstinate, with a secret blow, and maketh him guiltie within his owne breast.

Then, 1. Let not Preachers thinke their labour lost, when they haue to doe with obstinate sinners. The stroke is given, at the hearing of the Worde, which will bee found vinctured after. 2. Neither let dissemblers please themselves, with a faire countenance put vpon the matter; as if the Worde did not touch them: but rather, give Glorie to GOD, in tymes, when they are pricked at the heart. For if they still differable the wound receaved of this Worde, the wound shal proue deadly.

4. Piercing even to the dividing 2-funder of the Soule, and the Spirit: That is, those most secret devises and plottes of the mynde or spirit, and those clesse affections of the heart or soule, towards anie forbidden evill, this Worde will finde out: yea, it can divide a 2-funder the Soule and the Spirit, the heart and the mynde, and tell the man how his Soule or heart cleaveth to the same, and how his mynde plotteth pretense, to hyde the evill of it from himselfe, and others, even in those sinnes which haue not broken forth, but lyeth as deep in the mynde, as the marrow in the bone. And it can put difference betwixt the purpuses of the heart, and the thoughts, how to compose the designe, and how to hyde the convey. Or those wayes bower the Sinner doth beyse himselfe, and secketh to saye the eyes of others, the Worde doth destroy, and distinguish all these thinke which selfe-deceiving sophistry confoundeth.
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Then, 1. Secret purposes fall under the jurisdiction of the Word, as well as practices accomplished.
2. Pretences and excuses will not put off the challenge of it.
3. Nothing remayneth, but that we give up our selves to the Word's Government.
He seeing what it dischargeth, and following what it commandeth.

Verse 13. Neither is there anie creature that is not manifest in His Sight: but all things are naked, and opened vnto the eyes of Him with whom we have to doe.

To clese the power of the word, hee bringeth in the property of GOD, whose word it is, and setteth up the sinners secret thoughts, in the sight of the all-seeing GOD, with whom he hath to doe.

Then, 1. GOD is the Partie with whom the hearer of the Word hath to doe, and hath his Reckoning to make, and not the Preacher.
2. GOD joyneth with His Worde, and giveth it that searching, and discovering, and piercing Vertue.
3. GOD'S Omniscience, and All-seeing Sight, should make vs looke to our inward disposition, to shal this, and other lyke Exhortations, and Threatenings, have better effect and fruit in vs.

Verse 14. Seeing, then, that wee haue a great High Priest, that is passed into the Heavens, IESUS, the Sonne of GOD, let vs holde fast our Profession.

1. Hee...
Priest, and HIm in Whose the truth of the Priesthul
is found. Then, What the typicall high
Priest did in show for the people, that the great high
Priest doth in substance for vs: That is, reconcilth
vs to GOD perfecte, blesteth vs with all bles-
singes solidlie, and intercedeth for vs perpetuallie.

5. Hee affirme of CHRIST, That Hee
passed into the Heavens; to wit, in regarde of His
Manhead, to take Possession thereof, in our name.
Then, 1. CHRIST'S corporall presence, is in
Heaven onlie, and not on earth, from whence He is
passed. 2. CHRIST'S corporall presence in Hea-
ven, and absence from vs, in that respect, hindereth
not our Right unto Him, and spirituall having, or
possession of Him. 3. Yea, it is our Encouragement,
to seek ye entrance into Heaven, that Hee is there be-
fore vs.

6. Hee calleth Him IESUS, the Sonne
of GOD; to loose vs, through His Humanitie,
unto His Godhead. Then, No Rest on the
Mediator, till wee goe to the Rocke of His God-
head, where is strength, and satisfaction to Fayth.

Pers. 15. For, wee have not an high
Priest which can not be touched with
the feeling of our infirmities: but was,
in all poyntes, tempted lyke we are; yet without finne.

A nother Encouragement is from the Mer-
full and Compassionate Disposition of our
high Priest, whose Nature, and Office, and Experience,
makest Him, that Hee can not see, but toucheth with
our infirmities, both sinnesfull, and sinfull inse-
rnities, of Bodie, Estate, or Mynde.

Then, 1. Hee prateoppeth, that the Fayth-
full are subject to infirmities, both of sinne, and mi-
serie; and, by reason thereof, to discouragemente,
and dayling of their spirit. 2. CHRIST doth
pittie the infirmities of the Faythfull; their Poverty,
Bannishment, Sickness, Grieue, yea, their sinneful
Passions, and Perturbations, and short-comming in
eole Duties; Hee is compassionate in all these.
Therefore may our Fayth gather strength from His
Pittie, to beare thee the better; and thyue agaynst
our sinnefullnesse, with the greater Courage. And,
in the sene of our infirmities, wee should not stand
shacke from CHRIST but goe to Him the rather,
as to a compassionate Physician, who can and
will helpe vs.

2. To give vs assurance of His Composion, bec
somewhvs, that Hee was, in all poyntes, temptedyke
we are; yet without sinne. Then,
1. CHRIST hath experience of all triall where-
in the court of His servants can fall; of Poverty, con-
tempt of the world, of being forsaken by friends,
of Exyle, Imprisonment, Hunger, Nakedness, Wat-
ching, Weariness, payne of Bodie, dayling of Mynde,
weariness of Heart, Doleour, Anguish, and Perplexi-
tie of spirit; yea, of disfavour to friends; yea, of the
Wrath and Curse of GOD; the feeling whereof
may justly be called A desending to Hell; CHRIST
in His owne experience knoweth what all such exer-
cises are. 2. These His experiences, and sufferings,
are Pawns
are Pawns to vs of His Compassion on vs in such cases, so that we may as certainty believe the Compassion, as the Passion.

3. *Hee maketh exception of Sinne, whereof he was free, but not of his being tempted to Sinne.*

**Then,** 1. Albeit our LORD bee free from committing Sinne, yet Hee was not free from being tempted to Sinne: and so can pittie our weaknesse, when we are overcome of it. 2. His being free of Sinne, is our Comfort agaynft Sinne. For, if our Mediator had beene deyled with Sinne, Hee could not have walked vs: but nowe Hee is able to justifie vs, and let vs free of Sinne also.

**Vers. 16.** Let vs, therefore, come boldlie vnto the Throne of Grace, that wee may obtayne Mercie, and finde Grace to helpe in tyme of neede.

1. *From these Encouragements, bee draweth another Direction, To come boldlie to GOD in Prayer, for every thing whereof wee stand in neede.*

**Then,** 1. The Apostle alloweth vs to the Believer, certayne perfwasion of the acceptance of his person: hee biddeth vs Come boldlie. 2. Hee alloweth certayne perfwasion of the granting of his Prayers, in the manner namelie of Grace and Mercie, which includeth the Remission of sinnes.

2. *The Throne of Grace, or the Mercie Seat, vs above the skyes, within the Sanctuary, and represented GOD in CHRIST reconciled to His People, gracious and mercifull vnto them. To this hee alludeth, and by this meanes TEACHETH vs,*

1. That the substance of that typically Mercie seat, is to bee found in CHRIST under the Gospels, in Him GOD is ever to bee found, on His Throne of Grace. 2. That the Vayle of the ceremoniell Sanctuary, is rent in CHRIST'S suffering, and an open doore made vnto the Holieft, vnto euerie Believer, and not for the Highest alone, to enter in. 3. That GOD layeth afyde His Terror and Rigour of Justice, when His owne come vnto Him in CHRIST, and offereth access vnto the Throne of Grace, vnto them.

3. *Hee will have vs comming with boldnesse, to obtayne Mercie, including himselfe with the Faythfull, and joyning the meanes of the Faythfull, to have bee writhe, in the same Priviledge with himselfe.*

**Then,** 1. Free libertie to expound all our mynde to GOD, as the word importeth, without employing the mediation of Sayers or Angel, or anie belyfe CHRIST, is one of the Priviledges of Christian Religion. 2. This Priviledge is common to the meanes of the Faythfull, with the chiefest Apostles. 3. There is Mercie to bee had for such as come for removing of euerie sinne, and remedie of euerie miserie.

4. *Hee setteth before them the hope of Grace, to helpe in tyme of neede, IMPORTING HEREBY,*

1. That albeit, for the present, possiblie, wee bee not touched with the sense of Wantes, Straynes, and Difficulties; yet wee are to expect, that tyme of neede will come. 2. That it is good to fore-see this, and
make provision, in the tyme of Grace, in this acceptable Dayes, while GOD is on His Throne of Grace. 3. That our Prayers, if they get not an an- swere pretentiously, yet shall they get an answere in the tyme of neede. When our Neede commeth, then shall our Help come also.

The summe of Chap. V.

I have called IESVS, the Sonne of GOD, a Great High Priest, because the Leviticaall Priests are but a ref-semblance of Him, and that in their imperfect measure. For, looke what Office they had, Ver. 1. What properties were required in them, Ver. 2, 3. Howe they were called to their Office, Ver. 4. A fayrer Calling hath CHRIST, and to an higher Priesthood, Ver. 5, 6. I called Him a Compassionate high Priest, because Hee took on our frayle nature, and had experience of such troubles as ours, both outward, and inward, Ver. 7. For, the measure of the Meditators obedience, albeit Hee was the Sonne, required actuall and experimental suffering: else, the prince had not actuall beene payed for vs, Ver. 8. And, nowe, being thoroughlie fitted for His Office by suffering, Hee is become the Cauf of the salvation of all that follow Him, Ver. 9. Authorized for that ende, of GOD, after the Order of Melchisedec; which Order is more perfect than Aarons, Ver. 10. Of which mystery: I must speake with greater difficultie, for your incapacity, Ver. 11. For you haue neede yet more to

more to bee catechized in the Rudimentes of Religion, as Babes, Ver. 12. For, such are they to whome eaffie doctrine must bee propounded, Ver. 13. But harder doctrines, are for iuper Christians, Ver. 14.

The Doctrines of Chap. V.

Ver. 1. For, everie High Priest taken from amongst men, is ordain- ed for men, in thinges pertainyng to GOD; that hee may offer both gifts and sacrifices for sinnes.

1. Hee setteth downe the properties of the high Priest, that bee might shewe the truth of them in CHRIST. First, the peoples comfort did require, that the high Priest should bee a man: So is CHRIST a Man, wayed out from amongst men. The Flower of all the Hocks. Therefore wee may come the more homidie to Him.

2. The high Priest was ordainyng for men; that is, was appointed to employ all his Office for mens good. So doeb CHRIST: therefore may wee expect that hee will doe for vs, as Mediator, what hee can; and that is, all that wee neede.

3. The high Priest’s Office reached to all things pertainyng to GOD; to communicate GOD’S will unto the people, and to lay before GOD the peoples necessities. So doeth CHRIST’S Office to all the
the business betwixt God and vs, for working in vs Repentance, and Amendment; and making our persons, and service, acceptable to God: and therefore, in nothing may wee passe by Him.

4. In especiall, the Priest behooved to offer Gifts and Sacrifices for Sinne, for removing of Wrath, and obtaining of Favour. So hath Christ done, and fulfilled the type in this point also: therefore, by Him must wee obteyne the good which we crave, and have the evil removed which wee feare.

Vers. 2. Who can have compassion on the ignorant, and on them that are out of the way, for that Hee Himselfe also is compassed with infirmities.

1. Hee goeth in the Comparison: The typical Priest behooved to bee compassionate on the Sinner: So in truth is Christ, even as the mischief requyret, proportionallie, as the worse importeth.

2. Hee maketh two sortes of Sinners, Ignorantes, and Transgrefloures. Then, Though there bee difference of sinners, yet no sinner, that seeketh to Christ, is excluded from His Compassion.

3. Followeth a difference, serving to advance Christ, above the typical Priest. The high Priest typically, was compassed with infirmities; not onely sinnelesse infirmities, but sinnefull also; and so behooved to pittie others. Christ, though not compassed

passed with sinnefull infirmities, but sinnelesse onelie, yet doeth pittie Sinners of all sortes.

Then, Look what compassion one sinner might expect of another, as much may we expect of our sinnelesse Saviour.

Vers. 3. And, by reason hereof, hee ought, as for the people, so also for himselfe, to offer for sinnes.

A nother difference. The typical Priest had neede of Remission of his owne sinnes, and the benefits of the same Sacrifice: But Christ, because without sinne, offered Sacrifice onelie for our sinnes, and not for His owne.

Then, All the Benefits of Christs Sacrifice, commeth vnto vs.

Vers. 4. And no man taketh this honour vnto himselfe, but Hee that is called of God, as was Aaron.

Hee procedeth in the Comparison. The typical Priest entered by authoritie to his calling, and was honoured by his calling: So entered Christ.

No man, saith Hee, taketh this honour vnto himselfe, but Hee that is called as was Aaron. Then, 1. It is an honour to bee called to an Office in the House of God.

2. The Calling is null, if it haue not God for the Author, and Caller.

3. If a man take an Office, not as appointed
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HEE alleadgeth another place, more cleare.

Then, Howbeit Truth may bee proven from one place, yet it is needfull alfo, for the hearers caufe, to alleadge more places, till the hearer bee convinced.

Vers. 7. Who in the days of His flesh, when Hee had offered vp Prayers, and Supplications, with strong Crying, and Teares, vnto Him that was able to save Him from Death; and was heard, in that Hee feared.

Having proven CHRIST'S Office, bee shoseth his Exercise of it, in offering for our finnes a more precious Oblation then the typical: Even himselfe, with Teares, to Death.

In these words, THEN. CHRIST is paynified out vnto vs, 1. An High Priest, taken from amongst men: a verie true Man, of our substance, Flesh, of our flesh. 2. A Man, subject to the finnes of our nature, as Griefe, Peare, Mourning, Death. 3. Having a fore-time, during which he was to beare these our infirmities, in the days of his flesh. 4. Exercying his Prietshe Office in these his days, and offering his precious Teares, and Cryes, yea, his lyfe, for vs. 5. One, who how-soever Peare was upon his holy Nature, yet knew hee should bee delivered from Death. 6. Who, as a Man, in confidence of delyverie, made Prayers to the Father. 7. Whose Prayers are not refused, but accepted, and heard, in our behalfe. 8. And,

That Hee's
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That these his Sufferings were ended, with the
dayes of his Humiliation.

1. **These Acts of Fear, and Tears, &c. are the**
   proper Acts of his humane nature.

   **Then, 1. As the Divine Nature had its owne**
   Acts, proper to it selfe, so had the humane Nature
   Acts, proper to it selfe also; and some Acts were
   common to both the Natures: So of Christ's Acts,
   some are divine, some humane; some are both di-
   vine and humane. 2. As Man, hee was vnable to
   bear our Burthen, or to helpe himselfe; and, there-
   fore, behooved to have the helpe of the Godhead.
   3. Albeit hee was God, in his owne person, yet as
   Man hee behooved to take our rowne, and place,
   and pray for Assistance, both as Cautioner for vs,
   and Teacher of vs: to give vs Example, how to be-
   hance our selves in straights.

2. **HEE feared Death, and offered Prayers, and**
   Tears, and strong Cries: Because, not one tier
deth temporall presented it selfe before him; but,
which was more, the Curse of the Lawe, the Father's
Wrath, for Sinne, duele deserved by vs, was settec
in a Cuppe to his head, which should have swallowed him
up forever, if hee had not, by the worthiness of his
person, overcome it, and turned the eternall Wrath, and
Curse due unto vs, into a temporall Equivalent to him-
selke. **Then, 1. The sense of GOD'S**
   Wrath, whom will it not terrifye? since it wrought
now on Christ. And Nature can not choose but fear,
when Sense feeleth Wrath. 2. Felt Wrath, sequeth
to threaten yet more, and worse: and, therefore,
befide Feeling, doeth breed ye farther Fear.

3. The

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3. The Curse of God due to our Sinnes, virtually
implying the deserved paynes of Hell, is more ter-
rible than can be told, and such as the creature can
not choose but fear, and abhorre. 4. Christ's suf-
ferings were no phantastic, but verie earnest, vehem-
ent, and terrible. 5. No Weapon, nor Buckler
against Wrath, but fleeing to God, by Supplication,
and Crying, and Tears.

3. Hee prayed to Him that was able to save him,
and was heard. **Then, 1. Albeit sense**
of Wrath feeth no out-gate; but blacke Feares are
always before it; yet Faith, looking to God's Om-
nipotencie, feeth an out-gate. 2. Christs Prayers
in our behalfe, receive no Repulse, but are heard.
3. Christ both died, and was saved from Death also,
because it could not keepe dominion over him. So
shall wee bee saved from Death, though wee die.

Ver. 8. Though Hee were a Sonne, yet
learned Hee obedience, by the thinges
which Hee suffered.

HEB removeth the scandal of his Creffe, by sho-
ing the necessitie, and vse thereof. **Albeit**
Hee was the Sonne, yet He learned obedience
by those thinges, which Hee suffered.

**Then, 1. In the tyme of Christ's deepest hu-
miliation, the union betwixt his Godhead and Man-
head was not looed: hee remained the Sonne of
God still. 2. The Excellency of his person exemp-
ted him not from suffering, having once taken on
our debt. 3. Christ knewe what suffering was, be-
fore hee**
verse 9. And being made perfect, he became the Author of eternal Salvation, unto all them that obey him.

1. The Suffering of Christ is called his Perfection. Then, 1. Christ though perfect in his person, yet he suffered something, to make him perfect in his Office, till he suffered: for he could not satisfy the Father’s insistance, till he suffered; nor yet could he have fellow-feeling from experience, of the miseries of his members. 2. After suffering, Christ lacketh nothing that may pacify God, or comfort and save sinners.

2. The Fruits followeth. Being perfected, he is become the Author of Salvation, to all that obey him. Then, 1. The proper cause of our salvation, is to be sought in Christ, perfected by suffering: not in any part of his holiness, or obedience in doing, or any part of his suffering; but in him perfected, by his obedience, even to the death of the Cross. Wee may take Comfort from, and make use of, his holy Conception, Yfe, and severall Vertues:

verse 10. Called of God, an High Priest, after the Order of Melchisedek.

He proveth, that Christ is Author of Eternal Salvation, to his Followers, from the nature of his Priesthood, which is Eternal: not after Aaron’s Order, but Melchisedek’s. Then, the nature of Christ’s Priesthood, after Melchisedek’s Order, and the Father’s authorizing him in the Office, is the Evidence of our Eternal Salvation to bee had by him, with the Father’s Approbation.

Verse 11. Of Whome wee have manie things to say, and hardly to bee vtered, seeing yee are dull of hearing.
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BEEING to speake more of this Mysterie, bee prepareth them, by checking their dullnesse; and adverting them, of the difficultie of expressing himselfe, because of the same. THEN,

1. Even the Children of GOD are not free of this Disease, of slownesse to conceive Spirituall things aright.
2. The incapacity of Auditors, will breede, even unto the bell Preachers, difficultie of expressing their mynde. 3. Preachers should rebuke the dullnesse of people, to flirre them vp the more.

Vers.12. For, when for the tyme yee ought to bee Teachers, yee haue neede that one teach you agayne which bee the first Principles of the Oracles of GOD; and are become such as haue neede of Milk, and not of strong Meat.

1. HEE reckoneth their Faults the more, because by reason of tyme, they ought to haue beeene Teachers: that is, both well grounded themselves, and labouring to informe others. THEN, 1. As wee haue had longer tyme to learne, so should wee make more progresse in knowledge. 2. As wee are rooted in knowledge our selves, so ought wee to communicate our knowledge, and informe others.

2. HEE calleth the Catechizing of the Ignorant, the Teaching the first Principles of the Oracles of GOD; and compareth it to the giving of

Vers.13. For, everie one that vseth milke, is vnskilfull in the Word of Righteousnesse: For hee is a Babe.

HEE prooveth them to bee saine in knowledge, by the description of our selfe in knowledge, whom bee calleth a Babe, vsing Milke, and vnskilfull in the Word of Righteousnesse: so calleth because, how to bee righteous, is the Summe of the Doctrine of it.

THEN, 1. There are degrees of knowledge in Christiantie: Some we are weak, like Babes; some more instructed, & of full age. 2. All knowledge in Christiantie, is to bee reckoned by acquaintance with the Scripture, and Skill therein: Not by humane learning.

Vers.14. But strong Meat belongeth to them that are of full age; even those who by reason of vs, haue their senses exercised to discerne both good and evill.
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1. He describeth the well-instructed Christian, by his Meate, and exercised Senses. The Meate that bee is fitte for, is strong Meate; that is, more profound Doctrine.

THEN, 1. All the Scripture, and Doctrine therein, is eyther Milke, or stronger Meate: but whether this, or that, yet, always, it is Foode, fitt for nourishment of mens soules. 2. Discretion must bee vsed by Teachers, to fitt their Teaching, as their people are advanced, for Milke, or stronger Meate, so as they may bell bee fedde.

2. For the exercise of his Senses, or Wits, to discern good or evil, bee hab in ye use, habite, and frequent acquainting himselfe with Scripture.

THEN, 1. The use of the Scripture, and knowledge gotten thereby, is to discern by it, what is good, what is evil; what is Truem, what is Error, what is right, what is wrong. 2. Though Scripture bee the Rule, yet not everie one can take it vp, or make right application of the Rule, to the points in hand. 3. To get a man's Wits exercised, requireth frequent use of, and acquaintance with, the Scripture. And, without this haunting our minds in the Scriptures, and observing the LORD'S Counsell therein, a man can not bee able, albeit he were versed in humane wits, to discerne false doctrine, from true.

The summe of Chap. VI.

THEREFORE, albeit you bee rude, yet presupposing you are so settled in the groundes of Fayth, Repentance, Baptisme, &c., that you shall not renounce them agayne, I will leade you a little farther, if GOD please, Ver. 1, 2, 3. For, if after cleare conviction of the Truem, a man, voluntarilie, revolt, and fall awaye, from the groundes of true Religion, there is neyther Repentance, nor Mercie, for such a man; because thee, maliciouslie, doest what thee can, to put Christ to as great a shame, as those who first crucified him, Ver. 4, 5, 6. And, as GOD bleffeth those who bring forth Fruits by his manuring of them, Ver. 7. So is it justice, that thee curst such as growe worse after manuring, Ver. 8. But I hope better of you, Ver. 9. As the Fruits of your Fayth give mee warning, Ver. 10. Ondie that you may bee more and more assured, continue diligent, Ver. 11. And follow the Example of the Faythfull before you; in hope of the Inheritance, Ver. 12. For, the Promife made to Abraham, and the Faythfull his Children, is verie sure, confirmed by an Oath, Ver. 13, 14. And Abraham, at last, obtained it, Ver. 15. For, as an Oath endeth a tryal amongst men, Ver. 16. So, to end our tryal with GOD, in misbelieving of him, bee sware the Promife to Abraham, and to his Seed, Ver. 17. That uppon fo solide Groundes, as are GOD'S Promife, and GOD'S Oath, wee
might have Comfort, who have fled to Christ and hope for his help, Ver. 18. Which Hope, it as an Anchor, which will not suffer vs to bee driven from Heaven, where Christ is established, Eternall Priest, after the Order of Melchisedek, Ver. 19, 20.

The Doctrine of Chap. VI.

Vers. 1. Therefore, leaving the Principles of the Doctrine of Christ, let vs goe on, unto Perfection, not laying agayne the foundation of repentance from dead works, and of fayth towards God.

2. From the Reproofs of their dullness, he doth with an Exhortation, To amend their past and goe forwards. Which Teacheth vs, That the conscience of our by-gone slippes, and sloathfulness, should bee a sharpe spurre, to drive vs to a swifter pace, for overtaking of our Tastes,

3. Hee calleth the Principles of Religion, the Principles of the Doctrine of Christ. Then, 1. The Doctrine of Christ, is the summe of Religion. Hee that hath learned Christ well, hath learned all. 2. Nothing to bee taugh in Christ's House, but His Doctrine, which commeth from him, and tendeth to him.

4. Hee saith, bee will not lay agayne the foundation: presupposing it is so layde, as is needeb not to be layde agayne. Or, if they make Apostasie, after once layned, can not bee layed the second time.

Then, The grounds of Religion, must bee so solidly learned, as they may well bee bettered afterwards, by addition of farther knowledge; but never rayed agayne: and must bee so foundly believed, as they never bee renounced agayne.

5. Hee reckoneth a number of fundamental points of Doctrine: and first, of repentance from dead works: so bee calleth our workes, before conversion. Then, 1. It is a maine point of the Catechisme, to beleive, that all our workes, before repentance, and conversion, are but dead workes: that is, sinnes making vs lyable to death. 2. If repentance bee not learned from these workes, the rest of the Building wanteth so much of the Foundation.

6. In joining the Doctrine of Faith, as the next point, Hee giveth vs to understand, That it is as necessarie a ground of Religion, to teach a penitent to believe in God, as to teach the Believer to repent.

Verse.
Verse 2. Of the Doctrine of Baptism, and, of laying on of Handes; and, of resurrection of the dead; and, of eternall judgement.

The Doctrine of Baptisme, in the plural number, hee maketh a third fundamentall Doctrine: And therefore it is Necessary, That the significations of Baptisme be taught, that the people may learn to put difference betwixt outward Baptisme by the Minister, which an hypocrite may have, and the inward Baptisme by the Spirit, which CHRIST bestoweth upon his owne Elect, and, that they be instructed in the nature of this Sacrament, and the significations thereof: ye, and of the Baptisme of suffring affliction for the Gospel, whereto the outward Sacrament of Baptisme obligeth.

2. The fourth fundamentall Point, of the Doctrine of the Catechisme, hee maketh the Doctrine of the laying on of handes. Now, handes were in a speciall manner imposed: First, In the bestowing of Spirituall and miraculous Gifts, for the confirmation of new Converts in the Primitive Church, Act. viii. 17, 18. Which endured vntill Christian Religion was sufficiently confirmed vnto the world, to bee Divine. Next, Imposition of handes was vse in the Ordination of Office-bearers in the Church, both extraordinarie, and ordinarie, 1. Tim. iii. 14. and Chap. v. 21. Act. vi. 6. Then, In the Apostles secection, it is necessarie, for grounding of people in Religion, in Religion, that they bee instructed, not onely as how the L ORD founded the Christian Religion, and confirmed it, by extraordinarie Gifts of the holly Spirit, in the Primitive Church: But, alio, what Offices, and Office-bearers, hee hath ordaind, for ordinarie edification, and ruling, and mayntayning of his Church, unto the end of the world: that they may acknowledge such as are sent of GOD, and submit themselves vnto them.

Verse 3. The Doctrine of Resurrection of the dead, hee maketh the fift point of the Catechisme; and of the last judgement, the sixt. Under which sixt, the summe of Christian Religion may bee comprizd; and in this order wherein they are set downe, may bee best learned, believed, and made use of.

Verse 3. And this will wee doe, if GOD permit.

By this manner of speech, if GOD permit, hee TEACHETH you,
1. That a Preacher's endeavours to instruct a people, can have no successe, except GOD make way vnto him, and concurre with him. 2. That hee who is bawed in the most necessarie parte of GOD'S Service, supposeth it were in wrypting Scripture, let bee in ordinarie preaching, and wrypting; mult doe it with submition to GOD, to bee stopp'd in the midle of his worke, and cutted short; yea, and that in the midle of a meditated speach, if it please GOD.

Verse 4. For, it is impossible for those who
who were once enlightened, and have tasted of the Heavenly Gift, and were made Part-takers of the Holy Ghost,

Vers. 5. And have tasted the good Word of GOD, and the Powers of the World to come,

Vers. 6. If they shall fall away, to renew them agayne vnto repentance: seeing they crucifie, to them selves, the Sonne of GOD afresh, and put Him to an open shame.

MINDING to raise them vp, to make progresse in Knowledge, bee setteth before them the danger of apostasie. THEN,

1. Hee presupposeth, Except they studie to make progresse, they shall goe backwardes: and that going backwardes, tendeth to Apostasie: and that voluntarie, and complete Apostasie from knowne Truth, doeth harden the heart from Repentance, and cutteth off a man from Mercie. 2. Hee accouncteth our naturall securitie so great, that there is neede of more fearfull threatninges, to awake vs out of it. 3. That the onely way to bee freed from Apostasie, is to bee aiming at a Progresse.

Next, OBSERVE, 1. That bee doth not speak here of every sonne against Knowledge, altho' indeed the bee fearfull, and dangerous; but of Apostasie from Religion, and the Doctrine of Christ. 2. Not of the Apostasie of Ignorant, who never were informed in the matter of Religion: but lightlie came, and lightlie went away: (albeit the shame done to Christ by them is great, and grievous:) but of such, who after illumination, and seeing somewhat of the power of the Truth, doe renounce. 3. Hee speaketh not here of Apostasie of infirmitie, for feare, in state of a passion, or hasty passage of ones lyfe: But, of a voluntarie, and deliberate falling away, after clear conviction of the Truth. This is that Sinne against the holy Ghost, which beere bee speaketh of. 4. Hee doth not presuppose here, that an elect Oblyde of GOD, and renounced, may fall into this Sinne: But, that a Professor, and some in the visisbly Church, may fall away, and die in this Sinne. (Nowe, a Professor may bee endued with marie Gifts, and yet bee a Temporizer, and remayne unremorsefull, and so may possibly fall into this ill.) And, therefore, euerie Professor should bee the more circumspect, because of the possibility of some mens Apostasie; and the more diligent to attayne to that Faith which purifieth the heart, and worketh by Love, which fayleth not. 5. In telling what is the danger of a Professor's Apostasie, the Apostle myndeth not to weaken anie mans Faith, or to discouridge him from progresse making: But, by the contrarie, he intended, that men strengthen themselves so much the more in the Faith. And, therefore, such as have felt no more in their owne assurance, but these Tastings should bee so farre from dis-
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couragement, and saying, that rather they must look to a necessary laye upon them, to make progress in Faith, and the fruits thereof, and so draw near to God, who can preserve them from falling away.

But, because some do trouble themselves, and other some do burden themselves in Error, by this place, (as our intended brevity will suffer,) let us study to give some light to both. Compare this place, with Ver. 9, 10, 11, 12 of this chapter, to the end. First, in these verses, the 4, 5, and 6, bee speaking of Professours in general, conditionally. But vers. 9, 10, 11, 12, bee is speaking to the true Believers amongst these Hebrews, particularly.

2. Here in these Verses, are glorious Gifts, Illumination, and tasting of Spiritual things: There in these Verses, is Faith, working by Love, to the Glory of Jesus, and Power of these Sayntes. 3. Here, are Men enroled amongst Christians, so bolden, and esteemed, both of themselves, and others: There are sensible Soules, in the feeling of Sinne, and fear of Wrath, and hope of Mercy, fleeing to Jesus, as to a Refuge, and calling the Name of their toiled Soules within the Payle, where Jesus is in Heaven.

2. Here Men, receaving from the holy Ghost, good things: There Men, receaving from him, besides these good things, better things also. 5. Here things glorious indeed, yet not always accompanying Salvation: but in some going before saving Grace; in others, possible alone, without saving Grace: But there are saving Graces, always joined with Salvation.

6. Here in these Verses, the Apostle is not confident, but such as have received these things here mentioned, may fall away, except they goe forwards, and study to make progress. But there, in these Verses, the Apostle is persuaded, that they shall not fall away, but bee saved, and therefore encouragest them, to goe forwards.

From this Comparison it is cleare, then,

1. That there is a possibility of the Apostolick of Professours, and titular Saintes, but not of the Apostolick of renewed Soules, and true Christians, true Saintes.

2. That there is ground of Fears, from their words, to such as are secure, and pulld vp with the concept of their Spiritual Gifts; but not of those who in faine are fled to Christ.

3. That in this place, carnall confidence onlie is taken in such, who as if they had done well enough, study not to make progress: but Faith nowayes weakened in such, who still study to advance, and make more and more progress.

4. That heere fruitlesse Light, and fruitlesse Feeling, is called in question; but not Faith, and labourious Love, bringing out Fruits to Christ's Glory, and good of his Saintes.

Again, from this Comparison, it is evident, That the holy Ghost is Author, both of these common Spiritual Gifts, and of the speciall Saving Graces also. Of these common Gifts, hee is Author, as dwelling amongst Professours, and distributing good things vnto all Professours, that are in the visible house of his Church. But hee is Author of those Saving Graces, as dwelling in true Professours, who are his
are his owne house; bringing with himselfe better things than these Gifts, and Salvation also, unto them, intolliblible.

Thirdly, from this Comparison, it is cleare,
1. That there are some Converts, external, from the worlde, to the Church, who yet finde in their naturals; and are not, in the feme of Sinne, fledde unto CHRIST, for Refuge, nor converted, from nature, to Saving Grace; to whom the Apostle will not denye rowme in the Church, if they will studie to make progresse. And 2. That illumination, and casting of Spiritual things, may bee given as well to such, who are not renewed in their heart, as unto found Converses.

For, 1. The natural man may be convinced, that the Church is a blessed Society, and joyn himselfe unto it. 2. Ye, change his outward conversation, and cast off his pollutions which are in the world through lust, and take himselfe to be ruled, outwardly, by CHRIST’S Discipline, and call Him LORD, LORD. 3. And bee so blamelesse, before men, that he may looke, with his Lampe, lyke a wise Virgins, waiting for the Wedding, and yet bee a gracelesse Foolie inwardly. 4. Ye, but may bee illuminated, not onely by learning the literall knowledge of the Gospell, as men doe their Philosophie: but, also, may bee illuminated supernaturallly, with in-sight in manie profound things in the Scripture. For, supernatural gifts may bee in a natural, and unrenewed man, so as he may say to Christ, I have prophesied in Thy Name, and yet bee unrenewed in Christ’s estimation. 5. His may...
Name done manie wonderfull worke? To whom Christ will answer, I never knew you; Depart from me, ye that work iniquitie. Matt. vii. 22. 23. Nowe, this knowledge, convincing light, and gifts of vterance, &c. are from the boulc Ghoft; or else, boulc could such Apoiftles, as here are described, finde against the boulc Ghoft? 7. Hee may taste of the good word of God: that is, finde sweetnesse in the Doctrine of the Gospell, and bee convinced of the Goodnesse & Mercy of God towards sinners, staying therein; yea, and by beholding the possibility of his owne salvation, upon this condition, if hee will sell all, and buy the Pearle, bee may taste of God's Merchandize, in the blocking for them; beside all the false joyes, & delusions, which bee may get by presuming of the certainty of his owne salvation: and yet, in the meantime, as a fool, will not lay downe the price, will not renounce his earthlie, and beastlie affections; will not deny himselfe, and his owne corruptions: The case of this world, and the deceitfullnesse of Riches, choaking the fruits of the world beare, as they who receive the seede amongk thornes. Wherefore, in tyne of perfection for the world, bee may by, and by bee offended, and quyte the truth, albeit with the foure beare brothers, in tyne of prosperitie, bee heard the world, and anone, with joye, receaved it. Matt. xiii. 10, 21, 22. 8. Lastlie, bee may taste of the power of the world, to come: that is, in contemplation of the blessednesse promised to the Sainctes in Heaven, bee taken with admiration.

