

A Short
EXPLANATION,
Of the EPISTLE OF PAUL
TO THE HEBREWES.

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AT IRWIN.

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TO THE READER.

CHRISTIAN READER,



Efore the tyme
that something of
myne did passe the
P R E S S E, without
my knowledge, or allo-
wance, I did not mynde
to come abroad in this Learned Age, where-
in manie, more able Men than I am, doe
keepe silence; my Furniture beeing fitter
for my present Charge, than for more pub-
licke Edification, in my judgement; and my
Employmentes so frequent, as my spare tyme
is little, for farther extent of what the LORD
hath bestowed vpon mee. But, since that
tyme, my just Feares, from apparent grounds,

TO THE READER.

that numbers of my *SERMONS*, vvhich were rudelic, and popularlic, delivered, (as thyrse, or foure tymes Preaching a-weeke, might yeelde) and taken from my Mouth, as it was possible to over-take the current of running speach; the judicious Wryter making what hee had over-taken, to coheare, the best hee could; and Copies going from him, to manie, with numbers of Faultes, and mistakinges of the Transcribers; I beeing vnable to revise, (for straytnesse of tyme) anie thing which was written by them, first, or last. My iust Feares, I saye, that these should come to thy Handes, rude and faultie, as they are, made mee willing rather, when *GOD* should graunt mee leasure heere-after, to draw vp, in short, the poynts of Doctrine delivered by mee in these *SERMONS*; that thou mightest haue a twentie, or thirtie of them, or moe, possible, in the boundes and pryce of one at large.

With this passage of *GOD'S* providence, another hath concurred, to drawe forth this piece vnto thy view in the meane tyme, which is this: When I considered, howe largelic *GOD* hath provyded *HELPS*, for vnderstanding of holic *SCRIPTURE*, by large Commentaries, and sweete Sermons, especiallie

TO THE READER.

especiallie from His Church in *ENGLAND*; where-by increase of Knowledge is given to the Learned, and such whose meanes to buy, and leasure from their calling to reade, and victorie over their owne laynellesse, for taking paynes, doeth concur with their capacitie, for making vse of this the *LORD'S* Liberalitie; I haue often requested the Father of Lightes, To helpe such as eyther could not, or else would not, profite themselves by that, vvhich is already graunted in His Bountie, by some short, and playne manner of wryting; vvhich by the weaker iudgements might bee supported, and all Excuse taken away from the wittie Sluggard, and such whose worldlie Employmentes, and great Essayes, haue 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 *SCRIPTURE*.

And, to this purpose, I haue bene verie instant, vvhich the Godlie-Learned of myne acquayntance, to take this matter in hand; and, to diuide, amongst them, the hard parts of *SCRIPTURE*, at least; that this worke might bee done by the handes of manie, vvhich could not bee done by one. I found
4 their

TO THE READER.

their approbation of my desire, and inelible willingnesse, to put hand to worke also. But, some of them, for the weyght of their ordinarie Charge, some of them for age, and infirmitie of bodie, some of them for their handes full of the LORD'S worke in another sorte, could not adventure to bee straytly engaged in the worke. Where-thorow I was forced, eyther to forsake my Desires, 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 haue made choyse of this *EPISTLE*, which is a piece of hard Meate, in the estimation both of the *APOSTLE*, the Wryter thereof, (*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 encowrage others, to take in hand a more easie parte of *SCRIPTURE*, with more hope of successe.

The *Summe* of each *Chapter*, or the *Contents*, doe stand in steade of *Analysis*; and, in some places,

TO THE READER.

places, of a *Paraphrase*. The *Text* doeth followe, *Verse by Verse*. The exposition of the *Verse*, serveth for groundes of Doctrines; which Doctrines, following vpon the groundes, are joynted, mosse parte, with the Note of Collection [*THEN.*] Pluralitie of Doctrines from the ground, or from the *Text* where the consequence is easie to bee perceaved, is distinguished by Figures, according to their numbers. Termes of *Arte* I haue eschewed, because I would bee playne to all. I haue spared all enlargement of the Doctrines, which I could spare; leaving them as graynes of Seede, to get their growth in thy mynde, by Meditation, which is necessarie for such as loue to make vse of this sort of wryting; because I would be short. The speciall handling of such Passages, as the *Apostle* citeth out of the *Olde Testament*, I haue left to their owne proper place. Quotations, for confirmation of my Doctrines, drawne from the ground, I haue spared also: Because, I judged, If the Doctrine was pertinentlie collected from the ground, the *Text* in hand was sufficient confirmation. And if it bee not pertinentlie collected, I am content that thou passe by it, and take onelie what is pertinent. A quotation could prooue the Doctrine true;

TO THE READER.

but not prooue it pertinent: and, so, not serue my purpose. Manie moe, and more pertinent Consequences, the Learned will finde, which I haue not observed: but not for the Learned, or such as are able, and willing, to make vse of larger Wryttings, doe I intende this present.

Therefore, doe not looke howe much thou doest misse, which might haue beene sayde; but, what in the first frame of this mould could bee done, in such breuitie. Which mould, I trust, the Learned shall helpe, if it please the LORD to stirre them vp, to take this matter in hand. I haue preasled, singlie to poynt out Trueth, without *Partialitie*; not wresting the Text, to reach a Blowe to anie man. And, what thou shalt make of this present Piece, I am not carefull, 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 vse 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-sending amongst vs, that euer the Worlde saw. If I may by this piece, I say, bee an Instrument, to stirre vp anie to the loue

TO THE READER.

loue of searching the *SCRIPTVRES*, I haue not lost my Paynes, what-so-euer shall become of this little Booke: Where-vnto I haue sollicitd for no Patronage vnder Heaven, but thy Christian Good-will to my Ayme, to haue our LORD the more honoured, in the sounde Knowledge, and right vse of His *SCRIPTVRE*.

I am confident, that thou wilt easlie judge, with mee, That the prowde, and prophane Despyfers of GOD, are worthie to perish, amongst His Enemies: But, consider, and judge againe, If prophane Despyfers of holie *SCRIPTVRE*, vwho disdayne to reade, or obey, what GOD commaundeth therein, bee not to bee ranked in the same Roll. For, GOD draweth so nigh vnto vs in His Word, speaking vnto vs, as a king vnto his Subjects, or a Master vnto his Seruauntes; that the obedience, or disobedience, which wee giue to His Speeches, resolveth, directlie, and immediatelie, vpon GOD HIMSELFE. For, vwhat is it else, to heare, and belieue, and obey GOD; but, To heare, and belieue, and obey His Speeches? And, vwhat is it, Not to take notice of GOD, to despyse, and disobey GOD; but, Not to take notice of His Speeches, not to reade His Wryttings, and

TO THE READER.

and not to care for anie thing that Hee commaundeth, promiseth, or threatneth? Therefore hath the **L O R D** written the Great thinges of His Lawe vnto vs, even to bee a Touch-Stone, not onelie to trye all mens Doctrine there-by, but also to trye all mens disposition towards Himselfe; and, howe they stand affected to His Honour, whether as Foes, or as Friendes. For, What readier way is there, to get evidence of a man destitute of the Knowledge, Fayth, Loue, Feare, and the rest of the partes of the Image of **G O D**, than to finde him destitute of the Knowledge and Loue of the **SCRIPTVRE**? What surer Signe of a man, who, for the present, is enemie to **G O D**, and to the enlargement of His Gracious Kingdome, than to find him traducing the perfect Law of the **L O R D**, and marring, to his power, the free course of the Scriptures lighr, which is the Scepter of **CHRIST'S** Kingdome? Agayne, What surer Signe of a Chylde of Promise, begotten of **G O D**, than to see him, with **DAVID**, **PSAL. 119.** making more of the Scriptures, nor of a kingdome, and powring out all his Affections vpon it, as vpon the nearest Meane where-by **G O D'S** Spirit may be conveyed into his soule, for perfecting of Holinesse; and the readiest

Chariot,

TO THE READER.

Chariot, to carrie vp his spirite, to dwell in **G O D**, for perfecting of his happinesse?

Wee shall find, also, answerable to **G O D'S** Purpose of trying men by His Scripture, His Wisdome, giving a due meeting vnto men, as they doe make vie of His Scripture. Doe they not reade it? or, doe they reade, and not consider it? Doe they not weygh, what is imported by it, in sense, and meaning? It fareth with them, as with those to whom **CHRIST** sayd, **MATTH. 22. 29.** *You erre, not knowing the Scriptures, nor the power of God.* Doe they not loue it? Behold their Plague, **2. THESS. 2. 10. 11. 12.** *Because they receaved not the loue of the Trueth, that they might be saved, for this verie cause, sayeth the Text, God shall send them strong delusion; that they should believe a Lie, that they might be damned.* Doe they not steadfastlie believe, what they learne in Scripture? In God's judgement, with the foolish, and vnstable, they are suffered to wrest the Scriptures, to their own destruction, were they never so great wits, **2. PET. 3. 16.** Doe they not studie, to giue obedience vnto the knowne Trueth of it? He dealeth with them, as with **Israell**, **PSAL. 81. 11.** *My people would not hearken vnto My Voyce, and Israell would none of Mee.* (Hee counteth Himselfe rejected, because His Word was rejected.) But what followeth,

Verf.

TO THE READER.

Vers. 12. So I gaue them vp, vnto their owne heartes lust: and they walked in their owne counsels. But to such as will bee Christ's Disciples indeede, Students, seeking to grow in Knowledge, Beliefe, and obedience of His Word; seeking to loue Him, and keepe His Sayings, Hee promisseth, (IOHN 14. 26.) to sende vnto them, The Spirit of Trueth, the Comforter, the holie 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 Trueth, and to make them holie, more and more.

And why are all these styles given? Even to show, that such as will haue Christ's Spirit to worke anie of these, must seeke Him to worke all of these, joyntlie, or not to haue Him for working anie of them at all. Neyther Comfort without Trueth, nor Comfort without Holinesse. The same is it which Wisdome cryeth, *PROV. 8. 34. 35. 36. Blessed is the man that heareth Me; watching daylie at My Gates; waiting at the Posts of My Doores: For, who so findeth Me, findeth Lyfe; and shall obtayne fauour of the Lord. But hee that sinneth agaynst Me, wrongeth his owne Soule: all that hate Me, loue Death.*

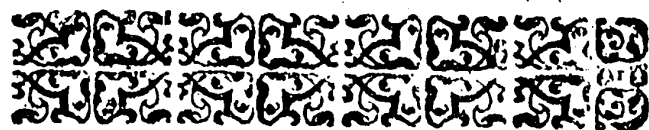
Therefore, howe thou doest hate Death, and loue thine owne Soule, howe thou standest

TO THE READER.

dest affected towards GOD, and the fellowship of the COMFORTER, the holie SPIRIT, the SPIRIT of TRVETH, and towards the enlargement of the Kingdom of CHRIST; let thy affection TOWARDS the SCRIPTVRES, more abundant dwelling in thy selfe, and FOR the SCRIPTVRES more free course amongst others, beare witness.

Fare-well.





THE EPISTLE OF PAVL TO THE HEBREWES.



Hen Peter wrote his second Epistle to the scattered Hebrewes, there was extant an Epistle of Paul, to those same scattered Hebrews also, received in the Church, for a part of Canonickall Scripture, & distinguished from Pauls other Epistles, 2. Pet. 3. 15. 16. Therefore, amongst other reasons, this may bee one, to make vs thinke this Epistle must be it. For it is without reason to thinke, that the Churches should bee negligent in keeping such a Jewell, commended vnto them by the authoritie of two chiefe Apostles; or lose Pauls Epistle, and keepe Peters, which maketh mention of it.

The summe of the Epistle.

BEcause the Hebrews were hardlie drawne from the observation of Leviticall Ordinances, vnto the simplicitie of the Gospell, and in danger of making Apostacie from the Christian Fayth, by Persecution, the Apostle Paul sheweth before their eyes the Glorie of Iesus Christ, in His person, farre aboue men and Angels; by whose Ministerie the Law was given, not onelic as God, Chap. 1. but also as man, Chap. 2. and in His Office aboue Moses, Chap. 3. Threatning them,
A therefore,

therefore, if they should misbelieve Christs Doctrine, Chap. 3. 4. and about the Leviticall high Priest, Chap. 5. Threatning them agayne, if they should make Apostacie, from Him, Chap. 6. yea, about all the glorie of the Leviticall Ordinances; as Hee in whom all those things had their accomplishment, and period of expyryng, Chap. 7. 8. 9. 10. Threatning them agayne, if they should not persevere in the Fayth of Christ: vnto which perseverance, through whatsoever difficulties, hee encowrageth 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 Gospell, they might follow vpon Christ, seeking for that Citie that is to come, and not for their earthlie Hierusalem anie more. Chapter 13.

The summe of Chap. I.

IF you shall make comparison, O Hebrewes, the Ministerie of the Gospell shall bee found more glorious than the Ministerie of the Law: For, the manner of Gods dispensing His Will before Christ came, was by part and part, and subject to His owne addition: not after one setled manner, but subject to alteration, and by the Ministerie of men, the Prophets, Vers. 1. But now Hee hath declared His last Will gloriousslie, by His owne Sonne, God and Man in one person, Vers. 2. 3. who is as farre above, not onlie the Prophets, but the Angels also, as the natieue Glorie of His Person and Office, is above theirs, Vers. 4. For He is of the same Substance with the Father, Vers. 5. and partaker of the same Worship with Him, Vers. 6. The Angels but seruantes to Him, Vers. 7. Hee is eternall G O D, and King over all, Vers. 8. and, in regard of His Manhead and Office, filled with the Spirit, Vers. 9.

Vers. 9. Yea, Hee is Creator, vnchangeable, and everlasting, Vers. 10. 11. 12. Ioyned with the Father, in the government of the Worlde, Vers. 13. The Angels but seruantes, both to Him, and to His Children, Vers. 14.

The doctrine contayned in Chap. I.

Vers. 1. God, who at fundrie tymes, & in diuerse manners, spake in tyme past vnto the Fathers, by the Prophets.

ALbeit the Apostle was willing, that these Hebrewes should vnderstand that this Epistle came vnto them from him, as appeareth Chap. x. vers. 3. 4. yet doeth hee not prefixe his name in the bodie 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 drawne on, to take notice of his Doctrine more impartiallie, and know his name, after they had tasted of the truetb from him, in a fitter tyme. Whence we learne, 1. That it is lawfull for godlie men, to dispose of the expression of their names in their Writings, as they see it expedient. 2. That it is not much to bee inquired, who is the Writer of anie purpose, till wee haue impartiallie pondered the matter written. 3. That it is not alwayes necessarie, that wee should know the name of the Writer of everie part of Scripture: for the authoritie thereof is not from men, but from G O D, the Inspyrex thereof.

1. Hee sageth not simplie, The Prophets spake, but God spake to the Fathers, by the Prophets.] Then, 1. G O D was the chiefe Doctor of His owne Church,

from the beginning. 2. And what the Prophets conveyghed from GOD, to the Church, by Scripture; as it is called heere the speaking of GOD; so it is to bee accounted of still; and not as a dumbe letter.

2. *Hee sayeth, GOD spake at sundrie tymes. By wanie partes, as the word importeth; now a part of His will, and then a part farther; at another tyme 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. 2. And for this reason, the Iewish Church was bound to suspend her determination of the vchangeablenesse of her Leviticall Service, till the Law-giver spake His last word, and vttered His full Mynde, in the fulnesse of tyme.

3. *Hee sayeth, before CHRIST came, GOD spake in diverse manners.] Not revealing his Will after one manner; but sometime by viue voyce, sometime by vision, or dream, or inspiration, or Vrim & Thummim, by signes from Heavens, by types, and exercise of shadowing Ceremonies.* Then, No reason the Iewes should sticke so fast to the ordinances of Levi, (they beeing instituted in the tyme of the alterable courses of the Churches pedagogie) as not to giue 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 thinges; by whom also He made the worlds.

1. *Hee sayeth,*

1. *Hee 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 sayth of the Elect might depende vpon 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; setled course for the Fayth, and service of His Church, is taken; after which no new alteration of His Constitutions is to bee expected.

3. *Hee sayeth, GOD spake to them by the Prophets, but hath spoken to vs by His Sonne.]* Then, 1. As the Sonne is about the servants; so is CHRIST about the Prophets. And no reason, that the Iewes should thinke so much of Moses, and the Prophets, as for them, to missegard CHRIST'S Doctrine, and sticke to the Leviticall Service, vnder pretence of esteemation of the Prophets. 2. The Glorie of the Gospell, is greater than the glorie of the Law. 3. The glorie of the Ministeriall Calling of Preachers of the Gospell, 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 vnto vs: and so much more highlie should the Doctrine of the Gospell bee esteemed of, by vs.

4. *In describing CHRIST, hee sayeth, the Sonne is Heyre of all thinges: that is, Hee hath received a Domination over all creatures, from the Father; that as Hee is LORD over all, so is CHRIST.]* Then, 1. CHRIST is Heyre of all thinges in the Church also, LORD of the Sabbath, and of all the Service annexed

to it, to whom it is lawfull to chop and change the Leviticall Ordinances, at His pleasure. 2. And Heyre of all the Prerogatives and Promises, made to the Jewes, or others; through whom onelie, as the righteous Owner of all things, both Iew and Gentile must seeke and keepe Right to what they haue, or can clayme: And therefore, it behoved the Hebrewes, to enter themselues Heyres to their Priviledges by CHRIST, or else to bee disinherited.

5. *Hee sayeth, GOD, by His Sonne, made the Worlds.] So wee calleth the World, for the varietie of tymes, & ages, and fleeces of the creatures, one succeeding another.* Then, 1. CHRIST is GOD, Creator 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.

vers. 3. Who beeing the Brightnesse of His Glorie, and the expresse Image of His Person, and vpholding all things, by the Word of His Power, when Hee had, by Himselfe, purged our sinnes, sate downe, on the Right Hand of the Majestie on high.

IN describing CHRIST, wee useth borrowed similitudes: for, what proper word can wee found, to expresse so great a Myserie? And, what can wee conceive of His Godhead, but by resemblance? Yea, wee useth mee similitudes nor one; for it is but little wee can conceive

conceive of Him by one: and what wee might misconceive by too hard pressing of one similitude, by another is corrected; and so our conception helped.

1. *CHRIST 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 CHRIST His Sonne glorious, with the same Glorie. Therefore, 1. Cor. 2. 8. Hee is called the LORD of Glorie. 2. As the beames of light haue their originall from the Sunne, so hath CHRIST 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 coeternallie with Him. 3. As the Sunne is not manifested, but by its owne brightnesse; So the inaccessible light of the Fathers Glorie, is not revealed to the creature, but by the Sonne.

2. *CHRIST is called the expresse Image of the Fathers Person.] The similitude is borrowed from a Signets impression, which representeth all the lineaments of the Seale.* Then, 1. The Father is one person, and the Sonne is another person of the Godhead, having His owne proper subsistence distinct from the Father. 2. The Sonne resembleth the Father, fullie, and perfectlie; so that there is no perfection in the Father, but the same is substantiallie in the Sonne: As the Father is Eternal, Omnipotent, Omnipresent, infinite in Wisedome, Goodnesse, Merce, Holinesse, and all other Perfections; So is the Sonne Omnipotent, Eternal, and all that the Father is. 3. Whatsoever Perfection wee can perceiue in CHRIST, shynyng in His Manhead, or Word, or Workes; the same wee may conclude to bee in the Father also; whose resemblance, and expresse Image Hee is. Finde wee CHRIST good and mercifull, loving and pittifull, meeke and lowly;

lowlie; not abhorring the most vile and miserable, whether in soule or bodie, that commeth vnto Him for reliefe; wee may bee assured, that such a one is the Father; and no otherwayes mynded to such as seeke vnto Him through CHRIST.

3. CHRIST *upholdeth all things, by the word of His power.*] Then, 1. The preservation of the creatures, as well as their creation, is from Christ. The Father upholdeth all, so doeth the Sonne, 2. What Hee doeth, Hee doeth as Omnipotent GOD, by His Word, without trouble or burthen. As Hee spake, and all was done; So Hee but by His Word commandeth, and all standeth fast. And this His Word is nothing else, but His powerfull Will, ordaining things to bee, and continue; and powerfullie making them so to bee, and continue, so long as Hee will.

4. CHRIST by Himselfe purged our sinnes. *To wit, by bearing our sinnes vpon his Bodie on the Tree,* 1. Pet. 24. Then, 1. Our sinnes are a filthinesse, that must bee purged. 2. The satisfactorie cleansing of our sinnes, is not a thing to bee done by mens meritorious doinges, or sufferings; but already done, and ended, by CHRIST, before Hee ascended; and that by Himselfe alone, all creatures beeing secluded. 3. Hee that upholdeth all things, by the Word of His owne Power; and Hee that purged our sinnes, by His owne Blood, is but one selfe same Person; GOD and Man is Hee in one person.

5. CHRIST *sate downe on the right Hand of the Majestie on high.*] That is, when CHRIST had cleansed our sinnes, by his death, hee ascended to Heauen, and possessed himselfe as Man, in the fellowship of the same Glorie, which as GOD hee had before the Worlde was, Iohn 17. 4. 5. Then, 1. The Sonne

is joyned in the fellowship of the same Glorie with the Father, as well in his Manhead after his Resurrection, as in his Godhead before his Incarnation. For, though the Glorie of CHRIST'S Godhead was hid, for a while, by the sufferings of his Manhead, yet was it not abolished, nor in it selfe abated thereby: but the Manhead first was assumed vnto the vnitie of Person with the Godhead, that our Ransome might bee rich; and then, to the vniion of the same Glorie, 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 soever, such as were his Hunger and Thirst, his Povertie and Weaknesse, his shamefull and paynfull Death, should bee glorious in our eyes also. 3. Majestie, and Magnificence, and Grandour, properlie so called, is the LORDS. The highest excellencies of the creature, are but sparkes of his Majestie, and weake resemblances onche, albeit their earthlie glorie often holde mens eyes so, as they forget the LORDS Greatnesse.

Vers. 4. Beeing made so much better than the Angels, as Hee hath by Inheritance obtayned a more excellent Name than they.

1. **H**ee prooveth Christ to bee greater than the Angels, because his Name is more excellent than theirs.] For they are called Angels, and hee GODS Sonne: which hee is sayde to haue by Inheritance as due to him: both as God by eternall generation, and as Man by assumption of our nature in vnitie of one per-

son; according to which bee is not the adopted, but naturall Sonne of GOD: *Filius natus, non filius factus.* Then, GOD giveth not ydle Titles: as GOD calleth things, so they are, or are made to bee. CHRIST, as GOD, is called GODS Sonne, because by eternall generation hee is so: as Man hee is called GODS Sonne, because by assumption of the humane nature vnto the personall vnion of his Godhead, hee is made so to bee. 2. As farre as Sonneship is about servile employment, as farre is CHRIST more excellent than the Angels.

Vers. 5. For, vnto which of the Angels sayde 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 Mee a Sonne.

1. **H**ee prooveth his poyn^t by Scripture, PSAL. 2. 7. 2. SAM. 7. 19. and putteth them to im-
probation of his Doctrine by Scripture, if they could. Then, 1. In the true Primitiue Church, in matters of Religion, all Authoritie was silent, & Divine Scripture spake, & determined questioned points of Trueth. 2. The Apostle counted it sufficient, to bring Scripture for his Doctrine; and permitteth no impugning of it, but by Scripture.

2. Onelie 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 natieue Sonne, hath Hee none, but CHRIST. 2. CHRIST
is of

is of the same Nature, and Essence, with the Father, consubstantiall with him; because begotten of him, in himselfe, without beginning; the Sonne beeing eternallie in the Father, and the Father eternallie in the Sonne, of the selfe-same Nature, and Godhead.

3. This day haue I begotten Thee.] Beeing vnderstoode of CHRIST, according to his Godhead, signifieth the Fathers tymelesse, eternall, perpetuallie constant, and present generation of his Sonne, in himselfe. Beeing vnderstoode according to his State, in his Manhead, it signifieth the Fathers bringing forth of the Sonne, to the knowledge of the worlde, and declaring him to bee the Sonne of GOD, with power, by his Resurrection from the dead, ROM. 1. 4. These places, it is true, were spoken of David and Salomon, as Types of Christ, typicallie, in a slender resemblance, PSAL. 2. 7. and 2. SAM. 7. 19. But the Bodie of the Truth aimed at, & signified, was Christ resembled by them, as bere wee see. Whence wee learne, That typicall speeches in Scripture, haue not their perfect meaning, neyther can bee fullie expounded, nor truelie vnderstoode, till they bee drawne to Christ, in whome they haue their accomplishment, and of whom they meane to speake, vnder the name of the Types. And therefore neyther could the olde Church of the Iewes, nor can wee, get comfort in anie of them, till Christ, in whome all the Promises are YEA and AMEN, bee found included in them.

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

1. **H**EE sayeth; that is, The Father sayeth, PSALM 97. 7. Then; The Scripture which elsewhere is called the Speech of the holie Ghost, is also the Speech of the FATHER.

2. Hee bringeth in his first begotten, into the Worlde.] Then, 1. The Father is the Author of Christ's Incarnation, and of his Kingdome amongst Men, and of Divine Glorie given to him, in his Kingdome. 2. Christ is the Father's first begotten, both for the eternitie of his Person, begotten without beginning, before the Worlde was; and for the excellencie of his Person, beeing more glorious than all Angels, or Men, which get the name of Children, eyther by Creation, or Adoption.

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

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

Hee maketh his Angels Spirits, &c. PSALM 104. 5. THEN, 1. GOD made not the Angels, to get anie parte of Christ's rowme in the Churches worship; but to serue Christ, as lowlie as anie of the meanest creatures. 2. And the Angels, indeede, are as readie to doe so, and as swift and actiue in their service, as the Windes, and fire-slaughts.

Vers. 8.

Vers. 8. But vnto the Sonne Hee sayeth, Thy Throne, O GOD, is for ever and ever: a Scepter of Righteousnesse, is the Scepter of Thy Kingdome.

Vers. 9. Thou hast loved Righteousnesse, and hated Iniquitie: therefore, GOD, even Thy GOD, hath anoynted Thee, with the Oyle of Gladnesse, aboue Thy Fellowes.

1. **B**Y this place, cited out of PSALM 45. 7. it is evident, that the PSALME 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 poynted 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 leane vnto. 2. A King enthroned, not onelie over the Worlde; but, in a gracious manner, over the Church, which hee marrieth to himselfe in this PSALME: and therefore shall his Church haue Lawes, 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 authoritie, to take order with his Subiectes, and with his enemies also. 5. His Scepter, is a Scepter of Righteousnesse; because hee can not abuse his power, to doe wrong to anie, but will doe right to all; yea, and leade on his Subiects, to Righteousnesse of Fayth, to iustifie them before GOD; and Righteousnesse of Conuersation, to adorne them before Men.

2. Hee loveth

2. *Hee loveth Righteousnesse, and hatech Iniquitie.*] And therefore, 1. His Scepter can not bee sweyed but righteouslie. 2. And so must his subjectes set themselves to doe, if they will please him.

3. *Therefore, Christs God hath anoynted him, with the Oyle of Gladnesse, above his fellowes.* Then, 1. As Christ is God himselve, so also is hee Man vnder God, in regarde of his Manhead and Office therein. 2. And God is his God by Covenant: Christ, as Man, is confederate with God. 3. And hee hath FELLOWES in the Covenant: that is, others of mankinde, with whome hee is part-taker of flesh and blood, Fellow-brethren, and Coheyles, Shares-men in all the Fathers Goods with him. 4. Hee is anoynted, with the Oyle of Gladnesse; furnished with the Spirit that bringeth joye vnto him, and all his subjectes, who get conveyed vnto them, by Christ, Righteousnesse, and Peace, and joye in the holie Ghost. 5. Hee is anoynted about his fellowes. The rest of the confederate Sayntes are anoynted also; yet, by measure, receiue they the Spirit. But Christ is anoynted about them; the Spirit is not given to him by measure; but to dwell bodilie, or substantiallie, that wee of his fullnesse may all receiue, Grace for Grace.

4. *Because hee loveth Righteousnesse, &c. Therefore hee is anoynted.* Then, The righteousness of Christ, 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.

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

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

1. **A** Nother Testimonie of Christ, from **PSAL.** 102. 25. 26. wherein hee is expresselie called, 1. **IEHOVAH, GOD** in essence, the same **GOD** with the Father, and the holie Ghost; who giveth Being to the creatures, and Performance to the Promises. 2. Who layde the Foundation of the Earth, &c. and so Creator of Heaven and Earth. 3. And, by consequence, who can create in vs a right Spirit, and make vs, of naughtie sinners, Sonnes.

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 vterlie bee abolished; but changed, into an incorruptible estate, for mans cause, **Rom. 8. 21.**

3. *Christ remaineth, and is the same; and his Yeares fayle not.* Then, 1. **CHRIST** is eternall: and our Mediator can not bee amissing, can not die. 2. Constant, and immutable; and can not change his purpose of loue, to his called Ones, whatsoever changes befall them. And this is the Rocke of the Churches Comfort, when shee looketh to her owne fraytie, and changeablenesse.

Verf. 13. But to which of the Angels sayd
Hee at anie tyme, Sit on My Right
Hand, vntill I make Thyne Enemies
Thy Foote-stoole? *Pfal. cx.*

1. **T**O 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 doeth 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 Foote-stoole.*] THEN, 1. Christ's Kingdome will not want enemies. 2. Yea, his enemies shall bee such, as there shall bee neede of diuine wisdom, and power, to overcome them. 3. GOD professeth 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 serue to glorifie Christ's Kingdome, and Governament: they shall bee his Foote-stoole. 6. In the meane time of this Battell, Christ, in his owne Person, shall continue equall in Glorie, and Majestie, with the Father; beholding the Victorie brought about; and bringing it about, with the Father, vnto his Souldiours comfort.

Verf. 14. Are they not all ministring Spirits, sent forth, to minister for them who shall bee Heyres of Salvation?

1. *The Angels*

1. **T**HE Angels are all ministring Spirits.] THEN, 1. Angels are not bodies; but their substance is invisible. 2. They are, all of them, even these that are called Arch-Angels, the greatest of them, but seruantes to Christ; and none of them must haue their Master's honour: that is, anie religious worship of prayer, or invocation, made to them.

2. *They are sent forth, for Service, or Ministring.*] THEN, Their employment is about God's Children, to attende vs, and serue vs, at Christ's direction: not to bee served by vs, by anie devotion.

3. *Christ's Subiects are called Heyres of Salvation.*] THEN, 1. They are Sonnes. 2. And what they get, is by Heyrship, by vertue of their Adoption, and Sonneship; 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 hee inferreth; seeing Christ is so glorious, let his Gospell bee steadfastlie believed, *Verf. 1.* For if the disobedience of the Law, given by the Ministerie of Angels, was punished, *Verf. 2.* Farre more the disobedience of the Gospell, so gloriouslie confirmed, *Verf. 3. 4.* 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 Head, the Man Christ, Vers. 6. 7. 8. And, albeit wee see not that subjection yet fullie accomplished, Vers. 8. Yet it is begun in Christ's personall exaltation. And, for his short humiliation, vnder the estate of Angels, by suffering, wee must not stumble; For, it is both glorious to himselfe, and profitable for vs, Vers. 9. For, God's glorie requyred, that our salvation should bee wrought by sufferings of the Mediator, Vers. 10. And, to this ende hee be-
hoved to bee part-taker of our nature, as was fore-
tolde, Vers. 11. 12. 13. That hee might take on our due punishment; that is, Death, Vers. 14. And deliver his owne from the feare thereof, Vers. 15. And herein wee haue a Priviledge about the Angels, in that hee tooke on our nature, and not theirs, Vers. 16. And, by his sufferings, a ground of so much greater Comfort in Him, Vers. 17. 18.

The Doctrine of Chap. II.

Vers. 1. Therefore, wee ought to giue the more earnest heede to the thinges which wee haue heard; lest at anie tyme wee should let them slip.

1. **T** Herefore, wee ought to giue heede, &c.]
From the Excellencie of Christ's Person, be-
yrgeth the Beliefe of his Doctrine. **T H E N**, 1. **C H R I S T** must bee esteemed of, as becommeth the Excellencie of His Person. 2. The way howe **C H R I S T** will bee respected of vs, is by respecting His Doctrine. And the Excellencie of His Person, should

son, should procure our reverend receiving of His Word, and steadfast holding of it.

2. *Hee will haue vs to take heede, lest wee should let it slip.* The word is borrowed from rent and leking Vessels, or sandie ground. **T H E N**, 1. The Gospell is a precions Liquor, worthie to bee well kee-
ped. And wee, of our selues, are as rent Vessels, ready to let it slip, when wee haue heard it; or lyke sandie ground, which keepeth not the rayne.

3. *For this wee ought to giue the more earnest heede.*] **T H E N**, The Conscience of the worth of **C H R I S T**, and His Gospell, and of our owne vnfitnessse to retayne it, should sharpen our Vigilancie, and Attendance, to keepe it: else, wee will doublelesse let it slip.

4. *Hee sayeth not, lest shortlie; but, lest at anie tyme.*] **T H E N**, It is not sufficient to belieue the Word for a whyle, and for a whyle to remember it: but wee must gripe it so, as never to quyte it by misregarde, or misbeliefe. *For, Fayth, and loue of the Trueth, is the good memorie that speciallie hee requyret heere.*

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

1. **H** Ee reasoneth from the Law spoken by Angels. **T H E N**, The Angels were employed in gi-
ving of the Law; they did blow the Trumpet; they, from **G O D**, vttered the Word to Moses.

2. *The word spoken by them, was steadfast.]*

THEN, What GOD delivereth by the Ministrie of Messengers, is authorized, and ratified, by GOD.

3. *Everie transgression was punished. THEN,* The punishment of transgressours of His Law, is a prooffe of GOD'S authorizing the Doctrine.

4. *Hee calleth the Punishment, a just Recompense.]* THEN, There is no evill befalling sinners, more than they doe deserue: None hath cause to complayne of injustice.

Verf. 3. How shall wee escape, if wee neglect so great Salvation, which, at the first, began to bee spoken by the LORD, and was confirmed vnto vs, by them that heard Him.

1. *How shall wee escape?] The Apostle joy-
neth himselfe with them in the Threatning.* THEN, So should Preachers threaten their people, as willing to vnderlye the same punishment, except they flee the sinne, for which they threaten others.

2. *Hee reasoneth from the punishment of the Law breaking, to proue the punishment of misbelieving the Gospell.* THEN, 1. The not-embracing of the Gospell, is a greater sinne, than the breach of the Law. The despying of Forgiuenesse, is much worse nor the making of the fault. 2. Examples of judgement vpon Transgressours of the Law, are Evidences of greater judgements to come on the misregarders of the Gospell.

3. Hee

3. *Hee calleth the Gospell, so great a Salvation; because of the free Offer of Remission of sinnes, and eternall Lyfe, in it.* THEN, The greatnesse of the Benefit to bee gotten by the Gospell, aggregerth the sinne of the misregarders of it.

4. *Hee sayeth not, If wee reject, denye, or persecute the Gospell; but, if wee neglect.]* THEN, The neglect of the Doctrine of the Gospell, the carelessse 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-mynner, or open Enemie, 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 believe anie more for Gospell, than that which is made cleare vnto vs by His Apostles word. And the misregarding of other doctrine, which is not conveyed so from Him, falleth not vnder the Threatning.

6. *Hee marketh the Apostles certayntie, of what they haue delivered vnto vs, in that they were earne-
witnesses of his Doctrine.* THEN, The more certayntie the Apostles had from Christ of their Doctrine, the surer is the ground-worke of our Beliefe, and the greater is the contempt done to Christ in their Messlage, by vnbeliefe.

Verf. 4. GOD also bearing them witness, both with Signes and Wonders, and with diuerse Miracles, and Giftes of the holie Ghost, according to His owne Will?

1. Hee sayeth,

1. **H**ee sayeth, GOD bare witnesse to the Apostles Doctrine, by Signes and Wonders.

THEN, 1. What the Apostles haue spoken from **C**HRIST, they spake not alone, but **G**OD with them, witnessed with them. 2. The proper vse of Miracles, and extraordinarie Giftes powred out in the Apostolicke tymes, was to testifie, that the Apostles doctrine was diuine Truth. Those, then, must bee lying wonders, which are alleadged for confirming anie doctrine beside theirs,

2. *The distribution of the Giftes of the holie Ghost, was according to his owne will; not as possiblie the Apostles would haue carued, eyther to themselves, or others, in the nature of the gift, or measure of it.* **T**HEN, The Apostles were so employed in the working of Miracles, as it was evident, even then, that not they, but **G**OD was the Worker of them, whyle **H**e was seene to follow His own Will therein; and not man's caruing, in distributing His Giftes. And, the more **G**OD'S over-ruling Will was seene in the Miracles then, the more confirmation haue we of that Doctrine now.

Vers. 5. For, vnto the Angels hath Hee not put in subjection the Worlde to come, whereof wee speake.

1. **H**ee calleth the Worlde vnder the Kingdome of the Messias, The Worlde to come: first, to put a difference betwixt the estate of the World considered as vnder Sinne, and vnder the Messias. For, as it is vnder Sinne, it is sayde of it, Olde thinges are past away, 2. **C**OR. 5. 17. **E**S. 43. 19. *The creature*

*creature is waxing olde, and running to ruine. But vnder the Messias it is sayd of it, Beholde, I make all thinges new, 2. COR. 5. 17. The creature is lifting vp its head, and wayting for the day of liberation from Vanitie, and the manifestation of the Sonnes of GOD, ROM. 8. 19. THEN, The Kingdome of the Messias maketh another Worlde, in effect, of that which was of olde; changing the holding, and nature, and vse, of all thinges, to His Subjectes. For, a man, ere hee come in to **C**hrist, is **G**OD'S enemy; and to him all thinges in the worlde are enemies, the Holte and Souldiours of his dreadfull Iudge. But, after a man is made **C**hrist's Subject, they turne all to bee his Friendes, and his Father's seruants, working altogether for his good. That is another, and a New Worlde indeede.*

2. Next, it is called the Worlde to come; because, albeit this change began with the worke of Grace, before **C**hrist came, yet was it nothing in comparison of the Worlde to come, vnder the Messias. And, that which is now vnder the Gospell, is litle or nothing, in comparison of that Glorious Change of the nature and vse of all thinges, vnto **C**hrist's Subjectes, which is to bee revealed at his last coming. **T**HEN, Whatsoeuer thing wee haue hitherto found to our good, since wee knew **C**hrist, it is but litle to what shall bee: our Worlde is but to come, 1. **C**OR. 15. 19.

3. *The Worlde is put in subjection to Christ, that hee may dispose of it at his pleasure.* **T**HEN, **C**hrist is twyse Soveraygne **L**ORD of the Worlde: once, as Creator; agayne, as Mediator, in his Manhead, to make all the creatures in Heaven and Earth serue, all they, will they, to farther the worke of full Redemption,

demption, vvhich Hee hath vndertaken.

4. *Hee excludeth the Angels from this honour,* THEN, In Christ's Kingdome the Angels are in subjection to Christ, for the good of his Subjectes, no lesse nor Sheepe and Oxen, as the Psalme sayeth; and not to bee adored with him, as Soverayngnes, over vs.

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

Vers. 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. **B**eing to prone, by Scripture, his purpose, beciteth neyther Booke, nor Chapter, but the words which are of the eyght Psalme, and fourth Verse.

THEN, The Apostle will haue the Church so well acquaynted with Text of Scripture, that at the hearing of the wordes, they might know where it is written, though neyther Booke nor Verse were cited.

2. *The Propbet looking on Man, even on Christ's Mankead, wherein hee was humbled, hee wondereth to see man's nature so highlie dignified, aboue all creatures.* THEN, 1. The basenesse of man's naturall being, compared with other more glorious creatures, maketh

keeth GOD'S loue to vs aboue all other creatures, so much the more wonderfull. 2. Christ's Humiliation, and Exaltation, were both fore-seene, and revealed, by the Prophets.

Vers. 8. Thou hast put all things in subjection vnder his feete. 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.

2. **H**ee prooveth, that Angels are in subjection to Christ, because the Text of the Psalme sayeth, All is put in subjection; and so neyther Angels, nor other creatures, are excepted. THEN, 1. For vnderstanding of the meaning of Scripture, it is necessarie to consider, not onlie what it sayeth expressly, but also what it sayeth by consequence of sound reason. 2. And, whatsoeuer is rightlie deduced by evidence of sound reason of the wordes of Scripture, is the meaning of the Scripture, as if it were spoken expressly.

2. *Hee sayeth, There is nothing left that is not put vnder Christ.* THEN, Not good Angels onlie, but all Spirites, and all that they can doe also, are subject to Christ; and hee can make them, will 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, hee moveth a doubt, saying, Wee see not yet all thinges put vnder him.* THEN, 1. The

troubles of Christ's Subjectes, hinder the naturall mynde to perceave the Glorie of Christ's Advancement. 2. Carnall reason, the proſtor of miſſ-beliefe, will admit no more of Divine Trueth, nor it is capable of, by ſenſe.

verſ. 9. But wee ſee I E S V S, 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 G O D, ſhould taſte Death for everie man.

1. *Hee answereth the doubt, ſaying, Wee ſee I E S V S crowned with Glorie and Honour: and ſo a courſe taken for putting all that oppoſe him, farther and farther vnder him.* T H E N, 1. The ſubjection of all thinges to Chriſt's Throne, can not bee ſcene, but in the Exaltation of his Perſon. 2. When wee ſee his Perſon exalted, to ſuch high Dignitie in Heaven, it is eaſie to ſee him put all at vnder that ryſeth vp agaynſt him. 3. That which may bee taken vp of Chriſt, partlie by his Word and Doctrin, partlie by his miraculous Workes, and extraordinary Giſtes of the Spirit, powred out vpon the Primitiue Church, partlie by his ordinarie and powerfull working vpon the Soules of his owne, ſince that tyme, vnto this day, humbling and comforting, changing and reforming, mens heartes and luyes: I ſay, theſe Evidences of his power, doe make a ſpiritual Eye, in a manner, to ſee I E S V S, the Worker of theſe Workes, crowned with Glorie and Honour.

2. *Hee meet*

2. *Hee meeteth another doubt, ariſing from the abaſement of Chriſt, in his Sufferinges, and Death: to which hee answereth in the wordes of the Pſalme: firſt, that it was fore-tolde in that ſame Pſalme, that he was to bee made, for a little, lower than the Angels; to wit, by ſuffering of Death.* T H E N, 1. The Croſſe of Chriſt, is a readie ſtumbling Blocke, for a carnall mynde: elſe, what needed the removing of the ſcandall? 2. It is true, indeede, Chriſt, in his Humiliation, was abaſed vnder the Angels, and emptied. 3. This abaſement was but a little, and for a ſhort tyme. 4. It was fore-tolde in the Pſalme that ſpeaketh of his Exaltation. 5. If wee looke to the Scripture fore-telling, wee ſhall not ſtumble at Chriſt's Humiliation.

3. *Hee giveth a farther answer, by ſhowing the end of Chriſt's Suffering, to bee for our cauſe, in the favour of G O D to vs, That hee ſhould, by the Grace of G O D, taſte Death, for everie one of vs.*

T H E N, 1. Chriſt's ſuffering was not for his owne deſerving, but for ours; and, therefore, ſhould bee glorious in our eyes. 2. Everie Believer, and elect ſoule, hath intereſt in that Death of his: and ſo everie man bound to loue him, and magnifie him, for it, and to apply the fruite of it to himſelfe. 3. This death was but a taſting of death, becauſe hee continued but a ſhort tyme vnder it: for, his ſhort ſuffering was ſo precious, that hee could not bee holden by the Sorrowes of Death; but Death, for a little, was ſufficient: and, therefore, ſhould diminiſh no man's eſteemation of him. 4. It was by the Grace of G O D that his death, for a ſhort, ſhould ſtand for our Eternall: and, therefore, gracious, and glorious, ſhould theſe his ſufferinges bee eſteemed by vs.

vers. 10. For, it became Him, for whom are all things, and by whome are all things, in bringing manie Sonnes vnto Glorie, to make the Captayne of their Salvation perfect through Sufferings.

1. **A** Nother reason of Christ's Suffering. This way of our saving by Christ's Sufferinges, made for the Glorie of GOD, and our Good.

THEN, When the reasons of Christ's death are seene, the scandall of his Crosse ceaseth.

2. There is a worke to doe beere; 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 soever Christ bee in himselfe, yet before his suffering hee lacked one thing, which his Office, towards vs, requyred; to wit, experimentall suffering of such sorrowes as his souldiours and followers are subject vnto. 2. When his sufferinges were ended, hee was perfectly fitted to comfort vs, seeing hee found our sorrowes in himselfe sometime.

4. Hee sayeth, 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 Gods

God's Glorie at the ende: and so should the manner of our salvation bee also. 2. All things are by God's Hand and Power brought about: and reason too, that hee dispose of the meanes of our salvation, as hee pleaseth. 3. This way became God most of anie: It brought him greatest Glorie, by the shame, sorrow, and death, of one, to bring Glorie, and joye, and Lyfe, to manie.

vers. 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. **I**f anie should farther aske, how could hee die? or, how could Iustice accept him in our stead? hee answereth, Because hee is one of our kynde, and nature. THEN, 1. There is a naturall Band betwixt Christ and his Followers. They are of the same stocke, of the same naturall substance. 2. Christ's naturall Band with vs, maketh him a direct entresse to redeeme vs.

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

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

3. Hee sayeth, Christ is not ashamed to call the Sanctified, Brethren.] THEN, 1. As Christ hath diu

hath dimitted himselfe to our nature, so also to the styles of consanguinitie with vs. 2. Christ is as kyndlie affectioned to his Followers, as ever Brother was to another: hee will not misken his owne, albeit vnworthie. 3. That which may serue to our glorie and comfort, Christ will thinke it no disgrace to himselfe.

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

HEE proveth that hee calleth vs Brethren from *PSAL. 22. Vers. 22. The Messias, there, taketh vpon him, to preach to Men, and to prayse the Father.* *THEN*, 1. With our nature, Christ tooke on also the Yoke of the Exercyses of Religion. 2. Hee joyneth with vs, in the Discharge of them. 3. Hee is first in the Exercyse: not onelie because hee discharged them in his owne proper person; but also because still by his Spirit, where two or three are gathered together in his Name, hee is in the midst of them; moving, and moderating, the Spirites of his owne delectable Organes.

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

1. **T**HE next prooffe is from *PSAL. 18. Vers. 2. Where Christ, vnder the type of David, pro-*
wisseth

wisseth to belieue in the Father.

THEN, 1. Christ is one of the number of Believers, one of the Covenant of Grace, confederate by Faith: and, therefore, hee behoved to bee a man to this ende. 2. Then haue wee, in the sense of our vnbelieve, the comfort of the soundnesse and strength of Christ's believing, as well as of his other Perfections.

2. *The third prooffe is from ISAY 8. Vers. 18. Wherein Christ, vnder the type of the Prophet Isaiah, presenteth himselfe, with his chosen Childre, before the Father.*

THEN, 1. Christ is our Father also, and wee his Children. 2. Wee are given to him of the Father. 3. Wee are not presented before the Father, without our Mediator Christ. 4. Christ, and wee his little ones, joyned together, and separated from the worlde, are a pleasant sight, for the Father to beholde.

Vers. 14. Forasmuch, then, as the Children are part-takers of flesh & blood; Hee also Himselfe lykewyse tooke part of the same; that through death, Hee might destroy him that had the power of death; that is, the Devill.

1. **H**EE giveth farther reasons of his Incarnation. And first, hee behoved by death to destroy the Devill, that had the power of Death: and so behoved to bee a Man, that hee might die.

THEN, 1. Sinners, without Christ, are vnder the sentence of death, temporall, and eternall. 2. Sa-

tan hath power of Death, as the Burrio hath power over the Pitte 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 tyrannie, in this poynt, in behalfe of all his Ele&t, and true Believers. 4. The way how Christ hath overcome Satan, is, by his owne death, ransoming his owne. 5. Frae death behoved to bee the way, it behoved also Christ to bee a mortall man, as well as God, that hee might die.

2. *Agayne hee sayeth, Christ tooke parte of flesh and blood with the Children; that is, with the Ele&t given to him.*] *THEN*, 1. Loue to the Ele&t, 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 Ele&t; having flesh, and blood, and bones, as well as wee. His flesh and blood is not onelie lyke to ours; but is a parte of our substance; who is come of the same stocke of Adam and Eue, as surelie as ours: and not made eyther by creation of nothing, or by transubstantion of some other thing, than our substance.

Verf. 15. And deliver them, who through feare of death, were all their lyfe tyme subject to bondage.

