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Christ revealed: or The Old Testament explained A treatise of the types and shadowes of our Saviour contained throughout the whole Scripture: all opened and made usefull for the benefit of Gods Church. By Thomas Tailor D.D. late preacher at Aldermanbury. Perfected by himselfe before his death.
Taylor, Thomas, 1576-1632., Jemmat, William, 1596?-1678.

CHRIST REVEALED: *OR* THE OLD TESTAMENT EXPLAINED.

A Treatise of the Types and Shadowes of our SAVIOVR contained throughout the whole SCRIPTVRE: *All opened and made usefull for the benefit of Gods Church.*

By THOMAS TAILOR D. D. late Preacher at ALDERMANBVRY.

Perfected by himselfe before his death.

HIERON. ad PAVLIN.
In promptu est Leviticus liber, in quo singula sacrificia, imo singulae penê syllabae, & vestis Aaron, & totus ordo Leviticus spirant coe|lestia sacramenta.

LONDON, Printed by *M. F.* for *R. Dawlman* and *L. Fawne* at the signe of the Brazen serpent in Pauls Churchyard. *M DC XXXV.*

TO THE RIGHT WORSHIPFVLL, Sir MILES FLEETEWOOD Knight, Receiver Generall of his Ma^ties^ Court of Wards and Liveries: All welfare in Christ IESVS.

Noble Sir:

IT is a truth able to en|dure the most fiery times & trialls,**None but Christ, none but Christ. Ignatius* expresseth as much, drawing neare to his Martyrdome,**Let come upon me fire, crosse, meetings of wilde beasts, cuttings, tearings, brea|kings of bones, rendings of members, dissolutions of the whole body, and all torments of the devill,* Page [unnumbered] 〈in non-Latin alphabet〉 , *only that I may gain Iesus Christ.* Thus he, intreating

the Romans not to intercede for him, and hinder his •uffering for the Gospell. And thus the ser|vants of God in these last times, when Ro|manists have thrust them into flames and other calamities.

Christ is all,* and in all, *said the Apostle.*

[1] Look to the Church: he supplies all de|fects of his people, heales all their infirmi|ties, puts on all comfortable relations, and procures all saving benefits, In the golden chaine of our salvation, which reacheth from eternitie to eternitie, we shal observe, that Christ is the owke or closure that ty|eth every linke together: as in these lines.

He is the foundation of our election, *E|phes. 1.* 4.

He is the price of our redemption, 1 *Pet.* 1. 18, 19.

He is the cause efficient of our regenera|tion, *Eph.* 2. 10.

He is the author of our justification *Ier.* 33. 16.

sanctification, *Heb. 12. 2. Iohn* 15. 4, 5. He is the matter of our consolation, spirituall and temporal, *c. 16. 37. Rom.* 5. 1. He is the sweet|ner and sanctifier of all our troubles, *Rom. 8. 37. &c.* He is the assurance & pledge of our resurrectiō, 1 *Cor.* 15. 20. He is the procurer & producer of our glorificatiō, *Iohn 17. 22. Rev.* 21. 23. All of thē good grounds of cō fort, & set forth the happines of Gods peo|ple. All of them disgrace merit, & the wor|thinesse of the creatures, Men and An|gels. All of them magnifie Gods love and wisedome, call unto thankfulnesse, and would make us content with little. All in|vite labour, to make sure of a portion in Christ, without whom all is as nothing. And finally, all command those that are in Christ, to be all unto him, do all for him, give all, suffer all, speake, live, die,

rejoyce in all through him, and with him expect all in his heavenly kingdome.

Looke to the Word, wherein all these [2] things are revealed: Christ is evidently the matter and summe of the Gospell: and the Apostle affirmes the like concerning the Page [unnumbered] Law,*_Christ is the end of the Law for righte|ousnesse to every one that beleeveth._ First, _by similitude,_ saith _Austin:_ when a man is come to the end of a way, he can go no farther: so when a Christian is come to Christ, he hath no farther excellencie to seek or go unto: in Christ there is enough and enough to reconcile him to God, and bring him to heaven.* Secondly, _for perfection,_ saith _Cyril_ ▪ When a thing is finished, it is said to come to an end, as namely in weaving a garment ▪ so Christ hath finished, perfected, and ful|filled the Law: he came not to destroy, but establish it: so that in him we have a perfect righteousnes to present God with|all, even as the Law required, _Gal._ 2. 16. 21. Thirdly, he is _finis intentionis:_ the Law bids us look to Christ, in whom only we can live: both the _Morall Law,_ in the holy precepts of it, _impossible_ in this our weak|nesse, therefore have recourse to Christ, _Rom._ 8. 3, 4. together with the curses and threats of it, whereby it is a sharpe _Schoole|master, leading to Christ, Gal._ 3. 24. As also the _Ceremoniall Law,_ all whose _shadowes_ figure Page [unnumbered] out Christ and his benefits, _Heb. 10. 1. Now is Christ come_ (saith _Tertullian) who is the end of the Law,*opening all the dark matters of it, anciently covered under the mists of Types and Sacraments: An excellent master, an heavenly teacher,*a setler of truth to the uttermost. Austin_ calls _Moses_ his ceremonies, _prenunciative_ or foretelling _Observations:*_ and saith, _We are not now constrained to observe things used in the Prophets time, Non quia illa damnata, sed quia in melius mutata sunt; not for any evill in them, but because they are changed for the better._

What they foretold, and how they are changed for the better, this Treatise in part discovereth, and I purpose not now to dis|course. These glorious times of the Gospel shew evidently, how much the truth ex|celleth the shadow: the vertue common to the ancient beleevers, as well as unto us: *Christ Iesus yesterday,*and to day, and the same for ever:* but as the manifestation is more cleare, so the grace is more plentifull and comfortable. The same Testator made both Testaments, and these differ not real|ly, but *accidentally;* the Old *infolding* the Page [unnumbered] New with some darknesse, and the New *unfolding* the Old with joyous perspi|cuitie.

This glorious dispensation of grace, as it stands by the good pleasure of God, so also by his manifold wisedome, who in severall approches of his mercy and good|nesse drawes still nearer to his Church, and yet reserves the greatest for his Kingdome of glory. Even now, in this marvellous light of the Gospell, we have our divine ceremonies and sacraments, see him afarre off, know but in part, darkly as in a glasse, and receive our best contentment by the acts of faith, while the Word and Spirit make us know the things freely given us of God in Christ Iesus. But time shall bee, when (to say nothing of the estate of the Church after the ruine of Antichrist, and calling of the Iewes) we shall in heaven see him whom we beleeved, face to face, clearly, perfectly, immediately, without Sa|craments or Types, in the fullest vision, nearest union, and absolutest fruition. Ne|ver till then shall we comprehend wholly Page [unnumbered] what is the marrow of that text,**I am the Way, the Truth, and the Life.*

To your Worship I commend this Treatise of that illuminate Doctor, excel|lent sometime in following and opening an

Allegory, and now more excellent in enjoying the *Truth* it selfe: of whom, while here a Preacher, you shewed your selfe a joyfull Hearer (as of other faithfull Pastors at this day) with obedience of the truth, religious care of your family, integrity in your office, love of good men, both in the Ministery and private estate, and all Chri|stian behaviours; as the fame of your sweet savour goes forth in the Church of God, to which I doubt not but this Treatise will be the more welcome, because of your worthy name prefixed. It is an Orphane, and the Widow desires it should be your Ward, who in your love can best tender it, and by your authority defend it sufficient|ly. The God of heaven increase all hea|venly graces and comforts in your noble heart abundantly, and adde unto your dayes, honours, and blessings of all sorts, Page [unnumbered] till these shadowes flie away, and the true Day-starre arise upon you in glory: the hearty prayer of one, who is, and desires to be reckoned among

Isleworth Iune 20. 1635.
Your Wo: truest friends, in every good service, *WILLIAM IEMMAT*

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TO THE CHRISTIAN READER.

I Have heard of a demurre made, as though some|thing were put forth under this Authors name, which it none of his. I assure thee in the word of a Minister, that for the workes that have my E|pistle prefixed (and I heare of no other publish|ed with his name) there is not one note nor notion which is not the Authors owne, according to his papers. And the like I affirme concerning this Treatise of Types, which now I pub|lish. The use of it is manifold: To open divers places of Scrip|ture: To shew the meaning of legall shadows and ceremonies: To declare the faith of *the Elders,*who received a good re|port:* To manifest our faith,* one with theirs, *one faith, one Lord, one Baptisme,*

one salvation: To magnifie and commend Christ to every soule, that it may be saved, and he honoured. To discerne and bewaile the blindnesse of Gods ancient peo|ple, the Iewes, and pray for their returne to the truth not catch|ing at shadowes: Of whom, in present I may say with detesta|tion of their madnesse, as he said against the Philosophers, *Nos qui non habitu,** &c. *Wee Christians, whose excellencie stands not in outward things, but spirituall, glorie that we have found what they (with all their diligence) have sought, and could not finde. Why are we unthank•full? Why doe we stand in our owne light, if the truth of the Deitie hath in this our age at|tained to maturitie? Let us enjoy and make use of our owne good, and follow the truth in truth: avaunt superstition, be packing all impietie, let true religion be preserved and flourish.* Yet withall,* seeing there is a promise that *all Israel shall be sa|ved,* let us pray for the performance, and that with all earnest|nesse, as that converted Iew gave exhortation to his sonne, *So long poure forth thy prayers for the remnant of Israel,*till God looke from his high habitation, and see, and have mercy on his people for the Lords sake, his Anointed, that in our daies Iudah may be saved, and the children of Israel may dwell safe|ly in their owne land, and spend their daies in good, the Lord making his good Spirit to rest upon them.*

William Jemmat.

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•In this Treatise are two things.
  •1 The Introduction, *chap.* 1. where
    •1 Propositions concerning the Church of God.
    •2 Reasons of the ancient Ceremonies.

- 2 The Trea|tis it selfe, 6. 2. where
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Adde hereunto the Brazen Serpent, *c.* 24.

CHRIST REVEALED.

IOHN 14. 6.
I am the Truth.

CHAP. I.

HAving formerly delivered,* that Christ is Truth *as opposed to falsehood;* we are now to shew, that he is Truth *as opposed to the*

shadows and figures of the old Law.* In the entrance into which Treatise, we must premise some Propositions.

1. That the Lord decreed to have alwayes a Church [1] upon the face of the earth; for the upholding of which hee upholds the world. For, 1. Hee will have his name confessed, and praised as well in earth as in heaven. 2. Hee will maintaine his publike worship, by it to di|stinguish heathenish Idolaters from true Worshippers. 3. To prepare true beleevers in this Church militant to that Church triumphant, and to set and polish them as living stones in this mount of the Church, for that hea|venly mountaine and temple.

Page 2[2] II. For the effecting of his purpose he hath decreed, that the doctrine of salvation by Iesus Christ should bee founded out in the Church, together with the doctrine of the Law, that partly the right way of his worshipp, and partly the way of salvation, might be made knowen and opened to beleevers.

[3] III. By the Gospel the Lord hath revealed the Co|venant of grace, which is in substance but one, as *God* is but one, and *Christ* is but one, who is the substance of it. As there is but one *hope* of one eternall life, the end of the Covenant: and one faith which is the meane to leade to that end, *Ephes.* 4. 5.

[4] IV. Christ, and his doctrine, and Covenant being *the same yesterday, and to day, and for ever, Heb.* 13. 8. for substance,* altereth and differeth onely in the forme and manner of dispensation; according to which, it is diuersly propounded in the old Testament and New. In the former propounded, as of the Messiah to come, from *Adam* unto his Incarnation. In the latter, as of the Saviour already come, and so embraced in the Church from his first comming, to his second comming againe.

[5] V. So long as Christ was to come, it pleased God to traine his Church by an heape of Ceremonies,* rites, fi|gures, and shadows, to

strengthen their faith in the ex|pectation of him. Of which multitude of Ceremonies, if more speciall reasons be demanded; These may be given.

---

[1] I. The nonage and infancie of that Church, which was not capable of such high mysteries, but was to bee taught by their eyes as well as their eares. And there|fore it pleased God to put the ancient Church (even newly out of the cradle) under Tutors, *Gal.* 4. 2. and ap|pointed diverse types and ceremonies, as *rudiments* and introductions, *verse* 3. fitted to the grosse and weake sen|ces of that Church, which was to be brought on by lit|tle and little, through such shadows and figures, to the Page 3 true Image and thing signified, who in our Text calleth himselfe *truth,* in opposition to all those shadowes.

Object. But the weaker and duller they were, the more neede had they of cleare instruction; and God could have revealed Christ as clearely to them,* as to us.

Sol. But as the Lord had observed this method in creating the world, hee would have darknesse goe be|fore light; and in upholding the world hee would have dawning goe before cleare day: So in the framing and upholding the Church, hee would have Christ exhibi|ted to the Fathers, as to the Wise men, in swadling clouts, which hid his glory. He respected them as chil|dren; he erected for them in *Iewry,* a little free-schoole set up in a corner of the world; hee appointed the Law of *Moses* as a Primer, or A. B. C. in which Christ was to be shadowed in darke and obscure maner; he would that Christ should come to his brethren, as *Ioseph* to his; who first obscured himself to them, and afterward made himselfe better knowen. One compares it to *Noahs* 1. Opening the window of the Arke; 2. Removing the covering; 3. Stepping forth himselfe.

II. Therein the wisedome of God provided for the further advancement of Christ and his Gospel; [2] which compared with the Law, must bee

manifested in great brightnesse and glory. Christ the Sonne, must come in more glory then *Moses* the servant. Hence, *Ioh. 1. 17. The Law was given by Moses, but grace and truth came by Iesus Christ:* The Gospel is called *grace,* not because under the Law the same grace was not prea|ched, but comparatively: that was scarse grace to this which is more full, more manifest; as the light in the dawning,* is scarse light in comparison of light at noone|day. There was grace, but here is more grace. 1. In manifestation: The light of the Sunne is seven-fold, and like the light of seven dayes, as was prophesied, *Isai. 30. 26.* 2. In impletion and accomplishment of that

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 which was but a promise of grace in comparison. *Act. 13.* 32. 3. In application and apprehension by belee|vers in all Countries, not onely in *Iudea.* 4. In the groweth and perfection of faith and grace in the hearts of ordinary beleevers above them. Hence, *Heb.* 10. 1. the Law had but *a shadow of good things to come,* and *not the Image and truth it* selfe: that is, It had a rude and darke delineation of good things to come, as a draught made by a painter with a coale; but the Gospel exhibits the picture it selfe in the flourish and beauty; that is, the truth and being of it.

Hence also *Paul* to the *Col.* 2. 17.* speaking of obser|vances of the Ceremoniall Law, saith: they were but *shadowes* of things to come, but the body is Christ. Whence hee would have us conceive: 1. That as the body is the cause of the shadow, and the cause more excellent then the thing caused: So Christ was the cause of those Ceremonies, and more excellent then they. 2. As the shadow representeth the shape of the body, with the actions and motions: So those rites and Cere|monies resemble Christ in all his actions, passions, moti|ons, as after we are to heare. 3. As the shadow is but an obscure resemblance in respect of the body: So the Ministery of the old Testament in rites and Ceremonies, is a darke representation of the body, namely Christ and his spirituall worship. 4. As the body is solid, firme, and of

continuance, even when the shadow is gone: So the Ceremonies as shadowes are flowen away, but Christ the body and his true worship lasteth for ever. In all which Christ and his grace are advanced, as the publisher and perfecter of our salvation without any shadowes; whereas of the Law it is sad: *It made no|thing perfect, Heb.* 7. 19.

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[3] III. Those Ceremonies were not given to merit re|mission of sinnes by them, nor to appease Gods anger,* nor to bee an acceptable worship by the worth of the Page 5 worke done, nor to justifie the observer: but to shew justification by Iesus Christ, the truth and substance of them; to bee types of him, pointing at him in whom the Father is pleased; to bee Allegories and resemblan|ces of the benefits of Christ, exhibited in the new Te|stament; to bee testimonies of the promise and Cove|nant on Gods part; to be Sacraments and seales of faith on the part of the beleeving Iew, exciting and confir|ming his faith in the Messiah.

IV. God would have this heape of Ceremonies; [4] 1. As bonds and sinewes of the ministery and publike meetings;* in which the voice of the promised seed, and the sound of wholsome and saving doctrine might bee preserued in the Church, and propagated to posterity. 2. To be externall signes of their profession, by which God would have his Church distinct from all nations of the earth. 3. To be to the unbeleeving Jewes, an ex|ternall discipline to bridle them, and an exercise to frame them (at least in externall conversation) to the Policy, and Commonwealth of *Moses;* for else they must be cut off, and excluded.

V. Gods wisedome in appointing these Ceremo|nies; [5] 1. Appointed a certaine observation of the line and tribe whence the Messiah should come according to the promise.* 2. Enjoined a certaine provision for the Ministery, which had no certaine part of the land

allot|ted to them. 3. That the poore might be so provided for, as that there might not be a beggar in Israel.

The former propositions and reasons being delivered by way of Preface, wee now come to shew that which our Text properly calleth for, that is: wherein or how, Christ is the *truth* of those *figures,* and the body of those shadowes of the Ceremoniall Law.

Christ was figured in the old Testament by holy *Per|sons,** and by holy *Things.* Of the most holy and emi|nent Persons who were figures of Christ, I wil propound some instances.

CHAP. II.

1. Adam a type of Christ.

THe first of them is the first *Adam,* who was so live|ly a representation of Christ, as that Christ is often called *the second Adam, Rom. 5. 14. Adam* was *a figure of him that was to come.** Wee will gather the resem|blances betweene them into foure generall heads.

[1] I. In respect of Creation. 1. Both of them were Sons of God, the one by eternall generation, the other by grace of Creation. 2. Both were Men, *Adams,* redde earth; the first in his matter, the second not in his matter only, but also in his bloody passion. 3. Both were Sons of one Father, and both men but of no man their father, neither of them having any other father but God. 4. Both created in the *Image of God;** the former, *Gen.* 1. 27. the lat|ter the *ingraven forme of his Fathers person. Heb.* 1. 3. 5. Both endowed with perfect wisdome and know|ledge; the first *Adam* so wise as that he gave fit names to all Creatures according to their natures: in the second *Adam* dwelt *treasures of wisdome and knowledge. Col.* 2. 3. 6. Both possessed of a most happy and innocent estate; in which the one had power to persever, but not will: the other had both power and will. 7. The first *Adam* was made in the sixth day of the weeke to the Image of God:

the second *Adam* towards the sixth age of the world appearing to restore that Image which the first *Adam* quickly lost.

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[2] II. In respect of office and soveraignty. 1. The first *Adam* was owner of Paradise, the heire of the world; soveraigne Lord of all the Creatures to whom they came for their names; the second *Adam* is Lord of heaven as well as earth, heire of the *outmost bounds of the* Page 7 *earth, Psal.* 2. 8. Commander of all Creatures; whom the windes and seas obey; whose word the divels tremble at; and he keepes his soveraignty which the first *Adam* lost. 2. *Adam* was appoynted to *keepe the Garden* and *dresse* it, *Gen.* 2. 15. Christ the second *Adam* was set apart to *sanctifie* and *save* his Church, the Garden and Paradise of God, *Eph. 5. 26. 3. Adam* was King, Priest, and Prophet in his family: so is Christ in the Church, the family and houshold of faith,**Rev.* 1. 5. As *Adam* was the first Mini|ster of the word in the Church, delivering the promise of the blessed seed with certaine rites & Ceremonies to his children, and they to their posterity: So the second *Adam* is the chiefe Prophet and Doctor of his Church, who alwaies prescribed the pure worship of God for matter and manner in the Churches of all ages.

III. In respect of Conjugation. 1. *Adam* [3] sleeping *Eve* is formed: Christ dying the Church is fra|med. *Eve* is taken out of *Adams* side, while he sleepes: out of the second *Adams* side, while he was in the sleepe of death, issueth the Church. 2. *Eve* was no sooner framed but as a pure and innocent spouse she was delive|red by God to *Adam* yet in innocency: so God the Fa|ther delivered the Church as a chaste & innocent spouse to be married to the second *Adam* for ever, to be bone of his hone, and flesh of his flesh. 3. Of *Eve* marryed to *Adam* he receives both a *Cain* and an *Abel* into his house: so the second *Adam* hath in his visible Church both elect and reprobates, sound and hypocrites, as by many Parables is signified; as of the field; the net, &c.

IIII. In respect of propagation. 1. Both of [4] them are rootes, both have a posterity and seed, *Isa. 53. 10.* 2. Both of them convey that they have unto their posterity, *Rom.* 5. 12. 14. As by the first *Adam sinne,* and by sinne *death* came over all men: so by the second *Adam* came *righteousnesse,* and by righteousnesse *life* on all beleevers; and herein especially was the first *Adam* a Page 8 figure of him that was to come. 3. As the first *Adam* merited death for all his posterity: so the second *Adam* life for all his.

Application followes.

I. To note the honour and antiquity of the Mini|stery which not the first *Adam* onely,* but the second al|so exercised. Dispise at thy perill what they so honou|red; thinke it too base for thy selfe to attend, for thy sonnes to intend: Neither the first *Adam* Lord of the earth, nor the second *Adam* Lord of Heaven and earth, did so.

[2] II. To note the antiquity and authority of the doctrine of free grace by the merit of the Messiah, which both the first and second *Adam* taught;* neither of them ever dreamed of the doctrine of workes and humane merits. What *Adam* learned of God in Paradise hee taught to his posterity; what his posterity heard of him, the same they delivered and left to their children; but they never heard nor taught any other *way to salvation,* but by the promised seed: so also what the Disciples heard of the second *Adam,* that they taught to the Chur|ches; but they heard the same of him. *Act.* 4. 12. And our doctrine being the same with theirs, is not new, but more ancient then any other. For as this is the honour of all truth,* to be before error and falshood: so of this truth, to have precedency of all truths; It truely pleadeth antiquity, therefore verity.

[3] III. In that the Church comes out of Christs side, being in the sleepe of death,* as *Eve* out of *Adams* hee sleeping, wee learne to seeke our life in Christs death. That death should be

propagated by the sinne of the first *Adam*, was no marvaile: but that life by the death of the second, is an admired mystery. Here is the greatest work of Gods power fetched out of his contrary; of ranke poyson a soveraigne remedy by the most skilfull Physi|tian of hearts. Let the Jewes scorne a crucified God, Page 9 and refuse the life offered by a dead man; they know not the Scriptures, nor the power of God; who can and doth command *light out of darknesse,** life out of death, all things out of nothing. How easily can •e repayre all things out of any thing, who can fetch and frame all things out of nothing? He is of power to make of clay and spittle (fit to put out the sight) a remedy to restore sight. He can as easily save a world by the death of his Son, as multiply a world by the sleepe of *Adam.*

IV. Labour to bee ingrafted into the second [4] *Adam*, that as thou hast borne the image of the earthly,* so thou maist beare the image of the heavenly, 1. *Cor. 15. 49.* 1. Because the second *Adam* repayres whatso|ever we lost in the first. By the first wee are enemies to God, by the second wee are reconciled to him. By the first wee all dye,* by the second wee are *all made alive*, *1. Cor.* 15. 22. By the first we are left to Sathans power, by the second wee are guided by the Spirit of God. By the first we lost all the Creatures, by the second we are restored to the holy use of thē all. By the first a necessity of death is brought in, *Heb. 9. 27. it is appoynted for all men once to dye*, and then commeth judgement; but by the second wee have a recovery of the blessing of immorta|lity and life. Whatsoever the first *Adam* brings into the world by sinne, the second carryes out by his righteous|nesse. 2. Because by Christ the truth wee recover more then we lost, or ever should have had by the Type. For so the Apostle, *Rom.* 5. 16. the gift by the second *Adam* hath *exceeded the offence* of the first. That as the first *Adam* by

eating the forbidden fruit hath powred all evill into the soules and bodies of all men, though they eate not of the forbidden tree: So the second *Adam* by regeneration is *made righteousnesse* to those who had wrought no righteousnesse,* and powred all good things into the soules and bodies of his members: The first *Adam* by sinne helps us into misery: but the second Page 10*Adam* not onely helps us out of misery, but advanceth us to the highest dignity; to be, of sonnes of wrath, sons of God; brethren of Christ; members of his body; heires of the kingdome of heaven. By *Adams* sinne we are all driven out of Paradise, an earthly pleasure, in which wee should have enjoyed an inconstant happinesse: but by Christ we are brought into the heavenly Paradise, our Fathers house. By *Adams* sinne we become unjust: but by Christs holinesse we are not just onely, but sanctifi|ed, graced, confirmed, glorified, into whom by faith we come to be ingrafted.

CHAP. III.

2. Noah a type of Christ, 7. waies.

THe second instance is *Noah,** a manifest type of the true *Noah,* and that in seven respects.

I. Both were fore-prophesied of to be Saviours, [1] *Gen. 5. 29. Lamech* begat a son and called his name *Noah,* saying: *This shall comfort us concerning our workes, and sorrow, and curse of the earth;* therefore he called him by a name signifying *ceasing,* or rest: So of Christ, *Mat.* 1. 21. thou shalt call his name *Iesus, for he shall save his people:* He shall be the true *Noah* that shall cause Gods wrath to cease, and bring the afflicted soule to true rest and tran|quillity.

[2] II. Both are said to be just and perfect; both said to walke with God;* and both to find grace and favour with God. 1. *Noah* was just in his generation: So was Christ; *have nothing to do with that just man,* saith *Pilates* Wife, *Mat.* 27. 19. But with

difference; *Noahs* righteous|nesse was imputed, being righteousnesse of faith, *Heb. 11. 7.* Christs was inherent, a righteousnesse of nature, per|son, Page 11 and heart. 2. *Noah* was a *perfect and upright man, Gen.* 6. 9. that is, not defiled with Idolatry, false religion, opinions, or externall crimes: but Christ was perfect simply and *absolutely,*Noah* but *comparatively. Noah* was perfect but in part: Christ perfectly perfect: Christ Le|gally: *Noah* Evangelically. *Noah* perfect by the perfection of another: Christ by his owne. *Noah* perfect because without open crime: Christ being without sinne. 3. Both walking with God, *found grace with God. Noah, Gen.* 6. 8. Christ, *Luke* 2. 40. 52. But *Noah* found grace by acceptation and imputation: Christ by com|pleat merit and satisfaction. Christ found grace by his owne perfection and justice: but *Noah* cloathed with Christs.

III. Both of them were Preachers of righteous|nesse. [3] But Christ preached his owne doctrine, *Noah* Christs. Both invited unto repentance. Both called men to avoid the Judgement to come. Both lived and preach|ed in a most corrupt age, when there was a generall de|fection both in doctrine and manners. Both their Mini|steries were despised, and that despight of both fearefully revenged; the one by water, the other by fire and sword: both by utter desolation, as the like never heard of be|fore.

IV. Both of them makers of an Arke, and Masters [4] of it. But *Noah* of a materiall; Christ of a spirituall, the Church. *Noah* to save sinners from the deluge of waters temporall: Christ to save sinners from the deluge of Gods wrath eternall.* In the making of their Arkes they are very like. 1. Both doe all about their Arkes at Gods commandement. For as the Lord did not hide from *Noah* his decree, *Gen. 6. 13:* So he communicated his whole will and counsell to his Sonne concerning the salvation of the Church, *Ioh.* 8. 26. 2. As *Noah* takes many trees at Gods

commandement, and strongly clo|seth them together, and pitcheth them within and Page 12 without against the waters: So doth Christ make choice of trees of righteousnesse, the planting of the Lord, and compacts them together by the bond of the Spirit, glewes and fastens them together by the glew of Christian love, and pitcheth them within and without, fortifies and strengthens them against the waters of af|fliction, temptation, persecution, that none shall drowne or overwhelme them. 3. As *Noah* prepared divers roomes in the Arke for divers creatures: So Christ in his Arke appoints divers places and functions for belee|vers here, and prepares in his Fathers house *many man|sions* for them hereafter, *Ioh.* 14. 2. And as *Noah* receives into the Arke cleane and uncleane creatures and persons, a *Sem,* and a *Cham:* So the Lord Christ into his militant Church, all sorts of Nations, sexes, persons, conditions; Jewes, Gentiles; men, women, noble, ignoble; belee|vers, and unbeleevers; hypocrites, and sound Christi|ans. On this floore is wheat and chaffe. 4. As *Noah* made a window into his Arke, to give light to the crea|tures within: So Christ, by the Gospel preached in the Church, enlighteneth the mindes of those that are with|in; without which light let in, they should sit in ever|lasting darkenesse. 5. As *Noah* by the same direction makes a doore to enter into the Arke, and but one doore for so very great a building: So there is but one *doore* to the great building of the Church dispersed farre and wide, and this is *Christ himselfe, Ioh.* 10. 7, 9. 6. As *Noah* the Master of the Arke enters into it, and re|ceaves and saves all that enter in with him; for which purpose hee is contented to bee tossed up and downe by those most raging waters, and had no more freedome from feare and danger then others in the Arke: So Christ the Master of his Church, to save his Church, himselfe enters into it, and is admitted into it by the wa|ters of Baptisme; and was contented for the saving of others to bee tossed with waves and billowes of af|fliction, Page 13

ignominy, shame, sinne, curse, yea the torments of hell. That his Church might be in safety with him, he will bee in danger with her, and every way to helpe her, will bee every way like her in all things, sinne ex|cepted.

V. Both of them were repayrers of the world. [5] From *Noah* descended all the inhabitants of the earth: from Christ all the inhabitants of heaven. The world againe was re-peopled and replenished by *Noahs* poste|rity: the Church and every member is Christs posterity. Both of them were preservers and providers for all sorts of Creatures: But *Noah* as a steward; Christ as Lord and owner of them: *Noah* for a few, Christ for all: *Noah* for a yeare and a little more, Christ perpetually. To both of them the creatures came in, and were obedient to them. Though never so fierce and savage out of the Arke, yet in the Arke they were mild and tame: So to Christ the windes, seas, divels obey; and if Lyons and Cockatrices come into the Arke and Church they be|come as Lambs and little children putting off all fierce|nesse, *Isa.* 11. 6.

VI. Both of them offered a sacrifice of rest, and [6] sweet savour to the Lord, *Noah, Gen.* 8. 21. As men are delighted with sweet savours, so was *Noahs* sacrifice pleasing to God.* But his was a sacrifice but of *testifica|tion,* witnessing his faith and thankfulnesse: The sacri|fice of Christ was a perfect *satisfaction,* in which he offe|red not the bodies of cleane beasts as *Noah,* but his owne body as a Lamb without spot, not upon an Altar built by *Noahs* hand, but upon the Altar of his Deity, not ascending to heaven by ordinary fire, but offered through his eternall spirit, compard to fire, *Heb.* 9. 14. And therefore must fully satifie his Fathers justice, appease his wrath, and be most acceptable in it selfe, and must bring *Noahs,* and all other sacrifices into accep|tance. And from hence it was that with both of them Page 14 God did make a covenant of grace for their posterities, that he would never

breake out in such wrath against them, confirming the same unto the posterity of *Adam* by the signe of the Raynebow, and to the posterity of Christ by the Sacrament of Baptisme, and the Lords Supper.

[7] VII. Both of them sent a Dove out of the Arke. *Noah* when the waters asswaged, and much of his feare and daunger was past, sends out the Dove who brought an Olive branch, a signe of joy, comfort, and abating of the waters: So Christ Jesus his sufferings and labours be|ing ended, sent his Spirit forth (which had lighted *as a Dove* on him) and brings joy,* and peace, and com|fort into the hearts of all beleevers, bringing in a testi|mony, that Gods wrath is appeased, the waters are diminished, his love and favour returned which is better then life.

Now to application.

I. In the type and truth learne:* If all the world about us be given to wickednesse, and wee be cast into never so wicked an age, then to labour to shine in the middest of a *naughty generation, Phil.* 2. 15. It is a singular praise to be a *Lot* in Sodom, and in a corrupt age to bee unlike sinners. For light to shine and shew it selfe in darkenesse,* is beautifull and glorious. *Let your light so shine before men, that they may see your good works and glo|rifie your father which is in heaven.* To shew our selves sonnes of God, and children of light among enemies of God and light, is a singular honour. *Noah* fashioned not himselfe to those corrupt times; nor Christ to the evill behaviour of that age. Never had Christians more need among so many wicked fashions, to be exhorted not to fashion themselves to the world. If a Preacher hold on a preacher of righteousnesse in singlenesse and sincerity of heart, not fashioning himselfe to the pre|sent temporizers and men-pleasers, Let all the world scorne, oppose, traduce

him: If a private man hold forth the word of life, and in blamelesse and pure conversati|on walke in a way which leadeth against the streame and common current of the corrupt age: Both the one and the other have here the type and the truth, *Noah* and Christ presidents for the like actions, precedents in the same way.

II. In them both learne: That these are the dayes [2] in which we must expect our Lord to judgement.**As it was in the dayes of Noah, &c:* So shall the comming of the Sonne of man bee. As those sinnes in *Noahs* time brought the deluge of water:* the same sinnes now reigning, shall bring and hasten the destruction by fire, prophecyed, 2. *Pet.* 3. The sinnes are these. 1. The sonnes of God marry with the daughters of men: that is, the godly with the ungodly, religious with the su|perstitious, beleevers with infidels, 2. Horrible con|tempt of the word.* As *Noah* preached by the power of the Spirit, and Christ himselfe by the Spirit so as never man spake; yet both were despised, and the Spirit re|sisted whereby they spake: So now godly Ministers must not thinke much to bee despised in their Ministery. For as it was in the dayes of *Noah,* and of Christ: So Christ hath told us it must be. 3. Profanenesse of the Ministery, and generall malice against sincerity. As in the dayes of *Noah,* many Wrights and workemen were bu|sie to prepare an Arke for others; but themselves nei|ther entred into the same, nor saved by the same: And as in the dayes of Christ, the Scribes and Pharisees pro|fessed themselves chiefe builders, but refused the corner stone, and neither entred themselves nor suffered others, but envy Christ they could: So shall it be in the daies of the Sonne of man. 4. In the Common-state, and men, apostacy, security, sensuality; men eate, drinke, marry, but know nothing of judgement, that is, will not know: So shall the comming of the Sonne of man be, *Mat.* 24. 39.

 III. In that Christ is the true *Noah,* all the true [5] members of Christ (who are carefull to prepare them an Arke,

and to get within the Arke of the Church) have solid and strong comfort.* For, 1. He is ready to re|ceive all that come unto him, who calls all the weary: as *Noah* readily received all that offered themselves un|to him. Let not thy sinne discourage thee, bee thou ne|ver so uncleane, get once into the Arke, and thou art safe. 2. As *Noah* himselfe entred into the Arke, and abode there all the time of danger, and tossing by the waters: So our Lord still abides in the same ship of the Church with us; he is so much the more compassionate to us, as hee is acquainted with our sorrowes; and though the danger and feare bee never so much, wee shall fare no worse then himselfe will, who in all our troubles is trou|bled with us and for us. 3. As *Noah* pitched the Arke within and without, and so fenced it against the waues and raging billowes and surges of a world of seas: So doth our true *Noah* strengthen his Arke and Church partly with his promise, partly with his prayers that their faith faile not, as with pitch within and with|out, so firme and sure, as let this little Arke of the Church be tossed upon the waters of affliction, and tried by never so many temptations, and persecutions in this sea of the world, it is so fenced and pitched that it shall never miscarry. *Noahs* Arke indeed by tossing and beating of the waters may bee weakened and made worse: but Christs Arke the Church, is made better and stronger by trialls and afflictions, *Psal. 119. 71. It is good for mee that I have beene afflicted, that I may learne thy statutes. Noahs* Arke at last shall putrifie and perish, but Christs Arke shall never perish, but at last bee more perfect and glorious. 4. As Gods Covenant with *Noah* was his safety in the Arke: (for looke upon the Arke floating above water, laden with heavy burthen, fenced against the waters with a little pitch, perhaps not Page 17 very skilfully, that being the first vessell that ever was made for the water) without Anchor, mast, sterne, Py|lot, or Master to governe it (for *Noah* was shut in by God) how should it be but carried by winds and waves upon rockes, or hills, or sands, or trees, or

buildings, and so in an instant split all too pieces, but that the Lord was Stearsman in all that voyage?) So the safety of the Church is, that it hath so faithfull a Pylot, whose Co|venant made in his Church is the wall and defence of his people, more stable then the foundation of the earth. Which made *David* to glory;**Though the earth bee mooved, and the mountains tumbled into the sea,* yet the Church may glory in the salvation of her God. In our lesser trials, stormes, oppositions looke to God our safe|ty;* be within the Arke, God will provide for thy safety. 5. The Arke had a time to be freed from the deluge of waters: So the Church hath a time for her deliverance, *Rev. 7. 14. Psal* 55. 22.* 6. When the flood of waters bated, the Arke rested on a mountaine of Ararat, *Gen. 8.* 4. So when the waters of affliction are dried up, the Church hath her rest in the holy mountain of God, *Ps.* 15.

CHAP. IV.

3. Melchizedek a type of Christ.

HEbrews 7. 3. Hee was likened to the Sonne of God. Wee must search wherein and how Christ was the *truth* of that figure.*

I. In the notation of his name. *Melchizedek* sig|nifieth *King of righteousnesse:* Our Saviour was indeed [1] properly *King of righteousnesse, Heb. 7. 2. Isai. 11. 4. Psal. 45.* 6, 7. thy kingdome is *a scepter of righteousnesse,* thou *lovest righteousnesse, Mal.* 4. 2. Christ the Sunne of righ|teousnesse Page 18 shall arise. From him all have righteousnesse as from a fountaine.

[2] II. In his Office. 1. Hee was King of *Salem,* of peace:* So Christ is called, *the Prince of peace, Isa.* 9. 6. not of a corner, but of all the world; and of *Salem,* that is,* of *Ierusalem, Psal.* 2. 6. I have set my King on *Sion. On his shoulders* was the governement laid. Of whom *Zach. 9. 9. O Ierusalem behold, thy King commeth unto thee, hee is just*

and saved himselfe, poore and riding upon an asse: But with this difference, *Melchizedek* brings peace earthly, temporall: but Christ *is our peace, Ephes. •.* 14. by whom we have peace with God; hee guides our feete into the way of peace, and leades us to peace eternall: So he was true king of true peace, so was not *Melchizedek. 2. Melchizedek* was not onely a King, but Priest of the high God, *Gen.* 14. 18. So Christ was both King and Priest; King, *Revel.* 1. 5. Prince of all the kings of the earth: Priest, *Heb.* 4. 14. Our great high Priest. This was not usuall in the Iewes Policy, or pro|geny of *David* to whom onely the kingdome was pro|mised; neither would God admit the mingling of these Offices among them, as in *Vzziah, 2. Chron.* 26. But as this dignity was reserved unto Christ: so was it dispen|sed with in his speciall figure to bee both a great King and Priest.

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[3] III. In his originall. *Without father or mother, genealogy,*beginning or end of dayes;* without kindred, that is, none of these mentioned in Scripture, or in the story of his life. Although he had both father, mother, kindred, birth, death; yet the Lord of set purpose would have all these concealed in Scripture, that hee might be a more expresse type of Iesus Christ, who was truely without father as man, *Luke 1: 35. that holy thing which shall bee borne of thee, shall bee called the Sonne of God;* without mother as God, without kindred accor|ding to his Deity, in respect of his divine nature with|out Page 19 generation, for *who can declare his generation? Isai. 53.* 8. seeing he was before all worlds eternally begotten of his Father.* And whereas *Melchizedek* onely had no beginning or end of life expressed: Christ is onely truely without beginning, neither shall have any end; for hee is *the beginning and the ending.** And although his humanity had genealogie, beginning, and ending of life, yet as he was the word hee had none. And although as the Sonne he was from the father;* yet as God hee was from none, but as the word was of himselfe.

Here also is a difference; *Melchizedek* was without genealogy ac|cording to Scripture: Christ according to nature.

IV. In the excellency of his 1. Person, 2. Priest|hood. [4] 1. For excellency of Person. 1. *Melchi|zedek* was greater then *Abraham;* for he blessed *Abra|ham,* and the *greater blesseth the lesser, Heb.* 7. 7. signi|fying Christ the fountaine and originall of all blessing in heavenly and earthly things, *Ephes. 1. 3. 2. Melchi|zedek* refreshed *Abraham* and his Army, returning wea|ry from the battell and journey, with bread and wine. Here *Abraham* was a receiver, *Melchizedek* a giver; a manifest type of Iesus Christ, refreshing and comfor|ting all his followers, and members of his militant Church in their journey and wearinesse, with his word and Sacraments,**Matthew 11. 28. I will refresh you. 3. Melchizedek* was man onely and sinfull: Christ God and man without sinne. *Melchizedek as* the sonne of God: Christ *indeed* the Sonne of God.

2. For the excellency of his Sacrifice or his Priest|hood which was greater then *Aarons.** For, 1. *Levi* and *Aaron* paid tythes in *Abrahams* loines to *Melchize|dek, Heb.* 7. 9. and the inferiour payes tythes to the Su|periour: Such is the Priesthood of Christ *after the order of Melchizedek,** not of *Aaron.* 2. In regard of the entrance. *Melchizedek* was not anointed with *materi|all* oile as *Aaron,* nor received his Priesthood from any Page 20 other, but onely so declared by the mouth of God: So Christ succeeded none, received his Priesthood from none, but anointed by the Spirit of God, *Luke* 4. 18. and made a Priest by the *Oath* of God, *Psal. 110. 4. The Lord sware and will not repent, thou art a Priest for ever after the order of Melchizedek.* 3. In regard of the conti|nuance of his Priesthood. For as hee receives it from none, so *hee passeth it not* to any other, nor any can suc|ceed him; but hee endureth ever, having an everlasting Priesthood, *Heb.* 7. 24. The Leviticall Priesthood ended particularly in the death of every high Priest, and univer|sally and finally in the

death of our high Priest: But Christ is eternall, who died but rose againe, figured in *Melchizedek.*

I. If Christ bee the true *Melchizedek,** then must he needs bee greater then *Abraham,* though the Jewes vainely gainesay it, *Ioh.* 8. 53. To him all our tythes and offerings, our sacrifice of praises are due, as tythes and offerings due from *Abraham* to *Melchizedek.* Hee is blessed and Prince onely, the King of kings, and Lord of lords, unto him be honour, and power everlasting, 1. *Tim. 6.* 15, 16. So the foure and twenty Elders, *Revel. 11. 15,* 17. And Angels, Beasts, Elders, and all creatures, *Revel.* 5. 11, 12, 13.

II. For the comfort of the Church,* that Christ is the true *Melchizedek,* both a Priest and a King. 1. As he is a Priest wee are assured of a perfect reconciliation by his all-sufficient Sacrifice. 2. Of sound instruction, for the Priest must teach the Law, his lips must present knowledge. *Ioh.* 4. 25. When the Messiah is come hee will tell us all things. Wee detest the blasphemy there|fore that tells us, that he hath left an imperfect doctrine, that must bee eeked with traditions. 3. Of his blessed intercession, which is meritorious and acceptable. *Samuel* out of his love to the people, 1. *Sam.* 12. 23. saith thus, *God forbid that I should sinne, and cease to pray for you; Page 21 but I will teach you the good way:* Christs love to the Church is no lesse; therefore he will both teach and pray. 4. Of powerfull protection and safety. For he is not our Priest onely but our King; not our Doctor onely, but our defendor; not a Priest onely to pray, but a King to obtaine for us, and bestow on us what he prayes for. What if he had never so much power in teaching, if he were impotent in defending? But he is King of peace in himselfe and unto us,**We haue a powerfull aduocate in heaven.* They never tasted the sweetnesse of this doctrine, that seeke after any other Mediator.