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4. Observe Here; How glorious forever these illuminations, and gifts, and tattings heeme, yet there is no further heere granted, but tattings,
Tauntinges, to such rotten Professours. That which they get, is eyther one in the Brayne, by Knowledge; or, if there bee anie Feelings, they are but fleeting Motions, flowing from temporarie grounds, which proceede not from anie Spiritual Lilye in the man, nor from a route in himselfe: that is, not from the Spirit dwelling in him. Such feelinges doe neyther foster, nor strengthen him, for anie Spiritual Obedience; but evanish, without changing the heart. It is true, all that the Godlie get, in comparison of what hee shall get, is but Tauntinges: Yet, in comparison of these fruitlesse tauntinges of the unfound Professours, that which hee geteth, is true Eating, and Drinking, a recall Feeding; holding his soule in lyfe, and enabling him to worke the workes of GOD; to mortifie his Luflies, and salue GOD in his Spirtue.

5. Observe, That beze hee doeth not challenge those who have felt these Tauntinges, for unbound, nor threaten them, if they holde on, and make progress. Then, 1. The having of illumination, and spirittuall Gifts, and tauntinges of heavennlie things, is not to bee lightly esteemed of; but accounted as steppes, and degrees, unto a farther progress: wherefore, as it is possible some fall away, so is it a piece of Advancement, to encourage men to goe on, that they fall not away. 2. There is no danger in having this illumination, or these light Tauntinges: But all the hazard is, to reit upon them, and not to tende towards Perfection; or, to fall away, after receiving so much Encouragement. 3. And, therefore, wee must not reit on Illumination, or common Gifts, howe gloriouse soever; nor Tauntinges, and feelinges, howe sweete soever; but seeke

seeke still in to a more neare Communion with CHRIST, and still more to mortifie our luflies, and still to abound in the Fruits of Loue to CHRIST, and His Church.

Ver. 6. If they shall fall away, to renewe them agayne unto Repentance; seeing they crucifie to themselves, the Sonne of GOD a-fresh, and put Him to an open shame.

1. HEE sayeth not, It is impossible they shall be saved, but, that they shall be renewed by Repentance. Then, Apostates salvation, is not impossible, but because their repentance is impossible; and where Repentance is, there is no impossibilitie of salvation; but a certainty of salvation rather. For, Hee that giveth the Repentance, Hee declareth His purpose, to gine Remission also.

2. Hee giveth a reason, why they cannot get Repentance; Because they, maliciouslie, renounce Christ, and crucifie Him a-fresh unto themselves. That is, drawe on the guiltie, of which His Enemies who crucified Him, did be under, by Apostafie; allowing their crucifying of Him. Then, 1. An Apostate from CHRIST'S Doctrine, doeth CHRIST as open flame as hee can; and sayeth, in effect, of CHRIST, that His Doctrine is false, and not to bee mayntayned. 2. An Apostate alloweth Iudas, and the lower, for crucifying of CHRIST; and accounteth CHRIST no other worthie, than G
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93 To bee dealt withall, 3. Renouncing of Christ, maketh Repentance impossible: For, Hee is a Prince, to give Repentance vnto Israel. And therefore, hee who will not quyte Christ, nor His true Doctrine, is not debarred from Repentance having, nor from Salvation.

Ver. 7. For, the earth, which drinketh in the rayne that commeth oft upon it, and bringeth forth Herbes, mee for them by whom it is dressed, receiveth Blessing from God.

Ver. 8. But that which beareth Thorns and Briars, is rejected, and is nigh unto cursing, whose ende is to bee burned.

He giveth a reason of the punishment of Apostates, from the lesse, to the more, under a similitude from Land-labouring, thus: As God blesseth such men, who, after paynes taken on them, bring forth the Fruites of good Works; So doeth He curse those, who, after paynes taken on them, do bring forth but evil Works. And if it bee but equit, the God curse Professours, who bring forth but evil Fruites in their life; Much more equit Hee should curse Apostates, who profess open hostilitie agaynst Him.

The similitude showeth, 1. That men are lyke unmanured land, before they bee brought within the Church: but after they are made part-takers of the Gospell, then are they lyke manured land, within Hedges, God's Husbandrie. 2. That such as begin to bring forth Fruites worthie of Repentance, God blesseth, and maketh more fruitful. 3. That the Meanes of Grace, under the Gospell, are to our Soules, as Rayne, and Labouring, and other Husbandrie is to the Ground.

Ver. 8. But that which beareth Thorns and Briars, is rejected, and is nigh unto cursing, whose ende is to bee burned.

The similitude showeth, 1. That a man may perish, for not bringing forth the Fruites of the Gospell, albe it hee fall not into the same agaynst the holic Ghost. 2. That there is as great reason, why God should cast away a man, who amendeth not his lyfe by the Gospell, as that an Husband-man should give over labouring of a piece of evil ground. 3. And, by this meanes also sheweth, That God's most severe Judgements, have, all of them, moste equitable reasons. 4. That there is a necessitie of bringing forth the Fruites of Well-doing, if a man would be free of the Curse, eyther of Apostates, or of the barren Land.

Ver. 9. But, Beloved, wee are perswaded better things of you, and things that accompanie Salvation, though wee thus speake.
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1. Hee mitigateth his threatening of them, for fear of punishing their faith: Beloved, faith be, we are persuaded better things of you, though wee thus speake. Then, 1. A Preacher may threaten, scathfully, those of whom he hath good hopes; yet with prudence, lest he harm them. 2. And people threatened, must beware of weakening their own faith: knowing, that threatenings are not vied to weaken faith; but to put away Security, and Sloathfullness.

2. Hee taketh his Assurance of them, from such things as accompany Salvation. Then, In the Fruites of Faith, there are Markes, and Evidences, of a man's salvation to bee found, which may give a charitable perswasion of their blessed Estate, to such as knowe them. 8

Ver. 10. For, God is not unrighteous, to forget your work and labour of love, which you have showed towards His Name, in that yee haue ministred to the Sayntes, and doe minister.

1. The reason of his good hopes of them, is their bygone, and present Fruites of Love towards Christ's Name, and His Sayntes. Then, 1. The Workes of Love, done for the Glorie of Christ, or to His Sayntes, for Christ's sake, from time to time, as God giveth occasion, are evi
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1. He exhorteth, to continue diligent, unto the end. Then, 1. The diligent have need of exhortation, to go on. 2. Exhortation to perseverance, importeth not suspicion of falling away; but serveth to farther perseverance rather. 3. No other Tearme-day is set to our diligence, but the ende. No licence to slacke, or glue over.

2. The end of their going on in diligence, is their full assurance of hope. Then,

1. Whatsoever measure of assurance men haue, they may yet obtaine a fuller measure of it, Still we must finde it to growe. 2. Constant diligence in the works of Love, is the readie means to fower and augment our Assurance. 3. Christian Hope is not a Conjecture, or Probabilitie, but an Assurance.

Vers. 12. That yee bee not sloathfull:

But followers of them, who through Fayth and Patience inherit the Promisses.

1. He setteth the Example of the Fathers before them, to bee imitated. Then,

1. So manie examples as wee haue in Scripture, of Godlie gone before, as manie Leaders, and Encouragers must wee reckon our selves to haue. 2. The Paynfull, and not the Sloathfull, are the true Imitators of allowed Examples. 3. In the Way to Heaven, there are manie things befalling vs, which make it vnyklye wee shall come there; for which cause, there is neede of Fayth. 4. A tympe must intervene, and troubles also, ere Heaven bee possess'd: There is, therefore, neede of Patience also.

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2. They inherit the Promisse, sayeth hee.

Then, 1. The mote patient and paynfull Servientes of GOD, get not Heaven by Merite; but by inheritance. 2. They get not Heaven by Merite, but by Promise. Now, the Promise is of Grace.

Vers. 13. For, when GOD made promise to Abraham, because Hee could swere by no greater, Hee swere by Himselfe;

Vers. 14. Saying, Surelie, blessing, I will bleffe thee; and, multiplying, I will multiply thee.

Vers. 15. And so after hee had patientlie endured, hee obtayned the Promiss.

For manie Examples, be bringeth one of Father Abraham, from Genes. xxix. ver. 16.

17. and makest we of it by application.

Then, Because wee can not haue all Examples at once before our Eyes, wee shall doe well, for seve-

ral duties, to haue some select Examples singled out, for our owne more ready use.

2. Hee doth not bringe forth all Abraham's Ver-

\[\text{Verse 16 continued...}\]

3. Hee marketh, first, the Promiss made: next,
the confirmation of it, by an Oath: then, the faith and constant holie layde on it, by Abraham: last, the fruit of the holding fast; Hee obtayned the Promise. 

*Then, 1. In the Example of Believers, the nature of the Promisef, and howe they came by it, must ecpetallie be marked, for helping of our Fayth. 1. Preachers have Paul's Example heere, howe to handle a Text.

4. Hee setteth Abraham's Obtayning, for a Saye of their Obtayning; allbeit bee knewe their Fayth should bee weake, in degree, than Abraham's.

*Then, In making vse of Examples, it must bee helde for a ground, that the honest and uprighit Imitators, allbeit weake, shall finde the same successe, that the stronger, gone before them, haue found.

Vern. 16. For, men, verilie, swearer by the greater: and an Oath for confirmation, is to them an ende of all stryfe.

1. The Apostle being about to comment vpon this Oath, first, bee sheweth the ende of an Oath amongst men, vern. 16. and then, the vse of the Oath made to Abraham thereafter. 1. Men swærere by a Greater, sayeth hee, that the authoritie of him by whome they swærere, may rasiﬁe the Oath, one way, or other. But GOD hath not a greater: and, therefore, Himselfe, and all His, is layde in pawns, to make His Oath good. 2. Hee who is the Greatest,

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Greatest, and giveth authoritie, and weyght, to all Oathes amongst men, must bee esteemed worthie to give weyght, and authoritie, to His owne Oath. This is the force of his reasoning.

2. The ende of an Oath, is to ende Controversie. Then, this similitude importance. That as long as we are in misbelieve, there is a Controversie betwixt GOD and vs: wee testifying, that we are in suspicition of His good affection towards vs, and of His Promiske keeping vnto vs: and GOD is offended with vs, for our wicked thoughtes, enterayned of Him.

3. GOD hath sworne His Promise to vs, to take away the Controversie. Then,

1. A man could condescende no farther, to give his partie satisfaction, nor GOD hath condescended to satisfie vs. 2. Except wee will denye GOD the honour, which wee can not denye vnto an honest Man, wee must believe the sworne Covenant of GOD, and particular Articles thereof. 3. Except wee believe, the Controversie remaynesth; yea, and is doubled, after the Oath.

Vern. 17. Wherein GOD, willing more abundantlie to shew vnto the Heyrs of Promisef, the immutabilitie of His Counsell, confirmed it by an Oath.

3. GOD hath sworne His Promise to vs, to take away the Controversie. Then,

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Vern. 17. Wherein GOD, willing more abundantlie to shew vnto the Heyrs of Promisef, the immutabilitie of His Counsell, confirmed it by an Oath.

O NE of the endes of GOD's swearing to Abraham, is the Confirmation of the Faythfull, or the Heyres of Promisse, concerning the unchangeable.
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changeableness of GOD'S Counsell, in making the Promise. THEN, Every Believer hath the same ground of Certainty with ABRAHAM; seeing the Oath sware to ABRAHAM, is sware for their Confirmation.

2. He calleth Believers by ISAAC'S name, HEBREWS of the Promise. THEN, Believers are all reckoned by GOD, as so many ISAACS, and intituled with ISAAC, to bee HEBREWS of Abraham with him, and HEBREWS of the Good promised to him, and HEBREWS begotten by the force of GOD'S Promise, and Word, and not by the force of nature.

And, certainty, albeit the Law serve for a Preparation, yet it is the Gospel, and the word of Promise, which pulleth in the heart of a man to GOD, in love, as a reconciled Father, and converteth him. Wherefore, even because of the Believers begetting to GOD, by the immortal Seed of the Word of Promise, be may bee called the HEBREW of Promise also.

3. By the Oath GOD declareth himselfe willing to shew the immutabillitie of his Counsell, concerning the Salvation of Believers. THEN,

1. As many as believe in JESUS, and are begotten by the Promise, are fore-ordayned, in GOD'S Counsell, for Salvation. 2. The Purpose and Counsell of GOD, concerning such mens Salvation, is immutabill. 3. GOD will have Believers knowing this His Counsell, concerning themselves, and their Salvation, and assured of the immutabillite thereof. 4. GOD will have the swaren Promise made to Abraham, and his Seed, serving in particular, to the HEBREWS of Promise, or Believers, to make evidence this his Counsell to them in particular, as well as to Abraham, because Hee sware to Abraham, to shew them this His Purpose.

4. By the Oath hee sayeth, GOD is willing more abundantly, to shew the immutabillitie of His Counsell. THEN,

1. Till the immutabillitie of the LORD'S Counsell, concerning our Salvation, be layed holde upon, Fayth can not bee steadied, as the LORD would have it. 2. GOD is willing, that wee shoulede looke in vpon His Counsell, by the Eye of Fayth, and reade our Names written in Heaven, in His Decree: and so bee made sure. 3. The Promise of Salvation, or of the Blessing to Believers, is of it selfe sufficient enough for Assurance, albeit it were not sware: and the Oath is added, not of necessity, for anie weakness of the truth of the Promise; but out of super-abundant good will, to have vs made sure. 4. It behooveth to be most pleasant to GOD, that Believers have full assurance of Fayth, and overcome all doubting, seeing Hee sware the Promise, onlie for this ende.

Vers. 18. That by two immutable things, in the which it was impossible for GOD to lie, we might have a strong Consolation, who haue fled for refuge, to lay holde vpon the Hope set before vs.
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Other ende of the Oath, is, That with assurance the Believer may have strong Consonation, upon solid groundes.

1. But howe describeth hee the Believer, to whom this Comfort is allowed? Wee, sayeth hee, who haue fled for refuge, to lay holde vpon the Hope set before vs. That is, wee, who to flixe from deserved wrath, haue take our course towrds IESVS, in hope to get the Salvation offered vnto vs in Him. Fleeing for refuge, a similitude, whether from nature, or from the ordinance of Moses Lawe, Num. xxxv. vett. 6. Giveth vs to understand. 1. That every true Believer, of necessitie, must be sensible of his owne finnes, and the deserved Wrath of GOD pursuing him for sinne.

2. Must have this eleecion of IESVS, That he is both a readye, and sufficientlie strong Refuge, to saue a man from Sinne and Wrath, when hee runneth towrdes Him. 3. That in this sense of Sinne, and Wrath, and good eleecion of CHRIST, hee set his Face towards Him onely: avoyding all by-ways, leading else-where, than to this Refuge; and running for death and lyfe, to be found in him.

2. Agayn, whyle hee saith, To lay holde vpon the Hope set before vs, hee giveth vs to understand. 1. That in CHRIST, our Refuge, not onely is there deliverance from pursuing Wrath; but also Eternall Lyle to bee found, as it is set before vs in the Gospel. 2. That the Believer must haue Hope, to obtaine this Offer. 3. And, as hee is driven, by Feare of the Lawe, vnto CHRIST; So must he alse.

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hee also bee drawne, and allured, by this Salvation set before him, gripping undeserved Grace, as well as fleeing deserved Wrath.

3. Whyle hee describeth the Believer, after this manner, as the man to whom all these things appertaine, hee TEACHETH vs.

That Whosoeuer findeth himselfe in anie trueth, to bee such a one as heere is describbed, so driven, and so drawne to CHRIST; fleeing from Sinne and Wrath, and running on to CHRIST, in Him alone to bee save. may bee well allured, hee is a man endued with faying Fayth, One of Abraham's Children, An Heyre of Promise, One of the societie of the Sayntes, and fellowship of the Apostles; whome the Apostle here taketh in with himselfe, in this Text: A Man in GOD'S Counsell, Fore-knowne, Elected, Predestinated: A Man to whom GOD intended both to speake and sweare, in Abraham's preston; to whom GOD allowed both strong Consonation heere, and the Possession heere-after of what-so-ever is set before him, in the Offer of the Gospel.

4. The ende of the Oath: That wee might have strong Consonation by two immuable things, (that is, GOD'S Promise, and GOD'S Oath) in which it is imposible that GOD should lie.

THEN, 1. The Consonation which GOD allowed vpon the Faythfull, is strong, able to overcome the Challenge of Sinne, fear of Judgement, Death, and Hell, and feeling or fearing of anie miserie what-so-ever. Other consolations are but weak, in comparison
comparisone hereof, and can overcome none of these. 2. God hath layde immutable Groundes for this Consolation, His unchangeable Promife, and His unchangeable Oath. 3. God can not lie, nor deceive, whether Hee say, or sware. 4. His nature maketh this Impossibilitie of lying, and immutabilitie in promising, and swareing. 5. God alloweth this strong Consolation, to come by Faiths resting on these two immutable things, His Promise, and Oath. So that the leefe man apprehend the groundes of his Faith to bee solide, the leefe hee shall bee comforted: and the more hee applye the Promise to himselfe, and apprehende the unchangeablenesse of the Promise and Oath of God, the more strong shall his Consolation bee.

Vers. 19. Which Hope wee haue as an Ancre of the Soule, both sure, and steadfast; and, which entereth into that within the Vayle,

Vers. 20. Whither the Forer-unner is for vs entered; even Iesus: made an High Priest for ever, after the Order of Melchizedek.

1. Hee hath tolde the soliditie of the grounde whereupon the Believer doeth rest: and nowe hee showeth the stabilitie of the gripe, which he Believer taketh of these groundes, in the similitude of the gripe, which a Shippe Ancre taketh, being casten on good ground. In the former Verse, by Hope, was meant the thing hoped for, and layde holde on by Hope. In the Relatiue, which, in this Verse, hee understandeth the Hope which doeth laye holde. In the similitude of an Ancre casten out of a Shippe, Hee giveth vs to understand, 1. That all-beit wee haue not gotten full Possession of the Promises in this lyfe; yet wee get a gripe of them, by Faith, and Hope. 2. That Hopes gripe is not a slender imagination; but solide, and strong, lyke the gripe of an Ancre. 3. That the Believer is not exempted from some tolling of Trouble, and Temptations, whyle hee is in this Worlde; yea, subject, rather, to the same, as a Shippe upon the Sea.

4. That what-so-ever tolling there bee, yet all is safe: The Soules Ancre is casten within the Heauen: The Soule is sure.

2. Hee giveth the Ancre all good Properties: It is yardble, solide, and firme: It will not dyue, nor breake, it is so sure, and steadfast. Againne, it is sharpe, and piercing: It is entered into that within the Vayle; that is, into Heaven, represented by the Sancturie beyond the Vayle. And so the Grounde is good, as well as the Ancre, to holde all fast.

Vers. 20. Whither the Fore-runner is for vs entered; Even Iesus: made an High Priest for ever, after the Order of Melchizedek.
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1. He commendeth our Ance-Ground for this, That Christ is there, where our Ance is caisfen, as our Fore-runner. In continuing the Comparison, and calling Christ our Fore-runner, He bringeth to mynde,

1. Christ's being once in the Shippe of the Militant Church, tossed, and tempted as others, all-beit without sinne; 2. That Hee is nowe gone a-foot, to Heaven, where the Shippe of the Church is seeking to land. 3. That His going a-foot, is as our Fore-runner: and so His landing is an Evidence of our landing also, who are to followe after Him. 4. That His going before, is to make ceste our Entrance. Hee is Fore-runner for vs, for our behoife, to prepare a place for vs. 5. That our Ance is, where Christ is; and so must bee the futter, for His being there, to holde all fast, till Hee drawe the Shippe to the shoare.

2. Christ is entered into Heaven, and made an High Priest for ever.

Then, 1. Christ in Heaven, is invested in an Office for us. 2. His Office is the High Priest-hode: The Truth, and Substance, of the Typical Priests-hode. 3. His Office is for ever: and so, for the Benefite of all Ages: that wee nowe, as well as others before vs, may have the Benefite of His Intervention.

3. He is said to be made an high Priest, after his entrie in Heaven. Then, Albeit Christ was Priest for His Church from the beginning, yet was it never so declared, as after His Aution, when Hee sent downe Blessings sensiblie upon His Church: since which tyme, Hee doeth fo ill.

The Summe of Chap. VII.

I brake off my speech of Melchisedek, (will the Apostle say?) Nowe I returne to him againe, and in his excellency, will shew you Christ's Excellency, who is Priest after his Order. Wee have no more of him in Scripture, but what wee finde Genesis. xiv. 19. 20. And there hee is King and Priest both, Ver. 1. Bearing a Mystric in his Name, and Office, Ver. 2. Without Father, or Mother, or childe of lyfe, as hee standeth in Scripture: that hee might resemble Christ, Ver. 3. Acknowledged Superior to Abraham, by his paying of Tithes into him, Ver. 4. Even as Levi, for that same Rule, is Superior to the Brethren, Ver. 5. Superior also, because he blessed Abraham, Ver. 6. 7. Superior to Levi, for his typical immortality, Ver. 8. And, for his taking Tithes of Levi, in Abraham's lyes, Ver. 9. 10. Yea, the Priests-hode of Levi, because imperfect, calleth for a Priest of another Order, to give Perfection; which is Christ, Ver. 11. And so, both the Priest-hode, and all the Ordinances thereof, are abolished, by the Messias, who behouved to bee of another Tribe than Levi, Ver. 13. 14. And of another Order also, Ver. 15. Bodilie shadowes were in the Priest-hode of Levi; but endlesse Truth in Christ, Ver. 16. As David's words doe proue, Ver. 17. By which also it is prophesied, That Aaron's Priest-hode shall bee disannulled, when Christ's
CHRIST'S Priesthood is come, because it was not able to doe men's tyme vnder the Law, as CHRIST's dooth vnder the Gospel, Ver. 18. 19. And GOD obledged not Himselfe to make AARON'S Priesthood stand, as Hee sware to establish CHRIST'S, Ver. 20. 21. And, fo, the Covenant, vnder the MESSIAS, is declared, to-bee better than vnder LEV, Ver. 22. Agayne, the Priesthood of LEVIT had sundrie Office-bearers, but CHRIST hath none in His Priesthood with Himselfe, nor one after Himselfe, Ver. 23. 24. Therefore, Hee is able, alone, to worke out our Salvation throughlie, Ver. 25. For, such a Priest haue wee neede of, who needeth not offer vp daylie His Sacrifice; for Hee hath offered one, and never more, Ver. 26. 27. And no wonder: for vnder the Lawe, mortall men might bee Priests; but vnder the Gospel, onlie the Sonne of GOD is Priest, and that for evermore, Ver. 28.

The Doctrine of Chap. VII.
VERS. 1.

For, this Melchisedek, King of Salem, Priest of the moste High GOD, who mett Abraham, returning from the slaughter of the Kings, and blessed him.

By saying For, bee giveth a reason, why bee calleth CHRIST a Priest after the Order of Melchisedek, because such a one was Melchisedek. His type: therefore, such a one behooed CHRIST in

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ligion, and outward conversation of his Subjects; to see the Weal of their Souls, and Bodies; both amongst men, and towards GOD; in this lyfe, and hereafter.

2. As Melchisedek is the blepper of Abraham, the Father of the Faithfull, in the Type; So is CHRIST, in Truth, the Blepper of Abraham, and all the Faithfull; the Fountain of all Blessing, in whom alone every one is blessed, who-getseth Blessing.

Per. 2. To whom also Abraham gave a tenth part of all: first beeing, by interpretation, King of Righteousnesse; and, after that, also, King of Salem; which is, King of Peace.

1. To goe on, in the Comparison: As Melchisedek, the Type, was honoured, by Abrahams paying of Tythes unto him: So is CHRIST to bee honoured, by all Abrahams Children, by giving of their Subsistance, and worldlie Goods, what is sufficient to maintayne the honour of his Kingdom, amongst them.

2. Presuppose the Type were layde aside, yet this thankfull Meeting that Abrahams gave to the man, whose Office was to blese him, in the Name of the LORD, doeth Teach All the Faithfull, Abraham's true seede, a dutie of Thankfulness, to GOD'S Servantes let over them, to blese them, in the Name of the LORD: even to honour them, by giving of their Goods, for their sufficient maintayntance.

3. As Melchisedek.
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of GOD, abydeth a Priest continually.

MELCHISEDEK, certaynlie, was a vertue man, King, and Priest, in such a Citie, if we consider him in his natural being: But, if we consider him in his Scripturall being, as bee standeth in Scripture, vnder this name, bee hath neyther Father, nor Mother; beginning, not ende. There is no more mention of him, what bee was, or of whome bee came, or of his death, but these three Verses of Genesis xiv. As, then, bee is in typicall being in Scripture, So is CHRIST, in Trueth, in his personall being, as GOD, without Mother; as Man, without Father; as GOD, without beginning; as GOD and Man, without ending of lyfe.

2. As Melchisedek, looking howe bee standeth in his Scripturall being, abydeth a Priest continually, so that where-foever bee is named in Scripture, there bee is ever found a Priest also; and never a words of his laying downe of the Priestboode. Even fo is CHRIST'S Priestboode vnseparerable from his person: bee abydeth a Priest continually, in reall accomplishment.

3. By saying, bee is made lyke vnto the Sone of GOD, HEE GIVETH VS TO UNDERSTAND, That GOD'S Purpose was, in those particulars, so to descrie him, as hee might resemble the Person, and Offices, of the Sone of GOD: And so is a Type, of GOD'S owne appointment.

4. And

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4. And if he was made a lyklike Type of CHRIST, in his Office of Priestbode, then it followeth, as Melchisedek had neyther anie joyned with him, in his Priestbode, nor Deputie, nor Vicar, vnder him in it, nor Successour to his Office: So neyther hath CHRIST anie joyned with him, or Substitute, or Successour to him, in his Priestboode.

Vers. 4. Nowe, consider howe great this man was, vnto whome even the Patriarch Abraham gaue the Tenthes of the Spoyles.

TORMENT CHRIST'S Excellencie, bee draweth them to consider Melchisedek's excellencie above Abram's: that so they might see CHRIST'S Excellencie to bee farre more. The reason, in force, goeth thus: 1. If Melchisedek, the Type, bee more excellent than Abram; much more must CHRIST, of whom bee is a Type. 2. And if Melchisedek's greatness bee not easilie perceaved, except there bee a due consideration of it; much more CHRIST'S Greatnesse requireth consideration, and is worthie of contemplation. 3. If Abram, by paying of Tribes, acknowledge Melchisedek's superiorities: Much more should all Abram's Offspring acknowledge CHRIST'S Superioritie, whose Melchisedek, typicall, represented; by paying of what is due, for the waykeynace of his Service, and belonging on his Ministers, who are appointed to bless in his Name.
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Heb. 11:9 (KJV)

“By faith he had, (whether it be less, or more, which they besaw,) in such a manner, as it viliﬁe not, nor disgrace their high Employment, which CHRIST had put upon them; and so dishonour him, whose Servants they are.”

Ver. 5. And, verily, they that are of the House of Levi, who receave the Ofﬁce of the Priesthood, have a commandement, to take Tithes of the people, according to the Law; that is, of their Brethren, though they come out of the loynes of Abraham.

HEB proveth, that in Tithes taking, Melchisedek was greater than Abraham, who did pay Tithes; Because, for the same respect, the Levites, by taking Tithes of their Brethren, as Priests, had a Superioritie over them, for their Ofﬁce cause, who, other-wises, were their equals.

Then, 1. The Priestlie Ofﬁce lifted vp the Levites, above their Brethren, who were sprung of Abraham, as well as they. 2. The commandment of taking Tithes, was annexed to the Ofﬁce of the Priesthood, in token of their Superioritie by Ofﬁce, over them who by nature were at least their equals.

Ver. 6. But hee whose Descent is not from them, receaved Tithes of Abraham;

HEB proveth, agayne, Melchisedek to bee greater than Abraham; and, so, greater than Levi; because hee blessed him; and, therefore, behooved to bee greater. Then, 1. Abraham, notwithstanding hee hee had the Promises, yet got hee the Blessing by Melchisedek, in Type; and, from CHRIST, represented by him, in Truth. 2. If Melchisedek was greater, because hee blessed him, as Type: Then CHRIST farre more, who blessed in effect.

Now, there are sundrie sorts of Blessings. 1. There is a Blessing of Reverence, and Worship: So Men blesse GOD. This sorte importeth no Greatnesse in the Blesser, but Subjection. 2. There is a Blessing of Charite: So Men blesse one another, by mutuall Prayer. This sorte importeth no Superioritie neyerthe.

3. There is a Blessing of Authoritie ordinarie: So doe GOD’S Ministers blesse the People, in the LORD’S Name. 4. A Blessing of Authoritie extraordinarie: So Melchisedek blesse Abraham, and the Prophets, and Patriarches, such as by inspiration they were directed to blesse. And this Ofﬁciall Blessing, with Authoritie, proveth Superioritie; whether it bee ordinarie, or extraordinarie. 5. There is a Blessing of Power, of it selfe, effectuall: So blest be CHRIST; and so GOD blest be Men.

From
FROM THIS, 1. The Excellencie of the Office of GOD’S Ministers is evident, who are appointed to bleffe the people, in GOD’S Name.
2. And howe they shoule be respected, in loure, for their Worke fake.
3. And howe they shoule walke worthie of that high and holy Employment; lest their finnes make them vyle, and contemptible, before the people, as in Malachie’s tyme, Mal. 2. 9.

Vers. 8. And, here men that die, receaue Tithes; but there he receaue them, of whome it is witnessed, that hee liveth.

Another point of Comparison, tending to this ende: The Levites, in their Titheing, were mortall men; one succeeding another. But Melchisedek, in type of his Priesthood, and Scripturall beeing; and CHRIST, in the Trueth of his Priesthood, are immortall: And, therefore, Melchisedek, as the typical Priest, and CHRIST, as the true Priest, are greater than Leviticall priests, by as much as Immortalitie is about mortallitie. Then,

Everie Age hath CHRIST for a Priest, living in their owne tyme, to deale for them, with GOD: And what Benefite they get by him, in their owne tyme, hee can make forth-comming vnto them, even for ever.

Vers. 9. And, as I may so say, Levi, also, who receaue Tithes, payed Tithes in Abraham.

Vers. 10. For hee was yet in the lownes of his father, when Melchisedek met him.

Another Reason, to this same purpose: Levi payed Tithes to Melchisedek, in Abraham’s lownes: Therefore, Melchisedek is greater in his priestboode, than the Leviticall priests. So was CHRIST in Abraham’s lownes, will you say. I answere, CHRIST was the true represented priest, even when Melchisedek met Abraham; and in Melchisedek’s person, as type, the honoure was done to CHRIST in trueth, and to his priestboode, by Abraham. And, agayne, CHRIST was in Abraham’s lownes onelie in regard of the matter of humane nature; not for the manner of propagation; and, so, is exempted from the lawe of natural posteritie.

1. Alwayes, from this reasoning, Web Learne, That, as receaueing Tithes, proveth superioritie in Office; So, payeing of Tithes, or Mayntaynance in rowme of Tithes, proveth subjection to that Office, and Office-bearers, which receaue the same. And, so, Mayntaynance of Ministers, should bee a Matter of Honouring of them; or, rather, of Him that sent them, of its owne proper inflition; though men turne it into a beggarlie Steepede; and count the more basselie of the Office, because of the manner of Mayntaynance.

2. From the Reason of Levi’s payeing of Tithe in Abraham’s lownes, Web Learne, That there is ground in Nature, for imputation of
the Father's deed, unto the Children descended of him by natural propagation: so that as justly may God impute unto vs Adam's sinnes, as to Levi Abraham's Tithes paying.

Ver. 11. If, therefore, Perfection were by the Levitical Priesthood, (for under it the people received the Law) what farther neede was there, that another Priest should rise, after the Order of Melchisedek, and not be called after the Order of Aaron?

To the end of the Chapter, see there a Necessitie, of the abolishing of the Levitical Priesthood, and establishing of Christ's. One Reason is in this Verse, because Perfection was not to bee bad by the Levitical priestboode. By Perfection, is understood a perfect Satisfaction for our Sinnes, and a perfect discharge of all that we have neede of unto eternal Lyfe. Her proveth, that such perfection could not bee bad by Aaron's priestboode; because, then, there had beene no neede of another priestboode after Aaron's; if perfection could have beene by his priestboode. But the Scripture proveth, that there behoved to arise a Priest after Melchisedeck's Order; by whose Perfection was to bee gotten, Psalme cx.

1. Therefore, Perfection could not bee by Aaron's priestboode. From this We learn, That under the Law, Remission of Sinnes, and eternal Lyfe, all Lyfe, was not obtained by vertue of anie Sacrifice then offered: but by the vertue of CHRIST'S Sacrifice, and CHRIST'S Priesthood, represented there by.

2. But why could not Perfection bee by that Priesthood? Hee giveth a Reason, saying; For under it the people receaved the Lawe. The words importeth as much, as the people were then legalized, disciplined, after a legall manner: that is, The Lawe was still urg'd upon them; still they were press'd to give perfect obedience. Under Payne of the Curse, still GOD deals in the externall forms of handling them; as one not satisfied for anie thing that was offered, as yet, in their name. Therefore, Perfection could not bee bad by that Service; For it was evidente, that neither GOD was pacified, nor their Consciences quieted, by anie thing in that Priestboode; but all were still to the thing signifieed, and to the tymes which was to come, in the Messias manifestation.

Then. Comparing their tymes, and ours, for outward manner of handling, as they were legaliz'd; that is, slay'd to heare, by the Yoake of the Lawe; yee are Evangelized, that is, smoothlie entreated, vnder the Gospel; GOD laying aside Terror, entreating vs to bee reconciled, and to come, and receive Grace for Grace.

Ver. 12. For, the Priesthood being changed, there is made, of necessitie, a change also of the Law.
From the change of the Levitical Priesthood, bee inferred, of necessity, the abolishing of the Levitical Lawe, and of our Obligation thereunto.

Then, 1. The Levitical Priesthood, and the Levitical Lawe, doe stand and fall together. 2. The Levitical Lawe cannot stand with anie other priesthood than Aaron's: it can not stand with Christ's, vnder the Gospell. 3. Christ's Priesthood, seeing it is another than Aaron's, must have another Law, other Ordinances, and statutes, than Aaron's: 2 Lawe and Ordinances futeable vnto it felle. 4. To vse Levitical Ceremonies vnder the Gospell, is to confound the priesthood of Aaron and Christ.

Ver. 13. For, hee of whom these things are spoken, pertaineth to another Trybe, of which no man gaue attendance at the Altar.

Ver. 14. For, it is evident, that our LORD sprang out of Iuda, of which Trybe Moses spake nothing concerning Priesthood.