A *Not her Fruit of Christ's death, is the deliverie of Believers, from the bondage of the feare of death, wherein they doe lye before Beliefe.*

THEN, 1. There is a naturall feare of Death, and the Devill, and Hell, rooted in all men, all wayes: albeit not aye felt, yet easilie wakened. 2. This Feare putteth Men in bondage, that they dare not meditate

meditate on Death, or GOD'S Iudgement, or Hell, as deserved by themselves. 3. CHRIST'S death delivereth his Subjects from the danger of this evill, and from the bondage of this feare also. 4. None but a Chylde of Christ's, can haue solide and true Cowrage agaynst Death: neyther is there a Free Man in the worlde, except true Christians.

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

H *ee insisteth in the Doctrine of Christ's Incarnation, because it is the ground of all our Comfort; and secludeth the Angels from such a honour, as wee haue there-by. The Sonne of God tooke on him the seede of Abraham, and not the nature of Angels, sayeth the Apostle.*

THEN, 1. CHRIST hath his proper substance, and beeing, 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 choosed to assume our nature, for our deliverie; and not the Angels nature, for deliverie of such as were fallen of their kynde. 3. The nature that hee taketh on, is Man's verie nature, the seede of Abraham. 4. Hee preventeth the personall substance of our nature; hee assumeth the seede of Abraham. 5. Hee maketh an Vnion of our nature, with his Divine Nature. 6. The way of making the Vnion, is ASSUMPTION, or TAKING of our nature vnto his owne; whereby, remayning the same which hee was before, to

fore; to wit, The sonne of GOD, hee joyneth our nature to himselfe, and becometh what hee 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 everlasting, and verie Man since the conception of the Virgine Marie: before his Incarnation, having onelie his owne Divine Nature in his person; but now, since that tyme, having our nature also, personallie vnited with his Divine Nature, so to remayne, both God and Man in one person, for our good, for ever.

Vers. 17. Wherefore, in all thinges, it behooved Him to bee made lyke vnto His Brethren; that Hee might bee a mercifull and faythfull high Priest, in thinges pertayning to GOD; to make reconciliation for the sinnes of the people.

Hee concludeth, That Christ behooved to partake both of our nature, and punishment, or miserie; that wee might ceceae 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

ture, for naturall properties, for sinnelesse infirmitie, for fellowship in Temptations, and miseries, and in all thinges whatsoever our Good did requyre his making like vnto vs.

T H E N, 1. They who imagine, and worship a Christ, not lyke to vs in all these thinges, wherein the Scripture pronounceth him lyke vnto vs, doe mistake the true Christ, and worship a false. 2. It is verie necessarie that wee conceaue rightlie of Christ's person, seeing the Scripture doeth presse the knowledge thereof vpon vs, so particularlie.

2. Hee sheweth the ende of his conforming himselfe vnto vs, to bee, That hee might bee a faythfull and mercifull high Priest.

T H E N, 1. As Christ tooke on our nature; so, in our nature, hee tooke on a speciall Office of Priesthoode, to doe vs good. 2. In this his Office, hee is faythfull, and will neglect nothing, night nor day, that may helpe vs. 3. In our slippes, and over-sights, 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 Pawne and Pledge, to assure vs, that hee will both pittie and helpe vs.

3. The extent of his Priesthood, hee maketh, in generall, to bee, In all thinges pertayning to God; and, in speciall, To make Reconciliation for the sinnes of the people.

T H E N, 1. If GOD haue anie thing to doe with vs, anie Direction, or Comfort, or Blessing, to bestow 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 haue controversie to debate with vs, our high Priest will answer for vs. 3. If wee haue anie thing to

doe with GOD, to seeke anie good thing of him, or deprecate anie evill, or to offer anie Offering, of Prayer, or Service, Christ's Office stretcheth it selfe to all this, to doe for vs. 4. In speciall, as our sinnes daylie deserue, and provoke, GOD'S anger, so doeth Christ's Priesthood pacifie GOD'S wrath, and worke Reconciliation to vs.

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

1. *Hee sheweth Christ's experience, to bee both of Sufferinges and Temptations; that whether of the two annoy vs, wee may get Comfort for eyther, 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 Miseric. 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, expresselie to the Tempted.* *THEN*, 1. Men in trouble haue 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 Chylde of God, whē he seeth matters rightlie, than any trouble. 3. No bearing out vnder tryalls, or standing in temptations, but by succour & helpe frō 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



The summe of Chap. III.

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

The Doctrine of Chap. III.

Vers. 1. Wherefore, holic Brethren, part-takers

takers of the Heavēlie Calling, consider the Apostle and High Priest of our Profession, CHRIST IESUS.

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

2. *Hee calleth Christ Iesus, The high Priest, and the Apostle, of our Profession.*] *The high Priesthoode, was the highest Calling in the Iewish Church: The Apostleship, the highest Calling in the Christian Church. CHRIST is heere styled by both.*

THEN, CHRIST hath inclosed in his Office, the Perfection and Dignities of the highest Callings, both in the Iewith, and Christian Church. Those Dignities which were diuided in men, or conioyned in Him; in men, by way of ministeriall employment, vnder Him; in Christ, by originall Authoritie, aboue all.

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

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

4. *Hee styleth these Hebrewes to whom hee writeth, Holie Brethren, Part-takers of the Heavēlie Calling.* *THEN*, 1. Christians doe not possesse their Prerogatives without a warrandable Title. They haue a Calling thereto. 2. The Calling is Heavēlie, because GOD, by his Word and Spirite, calleth men to the communion of his Grace and Glorie, by forsaking of themselves, and thinges earthlie; and following Christ, in an holie conversation: all is Heavēlie heere. 3. Christians are part-takers alyke of this Vocation: that is, haue alyke Warrant, and Obligation, to follow him that calleth them: albeit all doe not alyke followe 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, Superiour to Civill, or Naturall, or earthlie Bandes, whatsoever.

vers. 2. Who was faythfull to Him that appoynted Him: as also Moses was faythfull in all His House.

1. **B**ecause the Iewes did too highlie esteeme of Moses, in appoynting of the Legall Service; and not so highlie 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 enclyne so

cline so to esteeme of good mens authoritie, as to forget to giue Christ his owne rowme. 2. The way to helpe this, is, so to esteeme of GOD'S Seruantes, Fathers, or Councils, more, or fewer, as the estimation that men haue of them, derogate nothing from the estimation due to Christ.

2. In speciall, hee maketh all the poynts of Moses commendations, duelic deserved poynts of Christ's commendation. 1. Did Moses office reach it selfe to all the house of God, vnder the Law, and all the service of it? So did Christ's Office reach to all the Church of God, and all the service of it, vnder the Gospell. 2. Was Moses appoynted, to giue out what hee delivered? So was Christ appoynted to institute what hee did institute, and abrogate what hee did abrogate. 3. Was Moses faythfull to Him who appoynted him, in all the matters of God's house; keeping backe nothing that hee was directed to reueale? So is Christ faythfull to the Father, who did appoynt him in lyke manner.

THEN, lyke as if anie man should haue added or paired, chopped or changed, the Ordinances of GOD'S House, vnder the Law, it had beene an imputation, eyther vnto GOD, of not sufficient directing his Church; or vnto Moses, and the Prophets, of vnfaithfull discharge of their duetie in the Church of the Olde Testament. So is it alyke imputation to GOD and CHRIST, if anie shall adde or paire, choppe or change, the Ordinance of GODS Church vnder the New Testament.

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

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

1. **H**AVING equalled Christ vnto Moses, hee now preferreth Christ to Moses.

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

2. Hee preferreth Christ aboue Moses, as the Builder is aboue the house. THEN, As no stone in the house, nor all the house together, is comparable in honour with the Builder of the house: So the honour and authoritie of no particular member of the Church, nor of the whole Catholicke Church together, is comparable to the honour and authoritie of Christ. Yea, as farre as the Builder is aboue the house in honour, as farre is Christ's authoritie aboue the Churches authoritie, which is his house.

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

HEE prooveth Christ to bee the Builder of the Church, because some builder it must haue, as euerie house hath. But onlie GOD, that buildeth all thinges, is able for this worke: Therefore, Christ, who buildeth all thinges, is the Builder of it.

THEN, 1. Whatsoever employment a man get of GOD, in edifying of the Church, yet, in proper
C 5 speech, hee

speech, hee is a parte of the Building, builded by another. 2. The honour of building the Church, belongeth to GOD alone properlie. 3. The building of the Church, is a worke requyring Omnipotence in the Builder: For, to make a Saynt of a Sinner, is as hard, as to make a Man of the dust of the earth, or of nothing.

Vers. 5. And Moses, verilie, was faythfull in all His House, as a Servant, for a testimonie of those thinges which were to bee 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. **T H E N**, Hee is the faythfullest 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 preceptes of men.

Vers. 6. But CHRIST, as a Sonne over His owne House, whose House are wee, if wee holde fast the Confidence, and the rejoycing of the Hope, firme, vnto the ende.

Moses was faythfull, as a Servant; but Christ, as a Sonne, over his owne house.]

T H E N, 1. As much difference betwixt Christ's authoritie in the Church, and mens, how excellent soever;

soever; 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 Prerogative. 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 bee the Company of true Believers. **T H E N**, 1. The Church of GOD, vnder the Law, and vnder the Gospell, are one Church, one House of GOD in substance; and all the Faythfull, then and now, lyuelie Stones of this House. 2. The Church haue GOD dwelling, and conversing, and familiarlie manifesting Himselfe amongst them.

3. Hee addeth to a Condition, If wee holde fast the Confidence, and the rejoycing of the hope, firme, vnto the ende. That is, If wee continue steadfast in the Fayth, inwardlie gryping the promised Glorie, by hope; and outwardlie avowing, by confession, Christ's Trueth: whereby wee neyther importeth the possibilitie of finall Apostacie of the Sayntes; nor yet myndeth wee to weaken the Confidence of Believers, more nor wee doubteth of his owne perseverance, or myndeth to weaken his owne fayth: for hee joyneb himselfe with them, saying, If wee holde fast. But wryting to the number of the Visible Church, of whom

whom some not being sound, might fall away, and by their example, make some weake ones, though sound, stumble, for a tyme, to the dishonour of the Gospell; he putteth a difference betwixt true Believers, who doe indeede perseuer, and tyme-servers, who doe not perseuer; to whom hee doeth not grant, for the present, the Priviledge of being GOD'S House.

This conditionall speech, then, IMPORTETH,
 1. That some Professoures in the Visible Church, may make Defection, and not perseuer to the ende.
 2. That such as shall make finall Defection heereafter, are not a parte of GOD'S House, for the present, howsoever they bee esteemed.
 3. That true Believers must take warning, from the possibilitie of some Professoures Apostacie; to looke the better to themselves, and to take a better grip of CHRIST, who is able to keepe them.
 4. That true Believers both may, and should, holde fast their Confidence, vnto the ende: yea, and must ayme to doe so, if they would perseuer.
 5. That true Believers haue ground and Warrant, in the Promises of the Gospell, both to hope for Salvation, and to rejoyce, and glorie, in that Hope, as if it were present Possession.
 6. That the more a man aymeth at this solide Confidence, and gloriation of Hope, the more evidence hee giueth, that hee is of the true House of GOD.

Vers. 7. Wherefore, as the holie Ghost sayeth, To day, if yee will heare His Voyce.

1. **I**N the wordes of the Psal. xcvi. vers. 9. he exhorteth them, to beware of hardening their heart in unbel

in unbeliefe. The wordes of the PSALME are called heere, The Saying of the holie Ghost; and, of the GOD of Israell, 2. SAM. 23. 2. 3.

THEN, 1. The authoritie of the Scripture, is not of man, but of the holie Ghost. *2.* The Scriptures are no dumbe letter, but the voyce of the holie Ghost, who by them speaketh. *3.* The holie Ghost, is God, the Inspirer of the Prophets, that wrote the Scripture. *4.* The holie Ghost, is a distinct person of the Godhead, from the Father, and the Sonne; exercising the proper actions of a person; inspiring the Prophets, dyting the Scriptures, and speaking to the Church.

2. In the wordes of the Exhortation, To day, if yee will heare His Voyce, harden not your heartes; OBSERVE, 1. That whyle men haue the offer of Salvation, and the Word preached vnto them, it is their day. *2.* That by the outward hearing, GOD requyareth the heart to be brought downe, and mollified. *3.* That Hee requyareth present yeelding, To day, whyle Hee calleth, without delay; because wee can not bee sure how long GOD will spare, or continue His offer, beyond this present. *4.* Hee that studieth not, to yeeld his heart, to belicue, and obey, GOD'S Word, sounding in his eares, hardeneth his heart. For, what is it else, not to harden their heart, but heartilie to belicue, and giue 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

proved mee, and saw my Workes,
fourtie yeares.

Hee prooveth the danger of this sinne, in the example of their fathers: As in the day of provocation, when your fathers tempted mee, EXOD. xvij. 7. *Whence 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 safest, to take a view of our danger, by anie sinne, in the person of others, who haue fallen in the lyke, and haue beene punished. 3. The sinnes that our Predecessours haue beene given unto, we should, most carefullie, watch agaynst. 4. That GOD'S Bountie, Patience, and Meanes of Grace, the longer they bee abused, aggregaeth sinne the more.

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

GOD pronounceth the Offenders, guiltie; and then, giveth Sentence of Doome vpon them, for their guiltinesse: 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 simple,

simple, is, I know not; but the errour of the heart, is, I will not know, I care not, I desire not, I loue not to know, nor obey. And such is the ignorance of those who haue the Meanes of Knowledge, and Reformation, and yet remayne in their sinnes. 2. Such obstinate ignorance, and willfull disobedience, provoketh GOD to cast away the Sinner, and not to deale anie more with him.

vers. 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. Obstinate Disobedientes of the Voyce of the Gospell, lye neare hand small off-cutting. 2. If GOD giue over a man, to such hardnesse of heart, as still to worke contrarie to the light of GOD'S Word, Hee hath, appearantlie, denounced, and sworne, to condemne, and seclude from Heaven, such a Soule. 3. It is onelie such obstinate ones, as goe on, hardening their heart agaynst Admonitions of the Word, that GOD hath sworne to debarre. If a man bee found mourning, for his former obstinacie, the Decree is not gone forth agaynst him.

vers. 12. Take heede, Brethren, lest there be, in anie of you, an evill heart of vnbeliefe, in departing from the living GOD.

1. *From the former Example, bee warneth them, to beware of an evil heart of unbelieve; and so to eschew Apostacie.*

THEN, 1. Misbelieve is the mayne Roote of Apostacie. As Believe draweth vs to an Union with GOD; so Misbelieve maketh a Separation. 2. Misbelieve is a speciall parte of the heartes wickednesse, bewraying the enimitie which naturallie wee haue agaynst GOD, as much as anie. Ill: For, Misbelieve denyeth to GOD the Honour of Trueth, Mercie, and Goodnesse; and importeth Blasphemies in the contrarie. 3. Misbelieve is an ill in the heart, making the heart yet worse and worse, where it is, and barring foorth all the Remedies which might come by Fayth, to cure the heart.

2. *Hee warneth, to take heede, lest there bee such an heart in anie of them, at anie tyme.*

THEN, 1. Misbelieve is a subtile and deceitfull sinne, having colours, and pretences, a number, to hyde it; and must bee watched over, lest it deceaue; and getting strength, overcome. 2. The watch must bee constant, at all occasions, lest this ill get advantage, when wee are carelesse, and vnattentive, at anie tyme. 3. Watch must bee kept, as over our selues, so also over others: lest anie others misbelieve not beeing marked, drawe vs in the snare with them.

2. *Hee describeth Apostasie, by Misbelieve, and departing from the living GOD.*

THEN, 1. Believing is a drawing neare to the Living GOD, and staying with Him. 2. The losse that Misbelieve bringeth, should scarre vs from so fearfull a sinne. 3. Departing from the true Christian Religion, is a departing from the Living GOD, whatsoever the Apostate, or his Followers, doe conceaue: for GOD is not, where Trueth is not. *Verf.*

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

1. *Hee prescribeth a Remedic, to prevent this ill: to wit, That they exhort one another, daylie, whyle it is called, To day. That is, Beside the publicke exhortation from their Preachers, that everie one of them, mutuallie, conserre, and stirre vp one another by speeches that make for decybring the deceitfulnesse of Sinne, or preventing hardnesse of heart, or confirming one another in the trueth of Religion, and constant profession thereof.*

THEN, 1. Private Christians not onelie may, but should keepe Christian communion amongst themselves, and mutuallie exhort and stirre vp one another. 2. This is a necessary meane of preserving people from Defection. 3. And a duetie daylie to bee discharged, whyle it is to day: that is, as oft, and as long, as GOD giveth present occasion, and opportunitie for it; lest a scattering come.

2. *The inconvenience that may follow, if this bee neglected, is, Lest anie of you bee hardened, through the deceitfulnesse of Sinne.*

THEN, 1. There is none, even the strongest of the Flocke, but they haue neede of this mutuall helpe of other private Christians. 2. Neyther is there anie so base, or contemptible, but the care of their standing in the Fayth, and of their safetie, belongeth to all. 3. Sinne hath manie wayes, and colours, whereby it may beguyle a man: and, therefore, wee haue
D needs of

neede of moe Eyes than our owne, and moe Observers. 4. If it bee not tymoullie discovered, it will draw on hardnesse of heart, so as a man will growe senselesse 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 any sinne in their conversation. **T H E N**, The readie way to draw on Defection in Religion, is Defection from a Godlie Conversation. And the way to prevent Defection in Religion, is to studie to Holinesse 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 stirre them vp to Perseverance, bee layeth a necessitie of bolding fast gripe of the Principles of Christian Religion, whereby they were perswaded to become Christians: because onelie so, fellowship with CHRIST is gotten. The Truth whereby they were begotten to Christian Religion, bee calleth, The beginning of our Confidence: yea, and of our Spirituall Subsistence; as the word in the Originall importeth. **T H E N**, 1. The Gospell is the beginning of our Confidence; yea, and of our Spirituall Subsistence; of our new beeing that wee haue, as Spirituall Men, in the State of Grace. 2. The man that renounceth the Groundes of the Gospell, and

persevereth

persevereth not, was never part-taker of CHRIST. 3. Christian Religion is not a thing that a man may say, and vn say; keepe, or quyte; as Prosperitie, or Adversitie; Threatninges, or Allurementes, doe offer: But such as must in all Estates, vpon all Hazard, bee avowed.

Vers. 15. Whylest it is sayde, To day, if yee will heare His Voyce, harden not your heartes, as in the Provocation.

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

Now, the Apostle draweth Collections from the wordes of the Prophet in the P S A L M E, repeating the wordes of the Text, which speake of the Provocation of the Fathers, *vers. 15.* Wherevpon he inferreth, That there were some, at least, bearers of the Word, which provoked G O D; albeit not all. For whose cause, David had reason to giue Advertisement to their Posteritie, to beware of the lyke; and the wyter of the Epistle, reason to applye the same vnto them, *vers. 16.* **T H E N**, 1. From the Apostles handling of the Text which hee hath in hand, all must LEARNE, Not lightlie to passe Scripture, but to consider both what is sayd expresselie in it, and what is imported by consequence. 2. Preachers practise is justified, when they consider the circumstances of a Text, and doe vrge duties vpon their people, or teach them doctrine from the Text.

Verf. 17. But, with whom was Hee grieved fourtie yeares? Was it not with them that had sinned, whose carcases fell in the Wildernesse?

HEE observeth another thing in his Text, upon the persons with whom GOD was grieved: that, first, they are marked, to have sinned; and afterwards punished. Leaving to them to GATHER,

That where Sinne went before, the Anger of GOD would followe upon the Sinne: and, after the grieving of GOD, Iudgement light upon the Sinner.

Verf. 18. And, to whom sware He, that they should not enter into His Rest, but to them that believed not?

Verf. 19. So wee see, that they could not enter in, because of vnbeliefe.

HEE hath yet another Observation, upon the nature of the Sinne, whereby GOD was provoked to sweare their damnation that sinned; that it was Vnbeliefe, *verf. 18.* And formallie deduceth his doctrine by consequence; That Misbeliefe did stoppe the Sinners Entrie into the Rest, and made the Sinner to lye vnder an impossibilitie of entering, *verf. 19.* The use of which Doctrine hee presseth in the next Chapter.

THEN, 1. The Apostle leaveth vs to gather, That about all other Sinnes, Misbeliefe provoketh GOD to indignation moſte. 2. That as long as this Sinne

this Sinne lyeth on, and getteth way, it is impossible for a man to enter into GOD'S Rest. This Sinne alone is able to seclude him.



The summe of Chap. IV.

HEE presseth the vse of the former Doctrine, saying in substance, Therefore, bee feared, to bee debarred from GOD'S Rest, *Verf. 1.* For wee haue the offer of it, as well as they; onelic heere are the oddes, They believed not, *Verf. 2.* But wee, who doe belieue, 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 Spirituall and true Rest of GOD'S People, in CHRIST'S Kingdome, which is a Delyverance, and ceasing from Sinne, and Miseric. David doeth not meane of the Rest of the Sabbath, in his Threatning; because, albeit the Worke of Creation was finished in the beginning of the Worlde, and that Rest come and gone; yet David speaketh of another Rest after that, in the word of Threatning, *Verf. 3.* That GOD'S Rest was past at the founding of the Worlde, is playne from Moses wordes, *Verf. 4.* After which Rest, David speaketh heere of another Rest, *Verf. 5.* Wherein seeing Vnbelievers entered not, Believers must enter, *Verf. 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, during which they might enter into GOD'S Rest, Vers. 7. For, if the Rest of Canaan, which Iesus, or Iosua, gaue vnto them, had beene this true Rest, then David would not haue spoken of another Rest after that, Vers. 8. But speake hee doeth. Therefore, there is a Rest besyde these, even that Spirituall Rest, proper to GOD'S People, Vers. 9. I call this a Rest; because, when GOD'S People cease to doe their owne workes, and will, it is lyke GOD'S Rest, Vers. 10. Therefore, let vs beware to bee debarred from this Rest, by Vnbeliefe, as they were, Vers. 11. For, GOD'S Word is as effectuell now, as ever it was, to discover the lurking Sinnes of the Heart, howsoever men would cloake them, Vers. 12. And GOD, with whome wee haue to doe, seeth vs throughlie, Vers. 13. But, rather, seeing wee haue so great encowragement, to get Entrie through IESVS CHRIST, so Mercifull and Pitiuall an High Priest, Vers. 14-15. let vs bee steadfast in our Fayth, and come, confidentlie, to get GOD'S Grace, to helpe vs through all Difficulties in the way to that full Rest, Vers. 16.

The Doctrine of Chap. IV.

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

IN the Exhortation hee layeth downe this ground, That there is a Promise of Entrie to this Rest, left vnto vs. THEN, 1. The Entrie into

into GOD'S Rest is casten open to the Christian Church, and encowragement given, by offer and promise of entrie. 2. Whyle it is to day this promise and invitation to it, is left vnto 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 vnto vs, wee 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 similitude is borrowed from the pryce of a Race.* THEN, 1. A Race must bee runne, ere wee come to our full Rest. 2. The constant Runner to the ende, getteth Rest from Sinne and Misericordie, and a quyet Possession of Happinesse, at the Races ende. 3. The Apostate, and hee who by Misbeliefe breaketh off his Course, and runneth not on, as may bee, commeth short, and attayneth not vnto it. 4. The Apostasie of some, and possibilitie of Apostasie 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 assurance of Fayth, but, rather, serveth to guarde it, and spurreth on a man to Perseverance. 6. We must not onelie feare, by misbelieving to come short; but to seeme, or giue anie appearance of comming short.

Vers. 2. For, vnto vs was the Gospell preached, as well as vnto them: but, the Word preached, did not profite them, not being mixed with Fayth in them that heard it.

1. **T**O make the Example the more, to vge them, bee sayeth, The Gospell was preached to them, whome G O D debarred, for Misbeliefe, from His Rest. *T H E N*, 1. The Evangell was preached in the Wildernesse, for substance of Trueth, albeit not in such fulnesse of Doctrine, and clearnesse of Trueth, as now. 2. The preaching of it in clearnesse now, must make the Misbelievers of it, in no lesse danger of being debarred from that Rest, than the olde Israelites, yea, rather, in more.

2. *The cause of their debarring, is, The Word was not mixed with Fayth in them: and so profited them not.* *T H E N*, 1. As a Medicinall Drinke must haue the due Ingredients mixed with it; so must the Word haue Fayth mixed with it, joyning it selfe with all the partes of the Trueth, close-lie. 2. Fayth can wall with nothing, nor bee mixed with anie Trueth, but the Worde: and the Worde will not joyne, nor wall, nor mixe, with Conceits, Opinions, Presumption, but with Fayth: that is, it will bee receaved not as a Conjecture, or possible Trueth; but for Divine, and infallible Trueth: else, it profiteth not. 3. Hearers of the Worde, may blame their Misbeliefe, if they get not profite. 4. Albeit a man get light by the Worde, and some tasting of temporarie Ioye, and Honour, and Riches also, by professing or preaching of it, yet hee receaveth not profit, except hee get entrie into G O D'S Rest thereby: for, all these turne to Conviction.

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

I haue sworne in My Wrath, if they shall enter into My Rest, although the workes were finished from the foundation of the Worlde.

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

HEE prooveth, that Believers enter into G O D'S Rest; because G O D excludeth, by His Threatning, Misbelievers onelie, *T H E N*, 1. Fearfull Threatninges of the Wicked, carrie in their Bosome 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 Miseric, is begunne. Their Lyfe, and Peace, and Ioye, is begunne.

vers. 4. For, Hee spake, in a certayne place, of the seaventh day, on this wyse; And G O D did rest the seaventh day, from all His Works.

vers. 5. And in this place agayne; If they shall enter into my Rest.

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

T H E N, 1. Words in Scripture, are taken, in sundrie places, in sundrie significations. 2. Comparison of places, will both show the diverse acceptions of anie worde, and the proper meaning of it, in every place.

Verf. 6. Seeing, therefore, it remayneth, that some must enter therein; and they to whome it was first preached, entered not in, because of Unbeliefe.

THe full sentence of the sixt Verse, is this; Seeing, therefore, it remayneth, that some must enter in; and they to whome 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 LEARNE, 1. That GOD alloweth vs to drawe consequences from His Scripture. 2. Yea, trayneth 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 vnderstand His Meaning, by leaving something not expressed, to bee collected by vs.

Verf. 7. Agayne, Hee limiteth a certayne day, saying in David, To day; after so long a tyme, as it is sayde, To day, if yee will heare His Voyce, harden not your heartes.

IN that hee reasoneth from the circumstance of tyme, when David uttered 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

cumstances of tyme, place, and person, who speaketh, and to whome, and at what tyme, &c. should not bee passed over, in our consideration of a Text; but diligentlie bee marked.

Verf. 8. For, if I E S U S had given them rest, then would Hee not afterwarde haue spoken of another day.

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

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

1. THIS reasoning from the tyme of David's speaking, S H O W E T H, How infallible they were ledde that wrote the Scripture; that they could not faile in setting downe a worde; nor speake one worde, that could crosse anie other worde, spoken by anie other Prophet, before, or after.

2. David taught of the Spirituall Rest in his tyme; and so did Moses.

T H E N, 1. The olde Church was not strayned with earthlie promises so, but that they had Heaventie and Spirituall Promises given them also, as signified by the earthlie and typicall promises. 2. Their types had some starre-light of interpretation; and, they were taught to looke through the vayle of Ceremonies and Types.

3. Hee sayeth, Hee that is entered into His Rest,

ceaseth

ceaseth from His owne workes. **T H E N,**

1. Before a man bee reconciled to **G O D**, by Fayth in **CHRIST**, hee is working his owne workes, doing his owne will, and not **G O D**'S. 2. Hee is working, without ceasing, his owne vnrest, and his owne torment, which hee procureth, by working his owne will. 3. The Man that thinketh hee is entered into **G O D**'S Rest, must bee **G O D**'S Worke-man, and no more worke what pleaseth himselfe, but what pleaseth **G O D**: ceasing from sinfull workes, and doing what is lawfull, and good, in way of obedience vnto Him.

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

1. **I N** the third verse hee sayde, the Believers entered into **G O D**'S Rest: Heere hee exhorteth the Believer, to labour, to enter into it.

T H E N, 1. The Rest of **G O D** is entered into by degrees. 2. They who haue entered, must studie to enter yet more; going on, from Fayth to Fayth, and from Obedience, to farther Obedience, and from Grace to Grace, till they haue gone all the Way that leadeth vnto Glorie.

2. Hee requyreib Labour and Diligence, to enter in. **T H E N**, 1. **G O D**'S Rest, is no rest to the flesh; but Rest to the Soule, as (**MATTH. xj. 29.**) **CHRIST** promiseth, 2. Without Care and Diligence, a man can not promise to himselfe to enter in: For the Way is called **STRAYT** which leadeth vnto Heaven.

2. Hee req

3. Hee requyreib this Diligence, lest a man fall, as the Israelites did. **T H E N**, As some of the Israelites fell in a temporall misbeliefe, and drew on temporall judgements vpon themselues, as Moses and Aaron: So may Professours now also doe; even Elect. Agayne, as some fell in vnbeliefe with hardened heartes, yea, in obstinate misbeliefe, and perished in their sinne: So yet amongst Professours, some may fall into obstinate misbeliefe, and perish, except they giue diligence, to make progresse towards their Rest.

Vers. 12. For the Worde of **G O D** is quicke, and powerfull, and sharper than anie two-edged Sworde, piercing even to the diuiding a-sunder of Soule and Spirite, and of the Ioyntes and Marrow, and is a discerner of the Thoughts, and Intents of the Heart.

1. **L**est anie should shift off this Tbreathing, as expyred with those to whome it was first spoken; or cloake and dissemble their sinnes, and purpose of defection, when they should see their tyme; bee letteth them know the Power of the Worde, and of **G O D**, their Partie. **T H E N**, The vse, extent, and nature of **G O D**'S Worde, must bee well studied; lest through mistaking, or ignorance heereof, a man should misapply, or misregarde it.

2. The first propertie of the Worde, it is Quicke: That is, dieth not when those die to whome first it was directed

directed; but endureth, speaking on with that same authority, to all that beare it, in all tymes after.

THE N, The Word is not a dead Letter, nor expyred with former Ages: but the same to vs that it was before to others; fit for operation, and working the worke for which it is sent, for convincing, or converting the hearer alway.

3. *Agayne, it is Powerfull: That is, not fitte to worke onelie, but active, and operative, in effect: actual-ly bynding the Conscience to obedience, or judgement, make the Sinner what opposition hee will. Yea, it falleth a-working on the hearer, if hee belieue it, present-ly to cleare his mynde, rectifie his will, and reforme his lyfe, and to bring about his good and safetie. If a man beliene it not, it falleth a-working also, present-ly to binde him guiltie, vnto judgement, and to augment his naturall blyndnesse, and his heartes hardnesse, and to bring on some degree of the deserved punishment vpon himselfe: albeit not of its owne nature, but by the disposition of the Object wherevpon it worketh.*

THE N, 1. The Worde wanteth not the owne effect, whensoever it is preached; but alwayes helpeth, or hurteth, the hearer, as hee yeeldeth to it, or rejecteth, or neglecteth it. 2. Wee shall doe well to obserue 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 propertie of the Worde: It is sharper than anie two-edged Sworde; because it pearceth speedilie thorow a brasen Brow, and dissembling countenance, and a lying mouth, and thrusteth it selfe, without suffer*

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

THE N, 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 vncured after. 2. Neyther let dissemblers please themselves, with a fayre countenance put vpon the matter; as if the Worde did not touch them: but, rather, giue Glorie to GOD, in tyme, when they are pricked at the heart. For if they still dissemble the wound receaved of this Sworde, the wound shall prooue deadlie.

4. *Pearcing even to the dividing a-sunder of the Soule, and the Spirit: That is, Those most secret devyses and plottes of the mynde or spirite, and those closest affections of the heart or soule, towards anie forbidden evill, this Worde will finde out: yea, it can diuylde a-sunder the Soule and the Spirit, the heart and the mynde, and tell the man how his Soule or heart cleaveth to the sinne, and how his mynde plotteth pretenses, to hyde the evill of it from himselfe, and others, even in those sinnes which haue not broken forth, but lye as derne in the mynde, as the marrow in the bones. And it can put difference betwixt the purposes of the heart, and the thoughtes, how to compassse the designe, and howe to hyde the convey. Or those wayes howe the Sinner doeth beguyle himselfe, and seeketh to fyle the eyes of others, the Worde doeth decypher, and distinguish all these thinges which selfe-deceaving sophistrie confoundeth.*

T H E N, 1. Secret purposes fall vnder the iudicatorie of the Word, as well as practises accomplished. 2. Pretences and excuses will not put off the challenge of it. 3. Nothing remaineth, but that wee giue vp our selues to the Wordes Governament; fleeing what it dischargeth, and following what it commaundeth.

Vers. 13. Neyther is there anie creature that is not manifest in His Sight: but all thinges are naked, and opened vnto the eyes of Him with whom we haue to doe.

TO cleare the power of the Word, hee bringeth in the propertie of GOD, whose Worde it is, and setteth vp the Sinner's secret thought, in the sight of the all-seeing GOD, with whom hee hath to doe.

T H E N, 1. GOD is the Partie with whome the bearer of the Worde hath to doe, and hath his Reasoning 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, so shall this, and other lyke Exhortations, and Threatnings, haue better effect and fruit in vs.

Vers. 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

1. **H**EE giveth them a Direction, for entering in to their Rest; To holde fast their Profession: *I bat is, In fayth and loue to avow the Doctrine of CHRIST.*

T H E N, 1. Hee that would enter into Rest, must bee steadfast, in mayntayning, and avowing the true Religion of CHRIST. 2. Hee who quyte the Profession of the Truth of CHRIST, taketh courses to cutte off himselfe from GOD'S Rest. For, if wee denye CHRIST, Hee will denye vs.

2. Hee commaundeth, To holde fast our Profession.

T H E N, 1. GOD will not bee pleased with backe-slyding, or coldrynesse, or indifferencie in matters of Religion; because this is not to holde it fast; but to take a loose gripe; which is the readie way to Defection. 2. There is daunger, lest our Adversaries pull the Truth from vs. 3. The more daunger wee fore-see, the more stronglie must wee gripe the Truth.

3. The Encouragement which hee giveth to holde fast, is, Wee haue CHRIST, a great high Priest, &c.

T H E N, 1. As wee haue neede of Threatning, to dryue vs to enter into GOD'S Rest; So haue wee neede of Encouragements, to drawe vs therevnto. 2. All our Encouragement, is from the Helpe which wee shall haue in CHRIST: and that is sufficient. 3. CHRIST is alwayes for vs in His Office, albeit wee doe not alwayes feele Him sensible in vs.

4. Hee calleth CHRIST, A great high Priest; to put difference betwixt the typicall high Priest,

E

Priest,

Priest, and Him in whom the truth of the Priesthood is found. **T H E N**, What the typicall high Priest did in shew for the people, that the great high Priest doeth in substance for vs: That is, reconcilerth vs to **G O D** perfectlie, blesteth vs with all blessings solidlie, and intercedeth for vs perpetuallie.

5. *Hee affirmeth of C H R I S T, That Hee is passed into the Heavens; so wit, in regarde of His Manhead, to take Possession thereof, in our name.*

T H E N, 1. **CHRIST'S** corporall presence, is in Heaven onelie, and not on earth, from whence He is passed. 2. **CHRIST'S** corporall presence in Heaven, and absence from vs, in that respect, hindereth not our Right vnto Him, and spirituall having, or possessing of Him. 3. Yea, it is our Encowragement, to seeke entrie into Heaven, that Hee is there before vs.

6. *Hee calleth Him I E S U S, the Sonne of G O D; to leade vs, through His Humanitie, vnto His Godhead.* **T H E N**, No Rest on the Mediator, till wee goe to the Rocke of His Godhead, where is strength, and satisfaction to Fayth.

Vers. 15. For, wee haue not an high Priest which can not be touched with the feeling of our infirmities: but was, in all poyntes, tempted lyke as wee are; yet without sinne.

1. **A** *Another Encowragement is from the Mercifull and Compassionate Disposition of our high*

high Priest, whose Nature, and Office, and Experience, maketh Him, that Hee can not bee, but touched with our infirmities, both sinnefull, and sinnelesse infirmities, of Bodie, Estate, or Mynde.

T H E N, 1. Hee praelupposeth, that the Faythfull are subject to infirmities, both of sinne, and miserie; and, by reason thereof, to discowragementes, and dashing of their spirite. 2. **CHRIST** doeth pittie the infirmities of the Faythfull; their Povertie, Banishment, Sicknesse, Griefe, yea, their sinnefull Passions, and Perturbations, and shott-comming in holie Dueties; Hee is compassionate in all these. Therefore may our Fayth gather strength from His Pittie, to beare these the better; and stuyue agaynst our sinnefullnesse, with the greater Cowrage. And, in the sense of our infirmities, wee should not stand abacke from **CHRIST**, but goe to Him the rather, as to a compassionate Physician, who can and will helpe vs.

2. *To giue vs assurance of His Compassion, hee sheweth vs, that Hee was, in all poyntes, tempted lyke as wee are; yet without sine.* **T H E N**,

1. **CHRIST** hath experience of all tryalls where- in anie of His seruantes can fall; of Povertie, contempt of the worlde; of being forsaken by friendes; of Exyle; Imprisonment, Hunger, Nakednesse, Watching, Wearinesse, payne of Bodie, dashing of Mynde, heavinesse of Heart, Dolour, Anguish, and Perplexitie of spirite; yea, of disertion to sense; yea, of the Wrath and Curse of **G O D**; the feeling whereof may iustlie be called *A descending to Hell*; **CHRIST** in His owne experience knoweth what all such exercises are. 2. These His experiences, and sufferinges,

are Pawnes to vs of His Compassion on vs in such cases; so that we may as certaynlie belieue the Compassion, as the Pallion.

3. *Hee maketh exception of Sinne, whereof hee was free; but not of his beeing tempted to Sinne.*

T H E N, 1. Albeit our **L O R D** bee free from committing sinne, yet Hee was not free from beeing tempted to sinne: and so can pittie our weaknesse, when wee are overcome of it. 2. His beeing free of sinne, is our Comfort agaynst sinne. For, if our Mediator had beene defyled with sinne, Hee could not haue washed vs: But now Hee is able to iustifie vs, and set 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. **F**rom these Encouragemetes, hee draweth another Direction, To come boldlie to **G O D** in Prayer, for everie thing whereof wee stand in neede.

T H E N, The Apostle alloweth vnto the Believer, 1. Certayne perswasion of the acceptation of his person: hee biddeth him *Come boldlie*. 2. Hee alloweth certayne perswasion of the granting of his Prayers, in the matter namelie of Grace and Mercie; which includeth the Remission of finnes.

2. *The Throne of Grace, or the Mercie Seate, was above the arke, within the Sanctuarie, and represented **G O D** in **CHRIST** reconciled to His People, gracious and*

and mercifull vnto them. To this hee alludeth, and by this meanes T E A C H E T H vs,

1. That the substance of that typicall Mercie seate, is to bee found in **CHRIST** vnder the Gospell. In Him **G O D** is ever to bee found, on His Throne of Grace. 2. That the Vayle of the ceremoniall Sanctuarie, is rent in **CHRIST**'S suffering, and an open doore made vnto the Holiest, vnto everie Believer, and not for the Highest alone, to enter in. 3. That **G O D** layeth asyde His Terrour and Rigour of Iustice, when His owne come vnto Him in **CHRIST**, and offereth accessie vnto the Throne of Grace, vnto them.

3. *Hee will haue vs comming with boldnesse, to obtayne Mercie; including himselfe with the Faithfull, and joyning the meanest of the Faithfull, to whom hee wyreth, in the same Priviledge with himselfe.*

T H E N, 1. Free libertie to expound all our mynde to **G O D**, as the word importeth, without employing the mediation of Saynt or Angell, or anie belyde **CHRIST**, is one of the Priviledges of Christian Religion. 2. This Priviledge is common to the meanest of the Faithfull, with the chieffest Apostles. 3. There is Mercie to bee had for such as come for remooving of everie sinne, and remedie of everie miserie.

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

1. That albeit, for the present, possible, wee bee not touched with the sense of Wantes, Strayts, and Difficulties; yet wee are to expect, that tyme of neede will come. 2. That it is good to fore-see this, and

E 3. make

make provision, in the tyme of Grace, in this acceptable Daye, whyle GOD is on His Throne of Grace. 3. That our Prayers, if they get not an answer presently, yet shall they get an answer in the tyme of neede. When our Neede cometh, then shall our Help: come also.



The summe of Chap. V.

I Hane called IESVS, the Sonne of GOD, a Great High Priest, because the Leviticall Priests are but a resemblance of Him, and that in their imperfect measure. For, looke what Office they had, Vers. 1. What properties were requyred in them, Vers. 2. 3. Howe they were called to their Office, Vers. 4. A fayrer Calling hath CHRIST, and to an higher Priesthoode, Vers. 5. 6. I called Him a Compassionate high Priest, because Hee tooke on our frayle nature, and had experience of such troubles as ours, both outward, and inward, Vers. 7. For, the measure of the Mediator's obedience, albeit Hee was the Sonne, requyred actuall and experimentall suffering: else, the pryce had not actuallie bene payed for vs, Vers. 8. And, nowe, beeing throughlie fitted for His Office by suffering, Hee is become the Cause of the salvation of all that follow Him, Vers. 9. Authorized for that ende, of GOD, after the Order of Melchisedek; which Order is more perfect than Aarons, Vers. 10. Of which mysterie I must speake with greater difficultie, for your incapacitie, Verse, 11. For yee hane neede yet

more to

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

The Doctrines of Chap. V.

vers. 1. **F**OR, everie High Priest taken from amongst men, is ordayned for men, in thinges pertayning to GOD; that hee may offer both gifts and sacrifices for sinnes.

1. **H**EE setteth downe the properties of the high Priest, that hee might shewe the truethe of them in CHRIST. First, the peoples comfort did rejoyce, that the high Priest should bee a man: So is CHRIST a Man, wayled out from amongst men. The Flowre of all the Blocke. Therefore wee may come the more homdie to Him.

2. The high Priest was ordayned for men; that is, was appointed to employ all his Office for mens good. So doeth 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 thinges pertayning 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 businesse betwixt GOD and vs, for working in vs Repentance, and Amendement; and making our persons, and service, acceptable to GOD: and therefore, in nothing may wee passe by Him.

4. In speciall, the Priest behooved to offer Gifts and Sacrifices for Sinne, for remooving of Wrath, and obtayning of Favour. So hath CHRIST done, and fulfilled the type in this poynt also: therefore, by Him must wee obayne the good which we craue, and haue the evill remooved which wee feare.

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

1. **H**EE goeth on in the Comparison: The typicall high Priest behooved to bee compassionate on the Sinner: So in trueth is Christ, even as the misericordie requyreth, proportionallie, as the worde importeth.

2. Hee maketh two sortes of Sinners, Ignorantes, and Transgressours. **T H E N**, Though there bee difference of sinners, yet no sinner, that seeketh to Christ, is secluded from His Compassion.

3. Followeth a difference, serving to advance Christ, above the typicall Priest. The high Priest typicall, was compassed with infirmities; not onelie sinnelesse infirmities, but sinnefull also; and so behooved to pittie others. **C H R I S T**, though not compassed

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

T H E N, Looke what compassion one sinner might expect of another, as much may wee expect of our sinnelesse Saviour.

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

A Nother difference. The typicall Priest had neede of Remission of his owne sinnes, and the benefite of the true Sacrifice: But **C H R I S T**, because without sinne, offered Sacrifice onelie for our sinnes, and not for His owne.

T H E N, All the Benefite of Christ's 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 proceedeth in the Comparison. The typicall Priest entered by authoritie to his Calling, and was honoured by his Calling: So entered Christ. No man, sayeth hee, taketh this honour vnto himselfe, but Hee that is called as was Aaron.

T H E N, I. 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

appoynted of GOD, or intrude himsele into an Office, without a lawfull Calling, it is no kynde of honour vnto him.

Vers. 5. So also, CHRIST glorified not Himsele, to bee made an High Priest: But Hee that sayde vnto Him, Thou art My Sonne, to day haue I begotten Thee.

1. **O**UR LORD is commended, for not gloryfying himsele, by intrusion in his Office. *THEN*, 1. Such as pretende to bee Christ's seruantes, must beware to intrude themselves into any Office, and must obey, as Christ did, God's Calling, to God's Employment. 2. Hee that vsurpeth a Calling, doeth glorifie himselfe, and taketh the honour that is not given him: for which hee must giue a Reckoning.

2. Thou art My Sonne, this day haue I begotten Thee, doeth importe, by the Apostle's alleadging, not onely CHRIST'S Godhead, and Declaration to be GOD'S Sonne, but also the Declaration of him, To be high Priest in his Manhead; taken out from amongst men. So deepe are the Consequences of Scripture, when the spirit bringeth forth his owne Mynde from it.

Vers. 6. As Hee sayeth also in another place, Thou art a Priest forever, after the Order of Melchisedek.

Hee allead

HEE alleadgeth another place, more cleare. *THEN*, Howbeeit Trueth may bee proven from one place, yet it is needfull also, for the hearers cause, to alleadge moe places, till the hearer bee convinced.

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

HAVING proven CHRIST'S Office, bee sheweth his Exerccise of it, in offering for our finnes a more precious Oblation than the typical: Even himsele, with Teares, to Death.

In these wordes, *THEN*, CHRIST is poynted 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 sinnelesse infirmities of our nature, as Griefe, Feare, Mourning, Death. 3. Having a set tyme, during which hee was to beare these our infirmities, in the dayes of his flesh. 4. Exerccising his Priestly Office in these his dayes, and offering his precious Teares, and Cryes, yea, his lyfe, for vs. 5. One, who how-so-ever Feare was vpon his holic Nature, yet knew hee should bee delivered from Death. 6. Who, as a Man, in confidence of deliuerie, made Prayers to the Father. 7. Whose Prayers are not refused, but accepted, and heard, in our behalfe. 8. And
That hee

That these his Sufferinges were ended, with the dayes of his Humiliation.

1. *These Actes of Feare, and Teares, &c. are the proper Actes of his humane nature.*

THEN, 1. As the Divine Nature had its owne Actes, proper to it selfe, so had the humane Nature Actes, proper to it selfe also; and some Actes were common to both the Natures: So of Christ's Actes, some are divine, some humane; some are both divine and humane. 2. As Man, hee was vnable to heare our Burthen, or to helpe himselfe, and, therefore, behooved to haue the helpe of the Godhead. 3. Albeit hee was God, in his owne person, yet as Man hee behooved to take our rowme, and place, and pray for Assistance, both as Cautioner for vs, and Teacher of vs: to giue vs Example, how to behaue our selues in Straytes.

2. *HEE feared Death, and offered Prayers, and Teares, and strong Cryes: Because, not onelie death temporall presented it selfe before him; but, which was more, the Curse of the Lawe, the Father's Wrath, for Sinne, dueltie deserved by vs, was sette in a Cuppe to his head, which should haue swallowed him vp for ever, if hee had not, by the worthinesse of his person, overcome it, and turned the eternall Wrath, and Curse due vnto vs, into a temporall Equivalent to himselfe.*

THEN, 1. The sense of GOD'S Wrath, whom will it not terrifye? since it wrought so on Christ. And Nature can not choose but feare, when Sense feeleth Wrath. 2. Felt Wrath, seemeth to threaten yet more, and worse: and, therefore, beside Feeling, doeth breede yet farther Feare,
3. The

3. The Curse of God due to our sinnes, virtuellie implying the deserved paynes of Hell, is more terrible than can bee tolde, and such as the creature can not choose but feare, and abhorre. 4. Christ's sufferinges were no phantasie, but verie earnest, vehement, and terrible. 5. No Weapon, nor Buckler agaynst Wrath, but fleeing to God, by Supplication, and Crying, and Teares.

3. *Hee prayed to Him that was able to saue him, and was heard.*

THEN, 1. Albeit sense of Wrath seeth no out-gate; but blacke Feares are alwayes before it; yet Fayth, looking to God's Omnipotencie, seeth an out-gate. 2. Christ's Prayers in our behalfe, receaue 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.

Vers. 8. Though Hee were a Sonne, yet learned Hee obedience, by the things which Hee suffered.

HEE remooveth the scandall of his Cresse, by showing the necessitie, and vse thereof. Albeit Hee was the Sonne, yet He learned obedience by those things, which Hee suffered.

THEN, 1. In the tyme of Christ's deepest humiliation, the vnion betwixt his Godhead and Manhead was not loosed: hee remayned the Sonne of God still. 2. The Excellencie of his person exempted him not from suffering, having once taken on our debt. 3. Christ knewe what suffering was, before hee

fore hee suffered : but hee knew not by experience, till hee actuallic suffered. 4. Christ's holie Lyfe, was a parte of his Obedience to the Father: but his Obedience in suffering for our sinnes, was Obedience in an higher degree. 5. To obey God by way of Action, is a common Lesson, to everie holie creature: but, that a sinnelesse, and holie person, should suffer for sinne, was a New Lesson, proper to Christ; a Practique which never passed, but in Christ's person onlie.