III. Hence is the happinesse of the Church.* As *Melchizedek* blessed *Abraham:* So Christ our *Mel|chizedek* hath blessed all the faithfull posterity of *A|braham, Eph. 1. 3. with all spirituall blessings in Christ Iesus.* But with difference. *Melchizedek* onely pro|nounced blessing *Gen. 14. 19. blessed art thou of God possessor of heaven and earth:* But our *Melchizedek* meri|teth and bestoweth blessings of higher kind also then could *Melchizedek.* For, 1. Christ blesseth by meri|ting blessing, through his most perfect sacrifice pacifying his Fathers wrath: *Melchizedek* offered no such sa|crifice to no such effect, his was accepted by mercy, not for merit, not for his owne sacrifice, but for Christs. 2. By actuall procuring the blessing of remission of sinnes and righteousnesse restored, a more effectual blessing then *Melchidek* could procure: His sacrifices could onely signifie these in the Messiahs, not actually apply them. 3. By gathering, calling, ruling and preserving in spi|rituall life his whole Church, as members of his owne body, and by the donation of his spirit: none of which blessings *Melchizedek* could give. 4. By bestowing eternall life on beleevers, here in the first fruits, heere|after in the harvest: whereof *Melchizedek* must be a re|ceiver from him the fountaine, not a giver, 5. By publishing and pronouncing on beleevers all this bles|sing Page 22 in the preaching of the Gospell, and sealing it to the hearts of the elect by the daily effectuall voyce of his spirit by the word: which *Melchizedek* could not doe. Therefore a greater then *Melchizedek* is here, and a greater blessing then *Abraham* received from him. Let the world curse, wicked ones rage and revile against the Church and members, yet as *Isaac* said of *Iacob, Gen. 27. 33.* I have blessed him, and therefore he shall be blessed; the same will Christ not say onely, but accomplish to them.

IIII. Hence is the stability and perpetuity of the Church and members.* That Christ is the true *Melchize|dek,* that is, an eternall Priest; the

Church must be eter|nall. For a Priest cannot be without a Church, nor an eternall Priest without an eternall Church, but of Christ it is said, thou art a Priest for ever. Therefore Tyrants shall not wast it, time shall not outlast it, death shall not hinder the being and happinesse of it, no more then it could the eternity of the Priest himselfe, who rose glo|riously from the dead, so shall the members. How happy a thing is it to be of this houshold.

V. The excellency of Christs Priesthood above the Leviticall.* This is the scope of the Apostle in descri|bing *Melchizedeks* Priesthood so largely. For the Levi|ticall Priests were homagers to this, yea to the shadow of it in *Melchizedek* while they were in *Abrahams* loynes. 1. They were *men* onely of men: Christ the Sonne of God, true God and man. 2. They were sinfull men, and must offer *first for themselves,* and then for others, *Heb.* 5. 3. But Christ was sinlesse, he needed not offer for his owne sinnes, *Heb.* 7. 26. 27. 3. For their office, they were but ministers of holy things, and of salvation propounded in them: Christ because of this order was *author of salvation to all that obey him, Heb. 5. 9.* 10. 4. They were many, and all ministers of a tem|porary covenant: but he is but one, who hath obtained a more excellent office in that he is *Mediator of a better testament established upon better promises, Heb.* 8. 6. For the promises of the covenant of grace are more excellent then those of the Legall covenant. 5. They offered often, and the repetition of sacrifices argued their inva|lidity and imperfection: but he offered but *once,* and nee|ded *not do it daily* ▪ *Heb.* 7. 27. which argued the perfecti|on, *Heb.* 9. 28. 6. They offered the blood of beasts which could not expiate sinne, nor wash the conscience of the sinner farther then purifying the flesh: but he (not with blood of bulls and goats, but) with his owne blood entred once into the holy place having obtained an *eternall redemption, Heb.* 9. 12. and this blood purgeth the *conscience from dead works,* verse 14. 7. They ser|ved in an

earthly fading Sanctuary made with hands, and entred into an holy place which perished and fayled, according to that elementary and temporary worship: but he is minister of the true Sanctuary and Tabernacle which the *Lord pitcht and not man, Heb.* 8. 2. this taber|nacle is his owne blessed body in which he performed all his service, called, chap. 9. 11. *a great and more perfect Tabernacle not made with hands,* and vers. 24. is now entred *not into holy places made with hands,* but into the very Heaven to appeare in the sight of God for us. 8. They all ceased, dyed, one succeeded another; as mutable was their whole service, which also ceased and deceased, and gave place to the truth of it when the ful|nesse of time came: but this true *Melchizedek,* being without beginning or end of daies, hath an *eternall Priesthood, Heb.* 7. 24. and therefore neither hath nor needeth any successor in earth. Whence every repeti|tion of his sacrifice bloodily or unbloodily in the Masse is an high and hatefull blasphemy, a denyall of Christs person to be above the person of *Melchizedek,* and of his sacrifice to be above *Aarons,* or that it was offered by the eternall spirit of his Deity.

Page 24 VI. The excellency of the person shewes the [6] greatnesse of the Sacrifice, the greatnesse of the sacrifice the greatnesse of the sinne,**Melchizedek* because he was but *likened to the Sonne of God, Heb.* 7. 3. could not offer a Sacrifice to take away sinne: he must be the Sonne of God indeed, and God himselfe that must doe that. The least sinne which wee account so light could never be expiated, but by the blood of him that is God as well as man. All created strength cannot stand under the bur|then of the least sinne. Therefore in the worthinesse of this person see the unworthinesse of thy sinne to hate and abhorre it, and thy selfe in dust and ashes for it. An haynous and execrable offence were that which no|thing could take away but the death of the Prince.

CHAP. V.

4. Isaac a type of Christ.

I. IN his birth *Isaac,** the sone of *Abraham* the father of the faithfull: a promised seed long before he was borne, in whom all the nations of the earth should be blessed. Yea so strange was his birth, as that he was not to be borne by the strength of nature, but of *Sarahs* dead womb when it was not with her as with o|ther women, insomuch as when the Angell foretold it to her she thought it impossible, *Gen.* 18. 12. So Christ the sonne of *Abraham* commonly so called. The onely Sonne of God by nature, who is the father of all the faithfull, who are taught to say; Our father, &c. The onely true promised seed long before prophecied of, and expected of beleevers before his manifestation about foure thou|sand yeares. Borne and incarnate not by the strength of nature, but by the power of the holy Ghost after an un|conceivable manner; so as when the Angell told his mo|ther *Mary* of his miraculous manner of birth, she thought it *impossible,* and said, *How can this be? Luk.* 1. 34. And in him onely the whole spirituall seed of *Abraham,* all Gods people of Jewes and Gentiles were blessed. *Psa. 72. 17.* the Nations shall *blesse* him, and be *blessed in him.* Which Prophecy cannot be understood of *Salomon;* for scarce his owne nation was blessed in him, who by his sinne lost tenne tribes of twelve from his owne sonne: and verse 5. they shall feare him *so long as the Sunne and Moone endure* from one generation to another, vers. 11. *all Kings shall worship him* and serve him: and, vers. 17. his name shall be *for ever:* all these are true in Christ onely. Thus as *Isaac* was founder of a mighty state: so Christ of all the Church of God in all nations onely bles|sed in him. As *Isaac* was his fathers heire: So Christ heire of all things, *Isaac* hath goods onely.

II. In his suffering. 1. *Isaac* was circumcised [2] the eighth day: so was Christ. *Luk. 2. 2. Isaac* in his infancy was persecuted by *Ishmael, Gal. 4. 29:* So Christ by *Herod, Mat. 2. 3. Isaac* carryed the wood of the burnt offering upon his shoulders even to mount Moriah, *Gen. 22. 6:* So Christ carryed the Crosse on which he was to be nayled, even to Golgotha. 4. *Isaac* was led away as a Lamb to the slaughter: So Christ was led away, *Ioh* 19. 16. to death. 5. *Isaac* without reply submitted himself to his father even to the death; suffered himselfe to be bound on the wood, and yeelds himselfe a burnt offering unto the Lord: Even so Christ without reply was obedient unto his father unto the death, and was content to be bound, not as *Isaac* for himselfe alone, but for us and them; and laid downe his life a whole burt offering, and a ransome for many, *Ioh.* 16. 28. Thus were both Lamb-like sufferers, both beare their Crosse, both without reply led away, both bound and fastened on the wood, both willingly obedient to the death.

Page 26[3] III. In his offering, 1. Both sonnes, onely sons, in|nocent,* beloved of their fathers: *Abraham* did al at Gods Commandement, and lifted up his hand: So Christ by the *determinate counsell* of God was delivered by wick|ed hands. *Abraham* offers his Sonne freely: God more freely offers his sonne out of his bosome. 2. *Abra|ham* by Gods commission riseth early in the morning to sacrifice his sonne; and *Isaac* riseth as early to obey his Father:* So the Jewes by Gods permission breake their sleepe, and early in the morning proceed to the condem|ning of Christ,* who is called the *Hinde of the morning. Psa.* 22. 1. compassed with dogges that hunted his life; and Christ, as another *Isaac,* after his passion rose early in the morning to fulfill the worke of his Father. 3. Neither of them must be offered every where or any where but both in a mountaine, and such a moun|taine as must typifie Christs humane nature. Mount Moriah must beare the Temple built by *Salomon,* a type of Christs body, *Ioh.* 2. 19. Mount Calvary must beare the body it selfe; and these two hills, if they be not one

and the same (as *Augustine* thinkes, and it is not unprobable but that Golgotha was the skirt of Moriah) yet could they not be farre distant, the one being within the gate of the City, and the other not farre without, the nearest to the City of all. 4. The Father layes first the wood upon both, and then both upon the wood, both must feele the weight of the wood, no small wood to burne a man, a whole burnt offering as *Isaac:* but the wood which Christ bore was farre heavier.* 1. For the greatnesse of the burthen. 2. For the burthensome|nesse of our sinnes, *Isay 53. 4. he bare all our diseases.* And then both by Gods appoyntment were bound on the wood, fastened hand and foot, not that either was un|willing, but to retaine the manner appointed for sacri|fice. 5. *Isaac* must be offered alone, the servants must stay at the foot of the hill a farre off, little knowing the Page 27 businesse and sorrow in hand: So Christ must *tread the Winepresse alone, Isa.* 63. 3. the Disciples feare and fly, and little consider the agony of their Master. 6. The Father carryes in his hand the sword and fire against his owne sonne; the sword signifying the justice of God, the fire his burning wrath against the sinnes of men: Both bent against Christ, both sustained by this *Isaac;* in whom the justice of God is satisfied, and the flame of his wrath extinct and quenched.

IV. In his scape and deliverance. 1. The blow [4] is a fetching but *Abraham* must hold his had, *Isaacs* flesh must not be pierced or cut: The souldiers ready to breake the legges of Christ (as of the two theeves) must stay their hands; not a bone of him must be broken. 2. *Isaac* offred, and three dayes dead in his fathers pur|pose and minde, yet dyed not, but his Father received him as from the dead: so Christ offered upon his Divini|ty dyed not, and his humanity dead in the belly of the earth, after three dayes he revived, and raysed himselfe againe to die no more. So both were delivered from death the third day:* wherein the Apostle plainely makes him a type, *Heb. 11. 19. from whence he received him as* in a type or resemblance, that is, to be a

type or resemblance of Christs resurrection from death. 3. The Ramme that was offered for *Isaac* was caught by the head among the thornes, and hanged in a bush: Christ our sacrifice was hanged on a tree, crowned with thornes, and so hung on the Crosse to expiate our sinnes compared to thorns and bryers, which would for ever have held us, if they had not held him.

V. In his mariage. 1. *Rebekah* was faire and [5] beautifull:* so the Church is faire in the beauty of Christ, and faire within. 2. Shee was of his owne kinred and flesh, *Gen. 24. 4:* so Christs spouse is of the same flesh which himselfe assumed. 3. She was wooed by his fathers servants, and brought forwards toward *Isaac:* so Page 28 the Church is wooed by pastors and Preachers the ser|vants of Christ, and so brought forwards by his friends towards the bridegroome. 4. She resolved to for|sake all her friends and comforts to come to *Isaac:* so the Church forsakes all in affection and actually, being called to enjoy her head and husband Jesus Christ. 5. She decks her self with jewels and trims her selfe before she comes to *Isaac,* but covers all with a vaile: so the Church prepares her selfe as a Bride for a Bridegroome, trimms her selfe with faith and graces as Jewells, but covers and vailes all with humility, modesty, shame facenesse, as not worthy to be seene, much lesse matched to such an hus|band.* 6. In her comming towards *Isaac, Isaac* meets her: so the Church comming towards Christ he meets her afarre off, 1. by his grace of election, 2. by his most entyre love and affection. 3. by most gracious accep|tation. 4. In person and Incarnation. 5. In glory and power at the last Judgement for her finall salva|tion.

I. In the type and truth note a patterne by which to frame our obedience,**Phil. 2. 8. Let the same minde bee in us that was in them.* 1. To bee humbly obedient unto our father as they. 2.

Having never so difficult a Commandement. As *Abraham* rose early to obey God; and *Isaac* as early to obey his Father; and Christ was content early in the morning to bee prosecuted to death: so let not us procrastinate, but hasten to our duty, especially to our sacrifices of prayer and prayses early in the morning. *Psal.* 108. 2. 3. As *Abraham* in offering, nor *Isaac* in obeying consulted not with flesh and blood, acquainted neither *Sarah* nor the servants, nor consulted with humane wisdome to hin|der obedience: no more must we in our obedience. So *Paul Gal.* 1. 16. professeth of himselfe that he communi|cated not with flesh and blood after he had a calling. If flesh and blood will object any thing against obedience, Page 29 and extoll it selfe against the knowledge of God, bring it captive into the obedience of Christ, 2. *Corinth.* 10. 5. 4. Obey in suffering, as well as in doing; dayly take up our crosse (as both they carried the wood of their of|fering) and not repine nor reply. We must not thinke that by carrying our crosse wee can performe the worke of our redemption,* for to that end it was carried by Christ onely; yet we must carry it so farre forth as he is a patterne for our imitation, yea that we may be confor|mable to the image of Christ, *Rom.* 8. 29. 5. For the measure, sticke not at heavy crosses and burthens, they carried heavy loads of wood. Wee must not love our lives to the death, if God call us therto. For both they were obedient unto the death, *Phil.* 2. 8. Such a testimo|ny is given of the Saints, *Revel.* 12. 11. they loved not their lives unto the death.

Now thus to frame our obedience are required two rules.* I. A change and renovation of our crooked and corrupt nature, which is ever rebelling against the law of the minde. Nothing (wee say) is hard to good will: But this good will is not to bee found but in such as are regenerate by the Spirit of God, who hath made it of an unwilling, a willing will. And till this change

be made every commandement is impossible, and an in|tolerable yoke. Let Christ give the same commande|ment to the young man, and to the disciples, of leaving all and following him, it is an impossible taske to the one, yet in his naturall estate, but an easie yoke to the o|ther, who with the commandement receive some secret power to draw them to obedience. Let the word com|mand an angry, furious, naturall man to forgive his neigh|bour that wrongs him, and blesse him that curseth him, and doe good for evill, and recompence love for hatred: Oh this is an impossible commandement, and flesh and blood cannot possibly brooke it; and indeed he must be more then flesh and blood that can heare it, hee must have a spirit subduing his will unto the will of God. Let God speake (as hee did to *Abraham)* to a man un|converted: Offer me up now, not thy sonne, but thy sin, thy deare lusts; thy Usury, thy revenge, swearing, lying, thy *Herodias,* thy *Dalilah,* thy darling, thy pride; take the knife into thy hand, and with thine owne hands kill it, sacrifice it, let out the life blood of it: Oh what grutching, gainsaying, rising up against the word, and him by whom God commandeth? Every naturall mans sin is his *Isaac,* his childe, his best beloved, his joy and laugh|ter, hee cannot spare him, hee cannot part with him. Though the Lord bee in never so great haste and earnest, they bee not so hasty as to rise up with *Abraham,* early in the morning to offer up their sinnes; a plaine evidence that as yet their nature was never changed, but they are in their sinnes.

Rule II. In dangerous, and difficult, or costly com|mandements, propp up thy faith with consideration of Gods power and truth. So did *Abraham* in this difficult commandement; when hee might have considered of a thousand strong hinderances, he strengthened his faith by this, *Heb.* 11. 19. hee considered that God was able to raise him up even from the dead, whence after

a sort hee received him. Thus he supported his faith in that word of promise, *Rom. 4. 20, 21. hee considered not Sarahs dead body, but was fully assured that God (whom hee beleeved, who quickeneth the dead, verse 17.) who had promised, was also able to doe it.* These two props upheld him, even the full assurance of Gods truth in promises, and power in performing them. In duties of apparant danger, the casting an eye on Gods truth and power will bring them forward, else they never come on, *Dan. 3. 17. Our God is able to deliver us, and hee will;* but if not, &c. So in the time of danger and deepe distresse, cast thy selfe on the might and truth of God, who quickneth the dead, who can say to the dead, live, and they shall live. In duties Page 31 chargeable, if thy obedience must cost thee some part, or the whole of thy estate, looke on Gods power and goodnesse. So the Prophet to *Amaziah, 2. Chron.* 25. 9. what shall we doe for the hundreth talents? *The Lord is able to give thee more then this. Object.* But I know not whether he will. *Sol.* Faith assures it selfe there is never any losse in obeying God. It knows, the way to keepe *Isaac,* is to give up *Isaac.* It hath a promise, who|soever forsaketh house, lands, &c. for Christ, hee shall have an hundreth fold.

II. In both we have a notable type of our resurre|ction.**Isaac* was raised the third day, as from the dead: but Christ indeed raised, not as *Isaac* for himselfe, but as an head for his body and members. Which assureth us, 1. That wee shall rise out of all pety deaths and dan|gers, for our head is aboue water. Though the billowes of afflictions inward and outward may rinse us, and run over us, yet they shall not drowne us because our head is aloft. They may threaten and affright us, but shall not drowne and destroy us; we shall wade out well enough, because they can never goe over our head any more. 2. That we shall at the last day rise from all the death of mortality and

corruption; in which argument the Apostle is large to proove, that because *Christ the head is risen,* the members must also rise againe, 1. *Cor.* 15. 12. For, 1. Can or will a living and powerfull head be alwayes dismembred and sundred from the body? 2. Because Christ rose not as a private person as *Isaac* did, but as the *first fruits* of them that slept, *verse* 20. 3. Because Christ in his resurrection is opposed to the first *Adam, verse 21:* For as by the first *Adam* comes death on all; so by the second *Adam* resurrection from the dead. This is a sure propp and stay against all the miseries and occurrences of this life, and against the bit|ternesse of death, and horrour of the grave, that we are assured of a better resurrection, else were wee of all men most miserable, *verse* 19.

III. A sweet consolation.* God watched every motion in both these *Isaacs* offering; how farre *Abra|ham* should goe, how long, to the lifting up of the knife; and where he should stay; and when was fit to say, doe the boy no hurt: So hee watched the executioners, the crucifiers, how farre they should proceed with Christ, but stayed them from breaking his bones, and kept him from seeing corruption. So when Gods time and terme is come, the affliction and afflicter shall goe no farther; a voice at length shall come, and say: Stay thy hand, doe him no hurt.

IV. Both were delivered,* but not till the third day; the one when the knife was up, the other being dead and hopelesse, at least in the account of men, as appeared by the words of the *disciples* which were *going to Em|maus.* Hence wee learne to make this use for the strengthening of our faith:* Then to looke for helpe and deliverance when the case is desperate, and in humane sence we are gone. There is life in this comfort, which assureth us of life, even in death, as *Hos. 6. 2. After two dayes he will revive us,*and in the third day he will raise us up, and wee shall live in his sight.* In all wants and ex|tremities let *Abrahams*

voice to *Isaac* comfort thee: *God will provide.** If *Isaac* see *Abrahams* sword in the one hand, and fire in the other ready to deuoure him, yet a little while and the sword shall bee put up, and the fire shall take another object. So the faithfull sonnes of *Abraham,* seeing God the Fathers sword of justice drawne against them, and the fire of his fury ready to consume them, yet at length shall see by Christ the sword put up, and the fire of wrath turned againe into a flame of love and grace. Faith hath a cheerefull voice: God will prouide. Unbeleefe is full of repinings and murmurings: Oh how should I be prouided for, in this or that? I see no meanes, &c. Here the difference holds Page 33 which was betweene the *ten spies* and *the two, Num.* 13. If thou see not the meanes for thy deliverance, goe to the Mountaine there is a Ramme for *Isaac:* hasten thy obedience, and God which set thee on worke, will ha|sten thy deliverance.

CHAP. VI.

5. Ioseph a type of Christ,* 4. wayes.

I. IN regard of his person. 1. *Ioseph* was the [1] first borne of the *beloved Rahel,** as Christ was the first borne of the freely *beloved Mary.** 2. Best be|loved of his father, *Genes.* 37. 3. figuring Christ who was declared the *welbeloved in whom his Father deligh|ted,*Matth.* 3. 17. 3. Hee was very beautifull, *Gen. 39.* 6. and his internall beauty was more then his ex|ternall: Christ was more beautifull then the sonnes of men, and making us beautifull in his beauty. 4. *Io|seph* was endued with such a measure of wisedome and understanding as none was like him, in whom Gods Spirit was.* For which cause hee was called *Zaphnath|paaneah,* verse 45. that is, an expounder of secrets: fi|guring Christ in whom were treasures of wisedome, and the Spirit beyond all measure; who is therefore cal|led the great Counseller, and the Lambe onely worthy to open the booke,

who onely hath the key of *David* to open the secret mysteries of salvation. 5. In *Iacobs* last Testament, *Ioseph* is called a fruitfull bough, whose branches runne upon the wall, because out of him bran|ched two tribes, *Ephraim* and *Manasseh*, therein hee was a type of Christ,* who is not a fruitfull bough onely, but a root from whom all the tribes of God branch out and flourish. And whereas those tribes are come to Page 34 nothing; Christ shall see his seed, and prolong his dayes.*

[2] II. In his actions. 1. *Ioseph* was sent by his fa|ther to visite his brethren in the wildernesse:* So was Christ sent to seeke his brethren wandring in the wil|dernesse, he was sent to the lost sheepe of *Israel.* 2. As at thirty yeares,**Ioseph* was preferred to his Office by *Pharaoh:* So at thirty yeares Christ entred his Office. 3. As by *Pharaoh* a virgin was given *Ioseph* to wife, *verse 45:* So in the Church as a pure Virgin given by the Father to Jesus Christ,* as his Spouse to sanctifie and save: All that the Father giveth me, shall come to me: and him that commeth to me ▪ I will in no wise cast out. 4. As *Ioseph* out of *Pharaohs* garners feeds all Egypt, all his fathers house, and the nations; whence in *Gen. 49.* 24. he is called *the feeder of Israel,* and a *stone,* that is, a *rocke* or refuge to his brethren: So Jesus Christ is the feeder of *Israel,* and of all the family of God in all Nations of the earth, not with temporall food onely, but with the Manna from heaven, the Word and Sa|craments, and his owne flesh and blood, the incorrup|tible and indeficient bread and water of life. 5. As *Ioseph* in his lowest estate was both a Lord in the prison, and a comforter of the prisoners, assuring the Butler of his life, and recovery of his place: So Jesus Christ at his lowest abasement, was Lord over death and the grave, having command of them, and his last breath on the Crosse all most comforted the poore thiefe promising him both life and glory. 6. As *Ioseph* doth all the good he can for his brethren that had

ill deserved it: For 1. Hee teacheth them how to live together, and com|mends brotherly love and concord,*_fall not out by the way._ 2. Teacheth them how to speake to *Pharaoh,* and what to demand. 3. Goes to *Pharaoh,* and speaks, and ob|taines for them whatsoever he would, and placeth them in *Goshen* the far of the land, till they come to *Canaan:* So Jesus Christ above all lessons commended to us the new Commandement of love, a badge of his disciples; teacheth us how to pray, and what, in the Lords prayer; himselfe intercedes for us, and obtaineth all that good is, and provides for us in earth till we come to *Canaan.*

III. In his sufferings and passions. 1. The ar|chers [3] grieved him, *Gen* 49. 23. that is, not his Mistris onely and Master, but his brethren also conspire against him, although sent from his father in love, and comes in love to see how they doe, and to know their wants; yet they scorn him, behold yonder dreamer comes; they con|sult to kill him, let us kill him and see what will become of his dreames: So Jesus Christ came among his owne, sent from his Father in love, pitying the wandrings and wants of men; but the Jews scorne him for a deceiver, plot to kill him, conspire against his life. 2. As his brethren sold him for twenty pieces, stript him naked, cast him into a pit, sent him as a slave into *Egypt,* where hee (being indeed free) became a servant: So Jesus Christ in his infancy was sent into *Egypt,* sold by the Jews for thirty pieces, stript naked of his apparrell, and in the forme of a servant cast into the pit of death and the grave, whence they thought never to have heard more of him, as *Iosephs* brethren did. 3. As in this service *Ioseph* was tempted to whoredome by his wan|ton Mistris when they were alone, and that often and dayly; but by strength of grace stoutly resisted, yea con|quered her and himselfe: So was Jesus Christ in the en|trance of his Ministery strongly assailed by Satan to

spiri|tuall whoredome when he was alone in the wildernesse, and that often set upon; yet by the power of the Spirit overcame and conquered, so as the evill one found no|thing in him. 4. As in this service (notwithstand|ing his faithfulnesse and innocency) *Ioseph* was falsely ac|cused, condemned, cast into prison with the Butler and Baker: So was Jesus Christ, notwithstanding all his in|nocency Page 36 falsely accused, they lay things to his charge he never knew, as falsely condemned, bound yea fastened to the Crosse betweene the thieves, and cast into the grave as into a prison, till the time of his deliverance came, that he was taken out *from prison and judgement,* as *Isai.* 53. 8.

[4] IV. In his advancement and preferment. For, 1. As *Ioseph* was *separate from his brethren, Gen.* 49. 26. that is, advanced by God to honour above them all: So Christ was separate and advanced in glory above men and Angels, *Heb. 1. 4. hath obtained a farre more excellent name then the Angels.* 2. Though *Ioseph* was shot at by the archers, yet his arme was strengthened, the bonds and fetters were loosed, and he not onely brought out of prison, but advanced to bee Lord over the whole land, and next unto *Pharaoh,* having all administration delive|red unto him: So Jesus Christ, although he was a But or signe of contradiction ▪ yet his arme was strengthened to raise himselfe out of the grave, to loose all chaines of sin, to loose all sorrowes of death, and being ris•n againe was advanced and exalted above all creatures, all power gi|ven him in heaven and earth, his throne set next unto his Fathers, the Lord of his Church, and ruler of the whole earth, to him is committed the governement, and his *bounds are the utmost hills, Psalm.* 2. yea the whole Church in heaven and earth is his to whom all power be|longs. 3. As *Pharaoh* every way honoured *Ioseph;* As 1. He richly decks and attires him, puts a golden chaine on his necke,

Gen. 41. 42. 2. They must cry be|fore him, *Abrech,* that is, every man must bow to him. 3. Every man must depend on his word, *Gen.* 41. 55. Goe to *Ioseph* (saith *Pharaoh)* and what he faith to you, doe yee: So God the Father hath highly exalted his Sonne Jesus, and given him not onely the rich robes of immortality and glory, but a Name above all names, that at his Name every knee shall bowe. He appointed not Page 37*Iohn Baptist* onely to be his fore-runner to make way for him, but all the Apostles and Evangelists cry before him Abrech. Yea all faithfull pastours and teachers whose office is to bring men to stoope under the subjection of Jesus Christ. Yea he hath given his Sonne plenary autho|rity to governe his kingdome, and commands us, as ano|ther *Ioseph* to heare him.

I. From the type and truth learn.* It is no new thing for the best men to be hated and wronged for their ex|cellency and innocency. *Ioseph* was therefore hated of his brethren, because *most loved of his Father, Gen.* 37. 4. Christ was hated because he was the light, and gave witnesse unto it. This is a certaine truth, if God will testifie to a man, the world will testifie against him, whose judge|ments are contrary to his. If God will advance a man in grace, the world will depresse him. If God be extraor|dinary to *Moses, Aaron* and *Miriam* his brother and sister will hate him. If *David* be respected, *Saul* will en|vy him. Who can stand before envy? not naturall bro|thers. No marvaile if men say as of old: If we let this man alone all men will beleeve in him. Well: an evill eye is a signe of an evill man, that dares in his thoughts check the Almighty for doing with his owne as he will. And a good man cannot expect a surer confirmation in goodnesse, then to be hated for it; as in our type and truth. Let us on the contrary there love most where God sheweth most love: nor let any *Ioseph* leave his good|nesse for the hatred of the brethren.

II. All the sufferings of Gods children are or|dayned and ordered by him.* 1. They are ordayned by God. So in the type *Ioseph*

sees Gods decree: It was not you, but God sent me afore you. So did the true *Ioseph:* It is not thou *Pilate* that couldst have any power over me, unlesse it were given from above, *Ioh.* 19. 11. and *Acts* 4. 27. 28. against thy holy Sonne Jesus, *Herod, Pontius Pilate,* with the Gentiles, and the people of Page 38 Israel gathered themselves together, to doe whatsoever thy hand and counsell had determined. Let not us looke so much at mens malice as at Gods decree. So did *David* when he said; *Shimei* curseth because the Lord hath bid him curse *David, 2. Sam.* 16. 10. If for brethren wee find enemies, let us say as *Ioseph;* It was not you, God hath an hand in it.* 2. Our suffrings are ordered by God. 1. For their measure, as in the type; Come, say they, let us kill the dreamer, but they could not: So in the truth; come let us kill the heire, and then the inheritance shall be ours; let us bury him, and lay stones, and watch and seale, yet with all these they could not keepe him under. Feare not evill men, they shall not doe as much as they will, but as God will. 2. For the end, they cannot frustrate the counsell of God, nor his dreames. Neither Gods glory nor *Iosephs* preferment can be prevented: So the Jewes, Let us put this seducer to death, and we shall well shift our hands of him, what will become of his doctrine, of his Disciples: But all turned to his greater exaltation, as *Iosephs.* Conclude hence, that all the hatred of evill men, unjust accusations, false sentences, cruell executions shall not hurt, but one way or other set for|ward our truest good. As both *Iosephs* and Christs turne to their greatest advancement, both their innocencies breake out as the light. And innocency is innocency, and will be so knowne, and shall be as the Sunne at noone day.

III. A singular comfort.* Is Christ the true *Ioseph* our brother? Hee will 1. know us when we know not him, as *Ioseph.* He will love us before we can love him, he will love us when we shall

not know it, his bowels will earne within him towards us, 2 *Cor. 6. 9. as un|knowne, and yet knowne.* He is a stone of refuge to all his brethren, and though he be rough for a while and try us with temptations and afflictions of sundry sorts as *Ioseph* did, yet he will at length make himselfe knowne to bee Page 39*Ioseph;* he will say, I am *Ioseph,* I am Jesus your brother. 2. As *Ioseph* tooke order that his brethren should bee washed in his house, and set at his owne table: So our *Ioseph* washeth us in cleaner water, even the pure streames of his blood, and makes us cleane by the water of sanctification, sealing it to us in baptisme, and after feeds us at his owne table, and sets before us the bread and water of life, as in the sacrament of the Supper. 3. As *Ioseph* sent his brethren home with victualls with|out money, and with Chariots and all necessaries for their journey till they came againe to be fully provided for by him: so our *Ioseph* furnisheth us in this our journey and travell with all necessaries without our money or merits, untill we come to dwell with him, and he be all in all unto us. 4. As when *Iacob* and his sonnes came into Aegypt, and at that joyfull meeting of Father and all the sonnes, *Ioseph* went out to meet them: So our *Ioseph* meets us now in our way by his grace and spirit: and at that great meeting of all his brethren shall make ready the clouds as his Chariot, and come in person in state, and we shall meet the Lord in the ayre and be ever with him.

IV. As *Iosephs* brethren behaved themselves to him,**Gen.* 50. 17. So let us behave our selves to Christ. 1. Humble our selves, bee ashamed that we have so wronged our brother, pray for pardon; and as it is in *Zachery,* looke upon him whom we (that is our sinnes) have pearced; and lament and be sorry for him, as one mourneth for his onely sonne. 2. Honour him. All our sheafes must bow to his; he hath that extraordinary blessing from above and below, the blessing of his father is strong with

the blessing of his Elders, *Gen.* 49. 26. Christ is blessed in himselfe, and in his posterity in all ages. 3. Depend on him for food as they, and say with *Peter, Ioh. 6. 68. Master to whom shall we goe? thou hast the words of eternall life;* and for all supplyes apply Page 40 that to him which is spoken of *Ioseph, Gen. 50. 19. Is not he for us under God?* 4. Let his gracious promises comfort and feede us, as *Iosephs* brethren were *comforted* by his, *Gen.* 50. 21. 5. Offer him such gifts as wee have, prayer, prayses, duty, endeavour. Be encouraged, *Ioseph* will *accept* small and meane gifts from brethren, although he need them not, *Gen.* 43. 15. Our *Ioseph* de|spiseth not a graine of grace, not smoaking flax.

CHAP. VII.

6. Moses a type of Christ, 4. waies.

MOses was a type of Christ.**Deut. 18. 18. A Prophet will I raise up like unto thee:* Here is a similitude a likenesse, no parity no equality. This is the difference: Christ is worthy of more glory then *Moses, Heb.* 3. 3. For *Moses* was meere man: Christ *God* as well as man. Christ the *builder* of Gods house, *Moses* but a *stone* in it. Christ a *sonne* in the house: *Moses* but a *servant.* Christ the Lord of his owne house being the Church: *Moses* a servant in his Lords house. Now let us see wherein the similitude is.

[1] I. In his person and estate. 1. *Moses* was of meane parents and birth: So was Christ of a poore de|cayed and dryed stocke, and borne of a poore Virgin, who at her purification brought *a payre of Doves,* a gift appointed for poore persons, Luk. 2. 24. Whereas rich folkes must bring a Lamb of a yeare old, Lev. 12. 6. 2. *Moses* was no sooner borne but he was exposed to the cruelty of King *Pharaoh,* and sought out to death: So Christ in his infancy was sought by *Herod* to bee. slaine. But both by Gods extraordinary and especiall providence saved and

delivered, that both might bee Page 41 saviours and deliverers, the one by her whose sonne he was reputed, the other by him whose sonne he was repu|ted. 3. *Moses* was a *shepheard,* he kept the sheepe of *Iethro* his father in law, *Exod.* 3. and while *Moses* was in that private estate, wee read of little concerning his life expressed till he was fourty yeares old: So Christ was a shepheard sent to seeke and save the lost sheepe of his Fathers fold, of whose private life wee read as lit|tle as of *Moses* till he was thirty yeares old. 4. *Moses* was of a most meeke and sweet disposition above al men living, yet full of zeale and indignation against sin, as at the erecting of the calfe, *Exod. 32:* So Christ a patterne of meekenesse: Learne of me for I am meeke; but most zealous and earnest at the abuse of the Temple, *Mar.* 11.

II. In his office and function. 1. Both appointed [2] by God.**Moses* sent and raysed to deliver Israel out of *Pharaohs* bondage: Christ sent to deliver all the Israell of God from the *Pharaoh* of hell, and all his oppression of sinne, curse, damnation, the most heavy taskes and bur|thens. *Moses* was appoynted to lead Israell towards Canaan: So Christ to lead the Church the Israell of God, into heaven. And whereas *Moses* was to lead them but into the sight of Canaan, and the borders: Our *Moses* leads us into the heavenly Canaan, and gives us posses|sion. 2. Both were furnished by God to their office. 1. *Moses* was learned in all the learning of Aegypt: Christ was learned to admiration. His enemies asked, whence hath he all this great learning? *Ioh.* 7. 15. And, Never man spake like this man. *Ioh.* 7. 46. And at twelve yeares old he sate among the Doctors conferring with them, *Luk. 2. 46. 2. Moses* was furnished with many mighty miracles, in Aegypt, in the red sea, and in the wildernesse for the confirming of his calling: all types of the miracles of Christ by sea and land, in townes and

deserts to manifest his glory, *Ioh.* 2. 11. But with diffe|rence, Page 42 Christ wrought, by his owne power: *Moses* by Christ.* 3. Both joyfully executed their office whe|ther we consider the matter, or the manner. 1. For the matter. 1. *Moses* brings glad tidings to the Israe|lites of their deliverance out of Aegypt, and that from God, *Exod.* 29. 30. Christ brings from God the glad ti|dings of eternall salvation, and deliverance from the spirituall Aegypt and bondage under *Pharaoh* of hell to all the elect of God. 2. *Moses* received from God and delivered to his people the Law, and was a Mediator betweene God and his people. *Gal.* 3. 19. the Law was delivered *in the hand of a Mediator:* that is, *Moses,* as *Acts* 7. 38. Now *Moses* was Mediator of the Old Testa|ment,* not a mediator of redemption, but of receiving the law and delivering it to the people, standing betweene God and them, as his mouth to them, and theirs to him: But Christ our true *Moses,* 1. not onely receives the Law, but fulfils it. 2. When *Moses* had broken the tables, to shew how wee in our naturne had broken the Law, our true *Moses* repaires it againe. 3. He writes the Law not in tables of stone, but in the tables of the hearts of beleevers. *Iohn* 1. 17. the Law was given by *Moses,* but grace by Christ. *Moses* could not pearce the heart, nor supply grace to keep the Law. 4. He is Me|diator of a new Covenant, and surety of a better testa|ment, *Heb.* 7. 22. and 9. 15. 3. *Moses* gives Israel an excel|lent patterne of the Tabernacle, and all the utensils to the very least pinns about it: But our *Moses* delivers a perfect doctrin from heaven, and certaine and perpetual rules for the worship of God to his Church and the wel ordering of it even in the smallest things. And as nothing was left which must not be framed to the patterne seene in the mount: So hath not Christ left the worship of God in whole or part, in great or small matters to the liberty of men; for then he should have beene lesse faithfull then *Moses. 4. Moses* instituted the Passeover and sacri|fices Page 43 from God, offers the blood of beasts, sprinkles the

houses of the Israelites with the blood of the Lambe, *Exod.* 12. by which they were saved from a temporall death, and the revenging Angell: But Christ the true *Moses* instituted the supper of the Lord, sacrificeth him|selfe, offers his owne blood being the Paschall Lambe, who purgeth and saveth from death eternall. And as that house onely was exempted which was sprinkled with the blood of the Lamb:* So in the Church salvation is assured onely where the blood of Christ is sprinkled, and apprehended by faith. 5. *Moses* prayeth for Israel with his hands stretched out till the evening, and while he prayeth, Israel overcommeth *Amalek, Exod.* 17. At *Moses* prayer Gods wrath is turned away. *Numb.* 14. Christ stretcheth out his hands for the elect upon the Crosse, and made intercession for them in earth, and now continues so to doe in heaven; whereby we are both en|abled to conquer our spirituall enemies, as also Gods wrath is appeased, and grace and favour returned, *Heb.* 8. Thus, both for the matter faithfully discharged their office in these five things. 2. For the manner contai|ning the difference, it is in *Heb. 3. 5. 6. Moses* was faith|full in all the house of God as a servant: but Christ as the sonne. *Moses* in his masters house: Christ in his owne house. *Moses* by delegate authority: Christ by proper power. *Moses* as a servant foretells his masters com|ming: Christ declared the Lord present. *Moses* in types and shadows: Christ in body and truth. *Moses* to one nation the Jews: Christ taught all nations the true wor|ship. *Moses* doctrine accuseth, woundeth, *Iohn* 5. 45. Christs doctrine justifieth, healeth, &c.

III. In his passion and suffering. 1. *Moses* be|ing [3] to deliver the Law,* fasted forty dayes and forty nights in the Mountaine alone: Christ being to preach the Gospell fasted so long in the wildernesse alone. 2. *Moses* comming armed with authority for the Hebrews good was rejected both in his person and

doctrine and message. The Hebrew could say, *who made thee a iudge? Exod.* 2. 14. And *Pharaoh* will *not hearken, Exod. 7.* 4. Nay *Pharaoh* raged and oppressed the more: Our true *Moses* comming to save the Jews sped no better; for thus they protested aginst him, Wee have no King but Caesar, *Ioh.* 19. 15. And we will not have this man to raigne over us. Yea his gracious words, and potent works were still contemned and envyed by the wicked Scribes and Pharisees, as at this day by all the wicked in the world, and there is no stilling of the rage of the Devill and his instruments where Christ is truely prea|ched. 3. *Moses* refused to be called the sonne of *Pharaohs* daughter, and left the Court of *Pharaoh* to be partaker of the afflictiōs of Gods people, *Heb.* 11. Christ descended from the glory of Heaven to save his elect, and to suffer with them, and for them as *Moses* could not doe. Yea he tooke on him our infirmities and sor|rowes, and on earth refused his right to be a King when they would have made him, because his Kingdome was not of this world 4. Both were willing to dye at Gods commandement, both went up into a mount to dye; *Moses* on mount Abarim, Christ on Golgotha. Both carefull to supply their absence to their people: *Moses* by appoynting *Ioshua* his successor, Christ by sending his spirit to lead his people into all truth.

[4] IV. In sundry particular actions. 1. *Moses* lift up the Serpent in the wildernesse:* So was Christ lift up, *Ioh. 3. 14. 2. Moses* obtained flesh in the wildernesse to feede many thousands: So Christ in the desert fed many thousands with a few loaves and fishes. 3. *Moses* marryed an Aethiopisse, a stranger, blacke: Christ marrieth the Gentiles strangers, and in the En|comium of his Church it is said, I am black but comely, *Cant. 1. 4. 4. Moses* sweetened the bitter waters of Marah by the tree cast in, *Exod.* 15. 25. Christ swee|tens Page 45 our afflictions by the wood of his Crosse, *Heb. 2. 10. 5. Moses* was called a God; *Aarons* God

for direct|ing him in things of God, *Exod.* 4. 16. and *Pharaohs* God, *Exod,* 7. 1. for executing on him, as God, Gods judge|ments: But Christ is indeed God, most wise in counsell, most potent in revenge. 6. *Moses* delivered *Israel* thorow the Red-sea by his Rod, *Exod. 14:* So Christ his Church from death by his Crosse through the red-sea of his blood. 7. Never was God so clearly seene by the eye of flesh as to *Moses,* who talked face to face: But never did creature see his face but Christ, *Ioh.* 1. 18. 8. As *Moses* was transfigured on an hill, *Sinai,* and so glorious as *Israel* could not behold his face: So was Christ on mount *Thabor,* so as his disciples were ama|zed, and wist not what they said. 9. As Christ after death rose most gloriously: So *Moses* body after his death was most gloriously raised, in which hee was talk|ing with Christ on the Mount in his transfiguration, *Matth. 17. 2. 10. Moses* face was covered with a vaile: Our *Moses* with the vaile of his flesh hid the glo|ry of his Deity, and put on vilenesse instead of majesty that men might behold him, and see, and heare him, and beleeve.

I. The doctrine of religion which wee teach is of God.* 1. Wee teach no other then what *Moses* taught, nor no other then what Jesus Christ taught, the one being faithfull as a servant, the other as the sonne in the house. For as there were not two Churches of the old and new Testament: So is there but one faith, one doctrine in substance, onely differing in manner of deli|very. 2. This doctrine was perfectly, fully, and faith|fully delivered to the Church, seeing both were so faith|full. If there be a doctrine of traditions unwritten; if a doctrine of merits, of purgatory, of intercession of Saints, then was Christ unfaithfull and did not reveale the whole will of his Father. *Paul* a servant revealed Page 46 the whole will of God, *Acts* 20. 27. Was the Sonne lesse faithfull? 3. This doctrine is fully and sufficiently confirmed by many and mighty miracles both in *Moses* the

servant, and in Christ the Sonne, and being no new doctrine, it needs no new miracles. It is too idle to call for other miracles, when they cannot proove that wee bring any other doctrine. If wee should bring in strange and lying doctrines never knowen to *Moses* or Christ, as they doe, wee would cast about for lying wonders, and pretend fabulous miracles to prove them as they doe.