Ver. 15. And, it is yet farre more evident: For, that after the similitude of Melchisedek, there aryfeth another Priest.

Hee proveth, that Aaron's Priesthood is changed, and the Ordinance thereof; because Psal. cx. speaketh of Christ's Priesthood, that it is freed from the service of the Altar. By the Altar, bee meanest the materiall Altar, commanded in the Lawe: Another Altar bee knoweth not. And Christ's Priesthoode bee declareth to bee freed from the service of this Altar; beside which, no Lawe could it be to anie other Altar.

Then, Christ's Priesthood is freed from the Altar which GOD commanded, and all the service thereof. And, who-so-ever will erect another materiall Altar in CHRIST'S Priesthoode, and ye his Church vnto it, must looke by what Lawe they doe it.

2. From Verse 14. Wee learne, That Christ's Genealogie was well knowne in the Apostile's times; and no controversy about it. And, it sufficeth vs, that wee knowe this by the Apostile's Testimonie; albeit wee could not lineallie deduce the same.

3. Observe howe bee reasoneth; That none of the Trybe of Iuda attended the Altar, because Moses spake nothing of that Trybe, concerning the Priesthoode.

Then, Negative Conclusions, in Matters of Faith, and Duties, followe well from the Scriptures silence. It is not warranted from Scripture; therefore I am not bound to believe it. The Scripture doeth not require anie such thing of me; therefore GOD accouereth it not service to Him to doe it; is good reaoning.

4. From Verse 15. The Apostile comparing the Proofs of his Argument, calleth this last in playne terme, Farre more evident.

Then, Of Reasons drawne from Scripture, by Consequence,
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Consequent, some will bee lese evident, some more evident; and yet all bee good Reasons, and prove the Purpose stronglie.

Ver. 16. Who is made, not after the law of a carnall commandement, but after the power of an endlesse lyfe.

Hee entereth into a more particular comparison, of the Levittical Priesthode, and CHRIST'S; to show the weaknesse of the one, in comparison of the other. The Levittical Priestes, in their Consecration, got a commandement, for the Exercise of bodylie and carnall Rites, some fewe yeares of their mortall lyfe, without power to convey the Grace signified by those bodylie Rites. But CHRIST, in his Consecration, is endued with Power, to conferre Grace, and Lyfe eternall, from Generation, to Generation, to all that seeks the Benefite of his Priesthode.

Then, We may bee assured of Chrift's power, to make the Innocents which hee vseth for our Salvation effectual; as wee may bee assured of his endlesse lyfe.

Ver. 17. For, Hee testifieth, Thou art a Priest for ever, after the Order of Melchisedek.

Hee proveth this by Scripture, because GOD calleth Him a Priest for ever. Therefore, Hee hath Power for ever, as living for ever, to make His own.

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Some Priesthode effectual. So, The eternitie of CHRIST'S Priesthode, proveth it to bee forcieble, to giue Eternall Lyfe. For, if it did not endure in his person, it could not giue Eternall Lyfe; and peoples healettes would not rest upon it, with anie ground: And so it seemed to bee renounced, and another Priesthode sought.

But seeing it is not to bee changed, but standeth; Then, of neede for, it shall be thougth to giue vs, which wee are seeking; that is, Eternall Lyfe. Then, As long as Christ endureth, we want not a Priest, to heare confession of sinne, to giue absolution, to bless vs, and giue vs Eternall Lyfe.

Ver. 18. For, there is, verilie, a disanulling of the Commandement going before, for the weaknesse, and unprofitablenesse, there-of.

1. By the same words, of establishing Christ's Priesthode, Psal. cx. bee proveth, that the Levittical Lawe was to bee abolished, when Christ came; Because the establishing of Christ's Priesthode, and bringing it to light, is the disanulling of the Levittical.

Then, There needeth no more, to declare, That the Levittical Priesthood, and Law, is abolished, and wee freed from the Ceremonies thereof, but the comming of CHRIST, and His entering to his Office of Priesthood.

2. Hee giveth a Reason, of the abolishing of this Priesthode; Because it was weake, and unprofitable. Question. How can that bee, seeing it was ordain'd, to strengthen the Believers, then, and was profittable for that ende?
I aunswere. It is called weake, and unprofitable, in regard to anie power, to make satisfaction to GOD'S justice for our sinnes, or to purchase anie Salvation unto vs: For other wise, as a Meane, to leade men, for that syme, unto the MESSIAS, who should satisfie for vs, it was not weake, nor unprofitable: But, to pacifie GOD, and purchase Salvation, as the misbelieving Israel did vs, it was weake, and unprofitable, altogether. Agayne, being considered as a Meane, to prefigure CHRIST, it was profitable still, till CHRIST came: namelie, for that ende, and use. But when Hee is come, no ende, nor use, more for it; but that it should bee abolished; having served the Turne whereunto it was ordained.

T H E N, 1. Leviticaall Ceremonies, what-soever vs, they might have had before CHRIST, are weake, and unprofitable; after His comming, 2. It is civill reforming, to say, such Rites and Ceremonies were vsd before CHRIST came; therefore, they may bee vsd now also.

For, the Lawe made nothing perfect, but the bringing in of a better Hope did: by the which we draw nigh unto GOD.

HEE proveth, That those Rites were weake; Because the Lawe, whether Moral, or Ceremoniall, could not perfect anie thing: that is, justifie, sanctifie, and save anie man.

1. They served as a Pedagogue, to leade a man to CHRIST.

CHRIST, for expiation of Sinne, and purchase of Salvation: but could not effectuate this, by themselfes. And this makest good the Aunswere to the Question in the former Versi. T H E N, To seeke to bee perfected, justified, and saved, by vs, is to seeke that by the Lawe, which could never bee brought to passe, by it.

1. What, then, doeth perfect all? Hee answereth: The bringing in of a better Hope, perfected all. That is, CHRIST then began for, and looked vno, who is that Better Things, the Ende, and the Signification, of those Legal Ordinances, being brought in vnto Believers; Hee lab perfet all. T H E N, 1. What the Believers could not get vnder the Lawe; by their outward service, they got it by CHRIST, hoped for, and belied into. 2. The Believers of old, reft not on the shadowes; but had the Eye of their Hope on CHRIST.

3. Hee commendeth this Better Hope: that is, CHRIST'S Priesthood hoped for vnder the Lawe; likewise by it wee draw nigh unto GOD. Nowe, Drawing nigh, importeth a distance before drawing nigh; and, agayne, Drawing nigh, was the Priest's privilege vnder the Lawe. T H E N, By Nature, and without CHRIST, wee are Aliens from GOD, and farre away from Him: but, by CHRIST, wee get Libertie, to come nigh; not onlie to GOD'S people, but as Priestes, through CHRIST, to offer our Spirituall Oblations. The Priests Priviledge of olde, is common to Believers now.
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Ves. 20. And, in as much, as not without an Oath, Hee was made Priest:
Ves. 21. For, those Priests were made without an Oath: but This, vwith an Oath, by Him that sayde vnto Him, The LORD sware, and will not repent, Thou art a Priest for ever, after the Order of Melchisedek.
Ves. 22. By so much was IESUS made a Suretie of a better Testament.

HE B goeth on, to compare the Levitical Priesthooe, with CHRIST'S. Two Comparisons are here conjoin'd: 1. The Levitical Priests, were made without an Oath, out of pure way of simple Ordinance, and Direction; GOD leaving roome to himselfe, to give long bee pleased to hold on the Direction: and when bee pleased, to change it. But CHRIST was made Priest with an Oath, that bee should never bee changed.

THEN, 1. When GOD gave sooth the Ceremonial Lawe, hee referred roome to himselfe, to change it: yea, gave evidence, that hee was to change it: for, hee obliedged the people, during his will: but not himselfe. 2. But, for CHRIST'S Priesthooe, GOD is bound with an Oath, Never to change it: and, it leaneth on his nature, which can not alter, nor repent; and, upon his Oath, which can not bee violated.

2. Another.

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Ves. 23. And they, truelie, were manie Priests; because they were not suffe red to continue, by reason of death.
Ves. 24. But, this Man, because Hee con-
continueth ever, hath an unchangeable Priesthood.

Another Excellencie of Christ’s Priesthood, above the Levitical, which may bee brancbed out in these particulars following:

1. The Levitical Priestes were manie, both at one tyme, and one after another: by reason whereof, that Priesthood was weakened, while one parte of the Office, for such a tyme, was in the bands of this man; and another parte, for another tyme, was in the bands of that man. And, because one man could not bee ready to take the Sacrifices from all the people, therefore, several men behooved to take several partes of the burden. But, in Christ’s Priesthood, there is but one Man, even Himselfe; His Priesthood is indivisible: no man bears a parte of the burden with him: He, alone, attendeth all mens Sacrifices, by himselfe: He is at leisure, for everies man’s employment, at all tymes, in the greatest thros of Sacrifices.

Then, as long as CHRIST is at leisure, no reason to employ another, to carry our Prayers.

2. The Levitical Priesthood, did passe from one person, to another: Death made interruption. But CHRIST’S Priesthood cannot passe from his owne person, to anie other: neither Death, nor anie other infirmite, can interrupt his Office.

Then, 1. To make anie Priest, by speciall Office, in the New Testament, beside CHRIST, is to send the Priesthood of CHRIST, and make it imperfect, perfect, lyke Aaron’s; which, for the same reason, That it had manie Priestes, was weake, and imperfect, and inferior to CHRIST’S.

2. To make Priestes, by Office, in the New Testament, to offer vp anie corporall sacrifice, is to make CHRIST’S Priesthood separable from his owne person: which is agaynst the nature of CHRIST’S Priesthood, which cannot passe from one, to another: for to importeth the worde, 3. To make pluralitie of Priestes in Christ’s Priesthood, Vicars, or Substitutes, or, in anie respect, part-taker of the Office with him, is to presuppose, that Christ is not able to doe that Office alone; but, is eyther dead, or weake, that hee can not fulfill that Office: contrarie to the Text here, which sayeth, Because he continueth ever, hee hath an unchangeable Priesthood: or, a Priesthood which can not passe from one, to another.

Ver. 25. Wherefore, Hee is able also to saue them, to the uttermost, which come vnto GOD by Him; seeing He ever liveth, to make intercession for them.

He by his Priesthood, sent to thos. that are in their sins, to be sent to thos. that are in their sins, to bee, The perfect Salvation of all Believers; for He is able to saue, to the uttermost, them that come vnto GOD, through Him.
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alone, to sue, to the uttermost, those that come unto God, through Him.

2. From this ground also, it doeth follow, that Christ not onely beginneth the Believers salvation, but perfeceth it also. He doeth not worke a parte of a man’s salvation, and leave the rest to his owne merits, (or the merites of others;) but perfeceth it himself, even to the uttermost. 3. And if a man joyne anie thing meritorious vnto Christs Priesthoode, or anie Mediator, for intercession, beside him, or seeketh, by his owne workes, to purchase salvation, he denieth Christ to be able to faue him to the uttermost.

2. Hee describeth Believers, to bee those that come to God, through Christ. Then, 1. Christ is the Door, and the Way, through which onely Access is gotten to God. By Sayndes, or Angels, there is not a way to come to God, but by Christ onely. 2. They that comen not through Him alone to God, seclude themselves from the sufficiency of salvation to bee had in Him. 3. The nature of believing, is to make a man come towards God, to get communion with Him, through Christ. 4. And none but such as come in Faith to God, through Christ, can take comfort from His Priesthood, or looke for salvation.

3. Hee giveth a Reason, why perfect Salvation is to bee bad for such as come to God, through Christ: Because Hee liveth for ever, to make intercession for them. Hee saith not, To offer, or cause offer up, the Sacrifice of his body for them; But, Hee liveth, and is not to bee offered anie more: and, liveth, to make intercession.

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Then, 1. The sacrificing parte is done, and ended: His intercession hath now the place: and, by His intercession, we get the Merite of His Death and Passion, applied vnto vs: and not by anie newe Oblation. 2. If Hee brooke His lyfe, Hee will not faile to intercede for vs, who come vnto God through Him; and not through Sayndes, or Angels, or anie person beside: For, Hee liveth for ever, to make intercession for vs.

Verse 26. For, such an High Priest became vs, who is holie, harmless, vndefiled, separate from sinners, and made higher than the Heavens.

To the ende hee may force the Hebrewes, to forsake the Priesthood of Levi, bee drawn to a strong Reason, from the nature of our Estate under the Gospel; where by hee prooveth, not onely, that the priestes of Aaron’s Order are abolished; but, also, every some of Adam is excluded from the Office of the Priesthood, except IESVS CHRIST in his owne person onely. Because, even Priest that wanteth the properties of IESVS CHRIST, is unbecoming for vs under the Gospel. A sinfull man might have beene a Priest under the Lawe, to prefigure CHRIST, before Hee came: But, nowe, no sinfull man may bee a Priest by Office, but CHRIST onely, in whom there is no sinne. When the Sacrifice was a beast, then a sinfull man might be a priest: But, nowe, when the Sonne of GOD is the Sacrifice, and hath offered vp himself.
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1. In that bee reknewe a number of Perfections, necessary to bee in a priest, in the tyme of the Gospel, all of them in CHRIST, and, all such as wee stand in neede of, WEE LEARNE, That all the perfections whereof wee have neede in a priest, are all in CHRIST: And, the perfections which are in CHRIST, wee have neede of them all, and should make vfe of them all.

3. The first propietie of a priest under the Gospel, is this, HEE must be hole: that is, of his owne nature hole, in his originall holie. THEN, No sinful man can be a sufficient priest in the New Testament, to doe for vs, who wants holie-nesse by nature.

4. The next propietie: Our priest must bee harmless, ill-senesse; free from anie originall guile-nesse. THEN, No man, come of Adame, by natural propagation, can bee a priest for vs nowe, to satisfie our necessities, who haue sinne originall in vs.

5. The third propietie: Wee have neede of a priest undefiled; that is, free from actual sinne. THEN, No priest can suffice vs, who are defiled with actual sinne, but CHRIST, who never sinned.

6. The fourth propietie: A priest meete for vs, must bee free from the pollution of those amongst whom bee conversib. THEN, Wee who are of polluted lippes, and lyues, and dwell amongst such a people, communicating, manie ways, of their guile-nesse, can not haue sufficient comfort. through anie priest, who can bee infected with sinne. And, hee who is a man of polluted lippes, is not meete to bee a priest for vs.

2. In that
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7. The first property: A priest needeth *for* vs. be

booved to have his Residence in Heaven, and have com-

mandement over Heaven, to open it unto us, and give

vs entrie. Then, None other, but CHRIST, could suffice vs, on whome, by nature, the Dooms of Heaven are closed. No priest, out of Heaven, is meete for vs.

Verf. 27. Who needeth not daylie, as those High Priestes, to offer vp Sacrifice, first, for his owne finnes, and then, for the peoples: For, this Hee did once, when Hee offered vp Him-

selfe.

1. The sixt property of a fit priest for vs: Hee must have no neede to offer Sacrifice for his owne finnes: Then, Ne ther LEVI, nor anie finfull Man after him, can bee a priest under the New Testament; but CHRIST onelie, who never finned, and so had never neede to offer for Himselfe.

2. The seuenteenth property: Hee must not have neede to offer daylie for the peoples finnes, who must bee our priests: For, if bee should offer the second day, then the first dayes Sacrifice should bee declared unsu-

sufficient: Or, else, why offereth bee agayne, after that which is sufficient? Then, 1. The Priest of the Newe Testament, needeth not to offer ofter nor once. 2. And if CHRIST'S Sacrifice were of-

fered ofter nor once, or daylie, Hee could not bee a fit priest for vs, nor offer a perfect Sacrifice for vs; for,

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for, the of offering, should declare the former offer-

rings, unsu ficient, and imperfect.

3. Hee giveth a Reason, why Christ needed not to offer vp ofter; Because hee hath offered vp him-

selfe, once, for the finnes of the people.

Then, 1. CHRIST was both the Priest, and the Sacrifice, in His owne Offering. 2. CHRIST'S Sacrifice can not bee offered vp by anie, but Him-

selfe; another nor CHRIST'S felle, can not offer vp CHRIST. 3. Betwixt the coming of CHRIST, and the writing of this Epistle, which was fundrie years after CHRIST'S Ascension, the Apostle knew no Offering of CHRIST, but that onlie once, upon the Croffe: and yet, ymnes out of number, was the Sacrament of the LORD'S Supper celebrated before this ymne.

4. In that bee maketh that once offering,

the Reason of his not offering daylie, is TEACHETH vs. That the perfection of that once offered Sacrifice, maketh the repetition needless: And, whosoever maketh it needfull, that CHRIST bee offered daylie, maketh both CHRIST an imperfect Priest, and His Sacrifice imperfect also.

Verf. 28. For, the Lawe maketh Men High Priestes, which haue infirmi-

tic; but, the worde of the Oath, which was since the Lawe, maketh the Sonne, who is consecrated for evermore.
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HEB. gives a special reason, why it becometh not us under the Gospel, to have a sinner man for our priest, because this is the very difference between the Lawe, and the Gospel.

1. The Lawe makest Men, which bane infirmities, high priests; but, the word of the Oath, which was since the Lawe, makest the Sonne; and, none but the Sonne, who is consecrated for evermore.

Then, The Scripture knoweth no priest, but the Levitical priests, of Aaron's posterity, for the tyme of the Lawe; or, else, that one priest which was made by an Oath, for the tyme of the Gospel. Beside these, the Apostle acknowledgeth none; nor were there any other, in his tyme, in the Church.

2. He makes the difference of the Lawe, and the Gospel, to stand, amongst other things, in the difference of priests: so as the Gospel cannot admit sub priesters, as the Lawe admitted.

Then, To have priests now, after the similitude of the priests under the Lawe, were to remove the difference which GOD hath made between the Lawe, and the Gospel.

3. The Differences, as the Apostle setteth them downe before, are, 1. The Course taken about priests, under the Lawe, was alterable: they were made without an Oath, the Law-giver declaring it to be his will, to change that Course, when he sawe it sitte. But the Course taken about the priests of the New Testament, is with an Oath, and, so, can not be changed. Then, To make a priest in the Gospel, who is not consecrated by an Oath, to abide

4. The fourth Difference: The Lawe makes such priests, as bane infirmities: that is, Sinner Men, who can not make the sacrifice which they offer, effectually, to pacifie; nor the Blessing which they pronounce, to come; nor the institution which they give, possible to open the Eyes. But the Evangelical Oath, makest the Sonne, who is able to save, to the uttermost, all that come to GOD, through Him.

Then,
THEN, To make a sinner and weake man, a Priest nowe, is to weaken the Priesthood of the Gospel, and make it lyke the Law.

5. The first Difference. The Lawe makes new Priests, which have infirmities, over whom Death had power, that they could not be consecrated, but for their short lyfe time. But, the Evangelical Oath, maketh the Sonne, whom the Sorrowes of Death could not bodelze: and both consecrated Him for evermore.

THEN, As long as CHRIST'S Consecration latheth, none must meddle with His Office.

6. The last Difference. The Lawe instituting Priests, was not GOD'S Last Will, but might suffer Addition. But, the Evangelical Oath, is but the Lawe, and GOD'S last and unchangeable Will.

Therefore, To adde unto it, and bring in as manie Priests nowe, as did serue in the Temple of olde, is to provoke GOD to adde as manie Plagues as are written in GOD'S Bookes, upon themselves, and their Priests also.

The Summe of Chap. VIII.

THIS is the summary of all that I have spoken: Wee have no priest nowe, but CHRIST, who is equal in Glorie to His Father in Heaven, Ver. 1. The Offerer of His owne Bodie, signified by the Tabernacle, Ver. 2. For, everie priest must offer some-thing: therefore, so must Christ, Ver. 3. But, the Typical Sacrifice Hee could not offer, by the Lawe; albeit Hee were on earth, Ver. 4. Because Hee is not of the Tribe of LEV, the proper Office was to meddle with the shadowes. Therefore, Hee must be the Offerer of the Substance: that is, of His owne Bodie, signified by the shadowes, Ver. 5. And, so, now, Hee hath taken the Office over the Levites head; and hath an Office more excellent than they; and is Mediator of a better Covenant, than the Covenant which was in their time, Ver. 6. For, if that Covenant had bene perfect, another had bene needed; Ver. 7. But, another Covenant was needful: and GOD promised to make a Newe one, Ver. 8. A better Covenant, than that olde, which the people brake, Ver. 9. For, in this Covenant, GOD undertaketh, to make vs keepe our parte of it, Ver. 10. 11. And, to pardon, where wee tayle, Ver. 12. Now, when GOD promised a Newe Covenant, Hee declared the other to bee olde; and, to bee abolished, when the Newe came, Ver. 13.
The doctrine of Chap. VIII.

VERS. 1. Now, of the things which we have spoken, this is the summe: We have such an High Priest, which is set on the Right Hand of the Throne of the Majesty, in the Heavens.

1. THE Apostle, accommodating himself, to helpe the capacity and memory of the Hebrews, and urging the speciall Point of his Discourse, is worthy of imitation.

2. In saying, We have such an High Priest, who is set downe on the Right Hand, &c. bee setteth forth the Glorie of Christ's person, that bee may commend His Priesthood.

THEN, 1. The Glorie of CHRIST'S Office, is not scene, till the Glorie of His Person bee scene.
2. The Glorie of His Person is not scene, till His glorious Sovereignty, and Government of the World bee scene.
3. Yea, the Glorie of CHRIST is not rightlie scene, till His Equalitie with the Father, in Glorie, bee scene, and acknowledged.

3. In saying, that Christ, as high Priest, is set downe on the Right hand of the Throne, bee giveth us to understand, That CHRIST, as in His Divine Nature, be is undivided from the Father, in Glorie, and Dominion; So, in His Humane Nature, He is exalted to the Fellowship of Divine Glorie, with the Father: Because of the Union of the Humane Nature, with the Divine, in one Person of the Mediator: The two Natures full remaining distinguished; but not divided, nor separeted, the one from the other.

4. See noteth the place of this Glorie, to bee in the Heavens, wherein bee presence Christ, above the Temporal Priestes; for, their Temporal is onlie exercised on Earth; but Christ's, in Heaven, and, THEREFORE, When wee will employ our high Priest, wee have no earthly Citie to lecke Him in; but in the Heaven, the onlie Place and Palace of His residence.

VERS. 2. A Minister of the Sanctuarie, and of the true Tabernacle, vvhich the LORD pitched, and not man.

F OR all this Glorie, yet Christ is still called Beere a Minister; To Show vs, That His High Honour, hindereth Him not to doe His Office, for our Good.

2. Hee is called a Minister of the Sanctuarie, or, of the holie things; for the word will agree with both, and both tende to one purpose: for, the holie things, were all tied to the Sanctuarie; and, bee that was Minister of the Sanctuarie, was Minister of the holie things also; and that, in name of the Sainetis. Nowe, the Sanctuarie, or the holie things, which bee is spoken of, is
A thing signific'd by the Sanctuary, and by the holy things. And, so, taking all the significations of the word together, We are taught,
That Christ, in his glory, is not ydle; but, as a faithfull Apostle, in the heavenly sanctuary, taking the care of all the holy things, which his fayntes, and people, are commandd to present, procuring, and giving forth, all holy, and spiritual things, from heaven, to his fayntes, which their estate requireth.

3. Hee is called, a Minister of the true Tabernacle, which GOD pitched, and not man: That is, The minister of bis owne Bodie, miraculously formed by GOD; not after the ordinarie manner of other men, signified, and represented by the Typical Tabernacle.

Then, The Tabernacle, and Temple, under the law, was but the shadow; and Christ's Bodie was the true Tabernacle. For, 1. As the simboles of GOD's presence, was in the typical Tabernacle; so the fulnesse of the Godhead dwelleth bodilie in Christ. 2. As the typical tabernacle had inclosed in it all the holy things, the Candle-sticke, Table of Shew-bread, Laver, Altar, &c. So hath the humanitie of Christ, or Christ the Man, all holinesse, and perfection; the fulnesse of all good, and all holy things, in him, Light, Food, Washing, and Reconcilation, and all in himselfe; that out of his fulnesse, wee may all receaue Grace for Grace.

3. As the Tabernacle, in the outmost Coveringes, seemed but bare, yet had better fflue within; So, our LORD, when hee dwelt in the tabernacle of his

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his fflue amongst vs, was found in forme as a man, and in the shape of a servant; but, inwardlie, was full of Grace, and Truth.

4. In calling Christ's Bodie, The true Tabernacle, which GOD builded, and not man, to make vse of Christ in truth, as the Church of olde made vse of the Tabernacle in the Type: That is, In him feeke GOD, Towards him turne the Eye of our soule, when we come, to our fynes, to bee forre removed, to the end of the earth: In him offer all our spiritual sacrifices; In him feeke our Washing, our Food, our Light, our Comfort: In him, as his Priestes, make our Abode, and daylie Dwelling. In him let vs live, and breathe.

5. In so calling Christ, hee approprieteth the sacrificing of his Bodie, to himselfe, in his owne person, as he personall and proper Alt. of his Priestboode: for the setting of the which Sacrifice, once, and never often, (as HEBR. viii. 27. &c.) hee keepeth still the style of the onely Minister of the true Tabernacle, as his owne incomunicable Prerogative.

And, therefore, Who-so-ever presumeth to offer his Bodie, presumeth also to take his place.

Ref. 3. For, everie High Priest is ordainned to offer Gifts, and Sacrifices; wherfore, it is of necesse, that this Man haue yome-what also to offer.
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HEB proveth, That Christ is the Minister of the Tabernacle of his own Body, by offering it up; because it beheaded him, seeing he was a Priest, to offer up some thing, either the typical Oblations, or else his own Body, represented by them. But the typical Oblations hee could not offer, according to the Lawe, not being a Levite; Therefore, he beheaded to offer up himselfe, represented by the typical Oblations.

Then,

The Apostle acknowledgeth no Priest, but either the Levitical Priest, or the Priest that offereth up his own Body. And, who so ever pretendeth to have the Office of a Priest nowe, flieth the Office of the Levite, or Christs Office.

Vers. 4. For, if Hee were on earth, Hee should not bee a Priest; seeing that there are Priests, which offer Gifts according to the Lawe.

1. HEB proveth, That Christ cannot offer up the typical Oblations; Because hee cannot be a Priest on earth, albeit hee were on earth: Because Priesthood on earth, is proper to the Levites only: For, they are the onely Priests, by Lawe, on earth, and have prescribed to them, by Lawe, what they should offer.

Quest. You will ask mee here, was not Christ a Priest, when hee was on earth? I answer, Yes. How then, saith the Apostle here, If he were on earth, hee should not bee a Priest?

Whence Wee Learne, 1. That Christ is not nowe on the earth, nor in anie place thereof; and, therefore, it anie man say to vs, Loee, heere bee hee, loe there bee hee, wee must not believe him: it is a false christ hee showeth vs, and not the True, as CHRIST himselfe fore-warneth, MATH. xxiv. 23.

2. That it is impossible, that Christ should nowe bee on the earth; for then should hee lose his Priesthood, which is impossible. For, if hee were on earth, hee should not bee a Priest, saith the Apostle.

K 4
Heere. 3. That Christ's Priesthooe is onelie discharged nowe in heaven, seeing he may not see a Priest on earth.

2. His Reasonis: They are Priestes, which offer Giftes, according to the Lawe. THEN, Every Priest, who brooke his Priesthooe on earth, must offer Giftes, according to the Law, as the Apostle here reasoneth: And, such Priestes as those, Christ hath abolished, having changed the Priesthooe, and the Lawe also.

Therefore, There can bee no Priest by Office on earth at all, with GOD'S allowance.

Vers. 5. Who serve unto the Example, and Shadowe, of Heavenly things: as Moses was admonished of GOD, when he was about to make the Tabernacle: For, see (sayeth Hee) that thou make all things according to the Patterne shewed vnto thee in the Mount.

HEE describeth, the proper vs of the Levitical Priests, to serve unto the Example of heavenly things. THEN, 1. The Incarnation of Christ, his Death, and the Benefits thereof, signified by Levitical Shadowes, are heavenly things, in regard of their heavenly Fruites, and Effecetes, and other heavenly Respects; and, are with an heavenly Mynde to bee looked upon. 2. The Ceremonies of the Lawe, were not yele Rites: but, Examples, and Figures of Christ, and his Graces; by the which men were led, then, as by the hand, to Christ, who was to come.

2. From EXOD. XXV. 40. bee proveth, they were Shadowes of heavenly things; because the Patterne in the Mount represented the heavenly things; and Moses Tabernacle represented the Patterne in the Mount: Therefore, it represented heavenly things. And, unto this Patterne was Moses led.

THEN, 1. GOD would not, no, not in the tyme of Types, suffer anie devyle of man to come in, for representing anie thing heavenly: Much lesse will hee nowe. 2. Those which himselfe ordaineth, hee will have observed, and none omitted.

Vers. 6. But nowe hath Hee obtayned a more excellent Ministerie; by howe much also Hee is the Mediator of a better Covenant, which was establiished vpon better Promises.

1. THE offering of the Typical Oblations, bee both made proper to the Levites. Nowe, the offering of the true Sacrifices, and service belonging thereto, bee appropriate to Christ, and call'd it, A more excellent Ministerie.

THEN, 1. The offering of the thing signified by the Levitical Types, is more excellent than all their Offerings. 2. This Ministerie is proper vnto Christ.
Chrift one of his owne person.

2. From this bee prefereth the Mediatorship of Christ, to the Typical: The Promis, and the Covenant, nowe, to the Covenant then. His reasoning is, as the Ministerie is, fo is the Mediator. The Ministerie is more excellent, in offering vp himselfe, than the shadowes. Therefore, the Mediator is more excellent nowe, than the typical of olde.

Then, The offering of Chrift's Bodie, which is the more excellent Ministerie, is still annexed to the Person of the Mediator one, And, who-fore intrudeth himselfe into that excellent Ministerie, of offering vp Chrift's Bodie, intrudeth himselfe also into the Office of the Mediator.

3. In comparing the Covenant then, and nowe, bee maketh this the better: Because the Promises are better. WHENCE WE LEARNE, 1. That there was a Covenant betwixt GOD, and his Church, of olde, vnder the Lawe: And, so, Reconciliation to bee had with GOD then. 2. That how-soever in substance of Grace, both the Covenantes agreed; yet the forme of this Covenant vnder the Gospel, is better: Because the expresse conditions are better, the Promises are more spiritual, and more free of straitte conditions.

VER. 7. For, if that first Covenant had beeone faultlesse, then should no place haue beeone sought for the second.

To cleare the abolishing of the olde Covenant, bee proveth, not to bee faultlesse; Because a Newe Covenant.
Vert. 9. Not according to the Covenant that I made with their fathers, in the day when I took them by the hand, to leade them out of the land of Egypt, because they continued not in My Covenant; and I regarded them not, sayeth the LORD.

1. The Prophet distinguisheth the Olde Covenant, from the Newe, by describing the Olde, what it was, howe broken, and howe punished. For the first, the ten Commandements, and the rest of the Lawe delivered unto them, when they came out of Egypt, was the Covenant of olde, whereas GOD promised, To bee their GOD, upon Condition, That they did all that bee commanded them: and, they

they accepted the Condition. So; Albeit there was Grace heere, in sundrie Articles, covenanted, yet the forme of the Covenant, was lyke the Covenant of Workes; Compare Jerem. xvii. 15, with Jerem. xxxix. 31, 32, 33, &c.

2. For the next: They continued not in it, through leaning to their owne strength, and seeking to establish their owne Righteousness; being ignorant of the Righteousness of GOD. They dealt deceitfully in the Covenant, and fell to open Idolatry, from ymne to ymne. So, by the Covenant of Workes, no man will bee found steadfast.

3. For the punishment of it. I regarded them not. In the Hebrew it is as much, as, I Looured it over them: That is, I fed My Husband, and Lordie Authoritie over them, and so misregarded them.

Whereof we haue to leerne. 1. That as GOD'S Lordship, and Husbandship, is an obligation of doing well to the Covenant keeuer; So is it a Declaration, of his juff Freedom, and Authoritie, to punishe the Covenant breakers. 2. That when GOD is pleased, to exercise his Dominion, and Authoritie, over Covenant breakers, the transgressour falleth in misregarde with GOD: that is, As little account is made of his lyfe, as of one without the Covenant. 3. That to bee misregarded of GOD, is the summe of all Judgement. 4. That the impotence of the people, to keepe the Olde Covenant, did not excuse them from the punishment due to the breaking of it.

4. The LORD makest their instabilitie in the Olde Covenant.
**Covenant, the Reason of his making of a Newe one.** Wherein the Lord's Bountie is verie remarkable; Who, out of our evill, taketh occasion, to doe vs so much more good; And, because of mens inflamabillitic in the Old Covenant, maketh another Covenant, whereby hee maketh vs to persever in obedience.

**vers. 10.** For, this is the Covenant that I will make with the House of Israel, after those dayes, sayeth the LORD; I will put My Lawes into their mynde, and wryte Them in their heartes; and I will bee to them a GOD, and they shall bee to Me a People.

**THIS is the better Covenant, containing better Promises, whereof CHRIST is Mediator, and Suretie, unto all them that believe in Him.**

**Wherein consider, 1.** That all the Articles are Promises; and, so, doe require in the partic that will joynie in the Covenant, Fayth, to embrace the Promises; that the Covenant may bee agreed unto on both sides: GOD promissing, and the needy Sinner heartlie accepting. 2. That, what is requir'd in the Old Covenant, as a Condition, is here turned into a Promise, by GOD, in the Newe. In the Olde Covenant, hee required obedience to his Commandements: and here he promiseth, to wryte his Lawes in our hearts. GOD undertaketh to doe our parte in vs, if wee will believe in Him. 3. That the sense of Wantes, and the feeling of our Imperfect

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Imperfections, yea, of our heartes wickednesse, and carelesnesse, both of heart and mynde; yea, the feeling of the inlacks, or defects, of repentance & faith, are not just hinderances, to make a soule that gladly would bee reconciled with GOD, in CHRIST, stand abacke, from embracing this Covenant: But, by the contrary, the feeling of sinfulnesse, in mynde, and heart, are Preparations, to fitte vs, and lye vs on, to joynie in this Covenant, wherein GOD undertaketh to helpe, and remede, all these evilles, through His CHRIST; by putting His Lawes in our Mynde, and wryting them in our Heartes. For, what is this else, but to illuminate our Mynde, more and more, with the understanding of His Will; and, to frame our Heart, and Affections, to the obedience of the same? 4. That, by the Covenant, Comfort is provided for sinners, who are humbled in the sense of their sinnes: and no doore opened for presumption, norrown given to prophanke persons, to goe on their wayes, blessing themselves. For, the maker of the Newe Covenant presupposeth two things: First, That His partie renounce his owne righteousness, which hee might seeme able to have by the Olde Covenant. Next, that hee flee, for Relief, to GOD, in CHRIST, to have the Benefits promised in this Newe Covenant. Which if hee do, it is impossible that hee can etier leaue to his owne Merites, or live in the love of his sifull Lusts.