Vers. 9. And beeing made perfect, He became the Author of eternall Salvation, vnto all them that obey Him.

1. **T**HE Suffering of CHRIST is called his Perfection. THEN, 1. CHRIST though perfect in his person, yet hee wanted something, to make him perfect in his Office, till hee suffered: for hee could not satisfie the Father's Iustice, till hee suffered; nor yet could hee haue fellow-feeling from experience, of the miseries of his members. 2. After suffering Christ lacketh nothing that may pacifie God, or comfort and saue sinners.

2. The Fruite followeth. Beeing perfected, hee is become the Author of Salvation, to all that obey him.

THEN, 1. The proper cause of our saluation, is to bee sought in Christ, perfected by suffering: not in anie one parte of his holinesse, or obedience in doing, or anie part of his suffering; but in him perfected, by his obedience, even to the death of the Crosse. VVee may take Comfort from, and make vse of, his holie Conception, Lyfe, and severall

Vertues:

Vertues: but wee must remember, that his accomplished Obedience, in doing, and suffering, is our Ransome, joyntlic considered; and not anie particular Act looked on alone. 2. None should stumble at Christ's sufferings, which perfected him in his Office, and lykewyse perfected our Ransome to the Father. 3. Christ felt the Bitternesse of his owne sufferings himselfe: but wee got the sweete Fruite thereof; even Eternall Lyfe. 4. Onlie they who obey Christ, can clayme Title to the Purchase of Eternall Lyfe, by him. Nowe, these are they who obey him, who in vprightnesse of heart belue in his promises, and ayme to drawe strength out of him, for newe obedience.

Vers. 10. Called of GOD, an High Priest, after the Order of Melchisedek.

HEE prooveth, that Christ is Author of Eternall Salvation, to his Followers, from the nature of his Priesthoode, which is Eternall: not after Aaron's Order, but Melchisedek's. THEN,

The nature of Christ's Priesthoode, after Melchisedek's Order, and the Father's authorizing him in the Office, is the Evidence of our Eternall Salvation to bee had by him, with the Father's Approbation.

Vers. 11. Of Whome wee haue manie thinges to say, and hard to bee vntered, seeing yee are dull of hearing.

Beeing so

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. **T H E N,**

1. Even the Children of GOD are not free of this Diſeaſe, of ſlowneſſe to conceaue Spirituall thinges aright. 2. The incapacitie of Auditors, will breede, even vnto the beſt Preachers, difficultie of expreſſing their mynde. 3. Preachers ſhould rebuke the dullneſſe of people, to ſtirre 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 need of Milke, and not of ſtrong Meat.

1. **H**EE maketh their Fault the more, becauſe by reaſon of tyme, they ought to haue beene Teachers: that is, both well grounded themſelues, and labouring to informe others. **T H E N,** 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 ſelues, 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*

of Milke.

T H E N, 1. Catechizing of the rude and ignorant, is the firſt thing muſt bee done, for making ſound Chriſtians. 2. There is an order to bee kept, in bringing men vnto knowledge: The firſt Principles, and fundamentall Doctrines, muſt firſt bee taught. 3. Nothing is to bee taught, for grounding men in Religion, but GOD'S Oracles; that which is in GOD'S Worde onlie. 4. The manner of teaching the Principles of Religion, ſhould bee eaſie, and playne, as Milke for Children.

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

HEE prooveth them to bee rude in knowledge, by the deſcription of one weake in knowledge, whome hee calleth a Babe, uſing Milke, and vnſkillfull in the Word of Righteouſneſſe: ſo called, becauſe, how to bee righteous, is the Summe of the Doctrine of it.

T H E N, 1. There are degrees of knowledge in Chriſtianitie: Some are weake, lyke Babes; ſome, more inſtructed, &c of full age. 2. All knowledge in Chriſtianitie, 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 uſe, haue their ſenſes exercyſed to diſcerne both good and evill.

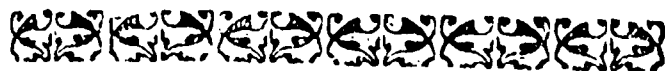
1. **H**EE describeth the well-instructed Christian, by his Meate, and exercysed Senses. The Meate that hee is fitte for, is strong Meate: that is, more profound Doctrine.

T H E N, 1. All the Scripture, and Doctrine frae it, is eyther Milke, or stronger Meate: but whether this, or that, yet, alwayes, it is Foode, fitte for nourishment of mens soules. 2. Discretion must be vsed by Teachers, to fitte their Teaching, as their people are advanched for Milke, or stronger Meate; so as they may best bee fedde.

2. For the exercyse of his Senses, or Wittes, to discern good or evill, hee hath it by vse habite, and frequent acquaynting himselfe with Scripture.

T H E N, 1. The vse of the Scripture, and knowledge gotten thereby, is to discern by it, what is good, what is evill; what is Trueth, what is Errour; 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 poynt in hand. 3. To get a man's Wits exercysed, requyreth frequent vse of, and acquayntance with, the Scripture. And, without this haunting our mynde in the Scriptures, and observing the LORD'S Counsell therein, a man can not bee able, albeitt hee were versed in humane writs, to discern false doctrine, from true.

The



The summe of Chap. VI.

TH E R E F O R E, albeitt you bee rude, yet praesupposing you are so settled in the groundes of Fayth, Repentance, Baptisme, &c. that you shall not renounce them agayne, I will leade you on a little farther, if G O D please, Vers. 1, 2, 3. For, if after cleare conviction of the Trueth, a man, voluntarilie, revolt, and fall awaye, from the groundes of true Religion, there is neyther Repentance, nor Mercie, for such a man; because hee, maliciouslie, doeth what hee can, to put Christ to as great a shame, as those who first crucified him, Vers. 4, 5, 6. And, as G O D bleisseth those who bring forth Fruits by his manuring of them, Vers. 7. So is it justice, that hee curse such as growe worse after manuring, Vers. 8. But I hope better of you, Vers. 9. As the Fruits of your Fayth giue mee warrant, Vers. 10. Onellie that you may bee more and more assured, continue diligent, Vers. 11. And followe the Example of the Faythfull before you; in hope of the Inheritance, Vers. 12. For, the Promise made to Abraham, and the Faythfull his Children, is verie sure, confirmed by an Oath, Vers. 13, 14. And Abraham, at last, obtayned it, Vers. 15. For, as an Oath endeth stryfe amongst men, Vers. 16. So, to ende our stryfe with G O D, in misbelieving of him, hee sware the Promise to Abraham, and to his seede, Vers. 17. That vpon so solide Groundes, as are G O D'S Promise, and G O D'S Oath, wee

F 2 mighs

might haue Comfort, who haue fled to CHRIST, and hope for his helpe, Vers. 18. Which Hope, is as an Ancre, which will not suffer vs to bee driven from Heaven, where CHRIST is established, Eternall PRIEST, after the Order of Melchisedek, Vers. 19, 20.

The Doctrine of Chap. VI.

vers. 1. **T**herefore, leaving the Principles of the Doctrine of CHRIST, let vs goe on, vnto Perfection; not laying agayne the foundation of repentance from deade works, and of fayth towards GOD.

1. **F**ROM the Reproofe of their dulnesse, bee draweth an Exhortation, To amende their pace, and goe forwardes. WHICH TEACHETH Vs, That the conscience of our by-gone slippes, and sloathfullnesse, should bee a sharpe spurre, to dryue vs to a swifter pace, for overtaking of our Taske.

2. *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 taught in CHRIST'S House, but HIS DOCTRINE, which cometh from him, and tendeth to him.

3. *Hee leaveth the Principles, and goeth on to Perfection.*

fection. **T**HEN, 1. There are two partes of Christian Doctrine: one, of the Principles of Religion; another, of the perfection thereof. 2. The Principles must first bee learned, and the foundation layde. 3. When people haue learned the Principles, their Teachers must aduance them farther, towards Perfection.

4. *Hee sayeth, bee will not laye agayne the foundation: presupposing it is so layde, as it needeth not to bee layde agayne. Or, if they make Apostasie, after ouce laying, can not bee layde the second tyme.*

THEN, The groundes of Religion, must bee so solidlie learned, as they may well bee bettered after-wardes, by addition of farther knowledge; but neuer rayfed agayne: and must bee so soundlie believed, as they neuer bee renounced agayne.

5. *Hee reckoneth a number of fundamentall poyntes of Doctrine: and first, of repentance from dead workes: so hee calleth our workes, before conversion.*

THEN, 1. It is a mayne poynt of the Catechisme, to belieue, 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 joyning the Doctrine of Fayth, as the next poynt, HEE GIVETH VS TO VNDERSTAND, That it is as necessarie a ground of Religion, to teach a penitent to belieue in GOD, as to teach the Believer to repent.*

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

1. **T**HE Doctrine of BAPTISMES, in the plurall number, becometh a third fundamentall Doctrine: And so maketh it NECESSARIE, That the significations of Baptisme be taught, that the people may learne to put difference betwixt outward Baptisme by the Minister, which an hypocrite may haue, and the inward Baptisme by the Spirit, which CHRIST bestoweth vpon his owne Elect; and, that they be instructed in the nature of this Sacrament, and the signification thereof: yea, and of the Baptisme of suffering affliction for the Gospell, wherunto the outward sacrament of Baptisme obliedgeth.

2. The fourth fundamentall Poynt, of the Doctrine of the Catechisme, becometh the Doctrine of the laying on of handes. Now, handes were in a speciall manner imposed: First, In the bestowing of Spirituall and miraculous Giftes, for the confirmation of new Conuerteres in the Primitiue Church, ACT. viij. 17. 18. Which endured vntill Christian Religion was sufficiently confirmed vnto the worlde, to bee diuine. Next, Imposition of handes was vsed in the Ordination of Office-bearers in the Church, both extraordinarie, and ordinarie, 1. TIM. iij. 14. and Chap. v. 22. ACT. vj. 6. **T**HEN, In the Apostles esteemation, it is necessarie, for grounding of people in Religion,

in Religion, that they bee instructed, not onelie how the LORD founded the Christian Religion, and confirmed it, by extraordinarie Giftes of the holie Spirit, in the Primitiue Church: But, also, vvhath Offices, and Office-bearers, hee hath ordayned, for ordinarie edification, and ruling, and mayntayning of his Church, vnto the ende of the worlde: that they may acknowledge such as are sent of GOD, and submit themselues vnto them.

3. The Doctrine of Resurrection of the dead, becometh the sixth poynt of the Catechisme: and of the last Iudgement, the sixth. Vnder which sixe, the summe of Christian Religion may bee comprized; and in this order wherein they are set downe, may bee best learned, beloved, and made vse of.

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

BY this manner of speech, if GOD permit, becometh TEACHETH vs,

1. That a Preacher's endeavour to instruct a people, can haue no successe, except GOD make way vnto him, and concurre with him. 2. That hee who is busied in the most necessarie parte of GOD'S Service, suppose it were in wryting Scripture; let bee in ordinarie preaching, and wryting; must doe it with submission to GOD, to bee stopped in the midde of his worke, and cutted short; yea, and that in the midde of a meditated speech, if it so please GOD.

Vers. 4. For, it is impossible for those who

who were once enlightened, and have tasted of the Heavens 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 againe vnto repentance: seeing they crucifie, to themselves, the Sonne of GOD a-fresh, and put Him to an open shame.

1. **M**YNDING to stirre them vp, to wake progresse in Knowledge, bee setteth before them the danger of Apostasie. **T H E N,**

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 accounteth our naturall securitie so great, that there is neede of moste fearfull threatninges, to awake vs out of it. 3. That the onelie way to bee freed from Apostasie, is to bee ayming at a Progresse.

NEXT, OBSERVE, 1. That hee doeth not speake heere of everie sinne agaynst Knowledge, albeit indeed those bee fearfull, and dangerous; but of Apostasie from

from Religion, and the Doctrine of Christ. 2. Not of the Apostasie of Ignorantes, 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 feeling somewhat of the power of the Truth, doe revolve. 3. Hee speaketh not heere of Apostasie of infirmitie, for feare, in fitte of a passion, or hastie passage of ones lyfe: But, of a voluntarie, and deliberate falling away, after cleare conviction of the Truth. This is that sinne agaynst the holie Ghost, which heere hee speaketh of. 4. Hee doeth not presuppose heere, that an elect Childe of GOD, and renewed, may fall into this sinne: But, that a Professour, and some in the visible Church, may fall away, and die in this sinne. (Nowe, a Professour may bee endued with manye Gifts, and yet bee a Temporizer, and remayne unrenewed inwardlie; and so may possiblie fall into this ill.) And, therefore, everie Professour should bee the more circumspect, because of the possibilitie of some mens Apostasie; and the more diligent to attayne to that Fayth which purifyeth the heart, and worketh by Love, which fayleth not. 5. In telling what is the danger of a Professours Apostasie, the Apostle myndeth not to weaken anye mans Fayth, or to discourage him from progresse making: But, by the contrarie, his intencion is, that men strengthen themselves so much the more in the Fayth. And, therefore, such as haue felt no more in their owne estimation, but these Tastings, should bee so faare from discouragement,

couragement, and faynting, that rather they must looke to a necessitie layde vpon them, to make progresse in Fayth, and the fruites thereof, and to drawe neare to G O D, who can preserue them from falling away.

But, because some doe trouble themselves, and other some doe harden themselves in Errour, by this place, (as our intended brevitie will suffer) let vs studie to giue some light to both. Compare this place, with Vers. 9. 10. 12. of this Chapter, to the ende. First, in these Verses, the 4. 5. and 6. hee is speaking of Professours in generall, conditionallie. But vers. 9. 10. 12. hee is speaking to the true Believers amongst these Hebrewes, particularlie.

2. **H**ere in these Verses, are glorious Giftes, Illumination, and tasting of Spirituall things: There in those Verses, is Fayth, working by Loue, to the Glorie of I E S V S, and Weale of HIS Sayntes. 3. Here are Men enrolled amongst Christians, so bolden, and esteemed, both of themselves, and others: There are sensible Soules, in the feeling of Sinne, and feare of Wrath, and hope of Mercie, fleeing to I E S V S, as to a Refuge, and casting the Ancre of their tossed Soules within the Payle, where I E S V S is in Heaven. 4. Here Men, receaving from the holie Ghost, good things: There Men, receaving from him, beside these good things, better things also. 5. Heere things glorious indeede, yet not allwayes accompanying Salvation; but in some going?

going before Saving Grace; in others, possiblie alone, without Saving Grace: But there are Saving Graces, alwayes joyned with Salvation. 6. Heere in these Verses, the Apostle is not confident, but such as haue receaved these things heere mentioned, may fall away, except they goe forwardes, and studie to make progresse. But there, in those Verses, the Apostle is perswaded, that they shall not fall away, but bee saved, and therefore vponencouragetb them, to goe forwardes.

FROM THIS COMPARISON IT IS CLEARE, THEN, 1. That there is a possibilitie of the Apostasie of Professours, and titular Sayntes; but not of the Apostasie of renewed soules, and true Christians, true Sayntes. 2. That there is ground of Feare, from these wordes, to such as are secure, and puffed vp with the conceit of their Spirituall Giftes; but not of those who in feare are fled to CHRIST. 3. That in this place, carnall confidence onelie is shaken in such, who as if they had done well enough, studie not to make progresse: but Fayth nowayes weakened in such, who still studie to aduance, and make more and more progresse. 4. That heere fruitlesse Light, and fruitlesse Feeling, is called in question; but not Fayth, and labourious Loue, bringing out Fruit to CHRIST'S Glorie, and good of his Sayntes.

Agayne from this Comparison, it is evident, That the holie Ghost is Author, both of these common Spirituall Giftes, and of these speciall Saving Graces also. Of these common Giftes, 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
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are his owne house; bringing with himselfe better things than these Giftes, and Salvation also, vnto them, intalliblie.

Thirddie, from this Comparison, it is cleare,

1. That there are some Converts, externall, from the worlde, to the Church, who yet sticke in their naturalls; and are not, in the sense of Sinne, fledde vnto CHRIST, for Refuge, nor converted, from nature, to Saving Grace; to whome the Apostle will not deny rowme in the Church, if they will studie to make progresse. And, 2. That illumination, and tasting of Spirituall things, may bee given as well to such, who are not renewed in their heart, as vnto sound Convertes.

FOR, 1. The naturall man may bee convinced, That the Church is a blessed Societie, and joyne himselfe vnto it. 2. Yea, chaunge his outward conversation, and cast off his pollutions which are in the worlde through lust, and take himselfe to be ruled, outwardlie, by CHRIST'S Discipline, and call Him LORD, LORD. 3. And bee so blamelesse, before men, that bee may looke, with his Lampe, lyke a wyse Virgine, wayting for the Wedding; and yet bee a gracelesse Foole inwardlie. 4. Yea, bee may bee illuminated, not onelie by learning the literall knowledge of the Gospell, as men doe their Philosophie: but, also, may bee illuminated supernaturallie, with in-sight in manie profound things in the Scripture. For, supernaturall gifts may bee in a naturall and vnrenewed man, so as he may say to Christ, I haue prophesied in Thy Name, and yet bee vnrenewed in Christ's estimation. 5. Hee
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may taste of the heauenlie Gift, partlie by historicall believing the trueth of the Gospell, partlie by contemplation of the trueth credited. Nowe, historicall sayth, is a taste of that beauenlie gift of justifying sayth, because it is a good degree towards it: and contemplation of this trueth, bringeth a taste of the thing credited; and so of the heauenlie Gift revealed in the Gospell. For, the contemplation of everie trueth, bringeth with it, naturallie, a delectation, such as Philosophers doe finde in their studies. And the more eminent the trueth bee, no wonder the delectation bee the greater. For, manie heard Christ's gracious Sermons, and wondered, and believed his wordes to bee true: but Christ did not commit himselfe vnto them, for hee knew what was in them. 6. Hee may bee made part-taker of the holie Ghost, and haue his share of Church giftes, distributed by the holie Ghost; so as hee can, from the light which the holie Ghost giveth him, answere other mens doubtles, comfort the feeble mynded, and edifie others in their sayth, by his speeches; yea, haue the gift of expresting his brayne light, both in conference to men, and in formall prayer to GOD, if hee bee a private man onelie: and if hee bee in publicke office, may haue the gift of formall preaching, and praying in publicke: yea, in those dayes of the Apostle, might haue had the extraordinarie gifts of Tongues, Prophe-sying, and Miracles working. Therefore, sayth Christ, Manie will say to mee in that day, Lord, Lord, haue wee not prophesied in thy Name? and in thy Name haue casten out Devils? and in thy
Name

Name done manie wonderfull workes? To whome Christ will aunswere, I never knew you: Departe from mee, yee that worke iniquitie. **MATT. viij. 22. 23.** Nowe, this knowledge, convincing light, and giftes of vterance, &c. are from the holie Ghost; or else, howe could such Apostates, as beere are descrybed, sinne agaynst the holie Ghost?

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 and Mercie of GOD towards sinners, shyning therein: yea, and by beholding the possibilitie of his owne salvation, vpon this condition, If hee will sell all, and buy the Pearle, hee may taste of GOD'S Merchandize, in the blocking for them; besyde all the false joyes, & delusions, which hee may get by presuming of the certayntie of his owne salvation: and yet, in the meane tyme, as a foole, will not lay downe the pryce; will not renounce his earthlie, and beastlie affections; will not denye himselfe, and his owne corruptions: The care of this worlde, and the deceitfullnesse of Ritches, choking the fruites of the Worde heard, as they who receaue the seede amongst thornes. Wherefore, in tyme of persecution for the Worde, hee may by and by bee offended, and quyte the Trueth, albe it with the stonie hearted hearers, in tyme of prosperitie, hee heard the Worde, and anone, with joye, receaved it, **MATT. xliij. 20. 21. 22.**

8. Lastlie, hee may taste of the power of the worlde to come: that is, in contemplation of the Blessednesse promised to the Sayntes in Heaven, hee taken with admiration

ration of it, yea, and haue a naturall desire of it, as Balaan did, when vpon such a speculation, he did wish to die the death of the Righteous, and to haue his last ende as his: and yet loue the wages of Iniquitie so well, as hee quyte not his greede, for all his wish of Heaven. In a word; It is possible, that a man impenitent, and vniuenewed in his heart, may bee a glorious Professour, for his outward behaviour, and haue fayre giftes; and yet make Apostasie from the trueth, when hee getteth a fit Temptation: or else, how should it bee possible, that the Devill should make glorious Professours, and Church-men, in all Ages, Apostates, Persecuters, Betrayers of the Trueth to the Adversarie, Under-myners of the Church of Christ; Except they, vnder all their show, did lodge in their heart, the loue of Money, and worldlie Ritches, more than the loue of Heaven? the loue of the prayse of men, rather than GOD'S Approbation? the lust of their fleshlie ease, and pleasure, more than the pleasure of GOD? the fleshlie feare of those that can kill the Bodie, more than of GOD, who can cast both Soule and Bodie into Hell? And, therefore, no wonder, if for satisfaction of their Ambition, Avarice, Lustes, and earthlie Affections, they become readie to sell CHRIST, and His Trueth, and His Church, and their Countrey, and All, when they find their Merchand, and the beloved Pryce offered vnto them.

4. OBSERVE HEERE; How glorious soeuer these Illuminations, and Giftes, and Tastings seeme, yet there is no farther heere graunted, but Tastings,

Tastings, to such rotten Professours. That which they get, is eyther onelie 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 Spirituall lyfe in the man, nor from a roote in himselfe: that is, not from the Spirit dwelling in him. Such feelings doe neither foster, nor strengthen him, for anie Spirituall Obedience; but evanish, without chaunging the heart. It is true, all that the Godlie get, in comparison of what hee shall get, is but Tastings: Yet, in comparison of these fruitlesse tastings of the vnfound Professours, that which hee getteth, is true Eating, and Drinking, a reall Feeding; holding his soule in lyfe, and enabling him to worke the workes of GOD; to mortifie his Lustes, and serue GOD in his spirite.

5. **OBSERVE**, That beere hee doeth not challenge those who haue felt these Tastings, for vnfound, nor threaten them, if they holde on, and make progresse. **T H E N**, 1. The having of Illumination, and spirituall Giftes, and tastings of heauenly things, is not to bee lightlie esteemed of; but accounted as steppes, and degrees, vnto a farther progresse: vwherefrae, as it is possible some fall away; so it is a piece of Advaancement, to encowrage men to goe on, that they fall not away. 2. There is no daunger in having this Illumination, or these light Tastings: But all the hazard is, to rest vpon them, and not to tende towards Perfection; or, to fall away, after receaving so much Encowragement. 3. And, therefore, wee must not rest on Illumination, or common giftes, howe glorious soeuer; nor tastings, and feelings, howe sweete soeuer: but

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

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

1. **H E E** sayeth not, It is impossible they shall bee saved; but, that they shall bee renewed by Repentance. **T H E N**,

Apostates salvation, is not impossible, but because their repentance is impossible; and where Repentance is, there is no impossibilitie of salvation; but a certayntie of salvation rather. For, Hee that giveth the Repentance, Hee declareth His purpose, to giue Remission also.

2. *Hee giveth a reason, why they cannot get Repentance; Because they, maliciouslie, renounce Christ, and crucifie Him a-fresh vnto themselves. That is, drawe on the guiltinesse which His Enemies who crucified Him, did lye vnder, by apostasie, allowing their crucifying of Him.* **T H E N**,

1. An Apostate from CHRIST'S Doctrine, doeth CHRIST as open shame 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 Iewes, for crucifying of CHRIST; and accounteth CHRIST no other worthie, than

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so to

so to bee dealt withall. 3. Renouncing of CHRIST, maketh Repentance impossible: For, Hee is a Prince, to giue Repentance vnto ISRAELL. And, therefore, hee who will not quyte CHRIST, nor His true Doctrine, is not debarred from Repentance having, nor from Salvation.

Vers. 7. For, the earth, which drinketh in the rayne that commeth oft vpon it, and bringeth forth Herbes, meete for them by whom it is dressed, recea- veth Blessing from GOD.

Vers. 8. But that which beareth thorns, and briers, is rejected, and is nigh vn- to cursing; whose ende is to bee bur- ned.

HEE giveth a reason of the punishment of Apo- states, from the lesse, to the more, vnder a si- militude from Land-labouring, thus: As GOD blesseth such men, who, after paynes taken on them, bring forth the Fruites of good Workes; So doeth Hee curse those, who, after paynes taken on them, doe bring forth but evill workes. And if it bee but equitie, that GOD curse Professoures, who bring forth but evill fruites in their lyfe; Much more equitie Hee should curse Apostates, who professe open hostilitie agaynst Him.

The similitude SHOWETH, 1. That men are lyke vnmanured land, before they bee brought wi-

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thin 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 Repen- tance, GOD blesseth, and maketh more fruitfull. 3. That the Meanes of Grace, vnder the Gospell, are to our Soules, as Rayne, and Labouring, and other Husbandrie is to the Ground.

Vers. 8. But that which beareth Thorns and Brieres, is rejected, and is nigh vnto 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, allbee it hee fall not into the sinne agaynst the holie 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 giue over labouring of a piece of evill ground. 3. And, by this meanes also sho- weth, That God's most severe Iudgements, haue, 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 Apollates, or of the barren Land.

Vers. 9. But, Beloved, wee are perswa- ded better thinges of you, and things that accompanie Salvation, though wee thus speake.

1. **H**EE mittigateth his threatning of them, for feare of hurting their Fayth: Beloved, sayth hee, wee are perswaded better thinges of you, though wee thus speake.

T H E N, 1. A Preacher may threaten, fearfullie, those of whome hee hath good hopes; yet with prudence, lest hee harme them. 2. And people threatened, must beware of weakening their owne Fayth: knowing, that threatenings are not vsed to weaken Fayth; but to put away Securitie, and Sloathfullnesse.

2. Hee taketh his Assurance of them, from such thinges as accompanie Salvation. **T H E N**,

In the Fruites of Fayth, there are Markes, and Evidences, of a man's salvation to bee found, which may giue a charitable perswasion of their blessed Estate, to such as knowe them.

Verf. 10. For, GOD is not vnrighteous, to forget your worke and labour of loue, which you haue showed towards His Name, in that yee haue ministred to the Sayncts, and doe minister.

1. **T H E** reason of his good hopes of them, is their by-gone, and present Fruites of Loue towards CHRIST'S Name, and His Sayncts.

T H E N, 1. The Workes of Loue, done for the Glorie of CHRIST, or to His Sayncts, for CHRIST'S sake, from tyme to tyme, as GOD giveth occasion, are euid

are euidnt Markes of a man's salvation; and, more sure Tokens of saving Grace given, than Illumination, and Tastings, spoken of before. 2. No loue isto be reckoned for Loue, but working Loue. 3. No workes are right Workes, which flowe not from Loue, to CHRIST.

2. Of such Workes, hee sayeth, that GOD is not vnrighteous, to forget them: and so prooueth their Salvation, because such Fruires accompanie Salvation.

T H E N, 1. With the Grace of laborious Loue towards CHRIST'S Name, the Grace of Salvation doeth goe in companie. 2. Iustice doeth agree with Grace, in the Rewarde of Well-doing; because the Rewarde is graciouslie promised; and Righteousnesse maketh Promises to be performed. 3. The man that loveth CHRIST in deede, and in trueth, hath that which is moste terrible in GOD, for the Pawne of his Salvation; even His Iustice.

3. These are they whome hee reproveth, for weakness of Knowledge, Chap. v. Verf. 12. whome wee bee commendeth, for their good Affection, and fruires.

T H E N, 1. Meane knowledge, if wee be sanctified, and sound, will bee fruitfull in the workes of Loue. 2. This Vertue of Loue, is no excuse for sloathfull following of the Meanes of Knowledge: wee must growe in Loue, and grow in Knowledge also.

Verf. 11. And wee desire, that everie one of you doe shewe the same diligence, to the full assurance of hope, vnto the ende.

1. **H**EE exhorteth, to continue diligent, vnto the ende. **T H E N**, 1. The diligent haue neede of exhortation, to goe on. 2. Exhortation to perseverance, importeth not suspicion of falling away; but serueth to farther Perseverance rather. 3. No other Tearme-day is set to our diligence, but the ende. No licence to slacke, or giue over.

2. *The ende of their going on in diligence, is their full assurance of hope.* **T H E N**,

1. Whatsoever measure of assurance men haue, they may yet obtayne a fuller measure of it. Still wee must studie to growe. 2. Constant diligence in the works of Loue, is the readie meane to foster 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 inherite the Promises.

1. **H**EE setteth the Example of the Fathers before them, to bee imitated. **T H E N**,

1. So manie examples as wee haue in Scripture, of the Godlie gone before, as manie Leaders, and Encouragers must wee reckon our selues 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 vnyklike wee shall come there: for which cause, there is neede of Fayth. 4. A tyme must interveane, and troubles also, ere Heaven bee possessed: There is, therefore, neede of Patience also.

2. They

2. They inherite the Promise, sayeth hee.

T H E N, 1. The moste patient and paynfull Seruaunts 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 sweare by no greater, Hee sweare by Himselfe;

Vers. 14. Saying, Surelie, blessing, I will blesse thee; and, multiplying, I will multiplie thee.

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

1. **F**OR manie Examples, he bringeth one of Father Abraham, from Genes. xxij. vers. 16.

17. and maketh vse of it by application.

T H E N, Because wee can not haue all Examples at once before our Eyes, wee shall doe well, for severall duties, to haue some select Examples singled out, for our owne more readie vse.

2. Hee doeth not bring forth all Abraham's Vertues, but such as made for his purpose.

T H E N, When fit Examples are found out, those poyntes which moste serue for our edification, must bee moste in our Eyes.

3. Hee marketh, first, the Promise made: next,

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the confirmation of it, by an Oath: then, the fast and constant holde layde on it, by Abraham: last, the fruite of the holding fast; Hee obtayned the Promise.

T H E N, 1. In the Example of Believers, the nature of the Promise, and howe they came by it, must especiallie bee marked, for helping of our Fayth. 2. Preachers haue Paul's Example heere, howe to handle a Text.

4. Hee setteth Abraham's Obtayning, for a Pawne of their Obtayning; allbeeit bee knewe their Fayth should bee weaker, in degree, than Abraham's.

T H E N, In making vse of Examples, it must bee helde for a ground, that the honest and vpright Imitators, allbeeit weake, shall finde the same successe, that the stronger, gone before them, haue found.

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

1. **T H E** Apostle beeing about to comment vpon this Oath, first, bee sheweth the ende of an Oath amongst men, *vert. 16.* and then, the vse of the Oath made to Abraham thereafter. 1. Men sweare by a Greater, sayeth hee, that the authoritie of him by whome they sweare, may rasisie the Oath, one way, or other. But **G O D** hath not a greater: and, **T H E R E F O R E**, Himselfe, and all His, is layde in pawne, to make His Oath good. 2. Hee who is the

Greatest,

Greatest, and giveth authoritie, and weyght, to all Oathes amongst men, must bee eslemed wortbie to giue 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 **I M P O R T E T H**. That as long as wee are in misbeliefe, there is a Controversie betwixt **G O D** and vs: wee testifying, that wee are in suspicion of His good affection towards vs, and of His Promise keeping vnto vs: and **G O D** is offended with vs, for our wicked thoughtes, enter-tayned of Him.

3. **G O D** hath sworne His Promise to vs, to take away the Controversie. **T H E N**,

1. A man could condescende no farther, to giue his partie satisfaction, nor **G O D** hath condescended to satisfie vs. 2. Except wee will denye **G O D** the honour, which wee can not denye vnto an honest Man, wee must belieue the sworne Covenant of **G O D**, and particular Articles thereof. 3. Except wee be- lieue, the Controversie remayneth; yea, and is doubled, after the Oath.

Vers. 17. Wherein **G O D**, willing more aboundantlie to shew vnto the Heyrs of Promise, the immutabilitie of His Counsell, confirmed it by an Oath.

1. **O N E** of the endes of **G O D**'S swearing to Abraham, is the Confirmation of the Fayth- fall, or the Heyres of Promise, concerning the vn-
changeablenesse

changeablenesse of GOD'S Counsell, in making the Promise. **THEN**, Everie Believer hath the same ground of Certayntie with ABRAHAM; seeing the Oath sworne to ABRAHAM, is sworne for their Confirmation.

2. *Hee calleth Believers by Isaak's style, Heyres of the Promise.* **THEN**, Believers are all reckoned by GOD, as so manie Isaaks, and intituled with Isaak, to bee Heyres of Abraham with him, and Heyres of the Good promised to him, and Heyres begotten by the force of GOD'S Promise, and Word, and not by the force of nature.

And, certaynie, allbeeit the Law serve for a Preparation, yet it is the Gospell, 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 immortall Seede of the Word of Promise, he may bee called the heyre of Promise also.

3. *By the Oath GOD declareth himselfe willing to shewe the immutabilitie of his Counsell, concerning the Salvation of Believers.* **THEN**,

1. As manie as believe in *IESVS*, and are begotten by the Promise, are fore-ordayned, in GODS Counsell, for Salvation. 2. The Purpose and Counsell of GOD, concerning such mens Salvation, is immutable. 3. GOD will haue Believers knowing this His Counsell, concerning themselves, and their Salvation, and assured of the immutabilitie thereof. 4. *H E E* will haue the sworne Promise made to Abraham, and his Seede, serving in particular, to the Heyres of Promise, or Believers, to make evident
this

this His Counsell to them in particular, as well as to Abraham, because Hee sware to Abraham, to shewe them this His Purpose.

4. *By the Oath hee sayeth, GOD is willing more abundantlie, to shewe the immutabilitie of His Counsell.* **THEN**,

1. Till the immutabilitie of the LORD'S Counsell, concerning our Salvation, bee layde holde vpon, Fayth can not bee steadfast, as the LORD would haue it. 2. GOD is willing, that wee shoulde 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, allbeeit it were not sworne: and the Oath is added, not of necessitie, for anie weaknesse of the trueth of the Promise; but out of super-abundant good will, to haue vs made sure. 4. It behooveth to be most pleasant to GOD, that Believers haue full assurance of Fayth, and overcome all doubting, seeing Hee sweareth the Promise, onelie for this ende.

Vers. 18. That by two immutable things, in the which it was impossible for GOD to lie, we might haue a strong Consolation, who haue fled for refuge, to lay holde vpon the Hope set before vs.

Another

A Nother ende of the Oath, is, That with assurance the Believer may haue strong Consolation, vpon solide groundes.

1. But howe describeth hee the Believers, to whome 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 flee from deserved wrath, haue taken our course towards I E S V S; 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, NUME. XXXV. vers. 6. GIVETH VS TO VNDERSTAND, 1. That everie true Believer, of necessitie, must be sensible of his owne sinnes, and the deserved Wrath of GOD persuing him for sinne. 2. Must haue this estimation of I E S V S, That Hee is both a readie, and sufficientlie strong Refuge, to saue a man from Sinne and Wrath, when hee runneth towardes Him. 3. That in this sense of Sinne, and Wrath, and good estimation of CHRIST, hee set his Face towardes Him onelie: avoyding all by-ways, leading else-where, than to this Refuge; and running for death and lyfe, to be found in Him.

2. Agayne, whyle hee sayeth, To lay holde vpon the Hope set before vs, hee giveth vs so vnderstand, 1. That in CHRIST, our Refuge, not onelie is there deliverance from persuing Wrath; but also Eternall Lyfe to be found, as it is set before vs in the Gospell. 2. That the Believer must haue Hope, to obtayne this Offer. 3. And, as hee is driven, by Feare of the Lawe, vnto CHRIST; So must hee also

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

3. Whyle hee describeth the Believer, after this manner, as the man to whome all these thinges appertayne, hee TEACHETH vs,

That, Whosoever findeth himselfe in anie trueth, to bee such a one as heere is described, so driven, and so drawne to CHRIST; fleeing from Sinne and Wrath, and running on to CHRIST, in Him alone to bee saved; may bee well assured, hee is a man endewed with saving 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 heere taketh in with himselfe, in this Text; A Man in GOD'S Counsell, Fore-knowne, Elected, Predestinated: A Man to whome GOD intended both to speake and sweare, in Abraham's person; to whome GOD alloweth both strong Consolation heere, and the Possession heere-after of what-so-ever is set before him, in the Offer of the Gospell.

4. The ende of the Oath; That wee might haue strong Consolation, by two immutable thinges, (that is, GOD'S Promise, and GOD'S Oath) in which it is impossible that GOD should lie.

THEN, 1. The Consolation which GOD alloweth vpon the Faythfull, is strong, able to overcome the Challenge of Sinne, feare of Iudgement, Death, and Hell, and feeling or fearing of anie miserie what-so-ever. Other consolations are but weake, in comparison

comparifon heereof, and can overcome none of thefe. 2. GOD hath layde immutable Groundes for this Confolation; His vncchangeable Promise, and His vncchangeable Oath. 3. GOD can not lie, nor deceaue, whether Hee fay, or fweare. 4. His nature maketh this Impossibilitie of lying, and immutabilitie in promifing, and swearing. 5. GOD alloweth this ftrong Confolation, to come by Fayths refting on thefe two immutable thinges, His Promise, and Oath. So that the leffe a man apprehende the groundes of his Fayth to bee folide, the leffe hee fhall bee comforted: and the more hee applye the Promise to himfelfe, and apprehende the vncchangeablenesse of the Promise and Oath of GOD, the more ftrong fhall his Confolation bee.

Verf. 19. Which Hope wee haue as an Ancre of the Soule, both fure, and ftadfaft; and, which entereth into that within the Vayle,

Verf. 20. Whither the Forer-unner is for vs entered; even IESUS: made an High Priest for ever, after the Order of Melchifedek.

1. **H**EE hath tolde the foliditie of the grounde whereupon the Believer doeth reft: and nowe hee sheweth the stabilitie of the grippe which the Believer taketh of thefe groundes, in the fimilitude of the grippe which a Shippes Ancre taketh, being caften on good ground. In the former Verfe, by Hope, was

meant

meant the thing hoped for, and layde bolde on by Hope. In the Relatiue, which, in this Verfe, hee vnderstandeth the Hope which doeth laye holde. In the fimilitude of an Ancre caften out of a Shippe, HEE GIVETH VS TO VNDERSTAND. 1. That albeeit wee haue not gotten full Poffeffion of the Promises in this lyfe, yet wee get a grippe of them, by Fayth, and Hope. 2. That Hopes grippe is not a slender imagination; but folide, and ftrong, lyke the grippe of an Ancre. 3. That the Believer is not exempted from fome tolling of Trouble, and Temptations, whyle hee is in this Worlde; yea, fubject, rather, to the fame, as a Shippe vpon the Sea. 4. That what-so-ever tolling there bee, yet all is fafe: The Soules Ancre is caften within the Heauen: The Soule is fure.

2. *Hee giveth the Ancre all good Properties: It is weygbtie, folide, and firme: It will not dryue, nor brwe, nor breake, it is fo fure, and ftadfaft. Agayne, it is sharpe, and piercing: It is entered into that within the Vayle; that is, into Heauen, represented by the Sanctuarie beyonde the Vayle. And fo the Grounde is good, as well as the Ancre, to bolde all faft.*

Verf. 20. Whither the Fore-runner is for vs entered; Even IESUS: made an High Priest for ever, after the Order of Melchifedek.

1. *Hee commeth*

1. **H**EE commendeth our Ancre-Ground for this,
That CHRIST is there, where our
Ancre is casten, as our Fore-runner. In continuing
the Comparifon, and calling CHRIST our Fore-
runner, HEE BRINGETH TO MYNDE,

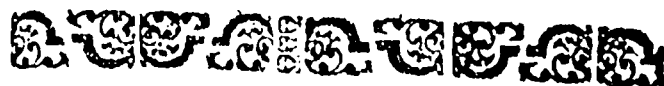
1. CHRIST'S beeing once in the Shippe of the
Militant Church, tossed, and tempted as others, all
beeit without sinne; 2. That HEE is nowe gone
a-shoare, to Heaven, where the Shippe of the Church
is seeking to land. 3. That His going a-shoare, is as
our Fore-runner: and so His landing is an Evidence
of our landing also, who are to followe after Him.
4. That His going before, is to make easie our En-
trie. HEE is Fore-runner for vs, for our behoofe, to
prepare a place for vs. 5. That our Ancre is, where
CHRIST is; and so must bee the surer, for His
beeing 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 vs. 2. His Office is the High Priest-
hoode: The Trueth, and Substance, of the Typicall
Priesthoode. 3. His Office is for ever: and so, for
the Benefite of all Ages: that wee nowe, as well as
others before vs, may haue the Benefite of His Inter-
cession.

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 de-
clared, as after His Ascention, when HEE sent downe
Blessings sensible vpon His Church: since which
tyme, HEE doeth so still.

The



The Summe of Chap. VII.

I Brake off my speach of MELCHISEDER, (will the
Apostle say) Nowe I returne to him agayne, and
in his excellencie, will shewe you CHRIST'S
Excellencie, who is Priest after his Order. Wee haue
no more of him in Scripture, but what wee finde
GENES. XIV. 19. 20. And there hee is King and Priest
both, Vers. 1. Bearing a Myserie in his Name, and
Office, Vers. 2. Without Father, or Mother, or
chde of lyfe, as hee standeth in Scripture; that hee
might resemble CHRIST, Vers. 3. Acknowled-
ged Superiour to ABRAHAM, by his paying of Tithes
vnto him, Vers. 4. Even as LEVI, for that same
cause, is Superiour to the Brethren, Vers. 5. Supe-
riour also, because hee blessed ABRAHAM, Vers. 6. 7.
Superiour to LEVI, for his typicall immortalitie,
Vers. 8. And, for his taking Tithes of LEVI, in
ABRAHAM'S loynes, Vers. 9. 10. Yea, the Priest-
hoode of LEVI, because imperfect, calleth for a Priest
of another Order, to giue Perfection; which is
CHRIST, Vers. 11. And so, both the Priesthoode,
and all the Ordinances thereof, are abolished, by the
MESSIAS, who behooved to bee of another
Trybe than LEVI, Vers. 13. 14. And of another
Order also, Vers. 15. Bodilie shadowes were in
the Priesthoode of LEVI; but endlesse Trueth in
CHRIST, Vers. 16. As DAVID'S words doe prooue,
Vers. 17. By which also it is prophesied, That
AARON'S Priesthoode shall bee disannulled, vvhē
CHRIST'S

CHRIST'S Priesthoode is come, because it was not able to doe mens turne vnder the Law, as CHRIST'S doeth vnder the Gospell, Vers. 18. 19. And GOD obliedged not Himselfe to make AARON'S Priesthoode stand, as Hee sware to establish CHRIST'S, Vers. 20. 21. And, so, the Covenant, vnder the MESSIAS, is declared, to bee better than vnder LEVI, Vers. 22. Agayne, the Priesthoode of LEVI had sundrie Office-bearers, but CHRIST hath none in His Priesthoode with Himselfe, nor one after Himselfe, Vers. 23. 24. Therefore, Hee is able, alone, to worke out our Salvation throughlie, Vers. 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, Vers. 26. 27. And no wonder; for vnder the Lawe, mortall men might bee Priestes; but vnder the Gospell, onelie the Sonne of GOD is Priest, and that for evermore, Vers. 28.

The Doctrine of Chap. VII.

VERS. 1.

FOR, this Melchisedek, King of Salem, Priest of the moste High GOD, who met Abraham, returning from the slaughter of the Kinges, and blessed him.

BY saying FOR, hee giveth a reason, why hee calleth CHRIST a Priest after the Order of Melchisedek; because such a one was Melchisedek, His type: therefore, such a one beboved CHRIST

in

in Truth, and Substance, to bee, as the type imported Hee should bee.

1. Hee repeateth from GENES. XIV. 18. 19. 20. as much as served to resemble anie thing in CHRIST: but never a word toucheth hee of Melchisedek's bringing forth of Bread and Wyne to Abraham.

THEREFORE, He did not account this anie typicall action, having anie resemblance of that which was to bee done by CHRIST his Anti-type: for then should hee not haue sayled to marke it, seeing hee observeth the mysterie of his name, and place of dwelling, which is lesse.

2. Melchisedek, and the Church in Salem, where Melchisedek was Priest, were not of Abraham's Familie.

THEREFORE, Albeit GOD did choose Abraham's Familie, as the Race wherein hee was to continue the ordinarie Race of his Church; yet had hee Churches, and Saynctes, beside.

3. This meeting of Abraham, and entertayning him, and his companie, with Bread and Drinke, being the exercise of an ordinarie Vertue, SHOWETH, That it is the duetie of all men, and namelie of Kinges, Great men, and Church-men, to countenance, and encowrage, according to their place, and power, those who hazard themselves in GOD'S Service, and good Causes.

4. To come to a particular Comparison of the Type, and the Trueth. 1. As Melchisedek was both King and Priest, in his Kingdome; So is CHRIST King and Priest in his Kingdome, to care for the Re-

ligion, and outward conversation of his Subjectes; to see to the Weall of their Soules, and Bodies; both amongst men, and towards GOD; in this lyfe, and heere-after. 2. *As Melchisedek is the bleſſer of Abraham, the Father of the Faythfull, in the Type;* So is CHRIST, in Trueth, the Bleſſer of Abraham, and all the Faythfull; the Fountayne of all Bleſſing; in whom alone everie one is bleſſed, who getteth Bleſſing.

Verſ. 2. To whome alſo Abraham gaue a tenth parte of all: firſt beeing, by interpretation, King of Righteouſneſſe; and, after that, alſo, King of Salem; which is, King of Peace.

1. **T**O goe on, in the Compariſon: *As Melchisedek, the Type, was honoured, by Abraham's paying of Tythes vnto him:* So is CHRIST to bee honoured by all Abraham's Children, by giving of their Subſtance, and worldlie Goods, what is ſufficient to mayntayne the honour of his Kingdome, amongst them.

2. *Prasuppoſe the Type were layde aſyde, yet this thankfull Meeting that Abraham gaue to the man, whoſe Office was to bleſſe him, in the Name of the LORD, doeth TEACH* All the Faythfull, Abraham's true ſeede, a ducie of Thankfulneſſe, to GOD'S Seruantes ſet over them, to bleſſe them, in the Name of the LORD: even to honour them, by giving of their Goods, for their ſufficient mayntaynance.

3. *As Melch*

3. *As Melchisedek, the Type, is by interpretation, King of Righteouſneſſe;* So is CHRIST, in Trueth, King of Righteouſneſſe: 1. For the perſonall Righteouſneſſe in himſelfe. 2. Becauſe hee is the Righteouſneſſe of his Subjectes; made of GOD, vnto vs, Righteouſneſſe by imputation. 3. Becauſe hee frameth his Subjectes, piece and piece, vnto a righteous Diſpoſition, by ſanctifying them.

4. *As Melchisedek, the Type, is King of Salem, that is, King of Peace;* So is CHRIST, in Trueth, King of Peace, to his Subjectes, by reconciling them to the Father, by giving Peace of Conſcience within themſelues, by making all the creatures at peace with them, and all thinges turne together for their Good, and by working ſtill on their eternall Welfare, and Bleſſedneſſe, vntill hee perfect it.

5. *As Melchisedek was firſt King of Righteouſneſſe, and then King of Peace, in the Type;* So is CHRIST, in Trueth, in this Order; Firſt, King of Righteouſneſſe, to his Subjectes, to take away their ſinnes, and to giue them Righteouſneſſe: And then, King of Peace, becauſe hee giveth them his peace, as the Fruite of Righteouſneſſe. This is the Order of his Kingdome; Righteouſneſſe, and Peace, and loye in the holic Ghoſte.

Verſ. 3. Without Father, without Mother, without Deſcent; having neither beginning of dayes, nor ende of lyfe: but made lyke vnto the Sonne of GOD,

of GOD, abydeth a Priest continuallye.

MELCHISEDEK, certaynlie, was a verie man, King, and Priest, in such a Citie, if wee consider him in his naturall beeing: But, if wee consider him in his Scripturall beeing, as hee standeth in Scripture, vnder this name, hee hath neyther Father, nor Mother; beginning, nor ende. There is no more mention of him, what hee was, or of whome hee came, or of his death, but these three Verses of Genes. xiv. As, then, hee is in typicall beeing in Scripture; So is CHRIST, in Trueth, in his personall beeing, 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 hee standeth in his Scripturall beeing, abydeth a Priest continuallye; so that where-so-ever hee is named in Scripture, there hee is ever found a Priest also; and never a worde of his laying downe of the Priesthoode: Even so is CHRIST'S Priesthoode vnseparable from his person: hee abydeth a Priest continuallye, in reall accomplishment.