II. Whatsoever office or function God sets thee in,* bee faithfull; so was *Moses* the servant; so was Christ the Sonne. Hast thou an high place in Gods house as *Moses?* be faithfull, see 1. *Tim.* 1. 12. Art thou but a doore-keeper in Gods house? bee faithfull, in faithfull performing of whatsoever God reveales to bee his will. Hast thou received any talent? lay it out to thy Lords advantage, else canst thou not bee faithfull. Let thy care and study be to bee found not onely faultlesse, but faith|full in all things according to thy Christian profession; that faithfulnesse may bee thy praise and crowne in Ma|gistracy, Ministery, private life, in the whole practise of religion; and also thy comfort living and dying, when the Lord shall witnesse unto thee as to *Moses* in his life time, *Numb.* 12. 7, 8. and dead, *Deut. 34. 5, 10. Moses* the servant of the Lord died, and there arose no such Prophet.

III. Labour to expresse the fruit of faith,**Heb. 11. 26.* to preferre the state of Gods people above all earth|ly profits and prerogatives; account the despised con|dition of the Saints above the admired happinesse of wicked men. *Moses* would joyne himselfe to them when hee might have beene in the height of honour: Christ would not be in heaven without them, but endu|red more affliction, then *Moses* could, to enjoy them. Hence observe foure sorts of people that are not of Christs nor of *Moses* minde. 1. Politicians, who take the honour and profit of the Gospel, but will none of the afflictions of Christ. 2. Proud persons, who will not looke so low as on

afflicted Christians. 3. Temporizer•, that looke a squint on them if any suf|fer for well-doing. 4. Scorners, that despise the so|ciety and exercises of Gods people as too base company and courses for them. Let all such know, 1. That Christ in heaven scornes them not, nor withdraws him|selfe from them, yea heaven would not please him with|out them. 2. That the fellowship of a Kings Court, such as *Pharaohs,* in riot, feasting, drinking, gaming, is hatefull to a sound minde in comparison of the society of the miserable and persecuted Saints, though a fleshly eye cannot see it. 3. That it will be no great comfort to beleeve the Communion of Saints and not enjoy it. 4. That they which despise it here shall never enjoy it in heaven.

4. In the type and truth wee have a sure argument of our resurrection.**Moses* dead body, hid in the valley of *Moab,* none knew where, appeared glorious on the hill *Thabor,* in Christs transfiguration: Christs body hid in the grave comes forth glorious, and ascends glorious on mount *Olivet.* Both teach that our bodies are not lost but laid up, and as sure as laid downe in basenesse, shall rise in glory.

CHAP. VIII.

7. IOSHVA: A type of our true Ioshua,* another Moses.

[1] I. BOth Saviours. For *Ioshua* under the very same name is propounded a type of Christ.* Both had the name Jesus, both saved their people (therefore *Ioshua* is called *Iesus, Heb. 4. 8.)* the type from tempo|rall and externall enemies, the truth from spirituall and eternall.

[2] II. In his calling. 1. Both succeeded *Moses,* who makes way to both.* 2. Both guides going be|fore Gods people. The type to the earthly Canaan: the truth to the heavenly. 3. Both led them into the

land. *Ioshua* led the people not onely toward the land, but in|to the promised land. What was denied to *Moses,* was granted to *Ioshua. Moses* might not enter, nor those that had disobeyed; but *Ioshua* entreth, and taketh pos|session for himselfe, and for all the people: So our *Io*|*shua* hath taken possession, and led us into the possession of our heavenly Canaan. What *Moses* Law could not doe for our infirmity, Christ by his Gospel hath done for us. That may shew us the way: but this brings us to the wayes end, and gives us all our promised expecta|tion. Thus our *Ioshua* carries us through from this wildernesse to our rest. 4. Both divided the land, and allotted to every man his portion. *Ioshua* having entred Canaan, assignes every one his portion, *Iosh.* 14. 1. Christ ascended into heaven, prepares for every beleever a place, *Ioh.* 14. 2.

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[3] III. Both confirmed their calling with many mi|racles.* 1. *Ioshua* being to passe over *Iordan* divides Page 49 the waters, and they gave way unto him: Christ in the same *Iordan* divides the heavens, *Matth.* 3. 16. and they testifie unto him, *verse 17. Ioshua* divides waters, but he ascribes it to the power of the Lord of all the world, *Chap.* 3. 13. But our true *Ioshua* being that Lord and God of all the world, by his owne power commanded the seas and they obeyed him. 2. *Ioshua* becompas|sing the walls of *Iericho,* and the long blast of rammes hornes overthrew the walls of it, *Chap.* 6. 5. Our *Ioshua* by as weake and vile meanes in the eye of flesh, even by the sound and blast of the Gospel shakes downe day|ly the high and thick walls of the Devill and Antichrists kingdome, and of the *Iericho* of this world, which re|sists the people of God in their passage to Canaan. By the preaching of the Gospel, typified by the sound of the Trumpets, our *Ioshua* overthrowes the wisedome, pow|er, seeming sanctity, and whatsoever strength of flesh is opposed to the power of the Gospel. 3. Whilst *Io*|*shua* was destroying the enemies of God, the Sunne in the heavens at his word stood still, and stayed his course as a willing spectatour of

that businesse, and deferred the night lest hee should want day to smite his enemies in, *Chap.* 10. 12. So our *Ioshua* whilst on the Crosse hee was spoiling principalities and powers, and opening the way to Canaan, commanded the Sunne to stopp his course, and hide his face, to witnesse to all the world the great worke in hand that day. Of both these dayes may be verified, *Iosh.* 10. 14. there was never before day like, nor after it shall be.

IV. In his fortitude, victory, triumphs. Both of [4] them mightily miraculous,* miraculously triumphant. 1. *Ioshua* was the Judge and Captaine of Gods people, the leader of his Armies,* the mighty conquerour of all the enemies that rose up and resisted them. Hee subdu|ed both princes and people of the Canaanites. Hee set his foot on the necks of five kings at once, and slew them, Page 50*Chap.* 10. 24. nay made his men of warre set their feete on their necks, and trample them as dung, and went on, and in small time had slaine one and thirty Kings with their Armies, *Chap.* 12. 10. Never had *Israel* so many enemies in their passage to Canaan, as Gods people have unto that heavenly Canaan their countrey and rest,* typi|fied by that. Even all the gates of hell, the rage of Satan, the power of sinne, the allurements of the world, whole armies of temptations, a troupe of pleasures, honours, profits on one hand, a whole band of crosses and dis|couragements on the other, a legion of lusts within our selves. But our *Ioshua* the mighty Captaine not onely of the Lords hosts, but who is the Lord of hosts, is de|scribed to sit on a white horse, whose name is called Faithfull and true; and hee judgeth and fighteth righte|ously, *Revel.* 19. 11. Hee hath valiantly triumphed over all enemies, spoyled principalities and powers, set his foot on their necks, troden Satan under his feet, and made us tread him under our feet too. If *Ioshua* have slaine one and thirty Kings;

Our *Ioshua* hath slaine so many thousand commanders. 2. By meanes of *Io|shuas* faithfulnesse and fortitude not one word failed of all the good things which the Lord had said unto *Israel,* but all came to passe, *Chap.* 21. 45. and 23. 14. So by meanes of our *Ioshua,* all the promises of God concer|ning heaven and happinesse are accomplished, which are all in him Yea and Amen. Heaven and earth may faile, but not one jote of Gods promise but this *Ioshua* will see it accomplished.

[5] V. In sundry actions. 1. *Ioshua* saved *Rahabs* house that had the red cord hung out at the window,* because they had saved the Spies, *Chap. 6:* So Christ saves every penitent sinner that expresseth faith in his blood, and love to the true *Israel* of God, especially his Ministers and Seers. 2. Hee graciously accepted the *Gibeonites,* when they humbly sued and intreated peace of him: So a broken and a contrite heart our true *Io|shua* never despised. Hee that offers repentant sinners grace before they seeke it, when they seeke it will not deny it. 3. When God by *Ioshua* had wrought that great miracle of stopping up the river *Iordan,* till they passed over, *Chap. 4. 2. Ioshua* commmanded twelve men of *Israel* to gather twelve stones out of *Iordan,* and set them up memorialls of Gods great acts to all posteri|tie: So our *Ioshua* having wrought many mighty mira|cles for the confirmation of his holy doctrine, comman|ded twelve men his twelve disciples by the preaching of the Gospel, to erect through all the world ▪ a monument and memory of the wondrous workes of the Sonne of God in the working out of mans salvation, and leading them to the heavenly *Canaan.*

I. What a fearefull thing it is to bee an enemy of God and his Church.* Never was *Ioshua* so mighty a|gainst the enemies of

Israel (not one of whom, were he never so strong, could stand before him) as our *Ioshua* is to roote out at once all his enemies. Art thou an ene|mie to Jesus, an hindrer of any of his people in their way to Canaan? looke to thy selfe. Suppose thou hadst power above *Ioshua* the type, art thou stronger then the true *Ioshua?* Hee carries victory in his banner. *Iulian* shall cry with his guts in his armes:* O Galilean thou hast the victory. The proudest enemy shall be as lambs greace before a consuming fire. Our great *Ioshua* shall set his feet upon thy necke, and make thee the dust of his footstoole; nay hee shall set the feet of his despised ser|vants upon thy necke as *Ioshua* did. The power of one and thirty Kings shall not carry it against him. If thou art an enemy, hasten thy repentance, else thou haste|nest thy destruction.* If thou worke not the will of God, God will worke his will on thee. And what need any man bee offended at the present prosperity of Gods enemies be they never so great, seeing our *Ioshua*Page 52 shall suddenly blast their power and glory, and dash them asunder as earthen vessells.

II. Comfort.* All the good word of God for the salvation of his people shall bee accomplished. 1. Though the promise may seeme out of minde, *Io*|*shua* shall performe every word and syllable of that pro|mise made three hundreth yeeres before. 2. Though there be never so many hindrances and mighty lets, they shall not hinder. God promiseth the good land; but how should they get thorow *Iordan,* seeing there is no other way? Now rather then his promise shall faile, he will invert the order of nature; *Iordan* shall stop his course, nay runne backward. The like in their com|ming out of *Egypt.* God had said, that night they must out; and the sea must give way to the promise. God promiseth *Ioshua* to overcome 5. Kings at once; an hard taske, and one day is too little for it; but rather then the night approaching shall dissolve the battell, and any of them escape,

hee will command the Sunne to stand still, and lengthen the day that his word may bee accompli|shed. *Israel* in passing to Canaan must passe the huge and terrible wildernesse fourty yeares. Alas what shall they eate or drinke? Can a barren wildernesse afford any food, or (if any) for so many hundred thousand men? But before the promise faile, heaven shall raine *Manna,* the rocke shall give abundance of water. Hath God promised thee daily bread, helpe in affliction, refreshing in wearinesse, remission in sense of sinne, a blessed issue in every triall? Let thy faith give God the honour of truth. Heaven shall fall and earth ascend be|fore thou beleeving shalt be frustrate, *Isai.* 54. 10. Hath hee promised thee the heavenly *Canaan?* what if thou seest armies of enemies, of discouragements? thou be|ing an Israelite shalt not faile. For, 1. Nothing in nature is so strong as the promise. 2. God hath after a sort captivated himselfe and all his creatures to thy faith. Page 53 3. He may deferre the promise but never deny it or himselfe. Wait still.

III. Is Christ the true *Ioshua?** 1. Acknow|ledge him our Captaine and head. 2. Submit our selves unto him, as Israell unto *Ioshua, Iosh.* 1. 11. 17. All that thou commandest us we will doe, and whether thou sendest us we will goe; as we obeyed *Moses* in all things so will we obey thee. 3. Follow him as our guide into that eternall rest, and depend on him for our inhe|ritance there. *Moses* cannot carry us in, for himselfe must onely see the land. So wee may see the land of promise a farre off in the Law; but onely Jesus can bring us in. For, 1. He alone is entred already to take possession for us. 2. He hath undertaken to carry us through our wilder|nesse to our Canaan.

IV. What conditions we must observe in comming to heaven,* as they in comming to the good land. 1. The land is theirs and possession given, but many Canaanites and Jebusites must dwell in the Land under tribute still, *ch.* 15. 63. and 16. 10. So notwithstanding all our promises of rest, and possession of

peace of consci|ence, in this world are some yea may Canaanites and Jebusites to molest Gods people. But at last our *Ioshua* leaves never an enemy unsubdued. There shall nothing which is unholy get within the walls of that City; hee sees the last enemy destroyed, 2. They must not come into that land till they were circumcised; for all the forty yeares in the wildernesse they were not circum|cised, *ch.* 5. 3. 7. Till the shame of Aegypt was remooved vers. 9 *Ioshua* cannot bring them into the promised land. Which shame (as *Iunius* thinks) was the prophane|nesse of their fathers contracted in Aegypt, whereby they grew carelesse of Gods ordinances. Our *Ioshua* brings not us into our Canaan so long as wee are pro|phane and uncircumcised; till he have circumcised our hearts, and we be holy and sanctified: for without shall be dogs. 3. *Ioshua* must divide their inheritance by lot, and so every one must receive it; not by right or desert, *ch.* 14. 2. And so God commanded *Moses Numb.* 26. 55: So our *Ioshua* divides to the elect their inheri|tance in the heavenly countrey, not for their merits and deserts, but by his rich and free gift. If no Israelite could claime of *Ioshua* one foot out of merit and desert, but all of promise and grace: much lesse may we our childs part in heaven. Gods mercy is mans merit. 4. *Ioshua* gives them the land with this condition, that for so great labour and travell in preparing so good a land they affoord him an inheritance among them, *ch.* 19. 49. Our *Ioshua* was not inferiour in labour and paines to *Ioshua* in purchasing us a better land; and we must give him the inheritance he asketh (so they did to *Ioshua)* that he may dwell among us, or in the midst of us. Now the inheri|tance he asketh among us is our hearts purged by faith. He desires no more of thee for all his paines but a little roome in the midst of thee, which himselfe will build and dwell in. If thou dost not give him his demand, be|sides thy unkindnesse and unthankfulnesse, thy heart shall lie as a ruinous wast, as a nasty and stinking hoale, a cage of uncleane beasts and lusts,

yea an habitation of Devils. 5. *Ioshua* brings them into the good land, and as soone as they eate the corne of the land the Manna ceaseth the next morrow, *ch.* 5. 12. So when our *Ioshua* shall bring us into our good land to eate the fruit of it, the good things and meanes of this world shall cease. The Manna the preaching of the word, celebration of Sacraments, faith and hope, &c. But we are sure of better meanes, or better things without meanes; in the hope and expectation of which we must persevere in the faith, and walke in hope through our wildernesse. The fruits of that good land will be worth all our labour. 6. *Ioshua* brings none into the land but conquerours, and divides the land to a conquering people: So our *Ioshua* gives the land onely to him that overcommeth.* And he that persevers to the end shall be saved.

CHAP. IX.

8. Sampson a type of Christ.

1. IN person and condition.* 1. His concepti|on foretold by the Angell of God, *Iudg.* 13. 5. So was Christs. His office foretold, he must be a Saviour: [1] So Christ.* Borne beyond strength of nature, of a mother long before barren, *Iud.* 13. 3. So was Christ. His mother saluted by the Angell as *Mary* was, that though she was barren she should conceive a sonne, a saviour; the one shall begin to save Israel out of the hands of the Phili|stims, *vers.* 5. the other must save his people from their sinnes. And this promise confirmed by a signe to both the mothers,**Iud. 13. 4. Luk.* 1. 30. 2. Both must be Na|zarites, *Sampson* by the Law of Nazarites, *Numb.* 6. 2. Christ by occasion of the place in which he was educated not by that Law. But as a Nazarite signified one that was seperated and severed from the common course of men to a more holy profession of sanctity, and to a stricter care to avoid all manner

of impurity, such a one the Prophets signified Christ should be; not onely holy and seperate from sinners, but the author of holinesse. And as *Sampson* was sanctified from the womb: So was Christ much more. So the Angell, The holy thing that is in thee is of the holy Ghost. And herein beyond *Samp|son,* for in Christ are all sanctified. 3. *Sampson* grew and the spirit waxed strong in him,* so as he became a Saviour of incomparable strength. So Christ grew every way; in stature, in favour with God and man; and the Spirit was so strong in him (because it was not measured Page 56 unto him as unto *Sampson)* as he became a Saviour stron|ger then the strong armed man. He was the true *Samp|son* that overcame many enemies, and slew heaps upon heaps. And although *Sampson* the type was at last over|come by his enemies: our true *Sampson* is invincible, and hath gloriously triumphed over them all. Both of them were great deliverers; the one from great thral|dome and temporall misery: the other from a greater spirituall and eternall thraldome under sinne, the Law, Satan, hell, &c.

[2] II. *Sampson* was a type of Christ in three especiall actions. 1. He found meat in the eater,* and from the strong sweetnesse, and brought some of it to his parents: Christ by his death (which seemed to eate him up) brings us meat, the bread of life, sweeter then hony; and out of this dead Lyons mouth, that is, Christ dead, comes sweetnes.**Thence sprang whole flocks of Christians, like so many swarmes of bees. 2. Sampson* loved strange women and went among the enemies of God for a wife;* which might seeme a sinne in him, but that the text saith, *It came of God, Iudg.* 14. 4. A type of Christs love to the Gentiles, casting his love on her that was not beloved, to make his dispised and dispersed of the Gen|tiles his spouse and wife: as *Hos. 2. 23, I will have mercy on her* &c. Where the whole contract on both parties is set downe at large. 3. *Sampson* put forth his mind in parables and riddles: so did Christ his doctrine to the Pharises, *Mat.* 13. 34.

[3] III. In passion and suffering they were very like in many passages. 1. Both sold for money,*_Sampson_ by _Delilah_ to the Princes of the Philistims, _Iudg._ 16. 5. Christ for _thirty peeces of siluer_ unto the chiefe Priest. Both betrayed by their most familiar; the one to the Philistims, the other to the Pharisees. Both under pre|tence of love, _Sampson_ by _Delilah, Iudg._ 16. 15. Christ by _Iudas_ with a kisse, Both apprehended by their enemies; Page 57 both led away, both bound, both brought forth at a great feast, both blinded, both scorned, both fastened to a post, the one of the house, the other of the crosse. 2. As _Sampson_ offered himselfe freely unto death a|mong wicked men, as a most valiant Captaine being called to be a revenger of Gods enemies; and therfore it is said, _Heb._ 11. he died (not as a selfemurtherer, but) _in faith;_ that is, as a faithfull servant of God adventured his owne life for the destruction of the enemies of God and his Country, as every good subject and souldier (pressed to the field) ought to do. So Jesus Christ volun|tarily offered himself to death, and went out to meet the apprehendors, and was content to dye among wicked men, and to be hanged betweene two theeves, that he might destroy and scatter the powers of the enemies of his Churches salvation.

IV. In victory and fortitude. 1. His first strata|gem [4] (which was as a praeludium to his calling) in which he assayed his power,* was that he overcame a stout Lyon in the desert, and slew him with his owne hand, _ch. 14. 6. and tare him, as one should have rent a Kid:_ So the first powerfull worke in which our _Sampson_ shewed him|selfe, was the conquering of the devill that roaring Lyon hand to hand, who assaulted him in the wilder|nesse by three horrible and hellish temptations. 2. _Sampson_ slew with his owne hand (being alone) above a thousand men at once, having nothing but the Jawbone of an

Asse; a weake, base, and insufficient wea|pon for so great a warre and victory; and as it was un|fit, so it was an uncleane weapon of an uncleane beast by the Law, which his strict profession of a Nazarite should not have touched, had it beene out of case of ne|cessity: So our true *Sampson* by as weake and vile instru|ments, and as contemptible in the eyes of flesh conquers thousands daily; while by the foolishnesse of preaching, by the doctrine of the Crosse, by weake earthen vessells he subdues whole countries and kingdomes unto him; that the worke may bee knowne to be his owne hand and power, and not the instruments. 3. *Sampson* slew *more* of Gods enemies at his death then in all his life, *Iudg.* 16. 30. And this was the effect of the death of Christ; when sinne, Satan, hell, the grave, and his ene|mies seemed to triumph over him, and make themselves merry (with the Philistims) as having in their power their greatest enemie; but suddenly he afflicted them more in his death then in all his life. This death of Christ pulled Satans house over his head; it was the death of death, and squeasing of all enemies at once. 4. *Samp|son* being in the Citty *Azzah,* and the Citizens now ly|ing in wait to kill him, and to make an end of so furi|ous an enemy whom they had sure within their gates, he arose at midnight and tooke the doores of the gates of the City, and the two posts, and lift them away with the barres, and layd them on his shoulders and departed, *ch. 16. 3:* So when satan and sinners had buried Christ, laid a stone on him, sealed it, and watched him, thinking they had him sure enough never to molest them more; he like another mighty *Sampson* rose in his might, car|ried away the gates and barres of death from himselfe and all his members. All the bonds of death and sinne, with which he was bound in our stead, he shooke off, as *Sampson* did the seven greene cords, and broke their power as towe is broken when it feeleth fire. 5. *Sampson* never had helpe from any other, in slaying the Lyon, the enemies; but with his owne hand without any other second

or weapon: So Christ in the wilder|nesse alone; in the garden at prayer alone; before *Pilate* alone, all the disciples fled; on the Crosse alone. No other must tread the winepresse; none must share in the honor, nor conquest with him.*

I. Not to judge of the piety or impiety of Gods children by their calamities. *Sampson* hath many enemies, Page 59 many conflicts, many dangers; by the Lyon, the Phili|stims, the Azzhites, and his owne wife; his life painfull, his death violent: Jesus Christ himselfe beset with ene|mies on all sides, as the sunne with moats; never free from conflicts with the Lyon the devill, with his owne Jewes, with *Pharao,* Saduces, Herodians; his person de|spised, his miracles traduced, his life painfull, his death shamefull and accursed.* Yet may we not judge either of them forsaken of God, who still assisted them with his owne strength, and was strongest in them when they see|med weakest.* Neither may we mis-judge *the generation of Gods children* in their conflicts with Satan, with temp|tation, with sinners, or with the terrours of their owne hearts.* If they shall cry out; *My God, why hast thou for sa|ken me?* wait a while, and Gods strength shall doe great things in their weakenesse.

II. God can and usually doth use strange,* weake, and unexpected meanes to overthrow his enemies, and the enemies of his Church; his strength is most seene in weake things, his wi•dome working by the most foo|lish. When a thousand enemies set upon *Sampson* at once without any weapon or meanes of defence, he can use a jawbone to kill a thousand of them when they thinke him farre enough from any weapon; and if *Sampson* wants a better and readier meanes against Gods enemies, hee can by two hundred Foxes (a most unexpected meanes) burne up their graine and fields at harvest

time: Our Lord by the foolishnesse of preaching can and doth overcome his enemies; nay God can and doth by con|trary meanes wrack his foes. *Sampson* shall marry a wife among the Philistims to bee an occasion of warre and revenge, and this came of God: whereas marriages a|mong Princes ordinarily are made to compose and make up differences, not to make them. Our Lord Jesus overcomes sinne, death, hell, grave, by suffering, by death, by descending into hell, by lying in the grave, most unlikely or contrary meanes. Let Gods enemies feare revenge by every thing, even where no feare is. An enemy of God and his Church is never safe, seeme he never so secure. An army of frogges shall drive *Pha|raoh* out of his bedchamber in the middest of his great|nesse; a fly shall choake Pope *Adrian,* if other meanes be wanting; and proud *Herod* shall be eaten up, not by an army of men but of lice.

III. The greatest victory against the enemies of the Church is by passion and patience,* submitting our selves meekely unto God in obedience, walking in our callings, and doing the worke of God. Thus did these two mighty *Sampsons* most overcome their enemies when they seemed most overcome by them. Our warre (saith *Isidore)* is contrary to the striving of the Olym|picks.**There hee gets the garland which striketh and over|commeth; heere he which is strooke and suffereth. There he which being strooke striketh againe, heere he which offereth his cheeke to the striker.* And thus he concludeth; *Our victory consisteth not in revenging but in suffering.* Oh let the children of the Church lay aside worldly wea|pons, clamour, reviling, revenging speeches or actions; and betake themselves to the weapons of the Church, prayers, teares, patience, weapons mighty under God. The power of a Christian is patience, who must over|come evill with goodnesse.

IV. In that Christ is the true *Sampson,** heere is much consolation, and many comforts to the Israel of God. 1.

Comfort. As *Sampson* revenged the wrong offered him in his wife: So will Christ: *Mat. 25. In that yee did it to one of these little ones, yee did it to mee.* And though *Sampsons* wife may be taken from him and given to another: Christs cannot. *Ioh. 10. 28. none shall pluck them out of my hand.* 2. Comfort. A mightier deliverer is heere then *Sampson* for Israel. For, 1. Though *Sampson* was strong to overcome a Lyon: Page 61 our *Sampson* is stronger to overcome the Devill;* not in himselfe onely, but for us, in us, and by us. 2. *Samp|son* was strong, but might abuse his strength, as hee did in whoring and wantonnesse, which in prison he repen|ted: But Jesus Christ used all his strength for God, against sinne and his enemies. 3. *Sampson* abusing it, might lose his strength, for it was not the parting with his haire, but his sinne grieving the Spirit, that weakned him: but Christ could not lose his strength, because hee could not lose his obedience. 4. *Sampson* was so strong, as the Philistines thought it bootlesse to assay him with power, but by policy and indirect meanes they conquer him: but our *Sampson* cannot bee conque|red neither by power, nor by policy; for hee is stronger then all, and in him are treasures of wisedome. 5. *Sampson* overthrew the enemies, but that was his owne overthrow: but Christ not so; his conquest was to his most glorious exaltation, 6. *Sampson* as a type onely began the deliverance of the Church, but hindred by death could not perfect it: Our *Sampson* perfected the deliverance and salvation of the whole Church, and did more after death then in his life or death; and will most fully perfect it for all his members in the resurre|ction. 3. Comfort. The glory of Gods children appeares not yet, but shall *when hee shall appeare, 1. Ioh. 3. 2. Sampsons* strength for a time lurked in the prison: the glory of Christs Deity lay hid a while in the grave, but both most powerfully brake forth: So shall the glo|ry of the despised Saints, *Psalm.* 37. 6. 4 ▪ Comfort. Wee shall never doubt of meanes to comfort and sup|ply us in want. The same God that

supplied *Sampson* a Jawbone against his enemies, supplied him out of the same Jawbone a well of water to drinke when hee was ready to faint.*_Trust thy selfe with God_ in thy wants, reserve to him all meanes, instruments, and wayes of bringing thee helpe. If thou see no apparant or great Page 62 meanes of thy comfort and supply, hee can use weake and unexpected meanes; onely walke in thy calling, and the rocke shall yeeld thee water rather then thou shalt be destitute in Gods way, or worke.

V. In both learne to contemne the greatest and ex|treamest perill in Gods causes.*_Sampson_ offered him|selfe to death, so did Christ; hee went out to meet his enemies, so must thou learne *not to love thy life to the death, Revel.* 12. 11. and with *Paul,* not count thy life deare to finish thy course with joy. For a man to thrust himselfe in hazard,* or venture his life *without warrant from God, or by his owne private motion,* is rash: but God calling, in standing against the enemies of the Church, it is honourable.* In both, learne to prepare for death ap|proaching, by faithfull and fervent prayer. So did both these *Sampsons.* And the issue will bee comfortable as theirs; that all thy life and combat shall not give such an overthrow to thy enemies as such a death, though ene|mies seeme never so much to prevaile.

CHAP. X.

9. David a type of Christ in 5. respects.

AS all the Kings of Israel were expresse types of Je|sus Christ, the head of his Kingdome and of all the people of God, as they in their times were: So were there two of them that were more manifest fi|gures of him then all the rest;* I meane *David* and *Solo|mon.* Of both which wee are to enquire wherein the resemblance consisteth. *David* was so speciall a type of Christ, as scarce is any thing noted of Christ, but some shadow of it might be observed in *David.*

Page 63 I. For his person. *David* the son of *Iesse:* Christ [1] the true *rod out of the stocke of Iesse, Isai.* 11. 1.* Both of obscure and low parentage. Both out of dry and despi|cable roots. Both Kings. Both Kings of Israel. Both their Kingdomes raised out of humility. Both men af|ter Gods owne heart. Both *Davids;* for even this roote of *Iesse* was not onely commonly called by the name of the sonne of *David,* but of the name of *David* himselfe, *Ezech. 34. 24. My servant David shall bee the Prince a|mong them;* which was longafter *David* was dead. *Ie|remiah 30. 9. they shall serve the Lord their God, and Da|vid their King, whom I will raise up unto them. Hosea 3. 5. they shall seeke the Lord their God, and David their King:* that is, not the typicall King *David* dead long before, but the Messiah the true *David,* to whom onely prayer and spirituall worship belongs.

II. For his vocation and calling. 1. Both called [2] to be the *head of nations, Psal. 18. 43. thou hast made me the head of nations:** which was not literally true of *Da|vid,* who was properly King of one little corner in Iudea; but of Christ the true *David,* whose Kingdome was from sea to sea, and to the worlds end. *David* of a shep|herd of sheepe, was raised to bee a shepherd of men, even of Gods people: So was Christ raised of God to be *the chiefe shepherd* of the flocke, 1. *Pet.* 5. 4. And not of bodies,* as *David,* but *of soules, 1. Pet.* 2. 25. 2. The time when. *David* was anointed about the thirtieth yeare of his life, 2. *Sam. 5. 4:* and Christ was baptized at thirty yeares, and invested into his Office. 3. The place where. *David* made choice of *Ierusalem* for his royall seate and Metropolis, being anointed of God to the Kingdome of Israel: So Christ, being an|ointed the everlasting King of all the Israel of God, makes choice of *Ierusalem* there to rule and shew his power upon the Crosse his chariot of triumph, crowned with a crowne of thornes; and after in his glorious re|surrection, Page 64 & ascension, sending the Spirit & the

Gospel. And as *David* added some of the borderers to the king|dome of Israel,* as himselfe saith; *strangers* were sub|dued to him: So the true *David* adds to the Church the whole body of the Gentiles; and hath by the preaching of the Gospel (the sword of his mouth) subdued the world to himselfe. 4. The gifts fitting him to this function. As when *David* was anointed, *the Spirit of God came upon him, 1. Sam,* 16. 13. and fitted him to the governement of Gods people: So our true *David* Je|sus Christ, anointed with oyle above all his fellowes, had the Spirit of God descending upon him in a visi|ble shape, and by that anointing filled, and furnished with the Spirit, and all needfull graces for the admini|string of his Kingdome.* 5. As *David* was preferred above all his brethren in foure speciall graces: So was Jesus Christ above *David* himselfe. 1. In wisedome and prudence, 1. *Sam.* 16. 18. the servants of *Saul* ob|served *David* to bee *wise in matters,* and *the Lord was with him:* and *Chap. 18. verse 14, 15. when Saul saw that David was very wise, hee was afraid of him.* Our true *David* had all treasures of wisedome and knowledge; *the Spirit of wisedome and understanding, the Spirit of counsel rested upon him, Isai.* 11. 2. who is therefore cal|led the great *Counseller, Isai.* 9. 6. whose counsels are farre beyond *Ahitophels;* his wer• as the Oracles of God: Christs were so. And our true *David* gets be|yond his type. *David* in many things (by his owne confession) did very foolishly: Our true *David* never did any thing but the wisedome of God shined in it; with whom not onely God was, but because hee was God.* 2, In fortitude and magnanimity *(without which counsell were bootlesse)* by which hee was able to encounter with a Lion, a Beare, with *Goliah,* and all that rose up against him or his people. A man fitted for peace or warre, with counsell and strength. Whose de|scription Page 65 (in part) is contained in the forecited place, 1. *Sam. 16. 18. strong, valiant, a man of warre, and wise in matters.* A type of our true *David,* who for forti|tude is the invincible Lion of the tribe of Iudah;

and not a valiant man onely, but the strong God, *Isai. 9. 6. the mighty God.* See *Tit.* 2. 13. 3. In gifts of pro|phecy. He was able to sing divine Psalmes, and hymnes to the praise of God; an holy pen-man of the Scripture. A type of Christ, the true Prophet of his Church, not a pen-man, but the Authour of all the holy Scriptures. *David* a Prophet: Christ the Lord of all holy Prophets. 4. In gifts of true sanctification and holinesse;* being a man after Gods owne heart, commended for his up|rightnesse in all matters, save that of *Vriah.* A type of Jesus Christ; who by the devils confession, was the ho|ly One of God. 1. Himselfe being sanctified beyond all measure. 2. Being the sanctifier of his people; the Authour, meritour, and applier of all sanctifying graces to his members, of whom himselfe is head. 3. In his type were many foule spots: In him no spot nor staine. Therefore the Church sings out his holinesse from topp to toe, *Cant.* 5. 10. and concludes him *wholly faire and delectable, verse* 16.

III. *David* was a type of Christ in his warres, [3] First in respect of his followers,* secondly of his ene|mies, thirdly of his victories. 1. His followers. *David* had a traine.* 1. Of poore men, and received such to him as were in debt, 1. *Sam.* 22. 2. The Sonne of *David* had a poore traine; and not receiveth onely, but calleth all unto him that are heavy laden with the bur|then of sinnes, called debts, promising he will ease them. 2. Afterwards *David* had his thirty seven Worthies, that valiantly fought his battells, 2. *Sam.* 23. and by their strength carried wonderfull victories: So had the Sonne of *David* his twelve Apostles, and seventy two disci|ples, who as worthy and stout Champions, fought the Page 66 Lords spirituall battells, and mightily subdued the world under the government of Jesus Christ, in whose place are succeeded pastors and teachers to the end.* 2. His enemies. 1. Open and manifest, not onely *Goliah* that

defied all Israel, but *Saul* that casts a speare at him, that hunts him as a Partridge, that sends out for him to bring him to death, and the house of *Saul, Shimei* ray|ling on him, and cursing him with an horrible curse, be|sides Amalekites, Philistims, &c. So our Lord Jesus had open hostility against the great *Goliah* of hell, and en|countered him hand to hand, and conquers him in the wildernesse. But *Herod* hunts his life every where, the Pharisees revile him for a deceiver and Demoniack, send out for him to take away his life, and the people of the Jews pursuing him with all open hatred and hostility even to the death, and all the wicked tyrants and ene|mies as so many Amalekites and Philistims.* 2. Secret and underhand enemies, that should have beene loyall and loving to him, even his owne people that flattered him with their mouths, but imagined mischiefe against him, *Psa.* 41. 9. Such as *Doeg, Achitophel.* Nay he which eat bread with him at his table, his familiar that went up to the house of God with him. And more then all this, he that came out of his owne loynes, his owne son *Absalom;* besides the sonnes of his father, 1 *Sam.* 17. 28. So our true *David* had not onely his owne Jewes and brethren hating him with an horrible hatred, and cal|ling his blood upon themselves; but his owne Disciple that had beene so familiar with him, that went to the house of God often with him, that knew all his haunts and waies, betraying him, and delivering him to bee crucified. And thus Christ himselfe expounds that in *Psalme* 41. 9. of himselfe and *Iudas, Luk.* 22. 21. And therefore Interpretors expound such execrations, as *Psa. 59. 13. Consume them that they be no more,* not so much litterally against *Saul* and other enemies of *David;*Page 67 as against the Jewes and enemies of Christ shadowed by them; and so conceive them as they be Propheticall pre|dictions of Jerusalem and the Jewes forty yeares after Christs ascension, and of the present wrath upon the har|dened Jewes, whose hatred against Christ liveth at this day, as the curse liveth on them.* 3. His deli|verances and

victories, with many of which the Lord honoured him. As 1. *Saul* layes wait every where to take him, and pursues him from place to place; but *Da|vids* feet were made like Hinds feet in expedition to avoid his enemy whether *Saul* or *Absalom;* who cha|sed him as hunters the silly hare, and he escapes them all though narrowly and strangely. Christ Jesus was often sought after and laid for by his enemies, no kind of snare was undevised to take him in his talke, in his doctrine, in his life and conversation; no meanes unattempted to take his person, but hee escaped their hands strangely. Sometimes he went through the midst of them all, who having strong purpose yet had no power to take him, till the time wa• come that he delivered himselfe. 2. *Saul* having wearied himselfe in pursuit of *David,* sent messengers to take him three severall times, 1 *Sam. 19.* 20. but they among a company of Prophets began to prophecy, the spirit of the Lord comming upon them, and they went without him. So the Pharisees sent mes|sengers to apprehend Christ and bring him before them; but comming to him (as *Sauls* messengers to *David)* and hearing his gracious words, had no power to take him; but went away preaching and proclaiming (as they prophecying) *never man spake like this man, Ioh.* 7. 46. 3. In the comparison between *Saul* and *David (David* having slaine *Goliah)* was sung: *Saul hath slaine his thou|sand, but David his ten thousand, 1. Sam.* 18. 10. But there is no comparison betweene the victories of *David,* and of this sonne of *David,* who hath slaine the great *Goliah* the Devill who defied all the host of Israel; and not de|stroyed the devill onely, but overcame death, hell, the grave; and chased before him all the armies of sinnes, and bands of temptations which come out against the Israel of God. 4. in that noble victory *David* cuts off *Go|liahs* head with his owne sword: So in the wildernesse the devill, the great *Goliah* used Scripture against Christ, and Christ overthrowes him and cuts off his head by the same sword of the Spirit, the word of God.

And now daily he convinceth the wicked enemies by the testimony of their owne *conscience, Rom.* 2. 15. He nee|deth no other sword or weapon against them then their owne.

IV. *David* was a type of Christ in his Kingdome:* first,* in respect of the entrance, secondly, of the admini|stration, thirdly, of the continuance or eternity. 1. *Da*|*vid* entred not without strong opposition, much con|tempt and disdaine: so our *David.* For of both it was verified,**the stone which the builders refused, is become chiefe stone of the corner.* No man was more despised of *Sauls* courtiers then *David,* who was thought farre enough from the Kingdome: so no man so much despi|sed and rejected of the *Scribes, Pharisees,* chiefe *Priests* and people, as Christ. *Barrabas* an honest man to him; and yet was mightily and unexpectedly invested into his Kingdome by his glorious rising from the dead. 2. In his administration.**David* will judge uprightly, and sing mercy and judgement; he will endure no hate|full person in his presence. But our *David* is the just and righteous Judge of all the world; and most sincerely dis|spenceth mercy to the penitent sinner, but feedes the impenitent with judgement.* 3. In the continuance or eternity. God promised mercy to *David* and his seed *for ever,** which promises are not to be extended to his carnall succession, for the princely dignity is taken from them. Their glory was eclipsed in the captivity, and where be now any of *Davids* race according to the flesh? Page 69 But the everlasting seed of *David* is to bee meant. 1. Christ himselfe, in whom his kingdome is perpetua|ted. 2. The true Israel as well of Gentiles as of Jewes by faith ingrafted into the Messiah, in respect of whom shalbe no end of his Kingdome. Thus in all those spee|ches wherein *David* professeth he will praise the Lord *among the Gentiles,**David* must be taken as a type of Christ, who by his Spirit set forth the praise and true worship of

God among the Nations to the end of the world. And so *Paul Rom.* 15. 9. interprets it of the calling of the Gentiles. For *David* could not doe this literally and in person, among whom he never dwelt nor came, but onely in him whose type he was.

V. *David* was a type of Christ in respect of Christ his propheticall and Priestly office.* 1. *David* by his sweet musick allayes *Sauls* madnesse, 1. *Sam.* 16. 23. Christ by the sweet voyce of the Gospell stills the evill spirits which molest and vexe men, and gives them peace and quietnesse in mind and conscience. And in the dayes of his flesh, how he sought to cure and allay the spirituall madnesse of the wicked Scribes and Pharisees against him, is plaine in the story. 2. *David* brings back the Arke to his right place. 2. *Sam.* 6. So did Christ, the truth of Gods Law obscured by the *false glosses* of Scribes and Pharisees;* and reduced the true sense and meaning of it, And freed his Church (signified by the *Arke)* from the spirituall thraldome and captivity of the Law. 3. *David* builds an Altar in the grounds of a stranger, 2. *Sam.* 24. 24, namely, Araunah the Jebusite: The true *David* builds up a Church among the Gentiles, and sets up Gods worship among them that were strangers from the Covenant. 4. *David* offers a sacrifice, and the Lord accepts it, sending fire from heaven to consume it, 2. *Sam.* 24. 25. Christ offers the most acceptable sa|crifice that every was ▪ in which both *Davids* and all ours must be accepted; and in which alone the Lord smels a savour of rest.

I. As the spirit of God came on *David* after his anoynting,* 1. *Sam. 16. 13:* So did it on our true *David* after his baptizing: to fit them to their waighty offices. Learne 1. That he that is not fitted and furnished with gifts of the spirit in some measure, and attempteth any office in the Church or commonwealth, is

not called by God; whose wisdome will not send a blind man for a seer, nor a dumb man on his message or errand. Would a man know whether hee have received of this spirit for his office?* A note is, when God stirres up his will in that office to performe all the desire of God. *Isa.* 44. 28, he saith to *Cyrus: Thou art my shepheard, thou shalt performe all my desire.* The Magistrate is a shepheard; he must doe in judgement what God himselfe would doe in repres|sing vice, and cherishing religion, else the spirit (who is not contrary to himselfe) leads him not. The Minister is a shepheard; hee must speake nothing but what God would speake for the incouraging of grace, and disgrace of sinne and sinners. God speaks peace to his people and feeds the impenitent with judgement, and he that in his ministery doth speake sweetly to wicked men, and broacheth a vessell of gall and wormewood for godly men to drinke, is not sent by God on that errand: hee crosseth the spirit which hee pretendeth. 2. Art thou a private Christian, see that the same spirit rest on thee, and that thou hast received of the same anoynting. For 1. he that hath not the spirit,* is *none of Christs:* and 2. what is it to us that the spirit rest and light upon Christ, if he should determine all his fruits and graces upon him? But in that the sweete oyntment and Balsame poured upon the head of our high Priest runnes downe to the *skirt of his garment,* that is, to the lowest member of his Church, *Psa,* 133. 2, hence are we sweetly and ad|mirably refreshed. Findest thou emptinesse or want of grace? fly to this fulnesse, but observe the diverse manner. Page 71 To the head is given the spirit in all fulnesse: to us mem|bers, *of that fulnesse, Ioh.* 1. 16. To him beyond all mea|sure: to us according to measure.

II. That Jesus Christ is the right and undoubted King of his Church of whom *David* was but a shadow.* And it will be worth our labour to enquire how farre the *truth* exceeds the type. 1.