5. That, by this Covenant, such an Union is made betwixt GOD and the Believer, that the Believer is the LORD'S Adopted Chylde, and the LORD is the Believer's GOD, All-sufficient forever; promising to bee All to the Believer, which TO BEE OVR GOD, may importe; and, to make the Believer All that one of HIS PEOPLE should bee.

**vers. 11. And**
Now wee believe, not because of thy sayings, for we have heard him our selves, and know, that this is indeed that Christ, John iv. 42. So will the Lord inwardly make his Truth powerful unto Salvation to his owne, that they may say, to those that are his Instruments. Now we believe, not because of your sayings, but because we have heard him our selves.

Then, 1. It is not God's will, that other mens Belief, should be the Rule of our Belief, but that we all search to understand the Scriptures, and God's Will revealed therein. 2. It is safe, from this Ground, to answere that famous Question: How know you such and such grounds of Salvation? Wee answere: It is an Article of the New Covenant, They shall bee all taught of God.

2. Hee sayeth; They shall all knowe Mee, from the leaft, to the greatest. Then, 1. The Newe Covenant admitteth all Rankes, and Degrees of Perfections; and excludes none, high, nor lowe, that dare to embrace it. 2. It may bee, in sundrie FAThouettes of Truth, some of them bee ignorant, and mistaken, more nor other some. But of the saying Knowledge of God, in Christ, they shall all have light, in aaying measure.

Then, the greatest, as well as the meanest, in what so ever respect of Place, or Gifts, must bee God’s Disciples, in the studie of Saying Knowledge, and hearty obedience.

Ver. 12. For, I will be mercifull to their L
vnrighteousnesse; and their finnes, and their iniquities, will I remember no more.

1. To make vs believe the former Promises, but add dest to a Newe Article, of Remission of Sinnes; because from the Conscience of those ordinarily, doe arise our Doubts, and dificultie of drawing neare to GOD. THEN, 1. The Conscience of Sinne, must not drye vs away from GOD: but, rather, force vs to run vnto GOD, more humble: because, onely to such as come vnto Him, in His CHRIST, is Remission of Sinne promised. 2. What-so-ever sorte of finnes they bee, Vnrighteousnesse, or Sinne, or Iniquitie, they shall not hinder GOD to bee gracious to the Penitent, fleeing to this Covenant, for Refuge.

2. In saying, For I will bee mercifull, 1. Hee maketh His Mercie, pardoning Sinne, the Reason of His bestowing the former good things: His giving of one Grace, the Reason of giving another: even Grace, for Grace. 2. Hee maketh His Mercie, the Ground of all this Favour, and nothing in the man’s person, or works, or worthinesse of his fayth. 3. The word Mercifull, is in the Original, PACIFIED; and doeth importe both GOD’s respect to the Propitiatorie Sacrifice of CHRIST, which pacifieth Him towards vs; and, also, our dutie, in looking towards it, as the Pryce of our Reconciliation.

In that the LORD joyneth the Promisse, of putting His Laws in the mynde, and writing it in our heart, with the Promisse of Remission of Sinnes, Hee Teacheth vs, That Hee will have evere Confederate Soule, that seeketh the Benefite of this Covenant, to joyn all these Benefites together, in their Claimes; with Remission of Sinne, seeking to joyn the illumination of their mynde, renovation of their heart, and lyfe, at least in their desires, and endeavours: and not to sever one of them from another; but studie, in Vrighthees, to have them all.

4. Whyle Hee sayeth, Hee will remember their finnes no more, Hee Teacheth, 1. That Hee will never forgive sinne, nor forget it, but set it ever in His sight, till a man enter into this Covenant with Him, through CHRIST. 2. That when Hee hath forgiven sinne, Hee forgettet sinne also: what-soever Hee remitteth, Hee removeth from His remembrance.

Ver. 13. In that Hee sayeth, A Newe Covenant, Hee hath made the first olde. Nowe, that which decayeth, and waxeth olde, is readie to vanish away.

From the name that the LORD giveth this Covenant, in calling it New, bee drawneth two Consequences: The first, That the former Covenant, by this word, was declared olde. Next, That as it was declared olde, so was it declared, shortly after, to bee abolisht.
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Then, 1. The least word that proceedeth out of God's Mouth, is weightie, and worthy of consideration. 2. What-so-ever God's Word doeth importe, by due consequence, must be taken for God's Truth, and God's Mynde, as if it were expressed. 3. Seeing Christ is come, and the tyme is nowe of this Newe Covenant, we knowe, that by God's Authoritie, the Levitical Ordinances, and whole forme of the Legall Covenant, and Ceremoniall forme of worship, are abrogated.

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The summe of Chap. IX.

Then, That you may see this more clearly, let vs take a view of the typicall Ordinances, in the olde Covenant, and of their accomplishment in Christ, under the olde Covenant, and typicall Tabernacle, there were fundrie shadoiews, verf. 1. 2. The Tabernacle divided in two wyrmes, and their furniture within them both, verf. 3, 4, 5. In the wyter wyrm, the Priests feeted daylie, verf. 6. In the inner wyrm, onlie the high Priest, once a-ycare, verf. 7. The cloe-kepping of which wyrm, signified, That the Way to Heaven, was not to be fully cleare, during the tyme of these shadoiews, verf. 8. Nothing done then, externallie, could quyet the Confidence, verf. 9. All being but temporarie shadoiews, imposed till Christ came, to reforme all, verf. 10. But when Christ came, Hee gaue to those shadoiews, accomplishment. For, Hee was Priest of the true Tabernacle of His owne Body, signified by the typicall Tabernacle, verf. 11. And, by His owne Blood, entered into Heaven, for our eternall Redemption, verf. 12. For, if the Types procured a Ceremoniall cleansing, verf. 13. Howe much more shall His Blood, truely, and in effect, procure our Justification, and Sanctification? verf. 14. And, therefore, that Remission of Sinnes, and externall Lyfe, might bee given to the Faythful, both then of olde, and nowe, Hee behooved, by His Office, to make His Testament, and die, verf. 15. For, to requereth the nature of a Testament, verf. 16, 17. Wherefore, the typicall Testament, of olde, also behooved to haue a typicall death, as Lev. xvi. maketh playne, verf. 18, 19. 20, 21. Yea, ev'rie Cleansing of the Types, and ev'rie Remission, behooved to bee with Blood, verf. 22. Therefore, the thinges represented by the Types, behooved to bee cleansed by better Blood, even the Blood of the Messiah, verf. 23. For, Christ entered not into the typicall Sanctuary; but into Heaven itselfe, verf. 24. And, offered not Himselfe often, as the imperfect Levitick Sacrifice was offered, verf. 25. For, then should Hee have often died. But His一经 Offering, was sufficient for ever, verf. 26. And, as God appointed men but once to die, verf. 27. So Christ was but once offered, till the Tyme Hee came to judgement, for the Salvation of the Faythful, verf. 28.

The
The doctrines of Chap. IX.

Vers. 1.

THENCE, verily, the first Covenant had also Ordinances of Divine Service, and a worldlie Sanctuary.

The word [Ordinances] in the Original, is also Iustifications, in the plural number: so called, because they represented our Iustification.

Whereof Wee Learn, 1. That as other things were typ'd under the Lawe; so also was our Iustification, and the manner of obtaing the same, shadowed forth. 2. That those things which then were called Iustifications, were so called onely because they were the Representations of the way of obtaing Iustification: for they did not justify. 3. That albeit Iustification bee onely one; yet the types thereof were manie: noe one of them beeing able to expresse the Truth, but in parts.

2. By calling them Ordinances of Divine Service, bee teacheth vs. That, sometyme, those Ceremonies which are nowe abolished, were, during their owne tyme, partes of GOD'S externall Worship, in regarde of the Commandement of GOD injoyning them.

3. By calling the Sanctuary Worldlie, bee teacheth vs. To thinke of all the externall Glorie of Leviticall Service, onlie as the earthlie representation of Heavenly things: and, under all these earthlie shadowes, to seek in, to an Heavenly signification.

Vers. 2. For,

Vers. 2. For, there was a Tabernacle made, the first, wherein was the Candle-sticke, and the Table, and the Shew-bread, which is called the Sanctuary.

Vers. 3. And after the second Vayle, the Tabernacle, which is called the Holiest of all:

Vers. 4. Which had the Golden Censer, and the Arke of the Covenant, overlaid round about with Golde; where-in was the Golden Pot that had Manna, and Aaron's Rod that budded, and the Tables of the Covenant.

Vers. 5. And, over it, the Cherubims of Glorie, shadowing the Mercie-Seate; of which wee can not nowe speake particularlie.

Vers. 6. Nowe, when these things were thus ordayned, the Priestes went alwayes into the first Tabernacle, accomplishing the Service of GOD.

Vers. 7. But into the second, went the high Priest alone, once everie yeare; not without Blood, which hee offered for himselfe, and for the errours of the people.
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Hee setteth before our Eyes, the pleasant Face of GOD's outward Worship; that, in the wise appointment of every thing, for place, for division of rowmes; for Furniture, for Ornamentes, for Materials, for Persons, for Actions, for order of doing, we may beholde the Glorie, not onely of the Appoynter of them; but also, the Glorie of the Church, and of Heaven, and of CHRIST, and of His Sayntes, represented there by; as farre above the Glorie of those outward things, as Heavenly, and Spiritual things, are above earthly; as the particular Exposition of the meaning of the Types, in their owne proper places, will make plain; which you can not meddle with here, seeing the Apostile judgeth it, not pertinent.

Verse 8. The holy Ghost this signifying, that the way into the Holie of all, was not yet made manifest, whyse as the first Tabernacle was yet standing.

Hee expoundeth, what the high Priest's going through the Vayle, but once a yeere, did mean, saying, The holy Ghost signified something there by. Then, 1. The holy Ghost, is the Author of these Ordinances of Levi, and of Matters appoynted about that Olde Tabernacle, as of the Expressions of His owne Mynd to the Church: and, so, Hee is very GOD. 2. The holy Ghost, is a distinct person of the Godhead, exercising the proper actions of a person, subduing by Himselfe; discovering the Ordinances of the Church, teaching the Church, and interpreting the meaning of the Types unto the Church. 3. The Church under the Lawe, was not altogether ignorant of the Spiritual Signification of the Levitical Ordinances; because the holy Ghost was then teaching them the meaning. 4. Those Rites, and Ceremonies, were not so darke in themselves, as they could not bee, in anie sorte, vnderstood; but were Expressions of the Mynde of GOD, to the Church of that tyme.

2. That which the holy Ghost did signifie, was this, That the way unto the Holye of all, was not yet made manifest, whyse as the first Tabernacle was yet standing. Then, That the Holye of all, represented Heaven, the Olde Church did knowe.

3. His sayd not that the way to Heaven was closed, but not clearlie manifested. Then, They knewe the way to Heaven, darke, through the Vayle of Types. 2. They knewe there was a tyme of clearer Light comming.

4. The tyme of the enduranc of this not clear manifestacion of the way to Heaven, is set downe to bee, Whyle the first Tabernacle was standing. Then, The Olde Church was taught, 1. That the clear light of the way to Heaven, was not to bee revealed whyle those shadowes, and that Tabernacle endured. 2. That when the clear Manifacation of that way should come by the Messias, that Tabernacle was not to stand. 3. That when GOD should cause that first Tabernacle to bee removed, the true Light was at hand. 4. That none should receive
receive the clear light of the way to Heaven, but such as should renounce the Ordinances of the first Tabernacle.

And so the Apostle, by the authority of the holy Ghost, enforces to these Hebrews, either to renounce the Levitical Ordinances, or to be deprived of the true light of the way to Heaven now revealed.

5. While he calleth this Typicall Tabernacle, the first Tabernacle, be it impornteb, 1. That Christ's Body was the next Tabernacle: 2. That the Temple is comprized under the name of the Tabernacle, in this Dispute.

Ver. 9. Which was a Figure, for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service, perfect, as pertaining to the conscience.

H E B. sheweth the use of the Tabernacle, and the imperfection of the service thereof, saying,

The Tabernacle was a Figure for the tyme then present. Whereby bee given to understand, 1. That the Tabernacle was a Type, and Figure of CHRIST. 2. That it was not appoynted for all tyme to come, but for that present tyme of the Churches Non-age. 3. That how-so-ever it was an obscure Figure, yet, having some reemblance of the thing signified, it was fitte for those of that tyme.

2. Next.
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Chrift, signified with the Offering of the figurative Sacrifices unto the Believer. 4. That true Believers, notwithstanding their imperfections in their life, may be perfected, as concerning their Conscience, by fleeing to the Mediation, and Sacrifice of Christ, which washeth the Conscience throughly.

Ver. 10. Which stood onclie in meates and drinkes, and diverse washings, and carnall ordinances, imposed on them, vntill the tyme of Reformation.

He gives a Reason, why those Ceremonies could not perfet the Conscience; Because they stood in Meates, and Drinkes, and diverse Washings, and carnall Ordinances: To wit, if they bee considered by themselves, separate from their signification, as many of the Jews took them.

Then, There is a two-fold Consideration to bee had of the Levitical Ceremonies: One, as they are joynd with the Significations; and, so, Promises were made of Attenuation, by them, in the Lawe. Another, As they were looked upon, by themselves, separate from their signification, as the carnall Jews tooke them, and rellied on them; and, so, they could not perfet the Conscience.

2. Heeieweth their endesse, saying, They were imposed on them, vntill the tyme of Reformation: That is, Til the tyme of the Gospel, that Christ came, with clearer light, to perfet Matters.

Then, 1. These Ceremonies were by God imposed vpon no people, but them; That is, The Jews onclie. 2. Neithera were they imposed on the Jews for ever, but for a tyme onclie, vntill the tyme of Reformation. 3. Seeing the tyme of Reformation by Christ is come, these Ceremonies are expired, and abolished.

Ver. 11. But Christ being come an High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands; that is to say, not of this building.

To showe the Accomplishment of these things, in Christ's Priesthood, he opposeth His Excellency, to the Imperfection of the Levitical high Priest's Service, thus: 1. The Levitical Priest, was Priest of the Shadowes of good things:
but CHRIST, Priest of the good things themselves; keeping the Dispensation of them proper to His own person; such as are Reconciliation, Redemption, Righteousness, and Life, &c.

2. The Levitical high Priest, had a Tabernacle builded with bands, wherein he served; but CHRIST served in a Greater, and more Perfect Tabernacle, not made with bands: That is, In the precious Tabernacle of His owne Bodie, wherein he dwelleth among us, John 1. 14. represented by the material Tabernacle.

3. He expoundeth, howe the Tabernacle of Christ's Bodie is not made with bands, by this, That is a part of this building: First, Because it was not formed by the Arte of anie Bezaleel, or Aholiah, but by the holy Ghost. 2. Albeit the Tabernacle of his Bodie was lyke ours, in substance; yet, for the manner of his holy Conception, be is of another building nor ours. For our Tabernacles are builded by natural Generation, of Man and Woman, with propagation of Original Sinne: But, CHRIST'S Bodie, in a singular manner, even by the special Operation of the holy Ghost, in the Wombe of the Virgin: And, so, without Original Sinne.

Ver. 12. Netherby the blood of Goats and Calues: but by His owne Blood Hee entered in, once, into the Holie Place, having obtayned aternall Redemption for vs.

1. AND if CHRIST entered but once into Heaven, after His Suffering; THEN, Wee must not thinke, that His Bodie is anie-where else, but in Heaven onely, wherein it is once onely entered,

2. If the Blode thereby CHRIST entered into Heaven, was His owne Blode: THEN, 1. Verilie, CHRIST'S Bodie was lyke ours, in substance; having Blood in it, as ours: and, wee must not conceive otherways of His Bodie, than to bee of the same substance, and substantiall properties, with ours. 2. The Blode belonged to the same person, to whom the properties of GOD belongeth, so often in this Epistle attributed unto CHRIST. His Blode, was the Blode of GOD's Acr. xx. 28. That is, The same IESVS, was GOD and Man, with Flesh and Blode, in one person.

3. The
The Fruit of CHRIST'S bloodie Sacrifice, bee maketh, The aternall Redemption of those for whom Hee offered it: And, to the Typicall Sacrifice, bee ascribed no Redemption at all, in the Comparison. Thereby giving vs to understand,

1. That from the Worlds beginning, to the end thereof, Salvation of Sinners is by way of CHRIST'S Redemption: That is, By His loosing them, through Payment of a Pryce. 2. That the Redemption was manifested to have force, when after His bloodie Sacrifice Hee entered into Heaven. 3. That such as are once redeemed by CHRIST, are aternallie redeemed: not for a tyme, to fall away agayne: but aternallie to bee saved, most certaynlie.

Vers. 13. For, if the blood of Bulles, and of Goares, and the ashes of an Heyfere, sprinkling the vnclene, sanctifieth to the purifying of the flesh:

Vers. 14. Howe much more shal the Blood of CHRIST, who, through the aternall Spirit, offered Himselfe, without spot, to GOD, purgyour conscience from dead worke, to serve the Living GOD?

To prove that aternall Redemption is the Fruit of CHRIST'S Sacrifice, bee refoneth thus: If the Typicall Sacrifices, and Rightes of olde, were able to workes that for which they were ordered; that is, 

externall Sanctification: Much more shal CHRIST'S true Sacrifice bee able to workes that for which it was appointed: That is, Eternal Remission of Sinnes, and inward Sanctification, unto aternall Lyfe.

THEN, There are two sortes of Sanctification: One, externall, of the flesh, which makest a man holy to the Church, what-so-ever he bee within. Another, internall, of the Conscience, and inner man; which makest a man holie before GOD.

2. The purifying of the flesh, bee maketh to bee by the exercysing of such and such Ordinances of Divine Service for the tyme. THEN, Externall, or Church-holinesse, of the outward man, is procured by such and such Exercyse of Divine Ordinances in the Church, as serveth to make a man to bee reputed, and holdeyn for cleane, before men; and, so, to bee receaved, for a member of the Church: as it is to bee seene Vmbr. XIX.

3. From his forme of reasoning, WEE LEARNE, That what-so-ever libertie, and accepte of comming to the Church, was made to the Jew of olde, by those Ceremonies of the Law; as much, and more libertie is made to the Christian, to come in to GOD, by the Blood of CHRIST.

4. In describying CHRIST'S Sacrifice, bee sayd, Christ, through the aternall Spirit, offered Himselfe, without spot, to God. THEN, 1. CHRIST is both the Sacrifice, and the Priest, in one person. Hee offered Himselfe as Map, through the aternall Spirit: that is, By the vertue and power of His owne Godhead, by which 

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Hee preached, before His Incarnation, to Sinners, I. Pet. III. 19. 2. His Sacrifice was without spotte. Hee was that Spottes Lambe, in whom was no sinne, nor imperfection, nor defect of any thing that the Sacrifice required. 3. The vertue of the Sacrifice, which made it to purchase eternall Redemption vnto vs, oweseth from the infinite worth of His eternall Godhead. 4. Albeit CHRIST'S two natures, have their distinct respects in the actions of His Office, yet CHRIST is one, and undivided, in the execution of His Office.

5. The fruites and force of the Sacrifice, is set downe in this, that this Bloode shall purge our Conscience from dead works, to serve the living GOD: That is, shall both absolve a man from by-gone Sinne, and also enable him to serve GOD for yeare to come. THEN,

1. Sinnes ar but dead workes, flowing from nature dead in sinne; and, not onely deserving, but also drawing on Death, vpon the Sinner. 2. The Conscience lyeth polluted, with the filthiness of dead workes; till the vertue of the Blood of IESVS applied, bring intimation of Absolution. 3. Christ's Bloode doeth not purge the Conscience from dead workes, that a man should goe wallowe in them agayne: but, that hee may serve the living GOD more acceptable. 4. The purging vertue of Christ's Bloode, is joined with the Sanctifying, and Renewing of the absolved Sinner: and, what GOD hath conjoynd, let no man put a-finder.

Ver. 15. And, for this cause, Hee is the Mediator of the New Testament, that, by means of death, for the redemption of the transgressions which were under the first Testament, they which are called, might receive the promise of eternall inheritance.

NOW, let anie man shoulde stumble at Christ's Death, see sheweth a necessitie thereof, in respect of His Office of Mediation, and the Purchase made by His Redemption. The force of the Reason is this: Remission of Sinnes could not have beene given under the Lawe, except the Mediator had first paid the price of the same under the Gospel, i.e. the Faythfull, and called Ones, either by right, or by obtaining eternall lyfe for an Inheritance, otherwise than by the Mediator's Death. Therefore, it is shewed the true Mediator, by means of Death, to shew the promised Price of the Purchase of Remission of Sines, and eternall lyfe.

THEN, 1. The Remission of Transgressions, and the Inheritance of eternall lyfe, are both Fruits of Christ's Passion. 2. The Fruits of His Passion, tendd themselves vnto them who were vnder the Olde Testament, as well as vnto vs vnder the New. 3. The Way of Purchase of thefe Benefits, was by Redemption: that is to say, by lawfull Purchase, seeming to make satisfaction. 4. The Way in speciall, was by Means of the Mediator's Death: His lyfe was layde downe, to redeeme ours: His one lyfe, as good as all ours. 5. For this cause, Hee take the Office of a Mediator vnto Himselfe, that...
Hee might have Right, and Enteresse by Death, to make this Purchase. 6. And, therefore, except Hee had reallie died, the Purchase could not have beene lawfullie made.

Vers. 16. For, where a Testament is, there must also, of necessitie, bee the death of the Testamentor.

Another Reason, to prove the necessitie of Christ's death, from the force of the word Covenant, which signifieth also a Testament. The force of the Reason, is this: CHRIST (I Er. XXX. 31.) promised, to make a New Covenant; and therefore, also, a New Testament: and, if to make a New Testament, then also Hee promised to die. The articles of the Covenant also evince, it to bee a Testament: and the Promiser bound, to make His word good, and so to die. For, I Er. XXX. the Lord Christ promised, to reconcile his People to GOD, to take away their sinnes, and to bee their GOD. Unless required satisfaction of them, before they could be reconciled: Satisfaction they could not make themselves; therefore, hee who promised to make the Reconciliation with GOD, was bound to make the Satisfaction for them to GOD: and if Satisfaction for them, then to vnderlie the Curse of the Law for them, and so to die.

THEN, 1. The Newe Covenant, is of the nature of a Testament; and the Benefites promised therein, to wit, Remission of Sinnes, Reconciliation, Sancti.
His death to followe, and the unchangeable was of his mind towards his Church, before his death, he was reckoned both with God, and the Church, for death; and the Promise of laying downe his life for his people, accepted, for the type, as if it had bene performed. For which cause he is called, (Revel. xiii. 8.) The Lambe slaye from the beginning of the worlde. And Christ was still represented as a slaye man, in all these sacrifices, which the Apostle pointeth at, as meeting this Doubt, in the next words which follow hereafter, Vers. 18.

Vers. 18. Whereupon, neyther the first Testament was dedicated without blood.

Hee proveth the necessity of Christ's death yet farther. Under the Law his Bloodshed was represented by types of bloodie sacrifices: therefore it behooved those Types to be answered by his real bloodshed and death. Then,

1. What the types of the Lawe did signifie, Christ behooved to accomplish in vertue. 2. The Olde Church was taught, that by vertue of the blood signified by these types, the Covenant floode between God, and them.

Vers. 19. For, when Moses had spoken every Precept, to all the people, according to the Lawe, hee tooke the blood

blood of Calues, and of Goates, with Water, and Scarlet Woll, and Hysole, and sprinkled both the booke, and all the people;

Vers. 20. Saying, This is the Blood of the Testament, which God hath enjowled vnto you.

Vers. 21. Moreover, hee sprinkled with blood, both the Tabernacle, and all the Vessels of the Ministerie.

From Moses Example, Wee Learne. 1. That the LORD'S Word should bee manifested to all the people, and none of them debarred from being knowledge thereof. 2. That the Word must be spoken plainly, with a distinct voice, in the common Language; and not muttered, in an unknown Tongue. 3. That with the vs of holie Rites, appoynted of God, the Preaching of GOD'S Word should be joyned, to shewe the Institution, and Force of GOD'S Ordinances, to His People.

2. In the booke, and the People, and Instruments of Service, were all to be sprinkled, Wee Learne, That everie thing which wee touch, or meddle with, or make vs of, is vn cleane vnto vs, were it never so holie in it selfe, except the Blood of IESVS make it cleane vnto vs, and cleanse vs in the vsing of it.

M 4 Vers. 22
Verse 22. And, almost all things are by the Lawe purged with bloode: and, without shedding of bloode, is no Remission.

Hee saith, almost, because of some Purging which was done by washing: and yet even that washing, also, drew the Virtue of Ceremoniall Purging from the Sacrifice whereunto the washing was annexed.

2. In saying, Without shedding of blood, there is no remission of sinnes, Hee teacheth vs, That wherefore a Sacrifice is offer'd, for obtaining Remission of Sinne, there shedding of bloode must reallie be; and, where an unbloody Sacrifice is pretended to be offer'd, for obtaining Remission, it serveth not the purpose; because, Without shedding of blood, there is no Remission. Ethern therefore, must such as pretend to offer Christ, for obtaining the Remission of sinn, graunt, that Christ is daylie murdered by them, and His bloode shed of newe, in their pretended Offering; or else, that by their Offering, no newe Remission is purchased. But, the truth is, Christ's bloode is once shed, and never to be shed againe; and, that once Offering, and Blood-shedding, is sufficient for ever-laffing Remission, without anie newe Offering of Him againe.

Verse 23. It was therefore, necessarie, that the Patternes of things in the Heavens, should bee purified with these: but the Heavenlie things themselves, with better Sacrifices than these.

A Nother Reason, of the necessitie of Christ's Death, in force, thus must: If thinges figureall holie, bee booved to bee cleansed, with the Typicall Blood of Beastes: Then, thinges truelie holie, bee booved to bee cleansed with better Blood; even the Blood of the Messias.

Hence wee learne, 1. That for the significations cause, God would not haue the Tabernacle, nor anie Instrument of Service about it, to bee esteemed holie, till bloode was shed, to sprinkle it: That it might bee knowne there-by, That without the shedding of CHRIST'S Blood, Hee would not accept of anie thing from vs, as holie. 2. That the bloode of Beastes was sufficient, to make representation: but better Bloode; even the Bloode of the Messias, beebooved to bee shed, to give the truth of the significacion. For, as farre as Heaven is at one the earthlie sanctuarie, and mens Soules aboue the vessells thereof; As farre better beebooved to bee that Blood, which made Soules acceptable to God, and to get entrance into Heaven, than the blood of Leviticaall sacrifices was.

Verse 24. For, CHRIST is not entered into the Holie Places made with handes, which are the figures of the True;
True, but into Heaven it selfe, now to appeare, in the presence of God, for vs.

Heb. clefteth the matter, howe Christ hath offered a better Sacrifice, than the Levitical: yea, and behooved to offer a better, because Hee is entered into a better Sanctuarie, another Man, in another manner, and to another ende, than the high Priest under the Lawe entered. The Comparison goeth thus.

1. The Levitical high Priest, entered into the materiall, and artificiall Sanctuarie; and a Typical Sacrifice became him: But Christ entered not into that Typical Sanctuarie: Therefore, a Typical Sacrifice became not Him.

2. The Levitical high Priest, entered bodilie into the figurative Sanctuarie: But Christ did enter bodilie into the true Sanctuarie in Heaven itselfe.

3. The high Priest entered in behalfe of the people; with the names of the twelve Tribes upon his breast and shoulders: But Christ is entered in, in behalfe of vs all His People, to appeare for vs, bearing the particular memoriall of everie Saynt in His Admorie.

4. The high Priest entered in, to appeare for a short tyme; and stayed not within the Sanctuarie: But Christ is entered in, to appeare now all the tyme from His Ascension, unto this day, and constantlie still, while it is called Now.

Ver. 25. Nor

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Ver. 25. Nor yet that Hee should offer Himselfe often, as the high Priest entereth into the Holie Place, eternally, with blood of others.

Hee proveth, that Hee had offered a better Sacrifice, than the Levitical: Because Hee behooved to offer an Offering, not to bee repeated, as the Levitical: and, so, a more perfect Offering. The Comparison quib in Dissimilitudes.

1. The high Priest entered in, with the blood of others: But Christ entered in, with His own Blood.

2. The high Priest, made an Offering of other things than himselfe: But Christ did offer Himselfe.

Then, the Offering of Christ, is the personall action of Christ Himselfe. None can, nor may, offer Him, but Himselfe. For, the Priest must bee either better than the Sacrifice, or as good, at least, as the Sacrifice: but none can bee so good as Christ, let bee more excellent, or better: Therefore, none can offer Christ, but Himselfe.

3. The high Priest offered his Sacrifice oftener: But Christ offered not Himselfe oftener than once. Then, to imagine an Offering of Christ oftener, is both to give the Lie to this Text, and to make Christ's Offering, by repeating of it, imperfect, and lyke to the Levitical. For, if once offering of Christ bee sufficient, often offering is superfluous.
verse 26. For, then, must Hee often haue suffered, since the foundation of the worlde: But, now, once, in the ende of the worlde, hath Hee appeared, to put away sinne, by the Sacrifice of Himselfe.

H E E prooveth, that Christ cannot bee often offered; Because, then, (sayeth bee) must Hee often have suffered: 

1. No Offering of Christ, without the Suffering of Christ: His Passion and Death, is inseparable from His Sacrifice. If Christ were often offered, Hee behooved to bee often slayne, and put to death. But that can not bee, that Hee should suffer, and bee slayned oftener: therefore, Hee can not bee offered vp in a Sacrifice oftener. And, they who will take upon them, to offer Christ slayned, and agayne, take upon them, to slay Him, and put Him to new suffering slayned, and agayne. 

2. The offering of Christ in an unbloode Sacrifice, is a vayne imagination, which the Apostle acknowledgeth not: For, if that were possible, then were the Apostles words here false, and his reasoning ridiculous; which were blasphemous to say.

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3. This one offering, once offered, was sufficient, to expiate the sinnes of the saved, before it was offered: and, therefore, must have force also, to expiate the sinnes of the saved, without repetition nowe, after it is once offered. 4. Whose sinnes Christ doth take away, for those He appeared, for those He made a Sacrifice of Himself. And, whose sinnes He doeth not put away, for those He appeared not, He sacrificed not.

4. In calling the tyme of Christ's Suffering, the ende of the worlde, bee given us to understand, that there can not bee so much tyne betwixt Christ's First and Second Comming, as was betwixt the worldes beginning, and his first comming: but a great deale of leffe tyne, neede force: else, were not that tyne the ende of the worlde.

Ver. 27. And, as it is appoynted vnto men, once to die; but, after this, the Judgement.

A man other reason to proove, That Christ neyther could, nor should, offer oftener nor once, from the Common Lawe layde upon Man, of once dying. Which Lawe, Christ having once satisfied, by dying, when bee offered up himselfe, there is no reason, bee should offer himselfe agayne; and, so, die agayne.

1. It is appoynted (sayth bee) for men once to die. Then, 1. It is come by GOD'S just appoyntment, that men should die, since His Lawe.

H E applieth the Common Lawe, of dying once, to CHRIST, saying, Christ was once offered, to beare the sinnes of manie. Then, 1. It is as unreasonable, that Christ should offer Himselfe offerer nor once, as it is so exact of Him, the laying downe
downe of His lyfe oftener nor once: for, that is to
exact more nor the severitie of GOD'S Jutice re-
quyret of Him. 2. Chrift's Death was not for anie
finne in Him; but for our finnes. 3. Hee tooke not
away the finnes of euerie man in particular, (for,
manie die in their finnes, and heare their owne judg-
ment) but the finnes of manie: the finnes of His
owne elect People. MATTH. 21. HEE SHALL SAVE
his People from their finnes.

2. HEE SAYETH, THAT VNTO THEM THAT LOOK FOR
him, HEE SHALL APPEAR THE SECOND TYME.
THEN, 1. After that once Offering of Chrift,
and ascending to Heaven, HEE is not to bee corpo-
rallie present on earth agayne, till the Day of Judg-
ment. The Apoell acknowledgeth corporall pre-
sence no ofter. 2. To looke for Chrift's corporall
presence upon earth then, and not till then, is the
propriety of true believers. 3. Corporall presence
is joined with Appearance: the one is put here for
the other.

3. HEE WILL APPEAR THE SECOND TYME, WITHOUT SINNE.
THEN, 1. In his first comming, HEE was not without
our sinne yet lying vpon him, by imputation; as his
basenesse and miserie declared. But the glorious man-
ner of his second comming, shall make evident, That
hee is without sinne; that is, Fullie exonerated, by that
one Offering, of the debt thereof, which HEE tooke
vpon him.

4. INSTEAD OF SAYING, THAT THOSE WHO LOOK FOR
him, SHALL BEE WITHOUT SINNE, HEE SAYETH, THAT
CHRIST SHALL APPEAR WITHOUT SINNE; TO
TEACH VS, 1. That the defraying the Debt of

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THIS ONCE OFFERING OF CHRIST,
puteth the mayne difference betwixt this
Sacrifice, and those Offerings of the
LAWE; which, because they were repea-
ted, could never perfec the worshipper,
vs. 1. For, if they could have perfeced the wor-
shipper,
shipper, they should have ceased to bee repeated, Ver. 2. Nowe, cease they did not, but were repeated, Ver. 3. Because they could not take away sinne, Ver. 4. Wherefore, as the Scripture doth witnesse, (Psal. xl. ) Sacrifices of the Lawe were to bee abolished, and Christ His Sacrifice to come in their rowne, Ver. 5. 6. 7. 8. 9. By which Sacrifice, once offered, wee are for ever sanctified, Ver. 10. And, as their sacrifice was imperfect, so was their priesthood also, ever repeating the same sacrifices, which could not (because they were repeated) abolish sinne, Ver. 11. But Christ hath ended His sacrificing, in His once offering; and entered to His Glory, to subdue His Enemies, Ver. 12. 13. Having by that once offering, done all to His Followers that was needfull to perfect them, Ver. 14. As the word of the Newe Covenant, Jerem. xxxi. proveth, Ver. 15. 16. 17. 18. Having spoké, then, of Christ's Divine Excellency, and of the Priviledges which the Faithfull haue in Him, I exhort you, to make vs of it: in special, seeing wee haue, by Christ's Blood, access unto Heaven, Ver. 19. By so perfect a Way, as is Christ's Fellowship; of our nature, Ver. 20. And so great Moyer, by Christ, before vs there, Ver. 21. Let vs strengthen our Faith, for the better gripping of our Indulgence, and Sanctification, through Him, Ver. 22. And, let vs avoide our Religion confusandie, Ver. 23. And helpe forwards one another, Ver. 24. Neglecting no Meanes, publicke, nor private, for that ende, as some Apostates have done, Ver. 25. For, if wee make willfull Apostasie from His knowinge Truth, no Mercie to bee looked for, Ver. 26. But certayne Damnation of vs, as of His Enemies, Ver. 27. For, if the Deluyers of the Lawe were damned to death, without mercy, 

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these, Ver. 28. What Judgement abydeth those, who do abuse IESVS, His Grace, and Spirit, as if full Apostates doe; Ver. 29. For, GOD'S Threatening in the Lawe, is not in vayne, Ver. 30. And, it is a leapsfull thing to fall, as a Foe, in GOD'S Hand, Ver. 31. But, rather, prepare you for such sufferings, as you began to see at your Conver- sion, Ver. 32. Partly in your owne persons, and partly by your fellowship with Sufferers, Ver. 33. Which you did joyfullie bear, in hope of a Re- ward, Ver. 34. Therefore, retayne your Confi- dence, Ver. 35. And bee patient, Ver. 36. GOD will come, and helpe, shortly, Ver. 37. And, till He come, you must live by Faith, and not by Senes; but, if you will not, you shall bee rejected, Ver. 38. And you are not of that Sorte that shall make Apostasie; but of the number of true Believers, who shall persever, and bee saved, Ver. 39.