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

4. And

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

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

TO shewe CHRIST'S Excellencie, hee draweth them to consider Melchidek's excellencie aboue Abraham's: that so they might see CHRIST'S Excellencie to be farre more. The reason, in force, goeth thus: 1. If Melchisedek, the Type, be more excellent than Abraham; much more must CHRIST, of whome hee is a Type. 2. And if Melchisedek's greatnesse be not easilie perceaved, except there be a due consideration of it; much more CHRIST'S Greatnesse requyreth consideration, and is worthe of contemplation. 3. If Abraham, by paying of Tithes, acknowledge Melchisedek's superiority; Much more should all Abraham's Offspring acknowledge CHRIST'S Superioritie, whome Melchisedek, typicallie, represented; by paying of what is due, for the wayntaynance of his Service, and bestowing on his Ministers, who are appoynted to blesse in

H 4

his Name,

his Name, (whether it be lesse, or more, which they bestowe) in such a manner, as it vilifie not, nor disgrace their high Employment, which CHRIST hath put vpon them; and so dishonour him, whose Seruautes they are.

Vers. 5. And, verilie, they that are of the sonnes of Levi, who receaue the Office of the Priesthoode, haue a commaundement, to take Tithes of the people, according to the Lawe; that is, of their Brethren, though they come out of the loynes of Abraham.

HEB prooveth, that in Tithes taking, Melchisedek was greater than Abraham, who did paye Tithes; Because, for the same respect, the Levites, by taking Tithes of their Brethren, as Priestes, had a Superioritie over them, for their Office cause, who, other-ways, were their equalls.

T H E N, 1. The Priestlie Office lifted vp the Levites, aboue their Brethren, who were sprung of Abraham, as well as they. 2. The commaund of taking Tithes, was annexed to the Office of the Priesthoode, in token of their Superioritie by Office, over them who by nature were at least their equalls.

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

Abraham; and blessed him that had the Promises.

Vers. 7. And, without all contradiction, the lesse is blessed of the better.

HEB prooveth, agayne, Melchisedek to be greater than Abraham; and, so, greater than Levi; because hee blessed him: and, therefore, behoo-ved to be greater. **T H E N**, 1. Abraham, notwithstanding 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 blesteth 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 Charitie: So Men blesse one another, by mutuall Prayer. This sorte importeth no Superioritie neyther. 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 blessed Abraham, and the Prophets, and Patriarches, such as by inspiration they were directed to blesse. And this Officiall Blessing, with Authoritie, prooveth Superioritie; whether it be ordinarie, or extraordinarie. 5. There is a Blessing of Power, of it selfe, effectuall: So blesseth CHRIST; and so GOD blesseth Men.

FROM

FROM THIS, 1. The Excellencie of the Office of GOD'S Ministers is evident, who are appointed to blesse the people, in GOD'S Name. 2. And howe they should bee respected, in loue, for their Worke sake. 3. And howe they should walke worthie of that high and holie Employment; lest their sinnes make them vyle, and contemptible, before the people, as in Malachie's tyme, Mal. 2. 9.

vers. 8. And, heere men that die, receaue Tithes: but there hee receaveth them, of whome it is witnessed, that hee liveth.

A Nother poynt of Comparison, tending to this end: The Levites, in their Tithing, were mortall men; one succeeding another. But Melchisedek, in type of his Priesthoode, and Scripturall beeing; and CHRIST, in the Trueth of his Priesthoode, are immortall: And, therefore, Melchisedek, as the typicall priest, and CHRIST, as the true Priest, are greater than Leviticall priestes, by as much as Immortalitie is above mortallitie. **T H E N,**

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 receaveth Tithes, payed Tithes in Abraham.

For

vers. 10. For hee was yet in the loynes of his father, vwhen Melchisedek met him.

A Nother Reason, to this same purpose: Levi payed Tithes to Melchisedek, in Abraham's loynes: Therefore, Melchisedek is greater in his priesthoode, than the Leviticall priestes. So was CHRIST in Abraham's loynes, will you say. I answer; CHRIST was the true represented priest, even when Melchisedek met Abraham: and in Melchisedek's person, as type, the honour was done to CHRIST, in trueth, and to his Priesthoode, by Abraham. And, agayne, CHRIST was in Abraham's loynes onelie in regarde of the matter of humane nature; not for the manner of propagation: and, so, is exempted from the lawe of naturall posteritie.

1. Alwayes, from this reasoning, WEB LARNE, That, as receaving Tithes, prooveth superioritie in Office: So, paying of Tithes, or Mayntaynance in rowme of Tithes, prooveth 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 institution; though men turne it into a beggarlie Steepende; and count the more baselie of the Office, because of the manner of Mayntaynance.

2. From the Reason of Levi's paying of Tithes in Abraham's loynes, WEB LARNE, That there is ground in Nature, for imputation of the

the Father's deede, vnto the Children descended of him by naturall propagation: so that as iustlie may GOD impute vnto vs Adam's sinnes, as to Levi Abraham's Tithes paying.

Vers. 11. If, therefore, Perfection were by the Leviticall Priesthoode, (for vnder it the people receaved the Law) vvhath farther neede was there, that another Priest should ryse, after the Order of Melchisedek; and not bee called after the Order of Aaron?

TO the ende of the Chapter, hee sheweth a Necessitie, of the abolishing of the Leviticall priesthoode, and establishing of Christ's. One Reason is in this Verse; because Perfection was not to bee had by the Leviticall priesthoode. By Perfection, is vnderstoode a perfect Satisfaction for our Sinnes, and a perfect Purchase of all that wee haue neede of vnto eternall Lyfe. Hee prooveth, that such perfection could not bee had by Aaron's priesthoode; because, then, there had beene no neede of another priesthoode after Aaron's, if perfection could haue beene by his priesthoode. But the Scripture sheweth, that there behooved to aryse a Priest after Melchisedek's Order; by whome Perfection was to bee gotten, PSALME CX.

1. Therefore, Perfection could not bee by Aaron's priesthoode. FROM THIS WE LEARNE, That vnder the Lawe, Remission of sinnes, and eternall Lyfe,

all Lyfe, was not obtayned by vertue of anie sacrifice then offered: but by the vertue of CHRIST'S Sacrifice, and CHRIST'S Priesthoode, represented there-by.

2. But why could not Perfection bee by that Priesthoode? Hee giveth a Reason, saying; For vnder it the people receaved the Lawe. The worde importeth as much, as the people were then legalized, disciplined, after a legall manner: that is, The Lawe was still vrged vpon them; still they were pressed to giue perfect obedience, vnder Payne of the Curse; still GOD dealt in the externall forme of handeling them; as one not satisfied for anie thing that was offered, as yet, in their name. Therefore, Perfection could not bee had by that Service: For it was evident, that neither GOD was pacified, nor their Consciences quyeted, by anie thing in that Priesthoode: but all were sent to the thing signified, and to the tyme which was to come, in the Messias manifestation.

THE N. Comparing their tyme, and ours, for outward manner of handeling, as they were legalized; that is, straitlie vrged, by the Yoake of the Lawe; vvee are Evangelized; that is, smoothlie entreated, vnder the Gospell; GOD laying aside Terrour, entreating vs to bee reconciled, and to come, and receaue Grace for Grace.

Vers. 12. For, the Priesthoode beeing chaunged, there is made, of necessitie, a chaunge also of the Law.

From

FROM the change of the Leviticall Priesthood, bee inferreth, of necessitie, the abolishing of the Leviticall Lawe, and of our Obligation therevnto.

T H E N, 1. The Leviticall Priesthoode, and the Leviticall Lawe, doe stand and fall together. 2. The Leviticall Lawe can not stand with anie other priesthoode than Aaron's: it can not stand with Christ's, vnder the Gospell. 3. Christ's Priesthoode, seeing it is another than Aaron's, must haue another Law, other Ordinances, and statutes, than Aaron's: a Lawe and Ordinances suteable vnto it selfe. 4. To vse Leviticall Ceremonies vnder the Gospell, is to confound the priesthood of Aaron and Christ.

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

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

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

1. **H**EE prooveth, that Aaron's Priesthoode is changed, and the Ordinance thereof; because PSAL. CX. speaketh of Christ's Priesthood; that

that is, freed from the service of the Altar. By the Altar, bee meant the materiall Altar, commaunded 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 tie it to anie other Altar.

T H E N, Christ's Priesthoode is freed from the Altar which GOD commaunded, and all the service thereof. And, who-so-ever will erect another materiall Altar in CHRIST'S Priesthoode, and tie his Church vnto it, must looke by what Lawe they doe it.

2. From Verse 14. **W H E L E A R N E**, That Christ's Genealogie was well knowne in the Apostle's tymes; and no controversie about it. And, it sufficeth vs, that wee knowe this by the Apostle'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.

T H E N, Negative Conclusions, in Matters of Fayth, and Dueties, followe well from the Scriptures silence. It is not warranded from Scripture; therefore I am not bound to belicue it. The Scripture doeth not requyre anie such thing of mee; therefore GOD accounteth it not service to Him to doe it; is good reasoning.

4. From Verse 15. The Apostle comparing the Proofer of his Argument, calleth this last in playne termes, Farre more evident.

T H E N, Of Reasons drawne from Scripture, by Consequence,

Consequence, some will bee lesse evident, some more evident; and yet all bee good Reasons, and prooue the Purpose stronlye.

Vers. 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 Leviticall Priesthoode, and CHRIST'S; to show the weaknesse of the one, in comparison of the other. The Leviticall Priestes, in their Consecration, got a commandement, for the Exercyse of bodilie and carnall Rites, some fewe yeares of their mortall lyfe; without power to convey the Grace signified by those bodilie Rites. But CHRIST, in his Consecration, is endued with Power, to conferre Grace, and Lyfe eternall, from Generation, to Generation, to all that seek the Benefite of his Priesthoode.

T H E N, Wee may bee assured of Christ's power, to make the means which hee useth for our salvation effectuell; as wee may bee assured of his endlesse lyfe.

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

HEE prooveth this by Scripture, because GOD calleth Him a Priest for ever: Therefore, Hee hath Power for ever, as living for ever, to make His
owne

owne Priesthoode effectuell. So, The eternitie of CHRIST'S Priesthoode, prooveth it to bee forcible, to give Eternall Lyfe. For, if it did not endure in his person, it could not give Eternall Lyfe; and peoples heartes would not rest upon it, with anie ground: And so it be-
hooved to bee renounced, and another Priesthood sought. But seeing it is not to bee chaunged, but shall endure; Then, of neede force, it hath the thing to give vs, which we are seeking: that is, Eternall Lyfe. **T H E N**,

As long as Christ endureth, we want not a Priest, to heare confession of sinne, to give absolution, to blesse vs, and give vs Eternall Lyfe.

Vers. 18. For, there is, verilie, a disannulling of the Commandement going before, for the weaknesse, and vnprofitablenesse, there-of.

1. **B**Y the same wordes, of establishing Christ's Priesthoode, PSAL. CX. hee prooveth, that the Leviticall Lawe was to bee abolished, when Christ came: Because the establishing of Christ's Priesthoode, and bringyng it to light, is the disannulling of the Leviticall.

T H E N, There needeth no more, to declare, That the Leviticall 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 Priesthoode; Because it was weake, and vnprofitable. Question. How can that bee, seeing it was ordain-
ed, to strengthen the Believers, then, and was profitable for that ende?

I aunswere. It is called weake, and vnprofitable, in regarde of anie power, to make satisfaction to GOD'S justice for our sinnes, or to purchase anie Salvation vnto vs: For, otherwayes, as a Meane, to leade men, for that tyme, vnto the MESSIAS, who should satisfie for vs, it was not weake, nor vnprofitable: But, to pacifie GOD, and purchase Salvation, as the misbelieuing Lewes did vse it, it was weake, and vnprofitable, altogether. Agayne, being considered as a Meane, to praefigure CHRIST, it was profitable still, till CHRIST came; namelic, for that ende, and vse. But when Hee is come, no ende, nor vse, more for it; but that it should bee abolished; having served the Turne wherevnto it was ordayned.

THEN, 1. Leviticall Ceremonies, what-so-ever vse they might haue had before CHRIST, are weake, and vnprofitable, after His comming. 2. It is evill reasoning, to say, such Rites and Ceremonies were vsed before CHRIST came; therefore, they may bee vsed now also.

Verf. 19. For, the Lawe made nothing perfect; but the bringing in of a better Hope did: by the which we draw nigh vnto GOD.

HEE prooveth, That those Rites were weake; Because the Lawe, whether Morall, or Ceremoniall, could not perfect anie thing: that is, iustifie, sanctifie, and saue 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 themselves. And this maketh good the Aunswere to the Question in the former Verse. THEN,

To seeke to bee perfected, justified, and saved, by workes, is to seeke that by the Lawe, which could never bee brought to passe, by it.

2. What, then, doeth perfect all? Hee answereth: The bringing in of a better Hope, perfecteth all. That is, CHRIST then hoped for, and looked vnto, who is that Better Thing; even the Ende, and the Signification, of those Legall Ordinances, being brought in vnto Believers; Hee doeth perfect all. THEN, 1.

What the Believers could not get vnder the Lawe, by their outward service, they got it by CHRIST, hoped for, and believed into. 2. The Believers of olde, rested not on the shadows; but had the Eye of their Hope on CHRIST.

3. Hee commendeth this Better Hope: that is, CHRIST'S Priesthode hoped for vnder the Lawe; Because by it wee drawe nigh vnto GOD. Nowe, Drawing nigh, importeth a distance before drawing nigh: and, agayne, Drawing nigh, was the Priests prerogative vnder the Lawe. THEN,

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 as GOD'S people, but as Priestles, through CHRIST, to offer our Spirituall Oblations. The Priestles Priviledge of olde, is common to Believers now.

Vers. 20. And, in as much, as not without an Oath, Hee was made Priest:

Vers. 21. (For, those Priests were made without an Oath: but This, vvith 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)

Vers. 22. By so much was IESUS made a Suretie of a better Testament.

1. **H**EBB goeth on, to compare the Leviticall Priesthooe, with CHRIST'S. Two Comparisons are beere conjoynd: First, Leviticall Priestes, were made without an Oath, onelie by way of simple Ordinance, and Direction; GOD leaving rowme to himselfe, howe long hee pleased to holde on the Direction; and when hee pleased, to change it. But CHRIST was made Priest vvith an Oath, that hee should never be changed.

T H E N, 1. When GOD gaue foorth the Ceremoniall Lawe, hee reserved rowme to himselfe, to change it: yea, gaue 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, vpon his Oath, vvhich can not be violated.

2. *Another*

2. *Another Comparison, betwixt the Leviticall Covenant, and the Evangelicall Covenant. As farre as the Oath is aboue the chaungeable commaundement, by so much is the Newe Covenant better than the Covenant vnder the Lawe.* **T H E N**, 1.

There was a Covenant, or Testament, vvhereby Believers were saved, as well vnder the Lawe, as vnder the Gospell. 2. The Covenant now, though, in substance of Salvation, one with the former; yet, in the manner of downe-setting the Articles, and the forme of it, is better than the Covenant then, more cleare, more free, more full, more largelie extended, and more firme.

3. **CHRIST** is beere called Suretie of this Covenant.

T H E N, 1. **CHRIST** must see the Covenant kepted, and beere good for it. 2. **GOD** hath **CHRIST** to craue, for our performance of the Covenant: and wee haue **CHRIST** to craue, for **GOD'S** parte of the Covenant: Yea, and **CHRIST** to craue, to giue vs grace, to performe that which **GOD** requyreth of vs in his Covenant. 3. **I E S V S** is content to beere Suretie: and the Father hath consented, and ordayned, and made him Suretie. So, it resteth onelie, that wee beere content also, and make much of **CHRIST**, that hee may doe all our Worke for vs, and all **GODS** Worke in vs.

Vers. 23. And they, truelie, were manie Priestes; because they were not suffered to continue, by reason of death.

Vers. 24. But, this Man, because He continueth

tinueth ever, hath an vnchaungeable Priesthoode.

A Nother Excellencie of Christ's Priesthoode, aboue the Leviticall; which may bee braunched out in these particulars following:

1. *The Leviticall Priestes were manie, both at one tyme, and one after another: by reason whereof, that Priesthoode was weakened, whyle one parte of the Office, for such a tyme, was in the handes of this man; and another parte, for another tyme, was in the handes of that man. And, because one man could not bee ready to take the Sacrifices from all the people, therefore, severall men behooved to take severall partes of the burden. But, in Christ's Priesthoode, there is but one Man, even Himselfe; His Priesthoode is undivided: no man beareth a parte of the burden with him: Hee, alone, attendeth all mens Sacrifices, by himselfe: Hee is at leasure, for everie man's employment, at all tymes, in the greatest throng of Sacrifices.*

Then, As long as CHRIST is at leasure, no reason to employ another, to carrie our Prayers.

2. *The Leviticall Priesthoode, did passe from one person, to another: Death made interruption. But CHRIST'S Priesthoode can not passe from his owne person, to anie other: neyther Death, nor anie other infirmitie, can interrupt his Office.*

Then, 1. To make anie Prielt, by speciall Office, in the New Testament, beside CHRIST, is to yent 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 inferiour 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: vvhich is agaynst the nature of CHRIST'S Priesthood, which can not passe from one, to another: for so 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 heere, which sayeth, *Because hee continueth ever, hee hath an vnchaungeable Priesthood*: or, a Priesthood which can not passe from one, to another.*

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

1. *HEE sheweth the Fruite of Christ's keeping still the Priesthoode, altogether in his owne person, to bee, The perfect Salvation of all Believers for ever: Hee is able to saue, to the vttermost, them that come vnto GOD, through Him.*

Then, 1. Who-so-ever communiceth Christ's Priesthoode, with anie other beside his owne person, maketh Christ not able,

alone, to saue, to the vttermost, those that come vnto GOD, through Him. 2. From this ground also, it doeth followe, that Christ not onelie beginneth the Believers saluation; but perfecteth it also. Hee doeth not worke a parte of a man's saluation, and leaue the rest to his owne merites, (or the merites of others;) but perfecteth it Himselfe, even to the vttermoste. 3. And if a man joyne anie thing meritorious vnto Christ's Priesthooe, or anie Mediator, for intercession, beside him, or seeketh, by his owne workes, to purchase saluation, hee denyeth Christ to bee able to saue him to the vttermoste.

2. *Hee describeth Believers, to bee those that come to GOD, through CHRIST.* THEN, 1. Christ is the Doore, and the Way, through which onelie Access is gotten to GOD. By Sayntes, or Angels, there is not a way to come to GOD; but by Christ onelie. 2. They that come not through Him alone to GOD, seclude themselues from the sufficiency of saluation 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 Fayth to GOD, through Christ, can take comfort from His Priesthooe, or looke for saluation.

3. *Hee giveth a Reason, why perfect Saluation is to bee had for such as come to GOD, through CHRIST: Because Hee liveth for ever, to make intercession for them. Hee sayeth not, To offer, or cause offer vp, the Sacrifice of his bodie for them: But, Hee liveth, and is not to bee offered anie more: and, liveth, to make intercession.*

THEN,

THEN, 1. The sacrificing parte is done, and ended: His intercession hath now the place: and, by His intercession, wee get the Merite of His Death and Passion, applyed vnto vs: and not by anie newe Oblation. 2. If Hee brooke His lyfe, Hee will not fayle to intercede for vs, who come vnto GOD, through Him; and not through Saynt, or Angell, or anie person beside: For, Hee liveth for ever, to make intercession for vs.

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

TO the ende hee may force the Hebrewes, to forsake the Priesthood of Levi, hee draweth a strong Reason, from the nature of our Estate vnder the Gospell; where-by hee prooveth, not onelie, that the priests of Aaron's Order are abolished; but, also, everie soune of Adam is excluded from the Office of the Priesthood, except IESVS CHRIST in his owne person onelie. Because, everie Priest that wanteth the properties of IESVS CHRIST, is vnbeseeeming for vs vnder the Gospell. A sinfull man might have bene a Priest vnder the Lawe, to prefigure CHRIST, before Hee came: But, now, no sinfull man may bee a Priest by Office, but CHRIST onelie, in whom there is no sinne. When the sacrifice was a beast, then a sinfull man might be a priest: But, now, when the Sonne of GOD is the Sacrifice, and hath offered vp himselfe,

selfe alreadie, and is gone in, into the Sanctuarie, with his owne blood, to make intercession; there must bee no more anie sacrificing, till hee come out of the Sanctuarie agayne, at the Day of Iudgement: nor anie priest, but he, till hee haue ended his Intercession. For, such an High Priest became vs, who is holie, harmlesse, &c. Question. But why is it vnseemling vs vnder the Gospell, to haue a priest without these properties? I answer. The Sacrifice of the New Testament, is the vnspotted Lambe of GOD, IESVS CHRIST, holie, harmlesse, &c. Therefore it becommeth vs to haue such a priest, who is holie, harmlesse, and vndefiled. For, it were vnseemling, that the priest should bee worse than the sacrifice. Next, our Priest hath our sinnes, originall, and actuall, to remooue, and Heaven to open vnto vs: And, therefore, it were vnseemling, that anie should bee our priest, who hath not his owne sinnes altogether remooved, nor yet hath gotten entrie, as yet, into Heaven himselfe.

1. In that hee draweth them, of necessity, to quyte all mens priesthoode, and betake them vnto Christ, as Priest onelie, WE LEARNE, That our necessities being well weyghed, with the insufficiency of anie beside CHRIST, to doe our Turne, wee shall bee forced to quyte all priestes, but CHRIST onelie: For, vvhath priest can knowe all our needs, all our sinnes, all our thoughtes, all our desires, all our prayers, all our purposes, and wayt on vpon our businesse, with GOD, night and day, to see that no wrath breake out vpon vs? Who can doe this, but CHRIST onelie? What Man? What Saynt? What Angell?

2. In that

2. In that hee reckoneth a number of Perfections, necessarie to bee in a priest, in the tyme of the Gospell, all of them in CHRIST, and, all such as wee stand in neede of, WE LEARNE, That all the perfections whereof wee haue neede in a priest, are all in CHRIST: And, the perfections which are in CHRIST, wee haue neede of them all, and should make vse of them all.

3. The first propertie of a priest vnder the Gospell, is this, Hee must bee holie: that is, of his owne nature holie, in his originall holie. THEN, No sinful man can be a sufficient priest in the New Testament, to doe for vs, who wants holinesse by nature.

4. The next propertie: Our priest must bee harmlesse, ill-lesse, free from anie originall guiltinesse. THEN, No man, come of Adame, by naturall propagation, can bee a priest for vs now, to satisfie our necessities, who haue sinne originall in vs.

5. The third propertie: Wee haue neede of a priest vndefiled; that is, free from actuall sinne. THEN, No priest can suffice vs, who are defiled with actuall sinne, but CHRIST, vvhoe neuer sinned.

6. The fourth propertie: A priest meete for vs, must bee free from the pollution of those amongst whom hee conuerseth. THEN, Wee who are of polluted lippes, and lyues, and dwell amongst such a people, communicating, manie wayes, of their guiltinesse, 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. The

7. *The fift propertie: A priest meete for vs, be-
hooved to haue his Residence in Heaven, and haue com-
mandement over Heaven, to open it vnto vs, and giue
vs entrie.* THEN, None other, but CHRIST,
could suffice vs, on whome, by nature, the Doores
of Heaven are closed. No priest, out of Heaven,
is meete for vs.

*Vers. 27. Who needeth not daylie, as
those High Priestes, to offer vp Sacri-
fice, first, for his owne sinnes, and
then, for the peoples: For, this Hee
did once, when Hee offered, vp Him-
selfe.*

1. **T**HE *sixt propertie of a fit priest for vs: Hee
must haue no neede to offer Sacrifice for his
owne sinnes.* THEN, Neyther LEVI, nor
anie sinfull Man after him, can bee a priest vnder the
New Testament; but CHRIST onelic, who never
sinned, and so had never neede to offer for Himselfe.

2. *The seauenth propertie: Hee must not haue
neede to offer daylie for the peoples sinnes, who must bee
our priest: For, if hee should offer the second daye,
then the first dayes Sacrifice should bee declared vn-
sufficient: Or, else, why offereth hee agayne, after that
which is sufficient?* THEN, 1. The Priest of
the Newe Testament, needeth not to offer oftener
nor once. 2. And if CHRIST'S Sacrifice were of-
fered oftener nor once, or daylie, Hee could not bee
a fit priest for vs, nor offer a perfect sacrifice for vs;
for,

for, the oft offering, should declare the former offer-
ings, vn sufficient, and imperfect.

3. *Hee giveth a Reason, why Christ needed not
to offer vp oftener; Because hee hath offered vp him-
selfe, once, for the sinnes 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 selfe, can not offer
vp CHRIST. 3. Betwixt the comming of CHRIST,
and the wryting of this Epistle, which was sundrie
yeares after CHRIST'S Ascension, the Apostle
knew no Offering of CHRIST, but that onlie once,
vpon the Crosse: and yet, tymes out of number,
was the SACRAMENT of the LORD'S Sup-
per celebrated before this tyme.

4. *In that hee maketh that once offering,
the Reason of his not offering daylie, it TEACHETH
vs, That the perfection of that once offered sacri-
fice, maketh the repetition needlesse: and, whoso-
ever maketh it needfull, that CHRIST bee offered
daylie, maketh both CHRIST an imperfect Priest,
and His sacrifice imperfect also.*

*Vers. 28. For, the Lawe maketh Men
High Priestes, which haue infirmi-
tie; but, the worde of the Oath,
which was since the Lawe, maketh
the Sonne, who is consecrated for
evermore.*

Hee

HEE giveth a speciall Reason, why it becometh not vs vnder the Gospell, to haue a sinfull man for our priest; because this is the verie difference betwixt the Lawe, and the Gospell.

1. The Lawe maketh Men, which haue infirmities, high priestes; But, the worde of the Oath, which was since the Lawe, maketh the Sonne; and, none but the Sonne, who is consecrated for evermore.

T H E N, The Scripture knoweth no priest, but the Leviticall priestes, of AARON'S posteritie, for the tyme of the Lawe: or, else, that one priest which was made by an Oath, for the tyme of the Gospell. Beside these, the Apostle acknowledgeth none; nor were there anie other, in his tynie, in the Church.

2. Hee maketh the difference of the Lawe, and the Gospell, to stand, amongst other things, in the difference of priestes: so as the Gospell can not admit such priestes, as the Lawe admitted.

T H E N, To haue priestes now, after the similitude of the priestes vnder the Lawe, were to remooue the difference which G O D hath made betwixt the Lawe, and the Gospell.

3. The Differences, as the Apostle setteth them downe beere, are, 1. The Course taken about priestes, vnder the Lawe, was alterable: they were made without an Oath; the Law-giver declaring it to bee his will, to chaunge that Course, when hee sawe it fitte. But the Course taken about the priestes of the Newe Testament, is with an Oath; and, so, can not bee changed.

T H E N, To make a priest in the Gospell, who is not consecrated by an Oath, to abyde

abyde for evermore in the Office, but may bee changed, and another come in, in his place, is contrarie to the institution of the Evangelicall Priesthood.

2. The next Difference, hee maketh this: The Lawe admitteth Men, in the plurall number; a pluralitie of priestes; but the Gospell admitteth no pluralitie of priestes; but the Sonne, onelie, to bee priest. Melchisedek's Order in the Type, hath no priest but one in it, without a Suffragane, or substituted priest. Therefore, **CHRIST**, the true Melchisedek, is alone in his Priesthoode, without Partner, or Deputie, or Suffragane. **T H E N**, To make pluralitie of priestes in the Gospell, is to alter the Order of MELCHISEDEK, sworne with an Oath; and, to renounce the March set betwixt the Lawe, and the Gospell.

3. The third Difference: The Lawe maketh men priestes, but the Evangelicall Oath maketh the Sonne of G O D Priest for the Gospell.

T H E N, To make a man priest now, is to marre the Sonne of God's priviledge, to whome the priviledge onelie belongeth.

4. The fourth Difference: The Law maketh such priestes, as haue infirmities: that is, Sinfull Men, who can not make the sacrifice which they offer, effectually, to pacifie; nor the Blessing which they pronounce, to come; nor the instruction which they give, forcible to open the Eyes. But the Evangelicall Oath, maketh the Sonne, who is able to saue, to the utmost, all that come to G O D, through Him.

T H E N,

T H E N, To make a sinfull and weake man, a Priest nowe, is to weaken the Priesthooode of the GOSPELL, and make it lyke the Law.

5. The fift Difference. *The Lawe maketh men Priestes, which haue infirmities, over whome Death had power, that they could not bee consecrated, but for their short lyfe tyme. But, the Evangelicall Oath, maketh the Sonne, whome the Sorrowes of Death could not bolde; and hath consecrated Him for evermore.*

T H E N, As long as CHRIST'S Consecration lasteth, none must meddle with His Office.

6. The last Difference. *The Lawe instituting Priestes, was not GOD'S Last will, but might suffer Addition. But, the Evangelicall Oath, is since the Lawe, and GOD'S last and vnbchangeable will.*

T H E R E F O R E, To adde vnto it, and bring in as manie Priestes nowe, as did serue in the Temple of olde, is to provoke GOD to adde as manie Plagues as are written in GOD'S Booke, vpon themselues, and their Priests also.

The



The Summe of Chap. VIII.

THIS is the summe of all that I haue spoken: Wee haue no priest nowe, but CHRIST, who is equall in Glorie to His Father in Heaven, Vers. 1. The Offerer of His owne Bodie, signified by the Tabernacle, Vers. 2. For, everie priest must offer some-thing: therefore, so must Christ, Vers. 3. But, the Typicall Sacrifice Hee could not offer, by the Lawe; albeit Hee were on earth, Vers. 4. Because Hee is not of the Tribe of LEVI, whose proper Office was to meddle with the shadowes. Therefore, Hee must bee the Offerer of the Substance; that is, of His owne Bodie, signified by the shadowes, Vers. 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 tyme, Vers. 6. For, if that Covenant had bene perfect, another had bene needlesse, Vers. 7. But, another Covenant was needfull: and GOD promised to make a Newe one, Vers. 8. A better Covenant, than that olde, which the people brake, Vers. 9. For, in this Covenant, GOD vndertaketh, to make vs keepe our parte of it, Vers. 10. 11. And, to pardon, where wee fayle, Vers. 12. Now, when GOD promised a Newe Covenant, Hee declared the other to bee olde; and, to bee abolished, when the Newe came. Vers. 13.

K

The

The doctrine of Chap. VIII.

VERS. 1.

NOW, of the thinges which wee haue spoken, this is the summe: We haue such an High Priest, vvho is set on the Right Hand of the Throne of the Majestic, in the Heavens.

1. **T**HE Apostle, accommodating himselfe, to helpe the capacitie and memorie of the Hebrewes, and vrging the speciall Poynt of his Discourse, is worthie of imitation.

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

T H E N, 1. The Glorie of CHRIST'S Office, is not seene, till the Glorie of His Person bee seene. 2. The Glorie of His Person is not seene, till His glorious Soveraygnitie; and Governament of the Worlde bee seene. 3. Yea, the Glorie of CHRIST is not rightlie seene, till His Equalitie with the Father, in Glorie, bee seene, and acknowledged.

3. In saying, that Christ, as high Priest, is set downe on the Right hand of the Throne, hee giveth vs to **V N D E R S T A N D**, That CHRIST, as in His Divine Nature, Hee is vndivided from the Father, in Glorie, and Dominion; So, in His Humane Nature, Hee is exalted to the Fellowship of Divine Glorie, with

with the Father: Because of the Vnion of the Humane Nature, with the Divine, in one Person of the Mediator: The two Natures still remainyng distinguished; but not divided, nor separated, the one from the other.

4. Hee noteth the place of this Glorie, to bee in the Heavens, wherein hee preferreth Christ, above the Leviticall Priestes: for, their Priesthoode is onelie exercysed on Earth; but Christ's, in Heaven.

A N D, **T H E R E F O R E**, When wee will employ our high Priest, wee haue no earthlie Citie to seeke Him in; but in the Heaven, the onelie 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.

1. **F O R** all this Glorie, yet Christ is still called heere 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 thinges; for the worde will agree with both, and both tende to one purpose: for, the holie thinges, were all tyed to the Sanctuarie: and, hee that was Minister of the Sanctuarie, was Minister of the holie thinges also; and that, in name of the Sayntes. Nowe, the Sanctuarie, or the holie thinges, which heere is spoken of, is

the thing signified by the Sanctuary, and by the holie things. And, so, taking all the significations of the word together, **WE ARE TAUGHT,**

That **CHRIST**, in his Glorie, is not ydle; but, as a faythfull Agent, in the heavenlie Sanctuary, taking the care of all the holie things, which his saynctes, and people, are commaunded to present, procuring, and giving foorth, all holie, and spiri- uall things, from heaven, to his saynctes, vvhich their estate requyret.

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

T H E N, The Tabernacle, and Temple, vnder the Lawe, was but the shadowe; and **Christ's** Bodie was the true Tabernacle. For, 1. As the symboles of **GOD'S** presence, was in the typicall Tabernacle; So the fulnesse of the Godhead dwelleth bodilie in **Christ**. 2. As the typicall tabernacle had inclosed in it all the holie things, the Candle-sticke, Table of Shew-bread, Laver, Altar, &c. So hath the humanitie of **Christ**, or **Christ the Man**, all holiness, and perfection; the fulnesse of all good, and all holie things, in him, Light, Foode, Washing, and Reconciliation, 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 base, yet had better stufte within; So, **our LORD**, when hee dwelt in the tabernacle of his

his flesh amongst vs, was found in forme as a man, and in the shape of a seruaunt: but, inwardlie, was full of Grace, and Truth.

4. *In calling Christ's Bodie, The true Tabernacle, which GOD builded, and not man, teeteacheth vs, To make vse of Christ in trueth, as the Church of olde made vse of the Tabernacle in the Type: That is, In him seeke GOD, Towardes him turne the Eye of our soule, when we seeme, to our selues, to bee farre remooved, to the ende of the earth; In him offer all our spirituall sacrifices; In him seeke our Washing, our Foode, our Light, our Comfort: In him, as his Priestes, make our Abode, and daylie Dwelling. In him let vs liue, and breathe.*

5. *In so calling Christ, he appropriateth the sacrificing of his Bodie, to himselfe, in his owne person, as the personall and proper Act of his Priesthoode: for the offering of the which Sacrifice, once, and never oftener, (as **HEBR. vij. 27.** sheweth) hee keepeth still the style of the ouelie Minister of the true Tabernacle, as his owne incommunicable Prerogative.*

AND, THEREFORE, Who-so-ever presumeth to offer his Bodie, presumeth also to take his place.

vers. 3. For, everie High Priest is ordain- ed to offer Giftes, and Sacrifices: vvhwherefore, it is of necessitie, that this Man haue some-what also to offer.

HEE prooveth, That Christ is the Minister of the Tabernacle of his owne Bodie, by offering it vp; because it behooved him, seeing hee is a Priest, to offer vp some-thing, eyther the typicall Oblations, or else his owne Bodie, represented by them. But the typicall Oblations hee could not offer, according to the Lawe, not being a Levite: Therefore, hee behooved to offer vp himselfe, represented by the typicall Oblations. **T H E N,**

The Apostle acknowledgeth no Priest, but eyther the Leviticall priest, or the Priest that offereth vp his owne Bodie. And, who-so-ever pretendeth to haue the Office of a priest nowe, vsurpeth eyther the Office of the Levite, or Christ's Office.

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

1. HEE prooveth, That Christ can not offer vp the typicall Oblations; Because hee can not bee a Priest on earth, albeit hee were on earth: Because Priesthoode on earth, is proper to the Levites onlie: For, they are the onelic Priestes, by Lawe, on earth, and haue prescribed to them, by Lawe, what they should offer.

Question. You will aske mee heere, Was not Christ a Priest, when hee was on earth? I answer; Yes. How, then, sayth the Apostle here, If he were

were on earth, hee should not bee a Priest? I answer; Because, albeit hee began his Priesthoode vpon earth, yet hee could not brooke his Office of Priesthoode on the earth. For, as the high Priest, who was the Type, carried the Sacrifice, once a-year, through the Court, and before the Sanctuary killed the Sacrifice, and then tooke the blood thereof in vnto the Holyest of all, and presented himselfe there before the LORD, with the blood, to intercede for the people, and there remayned, during the tyme of Intercession appointed to him: So Christ, carrying his Sacrifice out of the Citie, offered vp his Bodie, on the Altar of his Godhead, to his Father; and, by his owne blood, entered into the heauenly Sanctuary, and sat downe, on the Right hand of the Majestic on high; and there hee liueth for ever, to intercede for vs, having then ended his Sacrifice, as his Apostle prooveth, Chap. vii. 17. and Chap. ix. 25. 26. And, having no Sacrifice nowe to offer on earth, it is with reason, that the Apostle sayeth, If Hee 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, if anie man say to vs, *Loe, heere hee is; Loe, there hee is,* wee must not belieue him: it is a false christ hee sheweth vs, and not the True, as CHRIST himselfe fore-warneth, MATTH. xxiv. 23. 2. That it is impossible, that Christ should nowe bee on the earth; for then should hee lose his Priesthoode, which is impossible. For, if hee were on earth, hee should not bee a Priest, sayeth the Apostle

heere. 3. That Christ's Priesthoode is onelie discharged now in heaven, seeing hee can not bee a Priest on earth.

2. *His Reason is;* They are Priestes, which offer Giftes, according to the Lawe. **THEN**, Everie Priest, who brooketh his Priesthoode on earth, must offer Giftes, according to the Law, as the Apostle heere reasoneth: And, such Priestes as those, Christ hath abolished, having changed the Priesthoode, and the Lawe also.

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

Vers. 5. Who serue vnto the Example, and Shadowe, of Heauenlie thinges: as Moses was admonished of GOD, when hee was about to make the Tabernacle: For, see (sayeth Hee) that thou make all thinges according to the Patterne showed vnto thee in the Mount.

HEE describeth, the proper vse of the Leviticall Priestes, to serue vnto the Example of heauenlie Thinges.

THEN, 1. The Incarnation of Christ, his Death, and the Benefites thereof, signified by Leviticall Shadowes, are heauenlie thinges, in regarde of their heauenlie Fruites, and Effectes, and other heauenlie Respects; and, are with an
heauenlie

heauenlie Mynde to bee looked vpon. 2. The Ceremonies of the Lawe, were not ydle Rites; but, Examples, and Figures of Christ, and his Graces; by the which men were led, then, as by the hand, to Christ, vvhich was to come.

2. *From EXOD. XXV. 40.* hee prooveth, they were Shadowes of heauenlie thinges; because the Patterne in the Mount represented the heauenlie thinges; and Moses Tabernacle represented the Patterne in the Mount: Therefore, it represented heauenlie thinges. And, vnto this Patterne was Moses tyed.

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

Vers. 6. But now he hath Hee obtayned a more excellent Ministerie; by howe much also Hee is the Mediatour of a better Covenant, which was established vpon better Promises.

1. **T**HE offering of the Typicall Oblations, hee hath made proper to the Levites. Nowe, the offering of the true Sacrifices, and service belonging therevnto, hee appropriateth to Christ; and calleth it, A more excellent Ministerie.

THEN, 1. The offering of the thing signified by the Leviticall Types, is more excellent than all their Offerings. 2. This Ministerie is proper vnto
Christ

Christ onelie, in his owne person.

2. From this hee preferreth the Mediatourship of Christ, to the Typicall: The Promises, and the Covenant nowe, to the Covenant then. His reasoning, is: As the Ministerie is, so is the Mediatour. The Ministerie is more excellent, in offering vp himselfe, than the shadowes. Therefore, the Mediatour is more excellent nowe, than the typicall of olde.

THE N, The offering of Christ's Bodie, which is the more excellent Ministerie, is still annexed to the Person of the Mediatour onelie. And, who-so-ever intrudeth himselfe into that excellent Ministerie, of offering vp Christ's Bodie, intrudeth himselfe also into the Office of the Mediatour.

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

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

TO cleare the abolishing of the olde Covenant, hee prooveth it, not to be faultlesse; Because a Newe Covenant

Covenant was promised in place thereof. Not that anie thing was wrong in that Covenant; but because it was imperfett, and all thinges needfull not expressed in it clearlie. *WHENCE WEE LEARNE*,

1. That the LORD'S proceeding with his Church, hath ever beene from the lesse perfect, to the more perfect, till Christ came. 2. That where ever GOD addeth, or altereth, what hee once did institute; by so doing, hee sheweth, That before his Addition, hee had not expressed all his Mynde, as in the tyme of the Olde Testament. 3. When once hee hath perfected his course taken with his Church, as nowe hee hath done vnder the Newe Testament, hee altereth the matter no more.

vers. 8. For, finding fault with them, hee sayeth; Beholde, the dayes come, (sayeth the LORD) when I will make a Newe Covenant with the House of Israell, and the House of Iudah.

1. *H E E* prooveth, That there was an imperfection in the Olde Covenant; Because GOD found fault with the people vnder it.

THE N. The imperfection of the Covenant of olde, was especiallie in default of the parties with whome it was made; who, by their inabilityie to fulfill it, or beholde the drift of it, made it vnable to saue themselves.

2. In the wordes of Ierem. xxxj. 31. the LORD promisseth,

promisetb, to make a Covenant, afterwarde, with the house of Israell, and Iudah.

T H E N . 1. The partie in the Newe Covenant, is not all Man-kynde, but the Church of the Newe Testament; the spirituall Israell, and Iudah. 2. This Covenant was not brought to light of olde; but had its owne tyme of manifestation. 3. Even then, the Church was made wyse of the Imperfection of the Olde Covenant; that they might learne to looke through the outward forme of it, to a better. 4. The Hope, and Too-looke, which they had towards the Newe Covenant, helde vp their heart; that they, without vs, and our Priviledges, should not bee perfected.

vers. 9. Not according to the Covenant that I made with their fathers, in the day when I tooke them by the hand, to leade them out of the land of Ægypt; because they continued not in My Covenant; and I regarded them not, sayeth the LORD.

1. **T H E** 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 Commaundements, and the rest of the Lawe delivered vnto them, when they came out of Ægypt, was the Covenant of olde; wherein GOD promised, To bee their GOD, vpon Condition, That they did all that bee commaunded 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 Ierem. xviij. 23. with Ierem. xxxj. 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 Righteousnesse; being ignorant of the Righteousnesse of GOD. They dealt deceitfullie in the Covenant, and fell to open Idolatrie, from tyme, to tyme.* 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 Lorded it over them: That is, Vsed My Husbandlie, and Lordlie Authoritie over them, and so misregarded them.*

Whereof wee haue to learne, 1. That as GOD'S Lordship, and Husbandship, is an Obligation of doing well to the Covenant keeper; So is it a Declaration, of his just Freedome, and Authoritie, to punish the Covenant breaker. 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 Iudgement. 4. That the impotencie of the people, to keepe the Olde Covenant, did not exeme them from the punishment due to the breaking of it.

4. *The LORD maketh 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 instabilitie in the Olde Covenant, maketh another Covenant, whereby hee maketh vs to persevere in obedience.

vers. 10. For, this is the Covenant that I will make with the House of Israell, 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 Mee a People.

THIS is the better Covenant, contayning better Promises, whereof CHRIST is Mediatour, and Suretie, vnto all them that belieue in Him.

Wherein consider, 1. That all the Articles are Promises; and, so, doe requyre in the partie that will joyne in the Covenant, Fayth, to embrace the Promises; that the Covenant may bee agreed vnto on both sides: GOD promising, and the needie Sinner heartilie accepting. 2. That, what is requyred in the Olde Covenant, as a Conditoin, is heere turned into a Promise, by GOD, in the Newe. In the Olde Covenant, hee requyred obedience to his Commaundementes: and heere hee promiset, to wryte his Lawes in our heartes. GOD vndertaketh to doe our parte in vs, if wee will belieue in Him. 3. That the sense of Wantes, and the feeling of our Imperfect

Imperfections, yea, of our heartes wickednesse, and carelesnesse, both of heart and mynde; yea, the feeling of the inlackes, or defects, of repentance & sayth, are not just hinderances, to make a soule that gladlie would bee reconciled with GOD, in CHRIST, stand abacke, from embracing this Covenant: But, by the contrarie, the feeling of sinfulness, in mynde, and heart, are Preparations, to fitte vs, and set vs on, to joyne in this Covenant, wherein GOD vndertaketh to helpe, and remede, all these felt evils, 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 vnderstanding 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, nor rowme given to prophane 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 haue by the Olde Covenant. Next, That hee flee, for Reliefe, to GOD, in CHRIST, to haue the Benefites promised in this Newe Covenant. Which if hee doe, it is impossible that hee can eyther leane to his owne Merites, or liue in the loue of his sinfull Lustes. 5. That, by this Covenant, such an Vnion 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 for ever; 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

Vers. 11. And, they shall not teach everie man his neyghbour, and everie man his brother, saying, Know the Lord! For, all shall knowe Mee, from the least, to the greatest.

1. *W*hyle *Hee sayeth*, They shall not teach every man his neyghbour, *bee doeth not meane*, that his Word, and Ordinances, and Ministerie appoynted by him, or brotherlie communion, for mutuall edification, shall bee misregarded, or not made use of: But, by the contrarie, That he will himselfe bee their Teacher, in these his owne Means: First, giving his Children a greater measure of the Spirit, and a more neare communion with himselfe, than of olde. 2. Making his Children so wyse vnto Salvation, as they shall not hang their Fayth vpon man's authoritie: but search, by all meanes, till they vnderstand the Mynde of GOD, the infallible Teacher, as hee hath revealed himselfe in his Worde. 3. So, clearing the Trueth, which is outwardlie taught vnto them, by his owne Instrumentes, after so sure, and perswasue a manner, by his Spirit, inwardlie; that the outward Teaching, shall bee no Teaching, in comparison of the inward Concurrance; according as wee heare those Samaritanes were taught, who believed indeede the Womans reporte, that they might goe to Christ: but when they were come to him, got so great satisfaction from himselfe, that they sayde vnto her,
Now

Now wee beliene, not because of thy saying for wee haue heard him our selues, and know, that this is indeed that Christ, *JOHN 1v. 42.* So will the LORD inwardlie make his Trueth powerfull vnto Salvation to his owne; that they may say to those that are his Instrumentes; Nowe wee belieue, not because of your saying, but because wee haue heard him our selues.

THEN, 1. It is not GOD'S will, that other mens Beliefe, should bee the Rule of our Beliefe: but that wee all search to vnderstand the Scriptures, and GOD'S Will revealed therein. 2. It is easie, from this Ground, to aunswere that famous Question: How know you such and such Grounds of Salvation? Wee aunswere: 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 least, to the greatest.

THEN, 1. The Newe Covenant admitteth all Rankes, and Degrees of Persons; and excludeth none, high, nor lowe, that loue to embrace it. 2. It may bee, in sundrie poyntes of Trueth, some of them bee ignorant, and mistaken, more nor other some: But of the saving Knowledge of GOD, in CHRIST, they shall all haue light, in a saving measure. 3. The greatest, as well as the meanest, in what-so-ever respect of Place, or Giftes, must bee GOD'S Disciples, in the studie of Saving Knowledge, and heartie obedience.

Vers. 12. For, I will be mercifull to their
L vnright

vnrighteousnesse; and their sinnes, and their iniquities, will I remember no more.

1. **T**O make vs belieue the former Promises, hee addeth to a Newe Article, of Remission of Sinnes: because from the Conscience of those, ordinarilie, doe aryse our Doubts, and difficultie of drawing neare to GOD.

T H E N, 1. The Conscience of Sinne, must not dryue vs away from GOD: but, rather, force vs to run vnto GOD, more humbly: because, onely to such as come vnto Him, in His CHRIST, is Remission of Sinne promised. 2. What-so-ever sorte of sinnes they bee, Vnrigh- teousnesse, 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 workes, or worthinesse of his sayth. 3. The word MERCIFULL, is in the Originall, PACIFIED; and doeth importe both GOD'S respect to the Propitiatorie Sacrifice of CHRIST, which pacifieth Him towards vs; and, also, our duetie, in looking towards it, as the Pryce of our Reconciliation.

3. *In that the LORD joyneth the Promise, of putting*

putting His Lawe in the mynde, and wryting it in our heart, with the Promise of Remission of Sinnes, **H E E** TEACHETH Vs, That Hee will haue everie Confederate Soule, that seeketh the Benefite of this Covenant, to joyne all these Benefites together, in their Claime; vvith Remission of Sinne, seeking to joyne 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 vprightnesse, to haue them all.

4. *Whyle Hee sayeth, Hee will remember their sinnes no more*, **H E E** TEACHETH, 1. That Hee will never forgiue 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 forgetteth sinne also: what-so-ever Hee remitteth, Hee remooveth from His remembrance.

Vers. 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.

F R O M the name that the LORD giveth this Covenant, in calling it New, hee draweth 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, shortlie after, to bee abolished.

THE N, 1. The least word that proceedeth out of GOD'S Mouth, is weyghtie, and worthie of consideration. 2. What-so-ever GOD'S Word doeth importe, by due consequence, must bee taken for GOD'S Trueth, and GOD'S Mynde, as if it were expressed. 3. Seeing CHRIST is come, and the tyme is nowe of this Newe Covenant, wee knowe, that by GOD'S authoritie, the Leviticall Ordinances, and whole forme of the Legall Covenant, and Ceremoniall formes of worship, are abrogated.