For originall, *Davids* kingdome and all other Kings and kingdomes are me|diately from men, either from some meane family, as Jshais, or some greater house in some corner of the earth: But the kingdome of Christ is immediatly and un|changeably from heaven. *Dan. 2. 44. the God of heaven shall raise up a kingdome,* that is immediately; for mediat|ly all kingdomes, Kings, and power is from him. 2. In [2] respect of unction.* All they are annoynted. 1. by men, 2. with materiall oyle. 3. to be temporary Saviours. 4. from temporary dangers. But Christs annoynting was by the Spirit of God, with more divine and excellent oyle *above all his fellowes, Psal.* 45. 7. that he might be a spirituall and eternall Saviour; a Jesus saving his people from their sinnes, and such spirituall evills as pertaine to the life to come. 3. Their titles are stately and glo|rious. [3] *David* as an Angell of God,* as the woman of Tekoah said, so Caesar *Augustus; Charles* the great, *Con|stantine* & *Alexander* the great, to set out their glory. But all these are nothing to the true and undoubted title of Jesus Christ:* who is *King of Kings and Lord of Lords, Rev.* 19. 16. And if this were too little he hath another, for he is *God and man in one Person:* our *Immanuel,* a style too high for Pope or Potentate, for men or Angels, *Isay 7.* 14. 4. Their Scepters are of metal, gold or silver, [4] which they hold in their hands,* and by them they save or slay innocent or nocent: But his Scepter is but *verball,* which he holds *in his mouth,* the word and breath of his mouth more pure then the gold of Ophir, more potent then all the Scepters of all Kings put together: By this Page 72 he slayes the wicked. *Hos.* 6. 5. I slew them with the word of my mouth. 2. Thes. 2. 8. *he shall slay that wicked man* of sinne *with the breath of his mouth.* Other Kings by their Scepters can kill men, but cannot make them alive a|gaine when they have done: but Christ by his word can quicken and make alive dead soules and bodies. They by theirs can be dreadfull to men: Christ by his drives backe [5] devils, diseases, death, and all adversary power. 5. In port and state.*

1. Their banners and ensignes ex|presse their noble acts, and the honourable exployts of them and their progenitors, which are glorious in the eyes of men: Christs banner for his kingdome of grace is his Crosse, or rather the Gospell, a doctrine of the Crosse, to the world foolishnesse or basenesse; but in his kingdome of glory, the signe of the sonne of man, that is, such glory and power as agrees to none else. 2. Their servants and attendants must be rich, stately, noble, and the sonnes of great Princes must be nearest to attend them: Christ Jesus (in contempt of what the world ad|mireth) will have his servants poore, meeke, lowly; not such lofty Lords as so farre excell the Emperour in worldly glory as the Sunne the Moone, the Popes ridicu|lous claime; and yet they be sonnes of God, heires of heaven, brethren of Christ, and of the royallest blood that ever was. 3. When they ride in progresse, they shew their state, pompe, and worldly glory. Great *Alexander* gets upon his *Bucephalus: Pompey* triumphs upon an Elephant: *Anthony* rides upon Lyons, *Aurelia*|*nus* upon Harts and bucks. Christ (had his kingdome beene of this world) could have imitated them. But while he was in the world (to shew that his kingdome had no similitude nor correspondency with the pomps of earthly kingdomes) in his progresse hee gets on an asse, and instead of a saddle of state he had poore mens clothes spread under him. But when he shall shew his glory, he shall ride upon the Clouds as on an horse with Page 73 such attendants and majesty as all the Potentates on earth were never capable of, nor shal be able to behold. 6. In amplitude and absolutenesse. They will be free [6] Monarchs and commanders,* their will and every word of theirs must be a Law: But never was any kingdome absolutely Monarchicall but Christs, al earthly Kings ever held in fee of him.**By me Kings raigne.* Never any other included all kingdomes of the world in it, and under it, but this. Never any to whom all Princes were subiect, but this, Never was there any of them which shall not be broken to peeces by this little stone,

if it stand in op|position against him, *Dan.* 2. 45. 7. In dispensing [7] justice.* 1. They must judge *by evidence and proofe,* by the sight of their eyes, and hearing of their eares, but he shall not doe so, *Isa.* 11. 3. For he shall try and discerne the reynes, and secrets of all hearts, and shall judge things as they be, not as they seeme. *David* judged according to the hearing of his eare, rashly against *Mephibosheth:* Christ shall not doe so. 2. They can pronounce their subjects just and innocent: but he can make them inno|cent and just, communicating his owne righteousnesse to them, which no Prince can doe. 1. *Cor. 1. 30. He is made to us righteousnesse.* 8. In meanes of upholding and [8] maintaining.* 1. They must winne holds, as *David* Sions fort, and enlarge themselves by force of armes, dint of sword, multitude of souldiers: But Christ sends but twelve unarmed poore men, who wonne and sub|dued the whole world with the word onely in their mouths, such a word as was the greatest enemy to the world,* and corrupt fashions of it. This is the *weapon mighty under God to cast downe holds.* 2. They, if they want men, money, munition, must despaire of at|taining or retaining their rights: But Christs kingdome (being neither set up, nor held up by military power) shall be upheld by the invisible and secret power of the spirit. If all worldly power be against it, never despaire, Page 74[9] it thrives best in opposition. 9. In things to be at|tained.* In them the best things are honour, pleasure, ex|ternall prosperity,* and this for a time: But Christs King|dome stands not in meat or drink, but in *righteousnesse, peace* of conscience, *joy in the holy Ghost,* in grace here, and glory hereafter. The wealth of Christs subject is to be rich in grace, rich in good works, his honour to be of the stock and linage of Christ, his pleasure a patient and painfull expectation of the pleasures at Gods right hand. And these being eternall, the kingdome of Christ must needs be eternal: now this being the glory of the kingdom of Christ, we have need of faith to discerne it, and a great measure of humility

before wee can resolve to become subjects of it. The theefe on the Crosse asking Christ to remember him in his Kingdome, *Augustine* askes him: *What Royalty doest thou see?*Seest thou any other crowne then that of thornes, any other Scepter then Iron nayles, any other purple then blood, any other Throne then a wooden Crosse, any other gard then executioners?* Was there now so great faith in Israel? Let our faith touch the top of this Scepter, let us submit our selves to his word for the present, and cast our eye beyond the present upon his second comming, when wee shall see him ride upon a white horse, not upon garments but upon the Clouds in power and great glory; entring, not Jerusalem, but the stage of the whole world; to render unto every man (even Kings) according as they have done in the flesh good or evill.

III. *David* was called and annoynted to bee King,* but betweene that and the installing, or enjoying of his Kingdome, he had many troubles, doubts, and feares that made him stagger, and say: *I shall surely one day fall by the hand of Saul:* So was the true *David* Jesus Christ annoynted with the fulnesse of the Spirit, and called to be King of his Church, but before his installati|on into his Kingdome, many afflictions, persecutions, Page 75 feares, yea death it selfe overtooke him for our sakes, *Isa.* 53. Wherein he said, *My God why hast thou forsaken me?* So must it be with us, who must be content to suffer before we can raigne; to be crowned first with thornes as Christ was, and stand with Christ on Mount Gol|gotha, before we come to Mount Olivet, see *Acts 14. 22.* It is so ordained by God,**that we should make our way through a straite to state, through thornes to Roses, through troubles to rest, through stormes to the haven, through ver|tue to glory, through conquest to triumph, through warre to peace, through the Crosse to heaven.* And this processe God the father strictly observed with his beloved son, as was

necessary, *Luk. 24. 26. Phil.* 2. 8, 9, he was *humbled,* therefore *God exalted him.* And this is the Lords ho|nour, to honour his servants raised from the dunghill; that they may know the way to glory lyes by humi|lity.

IV. It was ever the lot of the Church to have in it secret and inbred enemies,* as *David* and Christ had; even such as eat bread at his table, and dipped in the dish; and these have alwaies prooved more mischievous then open and forraigne enemies. The Church ever had hy|pocrites and false brethren, Satans spyes; who, professing the same Christ and religion, eating bread at the same table of the Lord, and making shew of friendship in the communion of Saints, joyning in the hearing of the word and prayer, yet watch the haunts of Gods servants to spy their weakenesse, and where they lye open to advan|tage. Every one sees they advantage not themselves, but by all meanes undermine the Gospell and professors; so as the silly dove of Christ can find no rest for the soale of her foot. And never was the Church so woun|ded as in the house of her friends. *Cant. 1. 5. The sonnes of my mother were angry against me.* This being the estate of the Church, to be hunted as the silly hare from one Mush to another, and no where safe, it must make us Page 76 1. more wary. 2. desire our rest. 3. love that promise, *Come with me from Lebanon,* * &c.

[5] V. Comfort the Church. That Jesus Christ is the true *David.** 1. Wee have strong deliverer and de|liverance. *David* pulled the sheepe out of the Lyons mouth, and the Lamb out of the paw of the Beare, 1. *Sam.* 17. Christ the true *David* hath delivered his cho|sen flock out of the power of Satan, death, and damna|tion.* 3. Be contented to be rejected of all sorts of men: not enemies onely but of brethren. So was *David,* so Christ, and

the servant is not better then the Master. It was ever the lot of truth to bee rejected of the buil|ders, as was *David,* as was Christ: few nobles, few wise: nay many great Rabbies (professing the key of know|ledge) were greatest enemies to the truth, as the truth is in Christ, that is, to the sincere profession and practise of Christianity. Nay the basest sort made mouthes and scor|ned them both: And are there not now such as would scorne out the truth of grace were it possible? 3. Though Christ the chiefe corner stone may be refu|sed, he cannot be remooved. *David* must be King against all the hearts of his enemies. So Christ shall keepe his place and headship against the gates of hell: he is a King everlasting in his Church, and of his Kingdome shal be no end.* He is a King *euer present in his Church,* and needs no Vicar, nor hath put it off to his pretended Vicar, who claimes to be King of Priests and Princes. He is a King present in his Church, not as *Baal* among his worship|pers either asle•pe, or in his journey, or otherwise taken up, but ever intent for the safety of the Church, watch|ing ever to overturne the open power and private pol|licy plotted and planted against his kingdome. Let us with faith and hope ever lift our eyes up to his ban|ner, and stand close to our victorious Captaine. For as Souldiers losing the sight of their Ensigne are in ex|treame hazard of confusion: so we, if we suffer Christ to Page 77 slippe out of our eyes and hearts, hazard the losse of our salvation.

CHAP. XI.

10. Salomon a type of Christ: in 6. things.

I. IN person and condition.* Both *Salomons;* both *Iedidiahs,* that is, beloved of God; both Kings of Israel, both Kings in Jerusalem, both Preachers in Je|rusalem, both somes of *David,* yea both sonnes of God. [1] To both agrees that,* 2. *Sam. 7. 14. I will be his father, and he shall be my son:* But with this difference, *Salomon* was the sonne of

God by adoption and grace: the true *Salo|mon* by nature and eternall generation.

II. *Salomon* was *a peace-maker,* ful of peace. 1. *Chro. [2] 22. 9. A sonne is borne to thee which shall be a man of peace,*and I will give him rest from his enemies; therefore his name is* Salomon, *and I will send peace and quietnesse on Israel in his dayes.* A notable type of our *Salomon,* who himselfe is the *Prince of peace,** whose Scepter is a Gospell of peace, whose subjects are sonnes of peace, whose kingdome stands in righteousnesse, joy, peace, &c: at whose birth the Angells sang, Peace on earth. But with difference, *Salomon* could preserve onely outward peace: but Christ makes up our peace with God and all Creatures, and brings sweet peace and upholds it in our consciences. 1 *Kings 4. 25. Salomon* procured that in his dayes *all Israel and Iudah dwelt without feare, every man under his Vine and figtree,* in respect of outward tranquility and security: but our *Salomon,* that every beleever is redeemed from enemies to serve God *without feare* of sinne,* Satan, hell, damnation. *Salomon* brought peace but could not esta|blish it in his owne dayes, much losse after him; for pre|sently Page 78 after, the kingdome was rent into peeces: But our *Salomon* brings a peace which none shall take away.

[3] III. *Salomon* excelled all other men in wisdome and knowledge, 1 *King.* 4. 29, 30. But Christ is the wis|dome of the father,* and farre excells *Salomon;* as in whom are hid all the treasures of wisdome and know|ledge, *Col.* 2. 3. For 1. *Salomon* had wisdome by do|nation and gift: Christs was native and proper. 2. *Sa|lomon* by all his wisdome knew not mens thoughts: but *Christ knew what was in man, Ioh. 2. 25. 3. Salomon* though very wise in himselfe could not infuse his wis|dome into others to make them so: But Jesus Christ is made of God our wisdome, 1 *Cor.* 1. 30. because he is not onely our head as King, but as Mediator, unto whom we as members are mystically united. 4.

Salomon was not so wise in the beginning of his raigne, nor in the end: but our true *Salomon* was never destitute of the wisdome of God. 5. *Salomons* wise sayings have commended his wisdome in all the Church of God; the fame of his wise speeches and actions spred through the World: But much more hath the fame of Christs do|ctrine and miracles,**Mat.* 4. 24. And *never man spake like* our *Salomon,* by his adversaries confession; therefore not *Salomon.*

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[4] IV. *Salomon* was a type of Christ in that he was a King of greatest royalty, wealth and glory that ever was.* He so inriched his subjects, that silver and gold were as common to them as stones in the streets, 1. *King.* 3. 13. no King on earth was like *Salomon:* but *Salomon* was no King to Christ.**Cant. 3. 11. Come forth ye daughters of Sion, looke upon King* Salomon *with the crowne wherewith his mother crowned him &c.* That was (no doubt) royall and glorious to behold; but we shall see all *Salomons* glo|ry nothing to Christs. For 1. *Salomon* had but one Crowne:* but Christ hath *many Crownes on his head,* 2. The maids of Sion admire *Salomon* for his, and re|verence him: but all the Saints in earth and heaven ho|nour and worship Christ with divine honour, which is given to none but God. 3. *Salomon* without wealth and abundance cannot enrich his subjects: but Christ out of poverty enricheth his: He being rich be|came poore to enrich us. 4. *Salomon* enricheth his people with silver, gold, and earthly wealth: Christ the true *Salomon* doth his with heavenly and spirituall wealth; as of wisdome, the price of which is above silver; of faith much more precious then gold; and all other graces to which all worldly wealth is but as stones in the street, yea dung and drosse. 5. *Salomons* throne was set above all the thrones of the Kings of the earth: but Christs farre above *Salomons.* He is the great King of glory exalted unto the right hand of God; and ruleth not a small corner of the earth, but hath all power in heaven and earth. Neither doth Christs humility and abasement hinder his glory;

for when he was lowest he shewed greater glory in the least of his many miracles, then *Salomon* in all his royalty. Nay more, he was more triumphant upon the Crosse, and rode in more mag|nificence then ever *Salomon* did in all his golden Chariots.

V. *Salomon* was a type of Christ in 1. *building,* [5] 2. *dedicating,** 3. *ordering the Temple.* 1. In the buil|ding. 1. *Salomon* according to the wisdome and large heart which God gave him, built God an house where|in he dwelt at Jerusalem; for God kept house and *fire in Sion, Isa.* 31. 9. and *Salomon* set him up a standing house.* Our true *Salomon* builds an house for God, even for the blessed Trinity *to dwel in,** Not a materiall house of stones, or of gold, silver, wood, marble; but *a spiritual house of living stones.* And as the house is spirituall:* so are the meanes and instruments he useth. His rule is the word of God; *Psa. 19. 4. Their line is gone forth through all the earth, and their words into the ends of the world.* Page 80 The hammer by which he hewes and polisheth these rugged stones is the same word or doctrine of the *Law.** The cement by which he couples them to the head, is *faith,* and to the members, is love and charity. 2. *Sa|lomon* being to build his Temple could not find matter enough for his building in his owne country of Judea, but sent abroad to *Hiram* a Gentile, and to *Pervaim* (now *Peru* as some thinke) and to other farre and re|mote parts for supply: So our *Salomon* for his spirituall building gathers matter not onely out of Judea his owne ancient people, but contracts friendship with the Gen|tiles, and these come in out of the most remote parts of all the world to set forward that building, therefore the Church is now Catholike. 3. *Salomon* prepared *great stones* to lay in *the foundation of the house: 1. King.* 5. 17. but as great and costly as they were they could not up|hold that house, but it must fall to ruine and destruction: Our true *Salomon* by inimitable art, layes himselfe, a foundation in Sion:**an elect,*

precious, and chiefe corner stone, Vpon which firme foundation, he so aptly layes and knits every living stone, that is, every beleever, that all the gates of hell cannot prevaile against any one of them, *Mat. 16. 18. 4. Salomon* in that building pre|pared and hewed stones in Mount Lebanon, 1. *King.* 6. 7. and being so squared and fit, not an axe or hammer, nor any toole of Iron was heard while the house was a building. Our *Salomon* admits no stone into his building which is not first prepared and initiated by the word and Sacraments, and being fitted, layes them on the foundation without any more shaking by hammer or hatchet, and knits them to the other stones by the durable cement of Christian love and charity, so as now the noyse of contention, nor blowes of bitternesse and hatred are heard among them any more.* 2. In dedi|cation of the Temple. 1. *Salomon* consecrated that house to the service of God by solemne prayer, implo|ring Page 81 his eye of protection upon it, and his presence with it upon all occasions and necess•ties, 1. *King.* 8. 14. Our *Salomon* hath also dedicated his house, and by solemne prayer commended it to the care and custody of his heavenly father:* Nothing needfull for his Church hath hee forgotten to procure for it, not onely by that most effectuall and meritorious prayer, but also by his con|tinuall intercession now in heaven for it. 2. In that dedication *Salomon* framed a most excellent prayer, the forme of which is registred in Scripture: but our *Salo|mon* hath delivered us a forme and patterne of prayer: which is a great part of the riches of the new Testa|ment above the old.* 3. In ordering the Temple, that is, in the constitution of Gods true and publike worship in that Temple, in appointing the severall of|fices and officers of it. A type of Jesus Christ who ascen|ding on high appointed the officers of his Church; *some Prophets, some Apostles, some Evangelists, and some Pa|stors, and Teachers for the building up of the body of Christ, Eph. 4. 11. 12. 1. Cor. 12. 5, there are many administrations, but the same Lord.*

VI. *Salomon* was a type of Christ in wise dispen|sing [6] and administring justice. 1. in respect of gifts,* 2. of execution or manifesting them. 1. For the gifts, they are notably signified in *Salomons* Throne, which was exalted above all the Thrones of all Princes;* described, 1. King. 10. 18. 1. The matter was Ivory and gold wherewith it shined: Signifying the sincere and upright disposition of *Salomon* to justice and equity, shunning all corruption and by-respects which make men pervert Justice. And as these vertues made *Salomons* throne to shine: so the royall throne of Christ is a throne of Justice, *a great white Throne, Rev.* 20. 11. No|thing but sincerity and purity proceeds thence. Hee justifies no wicked person or cause, nor takes the ungod|ly by the hand. 2. The state of it. The King ascen|ded Page 82 to it by sixe stayres, signifying that the King riseth above all his subjects many degrees in practise of many vertues; wisdome, prudence, justice, fortitude, piety: So Christs Throne is infinitely exalted above all Princes, a|bove men & Angels, dominations, principalities, thrones, and set at the right hand of God; and himselfe as infi|nitely transcendeth all creatures in practice of all graces, in perfection of all holinesse. 3. The figure was round: signifying the perfection and simplicity of the minde in the Judge discerning causes; who could not abide any deceitfull, fraudulent, or hypocriticall courses or corners: Such is the Throne of Christ, in whom was never found guile nor deceit, neither can he abet, or not hate it in any. 4. There were two pillers or barres to beare up the armes of *Salomon:* signifying the rewards and defence of good men, and the punishment and re|pressing of evill men by the power of his arme, whereby Kings and kingdomes are sustained: So our Lord Jesus upholds his kingdome *by reward and punishment;** and in the last day shall set the sheepe at his right hand, and the goats on his left. 5. Two Lyons of gold standing by the stayes: noting the power and fortitude of the King, whose strength is as the strength of Lyons against enemies, and to

put in execution wise and soveraigne counsells. But *Salomons* strength was weakenesse to the strength of Christ; who as a couragious Lyon of the tribe of Judah shall teare and spoyle his enemies, *and none shall rescue, Hos.* 5. 14. 6. The foote stoole of it was of gold, 2. *Chr.* 9. 18. to note the freedome of the King from covetousnesse; that he ought to have his wealth under his feet, and so master them as they neither over|come nor corrupt him: So Christ the Judge of the world most perfectly despised the world; and at his appearing shall set it under his feet and burne it. 2. For ad|ministring according to those gifts. *Salomon* did with such admirable wisdome judge betweene the two har|lots for the living child, as *all Israel hearing the judge|ment feared the King; for they saw that the wisdome of God was in him to doe justice, 1. King.* 3. 28. But our *Salomon* is the just Judge of all the world, who shall passe a righteous sentence betweene the godly and the wicked, in that great and terrible day. *Mat.* 25. when all flesh shal see and admire the wisdome and power of God in him to doe justice.

For application, briefly.

I. *A greater then* Salomon *is heere,*Luk.* 11. 31. 1. Hence our Saviour perswades to come to him to partake of his wisdome,* wealth, peace, grace. But the Queene of the South shall rise up against this generation. For shee 1. a woman of weake sexe.* 2. a Queene enjoying pleasures at home. 3. undertooke a long journey *from the ends of the earth, Mat.* 12. 42. 4. Set aside the weighty affaires of her kingdome, the charge of her journey and gifts to *Salomon* not small, 1. *King. 10. 10:* the dangers, wearinesse, and all to heare the wisdome of *Salomon,* yet as a Gentile did all this: But many men and women professing Christianity will not step over their thresholds to heare the wisdome of a greater then *Salomon. Ob:* If *Salomon* or Christ were heere, we would. *Sol.* 1. The Jewes would say so, but

would not. 2. Hee that heares you, heareth mee. 3. He that will not heare us, would not heare Christ himselfe. *Ob:* Wee have businesse and occasions. *Sol:* 1. Many make occasions which might be avoi|ded. 2. Many pretend occasions. 3. Many have occasions, but so had this Queene, who would not be hindred from *Salomon* by the weighty affaires of a kingdome. 4. Whose occasions ordinarily hinder them,* they shall never taste of the supper. 2. Hence wee must labour to account it our happinesse that wee may have liberty to wait on the true *Salomon.* So the Queene of Saba: Happy are thy servants that may attend on thee, and heare thy wisdome. So our Saviour himself: Happy are they that heare the word and keep it. Happy we, if we saw our happinesse, that we need not with such cost and toyle seeke after our *Salomon.* For he comes to us, and knocks at the doores of our hearts, and offers to enrich us with treasures of wisdome. Let us open our gates that this King of glory may enter in. Let us receive the rules of wisdome from his mouth, and consider how unhappy they are that despise the word, of which both the *Salomons* were preachers.

II. Comfort that Christ is the true *Salomon* 1. Great were the blessings which *Salomon* procured to Israel,* but all temporary, and outward: but our *Salomon* procures greater,* spirituall and eternall. 2. *Salomon* prayes, and is heard for al that pray in the temple, 1. *King. 8.* Christ prayes, and merits that all prayers of Saints be heard, *Ioh. 17. 3. Salomon* could not be present in all his Kingdome at once. *Cant.* 8. 11. Salomon *had a Vine|yard, and let it out to dressers:* vers. 12. *but my vineyard is set before mine eyes.* Himselfe still walks in the midst of the golden Candlesticks, and watcheth for the good of it. 4. All the excellencies which now wee see and enjoy in Christ, are nothing to them wee shall see, as the Queene of Saba, halfe was not told me in my countrey. So as the glory, delight, pleasure, which our *Salomon* now gives us must affect our hearts to renounce carnall de|lights, and pursue those that are above. What is earth to heaven, that is, faith to

fruition? This is that, *Cant.* 3. 7. Behold his bed is better then *Salomons,* which was for price and safety most excellent; for threescore valiant men stood about it every night. But the spirituall mar|riage bed in the mariage chamber (the kingdome of glo|ry) surpasseth all comprehension: all sweetned with in|cense of holinesse, happinesse, glory, immortality, better then the best perfumes, there is perfect security, & lasting joy on their heads for ever.

CHAP. XII.

II. Jonah a type of Christ: in 4. respects.

IOnah *was a type of Christ,*as* Mat. 12. 39, No signe shalbe given them, but the signe of the Prophet *Jonah.*

I. In his name and office. Both *Ionahs,* both doves, one in name, the other in nature. Both mournefull, one in a sea of sorrowes shut in the whales belly, the other a [1] man of sorrows,* and such as no man ever sustained and overcame. Both Prophets, *Ionah* sent to preach repen|tance to *Niniveh:* Christ the true *Ionah,* the great Pro|phet of the Church was sent to preach the same doctrine to the world *Mat. 4. 17. Then Iesus beganne to preach and say, Amend your lives* &c. Both of them in expresse words must signifie to their hearers, that without repen|tance they were in state of perdition.

II. In respect of his death and suffering. In the [2] 1. kind,* 2. manner, 3. fruit. 1. The kinde; it was a willing death, a free will offring. For as *Ionah* when the tempest was raysed, freely offered himselfe to death when the Mariners would faine have saved him, *Ion. 1. 12. take me, and cast me into the sea* that the tempest may cease: So, when the storme of Gods wrath was boistrous against the sinnes of mankind, Jesus Christ our *Ionah* offered himselfe to the death; for he had power either to lay downe his life, or to retaine it, *Ioh. 10. 18. No man taketh away*

my life from me, but I lay it downe of my selfe. Ioh. 18. 5,**I am he.* 2. The terrible and dread|ful manner. For as *Ionah* was swallowed up of the Whale who made but one morsell of him: So Christ was swal|lowed up of death, and seemed wholly devoured of the curse of God. And as the one cryed in the Whales belly, & *out of the belly of hell, Ion.* 2. 2, and vers. 4. *I am cast away* *out of thy sight:* So the other cries upon the Crosse, *My God, my God, why hast thou forsaken me?* Both of them were in so extraordinary death, as in their sense they were in the deepest Hell.* 3. The fruit of it. 1. The appeasing of the wrath of God his Father. For, as *Ionah* once cast into the Sea, the windes were stil|led, *the sea ceased from her raging, Chap.* 1. 15. and there was a great calme: So Christ by his death pacified his Fathers wrath, stilled the rage of Satan, abolished the horror of death, which otherwise had never beene still and calme towards us. 2. To save his fellowes. For as *Ionah* must be cast into the sea to save his fellows from drowning, *Chap. 1. 12:* So must Christ bee over|whelmed with the waves of his Fathers displeasure, and (as *Ionah)* bee put to death by those that should have preserved him: but not for any desert of his owne, but to save his companions and brethren in the same ship with him from death and drowning: For so was the signification of his name, Jesus; so himselfe affirmed, *Matt. 20. 28. The Sonne of man came to give his life a ran some for many.* So also *Caiaphas* prophecied: *It is fit that one man die for the people, and that the whole Na|tion perish not, Ioh* 11. 50.

[3] III. In *Ionah* wee have a type of Christs buriall, noted by Christ himselfe.* For as *Ionah* was in the bel|ly of the fish,* three dayes and three nights: So must Christ bee detained in the grave, and lie under buriall three dayes and three nights, (parts put for the whole, as perhaps also in *Ionah)* till the case seemed desperate in both; not onely in their owne apprehensions (as I have before shewed) but in the disciples apprehension. *Luk. 24. 21. Wee thought this should have*

beene hee that should have delivered Israel, and behold this is the third day.

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[4] IV. *Ionah* was a manifest type of Christ in his re|surrection. For,* 1. As *Ionah* was taken into the Page 87 belly of the Whale whole, and passed through the ran|ges and armies of teeth as sharpe as speares, without breaking or crushing one bone of him, or the least limb of his body: So Jesus Christ passed through the strait gate of death, but as one bone of him was not broken; the speciall and extraordinary providence of God in both of them watching the whole businesse. 2. As the Lord spake unto the fish, and the fish against his will must cast up *Ionah* on dry ground: So the belly of the earth can keepe Christ no longer then the third day (no more then the belly of the Whale could keepe *Io|nah)* his blessed body must see no corruption. 3. As *Ionah* returned from his grave with a song of praise and thankesgiving, *Chap. 2:* So Jesus Christ returned to life from his grave with a song of triumph and victory, fore-prophecied, *Hos.* 13. 14. and accomplished, 1. *Cor. 15. 55. O death where is thy sting! O grave where is thy vi|ctory!* 4. As *Ionah* an Hebrew goes not to preach to the Ninivites, being Gentiles, till after his resurrection out of the belly of the Whale: So Jesus Christ an He|brew, not till after his resurrection, leaves the obstinate Jewes; and by his Apostles ministery and preaching turnes himselfe *to the Gentiles, Act.* 13. 46. 5. As *Ionah* after this delivery, went and preached the do|ctrine of repentance with great fruit and successe, to the conversion of all Niniveh, and preventing the fearefull wrath denounced to come within fourty dayes: So our Lord Jesus after his resurrection and ascension, sending out his Apostles to preach repentance and remission of sinnes, mightily prevailed, and suddenly converted ma|ny nations of the Heathen, and brought them to faith and repentance.

For Application:

I. Let us acknowledge a *greater then Ionah here,*Matth.* 12. 41. Lest as the Ninivits shall rise up against the Jewes,* they rise also against us if wee convert not, Page 88 nor repent at Christs doctrine as they did at *Ionahs.* For 1. Who are they to us?* They barbarous Heathens, and Gentiles, never instructed before: wee have beene trained in the Scriptures from childhood. 2. What were their meanes to ours? *Ionah* preached but three dayes to them: Christ hath preached, not three dayes as he, nor three yeeres as to the Iewes; but aboue three|score yeares.* He preached one sermon: Christ a thou|sand. 3. What was their Preacher to ours? 1. *Io|nah* was a weake man: Christ is God and man. 2. *Io|nah* a sinful man, cast into the sea for his owne sinne: Christ an innocent man, cast into the sea for our sinne. 3. *Ionah* a Prophet, a servant: Christ the Lord of all the holy Prophets, therefore of *Ionah. 4. Ionah* a stranger to them: Christ of our owne kindred and fa|mily. 5. *Ionah* preached unwillingly: Christ prea|ched freely, and spent himselfe for us. 6. *Ionah* prea|ched nothing but destruction of them and their City: Christ a sweet doctrine of grace, salvation, and the pro|mise of a kingdome of heaven. 7. *Ionah* came in|deed out of the belly of the Whale, but did no miracle for confirmation of his doctrine: Christ came both from the bosome of the Father, and from the heart of the earth, and did innumerable signes and miracles in which wee see his glory. 8. *Ionah* a most angry and impati|ent man, would faine die because the Ninevits did not: Christ a mirrour of patience will die least his hearers should. 9. To *Ionah* no Prophet gave witnesse, or foretold of him: To Christ *all the Prophets gaue wit|nesse, Act.* 10. 43. and spake before of him. Shall now Nineveh repent in sackcloth and ashes by *Ionahs* Ministery of three dayes; and shall not wee by Christs constant Ministery of threefore yeares? Shall Nineveh condemne Judea for not acknowledging a greater then *Ionah;*

and shall it not condemne us not repenting? whose sinne shall bee farre greater then that of the Jews, Page 89 who rejected Christ in his abasement and humiliation; but we reject the Lord of glory, now exalted.

II. In the type and truth the freedome of Gods fa|vour in the calling of the Gentiles.*_Ionah_ was a preacher of grace to the Gentiles:* and Christ was a preacher of grace not to Jews onely,* but the Gentiles also: being gi|ven for a light to the Gentiles, that he might be the sal|vation of Gentiles to the farthest parts of the earth. For 1. God is *not the God of Iews onely, but of Gentiles also. Rom.* 3. 29. 2. Christ was the promised *seed in whom all nations must be blessed. Gen.* 22. 18. Hence comes in our title to grace, and not from any desert of ours. For what is amiable in the wilde Olive? It is onely Gods free calling, who calls her that was not beloved, to bee beloved.

Object. If we bee grafted into Christ, and received into grace, all is well, we are in state good enough.

Sol. Some are grafted into the Church by profession of mouth onely, as all were *not Israel that were of Israel:* and some planted into it by the faith of the heart. The former are not altered from their wilde nature: the o|ther are renewed to the Image of Christ. Therefore let none content themselves with externall profession, joy|ning in the word, sacraments, and prayer; but labour for soundnesse of faith and grace, by which onely wee become branches of the true Olive; whereas to be han|ged as a scien, by a thred of profession, will not keep it from withering.

III. In both we have a certaine Embleme,* and proof of our resurrection.*_Rom._ 8. 11. If the Spirit of him that raised up *Ionah* and Jesus be in us, he shall also quicken our mortall bodies, and if the head be risen the members must rise also. For as God spake to the fish, and the fish gave up *Ionah* as from the dead: so shall God speake to the earth and sea and all

creatures, and they shall give up their dead. *Isa.* 26. 19. he shall say to the earth give, Page 90 and to the sea restore my sonnes and daughters, and they that are as seed under clods shall *awake and sing:* And these dry bones shall be againe covered with *sinews, flesh, and skin,* as *Ezek.* 37. 6. For as *it was impossible for Christ to be held ever under death, Acts* 2. 24. as impossible is it for his members. Let us comfort our selves in the ap|proach of death to our selves, or our friends, and by rising before hand from the grave of our sinnes, pro|vide for a blessed and joyfull resurrection. 2 *King. 13.* 21. a dead body, cast into *Elishaes* grave, quickned: so our soules and bodies.

IV. The wonderfull power and wisdome of God,* that can draw light out of darknesse. *Ionahs* casting o|ver board into the sea was the occasion of converting the Mariners: Even so Christs death converted many of them that were causes and authors of it. *Acts* 2. 36. 41. And as the Mariners lives were saved by casting *Ionah* into the sea: so all beleevers by the death of Iesus Christ. 1. Let us not measure Gods workes by carnall senses. This made the two disciples going to Emaus, *Luke* 24. to make but a bad argument: Hee is crucified, and be|hold this is the third day; therefore though we thought he should have redeemed Israel, wee are deceived. Whereas faith would have made a cleane contrary con|clusion: He is crucified, and this is the third day; there|fore he is the Redeemer. The Iewes, not knowing the Scriptures, and power of God, are hardned against Iesus Christ, expecting a great Emperour, as *Iulius Caesar,* or some great Monarch; not able to see that by so base a death, life could be procured. The carnall protestants are held off from the true imbracing of Christ, because they see the truth and sincerity of Christ every where so resisted and hated by great Rulers and Doctors; as if it had not been so in Christs owne person and Ministery; or as if Christ was not set as a sign or butt

of contradicti|on, whereas, therefore it must needs be he. 2. Let us admire Gods power and wisdome, and patiently with *Ionah* expect after darknesse light. And seeing God can turne the greatest evill into the greatest good of his Church; let us labour to make benefit of all evills hap|ning to our selves and others. 1. Even of our sinnes themselves, to make us more humble and watchfull for time to come. 2. Of our sufferings, as *Ionah* and Christ learned obedience by the things they suffered.

V. In the type and truth we have,* first terror on the one hand, secondly comfort on the other. 1. Wee see the waight of sinne committed pressed *Ionah* into the deepest sea of evils; and sinne imputed thrust Christ into a deeper sea, even the deepest hell. Both seem left of God in the hands of death; both cry out as left in the depth of hell. 1. Doe thou run from God and duty, and though thou beest Gods childe, thou maist finde God pursuing thee, as if he were an utter and irreconcileable enemy. 2. Make as light a reckoning of sinne as thou canst, the least of them shuts us or Christ out of heaven. Doth Christ undertake thy sinne, he sees not heaven till he die for it? Sinne imputed will not let Christ enter into heaven, but by his owne blood, yea through Hell. Thy sinne repented of held Christ, an innocent, out of heaven till he dyed for it: but where shall ungodly and impenitent sinners appeare? 2. This same collation affords us sundry grounds of comfort.* 1. Both seeme forsaken, neither of them was so; but both of them goe to his God. There is no time nor place wherein the childe of God may not boldly goe to God, and pray to his God, and say: My God, my God. 2. No deepe is so deepe but Gods hand can reach help into it, even into the Whales belly,* and heart of the earth. 3. The ex|treamest misery and death it selfe worke to good to the godly. See it in *Ionah: Where was feared p•rdition, there was found preservation.* The Whales belly was a prison indeed, but

to preserve him alive; a deep gulfe and a sea, Page 92 but to save him frō drowning. Can any man save a man from drowning by casting him into the sea? but God can. 4. When the case seemes most desperate, then the Lord steps in to help; when no helpe can bee expected any other way, after three dayes and three nights *Ionah* must be cast up, and Christ raised up. Never feare extre|mities, but then exercise thy faith most, for then is God the nearest: however, *trust in him though he kill thee, Iob* 13. 15. 5. The deepest sorrowes of Gods children end in greatest joy. God hath a dry ground for *Ionah* af|ter a sea of misery: a glorious ascending for Christ after his lowest descent. Whatsoever the sorrowfull songs be that Gods people sing here in Aegypt or Babel, they shall end in songs of joy and victory, and be changed into the *songs of Moses and the Lambe. Rev.* 15. 3.

CHAP. XIII.

The first borne: Types of Christ, 4. wayes.

HAving spoken of holy types in sundry special *persons;* now of personall types in some *rankes and orders* of men,* sanctified and specially seperated to the Lord. Of whom, 1. Some were sanctified by birth, the first-borne: 2. Some by office, Priests, especially the High-Priest: 3. Some by vow, as Nazarites: 4. Some by ceremony, as cleane persons, legally cleansed from un|cleanenesse. Of these the first borne were speciall types of Iesus Christ.

I. As they were Gods peculiar. *Exod.* 13. 2. Sancti|fie [1] unto me all the first borne; for *it is mine.*

Quest. How were they Gods?*

Answ. 1. By common nature. But so were all both first and last borne through the world. For all the world Page 93 and inhabitants of it are his,**Psal. 24. 1. 2. By common grace.* So all the people of the Jews by reason of com|mon grace were his,

with whom God had plighted his gracious covenant, which was made to *Abraham* and all his seed, wheresoever they were borne; of whom hee made choice as his peculiar, though all the earth was his. *Exod. 4. 22. Israel is my first borne,* that is, not only the first people and nation that first professed the true wor|ship of God, and had priority of the Gentiles who were yonger brethren; but the first borne by a speciall electi|on and choice of that from all other people; whom hee would accept as his beloved in the Messiah the first born of all creatures, and among whom he would stablish his covenant, and raise up his worship, thus hee dealt not with other nations. 3 *By a speciall right.* The first borne of Israel were Gods by a singular right as no other childrē of any other family were, namely by right of that singular deliverance of all the first borne when he de|stroyed all the first borne of Aegypt. And therefore pre|sently after that destruction he makes challenge of them, *Exod.* 13. 2. Thus is Jesus Christ the Lords first borne by a singular right, not common to man or Angell, whe|ther we respect his nature or office.* 1. In his nature he is first born, as sonne of God, *the first begotten of all crea|tures, Col.* 1. 15. begot before all Creation. And thus he is not onely *the first begotten, before whom there was none;* but *the onely begotten after whom is none. Iohn 1. 14. the onely begotten Sonne of the Father;* the first borne with|out a second or brother. 2. In his office hee was first borne by speciall prerogative. 1. for the kinde. 2. for the undertaking. 3. for the accomplishing. 1. For the kinde, in that he was Mediator, God and man in unity of person, and the onely redeemer of his Church. In this regard, *Rom.* 8. 29. he is called the *first borne among ma|ny brethren.* Which phrase noteth quality, not equality with him, some similitude but no parity betweene him Page 94 and beleevers. He holds his birth-right as the Sonne of God by nature; and wee by grace made the sonnes of God, he disdaines not to call us

brethren. 2. For un|dertaking his office. 1. In his incarnation, he was the first borne of his Mother.*_Mat. 1. 25. till she had brought forth her first borne Son;_ not in respect of any that his mother had after him, but because she had none before. 2. For the strange maner. He was the first borne of a virgine, and so never had brother. 3. He was the first borne without sinne. 3. For accomplishing his office in his resurrection. He is called the first begotten or first borne of the dead two wayes. 1. In respect of his father who first begot him from the dead. Whence his resur|rection is called a begetting. *Act.* 13. 33. thou art my sonne, this day have I begotten thee; the Apostle apply|ing it to the resurrection of Christ. And had not the Fa|ther thus begotten his sonne from the dead, we had ne|ver been raised from death. 2. In regard of himselfe, whose priviledge it was to raise up himselfe from the dead by his owne power, *Rom.* 1. 4. As himselfe said, I have power to take up my life againe. And being risen, he was the first that ascended in body and soule into hea|ven. Thus consider Christ, as God, as Mediator, as in|carnate, as raised, and ascended; he is the Lords first born, and the birthright belongs to no other.

[2] II. The first borne of Israel was the second, and next to the father of the family, yea, after the father, instead of the father: So is Christ to his family, the Church; he performes all offices of a carefull and tender father, and takes on him not the affection onely of a father, but even 1. the name of a father. *Isa. 9. 6. Father of eternity.* 2 the office of a father. 1. He supplies the meanes of *spirituall* life, as they of *naturall.* 2. Hee nurtures and teacheth his Church. 3. Hee provides for the present, and be|stowes the inheritance of eternall life.

[3] III. The first born had the preheminence among the Page 95 brethren, and were chiefe in office and authority, rulers in the house after their fathers, and Priests in the family, before the Leviticall order was established. *Gen.* 27. 29. when *Isaac*

blessed *Iacob* for *Esau,* supposing him the first borne, one part of it was: *Be Lord over thy brethren, and let all thy mothers children honour thee.* So all the sheaves must bowe to *Iosephs.* And *Gen.* 49. 8. when *Iacob* blesseth *Iudah,* this is added as his right: *Thy fa|thers sonnes shall bowe downe unto thee.* Here in they were speciall types of Christ; who in all things must have the preheminence as first in time, in order, in precedency, first in the excellency and dignity of his person. Of whom,* comming into the world, was said: *Let all the Angels of God worship him.* And for glory and authority he sits on his fathers throne, the onely King of kings, who hath *a name above all names. Phil.* 2. 9. And *Heb. 2. 9.* we see *Iesus crowned with glory and honour,* the head of the mysticall body, the Prince and head of all his bre|thren. And besides he is the high Priest of our professi|on, by offering up himselfe a sacrifice for us. Thus Christ is first in order, in glory, in Priesthood.

IV. The first borne had a *double portion* in goods, [4] *Deut. 21* 17. Signifying 1. The plenitude of the spirit & grace in Christ,* who was anointed with oyle of glad|nesse *above* all his fellowes. 2. The preheminence of Christ in his glorious inheritance, advanced in glory and majesty incomprehensible by all creatures.

I. Out of the occasion of the Law of the first borne,* learne, that the more God doth for any man, the more he ought to conceive himselfe to be the Lords, and the more right and interest the Lord challengeth in him. For therefore the first borne were his by a speciall right, because he had not onely delivered them out of Aegypt, as others; but from the speciall plague of Aegypts first borne. Speciall mercies call for speciall service. More mercies are more bonds of obedience. And new mercies are so many new cords to draw and fasten us to God and duty. Is it not reason, that the more it pleaseth the Lord to become ours, the more we should become his? Ought

not great benefits become great binders? And should not great love bee a great loadstone of love? Should not strong cords of Gods love draw us strongly to love our God? Examine the encrease of Gods mercies on thee in all kindes, and whether they have had this fruit, to make thee more dutifull. Hath God multipli|ed blessing on thy head that thou shouldest blesse thy selfe in wickednesse? Hath God continued mercy that thou shouldest continue sinne? Art thou the Lords by Creation, providence, redemption, stored with all per|sonall kindnesses pertaining to life and godlinesse, to con|tinue a slave to sinne and Satan? Remember good *Io|sephs* conclusion, *Gen.* 39. 8, 9. My master hath dealt thus and thus with me, advanced me from nothing to this e|state, committed all to my trust, kept nothing from me but thee, *How then can I doe this great wickednesse, and sinne against God?*

2. If Christ be the true first borne,* of whom all they are but types; we must give him the honor of his birth|right. The whole Church, and all the sonnes of that mo|ther must honour him; all the sheaves of the brethren must vaile and bowe to his sheave. Let not the basenesse of his birth, the humility of his life, the ignominy of his death, the shame of his crosse, the poverty of his profes|sors, the weaknesse and frailty of his followers, draw our eyes aside from him (as the Jews at this day) but ac|knowledge him the first borne, esteeming him (as doth the Church) the chiefe of ten thousand; and with the A|postle esteeme to know nothing but Christ and him cru|cified.