The doctrine of Chap. X.

That hee may yet farther shew the impossi- bilitie of offering Christ ofter, hee giveth the often repetition of Levitical sacrifices, once by yeare, for a reason of their imperfection, and inabilitie to perfect the worshipper: and therefore, of necessity, Christ's sacrifice could not be repeated, except wee should make it imperfect, lyke the Levitical, and unable to perfect the worshipper, is the Legall sacrifice was.

The force of his reasoning, is this: The moste solemne sacrifice offered by the high Priet himselfe, Lev. xvi, and least subject to repetition of all the sacrifices, being offered not so often as each moneth,
or each weeke, or each day, as some sacrifices were: but once a-yeare onelie; yet, because they were repeated, yeare by yeare, they were declared, by this means, vnable ever to make the commers thereunto, perfect. Therefore, Christ’s sacrifice could not be often offered; lest, for that same reason, it should bee found imperfect also. And, this is his drift in Vers. 1.

Hee proveth his reason to bee good, thus: If they could have perfected the commer, then they should not have beene repeated, but ceas’d from being offered, because they should have delivered the worshipper, perfectlie, from finne: and, having done that, the repetition was to no purpose, Vers. 2. But they did not free the worshipper from finne: for, still after offering, hee professed himselfe guilty, (for anie thing these sacrifices could doe) by offering of a newe Offering, Vers. 3. And no wonder; because such sacrifices were not worthie to expiate finne: and, so, vnable to take away finne: and, so, also, vnable to quyet the Conscience.

VERS. 1.

For, the Lawe having a shadowe of good things to come, and not the verie image of the things, can never, with those sacrifices which they offered yeare by yeare continuallie, make the commers thereunto, perfect.

THE Olde Covenant, is called the Law, because it was drawn vp in a Legall forme, upon condi-

itions of obedience to the Lawe, and Grace and lyfe in IESVS CHRISt to come, were set before them in Shadowes; not in a cleare manner, as in the Gospel:

THEN, 1. In the Olde Covenant, the Lawe was exprestlie vrged, and Grace in the Masses covered, and hid: under Vayles. 2. Christ, and his Grace, and the good things which come by him, were not so hid, but they might have beeene seene, albeit but darklie, being, as by their shadowes, represented. 3. The revealing of Christ, and his Benefits, under the Gospel, and under the Lawe, differ as farre in measure of light, as the shadowe of a thing, and the lyuellie image thereof, drawne with all the lineaments. For, they sawe Christ, and Righteousnesse, and eternall Lyfe through him, as those which are in the house see the shadowe of a man comming, before he enter within the doores: but, wee, with open face, beholde in the Gospel, as in a Mirroure, Christ’s Glorie shyning. Christ, in the preaching of his word, crucified before our Eyes, as it were, and bringing with him Lyfe, and Immortality, to light.

2. HEE maketh the repeating of the Sacrifices, a reason of their inabilitie to perfect the commers thereunto: That is, Perfection to satisfy for those who came to the Sacrifice, and to satisfie, and same there, in whose name it was offered.

THEN, 1. A sacrifice that perfectlie satisfies God’s justice for sinne, can not be repeated: and, a sacrifice which hath neede to bee repeated, hath not perfectlie satisfied God’s justice for the sinner, nor perfectlie the sinner, for whom it is offered, by

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Verse 2. For then would they not have ceased to be offered, because that the worshippers once purged, should have had no more conscience of sinne.

By way of question, bee asked: Would not those Sacrifices have ceased to be offered, if they could have made the commers thereunto, perfect? Then.

The Apostle esteemeth this Reason so cleare, that anie man, of sound judgement, beeing asked the question, mult, of necessitie, grant it. For, Natures light doeth teach thus much, That if a Sacrifice do all that is to bee done for the sinner, it standeth there, because there is no more to doe. If it pay the full prynge of the sinner's expiation, at once offering, what neede can there bee to offer it over agayne? And, therefore, if Christ's one Sacrifice, once offered, perfect the commers thereunto, mult it not cease to bee offered anie more, by this reaoning of the Apostle? For, if Hee have made a perfect purchase of what-so-ever is required to perfect vs, by once offering, Wildome and Justice will not suffer the prynge of the purchase to bee offered agayne. And if Hee mult bee offered agayne, Hee hath not perfected the purchase for vs, by anie Offering going before.

2. The Apostle his Reason, why a Sacrifice which perfetleth the worshipper, must cease to bee offered, is, because, that the worshipper, once purged, should have no more conscience of sinnes. By which bee meanteth, that the purged worshipper may doe, heretofore, what he listeth, and make no conscience to sinne: nor yet, that after bee is purged, and falleth into a newe sinne, bee should not take with his guiltinesse, and repent, and run agayne to the Benefit of that Sacrifice: But this bee meanteth, That the purging of his Conscience, by vertue of a perfect Sacrifice, is such, that he is freed from the just Challenge, and condemnatorie Sentence of the Conscience, for that sinne wherefrom bee is purged.

QUESTION. How is it, then, will you saye, that manie of GOD'S Children are often times troubled with the guiltinesse of their Conscience, for those same sinnes, which they have repented, and sought pardon for, through Christ's Sacrifice, and found Remission intimated, and Peace granted?

I ANSWERE. Not for anie imperfection of the Sacrifice, or of their Remission; but for the weakness of their griping of the ever-flowing Vertue of that once offered Sacrifice, or the Remission granted therethrough.

THEN, 1. Hee that is purged by Vertue of the Sacrifice of Christ, hath God's Warrand, to have a quiet and peaceable Conscience. 2. And if he have
a Challenge, after hee is fled to this Sacrifice, hee may, by God's approbation, stoppe the same, by opposing the Virtue of that perfect Sacrifice, to the Challenge:

3. The common unto the Sacrifice, to have bene- fit there-by, vers. 1, are here called Worshippers, vers. 2. THEN, The LORD reckoneth it a parte of Divine service, and Worship done unto him, to come, and seeke the Benefit of that Sacrifice, where-by Hee is pacified, and wee ransomed.

4. To make the Worshipper perfect, vers. 2, is ex- pounded, by purging them, and delivering them from the confidence of Sinne; vers. 2.

THEN, That Sacrifice which purgeth the Confidence from Sinne, doeth also perfect the Man: Neither needeth hee anie thing unto salvation, which such a Sacrifice doeth not purchase. And, such is that once offered Sacrifice of CHRIST.

Vers. 3. But, in those sacrifices, there is a remembrance agayne made of sinnes everie yeare.

Heb. proveth, That the Leviticall Sacrifice took not away the Confidence of Sinne, because there was a yearly commemoration made of the same sinnes not onely of that yeare, but also of former yes, beside the commemoration expresslie done by the Priest, even in the repeated Sacrifices; sayeth hee, there was, in effect, a stayl taking vp agayne of those sinnes, for which

which Sacrifice had been offered before. because the offering of Sacrifice of newe, did playlie importe, That by no proceeding Sacrifice, was the Ransome of the Sinne payed. And, so, in effect, the Sacrificers did professe, That for anie thing which the former Sacrifice could merit, their sinnes remaind unexpiated.

QUEST. But you will ask; Were not Believers, under the Law, purged from their sinnes, and made cleane, and whye as Snow? Psa. lii. 7. I ANSWERE. Yes, indeed; but not by vertue of those Typical Sacrifices; but by vertue of the Sacrifice significied by them: To wit, The Sacrifice of the true Lambe of GOD, which taketh away the sinnes of the World. And, therefore, when Attonement, and expiation of sinne, is attributed to the Levitical Sacrifice; as Lev. xvi. ver. 11. The forme of which is Sacramentall, the propriety of the thing significied being ascribed to the signe, as was marked before.

QUEST. But doe not we Christians make a commemoration of our sinnes, yeare by yeare; yet daylie, remembering even the sinnes of our youth, and deprecating the wrath which they deserve? I ANSWERE. It is true, we doe; but not by way of offering a Sacrifice, as they: for, of them it is sayde before, In those sacrifices, there is a remembrance of sinne.

QUEST. What is the difference betwixt commemoration of sinne, without renewed Sacrifice, and commemoration of sinne, with renewed Sacrifices betwixt the Lawes commemoration
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wyed away by anie unworthy means: for, sinne being the breach of the Lawe of Nature, and of the written Lawe, G O D S Majesty so glorious, His Iustice so exact, His Truth, in threatening death to the offender, so constant, no lesse worthwhile Sacrifice can expiate sinne, than that which is of valour to avow were all these.

Vers. 5. Wherefore, when hee commeth into the worlde, hee sayeth, Sacrifice and offering thou wouldest not, but a bodie hast thou prepared mee.

Vers. 6. In burnt Offerings, and Sacrifices for sinne, thou hast had no pleasure.

HEE proveth, by testimonie of the xl. Psalme, ver. 6. 7. &c. that these Sacrifices did never, by themselves, pacifie GOD: and, therefore, were not to endure longer than Christ should come, to fulfill what they did signify, and, so, abolish them.

Then, Neede-force, the Olde Church was not altogether ignorant of the imperfection of their Logall Service, for removing of their sinnes, and, that the true expiation of their sinnes signified by those Sacrifices, was to bee fought in the Messias.

2. CHRIST is brought in by the Prophet, comming into the worlde: That is, Taking in our nature, and manifesting himselfe in the flesh: because, by the word, hee is set before the Church of that syne,

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yue, as incarnate, removing the Levitcall Sacrificiel, and offering himselfe in their place.

Then, The Word of GOD bringeth all Divine Truth to a present being vnto Fayth: and, so, by prophecies, made Christ, incarnate, present vnto the Fayth of the Fathers, under the Law.

3. CHRIST'S wordes vnto the Father, Sacrifice and oblation thou wouldest not, but a bodie hast thou prepared mee.

which is, in substance, the same with, Myne care hast thou opened, or bored vnto mee, in the Hebrew, Psalme xl. 6. For, if the Father open the Ear of his Sonne, by making him a sylfe Servant, for the works of Redemption: if bee bese his Ear, by making him a willing and obedient Servant; then wilt he also prepare a Bodie vnto him, and bring him into the worlde, by incarnation, that bee may accomplish that Service as became.

Then, 1. CHRIST'S Bodie is of GOD'S preparation, and fitting: made of GOD, so holie, and harmless, so free of sinne, as it should bee fitte to bee joyned with the Godhead of the Sonne, and sine to bee an expiatory Sacrifice for sinne. 2. The Sacrifice of Christ's Bodie, and the obedience done to GOD in it by him, is the Accomplishment and Substance of these Sacrificies. 3. GOD was never pleased, nor pacified by these Sacrificies, in themselves; but by Christ's Sacrifice, signified by them.

4. GOD prepared a Satisfaction to Himselfe, for vs, when wee could not.
Then sayde CHRISt, Loc, I come, to doe Thy will, O GOD: That is, when the Legall Sacrifices are found and declared capable to pacifie GOD, CHRISt THEN findeth is the fitte tyne to come into the worlde; and, to doe that which the Sacrifices did fore-signifie, but could not effectuate. THEN, 1. CHRISt did not thinke it the due tyne for himselfe to come into the worlde, till it should bee found, that without him, no other GOD could be satisfied, nor Man saved, by any other meanes, but by His obedience. 2. CHRISt attumed our nature, and offered Himselfe in our rowme, to the Father, willinglie to performe what the Father's Will could exact of vs: yea, earnestlie desir'd hee to discharge that service for vs. BLESSED BE His NAME, for that Willingness, even for evermore. 3. Speaking as in our nature, nowe incarnate, hee calleth the Father, his GOD. So Christ, as Man, hath our GOD, for his GOD.

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Ver. 7. Then sayde I, Loc, I come, (in the Volume of Thy Booke it is written of Mee) to doe Thy will, O GOD.

Ver. 8. Above, when hee sayde, Sacrifice, and Offering, and Burnt-offerings, and Offering for Sinne, Thou wouldest not, neyther hadst Thou pleasure there-in, which are offered by the Law:

Ver. 9. Then sayde Hee, Loc, I come, to doe Thy Will (O GOD.) Hee taketh away the first, that Hee may establisse the second.

Now, the Apostle gathereth from the words of the Psalm set downe ver. 5. 6. that the Levitcal Sacrifices are abolished, and taken away, because they could not please GOD: and, from the words of the Psalm set downe ver. 7. declareth, That CHRIST'S Sacrifice is that onelie which pleaseth...
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For the Father's Acceptation, and Fruite of it. 

verse. By this Will, to wit, being obeyed, we are sanctified: That is, I and you, and the Elect, are made free of sin, and willed to God's image, in holiness.

verse. 1. All those who are of the Apostol's society, set apart, for God's use, by Election, before time, and Regeneration, in time, those sanctified once, are set apart for God's use, for whom Christ offered Himself.

verse. 11. And everie Priest standeth daily, ministering, and offering, oftentimes, the same Sacrifices, which cannot take away sines.

verse. 12. But this Man, after Hee had offered one Sacrifice, for sinnes, forever, falle downe, on the Right Hand of God.
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10. Together a number of the imperfections of the Levitical Priesthood, to show the Reasons, why it must be abolished, ver. 11. And, in the verses following, unto the 15. bee layeth open the Perfection of CHRIST'S Priestboode, which is to endure for ever. Let the words of the Text bee observed.

1. In the Levitical Priestboode, there is a plurality of Priests; [everie Priest] importing manie. But in CHRIST'S Priestboode, not a Priest, but Himselfe alone. This Man, vers. 12. is opposed to their everie Priest, vers. 11.

Then, To make no Priestes under Christ's Priestboode; by speciall office to offer vp Christ, is to make the Priestboode of Christ imperfect, lyke that of Levi.

2. In the Levitical Priestboode, everie Priest standeth, as a servaunt, moveable in his office, But Christ layeth downe, vers. 12. establisht with Dignitie in his Priestboode, as Master, and Lord.

3. In the Levitical Priestboode, everie Priest standeth, daylie offering, often tymes. But Christ, vers. 12. offered but one Sacrifice, for ever.

Then, Christ's Sacrifice never was offered, nor shall bee for ever offered, but once; say the contrarie who will.

4. In the Levitical Priestboode, they offered the same Sacrifices oftentymes: That is, Multitudes of sacrifices, of the same kindes. But Christ offered one sacrifice, for ever, vers. 12. That is, A sacrific, one in number, and one in offering; one individual Offering, one tymes onely, offered once.

Then,

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Then, No sorte of pluralitie doth Christ's Sacrifice admit; seeing it is one onely, and onely once offered. The Apostle leaveh no rowme for in unbloodye Sacrifice, beside the bloodie; nor another offerer, but Himselfe onely: nor another yrne, but that one, on the Cross.

5. In the Levitical Priestboode, manie Priestes, manie Sacrifices, oftentymes offered, could never take away sinne: But CHRIST, our Priest, offered one Offering, to wis, his owne Bodye; once, and not oftener; and this sufficeth for sinne, for ever, vers. 12. 14.

Then, That Sacrifice which takeh away sinnes, must due it at once, and for ever: and that Sacrifice which doeth not take away sinnes at once, and at one offering, shall never bee able to take away sinnes by repetition, howe often soever it bee offered.

6. From the Apostle's Artifice, Wee Learne.

1. To gather together in our mynde; in a heape, the evills and imperfections of everie thing which is lyke to drawe, or divert vs from Christ: and, on the other hande, the Properties and Excellencies of Christ, that wee may bee tyed fast unto Him. 2. In speciall, when anie Meane, or Instrument appoynted of GOD, to bring vs to CHRIST, is lyke to some in more effemination than becommeth; we are taught to rid ourselues betwixt the fame, and Christ; that the Meane may haue the Meanes rowne, and CHRIST may haue GOD'S rowne.

Vers. 13. From hencefoorth expecting, till His Enemies bee made His footstool.
WHEREAS Christ is doing now, then, seeing he hath no sacrifice to offer, he is sitting at the Right Hand of God, from hence-forth expelling, till his enemies be made his footstool: That is, his Manhead being no more on earth, now subject unto suffering, is entered into the Fellowship, and fruition of the Gloria of his Godhead, to exercise his Power and Authority, for the good of his Church, and overthrow of his Enemies.

Then, 1. Albeit all Christ's Peronall Sufferings are ended; yet the Warre-fare of the Subjectes of His Kingdom, endureth still against Enemies, such as Satan, and the Wicked of the World, and Sinne, and Death. 2. That Battell is Christ's: Hee is Partie to all the Foes of His Kingdom: They are His Enemies. 3. Hee is not alone in the Battell: the Father is joined with Him; and is set on worke, to subdue His Enemies: as it is sayde, Psal. cx. 2. Whereunto this place hath reference: His Enemies shall be made his foot-stool.

4. Albeit this Victorie be not compleate for a tyme, yet it is in working, and shall endure forever. 5. As our Lord expecteth, and waiteth on patience, till it be done: So must we His Subjectes doe also. 6. At length, the height of His Enemies, shall bee made lower, than the basest of Christ's Members. They shall be made His Foot-stool, subdued under Him, and trampled upon.

Ver. 14. For, by one Offering he hath perfected, for ever, them that are sanctified.

Hee giveth a Reason, why Christ more hath a more Offering to make, nor more suffering to endure; but onely to behold the fruit of his sufferings, brought about by the Father; and, to converse with the Father, on his Throne, for that end: because, by one Offering, he hath perfected, for ever, them that are sanctified. That is, by that once offering on the Cross, done and ended, before his fate downe on the Right Hand of God, he hath paid the full price, for ever, of the Purchase of Remission of sinne, and salvation, to those that are consecrated to God, in holiness.

Then, 1. Who-so-ever will have anie more offering vp of Christ, than that once offered before His Atention; denyeth, that Christ, by once offering, hath perfected, for ever, them that are sanctified. 2. How-so-ever you take the word Sanctified, whether for those that are separated from the World, and dedicated unto God, in Christ, in God's Purpose, and Decree; comprehending all those whom the Father hath given unto Christ, out of the World, that is, the Elect; or whether you take it for the Renewed, and Sanctified in time; the Offering of Christ is not but for the Sanctified; that is, for such as are consecrated, and separated out of the World; and dedicated to bee Vessells of Honour, unto God.

2. They for whom Christ bath made that offering once; those, sayeth bee, bee bath perfected, for ever. Then, 1. Hee hath not made Purchase of a possibility of their salvation onlie: but Hee hath perfected them, in making Purchase of all that.
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that they neede to have, even to their full Perfection. 2. Hec hath not purchased vnto them the remission of some sinnes, and left the satisfaction to bee payed by themselfes, for other some: but hath Perfected them, perfeetlie satisfied for them, and perfeetlie expiated all their sinnes. 3. Hec hath not made Purchafe of some Graces vnto them onelie for a certayne tyme, so as Hec will let them bee taken out of His Hand afterwaerdes, and perih : but Hec hath Perfected them, for ever. 4. Hec hath not appoynted anie offering for them, to bee made by anie other, after Him : But, hath made O N a Offering, HIMSELF, for them, which satisfieth for ever : so as the Father craveh no more offering, for expiating their finne, for ever. For GOD hath fet forth CH R I S T, to bee a Propitiation, through Fayth, in His Bloode, Rom. iij. 25. That is, GOD makeh it manifest, by His Gospele, that Hec is pacified, in CH R I S T, towards them that believe in His Bloode, that believe in Him crucified.

Vers. 15. Whereof the holie Ghost, alio, is a Witefse vnto vs : For, after that Hec had saide before;
Vers. 16. This is the Covenant that I will make with them after those dayes, sayeth the L O R D, I will put My Lawes into their Hearts; and in their Mynodes will I wryte them:
Vers. 17. And their finnes, and iniquities, will I remember no more.

This prooveth,

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HE proveth, that it is uselesse there should bee anie repetition of a sacrifice for sinne, in the New Testament: Because, Remission of sinnes, proboed by Christs death, who is the Testator, is fill'd in force, continuallie, in Christs Kingdom; there being an Article of the Covenant, for Remission of sinnes, to the Confederated. And, if Remission of sinnes be, no Oblation for sinne can bee, ver. 18.

1. Hec sayeth, that the holie Ghost is Witefse vnto vs, of this Truth, That Christ cannot be offered agayne. THEN, 1. Wee who doe teach this Doctrine, and deny anie more offering of Christ, as a sacrifice, haue the holie Ghoste testifying for vs.

1. The holie Ghoste is Author of the Scripture, and doeth speake vnto vs there-by.

2. Hec declareth, the Newe Covenant to bee of the holie Ghosts making; and calleth Him THE LORD, wherein he teacheth vs, 1. That the holie Ghoste is a distinct person of the Godhead, bearing witnesse, by Himselfe, to the Church, of the Truth. 2. And one in effience with the Father, and the Sonne; even the L O R D, I E H O V A H, Author of the Newe Covenant, with the Father, and the Sonne.

Vers. 18. Now, where Remission of these is, there is no more offering for sinne.

From this Article, of Remission of sinnes, in the Newe Covenant, bee concluded, No more o"
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Ving for sinn, but once, under this Covenant; because sinn is expirled.

4 QUEST. Hewe, then, could there be Remission of sinn under the Lawe, where there was daylie offering for sinn? Or, if there was Remission, howe could there bee offering for sinn? I ANSWER, There is a Remission granted, upon Suretie given, for Satisfaction to bee made for the partie remitted: and, there is a Remission granted, for Satisfaction alreadie made for the partie remitted. The Remission that the Fathers under the Lawe had, was of the first sort; Upon Promise of the Mediator to come, and to satisfie. And with Remission of this sort, a typicall sacrifice might stand, for signifying, that the true expiatorie Sacrifice was not yet payed, but was comming to bee payed. But, the Remission that was get under the Gospell, is upon Satisfaction alreadie made by the true Expiatorie and Satisfaction Sacrifice of IESVS CHRIST, done, and ended, with the personall suffering. And this sort of Remission is it, whereof the Apostle beare sleekest; and it admitted no manuer of offering for sinn: neither typicall offering, because the Gospell is come, and hath fulfilled what the typicall sacrifice did signifie: neither the repeating of the true Expiatorie Sacrifice of Christs Body, because, then, Christ bebeoved to suffer daylie, and die daylie, after that hee hath made satisfaction. And, beside these two sorts of offering, the first Bloodie sacrifices typicall, and the true Expiatorie Bloodie Sacrifice of Christs Body on the Cross, the Scripture

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true acknowledgeth none. So, the meaning of the Apostle, in these wordes, must bee this: Where Remission of sinn is alreadie purchased, by offering of the true Expiatorie Sacrifice, as nowe it is, under the Newe Covenant, there no more offering can bee for sinn any more.

THEN, 1. The Apostle acknowledgeth no yecc for anie facricie under the Newe Testament, after Christs Ascension: else, his Reason should not holde. 2. The Sacrifice which is offered, to wit, the Bodie of IESVS, hath alreadie suffered for sinn: so that nowe the Remission of thole, that is, of sinn and iniquitie, All Sort of the Elects sinnes, is obteyned thereby-alreadie. 3. Not onlie No Sacrifice is anie more to bee offered for sinn under the Newe Covenant; but, also, No Offering, sayeth hee, bloodie, or vnbloodie, is to bee offered. 4. That Church which pretendeth to offer anie Offering for sinnes, of quicke, or dead, nowe under the Gospell, professeth, That no Remission of sinn is to bee had in such a Church: Because, where there is Remission of sinn, there is no more offering for sinn, sayeth the Apostle, expresslie.

Vers. 19. Having, therefore, Brethren, boldnesse, to enter into the Holicft, by the Blood of IESUS.

FROM the by-past Doctrine, of Christs Excellencie, and Riches of Grace, which commeth unto vs through him, but draweth Exhortations, for the making of this Doctrine, in soundnesse of Faith, and the Studies thereof, unto the end of the Epistle.
And, first, bee exhorted, To seeks unto Communion with God in Heaven, through Christ; vjing the Teames of the Ceremoniall Lawe, but mixed with Words touching the Excellency of the thing signified, above those Ceremonies: to show the Hebrewes, That those Ceremonies had nothing in themselves, but did serve to represent Christ, and his Benefits: And, so, to drawe them from those Shadowes, unto the truth of that, which once being signified by them, is now manifested in Christ.

To make the Exhortation to be the better receaved, bee seteth downe sundrie Priviledges of the Faythfull, ver. 19. 20. 21. From which bee inferreth his Exhortation, ver. 22. For the first Priviledge, bee sayeth, Wee have libertie to enter into the Holie: That is, Into Heaven.

1. In that bee makes this Priviledge proper to the Societie of Christians, binselfe, and others; bee teacheth vs, That, so long as men are without Christ, they are debarrd out of Heaven; no Doore nor Way open, but the flaming Sword of God's Iustice, to keepe out everie one that shall preaff to enter, before Christ bring them. But, such as come to Christ by Fayth, Heaven is opened vnto them, and the Doore cast vp, for them to enter in, who were ecyled before.

2. Next, bee commendeth this Priviledge, by calling the Place. The Holie, the Place where God's Holiness dwelleth, represented by the Sanctuarie, where nothing can enter, but that which is holy. Teaching vs thenceby, That the Faythfull are so wa.chen from

Then from their sinnes, through Fayth in Christ, that God will admit them into the Place of his Dwelling, into his Heavenlie Sanctuarie, by Fayth nowe, and Fruition heere-after.

3. bee commendeth this Priviledge, by calling it a Libertie. The word, properlie, signifieth, Libertie to speake all our mynde; as haue beene marked before. Whereby bee teacheth vs, 1. Howe wee doe enter into the Holie, to wit, by Prayer, sending vp our Supplикаtions to Heaven. And, agayne, 2. That in our Prayers to God, wee may vsfreedom of speach, telling Him all our Mynde, all our Griefes, all our Feares, all our Desires, and even powre out our hearts before Him, at all tymes.

4. bee commendeth this Priviledge, by the Praye of the Purchafe hereof, even the Blood of Iesus. Whereby bee teacheth vs, 1. To haue this Priviledge in high esteemeation. 2. To make good vs of it. 3. To bee confident of the standing of it: and all, because it is so dearelie bought.

5. Lastly: bee commendeth this Priviledge, by the Common Right which all Believers have vnto it, the Apostle, and these Hebrewes, as his Brethren, and all other of that Societie. Whereby bee teacheth, That albeit there bee great difference in the measure of Fayth, and other Graces, betwixt Christians; some beeing stronger, some weaker; some as Apostles, some as these weake Hebrewes, &c. yet all are the Children of one Father, all are Brethren, and all are admitted, by Prayer, to come, and enter into Heaven, freelic to powre out their soules, at all tymes, vnto God.
Vers. 20. By a Newe and Living Way, which Hee hath consecrated for vs, through the Vayle, that is to say, His Flesh.

This is one Priviledge, that we have libertie to enter into Heaven, followeth another. There is a Way made, to leade vs on thereunto, which is Christ's Flesh, compared to the Vayle of the Sanituarie, which both hid those things which were within the Sanituarie, and yet yeilded an enterie through it selfe, unto the Sanituarie. So is Christ's Flesh, the Vayle of his Godhead, which did hide the Glorie of his Divinitie, from the carnall beholders, who stumbled at his basenesse: and yet opened a Door, for the spirittuall man to looke in, upon that was invisible, while we observed the basenesse of the Glorie of God, breaking through the Doctrine, and Workes, of the Man Christ.

1. Hee makes the Way, to bee Christ's Flesh, or Christ as incarnate, or Christ considered according to his humanitie: Because, Christ's taking on our nature, is the onluy Meane of reconciling vs to God. No man ever came to the Father, but by him. No other Name where by men are saved, but the Name of Jesus Christ. And, therefore, as in the way, a man must enter, and holdes on still, till hee come to the ende, to the place where hee would bee: Even so must erie man, who would bee at Heaven, begin at Christ, and holdes on, making progress in him.

2. This Way of Christ's owne making: bee holy dyd ye it, and consecrated it. Hee who is the Father's Wisdome, hath thought it the best Way, to bring Man to God, that God should become Man, that the Word should bee made Flesh. The best Way to bring men to Heaven, that God should come downe, to the earth, to take on Man's nature vp-ebbing, that hee might make Man Part-taker of the Divine Nature.

3. Hee hath consecrated and dedicated his Flesh, in humane nature, set apart, and sanctified himselfe, to this same end, that Men might make their M (cut off)

4. Hee calleth it a Newe Way, 1. Because of the clear manifesting of the Way to Heaven, under the Gospell, in comparison of the tymes of the Law. 2. Because a clear, plain, and safe Way, without stumbling Blockes, Pits, or Snares, Dauniers, or Inconveniences, so such as keeps themselves there-in, such as was made, yse to bee. 3. Because it was not ever old: it was establisht, and never to bee alterd, or abolisht.

5. It is a Living Way, 1. Because Christ lieth for ever, to help them all to Heaven, who seek vs God, through Him only. 2. Because Lyfe
is here in Christ, as in the Fountain, that he may
gain Life to whomsoever he will; that is, unto all
that come unto him. 3. Because he giveth Life, and
refreshment, to the weary Passenger, and quickeneth
his dead and despondent heart, when he considereth that
his Saviour is a Man indeed, so earnest to save vs sa-
veth, that he hath opened himself to communion of
nature with vs, whereby to save vs. It is Meat, in-
deede, to his Soul: that the Word is made Flesh: It is
Drink, indeed; to consider, that he hath suffered for
our sinner. As Elias Charter, so is CHRIST'S
Manhood, and Sufferings. Get vp here, by Faith
in him, and thou shalt goe up to GOD. This Way is
as that of Eagles wings. Lay first grapple upon IE.
SVS CHRIST, GOD manifested in the flesh;
and be will mount vp with thee, and carrie thee the
row the Wilderneffe, to Canaan: From the natural
Misery, and sinner which thou liest in, into Heaven.

6. This Way leadeth through the Vale. To
teach vs. That we being comming to CHRIST'S Man-
head, must not suffer there; but by this means seeke
in to GOD, who dwelleth in Him; that our Faith
and Hope may bee in GOD. We enter by the
Man CHRIST, and doe rest on GOD, in CHRIST,
on the fulness of the Godhead which dwelleth bo-
didly in CHRIST. This is to distinguish the natures
of CHRIST, and to keepe the virtue of His
Person rightlie.

Ver. 21. And, having an high Priest
over the House of GOD.
as hee will: All the Mansions in his Father's dwelling house, are his; and all at his disposing, to open to as none shall close: To him belongeth to give fodeath the sentence of Admission to Heaven; and to say, Come, you blessed of the Father. Yes, to make this his Authoritie manifest, hee will come agayne, and take vs unto himselfe; that where hee is, wee may bee there also.

4. We Have this high Priest: that is, hee is ours, because. 1. Taken out from Amongst vs, one of our number, albeit not of our conditions; of our nature, but separate from our finfull manners; holy, and harmless. 2. Because hee is For Vs, in thinges appertayning to GOD, to employ his Moyen and Power, for our behooue, towards GOD. 3. Because, bound in all Bandes, With Vs, of Nature, of Grace, and Good-Will, of the Father's Gift, and Appoynment, and his owne Covenant, and special Contract, with vs. So that albeit an vacant man may possiblie leave a stranger in his journey alone, yet Christ can not choose to doe so to vs: but, for the Bandes betwixt him and vs, hee will never leave vs, nor forfake vs.

Vers. 22. Let vs draw neare, with a true heart, in full assurance of Fayth; having our Heartes sprinkled from an evil conscience, and our bodies washed with pure water.

FROM these Priviledges, bee presseth an Exhortation, To draw neare to GOD, and presseth the Disposition requered of vs, in our drawing neare.

1. This Exhortation sheweth, That true Christians are often times so sensible of their owne unworthinesse, that under that sense, they are enclyned, of themselves, to stand a farrer off; and have neede of encouragement, and invitation, to drawe neare. 2. That such as are most sensible of their owne unworthinesse, are most called, to come forwarsd, unto GOD: for Hee giveth grace to the humble.

3. Hee layeth downe the Priviledges in the former verses, and, in this, draweth on the Exhortation: To Teach vs, That such Priviledges as are granted unto vs, in Christ, must bee received, and believed, as Truth. That wee must studie, to make vs of our Priviledges, and challenge them for our owne. That the weakest of true Believers in Christ, may thrift in themselves at the Doores of Grace, amongst the holy Apostles: for the Apostle putteth the Hebrews with himselfe, in the Exhortation, for this ende.

3. For our disposition, and sitting to draw neare, bee presseth, for it, That wee have a true heart. Hee fodeath not, a shamefull heart; but, a true heart; that is, such a heart, as is in the matter of believing myndeth assent, in GOD'S Grace, through Christ onlie; and, in the matter of GOD'S Service, myndeth assent. His will is in his ayme, and alloweth outlie that which is His will in his ayme.

Then, An honest heart, which honestlie acknowledgeth its owne sinnes, and fliest to Christ's Blood, for sprinkling; whose ayme is vpright, ende-
The fourth thing required in him that draweth nere as bee should, is, That his body bee washed with the pure water: That is, That according to the signification of that Legall Rite, their outward conversation bee blameless; and holie; sinne being so curbed within, the same not only in their mortal bodie, so fought not within, as it breaks not forth in scandalous works of darkness, in the abodes of the bodie.

Then, 1. With a sprinkled Conscience within, men must joyne an holic, and blameless conversation without. 2. The washing of the conversation without, must proceede from an heart feasible acquainted with the power of the Blood of IESVS.

And this outward holinesse of the bodie, must bee wrought with pure water; that is, by the Spirit of sanctification; to distinguish the reformation of a believer, from a Counterfeit, who without may booke lyke a righteous man, but within bee as a whited Tombe, full of rottennesse.