The summe of Chap. IX.

THE N, 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 shadowes, Verf. 1. 2. The Tabernacle divided in two rowmes, and their furniture within them both, Verf. 3. 4. 5. In the vtter rowme the Priestles resorted daylie, Verf. 6. In the inner rowme, onelie the high Priest, once a-year, Verf. 7. The close-keeping of which rowme, signified, That the Way to Heaven, was not to bee fullie cleare, during the tyme of those shadowes, Verf. 8. Nothing done then, externallie, could quiet the Conscience, Verf. 9. All beeing but temporarie shadowes, imposed till CHRIST came,

to re:

to reforme all, Verf. 10. But when CHRIST came, Hee gaue to those shadowes, accomplishment. For, Hee was Priest of the true Tabernacle of His owne Bodie, signified by the typicall Tabernacle, Verf. 11. And, by His owne Bloode, entered into Heaven, for our eternall Redemption, Verf. 12. For, if the Types procured a Ceremoniall cleansing, Verf. 13. Howe much more shall His Bloode, true-lie, and in effect, procure our Iustification, and Sanctification? Verf. 14. And, therefore, that Remission of Sinnes, and eternall Lyfe, might bee given to the Faythfull, both then of olde, and nowe, Hee behooved, by His Office, to make His Testament, and die, Verf. 15. For, so requyreth the nature of a Testament, Verf. 16. 17. Wherefore, the typicall Testament, of olde, also behooved to haue a typicall death, as LEVIT. xvj. maketh playne, Verf. 18. 19. 20. 21. Yea, everie Cleansing of the Types, and everie Remission, behooved to bee with Bloode, Verf. 22. Therefore, the thinges represented by the Types, behooved to bee cleansed by better Bloode, even the BLOOD of the MESSIAS, Verf. 23. For, CHRIST entered not into the typicall Sanctuarie; but into Heaven it selfe, Verf. 24. And, offered not Himselfe often, as the imperfect Leviticall Sacrifice was offered, Verf. 25. For, then should Hee haue often died. But His once Offering, was sufficient for ever, Verf. 26. And, as GOD appoynted men but once to die, Verf. 27. So CHRIST was but once offered, till the Tyme Hee come to Iudgement, for the Salvation of the Faythfull, Verf. 28.

The

The doctrines of Chap. IX.

VERS. 1.

THEN, verilie, the first Covenant had also Ordinances of Divine Service, and a worldlie Sanctuarie.

THE word [Ordinances] in the Originall, is also Iustifications, in the plurall number: so called, because they represented our Iustification.

WHEREOF WEE LEARNE, 1. That as other things were typed vnder the Lawe; so also was our Iustification, and the manner of obtayning the same, shadowed forth. 2. That those things which then were called IUSTIFICATIONS, were so called onelie because they were the Representations of the way of obtayning IUSTIFICATION: for they did not iustifie. 3. That albeit IUSTIFICATION bee onelie one; yet the types thereof were manie: no one of them beeing able to expresse the Trueth, but in parte.

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

3. By calling the Sanctuarie Worldlie, bee teacheth vs, To thinke of all the externall Glorie of Leviticall Service, onlie as the earthlie representation of Heavens things: and, vnder all these earthlie shadows, to seeke in, to an Heavenslie 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 Sanctuarie.

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; wherein 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.

Hee sets

HEE setteth before our Eyes, the pleasant Face of GOD'S outward Worship; that, in the wise appoynting of everie thing, for place, for division of rowmes, for Furniture, for Ornamentes, for Materialls, for Persons, for Actions, for order of doing, wee may beholde the Glorie, not onelie 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 thinges, as Heavenslie, and Spirituall thinges, are above earthlie; as the particular Exposition of the meaning of the Types, in their owne proper place, will make playne; which wee can not meddle with here, seeing the Apostle judgeth it, not pertinent.

Vers. 8. The holie Ghost this signifying, that the way into the Holiest of all, was not yet made manifest, whyle as the first Tabernacle was yet standing.

HEE expoundeth, what the high Priest's going through the Vayle, but once a-yeare, did mean, saying, The holie Ghost signified some-thing there-by. **T H E N**, 1. The holie 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 verie GOD. 2. The holie Ghost, is a distinct person of the Godhead, exercising the proper actions of a person, subsisting by Himselfe; directing

recting the Ordinances of the Church, teaching the Church, and interpreting the meaning of the Types vnto the Church. 3. The Church vnder the Lawe, was not altogether ignorant of the Spirituall Signification of the Leviticall Ordinances; because the holie 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, vnderstoode: but were Expressions of the Mynde of GOD, to the Church of that tyme.

2. That which the holie Ghost did signifie, was this, That the way vnto the Holiest of all, was not yet made manifest, whyle as the first Tabernacle was yet standing. **T H E N**, That the Holiest of all, represented Heaven, the Olde Church did knowe.

3. Hee sayeth not that the way to Heaven was closed, but not clearely manifested. **T H E N**, They knewe the way to Heaven, darklie, through the Vayle of Types. 2. They knewe there was a tyme of clearer Light comming.

4. The tyme of the endurance of this not cleare manifestation of the way to Heaven, is set downe to bee, Whyle the first Tabernacle was standing.

T H E N, The Olde Church was taught, 1. That the cleare light of the way to Heaven, was not to bee revealed whyle those shadowes, and that Tabernacle endured. 2. That when the cleare Manifestation 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 remooved, the true Light was at hand. 4. That none should

receave the cleare light of the way to Heaven, but such as should renounce the Ordinances of the first Tabernacle.

And so the Apostle, by the authoritie of the holie Ghost, enforceth these Hebrewes, eyther to renounce the Leviticall Ordinances, or to bee deprived of the true light of the way to Heaven now revealed.

5. Why he calleth this Typicall Tabernacle, The first Tabernacle, hee importeth, 1. That Christ's Bodie was the next Tabernacle: 2. That the Temple is comprehended vnder the name of the Tabernacle, in this Dispute.

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

HEE sheweth the use of the Tabernacle, and the imperfektion of the service thereof, saying, The Tabernacle was a Figure for the tyme then present. *Whereby hee giveth vs 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 resemblance of the thing signified, it was fitte for those of that tyme.

2. Next,

2. Next, hee sheweth the weaknesse of the Offerings, offered in the Tabernacle; that they could not make the man that did the service, perfect, as concerning the Conscience: That is, They could not perfectly satisfie the Conscience, that Sinne was forgiven, and Lyfe granted, for anie worthinesse of those Offerings: they could not furnish the Conscience with a good Answer towards GOD, for saving of them who did that Service, 1. Pet. ii]. 21. Because the Conscience could not have sound ground of satisfaction, how GOD'S Iustice would bee made quyet by those Offerings. And, that which doeth not satisfie GOD'S Iustice, can not satisfie the Conscience: because the Conscience is GOD'S Deputie, and will not be quyet, if it bee well informed, till it see GOD pacified.

THEN, It followeth, from this Ground, seeing those Offerings could not perfect a man in his Conscience, 1. That CHRIST'S Sacrifice, signified by them, must perfectly satisfie GOD'S Iustice, and the Conscience also, and purge the filthinesse of it, and heale its woundes. 2. That as manie as were justified before GOD, and in their Conscience truly quyeted vnder the Lawe, behooved, of necessity, to see through these Offerings, and flee in to the Offering of the Sacrifice represented by them, as PsAL. Lj. 7. For, otherwayes, the Apostle testifieth heere, the outward Offerings could not perfect them in the Conscience. 3. That when Remission of Sinne, and Attonement, is promised in the Lawe, vpon the Offering of these Giftes, as LEVIT. xiv. 9. and xvii. 11. the forme of speach is Sacramentall, joyning the Vertue of the Sacrifice of Christ,

Christ, signified with the Offering of the figurative Sacrifices vnto the Believer. 4. That true Believers, notwithstanding of manie imperfections of their lyfe, may bee perfected, as concerning their Conscience, by fleeing to the Mediation, and Sacrifice of Christ, which washeth the Conscience throughlie.

Vers. 10. Which stode onelie in meates and drinckes, and diuerse washinges, and carnall ordinances, imposed on them, vntill the tyme of Reformation.

HEE giveth a Reason, why those Ceremonies could not perfect the Conscience; Because they stode in Meates, and Drinckes, and diuerse Washinges, and carnall Ordinances: To wit, If they bee considered by themselves, separate from their signification, as manie of the Iewes tooke them.

THEN, There is a two-folde Consideration to bee had, of the Leviticall Ceremonies: One, as they are joyned with the Significations; and, so, Promises were made of Attonement, by them, in the Lawe. Another, As they were looked vpon, by themselves, separate from their signification, as the carnall Iewes tooke them, and rested on them; and, so, they could not perfect the Conscience.

2. *Hee* sheweth their endurance, saying, They were imposed on them, vntill the tyme of Reformation: That is, Till the tyme of the Gospell, that CHRIST came, with cleare light, to perfect Mat-
ters.

THEN, 1. These Ceremonies were

were by GOD imposed vpon no people, but them; That is, The Iewes onelie. 2. Neyther were they imposed on the Iewes for ever, but for a tyme onelie, vntill the tyme of Reformation. 3. Seeing the tyme of Reformation by Christ is come, these Ceremonies are expyred, and abolished.

3. *Seeing the tyme of the Gospell, is the tyme of Reformation, or Correction;* *THEN*,

1. The Shadowes are fulfilled, and the Substance is come. 2. The Darknesse of Teaching is remooved, and the tyme of Clearnesse is come. 3. The Pryce of Redemption, promised to bee layde downe, is now payed. 4. The Difficultie, and Impossibilitie, of bearing the Yoake of GOD'S externall Worship, is remooved; and CHRIST'S easie Yoake, in place thereof, is come. In a worde, What-so-ever was then wanting vnder the Lawe, of the measure of the Spirit, or the meanes to get the Spirit, and Fruits thereof, is now helped, in the Frame of the Gospell.

Vers. 11. But CHRIST beeing come an High Priest of good thinges to come, by a greater and more perfect Tabernacle, not made with handes; that is to say, not of this building.

TO shewe the Accomplishment of these thinges, in CHRIST'S Priesthoode, hee opposeth His Excellencie, to the Imperfection of the Leviticall high Priest's Service, thus: 1. The Leviticall Priest, was Priest of the Shadowes of good thinges:
but

but CHRIST, Priest of the good things themselves; keeping the Dispensation of them proper to His owne person; such as are Reconciliation, Redemption, Righteousnesse, and Lyfe, &c.

2. The Leviticall high Priest, had a Tabernacle builded with hands, wherein hee served: but CHRIST served in a Greater, and more Perfect Tabernacle, not made with handes: That is, In the precious Tabernacle of his owne Bodie, wherein hee dwelt amongst vs, IOHN 1. 14. represented by the materiall Tabernacle.

3. Hee expoundeth, howe the Tabernacle of Christs Bodie is not made with handes, by this, That it is not of this building: First, Because it was not formed by the Arte of anie Bezalcel, or Aholiab, but by the holie Ghost. 2. Albeit the Tabernacle of his Bodie was lyke ours, in substance; yet, for the manner of his holie Conception, hee is of another building nor ours. For, our Tabernacles are builded by naturall Generation, of Man and Woman, with propagation of Originall Sinne: But, CHRIST'S Bodie, in a singular manner, even by the speciall Operation of the holie Ghost, in the Wombe of the Virgine: And, so, without Originall Sinne.

vers. 12. Neyther by the blood of Goats and Calues: but by His owne Blood Hee entered in, once, into the Holie Place; having obtayned æternall Redemption for vs.

The

THE Opposition goeth on: 1. The Leviticall high Priest entered into the Typicall holie place: But CHRIST entered into the Holie Place properly so called: That is, into Heaven.

2. The Leviticall Priest entered often into the holie Place: CHRIST entered but once into Heaven. Heereby the Leviticall Priest's entrie was declared to bee imperfekt, because it behooved to bee repeated: But CHRIST'S entrie into Heaven, to bee perfect, because but once, not to bee repeated.

3. The Leviticall Priest entered by the bloode of Goates, and Calues: But CHRIST entered by His owne Bloode.

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 onelie, wherein it is once onelie entered.

2. If the Bloode whereby CHRIST entered into Heaven, was His owne Bloode: THEN, 1. Verilie, CHRIST'S Bodie was lyke ours, in substance; having BLOOD in it, as ours: and, wee must not conceaue otherwayes of His Bodie, than to bee of the same substance, and substantiall properties, with ours. 2. The Bloode belonged to the same person, to whome the properties of GOD belongeth, so often in this EPISTLE attributed vnto CHRIST. His Bloode, was the Bloode of GOD, ACT. xx. 28. That is, The same IESVS, vvas GOD and Man, with Flesh and Bloode, in one person.

3. The

3. *The Fruit of CHRIST'S bloodie Sacrifice, bee maketh, The æternall Redemption of those for whom Hee offered it: And, to the Typicall Sacrifice, bee ascribeth no Redemption at all, in the Comparifon. There-by giving vs to vnderstand,*

1. That from the Worlde's beginning, to the ende 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 haue force, when after His bloodie Sacrifice Hee entered into Heaven. 3. That such as are once redeemed by CHRIST, are æternallie redeemed: not for a tyme, to fall away agayne: but æternallie to bee saved, most certaynlie.

Vers. 13. For, if the blood of Bulles, and of Goates, and the ashes of an Heyfer, sprinkling the vncleane, sanctifieth to the purifying of the flesh:

Vers. 14. Howe much more shall the Blood of CHRIST, who, through the æternall Spirit, offered Himselfe, without spot, to GOD, purge your conscience from dead workes, to serue the Living GOD:

TO prooue, that æternall Redemption is the Fruit of CHRIST'S Sacrifice, bee resoneth thus: If the Typicall Sacrifices, and Rites of olde, were able to worke that for which they were ordayned; that is, externall

externall Sanctification: Much more shall CHRIST'S true Sacrifice bee able to worke that for which it was appoynted: That is, Eternall Remission of Sinnes, and inward Sanctification, vnto æternall Lyfe.

T H E N, There are two sortes of Sanctification: One, externall, of the flesh, which maketh a man holie to the Church, what-so-ever hee bee within. Another, internall, of the Conscience, and inuer man; which maketh a man holie before GOD.

2. *The purifying of the flesh, bee maketh to bee by the exercyse of such and such Ordinances of Diuine Service for the tyme.*

T H E N, Externall, or Church-holinesse, of the outward man, is procured by such and such Exercyses of Diuine Ordinances in the Church, as serue to make a man to bee reputed, and holden for cleane, before men; and, so, to bee receaved, for a member of the Church: as is to bee seene NUMB. XIX.

3. *From his forme of reasoning, WEB LEARNE*, That what-so-ever libertie, and accessse 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 describing CHRIST'S Sacrifice, bee sayth, Christ, through the æternall Spirit, offered Himselfe, without spot, to God.*

T H E N, 1. CHRIST is both the Sacrifice, and the Priest, in one person. Hee offered Himselfe as Map, through the æternall Spirit: that is, By the vertue and power of His owne Godhead, by which

M

Hee

Hee preached, before His Incarnation, to Sinners, I. P a r, III. 19. 2. His Sacrifice was without spotte. Hee was that spotlesse Lambe, in whome was no sinne, nor Imperfection, nor defect of anie thing that the Sacrifice requyred. 3. The vertue of the Sacrifice, which made it to purchase æternall Redemption vnto vs, floweth from the infinite worth of His æternall Godhead. 4. Albeit CHRIST'S two natures, haue their distinct respectes in the actions of His Office; yet CHRIST is one, and vndivided, in the execution of His Office.

5. The fruite and force of the Sacrifice, is set downe in this, that this Bloode shall purge our Conscience from dead workes, to serue the living GOD: That is, Shall both absolue a man from by-gone Sinne, and also enable him to serue GOD for tyme to come. **T H E N,**

1. Sinnes are but dead workes, flowing from nature dead in sinne; and, not onelie deserving, but also drawing on Death, vpon the Sinner. 2. The Conscience lyeth polluted, with the filthinesse 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 serue the living GOD more acceptablie. 4. The purging vertue of Christ's Bloode, is joyned with the Sanctifying, and Renewing of the absolved Sinner: and, what GOD hath conioyned, let no man put a-sunder.

Verf. 15. And, for this cause, Hee is the Mediator of the New Testament; that,

by meanes of death, for the redemption of the transgressions which were vnder the first Testament, they which are called, might receaue the promise of æternall inheritance.

NOW, lest anie man should stumble at Christ's Death, hee sheweth a necessitie thereof, in respect of His Office of Mediation, and the Purchase to be made by His Redemption. The force of the Reason, is this: Remission of Sinnes could not haue beene given vnder the Lawe, except the Mediatour had bene to pay the pryce of the same vnder the Gospell: Nor could the Faithfull, and called Ones, eyther then, now, obtayne æternall Lyfe for an Inheritance, otherwaies than by the Mediatour's Death. Therefore, it behooved the true Mediatour, by meanes of Death, to pay the promised Pryce of the Purchase of Remission of Sinnes, and æternall Lyfe.

T H E N, 1. The Remission of Transgressions, and the Inheritance of æternall Lyfe, are both Fruits of Christ's Passion. 2. The Fruits of His Passion, extended themselves vnto them who were vnder the Olde Testament, as well as vnto vs vnder the New. 3. The Way of Purchase of these Benefites, was by Redemption: that is to say, by lawfull Purchase, such as might satisfie Iustice. 4. The Way in speciall, was by Meanes of the Mediatour's Death: His lyfe was layde downe, to redeeme ours: His one lyfe, as good as all ours. 5. For this cause, Christ took the Office of a Mediatour vnto Himselfe, that

Hee might haue Right, and Enteresse by Death, to make this Purchase. 6. And, therefore, except Hee had reallie died, the Purchase could not haue bene lawfullie made.

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

A Nother Reason, to prooue 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 (IER. xxxj. 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 evinceth it to bee a Testament; and the Promiser bound, to make His Word good, and so to die. For, IER. xxxj. the Lord Christ promiseth, to reconcile his People to GOD, to take away their sinnes, and to bee their GOD. Justice requyred satisfaction of them, before they could bee 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 Lawe for them, and so to die.

T H E N, 1. The Newe Covenant, is of the nature of a Testament; and the Benefites promised therein, to wit, Remission of Sinnes, Reconciliation,

Sanct

Sanctification, and Lyfe æternall, are Legacie, free-lest vnto vs, by our Defunct LORD, who was dead, and is alyue, to execute His owne Will for evermore. The Scripture is the Instrument, and Evidence; the Apostles, Notares; the Sacraments, are Seales; Witnesses from Heaven, the Father, the Word, and the Spirit; Witnesses on earth, the Water, the Bloode, and the Spirit. 2. Christ Iesus, is both the Maker of the Covenant which is in IER. xxxj. and the Mediatour thereof also: the Testatour, and Executour, of that blessed Testament. 3. Christ's Death was concluded, and resolved vpon, and intimated, before Hee came into the World.

Vers. 17. For, a Testament is of force after men are dead: otherwyse, it is of no strength at all, whylest the Testatour liveth.

HEE cleareth his reasoning, from the nature of Testaments amongst men; which, not before, but after a man's death, haue force. But heere it may bee objected, How can this bee, seeing by vertue of the Testament of Christ, Benefites not a fewe, were bestowed vpon the Church, before his death, from the beginning of the Worlde; nor onelie Remission of Sinnes, and æternall Lyfe; but also manie Graces and Blessings in this lyfe, both bodilie, and Spirituall? I answer: Albeit CHRIST'S death was not accomplished in act till of late, yet, for the certayntie of

his death to followe, and the vncchaungeablenesse of his Mynde towards his Church, before his death, hee was reckoned, both with GOD, and the Church, for dead, and the Promise, of laying downe his lyfe for his People, accepted, for the tyme, as if it had bene performed. For which cause hee is called, (Revel. xiiij. 8.) The Lambe slayne from the beginning of the worlde. And Christ was still represented as a slayne man, in all these Sacrifices, which the Apostle poynteth at, as meeting this Doubt, in the next words which follow heere-after, Vers. 18.

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

HEE prooveth the necessitie 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 reall bloodshed and death. THEN,

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

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

blood of Calves, and of Goates, with Water, and Scarlet Wooll, and Hyssope, and sprinkled both the Booke, and all the people;

Vers. 20. Saying, This is the Bloode of the Testament, which GOD hath enjoyned vnto you.

Vers. 21. More-over, 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 taking knowledge thereof. 2. That the Word must be spoken playnlie, with a distinct Voyce, in the common Language; and not muttered, in an unknowne Tongue. 3. That with the vse of holie Rites, appoynted of GOD, the Preaching of GOD'S Word should bee joyned, to shewe the Institution, and Force of GOD'S Ordinances, to His People.

2. In that the Booke, and the People, and Instruments of Service, were all to bee sprinkled, WEE LEARNE. That everie thing which wee touch, or handle with, or make vse of, is vncleane 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.

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

HEE sayeth, *ALMOST*, because of some Purging which was done by washing; and yet even that washing, also, drew the Vertue of Ceremoniall Purging from the Sacrifice where-vnto the Washing was annexed.

2. *In saying*, Without shedding of blood, there is no remission of sinnes, **H**EB TEACHETH VS, That where-soever a Sacrifice is offered, for obtaining Remission of Sinne, there shedding of bloode must really be: and, where an vnbloodie Sacrifice is pretended to bee offered, for obtaining Remission, it serveth not the purpose; because, *Without shedding of bloode, there is no Remission.* Eyther, therefore, must such as pretende to offer Christ, for obtaining the Remission of sinne, 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 bee shed agayne: and, that once Offering, and Blood-shedding, is sufficient for ever-lasting Remission, without anie newe Offering of Him agayne.

Vers. 23. It was, therefore, necessarie, that the Patternes of thinges in the Heavens,

Heavens, should bee purified with these: but the Heavenslie things themselves, with better Sacrifices than these.

A Nother Reason, of the necessitie of Christ's Death, in force, thus much: If thinges figuratiuelie holie, behooved to bee cleansed, with the Typicall Blood of Beastes: Then, Thinges truelie holie, behooved to bee cleansed with better Blood; even the Blood of the **M E S S I A S**.

HENCE WEE LEARNE, 1. That for the significations cause, **G O D** 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 **M E S S I A H**, behooved to bee shed, to giue the truth of the signification. For, as farre as Heaven is aboue the earthlie sanctuarie, and mens Soules aboue the vessels thereof; As farre better behooved to bee that Blood, which made Soules acceptable to **G O D**, and to get entresse into Heaven, than the blood of Leviticall sacrifices was.

Vers. 24. For, **CHRIST** is not entered into the Holie Places made with handes, which are the figures of the
M 5 True;

True; but into Heaven it selfe, now to appeare, in the presence of GOD, for vs.

HEE cleareth the matter, howe CHRIST hath offered a better Sacrifice, than the Leviticall: 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 vnder the Lawe entered. The Comparison goeth thus.

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

2. The Leviticall high Priest, entered bodilie into the figurative Sanctuarie: But CHRIST did enter bodilie into the true Sanctuarie in Heaven it selfe.

3. The high Priest entered in behalfe of the people, with the names of the twelue Tribes vpon his breast and sholders: 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 Memorie.

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, vnto this day, and constantlie still, whyle it is called Now.

Vers. 25. Nor

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

HEE prooveth, that Hee had offered a better Sacrifice, than the Leviticall; Because Hee behooved to offer an Offering, not to bee repeated, as the Leviticall; and, so, a more perfect Offering. The Comparison goeth in Dissimilitudes.

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

2. The high Priest, made an Offering of other things than himselfe: But CHRIST did offer Himselfe. **T H E N**, The Offering of CHRIST, is the personall action of CHRIST Himselfe. None can, nor may, offer Him, but Himselfe. For, the Priest must bee eyther 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. **T H E N**, To imagine an Offering of CHRIST often, is both to giue the Lie to this Text, and to make CHRIST'S Offering, by repeating of it, imperfect, and lyke to the Leviticall. For, if once offering of Christ bee sufficient, often offering is superfluous.

persons. And, if often offering bee needfull, then that once offering was not sufficient; and, so, was not perfect; which were blasphemie to say. 2. If anie man pretende to offer CHRIST often, it is not CHRIST that giveth him warrand so to doe: for, heere it is declared, That Hee hath no hand in offering Himselfe often.

vers. 28. 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.

HEE prooveth, That Christ can not bee often offered; Because, then, (*sayeth bee*) must He often haue suffered. **T H E N,**

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 slayne oftener: therefore, Hee can not bee offered vp in a Sacrifice oftener. And, they who will take vpon them, to offer Christ agayne, and agayne, take vpon them, to slay Him, and put Him to new suffering agayne, and agayne. 2. The offering of Christ in an vnbloodie sacrifice, is a vayne imagination, which the Apostle acknowledgeth not: For, if that were possible, then were the Apostle's wordes heere false, and his reasoning ridiculous; which were blasphemie to say.

2. Hee

2. Hee sayeth, Hee behooved to haue suffered often, since the beginning of the worlde; Because, as often as new sinnes were committed, and new Remission was to bee bestowed; as often behooved hee to haue suffered, to expiate these sinnes, and to purchase the new Remission, since the beginning of the worlde: But this is impossible; Therefore, his Offering often, is impossible. **T H E N,**

1. They who make it needfull, to offer Christ often, make it needfull, also, that Hee should haue taken on flesh sooner nor Hee did, and beene slayne sooner nor Hee was, and slayne as often as new sinnes were to bee expiated, and forgiven, from the beginning of the worlde. And, so, by this vayne Conceat, they doe ranverse all the wisdomie of God about Christ, and set to Him an Order, and Course of their owne; making themselues wyser than God. 2. It is, by the Apostle's esteemation, as vayne a Conceat, and as impossible, to offer Christ oftener nor once, nowe, in the ende of the worlde, as to haue offered Him before Hee came in the flesh, since the beginning of the worlde.

3. But, now, (*sayeth bee*) once, in the ende of the worlde, hee hath appeared, to put away Sinne, by the Sacrifice of himselfe. **T H E N,**

1. No Sacrifice of Christ, doeth the Apostle acknowledge; but such as is joyned with His bodilie appearance in the worlde for that ende. Once hath Hee appeared; and once onelie hath Hee sacrificed Himselfe, sayeth the Apostle. 2. The Apostle vnderstoode no Offering of Christ, but onelie one; and once to bee offered, for tyme by-gone, or tyme to come, from the beginning of the worlde, vnto the
ende

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

4. In calling the tyme of Christ's Suffering. The ende of the worlde, bee giueth vs to vnderstand, That there can not bee so much tyme betwixt Christs First and Second Comming, as was betwixt the worldes beginning, and his first comming: But a great deale of lesse tyme, neede force: else, were not that tyme the ende of the worlde.

Vers. 27. And, as it is appoynded vnto men, once to die; but, after this, the Iudgement.

A Nother Reason, to prooue, That Christ neither could, nor should, offer oftener nor once, from the Common Lawe layde vpon Man, of Once dying. Which Lawe, Christ having once satisfied, by dying, when hee offered vp himselfe; there is no reason, hee should offer himselfe agayne; and, so, die agayne.

1. It is appoynded (sayth hee) for men once to die. THEN, 1. It is come by GOD'S just appoynement, that men should die, since His Lawe

Lawe is broken by men. 2. The Common Lawe of Nature appoyndeth but one Death, once to be suffered. And, though GOD, by singularity of Miracles, make some Exceptions, yet the Common Lawe standeth for a Rule; beyonde which, no reason Christ should bee tyed, since His once dying is sufficient. 3. Everie man must take Death to him, and prepare himselfe to obey the Appoynement.

2. Hee sayeth, After Death, commeth Iudgement. THEN, 1. Everie man's particular Iudgement Day, followeth his departure out of this lyfe, and Generall Iudgement, abydeth all, at length. 2. The tyme of Grace and Mercie getting, is onelie in this lyfe: nothing but Iustice remaineth; eyther to absolue the Reconciled, or to condemne the vireconciled sinner. Mens Devyses, for the Reliefe of the Dead, are but Delusions of the Living.

Vers. 28. So CHRIST was once offered, to beare the sinnes of manie: and vnto them that looke for Him, shall Hee appeare the second tyme, without sinne, vnto Salvation.

HEB applyeth the Common Lawe, of dying once, to CHRIST, saying, Christ was once offered, to beare the sinnes of manie. THEN, 1. It is as vntreasonable, that Christ should offer Himselfe oftener nor once, as it is to 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 Iustice requyeth of Him. 2. Christ's Death was not for anie sinne in Him; but for our sinnes. 3. Hee tooke not away the sinnes of everie man in particular, (for, manie die in their sinnes, and beare their owne judgement) but the sinnes of manie: the sinnes of His owne elect People. MATTH. 1. 21. Hee shall saue his People from their sinnes.

2. Hee sayeth, that vnto them that looke for him, hee shall appeare the second tyme.

THEN, 1. After that once Offering of Christ, and ascending to Heaven, Hee is not to bee corporallie present on earth agayne, till the Day of Iudgement. The Apostle acknowledgeth corporall presence no oftener. 2. To looke for Christ's corporall presence vpon earth then, and not till then, is the propertie of true Believers. 3. Corporall presence, is joyned with Appearance: the one is put heere for the other.

3. Hee will appeare the second tyme, without sinne. THEN, 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 manner of his second comming, shall make evident, That hee is without sinne; that is, Fullie exonerod, by that one Offering, of the debt thereof, which hee tooke vpon Him.

4. In stead of saying, that those who looke for him, shall bee without sinne, hee sayeth, that Christ shall appeare without sinne; To TEACH VS, 1. That the defraying the Debt of the

sinnes, of such for whome CHRIST hath vnderaken, lyeth vpon CHRIST, and not vpon the Believers, for whome Hee yndertooke. 2. And, that if His once sacrificing Himselfe for them, did not exiate their sinnes sufficientlie, then Sinne shoulde leaue vnto CHRIST, vntill His second comming. That CHRIST'S freedome from Sinne, shall evidence our freedome from Sinne, for whome Hee became Suretie.

5. Hee will appeare vnto them who looke for Him vnto Salvation. THEN,

1. The full accomplishment of the salvation of the Believers, shall not bee vntill CHRIST'S second comming: Though their soules bee blessed before, yet the full blessednesse of soule and bodie, is deferred till then. 2. As CHRIST'S Glorie shall testifie then, that His once offering freed Him of the Suretieship for our sinnes: So our Salvation shall testifie, that His offering was sufficient to exoner vs. 3. They that loue not His comming, can not looke for Salvation.



The summe of Chap. X.

THIS ONCE OFFERING OF CHRIST, putteth the mayne difference betwixt this Sacrifice, and those Offerings of the Lawe; which, because they were repeated, could never perfect the worshipper, Vers. 1. For, if they could haue perfected the worshipper,

shipper, they should haue ceased to bee repeated, Vers. 2. Nowe, cease they did not, but were repeated, Vers. 3. Because they could not take away sinne, Vers. 4. Wherefore, as the Scripture dooth witnesse, (PSAL. xl.) Sacrifices of the Lawe were to bee abolished, and Christ His Sacrifice to come in their rowme, Vers. 5. 6. 7. 8. 9. By which Sacrifice, once offered, wee are for ever sanctified, Vers. 10. And, as their sacrifice was imperfect, so was their priesthoode also, ever repeating the same sacrifices, which could not (because they were repeated) abolish sinne, Vers. 11. But Christ hath ended His sacrificing, in His once offering; and entered to His Glorie, to subdue His Enemies, Vers. 12. 13. Having by that once offering, done all to His Followers that was needfull to perfect them, Vers. 14. As the word of the Newe Covenant, IEREM. xxxi. prooveth, vers. 15. 16. 17. 18. Having spokē, then, of Christs Divine Excellencie, and of the Priviledges which the Faythfull haue in Him, I exhort you, to make vse of it: in speciall, seeing wee haue, by Christ's Bloode, access vnto Heaven, Vers. 19. By so perfect a Way, as is Christ's Fellowship, of our nature, Vers. 20. And so great Moyen, by Christ, before vs there, Vers. 21. Let vs strengthen our Fayth, for the better grying of our Iustification, and Sanctification, through Him, Vers. 22. And let vs avowe our Religion constantlie, Vers. 23. And helpe forwards one another, Vers. 24. Neglecting no Meanes, publike, nor private, for that ende, as some Apostates haue done, Vers. 25. For, if wee make wilfull Apostasie from His knowne Trueth, no Mercie to bee looked for, Vers. 26. But certayne Damnation of vs, as of His Enemies, Vers. 27. For, if the Despyers of the Lawe were damned to death, without mercie,

mercie, Vers. 28. What Iudgement abydeeth those, who so abuse I E S V S, His Grace, and Spirit, as wilfull Apostates doe? Vers. 29. For, GOD'S Threatening in the Lawe, is not in vayne, Vers. 30. And, it is a fearfull thing to fall, as a Foe, in GOD'S Hand, Vers. 31. But, rather, prepare you for such Sufferinges, as you began to feelee at your Conversion, Vers. 32. Partlie in your owne persons, and partlie by your fellowship with Sufferers, Vers. 33. Which you did joyfullie beare, in hope of a Rewarde, Vers. 34. Therefore, retayne your Confidence, Vers. 35. And bee patient, Vers. 36. GOD will come, and helpe, shortlie, Vers. 37. And, till Hee come, you must liue by Fayth, and not by Sense; But, if you will not, you shall bee rejected, Vers. 38. But I and you are not of that sorte that shall make Apostasie; but of the number of true Believers; who shall persevere, and bee saved, Vers. 39.

The doctrine of Chap. X.

THAT hee may yet farther show the impossibilitie of offering Christ oftener, hee giveth the often repetition of Leviticall sacrifices, year by year, for a reason of their imperfection, and inhabilitie to perfect the worshipper: and therefore, of necessitie, Christ's sacrifice could not bee repeated, except wee should make it imperfect, lyke the Leviticall, and vnable to perfect the worshipper, as the Legall sacrifice was.

The force of his reasoning, is this: The moste solemn sacrifice offered by the high Priest himselfe, LEVIT. xvj. 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 meanes, vnable ever to make the commers therevnto, perfect. Therefore, Christ's sacrifice could not bee often offered; lest, for that same reason, it should bee found imperfect also. And, this is his drift in Vers. 1.

Hee prooveth his reason to bee good, thus: If they could haue perfected the commers, then they should not haue bene repeated, but ceased from beeing offered, because they should haue delivered the worshipper, perfectlie, from sinne: and, having done that, the repetition was to no purpose, Vers. 2. But they did not free the worshipper from sinne: for, still after offering, hee professed himselfe guiltie, (for auncient thing these sacrifices could doe) by offering of a newe Offering, Vers. 3. And no wonder; because such sacrifices were not worthie to expiate sinne; and, so, vnable to take away sinne; and, so, also, vnable to quyet the Conscience.

VERS. 1.

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

THE Olde Covenant, is called the LAW, because it was drawne vp in a Legall forme, vpon

conditions of obedience to the Lawe: and Grace and Lyfe in IESVS CHRIST to come, were set before them in Shadowes; not in a cleave manner, as in the Gospell.

THEN, 1. In the Olde Covenant, the Lawe was expresselye vrged, and Grace in the Massas covered, and hid, vnder Vayles. 2. Christ, and his Grace, and the good thinges which come by him, were not so hid, but they might haue bene seene, albeit but darklie, beeing, as by their shadowes, represented. 3. The revealing of Christ, and his Benefites, vnder the Gospell, and vnder the Lawe, differ as farre in measure of light, as the shadowe of a thing, and the lyuelie image thereof, drawne with all the lineamentes. 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 hee enter within the doores: but, wee, with open face, beholde in the Gospell, as in a Mirrour, Christ's Glorie shyning. Christ, in the preaching of his word, crucified before our Eyes, as it were, and bringing with him Lyfe, and Immortalitie, to light,

2. Hee maketh the repeating of the Sacrifices, a reason of their inabilityie to perfect the commers therevnto: That is, Perfectlie to satisfie for those, who came to the Sacrifice, and to sanctifie, and save them, in whose name it was offered.

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

doing all that Iustice requyred, to purchase justification, sanctification, and salvation, to him. 2. Who-so-ever will haue Christ offered vp in a sacrifice offerer nor once, whether by Himselfe, or by another, denyeth the perfection of that sacrifice on the Crosse, denyeth, that by that one sacrifice purchase is made of all that is required to perfect sinners; which is fearfull blasphemie.

Vers. 2. For then would they not haue ceased to bee offered; because that the worshippers once purged, should haue had no more conscience of sinne.

B*Y way of question, hee asketh; Would not those Sacrifices haue ceased to bee offered, if they could haue made the commers therevnto, perfect? THEN,*

The Apostle esteemeth this Reason so cleare, that anie man, of sound judgement, beeing asked the question, must, of necessitie, graunt it. For, Natures light doeth teach thus much, That if a sacrifice doe all that is to bee done for the sinner, it standeth there, because there is no more to doe. If it pay the full pryce of the sinners 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 therevnto, must it not cease to bee offered anie more, by this reasoning of the Apostle? For, if Hee haue made a perfect purchase of what-so-ever is requyred to perfect vs, by once offering, Wisdome and Iustice will not suffer the pryce of the purchase to bee offered agayne. And if Hee
must

must 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 perfecteth the worshipper, must cease to bee offered, is; because, that the worshipper, once purged, should haue no more conscience of sinnes. By which hee meaneth not, that the purged worshipper may doe, hereafter, what hee listeth, and make no conscience to sinne: nor yet, that after hee is purged, and falleth into a newe sinne, hee should not take with his guiltinesse, and repent, and run agayne to the Benefite of that Sacrifice: But this hee meaneth, That the purging of his Conscience, by vertue of a perfect Sacrifice, is such, that hee is freed from the iust Challenge, and condemnatorie Sentence of the Conscience, for that sinne where-from hee is purged.*

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

I ANSWER. Not for anie imperfection of the Sacrifice, or of their Remission; but for the weaknesse of their gryping of the ever-flowing Vertue of that once offered Sacrifice, & the Remission granted theretrough.

THEN, 1. Hee that is purged by Vertue of the sacrifice of Christ, hath Gods Warrant, to haue a quyet and peaceable Conscience. 2. And if he haue

2 Challenge, after hee is fled to this sacrifice, hee may, by God's approbation, stoppe the same, by opposing the Vertue of that perfect sacrifice, to the Challenge:

3. The commers vnto the Sacrifice, to haue benefite there-by, vers. 1. are beere called Worshippers, vers. 2. **T H E N**, The **L O R D** reckoneth it a parte of Divine service, and Worship done vnto him, to come, and seeke the Benefite of that sacrifice, where-by Hee is pacified, and wee ransomed.

4. To make the worshipper perfect, vers. 3. is expounded, by purging them, and delivering them from the conscience of Sinne; vers. 2.

T H E N, That sacrifice which purgeth the Conscience from sinne, doeth also perfect the Man: Neyther needeth hee anie thing vnto salvation, which such a sacrifice doeth not purchase. And, such is that once offered Sacrifice of **C H R I S T**.

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

H E B proovert, That the Leviticall Sacrifices tooke not away the Conscience of Sinne; because there was a yearlie commemoration made of the same sinnes; not onelie of that yeare, but also of former: yea, beside the commemoration expresse done by the Priest, even in these repeated Sacrifices; sayeth hee, there was, in effect, a yeare taking vp agayne of those sinnes; for
which

which Sacrifice had beene offered before: because the offering of Sacrifice of newe, did playnlie importe, That by no preceeding Sacrifice, was the Ransome of the Sinner payed: And, so, in effect, the Sacrificers did professe, That for anie thing which the former Sacrifice could merite, their sinnes remayned vnexpiated.

Q V E S T. But you will aske, Were not Believers, vnder the Law, purged from their sinnes, and made cleane, and whyte as Snow? **P S A L**. 11. 7. **I A N S W E R E**. Yes, indeede; but not by vertue of those Typicall Sacrifices; but by Vertue of the Sacrifice signified by them: To wit, The Sacrifice of the true Lambe of **G O D**, which taketh away the sinnes of the Worlde. And, therefore, when Attouement, and expiation of sinne, is attributed to the Leviticall Sacrifices; as **L E V I T**. xvij. vers. xj. The forme of speech is Sacramentall, the propriety of the thing signified beeing ascribed to the signe, as was marked before.

Q V E S T. But doe not we Christians make a commemoration of our sinnes, yeare by yeare: yea, daylie, remembering even the sinnes of our youth, and deprecating the wrath which they deserue? **I A N S W E R E**. It is true, wee doe; but not by way of offering a Sacrifice, as they: for, of them it is sayde beere, In those sacrifices, there is a remembrance of sinne.

Q V E S T. What is the difference betwixt commemoration of sinne, without renewed Sacrifice, and commemoration of sinne, with renewed Sacrifice? betwixt the lewes commemoration

moration of sinnes, yeare by yeare, spoken of in this place, and the commemoration which true Christians doe make?

I ANSWER. *The Jew in his solemne Commemoration of sinne, by renewed Sacrifice, did really profess two things: One, That no Sacrifice, formerly offered, was sufficient to expiate his sinne, or cleanse his Conscience. Another, That hee had not sufficiently grieved, by Fayth, that signified Sacrifice, which was to come; but had neede, through the Spectacles, and Transparent of these Typicall Sacrifices enjoyed for his helpe, to take a newe view of that true Sacrifice which was to come; of both which, the repeated Sacrifice did beare witnesse. But, wee, by Commemoration of our sinnes, and not sacrificing, profess, That by Christ's Sacrifice, already past, GOD'S Iustice is so well satisfied, as there is no neede of newe Sacrifice, nor offer offering of that one: and, therefore, that wee desire no other Ransome, but Christ's, which is payed already on the Crosse; but onelie craue, to haue, by Fayth, a better grip of Christ, who hath payed the Ransome for vs; that wee may finde the Vertue of his Ransome yet more and more in our selves.*

QUEST. But, what if with the Commemoration of sinnes, yeare by yeare, and daye by daye, wee should pretende to joyne a Sacrifice, that newe expiation might bee made, by offering of Christ over agayne, as is pretended to bee done now-a-dayes?

I ANSWER. *By so doing, wee should take away the*

the Difference, which the Apostle beere putteth betwixt the Leviticall Sacrifices, and Christ's; and, make Christ's no better than theirs: Wee should avow, That Christ's Sacrifice on the Crosse, done by himselfe, was not a full Ransome for our sinnes; but, That man's offering were able to doe that which Christ's Sacrifice on the Crosse had not done. Finallie, with the Jew, wee should avow, That the True, and Satisfactorie Sacrifice, were not as yet come; nothing before being done, which were able to pacifie GOD, or purge the Worshippers from the Conscience of sinne. For, if a man thinke, that the pryce of expiation of sinne bee already payed, hee doeth but mocke GOD'S Iustice, and disgrace the Pryce payed, if he presume to pay the Pryce over agayne.

vers. 4. For, it is not possible, that the blood of Bulls, and of Goates, should take away sinnes.

HEE giveth a Reason, why these Sacrifices could not pacifie the Conscience; even because it is not possible, that they should take away sinne.

THEN, 1. The Conscience can never be purged, except it see sinne taken away, by a perfect Sacrifice, and a Ransome so worthie, as Iustice may bee satisfied. 2. It is impossible, that Attonement was properly made by the Leviticall sacrifice, but onelie figuratiuelie; because heere it is sayde, *It was impossible they could take away sinnes.* 3. Sinne is not

wyped

wyped away by anie vnworthie meane: for, sinne beeing the breach of the Lawe of Nature, and of the written Lawe, GOD'S Majestie so glorious, His Iustice so exact, His Trueth, in threatning death to the offender, so constant, no lesse worthie Sacrifice can explate sinne, than that which is of valour to aunswere 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 prooveth, by testimonie of the xl. PSALM; *vers. 6. 7. 8.* 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 signifie; and, so, abolish them.

THEN, Neede-force, the Olde Church was not altogether ignorant of the imperfection of their Legall service, for remooving of their sinnes; and, that the true expiation of their sinnes signified by these sacrifices, was to bee sought in the MESSIAS.

2. **CHRIST** is brought in by the Prophet, comming into the worlde: That is, Taking on our nature, and manifesting himselfe in the flesh: because, by the Word, hee is sit before the Church of that tyme,

time, as incarnate; remooving the Leviticall Sacrifices, and offering himselfe in their place.

THEN, The Word of GOD bringeth all Divine Trueth to a present beeing vnto Fayth: and, so, by prophesie, made Christ, incarnate, present vnto the Fayth of the Fathers, vnder 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 Baye of his Sonne, by making him a wyse Servant, for the worke of Redemption: if hee bore his Baye, by making him a willing and obedient Servant; then must hee also prepare a Bodie vnto him, and bring him into the worlde, by incarnation, that hee may accomplish that Service as became.

THEN, 1. **CHRIST'S** Bodie is of GOD'S preparation, and fitting; made of GOD, so holie, and harmlesse, so free of sinne, as it should bee fitt to bee joyned with the Godhead of the Sonne, and fitt to bee an expiatorie 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 Sacrifices. 3. GOD was never pleased, nor pacified by these Sacrifices, in themselves; but by Christ's Sacrifice, signified by them. 4. GOD prepared a Satisfaction to Himselfe, for vs, when wee could not.

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

Then, sayde *CHRIST*, Loc, I come, to doe Thy will, O *GOD*: *That is, When the Legall Sacrifices are found and declared unable to pacifie GOD, CHRIST THEN findeth it the fitte tyme to come into the worlde; and, to doe that which the Sacrifices did fore-signe, but could not effectuate.* *THEN*, 1. *CHRIST* did not thinke it the due tyme for himselfe to come into the worlde, till it should bee found, that without him, neyther *GOD* could bee satisfied, nor Man saved, by anie other meane, but by His obedience. 2. *CHRIST* assumed our nature, and offered Himselfe in our rowme, to the Father, willinglie; readie to performe what the Father's Will could exact of vs: yea, earnestlie desired hee to discharge that service for vs. *BLESSED* BEE HIS NAME, for that Willingnesse, 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*.

2. *One of the Reasons of His Offer-making, is, In the Volume of Thy Booke it is written of Mee: That is, So is it decreed, and fore-prophefied, in the Scripture of Mee, That I should satisfie Thee, O Father, and doe Thy Will, for Man.*

THEN, 1. *CHRIST* hath a great respect to the Scripture, to haue all thinges fulfilled which are
shore

here spoken: though it should cost him his lyfe, hee will haue it done. 2. Hee desireth, that before wee booke vpon his manner of redeeming vs, wee should booke to the prophesies which went before of him in the Scripture. 3. The summe of *GOD'S* Decree, and of His Scripture, which revealeth his Decree, is, That *GOD* will saue Man, by *Christ*: or, That the Sonne shall bee incarnate, and doe the Father's will, for redemption of Man: That the Seede of the Woman, shall treade downe the head of the Serpent, is amongst the first Oracles of *GOD'S* Good-Will to Man.

vers. 8. Aboue, 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:

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

Now, the Apostle gathereth from the words of the *PSALME* set downe *vers. 5. 6.* that the Leviticall Sacrifices are abolished, and taken away, because they could not please *GOD*: and, from the wordes of the *PSALME* set downe *vers. 7.* declareth, That *CHRIST'S* Sacrifice is that onelie which pleaseth

seth GOD, now come in the rowme of the Leviticall.

THEN, 1. Cleare Consequences drawne from the Scripture, are sound Doctrins. 2. Collation of places, doeth yeelde both ground of good Consequences, and ground of cleanness. 3. The abolishing of Leviticall sacrifices, is necessarie, that CHRIST'S Sacrifice may haue the full place, and rowme, for pleasing of GOD, and saving of vs.

Verf. 10. By the which Will, wee are sanctified, through the Offering of the Bodie of IESUS CHRIST, once for all.

THE Apostle sheweth what this Will was, and how it is accepted by the Father. The Will is, That CHRIST should offer vp His owne Bodie, in a Sacrifice, once, for all. If but once, **THEN**, 1. It is not the Father's Will, that CHRIST'S Bodie should bee offered oftener than once. 2. If but once for ALL; **THEN**, These ALL, for whom hee offered, were condescended vpon, betwixt the Father, and the Mediatour. GOD knewe those whome hee gaue to the Sonne, to bee ransomed: and CHRIST knewe those whome hee bought. 3. If but ONCE for those ALL; **THEN**, That ONCE made a perfect Purchase for all those: The Father craved no more for their Ransome. Another offering for them, is needlesse: For, if it had beene needfull to offer againe, once offering had not satisfied GOD'S Will, for their Ransome.

2. For

2. For the Father's Acceptation, and Fruite of it, he sayeth, By this Will; to wit, beeing obeyed, wee are sanctified: That is, I and you, and the rest of our societie, Elect, are separated from the perishing worldes and consecrated, as devoted soules, vnto GOD'S vse, as holie Vessels of Honour, reconciled in tyme, regenerate, and by degrees, at length, throughly made free of sinne, & endued with GOD'S Image, in holinesse.