Quest. How shall we honour Christ as the first born?

Sol. 1. If we honour him with the same honor that is due to the Father,**Iohn* 5. 23. 2. Advance his estate above our owne or other mens, confesse and professe his name though with losse and disfavour. 3. Depend upon him, and make him our chiefe refuge, for all the fa|mily depended on the first

borne for protection, so doe members on the head. 4. Greeve to offend him by sin. How pitifully can men and women grieve for the death of their first borne? So much more should we that our sins have pierced Gods first borne, *Zach.* 12. 10.

III. Here is a ground of much consolation.* 1. In that Christ being the truth of the first borne, from him the birthright is derived unto us beleevers as it was from *Reuben* unto *Iudah,* and wee partake of the same birth|right with our head. For here is a difference betweene the type and truth of the first borne. They had all their priviledges for themselves: but Christ not for himselfe but for us. Whence his elect members are called the Congregation of the first borne written in heaven, that is, whose names are written in the booke of life. And farther; the more those first borne had, the lesse had the other brethren: but the more Christ hath, the more have we, seeing of his fulnesse we receive grace for grace. If he be strong, he is strong for us, if rich, he is so to us. If he be Prince and Priest of his family the Church, here|by we recover the dignity we had lost by sinne; and of slaves and vassalls of corruption, are made *Kings and Priests,* that is, the first borne *to God, Rev.* 1. 6. If he have a double portion of the spirit, so have wee by him. *Isa. 40. 2. speake to the heart of Ierusalem,* her iniquity is for|given; she hath received double at the Lords hand for all her sinnes, that is, a double portion of grace and fa|vour. As *Ioseph* made *Benjamins* messe to be doubled: so our Jesus doubles his spirit on the elect. If he have a double portion of glory, immortality, and heavenly inheritance; so have we in him, being coheires with him in the same inheritance, *Rom.* 8. 17. 2. Comfort. Being Gods first borne through Christ, wee are deare unto God. So *Exod. 4. 22. Israel is my first borne,* that is, deare unto me, as the first borne, commonly are dea|rest to their Parents. Israel, before his receiving into the Covenant, was the worst of

all people, and smallest in it selfe, and in Gods eyes, *Deut.* 7. and 9. 4. But afterwards being (in the right of the Messiah) Gods first borne, be|came deare to him as the apple of his eye. Now what a joy is it to the beleeving soule to see God a father looke towards it as a father to his first borne? So fareth it now with us, being so made in Christ. 3. Com|fort. God takes notice, and revengeth all the wrongs done to the Saints, because they are his first borne. Let Aegypt offer injury to Gods first borne, God will say, Slay every first borne of man and beast in Aegypt; let them see, in the punishment, their sinne. For can a ten|der father see an arme or a legge of his first borne cut off? Would it not go to his heart to see him dismembred? And can the Lord Jesus endure any wrongs and cruelties done to his members, and this not pierce his bowels? A man may sometime see his child in want, and correct his first borne for his farther good, send him to bee schooled and trayned in some course under a sharpe discipline; but to see him wounded, to see him bleed, cast off, troden under fee•, he cannot endure: No more the Lord. Let no man, never so great, dare to wrong the godly; for he will rebuke Kings for their sakes.

IV. Seeing in Christ the first borne wee attaine the birthright;* let every Christian beware of prophane|nesse, and passing away his birthright as *Esau,* who *sold his birthright for pottage, Heb.* 12. 16. and therefore called *prophane.* So doe they that exchange spirituall things for temporall, earth for heaven. As many, who pretend a part in Christ; but in *Esaus* language say: Give me my pottage, my silver, my honour, my profit, my pleasure, let them take their religion, their preaching, praying, and precisenesse, a bird in hand is worth two in the Page 99 bush. This contempt of their priviledges robbed the Jewes of them, who being cast out of favour, of first borne become the last of all people, and now wee Gen|tiles are stept into their

birthright. Let us be wise in the entertayning our prerogative conscionably, expresse our love to Christ and his Gospell, not hatred, as they, least provoking the Lord he deale with us in justice as he did with them. For if *he spared not the naturall branches (Rom. 11. 21.)* What reason hath he to spare us?

V. Learne to grow in conformity with our elder brother Christ,* with whom wee cannot be *equall,* but *like* as brothers. All must have one father, one flesh, one spirit. For the brotherhood stands not in communion of flesh and blood, for so every man were his brother, but in the spirituall union by regeneration, *Ioh.* 1. 13. We must be like him in affection, like him in affliction, like him in the combat, and like him in the Crowne. How like unto Christ is he that resists and despises the spirit of grace, that having onely humane nature, hath no whit of *that divine nature, 2 Pet.* 1. 4. When heardest thou this first borne brother to sweare or lye? Or be idle in speech, wanton in behaviour, carelesse of his course, or company? When was he ashamed of thy cause, of thy Crosse, yea or curse? But thou art ashamed of his Crosse and cause. When did he revile, rebuke, hate? Would he be like us in every thing, even in our evills, sinne onely excepted? should not we be like him in grace, to be like him in glory?

CHAP. XIV.

Priests: Types in the deputation to their office.

OF the rankes and orders of holy persons some were sanctified and seperated to the Lord by office or function,* As the Priests and high Priests, who of all other were most expresse types of Jesus Christ. *Heb. 4. 14. We have a great high Priest, which is entred into heaven, even Iesus the Son of God.*

- The Priest a type of Christ
    - 1. In deputatiō to his office, wherein

- 1. his choice
    - 1. for his tribe
    - 2. for his per|fections.
- 2. his consecration.
- 3. his apparrell.

- 2. In execution of it. Actions
    - 1. Common.
    - 2. Ministeriall.

Sect. I.

I. The Choise had respect 1. To the tribe. He must come of one onely tribe of Levi,* which was by God of all the tribes seperated, and appointed by God to exercise the Priesthood in the Tabernacle, and to per|forme whatsoever belonged to the holy Ministery. This signified Christ our Mediator who must bee a speciall and singular man, *taken from among men, Heb.* 5. 1. as they, true man as they. For he must be true man in nature and affection that must mediate and negotiate mans cause with God, and so taken from men to stand in the midst betweene God and man. True it is, our Lord came not of Levi, but *out of Iudah, Heb.* 7. 14. with the reason, for he was not to be after the manner of *Aaron, but of* *Melchizedek, verse 15:* and because hee was to change the Priesthood, and would doe it in the tribe, and was to bee *a Priest not after the carnall commandement, but after the power of endlesse life, verse* 16. But yet he was expressely typed by those Priests. Neither was it with|out a spirituall signification, that *Aaron* the first of those high Priests should bee *Moses* brother. For what more brotherly league then of Christ to *Moses,* of grace to the Law,* and of the new Testament to the Old? 2. To the perfections. For in the choice of the Priest were requisite many externall perfections. *Levit. 21. 17. Who|soever of thy seed hath any blemishes, shall not prease to offer the bread of his God.* Hee

must not be blind, lame, nor mishapen. Wherein the Lord would not onely provide for the dignity of that calling in that infancy of the Church; which otherwise (if the Priesthood had beene in outward shew contemptible) many might have drawen not their persons onely into contempt, but even all such holy things as they handled: But especially to signifie Jesus Christ our high Priest to bee without all blemish, the onely immaculate Lambe that takes away the sinnes of the world. For although no other mortall man could be without some blemish of sinne or other; yet it became us to have such an high Priest as is holy, harmelesse, undefiled, separate from sinners, *Hebr.* 7. 26. And as our Lord was spotlesse, and without all blemish; so also perfect in all parts and perfections. He wanted no part, no gift, no sufficiency to discharge that function too weighty for men and Angels.

I. In this our unblemished high Priest wee have a sufficient cover for all our blemishes both of soule and body.* 1. If never so blemished in soule by sinne, by infirmity, if wee have a thousand wants and eye-sores; if we bewaile and resist them, here is helpe and remedy in our high Priest against them all. For as those persons that had such blemishes might not stand at the Altar to Page 102 doe duties there, yet they were allowed in the Congre|gation, and to eate from the Altar of the sacrifices as the Preists did, *Levit. 21. 22:* So all defects and weaknesses, which the Saints carry as a burthen, shall not hinder them from participating in the good things purchased by Christs sacrifice, nor cast them out of place of the elect, neither here nor for ever. 2. Be thou never so ble|mished, and deformed, or maimed in body, now (the truth being come) God respects not according to the outward appearance. And although the honour of the Ministery must bee respected, and the choisest of our children are not too good for Gods service;

yet now it is farre better, a good Minister without an eye, or a hand, or foot; then a Congregation without a good Minister.

II. All these outward perfections of the body in all the Priests high and low,* point us to such endow|ments and gifts of minde which the Lord expects in Ministers, before they attempt this high calling. 1. He of all men must not bee blind or ignorant. *Hos. 4. 6. Because thou hast refused knowledge, thou art rejected from being a Priest to me.* How should he be a light to others that himselfe is in darknesse? If the eye bee darke so is all the body. 2. Hee must not have either a blind or a blemished eye, an eye filled with envie at another mans gifts and prosperity: Nor a squint eye, looking indire|ctly upon every thing; not aiming at Gods glory, or the building of Christs Kingdome, but his owne glory, wrath, lusts, ends. 3. He must not be lame or cripled in his feet, but make right steps to his feet, *Heb.* 12. 13. Upright in his way; not right doctrine onely, but right life also. 4. Hee must not have a flat nose, that is, without discretion, or judgement to discerne truth and falsehood, good and evill, things fit and unfit. As the nose discernes smells; so to discerne companies and courses. 5. Hee must not have a crooked backe, ben|ded downwards and almost broken with earthly cares; hindering his eye from looking towards heaven, and in|terrupting heavenly contemplations and studye. And so in the rest. Would God such care were had in the choice and permission of Evangelicall Ministers, as in the Old. We should not see the Churches pestered with so many unworthy illiterate men fitter for any trade then this so holy calling.

Sect. II.

II. His consecration set downe,*_Exo._ 29. 1. where|in were three thi•gs. 1. Washing. 2. Anointing. 3. • Sacrificing and purifying with blood. And this consecration to continue seven dayes together. Which in generall shadowed the surpassing sanctity and purity of Christ above all other men and Angels: Whom the devills themselves call _that holy One of God, Mark._ 1. 24. In speciall,*_verse 4. the washing_ did not onely admonish them to cleanse and purge themselves from the inward defilement of their sinnes before they undertooke that holy calling; but plainly pointed at the washing and Baptisme of Christ; who undertaking his Ministery went into the water and was baptized, _Mat._ 3.

The anointing by the holy Oyle,*_verse_ 7. signified the anointing of Christ with the holy Spirit without mea|sure. _Isai. 61. 1. The Spirit of the Lord hath anointed me to preach. Psal. 45. 7. God, even thy God hath anointed thee with the oile of gladnesse above all thy fellowes._ In which regard Christ was called by eminency,*_the an|ointed of God;_ and the Priests as types, _touch not mine anointed._* In this anointing. 1. The matter, holy Oile; signifying the Spirit of God and his gifts, for much similitude and agreement betweene them. 1. That was made of the most precious things in all the world, _Exod. 30. 25:_ So the holy graces of the Spirit are the best things in the world, _Luk._ 11. 13. there is no gift to this. Oile swimmes aloft: So the Spirit and graces are highest. 2. No stranger had that Oile, but onely per|sons and things sanctified: So none but Gods Elect have these precious and saving mercies. _Ioh. 14. 17. The world cannot receive it,_ that is gifts not common, but of sanctification. 3. That perfumd all the place where it was: It is the Spirit of God that sweetens and perfumes all our actions and natures, otherwise most corrupt and loathsome to God. 4. That sanctified the thing to which it was applied, and set it aside to an holy use. Without this Oile the sacrifice of the Jew was as if hee had

killed a dog. It is the Spirit that sets us apart, and sanctifieth to the Lord us, our persons, our actions, 2. *Tim.* 2. 21. The service that wants the spirit is hatefull to God. 5. Oile is cleare and shining, and makes o|ther things anointed to shine: The holy Ghost within, enlightneth the mind, and brings in the true light and knowledge of God. 1. *Ioh. 2. 27. the anointing shall teach you all things.* 6. Oile hath the force of fire in pene|trating and subtly pearcing, and is the fuell and feeder of fire and flames: So the Spirit of God is a pearcing fire in the heart, and kindles and maintaines in it the ardent flames of the love of God. Holy thoughts as sparkes flie upward. 7. Oile suppleth, cherisheth, comfor|teth: So the Spirit of consolation anoints *with oile of gladnesse, Psal.* 45. 7. It is he that brings peace and tran|quillity into consciences. 2. The measure, powred in abundance upon *Aarons* head.* Not dropped but pow|red, signifying the abundance of gifts and graces most plentifully conferred upon Christ our head. For as it was proper to the high Priest to bee anointed on the head, whereas the common Priests were anointed but in their hands, not on their heads: So was Christ as the head anointed with oile above all his fellowes, and recei|ved the spirit beyond measure,* signified by powring on the head. 3. The communication of this oile. It Page 105 stayed not on *Aarons* head, but ranne downe his beard even to the skirts of his garments: signifying that the Spirit of grace distills from the head unto all the mem|bers of his mysticall body the Catholike Church. First the Spirit descends and sits on Christs head, then on the Apostles, in likenesse of fiery tongues, running downe as it were by *Aarons* beard; and from them upon other inferiour persons beleeving their word,* as unto *the skirts of his garment.*

Now a threefold Application hereof.

I. In the anointing of the high Priest,* the eminen|cy of Jesus Christ above all creatures; whose very Name carrieth in it a note of principality, being called *the high Priest of our profession.** And in that this whole conse|cration of the high Priest, in most solemne and stately manner was but a darke shadow of his solemne inaugu|ration into his Office. And by this anointing Christ is differenced from the most excellent Priests and Prophets that ever were, *Aaron, Moses, Elias.* Some of them had a most glorious vocation, as *Moses,* and in the en|try of their callings, graced with most divine and power|full miracles: but never any had the spirit sitting on his head but hee. None of them by their anointing had all graces, nor any grace in perfection, but onely begunne and in small degree. *Moses* a beleever wanted faith sometime, as when he smote the Rocke which he should have spoken to; and the meekest man in the world was sometimes to seeke of his meeknesse. *Aaron,* though the oyle was powred on his head, was weake; as in murmuring against *Moses,* and in making the calfe: But in our high Priest all graces and vertues were not incho|ate onely, but perfect. In him knowledge of God was most perfect, holinesse most perfect, and all kinde of graces in highest degrees. Grace sits in his lips, not on|ly to move the mind, but to change it. None of them by anointing could receive graces for others, but for Page 106 themselves onely: but hee receives such a measure as runnes over to the sanctifying of the lowest and meanest of his members. Hence, 1. *Ioh. 2. 27. the anointing which wee have of him, dwells in you, and teacheth you all things.* And 2. *Cor. 1. 21, 22. It is God that anointeth us in Christ; and sealeth, and giveth us the earnest of the Spirit.* Thus our Lord Jesus is advanced above all, his oile shines brightest, and swims aloft above all others.

II. In *Aarons* and Christs anointing and furnish|ing to their Office:* Ministers must labour for a greater measure of this ointment then

others, to runne downe from them to their skirts. They must pray by the Spirit, watch by the Spirit, walke by the Spirit. An uncon|verted Minister may doe another good, but hee hath no promise of blessing, nor doth any good to himselfe. As the holy ointment was kept in the Sanctuary: So Christ is the Sanctuary whence this oile comes. The pipes are the word preached, Sacraments, prayer, societies of the Saints and Gods people. And such Ministers as con|temptuously contemne the conduit-pipes through which this oile drops and flowes, scorne to come to Sermons, and joyne in holy exercises; how doth their oile drie a|way? Instead of this oyle that should fall from them, a deale of pitch and slime, froth and filthinesse falls on their skirts.

III. In the communication of this ointment unto us the skirts,* we learne that Christ is not for himselfe, but for us. And therefore, 1. Examine if thou beest anointed. This is to bee a Christian, to bee anointed as Christ was. Scornest thou this holy oile in thy selfe or others? Know thou shalt one day wish the mountaines to fall on thee, on whom this oile falls not. 2. Hence draw strength in temptation. Remember, If sollicited to sinne, Oh I have the anointing; I am taken up, and set apart to Gods use; I am for God and his glory, *Neh. 6.* 11. 3. Use meanes to attaine a farther measure, and Page 107 be liker Christ. Thou missest a Sermon, or the Sacra|ment; thou knowest not what drops of oile thou hast missed. 4. Have a care to walke as such as are anoint|ed, smelling sweet every where in holy lives, speaches, prayers; in all things edifying thy selfe and others. Leave a sweet smell every where behinde thee. Let it drop downe from us to others round about us.

The third thing in the high Priests consecration was sacrificing,**Exod.* 29. 1, 2. In which, 1. Observe in generall, that the Priests must be consecrated by offering all sorts of sacrifices for them; and therefore they must take a calfe, two

rammes, unleavened bread, cakes and oile, *vers.* 1, 2. 1. Because of the speciall holinesse and honour of their calling who are to come so neere unto God, who will bee specially sanctified in all that come neere him. 2. Because sinne in them is more hate|full then in any other, and in expiating their sinnes, as much is required as for the sinnes of all the Congregati|on. 3. Because they were to offer unto God all the gifts and sacrifices of all the people of all sorts; and therefore for them must be offered all sorts, to sanctifie them not onely in generall, but to their speciall services betweene God and his people.* 2. In particular: The first of these sacrifices must be a sinne offering, *verse* 10. For which they must; 1. Take a calfe and offer him for the expiation of sinne, *verse* 14. This yong calfe was a type of Christ, who onely by his owne oblation expi|ated our sinne, which otherwise made our selves and duties most hatefull. 2. This calfe must be presented before the Lord and his Congregation: signifying the willingnesse of Christ to offer up himselfe for the sinnes of men, *Iohn. 19. 11. 3. Aaron* and his sonnes must put their hands on the head of the calfe, *verse 10:* not onely to confesse they were worthy to die for their own sinnes, but to professe also that the death which they deserved, was by the death of the Messiah (the high Priest of the new Testament) removed off them, and transferred upon the beast. And not onely the imputa|tion of our sinnes upon Christ; but also is signified that wee must lay our hand by a true faith upon Christ our head, if we expect any comfort from his death and pas|sion. 4. The calfe must be killed before the Lord, at the doore of the Tabernacle, *ver. 11:* signifying both the death and crucifying of Christ, as also the fruit of it by the place. That by his death, as by a doore, an entry is made for us into the Church, both militant and tri|umphant, *Heb.* 10. 20. 5. The blood of that sinne-of|fering for the Priest must be put on the hornes of the Al|tar, and the rest powred at the foot of the Altar, *vers 12:* signifying; 1. The

sufficiency of Christs death to purge and reconcile us to God. 2. The plenty of grace and merit in it for many more then are saved by it. For being sufficient for all, it is not helpfull to all, nor to any that tread under foot this precious blood; the extent of the benefit is to all the elect. 3. The large spreading and preaching of the Gospel of salvation by Christs blood, through all the coasts and corners of the earth (as the blood sprinckled on the foure corners) and that by the finger, hand, and ministery of men. 6. The fat must bee offered unto God; but the flesh, skinne, and dung must be burnt with fire without the host: signify|ing: 1. That Christ offered himselfe, and the best parts he had, suffering in soule and body. 2. That hee must suffer without the host, without the gate of Je|rusalem, *Heb.* 13. 12. and carried out our sinnes out of Gods sight. 3. That nothing but blood comes on the Altar: For onely the blood of Christ his Sonne clean|seth us from all sinne.

Note hence,* that the Priests in the Law must bee put in mind that they were sinners, and needed a sacrifice for themselves. By which they were to take notice of a difference betweene themselves and our high Priest. Page 109 1. There was no perfection in their persons; for they must offer, and lay their hands on the head of the sa|crifice, confessing guiltinesse. 2. Nor in their Ministe|ry, in which the high Priest need offer for his owne sins. 3. Nor in all their Consecration; they could offer no sa|crifice to wash away any sinne, their owne nor others; onely they did point at the sacrifice of Christ: but by his consecration he could offer himselfe a meritorious and sufficient sacrifice for the sinnes of his elect. Thus is our high Priest advanced above them all.

The second of these sacrifices in the Consecration of the high Priest was to be a burnt offering or Holocaust.* The use of which was to signifie the dedication of him|selfe and all that he had,* to be purified by the Spirit (as by fire) to the use of God in his service, as that Holocaust was, *ver.* 15, and 19. Most things in this were common with the former. 1. The blood must be sprinkled on the Altar round about: signifying the full remission of sinnes purchased by the blood of Christ, and the commu|nication of all his benefits, and the vertue of his whole passion to be applyed to the whole Church; for sprink|ling still betokens application. 2. The inwards and legs must be washed in water, *ver.* 17. signifying that Christ should bring no uncleane thing in his offering, but he should be absolutely pure within and without; in his minde, thoughts, affections, signified by the inwards; and in his conversation, motions and walkings, signified by the legs. 3. The burning of the offering wholly, *ver.* 18. signified 1. the ardent love of Iesus Christ; who was all consumed as it were with the fire of love and zeale towards mankinde upon the Crosse. 2. The bitternesse of his passion in his whole man, who was as it were consumed wholly with the fire of his fathers wrath due to the sinnes of man. 4. As the burnt offer|ing ascended up to heaven in fire: So Iesus Christ ha|ving offered himselfe a whole burnt offering ascended up into heaven, & so obtained an everlasting redemption for his Church. From whence also he sends the fire of his Spirit, as on the Apostles, so on all beleevers in their measure. *Iohn* 14.

Note from this sacrifice for the high Priest;* that first he must offer the sinne-offering, and then the other sacri|fices for consecration. This burnt offering nor the others following could never have been acceptable, if the sinne-offering had not gone before, and sinne by it expiated. Learne hence, that so long as we are in our sinnes, all our sacrifices and service are abominable. Sinne unremoved lyes in the way of thy prayer. The blinde man could say, *God heares not sinners.**

And *David, If I have delight to sinne,*God will not heare my prayer.* Sinne unrepented and unpardoned makes thee hatefull in the house of God; thy hearing doth but more harden thee, the sacraments become poyson unto thee, for thou by thy sinne castest poyson into the Lords Cup, and so eatest and drinkest thy owne damnation.

Let this be our wisdome,* first to offer our sinne-offer|ing. It is the Lords owne counsell. *Isa. 1. Wash you, cleanse you, and then come and let us reason.* And as our Lord advised us in case of reconciliation with man, wee must much more practice
in case of our recōciliation with God.
If thou hast brought thy gift to the Altar, and thou remembrest that God hath ought against thee; first re|concile thy selfe to God and then to man, and so bring thy gift. There be two graces which we must bring be|fore God in all our services in which we would finde acceptance. The former of preparation; that is, repen|tance which prepareth aright to the performance of good duties. The latter of disposition; and that is faith which disposeth the party aright in the whole cariage of them, for this purifieth the heart, exciteth the will, sees the weaknesse, seekes a cover, and findes acceptance.

The third sacrifice in the consecration of the high
Priest was the peace-offering,* or the Eucharisticall sacri|fice; the use of which was, both that *Aaron* should shew his thankfulnesse to God who had advanced him to so high an office,* as also to obtaine of God by prayer such high and excellent gifts as were needfull for the executi|on of the same: and this pointeth directly at Jesus Christ. 1. The blood of this Lambe was to be put on the lap of *Aarons* eare, upon the thumbe of his right hand, and on the great toe of his right foot. Signifying 1. That all the actions of Christ, his hands, feet and parts were red with his passion. *Psal. 22. 16. they pierced my hands and feet.* 2. The whole obedience of Jesus Christ to his fa|ther even to the death,* called a piercing or *boaring of the eare.* 3. That it is Christ who sanctifieth the eares, hands, and

feet of the Priest and people. The eare to heare divine Oracles, the Priests must first learne then teach. The hands to worke the actions of grace and ho|linesse. The feet to direct and lead into all holy moti|ons and conversation, all must be washed by the blood of Christ that we may be wholly cleane. As both our Sa|viour teacheth by the washing of the disciples feet, *Iohn 13.* 5, 6. As also in *Peters* request, *Lord not my feet onely, but my hands and head, Iohn* 13. 9. 2. A part of this sa|crifice went to the Priest, part to the offerer, signifying that both Priest and people have part and interest in the death of Christ; as also that Christ did not onely deliver himselfe to death for us, as this Ram, but also giveth him|selfe to feed us to eternall life. *Iohn 6. 55. My flesh is meate indeed.* 3. It must be heaved up before the Lord, aud shaken too and fro every way. *ver.* 26. Signifying 1. The lifting up and heaving of Christ upon the Crosse. 2. The heaving up of our hearts in thankfulnesse to God for so great benefits. 3. That the merits of Christ our true sacrifice, and benefits of his death should, by the preaching and publication of the Gospell, be spred abroad into all corners of the world, as that sacrifice was shaken every way, East, West, North, and South. 4. This sa|crifice must alwayes be offered up with cakes of unlea|vened bread tempred with oyle, *ver.* 23. Signifying, 1. the most perfect purity of Christs life and doctrine without all leaven of sinne. 2. That Priest and people must in service to God lay aside all leaven of maliciousnesse. 3. The oyle notes the soft and loving kindnesse of God and Iesus Christ, chearing and suppling the consci|ence by the sweet meditation of it; as also how joy|fully and gladly we ought to serve the Lord, and with cheerefulnesse present before him all the parts of his worship.

Note hence,* as the eare, hands, and feete of the high Priest must be touched with blood before he attempt any part of his office: so our care must be that all our parts all our actions and affections bee

touched and purged with the blood of Christ. So *David, Psal. 51. 2. Wash me throughly. Reason.* 2. Because sinne hath defiled the whole man; all his parts, all his actions, all within him, all without him. 2. This foulenesse sticks so fast, as it is no easie matter to bee cleansed. Nothing in the world can fetch out this soile but the blood of Christ. Not all the water in the sea, nor all the holy water in the Sea of Rome can wash away one sinne. 3. All thou doest or performest depends upon the merit of this blood, and dignity of this person and passion for accep|tance. The knowledge of thy duty must be sprinkled with this blood, for that is signified by the eare. The un|dertaking of duty, by the hand. The progresse and per|severance in it by the foot. All must bee presented in him and by him, and finde grace and acceptance. If I wash thee not, thou hast no part in me.

Qu. How may I know that the blood of Christ hath touched and purged me?*

Ans. 1. It is not enough that Christs blood be shed, but it must also be sprinkled. If thou contentest not thy Page 113 selfe that Christ hath died for all, but seest how necessa|ry it is to apply it to thy self. 2: If thou hast an hand to lay hold on Christs blood and besprinkle thy selfe with it. A man washeth his face with his hand. This hand is faith, which takes up the blood of Christ, and applyes it to ones selfe, as did *Paul,* who dyed for me. 3. If it wash the whole man within and without, which no other blood could do. The blood of sacrifices under the Law *could not sanctifie the conscience,* but onely the out|side, *Heb.* 9. 9. but this can and must *purge the conscience from dead workes, ver.* 14. And under conscience is con|tained the whole innerman,* purged *by the merit of his satisfying blood,* and *by his spirit renewing our nature.* And for the outward man, 1. If thy right eare bee touched, thou hast the hearing eare rightly to heare the word of God. Thou hearest to learne; for to hearken is better then the fat of Rammes. 2. If thy right hand be touched, that thou art an active Christian, not an hearer onely of the

word but a doer, and unto knowledge of the doctrine of faith joynest obedience of faith, thou keepest the faith working, as knowing that obedience is better then sacrifice, thou darest not doe what seemes good to thy selfe, or is right in thy owne eyes, but what is rightly ruled by Gods word, for that is the right hand touched. 3. If thy right foot be touched, that thou walkest in the right way with a right foot, not making crooked pathes to thy feet, but ordering thy conversation aright. And all this with right ends and affections, the feet of the soule laying aside all sinister ends and intentions in all thy obedience, and directing all to the honour of the true *Aaron* and high Priest Jesus Christ. 4. If thou findest the effects of Christs blood sprinckled.* 1. Pacification of conscience, for this blood speakes better things then *Abels* for us, and in us; for us, to God by intercession: in us, by perswasion that the Lord looking on the blood of Christ, rests wholly on it as a full satisfaction for all our sinnes; for this is the end of shedding, *remission of sinnes, Mat. 26. 28;* there|fore of sprinkling. 2. Daily *sanctification through this sprinckling. 1 Pet.* 1. 2. For out of the side of Christ issues water as wel
as blood; the one redeeming
from condem|nation, the other
frō vaine conversation, the one purgeth frō the death of works,* the other *from dead works* them|selves, The sprinkling of this blood admits not security, or idlenesse, and carelesnesse; nor suffers a man to sinne against this blood by impenitency, unbeleefe, despising of grace, horrible swearing, and foule lusts. But makes the Christian truely noble, as one now descended of the blood of Christ; scorning the base and foule courses he formerly affected. Find these markes, and comfort thy selfe, thou art sprinkled with Christs blood. Thy whole course is sanctified; all thy hearing, all thy obedience, be it never so weake in it selfe, bee thy unworthinesse never so great, it shall bee no barre to thine acceptance with God, for

every thing sprinkled with this precious blood is sweetned and accepted.

Sect. III.

III. The third thing in the deputation of the Priest to his office, is his apparrell, appointed by God, and called holy garments, glorious and beautifull; farre differing from all other mens. And they signified, 1. The function to be glorious and excellent. 2. The fitnesse of their persons to that office. 3. The glory of the true high Priest Jesus Christ, of whom *Aaron* was but a figure. For all the glistering shew of these Priestly garments set forth the more the Angelicall brightnesse of all the vertues which should shine in Jesus Christ.* The Priestly garments appointed by God were tenne in number; of which •oure belonged to the inferiour Priests, *Exod.* 28. 40. 42. 1. A linnen garment: Which signified the white garment of CHRISTS righteousnesse and innocency;* which they were to ap|peare in before the Lord if they would be acceptable in their persons or duties. Noting to us by the way, that every godly Minister weares a white linnen garment, not woven and made by men, but by God; not without him, but within him; not a shadow or ceremony, but the sub|stance and truth, to which all shadowes give place. Nay there is no private man that is godly but he must weare this white linnen garment, having put it on in the laver of regeneration: as *Gal. 3. 27. whosoever are baptized into Christ,*have put on Christ.* 2. A girdle vers. 40. which signifies constancy and stability in the truth, both in our high Priest Jesus Christ, who was not a reed shaken but a firme rocke: as also in his members, who are com|manded *to stand fast, their lines girt with verity, Eph.* 6. 14. Hence followes, That the Ministers word must not be yea and nay; his course must be constantly gracious and watchfull. And for private Christians, *Heb.* 13. 9. Be not carried about with divers and strange

doctrines; for it is a good thing that the heart bee stablished with grace. 3. A bonnet,*_vers._ 40. A symbole and signe to them of Gods protection still covering them in their faithfull service: signifying to us the Lords cover and faithfull protection both over our head, and over his members for his sake. So as, every faithfull Minister hath a bonnet, Christ carries him as a starre in his right hand, and covers him from the rage of Satan and the world, else should he not stand a minute. And every faithfull member of Christ is so covered as an haire cannot fal (much lesse the head) without the will of his heavenly father.* 4. The breeches, ver. 42. putting more comelinesse upon the uncomely parts. Signifying to them and us 1. What reverence we ought to use in the service of God; farre remooving thence every uncomely thing. 2. Sha|dowing out the true and perfect holinesse, with which Christs humanity was cloathed; and not onely with that but with the Majesty of his deity, which highly graced and honoured the despised and fraile humanity, which had *no forme nor beauty, Isa.* 53. 2. 3. Not darkely re|presenting that care and respect which our Lord and Saviour Christ hath of his inferiour, base, and despised both Ministers and members through the world. *Isa. 41. 14: feare not worme Iacob; I will helpe thee.*

To the high Priest belonged sixe peculiar garments,* First the Ephod, *ver.* 4. In which 1. The matter, it was not wooll or silke,* but linnen which riseth out of the earth, *Ezech.* 44. 17. Signifying that holy flesh of Christ which vayled his deity as a garment; and that it was taken not from heaven but from his mother on earth, as the matter of that garment grew immediately out of earth.* 2. The forme, it was a long white garment: signifying the long white garment of Christs absolute righteousnesse; white, innocent and unspotted; and long, to cover all our nakednesse, without eeking or patching of

merits.* 3. The ornament of it. In it were set two Onyx stones, and in them the names of the twelve tribes of Israel ingraven, which *Aaron* carryed upon his shoulders: signifying 1. That the names of the godly are not lightly written but fast ingraven in the love and memory of Christ, as those names were ingraven in very hard stones. 2. That Christ doth still carry his Church on his shoulders; lifting them up out of dust and misery, and bearing them upon the shoulders of his power and providence as on Eagles wings, *Deut.* 32. 11. Or as the good shepheard brings home the sheepe on his shoul|ders, *Luke* 15. 5. According to his gracious promise, *Isa. 46. 4, I have made you; I will also beare you, and I will carry you and deliver you.** 4. The use of it. The high Priest in this garment carryed on his shoulders the names of Israel into the Sanctuary before God: so our high Priest in the garment of his righteousnesse presents his Church (shadowed by the twelve tribes) without spot or wrinckle or any such thing; and carries into heaven on his shoulders, even into the true Sanctuary not made with hands, those whose names are written in the booke of life.* 5. Distinction. As the high Priest carryed the names in severall precious stones, and severally ingraven: so our high Priest takes speciall notice of every particular member of the Church, neglects not the meanest, but knowes them by name, as the head can name every member of the body, and contemnes not the meanest. *Rev.* 3. 4, the Church of Sardi had a few names, that is, godly persons so well knowne to Christ as men by their names.* 6. The propriety of it. It was not lawfull for any but *Aaron* and the high Priest to use this garment, nor might any imitate it, for it was the fall of *Gideons* house, *Iudg.* 8. 26, 27, for making an Ephod like that of the Sanctuary. It is true there were ordinary Ephods holy garments common to inferiour Priests, as *Saul* put to the sword foure score and five Priests that wore an Ephod, 1 *Sam.* 22. 18. And used by the Levits, as *Samuel* very young ministred in an Ephod, 1 *Sam.* 2. 18. And it

may be there were some garments called Ephods which great men did weare, and no holy garment, as 2 *Sam. 6. 14. David* danced before the Arke girt with a linnen Ephod. But this Ephod was peculiar to the high Priest, and in no garment else might he pre|sent the names of the twelve tribes: signifying that no garment of righteousnesse may be expected or imitated, in which God can behold his Church, but this of Jesus Christ. And whosoever seeke elsewhere, *are abolished from Christ* to their destruction, *Gal.* 5. 2. 4. Oh the fearefull case of Papists that seeke to have their names written in another Ephod of their owne weaving and making!

The second garment peculiar to the high Priest,* was called the brestplate of judgement, *ver. 15:* the most pre|cious part of all his garments.

I. In respect of the twelve costly and glistering Page 118 stones which were set in foure rowes according to the number of the tribes,**ver.* 17. to the 22. In which 1. The shining of these stones signified the shining purity and innocency of Jesus Christ both in himselfe, and in his members. If they be pure as the sun, faire as the Moone, what is he?* 2. Their price, of great value and worth: signifying what a price the Lord Jesus valued his Church at. He accounteth not beleevers as common and base stones, but more precious then his owne life. How vile and despicable soever they seeme to men, and tro|den under foot heere below as common pebles; yet Jesus Christ sets another price on them. 3. Their place or situation.* They are set in the pectorall, and *Aaron* must carry them on his heart: signifying that Christ hath as much care of his Church as if it were in|closed in his heart; lets out his blood to make roome in his heart for them.* 4. Their number, Twelve, accor|ding to all the tribes: noting that there is a roome in the heart of Christ for every one of the elect. None can anticipate or prevent other.

With him is plentifull re|demption. The former without the latter shall not be perfected,**Heb.* 11. 40. 5. Their order. They stand in foure rowes in a comely quadrangle: signifying the comely order that Christ hath stablished in the Church: some in higher place, some in lower, some of one ranke and vertues, some of another, as those stones, but all stand seemely and fitly ▪ And this order wee must maintaine, keepe our rankes as they did.* 6. The figure. The foure square, *ver. 16:* signifying the stability and firme|nesse of the Church, as a foure square turne it any way is firme. Satan and all deceivers shall not pick one stone out of Christs Pectorall. The gates of hell shall not pre|vaile against him that is fixed in that rocke and stone of Israel.* 7. Their use. That *Aaron,* who before bare the names of Israel on his shoulders before the Lord, might now beare them on his heart continually for a Page 119 remembrance before the Lord, when he goeth into the holy place, *ver. 29:* signifying 1. The ardent love of Jesus Christ towards his Church, who beares it not onely on his shoulders as a shepheard, nor onely in his armes as a nurse: but upon his heart, and in his heart never to forget our good. If *Aaron* may forget the names he carries upon his shoulders, he cannot the names upon his breast or heart, so cannot Christ forget the Church he hath taken into his heart. *Isa. 49. 15, Can a woman forget her child, and not have compassion on the sonne of her wombe? though they should forget, yet will not I forget thee.* 2. Bearing of the names continually before the Lord on his heart, signifieth the continuall mindfulnesse and intercession of Jesus Christ for his Church in that hea|venly sanctuary, *Heb.* 7. 25. By vertue of which all our prayers get audience and acceptance.* 8. The quan|tity. As all the names of Israell were gathered into a narrow compasse: so Jesus Christ our Mediator shall *gather together into one, all the despersed sonnes of God:* and present them before God as the most beauti|full and precious parts of the world, *Ioh.* 11. 52. He shall make a short account in the

earth, in comparison of the wicked who will take up more roome.

II. In respect of the Urim and Thummim which were put in the brestplate of Judgement,*_ver._ 30. Of which Rabbi *David* a Jew saith: It is unknowne to us what these signifie. And what this precious monument was (put by Gods appointment into the fold of the Pectorall) no man living can tell. I take it to be no worke|manship of man, but a sacred monument immediately received from God. But expresly they signified Jesus Christ 1, in their names, 2, in their use.

1. Their names,* Urim and Thummim. Urim sig|nifieth lights in the plurall number. Note that there were not lights and shining before in the Pectorall by the many precious stones: but here is a glorious light shi|ning Page 120 above them all, to which their light is obscurity. Plainly signifying Jesus Christ *in whom are hid treasures of wisdome and knowledge, Col. 2. 3. He is the light of the world, Ioh. 9. 5. Which enlighteneth every one that commeth into the world, Ioh.* 1. 9. There are many lights, as stones and stars, in the world: but he is the sun, nay he is lights. With him is *many-folded wisdome.** And without him is nothing but darkenesse, sinne, death, inner darkenesse and utter, *Ioh.* 8. 12. Thummim signifieth perfections. And to whom can this point us but unto Christ; in whom alone are all perfections of holinesse and graces. There is illumination in the twelve stones the Church, but not any perfection; there is some purity in the stones, but farre from perfection of it. In Christ is perfection in all parts; and from him alone wee must expect our per|fection.

II. The use of them was to receive by them an|swer from God when the high Priest consulted with him,*_vers._ 30. For when the Priest asked counsell of God, God is said to answer by Urim, that is, not by the colour of the stones, nor the changing of colour by brightnesse,

blacknesse, or bloodinesse of them (as some Jews) but *the Lord answered by voyce. Numb* 7. 89. And therefore it is called the Urim of Judgement, not because it selfe gave judgement or decided causes; but because the Lord answered when the Priest applyed the Urim and Thum|mim. This directly looked at Christ, as to whom 1. all secrets and Mysteries are perfectly knowne. He is *the Lamb with seven eyes, which are the seven spirits of God, Rev. 5. 6. Onely worthy to open the booke, ver.* 9. because of his abundant grace and wisdome, signified by the seven spirits. 2. Who makes knowne and continually reveales to his Church and members, as their need re|quires, whatsoever is meete for them to know, by such meanes as himselfe hath sanctified.

Now although this was a great priviledge of the first Temple; and the second did want it, that they might not be kept from desire & expectation of the true Urim and Thummim: yet we in the new Testament are farre beyond them. For as the Oracle by Urim was certaine for direction: so Christ is the most perfect rule and di|rection shadowed by that. As the Urim answered by voice: so Christ by his word preached. As God spake then by Urim to the Priest: *So now by his owne sonne. Heb.* 1. 2. Wouldst thou have God answer thee? goe to the Urim. 1. Frequent his ordinance. God then an|swered, when the Priest consulted. 2. Pray for wise|dome. *If any want wisedome, let him aske of God and it shall be given him, Iam.* 1. 5. 3. Feare God. *Psal. 25. 14. The secret of the Lord is with them that feare him.* 4. Follow and obey the voice. *Iohn 14. 21. If any love me and obey my commandements, I will love him, and re|veale my selfe unto him. Iohn 7. 17. If any man doe the will of God, he shall know the doctrine whether it be of God.*

The third peculiar garment of the high Priest was the robe of the Ephod,**Exod. 28. 5, 31:* On the skirts of which were fastened, 1. The Pomegranats of blue silke, and purple, and

skarlet round about. This fruit hath a most pleasant smell, sweet in it selfe, and sweet|ning other things round about it; and is full of preci|ous iuyce and liquor: 2. Bells of gold between them round about, a golden Bell and a Pomegranat; the use of which was that his sound might be heard round about when hee went into the Sanctuary and holy of Holies. The whole garment signified the righteousnesse of Christs humane nature, which is, 1. Most sweet it selfe, having a most pleasant savour as the Pomegranate. 2. Full of most precious iuyce and vertue, to qualifie and abate the raging heat of Gods displeasure, as the iuyce of Pomegranats doth allay the burning heat of an ague that would shake the body to pieces: 3. Casts upon us a sweet savour being wrapped in it: For wee by nature, stinking in our sinnes and rottennesse, are loathsome to the Lord; but once covered with this man|tle, wee are a sweet savour to God; who now speaks of us as *Isaac* of *Iacob* covered in his elder brothers gar|ments: *My sonne is as the savour of a field which the Lord hath blessed, Gen.* 27. 27. 3. This garment hath a sweet sound, as of golden Bells, which to heare were most delectable: because the garment of Christs righte|ousnesse brings grace to us no otherwise then by the sound of the Gospel. For faith, by which wee put on Christ, is wrought by hearing the sweet sound and gol|den Bell of the Gospel. Whence some have thought, that by this part of the Priests Attire, is shadowed the Propheticall Office of Christ. Sweet is the Proclamati|on of the Gospel of peace. 4. The use. That by these Bells the Priests must bee heard when hee goeth into the Sanctuary: signifying the power of Christ our high Priests perpetuall intercession (being entred into the Sanctuary of heaven) for his elect and chosen.