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1. That a true Christian must not oncely holde the Truth of CHRIST secretlie, but must confess it, profess it, and avowe it openlie, where GOD'S Glory, and others good, requyreth the same. 2. That hee must looke for adversarie powers, and Temptations, to take that Truth, or at least the confession of it, from him. 3. That in these Tryals and Eysays, hee must holde the fatter grippe, and avowe it so much the more steadfastlie, as hee is tempted to quyte it. 4. That when hee is put to the Tryall of this Confession, of anie poynct of his Faith, hee is also put to the Tryall of the Confession of his Hope; Whether his hopes of the promis'd Salvation in IESVS, be stronger to keepe him steadfast, or the Terrour, and allurement from men, stronger to make him quyte the poynct of Truth controvert. 5. That nothing, but this Hope, is able to make a man stand out in Tryall, if hee be hardie enowged.

2. Hee will have the avowing of the Truth of CHRIST, to bee without wavering. THEN, Men must so learne the Truth, that they need not to change agayne: That is, must suffie to know the Truth soundlie, and solidlie. 2. And having learned it, must not say, and unsay, one day avowe it, and another day quyte it: For so GOD gethe not His due Glory. Beholders are not edified, the man's Testimonie wanteth weight with the Adversarie. But hee must be invincible in the Truth, who will neyther alter, nor change, or diminish anie thing of it, for feaf, or favour.

3. Hee giveth this for a ground of Constancie; For hee is faithfull who hath promised: That is, The Promises which IESVS hath made to such such as constantlie believe in Him, shall bee surelie reformed, that no constant Professour of His Truth shall bee ashamed.

THEN, 1. Where we have a Promis of anie thing made vnto vs in Scripture, wee may be confident to obayne it, and holde to avowe our hope thereof, agaynst such as would teach vs the doctrine of Doubting, whereunto we are, of our felues, prone and enclined; and agaynst such as shake the assurance of the Sauiours perseverance. 2. The ground of our Confidence, is not in our felues, but in the faithfulness of IESVS CHRIST, who hath promised such Graces to His Children. 3. Our holde avowing of our Hope, is not a bragging of our owne strength; but a magnifying of CHRIST'S faithfulness.

Ref. 24. And let vs consider one another to provoke vs to loue, and to good works.

HEB strengthen eth his former Exhortation, by giving of Directions, to further their obedience therunto. And, first, for mutuell up-stirring one of another. WHEREOF WEE LEARN,

1. That mutuell Edification of Christians amongst themselves, and sharpening one of another, is a special helpe to Constancie in true Religion, and a Preferactive against Apostacy. 2. Prudence is required heereunto, that mutuellie wee obserue one another's Disposition, Giftes, Experience, Vertues, and Faultes; that wee may the better fitte our felues, to doe good, each one of vs, to another; and to receive
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good each one of another, in our Christian conver-
ing together. 3. A Godlie stying one with an-
other, who shall bee first in love, and well-doing, is
better than the ordinary styste, who shall exceed
others in Vanitie, and superfluitie of Apparel and
Face.

Ver. 25. Not forsaking the assembling
of our felues together, as the manner
of some is: but exhorting one an-
other: and so much the more, as ye
see the Day approaching.

A

other Means to this same end, is the frequen-
ting of Christian Assemblies, and Meetings,
which may further this purpose of mutuall edification,
AND THEREFORE, 1. Church Assemblies must bee
well kepted, by such as doe mynde to prove con-
stant in the true Religion. 2. Christian Meetings also
of private Christians, for mutuall conference, and
exhorted one of another, is not to bee neglected,
not forsaken; but to bee vied, for keeping vnitie in
the Church: and not to fsteller Schisme, or hinder
the publicke Assemblies.

2. Hee taxeth the fault of some amongst them,
who in Schisme, or purpose of Apostasie, sub-divide
themselves from all Church Assemblies, and Christian
Meetings, and fell backe agayne, or were in the way
of falling backe, to the denyall of CHRIST Openene.

THEN, 1. Separation from the true Church,
and Christian Societie of the Faythfull, is a re-
markable evil. 2. The Schisme, or Apostasie of
others, should not weaken vs in following anie good
Meane of Edification: but, rather, strive vs vp, vnto
more diligence; lest by negligence, wee fall, piece
and piece, backe, after their example.

3. Hee makest the approaching of the Day, to wise,
if GOD'S Judgement, a speciall motiue, to vs the
Meane diligenter, and make vs constant in the Fayth.

THEN, 1. The Day of GOD'S Judgement
should still bee looked ynto, as a thing neare-hand,
even at the doores; because it is but a verie Little,
and our Day shall come; yea, and but a Little time,
till our LORD shall come to Judgement. 2. The
consideration of the Dayes of Judgement, is a firme
Meane to sharpen us, vnto all good Duties, which
may make our reckoning to bee farthered at that
Day, and to make vs holdie mayntayne the Truth,
agynst all feare of men.

Ver. 26. For, if wee finne, wilfullie, af-
fter that wee haue receaved the knowl-
dge of the Truth, there remayneth
no more sacrifice for finnes.

A

other Motiue, to constancie in the truth of
Religion, taken from the fearfull case of wilfull
Apostates, who sinne the Sine agynst the boile
Ghoist, are excluded, for ever, from vs cire. I say, the
Sine agynst the boile Ghoist; because wee shall finde
the Sinne beere desirued, not to bee anie particular
Sine agynst the Lawe, but agynst the Gospell:
Not a Sine agynst some pointe of Truth, but agynst

P 4

CHRIST'S
Having excluded the Apostate from Mercy, hee goeth on, in these words, to shew his miserable estate. Whereof we gather,

1. That the wilfull Apostate from the Faith of CHRIST, is also a wilfull Adversarie to CHRIST, of the highest force: Part-taker of Satan's sinne, and Satan's profession. 2. That every Apostate of this force, is detinute of GOD's Peace, self-condemned, desperate of Salvation, hopelesse of Relief, without all purpose of Repentance, or using means of helpe, stricken with the foresight of the Wrath comming upon him, and made to expect it, although hee should dissemble it never so much. 3. The Apostate's fear shall come upon him, judgement unanswerable to his sinne, the indignation and wrath of GOD, yea, fierie Indignation, the most terrible that can bee thought upon, which hee shall not escape; but it shall devour him, swallowe him vp, and feede vpon his bodie and soule, even for ever.

2. In that bee makes this the judgement of CHRIST's Adversaries; Wee leaue,

'That the soule which loveth CHRIST, and can not quyte Him, can not endure to thinke of a separation, will not quyte the true Religion, nor anie knowne point of CHRIST'S Truth, and is using the meanes to get GOD'S Peace; albeit it might seeme to it selfe, because of the present sense of wrath, to bee in the selfe-same estate that is here described; yet is it false, as yet, of the sinne agaynst the holy Ghost; and not to bee reckoned amongst Adversaries; but amongst the Friends and Lovers of CHRIST, howe vehementlie so-ever Satan's suggestions beare in the contrarie.
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3. In that by setting before them the fearfull estate of Apostates from the knowledge of the true Religion, bee laboureth to strengthen them against the fear of persecution. WHENCE WEE LEARNE,

That if Apostates, before they make Apostasy from the true Religion, did fore-see their owne danger, as after Apostasy they are made to fore-see their owne condemnation, all the terror of all the torment which man could put them unto, and all the allurements which this world could give them, would not move them to quyte the least poynct of the Truth of true Religion.

Vers. 28. Hee that despysed Moses law, died without mercie, vnder two or three witnesse.

Vers. 29. Of howe much forer punishment, suppose ye, shall he be thought worthie, who hath troden vnder foot the Sonne of GOD, and hath counted the Blood of the Covenant where-wit hee was sanctified, an unholy thing, and hath done despysed vnto the Spirit of Grace?

HEE proveth the equitie of their judgement, by the proportion of their punishment who despysed the Law of Moses. THEN, As sinnes are greater, so must the punishement bee greater: and the Conscience being posed as heere, can not but sub-scrybe to the proportion.

2. To make the Shame appeare the better, bee prepareth out some particular sinnes, involved within this great Sinne. For seeing whereof, it may bee asked; Howe can the Apostats treade the Bloode of the Sonne of GOD vnder footes? &c.

I ANSWER: They can not, indeede, by physickall action: but by doing the equivalent sinne, they are accounted of GOD to doe it, by judiciale interpretation. Their Apostasy importeth, their agreeing, to doe CHRIST as much indignifies, as if they did offer Him this personal violence. Their deeds flows, that they have this base estimation of CHRIST, and His blood; and no better. For, what saith the Apostate of CHRIST, by his deedes, but, That Hee is not worthise to bee professed, or avowed, or followed?

And what is this in effect, but to treade Him vnder all these base thinges, which the Apostate preferred before Him? And so is to bee vnderfloode of the Blood of CHRIST, and His Spirit.

QUEST. But howe can the Reprobate bee saide to bee sanctified, by the Bloode of the Covenant? I ANSWER. There is a sanctification to the purifying of the flesh, and a sanctification to the purifying of the conscience, from dead works, to serve the Living GOD. HEBR. IX. 13. 14.

The sanctification external to the purifying of the flesh, consistseth in the man's separation from the world, and dedication vnto GOD'S service, by Calling and Covenant, common to all the members of the visible Church.
A PRIEST OF THE CHURCH

Hearing part of one's profession

His soul is, if in the holy spirit, so

With the course of the truth, and of the faith;

Whereof the object, the superior...
Vers. 30. For we knowe Him that hath said, Vengeance belongeth unto Me; I will recompence, saith the LORD. And agayne, The LORD shall judge His People.

In that bee proved the certainty of their punishment, out of Deuter. xxxij. 35. 36. Learn, 1. That the justice and constancie of GOD'S Truth, in generall threatninges, is sufficient to prove the certainty punishment of particular sinnes. 2. The punishment of Apostates, of one kynde, may evidence the punishment of Apostates of another kynde. For, it is the Jews Apostatise, to Idolatry, and worshipping of Images, which in that place the LORD doeth threaten.

2. Hee makest the knowing of GOD who speakest, a poore sufficient for the certainty performance of His Word. Then, As men understand GOD'S Nature, so will His Word weygh with them: And such as knowe Him best, will stande most awe of, and believe, His Word most.

Vers. 31. It is a fearfull thing, to fall into the Handes of the Living GOD.

From this knowledge of GOD'S Nature, bee pronounced horror fearfull a thing it is, to falling to his bandes, as an adversarie, to be punished.

Then, 1. It is presupposed, that such as reject the Mescie of CHRIST, shall not bee able to reject Justice, but must fall into His Hand. 2. The certainty of GOD, maketh His Wrath terrible: For He saith for ever, to avenge Himselfe on His Foes. The Terror of the LORD, what Torment Hee is able to inflict, and that for ever, is a fitte Meane to make men beware to make Apostasie from CHRIST.

Vers. 32. But call to remembrance the former dayes, in which after yee were illuminated, yee endured a great fight of afflictions.

For a Meane to helpe them constantlie to goe on, bee directed them, to make use of their former patience, and experience of troubles for the Gospel.

Then, 1. Even they who have suffered for CHRIST, haue neede to bee stirred vp to constancie, and to bee terrified from Apostasie. 2. The more men haue suffered for CHRIST, they ought to bee the holier in the Profession of His Truth, and the more readie for new Sufferings.

Vers. 33. Partlie why left ye were made a gazing flocke, both by reproaches, and afflictions: and partlie why left ye became
became companions of them which were so vifed.

Heb. maketh their troubles, in their owne persons, by reproaches, and afflictions, the first parte of their fight, wherein they were a gazynge flocks to the world. Then, 1. Such as are called to suffer for Christ, are set upon a theater, to giue proofs of their fayth and loue to Christ, before the worlde. 2. The blinde worlde wondereth at such as adventure to suffer anie thing for the Trueh of Christ, & thinke but ignominious of Christ, and His Cause, and of thole that mayntayne the same. 3. Reproaches and tauntes of the Godlie by the worlde, are reckoned vp to them for partes of their Christian Crosse, and of their Glorie before God.

2. The next partes of their fight, was their part-taking with such as did suffer the lyke. Then, 1. It is the parte of true Christians, to countenance them that confesse Christ, yea, and to joyne with them that suffer for Him. 2. Communion with the sufferings of others, is reckoned vp for a parte of our owne sufferinges. 3. To suffer patientlie our selves, or take a parte with others in their sufferings, will cost vs a Battell.

Vers. 34. For yee had compassion of mee in my Bondes, and tooke joyfullie the spoyling of your goods, knowing in your felues, that yee haue in Heaven, Heaven, a better, and an enduring Substance.

Heb commeth to particulars; and first, their compassion towards himselfe, in his bondes, is remembrd by him. Then, 1. Compassion with Sufferers, especiallie when it is manifested to the afflicted partie, for his Comfort, maketh the compassionate person a part-taker with the sufferer. 2. Such compassion should bee remembrd by the sufferer thanfullie, and recompensed by seeking their eternall Welfare, who haue showed them such great kyndnesse.

2. Another particular, is their joyfully enduring the junction of their goods. Then, 1. When mylall commeth of menes fayth in Christ, such as lynde to bee constant, must prepare themselues to quyte their goods, if God please so to honour them with employment. 2. When we see wee must lose our goods for Christ’s sake, or suffer other inconveintence, we ought to doe it thanfullie, and count our payne in Christ more than our loss in the worlde: and if wee finde trouble, to lesse our Adversaries know as little of it as wee can: name-ly, seeing there is no cause of griefe, if our eyes were open, and our earthly affections mortifed.

3. Their encouragement, and cause of joy. was the sensible feelinge within themselves, of the Comfort of eternall Riches in Heaven, keeping for them. Then, 1. It is the assurance of our heavenly Inheritance, which must make vs readie to quyte our earthly mouables. 2. Who so getheth a heart to qyuie
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quyte anie thing on earth; for CHRIST shall have better in Heaven, than hee can lose heere. 3. GOD vstile, to giue Earnest of what hee is to giue, in sensible feeling of spirittuall Riches, to such as believe in Him. 4. When men can esteeme of things heauenlie, as they are; that is, enduring goods; and of things earthly, as they are; that is, perishing moueables; then shall they, raddilie, quyte the earthie, in hope of the heauenlie.

Ver. 35. Cast not away, therefore, your confidence, which hath great recompence of rewarde.

Now, hee exhorteth them, to go on, in this bold avowing of CHRIST: For, this confidence, in the Original, is such as bath with it a full and free profession of all their sayth. Then, confidence, and bolde avowing of the Trueth, is required: A playne and full testimonie must wee giue to CHRIST’S Trueth: Our confidence in profession, is, in parte, callen, when our testimonie is sparing.

2. The encouragement hee giveth, is the hope of a rewarde. Then, 1. Constancie in avowing of CHRIST, shall be well rewarded, although not of deserving, yet of GOD’S Grace. 2. Hee that quyteth his profession, renounceth the Rewarde promised to the Constante.

Question. But, doth not this Exhortation importhe the Elects vnfeeleednesse, and vnperraytie of perseverance? I Answer. No.

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But, onely the weakness of himselfe, and neede of his Exhortations, to further his constancie. 2. The danger of dishonouring GOD in some particular, if we fall, is ground sufficient for this Exhortation; and this is the mooste of necessitie it can importhe. 3. The Exhortation being given to the common Bodie of the visible Professors, toucheth them properly, and not the Elect formally.

Ver. 36. For, yee haue need of patience; that after yee haue done the will of GOD, yee might receaue the Promife.

Hee giveth a Reason: Because they have need of patience, therefore they must not cast away their confidence. Then, 1. The Rewarde will not bee given, till a tyme interveane. 2. And Troubles will ly on, in the meane while, to make the tyme feeme the longer. 3. Patience is needfull, as a Meane, to fit vs to attende. 4. Confidence of the Trueth, must supporte our patience.

2. The tyme of their patience, bee setteth as long as GOD thinketh good to employ them; and after that, the Rewarde commeth. Then, 1. The tyme of patience, is as long as GOD hath anie thing to doe with vs in this worlde. 2. Patience must not bee joyned with ydlenesse; but, with active obedience of GOD’S will, as Hee reueryeth it. 3. After that employment is ended, the promised Rewarde is given.
vers. 37. For yet a little while, and he that shall come, will come, and will not tarry.

HEB encourages them to patience, by promise of the LORD's coming, to relieve them shortly.

Then, 1. The change of patience, is, until the LORD come, to deliver. 2. The patient attendant on His coming, shall not be disappoin ted: For, He will come, and will not tarry beyond the due time of our necessity. 3. It should strengthen vs unto patience, that the time is short, and the Deliverer certayne:

vers. 38. Nowe, the lust shall live by Fayth: but, if anie man drawe backe, my soule shall have no pleasure in him.

How shall they sende in the mean time? the answer from HABAC. 2. 4. The lust shall live by Fayth: That is, The man who will be found righteous, must not looke to present ease, but sustaine his soule, with the Word of Promise.

Then, 1. In the midst of troubles, and GOD's loss, and absence, Fayth will content it selfe with the only promises of GOD. 2. Looking to GOD's Word by Fayth, is able to keepe a soule in lyfe, and patience:

2. God threatenth the unbelieving Apostate, that should he drawe back, and not to live by Fayth.

vers. 39. But we are not of them who drawe backe vnto perdition; but of them that believe, to the saving of the soule.

HEB mitigateth the threatening, lest be should seem to suspect them of inconstancy. Then,

1. Such threatenings and exhortations as have beene given heere, doe not importe the uncertaintye of their perseverance, who are threatened; but standeth with the assurance of the contrarye. 2. Hee who threateneth, should be as warie to weaken his hearers Fayth, as his owne. 3. Hearers must understand, that the right use of threatening, is, to rowse men out of security; and not to discourage them.

2. Wee are not of them (sayth hee) who
who drave them we backe unto perdition.

THEN, 1. They who drave them backe, from con-
stant avowing of the Fayth, drave them near unto per-
dition. Hee that forsaketh the Croffe, runneth him-
selue on the Rocke of his owne destruction, which is
worse. 2. The Elect are not of that kynde, or sorte
of men, who fall into Apostasie, vnto perdition.
They may fall for a tyme, but are not of them that
drave them, vnto perdition.

3. We are of them (saith hee) who believe to the salvation of the soule.

THEN, 1. True Believers are of that kynde, of
whom all doe perseverue. 2. Persevering in the
Fayth, is a going on to Salvation.

The summe of Chap. XI.

Now, that you may know the better howe
to live by Fayth, consider, that Fayth
apprehendeth things to come, as pre-
sent, and subsisting, by griping them, in
their originall Fountayne, which is the
Word of Promisse, and beholding in the MIRROR
of the Word, the cleare certantie of things, as yet
not seene to seene. Ver. 1. For, so were the Ele
Clearers and Part-takers of CHRIST before He
came, and were justified, Ver. 2. And so haue wee
certantie of the Creation of the World of nothing.
Ver. 3. By it was ABRAHAMS person and sacrifice ac-
cepted.

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nected, and preferred before his elder Brother,
Ver. 4. By it was Enoch made ready for Heauen,
Ver. 5. And NOAH, by it, saved both in body
and soule, Ver. 6. Fayth made ABRAHAM leueth his
country, in hope of Heauen, Ver. 8. 9. 10. By it, SA-
aia, being olde, got strength, aboute the course of
life, to become a fruitful full Mother, Ver. 11. 12.
all these, vnto their dying day, were contended with
the fore-sight of the Performance of GODs Prom-
isses; and, in hope thereof, renounced the Worlds:
therefore GOD honoureth them, as His Confede-
rates, Ver. 13. 14. 15. 16. Fayth made ABRAHAM
soever his onlie sonne, Ver. 17. 18. 19. ISAAC,
and ISAKOS, and JOSEPH, by Fayth, at their death,
comforted themselves, and others also, in hope of
the Performance of GODs Truth, Ver. 20. 21.

The Parents of MOSES overcame the fear of
man by Fayth, Ver. 22. MOSES, by Fayth, got
strength to choose the Croffe of CHRIST, before
the Riches, and Honours, and Pleasures of EGYPT,
Ver. 14. 25. 26. Fayth made him constant in his
choyce, and patient, Ver. 27. By Fayth hee got
the People of ISRAEL to bee saved, when the first
bore of EGYPT were flayne, Ver. 28. By Fayth
the deede Sea gaue open way, Ver. 29. High wal-
ed Townes were throwne downe, Ver. 30. RACHAB
was saved, when others perished, Ver. 31. By Fayth
numbers of GODs Children did wonderfull
things, and receaved wonderfull Comfortes; and
overcame all Persecutions, Ver. 32. 33. 34. 35. 36.
37. 38. All these died in the Fayth of CHRIST,
and were justified, albeith CHRIST was not yet
come, Ver. 39. GOD having referred the accom-
plishment of the Prophecies and Types in the com-
ming of IESVS CHRIST, until our tyme,

Q. 4. that
The Doctrine of Chap. XI.

VERS. 1.

Now, Faith is the substance of things hoped for; the evidence of things not seen.

HEB. fayeth out the nature of Faith, to help them to live by it. THEN, He that would live by Faith, had neede skillfullie to search out the nature thereof.

2. In describing Faith, he saitheth, unto it is the propersitie of the Worde which Faith layeth holden upon. For, it is the word properitie, which is the substance of things not seen.

THEN, There is such a union betwixt Faith and the Worde, that what the Worde is in force and effect, that Faith is fayde to bee, in force and effect also. As Faith honoureth the Worde, so GOD honoureth Faith, in giving it the lyke commendation, for force with the Worde. What is the original of the being, and existence of anie thing, but this GOD willeth it to bee, or promiseth it shall come to passe, or commaundeth that it may bee. Therefore, let Faith get a grip of the Promis, or Worde, and it taketh holde of the thing promisied by the

3. The word EVIDENCE, in the Original, is a term of Logicks, importing, that it is the nature of Faith, by Disputation, to convince.

THEN, It were wisedame, for helping of our weake Faith, to make Syllogismes from the Worde, and to reason so convincinge, against all opposition of incredulitie in vs. as there might bee a consent, and yeelding, to the Truth, extorted from vs.

As for example: When wee can not take to heart the daunger wee are into, by entertainynge anie knowne finne, from Rom.viii. ver.13. we may reason thus: The Scripture sayeth, If ye live after the flesh, ye shall die. But, if I forfake not, and mortifie not this knowne finne in mee, I live after the flesh; Therefore, if I forfake not, and mortifie not this knowne finne, I shall die. Agayne, the Scripture sayeth, If ye, through the Spirit, doe mortifie the deeds of the body, ye shall live. Therefoere, if I, by the Spirit, mortifie such and such finnes, I have GOD's Promis, that I shall live. And so in other particular.

VERS. 2. For, by it the Elders obtained a good reporte.

HEB. proverbs the nature of Faith, to bee as bee hath saide; because the Elders were approved of GOD, as blessed, in their believing, who could not otherwise bee partakers of the promised Blessing in the Messias to come, except Faith
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Had furnished unto them the Substance and Evidence of that bosome for Blessing.

Then, 1. The Fathers under the Law, were endowed with justifying Fayth, and accepted of God, even as wee. 2. Men, how safe forever, are brought into credite with God, and into good esteemation with His Church, by Fayth.

**Verse 3.** Through Fayth wee understand that the Worldes were framed by the Word of God. So that things which are seen, were not made of things which doe appeare.

Another proofe, to shewe, that Fayth is the Evidence of things not seen, because wee can have no other Evidence of the Worldes Creation, but by looking thereupon in the Word, as it were in doing before our Eyes. Then, 1. Fayth must not stand whether there bee Appearances, or Probabilitie, or not, of such things as are promiseth in the Word: or else it could not beleue the Creation, which is the making of all things, of nothing. 2. The whole works of Creation, are Proofs and Evidence of the possibility, yea, Certainie of everie thing promiseth: For, the works of Creation stand upon no better ground, than God's Word. This sentence, God shall make our vile bodies, like unto the glorious Body of Christ, is as powerfull to make vs so, as this sentence, Let there be Light, was powerfull to create Light, when there was none before.

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**Verse 4.** By Fayth Abell offered vnto God a more excellent Sacrifice than Kayn; by which hee obtained Witness, that he was righteous, God testifying of his Gifts: and, by it, hee being dead, yet speaketh.

In the Catalogue of Believers, hee beginneth at Abell, the first persecuted Man for Righteousnesse, and that by Kayn, professing the same worship with him. Wherein wee learne,

1. That the Wicked may joyne in the outward worship, and pure forms of Religion, with the Godlie; as Kayn did with Abell.
2. That Fayth puttheth the difference betwixt their persons, and service.
3. That a man's person must first please God, before his actions can please Him; For, therefore was Abell's Sacrifice accepted, because by Fayth his person was justified.
4. Fayth maketh Abell still a speaking Doctor to the Church: directing all, who lose to have such reward, to cleave vnto God, as hee did: and, albeit they should die for it, by the hand of their persecuting, and bloody Brethren, not to wonder at it.

**Verse 5.** By Fayth Enoch was translated, that hee should not see death; and was not found, because God had translated him. For, before his translation, hee had this Testimonie, That hee pleased God.
Enoch's full felicity is expressed by God's translating of him. Then, if we ask where Enoch went to, we must search for him by Scriptures warrant, only in the company of God, the Tranlator of him. For, before he was translated, he lived a blessed man, in fellowship with God: and it is injurious to God, and Enoch, both, to put him out of God's fellowship, as not blessed, when he is translated.

2. Enoch's Translation beareth witness,
1. That the blessedness of everlasting life, with God, after death, was known in the Old Testament. 2. That the Fathers got possession of it. 3. That this Felicity could not be acquired unto, but by sitting, and removing out of this life. 4. That the Body is a Partner with the Soul, of life eternall. 5. That how-ever it be appointed, for all men, once to die; yet God can make, when He pleareth, Translation, or a Change, to stand in rowme of Death.

3. Before Enoch was translated, He had this Testimonie, That Hee pleased God. Then, who-so-ever desireth to be blessed with God, after they are removed from this life, must first learn to please God, before they depart hence.

Vers. 6. But, without Fayth, it is impossible to please Him. For, he that cometh to God, must believe that He is, and that He is a rewarder of them that diligently seek Him.

H 3. From these words also we may observe the way

Then, 1. What-so-ever glorious Vertues bee found in Gods Children; yet it is not by anie of these that they are justified or acceptable to God, but onely by their Fayth: For, it is by Fayth, that it may bee by Grace: And if it bee by Grace, it is not by worthinesse of workes. 2. In the matter of Justification, and acceptance with God, to bee justified by Fayth, or accepted not without Fayth; is all one with to bee justified, and accepted, by vertue of nothing in a man besides Fayth: Else, the Apostle's reasoning were not strong. 3. Except a man have thiscommended fayth in God's Mercie, hee can not please God: Let him doe else what you can name, without this Fayth; it is impossible to please God.

2. His expoundeth, what the Fayth is, of which beemeaneb: To wit, A comming to God, all-sufficent, and mericfull. Then, 1. God is Selfe-sufficent, and All-sufficent. 2. God is so graciuos, as none can seeke vnto Him, by that Way which He hath revealed, but Hee will giue them that which they seeke. 3. Except a man believe God's All-sufficience, and mercifull Bountifullly, hee can not come vnto Him, to seeke supply of wantes, or reliefe from evil.
verse of Faith.

1. It maketh a man sensible of his indigence, and miserie: else, it could not send him a-begging. 2. It maketh him to acknowledge his natural alienation, and farrenesse from God: else, it could not set him on work, to seek God, and to come unto Him. 3. It emptieth him of the confidence in his own, and the creatures help: else, it could not send the man away, from all these, to God. 4. It pouseth out God, both able, and willing, to help: else, it could not encourage, to take course, for relief, in him. 5. It setteth a man on work, to use the appointed means, to finde God. 6. It certifieth a man, of God’s impartialitie towards everie one that seeketh to Him; and maketh him to holde on the way, seeking diligentie, and never to give over: And, so, it bringeth a man to deny himselfe, and to haue communion with God.

Verse 7. By Fayth, Noah, being warne of God of things not seene as yet, mooved with feare, prepared an Arke, to the saving of his House: by the which hee condemned the world, and became Heyre of the Righteousnesse which is by Fayth.

In Noah’s example, observe, 1. Hee believeth the Deluge is coming, and searcheth, and prepareth the Arke. Then, 1. Fayth apprehendeth Judgementes threatened in the Worde, as well as Mercies in the Promises. 2. Fayth apprehending the Threatening, moveth to feare. 3. That is right Feare, which setteth a man on worke, to prevent the Danger.

Verse 8. By Fayth, Abraham, when hee was called, to goe out, into a place which hee should after receive for an Inheritance, obeyed: and hee went out, not knowing whither hee went.

 Abraham’s following of God’s Calling, and leaving of his Country, is counted a worke of Fayth. From Abraham’s Example, then, let us learn, 1. That Fayth in God, will cause a man quyte his Country, and Parents, and everie dearest thing, at God’s Calling. 2. Fayth counteth God’s Promises better than preuent Possessions, and is content to quyte the one for the other. 3. Yea, it is content with a Promise of better in generall, and for the special manner of performance, standeth not to be blind. 4. Fayth is willing to obey, as soone as it seeth a Warrant.

Verse 9.
**Vers. 9.** By Fayth, he sojourned in the Land of Promise, as in a strange countrey; dwelling in Tabernacles, with Isaac and Iaaek, the Heyres with him of the same Promise.

A BR A H A M’s sojournig in Canaan, is counted another work of his Fayth. Wherein wee learn, 1. That Fayth can, for a whyle, suffer to bee a Stranger, even from that whereunto it hath best Right. 2. When Fayth hath certaynte of an heavenly Inheritance, it can bee content with a small Portion of things earthlie. 3. A man who sojourneth amongst Idolaters, should bee sure of a Calling thereunto; and being amongst them, ought to behave himselfe as a Stranger, and Sojourner. 4. Yea, where hee hath best Right on earth, he ought to have a Pilgrimes mynde.

**Vers. 10.** For, hee looked for a Citie which hath Foundations; whose builder, and maker, is GOD.

THAT which moved Abraham to bee himselfe a Sojourner on earth, was the hope of a settled dwelling place with GOD, in the societie of the Saints in Heaven. THEN, 1. Heaven is a settled, commodious, and safe Dwelling Place: All places heere, are but moynable Tabernacles. 2. The Fathers under the Lawe, looked for entrie into their small rest, in the Kingdom of Heaven, after the ending of their Pilgrimage heere. 3. The hope of heaven, is able to make a man content with Pilgrims tyme, and Lodging, heere-away.

**Vers. 11.** Through Fayth also, Sara her selfe receaved strength, to conceale Seede; and was delivered of a Chylde when shee was past age; because shee judged Him faythfull, who had promi-led.

S A R A is reckoned in the Catalogue of Believers; and, her laughing, through unbelief, is not remembred; but her victorie, over her misbelieve, is unmended. THEN, 1. Even Women are made Patterns of believing, and wyfes walking with GOD: worthie to bee imitated of Men. 2. GOD maketh not the defects of Fayth, but the soundnesse thereof, howe small so ever it bee; what good is in His Children, and not what names they are clogg'd with.

2. When shee is past age, by Fayth shee gettesth strength to conceale. THEN, 1. Fayth refleth on GOD’S Promise, albeit carnall reason seeme not to earthquake. 2. Fayth maketh vs capahble of Ben-efties, which otherways wee could not receive. 3. The more hinderances that Fayth hath, it is the more commendable.

3. That which wybeld her, was the faythfulnesse of GOD. THEN, 1. The consideration of the properties of GOD, who promiseth, is a speciall helpe, to make vs rest on the Promise which Hee maketh,
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Verse 1. Therefore sprang there, even of one, and him as good as dead, so many as the Stars of the Skye in multitude; and as the sand which is by the Sea shore, innumerable.

Verse 2. The Promise was of innumerable Children, as the Stars of Heaven: And so was the Performance. Then, Justifying Faith not only believeth the Great Promise of Redemption; but also other inferior promises, which depend thereupon: the believing whereof, gives evidence of believing the Mayne Promise of Salvation; through the Messiah. And therefore it is, that by the Faith of such Promises, the Faithfull are here declared to be justified.

Question. How can this be, that Abraham's Seed should be so many?

Answer. 1. Because the one is as innumerable as the other: For they are compared together, in this respect. 2. Superlatives beastes are to bee expounded according to the scope, and not captiously. 3. The purpose of the Speaker, and beyond the common acceptation of the hearer. Now, the scope of the speech, is to raise the dulnesse of the mynde, in weightie matters, to the due consideration of a truth, in the due measure: which, otherwise, should have beene

Verse 13. These all died in Faith, not having receaved the Promises, but having seene them dimme before, and were perswaded of them, and embrased them; and confessed, that they were Strangers, and Pilgrimes, on the earth.

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Verse. They commendeth the Faith of the Patriarches, and Sara, that they died in the Faith, not having obtained the Promises. Then. 1. Faith receieth the commendation, except wee persever therein, even until death. 2. Where we have a word of Promise made to the Church, or to our selves, albeit wee see it not performed in our time, we may goe to death, in assurance, that it shall be performed. 3. They who would die in Faith, must live in Faith.
Their owne earthlie Countrey: for they might have returned, when they pleased. Therefore, they desired a better Countrey. And if a better Countrey, then an Heavenlie Countrey: That is, They desired even Heaven is selfe for their Countrey.

1. This deducing of Consequences, from the Profession of the Patriarches, 1 that they were Strangers, Teacheth Vs. 1. So to read the Scriptures, as wee may marke, not onelie what is spoken; but also, what is thereby imported, by consequence. 2. That, what is importe by a speach, is a playne Declaration of the mynde of the speaker, and not an obscure Deduction, as Mockers call it. They who say they are Strangers, declare playnely, that they seeke a Countrey, sayeth the Apostle. 3. Yea, that it is lawfull to proceede, drawing one Consequence after another, till wee finde out the full mynde; providing the Collection bee evident, in the course of found Reason, as here it is.

1. The Apostle hath proven here, That the Patriarches sought Heaven for their Countrey: Because they sought a better than anie on earth.

Then 1. The Apostle knew no place, for Residence of departed Souls better nor the earth, except Heaven alone. If there had beene anie other place, such as is feigned to bee, his reasoning had not bene solid. 2. The Patriarches, after the ending of their Pilgrimage here on earth, went Home to Heaven.

3. Because they counted themselves Strangers, till they came Home; to Heaven, GOD is not ashamed to bee called their GOD. Then, 1. GOD will honour them, that honour Him; 2. GOD will
will avowe Himselue to bee their Portion, who for His Cause doe renounce the Worlde. 3. Yea, that the LORD may honour such as honour Him, Hee will even abase Himselue, to exalt them. 4. When the LORD hath so done, Hee thinketh it no dishonour to Himselue, to doe anie thing that may honour His Servants.