THEN, 1. Those onelie who are of the Apostle's societie, set aparte for GOD'S vse, by Election, before tyme; and Regeneration, in tyme; those sanctified Ones, are those ALL, for whom CHRIST offered Himselfe. 2. All those, for whom CHRIST did offer Himselfe, are sanctified in GOD'S Decree; and, in due tyme, by vertue of CHRIST'S Offering. 3. Those who are never sanctified, the bodie of CHRIST was neuer offered for them.

Verf. 11. And everie Priest standeth daylie, ministering, and offering, oftentimes, the same Sacrifices, which can never take away finnes.

Verf. 12. But this Man, after Hee had offered one Sacrifice, for finnes, for ever, sat downe, on the Right Hand of GOD.

THAT hee may vnder the Comparifon of Aarons Priesthoode, and CHRIST'S, bee beaptized together.

together a number of the imperfections of the Leviticall Priesthoode, to show the Reasons, why it must bee abolished, vers. 11. And, in the verses following, vnto the 15. bee layeth open the Perfection of CHRIST'S Priesthoode, which is to endure for ever. Let the wordes of the Text bee observed.

1. In the Leviticall Priesthoode, there is a pluralitie of Priestes, [everie Priest] importing manie. But in CHRIST'S Priesthoode, not a Priest, but Himselfe alone. THIS MAN, vers. 12. is opposed to their EVERIE PRIEST, vers. 11.

THEN, To make moe Priestes vnder Christ's Priesthoode; by speciall office to offer vp Christ, is to make the Priesthoode of Christ imperfect, lyke that of LEVI.

2. In the Leviticall Priesthood, everie Priest standeth, as a servaunt, mooveable in his office. But Christ sate downe, vers. 12. established with Dignitie in his Priesthoode, as Master, and Lord.

3. In the Leviticall Priesthoode, everie Priest standeth, daylie offering, oftentimes. 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 Leviticall Priesthoode, they offered the same Sacrifices oftentimes: That is, Multitudes of sacrifices, of the same kinde. But Christ offered one sacrifice, for ever, vers. 12. That is, A sacrifice, one in number, and one in offering; one individuall Offering, one tyme onelic, offered Hee.

THEN,

THEN, No sorte of pluralitie doeth Christ's Sacrifice admit; seeing it is one onelic, and onelic once offered. The Apostle leaveth no rowme for an vnbloodie sacrifice, beside the bloodie; nor another offerer, but Himselfe onelic: nor another tyme, but that ONCE, on the Crosse.

5. In the Leviticall Priesthoode, manie Priestes, manie sacrifices, oftentimes offered, could never take away sinne: But CHRIST, our Priest, offered one Offering; to wit, his owne Bodie; once, and not oftener: and this sufficeth for sinne, for ever, vers. 12. 14.

THEN, That Sacrifice which taketh away sinnes, must doe 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 evils 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 vnto Him. 2. In speciall, when anie Meane, or Instrument appoynded of GOD, to bring vs to CHRIST, is lyke to come in more esteemation than becommeth; wee are taught to rid Marches betwixt the same, and Christ: that the Meane may haue the Meanes rowme, and CHRIST may haue GOD'S rowme.

Vers. 13. From hence-foorth expecting, till His Enemies bee made His Foote-stoole. O 2 What

WHAT is Christ doing now, then, seeing hee hath no sacrifice to offer? Hee is sitting at the Right Hand of GOD; from hence-foorth expecting, till his enemies be made his foote-stoole: That is, his Manhead being no more on earth nowe subiect vnto suffering, is entered into the Fellowship, and Fruition of the Glorie of his Godhead, to exercise his Power and Authoritie, for the good of his Church, and overthrow of his Enemies.

THEN, 1. Albeit all CHRIST'S Personall Sufferinges are ended; yet the Warre-fare of the Subiects of His Kingdome, endureth still agaynst Enemies, such as are Satan, and the Wicked of the Worlde, and Sinne, and Death. 2. That Battell is CHRIST'S: Hee is Partie to all the Foes of His Kingdome: They are His Enemies. 3. Hee is not alone in the Battell: the Father is joyned with Him, and is set on worke, to subdue His Enemies; as it is sayde, PSAL. CX. 1. 2. Wherevnto this place hath reference; *His Enemies shall be made his foote-stoole.* 4. Albeit this Victorie be not compleated for a tyme, yet it is in working, and shall surely be brought to passe. 5. As our LORD expecteth, and wayteth on patientlie, till it be done; So must wee His Subiectes doe also. 6. At length, the highest of His Enemies, shall be made lower, than the basest of CHRIST'S Members. They shall be made His Foote-Stoole, subdued vnder Him, and tramped vpon.

Vers. 14. For, by one Offering Hee hath perfected, for ever, them that are sanctified.

Hee giveth

HEE giveth a Reason; why Christ nowe hath no more Offering to make, nor no more Suffering to endure; but onlie to beholde the fruite of his Sufferinges, brought about by the Father; and, to concur with the Father, on his Throne, for that ende: Because, by one Offering, hee hath perfected, for ever, them that are sanctified. That is, By that once Offering on the Crosse, done and ended before hee sat downe on the Right Hand of GOD, hee hath payed the full Pryce, for ever, of the Purchase of Remission of sinnes, and salvation, to those that are consecrated to GOD, in holinesse.

THEN, 1. Who-so-ever will haue anie more offering vp of CHRIST, than that One, once offered before His Ascention; 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 Worlde, and dedicated vnto GOD, in CHRIST, in GOD'S Purpose, and Decree; comprehending all those whome the Father hath given vnto CHRIST, out of the Worlde; that is, the Elect: or whether you take it for the Renewed, and Sanctified in tyme; the Offering of CHRIST is not but for the Sanctified; that is, for such as are consecrated, and separated out of the Worlde, and dedicated to be Vessels of Honour, vnto GOD.

2. *They for whome Christ hath made that Offering once; those, sayeth hee, be perfected, for ever.*

THEN, 1. Hee hath not made Purchase of a possibilitie of their salvation onlie: but Hee hath perfected them, in making Purchase of all

that they neede to haue, even to their full Perfection. 2. Hee hath not purchased vnto them the remission of some sinnes, and left the satisfaction to bee payed by themselves, for other some: but hath PERFECTED them, perfectly satisfied for them, and perfectly expiated all their sinnes. 3. Hee hath not made Purchase of some Graces vnto them onelie for a certayne tyme, so as Hee will let them be taken out of His Hand afterwarde, and perish: but Hee hath PERFECTED them, for ever. 4. Hee hath not appoynted anie offering for them, to bee made by anie other, after Him: But, hath made ONE OFFERING, HIMSELF, for them, which satisfieth for ever: so as the Father craveth no more offering, for expiating their sinne, for ever. For GOD hath set forth CHRIST, to bee a Propitiation, through Faith, in His Bloode, Rom. liij. 25. That is, GOD maketh it manifest, by His Gospell, that Hee is pacified, in CHRIST, towards them that belieue in His Bloode, that belieue in Him crucified.

Vers. 15. Whereof the holie Ghost, also, is a Witnesse vnto vs: For, after that Hee had sayde before;

Vers. 16. This is the Covenant that I will make with them after those dayes, sayeth the LORD; I will put My Lawes into their Hearts; and in their Myndes will I wryte them:

Vers. 17. And their sinnes, and iniquities, will I remember no more.

Hee prooueth,

HEE prooueth, that it is needlesse there should bee anie repetition of a sacrifice for sinne, in the New Testament: Because, Remission of sinnes, purchased by Christ's death, who is the Testator, is still in force, continually, in Christ's Kingdome; 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, vers. 18.

1. Hee sayeth, that the holie Ghost is Witnesse vnto vs, of this Trueth, That Christ can not bee 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. 2. The holie Ghoste is Author of the Scripture, and doeth speake vnto vs there-by.

2. Hee declareth, the Newe Covenant to bee of the holie Ghosts making; and calleth Him **THE LORD**. Wherein bee teacheth vs, 1. That the holie Ghoste is a distinct person of the Godhead, bearing witnesse, by Himselfe, to the Church, of the Trueth. 2. And one in essence with the Father, and the Sonne; even the LORD, IEHOVAH; 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 concludeth, No more offering

ring for sinne, but once, vnder this Covenant; Because, sinne is expiated.

QVEST. Howe, then, could there bee Remission of sinne vnder the Lawe, where there was daylie offering for sinne? Or, if there was Remission, howe could there bee offering for sinne? **I ANSWERE.** There is a Remission granted, vpon Suretie given, for Satisfaction to bee made for the partie remitted: and, there is a Remission granted, for Satisfaction already made for the partie remitted. The Remission that the Fathers vnder the Lawe had, was of the first sorte; Vpon Promise of the Mediatour to come, and to satisfie. And with Remission of this sorte, a typicall sacrifice might stand, for signifying, that the true expiatorie Sacrifice was not yet payed, but was coming to bee payed. But, the Remission that wee get vnder the Gospell, is vpon Satisfaction already made by the true Expiatorie and Satisfaction Sacrifice of IESVS CHRIST, done, and ended, with the personall suffering. And this sorte of Remission is it, whereof the Apostle heere speaketh; and it admitteth no manner of offering for sinne: neither typicall offering, because Christ is come, and hath fulfilled what the typicall sacrifice did signifie; neither the repeating of the true Expiatorie Sacrifice of Christs Bodie; because, then, Christ bebooved to suffer daylie, and die daylie, after that hee hath made satisfaction. And, beside these two sortes of offering, the Iewish bloodie sacrifices typicall, and the true Expiatorie bloodie Sacrifice of Christ's Bodie on the Crosse, the Scripture

nowe acknowledgeth none. So, the meaning of the Apostle, in these wordes, must bee this: Where Remission of sinnes is already purchased, by offering of the true Expiatorie Sacrifice, as nowe it is, vnder the New Covenant, there no more offering can bee for sinne anie more.

T H E N, 1. The Apostle acknowledgeth no vse for anie sacrifice vnder 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 already suffered for sinne: so that nowe the Remission of those, that is, of sinne and iniquitie, ALL SORT of the Elects sinnes, is obayned there-by already. 3. Not onelie NO SACRIFICE is anie more to bee offered for sinne vnder 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 vnder the Gospell, professeth, That no Remission of sinne is to bee had in such a Church: Because, vwhere there is Remission of sinne, there is no more offering for sinne, sayeth the Apostle, expressly.

Verf. 19. Having, therefore, Brethren, boldnesse, to enter into the Holiest, by the Blood of IESVS.

F R O M the by-past Doctrine, of Christs Excellencie, and Riches of Grace, which commeth vnto vs through him, hee draweth Exhortations, for vse-making of this Doctrine, in soundnesse of Faith, and the Fruits thereof, vnto the ende of the Epistle.

And, first, hee exhorteth, To seeke vnto Communion with GOD in Heaven, through Christ; vsing the termes of the Ceremoniall Lawe, but mixed with wordes touching the Excellencie of the thing signified, about those Ceremonies: to shewe the Hebrewes, That those Ceremonies had nothing in themselves, but did serue to represent Christ, and his Benefites: And, so, to drawe them from those shadowes, vnto the truth of that, which once beeing signified by them, is now manifested in Christ.

To make the Exhortation to bee the better receaved, hee setteth downe sundrie Priviledges of the Faythfull, vers. 19. 20. 21. From which hee inferreth his Exhortation, vers. 22. For the first Priviledge, hee sayeth, Wee haue libertie to enter into the Holiest: That is, Into Heaven.

1. In that hee maketh this Priviledge proper to the Societie of Christians, himselfe, and others; hee teacheth vs, 1. That so long as men are without Christ, they are debarred out of Heaven; no Doore nor Way open, but the flaming Sword of GOD'S Iustice, to keepe out everie one that shall preasse 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 excluded before.

2. Next, hee commendeth this Priviledge, by calling the Place, The Holiest, the Place where GODS HOLINESSE dwelleth, represented by the Sanctuary; where nothing can enter, but that which is holie. Teaching vs there-by, That the Faythfull are so washed from

then from their sinnes, through Fayth in Christ, that GOD will admit them into the Place of His Dwelling, into His Heavens Sanctuarie, by Fayth now, and Fruition heere-after.

3. Hee commendeth this Priviledge, by calling it Libertie. The word, properlie, signifieth, Libertie to speake all our mynde; as hath bene marked before. Where-by hee teacheth vs, 1. Howe wee doe enter into the Holiest; to wit, by Prayer, sending vp our Supplications to Heaven. And, agayne, 2. That in our Prayers to GOD, wee may vse freedome of speach, telling Him all our Mynd, all our Griefes, all our Feares, all our Desires, and even powre out our heartes before Him, at all tymes.

4. Hee commendeth this Priviledge, by the Pryce of the Purchase there-of, even the Blood of IESVS. Where-by hee teacheth vs, 1. To haue this Priviledge in high estimation. 2. To make good vse of it. 3. To bee confident of the standing of it: and all, because it is so dearlie bought.

5. Lastlie: hee commendeth this Priviledge, by the Common Right which all Believers haue vnto it, the Apostle, and these Hebrewes, as his Brethren, and all other of that Societie. Where-by hee 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, freelie to powre out their soules, at all tymes, vnto GOD.

vers. 20. By a Newe and Living Way, vvhich Hee hath consecrated for vs, through the Vayle; that is to say, His Flesh.

THIS is one Priviledge, That wee haue liber-
tie to enter into Heavē, followeth another. There
is a Way made, to leade vs on there-vnto, which
is Christ's Flesh, compared to the Vayle of the Sanctua-
rie, which both hid those thinges which were within
the Sanctuarie, and yet yeldded an enterie through it
selfe, vnto the Sanctuarie. So is Christ's Flesh, the
Vayle of his Godhead, which did hid the Glorie of his
Deitie, from the carnall bebolders, who stumbled at
his basenesse; and yet opened a Doore, for the spirituall
man to looke in, vpon him that was invisible, whyle as
hee observed the brightnesse of the Glorie of GOD,
breaking through the Doctine, and Workes, of the
Man CHRIST.

1. Hee maketh the Way, to bee Christ's Flesh,
or Christ as incarnate, or Christ considered accord-
ing to his humanitie: Because, Christ's taking on
our nature, is the onlie Meane of reconciling vs vnto
GOD. No man ever came to the Father, but by him.
No other Name where-by men are saved, but the
NAME of IESVS CHRIST. And, therefore,
as in the way, a man must enter, and holde on still, till
hee come to the ende, to the place where hee would bee:
Even so must everie man, who would bee at Heaven,
begin at Christ, and holde on, making progresse in
him.

him still, from Fayth to Fayth, from Graceto Grace,
till hee come to his Rest.

2. This Way is of Christ's owne making: hee
hath devysed it, and consecrated it. Hee who is the
Father's Wisedome, hath thought it the best Waye, 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-
on him, that hee might make Man Part-taker of the
Divine Nature.

3. Hee hath consecrated and dedicated his Flesh,
his humane nature, set aparte, and sanctified himselfe,
to this same ende, that Men might make their Moyes
with GOD, by him, as Man; and, by the Bandes of
Nature, with him, be helped vp to the Bands of Grace,
with GOD; by comming to the Man CHRIST,
might finde GOD in CHRIST.

4. Hee calleth it a New Way, 1. Because of the
cleare manifesting of the Way to Heaven, vnder the
Gospell, in comparison of the tyme of the Law. 2. Be-
cause a readie, playne, and safe Way, without stum-
bling Blockes, Pittes, or Snares, Daungers, or Inconve-
niences, to such as keepe themselves there-in, such as
new-made wayes vse to bee. 3. Because it waxeth
never olde; is now established, and never to bee alie-
red, or abolished.

5. It is a Living Way, 1. Because Christ li-
veth for ever, to helpe them all to Heaven, who seeke
vnto GOD, through Him onlie. 2. Because Lyfe

is beere in Christ, as in the Foundayne; that hee may giue Lyfe to whom-so-ever hee will: that is, vnto all that come vnto him. 3. Because it giveth Lyfe, and refreshment, to the wearie Passenger, and quickeneth his dead and dampish heart, when hee considereth that his Saviour is a Man indeede, so earnest to haue vs saved, that hee hath yoked himselfe in communion of nature with vs, there-by to saue vs. It is Meate, indeede, to his Soule, that the Word is made Flesh: It is Drinke, indeede, to consider, that hee hath suffered for our sinnes. As Elias Chariot, so is CHRIST'S Manbead, and Sufferinges. Get vp beere, by Fayth in him, and thou shalt goe vp to GOD. This Way is as that of Eagles winges. Lay first grippes vpon IESVS CHRIST, GOD manifested in the flesh; and hee will mount vp with thee, and carrie thee thorow the Wildernesse, to Canaan: From the naturall Miserie, and sinnes which thou lvest in, vnto Heaven.

6. This Way leadeth through the Vayle. To teach vs, That wee comming to CHRIST'S Manhead, must not subside there: but by this meane seeke in to GOD, who dwelleth in Him; that our Fayth and Hope may bee in GOD. Wee enter by the Man CHRIST, and doe rest on GOD, in CHRIST, on the fulnesse of the Godhead which dwelleth bodily in CHRIST. This is to distinguish the natures of CHRIST, and to keepe the vnitie of His Person rightlie.

Verf. 21. And, having an high Priest
over the House of GOD.

For

FOR our farther satisfaction, hee giveth vs Christ over agayne, to make yet more vse of him, to direct, guyde, and convoy vs, in the Way, to leade vs to the Father in Heaven, through the Courtes of his Dwelling, and to bring vs in to him, and make vs welcome There.

1. Wee haue Christ for a PRIEST to vs, whose Lippes doe alwayes preferue Knowledge, in whome are hid all the Treasures of Wisdome and Knowledge, who will informe our Myndes, and perswade our Heartes to belieue, and obey: vvho will reconcile, by His once offered Sacrifice, the Believer; will intercede for the Reconciled, to keepe him still in Grace: will blesse vs, with all Spirituall Blessinges: will take our Prayers, Thankes-giving, and the Spirituall Sacrifice of all the good Works of our Hands, and waite the pollutions from them; will offer them, in our name, with the Incense and Perfume of His owne Merites; and leade our selues in, where our Lampes shall bee furnished, and our Table filled, till wee goe in to Heaven; and There Hee will welcome vs, in a Mansion prepared for vs.

2. Hee is a high PRIEST, adorned with all Authoritie, and all Perfections; having all in substance, which the Types did signifie; who beareth our names, yea, our selues, on the Sholders of His Power, and in the Breast of His Heartie Loue: vvho beareth the iniquitie of the Holie Things, and Holinesse in His Fore-head; for vs. In whome the Father is well pleased with vs, and hath made vs acceptable, as in His Well-beloved.

3. Hee is OVER THE HOWSE OF GOD: Hee hath Authoritie, and Power, to bring in whom Hee pleaseth, and to giue forth of the Treasure as much

as

as hee will: All the Mansions in his Father's dwelling house, are his; and all at his disposing, to open so as none shall shut: To him belongeth to give forth the sentence of Admission to Heaven; and to say, *Come, you blessed of the Father.* Yea, to make this his Authoritie manifest, hee will come agayne, and take vs vnto 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 sinfull manners; holie, and harmlesse. 2. Because hee is **FOR** Vs, in things appertayning to **G O D**, to employ his Moyer and Power, for our behooue, towards **G O D**. 3. Because, bound in all Bandes, **WITH** Vs, of Nature, of Grace, and Good-Will, of the Father's Gift, and Appoyntment, and his owne Covenant, and speciall Contract, with vs. So that albeit an vncouth man may possiblie leaue a stranger in his journeye alone, yet Christ can not choose to doe so to vs: but, for the Bandes betwixt him and vs, hee will neuer leaue vs, nor forsake vs.

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

FROM these Priviledges, bee pressed an Exhortation, To draw neare to **G O D**, and prescribeth

sheweth the Disposition requyred of vs, in our drawing neare.

1. This Exhortation sheweth, 1. That true Christians are often tymes so sensible of their owne unworthinesse, that vnder that sense, they are enclyned, of themselves, to stand a-farre off; and have neede of encowragement, and invitation, to draw neare. 2. That such as are mooste sensible of their owne unworthinesse, are mooste called, to come forwardes, vnto **G O D**: for Hee giveth grace to the humble.

2. Hee layeth downe the Priviledges in the former Verses; and, in this, draweth on the Exhortation: To **TEACH** Vs, 1. That such Priviledges as are graunted vnto vs, in Christ, must bee received, and believed, as Trueth. 2. That wee must studie to make vse of our Priviledges, and challenge them for our owne. 3. That the weakest of true Believers in Christ, may thrust in themselves at the Doores of Grace, amongst the holie Apostles: for the Apostle putteth the **HEBREWES** with himselfe, in the Exhortation, for this ende.

3. For our disposition, and sitting to draw neare, bee requyred, first, That wee have a true heart. Hee sayeth not, a sinlesse heart; but, a true heart; that is, such a heart, as in the matter of believing myndeth no confidence, but in **G O D'S** Grace, through Christ onlie; and, in the matter of **G O D'S** Service, myndeth onelie His will in its ayme, and alloweth onelie that which is His will in its censure.

T H E N, An honest heart, which honestlie acknowledged its owne sinnes, and fleeth to Christ's Blood, for sprinkling; whose ayme is vpriight, ende-
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vours

your vpright, and censure of it selfe vpright; allowing in it selfe nothing but what GOD alloweth, and displeased with that which displeaseth GOD, albeit, manie wayes, weake and imperfect, yet hath libertie to draw neare vnto GOD.

4. *The next thing bee requyred, is full assurance of Fayth: That is, a settled, and full perswasion, to bee accepted, even through IESVS CHRIST.* THEN, Albeit the LORD will not despyse the weakest measure of Fayth, and will not quench the smoaking flaxe; yet it pleaseth Him better, yea, it is His Commandement, that men studie vnto the full assurance of Fayth: for, the more thou restest on GOD'S Covenant with thee in IESVS CHRIST, the more thou sealest His Trueth, glorifiest Him, becommest the more lyke vnto faythfull Abraham, and gettest the deeper rooting in CHRIST.

5. *The third is, That the heart bee sprinkled from an evill conscience. The heart is sprinkled, when a sinner, sensible of sinne, maketh heartie application to himselfe, of the Blood of IESVS, for remission of sinnes: after this heartie application of CHRIST'S Blood, the Conscience is furnished with a good Answer vnto all Challenges; and, so, is made good, a comfortable Conscience, absolving the man, through fayth in IESVS, whome it tormented with Challenges, before it ran to the Blood of IESVS for sprinkling.*

THEN, When-so-ever the Conscience is evill, accuseth, and vexeth, let the vexed heart runne to CHRIST'S Blood; and then shall it bee free from an evill conscience: For, the Blood of IESVS cleanseth vs from all sinne. Let the Heart bee sprinkled, and the Conscience will bee good,

6. The

6. *The fourth thing requyred in him that draweth neare as bee should, is, That his bodie bee washed with pure water: That is, That according to the signification of that Legall Rite, their outward conversation bee blamelesse; and holie; sinne beeing so curbed within, that it reygne not in their mortall bodie; so foughten agaynst within, as it breake not forth in scandalous works of darknesse, in the actions of the bodie.*

THEN, 1. With a sprinkled Conscience within, men must joyne an holie, and blamelesse conversation without. 2. The washing of the conversation without, must proceede from an heart sensible acquainted with the power of the Blood of IESVS. 3. And this outward holinesse of the bodie, must bee wrought with pure water; that is, by the Spirite of Sanctification; to distinguish the reformation of a Believer, from a Counterfeyt, who without may looke lyke a righteous man, but within bee as a whited Tombe, full of rottennesse.

Vers. 23. Let vs holde fast the Profession of our Fayth, without wavering: (for Hce is faythfull that promised.)

ANother Exhortation, to avowe the Fayth of A CHRIST; that is, the Doctrine of CHRIST, the Trueth receaved from CHRIST, and believed; and not to quyte it in the tyme of tryall, vpon anie condition.

1. The requyring to holde fast the Confession of our Fayth, or Hope, as the word importeth, TEACHETH,

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1. That

1. That a true Christian must not onelie holde the Trueth of CHRIST secretlie; but must confesse it, professe, and avowe it openlie, where GOD'S Glorie; and others good, requyret the same. 2. That hee must looke for aduersarie powers, and Temptations, to take that Trueth, or at least the confession of it, from him. 3. That in these Tryals and Essayes, hee must holde the faster gripe, and avow 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 poynt of his Fayth, hee is also put to the Tryall of the Confession of his Hope; Whether his hopes of the promised Salvation in IESVS, bee stronger to keepe him steadfast, or the Terrour, and allurements from men, stronger to make him quyte the poynt of Trueth controverted. 5. That nothing, but this Hope, is able to make a man stand out in Tryall, if hee bee hardlie vrged.

2. *Hee will haue the avowing of the Trueth of CHRIST, to bee without wauering.* THEN,

1. Men must so learne the Trueth, that they neede not to change agayne: That is, Must studie to know the Trueth 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 getteth not His due Glorie. Beholders are not edified, the man's Testimonie wanteth weyght with the Aduersarie. But hee must bee invincible in the Trueth, who will neyther alter, nor change, or diminish anie thing of it, for fead, or favour.

3. *Hee giveth this for a ground of Constancie; For Hee is saythfull who hath promised: That is, The Promises which IESVS hath made to such*

to such as constantlie believe in Him, shall bee surelie performed, that no constant Professour of His Trueth shall bee ashamed.

THEN, 1. Where wee haue a Promise of anie thing made vnto vs in Scripture, wee may bee confident to obtayne it, and holde to avowe our hope thereof, agaynst such as would teach vs the doctrine of Doubting, wherevnto we are, of our selues, prone and enclined; and agaynst such as shake the assurance of the Saynts perseverance. 2. The ground of our Confidence, is not in our selues, but in the saythfulness of IESVS CHRIST, who hath promised such Graces to His Children. 3. Our bolde avowing of our Hope, is not a bragging of our owne strength; but a magnifying of CHRIST'S saythfulness.

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

HEB strengtheneth his former Exhortation, by giving of Directions, to farther their Obedience thereto. And, first, for mutuall vp-stirring one of another. WHEREOF WEE LEARNE,

1. That mutuall Edification of Christians amongst themselves, and sharpening one of another, is a speciall helpe to Constancie in true Religion, and a Preservative agaynst Apostasie. 2. Prudence is required heerevnto, that mutuallie wee obserue one another's Disposition, Giftes, Experience, Vertues, and Faultes; that wee may the better fitte our selues, to doe good, each one of vs, to another; and to receaue good

good each one of another, in our Christian conuersing together. 3. A Godlie stryving one with another, who shall bee first in loue, and well-doing, is better than the ordinarie stryfe, who shall exceede others in Vanitie, and superfluitie of Appariell and Fare.

vers. 25. Not forsaking the assembling of our selues together, as the manner of some is: but exhorting one another: and so much the more, as yee see the Day approaching.

A Nother Meane to this same ende, is the frequenting of Christian Assemblies, and Meetings, which may farther this purpose of mutuall edification, AND THEREFORE, 1. Church Assemblies must bee well kepted, by such as doe mynde to prooue constant in the true Religion. 2. Christian Meetings also of private Christians, for mutuall conference, and exhorting one of another, is not to bee neglected, nor forsaken; but to bee vsed, for keeping vnitie in the Church: and not to foster Schisme, or hinder the publicke Assemblies.

2. Hee taxeth the fault of some amongst them, who in Schisme, or purpose of Apostasie, withdrew 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 openlie.

THEN, 1. Separation from the true Church, and Christian Societie of the Faithfull, is a remarkable euill. 2. The Schisme, or Apostasie of others,

others, should not weaken vs in following anie good Meane of Edification: but, rather, stirre vs vp, vnto more diligence; lest, by negligence, wee fall, ptece and ptece, backe, after their example.

3. Hee maketh the approaching of the Day, to wit, of GOD'S Iudgement, a speciall motiue, to vse the Meanes diligentlie, and make vs constant in the Faith. THEN, 1. The Day of GOD'S Iudgement should still bee looked vnto, 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 Iudgement. 2. The consideration of the Day of Iudgement, is a fitte Meane to sharpen vs, vnto all good Dueties, which may make our reckoning to bee farthered at that Day, and to make vs holdlie mayntayne the Trueth, agaynst all feare of men.

vers. 26. For, if wee sinne, wilfullie, after that wee haue receaved the knowledge of the Trueth, there remayneth no more sacrifice for sinnes.

A Nother Motiue, to constancie in the trueth of Religion, taken from the fearfull case of wilfull Apostates, who sinning the Sinne agaynst the holie Ghost, are secluded, for ever, from mercie. I say, the Sinne agaynst the holie Ghost; because wee shall finde the Sinne beere descrybed, not to bee anie particular sinne agaynst the Lawe, but agaynst the GOSPELLE: Not a sinne agaynst some poynt of Trueth, but agaynst

CHRIST'S whole Doctrine: Not of infirmities, but wilfulnesse: Not of rashnesse, but of deliberations: wittinglie, and willinglie: Not of ignorance, but after Illumination, and Profession: Such as lewes turned Christians, revolting from Christianitie, backe agayne, to their former hostilitie, agaynst CHRIST, did commit. It is true, manie who commit lesser sinnes, get never grace to repent: and manie who make defection, in some poynt of their profession, may bee secluded from Mercie there-after: but this sinne heere descrybed, is a wilfull reiecting of CHRIST, and the Benefite of His Sacrifice, after Illumination, and Profession, of the Fayth of CHRIST.

T H E N, 1. As Apostate from the true Religion lyeth nearest vnto this Sinne; so they who desire to bee freed of this Sinne, must bee the more carefull to bee constant in the profession of everie poynt of the Trueth of the Gospell. 2. If a man reject the Benefite of that **ONCE OFFERED SACRIFICE** of CHRIST, there is no other Sacrifice for Sinne after that, nor anie other meane to helpe him. But, if a man seeke vnto **I E S V S CHRIST**, and will not quyte Him, what-so-ever hee may thinke of the haynousnesse of his owne sinnes, the Sacrifice which **I E S V S** offered for sinnes, remaineth, where-by hee may bee saved.

Vers. 27. But a certayne fearfull looking for of judgement, and fierie indignation, which shall devour the Adversaries.

Having

HAVING secluded the Apostate from Mercie, hee goeth on, in these wordes, to shewe his miserable estate. **WHERE-OF WE GATHER**,

1. That the wilfull Apostate from the Fayth of CHRIST, is also a wilfull Adversarie to CHRIST, of the highest sorte: Part-taker of Satan's sinne, and Satan's profession. 2. That everie Apostate of this sorte, is destitute of GOD'S Peace, selfe-condemned, desperate of Salvation, hopelesse of Reliefe, without all purpose of Repentance, or ysing meanes of helpe, stricken with the fore-sight of the Wrath comming vpon him, and made to expect it, although hee should dissemble it never so much. 3. The Apostate's feare shall come vpon him, judgement answerable to his sinne, the indignation and wrath of GOD, yea, fierie Indignation, the most terrible that can bee thought vpon, 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 hee maketh this the judgement of **CHRIST'S Adversaries**, **WE LEARNE**, 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 poynt of CHRIST'S Trueth, and is vying 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 heere descrybed; yet is it free, as yet, of the sinne agaynst the holie Ghost; and not to bee reckoned amongst Adversaries; but amongst the Friendes and Lovers of CHRIST, howe vehementlie so-ever Satan's suggestions beare in the contrarie.

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3. In

3. In that by setting before them the fearfull estate of Apostates from the knowne Trueth of the true Religion, bee labourers to strengthen them agaynst the feare of persecution. *WHENCE WEE LEARNE,*

That if Apostates, before they make Apostasie from the true Religion, did fore-see their owne daunger, as after Apostasie they are made to fore-see their owne condemnation, all the terrour of all the torment which man could put them vnto, and all the allurementes which this worlde coule giue them, would not moue them to quyte the least poynt of the Trueth of true Religion.

Vers. 28. Hee that despyed Moses law, died without mercie, vnder two or three witnessers.

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

HEE prooveth the equitie of their judgement, by the proportion of their punishment who despyed the Law of Moses. *T H E N,* As sinnes are greater, so must the punishment bee greater: and the Conscience beeing posed as heere, can not but subscribe to the proportion.

2. To make

2. To make the Sinne appeare the better, bee poynteth out some particular sinnes, involved within this great Sinne. For clearing whereof, it may bee asked; Howe can the Apostates treade the Bloode of the Sonne of GOD vnder foote? &c.

I ANSWER: They can not, indeede, by physycall action: but by doing the equivalent sinne, they are accounted of GOD to doe it, by iudiciall interpretation. Their Apostasie importeth, their agreeing, to doe CHRIST as much indignitie, as if they did offer Him this personall violence. Their deedes shewe, that they haue this base esteemation of CHRIST, and His blood: and no better. For, what sayeth the Apostate of CHRIST, by his deede, but, That Hee is not worthie 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 preferreth before Him? And so is to bee vnderstoode of the Bloode of CHRIST, and His Spirit.

QUEST. But howe can the Reprobate bee sayde 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 workes, to serue the Living GOD. *HEBR. ix. 13. 14.*

The sanctification externall to the purifying of the flesh, consisteth 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;

Church; and it is forcible thus farre, as to bring a man into credite and esteemation, as a Saynt, before men, and vnto the common Priviledges of the Church; wherevpon, as Men, so GOD also, speaketh vnto him, and of him, as one of His People; and dealeth with him, in his externall dispensation, as with one of His owne People. In this sense all the Congregation of Israell, and euerie one of them, is called holie, yea, Core also, and his followers, Numb. 16. 3. The Sanctification internall, by renovation, consisteth in a man's separation from the state of Nature, to the state of Grace; from his olde conditions, to bee a new creature indeede. By this latter sorte, a Reprobate can not bee called sanctified; but by the former, hee may bee called sanctified, and that by vertue of the Bloode of the Covenant, albeit hee should not get anie farther good thereby: For, as the Bloode of CHRIST hath vertue to cleanse the Conscience, and renew the Soule which commeth vnto it truelie, and spirituallie; So it must haue force to doe that which is lesse; that is, purifie the flesh, and externall condition of the man who commeth vnto it outwardlie onelie, as the Types did vnder the Lawe; wherevpon an hypocrite in the Christian Church, must bee accounted one of the Congregation of the Sayntes, as well as an hypocrite vnder the Lawe was so called; because Christ's Bloode can not bee inferiour to the Types, which were of this force, to sanctifie men to the purifying of the flesh. Or wee may say more shortlie: There is a sanctification by consecration, when anie thing is devoted, or dedicated vnto GOD; and a sanctification by inhabitation of the holie

holie Spirit, 2. Cor. vj. 16. 17. 18. Of the former sorte, the Censers of Core, Dathan, and Abiram, are called holie. And the reason is given, Because they offered them before the LORD, therefore they are halowed, Numb. xvj. 38. And, in this sense, all the members of the visible Church, even such as afterwards doe prooue Apostates, are sanctified, because they are offered, and offer themselues vnto the LORD. But the inhabitation of the holie Spirit, is proper onlie to the Elect, and GOD'S Children.

HENCE LEARNE, 1. That all the members of the visible Church, are so confederate vnto GOD, that it is sacriledge for them, not to seeke GOD'S Honour in all thinges, or to bestowe themselues anie other way, than for GOD. 2. Men are reckoned by GOD, so to deale with CHRIST, and His Blood, and Covenant, and Spirite, as they make account thereof, as they haue esteemation of CHRIST, and His Bloode, and Spirit. 3. And their esteemation is not reckoned by their wordes, or pretences, but by their deeds, as these doe importe, so are they judged to esteeme. 4. Because Apostasie from CHRIST, importeth as much, as Hee and His Doctrine, are unworthie to bee avowed, or mayntayned; by consequence it importeth also, that CHRIST was not the Man Hee called Himselfe; and, that all His Sprite had taught them, was vntueth: and, therefore, iustlie heere doeth the Scripture challenge the Apostate, of counting CHRIST'S Bloode no better than the blood of a common Malefactor; and, of giving the Lie to the HOLIE SPIRIT. So fearfull a thing is it, to make Defection from anie knowne parte of truc Religion.

Vers.

Vers. 30. For wee knowe Him that hath sayd, Vengeance belongeth vnto mee; I will recompence, sayth the LORD. And agayne, The LORD shall iudge His People.

IN that hee prooveth the certayntie of their punishment, out of Deuter. xxxij. 35. 36. **LEARNES,**
 1. That the justice and constancie of GOD'S Trueth, in generall threatnings, is sufficient to prooue the certayne 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 IEWES Apostasie, to Idolatrie, and worshipping of Images, which in that place the LORD doeth threaten.

2. Hee maketh the knowing of GOD who speaketh, a prooffe sufficient for the certayne performance of His Word. **T H E N,** As men vnderstande GOD'S Nature, so will His Word weygh with them: And, such as knowe Him best, will stande most awe of, and belieue, 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, hee pronounceth howe fearfull a thing it is, to fall into his bandes, as an aduersarie, to be punished.

T H E N, 1. It is praesupposed, that such as reject the Mercie of CHRIST, shall not be able to reject Iustice;

Iustice; but must fall into His Hand. 2. The eternitie of GOD, maketh His Wrath terrible: For He liveth for ever, to avenge Himselfe on His Foes. 3. The Terrour of the LORD, what Torment Hee is able to inflict, and that for ever, is a fitt 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, hee directeth them, to make vse of their former patience, and experience of troubles for the Gospell.

T H E N, 1. Even they who haue suffered for CHRIST, haue neede to be stirred vp to constancie, and to be terrified from Apostasie. 2. The more men haue suffered for CHRIST, they ought to be the bolder in the Profession of His Trueth, and the more readie for new Sufferings.

2. Hee maketh the tyme of their first troubles, to bee, after Illumination. **T H E N,** Some doe enter into troubles for Religion, at their verie first conversion, and are yoaked in Battell agaynst Persecuters, beside other Onsets, of Satan, and their owne nature.

Vers. 33. Partlie whylest yee were made a gazing stocke, both by reproaches, and afflictions: and partlie whylest ye became

became companions of them which were so vsed.

HEE maketh their troubles, in their owne persons, by reproaches, and afflictions, the first parte of their fight, wherein they were a gazing stocke to the worlde. **T H E N**, 1. Such as are called to suffer for **CHRIST**, are set vpon a Theater, to giue proofe of their Fayth and loue to **CHRIST**, before the worlde. 2. The blynde worlde wondereth at such as adventure to suffer anie thing for the Trueth of **CHRIST**, & thinke but ignominiouslie of **CHRIST**, and His Cause, and of those 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 **G O D**.

2. The next parte of their Fight, was their part-taking with such as did suffer the lyke. **T H E N**, 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 sufferinges of others, is reckoned vp for a parte of our owne sufferinges. 3. To suffer patientlie our selues, 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 selues, that yee haue in Heaven,

Heaven, a better, and an enduring Substance.

HEE commeth to particulars; and first, their compassion towards himselfe, in his bondes, is remembered by him. **T H E N**, 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 remembered by the sufferer thankfullie, and recompensed by seeking their æternall Welfare, who haue showed them such great kyndnesse.

2. Another particular, is their joyfull enduring the soliation of their goods. **T H E N**, 1. When tryall commeth of mens sayth in **CHRIST**, such as mynde to bee constant, must prepare themselues to quyte their goods, if **G O D** please so to honour them with employment. 1. When wee see wee must lose our goods for **CHRIST**'S sake, or suffer anie other inconueniencie, we ought to doe it chearfullie, and count our gayne in **CHRIST** more than our losse in the worlde: and if wee finde trouble, to let our Adversaries know as little of it as wee can: namely, seeing there is no cause of griefe, if our eyes were opened, and our earthlie affections mortified,

3. Their encouragement, and cause of joye, was the sensible feeling within themselves, of the Comfort of æternall Riches in Heaven, keeping for them.

T H E N, 1. It is the assurance of our heauenlie Inheritance, which must make vs readie to quyte our earthlie mooueables. 2. Who so getteth a heart to quyte

quyte anie thing on earth; for CHRIST, shall haue better in Heaven, than hee can lose heere. 3. GOD vsfeth to giue Earnest of what Hee is to giue, in sensible feeling of spirituall Riches, to such as belieue in Him. 4. When men can esteeme of thinges heauenlie, as they are; that is, enduring goods: and of thinges earthlie, as they are; that is, perishing moouables; then shall they, readilie, quyte the earthie, in hope of the heauenlie.

Vers. 35. Cast not away, therefore, your confidence, which hath great recompence of rewarde.

Now, hee exhorteth them, to goe on, in this bolde avowing of CHRIST: For, this Confidence, in the Originall, is such as hath with it a full and free profession of all their fayth.

THEN, Confidence, and bolde avowing of the Truth, is requyred: A playne and full testimonie must wee giue to CHRIST'S Truth: Our confidence in profession, is, in parte, casten, when our testimonie is sparing.

2. The encouragement hee giveth, is the hope of a rewarde.

THEN, 1. Constancie in avowing of CHRIST, shall bee well rewarded, although not of deserving, yet of GOD'S Grace. 2. Hee that quyteth his profession, renounceth the Rewarde promised to the Constant.

QUESTION. But, doeth not this Exhortation importe the Elects vnstednesse, and vnscayntie of perseverance? **I** ANSWER.

Not

Not; but onely his weaknesse of himselfe, and neede of such Exhortations, to farther his constancie. 2. The danger of dishonouring GOD in some particular slip or fall, is ground sufficient for this Exhortation; and this is the moste of necessitie it can importe. 3. The Exhortation being given to the common Bodie of the visible Professours, toucheth them properlie, and not the Elect formallie.

Vers. 36. For, yee haue need of patience; that after yee haue done the will of GOD, yee might receaue the Promise.

HEE giveth a Reason: Because they haue neede of Patience, therefore they must not cast away their Confidence. **T**HEN, 1. The Rewarde will not bee given, till a tyme interveane. 2. And Troubles will lye on, in the meane whyle, to make the tyme seeme the longer. 3. Patience is needfull, as a Meane, to fit vs to attende. 4. Confidence of the Truth, must supporte our patience.

2. The tyme of their patience, hee setteth as long as GOD thinketh good to employ them: and, after that, the Rewarde commeth. **T**HEN, 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 actiue obedience of GOD'S will, as Hee requyreth it. 3. After that employment is ended, the promised Rewarde is given.

ers. 37. For, yet a little whyle; and hee that shall come, will come, and will not tarrie.

HEE encourageth them to patience, by promise of the LORD'S comming, to relieue them shortly.

THE 1. The terme of Patience, is, vntill the LORD come, to deliver. 2. The patient attender on His comming, shall not bee disappoynted: For, Hee will come, and will not tarrie beyond the due tyme of our necessitie. 3. It should strengthen vs vnto patience; that the tyme is short, and the Deliverie certayne.

ers. 38. Nowe, the Iust shall liue by Fayth: but, if anie man drawe backe, my soule shall haue no pleasure in him.

HOW shall they sende in this meane tyme? Hee answereth from HABAC. 2. 4. The Iust shall liue by Fayth: That is, The man who will bee found righteous, must not looke to present sense; but sustayne his soule, with the Word of Promise.

THE 1. In the midst of Troubles, and GODS felt absence, Fayth will content it selfe with the onelie Promises of GOD. 2. Looking to GODS Word by Fayth, is able to keepe a soule in lyfe, and patience:

2. Hee threatneth the misbelieving Apostate, that chooseth to drawe backe, and not to liue by fayth.

The

The wordes of the Prophet, are, He whose soule is lifted vp in him, is not vpright. The Apostle betaketh him to the meaning; which being compared with the Prophet's wordes, **DOETH TEACH** VS, 1. That hee who refuseth to liue by Fayth, is lifted vp with the false confidence of some other thing than GOD: hee hath some strong holde within himselfe, wherein hee doeth trust. 2. Hee that listeth vp himselfe, in his vayne confidence, will drawe abacke from believing in GOD'S Word, in the tyme of tryall. 3. Hee that draweth backe in the tyme of tryall, bewrayeth the want of this sinceritie. 4. A back-slyder from the profession of the Trueth, is loathsome, both to GOD, and to His Sayncts.

ers. 39. But wee are not of them who draw backe vnto perdition; but of them that belieue, to the saving of the soule.

HEE mittigateth the Threatening, lest wee should seeme to suspect them of inconstancie. **THE** 1. Such Threatninges and Exhortations as haue bene given heere, doe not importe the vncertayntie of their perseverance who are threatened; but standeth with the assurance of the contrarie. 2. Hee who threateneth, should bee as warie to weaken his hearers fayth, as his owne. 3. Hearers must vnderstand, that the right vse of threatening, is, to rowse men out of securitie; and not to discourage them.

2. Wee are not of them (sayeth hee)

who

who dra we backe vnto perdition.

THE N. 1. They who drawe backe, from constant avowing of the Fayth, drawe neare vnto perdition. Hee that forsaketh the Crosse, runneth himselfe 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 drawe backe, vnto perdition.

3. Wee are of them (*sayeth hee*) who belieue to the saluation of the soule.

THE N. 1. True Believers are of that kynde, of whom all doe persevere. 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 liue by Fayth, consider, that Fayth apprehendeth thinges to come, as present, and subsisting, by gripping them, in their originall Fountayne, which is the Word of Promise, and beholding in the Mirrour of the Word, the cleare certayntie of thinges, as yet not seene to sense, Vers. 1. For, so were the Elect Beholders and Part-takers of CHRIST before Hee came, and were justified, Vers. 2. And so haue wee certayntie of the Creation of the World of nothing, Vers. 3. By it was ABRAHAMS person and sacrifice ac-

cepted,

cepted, and preferred before his elder Brother, Vers. 4. By it was ENOCH made readie for Heaven, Vers. 5. 6. And NOAH, by it, saved, both in bodie and soule, Vers. 7. Fayth made ABRAHAM leaue his Countrey, in hope of Heaven, Vers. 8. 9. 10. By it, SARAH, beeing olde, got strength, aboue the course of nature, to become a fruitfull Mother, Vers. 11. 12. All these, vnto their dying day, were contented with the fore-sight of the Performance of GOD'S Promises; and, in hope thereof, renounced the Worlde; therefore GOD honoureth them, as His Confederates, Vers. 13. 14. 15. 16. Fayth made ABRAHAM to offer his onelie sonne, Vers. 17. 18. 19. ISAAC, and IAAKOB, and IOSEPH, by Fayth, at their death, comforted themselues, and others also, in hope of the Performance of GOD'S Trueth, Vers. 20. 21. 22. The Parentes of MOSES overcame the feare of man by Fayth, Vers. 23. MOSES, by Fayth, got strength to choose the Crosse of CHRIST, before the Riches, and Honoures, and Pleasures of ÆGYPT, Vers. 24. 25. 26. Fayth made him constant in his choyse, and patient, Vers. 27. By Fayth hee got the People of ISRAELL to bee saved, when the first-borne of ÆGYPT were slayne, Vers. 28. By Fayth the deepe Sea gaue open way, Vers. 29. High walled Townes were throwne downe, Vers. 30. Rachab was saved, when others perished, Vers. 31. By Fayth numbers of GOD'S Children did wonderfull thinges, and receaved wonderfull Comfortes; and overcame all Persecutions, Vers. 32. 33. 34. 35. 36. 37. 38. All these died in the Fayth of CHRIST, and were justified, albeit CHRIST was not yet come, Vers. 39. GOD having reserved the accomplishment of the Propheties and Types in the coming of IESVS CHRIST, vntill our tyme,

that the Fathers might not get Salvation, except by looking to our tymes, and joyning with vs in the Fayth of I E S V S; in whome they, and wee also, are perfected; Vers. 40.

The Doctrine of Chap. XI.

VERS. I.

NOW, Fayth is the substance of things hoped for; the evidence of thinges not seene.

HEE poynteth out the nature of Fayth, to helpe them to liue by it. **T H E N**, Hee that would liue by Fayth, had neede skillfullie to search out the nature thereof.

2. In describing Fayth, hee ascribeth vnto it the propertie of the Worde which Fayth layeth holde vpon: For, it is the Word properlie, which is the substance of thinges not seene.

T H E N, There is such an vnion betwixt Fayth and the Worde, that what the Worde is in force and effect, that Fayth is sayde to bee, in force and effect also. As Fayth honoureth the Worde, so G O D honoureth Fayth, in giving it the lyke commendation, for force with the Worde. What is the originall of the beeing, and existence of anie thing, but this? G O D willet it to bee, or promiset it shall come to passe, or commaundeth that it may bee. Therefore, let Fayth get a grip of the Promise, or Worde, and it taketh holde of the thing promised by the

the foots thereof. And in the hand of Fayth doeth Trueth budde out, and flourish, vnto the ripe Fruit of full satisfaction in performance.

3. The word EVIDENCE, in the Originall, is a tearme of Logicks, importing, that it is the nature of Fayth, by Disputation, to conuince.