The fourth peculiar garment was the Miter or bon|net upon his head,**verse* 36. 1. Made of blue silke and fine linnen, *verse* 39.

like (as it seemes) to an halfe co|ronet. 2. Beautified with a golden plate, on which was written: Holinesse to the Lord. 3. The use. *Aaron* must ever have it on his forehead while he beares the iniquity of their offerings, to make the people ac|ceptable before the Lord, *verse* 38. 1. The miter and crowne on the Priests head signified, 1. The Deity of Christ our head, which as a crowne or circle wants be|ginning and end: 2. The Kingly Office of Christ, with all that honour and crowne of glory set on the head of our Redeemer, to whom all power is given in heaven and in earth. And according to his power is his name; for God hath exalted him, and given him a Name above all names, *Phil.* 2. 9. His stile is not onely King of Saints, *Revel. 15. 3:* But King of kings, and Page 123 Lord of lords, *Chap.* 19. 16. 2. The golden plate in which was written, *Holinesse to the Lord,* did not onely distinguish it from the miters of the ordinary Priests, which wanted such a plate: but specially typified Iesus Christ our head, in whom was most conspicuous (as in a mans forehead) a most divine and perfect holinesse, purer then the gold of that plate. Who was not holy onely, as other sanctified persons, but holinesse it selfe. Holinesse in his person, holinesse in his nature, holinesse in all his actions and passions; holinesse in the fountaine and originall, whence all streames of holinesse issue forth to his elect members. So *Ioh.* 17. 19. I sanctifie my selfe, that they may be sanctified. Never was there so pure a plate, such shining holinesse, so deeply ingraved as no|thing can raze it out for ever. 3. The use was signifi|cant; that as the high Priest, having on this plate with this inscription, got the iniquities of the people pardo|ned, which he bare before the Lord: So our high Priest Jesus Christ, presenting before his Father, his most ab|solute holinesse, gets a pardon for all our sinnes, which he beares upon himselfe. And as their sinnes were par|doned in respect of the high Priest, who represented Christ:* So both theirs and ours are indeed and truth pardoned, for the true and eternall high Priest, who is Christ himselfe.

The fifth peculiar garment was the embroydered Coate of fine linnen,*_verse_ 39. which was a beautifull, costly and large garment, reaching downe to his feet, covering most of his body; curiously wrought with most precious matter and cunning workmanship: which noted the dignity of the person, and office of the high Priest. For in old time long white garments appertai|ned to men of high place, and excellent in wisedome: As in *Iosephs* advancement, *Gen. 41. 42. hee was clothed with white fine linnen,* when he was to bee Vice-roy, and next in authority to the King. See *Ester* 6. 8. how *Mer|decai* was apparalled by the Kings command. This gar|ment was most proper to our high Priest of the new Testament Jesus Christ; who is by it described, *Revel. 1. 13. clothed with a robe downe to his feet.* Noting, 1. The excellencie of his person; who is *Prince of peace,***Isai. 9. 6:* For so, long white garments ever be|tokened peace both within the Church and without. 2. That hee excelled in wisedome and counsell, being the great Counseller, and *the spirit of counsell and under|standing resting in his brest, Isai. 11. 2:* For to such also these garments belonged, *Dan.* 5. 7, 16. 3. The love|ly and beautifull connexion and conjunction of his Pro|pheticall, Priestly, and Princely Offices; sincerely and perfectly fulfilling them, and appearing before God in them as in a most costly embroydered garment consist|ing of many pieces, and many colours fitly couched and laid together. And this garment hee ware not onely in earth (as the Priests did) but now after his ascension he continues to performe the Offices of the high Priest for his Church: in the same embroydered garment pre|senting before God the merit of his onely sacrifice, and making intercession to the Father for it.

The sixth garment is the girdle of needle worke,**verse* 39. Of diverse matter, linnen, blue silke, purple, and scarlet, and of

diverse colours, *Chap.* 39. 29. The use of it was to fasten the Priests garments unto him, that they might not hang loose upon him in his Mini|stration; And specially points out unto us our high Priest Jesus Christ described after his ascension, *Revel. 1. 13. to bee girded about the paps with a golden girdle.* Noting in Christ foure things.* 1. The truth and constancy in accomplishing all the gracious promises of the Gospel; seeing our high Priest is girt about with the girdle of verity. 2. His justice, integrity, pure and uncorrupt judgement as gold. *Isai. 11. 5. Iustice shall be the girdle of his loynes, and faithfulnesse the girdle of his* Page 125 *reines.* 3. His readinesse to doe the office of a Media|tour. Girding of the attire hath ever beene a signe of rea|dinesse, and diligence in businesse undertaken. So *Luke 12. 35. Let your loines be girded about.* 4. His mind|fulnesse and care in performing his office. For as not gir|ding is a signe of carelessenesse and negligence: So girding, of care and industry. So our Lord and high Priest never carelessely cast off any poore and penitent sinner: But in the dayes of his flesh minded their mi|sery; and now in heaven keeps on his girdle, casts not off the care of his Church, but perpetually accomplish|eth whatsoever is needfull for her salvation.

Sect. IIII.

I. In these garments,* some things necessary for Mi|nisters, [1] some things for the people. 1. All about the Priest must bee gold, silver, precious stones, curious co|lours; signifying that no vile or base thing must be in the Ministers cariage or behaviour. But as the Priests costly garments covered the frailty of their bodies, and graced them in their office: so the graces of their mindes must not onely hide their weaknesse, but adorne and beautifie them for the honour and prosperity of their function. And the rather, because this corrupt age is bent to dis|grace this holy profession, care should be had both of keeping out, and thrusting out vile persons. And those who are in this

calling should labour to shine in godli|nesse and vertue; which is the onely apparell that will draw the eyes of good men to reverence them.

II. As the Priests had variety of holy garments: so [2] every minister must be clothed and adorned with many graces.* If every sheep of Christs fold must adde to his graces, much more the Pastor of the flock. If every child of God,* much more the father in the faith begetting o|thers to God. He is not onely *a disciple* of Christ, but *an instructer* of others. Hee must therefore bee stored, Page 126 1. With variety of knowledge to bring forth things new and old. 2. Variety of Ministeriall gift *to instruct, exhort, reprove, correct. 2 Tim.* 3. 16. 3. Variety of sa|ving graces, to be *an example in word, conversation, in love, in spirit, in faith, in purenesse. 2 Tim.* 4. 12. 4. Va|riety of externall and civill vertues. 1 *Tim.* 3. 2. to the 8. and *Tit.* 1. 7. More gifts are expected in the builders of the house then in any stone of it.

[3] III. As the Priest must cary on his breast Urim and Thummim: so must every Christian and Evangelicall minister;* in whom are required *graces ministeriall and personall.* The former, that he may shine before the con|gregation in the light and purity of wholesome doctrine. The latter, that he may shine in integrity and perfection of maners and conversation,* so farre as humane frailety will suffer. The Urim must enable him *to divide aright,* and furnish him with wholesome precepts. The Thum|mim must fit him *to walke aright,* and to goe forward in holy practise. The lights of the world must give light both wayes. *Deut. 33. 8. Let thy Vrim and Thummim be on the man of thy mercy. Mal. 2. 6. The Law of truth was in his mouth,*and he walked in truth and equity.* And 1 *Tim. 4.* 12. the Apostles Canon is, that every *Timothy* should be *a type of beleevers in doctrine and upright conversation.* I would all ours might be found such types. Then should not so many parishes have lampes without light, Mini|sters without the light of saving knowledge, and inte|grity of conversation.

[4] IV. As the high Priest must cary on his forehead the plate of gold in which was written, Holinesse to the Lord:* so the Ministers of the new Testament must labour for speciall holinesse. If every meane servant in the house must be holy, much more the steward of the houshold. And if every private Christian must follow holinesse, without which no man shall see God, *Heb.* 12. 14. much more the ministers. They that cary the vessels of the Lord must be holy. Alas, how afraid are many of this Plate, for spoiling of their preferment? It was a chiefe grace of the chiefe Minister of the old Testament: with us a chief disgrace; and too much purity to cary holinesse in our foreheads in our profession. Wee can put on this plate in the Pulpit, and suppose it fit for the Temple, but in our private houses cast it aside.

V. As the Priests must have in their skirts both bells [5] and Pomegranats: so must every Evangelicall Minister.* 1. The bells allow them not to be dumbe dogs, *Isa. 56. 10.* but the sound of the Law and Gospell must clearely sound in their mouthes to be heard afarre off. 2. These bells must be of gold, to put Ministers in minde that their doctrine be pure; not corrupt, not savouring of Popery, liberty, or selfe-respect. 3. They must never come in|to the congregation without these bells; for Ministers must still be furnished with some sound matter of instru|ction and edification. How is it then that many come into the Congregation and never bring bells? Many are afraid lest the sound of their bells should bee heard too much, and that it would disgrace them to be counted di|ligent preachers? And many scorne others that their bells sound so often? 2. To the bells ministers must joyne Pomegranates: With the wholesome word joyne good workes and holy life. He caries the bell, a minister whose life is agreable with holy doctrine. *Mat.* 5. 19. He that keepeth the commandements, and teacheth o|thers so to doe, shall be great in the kingdome of God. *Iohn Baptist* had, both bells (being a burning light in himselfe) and Pomegranates; being a shining light unto others. And as the

Pomegranates smelled sweet: so must ministers labour to leave a sweet smell behinde them every where. Their conversation must not savour of lightnesse, pride, ambition, covetousnesse, contention, prophanenesse, &c. [6]

VI.* As the Priest must have the tribes be graven on Page 128 his breast: so must the minister his flock committed to him; who must be deare to him,* and taken up into his heart. And hearty love would force them to feed the flock, in season, out of season, and set forward their salva|tion and instruction; and seeke them, not theirs. *In that we Ministers are Christians, we are so for our selves; but in that we are Ministers of Christ, we are so for you.* Some wholly forget the second, and I wish not the first too. Who may rather say: *In that wee are worldlings (rather then Christians) we are so for our selves.* Their flockes are slightly engraven in their hearts.

[7] VII. As the Priests had these garments girded unto them: so must ministers gird fast unto them these gar|ments;* for these garments differ some what from theirs. They might put off their garments when they came out of the holy place: but ministers of the Gospell may not put off theirs when they come out of the Church; no nor when they goe to bed, nor about any businesse; they must never come off. Many are so dissolute and ungirt, and these garments are so loose on them, as they give just oc|casion to the people to say; that they be good only in the Pulpit; and so their people learne of them to be good on|ly in the Church. Wee must girt our graces fast to us. This is the onely ministeriall apparell appointed by God.

Sect. V.

Now for the people of God:

[1] I. These garments were never changed. Though the high Priest dyed,* yet his apparell remained and was put upon the

next. This teacheth us that we all have but one high Priest,* whose robes we must put on, which are la|sting and never worne out. For 1. there was but one Mediator betweene God and man while *Aaron* lived; a type of that our onely Mediator betweene God and man Jesus Christ. 2. There were garments but for one, although they passed from one to another as that Priest|hood did: So no other robe save of this one and onely true and high Priest must be presented before God; no robe of our owne workes or merits; no robe made or woven by men or creatures; not by Popes, Saints living or dead, or Angels. We must never change this garment; nor abide to see any challenge it but the high Priest our Lord Jesus. And hence for ever detest the wicked and abominable Masse, with those sacrilegious Priests, who usurpe these garments of Iesus Christ and tell us they of|fer propitiatory sacrifices for the sinnes of the quick and dead. The theeves that spoiled Christ of his garments, and divided them among themselves, did him no such despite as these theeves doe, who rob him and disrobe him of all his glory.

II. Every Christian is made a priest unto God by par|ticipation,**Rev.* 5. 10. But not legall and externall; for they were dated by the priesthood of Christ: but Evan|gelicall, improper, and spirituall. Neither to offer reall, and externall sensible sacrifices, which all had end by Christs onely sacrifice upon the Crosse: but spirituall sacrifices; such as, *Calves of the lips, Heb.* 13. 15. The sa|crifice *of a broken heart. Psal. 51. 17. Of almes, with which God is well pleased. Heb. 13. 16. Of mortification. Rom.* 12. 1. and of good works and duties of all sorts. *Of prayer, Psal.* 141. 2. Now before any of these sacrifi|ces can finde acceptance we must all put on holy and spi|rituall garments. Never was any priest or performance pleasing without his garments; the use of which was to cover and adorne.

Quest. What garments must we put on?

Answ. Iacob before he could get his fathers blessing must put on his elder brothers garment,***Gen.* 27. 15. so must we *put on the Lord Iesus Christ. Rom.* 13. 14.

Quest. How?

Page 130*Answ.* Put on whole Christ,* as the Priest all his gar|ments. 1. By making him our owne; we must weare our owne garments. Speciall faith unites to Christ, and marieth us to him, that he is ours, and we his. 2. Co|ver thy selfe with the sacrifice of his death. *Adam* ha|ving sinned covered his nakednesse with skins of dead beasts: signifying that all his sinfull posterity must cover themselves with the sacrifice of Christ dead; the righte|ousnesse and perfection of which, is the linnen Ephod in which thou being wrapped, must offer up thy sacrifice. 3. Array thy selfe with his vertues, to adorne and decke thee. This is the broidered coat which thou must weare, of manifold vertues and graces; which as jewels and ornaments must shine in thy life, as the many glistering stones did in the breastplate. So the Apostle, *Ephes. 4. 24. Put on the new man created after God in righteousnesse and holinesse.* 4. Put on Christ by Christian profession. Our apparell is seene, and makes us knowne to others. Ser|vants make themselves knowne by their cloth they weare, whose they are. The Priest must put on the Plate on his forehead, and we are commanded to cary the name of God and the Lambe in our foreheads, *Rev.* 14. 1. that men may never see our faces, but therein reade the holi|nesse and innocency of our conversation. 5. Put on the girdle, *Have thy loines girded. Luke* 12. 35. Stand in a readinesse, 1. To all duties of Christianity. 2. To all acceptable sacrifices of faith, repentance, prayer, prai|ses, obedience. 3. To offer up our selves by life or death to the glory and praise of God. We had need bee thus begitt that we may stand to the confession and pro|fession of the truth, not knowing when or what tryalls will come; besides that the world, nor pleasure, nor lusts seldome

finde us unprepared. And can he be a good sub|ject who is alwayes unprepared for his Princes service; but ever ready to serve his enemy.*

III. From the being arrayed with these garments, Page 131 the poore members of the Church have a ground of much comfort; in respect 1. of their head so arrayed. 2. of themselves, and in respect of themselves consider|ing those garments. 1. in the generall. 2. in the parti|culars.

First,* in respect of our high Priest Jesus Christ thus gloriously arrayed. 1. In the Ephod we see his mighty power, who caries his Church upon his shoulders of power and protection. Alas I where should wee lie if our Lord did not lift us up, and beare us up! But now we never need to discourage our selves, by casting what shall become of the Church or religion, if such and such projects prevaile, for so long as we are on Christs shoul|ders we are safe. 2. In the Pectorall behold the ardent and surpassing love of Jesus Christ to his Church. For as he caries us on his shoulders by his power: so he caries our names on his heart by his love. This our true high Priest cannot forget his Saints when he seemes to turne his backe on them, but still hath their names before his eye. And this is the happinesse of the Church, in which she may well rest her selfe; that (according to her prayer *Cant. 8. 6.)* Christ setteth her *as a seale on his heart, and as a signet on his arme.* How is it possible to forget that which is sealed on the heart? How can the eye look off the signet on the arme? For a signet, because it is most precious, is most carefully kept; and being upon the arm of Christ, what arme can pull us off from him?

Object. Oh that I might know my happinesse to bee set on Christs heart!

Sol. If thou wouldst be set as a signet on the Lords arme, become the Lords servant, and be faithfull in this service. See *Hag. 2. 23. O Zerubbabel my servant, I will set thee as a signet.* 3. In his Miter wee see our high Priest crowned with honour and glory above all men and Angels. And all the Church must say (as *Psal. 132. 18.) On him let his Crowne flourish.* And if the dignity of the head be the honour of the members, and the power of the head the safety of the members: then from hence we have no small consolation. 4. In his Plate wee see holinesse ingraven on his forehead, that all our senses and thoughts must be fixed in the forehead of our onely high Priest, from whom all holinesse floweth to his Church, Oh what matter of joy is it to see, that we (in our selves so foule every way, in our nature, in our course, & shut out of heaven where no unclean thing commeth) have in him a fountaine of holinesse set open for us! For he is made to us of God wisdome, sanctification, &c.

Secondly,* in respect of themselves (by meanes of Je|sus Christ) the members of the Church thus arrayed en|joy sure and stable consolation. For 1. In generall they all afford us this comfort, that through Christ our high Priest we are beautifull and glorious, yea our beauty is made perfect through his beauty. *Psal.* 45. 9. The Queen stands in most royall and costly garments. Never had *So|lomons* Queen in all her royalty such sweet perfumed and precious garmēts,* as hath the spouse of our true *Solomon.* For 1. Those were provided by *Solomon: Kings daughters in thy precious garments:* but these provided by Christ *out of his wardrobe;* and will not endure any other garment or ornament brought or procured elsewhere. 2. Those were materiall, gold, silver, and precious stuffe out of earth: but ours are spirituall and heavenly. What the glorious robes of the Church are, see *Isa. 61. 10. I will greatly rejoyce in the Lord; for he hath clothed me with garments of salva|tion, and covered*

me with a robe of righteousnesse, and deck|ed me as a bride with Iewels. What is gold, silver, silke, pearles; to righteousnesse, holinesse, life, immortality and glory? 3. Those were corruptible and soone cast off: but these never weare not teare. For all the sonnes and daughters of God are clad with incorruption and immortality, and are heires of eternity. Now it were no small comfort that we, being so naked and foule, wal|lowing Page 133*in our blood and filthinesse,** or covered with fil|thy clouts and raggs of sinne, and the apparell of death, should have these *taken away, Zach.* 3. 4. But to be thus arrayed and covered, yea decked and adorned with such beautie and glory, is more cause of joy and comfort.

II. In their parts they assure our happinesse,* and seale up our comfort:

I. The Pectorall shews how God esteemes of belee|vers; [1] that they are the precious parts of the earth,* sig|nified by the twelve precious stones. 1. For price. A great summe of money will not buy one of these pre|cious stones. For wee are not redeemed with gold, sil|ver, or corruptible things; but with precious blood. Hee must bee some great King that must buy an *Vnion;* but hee must bee the great God that can purchase one of these precious stones, *Act.* 20. 2. For shining and beauty. If a man were clothed with the Sunne, he must needs shine gloriously. The meanest beleever is *clothed with the Sunne, Revel. 12. 1;* and shineth in the firma|ment of the Church with the beames of Christs righte|ousnesse as the Sunne in his strength. 3. For hidden vertues and secret operation. The godly have not a shine and shew, but the true substance of many vertues and graces secretly laid up in their hearts, and working mightily in them: the stones out of common Quarry, that is, common men have not such things. 4. For rarenesse. It is an hard thing to find a godly man, these are rarer then most

precious stones. *Elias* could not see one in the world besides himselfe, though there were many. 5. For their estimation, and the reckoning of them with God and good men. Although the world out of ignorance and malice scorne this pearle, and as swine tread them under foot; yet the Jeweller knows them; our high Priest placeth them upon his breast. And a wise Merchant knowes that a pearle troden under foot is a pearle: and in it selfe, a pearle lying in the quarry Page 134 or sands unknowen, or trampled in the dirt or myr•, is as good at when it is taken out. Thou that art an enemy to good men:* 1. See how farre thou art from Gods judgement. 2. If thou knewest their worth, where now thou tramplest them, thou wouldest take them into thy heart. 3. One day thou shalt desire their glory, but too late.

[2] II. The robe of the Ephod hath comfort for the poore despised members of Christ, whose estate is figu|red by the Pomegranats.* Which, 1. In themselves have no great beauty without, or on the outside. 2. Their place is below, and they hang in the skirt of the garment: But within, 1. They carry the colour of blood, are washed in the blood of Christ. 2. They are full of excellent juyce and liquor, of grace and pie|tie. 3. They cast a sweet smell from them, and leave a pleasant savour behind them: And therefore Christ fastens them to himselfe inseparably, as the Pomegra|nats were fastened to the high Priests garment. Be thou a fruitfull Christian, no matter what place thou art in, or in what account among men: Our high Priest hath use of thee, and must not goe into the Sanctuary of heaven without thee, though thou hangest in the skirt of his garment.

[3] III. The Miter or crowne of our high Priest assureth us, that we by his anointing shall attaine the like crowne.* For hee hath troden all our enemies not onely under his feet, but *under ours* also, *Rom.* 16. 20. Let us not cast downe our hopes and hearts; our high Priest is stronger then all the enemies that can rise up against the Church. And we may couragiously combat against

sinne, errours, hereticks, being sure of victory through the Crowne and Miter of Jesus Christ. This Miter of Christ shall fetch downe the Miter of Antichrist for us. This Crowne of our high Priest shall shake downe his tripple Crowne, and hath already blasted him. And though Page 135 these Babylonians begin to wriggle, as a snake deadly wounded, with hope to raigne in these Churches as sometime they did; and for the sinnes of the land, they may recover power by their craftinesse to surprize some ignorant, silly, and unstable persons: yet shall they pre|vaile against none whose names are written in the booke of life; but by the power of our Captaine wee shall tread downe both Satans and Antichrists kingdome, and prevaile against all that riseth up against the power of Christ.

Sect. VI.

Priests, *types* in the execution of their Office.

Having declared how the high Priest, and priests of the old Testament resembled our high Priest of the new Testament Jesus Christ in respect of his solemne *inaugu|ration* and investiture into his Office: Now wee are to shew how he farther typified our Lord, in respect of his *administration* and execution of i•. Many are the speci|all Lawes which the Lord gave to the Priests concer|ning their carefull cariage of themselves above others, and these may be reduced to two heads. 1. As concer|ning their *common* actions. 2. As concerning their acti|ons *ministeriall.*

Concerninig his *common* actions,* hee was prohibited diverse things which were lawfull in other men. I will mention three.

I. The *Priests* must keepe an holy abstinence *from [1] wine and strong drinke,* for the time they entred into the Tabernacle,**Levit.* 10. 9. a Law was made for all the Priests, upon occasion of *Nadabs* and *Abihues* punish|ment; who being (as it seeme) drunke, offered *strange fire,* and were burnt by

fire before the Lord. And the Lord gives a reason of this law: lest their mindes or sences might be distracted or disturbed, so as they could not rightly discerne or execute, *the things pertaining to* Page 136 *God,*and things pertaining to men, Heb.* 5. The use of the Law was: 1. *Typicall,* shadowing out the most holy and sober course of our high Priest Jesus Christ,* who was never unready or unfit for any part of his Of|fice, but in all perfection of judgement and understan|ding faithfully performed and fulfilled all righteousnesse. 2. *Perpetuall,* carrying in it a perpetuall equity for all Christian Pastors, and Ministers, who must use such crea|tures and liberties sparingly, as they helpe their naturall infirmities by them, and helpe themselves forward in the exercise of prayer, study, preaching, and other Mi|nisteriall duties; but not to dull, or to make themselves grosse or distempered by them. And hence is the same law repeated in the new Testament, *Tit.* 1. 7. A Minister must not bee *a lover of wine:* Not inhibiting all use of wine and strong drinke in case of necessity; as in *griefe of heart,** or for *healths sake, Timothy* may drinke a little, 1. *Tim. 5. 23;* yea and for honest delight at Feasts and Mariages may bee a more liberall use of wine, as *Iohn* 2. where Christ himselfe was present. But hee may not be a quaffer, or wine-bibber, one that sits at the wine or pot, swilling in wine or strong drinke; because this is as great an hindrance to the faithfull performance of Mi|nisteriall duties,* as may bee. For, 1. It troubles the understanding, *Hos. 4. 11. wine takes away the heart:* It disturbs the memory;**lest he drinke and forget the decree, and change the judgement,* not being able to discerne be|tweene cleane and uncleane. 2. It disables and with|drawes a Minister from all his duties. While hee sits at the wine or strong drinke, how can hee sit at his study? How can he attend to reading, meditation, to exhorta|tion, or doctrine? How can hee but bee disturbed from ardency of prayer? Or how dare he (if he could) pray? How can hee keepe watch with God, or over

his peo|ple, or over himselfe? 3. It disables the duties them|selves, suppose them done never so well; seeing by this Page 137 vice he hath made himselfe and his calling so contempti|ble. What authority can an Oracle have in a drunken mans mouth,* which cannot but use *to speake leud things?* 4. How can such a mans course but wage open warre with holy doctrine? He must needs shake hands with as base and wicked company, as a countrey yeelds; and *give his hand to scorners.** Wine is a mocker, and ac|quaints a man with mockers of God, and of all good things, and all good men. He must needs be an enemy to all that are not of his owne straine; to all that call men to sobriety and temperate courses, and scorne them as too pure and precise. Hence shall a godly carefull prea|cher have all such Ministers in a countrey at warre with him. A man being once warmed with strong drinke, how many things breake from him in his speaches, in his actions, unseemely, unsavoury, and disgracefull to his profession? These things being so, wee cannot but la|ment that this sinne is so much crept into the Ministery, even in all parts of the Christian world. Alas that the stewards of Gods house should *sit with drunkards,* and *drinke,* and bee *drunken, Luke 12. 45!* Drunkennesse was wont to fly the light, they use to bee drunke in the night; and should the lights themselves be drunkards or associats with them, and in the light?

II. A second Law for the common actions of the Priests concerneth their mariage. God doth not *forbid* [2] any Priest in the old Testament mariage,* but onely *orders* it for the holy, modest, and grave cariage of it in this sort of men above all other. And therefore the Law of God forbids his mariage with three sorts of women, *Levit. 21,* 14.* 1. Hee must not mary *a widow,* lest 1. Shee might prove with childe, and bring in a strange seed into the Priesthood, provided against, *verse* 15. 2.

Lest set|led stoutnesse, or evill disposition should hinder her fit|nesse for him, who must not be disgraced in one so neere him. 2. Hee must not mary a *divorced* woman, that Page 138 hath beene put away from her husband, because it may be presumed she was put away for her misbehaviour, or badd cariage towards her former husband. 3. Hee must not mary *one defiled* neither voluntarily or violent|ly; such a blot must not lie on his wife, lest his function be disgraced. But the law allowes him onely two sorts of women to mary,* 1. A *maid,* or virgin, *vers. 13;* be|cause shee may bee more easily guided and ruled, and wonne to frame her selfe to duty and obedience; and she must bee of his owne tribe or stocke, both for the credit of her parentage, and for the certaine knowledge of her education and manners before hee tooke her to himselfe. 2. The *widow of a Priest, Ezech.* 44. 22. For it is pre|sumed that such a one hath beene already trained to mo|desty, to sobriety, to a chast and sweet behaviour besee|ming the wife of a Priest.

This Law is both *ceremoniall* and significative,* as also hath in it a *perpetuall* trueth and equity. In the former use it hath an eye unto Christs mariage with his wife the Church. Our high Priest marieth not any harlot, or polluted Synagogue, defiled with Idolatry, which is spirituall fornication, and going an whoring from God, doting upon idols, merits, other Mediators: Neither with a divorced woman, such as is the Synagogue of the Jewes, as now they are in the East; and the Synagogues of Satan and Antichrist, as now they are in the West, since their Tridentin• apostasie and Anathematizing the doctrine of Christ; to both whom God hath given a bill of divorce. Christ our high Priest is not married to either, howsoever the Church of Rome pretend a mar|riage with him, and shew us their Baptisme, and Lords Supper as the ring and confirmation of their marriage. But wee know it will neither make her an honest wo|man, nor prove her

now a lawfull wife to shew her mar|riage ring, who having plaid false with her husband, is now long since divorced from him. Jesus Christ marri|eth Page 139*a virgin chasi and undefiled,* that is, holy and unspotted by imputation of his owne righteousnesse,* and *washed by water through the word, Eph.* 5. 26. He marrieth her of his owne tribe: For as the first *Adam* must not marry a wife but of his owne flesh, and out of his owne side: so the second *Adam* marryeth a wife issuing out of his owne side, flesh o• his owne flesh, and bone of his bone. And he will take to himselfe againe the high Priests widdow, the people of the Jews, and marry them into one body with the Gentiles. So much for the signifi|cation.

Now the *perpetuall* equity of this Law bindes the Ministers of the new Testament;* who are not prohibited marriage by the Scripture, no more then the Priests of the old Testament:* But for the honour and credit of this office and function care must be had, that their wives especially be *honest, sober, free from scandall, and* framed to the rules of the Apostle for Ministers wives, 1 *Tim. 3. 11.* and for the preventing a number of scandals that else may arise within, and lye upon his family. This care being had, they being married shall be as holy and honourable in their function as the Priests of the old Testament: who being marryed, were said to have the Crowne of God upon their heads, and to offer the bread of God, and to be after a speciall manner,* holy. But how de|testable is that filthy whore of Rome, whose filthy virgin priests hate marriage but not lust; refuse Gods owne ordinance, and honest wives of their owne, and like fed horses neigh after their neighbours wives, and cover the countrey with a bastardly broode; and hold in their doctrine, better they should have an hundred Concubines then one married wife, and in their practise adjudge married ministers to death, but adulterous priests to a light penance,

and that bought out with a trifle or word of a friend.* One story is memorable out of the booke *of the Acts of the Romane Bishops:* when the Page 140 Kings visiters in England, in the yeare 1538, visited the Abbyes, they found in some of their styes rather then religious houses, five, in some ten, in some twenty Sodomits and adulterers, of which some kept five, some seven, some twenty harlots. So *Gregory* the first, enjoy|ning single life to the Clergy, sent for fish to his ponds, and had sixe thousand heads; wherupon (sighing) he said, It is better to marry, then to burne. *Bede* denyes the story, although of *Huldericus* Bishop of August• to pope *Nicholas.*

III. A third Law for common actions.* He must be very moderate in mourning for the dead. *Lev.* 21. 2. 3. the ordinary priest must mourne, onely for his mother, father, sonne, daughter, brother or his sister (if a maid) because she was yet in the house and family; but without the family he might not lament for any, no not for the prince, *ver.* 4.

Quest. Might he not mourne for his wife?* For some thinke not, because she is not named, neither in that Law, nor in the repetition of it, *Ezech.* 44. 25.

Answ. I thinke he might: But the wife is not na|med, because 1. she is one with himselfe, 2. if for daughter and sister, much more for wife which is nea|rer, 3. the Prophet *Ezechiel* was charged not to mourne for his wife, being a Prophet and priest, *Ezech. 24. 16;* which seemes an exception from the ordinary manner. But for the high *Priest,** he might not mourne for any of them named, neither (in likelyhood) for his wife; nor uncover his head; nor rent his clothes, nor goe to any dead body, nor go out of the Sanctuary, *for the crowne of the anoynting oyle of his God is upon his head.*

This Law had in it both ceremony,* and perpetuity in substance of it. In the ceremony, the Priest might not mourne for the dead, 1. Because mourning for the dead was counted a Legall

uncleannesse, *ver.* 11. 2. The oyle of holy oyntment was upon his head, being oyle Page 141 of gladnesse. 3. They must bee contrary to the foolish manner and fashion of the Priests and people of the Gentiles, who were so passionate and excessive in their affected and sometimes forced mourning, as they fell into indecent and unlimited behaviours. 4. The Priest, and especially the high Priest, was to be a type of eternity, and therefore must show no such signe of weaknesse and corruption, as weeping is. Hence it is, that wee read not of the death of an high Priest, but ever before his death another was appointed and in|stalled. So before *Aaron* dyed, *Eleazer* was installed; and before his death was *Phinehas,***Numb.* 20. 28, Hence it is, that wee read not of their raignes and times, how long or short any of them lived, as of the Judges and Kings; which closely noteth and implyeth unto us, that they were types of eternity and immortality. 5. In the ceremony this Law hath a speciall ayme and respect to Jesus Christ our high Priest, in whom was no blot, no spot, or morall pollution, as that high Priest most care|fully was restrained from every Legall pollution. He wept indeed sundry times for the dead, as for *Lazarus* &c. because he was to abolish the Legall ceremonies, and this among other. It being in him sufficient that most perfectly he preserved himselfe from morall pollution: In which sence he never *uncovered his head,* that is, was never so weake or inglorious by passion, but that he ever maintained union with his father, and abode the power|full head of his Church. Neither did he *rent his gar|ments,* that is, his holy flesh baked as it were in the oven of afflictions, extended and rent on the crosse, cast aside in the grave, was never rent off from his divinity, but was ever from the first moment of Hypostaticall union, present with it, and shall be for all eternity. He never goes out of the Sanctuary to mourne for the dead, for the crowne and oyle of God is upon him. For as in his life he (being most holy) was not subject to be quite sub|dued Page 142 in

the house of death: so now after his resurrection he hath attained all excellency of glory and happinesse, free from all misery and sorrow, never to be interrupted any more by any griefe or adversary power.* The Crowne of God is set upon his head for ever.

The perpetuity and substance of this Law concernes both Ministers and people.* 1. To teach both the one and the other not to grow into excesse of sorrow or passion, but to
be examples of gravity, moderatiō, &
wel weilding of affections; & to be patternes of patience and holy obe|dience in suffering extreame adversities, as well as in the actions and exercise of practick vertues. 2. To give te|stimony of their hope and assurance of the happy resur|rection of their friends,* for whom they must not sorrow *as men without hope.* 3. To shew that no occasion or naturall affection, no not the nearest and greatest change befalling their outward estate might distract them from their charge and duty; or so disquiet the peaceable tranquillity of their minds, as any part of their duty might be hindred for matter or manner. And therefore in this case our Saviour (confirming the perpetuall equi|ty of this Law) saith,**Let the dead bury their dead, follow thou me.* And the Lord is so strict in this case *(Lev. 10. 6)* that when *Aarons* sonnes were so strangely slaine be|fore his face, he must not mourne nor stir a foote out of his Ministery, lest he dye, and therefore the text saith: *Aaron held his peace, ver.* 3. So no outward respect of duty to friends must call us from duty to God.

Ob. If the Priest must not weepe, how could they se|riously repent of their sins?

Answ. The Priest must not weepe for any tempo|ral losses, nor for personall losses; and in naturall regards he must be impassionate:* but for his sinnes he might. *Iere|my* a Prophet and Priest wisheth *his head a foun|taine of teares,* The high

priest must weepe for his owne and the peoples sinnes in the day of expiation, and if he Page 143 weepe not, he must dye. So *Ioel* 2. 17. all the priests must howle, and cry, *and weepe between the porch and the Altar.* Christ wept often,* and all for sinne: as, for *Lazarus,* on the Crosse, over Ierusalem. Whence we note: 1. That the proper cause of mourning, is sinne. He that must not shed a teare for any other cause in the world, must shed teares for his sin upon pain of death. Oh that they would thinke of this that glory in their sinne! 2. Let us so or|der our affections, as that our principall mourning may be for our sinnes; and binde up our affections for out|ward and naturall losses and crosses, so as wee may have them loosed in spirituall. This law tells us, that sorow for our onely sonne or brother, or the deare wife that li|eth in our bosome,* ought to be no sorow in comparison of sorow for sinne. Which, 1. separates from God: 2. makes Christ absent, and stand aloofe: 3. grieves the Spirit, and makes him heavy towards us: 4. sepe|rates soule from body, yea (without repentance) soule and body from heaven and happinesse. Let us, who have beene excessive in worldly sorow, turne the streame a|gainst our sinnes; and in all crosses set our heavinesse ra|ther upon some sinne in our selves, which might cause the crosse, then on the crosse it selfe.

Sect. VII.

Now it followeth that we shew how the *Priests* fi|gured [2] Christ in their *ministeriall actions.* Of these kinde of actions some were *common* to inferiour Priests,* some *proper* to the high Priest.

I. Common actions were six.* 1. The Priest must kill the sacrifices and none but he: signifying Jesus Christ his voluntary action in laying downe his life for belee|vers; *none could take away* his life from him. And hee was to be aswell the Priest as

the sacrifice; *Iohn 10. 18. I have power to lay downe my life.* 2. The priests offred the blood of the sacrifices to God, and sprinkled it on Page 144 the Altar; *for they were ordained for men in things of God, to offer gifts and sacrifices for sinnes.** No man might offer his owne sacrifice,* but hee must bring it *to the Priest:* there was no comming to God, but by the priest: Figu|ring out Iesus Christ who offers up himselfe a sacrifice for the sinnes of the world, upon the Altar of his Deity, which gives both vertue and merit unto it. No other can offer to God bloody or unbloody sacrifice upon this Altar, but himselfe. *Iohn 17. 19. I sanctifie my selfe for them:* even as the Altar sanctifieth the gift. 3. The Priests prepared the body of the sacrifice *(Lev. 1. 6.)* flay|ed it, divided it into severall parts, washed the intrailes, put fire unto the burnt offering, consumed the fat, cast the filth and dung into the place of ashes: Signifying, that Christ himselfe alone did the whole worke of redemp|tion. He suffered the heate of Gods wrath and justice; he puts away all our filth, and covers it in his owne ashes; he burnes up our fat, that is, the senselessenesse of our sin, and all that savoureth of the flesh, by the fire of his Spi|rit; and inwardly purgeth and wholly washeth us in the fountaine of his owne blood. 4. The Priest must teach the people;**His lippes must preserve knowledge:* and the people must depend on his mouth: signifying the action of this great teacher of the Church, who brought to us from the bosome of his father the whole counsell of God concerning the redemption of mankinde; which could never have entred into the heart of man, but by the teaching of *this great Prophet,*Deut.* 18. 15. He hath the *learned tongue,** and *Grace is poured into his lippes.* Hee therefore having the words of eternall life, we must de|pend on him, and heare him. 5. The Priest must *pray* for the people,* and *blesse* them. A forme of blessing is prescribed for *Aaron* and his sonnes, laying their hands on the children of Israel: signifying the strong prayers and intercessions of Iesus Christ for his Church, *who*

*was heard in all things,** as himselfe witnesseth, *Iohn* 11. 42. Page 145*Father I know• thou hearest me alwaies:** And accomplish|ed not only in his holy intercession upon earth, and now in heaven: but manifestly in that blessing of his disciples by laying his hands upon them, which was his last action upon earth, *Luke* 24. 50. 6. The Priests were to pre|serve the Oyle for lights and the incense, and for the dai|ly meat offering, and the anointing oyle. And the over|sight of the whole Tabernacle, and all in the Sanctuary, and all the instruments belonged to their care for the safety in moving, carying, standing, &c. signifying Iesus Christ the preserver of all grace in his Church. He one|ly watcheth for the safety of his Church, for the uphold|ing of his holy ministery, and all holy constitutions which else would quickly be broken up. He plants the Ministe|ry, and he removes it at his pleasure. He hath the seven stars in his right hand. Hee is the great Archbishop of soules to the whole Church, and no other in this kinde but hee: So much of common actions ministeriall.

II. Actions more peculiar to the high priest were,* 1. daily. 2. weekely. 3. yearely. 4. continually.

I. Hee must daily,* 1. dresse the holy lamps and lights morning and evening before the Lord, *Lev. 24. 2,* 3. to preserve the lights from going out. Shadowing Christ, the true light, by whom the light of true do|ctrine must ever shine in the Church, and never goe out; by which the true beleevers shall bee delivered from darkenesse and death. This was formerly figured by Goshen, there was light when three dayes darknesse was over all Aegypt. And this was figured by the pillar of fire that never failed till they came to Canaan. 2. he must daily burne incense before the Lord upon the Altar of sweet perfume:* signifying Christ our high Priest dai|ly offering up, 1. our duties and services done by his appointment, and which

through him smell as a sweete incense acceptable to God. 2. our prayers, called *odours of the Saints,** and *a sweet incense.* And as no incense plea|sed God but that which was offered upon that golden Altar:* so no duty or prayer of ours is farther accepted then offered up by him and from him, whose golden pu|rity gives merit and worth unto them.* And as the in|cense must be offered up by the high Priest morning and evening: so the continuall vertue of Christs merit as|cendeth daily before God, and perfumeth all the Sanctu|ary, neither is there any other way to the father but by him.

II. He must weekly make the shewbread,* and *set it before the Lord continually. Exod.* 25. 30. And more ex|presly, *Levit. 24. 5, 6. Every Sabbath* he must set on the table twelve loaves according to the twelve tribes, and take the old away, to the maintaining of his family; for which use they might well suffice, every loafe weighing about seven or eight pounds. Here was a figure of Christ the true bread of life, who sets himselfe (in the preach|ing of the Gospell, and administration of the Sacraments) before the face of God (that is, in the assemblies gather|ed together every Sabbath,) the most sufficient food and refreshing of the Church, to continue it in life, strength, and good estate from Sabbath to Sabbath till that eternall *Sabbath* come.

III. He must yearely once (and that in the day of expiation) *goe into the Holy of Holies,***Exod.* 30. 10. and *Lev.* 16. 2. and 34. *to make an attonement for himselfe,* for all his house, and for all the people, but not without blood. Signifying, that Christ by one alone sacrifice of himselfe hath opened the Sanctuary of heaven, and by his ascension hath made entrance into it on our behalfe, and there appeares before God once for all to make inter|cession for us. See *Heb.* 10. 12, 19. And as he must goe alone without all attendants: so Christ must *tread the winepresse alone.** No friend, no disciple, stands with him; no fellow, no companion goes with him to make at|tonement; but

all feare and flye, that we might cast our Page 147 eye on no other Mediatour but him, 1 *Tim.* 2. 5.

IV. He must continually decide the highest contro|versies;* he must judge betweene the cleane and unclean; he must excommunicate the one out of the congregati|on, and receive in the other when he was legally clean|sed. Signifying Christ, who in the Church and Scriptures is the supreame Judge of all controversies. It is his word alone can binde or loose, justifie or condemne. Accord|ing to his direction obstinate persons are to be cast out, and penitent offendors received in. As *Pharaoh* to *Io|seph,* so God to Christ: *Without thee shall no man lift up his hand or foot in all the land of Aegypt. Gen* 41. 44.

I. Ministers of the new Testament must learne hence to attend diligently on their charges;* and know, that the substance of all these duties lyeth as heavy on their shoulders, as upon those Priests of the old Testament. Every conscionable Minister is bound. 1. To prepare sacrifices to the Lord. In the old Law the Priest present|ed dead sacrifices: but we must offer living ones. They dead beasts: but we living men, quickened by faith, alive by the Spirit of God, holy and acceptable. They exter|nall and unreasonable:* we *reasonable* and *spirituall,* such as God (who is a Spirit) may accept and delight in. They must first kill and then sacrifice: so we can never present any man an acceptable sacrifice, without killing his sin. As the poore beast must be killed, and cut in pieces, and then offered: so we must by the sharpe knife of the Law (urging repentance and mortification) cut asunder the heart-strings of sinne, mangle the body of sinne, and let out the life-blood of mans lusts and corruptions. And as they having slaine the beast must wash the entraile, burne the fat, cast the filth and dung into the place of ashes: so the Minister after his labour in mortifying sinne, must bring men to the lavour of sanctification, separate them from their foulenesse, and bring them to full holinesse in the feare of God.

2. The Priest must preserve know|ledge, his lips must feed many, hee must stand in the counsell of God, and bee as his mouth: And as Jesus Christ brought the whole will and counsell of God from the bosome of his Father: So must his Minister declare that whole counsell to the Church, and keepe nothing backe.* 3. The Minister must daily dresse the holy lampes and lights morning and evening, and preserve the light from going out; he must prouide oile for the con|tinuall feeding of the lights, that is, by painefull and di|ligent study of the Scriptures and meditation hee must furnish himselfe to the worke of the Ministery, that the light of holy doctrine may shine by him on all occasions; that having the tongue of the learned he may be alwayes ready to speake a word to him that is weary, and never want words of comfort which may bee as oile to the di|stressed soule. 4. He must daily burne incense before the Lord upon the Altar of sweete perfume, that is, of|fer daily prayers as sweet odours in the Name of Christ, who is the Altar of sweet perfume both for himselfe and his people. He must pray also for the people and blesse them; as *Samuel, God forbid I should sinne against God, and not pray for you.* For his office is to stand betweene God and his people. Every man must bee his owne mouth to God; but hee must bee the mouth of every man. 5. He must weekly set the Shew-bread before the Lord, that is, propound Jesus Christ the true bread of life, the Manna that came downe from heaven, the continuall strength and nourishment of the Church of God, both in the ministery of the Word and Sacraments, which the ancient Church did weekely celebrate, as the Priest did weekly set these loaves. Nay hee must not onely set them before others, but himselfe must feed on them, as the Priests did on the Shew bread, all the weeke and yeare long, lest it befall him as that Prince, 2. *King.* 7. 20. that saw plenty of food with his eyes, but tasted not of it; for being troden under foot, he died.