4. GOD did prepare them a Citie, which the Apostle before hath called Heaven, or the Heavenly Countrey. Then, Heaven was prepared for the Patriarches, and the rest of GOD’s Sayntes, before they had ended their Pilgrimage on earth. And, to put them into Hell, or anie other place, there must be a doctrine not from Heaven.

\textit{Vers. 17.} By Fayth, Abraham, when hee was tryed, offered vp Isaac: And hee that had receaved the Promises, offered vp his onlie begotten Sonne;

\textit{Vers. 18.} Of whom it was sayde, That, in Isaac shall thy Seede bee called.

A \textit{Nother Commendation of Abraham’s Fayth, from the prooffs given thereof in his Tryall about Isaac, WENCHNE WEE LEARNE,}

1. That where the LORD giveth Fayth, there Tryall muss bee expected: And, the greater Fayth, the greater Tryall. 2. That Fayth is most commendable, when it standeth strong in tryall.

2. Hee is sayde to have offered vp Isaac, by Fayth. \textit{Tis why. 1. There is nothing so deare.}

but Fayth in GOD will make a man quyte it, at GOD’S Command. 2. The LORD counseth that to bee done, which a man is about to doe. Isaac is counted offered, because so was hee, in ABRAHAM’S Purpose.

3. His receaving of the Promises, is here in another sense, than verse 11. for, there to receave the Promises, is to receave the thing promised, or the Promises in performance. But here it is to have the Promises first and immediately made unto him.

Then, The meaning of forms of speach in Scripture, is to bee found by consideration of all circumstancies of the place, where they are spoken; and not of some circumstancies onelie.

4. It serveth to the commendation of his Fayth, that hee obeyed GOD’S Command, when it seemed to make the Promise null.

Then, 1. To adhere to the Promisse, when by appearance of reason, it is lykliue not to bee performd, is tryed Fayth indeede. 2. When Reason fighseth agaynst Fayth, it is wisedome to quyte that Reason, which would make vs quyte the Promisse.

3. When GOD’S Commandementes, and Promises, vnto vs, seeme to croffe one another, it is wisedome for vs, to justifie them both. All His Wordes, are trueth.

\textit{Vers. 19.} Accounting, that GOD was able to rayse him vp, even from the dead: from whence also hee receaved him in a Figure.
A BRAHAM's looking to GOD'S Fidelitie, and Omnipotencie, made him victourious over evrie difficulties; and so to give obedience to this hard Commandement.  Then, 1. When wee get hard Commandementes, wee must lay our reckoning, howe wee may obey them, and not howe wee may shift them. 2. Difficulties, and impossibilities, as would appeare, must bee rolled over, vpon GOD. 3. GOD'S Omnipotencie maketh that His Promiss can not miste, but take effect.

2. ABRABAM, as bee expelled, so bee found. Hec expelled Isaac's resurrection from the dead: and, in a Figure, or Similitude, bee received Isaac backe from the dead; that is, from the jaws of Death, no lese unexpectedly, than from the dead.

Then, 1. The Believer shall finde as much as hee can expect from GOD'S Worde. 2. If the Performance bee not as hee doth fore-cast, yet it shall bee by a way as comfortable and profitable.

Verf. 20. By Fayth Isaac blessed Iaakob and Esau, concerning things to come.

ISAAC'S blessing of his sonnes, is sayde to bee by Fayth. Then, Patriarchall Benedictions, were given by ordinarie Fayth, albeit from the ground of extraordinarie revealed Trueth. For, Fayth ordinarie, believeth GOD'S Trueth, revealed how-so-ever, ordinarie, or extraordinarie.

2. In that this Example is propounded for ordinarie imitation, in believing of GOD'S ordinarie-revealed

Healed Word, IT TEACHETH VS, That hee who hath the ordinarie Word of GOD, hath as sure a ground to rest vpon, as if hee had a particular and extraordinarie Revelation.

Verf. 21. By Fayth, Iaakob, when hee was a-dying, blessed both the sonnes of Ioseph, and worshipped, leaning vpon the topp of his Staffe.

IAAKOB a-dying, blessed his Oss-riding, and wor-shippeth GOD, in bodilie weaknesse.

Then, 1. Fayth can looke through the Cloud of Death, and behold both its owne, and others Felicitie. 2. In the solide assurance which it hath, it can worship, or glorifie GOD, for things to come, as if they were alreadie past.

2. It is not sayde, that hee worshipped the top of his Staffe; but, vpon the top of his Staffe, leaning, for his weakness cause, by approaching death: because hee would, for this fore-scene Blessing of GOD vpon his Pistorie, testifie, by Signes of Worship in his weake bodye, bowe hee esteemed of that Favour. Then, 1. Fayth will make the bodie, albeit it bee weake, concurre with the Spirit, in the LORD'S Worship. 2. When the informitie of the bodie maketh it unable to concurre with the Spirit, it must bee helped with a Stone, as Moses praying against Amalek; or Staffe, as Iaakob heere; or ane thing else, which may enable it to performe the Worship the better; beeing put vnder R 5 Breast,
Breast, or Armes, or Knees. 3. Isaac's bending of his bodie, in so great weakness thereof, must bare witness, agaynt the prophane cæse which manie men, now-a-days, take into themselves, both in private and publicke Worship.

Vers. 22. By Fayth, Ioseph, when hee died, made mention of the departing of the Children of Israel; and gave commendation, concerning his bones.

Ioseph also testified his Fayth, in his death, concerning the Deliverie of Israel out of Egypt, by direction giving, for transporting his Bones, in signe of his assurance of their going to Canaan; because God had promised so.

THEN, The LORD'S Promises, are sure Comfortes in death, whereby Fayth both sustayneth it selfe, and is able to encourage and strengthen others: And Fayth maketh a man to keepe them in memorie, and to make use of them in due tyme.

Vers. 23. By Fayth, Moses, when he was borne, was hid three monethes of his Parentes; because they fawe hee was a proper Chylde; and they not afraied of the king's commandement.

How great weakness Moses Parentes did bewray, the Historie maketh evident; yet is their Fayth commend.
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1. Come to yeares, refused to bee called the sonne of Pharaoh's daughter.

Moses refusing the Honour which bee might have had in Pharaoh's Court, because it might have hindered him from the Honour of one of God's People, is commended, for a work of Faith.

Then, it is better to bee a Member of God's Church, amongst God's People, than to bee a Prince, in a great Kingdom, without the Church.

2. Because bee would not have chosen to bee the sonne of Pharaoh's daughter, therefore bee refused to bee called so. Then, that which a man dare not avow himselfe to bee, or may not lawfullie choose to bee, bee must refuse to bee esteemed to bee; bee must refuse to bee called such.

3. The manner of refusing this unbalowd honour, is expounded to bee by joyning himselfe with the People of God, and forsaking of Pharaoh's Court. Then, 1. That is the true way of refusing unlawful honour, to quyte the place whereunto the unlawful honour is annexed, and betake themselves to what they may brooke with God's Approbation, howe meane so ever it seeme before the world. 2. When Honour and a good Conscience can not bee kept together, let the Honour bee quyted, and the Preferment goe.

4. When bee was come to yeares bee did this. Then, 1. What one hath done in his non-age, or ignorance, is not reckoned, when after suoper consideration bee amendeth it. 2. The more ryphlic, and

and advysedlie, a good worke bee done, it is the more commendable.

VER. 25. Choosing rather to suffer affliction with the People of God, than to enjoye the pleasures of sinne for a seacon.

The reason of his refusall, is the esteeming which bee had of the estate of God's People, bee afflicted ever, above the pleasures of sinne. Then, 1. Hee who chooseth the Privileges and Fellowship, of God's People, must chooseth their Affiliation also. 2. The Riches, Honour, and Pleasure, which a man enjoyeth, with the disavowing of true Religion, and want of the Societie of God's People, which bee might haue, are but the pleasures of sinne. 3. What pleasure a man can have by sinne, is but for a seacon. 4. It is better to bee afflicted for a seacon, with God's People, than to live with the Wicked, with pleasure, for a seacon: and it is greater miserie to bee in a finfull state, than in an afflicted state.

VER. 26. Esteeming the reprooch of Christ greater Riches, than the Treasures of Egypt: For, bee had respect unto the Recompence of the Reward.

H8E commendeth the worke of Moses his Faith, by the Maximus therevnto, whereof the first was, The
The high esteeming of the reproach of CHRIST.

Then, 1. Moses, and GOD'S People in his time, did know CHRIST: or else, they could not have borne His Cross, and suffered for Him. 2. Christianity is as old, as true Religion. 3. The Cross, and Reproach, hath attended on true Religion, in all Ages. 4. What reproach men suffer for true Religion, is reckoned to be CHRIST'S Reproach, and not theirs. 5. Reproach and Shame, is the heaviest part of the Cross; for, under it, is all comproyed here.

2. The next Motive, was, His Respect unto the Recompence of the Reward, which also made him to esteem the Reproach, his Roses.

Then, 1. There is a Reward for such as suffer reproach for CHRIST. 2. It is lawfull, yea, needfull, for men, to have respect unto this Reward, and to draw encouragement from it, even for their owne strength. 3. Though the Cross seem terrible, yet Faith can pierce it, and beholde the Reward following it. 4. When Sufferinges for CHRIST are rightlie seen, they are the richest, and most glorious Passage, in all our lyfe.

Ver. 27. By Faith she forsooke Egypt, not fearing the wrath of the king: for, she endured, as seeing Him who is invisible.

Another Work of Faith, is, His leading of the People, from their dwelling places in Egypt, to the Wilderness, with the hazard of the Plague of Pharaoh, if he should overtake them.

Then.

Then. Whatever it seeme vnto vs, when after his done, it was no small Fayth, at that time, to undertake such a Busineffe, to turne his backe vpon a fertile Lande, and goe; with such a Company, without Provision, to the Wilderness.

2. His Fayth is commended, for not fearing the wrath of the king. Exod. 2. 14. Moses feared the wrath of Pharaoh, and fled. After that, Exod. 10. 29. Hee feared not another Pharaoh, as terrible as the former.

Then, Where natural Cowrage would succumbe, Fayth will sustayne: yea, and make a man endure; (as is spoken in the next words) where natural Cowrage, having led him on a little, would forsooke him at length.

3. The Encouragement unto this Work, was, Hee saw Him that is invisible: That is, Hee apprehended, by Fayth, GOD more powerfull, than Pharaoh, and more terrible.

Then, 1. Fayth openeth the Eyes, to see GOD in a Spiritual manner; who by seene, or imagination carnall, can not bee conceived. 2. The beholding of the invisible GOD, is able to suprere a Man's Cowrage, agaynst the Terror of Men, and all things visible: and nothing else can doe it.

Ver. 28. Through Fayth she kept the Passover, & the sprinkling of blood; left hee that destroyed the first-borne, should touch them.

Another
WHENCE WE LEARNE, 1. That Fayth will finde unexpected Deliveries, and Out-gates, where it might seeme altogether impossible. 2. Yes, Meanes of Destruction, by Fayth, may be turned into Meanes of Preservation.

2. The Fruit of Fayth is evidenced, by the drowning of the Egyptians, essaying themselves to follow that way, which Fayth had opened to Israel.

THEN, 1. Presumption in Unbelievers, will set them on works, to goe throrow the same Daunger, which Believers passe throrow; but without all success: For, Believers shall escape, where Unbelievers shall drowne. 2. The Benefit of Fayth, is best seene, when the evill of unbeliefe is seene.

VERSE 30. By Fayth the Walls of Hiericho fell downe, after they were compassed about seaven daies.

HEE overthrew the downe-throwing of the Walls of Hiericho, to Fayth, making the Believers only to compass them seaven days.

THEN, 1. What GOD doeth for Believers, is reckoned the worke of Fayth; because Fayth setteth GOD on worke, so to say, and His Power, employed by Fayth, workth the worke. 2. Fayth will throw downe strong Holdes, and overcome seeming-impossibilities. 3. Fayth must vse such Meanes as GOD appoynteth, albeit they seeme but weake. 4. It mattereth not how weake the meane bee, if Fayth have a Promise to prevayle thereby. 5. The Meanes must bee constantlie vfed, during the tyme that GOD appoynteth them to bee followed.
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**Vers. 31.** By Fayth the Harlot Rahab perished not with them that believed not, when shee had receaved the Spies with peace.

**Verse 32.** And, what shall I more saye? For the tyme would fail me, to tell of Gideon, and of Barak, &c. of Samson, and of Ieplthah, of David also, and Samuel, and of the Prophets.

**Having reckoned a number, and having noe to produce, but layeth his course, to teach,**

1. That Prudence must moderate, and make reasonable vse of the abundance of a mans knowledge, and memorie.
2. That the Scripture giveth vs to make vse of the Fayth of all that are recorded therein, albeit they bee not in this Catalogue.

**2. The diversitie of those that are here recorded,**

T EACHETH US, That albeit there bee difference of Believers; some stronger, as David; some weaker, as the rest; some base Baalardes, as Ieplthah; some of better stature; some of them notable in holiness, and conversation; some of them tayeined with notorious falles in their lyfe; Yet are they all enrolled by GOD, in a Catalogue of Honour, amongst His Sayntes.

**Vers. 33.** Who, through Fayth, subdued Kingdomes, wrought Righteousnesse, obtained Promises, stopped the mouths
mouthes of Lyons,

**Vers. 34.** Quenched the violence of fyre, escaped the edge of the Sword; out of weaknest, were made strong; waxed valiant in fight, & turned to flight the Armies of the Aliens,

**HEB.** reckonneth the Worke of their Fayth, whose names bee suppresseth; of whom some subdued Kingdomes, by their Fayth, as lothia, and the ludes: Some wrought Righteousnesse; that is, attained unto a righteous behaviour, in their difficult Employments, as David and Samuel, in Peace and Warre: Some obtayned Promises, as Gideon, Barak, &c. Some quenched the violence of fyre, as the three Children; Stopped the mouthes of Lyons, as Sampson, Daniel: Escaped the Sword, as David, Elias: Of Wseke, were made Strong, as Ezekias: waxed valiant in fight, as lothia, Sampson, David: Put to flight the aliens, as Jonathan, Gideon, Ichohaph; Women receaved their dead alive, as the Widow of Sarepheth, and the Shunamitche, &c.

**WHENCE WEE LEARNE, 1.** That in the olde Church, under the Lawe, when the groundes of believing were not so clear as nowe they are, excellent things are recorded to bee done by Fayth, for vp-flirring of such as are under the light of the Gospell, to make vs of Fayth. 2. That neyther Fyre, nor Water, nor Man, nor Beast, is so strong, but Fayth may make a weake Man victorious over them all. 3. Yea, nothing so terrible, or difficult, but a Man,

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Man, who hath GOD'S Word to bee a ground for his Fayth, may adventure upon it, with assurance of prevailing. If hee bee called, hee may encounter with the hardest Partie.

** Vers. 35.** VVomen receaved their dead, rayled to lyfe agayne; and others were tortured, not accepting deliverance, that they might obtayne a better Resurrection.

**Vers. 36.** And others had tryall of cruel Mockinges, and Scouerages; yea, more-over, of Bondes, and Imprisonment.

**Vers. 37.** They were Stoned, they were Sawn a-funder; were tempted, were slayne with the Sworde; They wandered about in Sheepe Skinnes, and Goat Skinnes, beeing destitute, afflicted, and tormented.

**W** heather the Apostle hath taken these particulars from the Records extant in the fyne, from the Books of Maccabees, and others, or not, it matters not much; seeing this standeth sure, that the certaintie of the truth thereof, was from Divine Inspiration, the ground of all Scriptures out-giving.

**And hence wee learene, 1.** That as Fayth enableth Men to doe, so also to suffer. 2. That there is no
fellowship of Men, to whom we owe the Duties of Love, so long as we may doe them anie good, or so long as they will suffer us to live amongst them, is, in short, to loose from our Neckes, the Yoake of the Second Table of GOD'S Law, vnder pretence to kepe the First Table the better. 2. The Saynctes shall finde peace amongst the wilde Beastes, rather than amongst wicked men.

**Vers. 39.** And these all having obtayned a good Reporte, through Fayth, receaued not the Promisse.

By the Promisse, is meant the Majne and chief Promisse of CHRIST'S Incarnation, whereof they were inferior unto vs; and yet both were contented, to rest by Fayth, upon the Promisse, with the light which they had; and obtayned a good Reporte thereby, That is, were approv'd, and justified of GOD.

Thus, The Fayth of those who lived before CHRIST, having cleane cleane the ground, than we; and yet sufficient to support them in all troubles, and to obtayne Illumification before GOD, is a great Encouragement unto vs, vnder the Gospell, to believe; and a great Conviction, if we believe not.

**Vers. 40.** GOD having provyded some better thing for vs; that they without vs, should not bee made perfect.

**HEE giveth a reason hereof;** Because GOD had appointed the accomplishment of the Promisse, of
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sending the MESSIAH, to bee in the last tymes; that they should not bee perfected, that is, justified, and saved, by anie thing done in their tymes, but by lookeing to our tymes, and CHRIST’S satisfaction made therein; whereby they and wee are perfected together. THEN, 1. CHRIST’S comming in these last tymes, is a better thing then all the Glorie of the Olde Church, and Service, and Pretogaties thereof. 2. All the Shadowes in their tymes, without CHRIST, who is the Subistence of them all, in our tymes, exhibited, was vnable to perfect the Fathers, that is, to justifie and save them. 3. The perfecting of the Fathers, in the Olde Testament; and the perfecting of vs, in the New Testament, doe meetether in that One better thing, CHRIST IESVS, by whom, they and wee both, are saved: And, so, they are not perfected, without vs.

2. In that be leadeth vs unto GOD’S fore-seeing and fore-providing of this, bee losteb all curious questions, about this Course which GOD hath taken, to make the Case of His Church better nowe, than of olde.

THEN, That GOD hath thought good so to doe, is sufficient, for slopping our myndes from all curious enquiring of the LORD’S Dispensation.

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The summe of Chap. XII.

THE vse of all these Examples, is, That we holde on in the course of Christiantie, what-so-ever trouble may meet us in the way, Ver. 1. Looking on CHRIST, for your Patterne, Ver. 2. And for your Encouragement also, left you faynte, Ver. 3. For you have not suffered so much, as you must bee readie to suffer, Ver. 4. And you have forgotten, that Christ ifst in all these Thousand of GOD’S Favour, Ver. 5. For Hee loveth, whom Hee challeneth, Ver. 6. And your enduring thereof, shall prooue you Sonnes, Ver. 7. But immunitie should prooue you Balladres, Ver. 8. Wee have borne our Patentes Correction; and why should wee nowe beare GOD’S? Ver. 9. For, they challened vs to satisfy their owne passions; but GOD, for our profit, Ver. 10. And, albeit Allitition bee grievous nowe; yet the fruite shall bee sweete afterwards, Ver. 11. Wherefore, take your Comfort, Ver. 12. And Courage, to goe flothie on: left by disencourage, you fall into Apostatie: But rather seeke to recover the Courage which you haue lost, Ver. 13. Follow Peace with all men: But Holinesse also, as you would bee faved, Ver. 14. Beware of the unmoorified Rootes of Sinne; left they brake out in Scandalis, Ver. 15. Beware left there be anie filthie or profane body suffered among you, as Esaie was, Ver. 16. VWho solde the Blessing, for a short Pleasure, and could never recover it agayne, Ver. 17.
And so this ave you oblieged, because the Old Church was not so priviledged as you are; but, for their external estate, and manner of Religion, in a great deale of more bondage, Ver. 18, 19, 20. 21. But you, by the light of the Gospel, are brought into the high Way, to haue societie with Heaven, and Angels, and the Catholike Church of elect Souls, and GOD, the Judge; and CHRIST, the Mediator, and His Benefices. So cleere nowe is the Doctrine, Ver. 22, 23, 24. Therefore, beware, lest, by your Apostasie, you reject CHRIST'S offer, and bee destroyed more fearfully than the despisers of the Lawe, Ver. 25. For, CHRIST is a terrible LORD to His Foes: His Voyce showeth the Earth, in giving of the Lawe: But Hee hath promised to shake Heaven and Earth once mor, Ver. 26. And Once Mona importeth the remooving of these, and making of a newe Heaven, and a newe Earth, wherein dwelleth Righteousnese, for the settled and perpetual remaining of His Kingdom, Ver. 27. Therefore, let vs kepe a fast grip of His Grace, that wee worship Him with theare, Ver. 28. For, if wee doe not so, even our GOD is a consuminge Fire, Ver. 29.

The doctrine of Chap. XII.

VERS. 1.

Herefore, seeing wee also are compassed about with so great a cloud of witnesse, let vs lay aside every weight, and the

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the sinne which doeth so cast it befor vs; and let vs run with patience the Race which is set before vs.

THAT right vse may bee made of all the former Examples, bee exhorted to a constant and patient persevering in the Course of Christianitie.

1. The Similitude is borrowed from a Race: To TEACH VS, To endeavour for overtaking all the Duties of the Christian Man, with all the Skill, and Strength, and Speede, wee can.

2. The Originall importeth a Strype-Race: To ADVERTISE VS, Both of our Spiritual Adversaries, agaynst whom wee must fight till as wee goe on; and of our Companitors, who run in the Race with vs: with whom wee may flyve in an holy emulation, who shall goe foruort in the Course of Pleasing GOD.

3. It is a Race limited; the Race set before vs: TO TEACH VS, What way wee should hold on our Course; not doing that which pleareth vs; everie man running his owne way of Religion: but all running in the beaten Way, the Royal Way of GOD'S Commandements.

4. For the Motives unto this Race, bee vsth the Examples rehearsed in the former Chapter, Who compasses vs about as a Clowde of Witnesse: TO TEACH VS, 1. To hearken to the deposition of these worthie Witnesse, who are recorded in Scripture, who can best shewe what is the best Christian Way, which wee must holde in our Course towards HAPPINESSSE. 2. That all our behaviour is magi...
is marked by Spectators, GOD, Angels, and Meth. 3. That albeit there were none to see vs, except our Conscience, the Examples of GOD'S Sayntes in Scripture, should stand as Witnesses against vs, if wee run not as becometh.

5. For direction how to run, HER TEACHETH, 1. To lay aside all Weyghts, which doe presse our myndes downwardes; such as is the setting of our affliction upon things which are on earth; eather wittynglie, vpon unlawfull objects; or incon siderate, exceeding the boundes of Chri$tian Moderation, vpon things lawfull. 2. To lay aside the sinne which fo easilie doeth beft vs; that is, by studing to mortifie the bodye of our corrupt inclination, to cut off the woode bindes growth of violent predominant and wylie sinnes, which must frequentlie get advantage of vs. 3. Because wee can not ende our Race, but after some progress of tyme, and must meete with manie impedimentes in the way, and troubles, and temptations, to arme our selues with Patience.

Ver. 2. Looking vnto IESUES, the Author and Finilier of our Fayth; who, for the joye that was fet before Him, endured the Croffe; despying the shame; and is fet downe at the right Hand of the Throne of GOD.

With direction, bee joyntly Encouragement, by setting our Eye on IESUS, who shall both guide vs in the way, and carrie vs on, when our strength faileth. THEN, 1. The Chri$tian Race-runner hath IESUS before him, in the way, to helpe him in euerie thing that may befall him in his coursi, 2. CHRIST must bee looked vpon, by him who would bee helped in his Race: the Eye of the Soule being drawne off of euerie thing which might divert the Man, or discourage him, (such as are the multitude of Backe-flyders, the multitude of Mockers, the multitude of by-waies, and runners there in, the multitude of scares, from our owne unwor thineffe, and sinfullness, and temptations on all sides) and our Myndes flxed on CHRIST, with loving and longing Looke, which may draw Lyfe, and Strength from Him. 3. Wee must looke on Him, as IESUS, the Deliuerer from Sinnes, and Giver of Salvation; even Him who saveth His People from their Sinnes. 4. Wee must looke vpon Him, as the Author and Finilier of our Fayth; that is, as our GOD, who hath begun His Good Workes, and will also perfect it: Who hath given vs grace to beleue, and will surely continue this Grace with vs, even to the ende: lest the scares of our Fayth failynge, make vs to faynte. 5. Wee must looke vpon Him, as our Pattern, and Example, who having ran the Race before us, hath set before Him thele for our imitation; that in Him wee might finde all whereof wee stand in neede.

2. How IESUS ran this Race, bee knoweth, for our Example, 1. Hee had joye set before Him; which Hee was tormented by our Salvation wrought. So have wee joye set before vs also. 2. For the hope of that joye, Hee ran with courage: so must wee. 3. Hee ran with the Croffe vpon His back all the way, being a Man acquaynred with Sorrowes: so must wee resolve also. 4. In His Griefes and Sorrowes, Shame set vpon Him from the Worlde, and powred out Contempt.
Contempt upon Him: so must wee resolue to finde it. 5. For the hope of the joye, hee endured patience, and went on, under the Calle, and weari not: so must wee. 6. Albeit Shame was the sharpest of His Grieues from the World, yet Hee regarded it not; but despised all Despyling, and named Shame, as unworthy to bee taken notice of; in comparison of His Designe: so must wee. 7. Hee overcame all at length: so shall wee through Him also. 8. Hee hath gotten the joye, and the Glorie, for which Hee ran: so shall wee with Him. If wee suffer with Him, wee shall also reigne with Him. 9. He is set downe on the Right Hand of the Throne of GOD: that is, is joined with the FATHER, in the Glorious Governance of Heaven, and Earth, and all things therein, for the good of all His Followers: so that wee neede to feare nothing in our way, seeing Hee hath the Government of all.

Verse 3. For consider Him that endured such contradiction of sinnes agaynst Him selfe; left you bee wearied, and fayned in your myndes.

HEE signifieth fourth a special part of His Suffering; namely, The contradiction of sinners: willing them, to pondele this well, for their Profit. Then, 1. Nothing more forcieable to discouragement of an heart, than contradiction. A man will suffer much, if hee knowe it be for Truth: but if the Truth for which hee suffreth, bee called in question, and Scybes, and Phaulees, and chiefe Church-men, shall contradict him, and

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and brangle his Faith, in the Truth, it is more payfull than a Rack-booke unto them. 2. The consideration of our LORD IESVS: His being exercised this way, is a speciall Meane to guarde vs in such a Temptation. 3. It can be not armed agaynst Contradiction, by cerning knowledge of the Truth, and Faith in IESVS, wee can not bare out, but neede, force, wearie under the Croffe: and bee loosed, or dissolv'd, lyke water, and fall by, as the word importeth.

Verse 4. Yee haue not yet resifted vnto blood, fryving agaynst Sinne.

These Hebrewes were somewhat daunted, and discouraged, by the perfecution which they had alreadie borne, and were lyke to faynt. Therefore, Hee setteth them on, to prepare for suffering to the blood; that extreme suffering lesse not that, might bee the more tolerable in their eyes.

1. Hee maketh their Fartie, Sinne. Then, 1. Christianes must remember in their Troubles, that they are tryed, whether they will choose to fume, or to suffer. 2. When they disobey their Persecuters, they must not bee interpreted, to bee fryvers agaynst them, to much as agaynst finne. 3. With what colour, or pruente forever, sinne bee vrged upon Christianes, they must not yeeld; but resist, in a Christian manner, and fight Christianly, agaynst that sinne whereunto they are tempted 4. The more feele they resist, they must prepare themselves for the more suffering, and resolute, at length, to laye downe their blood in sufferinge. No yeelding to sinne must bee, whyle lyfe is in vs. 2. Hee
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He maketh the greater sufferings which remaine, a reason to make them bear the present the better. Then, 1. Suffering in a man's person, is the highest degree of suffering. 2. Resolution for the worst that can come, maketh lesser troubles, more comportable. 3. Except a man prepare himselfe, for the worst that can be done vnto him, by man, for the Truth, hee will faynt in lesser sufferings.

Vers. 5. And yee have forgotten the Exhortation, which speaketh vnto you, as vnto children; My sonne, despise not the chastening of the Lord, nor faynt, when thou art rebuked of Him.

From the general Doctrine, of bearing Afflictions, Prov. 3. 11. 12. be stiffe with them vp, to Christian patience, in Persecution, and every other Trouble. Then, Persecution for Righteousnesse, common in the Account of Chastisement; and, is appointsed, amongst other endes, to amend our faults.

1. Hee maketh these Hebrews the partie to whom the Proverbs were directed, and GOD the speaker thereof. Then, 1. Whosoever be the Ponder of the Scripture, it is GOD who speaketh in it. 2. The Scriptures doe direct their speach to every Age, and Church, and Person, no lesse than to those who lived in the Church of old, when it was first written.

2. Hee chargeth them, for their forgeting of such a kindle speach, as is the styling of the afflicted, by the names of Sonnes. Then, 1. The speciall paynt of Fayth, of Fayth, which the LORD will have fostered under the Croffe, is the Fayth of our Adoption; That we never mistakke our Father's Affection, nor our Gracious estate by Calling, for anie hard dealing where-with possible we may bee exercised. 2. Hee will have vs assured of our Adoption, by GOD'S manner of speaking vnto vs, as Father to his Children. 3. He showeth vs, That the not-remembering of the Word of GOD speaking vnto vs, according to our estate, is the cause of faynting, and of misstakke.

3. The Exhortation deschargeth defaying of the Rodde, and raying under the Rodde. Then, 1. These are the two evils which we are inclined vnto; Either to harden our selues against Corrections, and count light of them, or else, to be discouraged, and casten downe by them. Both of which, we must eschew. 2. Though the LORD both fayke and rebuke for sinne, yet cleegeth He vs to be Sonnes not the lesse.

Vers. 6. For, whom the LORD loveth, Hee chasteneth, and scourgeth every sonne whom Hee receveth.

Hee giveth a reason, to confirme the afflicted, in the certainty of their Sonship: Teaching vs,

1. That none other Chastisement, yea, nor Scourging, which is the sharpest measure of correction, is a signe of Gods hatred, but of His love rather. 2. That Gods dealing with His Childre in general, being consider'd, may mitigat the case of any of them in particular.

Vers. 7. If ye endure chaftening, God dealthe with you, as with sonnes: for, what
what sonne is hee, whom the father chasteneth not?

From this be vrged the patient bearing of God's chastishments, that they may know adoption the better. THEN, Though God be th'afflicted persons Father, yet if he not perceived to deal as a father, but when th'affliction is patiently borne, and endured,

Vers. 8. But, if yee be without chastisement, whereof all are partakers, then are yee bastards, and not sonnes.

A lbeit men desire, naturalie, to goe free from trouble, yet be sheweth, that this is not to be chosen: And to this ende teacheth, 1. That it is the common lot of all God's Children, without exception, to bee acquainted with some Crosses, and exercised with some Correction, of one kynde, or other. 2. That to bee exempted from the Cross, and common handling of God's Children, is to be put out of the Roll of Children. 3. That in the visible Church, all are not free borne Children, but some are Bastards: which the Church holdeth possible for Children, but God reckoneth to be none. 4. That amongst other marks, this is one of a Bastard: If God let him alone, and suffer him, without Discipline, to follow his owne ways.

Vers. 9. Furthermore, we have had fathers of our flesh, which corrected vs, & we gave them reverence: shall we not, much rather, be in subjection vs the Father of spirits, and liue?

From submitting to our Parents correction, he vrged to hear the Lords correction. Whence we learme,

1. That as it is a part of the Parents dutie, to correct their Children; so it is a part of that reverence due to Parents, that Children receive their correction without change of affection towards their Parents. 2. That God is the Father of Spirits, in a speciall manner; because they are immediately created by Him, &c. do not run in the materiall channel of fleshlie descent; and, because they have a more near resemblance unto His Divine Nature. 3. That receiving correction, is counted subjection to God; and, refusing correction, is refusing of subjection. 4. That submission to chastisement, is the way to Lyfe.

Vers. 10. For they, verilie, for a fewe days, chastened vs after their own pleasure; but Hee, for our profit, that we might be partakers of His Holineffe.

He compareth the chastisement of our eartheles Parents, with Gods chastisement. Whence we learme,

1. That Parents, sometymes, chastise their Children out of mere passion, and, at the best, have some mixture of their own humours in chastising: but God never mixeth passion with His Rod; but intendeth our profit therin onlie. 2. The speciall profit intended by God in our corruptions, is the making of vs partakers of His Holiness; partie, whyle He dryveth vs thereby to seek our Righteousnesse in Himselfe; and partie, whyle He mortifieth our nature, &c. reneweth our affections, and sanctifieth vs for Himselfe.

Vers. 11. Now, no chastening for the present.
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fent seemeth to bee joyous, but grievous; nevertheless, afterwards it yeeldeth the peaceable fruit of Righteousnesse, unto them which are exercized thereby.

H unto the doubt of the felt grievse of present affliction, by shewing the fruit which followeth thereupon at after, and teacheth vs, 1. That it is the paine of present affliction, which maketh vs unwilling to yndure. 2. That we must not lyke Children, judge of affliction by our present sense; but by looking to the fruit which doth follow, must seafon to our selves the felt bitterness. 4. That the fruit of affliction, is Righteousnesse, or Sanctification, which bringeth peace with it. 4. That this fruit poissible will not bee found incontinent after one affliction, or two; but after we be exercised, acquainted, & made patient in bearing the yoke.

Ver. 12. Wherefore, lift vp the handes which hang down, & the feeble knees.

From these considerations, be will bane them to draw comfort, & courage, and to recover themselves from their dejection of mynde. Teaching vs, 1. That afflictions bring discouragementes with them, whereby hand and heart fayle in Gods service. 2. That discouragement must be resituated, by consideration of GOD the Author, and His wyse ends of afflicting of vs.

Ver. 13. And make straights pathes for your feet, lest that which is lame, bee turned out of the way: but let it rather be healed.

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Vnder a similitude borrowed from walking in a narrow and dangerous path, bee exhorte them, boldly to avowe the Truth, lest their fearfulness, and apparent doubtfulness, hold them, as length, to defection. THEN, 1. No trouble must so dasy vs, as to make vs seek by-paths, for excusing thereof. 2. In a good course, we must not halt, nor walke feeblie, nor fearfullie; but floutie, and straights vp, avowing what is right. 3. A man in a dangerous path, by haulting, may be lwayed to the one side, and throwne over the Bray; so a man that faintly maintaineth a good cause, may be overcome, at length, and driven from it.

2. The Apostles diligence and prudence, to recover these faying Hebrewes, Teacheth, 1. That wee must not call downe one countenance on weake Brethren, who doe not so boldly avowe the Truth, as they should doe: But rather ought to strenthen and helpe them, and holde their flaggring faith on foot. 3. That such feeble souls must be timously dealt with; that they may be healed, as long as they are yet in the way, and have not taken hands with an evill course.