T H E N, It were wisdom, for helping of our weake Fayth, to make Syllogismes from the Worde, and to reason so convincingly agaynst all opposition of incredulitie in vs, as there might bee a consent, and yeelding, to the Trueth, extorted from vs.

As for example: When wee can not take to heart the daunger wee are into, by entertayning anie known sinne, from Rom. viii. vers. 13. we may reason thus; The Scripture sayeth, *If yee liue after the flesh, yee shall die.* But, if I forsake not, and mortifie not this knowne sinne in mee, I liue after the flesh: Therefore, if I forsake not, and mortifie not this knowne sinne, I shall die. Agayne, the Scripture sayeth, *If yee, through the Spirit, doe mortifie the deedes of the bodie, yee shall liue.* Therefore, if I, by the Spirite, mortifie such and such Lustes, I haue G O D'S Promise, that I shall liue. And so in other particulars.

Vers. 2. For, by it the Elders obtayned a good reporte.

HEE prooveth the nature of Fayth, to bee as hee hath sayde; because the Elders were approven of G O D, as blessed, in their believing; who could not otherwayes bee part-takers of the promised Blessing in the MESSIAH to come, except Fayth

had furnished unto them the Substance and Evidence of that hoped-for Blessing.

THEN, 1. The Fathers vnder the Law, were endued with justifying Fayth, and accepted of **GOD**, even as wee. 2. Men, how base soever, are brought into credite with **GOD**, and into good estimation with His Church, by Fayth,

vers. 3. Through Fayth wee vnderstand that the Worlde was framed by the Word of **GOD**: So that things which are seene, were not made of things which doe appeare.

A Nother prooffe, to shewe, that Fayth is the Evidence of things not seene; Because wee can haue no other Evidence of the Worlde's 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 Probabilities, or not; of such things as are promised in the Word: or else it could not believe the Creation; which is the making of all things, of nothing. 2. The whole workes of Creation, are Pawnes and Evidences of the possibilitie, yea, Certainty of everie thing promised: For, the workes of Creation stand vpon no better ground, than **GOD'S** Word. This sentence, **GOD shall make our vyle bodies, lyke vnto the glorious Bodie of CHRIST IESVS**, is as powerfull to make vs so, as this sentence, *Let there be Light*, was powerfull to create Light, when there was none before.

Vers. 4

vers. 4. By Fayth Abell offered vnto **GOD** a more excellent Sacrifice than Kayn; by which hee obtayned witnesse, that he was righteous, **GOD** testifying of his Giftes: and, by it, hee beeing 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 formes of Religion, with the Godlie; as KAYN did with ABELL. 2. That Fayth putteth 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 loue to haue such rewarde, to cleaue vnto **GOD**, as hee did: and, albeit they should die for it, by the hand of their persecuting, and bloodie Brethren, not to wonder at it.

vers. 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

ENOCH's full felicitie, is expressed by GOD'S translating of him. **T H E N**, If wee aske where ENOCH went to, wee must search for him by Scriptures warrand, onlie in the companie of GOD, the Translator of him. For, before hee 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 hee is translated.

2. **E N O C H**'s Translation beareth witnesse,

1. That the blessednesse of everlasting Lyfe, with GOD, after death, was knowne in the Olde Testament. 2. That the Fathers got possession of it. 3. That this Felicitie could not bee attayned vnto, but by sitting, and remooving out of this lyfe. 4. That the Bodie is a Partner with the Soule, of Lyfe æternall. 5. That how-so-ever it bee appoynted, for all men, once to die; yet GOD can make, when Hee pleaseth, Translation, or a Chaunge, to stand in rowme of Death.

3. Before ENOCH was translated, hee had this Testimonie, That hee pleased GOD.

T H E N, Who-so-ever desireth to be blessed with GOD, after they are remooved from this lyfe, must first learne 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 Hee is, and that Hee is a rewarder of them that diligentlie seeke Him.

Hee,

H E E proveth, that ENOCH'S Translation, and pleasing of GOD, was by Fayth; because pleasing of GOD can not bee without Fayth. Hee nameth no other of GOD'S Graces in him, but Fayth onelie; because it onelie of all other Graces, strippeth a man naked of the worth of anie thing in him, and sendeth him to GOD'S Mercie, in the Mediatour.

T H E N, 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 onelie 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 Iustification, and acceptation 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 beside Fayth: Else, the Apostle's reasoning were not strong. 3. Except a man haue this commended Fayth in GOD'S Mercie, hee can not please GOD: Let him doe else what yõl can name, without this Fayth, it is impossible to please GOD.

2. Hee expoundeth, what the Fayth is, of which hee meaneth: To wit, A coming to GOD, All-sufficient, and mercifull. **T H E N**, 1. GOD is Selfe-sufficient, and All-sufficient. 2. GOD is so gracious, as none can seeke vnto Him, by that Way which Hee hath revealed, but Hee will giue them that which they seeke. 3. Except a man believe GOD'S All-sufficiencie, and mercifull Bountifullnesse, hee can not come vnto Him, to seeke supplie of wantes, or reliefe from evill.

3. From these wordes also wee may observe the nature

save of Fayth.

1. It maketh a man sensible of his indigence, and miserie: else, it could not sende him a-begging. 2. It maketh him to acknowledge his naturall alienation, and farrenesse from GOD: else, it could not set him on work, to seek GOD, and to come vnto Him. 3. It emptieth him of the confidence in his own, & al the creatures help: else, it could not send the man away, from all these, to GOD. 4. It poyncteth out GOD, both able, and willing, to helpe: else, it could not encowrage, to take course, for reliefe, in him. 5. It setteth a man on worke, to vse the appoynted meanes, 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 diligentlie, and never to giue over: And, so, it bringeth a man to denye himselfe, and to haue communion with GOD.

Vers. 7. By Fayth, Noah, beeing warned of GOD of thinges 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 comming, and feareth, and prepareth the Arke. **T H E N**, 1. Fayth apprehendeth Iudgements threatened in the Worde, as well as Mercies in the Promises. 2. Fayth apprehending the Threatening, mooveth to feare. 3. That is right Feare,

Feare, which setteth a man on worke, to prevent the Daunger.

2. By his diligence hee condemned the worlde. **T H E N**. The paynes which the Godlie take to eschew wrath, condemneth carelesse beholders of their diligence.

3. By this hee became Heyre of the Righteousnesse, which is by Fayth: that is, came evidently to be seene to bee such. **T H E N**, 1. There is a Righteousnesse, which is onelie by Fayth. 2. That Righteousnesse, is Heyrship to all true Believers. 3. Some speciall poynct of Fayth, may bring this Heyrship vnto light, and giue evidence of a mans Right therevnto.

Vers. 8. By Fayth, Abraham, when hee was called, to goe out, into a place which hee should after receaue for an Inheritance, obeyed: and hee went out, not knowing whither hee went.

ABRAM'S following of GOD'S Calling, and leaving of his Countrey, is counted a worke of Fayth. From ABRAHAM'S Example, then, let vs learne, 1. That Fayth in GOD, will cause a man quyte his Countrey, and Parentes, and everie dearest thing, at GOD'S Calling. 2. Fayth counteth GOD'S Promises better than present 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 speciall manner of performance, standeth not to bee blinde. 4. Fayth is willing to obey, as soone as it seeth a Warrant.

Vers. 9.

Vers. 9. By Fayth, hee sojourned in the Land of Promise, as in a strange country; dwelling in Tabernacles, with Isaac and Iaakob, the Heyres with him of the same Promise.

A BRAHAM's sojourn^{ing} in Canaan, is counted another worke of his Fayth. *Wherein wee learne,* 1. That Fayth can, for a while, suffer to bee a Stranger, even from that wherevnto it hath best Right. 2. When Fayth hath certayntie of an heavenlie Inheritance, it can bee content with a small Portion of thinges earthlie. 3. A man who sojourneth amongst Idolaters, should bee sure of a Calling therevnto: and beeing amongst them, ought to behaue himselfe as a Stranger, and Sojourner. 4. Yea, where hee hath best Right on earth, he ought to haue a Pilgrimes mynde.

Vers. 10. For, hee looked for a Citie which hath Foundations; whose builder, and maker, is GOD.

THAT which mooved Abraham to behaue himselfe as a Sojourner on earth, was the hope of a settled place with GOD, in the societie of the Sayntes in Heaven. *THEN,* 1. Heaven is a settled, commodious, and safe Dwelling Place; All places heere, are but moueable Tabernacles. 2. The Fathers vnder the Lawe, looked for entrie into their eternall rest, in the Kindome of Heaven, after the ending

ending of their Pilgrimage heere. 3. The hope of Heaven, is able to make a man content with Pilgrims fare, and Lodging, heere-away.

Vers. 11. Through Fayth, also, Sara herselfe receaved strength, to conceaue Seede; and was delivered of a Chylde when shee was past age; because shee judged Him faythfull, who had promised.

SARA is reckoned in the Catalogue of Believers: and, her laughing, through vnbeliefe, is not remembered; but her vittorie, over her misbeliefe, is commended. *THEN,* 1. Even Women are made Patternes of believing, and wyselic walking with GOD: worthie to bee imitated of Men. 2. GOD marketh not the defects of Fayth, but the soundnesse thereof, howe small so ever it bee; what good is in His Children, and not what sinnes they are clogged with.

2. When shee is past age, by Fayth shee getteth strength to conceaue. *THEN,* 1. Fayth resteth on GOD'S Promise, albeit carnall reason seeme not to second it. 2. Fayth maketh vs capeable of Benefites, which otherwayes wee could not receaue. 3. The more hinderances that Fayth hath, it is the more commendable.

3. That which vphelde 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.

maketh. 2. Hee that giveth vnto GOD the Glorie of Faythfulnesse, shall receaue, for a Rewarde, the full Performance.

Vers. 12. Therefore sprang there even of one, and him as good as dead, so manie as the Starres of the Skye in multitude; and as the sand which is by the Sea shore, innumerable.

THE Promise was, of innumerable Children, as the Starres of Heaven: And so was the Performance. **T**HEN, Iustifying Fayth not onelie believeth the Great Promise of Redemption; but also other inferiour promises, which depende therevpon: the believing whereof, giveth evidence of believing the Mayne Promise of Salvation; through the **MESSIAH**. And therefore it is, that by the Fayth of such Promises, the Faythfull are heere declared to bee justified.

QUESTION. How can this bee, that **ABRAHAM**'s Seede should bee so manie?

I ANSWERE. 1. Because the one is as innumerable as the other: For they are compared together, in this respect. 2. Superlatiue speeches are to bee expounded according to the scope, and not captiously to be wrested, beside the purpose of the speaker, and beyonde the common acceptation of the bearer. Nowe, the scope of the speech, is to raise the dulnesse of the mynde, in weyghtie matters, to the due consideration of a trueth, in the due measure: which, otherwayes, should haue

beeue

beeue vnder-valued. *This is the proper intent of the Figure hyperbolicke, in the ordinarie vye of Rhetoriske.*

Vers. 13. These all died in Fayth, not having receaved the Promises; but having seene them a-farre off, and were perswaded of them, and embraced them; and confessed, that they were Strangers, and Pingrimes, on the earth.

HEE commendeth the Fayth of the Patriarches, and **SARA**, that they died in the Fayth, not having obtained the Promises. **T**HEN,

1. Fayth loseth the commendation, except wee persevere therein, even vntill death. 2. Where wee haue a word of Promise made to the Church, or to our selues, albeit wee see it not performed in our tyme, wee may goe to death, in assurance, that it shall bee performed. 3. They who would die in Fayth, must liue in Fayth.

2. Though they receaved not the Promises, yet they sawe them a-farre off, and were fullie perswaded of them, and embraced them. **T**HEN,

Albeit Fayth come not vnto a Possession, yet it commeth vnto a beholding of the Possession comming, vnto a Perswasion of the Possession, and a sort of friendlie Salutation thereof, as the worde importeth; such as Friendes giue one to another, whyle they are drawing neare to embrace one another, after a long tyme separation.

R 2

3. They

3. They confessed in their lyfe tyme, that they were Strangers, and Pilgrimes, on the earth. This wee read onelie of Iakob, before Pharaoh: But the mynde of one of the Faythfull, in the mayne matters, maketh evident what is the mynde of the rest.

THEN, 1. It is the parte of true Believers, to professe their Fayth before all, even before Idolaters, amongst whom they liue. 2. They who know Heaven, to bee their owne Home, doe reckon this Worlde a strange Countrey.

Vers. 14. For, they that say such things, declare playnlie, that they seeke a Countrey.

Vers. 15. And, truelie, if they had beene myndfull of that countrey, from whence they came out, they might haue had opportunitie to haue returned.

Vers. 16. But nowe they desire a better Countreie; that is, an Heauenlie. Wherefore, GOD is not ashamed to bee called their GOD: For, Hee hath prepared for them a Citie.

FROM their Profession, That they were Strangers, hee draweth Consequences, thus: That they desired an homelie Countrey: And if a Countrey, then either their owne earthlie Countrey, or a better. Not their

their owne earthlie Countrey: for they might haue returned, when they pleased. Therefore, they desired a better Countrey. And if a better Countrey, then an Heauenlie Countrey: That is, They desired even Heaven it selfe for their Countrey.

1. This deducing of Consequences, from the Profession of the Patriarches, That they were Strangers, TEACHETH Vs, 1. So to reade the Scriptures, as wee may marke, not onelie what is spoken; but, also, what is thereby imported, by consequence. 2. That, what is imported by a speech, 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 playnlie, 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 sound Reason, as heere it is.

2. The Apostle hath proven heere, That the Patriarches sought Heaven for their Countrey; Because they sought a better than anye on earth.

THEN, 1. The Apostle knew no place for Residence of departed Soules better nor the earth, except Heaven onelie. If there had beene anye other place, such as is feygned to bee, his reasoning had not bene solide. 2. The PATRIARCHES, after the ending of their Pilgrimage heere 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 Himselfe to bee their Portion, who for His Cause doe renounce the Worlde. 3. Yea, that the L O R D may honour such as honour Him, Hee will even abase Himselfe, to exalt them. 4. When the L O R D hath so done. Hee thinketh it no dishonour to Himselfe, to doe anie thing that may honour His Servants.

4. G O D did prepare them a Citie, which the Apostle before hath called Heaven, or the Heavenslie Countrey. T H E N, Heaven was prepared for the Patriarches, and the rest of G O D'S Saynctes, before they had ended their Pilgrimage on earth. And, to put them into Hell, or anie other place, there must bee a doctrine not from Heaven.

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;

vers. 18. Of whom it was sayde, That, in Isaac shall thy Seede bee called.

A Nother Commendation of Abraham's Fayth, from the prooffe given thereof in his tryall about ISAAC. W H E N C E W E E L E A R N E,

1. That wherethe L O R D giveth Fayth, there Tryall must bee expected: And, the greater Fayth, the greater Tryall. 2. That Fayth is most commendable, when it standeth strong in tryall.

3. Hee is sayde to haue offered vp Isaac, by Fayth. T H E N, 1. There is nothing so deare, but

but Fayth in G O D will make a man quyte it, at G O D'S Commaund. 2. The L O R D counteth 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 beere in another sense, than verse 13. for, there to receave the Promises, is to receave the thing promised; or the Promises in performance. But beere it is to haue the Promises first and immediatelie made vnto him.

T H E N, The meaning of formes of speech in Scripture, is to bee found by consideration of all circumstances of the place, where they are spoken; and not of some circumstances onelie.

4. It serveth to the commendation of his Fayth, that hee obeyed G O D'S Command, when it seemed to make the Promise null.

T H E N, 1. To adhere to the Promise, when by appearance of reason, it is lyklye not to bee performed, is tryed Fayth indeede. 2. When Reason fighteth agaynst Fayth, it is wisdom to quyte that Reason, which would make vs quyte the Promise. 3. When G O D'S Commaundementes, and Promises, vnto vs, seeme to crosse one another, it is wisdom for vs, to iustifie them both. All His Wordes, are truth.

vers. 19. Accounting, that G O D 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 victorious over every difficultie; and so to give obedience to this harde Commandement.

T H E N, 1. When wee get hard Commaundementes, 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 Promise can not misse, but take effect.

2. ABRAHAM, as hee expected, so hee found. Hee expected Isaac's resurrection from the dead; and, in a Figure, or Similitude, hee received Isaac backe from the dead; that is, from the jaws of Death, no lesse unexpectedlie, than from the dead.

T H E N, 1. The Believer shall finde as much as hee can expect from GOD'S Worde. 2. If the Performee bee not as hee doeth fore-cast, yet it shall bee by a way as comfortable and profitable.

Vers. 20. By Fayth Isaac blessed Iakob and Esau, concerning things to come.

I SAAC'S blessing of his sonnes, is sayde to bee by Fayth. **T H E N**, 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, ordinarilie, or extraordinarilie.

1. In that this Example is propounded for ordinarie imitation, in believing of GOD'S ordinarie revealed

vealed Word, IT THACHETH 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.

Vers. 21. By Fayth, Iakob, when hee was a-dying, blessed both the sonnes of Ioseph, and worshipped, leaning vpon the toppe of his Staffe.

I AAKOB a-dying, blesseth his Off-spring, and worshippeth GOD, in bodilie weaknesse.

T H E N, 1. Fayth can looke through the Clowde 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 weaknesse cause, by approaching death: because hee would, for this fore-seene Blessing of GOD vpon his Posteritie, testifie, by Signes of Worship in his weake bodie, howe hee esteemed of that Favour.

T H E N, 1. Fayth will make the bodie, albeit it bee weake, concurre with the Spirit, in the LORD'S Worship. 2. When the infirmities of the bodie maketh it vnable to concurre with the Spirit, it must bee helped with a Stone, as MOSES praying agaynst AMELEK; or Staffe, as IAAKOB heere; or anie thing else, which may enable it to performe the Worship the better; beeing put vnder

Breast, or Armes, or Knees. 3. IAAKOB's bending of his bodie, in so great weaknesse thereof, must beare witness, agaynst the prophane ease which manie men, now-a-dayes, take vnto themselues, both in private and publicke Worshipp.

Vers. 22. By Fayth, Ioseph, when hee died, made mention of the departing of the Children of Israell; and gaue commaundement, concerning his bones.

IOSEPH also testified his Fayth, in his death, concerning the Deliverie of Israell 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 vse of them in due tyme.

Vers. 23. By Fayth, Moses, when hee was borne, was hid three monethes of his Parentes; because they sawe hee was a proper Chylde; and they not afrayd of the king's commandement.

HOW great weaknesse Moses Parentes did bewray, the Historie maketh evident; yet is their Fayth commend

commended, as victorious over the feare, wherein their weaknesse did mosle appeare.

WHENCE WEE LEARNE, 1. That nothing is commendable, but because done in Fayth: Their naturall loue is not mentioned, but their Fayth. 2. That GOD so loveth Fayth in His Children, that Hee commendeth it in the measure it hath, albeit it goe not so farre as it ought; and marketh what Fayth hath, and not what it wanteth of the perfection.

2. *The Evidence of their Fayth, hee maketh this;* That they were not afrayde of the king's commandement. *THEN*, 1. GOD alloweth not that kinges commaundementes should bee regarded, when they commaund impietie, and wickednesse: for then should they bee honoured aboue GOD, if for their commaundement, wee should doe that which Hee forbiddeth. 2. Nothing but Fayth in GOD, is able to make a man overcome the feare of that, which Potentates may doe vnto him: And, it is a commendable worke of Fayth, to get this victorie.

3. *The beantie of the Chylde, stirred vp his Parentes to this worke of Fayth; thinking with themselves, that it behooved to bee for some speciall ende, that GOD had so fashioned the Chylde.*

THEN, 1. The LORD hath wayes anieue to excitate the Fayth of His owne, and bring it forth to act. 2. Where speciall Endowmentes are given, there is good Evidence of speciall Employment to follow.

Vers. 24. By Fayth, Moses, when he was come

come to yeares, refused to bee called the sonne of Pharaoh's daughter.

MOSES refusing the Honour which hee might haue had in PHARAOH'S Court, because it might haue hindered him from the Honour of one of GOD'S People, is commended, for a worke of Faith.

T H E N, It is better to bee a Member of GODS Church, amongst GOD'S People, than to bee a Prince, in a great Kingdome, without the Church.

2. Because hee would not haue chosen to bee the sonne of PHARAOH'S daughter, therefore hee refused to bee called so. **T H E N**,

That which a man dare not avow himselfe to be, or may not lawfullie choose to bee, hee must refuse to bee esteemed to bee; hee must refuse to bee called such.

3. His manner of refusing this vnbalowed honour, is expounded to bee by joyning himselfe with the People of GOD; and so forsaking of PHARAOH'S Court.

T H E N, 1. That is the true way of refusing vnlawfull honour, to quyte the place wherevnto the vnlawfull 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 quytte, and the Preferment goe.

4. When hee was come to yeares hee did this.

T H E N, 1. What one hath done in his non-age, or ignorance, is not reckoned, when after riper consideration hee amendeth it. 2. The more typlic, and

and aduysedlie, a good worke bee done, it is the more commendable.

Verf. 25. Choosing rather to suffer affliction with the People of GOD, than to enjoye the pleasures of sinne for a season.

THe reason of his refusall, is the estimation which hee had of the estate of GOD'S People, how afflicted so ever, about the pleasures of sinne.

T H E N, 1. Hee who chooseth the Priviledges, and Fellowship, of GOD'S People, must choose their Affliction 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 hee might haue, are but the pleasures of sinne. 3. What pleasure a man can haue by sinne, is but for a season. 4. It is better to bee afflicted for a season, with GOD'S People, than to liue with the Wicked, with pleasure, for a season: and it is greater miserie to bee in a sinfull state, than in an afflicted state.

Verf. 26. Esteeming the reproach of CHRIST greater Riches, than the Treasures of Ægypt: For, hee had respect vnto the Recompence of the Rewarde.

H E E commendeth the worke of MOSES his Faith, by the Afflictions therevnto, whereof the first was, The

The high esteemation of the reproach of CHRIST.

T H E N, 1. MOSES, and GOD'S People in his tyme, did knowe CHRIST: or else, they could not haue borne His Crosse, and suffered for Him. 2. Christianitie is as olde, as true Religion. 3. The Crosse, and Reproach, hath attended on true Religion, in all Ages. 4. What reproach men suffer for true Religion, is reckoned to bee CHRIST'S Reproach; and not theirs. 5. Reproach and shame, is the heaviest parte of the Crosse; for, vnder it, is all comprized heere.

2. *The next Motiue, was, His Respect vnto the Recompense of the Rewarde; which also made him to esteeme the Reproach, but liches.*

T H E N, 1. There is a Rewarde for such as suffer reproach for CHRIST. 2. It is lawfull, yea, needfull, for men, to haue respect vnto this Reward, and to drawe encowragement from it, even for their owne strengthening. 3. Though the Crosse seeme terrible, yet Fayth can pierce thorow it, and beholde the Rewarde following it. 4. When Sufferinges for CHRIST are rightlie scene, they are the richest, and most glorious Passage, in all our lyfe.

vers. 27. By Fayth hee forsooke Ægypt, not fearing the wrath of the king: for, hee endured, as seeing Him who is invisible.

A N O T H E R *work of Fayth, is, His leading of the People, from their dwelling places in Ægypt, to the Wildernesse, with the hazard of the wrath of Pharaoh, if hee should overtake them.*

T H E N.

T H E N, Whatever it seeme vnto vs howe after it is done, it was no small Fayth, at that tyme, to vndertake such a Businesse, to turne his backe vpon a fertile Lande, and goe, with such a Companie, without Provision, to the Wildernesse.

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.*

T H E N, Where naturall Cowrage would succumbe, Fayth will sustayne; yea, and make a man endure; (as is spoken in the next words) where naturall Cowrage, having led him on a litle, would forsake him at length.

3. *The Encowragement vnto this worke, was, Hee saw Him that is invisible: That is, Hee apprehended, by Fayth, G O D more powerfull, than Pharaoh, and more terrible.*

T H E N, 1. Fayth openeth the Eyes, to see G O D in a Spirituall manner; who by sense, or imagination carnall, can not bee conceaved. 2. The beholding of the invisible G O D, is able to supporte a Man's Cowrage, agaynst the Terrour of Men, and all thinges visible: and nothing else can doe it.

vers. 28. Through Fayth hee kept the Passeover, & the sprinkling of blood; lest hee that destroyed the first-borne, should touch them.

A N O T H E R

ANOTHER worke of his Fayth, is, His keeping of the Passeover: That is, The Sacrament of the Angels passing over, and not destroying the people.

T H E N, 1. It is vsuall for Scripture, speaking of Sacramentes, to giue the name of the thing signified, to the Sique; because the Sique is the memoriall of the thing signified. **CIRCVMCISION** is called the **COVENANT**, **GENES. xviij. 13.** because it is the Memoriall thereof. The **PASCHALL SUPPER**, for the lyke cause, is heere called the **PASSEOVER**, which was the worke of the Angell; because it was, by appoyntment, the Memoriall of it. So the **CYPPE**, in the **LORD'S SUPPER**, is called **THE NEW TESTAMENT IN CHRIST'S BLOOD**: and the Bread, in the same Supper, is called **THE BROKEN BODY OF CHRIST**; because it is the Memoriall thereof. 2. It is the worke of Fayth, to celebrate a Sacrament rightlie. 3. As **MOSES** celebrated the Passeover, in assurance, that the Destroying Angell should not touch the People of **ISRAELL**; So may everie Believer bee certified, by vsing the Sacrament, That the Grace promised, and sealed in the Sacrament, shall bee bestowed.

Vers. 29. By Fayth, they passed thorow the red Sea, as by drye land: vvhich the **Ægyptians** essaying to doe, were drowned.

H E E joyneth the Fayth of the two **ISRAELITES**, with the Fayth of **MOSES**; for whose sakes, the rest of the incredulous multitude, got the Benefite of Deliverie also through the red Sea; which was the Fruite of the Believers Fayth.

WHENCE

WHENCE WE LEARNE, 1. That Fayth will finde vnexpected Deliveries, and Out-gates, where it might seeme altogether impossible. 2. Yea, Meanes of Destruction, by Fayth, may bee turned into Meanes of Preservation.

2. The Fruit of Fayth is evidenced, by the drowning of the **Ægyptians**, essaying them selves to follow that way, which Fayth had opened to **ISRAELL**.

T H E N, 1. Presumption in Vnbelievers, will see them on worke, to goe thorow the same Daungers, which Believers passe thorow; but without all successe: For, Believers shall escape, where Vnbelievers shall drowne. 2. The Benefite of Fayth, is best scene, when the evill of vnbeliefe is scene.

Vers. 30. By Fayth the Walles of Hiericho fell downe, after they were compassed about seaven dayes.

H E E ascribeth the downe-throwing of the Walles of Hiericho, to Fayth; making the Believers only to compass them seaven dayes.

T H E N, 1. VVhat **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, worketh 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 matters not how weake the meanes bee, if Fayth haue a Promise to prevaile thereby. 5. The Meanes must bee constantlie vsed, during the tyme that **GOD** appoynteth them to bee followed.

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Vers. 31.

Vers. 31. By Fayth the Harlot Rahab perished not with them that believed not, when shee had receaved the Spies with peace.

RAHAB the Harlots Fayth is commended, by the Fruit of her safetie, when Missbelievers perished.

QUESTION. How heard shee GOD'S word, to beget Fayth? or, how heard they of Hiericho GOD'S Word, that they should bee called Vnbelievers?

I ANSWER. The common reporte of GOD, and His Workes, joyued with GOD'S Blessing, was sufficient to beget Fayth in her: And the same reporte, albeit carried, as other Newes, by common Messengers, being despised, and counted unworthie to be further enquired for, and sought after, was sufficient to make them guiltie of Missbeliefe.

THEN, 1. In this Example it is evident, that Fayth is as acceptable in an Heathen, and an Harlot, as in a Professour, and person of better condition. 2. That Fayth can change an Heathen, or vyle person, into a Saynt. 3. That the Fayth of Women is worthie to bee observed, and imitated, even as well as Mens Fayth. 4. That the unworthinesse of the partie believing, giveth commendation so much the more unto the excellencie of Fayth.

2. No worde heere of her Lie, in receaving the Spies; but onelie of her Fayth, and peaceable behaviour towards them.

THEN, 1. VVhere GOD seeth Fayth, Hee hideth

heth His Eyes, as it were, from anie thing that might deface the Glorie thereof. 2. Hee gathereth vp the smallest good Fruites which Fayth bringeth forth; and maketh not small reckoning thereof, howe small so ever they bee.

Vers. 32. And, what shall I more saye? For the tyme would fayle mee, to tell of Gideon, and of Barak, & of Sampson, and of Iephthah; of David also, and Samuel, and of the Prophets.

HAVING reckoned a number, and having moe to produce, bee stayeth his course, **T**O TEACH,

1. That Prudencie must moderate, and make seasonable 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.

3. The diversitie of those that are beere recorded, **T**EACHETH VS, That albeit there bee difference of Believers; some stronger, as **DAVID**; some weaker, as the rest; some base Bastardes, as **IEPHTHAH**; some of better sorte; some of them notable in holinesse, and conversation; some of them taintured 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, obtayned Promises, stopped the

S 2

monthes

mouthes of Lyons,

Vers. 34. Quenched the violence of fyre, escaped the edge of the Sworde; out of weaknesse, were made strong; waxed valiant in fight, & turned to flight the Armies of the Aliens.

HEB reckneth the Workes of their Fayth, whose names hee suppresseth; of whome some subdued Kingdomes, by their Fayth, as Ioshua, and the Iudges: Some wrought Righteousnesse; that is, attained unto a righteous Behaviour, in their difficile Employments, as David and Samuell, 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, Daniell: Escaped the Sworde, as David, Elias: Of Weake, were made Strong, as Ezekias: Waxed valiant in fight, as Ioshua, Sampson, David: Put to flight the Aliens, as Ionathan, Gideon, Ieholaphat: Women receaved their dead alue, as the Widow of Sarepta, and the Shunamitelle, &c.

WHENCE WEE LEARNE, 1. That in the olde Church, vnder the Lawe, when the groundes of believing were not so cleare as now they are, excellent things are recorded to bee done by Fayth, for vp-stirring of such as are vnder the light of the Gospell, to make vse 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 difficile, but a Man,

Man, who hath GOD'S Word to bee a ground for his Fayth, may adventure vpon it, with assurance of preuayling. If hee bee called, hee may encounter with the hardest Partie.

Vers. 35. VVomen receaved their dead, raysted to lyfe agayne: and others were tortured, not accepting deliverance, that they might obtayne a better Resurrection.

Vers. 36. And others had tryall of cruell Mockinges, and Scourginges; yea, more-over, of Bondes, and Imprisonment.

Vers. 37. They were stoned, they were sawen a-sunder; were tempted, were slayne with the Sworde: They wandered about in Sheepe Skinnes, and Goat Skinnes, beeing destitute, afflicted, and tormented.

WHether the Apostle hath taken these particulars from the Records extant in the tyme, from the Bookes of Maccabees, and others, or not, it matters not much; seeing this standeth sure, that the certayntie of the truelie thereof, was from Divine Inspiration, the ground of all Scriptures out-giving.

And hence wee learne, 1. That as Fayth enableth Men to doe, so also to suffer. 2. That there

is no trouble in the flesh, but GOD'S Children may fall thereinto; no Torment so cruell, no Terrour, nor Allurement, but they may bee essayed in them, by Persecuters. 3. That there is no Payne, nor Griefe, nor losse, so great, but Fayth knoweth howe to make Gayne of it, and to despyse all, in hope of the Rewarde. 4. That the Olde Church believed the Resurrection, and comforted themselves in Martyrdom, by the hope thereof.

Vers. 38. Of whom the World was not worthie. They wandered in Desartes, and in Mountaynes, and in Dennes, and in Caues of the earth.

IN calling the worlde vnworthie of the companie of these Children of GOD, LEARNE,

1. That one Believer is more worth in GOD'S esteemation, than all the VVorld beside. 2. None despyse GOD'S Children, but worthlesse and despysable Soules.

2. In that bee reckneth the solitarie and Heremiticall lyfe of GOD'S Children, and their Apparell suteable to their Dwelling, amongst their Troubles; Sufferinges, and Persecutions, which they did not choose, but were driven vnto, of necessitie, by the crueltie of the tyme, HEE TEACHETH VS,

1. That the Heremiticall, and solitarie lyfe, and separation from amongst the Societie of Men, is onlie then commendable, when Men beeing driven therevnto, of necessitie, doe beare it in a Christian manner. Otherwayes, to sequestrate our selues from the fellow

fellowship of Men, to whome wee owe the Duties of Loue, so long as wee may doe them anie good, or so long as they will suffer vs to liue amongst them, is, in short, to loose from our Neckes, the Yoake of the Second Table of GOD'S Law, vnder pretence to keepe the First Table the better. 2. The Sayntes shall finde peace amongst the wilde Beastes, rather than amongst wicked men.

Vers. 39. And these all having obtayned a good Reporte, through Fayth, receaved not the Promise.

BY the Promise, is meant the Mayne and chiefe Promise of CHRIST'S Incarnation, wherein they were inferior vnto vs; and yet both were contented, to rest by Fayth, vpon the Promise, with the light which they had; and obtayned a good Reporte thereby: That is, Were approven, and justified of GOD.

THE N, The Fayth of those who lived before CHRIST, having lesse clearnesse of the ground, than wee; and yet sufficient to supporte them in all troubles, and to obtayne Iustification before GOD, is a great Encowragement vnto vs, vnder the Gospell, to belieue; and a great conviction, if we belieue 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 appoynted, the accomplishment of the Promise, of

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 looking to our tyme, 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 than all the Glorie of the Olde Church, and Service, and Prerogatiues thereof. 2. All the Shadowes in their tyme, without CHRIST, who is the Substance of them all, in our tyme, exhibited, was vnable to perfect the Fathers, that is, to iustifie, and saue them. 3. The perfecting of the Fathers, in the Olde Testament; and the perfecting of vs, in the New Testament, doe meet together, 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 hee leadeth vs vnto GOD'S fore-seeing and fore-provyding of this, hee looseth all curious questions, about this Course which GOD hath taken, to make the Case of His Church better nowre, than of olde.

THEN, That GOD hath thought good so to doe, is sufficient, for stopping 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 Christianitie, what-so-ever trouble may meeete vs in the way, Vers. 1. Looking on CHRIST, for your Patternne, Vers. 2. And for your Encowragement also, lest you saynt, Vers. 3. For you haue not suffered so much, as you must bee readie to suffer, Vers. 4. And you haue forgotten, that Chastisements are Tokens of GOD'S Favour, Vers. 5. For Hee loveth, whome Hee challeneth, Vers. 6. And your enduring thereof, shall prooue you Sonnes, Vers. 7. But immunitie should prooue you Bastardes, Vers. 8. VVee haue borne our Parentes Correction; and why should wee not nowe beare GOD'S? Vers. 9. For, they chastened vs to satisfie their owne passions; but GOD, for our profite, Vers. 10. And, albeit Affliction bee grievous nowe, yet the fruites shall bee sweete afterwards, Vers. 11. VVherefore, take your Comfort, Vers. 12. And Cowrage, to goe stoutlie on: lest by discowragement, you fall into Apostasie: But rather seeke to recover the Cowrage which you haue lost, Vers. 13. Follow Peace with all men; But Holinesse also, as you would bee saved, Vers. 14. Beware of the vnmortified Rootes of Sinne; lest they breake out in Scandalls, Vers. 15. Beware lest there be anie filthie or prophane bodie suffred among you, as Esau was, Vers. 16. VVho solde the Blessing, for a thort Pleasure, and could never recover it agayne, Vers. 17.

And to this are you obliedged, because the Olde Church was not so privileged as you are; but, for their externall estate, and manner of Religion, in a great deale of more bondage, Vers. 18. 19. 20. 21. But you, by the light of the Gospell, are brought into the high Way, to haue Societic with Heaven, and Angels, and the Catholicke Church of elect Soules, and GOD, the Iudge, and CHRIST, the Mediatour, and His Benefites. So cleare nowe is the Doctrine, Vers. 22. 23. 24. Therefore, beware, lest, by your Apostasie, you reject CHRIST'S offer, and bee destroyed more fearfullie than the despysers of the Lawe, Vers. 25. For, CHRIST is a terrible LORD to His Foes: His Voyce shooke the Earth, in giving of the Lawe: But Hee hath promised to shake Heaven and Earth once more, Vers. 26. And ONCE MORE importeth the remooving of these, and making of a newe Heaven, and a newe Earth, wherein dwelleth Righteousnesse, for the settled and perpetuall repayning of His Kingdome, Vers. 27. Therefore, let vs keepe a fast grip of His Grace, that wee worship Him with feare, Vers. 28. For, if wee doe not so, even our GOD is a consuming Fyre, Vers. 29.

The doctrine of Chap. XII.

VERS. I.

Wherefore, seeing wee also are compassed about with so great a clowd of witnesses, let vs lay aside everie weyght, and the

the sinne which doeth so easilie beset 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 exhorteth 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 Strife-Race:* **TO ADVERTISE VS**, Both of our Spirituall Adversaries, agaynst whome wee must fight still as wee goe on; and of our Compartiners, who run in the Race with vs: with whome wee may stryue in an holie emulation, who shall goe foremost 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 pleaseth vs; everie man running his owne way of Religion: but all running in the beaten Way, the Royall Way of GOD'S Commaundements.

4. *For the Motives vnto this Race, bee vseth the Examples rehearsed in the former Chapter, Who compass vs about as a Clowde of Witnesses:* **TO TEACH VS**, 1. To hearken to the deposition of these worthie Witnesses, who are recorded in Scripture, who can best shewe what is the best Christian Way, which wee must holde in our Course towards HAPPINESSE. 2. That all our behaviour is mark

is marked by Spectatours, GOD, Angels, and Men.
3. That albeit there were none to see vs, except our Conscience, the Examples of GOD'S Sayntes in Scripture, should stand as Witnesses agaynst vs, if wee run not as becommeth.

5. *For direction how to run, HEE TEACHETH,*

1. To lay aside all Weyghts, which doe presse our myndes downwardes; such as is the setting of our affection vpon thinges which are on earth; eyther wittinglie, vpon vnlawfull objects; or inconsiderate-
lie, exceeding the boundes of Christian Moderation, vpon things lawfull. 2. To lay aside the sinne which so easilie doeth beset vs; that is, by studying to mortifie the bodie of our corrupt inclination, to cut off the wood-binde growth of violent predominant and wylie sinnes, which moste frequentlie get advantage of vs. 3. Because wee can not ende our Race, but after some progresse of tyme, and must meete with manie impedimentes in the way, and troubles, and temptations, to arme our selues with Patience.

Verf. 2. Looking vnto IESUS, the Author and finisher of our Fayth; who, for the joye that was set before Him, endured the Crosse; despying the shame; and is set downe at the right Hand of the Throne of GOD.

With Direction, bee joyneth Encowragement, by setting our Eye on IESVS, who shall both guyde vs in the way, and carrie vs on, when our strength fayleth. **T H E N,** 1. The Christian Race-
runner

runner hath IESVS before him, in the way, to helpe him in everie thing that may befall him in his course.
2. CHRIST must bee looked vpon, by him who would bee helped in his Race: the Eye of the Soule beeing drawne off of everie thing which might divert the Man, or discowrage him, (such as are the multitude of Backe-slyders, the multitude of Mockers, the multitude of by-wayes, and runners therein, the multitude of feares, from our owne vnworthinesse, and sinfulness, and temptations on all sides) and our Myndes fixed on CHRIST, with loving and longing Lookes, which may draw Lyfe and Strength from Him. 3. Wee must looke on Him, as IESVS, the Deliverer 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 finisher of our Fayth; that is, as our GOD, who hath begun His Good Worke in vs, and will also perfect it: Who hath given vs grace to belieue, and will surelie continue this Grace with vs, even to the ende; lest the feares of our Fayth fayling, make vs to faynt.
5. Wee must looke vpon Him, as our Patterne, and Example, who having run the Race before vs, hath set foorth Himselfe for our imitation; that in Him wee might finde all whereof wee stand in neede.

2. *How IESVS ran this Race, bee sheweth, for our Example,* 1. HEE had joye set before Him; which He was to receaue by our Salvation wrought. So haue wee joye set before vs also. 2. For the hope of that joye, HEE ran with cowrage: so must wee. 3. He ran with the Crosse vpon His Back all the way, being a Man acquaynted with Sorrowes: so must we resolute also. 4. In His Griefes and Sorrowes, Shame set vpon Him from the Worlde, and powred out
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Contempt vpon Him : so must wee resolute to finde it. 5. For the hope of the joye, hee endured patiently, and went on, vnder the Crosse, and wearied not : so must wee. 6. Albeit Shame was the sharpest of His Griefes from the Worlde, yet Hee regarded it not; but despysed all Despying, and shamed Shame, as vnworthie 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 Ioye, and the Glorie, for which Hee ran : so shall wee with Him. If wee suffer with Him, wee shall also reygne with Him. 9. He is set downe on the Right Hand of the Throne of GOD; that is, is joynd with the FATHER, in the Glorious Government 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.

Vers. 3. For, consider Him that endured such contradiction of sinners agaynst Himselfe; lest you bee wearied, and faynt in your myndes.

HEE paynteth fourth a speciall parte of His Suffering; namelie, The contradiction of sinners: willing them, to ponder this well, for their Vpbolde. **T H E N**, 1. Nothing more forcible to discourage a persecuted Christian, than Contradiction. A man will suffer much, if hee knowe it bee for Trueth : but if the Trueth for which hee suffereth, bee called in question, and Scribes, and Pharisees, and chiefe Church-men, shall contradict him, and

and brangle his Fayth, in the Trueth, it is more paynfull than a Rack-stocke vnto him. 2. The consideration of our LORD IESVS, His beeing exercised this way, is a speciall Meane to guard vs in such a Temptation. 3. If wee be not armed agaynst Contradiction, by certayne knowledge of the Trueth, and Fayth in I E S V S, wee can not beare out, but, neede force, wearie vnder the Crosse; and bee loosed, or dissolved, lyke water, and fall by, as the word importeth.

vers. 4. Yee haue not yet resisted vnto blood, stryving agaynst Sinne.

THese Hebrewes were somewhat dashed, and discouraged, by the persecution which they had already borne, and were lyke to faynt. Therefore, he setteth them on, to prepare for suffering to the blood; that euerie suffering lesse not that, might bee the more tolerable in their eyes.

1. Hee maketh their Partie, Sinne. **T H E N**, 1. Christians must remember in their Troubles, that they are tryed, whether they will choose to sinne, or to suffer. 2. When they disobey their Persecuters, they must not bee interpreted, to be stryvers agaynst them, so much as agaynst sinne. 3. With what colour, or pretence so-euer, sinne bee vrged vpon Christians, they must not yelde; but resist, in a Christian manner; and fight Christianly, agaynst that sinne wherevnto they are tempted. 4. The more steadfastly they resist, they must prepare themselves for the more suffering, and resolute, at length, to laye downe their blood in suffering. No yelding to sinne must bee, whyle lyfe is in vs. 2. Hee

2. *Hee maketh the greater Sufferinges which mayne, a Reason, to make them beare 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 comfortable. 3. Except a man prepare himselfe, for the worst that can be done vnto him, by man, for the Trueth, hee will faynt in lesser sufferings.

Verf. 5. And yee haue forgotten the Exhortation, which speaketh vnto you, as vnto Children; My sonne, despyse not thou the chastening of the Lord; nor faynt, when thou art rebuked of Him.

From the generall Doctrine, of bearing Afflictions, *Prov. 3. 11. 12. he stirreth them vp, to Christian patience, in Persecution, and everie other Trouble.* THEN, Persecution for Righteousnesse, commeth in the Account of Chastisement; and, is appoynted, amongst other endes, to amende 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 Pen-men of the Scripture, it is GOD who speaketh in it. 2. The Scriptures doe direct their speech to everie Age, and Church, and Person, no lesse than to those who lived in the Church of olde, when it was first written.

2. *Hee chargeth them, for their forgetting of such a kindlie speech, as is the styling of the Afflicted, by the names of Sonnes.* THEN, 1. The speciall poynt of Fayth,

of Fayth, which the LORD will haue fostered vnder the Crosse, is the Fayth of our Adoption; That wee never mistake our Father's Affection, nor our Gracious estate by Calling, for anie hard dealing where-with possible wee may bee exercised. 2. Hee will haue vs assured of our Adoption, by GOD'S manner of speaking vnto vs, as a Father to his Children. 3. He sheweth vs, That the not-remembering of the Word of GOD speaking vnto vs, according to our estate, is the cause of faynting, and of mistaking.

3. *The Exhortation dischargeth despyssing of the Rodde, and faynting vnder the Rodde.* THEN, 1. These are the two evils which we are inclyned vnto; Eyther to harden our selues agaynst 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 stryke and rebuke for sinne, yet esteemeth He vs to be Sonnes not the lesse.

Verf. 6. For, whom the Lord loveth, Hee chasteneth; and scourgeth everie sonne whom Hee receaveth.

Hee giveth a reason, to confirme the afflicted, in the certayntie of their Sonship: TEACHING VS, 1. That neyther Chastisement, yea, nor Scourging, which is the sharpest measure of correction, is a signe of Gods hatred; but of His loue rather. 2. That Gods dealing with al His Childre in general, being considered, may mitigat the case of any of them in particular.

Verf. 7. If ye endure chastening, God dealeth with you, as with sonnes: for,
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what sonne is hee, whom the father chasteneth not ?

From this he vrgeth the patient bearing of Gods chastisements, that they may know adoption the better. *THEN*, Though God be th' afflicted persons Father; yet is he not perceaved to deale as a father, but when th' affliction is patientlie borne, and endured.

Verf. 8. But, if yee bee without chastisement, wherof all are partakers, then are yee bastards, and not sonnes.

Albeit men desire, naturallie, to go free from trouble, yet he sheweth, that this is not to be chosen: And to this ende teacheth, 1. That it is the common lot of all Gods Children, without exception, to bee acquainted with some Crosse, and exercysed with some Correction, of one kynde, or other. 2. That to bee exempted from the Crosse, and common handling of Gods 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 Bastardes: which the Church holdeth possible for Childre; but God reckoneth to be none. 4. That amog other marks, this is one of a Bastard; If God let him alone, and suffer him, without Discipline, to follow his owne wayes.

Verf. 9 Farthermore, we haue had fathers of our flesh, which corrected vs, & we gaue them reverence: shall wee not, much rather, be in subjection vnto the Father of spirits, and liue ?

From

From submitting to our Parents correction, he vrgeth to beare the Lords correction. *Whence we learne,*

1. That as it is a part of the Parents due tie, to correct their Children; so it is a part of that reverence due to Parents, that Children receaue their correction without change of affection towards their Parents. 2. That God is the Father of Spirits, in a speciall manner; because they are immediatlie created by Him, & do not run in the materiall channell of fleshlie descent; and, because they haue a more neare resemblance vnto His Divine Nature. 3. That receaving correction, is counted subjection to God; and, refusing correction, is refusing of subjection. 4. That submission to chastisement, is the way to Lyfe.

Verf. 10. For they, verilie, for a few days, chastened vs after their own pleasure; but Hee, for our profit; that we might be partakers of His Holinesse.

He compareth the chastisement of our earthlie Parents, with Gods chastisement. *Whence we learne,*

1. That Parentes, sometymes, chastise their Children out of meere passion; and, at the best, haue some mixture of their own humours in chastising; but God neuer mixeth passion with His Rod; but intendeth our profit therin onlie. 2. The speciall profit intended by God in our corrections, is the making of vs partakers of His Holinesse; partlie, whyle He dryveth vs thereby to seeke our Righteousnesse in Himselfe; and partlie, whyle He mortifieth our nature, & reneweth our affections, and sanctifieth vs for Himselfe.

Verf. 11. Now, no chastening for the pre-

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sent seemeth to bee joyous, but grievous: nevertheless, afterwards it yeeldeth the peaceable fruit of Righteousnesse, vnto them which are exercysed thereby.

HE meeteth the doubt of the felt grieffe of present affliction, by showing the fruit which followeth thereupon at after: and teacheth vs, 1. That it is the paine of present affliction, which maketh vs vnwilling to vnderstand. 2. That we must not, lyke Children, judge of affliction by our present sense; but by looking to the fruit which doth follow, must season to our selues the felt bitterness. 3. That the fruit of affliction, is Righteousnesse, or Sanctification, which bringeth peace with it. 4. That this fruit possible will not bee found incontinent after one affliction, or two; but after we be exercised, acquainted, & made patient in bearing the yoke.

Vers. 12. Wherefore, lift vp the handes which hang down, & the feeble knees.

From these considerations, be will haue them to draw comfort, & courage; and to recover themselves from their dejection of mynde. Teaching vs, 1. That afflictions bring discouragements with them, whereby hand and heart fayle in Gods service. 2. That discouragement must be resisted, by consideration of GOD the Author, and His wyse ends of afflicting of vs.