Page 149 II. Every Christian as a Priest unto God must 1.* Daily labour in his owne mortification: Every day kill some beast or other, some lust or other that as wilde beasts are untamed, and dangerous to the soule. 2. Morning and evening dresse his lights, and looke to the clearing of his lamps; setting himselfe a taske of dai|ly reading the Scriptures for the clearing of his judge|ment, and the informing of his minde, and for the refor|ming of his heart and life, that hee may shine every day more clearly then other in holy conversation. 3. Eve|ry day burne incense before the Lord, upon the Altar of sweet perfume both morning and evening. Every Chri|stian, morning and evening must offer up dayly prayers and praises as a sweet smell unto God. That as the smoke of sweet incense goeth upward and disperseth it selfe abroad in the aire: so the incense of prayer ascen|ding may disperse it selfe abroad for the benefit of the person, family, Church, at home and abroad. What else calls the Apostle for,* saying: *Pray continually, in all things give thanks,* but that the Lord should smell the sweet odours of our morning and evening prayer, espe|cially when wee rise and goe to rest? How this duty is neglected, and with manifest contempt and losse, every mans conscience can tell him. Now in offering this in|cense, 1. See no strange incense be offered, that is, no prayer without faith. 2. None but upon the Altar of incense, none but in the Name of Christ. 4. Every weeke on the Sabbath day (as the Priests in the Law) provide himselfe of shew-bread, to serve for his provi|sion all the weeke, that is, make such conscionable use of the holy Ministery, as hee may preserve life of grace, and strength of grace, which falls to consumption in the soule except it be continually repayred, even as the body wasteth without naturall food. 5. Every yeare set apart a day of expiation, to make an atonement for him|selfe, for his house, and all the people. This proportion Page 150 shewes it not amisse once a yeare to set apart a day of hu|miliation in serious fasting and

prayer, to make atone|ment for our owne and others sinnes. The equity of which seemes not onely grounded in that Law, *Levit. 16.* 29. which enjoines the Jew a yearly standing fast, wherein once a yeare every soule should humble it selfe with fasting before the Lord in one of the great assem|blies; and *Chap.* 23. 27. bindes all unto it: But also in good reason,* seeing a yeares space might bring about many just occasions, 1. Many sinnes might bee com|mitted to provoke the Lord, 2. Many judgements let in, or to bee let in for those sinnes, 3. Many mercies wanting, which by ours and others sinnes wee are wor|thily deprived of. And although we ought continually to humble our selves for our sinnes; yet to helpe our in|firmities, and to doe it throughly, it shall availe us much, to set a speciall time apart for it, as such who out of sound judgement esteeme we have sufficient cause once a yeare thus deepely to humble our selves. For howsoever the Jews had daily expiatory sacrifices, yet the Lord held it not superfluous to appoint them besides one set and so|lemne day of expiation. So is it no lesse needfull for any Christian (notwithstanding his daily humiliation) to helpe himselfe in his repentance by one day in a yeare at lest, of more solemne expiation.

CHAP. XV.

Nazarites types of Christ.

THe third order or ranke of holy persons types of Christ are the Nazarites,* who were sanctified by vow or speciall profession; and not obscurely shadow|ing Jesus Christ the onely true and perfect Nazarite. For,

Page 151 I. The name Nazarite by which Christ must bee (according to the ancient prophecies) called, *Matt.* 2. 23. and in contempt was by the Jewes so stiled in the super|scription of the Crosse) signifieth one separated and set apart from others;

and is ascribed to three sorts of men, usually set above others.* 1. To such as are set apart for singular *sanctimony,* as the high Priest, whose crowne of sanctification on his head is called *Nezer, Exod.* 29. 6. 2. To such as in *dignity* and authority are separated from others; as Kings, whose royall crowne or diademe is called *Nezer, 2. Sam. 1. 10. I tooke the crowne that was upon his head.* 3. To such as were separated by some *religious vow,* as to this order of the Nazarites; whose haire increasing on their heads, as an externall signe of their vow, was called *Nezer, Numb.* 6. 18. By which order the Lord would have the eminent sanctity of Je|sus Christ to bee typified, as well as his sacrifice and kingly Office by Priests and Kings. Hee was indeed the onely true Nazarite *separated from sinners, holy, harme|lesse, and undefiled, Heb.* 7. 26. For, 1. His profession was,**I am not of this world, Ioh.* 8. 23. 2. He is called *(Dan. 9. 24.) the holy of holies, or the most Holy* (a title never ascribed to the most holy persons on earth by re|semblance:) For as the holy of holies (a type of Christ) was separated from the rest of the Tabernacle and Tem|ple, and excelled both the outer and inner Court in holi|nesse: So Jesus Christ surpassed not onely common men but the holiest of men, as farre as the *sanctum sanctorum* excelled both the *sanctum* and *atrium.* His divine ho|linesse farre excelled the most pure Nazarites, who yet are said *(Lam. 4. 7.)* to bee *purer then the snow, and whi|ter then the milke.* 3. He was not of unholy made holy as they, but hee was alwayes holy and without all staine of sinne, from the first moment for ever: *That holy thing which is conceived in her is of the holy Ghost, Matt.* 1. 20. 4. His holinesse was not from any other, but of and Page 152 from himselfe, whereas whosoever else have any holi|nesse it is from him. 5. His holinesse was essentiall (not accidentall) as he was God; and as hee was man (by the union of the manhood with his divine nature) was bestowed upon him in full measure, yea beyond measure; and therefore is called, *fulnesse of grace* and

holinesse, *Ioh* ▪ 1. But in the most holy men this holinesse is a received quality by communicating of his spirit, and that imperfectly and in small measure. 6. They might be holy in part for themselves, but could not impart that holinesse to others: But Christ is not onely holy in him|selfe, but sanctifieth them and the whole Church; hee being the originall and fountaine of all holinesse. They might be legally cleane in some actions: but he was mo|rally cleane in all observations. They in some passages of their life: but hee in his nature, in his disposition, and in the fulfilling of all righteousnesse.

[2] II. Nazarites by the Law *(Numb. 6. 2, 3.)* must ab|staine from wine and strong drinke, and all that commeth of the grape.* 1. Because they were to study the Law of God, and the Lord will not have them meddle with any thing that might trouble their braine, or unfit them to so holy studies. 2. Hee would have them paterns of sobriety and temperance, and restraine them from whatsoever might stirre up lust, or occasion intempe|rance. In which, what else did they but shadow our Sa|viour Christ? Who was a true Nazarite, not in the let|ter and ceremony (for he did drinke wine, and miracu|lously provided it for others; yea ordained wine an ele|ment in the Supper, that every Christian might drinke it) but in the morality and truth of the thing hee was the onely perfect Nazarite. Never was any so intent in stu|dy, invocation, preaching, acting, and suffering all things for our sake, as he was. Neither was any creature so ab|stinent and temperate as he was; he fasted fourty dayes and fourty nights, and after that (being hungry) hee would eate nothing till all his temptations in the wilder|nesse were ended. As of all other vertues, so he was an unfailing patterne in this of holy abstinence and unvio|lated temperance.

III. The Nazarites were enjoyned to let their [3] haire grow, and *no razor* must come on their heads all the time of their vow and seperation,**Numb.* 6. 5. By which ceremony the Lord intended two things. 1. He would have them most unlike and contrary to the religi|ous orders of the heathen Idolaters, who usually nouri|shed their haire to offer in sacrifice to their gods, as in many examples I could shew: But these must not dimi|nish their haire all the time; and when they cut it off they must burne it with fire. 2. To be a meanes to avoid finenesse and delicacy in curious trimming of the head, and care of the flesh, which is a great enemy to re|ligious thoughts and exercises. So the Apostle implyes, the more *care of the flesh,** the lesse of *putting on Christ Iesus.* 3. Long haire in men is a signe of strength, as in *Sampson.* And by this law the Lord would put them in mind that as they were to avoid esseminate softnesse and delicacy; so to be manly, strong, and couragious in performing duties, and resisting stoutly all the tempta|tions and baits that might allure them from the duty un|dertaken. As for our Saviour (whom they shadowed) it is not likely he nourished his haire, because the Apostle saith, it was (in that age) uncomely for men to have long haire.**If a man have long haire it is a shame unto him.* And then are all the Romish paynters quite out, who paint him with his haire lying round about his shoulders: but Painters and Poets may lye by authority.* It was e|nough for him, that he was a *Nazarite* in the truth and substance of that Law, although not in the letter and out|ward ceremony of it. In which respect how did he neg|lect himselfe; who being the Lord of all, denyed himselfe of all rights and comforts. He was so farre from all deli|cacy, Page 154 that (with an utter refusall of all delights of flesh) his whole intention was set on his function and office, submitting himselfe to sorrow, curse, &c. Besides, what courage and fortitude, did hee expresse through his whole function and office, in overcomming sinne, death, Satan, the Crosse, Hell,

and all adversaries? *Sampson* the strongest of all *Nazarites* was but a weakeling to him; his adversaries, flesh not spirit; his power, faint and fay|ling, yea changed into weakenesse.

[4] IV. Nazarites must not come neere the dead to touch them, nor defile themselves by them;* nor meddle with the funerals of father, mother, brother, sister, or any of their kinred, though they might pretēd never so much piety, affection, or good nature. By which Law the Lord would teach them two things, 1. That no changes of this life, nor losse of their dearest friends should turne them aside from their duty, or from the observation of the Law of their profession. 2. To teach them con|stancy, patience, and magnanimity of spirit in the grea|test outward afflictions, and not to shew a weaknesse or passion in open or excessive lamentation. Our Lord al|though he did touch the dead, and was at funeralls, and wept at the raysing of *Lazarus,* and so observed not the ceremony of Nazarites, because hee was no Legall Na|zarite, but was called a Nazarite as being the truth and substance of all the Legall Nazarites, as in all other things so in this: For he onely was the Master, and had the true command of all his affections; never exceeded measure in any thing, never was defiled by any person dead in sinne, never by any dead worke, never touched or came neere any such defilement, which Legall Nazarites could not avoid.

[5] V. These Nazarites must be absolved and released from their Vow by comming to the doore of the Taber|nacle of the Congregation with their offering. *Num. 6. 13.* plainly by that figure leading us unto Christ,* the only Page 155 doore by which we enter, and have liberty to come into the presence of God, and obtaine freedome from the sinne and weakenesse of any duty wee performe before him.

Now for application.

I. Acknowledge Christ the true Nazarite.* Upon his head let his Crowne flourish. As it was said of *Ioseph, Gen. 49. 26, he was seperate from his brethren:* so was Jesus Christ seperated from all other men and Angels, 1. In holinesse and purity, being advanced in holinesse above all creatures: He alone in propriety and perfection is a Nazarite purer then snow, and whiter then milke; yea his measure runs over to his Church, *Eph.* 5. 26. 2. In excellence and perfection of all vertues and gra|ces, hee is that Netser, *Isa.* 11. 1, the branch or flower which alwaies flourished in all kinds, and perfections of vertue and graces, and casts from him farre and neere a most sweet smell, sweet and acceptable to God and men.* 3. In power and authority. The Kingdome is his and power and glory; all power is given him in heaven and in earth. He hath power, 1. to do us good; 2. to withstand our evill; 3. to tread downe Satan, sinne, death; 4. to rescue his Church, to confound Antichrist and all enemies: 5. to finish the grace and glory of his Saints.

Why must Christ be so pure a Nazarite?*

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1. Because his passion could not have beene accep|table,* if his person had not beene as pure as the sunne. 2. Hee was to be not onely righteousnesse in himselfe as other Nazarites, or righteousnesse in part: but he must be a perfect righteousnesse to many. *Object.* But how could he be so pure comming of *Adam* as they did? *Sol.* He came of *Adam,* not by *Adam,* as they did; that is, he came not by naturall propagation from *Adam,* but was conceived by the holy Ghost, and so all originall im|purity was stopped in the very first moment of his holy conception. *Object.* But did not he take the same infirmities comming of *Adam* as they did? *Answ.* No, he tooke such infirmities as he pleased, to fit him for a mercifull high Priest, not to hinder him, and therefore he tooke such infirmities from *Adam* as were miserable, but not damnable, and so remained a pure Nazarite with|out all sinfull frailty.

II. Christ the true Nazarite being come,* all sha|dowes must fly away, and therefore this order of Na|zarites gives no colour or approbation to any order of Popish votaries or monasticall persons now in the new Testament. Besides, that white is not more contrary to black then monasticall vowes to this. For 1. The Nazarites were appointed by God himselfe: theirs de|vised by themselves. 2. Their vowes were of things possible, in their power, and temporary: these are of things impossible, without their power, and during life, be the party never so unable to endure it. 3. Their vowes (though appointed by God) were not able to merit remission of sinne and eternall life: but these say that they merit for themselves and others, that their vowes are parts of Gods worship (which never came in his mind or booke) and a state of great perfection: Whereas,**a Nazarite was not more righteous then others, but better fitted for his duty.* 4. Nazarites might not cut their haire: their order stands in cutting and shaving that they may still looke neate and effeminate. 5. Naza|rites drink no wine nor strong drinke, and are very tem|perate in their dyet: these belly gods eat up the fat, and poure in the sweet till they be monsters, that the very fasts of Friers (for the delicacy and abundance) is become a proverbe. 6. Nazarites might not come at fune|ralls: these follow them (as flyes do fat meat) and suck out thence their greatest profit, and sweetest morsells. 7. Nazarites (notwithstanding their vow) lived in holy wedlock: but Popish votaries abhorre marriage, not lust or whoredome. Yet from this order they would e|stablish their disordered orders, as contrary as darkenesse to light.

III. The shadow of the Law is vanished away,* and the truth of the Gospell is broken forth as the light, saith the Canon Law. Every Christian must be a Na|zarite not by vow of seperation, but by imitation and resemblance of Christ the true Nazarite. For

I. He must be seperate from others,* 1. He must see that he be seperate from ungodly ones, as one advanced to an happy estate in Christ. 2. That now his mind, affections, speeches, and whole course be contrary to the course of the world; and so (as *Ioseph)* seperate himselfe from the evill behaviour, and manners of his brethren; yea complaine of them to his father. 3. He must bee content if his brethren seperate from him, as did *Iosephs* brethren when they sold him into Aegypt. This is to bee a Christian Nazarite.

II. This Christian Nazarite must strictly keepe the rules of his profession. •. he must labour. 1. to pre|serve the vow of holinesse made in Baptisme, study and follow after sanctification,**This is the will of God even your sanctification,* he must resigne himselfe wholly to God; 2. carefully to avoid the least defilement of sinne. The Lord made a Law *(Numb. 6. 9.)* that if any dyed by a Nazarite casually and suddenly (though hee could not avoid it) he defiled the head of his consecration; he must be shaven and come and offer a *Lambe* for a trespasse of|fering, and then begin his vow againe. Wherein the Lord shewes that he will not endure any sinne in his servant (though not willingly committed, nor inten|ded) if it be but casual or by happe, and stirres up thereby our watchfulnesse against all, even the least sinne, and urgeth the shunning of the least touch of dead workes: *Iude 23, hate even the garment spotted by the flesh.* 2. Hee must study the law of the Lord to grow in knowledge and conscience. Men deceive themselves that think there bee no students but those whose profession is learning, contrary to *Psa* 1. and *Ioh.* 5. 39.

III. He must avoid intemperance, surfetting, drun|kennesse, strongly watch and ward against naturall de|sires, against the allurings and baits of sinne, remoove impediments of faith and godlinesse, strive both against inward corruptions and outward occasions. How many of much hope, by the immoderate desires and use of these outward

things have besotted themselves? It is to be doubted that the delicacy of this age affords but a few Nazarites.

IV. He must restraine his passions and affections in the use of every thing about him; use every thing wea|nedly, as not using it; not suffering any thing to steale our hearts from us, for then wee can hardly moderate our selves in the parting from it. Nazarites in all changes must be unchangeable in their profession: so must Christi|an Nazarites.

V. When he hath done all in his generall vow and course of holinesse, he must retaine humility, bewaile his wants, confesse how unprofitable he is in his service. The Nazarite that had gone through his vow in the best manner, in giving it up must bring a burnt offering and a peace offering; confessing his wants, and craving acceptance: so must wee in our best strife and indea|vours, present our duty with that burnt offering and peace offering made by Jesus Christ; and in that onely seeke and find acceptance.

CHAP. XVI.

Cleane persons: Types of Christ.

THe fourth ranke of holy persons pointing us unto Christ,* were such persons as were cleansed from a|ny legall uncleanenesse. The persons legally uncleane were of severall sorts, and every sort had his several sort of cleansing, all of them looking towards and leading us to Iesus Christ. To give some tast in some particulars. Le|gall uncleanenesse was caused.* 1. from without, by touching or tasting. 2. from within, as unclean issues. 3. from within and without, as Leprosie. Order requi|reth that we should speake, I. of the severall unclean|nesses. II. of the severall cleansings.

Sect. I.

I. The kindes of legall uncleanenesse were three: [1]

I. The first kinde of legall uncleanenesse was by eate|ing or touching any uncleane meat or creature,*_Lev. 11. 11._ and 28.

_Qu._ How did the creatures become uncleane, which God had made good?

Ans. The Law of distinction of meats was not there|fore ordained because those creatures were evill in their nature (for God saw all his workes very good) but pro|hibited onely in their use.* Neither doth the Lord pro|nounce them uncleane by their creation, but by a tempo|rary institution which restrained their use and touch.

Object. It seemes they were so by creation: for be|fore the ceremoniall Law, there was a distinction of *cleane* and *uncleane* in *Noahs* time, _Gen._ 7. 2.

Answ. It was before the writing of the ceremoniall Law,* but not before the being of it, it being delivered to *Adam* and his posterity by Gods lively voice. Besides, by that institution they were forbidden onely for sacri|fice: but by this forbidden for common use and food, yet still cleane in their owne nature.

Quest. But how can these creatures defile a man, and that of our Saviour be true, *Mat. 15. 11. That which go|eth into the mouth,*defileth not the man?*

Answ. Now under the Gospell whatsoever goeth in|to the mouth defileth not, in respect of lawfull and limi|ted use: And under the Law it was not the creature that defiled; but the transgression of Gods institution in it. In the beginning God permitted all other trees to *Adam,* onely restrained him in the tree of knowledge of good and evill; which therefore ceased not to bee good of it selfe, but became evill in *Adams* use, because of the com|mandement: not the apple, not the eating were in them|selves defilements, but sinfull eating against the comman|dement.

Quest. But what ends or reasons were there of this prohibition of meates?*

Answ. Very many. 1. To shew the Lords sove|raignty over his creatures, who hath liberty to permit or forbid any creature at his pleasure without impeach|ment of himselfe or the creature, hee may doe with his owne as he will. 2. To teach all persons to depend on God and his word of allowance for and in the use of all things, even for meats, and drinks, and all comforts; seeing man liveth not by bread, but by every word of God. 3. To traine up his people in temperance and o|bedience by restraining them so many creatures in earth, ayre, and sea, as good as any other. 4. That his people might professe open detestation of the heathenish super|stition about them. The Aegyptians took for gods, oxen, sheep, goates, doves: God will have his people sacri|fice these to his service, and eate those creatures which they (out of heathenish superstition) might not touch. The heathens used to offer many kindes of beasts to the Moone the Queene of heaven, and to Bacchus: God will have his people detest both in sacrifice and meate those which they so offered; all to shew how contrary we ought to bee to Idolaters in whatsoever wee may. 5. To distinguish that people of God from all the nati|ons; God esteeming them by his grace in the Messiah a cleane people and all other uncleane. And this was a wall of partition between Iewes and Gentiles till Christ by rending the vaile brake it downe also, as in Peters vision, *Act.* 10. 15. 6. The Lord by this difference of beasts would have them conceive a difference of persons sha|dowed thereby; of whom some are cleane, some unclean; the former being elect are cleansed by faith from their pollution of sinne, the other remaine foule and filthy still.

Quest. How shall we know the cleane from the un|cleane?

Answ. 1. The cleane are knowne by the two common markes of cleane beasts,**Lev.* 11. 3. 1. They divide the hoofe; that is, rightly distinguish of things, between nature and grace, between *Moses* and Christ, betweene the law and Gospell, truth and falshood. They will not receive things in grosse, and hand over head; but being *spirituall discerne all things, 1 Cor.* 2. 15. 2. They chew the cud, that is, after hearing and reading the word, they meditate, ponder, apply, and digest it: as *Mary* laid up the words in her heart, *Luk.* 2. 19. 2. The uncleane are knowne by some naughty and uncleane pro|perty. Some like the dogs that prophane the most holy things; barke against the word and preachers of it; ne|ver chew the cud nor digest the word. Some like the swine *(2 Pet. 2.)* having their mouthes alwayes rooting in the earth, cannot look up towards heaven; all for their belly; good for nothing but the knife: neither for plough, nor cart, nor burthens, nor saddle, nor wooll, nor milk; but onely to feed and dye; besides (while they live) their filthy wallowing in miery lusts and puddles of corrupti|on. Some like the hare, fearefull creatures shrinking from faith in God in temptation, and from profession of it in times of danger and persecution; more fearing cros|ses and losses then God himselfe, or the losse of salvation. These uncleane creatures cannot enter into heaven: *The fearefull,*&c. shall have their part in the lake, &c.* Of the same ranke are the Conies, that burrow and treasure in earth, and neglect to treasure *where theeves neither digge through nor steale. Mat.* 6. 19, 20. Some like the Ravens, black and unnaturall, feeding on carrion. Some like the Ostrich, grosse hypocrites, with faire wings but cannot flye. Some like the Sea-meaw, partly living on water, partly on land: partly will be saved by faith, partly by workes; cary fire and water, blow hot and cold, of any or no religion. And so much might be said of the proper|ties of the rest.

Sect. II.

[2] II. The second legall uncleanenesse was caused from within, and was by the unclean issue of man or woman;* for which were appointed ceremonies of purification, *Lev.* 12. and *cha.* 15. 6. All those uncleane issues (of which we must reade and speake modestly) lead us by the hand,* 1. Into our selves and the consideration of our naturall corruption, the running issues of which meet us every where. 2. Out of our selves to the remedy, which is by Jesus Christ our sanctifier. The description of this foulenesse shewes what we are by nature, and in the first *Adam.* The maner of the cleansing shewes what we are by grace, and in the second *Adam,* in whom alone we attaine cure and remedy. To explaine which, wee must know that ▪ 1. Those lawes concerning our un|cleane Page 163 birth, and the womans purification after every birth, put both the Jewes and us in minde how that the common nature of man is horribly polluted by sin, which is every where called by the name of uncleanenesse; *Psal. 51. 5. Behold I was borne in iniquity, and in sinne hath my mothor conceived me. Isa. 64. 6. We have all beene as an un|cleane thing, and all our righteousnesse as filthy clouts. Iob 14.* 4.**Who can bring a cleane thing out of filthinesse? there is not one. Iohn 3. 6. That which is borne of the flesh, is flesh;* because that which is begotten, participateth of the na|ture of that which begetteth. And this uncleanenesse is not in any one part, but sticks to the whole man both in body and soule, polluting the minde with blindnesse, the will with rebellion against the will of God, the consci|ence with senselesnesse and horrour, the affections with all maner of disorder, the whole outward man with re|sistance and repugnancy to the Spirit. *Rom.* 8. 7. 2. As from these inward issues the outward man was many wayes polluted: So the Jewes and we are put in minde, that from that filthy puddle and fountaine of originall sinne issue continually many uncleane

issues into the life and conversation. *Mat. 15. 19. Out of the heart come evill thoughts, murthers, adulteries, fornications, thefts, false testimonies, slaunders: These are the things which de|file the man.* 3. As these uncleane issues defiled whatso|ever they touched, *Lev.* 15. 4. to the 15. so herein is no|ted to them and us, the infection of sinne and spreading of it, and that the corruption of nature (which will put forth it selfe in every thing) polluteth all that we touch: *Tit. 1. 15. Vnto them that are defiled and unbeleeving, is nothing pure, but even their mindes and consciences are de|filed.* 4. As those uncleane issues excluded and shut them out of the campe and society of Gods people till they were staid: so the foule issues of naturall corruption (till stopped and stayed by grace) estrange us from God, and from the common wealth of Israel. *Ephes.* 2. 12. Page 164 The effect of all morall uncleannesse is to thrust every man and woman under the curse of the Law and wrath of God; who can no more abide a man in the foulenesse of his nature, then men can the spawne of a most vene|mous serpent. In *Adam* all died. 5. As the description of those issues brought the Jewes to the legall purifica|tion; for when the Jew saw the danger of his unclean|nesse, and that if he separate not from it hee shall die in it for defiling Gods Sanctuary, *vers.* 31. this made him seeke to the remedy: So the true understanding of a mans forlorne and desperate estate by nature; and that *except a man bee borne againe of water and the holy Ghost, he can never see the kingdome of God,** this makes a man flie out of himselfe to seeke righteousnesse and purity in the meanes which God hath appointed. And thus by the very description of our uncleannesse we are led un|to Christ, by whom how wee are to bee cured, wee are after to see.

Sect. III.

[3] III. The third Legall uncleannesse was by the di|sease of leprosie; then which none was more foule,* more hatefull. None so lively resembled the native face of sinne; none had so solemne and significant rites for cure; none did more expresly shadow all constitutions as conduce to the purging and removing of sinne; and consequently none more forceably led us to Christ, who is not in any Ceremony more lively figured. The Lord would have the Jews and us in this instance to bee ledd *by things sensible to things intellectuall;** by an externall and sensible disease to be caried to that which is internall and lesse sensible, for the most part. And though of all bodily diseases, none more expresly declareth the di|sease of sinne in the soule then leprosie; yet it comes farre short of it in the desperate and dangerous proper|ties of it. We must therefore prepare men to Christ by describing the foulenesse and misery of the disease. 1. Leprosie proceeds from poisoned and corrupted hu|mours in the body:* So sinne is nothing else but the poi|son and corruption of the soule. And this spirituall le|prosie is farre more miserable then the other; for that of the body is onely *a punishment,** this is *a guilt.* And who can deny but the corruption and poison of the soule and spirit, is farre more poison full and mortall then poison of the flesh?* 2. Bodily leprosie is a disease of some men: sinne is of all men, and of all the man. Bodily leprosie spreads over all parts of the body, but cannot reach the soule: but this spreads over the whole man; the soule and all the faculties are weakened and tainted; there is, not a debility onely, but a corruption in the un|derstanding, will, conscience, memory, in all affections, in all sences, in all parts; no man, no part of man exem|pted or excepted.* 3. No disease is more stinking, and hatefull to men then leprosie: So nothing is so hate|full and abominable to God as sinne; his eyes cannot abide to behold it; hee will not endure

it in his dearest servants, no nor Angels themselves, unrevenged; hee esteemes the sinner as dung.* 4. No disease more con|tagious and infectious: A leper must meddle with no|thing unlesse hee would defile it: All hee can doe is to make others uncleane by breathing, touching, conver|sing. The plague of pestilence is not so infectious as *the plague of leprosie,* so called, *Levit.* 13. 20. infecting houses, walls, vessells, garments: Nothing is so infecti|ous as sinne, which not onely foules the person or house, but heaven and earth and all creatures are subject to the vanity of it. Neither can an impenitent sinner doe any thing but make himselfe and others uncleane, by the fil|thy breath of his corrupt communication, by his wicked example and conversation: No leaven is so spreading, no pitch so cleaving.* 5. Leprosie of all diseases separated the infected persons from the fellowship of all men Page 166 both in civill and divine ordinances for many dayes; and if they proved incurable (suppose them Kings) they were utterly and for ever excluded the host, as *Vz|ziah, 2. King.* 15. 5. Neither might they come to the Temple to joine in holy things; for the Temple was le|gally the most holy place, and no polluted thing might enter into it: So in our sinne unrepented, we are out of the campe, aliens from God. Sinne shuts out of the com|munion of faith and Saints; shuts out of the state of grace and salvation;* it shuts out of the Congregation of God in earth and heaven: No *fellowship, place,* or *re|ward* with them. 6. Of all diseases none is more pain|full,* sorrowfull, mortall, or incurable; and therefore they were enjoyned to put on mournfull garments, seeing God had inflicted so lamentable a disease on them, so hardly and seldome cured as most did cary it unto death, as *Gehezi* and *Azariah.* In which the Lord (as in a glasse) would shew us the extreme sorrowes and paines that wait on sinne unpardoned; sorrows of this life and of the life to come: And that we should put on mourning garments of timely sorrow, and afflict our selves for our sinnes, seeing wee are all

poisoned with so incurable a disease, as there is no hope to expect any cure in this life; for every man carries the running issues of sinne to his death naturall,* the most to the death eternall. 7. The signes and symptomes of leprosie are most correspon|dent to the symptoms and effects of sinne in the soule. 1. As there is a debility and weaknesse of all parts because the spirits are exhausted: so sinne weakens all faculties, because the spirit of grace is resisted and dri|ven out. 2. There is a tumour and swelling in the flesh: here a tumour and proud swelling of minde; none more proud then hee who hath least cause. 3. There is burning and thirst through the adust and burnt blood by melancholy whereof it ariseth: here is inflammation and burning of anger, of lust, and thirst af|ter the world, after revenge, after preferments; and this insatiable as every sinne is. 4. There is filthy putred matter still breaking forth most loathsomely: so here from within breaks out corrupt matter of envy, of ha|tred of goodnesse, of uncleannesse in speaches and be|haviour. 5. There is an hoarse and weake voice: here the voice so weake as it cannot pray, or cannot be heard. God heares not sinners; for either they pray not at all, or they are in their sinnes. 6. There is a filthy stinking breath; and therefore they must cover their lips, that by their breath they might not infect others: So here is a filthy breath of corrupt communication, of uncleane and adulterous speaches, swearing and cursing speaches, lying and false speaches, slanderous and uncharitable speaches; and seldome doe such cover their lips, being like the uncleane vessells of the Law which were ever open to the corrupting and poisoning of numbers.

Sect. IV.

I. From the former description of legall unclean|nesses,* note the state of Gods Church and people here upon earth, subject

unto many sorts of defilements and pollutions within them, without them, and on every hand of them; by foule and uncleane creatures and persons, by foule courses and actions, which a godly man may not touch or tast but hee is presently defiled, as hee that toucheth pitch cannot but be defiled with it. Where bee they that will see no Church, if they see any uncleannesse? Or who say that God is in no such society where any pollution is? seeing God vouchsafeth to walk among his owne people, who were daily subject to so many legall and morall pollutions. God might (if it pleased him) wholly purge his floore here upon earth; but it makes more for his glory to suffer sinne and evill, and to set the Saints in the middest of defilements here Page 168 below.* 1. There must be a difference betweene this heaven and earth, and that new heaven and new earth in which dwells nothing but righteousnesse; for had the Saints no warre, there needed no watch, there could bee no victory; if no seede time, no harvest. 2. GODS mighty power is more manifest in gathe|ring and preserving a Church to himselfe out of sin|ners, and among sinners; and hee magnifieth his mer|cy both in covering and curing so great and many corruptions. 3. The godly in sence of their unclean|nesse are kept low in their owne eyes, and watchfull of their waies; and so are driven out of themselves unto Christ for righteousnesse, and unto God for strength continually, as privy unto their owne continuall weake|nesse. So to subdue presumption *Paul* must have a buffe|ter, and to way-lay security comming on Israel, all the Canaanites must not be subdued. 4. In that they can|not expect freedome from foulenesse and uncleannesse heere below, they may the rather desire and aspire to that heavenly Tabernacle into which *no uncleane thing can enter, Rev.* 21. 27. and wish to bee translated thither where righteousnesse shall dwell, yea the righteous and holy God shall dwell immediately in the midst of his Saints, and

all things together with themselves shall be most absolutely cleane and holy.

II. The Lord by so large a description of legall un|cleannesse would have them and us looke more neerely and seriously upon our owne misery by sinne,* both in the cause, and in the effects of it. The former by bringing us to the contemplation of the foulenesse of our natures, and uncleannesse even in our birth and originall. For howso|ever men little esteeme or bewaile this uncleannesse of nature and originall sinne;* yet the Apostle (better ac|quainted with the nature of it) calls it, *The sinne;* and *the sinning sinne;* and *the sinne which dwelleth in us, and compasseth us about, Rom.* 7. 17. Neither can a man ever be truely humbled and prepared for Christ, nor can ex|pect a good estate in him, whose daily corrupt issues from an overflowing fountaine make him not seeme marvelous filthy and uncleane in his owne eyes. 1. What is the reason that so many do Pharisaically pride themselves, if not in the goodnesse of their per|sons, yet in some blinde hopes and presumptions that they be not so bad as they are, or as some others be: but because they never saw themselves in this glasse; which onely lets a man see himselfe a masse of sinne, a lump of uncle•nnesse; and that no good thing is in his nature, which in no part is free from the running issues of that festred and inbred sinne? 2. Why do many doat up|on their owne works and sightly actions; either to Po|pish confidence in them as meritorious, or at least (with many Protestants) to rest in the civility and morality of them without farther pursuit of the power of religion: but that they see not that so evill trees cannot send forth any good fruit, nor so bitter fountaines any sweet wa|ter? which could they but discerne, they would be wea|ry of the best of their righteousnesse, and cast it away (with *Paul)* as dung; and conclude that when Aloes and

wormewood yeeld a sweet taste, then might their fruits be sweet and tastefull to God and themselves. 3. Why do so many thousands contest against grace, stand upon their honesty, good neighbourhood, hospitality, charity; they thanke God they are no blasphemers, no drun|kards, adulterers, murderers; they wash the outside, come to Church, heare sermons, are outwardly cleane and formall; no man can challenge them, no nor they themselves? but because they never saw the infection of their soules, nor the inordinacy of their inner man, which is a fountaine ever overflowing all the bankes: most dangerous, most secret: hardest to find out, and hardest to cure, and this deceives thousands in their reckonings. 4. Why is the righteousnesse of faith in Page 170 the blood of Christ so much undervalued, and men so hardly driven out of themselves to seeke righteousnesse by him? But because they see not their owne unclean|nesse, and therein their hatefull estate before God untill Christ the high Priest have made atonement for them. For as that man who (being sick to death) feeles not his sicknesse, nor discerns the depth and dangers of it, seekes not greatly after the Physitian, he applyes either no means, or some idle and impertinent things to small purpose: so he that sees not the misery of his disease of sinne, sees not the need of Christ, neglects the right meanes, and contentedly deludes himselfe, running any whither but to the right remedy.

It is fit and fruitful to looke a little neerer this disease of nature,* that we may not onely make conscience of the foulenesse of nature, but be thrust out of our selves to the meanes of our cleansing: Considering 1. That this uncleane issue (which the legall issues poynt us unto) is a sinne against the whole Law of God in all branches of it, whereas other sinnes are against one of the Tables, and one of the Commandements. 2. This poyson of na|ture is the same in all

men, that all may be humbled who are borne children of the devill, enemies to righteous|nesse, all of us being in our very birth sonnes of death: for in *Adam* all are dead. And as an image of rotten wood must needs be rotten: so wee, hewne out of so rotten a stocke. Who is it that is not a Leper from the wombe? Let any man thrust his hand into his bosome, as *Moses* did, *Exod.* 4. 6. and he shall pull it out againe le|prous, and as white as snow. Every man hath cause to cry with the *Leper, I am vncleane, I am uncleane.* The spawne of a Serpent are Serpents; and what are wee but the spawne, the seed of *Adam?* 3. This Issue is a generall disorder of the whole man, and of all parts. Neither is bodily leprosie more generall and universally spread over all the members, then sinne in the soule, Page 171 which is seated in all the members,* so as from the crowne of the head to the sole of the foot, there is no|thing sound: but a generall ataxy or disorder in want of all goodnesse in all parts, and pronenesse to all evill. 4. Miserable are the effects of this close uncleannesse: As 1. In this Image of sinne, no ugly toad can bee so hatefull to us, as wee unto God. 2. The whole man lies subject under the curse and wrath of God; *Rom. 5. 18, the fault came on all to condemnation.* 3. Nothing can proceed from us but what is foule and damnable. What can a Serpent cast out but poyson? Whatsoever our owne strength or will can bring forth is tainted with this leprosie; for freewill remaineth onely to evill. 4. Nothing without us that we can touch, but we taint, [4] till we be cleansed,* noted in the infection of houses ves|sels, garments. Both earthly things, all the creatures, all our comforts, actions, to the unpure all is so: Yea divine actions, the word, Sacraments, prayer, almes, all polluted by us and to us, so long as we be unconverted and in our uncleane nature. 5. An unregenerate man can con|verse with no man, but (as a Leper) he infects him by example, provocation, corrupt opinions, frothy spee|ches, fruitlesse behaviour. And if they that poyson mens bodies are worthy

extreame punishment, and every man detests them: how much more severe wrath of God are they liable unto, that do nothing but poyson mens soules? 6. No Leper was so worthily cast out of the campe; as all of us by nature are worthily cast out of the society of Saints in earth and in heaven, yea from the presence & fellowship of God and Jesus Christ, and that for ever. Sinne properly shuts out of heaven, no uncleane thing comes there: nothing more hateful to God, nothing but that hated by him. 7. All this misery we our selves can neither discerne nor remedy. It makes us *pure in our owne eyes, though we be not washed, Prov.* 30. 12. We lye wallowing in our filthinesse, and delight in it as the Page 172 swine in the myre, and never are cured till we get out of our selves to the high Priest, in whom onely it is per|fectly to cleanse and cure us. Now seeing in this glasse our owne disease and need of cure, let us returne to the meanes of our cure in these three severall sorts of un|cleannesse, and in the legall be led to the cure of morall uncleannesse.

Thus of the kinds of legall uncleannesse.

[2] Next, all Legall uncleannesse was to bee cured two waies:* 1. by *ablution* or washing. 2. by *oblation* or offering. Both these were appoynted for all kinds, as in particular. 1. for uncleane touchings and tastings, the parties must wash their cloathes, *Levit.* 11. 40. 2. for uncleane issues they must wash themselves and their cloathes, *Levit.* 15. 13. 3. for uncleannesse of Le|prosie they must wash themselves, their cloathes, and besides shave off all their haire, and stay seven dayes without the campe, *Lev.* 14. 8, 9.

Sect. V.

I. The first meanes of purging Legall unclean|nesse is washing;* which shadowed out the washing of the sinner in the laver of Christs blood. All the water in the sea cannot wash away the least sinne; that great worke is appropriated to the blood of Christ, 1 *Ioh. 1. 7, the blood of*

Iesus Christ his sonne cleanseth us from all sinne: Rev. 1. 5, who loved us, and washed us from our sinnes in his blood: which blood is opposed to all legall wash|ings, *Heb.* 9. 9.

Object. Lev. 11. 44, this washing is called a sancti|fication.

Answ. Sanctification is twofold 1. by the outward signe,* 2. by the inward truth. They by washing, sym|bolically and in outward profession by these rites san|ctified themselves: but thereby beleevers were led to Page 173 the internall truth, and the laver of the blood of Christ. All this washing then leads us to the blood of Christ, by which is meant his whole passion and obedience; by the merit whereof he hath procured both remission of our sinnes, and mortification of them. And herein is no small resemblance 1. Washing is an applying of water to foule parts:* so in the cleansing of sinne must be a speciall application of the blood of Christ; called, *Heb. 9. 14, the sprinkling of Christs blood upon the conscience.* Which is nothing else on Gods part but the imputation of Christs sufferings to us: and on our owne part the application of them to our selves by the hand of faith. 2. In Wa|shing is a rubbing and scowring off of uncleanenesse which will not easily off; and in some foulenesse they must wash often for the surenesse of the worke: noting the paines and true indeavour of the repentant heart in mortification, and afflicting it selfe. It is well contented with any beating and wringing, so hee may fetch out the stayne of sinne, which sticks as close as his flesh to his bones. 3. The uncleane party was to wash him|selfe, that is, his whole man and every part: which noteth totall sanctification in the whole man and all parts and members, that the washing may be as large and generall as the foulenesse is. For whatsoever part is not washed by Christ, hath no part in Christ, which made *Peter* say, *not my feet onely (Lord) but mine hands and head.* 4. In the foulenesse of Leprosie hee must wash againe and a|gaine: to note, that after our justification by the death of

Christ, we must looke to a second washing of sanctifi|cation by his spirit. And because we have still washing worke with us, wee must be still washing our selves by daily labour in our owne reformation. This was more lively signified in that other ceremony added to wa|shing in the Leper, that hee must shave his haire againe and again: signifying the paring away of superfluities and lusts as fast as they grew; and a voluntary departing from his owne secret corruptions, which were as many as the haires of his head, and no lesse rooted in him; that well he might shave and loppe them, but hee was out of hope quite to unroot them as long as he lived. He must keepe them under but cannot be rid of them: Hee must shave the first day and the seventh day, and resist his lusts, which daily grow up on him, as haire cut, quickly growes againe. 5. The uncleane person must wash his clothes as well as himselfe: signifying that we must part with all impurity even the least, at least in endeavour, cherishing none, favouring none. He must hate the ve|ry garment spotted by the flesh, all occasions, and appea|rances of evill, esteeming the least spot of sinne foule and filthy enough. And all this is requisite in purifying of the soule.

I. Labour against the smallest sinnes.* Be not a mental adulterer, banish unchastity in the eye and mouth, avoid wanton company, as did *Ioseph* that of his Mistris. Thou art no drunkard, or great swearer, but art thou a compa|nion of such not reproving them? No Papist, but a friend and patron, as seeing no great harme in their superstition? No Atheist, but a scorner of the persons and doctrine of godly teachers? what doest thou but foame out thy owne shame? If thou shouldst keepe thy selfe never so pure, but partakest in other mens sinnes, thou art unclean. This reproveth Magistrates, who (though they them|selves come to Church, yet) suffer others in time of di|vine worship to lye in streets, houses, fields, openly, &c. prophaning thus the day of the Lord, which is to bee kept holy to our God. Or if they be

ordinary abettors of idle persons and gamesters by example. This brandeth Ministers, openly pleading for drunkards and hatefull blasphemers. This defileth masters, parents, husbands, that suffer their families to runne into prophanenesse or ryot.

II. In all these touches goe to *the fountaine opened.** Page 175*Zach.* 13. 1.* Every Iew had his *waterpots* to keep wa|ter for daily purification, *Iohn* 2. 6. but now the house of *David* and Ierusalem, that is, all the godly have a foun|taine opened by the death of Christ. We must every day be washing and cleansing our selves in that fountaine, from all filthinesse of flesh and Spirit.

Sect. VI.

II. The second meanes of purging legall uncleannesse is oblation,* or offering some attonement to the Lord, this directly leads us to Christ. For howsoever an un|cleane person must wash himselfe and his clothes, yet no Iew could make an attonement for himselfe: but this was common to all uncleannesses legall, the Priest must make an attonement for the uncleane person. For *all un|cleannesse* in generall, *Lev.* 16. 30. In speciall, for un|cleannesse *in touchings. Numb. 19. 4. In issues, Lev. 12. 8.* and 15. 15.**In leprosie, Lev.* 14. 53. Noting by the way, that all that we can doe, cannot make attonement for the least spot of sinne. Let us wash our selves as of|ten as *Naaman* in Iordan; yea let us take snow water to us, and wash our hands most cleane; yet our owne cloths will make us foule, and God will plunge us in the pit, if our Lord Iesus (the high Priest of the new covenant) make not attonement for us. A fit note against all humane satisfaction and merits.