Ver. 14. Followe Peace with all men; and Holinesse, without which, no man shall see the LORD.

Having thus dealt with them, for strengthening them in the Faith, and holde profession thereof, be giueth them a number of wholesome Precepts, for ordering of their lyfe, and conversation.

From the Precept, for following of Peace and Holiness, Learne. 1. That wee must beware of all provocations of anie amongst whom we live: For wee have troubles anie, albeit wee make none to our selves.
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294. felues. 2. That how wicked soever the world be, we may follow a course of living in peace with them: and if Peace flee from us, we may, and should, pursue after it, as far as is lawful. 3. The farther we may follow Peace with men, so it may stand with Holiness and Dutie towards God. 4. It is more dangerous to quyte Holiness, than to quyte Peace: for, he that followeth Holiness, shall see God, albeit he find not peace amongst men. But, if anie man preferre mens peace before Holiness, while he gaueth men, he loseth God. 5. To see GOD, that is, to enjoy GOD'S Fellowship, is the Summe of our Blessedness.

Vers. 15. Looking diligently, lest anie man faile of the grace of God, lest any root of bitterness springing vp, trouble you, and thereby manie bee defiled.

HE giveth direction here, for eschewing a fall from Grace, that is, from the Doctrine of Grace in begun Knowledge, Faith, Love, Renovation, or anie measure thereof. Then, 1. Albeit the Elect can not fall away fullie, & fullie; yet some Professours in the visible Church, may fall away from their Profession, and what degrees of Grace they had attained unto: for whose cause, warning must be given to all, as a mean to keep the Elect from a fall. 2. Albeit the Elect can not fall away fullie from Grace, yet may they fall, for a tyme, from the puritie of the Doctrine of Grace, and from some degrees of the worke of Grace; from the measure of their first loye, and zeal; and, at length, fall into scandalous Sinnes.

2. He joyneth another ymple of advertisement with the former: That they beware, lest anie bitter root breake forth, whereby many may be defiled: that is, lest any scandalous sinnen breake forth amongst them.

Then, 1. As men doe fall from anie measure of the work of Grace, so doth the bitter root of unmortified sinnen, spring out, & grow. The ones decreaseth, is the others increasing. 2. When anie Scandal breaketh forth in the Church, it troubleth the whole Bodie, and polluteth them, by the contagion thereof, till it be removed. 3. Watch must be kept, diligently, by anie man, to curbe this bitter root, preventing the out-shooting thereof.

Verse 16. Left there be anie fornicator, or prophane person, as Esau, who for one morse of meate, solde his birth-right.

HE expoundeth this bitter root, in the example of fornication, and prophanitie, lyke Esau's. Then, 1. Fornication and prophanitie, are the bitter roots of other evils, and able to defile a Congregation. 2. Such as count more of the satisfaction of their sensual lusts, than of their Spiritual Prerogatives, doe prove themselves prophane persons, and are justly ranked in with Esay.

Verse 17. For, yee know, how that afterwards, when he would have inherited the Blessing, he was rejected: for hee found no place of repentance, though hee sought it carefully, with tears.

HE sheweth God's judgement on Esau, to terrifie all men, and hazard upon the sinful satisfaction of their own lusts, anie lykke. Then, 1. Esau's judgement would
should be a terror to all men, to keep them from presuming deliberately to commit that sin, which they know may cut them off from the blessing: because sundrie tymes (albeit not always) God doth punish presumptuous sinners, with giving over the man to his own ways, and final impenitence. 2. Esau’s example sheweth, howe justly they may bee reproved of the blessing, annexed to anie Sacred Symbole, or gracious Means, who do despise the means whereby the blessing is conveyed. For the Birth-right amongst the Patriarchs was a Pawn of the blessing of being an heyre of Promise: and therefore was Esau counted to reject the blessing, when he counted light of the Birthright. 3. His example sheweth, howe little sinners consider for the present, what Merchandize they are making with Satan, when they meddle with knowne sinnes, and how they will be made to know it afterwards.

2. Hee saith, that afterwards hee had</p>

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here, is, recalling the sentence given out. And why? Because he, for all his teares, and penituous seeking of his fold blessing, repented not himselfe of his sinnes; for he continued as prophanely as before, and resolved to murder his Brother, as soon as he found opportunity. Then, 

1. Esau did thehus deed, but repented not his sin. It is one thing, to rue a deed done, and another thing to repent the sin in doing of the deed, and every known sinne, for that sinnes cause. 2. Tears may follow upon ruing, as well as on repenting: and, it is possible, that the loffe, or harme, procured by sin, may draw forth the Tears, & not the Sorrow for the offending of God by the sinne. 3. Esau here is not brought in, dealing with God, for pardon of sinne, & the heavenly Inheritance: but with the man, who had the ministrie of dispensing the earthlie blessing only.

Wherefore, then, that a blessing was sought carefully from a man, with tears, & not obtained: but we read, that God’s Mercy, and Blessing, was ever sought from Himselfe, carefully, and not obtained.

Verf. 18. For ye are not come vnto the Mount that might be touched, & that burned with fire; nor vnto blackneffe, and darkness, and tempest.

Beside the example of Esau’s judgement, here is another reason, to vouch for, who are under the Gospell, to beware of licentiousneffe, and prophanitie; because we are delivered from the terror of the Law, ver. 18, 19, 20, 21. and brought, by the Gospell, to the societie of so holy a company, as becometh no prophan man to enjoy.

Verf. 22, 13, 24. The same tendeth vnto this, You
are not under the Law, but under Grace. Instead of saying whereof be ye freed, You are not come into Mount Sinai, but into Mount Sion. For the Lord’s manner of dealing with the people at Mount Sinai, represented the state of men in nature, under the Law, lyable to the Curse: His manner of dealing with them at Mount Sion, represented the state of men reconciled through Christ, and under Grace. Let us take a view of both, as the Apostleisseth them before our eyes: first, how the state of a man was reconciled in nature, and under the Law, for curse thereof, was represented.

1. Before we come to Christ, we have to do with God, as a terrible Judge, sitting on the Throne of His Justice, shadowed forth by Mount Sinai. Our Judge is offended with us, His Wrath is kindled, ready to consume us, as His Adversaries, in our transgressions; represented by the burning of the Mount. 2. When God beginneth to show Himselfe as our Judge, offended with us, we are filled with confusion, and perplexitie, and fire; represented by blackness, and darkness, and Tempest.

Ver. 19. And the sound of a trumpet, and the voice of words, which voice, they that heard, entreated, that the words should not be spoken to them any more.

Ver. 20. For they could not endure that which was commanded: And if so much as a Beast touch the Mountain, it shalbe stoned, or thrust thorow with a dart.

What Fartner? 4. There is no seeing from Comper.
And so terrible was the sight, that Moses said, I exceedingly fear & quake.

Yet farther. 11. If God deal with vs as Judge, and by the Rule of the Law examine our works, were we, like Moses, the meanest men under Heaven, the least harmfull, and innocent in the world, richest in good works, for service done to God, and to His Church, yet could we not stand before this Tribunal; all that ever we had done, all our works were not able to free vs from the Curse of the Law, and Gods fearfull Wrath, for our sinfulness mixed amongst our works; represented by Moses his confessed fear and quaking. 15. And, with all this, no place to flee unto, no place to remayne in, no company, but an evil conscience within, and matter of terror without; represented by the Wildernesse, wherein this Throne of Justice was set vp. And this is the state wherein we are by nature, according to the Law; wherefor we are delivred by Christ, according to the Gospel, as followeth.

But ye are come vnto mount Sion, & vnto the Citie of the living God, the Heavenly Hierusalem, and to an innumerable companie of Angels.

This is the state whereunto we are advanced under the Gospel, by Christ, which, by comparison with the former, shall be more clear, thus. 1. Before we come to Christ, wee have to doe with God, as Judge, sitting vpon His Throne, terrible. After we come to Christ,
Vers. 24. And to Jesus, the Mediator of the New Covenant, and to the Blood of Sprinkling, which speaketh better things, than that of Abel.

Heb. Goeth On. 14. In our natural estate, wee are under the Law, and the Covenant of works; which bindeth vs to Perfect Obedience, or to the Curse. When wee come to Christ, wee are under the Covenant of Grace, which proclameth Remission of Sins, unto all who are in Him. 15. Yea, how, under the Gospel, comming unto Christ, we are in better case, than they who lived before Christ; because they were bound to all the Ceremoniall andTypical Ordinances of the Lawe; ynder the Olde Covenant: but wee are exempted from that Olde Covenant, and are entered into the Newe; vvhich freeth vs from that Yoake, which the Israelites could never bare. 16. Without Christ, we stand alone, and none to please for vs, before our Judge: But when wee come to Christ, wee finde Him a Mediator, both to deliver vs from the Olde Covenant, and to take Burthen for vs, for keeping of the Newe Covenant. 17. Without Christ, unrighteous, and unholy: When wee come to Christ, wee come to be sprinkled with His Blood, for Justification, and Sanctification: and for receaving of all other Benefices, bought by that Blood.

Vers. 24. Here compareth this Blood, with Abel's, as speaking better things. For, albeit wee, by our sinnes, have made our LORD to suffer, yea, and to die also, yet doeth His Blood not speake agaynst vs, as Abel's
did speake agaynst KAIN, and the Earth, for drawing downe of a curse on both: but speaketh to GOD, full, to pacifie His Wrath, and to pardon ys; and to our Conscience, to cleanse it, and make it quyet within ys.

From this comparison, of Men under the Lawe, and under Grace, we learne,

1. That the impotent, and wrenewed man, how secure forever hee sit, yet hee is in a fearfull estate; the Wrath of the Judge, from His Iustice Seate, being ready to breake out vpon him. 2. That the wakened Conscience, lying in the sense of its owne sines, and fear of the offending Judge, is much to bee pittied. 3. That the holyest man on earth, if GOD reveal vnto him the terror of His Iustice, hee will bee shaken with feare. 4. That the onelie remedy against the challenge of the Conscience, and fear of the Lawe, and Wrath, is to have recourse to IESVS CHRIST. 5. That hee who is fled, as a true penitent, to IESVS CHRIST, for Refuge, to bee saved, and directed and ruled by Him, is a true Member of the true Catholike Church, of the Elect, what-so-ever bee mens eelcarnation of him. 6. That the more graciously wee bee dealt with under the Gospell, the more muft wee beware of flesheinesse, and prophaneitie. For, to this ende all his speach tendeth.

Ver. 25. See that yee refuse not Him that speaketh: for, if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from Heaven.
Vers. 26. Whose voice then shook the Earth: but now He hath promised, saying, Yet once more I shake not the Earth onlie, but also Heaven.

To put an edge upon the Threatening, he sheweth, howe terrible CHRIST is, in shaking of the Earth, by His Voice, at Mount Sinai; and, by the shaking of Heaven and Earth, at the Day of Judgement.

Then, 1. The terrible quaking of the Earth, and burning of the Mount Sinai, was pronounced by the Voice of CHRIST; who, therefore, is declared to be the LORD GOD: for Is, Exod. xix. is Hee called. 2. His Terroour, at the Daye of Judgement, may bee seen in that little Resemblance of Mount Sinai. 3. The terroribleness of CHRIST, should make vs stand in awe of His Word.

Vers. 27. And this word, Yet once more, doeth signifie the remooving of those things which are shaken, as of things which are made; that those things which can not bee shaken, may remayne.

He comments upon the Testimomie of Haggai, Chap. 2, 6. and from this word Once, concludeth.

Vers. 28. Wherefore, wee receauing a Kingdome, which can not bee mov'd, let vs haue grace, whereby wee may serve GOD acceptably, with reverence, and godlie feare.

From the nature of this Kingdome granted unto vs in CHRIST, and from His terribleesse, he exhorteth vs to steadfasteenesse of Faith, and bumble obedience. Ece sayeth, Wee have receaued it, because wee have receaued the Right and Title, by the Gospell, and some beginning of it.

Then, AS wee receaue CHRIST in the God.
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Verse 29. For our GOD is a consuming Fyre.

Because the holiest men, have neede of the Spurres of GOD'S Terror, to fille up their laylie flesh, bee clisht with a Watch-Word of M O S E S, Deuter. 4. 24. terrifying the people from Idolatrye, or Imagerye, which bee applyed for making men circumstent in their manner of worship.

Teaching vs thereby, 1. That to serve Idoles, and follow a false Religion, and not to serve GOD, in reverence, and Gods feare, in the true Religion, will bee both alyke plagued. 2. That GOD'S entering into Covenant, and laying downe of the fead and enmity against vs, maketh Him not to lay downe His awful Majestie over vs.

And therefore, wee must bee so confident of His love towards vs, as wee remember in the meanye tyme, that Hee is a consuming Fyre, to the vngodlie, and prophace Professours of His Name.

The summe of Chap. XIII.

N OWE, that you may bee fruitfulfull in the Fayth, I recommended to you, in short, Brotherlie Love, Verf. 1. Hospitalitye, Verf. 2. Compassion with sufferers for the Truth, Verf. 3. Chastity, Verf. 4. Contention, Verf. 5. 6. Staying fastnesse in the Truth, which GOD'S Merci-
The doctrine of Chap. XIII.

VERS. 1.

Let Brotherly love continue.

From this Precept, Learn, 1. That the first fruit of faith which God requireth is love, and constant love, amongst His children. 2. That our mutual love, must be sincere, and kind, as if it were grounded on bands of nature.

Vers. 2. Be not forgetfull to entertaine strangers; for, there-by, some have entertained angels unawares.

From this Precept, Learn, 1. That we are ready to forget Charity to Strangers, especially to be Hospitable unto them. 2. That the possibility of finding Strangers better men nor we, take them to be, should over-balance the suspicion of their slightness, and should let us on to doe the duty. 3. That if a man, intending to doe good, do more nor hee intended to doe, it shall bee imputed unto him, no lesse, than if hee had intended the same.

Vers. 3. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being your fellows also in the body.

From this, Learn, 1. That it is no new thing for the world, to put bonds on them who seek to
to bring them out of bondage. 2. That Prisoners for CHRIST, are readily forgotten of such as are at freedom. 3. Such Men bondage should bee esteemed, as our owne, even unill GOD let them free. 4. That other distressed People also shall bee helped by vs, if wee consider, what may befall our families, before wee die.

Vers. 4. Marriage is honourable in all, and the Bed undefiled: But Whoremongers, and Adulterers, GOD will judge.

From this wee learne, 1. That Breakers of Wedlocke, and vncheane persons in a single lyfe, are both referred unto GOD'S Judgement, howe lightlie forever men let them paffe. 2. That Marriage being provided of GOD, for a Remedy of incontinence, maketh Vnchaste the heavier sinne. 3. That seeing it is GOD'S DOCTRINE, to commend Marriage, for Honourable; and hath pronounced it, not only Lawfull, but Commendable in all persons, of what so ever Place, or Calling, and hath justifie it, for Yndefiled; to traduce this estate of lyfe, as not holie, or not becominge an holie man, or an holy Calling, and to forbid Marriage, to persons of anie calling, null bee, as it is called, 1. 1 Tim. Chap. iiiij. vers. 1. 2. The doctrine of the Devil.

Vers. 5. Let your conversation bee without covetousnesse; and bee content with such things as you have: For Hee hath sayde, I will never leave thee, nor forsake thee. Here we are taught, 1. That the enlargement of our Desires, to have more and more worldly goods, whether wee bee rich or poore, is disallowed of GOD. 2. That GOD requireth Contention with our present estate, howe we may bee content, and counteth it, Covetousnesse, not to bee contented.

2. To make vs contented, bee giveth vs GOD'S Promife, made to Ioshua, Chap. i. 5. for our provision in necessaries. Then, 1. The Promifes made to Ioshua, or anie other holy Man, in Scripture, for Furniture in his Calling, may bee verie well applied unto vs, for Helpe, and Furniture, in our Calling. 2. Fayth in GOD'S Promife, for our Mayntanence, must both lay our feare of want in time to come, and give vs contentment with that which wee have for the present. 3. A generall Promife, of GOD'S beinge with vs, and abiding of vs, is as sufficient for all particulars whereof wee stand in neede, as if they were expressed.

Vers. 6. So that we may boldlie say, The LORD is my Helper, and, I will not fear what man shall doe vnto mee.

By applying of the Promife made to Ioshua, bee concluded Warrand, to apply DAVID'S gloriatioun, against all fife, Psal. 118. 6.

Then, 1. Hee that can apply one Promife to himselfe, may confidentlie apply another also. 2. The weakest true Believer, hath as good ground of confidence in GOD, for euerie good, needfull for Soule or bodie, as the LORD'S chiefest Prophets, and as good Warrand to apply the Scriptures, to their own
vse, which speake of them. 3. Hee who believeth in GOD, needeth not to feare what fielie can doe unto
him. 4. Fayth, then, doth its parte dueele, when it glorieth in the LORD, agaynst all opposition.

**Verse 7.** Remember them which haue the rule over you, who haue spoken vnto you the Word of GOD, whose Fayth follow, considering the ende of their conversation.

That they may bee steadfast in the Fayth, bee set
teth before them the Example of GOD'S
Messengers, who haue instructed them in the Truth,
and led a lyfe conformable vnto.

Wherein Hee Teacheth Vs. 1. Who is
worthie to bee a Guilde to a People; to wit, the man
who speaketh the Word of GOD, and not his owne
Dreames; believeth the Truth which hee teacheth,
and hath his conversation answerable. 2. The best
respect that a Preacher can have, or that a People
can give to a Preacher, either in his lyfe-tyme, or af
ter, is to remember the Truth of GOD, taught by
him, and to make vse thereof. 3. In as farre as Preac
chers have spoken the Word of GOD, and made it
the ende of their conversation, People are commanded
deepe, to remember Them, and imitate Their
Fayth; but no farther.

**Verse 8.** IESVS CHRIST, the same ye-
sterday, and to day, and for ever.

This Sentence Serveveth, First, To show
the aternitie, and immutabilitie, of IESVS
CHRIST,

CHRIST, in Himselfe, and all His Properties,
of Truth, and Love, and Pittie, &c. AGATHE, It
serveth for a Reason, of keeping fast the Doctrine
taught from Him, by our faithful Leaders: because
IESVS CHRIST will full allowe, and maynayle
that Truth once given out by Himselfe, and can
not choose to change His Truth, being first and lat
lyke Himselfe, AND THIRDLY, It serveth to en-
courage vs, to bee constant in the Fayth: because
IESVS CHRIST is unchangeable the same, in love
and care towards those who believe in Him, in all
Ages, for their preservation, and deliverance, in all
Cases, wherein they can fall, for His Truth; as Hee
hath given promise in former tymes, towards others.

**Verse 9.** Bee not carried about, with di-
verse and strange Doctrines: For, it is
a good thing, that the heart be esta-
lished with Grace; not with meats, which haue not profited them that
haue beene occupied therein.

That they may bee steadfast in the Fayth, bee war-
neth them, to beware, that they bee not carried
about with diverse and strange Doctrines. THEN,
1. Doctrine which agreeth not with the Words of
GOD, yncourth and strange Doctrine, which the
Apostles did not acknowledge, and recommend vnto vs, must bee rejected. 2. There was such yncourth
Doctrine, beginning to creape into the Church, even
in the Apostles tyme. 3. Apostolick Doctrine, such
as they acquainted the Church with, must bee stead-
fastlie believed, and flied vnto; and not loosenlie leade
hoide
they have no right to care, which some the Tabernacle.

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HEBR. CHAP. XIII.

Vers. 10. Ye have an Altar, whereof they

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they have no right to care, which some the Tabernacle.

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HEBR. CHAP. XIII.

Vers. 10. Ye have an Altar, whereof they
HEBR. CHAP. XIII.

The true Tabernacle, the true Priest, the true Sacrifice, the true Altar, &c. 2. CHRIST’S Selfe is all the Altar that the Christian Church hath. Our Altar is Hee onlie; and nothing but Hee. The Apostle knoweth no other.

3. In this bee sayeth, they have no right to eate, LEBANON. 1. That IESVS is our Foode, who believe in Him, by whom our Souls are kept alive, and maytayne everie day Spirituallie, as the Priestes were maytayne by the olde Altar, bodylie. 2. That before a man attayne to eate, or drawe Benefite from CHRIST, bee must have a Right unto Him. There is a Possession following the Right, and the Right tendeth to the Possession. 3. Hee who lovethe to have the Right, must take the Coufe which CHRIST preferveth, without mixing anye thing there-with.

PER. 11. For, the bodies of those beasts, whose blood is brought into the Sanctuary, by the high Priests, for Sinne, are burnt without the Campe.

HEE sayeth, that this was presfigured in the Lawe: For, LEVIT. 16. 27. the Sinne-Offering was burnt, and none of the Priests, the servants of the Tabernacle, did eate thereof. To Show,

1. That such as adhered to the Tabernacle, and Levitical Service, are notfull to their Salvation, (speciallie after CHRIST,) the Sinne-Offering that was offered, should not bee part-takers of Him. Again, The Sinne-Offering was offered without the Campe,

Campe, to shewe, that such as would bee part-takers thereof, must forsake the Iewish Synagogue, and come out of it, towards CHRIST, who will not haue His Church mixed with the formes of the Iewish Church. Thirdlie. The bodies of the Sacrifices of Sinne, were then taken from the Vse of the Priestes of the Tabernacle, when the blood was now brought in to the Sanctuary: To shewe, That CHRIST should bee taken from them; who, after His Bloode was shed, and had madg Atonement within the Sanctuary of Heaven, should not relinquish the Iewish Tabernacle, and the shadowing Figures there of.

PER. 12. VVherefore, IESVS also, that Hee might sanctifie the People, with His owne Bloode, suffered without the Gate.

ANOTHER ende of the burning of the Sinne-Offering, without the Campe, bee shewneth, first, To bee, The presfiguration of the ignominious slaye of CHRIST’S Bodie, calten out of the Citie of Hierusalem. 2. Agayne: Lyke as the Sinne-Offering, how-be-it the bodie thereof was burnt without the Campe, yet the bloode of it was brought within the Sanctuary, to make a Figurative Atonement: Even so, howe balelie fo-ever men did vse CHRIST’S Bodie, in calling of it without the Citie; yet was his Bloode in high eestimation with GOD, made Atonement for the People, and sanctified them.
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Vers. 13. Let vs goe foorth, therefore, vnto Him, without the Campe, bearing His Reproach.

HENCE bee drawen an Exhortation. To bee readie to renounce the Worlde, and to take vp our Cross, and follow CHRIST, wherein bee TEACHETH VS. 1. That CHRIST'S Sufferings without the Citie, represented the state of His Myllicall Bodie, and Kingdome, thrust foorth, and contemptible rejected of the Worlde. 2. That such as will bee part-takers of CHRIST, must resolve to bee fo handled also, and must frequent their affections from the Worlde, and must bee contented to bee crucified vnto the Worlde, with our Lord and Master, CHRIST JESVS. 3. That what reproach is suffered for CHRIST'S sake, is not the man's, but CHRIST'S reproach, for whom it is suffered: And, so, the Reproach is at honourable before GOD, as it is ignominious before the Worlde.

Vers. 14. For, heere wee lieue no continuing Citie: but wee seeke one to come.

HEE giveth a Reason of this Exhortation, TEACHING. 1. That the infallible of this present Worlde, and our short and uncertaine tymc of Pilgrimage there-in, should bee a Motiue, to make vs loose our affections off it in tymc. 2. That the hope of a quiet, and sure, and blessed Place of Rest here-after, should bee another Motiue, to make vs renounce this Worlde, with the better will. 3. That the true Pilgrimes Employment in this Worlde, is, To bee seeking, howe to come Home, to his owne Country, and Citie, prepared for him.

Vers. 15. By Him, therefore, let vs offer the Sacrifice of Prayle to GOD, continuallie; that is, The Fruit of our Lips, giving Thanks to His Name.

ANOTHER Exhortation, to offer Spiritual Sacrifices. WHEREIN WE LEARNE, 1. That as CHRIST hath abolished all properlie called Priestes by Office; So hath Hee made all Christians Spiritual Priestes, by common Duty. 2. As CHRIST hath offered the Propitiatory Sacrifice of His owne Bodie, once for all that are to bee fined, and hath left no properlie called Sacrifice, no Offering for Sine, no Propitiatory Offering, nowe to offer, So hath Hee appointed the Spiritual Sacrifice; of Thanks, to bee offered by every faithfull Man, and Woman; such as is Prayer, Prayles, and Thanks-giving to GOD. 3. That thefe our Sacrifices of Prayer, and Prayle, is the Spiritual Service of Sayntes, answerable to the Thanks-Offering of the First Fruites, and Calues, and Bullockes; which was the external Sacrifice of the Olde Church. 4. That the offering of these Spiritual Sacrifices, is not tied vnto sette houres, as the Legall: but, to bee done continuallie. 5. That thefe our Sacrifices of Prayer, and,
Prayes, are not to bee offered by the mediation of Saynet, or Angell, but, by IESVS CHRIST onlie. 6. That albeit they bee unworthy, as from vs, yet being offered by CHRIST'S mediation, they shall bee accepted for Service, at our handes.

Vers. 16. But, to doe good, and to communicate, forget not: for, with such Sacrifices, GOD is well pleased.

Another Exhortation, to good Works, and Almes deeds: Teaching vs,
1. That good works, and Almes deeds, are appointed to bee of the number of Spirituall Sacrifices, and a parte of the Thank-offerings of the Saynetes.

2. That because they are Sacrifices, they must not bee offered to the Idole of our owne credite, and ostentation, or our owne private endes; but unto GOD, even in obedience unto Him, and for the Glory of Him. And, because they are a parte of the Thank-offerings of the Saynetes, they must not imitato upon the Sinne-offering of the SAVIOR, the onelic Expiatorie, the onelic Propitiatoric, and the onelic Meritorious Sacrifice.

3. That being so offered, they are well pleasing into GOD: The smell of CHRIST'S Sinne-offerings, once offered, making our Thank-offering to bee sweete smelling into GOD,

Vers. 17. Obey them that have the rule over you, and submit you selues: for they watch for your Soules, as they that must give account; that they may doe it with joye, and not with griefe, for, that is unprofitable for you.

Another Exhortation, To obey such as haue the rule over you; their Gruyes, and Leaders, as the worde importeth: That is, Publicke Office-bearers in the Church, appointed of GOD, to teach, and govern them, by the Worde, and Ecclesiasticall Censures.

Then, 1. The Churches of CHRIST are not Dennes of Confusion, but Houses of Order; having some to bee Gruyes and Rulers, and some to bee instructed and guided, by the direction of GOD'S Worde, and Ordnances.

2. Even the meanest and poorest Churches, albeit no more powerfull than were the Churches of thofe scattered Hebrews, must bee so provided,

3. The right ductic of the Office-bearers in the Church, is, First, To bee Gruyes, poyncting out the waye in GOD'S Worde, which the people should keepe, towards Heaven. Next, To bee Leaders, going before them in the example of Fayth, and the Fruits thereof, in their conversation. And thirdlie, Rulers by the Roode of Disciple, to take order with the scandalous, and to recall Wanderers, to encourage the obedient; for, thus much doeth the worde importe.
4. The dutie of the people, is, To obey the direction of such Guyses, and Rulers, and to submit themselves unto their censures, and to maintaine them in their Office, in every way; that this Order may be continued, and not fall by any want, which the people may supply.

2. The Reason why Godeth to induce them, it, They watch for your Soules, as they who must give account.

THEN, 1. The Charge of Church Rulers, is the heaviest of all Charges, because of Souls.

2. The most affluous, and paynfull, setting, not of the bodie one, but the spirite on worke; because it is a Charge, of Watching.

3. The most dangerous of all Charges, because the account of lost soules within the Church shall be craved at their handes, whether they have done all that which became them to doe, to save them, or not.

4. The weightiness of their Charge, should affect their people, and move them, to concorne for their parts, as they are able, for their encouragement.

3. Another Motive, is, That they may doe their worke with joye, and not with griefe: for that is vnprofitable unto you, saith he.

THEN, 1. Church Mens chiefie joye, should be their peoples obedience unto GOD'S Directions in their Mouth; and their chiefie griefe, if it bee other wayes.

2. Whether they will get joye or griefe from their people, they must doe their worke, and follow their Charge.

3. The leafe comfortable people be to their Leaders, their Teachers, and Rulers; the leafe profite shall they have by their Ministerie.

VER. 18. Pray for vs: For wee trust we have a good confidence, in all things, willing to live honestlie.

HIS craving the benefite of their Prayers for him, TEACHETH VS, 1. That albeit the Scripture giveth no warrant, to seke the benefite of the Prayer of Sayntes departed, or of Angels; yet it giveth warrant, for reking of the mutuall concurrence in Prayer, of those that are living together, and militant here on Earth together.

2. That the greatest Apostle hath neede of the Prayers of the meanest Christian; and may bee helped there-by.

2. Hee giveth a Reason, answering all the Calamities which were shered of him by his Adversaries; that they might, with greater freedom, pray for him, as for an honest Man.

THEN, 1. They who are unjustlie reported of, must comfort themselves in the testimonie of a good Conscience.

2. An honest heart may expect the better Fruite of their owne Prayers, and others.

3. And such as wee knowe are sincerely set to serve GOD, wee may, with the better courage, praye for them.

3. He expoundeth what he calleth a good Conscience, by saying, that he was willing to live honestlie.
THEN; The purpose, desire, and endeavour to live honestlie, is the evidence of a good Con-
sience, and the ground also of the good Testimo-
nie; because such a disposition ethoweth to doe
cyli, and is carefull to doe good.

Vers. 19. But I beseech you the rather to
doe this, that I may bee restored
to you the sooner.

HEE joyneth a Reason, for their owne good,
to pray for him; that the impediments of his
comming into them being removed by their Prayers,
bee might come the sooner.

THEN, 1. When our owne good is joyned
with the good of such as call for our Prayers, wee
have the more inducements, to set vs on worke.
2. Manie hinderances of our good and comfort,
doe fland in the waye, which by Prayer might bee
removed.

Vers. 20. Nowe, the GOD of Peace,
that brought agayne from the dead
our LORD IESVS, that great Shepheard of the Sheepe,
through the Bloode of the Ever-lattin Cov-
enant.

NOwe, bee prayeth for them, whom bee hath
in the former words requested to pray for him.
THEN, 1. Prayer is a mutuall Due, and

and ought to bee made by vs, for such as wee desyre
to pray for vs.

2. His stately GOD, to whom bee prayeth,
first, The GOD of Peace. To Teach
Us, That Peace proceedeth from GOD, and
is preferred by Him, in His Church; and, That it
doeth please Him well, that His Children should
bee in peace, and should studie there, vnto.

3. Agayme: His description GOD, by the
Great Works of CHRIST'S Resurrection,
wrought by Him.

THEN, 1. As CHRIST'S Resurrection,
is the Works of His owne Power, JOHN 10. 18.
So also is it the Works of GOD the FATHER
in this place: For, JOHN 10. 30, the FATHER
and CHRIST, In power are one.

4. The Appropes of his Faith in Prayer, are,
first, The Office of IESVS, who is the Great
Shepheard of the Sheepe.

THEN, 1. Tho the who come under the rec-
konning of CHRIST'S Sheepe, are the onlie
People, of whom Bee, by speciall Office, pro-
feeth to take charge. 2. How-soever Bee em-
ployeth the Ministrick of Men, to feede His Flocke
under Him; yet doeth Bee keep the Place and
Style of ARCH-PASTOR, or GREAT SHEP-
HEARD, to Himselfe. 3. People, how-soever
they bee furnished by Ministers, yet they have the
GreatShepheard to acknowledge, and relye vpon;
of whose care and fidelitie, for their feeding, and
preservation, they may bee confident.

X 4
5. The next Prop of this Prayer, is, The power of GOD, who brought agayne from the dead the Great Shephard.

THEN. 1. The Sheepe must thinke to bee above the Shephard: but, must recolde, for bearing witnesse to the Truth, and to bee put to death as Hee was, if GOD please. 2. Nor neede they feare to be vled fo, seeing Hee is risen agayne: because, Hee that rayled the Shephard, for the Sheepe's cause, can rayle the Sheepe from death alfo, for the Shephards cause.

6. The third Prop of Confidence, for obtaining this Prayer, is, The Bloode of the Everlasting Covenant, through which bee seeketh his Petition to bee grantid.

THEN. 1. It is CHRIST'S Bloode which hath ratified the Covenant, and established our Reconciliation, to endure for ever; because the Vertue of that Bloode is perpetuall. 2. It is thorow that Bloode, that every thing is purchased, for which wee can pray. It is the Price of the Purchase of Sanctification vnto vs, as well as of Salvation.

Vers. 21. Make you perfect, in everie good worke, to doe His will; working in you that which is well-pleasing in His Sight, through IESVS CHRIST: To Whom bee Glory, for ever, and ever. Amen.

That
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Vers. 22. And, I beseech you, Brethren, suffer the Word of Exhortation: for, I have written a Letter unto you in few words.

Last of all, bee exhorteth them, to take in good part, the Word of Exhortation, from their ordinarie Teachers; who behooved to dilate, and urge, and insculcate these things, even at length, unto them. The reason whereof, bee giveth; Because hee had written this Letter but in fewe wordes unto them; and might not insert in those pepitres at large, as they had neede of, but behooved to leave this to their Teachers.

Then, 1. There is neede of Preachers, by the Word of Exhortation, to dilate, and insculcate, that which the Scripture hath in short. 2. It is verie irksome for men, to have their flogghulmes fistred vp by Exhortation, and the same things insculcated agayne and agayne: But their owne Profite should make them to suffer it patientlie. 3. The writyng of Scripture, prrejudgeth not the vie of Preaching; but both kepay their owne rewume; The Scripture serving for a short laying downe of the Grounds to bee taught, and Exhortation serving to dilate and urge the Truth delivered in Scripture, as their Catechumeth.

Vers. 23. Knowe yee, that our Brother Timothy is fet at liber.
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T HIS closing of the Epistle, usual to the Apostle, Teacheth,
1. That Grace, is the common good of the Church; whereunto ev'ry one Sayeth hath entrance.
2. That Grace is all that can be desired: For, if the Fountayne of God's Grace, or Favour, runne towards a man, what can the man flande in neede of, which the over-running Streame of God's Good-will shall not carrie into him?

The Post-script.

Written to the Hebrewes, from Iltalic, by Timothie.

Some inconsiderate hands hath put to this Post-script, apparently: For, this Epistle was ordained by the Apostle, to carrie the Newes of Timothie's Liberation, and a Promise of his comming unto them, afterwardes, possible, as the 23 verse of this Chapter showeth; and not to bee carried by Timothie.

And agayne, The Apostle was bound by this Letter, to come with Timothie, if bee had bene to come sooner, after the writing of this Epistle.

And thirdly, Timothie was not as yet come to that place where the Apostle Paul was, when this Epistle was directed: for, then, had bee bene certe

F I N I S.