Vers. 13. And make strayght 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, hee exhorteth them, boldlie to avow the Trueth; lest their fearfulness, and apparent doubtfulness, should tend, at length, to defection. **THEN,** 1. No trouble must so dash vs, as to make vs seeke by-paths, for eschewing thereof. 2. In a good course, we must not halt, nor walke feeble, nor fearfullie; but stoutlie, and strayght vp; avowing what is right. 3. As a man in a dangerous path, by halting, may be swayed 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 faynting Hebrewes, Teacheth,* 1. That wee must not cast downe our countenance on weake Brethren, who doe not so boldlie avowe the Trueth, as they should doe: But rather ought to strengthen and heale them, and holde their staggering fayth on foote, 2. That such feeble souls must be timously dealt with; that they may be healed, as long as they are yet in the way, and haue not shaken hands with an evill course.

Vers. 14. Followe Peace with all men; and Holinesse, without the which, no man shall see the LORD.

HAVING thus dealt with them, for strengthening them in the Fayth, and bolde profession thereof, be giveth them a number of wholesome Preceptes, for ordering of their lyfe, and conversation.

From the Precept, for following of Peace and Holinesse, **LEARNE.** 1. That wee must beware of all provocation of anie amongst whom we live: For wee haue troubles anew, albeit wee make none to our

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selues,

selues. 2. That how wicked soever the world be, we may follow a course of living in peace with them: and if Peace flee from vs, wee may, and should, persue after it, as farre as is lawfull. 3. The farthest we may follow Peace with men, is, as it may stand with Holinesse and Dutie towards God. 4. It is more dangerous to quyte Holinesse, than to quyte Peace: for, he that followeth Holinesse, shall see God, albeit he find not peace amongst men. But, if anie man preferre mens peace before Holinesse, whyle hee gayneth men, hee loseth GOD. 5. To see GOD; that is, to enjoy GOD'S Fellowship, is the Summe of our Blessednesse.

Vers. 15. Looking diligently, lest anie man faile of the grace of God; lest any root of bitternesse 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, Loue, Renovation, or anie measure thereof. THEN, 1. Albeit the Elect can not fall away tullie, & finallie; yet some Professours in the visible Church, may fall away from their Profession, and what degrees of Grace they had attained vnto: for whose cause, warning must be given to all, as a meane to keepe the Elect from a fall. 2. Albeit the Elect can not fall away finallie 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 loue, and zeale; and, at length, fall into scandalous Sinnes.

2. He joyneth another paynt of advertisement with the former; That they beware, lest anie bitter

root

root breake forth, wherby many be defiled: that is, lest any scandalous sinne breake forth amongst them.

THEN, 1. As men doe fall from anie measure of the work of Grace, so doth the bitter root of vnmortified sinne, spring out, & grow. The ones decreasing, is the others increasing. 2. When anie scandall 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, diligentlie, by everie man, to curbe this bitter roote, preventing the out-shooting thereof.

Vers. 16. Lest there be anie fornicator, or prophane person, as Esau, who for one morsel of meat, 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 Prerogatiues, doe proue themselves prophane persons, and are iustlie ranked in with E S A U.

Vers. 17. For, yee know, how that afterwards, when he would haue inherited the Blessing, hee was rejected: for hee found no place of repentance, though hee sought it carefullie, with teares.

HE sheweth God's judgement on Esau, to terrifie all men, to bazarde vpon the sinful satisfaction of their own lusts, at anie tyme. THEN, 1. Esau's judgement

should be a terror to all men, to keep them from presuming deliberately to commit that sinne, 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 finall impenitencie. 2. Esau's example sheweth, howe justlie they may bee depriv'd of the Blessing, annexed to anie Sacred Symbole, or gracious Meane, who do despise the meane 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 sayth, that afterwards he would have inherited the Blessing; but was rejected.* THEN, It agreeth with the prophane man's disposition, to desire the Blessing; and yet despise the Means whereby the Blessing is gotten: to satisfie his fleshlie lusts for the present, and to desire the Blessing withall afterwards. But God will neyther sever the Means from the Blessing, nor joyne the Blessing with the satisfaction of mens lusts. Therefore, he who will haue the Blessing, must vse the Means to obayne the same, and renounce the satisfaction of his sinfull lusts; or else, bee rejected, when he thinketh to get the Blessing.

3. *He sayth, he found no place of repentance, albeit he sought the Blessing with tears: that is, he could not obtaine, that his father should repent the bestowing of the Blessing beside him; nor, that God should repent his righteous judgement on him. For, Repentance here,*

here, is, recalling the sentence given out. And why? Because he, for all his teares, and vntymous seeking of his solded Blessing, repented not himselfe of his sinne; for he continued as prophane as before, and resolved to murder his Brother, as soone as he found oportunitie. THEN, 1. Esau did the his deed, but repented not his sin. It is one thing, to rue a deede 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 vpon ruing, as well as on repenting: and, it is possible, that the losse, 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.

We reade, then, that a blessing was sought carefully from a man, with tears, & not obtayned: but we reade not, that God's Mercy, and Blessing, was ever sought from Himselfe, carefullie, and not obtayned.

Verf. 18. For yee are not come vnto the Mount that might be touched, & that burned with fire; nor vnto blacknesse, and darknesse, and tempest.

Beside the example of Esau's judgement, here is another reason, to moue vs, who are vnder the Gospell, to beware of licentiousnesse, and prophanitie; because we are delivered from the terror of the Law, *verf. 18. 19. 20. 21.* and brought, by the Gospell, to the societie of so holy a company, as becometh no prophane man to enjoy. *verf. 22. 23. 24.* The summe tendeth vnto this, You

are not vnder the Law, but vnder Grace. In stead of saying wherof, he sayth, You are not come vnto Mount SINAÏ, but vnto MOUNT SION. For, the Lord's manner of dealing with the people at Mount Sinai, represented the state of men in nature, vnder the Law, lyable to the Curse: His manner of dealing with them at MOUNT SION, represented the state of men reconciled through Christ, and vnder Grace. Let vs take a view of both, as th' Apostle setteth them before our eyes: and first, how the state of a man unreconciled, in nature, and vnder the Law, & curse thereof, was REPRESENTED.

1. Before we come to Christ, we haue to do with God, as a terrible Iudge, sitting on the Throne of His Iustice, shadowed forth by Mount SINAÏ. 2. Our Iudge is offended with vs, His Wrath is kindled, readie to consume vs, as His Adversaries, in our transgressions, represented by the burning of the Mount. 3. When GOD beginneth to shewe Himselfe as our Iudge, offended with vs, wee are filled with confusion, and perplexitie, and fire; represented by Blacknesse, and Darknesse, and Tempest.

Vers. 19. And the sound of a trumpet, and the voice of words; which voice, they that heard, entreated, that the worde shold not be spoken to them any more.

Vers. 20. For, they could not endure that which was cōmanded: And if so much as a Beast touch the Mountain, it shalbe stoned, or thrust thorow with a dart.

WHAT FARTHER? 4. There is no fleeing from Compea-

Compearance before our Iudge; Summonds, and Citations, goe soorth from Him, and powerfullie scasse vpon the Conscience, to cause it acknowledge the Iudge; represented by the sound of the Trumpet. 5. The killing letter of the Law read out vnto vs, shewing vs our Dittie, what wee should haue done, and haue omitted; and, what we should not haue done, & haue committed; without giving any strength to obey for tyme to come; represented by the sound of words. 6. By this Charge, & new exaction of the Law, an insupportable weyght lyeth vpon the Conscience, pressing it down, to Desperation, and Death; that we wold giue all the world, if we had it, to be free of the terror of the Lord, and challenge of the Conscience, vpon so fearful a dittie; represented by the peoples intreating. *That the Word should not bee spoken to them anie more.*

7. There is an impossibilitie to helpe our selues by any thing we can doe, or to doe any thing better nor wee haue done: and the scene impotencie of our curled nature, maketh the Cōmandement, for tyme to come, a matter of Desperation, as well as the Challenge for breaking the Lawe in tyme by-gone; represented by their inabilityie, to endure the thing which was commanded. 8. No drawing neare to God here; such terror in His Majestie; Iustice being onlie scene, and no Mercie; represented by their debarring from touching of the Mountayne. 9. Such vncleanesse, and vylnesse, as not onlie our selues, but our Beasts, and Cattell, and all that we haue, is counted vncleane, for our cause, and lyable to the Curse with vs; represented by the debarring of the Beastes from the Mount. 10. Such a loathsome abomination in the Guiltie, as the Iudge will not put hand in the Malefactor Himselfe, nor employ anie of His cleane Angels; but giue them over to Death, if they remayne in that estate, to be destroyed

ignominia

ignominiouslie; represented by stoning, or darting; where the stone, or dart, lighteth vpon the Malefactor, but not the hand which threw it.

Vers. 21. And so terrible was the sight, that Moses said, I exceedingly fear & quake.

YET FARTHER. 11. If God deale with vs as Iudge, and by the Rule of the Law examine our works, were we, like Moses, the meekest men vnder Heaven, the least harmfull, and innocent in the world, richest in good workes, for service done to God, and to His Church; yet could we not stand before this Tribunal: al that ever we had done, al our works were not able to free vs from the Curse of the Law, and Gods fearful Wrath, for our sinfulness mixed amongst our workes; represented by Moses his confessed feare and quaking. 12. And, with all this, no place to flee vnto, no place to remayne in; no companie, but an evil conscience within, and matter of terrour without; represented by the Wildernesse, wherein this Throne of Iustice was set vp. And this is the estate wherein we are by nature, according to the Law; wherefra we are delivered by Christ, according to the Gospel, as followeth.

Vers. 22. 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 estate wherevnto we are advanced vnder the Gospel, by Christ, which, by comparison with the former, shall bee more cleare, thus. 1. Before wee come to Christ, wee haue to doe with God, as Iudge, sitting vpon His Throne, terrible, After we come to Christ,

Christ, we finde God vpon a Throne of Grace, reconciled vnto vs; resembled by Mount Sion. 2. Without Christ, we are kept vnder, vpon the earth, depressed in the Valley, and may not touch the Mount, to ascend; But, through Christ, we get access to climbe vp towards God, and to aduance, piece and piece, aboue the world, and sinne, and miserie, towards Heaven; resembled by going vp Mount Sion. 3. Without Christ, Vagabonds, wandring abroad in a waste Wildernesse; but, through Christ, collected together, vnder a head, and brought to a place of Refuge, and Rest, and commodious Dwelling, to the Kingdome of Heaven; resembled by the Citie where Mount Sion stood. 3. Without Christ, exposed to the wrath of the living God: Through Christ, admitted to remayne, as reconciled, in the Citie of the living God. 4. Without Christ, astrayde, by the terrible sight of Wrath and Iudgement: Through Christ, brought into Hierusalem, the Vision of Peace; not onlie in this worlde, by Fayth; but in Heaven, by Fruition; resembled by Hierusalem. 5. Without Christ, heys of Hell: Through Christ, Citizens of Heaven. 6. Without Christ, exposed to the fellowship of Devils, in sinne, and torments: Through Christ, admitted to the societie of innumerable Angels; resembled by the Inhabitants of Hierusalem on earth. 7. Without Christ, Angels our foes: Through Christ, our Fellow-Citizens.

Vers. 23. To the Generall Assemblies, and Church of the First-borne, which are written in Heaven, and to God, the Iudge of all, and to the spirites of just men, made perfect.

8. Without

3. **W**ithout Christ, wee are as scattered Sheepe, in the Wildernesse; a Prey to all the ravenous Beastes: But, through Christ, gathered together in one, to the societie of the true Catholicke Church of the Elect, vnder the government of one Head, even CHRIST. 9. Without Christ, living with the world, in the Suburbs of Hell: Through Christ, made Members of the True Church, and Companie, which is called out of the worlde, by the effectuall Calling of His Word, and Spirit. 10. Without Christ, forlorne Children, who haue depriued our selues of our Inheritance, and wasted all our Father's Benefites on Vanities: Through CHRIST, our faulting is reduced, our Inheritance redeemed, wee brought backe to the Familie, restored to the Inheritance, dignified with the First-borne, and made Priestes to our GOD, as His Portion from amongst men. 11. VWithout Christ, living amongst them whose names are written in the earth, & whose portion is beneath: Through Christ, our Names are enrolled in Heaven, amongst those who are written in the Booke of Lyfe, elected, and predestinated, vnto Grace, and Glorie. 12. Without Christ, without God in the worlde; having God our Iudge, agaynst vs: Through Christ, wee are reconciled to God, get accessse vnto Him, and haue our God, Iudge of all, vpon our side, to absolve vs, and to pleade for vs, agaynst all our Foes. 13. Without Christ, wee are, for guiltinesse, in the Ranke of those, who are already damned, and brethren to those, whose spirits are in prison: But through Christ, wee are Brethren to those, who are already saved; whose Soules, and Spirites, are freed from Sinne, and Miserie; and made perfect, in Holinesse, and Glorie: having the same Groundes of Right to Heaven, thorough CHRIST, which they haue who are entered already into Possession.

Vers. 24

Vers. 24. And to IESUS, the Mediatour of the NEW COVENANT, and to the Blood of Sprinkling, which speaketh better thinges, than that of Abell.

HEE GOETH ON. 14. In our naturall estate, wee are vnder the Law, and the Covenant of works; which bindeth vs to Perfect Obedience, or to the Curse. VWhen wee come to Christ, wee are vnder the Covenant of Grace, which proclaymeth Remission of Sinnes, vnto all who are in Him. 15. Yea, now, vnder the Gospell, comming vnto Christ, wee are in better case, than they who liued before Christ; because they were bound to all the Ceremoniall and Typicall Ordinances of the Lawe; vnder 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 beare. 16. VWithout Christ, we stand alone, and none to pleade for vs, before our Iudge: But when wee come to Christ, wee finde Him a Mediatour, both to deliver vs from the Olde Covenant, and to take Burthen for vs, for keeping of the Newe Covenant. 17. Without Christ, vnrighteous, and vnholie: When wee come to Christ, we come to bee sprinkled with His Blood, for Iustification, and Sanctification also, and for receaving of all other Benefites, bought by that Blood.

Hee compareth this Blood, with Abell's, as speaking better thinges. For, albeit wee, by our sinnes, haue made our LORD to serue, yea, and to die also, yet doeth His Blood not speake agaynst vs, as Abell's
did

did speake agaynst KAIN, and the Earth, for drawing downe of a curse on both: but speaketh to GOD, still, to pacifie His Wrath, and to pardon vs; and to our Conscience, to cleanse it, and make it quyet within vs.

From this comparison, of Men vnder the Lawe, and vnder Grace, WEE LEARNE,

1. That the impenitent, and vnrenewed man, how secure soeuer hee sit, yet hee is in a fearefull estate; the Wrath of the Iudge, from His Iustice Seat, being readie to breake out vpon him. 2. That the wakened Conscience, lying in the sense of its owne sinnes, and feare of the offended Iudge, is much to bee pittied. 3. That the holiest man on earth, if GOD reveale vnto him the terrour of His Iustice, hee will bee shaken with feare. 4. That the onelie remedie agaynst the challenge of the Conscience, and feare of the Lawe, and Wrath, is to haue 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 Catholicke Church, of the Elect, what-so-euer bee mens esteemation of him. 6. That the more graciouslie wee bee dealt with vnder the Gospell, the more must wee beware of fleshlinesse, and prophantie. For, to this ende all his speech doeth tende.

Vers. 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 wee escape, if wee turne away from Him that speaketh from Heaven.

From

From these Considerations, hee chargeth them, to beware, lest they make light account of CHRIST'S Doctrine. The word importeth a shifting of CHRIST, speaking, by some excuse, or pretence. **THEN,**

1. The way to eschew Prophantie, and Apostasie, is to embrace, and make much, of CHRIST'S speaking vnto vs in His Worde. 2. VVhat-so-euer pretences, and excuses, a man vse, to cloake his not-giving heartie obedience to the Doctrine of CHRIST; it is but a refusing of Him, and a turning away from Him, make of it what hee will.

3. Hee vigeth this, by threatening more certayne and heauie iudgements, than vpon the despyfers of Moses, who is sayde to speake on earth; because hee was but the earthen Vessel which carried GOD'S Will to His People; and, by earblie Types, and Figures, made offer of Grace vnto them. But CHRIST, as GOD, by His owne authoritie, casting Heauen open, in the playnesse, and spiritualitie of the Doctrine, is sayde to speake from Heaven.

THEN, As much as CHRIST'S Person is more excellent than Moses, and His Authoritie aboue his; and, the Heauenlie Clearnesse of CHRIST'S Gracious Offer, aboue his darke Types: As much more heauie and certayne Wrath shall overtake the despyfers of His Doctrine, nor the despyfers of Moses Lawe.

3. Hee jyneth himselfe in the same daunger with the people, if hee should turne away, or refuse.

THEN, Preachers shall doe well, to lay the edge of their Threatenings to their owne Heartes, and to enroll themselves amongst the threatened; That bitterness towards the people may bee seene to bee

V

remooved.

remooved, and their owne sluggishnesse may be rowled vp; seeing they haue none to preach vnto them, but themselves.

vers. 26. Whose voyce then shooke the Earth: but nowe Hee hath promised, saying, Yet once more I shake not the Earth onlie, but also Heaven.

TO put an edge vpon the Threatening, hee sheweth, howe terrible CHRIST is, in shaking of the Earth, by His Voyce, at Mount Sinai; and, by the shaking of Heaven and Earth, at the Day of Iudgement.

THEN, 1. The terrible quaking of the Earth, and burning of the Mount SINAI, was pronounced by the Voyce of CHRIST; who, therefore, is declared to bee the LORD GOD: for so, Exod. xix. is Hee called. 2. His Terrour, at the Daye of Iudgement, may bee scene in that little Resemblance of Mount SINAI. 3. The terriblenesse 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 thinges which are shaken, as of things which are made; that those thinges which can not bee shaken, may remayne.

HE commenteth vpon the Testimonie of HAGGAI, Chap. 2. 6. and from this word ONCE, concludeth,

cludeth, That Heaven and Earth shall passe away, and bee chaunged, at the power of CHRIST'S uttering of His Voyce: That these chaungeable Heavens and Earth being remooved, Hee may make a Newe Heaven, and a New Earth, wherein His Subjectes, and His Kingdome over them, may remayne for ever settled.

THEN, 1. It is a good Meane, to get the vnderstanding of GOD'S Mynde in the Scripture, to consider, and weygh, the force of the wordes thereof, and what they doe importe, by due consequence. 2. No more chaunge shall bee of anie thing after the Day of Iudgement: because, but ONCE MORE, and no oftener, is CHRIST to shake the same. 3. It is for the standing of CHRIST'S Kingdome, that the creature is mooved, shaken, and chaunged. All thinges made, shall bee shaken: but CHRIST'S Kingdome, and the Salvation of His Subjectes, shall never bee shaken.

vers. 28. VVherefore, wee receaving a Kingdome, which can not bee mooved, let vs haue grace, whereby wee may serue GOD acceptablie, with reverence, and godlie feare.

From the nature of this Kingdome graunted vnto vs in CHRIST, and from His terriblenesse, he exhorteth vs to steadfastnesse of Fayth, and humble obedience. Hee sayeth, Wee haue receaved it, because wee haue receaved the Right and Title, by the Gospell, and some beginning of it.

THEN, As wee receaue CHRIST in the Gospell,

pell, wee receaue the Kingdome of Heaven with Him, in Right and Title; yea, in begun Possession, which groweth by degrees.

2. *Hee requyretb of a Receaue of this Kingdome, reuerent seruing of GOD.*

THEN, Right is given to this Kingdome, before our service bee done: Not because wee haue served heere-to-fore; but to obliedg vs to serue GOD heere-after.

3. *Hee will haue vs to serue GOD acceptablie; that is, pleasantlie, and chearfullie. Next, with reuerence, or shamesfastnesse, and Godlie feare.*

THEN, 1. It is not anough, that wee doe such workes which belong to GOD'S Service: but we must take heede to the manner of doing of them; that they may bee done with a readie affection, and good will. 2. Next, That they bee done in the sense of our own weaknesse, vylenesse, and vnworthinesse. 3. And thirdlie, That they bee done with reuerende regarde to GOD, in such a Godlie feare, as may make vs circumspectlie handle, and meddle with, His Service, as the word importeth.

4. *That this may bee the better done, let vs haue grace, or holde fast the grip of grace, whereby wee may serue GOD, sayeth hee.*

THEN, Hee that would haue strength to serue GOD, must studie, by Fayth, to lay holde on GOD'S Grace, in the Gospel: and having layd hold thereon, to hold it fast: for, otherwayes, wee can neyther haue heart nor hand to serue GOD. But hee that is fastened on the Grace, and good will of GOD towards him, will drawe Cowrage, and Strength, from this believed Grace, to serue GOD, chearfullie, and reuerentlie.

Vers. 29.

Vers. 29. For our GOD is a consuming Fyre.

BEcause the holiest men, haue neede of the Spurres of GOD'S Terroure, to stirre vp their lassie flesh, hee closeth with a Watch-word of **M O S E S**, **DEVTER. 4. 24.** *terrifying the people from Idolatry, or Imagerie; which hee applyeth for making men circumspect in their manner of worship.*

TEACHING VS THEREBY, 1. That to serue Idoles, and follow a false Religion; and not to serue GOD, in reuerence, and Godlie feare, in the true Religion, will bee both alyke plagued. 2. *The words doe teach vs,* That GOD'S entering into Covenant, and laying downe of the fead and enimitie agaynst vs, maketh Him not to lay downe His awfull Majestie over vs. 3. And therefore, wee must bee so confident of His loue towards vs, as wee remember in the meane tyme, that *Hee is a consuming Fyre*, to the vngodlie, and prophane Professours of His Name.



The summe of Chap. XIII.

NOwe, that you may bee fruitfull in the Fayth, I recommended to you, in short, **BROTHERLIE LOVE**, *Vers. 1.* **HOSPITALITIE**, *Vers. 2.* **COMPASSION** with sufferers for the Trueth, *Vers. 3.* **CHASTITIE**, *Vers. 4.* **CONTENTATION**, *Vers. 5. 6.* **STEADFASTNESSE** in the TRVETH, which GOD'S Messengers

sengers haue taught you, Verf. 7. For, chaunge who will, CHRIST, in Himselfe, and in His Doctrinē, chaungeth not, Verf. 8. Beware of the Leuen of IEWISH Doctrinē, such as is DISTINCTION OF MEATS, and others lyke, Verf. 9. For, they who mayntayne the Leviticall Service, can not bee partakers of CHRIST, with vs, Verf. 10. This was prafigured in the Law, Verf. 11. So was CHRIST'S contemptible vsage, Verf. 12. And wee must followe Him, and bee contented of reproach for Him, Verf. 13. For wee haue no place of Rest heere, but looke for it heere-after, Verf. 14. Therefore, let vs followe the Spirituall Signification of those Ceremonies, and sacrifice vnto Him our Prayers, and Prayse, and good workes, Verf. 15. 16. Obey your Ecclesiasticall Governours, in their Office: for their Charge is great; and you haue neede not to grieve them, Verf. 17. Pray for mee; for I shall bee found an honest Man, what ever bee mens speeches of mee, Verf. 18. But, pray you for mee, for your owne good, Verf. 19. And, I pray GOD, to finish His begun worke in you graciouslie, Verf. 20. 21. And, because I haue but touched things briefelie, in this short Epistle, take Exhortation in good season, when your Teachers doe preasse such Doctrinē vpon you, more at length, Verf. 22. It may bee, that TIMOTHIE and I see you shortly, Verf. 23. Deliver our Commendations, Verf. 24. And, Grace bee with you all: AMEN. Verf. 25.

The

The doctrine of Chap. XIII.

VERS. I.

LET Brotherlie loue continue.

FROM this first Precept, LEARNE, 1. That the first Fruit of Fayth which GOD requyreth, is Loue, and constant loue, amongst His Children. 2. That our mutuall loue, must be sincere, & kyndlie; as if it were grounded on Bands of Nature.

Verf. 2. Bee not forgetfull to entertayne Strangers: for, there-by, some haue entertayned Angels vnawares.

FROM this Precept, LEARNE, 1. That wee are readie to forget Charitie to Straungers, especiallie to bee Hospitall vnto them. 2. That the possibility of finding Straungers better men nor wee take them to bee, should over-balance the suspition of their sleightnesse, and should set vs on to doe the duetie. 3. That if a man, intending to doe good, doe more nor hee intended to doe, it shall bee imputed vnto him, no lesse, than if hee had intended the same.

Verf. 3. Remember them that are in Bonds, as bound with them; and them which suffer aduersitie, as being your selues also in the bodie.

FROM this, LEARNE, 1. That it is no new thing for this World, to put Bonds on them who seek

to bring them out of Bondage. 2. That Prisoners for CHRIST, are readilie forgotten of such as are at freedome. 3. Such Mens Bondage should bee esteemed, as our owne, even vntill GOD set them free. 4. That other distressed People also shall bee helped by vs, if wee consider, what may befall our selues, before wee die.

Vers. 4. Marriage is honourable in all, and the Bed vndefiled: But Whoremongers, and Adulterers, GOD will judge.

FROM THIS WEE LEARNE, 1. That Breakers of Wedlocke, and vnclane persons in a single lyfe, are both reserved vnto GOD'S Iudgement, howe lightlie soeuer men let them passe. 2. That Marriage beeing provided of GOD, for a Remedie of Incontinencie, maketh Vncleannesse the heavier sinne. 3. That seeing it is GOD'S DOCTRINE, to commend Marriage, for Honourable; and hath pronounced it, not onlie Lawfull, but Commendable in all persons, of what-so-ever Place, or Calling, and hath justified it, for Vndefiled; to traduce this estate of lyfe, as not holie, or not beleeiming an holie man, or an holie Calling, and to forbid Marriage, to persons of anie calling, must bee, as it is called, I. TIM. CHAP. iiii. *vers. 1. 2. The doctrine of the Devil.*

Vers. 5. Let your conversation bee without covetousnesse; and bee content with such thinges as you haue: For Hee hath sayde, I will never leaue thee, nor forsake thee. *Here*

HERE WEE ARE TAUGHT, 1. That the enlargement of our Desires, to haue more and more worldlie goods, whether wee bee rich or poore, is disallowed of GOD. 2. That GOD requyret Contentation with our present estate, howe meane soeuer it bee; and counteth it, Covetousnesse, not to bee contented.

2. To make vs contented, bee giveth vs GOD'S Promise, made to IOSHVA, Chap. 1. 5. for our provision in necessaries. THEN, 1. The Promises made to IOSHVA, or anie other holie Man, in Scripture, for Furniture in his Calling, may bee verie well applyed vnto vs, for Helpe, and Furniture, in our Calling. 2. Fayth in GOD'S Promise, for our Mayntaynance, must both slay our feare of want in tyme to come, and giue vs contentment with that which wee haue for the present. 3. A generall Promise, of GOD'S beeing with vs, and assisting 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 feare what man shall doe vnto mee.

By applying of the Promise made to IOSHVA, bee concludeth Warrant, to apply DAVID'S gloriation, agaynst all perils, PSAL. 118. 6.

THEN, 1. Hee that can apply one Promise to himselfe, may confidentlie apply another also. 2. The weakest true Believer, hath as good ground of confidence in GOD, for everie good, needfull for Soule or bodie, as the LORD'S chiefe Prophets, and as good Warrant to apply the Scriptures, to their own use,

use, which speake of them. 3. Hee who believeth in GOD, needeth not to feare what flesh can doe vnto him. 4. Fayth, then, doeth its parte duellie, when it glorieth in the LORD, agaynst all opposition.

Vers. 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 setteth before them the Example of GOD'S Messengers, who had instructed them in the Trueth, and led a lyfe conforme there-vnto.

WHEREIN HEE TEACHETH VS., 1. Who is worthie to bee a Guyde to a People; to wit, the man who speaketh the Word of GOD, and not his owne Dreames; believeth the Trueth which hee teacheth, and hath his conversation answerable. 2. The best respect that a Preacher can craue, or that a People can giue to a Preacher, cyther in his lyfe-tyme, or after, is to remember the Trueth of GOD, taught by him, and to make vse thereof. 3. In as farre as Preachers haue spoken the Word of GOD, and made it the ende of their conversation, People are commanded heere, to remember Them, and imitate Their Fayth; but no farther.

Vers. 8. IESVS CHRIST, the same yesterday, and to day, and for ever.

This Sentence SERVETH, FIRST, To shew the eternitie, and immutabilitie, of IESVS CHRIST,

CHRIST, in Himselfe, and all His Properties, of Trueth, and Loue, and Pittie, &c. AGAYNE, It serveth for a Reason, of keeping fast the Doctrine taught from Him, by our faythfull Leaders: because IESVS CHRIST will still allowe, and mayntayne that Trueth once given out by Himselfe, and can not choose to change His Trueth, being first and last lyke Himselfe. AND THIRDLY, It serveth to encourage vs, to bee constant in the Fayth: because IESVS CHRIST is vchangeable the same, in loue 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 Trueth; as Hee hath given prooffe in former tymes, towards others.

Vers. 9. Bee not carried about, with diverse and strange Doctrines: For, it is a good thing, that the heart be established with Grace; not with meates, which haue not profited them that haue beene occupied therein.

That they may bee steadfast in the Fayth, hee warneth them, to beware, that they bee not carried about with diverse and strange Doctrines. THEN, 1. Doctrine which agreeth not with the Worde of GOD, vncouth and strange Doctrine, which the Apostles did not acknowledge, and recommende vnto vs, must bee rejected. 2. There was such vncouth Doctrine, beginning to creepe into the Church, even in the Apostles tyme. 3. Apostolicke Doctrine, such as they acquainted the Church with, must bee steadfastly believed, and stood vnto; and not looselie layde holde

holde vpon; lest wee lye open to the winde of false Doctrine.

2. *Hee bringeth in, for example, the Doctrine of Distinction of Meates, wherein the Jewishlie affected did place some holinesse, and helpe to Salvation: and yet they who misse leaued to the same, were least profited there-by.*

THEN, 1. To place some holinesse in Distinction of Meates, and to count the observation thereof, helpful to Salvation, is an olde Errour, which even in the beginning, did trouble the Church. 2. Never man got profit, by leaning anie thing to the observation of Distinctions of Meates. For, vnder the Lawe, Distinction was commaunded, for the leading of men to some Duties, signified there-by: but never did GOD giue way, that men should esteeme of this observation, as a thing conferring, anie whit, to the purchase of Salvation.

3. *To keepe out this Errour, of leaning to Ceremoniall Observations, hee opposeth the Doctrine of Grace; where-with hee will haue the heart established, and not with Meates.*

THEN, 1. The ground of deuyfing, and vrging of Superstitious Ceremonies, is the vnquyetnesse, and vnstabilenesse, of mens heartes, wanting satisfaction in GOD, and His Ordinances; and therefore, seeking to supporte themselves, by meanes of their owne deuyfing. 2. It is the Doctrine of Iustificacion by Grace onelie, and nothing of our doinges, which giveth true rest to our heartes, and quyet settling to the Consciences.

Vers. 10. VVee haue an Altar, whereof they

they haue no right to cate, which serue the Tabernacle.

Such as pertinaciouslie did pleade, for the standing of the Leviticall Service, and Ceremonies thereof, hee secludeth from the enjoying of IESVS CHRIST, who is our Altar.

THEN; Such as mayntayne the Leviticall Ceremonies; and doe vrgen them on the Christian Church, doe cut themselves from Right to CHRIST. 1. Because they denye, in effect, that Hee is come, seeing they will haue those Figures to remaine, which did serue to prefigure His coming; and will haue His Church still vnder Ceremoniall Pedagogie, as it was vnder the Lawe. 2. Because they joyne vnto CHRIST, their owne Deuyfes; as if eyther IESVS were not sufficient for Salvation, or His Ordinances were not sufficient, for meanes to attayne therevnto. 3. The Observation of the Distinction of Meates, is a poynct of seruing the Tabernacle: for, so doeth the Apostle reckon. 4. Such as will cate of IESVS, and be part-takers of Him, must beware to serue the I: with Tabernacle, by keeping on foote, and continuing the Ceremonies, and appertaynances annexed there-vnto: such Feastes, such Iubilies, such Altars, such Sprinklings, and holie Water, such Priests, and Vêtementes, &c. as LEVI had.

2. *Hee calleth CHRIST, by the name of the Altar; because HEE is the thing signified by the Altar, and by the Sacrifice, and by the rest of the Leviticall Ceremonies.*

THEN, 1. Those Ordinances of Leviticall Service, were Figures of CHRIST, some in one parte, and some in another; and Hee is the Accomplish-
ment

ment of them, even the Truth of them **ALL**: 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 onelie; and nothing but Hee. The Apostle knoweth no other.

3. *In that hee sayeth, they haue no right to eate,* **LEARN**, 1. That **IESVS** is our Foode, who beliete in Him, by whom our Soules are kept alyue, and mayntayned everie day Spirituallie, as the Priestes were mayntayned by the olde Altar, bodilie. 2. That before a man attayne to eate, or drawe Benefite from **CHRIST**, hee must haue a Right vnto Him. There is a Possession following the Right; and the Right tendeth to the Possession. 3. Hee who loveth to haue the Right, must take the Course which **CHRIST** praescribeth, without mixing anie thing there-with.

Vers. 11. For, the bodies of those beasts, whose blood is brought into the Sanctuarie, by the high Priest, for sinne, are burnt without the Campe.

HEE sheweth, that this was praefigured in the Lawe: For, **LEVIT. 16. 27.** the Sinne-Offering was burnt, and none of the Priestes, the seruantes of the Tabernacle, did eate thereof. To SHOW,

1. That such as adheared to the Tabernacle, and Leviticall Service, as needfull to their Salvation, (speciallie after **CHRIST**, the Sinne-Offering that was offered) should not bee part-takers of Him. Againe, 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**, vwho 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 Sanctuarie: To shewe, That **CHRIST** should bee taken from them; who, after His Bloode was shed, and had made Attainment within the Sanctuarie of Heaven, should not relinquish the Iewish Tabernacle, and the shadowing Figures there-of.

Vers. 12. Wherefore, **IESUS** 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, hee sheweth, first, To be, The praefiguration of the ignominious vsage of **CHRIST'S** Bodie, casten 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 Sanctuarie, to make a Figuratiue Attainment: Even so, howe baselie so-ever men did vse **CHRIST'S** Bodie, in casting of it without the Citie; yet was his Bloode in high esteemation with **GOD**, made Attainment for the People, and sanctified them.

Vers.

Vers. 13. Let vs goe foorth, therefore; vnto Him, without the Campe, bearing His Reproach!

HENCE bee draweth an Exhortation, To bee readie to renounce the Worlde, and to take vp our Crosse, and followe CHRIST, wherein bee TEACHETH VS, 1. That CHRIST'S Sufferinges without the Citie, represented the state of His Mysticall Bodie, and Kingdome, thrust foorth, and contemptible rejected of the Worlde. 2. That such as will bee part-takers of CHRIST, must resolute to bee so handled also, and must sequestrate their affections from the Worlde, and must bee contented to bee crucified vnto the Worlde, with our LORD and Master, CHRIST IESVS. 3. That what reproach is suffered for CHRIST'S sake, is not the man's, but CHRIST'S reproach, for whome it is suffered: And, so, the Reproach is as honourable before GOD, as it is ignominious before the Worlde.

Vers. 14. For, heere wee haue no continuing Citie; but wee seeke one to come.

HEE giveth a Reason of this Exhortation, TEACHING, 1. That the instabilitie of this present Worlde, and our short and vncertayne tyme of Pilgrimage there-in, should bee a Motiue, to make vs loose our affections off it in tyme. 2. That the hope of a quyet, and sure, and blessed Place of Rest

Rest heere-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 Countrey, and Citie, prepared for him.

Vers. 15. By Him, therefore, let vs offer the Sacrifice of Prayer to GOD continually: that is, The Fruit of our Lips; giving Thanks to His Name.

ANOTHER Exhortation, to offer Spirituall Sacrifices. WHEREIN WE LEARNE,

1. That as CHRIST hath abolished all properlie called Priestes by Office; So hath Hee made all Christians Spirituall Priestes, by common Dutie. 2. As CHRIST hath offered the Propitiatorie Sacrifice of His owne Bodie, once for all that are to bee saved, and hath left no properlie called Sacrifice, no Offering for Sinne, no Propitiatorie Offering, nowe to offer; So hath Hee appoynted the Spirituall Sacrifice, of Thankes, to bee offered by everie faythfull Man, and Woman; such as is Prayer, Prayses, and Thankes-giving to GOD. 3. That these our Sacrifices of Prayer, and Prayer, is the Spirituall Service of Sayntes, answerable to the Thanke-Offering of the First Fruites, and Calues, and Bullockes; which was the externall Sacrifice of the Olde Church. 4. That the offering of these Spirituall Sacrifices, is not tyed vnto sette houres, as the Legall; but, to bee done continually. 5. That these our Sacrifices of Prayer, and

Prayſes, are not to bee offered by the mediation of Saynt, or Angell, but, by IESVS CHRIST onelic. 6. That albeit they bee vnworthie, as from vs, yet heeing 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 Workes, and Almes deedes: TEACHING Vs,
1. That good works, and Almes deeds, are appoynted to bee of the number of Spirituall Sacrifices, and a parte of the THANK-OFFERINGS of the Sayntes.

2. That because they are Sacrifices, they must not bee offered to the Idole of our owne credite, and esteemation, or our owne private endes; but vnto GOD, even in obedience vnto Him, and for the Glorie of Him. And, because they are a parte of the THANK-OFFERINGS of the Sayntes, they must not inroaich vpon the SINNE-OFFERING of the SAVIOVR, the onelic Expiatorie, the onelic Propitiatorie, and the onelic Meritorious Sacrifice.

3. That heeing so offered, they are well pleasing vnto GOD: The smell of CHRIST'S SINNE-OFFERING, once offered, making our THANK-OFFERING to bee sweete smelling vnto GOD,

Vers. 17.

Vers. 17. Obey them that haue the rule over you, and submit you selues: for they watch for your Soules, as they that must giue account: that they may doe it with joye, and not with griefe; for, that is vnprofitable for you.

ANOTHER Exhortation, To obey such as had the rule over them; their Guydes, and Leaders, as the worde importeth: That is, Publicke Office-bearers in the Church, appoynted of GOD, to teach, and governe 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 Gitydes and Rulers, and some to bee instructed and guyded, by the direction of GOD'S Worde, and Ordinances.

2. Even the meanest and poorest Churches, albeit no more powerfull than were the Churches of these scattered HEBREWES, must bee so provided,

3. The right duetie of the Office-bearers in the Church, is, First, To bee Guydes, poynting 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 Frutes thereof, in their conversation. And thirdlie, Rulers by the Rodde of Discipline, to take order with the scandalous, and to recall Wanderers, to encowrage the obedient; for, thus much doeth the worde importe.

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4. The

4. The dutie of the people, is, To obey the direction of such Guydes, and Rulers, and to submit themselues vnto their censures, and to mayntayne them in their Office, euerie waye; that this Order may bee continued, and not fall by any want, which the people may supplie.

2. *The Reason which bee vseth to induce them, is, They watch for your Soules, as they who must giue account.*

THEN, 1. The Charge of Church Rulers, is the heaviest of all Charges, because of Soules.

2. The moste assiduous, and paynfull, setting, not of the bodie onelie, but the spirite on worke; because it is a Charge, of WATCHING.

3. The moste dangerous of all Charges, because the account of lost soules within the Church shall bee craved at their handes, whether they haue done all that which became them to doe, to saue them, or not.

4. The weyghtinesse of their Charge, should affect their people, and moue them, to concurre, for their partes, as they are able, for their encowragement.

3. *Another Motiue, is, That they may doe their worke with ioye, and not with griefe: for that is vnprofitable vnto yon, sayeth hee.*

THEN, 1. Church Mens chiefe ioye, should bee their peoples obedience vnto GOD'S Directions in their Mouth: and their chiefe griefe, if it bee other-ways.

2. Whether they will get ioye or griefe from their people, they must doe their worke, and followe their Charge.

3. The

3. The lesse comfortable people bee vnto their Leaders, their Teachers, and Rulers; the lesse profite shall they haue by their Ministerie.

Vers. 18. Pray for vs: For wee trust wee haue a good conscience, in all things, willing to liue honestlie.

HIS *craving the benefite of their Prayers for him,* TEAGHETH VS, 1. That albeit the Scripture giveth no warrand, to seeke the benefite of the Prayer of Sayntes departed, or of Angels; yet it giveth warrand, for seeking of the mutuall concurrence in Prayer, of these that are liuing together, and militant heere 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 Calumnies which were spread of him by his Adversaries; that they might, with greater freedome, pray for him, as for an honest Man.*

THEN, 1. They who are vnjustlie reported of, must comfort themselues 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 sincerelie set to serue GOD, wee may, with the better courage, praye for them.

3. *He expoundeth what he calleth a good Conscience; by saying, that wee was willing to liue honestlie.*

X 3

THEN,

THEN; The purpose, desire, and endevours to liue honestlie, is the evidence of a good Conscience, and the ground also of the good Testimonie; because such a disposition escheweth to doe euill, 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 impedimentes of his comming vnto 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 haue the more inducementes, to set vs on worke. 2. Manie hinderances of our good and comfort, doe stand in the waye, which by Prayer might bee removed.

Vers. 20. Nowe, the GOD of Peace, that brought agayne from the dead our LORD IESUS, that great Shepheard of the Sheepe, through the Bloode of the Ever-lasting Covenant.

Nowe, bee prayeth for them, whome bee hath in the former wordes requested to pray for him.

THEN, 1. Prayer is a mutuall Dutie, and

and ought to bee made by vs, for such as wee desire to pray for vs.

2. Hee styleth GOD, to whome bee prayeth, first, The GOD of Peace. To TEACH Us, That Peace proceedeth from GOD, and is preserved 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. Agayne; Hee describeth GOD, by the Great Worke of CHRIST'S Resurrection, wrought by Him.

THEN, 1. As CHRIST'S Resurrection, is the Worke of His owne Power, Iohn 10. 18. So also is it the Worke of GOD the FATHER, in this place: For, Iohn 10. 30. the FATHER and CHRIST, in power are one.

4. The Proppes of his Fayth in Prayer, are, first, The Office of IESVS, who is the Great Shepheard of the Sheepe.

THEN, 1. Those who come vnder the reckoning of CHRIST'S Sheepe, are the onelie People, of whome Hee, by speciall Office, professeth to take charge. 2. How-so-ever Hee employe the Ministerie of Men, to feede His Flocke vnder Him; yet doeth Hee keepe the Place and Style of ARCH-PASTOR, or GREAT SHEP-HEARD, to Himselfe. 3. People, how-so-ever they bee furnished by Ministers, yet they haue the Great Shepheard to acknowledge, and relye vpon: of whose care and fidelitie, for their feeding, and preservation, they may bee confident.

5. *The next Prop of this Prayer, is, The power of GOD, who brought agayne from the dead the Great Shepheard.*

THEN, 1. The Sheepe must not thinke to bee aboue the Shepheard: but, must resolue, 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 so, seeing Hee is risen agayne: because, Hee that rayled the Shepheard, for the Sheepes cause, can rayle the Sheepe from death also, for the Shepheards cause.

6. *The third Proppe of Confidence, for obtaining this Prayer, is, The Bloode of the Everlasting Covenant, through which bee seeketh his Petition to bee graunted.*

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 thoroowe that Bloode, that euerie thing is purchased, for which wee can pray. It is the Pryce of the Purchase of Sanctification vnto vs, as well as of Salvation.

Vers. 21. Make you perfect, in euerie good worke, to doe His will; working in you that which is well-pleasing in His Sight, through IESUS CHRIST: To Whom bee Glorie, for ever, and ever. Amen.

That

THAT which bee prayeth for beere, is, That they may bee made perfect, in euerie good worke, to doe the will of GOD.

THEN, 1. Onelie the doing of GOD'S Will, and what Hee hath commaunded, is to bee reckoned for a good worke. **2.** It is not anough to bee given to some sorte of good worke; but wee must endeuoure our selues, to worke euerie sorte of good worke; having a due respect vnto all GOD'S Commaundementes. **3.** What-so-ever measure wee haue attayned vnto, wee must not stand there; but Perfection must bee aymed at; which is still before vs, vntill wee come to Heauen.

2. *The way howe this may bee done, bee sheweth, to bee, By GOD'S working in vs, that which is well-pleasing in His Sight, even through IESVS CHRIST.*

THEN, 1. It is not by anie strength of our owne, where-by good workes are wrought; but even by the Power of GOD, working in vs graciously. **2.** It is through IESVS CHRIST, that this working is procured, conveyed vnto vs, and made acceptable vnto GOD.

3. *Hee closeth his Prayer, with ascribing of Glorie vnto IESVS, for ever. Amen.*

THEN, 1. CHRIST IESVS, is true GOD, worthie of Diuine Glorie, For Ever. **2.** The Prayer and Prayles which wee offer vnto GOD, must come from so advyfed a Mynde, as wee may seale the same with Fayth, and heartie Affection, imported in AMEN.

X 5

Vers. 22

Vers. 32. And, I beseech you, Brethren, suffer the Worde of Exhortation: for, I haue written a Letter vnto you in few words.

LAST of all, bee exhortetb them, to take in good parte, the Worde of Exhortation, from their ordinarie Teachers; who behooved to dilate, and vrge, and inculcate these thinges, even at length, vnto them. The reason where-of, bee giuetb; Because hee had written this Letter but in fewe wordes vnto them; and might not insist in those poyntes at large, as they had neede of; but behooved to leaue this vnto their Teachers.

T H E N, 1. There is neede of Preachers, by the Worde of Exhortation, to dilate, and inculcate, that which the **S C R I P T V R E** hath in short. 2. It is verie irksome for men, to haue their sluggishnesse stirred vp by **EXHORTATION**, and the same thinges inculcate agayne and agayne: But their owne Profite should make them to suffer it patientlie. 3. The wryting of **S C R I P T V R E**, praudgeth not the vse of Preaching; but both keepe their owne rowme; The **SCRIPTVRE** serving for a short laying downe of the Grounds to bee taught, and Exhortation serving to dilate and vrge the Truth delivered in **S C R I P T V R E**, as their Case requyretb.

Vers. 23. Knowe yee, that our Brother **TIMOTHIE** is set at liber-

tie; with whom, if he come short-lic, I will see you.

FROM this learne, first, That the Delivrie of one **TIMOTHIE**, out of the handes of his Persecuters, should bee a matter of Comfort, and Ioye, vnto as manie **CHVRCHES** as doe heare of it. **S E C O N D L I E**: Good Newes should bee spred abroad; and, are a fitt Matter for Christian Epistles.

Vers. 24. Salute all them that haue the rule over you; and all the Sayncts. They of **ITALIE** salute you.

FROM THIS LEARNE, FIRST, That as it is the mutuall duetie of Christians, to sende Commendations one to another: So is it a Christian duetie, to carrie them; not vnbesee- ming, even an Apostle.

1. His directing of the People, for to carrie his Commendations to their Rulers, maketh it evident, that the Apostle ordayned this Epistle, to bee first read vnto the People. And, so, was farre from their myndes, who will not suffer the **SCRIPTVRE** to come in the Peoples handes.

Vers. 25. **G R A C E** bee with you all.
A M E N.

This

THIS closing of the EPISTLE, vsuall to the Apostle, TEACHETH,

1. That Grace, is the common good of the CHVRCH; vvhether-vnto everie Saynēt hath entresse.

2. That Grace is all that can bee desired: For, if the Fountayne of GOD'S Grace, or Favour, runne towards a man, vvhether can the man stande in neede of, which the over-running Streame of GOD'S Good-will shall not carrie vnto him.

The Post-script.

WRITTEN to the Hebrewes, from Italie, by Timothie.

SOME inconsiderate hands hath put to this POST-SCRIPT, appearinglie: For, this Epistle was ordayned by the Apostle, to carrie the Newes of Timothie's Liberation, and a promise of his comming vnto them, afterwarde, possible, as the 23 verse of this Chapter sheweth; and not to bee carried by Timothie.

And agayne; The Apostle was bound by this Letter, to come with Timothie, if hee had bene to come shortly, after the wryting of this Epistle.

And thirdlie; Timothie was not as yet come to that place where the Apostle Paul was, when this Epistle was directed: for, then, had hee bene certayne

rayne of Timothie's purpose; and bebooved, if not to goe with Timothie; yet to haue written the reason of so sudden a chaunge of his Purpose, and written Promise: Or, else, to haue deleted the Promise of his comming, out of the Epistle, by wryting it over agayne; or some way else.

WHENCH WEE COLLECT, That POST-SCRIPTS are not a parte of the TEXT, nor of the APOSTLES owne wryting; neyther ought they to haue such Authoritie, or Credite, as the TEXT hath, which alwayes agreeth with it selfe, as proceeding from the Inspiration of the Holie Spirit: To whome, with the Father, and His Son, IESVS CHRIST, our LORD, bee Glorie, for ever:

A M E N.

F I N I S.