The offering for the legall uncleannesse by touching, [1] was done by the sacrifice of a red cow,* and the sprinkling water made of the ashes of that red Cow, prescribed by God to this

purpose, *Numb.* 19. called water of expia|tion.* That all this ordinance typified Christ to the Iews, the Apostle expresseth, *Heb.* 9. 13, 14. when from the blood of this red cow he leads us to the blood of Christ, saying: *If the blood of bulls and goats, and the ashes of an heifer, sprinkling them that are uncleane, sanctifieth as tou|ching* *the purifying of the flesh: how much more shall the blood of Christ purge your conscience from dead workes;* wherein he not onely compareth but infinitely advan|ceth the truth above the type.* For 1. that was sym|bolicall and figurative: this spirituall and substantiall. 2. that was externall and temporary: this internall and eternall. 3. that onely a purifying of the *flesh:* this of the *Spirit* and conscience. 4. that cleansed from legall and bodily pollution: this from morall, called *dead works* 1. because they proceed from death of sinne.* 2. because they lead to eternall death.

For the explaining of this ordinance consider foure things. 1. whence the Cow must be. 2. the proper|ties or qualities. 3. the actions about her. 4. the use and end of it.

[1] I. All the congregation must bring an heifer to *Mo|ses* out of the heard. 1. All the congregation, for not one in the congregation but needs a meanes of purging. 2. This meanes must be a Cow, not an Oxe or Bull. The imbecillity of the sexe noteth the great humility of our Lord Jesus; who being the mighty Lion of the tribe of Judah, would so abase and weaken himselfe for our sakes. 3. They must take her from the heard: so our cleanser must be taken from among our selves, being true and perfect man, taking our nature and our flesh, yea our infirmities as the weak sexe importeth, in all things save sinne like unto us.

[2] II. The properties required in this Cow are foure. 1. She must be an heifer, in her youth and strength: Christ offers himselfe, and must be taken for a sacrifice in the flower of his strength,

at three and thirty yeares. He offers his best gifts, and dyes in his strength, and so his offering was more free and acceptable. And wee also should offer up our youth, strength, best times and gifts to Jesus Christ, who offered himselfe in his best strength to death for us. 2. The Cow must be red: Signifying Page 177 1. the truth of Christs humane nature, being of the same red earth that the first *Adams* body was. 2. the grie|vousnesse of sinne which he was to undertake, and the scarlet staine of it.* 3. the bitter and bloody passion of Christ,* and his cruell death. The red skin of the Cow resembled the red garments of Christ all besprinkled: 1. With his owne blood. 2. with the blood of his con|quered enemies. 3. presented unto his father, like the coat of *Ioseph,* all stained with blood. 3. The Cow must be without spot or blemish: to signifie the purity of our Lord Iesus, in whom was never any spot or staine of sinne. Though he was contented to be counted a sin|ner, yet he was no sinner: And though he had sinne on himselfe, he had none in himselfe: as the Cow was slain for sin, not being sinfull. Christ was *ruddy* through his passion,* yet most *white* and spotlesse by his most perfect and absolute righteousnesse. She must be without yoke, on which never yoke came: signifying, 1. that Christ (not necessarily, but) voluntarily tooke our nature, that he might free us from our yoke. 2. his absolute free|dome from all the yoke of sinne, farther then he volun|tarily undertooke the burthen of it. 3. that he was ne|ver subject to the yoke of humane precepts and com|mandement, being the Law-giver to prescribe Lawes to all, not to receive Lawes from any. 4. that none could compell him to suffer for sinne, but his whole obedience active and passive, was a freewill offering, hee having power to lay downe his life, and to take it up againe. 5. he was more free from the yoke then any red heifer could be. She indeed must be free in her selfe: he not onely free in himselfe, but he must free all beleevers from the yoke; whom the sonne sets free, they are free in|deed.

III. The actions about the Cow were five, *ver.* 5. 1. Action. 1. The congregation must deliver the Cow to be slaine: so was Christ delivered to be slaine by the Page 178 whole body of the Iews. 2. She must not be delivered to *Aaron* but to *Eleazer* his successor: signifying that the death of Christ serveth all the successions and ages of the Church, and must be taught by the ministers of all ages. 2. Action. She must be led out of the Camp, and there burnt whole to ashes; her skin, flesh, blood, and dung, *ver.* 5. Signifying 1. that Christ must be led out of the gate of Ierusalem to suffer, *Heb.* 13. and there 2. must be crucified, by which he was made a whole burnt offering. 3. that whole Christ is our comfort, his flesh our meate, his blood our drinke, yea the very base dung of those contumelies cast upon him were a part of his sa|crifice offered up in the fire of his passion for us, to swee|ten and sanctifie ours. 3. Action. *Eleazer* must take of the blood with his finger, and sprinkle towards the foreside of the Tabernacle of the assembly seven times, *ver.* 4. Signifying 1. the purging of us by the blood of Christ sprinkled on the conscience. 2. that Christs death profits none to whom it is not specially applyed: for the Cowes blood must be not shed onely, but sprink|led. 3. that onely the people and congregation of God have benefit of the death and blood of Christ, for it was sprinkled directly before the Tabernacle. 4. the seven times sprinkling noteth 1. that that one oblation hath vertue and merit enough. 2. the perfection of justifi|cation. 3. the need of often application of Christs death. 4. the duration of it to all ages. 4. Action. She must bee burnt with Cedar wood, scarlet lace, and hysope, all which must be cast into the fire with her, *ver.* 6. signifying 1. three things in Christ. 1. the Cedar of uncorrupt life. 2. the scarlet of fervent love to mankinde. 3. the hysope of savoury obedience in all things to his father, all which were in all his sufferings, and fire of his passion sweetning it. 2. they noted three things arising from Christs sufferings. 1. immortality, signified by the Cedar, which is not

subject to putrefa|ction. Page 179 2. the scarlet, the merit of his blood applyed to justification. 3. the hysope of mortification, healing our corruptions, as hysope hath an healing quality. All these three properly arise from the passion of Christ. 5. Action. A cleane person must gather the ashes of the heifer, and lay them without the Campe in a clean place, *ver.* 9. signifying 1. the buriall of Christ in a cleane and new tombe wherein never man lay, a cleane place ne|ver used before. 2. that the merit of Christs death is ever laid before God in the highest and holiest heavens. 3. the Christians account of Christs merit and passion, who layeth them up as his chiefe treasure in the cleane place of a pure heart and conscience, an onely fit closet to keep the mystery of faith in.

IV. The use and end of these ashes was twofold, [4] *ver.* 9. 1. They must be kept for the Congregation: signifying that there shall never want supply of grace and merit from the death of Christ to any beleever that sees his need of them. 2. Of them was made a water of se|peration, thus: A cleane person tooke of the ashes of the red Cow burnt, and put pure water into a vessell, and ta|king hysope dipped it, and sprinkled it upon the tent, the persons, and vessels, and upon the uncleane person the third and seventh day, and so he (washing his clothes and flesh with water) was cleane at even, *ver.* 18, 19. signifying 1. that the blood of Christ is the onely wa|ter of seperation for persons separate, to seperate them from their uncleannesse. The water made of the ashes of Christs death & bloodshed, sprinkled upon the unclean, can onely purge the conscience from dead workes. 2. that this blood of Christ must be sprinkled with hy|sope of faith and mortification. For hysope hath a clean|sing quality, and is put sometimes for that which onely and properly cleanseth,**purge me with hysope,* that is, with the blood of that eternall sacrifice, figured by that which is

sprinkled with hysope. 3. that this blood of Christ must bee often applied; the third day, and the seventh day: The death and merit of Christ must be often me|ditated and applied to the heart. For it is a perpetuall and eternall purging and sprinkling water in the Church, and we must have daily recourse unto it.

I. That the Lord hath appointed meanes for clean|sing all kind of impurity:* 1. That his people and we might know, that by no infirmity and frailty we shall fall quite out of the grace of God: 2. That the Lord takes not the forfeit of all the scapes, and foule falls of his children, utterly to forsake them: seeing the Jew that was legally polluted seventy times seven times, was as often recei|ved in againe as he was cleansed, according to the purifi|cation of the Sanctuary: 3. That we should not des|paire, nor the weake Christian bee quite dejected in the sence of the multitude of his frailties and foule touches, seeing the Gospel affoords us the remedy and meanes to cleanse all morall uncleannesse, no lesse certainly and fully, then the Law to the Jews, to purge their legall.

II. As the Jew was no sooner defiled by touching a dead man,* or bone, or grave, or tent, or any thing about him, but hee must presently repaire to the meanes of le|gall cleansing: So every Christian defiled by the least touch of any dead worke must have recourse to the re|medy appointed in the Gospel. The Law appointed the water of the ashes of a redd Cow: but the Gospel ap|points the redd blood of Jesus Christ, sprinkled and ap|plied by faith (as by hyssope) upon the conscience. Con|sider,* 1. The necessity: The person defiled not ha|ving this sprinkling upon him shall be cut off from Israel, *verse* 13. So whosoever hath not the blood of Christ sprinkled upon his soule, shall bee cut off from the num|ber and inheritance of the Saints, *Mark. 16. 16, hee that beleeves not shall be damned.* 2. Every sinne is a separa|tion from God, who being a God of pure eyes cannot

abide the filth of it; and therefore wee had need conti|nually Page 181 to have this water of separation for the washing of our hearts daily, and often every day; because it is gathering some uncleannesse every houre, yea every mo|ment. 3. An uncleane creature or vessell could not bee of any service to man, for hee must not touch it till it be cleansed: So a sinner so long as he is uncleane and impe|nitent cannot be of any good use, nor present any accep|table service to God.* And therefore the Prophet, *Wash you, and cleanse you, and then come.* No man dare present any thing to a King with a foule hand: the Lord will ac|cept no such present. 2. *Cor. 6. 17, 18. touch no uncleane thing, and I will receive you, and bee a father unto you:* Implying that the Lord will not receive him that any way communicats with sinne, if obstinate and impeni|tent. 4. Nothing else can recover our beauty and first estate of holinesse and happinesse but this laver. A cloth once soiled never recovers the beauty and whitenesse but by washing. This laver onely brings backe a white and unspotted innocency. All the holy water in the Sea of Rome cannot wash one sinne; for that hath no com|mandement, no institution, no promise. Besides, all le|gall Ceremonies are dead, which in their life time could not cleanse by the meere *deed done,** as they say theirs doth. 5. How vaine is it to see men and women cu|rious and carefull in washing their bodies and clothes, they will not suffer the least spot on them, but wash them weekely: and yet goe on yeare by yeare in the foule defilements of sinne, and never desire to be washed and rinsed in the water of separation; nay nothing more troubles them then to be called to reformation? A clean|ly man will have his clothes washed weekely, but his hands and face every day: A cleanly Christian will not be lesse carefull of his heart.*

III. Seeing there was so much businesse in legall cleansing of the least foulenesse; how carefull were the Jews to avoid those foulenesses? and how much more Page 182 should Christians bee to avoid the morall? 1. In themselves. A good heart will be affected with the least touch of sinne, as *David* to cut *Sauls* lappet, and to a|void appearance as well as evill it selfe.* 2. From o|thers. For the Jew might bee impured from others as well as by himselfe. We must not communicate in other mens sinnes, 1. *Tim.* 5. 22. The just man bewareth not onely sinne it selfe, but even the contagion and infection of sinne. Watch thy selfe; as privie to thine own weak|nesse, and thy adversaries subtlety and strength. Watch against others sinnes; as being beset with snares. Re|solve with good *Iacob, Gen. 49 6. Into their secret my soule shall not come.* This strict watching is counted commonly foolish precisenesse, nicety, hatefull purity: but God esteemes it otherwise. It is an apparant losse of mens favour, preferments, and worldly helps: but hee onely finds the favour of God, and the happinesse to see God.

Sect. VII.

[2] The oblation for uncleane issues, leading us to Christ, is appointed,**Levit.* 15. 14, 15. In this, 1. What fowles must bee prepared for the offering; two Turtles, or two young Pigeons; and so for the womans, *vers.* 29. Of the cleane kind of birds: signifying and resembling the purity of Christs humane nature. Besides his innocen|cie, simplicity, meeknesse, chastity, charity, fruitfulnesse; of all which vertues these Doves were expresse Em|blems. 2. What was the use of these fowles: 1. They must bring them to the Priest: No man must offer his owne sacrifices, but must present them to God by Christ the onely high Priest: 2. They must bring them to the doore of the Tabernacle; for publicke service must not bee privately performed; and figured our en|trance by Christ the doore: 3.

One must bee made a sinne offering, the other a burnt offering. The sacrifices Page 183 were types of that onely sacrifice of the Sonne of God our Redeemer, performed upon the Altar of his Crosse, for the expiating the sinnes and foule issues of the whole world. In them both, 1. what they were, 2. what were the ceremonies about them. 1. The sinne offe|ring was a sacrifice in which the whole beast or bird was not consumed with fire (as the burnt offering was) but slaine for the expiation of sinne: The use of which was to figure and seale up to the Jews the expiation of their sinnes in Christ.*_Now Christ is made manifest for the doing away of sinne, by the slaine sacrifice of him|selfe;_ and see _verse_ 28. The burnt offering was a sacri|fice in which the whole beast or bird was consumed with fire offered up therein to God for a savour of rest; namely to appease and pacifie Gods wrath for some sin, or sinnes committed: Which signified that Christ was to bee a whole burnt offering, and to bee wholly consu|med in soule and body with the fire of his Fathers wrath, that hee might bee a sweet smelling savour for us. _Hee gave himselfe for us,*a sacrifice and oblation for a sweet smelling savour._ Neither did the beleeving Jews thinke that God was appeased by any vertue in the burnt offe|ring, but through the eternall sacrifice of Christ shadow|ed therein. 2. What were the ceremonies about these fowles, for they all pointed at Christ. 1. For the sinne offering of fowles, the ceremonies are appointed, _Levit. 5._ 8, 9. and they bee three. 1. _Rite._ The Priest must wring the necke of the Dove asunder, but not plucke it cleane off;* and the same rite in the burnt offering: The necke must bee pincht with the naile of the Priest to let out the blood, but the head must not bee pluckt off from the body: Signifying. 1. That although Christ was to die, yet his divinity and humanity should not bee seve|red. 2. That the death of this innocent Dove should not interrupt his head-ship of the Church. Hee was to bee pinched to death; but his head should not bee seve|red Page 184 from his body and

members, which is his Church. 3. That Christ should die indeed, but no bone of him must be broken, *Ioh.* 19. 36. shadowed also in the Passe|over. 2. *Rite.* The Priest must sprinkle the blood of the sinne offering upon the side of the Altar, *vers.* 9. and the like in the burnt offering, *Chap. 1. 15:* signifying that all the vertue and merit of Christs blood for the pur|ging of sinne, was drawen from the Altar of his Deity. He must be God that must purchase the Church with his blood,* and 2. *Cor.* 5. 19. God was in Christ. 3. *Rite.* All the rest of the blood must be powred out at the foot of the Altar: signifying not onely the powring out of the blood of Jesus Christ our true sinne offering upon the Altar of the Crosse, without which shedding of blood can bee no remission of sinnes: but also the blood pow|red at the foot of the Altar, that is, those clots and drops of blood plentifully flowing from him in his agony be|fore his passion, *Luke* 22. 44. as hee was going up to the Crosse. 2. For the Dove appointed for the burnt of|fering (besides the former rites) some other are ap|pointed.* 1. The Priest must plucke out the maw with his feathers, and cast them besides the Altar on the East side in the place of the ashes: For these were things un|cleane; and signified that Christ should bring no un|cleane thing to his suffering, but present a most spotlesse and holy oblation to the Lord; for else had it not beene of sweet smell. 2. The Priest must divide and cleave the bird with his wings, but not asunder: signifying Christ, who seemed by his death to bee burnt, extinct, and perished; for so he was in the esteeme of his owne disciples as they were going to Emmaus: but yet hee was not quite sundred, but rose againe by his owne pow|er, and ever liveth sittting at his Fathers right hand to make requests for us. Yea his owne words might seeme to imply a sundring, when he saith; *Why hast thou for|saken mee:* but that the ingemination of his former Page 185 words *(my God, my God)* doth strongly prove the con|trary. 3. This bird must bee throughly consumed to ashes, to make it a sweet savour to the

Lord, *Levit. 1. 17:* signifying that never was any thing so gratefull and ac|ceptable to the Lord, as the whole burnt sacrifice of his Sonne; in which hee smelled a savour of eternall rest. To which the Psalmist alludeth,**Let him smell a savour of all thy oblations, and turne thy burnt offerings into ashes.* 4. When all these rites were observed, the party that was uncleane shall bee cleane, *Levit.* 12. 8. and *Chap. 15. 13, 28:* signifying that a party justified by Christs blood, and exercising true repentance, and the study of holinesse and new life; is brought in againe into the right and fel|lowship of God and his people, whatsoever his unclean|nesse formerly hath beene. And thus hath the legall cleansing of this person brought us to the Evangelicall in Jesus Christ.

I. Sundry grounds of consolation to the Church and people of God.* 1, As Christ seemed cleane di|vided and sundred from his Father and from his Church but was not: so his members often seeme quite sundred from God and all comfort, but are not, 2. *Cor.* 4. 8. and *Chap.* 6. 9. A godly man may bee in such a straight as *David* was, when thus he brake forth to *Ionathan; As the Lord liveth, and as thy soule liveth, there is but one step betweene me and death:* and yet when hee can see no pas|sage, God makes a passage forth. Hence may a Christi|an (with *Paul)* challenge all perills and dangers, and contemne them as too weake *to separate us from Christ, Rom.* 8. 39. yea in all things wee are not onely conque|rours, but more then conquerours. So was Christ in death, and from under the grave more then a conque|rour. Let a Christian be slaine it hinders him not from being a conquerour; and what ever hee may lose, he lo|seth not the love of God; who loveth him to the end, whom hee once loveth; and therefore onely the sound Christian is in a sure estate. If sorrow be for a night, joy will returne in the morning; after darkenesse as sure to see light. As Jesus Christ

keepes his headship, and death cannot sever him quite: so the members may bee pin|ched (yet not quite off) but abide members still. 2. As the speciall providence of God watched his owne sonne, that though hee was in wicked hands that wanted no will, yet they were kept from breaking one bone of him: soe doth the same prouidence watch over his members; that howsoever the wicked of the world pinch and presse them,* yet the promise is made to them, *He keepes all their bones, not one of them is broken,* that is, without the will of our heavenly Father, as *Mat.* 10. 29. Not an hayre shall fall; for the same providence watcheth the head and members. This consideration is used by Christ to remoove excessive feare of men. If thou see thine ene|mies encrease as bees about thee, ready to strike and sting: Let thy waies please the Lord, he can 1. turne their hearts to peace as *Esaus* to *Iacob* when he purposed his death; and *Labans* to *Iacob* when he intended evill intreaty to|wards him. 2. He can turne their counsell to folly, and bring it on their owne heads, as in *Haman* and *Achito|phel.* 3. He can turne their evill to thy good and sal|vation, according to the saying of *Ioseph* to his brethren, Yee intended evill against me, but God turned it to good as this day. 4. He can take them off at his pleasure; he hath an hooke for *Zenacherib;* and *Balaam* shall not curse though he would never so faine. 3. In that Christ brought no uncleane thing to his sacrifice (figured in pulling out the maw and feathers, and casting them beside the Altar in the place of ashes) wee have com|fort in the offering of all our service and sacrifices of prayer,* prayses, almes, duties, all unclean in and from us: but presented in Christs sacrifice no uncleannesse is in them.

II. How carefull the Lord is that his people pre|serve*Page 187 purenesse among them, that the holy God may walke amongst an holy people: And teacheth how care|full we Christians

should be to cleanse our selves from *all filthinesse of the flesh and spirit, 2 Cor.* 7. 1. And that we should be ever stopping up those uncleane issues which disturbe our chastity of body or mind, which these Le|gall issues specially aime at. Oh this chastity of minde and body is a singular grace. For 1. It stands with the will of God; 1 *Thes. 4. 3, 4, This is the will of God even your sanctification; and that every one possesse his vessell in holi|nesse and honour.** 2. It stands with the nature of God, which is most holy and pure; God is a pure chast Spirit, and will bee prayed unto with a pure and chast heart. How can foule fornicators and adulterers thinke that their prayers can get into heaven, and themselves shut out? 3. By holinesse and chastity of mind and body thou becommest a Temple of the holy Ghost, 1 *Cor. 6. 19:* Without which thou art no better then a swinesty, fit for foule spirits and devils, that delight in uncleannesse to harbour in 4. It stands with the ho|nour of the body; which 1. is for the Lord, that is, cre|ated for the glory of the maker. 2. the Lord is for the body, namely to redeeme it, so as the body also is a part of Gods purchase. 3. the Lord is the head, and the bodies are members of Christ. Oh what a great wick|ednesse (as *Ioseph* calls it, *Gen. 39. 9.)* to make it a member of an harlot? 5. Follow holinesse and chastity; with|out which thou shall never see God either in grace, or in glory, *Heb.* 12. 24. What makes the harlots so sottish, so gracelesse in the middest of powerfull meanes, but that *their hearts are taken away,** Gods plague hath already seised upon them in great part, for they cannot see God in grace offering repentance, and therefore they shall ne|ver see him in glory. Now the best directions for stop|ping these running issues, are:

I. Direction.* Begin at the fountaine; labour for inward purity first. For 1. Whence issue these but from a wicked and impenitent heart? 2. God lookes first at the cleannesse of

the heart, knowing that if hee find that uncleane nothing is cleane. 3. Morality and cleanlinesse make a man care for the cleannesse of his face, but grace and religion must make him looke to the cleannesse of his heart, *Ier.* 4. 14. Because he knowes that no beauty of the face can allure a man so much, as the cleannesse of heart allureth. 4. Get grace into thy heart, and it cannot choose but send out, as Christ saith, *According to that which is within.* According to the abun|dance of the heart the mouth will speake, the eye will looke, the hand will worke, the foot will walke. Get thy heart purged and washed, and it is impossible that thy life should be foule. 5. In vaine do men struggle and strive to cast off some wast boughs of sinfull actions, if they seeke not to strike up the roote. Thou wouldst avoyd oathes and lyes in thy tongue, but shalt never doe it while thou hast a swearing and lying heart. Thou wouldst avoid fornication and adultery in the act, in the eye, in the speech, but never shalt thou stop this issue, if thou hast an adulterous heart: And so in other sinnes.

Quest. How may I cleanse my heart?*

Answ. Cleannesse of heart is in two things. 1. Justi|fication by the blood of Christ imputed and applyed, *Ioh.* 15. 8. 10. 2. Sanctification by the spirit, which stands in two things. 1. In parting with our filthi|nesse, as evill thoughts, pride, hypocrisie, stubbornnesse, malice: in a mortification of all inward lusts. 2. In attaining a new estate in all the inward faculties, a plan|ting and cherishing of all graces. Thus (as our Saviour saith) he that is washed is all cleane.

II. Direction.* From the foundation come to the streams. If the heart at any time be inflamed with the fire of concupiscence, and begin to boyle over, stay the issue with all expedition.

Answ. 1. Covenant with all thy parts that none of them shall fulfill the lusts of the flesh. Specially, covenant with thine eye, as *Iob,* with thy tongue not to name any filthinesse, *as it becommeth Saints, Eph.* 5. 3, with thy hand not to execute any inordinate desires. 2. Threa|ten thy members; that thou wilt plucke out thine eye, cut off thy hand and foot rather then by them offend God and thy conscience. If this will not serve, beat downe thy rebellious members (as *Paul)* with labour.

3. Direction.* Avoid occasions of defilements by the uncleane issues of others, so did the Jewes. As 1. Come not neere uncleane persons, 2 *Cor.* 6. 17. Avoid swearers, drunkards, gamesters, wantons, *Prov.* 4. 14. 2. Avoid the seate they sit on; A place of shor|ter rest, *Psal. 1. 1. Blessed is he that sits not in the seat of wicked men; Lev.* 15. 6. 3. Shunne the bed they lye on, *Lev. 15. 5;* A place of longer rest with them; as one de|lighting in their fellowship, and tumbling with them in filthinesse.* 4. Beware of their spittle, *ver.* 8. Words are cast out of the mouth as spittle. Neither assent to their speeches and perswasions, (which are still against God) nor be dismaid from good things by their threats and reproches. This filthy froth and spittle daily pollutes many that are carelesse to avoid it.

Object. Alas it is impossible then to avoid uncleane issues. I cannot but daily and hourely touch some filthi|nesse, unlesse I runne out of the world, and from my selfe.

Sol. 1. Therefore as the woman having the bloody issue, thrust in daily to touch the hemme of Christs gar|ment, *Marc.* 5. that his blood may heale thy bloody issues. 2. As seeing need of daily mercy, to true watch joyne prayer,* as *Hezekiah, The good Lord be mer|cifull to him that is sanctified, although not according to the purification of the Sanctuary: And the Lord heard him:* So will he thee, where he findes a true endeavour after cleannesse.

Sect. VIII.

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[3] Now followes the oblation for the uncleannesse of le|prosie. The cleansing of the Leper is in *Lev.* 14. where we read of two sorts of oblations prescribed.* 1. For the cleansing of him that hee might come into the tent. 2. After his cleansing and comming into the tent, hee must offer three Lambes, one for a trespasse offering, one for a sinne offering, another for a burnt offering, with a number of ceremonies about the Lambes, all leading to Christ. But in this place we are onely to speake of the former, concerning his cleansing, *Lev.* 14. from *ver.* 2. to 8. Where 1. The Leper to be cleansed must bee brought to the Priest. For he onely must discerne and pronounce of it, whether it be cured or uncleane: signi|fying that the sinner that desires to be cleansed, must ha|sten to Jesus Christ the onely high Priest of the new Te|stament, who onely is able to cleanse and heale our le|prosie of sinne, and herein is farre beyond all those types. The Priest could discern of bodily leprosie, and pro|nounce them cleane if they were so, but hee could not make them cleane if they were not. But Iesus Christ can properly forgive sinne, the soules leprosie, being the healing God, and onely Physitian of soules. 2. The Priest must goe out of the campe unto him to consider him: to signifie, how Iesus Christ findes us when he first comes unto us, namely such as (having the most loath|some leprosie running upon us) have no right to the communion of Saints, nor to any of the priviledges of Gods people, but outcasts and aliens from God, from the faith, and from the common wealth of Israel, *Ephes.* 2. 12. 3. The Priest must first see him healed, and then pro|ceed to the exact cleansing, *ver.* 3. signifying a twofold Page 191 action of Iesus Christ in the curing of the leprosie of sin. For, 1. he must heale the sinner by the grace of justifi|cation and sound

conversion: but this is not all, for
there remains a great deal to do
before we can be foūdly
clean|sed. And therefore 2. he must bestow on us his Spirit, to worke in us a daily growth and proceeding in sanctifi|cation, before we can be pronounced cleane. 4. The Priest must prepare 1. two little live birds of the clean kinde, *ver.* 4. 1. two birds, to note the twofold na|ture of Iesus Christ, his deity and humanity. 2. two little birds, to note the humility and meane esteeme of our Lord and Saviour Christ. 3. two cleane birds, to note the unspotted and surpassing purity of both his na|tures. 4. two live birds, one to die and the other to live, to note that Christ had one nature to dye in, ano|ther not subject to death: As also the twofold estate of our Lord Iesus, his suffering and dying estate, and his glorious and exalted estate. 2. he must prepare Cedar wood, scarlet, and •ysope: noting (as we have heard) the excellent graces that Christ brings to his oblation, both in regard of himselfe, his Church, and his father: And signifying that Christ and his graces are inseperable: And teacheth that no man can thinke to bee cleansed by the blood of Christ, that is carelesse to receive his graces; which thou must as eagerly desire as himselfe. 5. The use of these materialls of cleansing, concerne 1. the dying bird. 2. the living bird. 3. the party to bee cleansed.

First concerning the dying birde. 1. One of the birds must be slaine: pointing at the death of Christ, without which is no purging or cleansing of sinne, *Heb 9.* 22. But one bird onely dyed ▪ so *Christ was put to death concerning the flesh. 1 Pet.* 3. 18. 2. It must bee slaine over running water, that the blood might fall into the water. The blood falling into the water signified: 1. that a fountaine of grace by the death of Christ is o|pened both for justification and sanctification. For

wa|ter and blood here meet, shadowing the streames of wa|ter and blood issuing from the side of Christ in his passi|on, 1 *Iohn* 5. 6. 2. The bird slaine over running wa|ter signified the innocency of the death of Christ, for though he must dye, yet his blood is in pure streames, as running water is. 3. That this water must be running water, not standing; signifying that there is a continuall cocke and conduit of grace overflowing from this foun|taine, ever running and issuing from Christ to the refre|shing of thirsty and weary soules beleeving in his name. 4. By the falling of the blood into running water might also be signified, that the death of Christ should run into the Ministery of the Gospell, as the waters from under the Sanctuary every way. As Christ spake of *Maries* fact preparing him to his death: so much more of his death it selfe, what he hath done and suffered shall bee every where preached to the worlds end. 3. This water must be in an earthen vessell. Not onely to signifie that Christ must sweat and powre forth in his death, water and blood according to his humane nature, (which for the time of his abasement was a fraile and brittle vessell, subject to infirmities and contempt, and in all things like unto ours onely sinne excepted) but also that this blessed treasury of the Church should bee retained and held in earthen vessells, that is, the faithfull ministers of Christ; how contemptible soever they are in the world, yet these shall cary and disperse these blessed mysteries unto men, as 2 *Cor.* 4. 7.

Secondly, concerning the live Sparrow. The generall signification of it was Christ now alive raised from the dead, who can dye no more, but ever liveth, and sitteth at the right hand of God, and that by the power of his divinity. And 1. This Sparrow must be used also to the cleansing of the Leper. For neither the humanity of Christ without his deity, nor his deity without his hu|manity can cleanse or justifie the

sinner. Neither the life of Christ without his death, nor his death without his life can availe us to righteousnesse. *Acts 20. 28. God* shed his *blood* to purchase the Church to himself. 2. The Priest must dip the live bird, and the Cedar, and scarlet lace, and hysope in the blood of the Sparrow slaine and pure water, *ver.* 6. signifying 1. That the deity of Christ (which is impassible in it selfe) can yeeld us no comfort alone, had it not been joyned to an humanity subject to passion, which is plainly meant by dipping the live bird in the blood of the slaine. For therefore the sonne of God must take our nature, to better our nature, and take our flesh,* that *by death he might destroy him that had the power of death.* 2. The scarlet, cedar and hy|sope must be dipped also, to shew that all the graces we receive from him must be dipped in his blood, by which alone we have both accesse unto grace, and acceptation into grace. For by the dipping and union of this live bird and slaine, we come into the grace and favour of God, being united first to his humanity, then to his di|vinity, and so are knit to his whole person, and by him we come to the father. 3. The Priest must let the live bird goe into the broad field, *ver.* 7. signifying 1. Christs escape and deliverance from death, and the pow|er of the grave. 2. His exaltation after he was once consecrated, his ascending on high, and being made high|er then the heavens, *Heb.* 7. 26. 3. The publication and manifestation of righteousnesse purchased by the death of Christ, in the broad & open field of the Church, and this in the daily ministery of the Gospell.

Thirdly, concerning the party to whom this cure must be applyed. The Priest must sprinkle on him that is to be cleansed, this blood seven times: signifying 1. That only Christ Jesus doth sprinkle his blood on penitēt

soules, from whom only they must expect pardon & pur|ging from sins. 2. That Christs blood must be particular|ly Page 194 applyed to every beleever, to every thing that is to be cleansed: Partly by Gods imputation of Christ and his merits to the penitent sinner: Partly by his Ministers in the publishing and speciall applying the particular pro|mises to every soule that is weary. 3. Seven times sprinkling noteth 1. Perfect justification by the blood of Christ, the number of seven times, perfect sprinkling; he is able *perfectly to save* all that come unto him,* and nee|deth no other seeking of other merits to satisfie or justi|fie. 2. To put the uncleane person in minde how hard|ly he parts from his foulenesse: and us, that it is no easie thing to be rid of sinne. 3. How weakly and imper|fectly our selves apply the blood of Christ, that have need of so many sprinklings: to humble us for our weaknesse of faith, and slow progresse in sanctification.

Sect. IX.

I. All these ordinances and ceremonies in discerning and curing this disease,* in generall teach us two things.

I. That it is no small businesse to be rid of the leprosie of the soule, and infection of sinne; which was but sha|dowed in that, as that was occasioned by this. For whence is bodily leprosie, but from leprosie of the soule? Or what is it that strikes the body with such contagious sicknesse, but the infection and sicknesse of the soule? As in *Gehezi, Mariam, Vzziah;* whose bodies were so fou|ly infected and deformed by the leprosie of the soule, and corruption of heart. And who sees not how the Lord would lead them and us to take speciall notice hereby of the soules leprosie by sinne, in that hee committeth the knowledge and discerning of this disease of leprosie to the Priests, sending them to the Physitians of their soules and not

to the Physitians of their bodies, whom one would thinke, it more specially and properly concerned? This should admonish us all, that if there be so much adoe to get cleane bodies, cleane faces, cleane skins; how Page 195 great our care and businesse should be to get clean soules, the soile of which cleaves not to the skin onely, but sticks closer to us then our skin or bones; and yet wee thinke every slight sigh, or Lord have mercy, or three words at our death sufficient to rid us of our sinnes, and soules le|prosie.

II. How carefull the Lord is to sever the cleane from uncleane for feare of generall infection.* Teaching 1. the Magistrate, that as the Lord puts difference betweene him that sweareth, and him that feareth an oath: so should they to incourage and countenance the clean per|son, that is, the godly and faithfull. *David* set his eyes on the godly in the land, not to maligne or wrong them, but to cherish their persons, and help up religion and the feare of God in them: As also to discountenance and ter|rifie the foule blasphemer, the drunkard, Sabbath break|er, idle persons and gamesters, that thrust themselves out of their calling all the week long. But if a man by his course shuffle cleane and uncleane together, nay runne with the uncleane, and countenance gamesters, swearers, bibbers, how doth he execute the judgements of God? 2. A good minister then stands in the counsell of God, when he *severs the precious from the vile, Ier.* 15. 19. The Priest in the Law must pronounce him cleane that is so indeed. He durst not pronounce a foule person to bee cleane, nor a cleane person foule. Then how dares a man that stands to judge between the Lord and his people, scandalize or scorne such as endeavour most to be clean? How comes it that we doe not heare drunkards, adulte|rers, theeves, swearers, blasphemours so rated and disgra|ced as them? Or how dare men sell praises of religion to foule Atheists,

swearers, haters and despisers of good|nesse (as if men should gild rotten posts, or wash dead bricks) making them at their death seeme as white as lawne, who all their life were white as Lepers? Well, let not the despised members of Christ be discouraged; Page 196 we know that the judgement of Christ shall passe righ|teously betweene the cleane and uncleane. If thy heart be upright, let all men cast the foule brand of an hypo|crite on thee, Jesus Christ shall pronounce thee cleane. 3. Every good man must and will be glad of this sepa|ration, rejoyce in that arbitrement that differenceth clean and uncleane, as most savoury. Wicked men can abide nothing lesse then this shedding & differencing of men. Whence are so many tumults? Oh you are more holy then all other, you are the pure ones, you are all cleane, &c? but because they have learned a trick to deceive themselves, and to hide their foulenesse (as they thinke) by crowding all into one confusion. Now is that do|ctrine onely intolerable that fetcheth them out of their holes, and casts them out among their uncleane fellowes, for whose company they be a great deale fitter, then for the society of Saints and beleevers.

II. Note in speciall.* 1. In that the Leper must bee sent to the Priest to have his leprosie discerned: we see that our Lord Jesus (who was typified by the high Priest) can discerne our leprosie. Thou maist hide thy sinne from man, but thou canst not deceive him, no idle excuse or fig-leafe can cover thee. If he see thee an adul|terer, a swearer, an unjust person, a covetous or proud person, if he see thee an enemy, a profane person; he will judge thee a Leper. Thou canst not sinne (though never so secretly) but thou art sure to be discerned and tryed, by him whose eyes are as a flame of fire. And if he judge thee a leper, he will pronounce thee a leper, and thou canst not appeale from, but must stand to his judgement. What if men applaud

and commend thee for an honest man, a good neighbour, a just man, if he judge thee a le|per? What had it beene better, if all the congregation had taken part with a leper, if the Priest pronounced him uncleane? And if he pronounce thee uncleane, he will shut thee out of the campe, out of the society of God Page 197 and his Saints, till thou be est seasonably cleansed. Men may faile in their censures, and shut out the cleane for vncleane (as *Ioh.* 9. 34. the Jews did the man that was borne blind) and hold in the uncleane for base respects: but Jesus Christ he shuts him out unpartially, whom hee pronounceth a leper.

II. Then was the leper healed, when in the judge|ment [2] of the Priest hee was so; and then the Priest must pronounce him so.* The Priest could not make him clean, but pronounce him cleane: Even so, thou art then clean|sed from thy sinne, when in the judgement of Christ (our high Priest) thou art so; who not onely can pro|nounce thee cleane, but make thee so.

Quest. But how may I know that Christ accounts mee cleane?

Answ. When his word by the mouth of his servant pronounceth thee cleane, accounts thee so. Whatsoe|ver yee bind or loose in earth, shall bee bound and loosed in heaven, *Matth.* 16. 19. with *Ioh.* 20. 23. Christ onely properly pardons sinne, and remits it, 1. by merit; 2. by efficacy of conferring; and no Minister can thus remit sinne: But every Minister must pronounce and de|clare pardon to penitent sinners; and when he doth this in Christs Name, Christ from heaven pronounceth the leper to be cleane.

Object. But there may bee errour in the Priests sen|tence, and the Ministers judgement is not infallible.

Sol. The sentence of the Priest was infallible, if hee kept him to the rules of inquisition: And the Minister pronouncing pardon upon penitent sinners cannot be de|ceived; though thou mayest deceive thy

selfe in ap|plying promises and grants of pardon not belonging unto thee.

Quest. What are the rules of inquisition of direction?

Answ. 1. If by rubbing the place hee see it grow red the leprosie is in way of cure;* if it bee not red by rubbing, it is incurable: So if the sinner be ashamed and blush at his sinne, if godly abashment hath begun his re|pentance, it is a good signe of cure. 2. If the spot pric|ked with a needle, there come forth blood, it is in the way of cure: So sinners pricked with the needle of the Law, if they have sence of paine which makes them cry out of themselves, and see the need of Christ, it is a good signe. Men pricked now adaies, stirre up their blood against the Physician; but such are farre from cure. 3. A leper was healed when his leprosie was stayed, and went no further: So hee is to be pronounced cleane who truely turnes to God; sinne hath lost dominion in him; sinne growes lesse and lesse; the stirrings of cor|ruptions are abated; hee cannot doe as he hath done, or would doe; nor forget that he was cured. 4. When the conscience is bathed in that fountaine in which water & blood have met, then is the leper clean. When by the merit of Christ the sinner is fully justified, & by the Spi|rit of Christ he is in part sanctified, & riseth up towards full sanctification; then is he truly pronounced clean.

Object. Alas! I am then vncleane still; I find much foulenesse and folly present with me.

Sol. 1. The leper and sinner may be *truely* cleansed, never *fully* in this life; for every day will make him foule even after true repentance: but wee must daily re|nue our repentance for daily cleansing. 2. Remember, that the leper must shave his haire againe and againe, but hee leaves the roots behind; yet hee was pronounced cleane, though the haire was still growing, and for all the roots. 3. The running water

in the basen for the cure of the leper, signified a continuall flowing of a foun|taine of grace from Christ to the heart of the sinner, for his continuall washing.

[3] III. What every man must doe in sence of his spirituall leprosie. Something is to bee done before the cure: something after.

Page 199 I. Before the cure. 1. As the leper discerning his [1] owne misery,* esteemed him an happy man that was cleane: So thou seeing this disease, must judge thy selfe most unhappy and miserable of all men, as *Paul, Rom.* 7. and never thinke thy selfe happy till thou hast got a cure, *Psal.* 32. 1. Every leper cried out, I am uncleane: the same must bee thy complaint and cry. 2. Get thee to the Priest: Goe to Christ in humility, as that leper *(Matt. 8. 2.) Lord if thou wilt, thou canst make me clean;* and the least touch of Christ shall make thee clean, *ver. 3. 3. Naaman,* being strucke with leprosie, must wash and bee cleane: So must thou bewaile and lament thy estate; wash thy selfe in the salt sea of teares, that God may wash thee with a sea of mercy. Especially in grea|ter sinnes (as in a deeper leprosie) take up deeper humi|liation and repentance; as *David* washed his couch with teares.

II. After the cure. 1.* If God have healed thy le|prosie, [2] be thou thankefull; so *Naaman, 2. King.* 5. 15. Not as the nine lepers, of whom none returned backe to give thankes.* Would to God one of ten were as thanfull as we ought, for so great a cure. 2. Bring thy gift to the Lord for the curing, for so the lepers were enjoyned: that is, pay thy vows; offer up thy selfe and all thy obe|dience, *an acceptable sacrifice unto God, Rom.* 12. 1. Re|signe unto God; present all thy sacrifices by the high Priest Jesus Christ, in whom alone thou canst finde ac|ceptance.

Object. Alas, I have nothing worthy giving unto God.

Sol. 1. Thou canst give no lesse then true endea|vours of obedience; and then, be they never so weake, hee that accepts the will for the deed, will accept them. 2. God prescribed a smaller offering fo• the poore then for the rich; the poore man must provide a sacrifice ac|cording to the labour of his hands: To comfort the Page 200 weake Christian, who offering according to his ability, is respected according to that he hath, not according to that hee hath not. 3. The third thing after the cure is to avoid the company of lepers, 1. *Cor.* 5. 11. If a man be an incorrigible sinner, let him be to thee as an heathen or Publicane, *Matt.* 18. 17. A good lesson for Masters of families to cast out leprous persons from the rest. It is incredible what mischiefe one swearer, one drunkard, one wanton, one profane beast may doe in an house. We have not more usually seene an whole house infected, and poisoned up by one plaguie person: then whole houses corrupted by some one leud person; which suffered (as one swine in a garden) roots up all that is good.

So much of holy persons: Now follow holy things.

CHAP. XVII.

Holy things, types of Christ.

HAving now intreated at large of such *holy persons* as wee have seene expresse types of Christ; The second generall head ensueth, which is to speake of *holy things.* All which in the old Testament, and Jewish po|licy did especially aime at, and point out Christ after a farre clearer manner then did the former. And therefore for the confirming of our faith in the new Covenant, we must goe on to shew the correspondence and agree|ment of the Scriptures in both Testaments: And that Christ is the same in both; and the faith of beleevers the same in substance, onely differing in the maner of ex|hibition and publication.

A man that superficially lookes over the bookes of *Moses,* and sees so great an heape of ceremonies and ordinances, would wonder what the Lord meant to en|joine so many, and (as reason would judge) so needlesse institutions to his owne people; of which they can make nothing by cursory, scarse by considerate reading. And hence (whereas the Jews were so superstitiously observant of the bookes of *Moses,* as that they had at their fingers ends a great number not of the precepts onely, but of the letters and pricks of every booke and chapter:) Christians (unlesse it be in point of history) almost reject the books of *Moses;* not for their credit and truth, but for their utility and use, as not touching them. But to him that readeth and considereth will ap|peare:* 1. How truely our Saviour affirmeth *(Ioh. 5. 46.)* that *Moses wrot• of him:* partly by promises and prophecies, and partly describing him in figures and sha|dows; so as, had the Jews *beleeved Moses,* they had also *beleeved in him:* But rejecting *Moses* (not in the generall; for generally they beleeved him, and magni|fied him as their greatest Prophet: but) in the speciall prophecies and promises concerning the individuall person of Christ; therefore they could not beleeve in Jesus Christ. 2. How aptly and wisely the most wise God did accommodate himselfe to this people, in loding them with so many burdensome ceremoniall constituti|ons,* and yet not one of them in vaine. For, 1, Con|sider the nature of the people; it was rude and dull, and needed corporall and externall elements and rudimen•s to helpe them. Besides it was not onely naturally super|stitious, and addicted to idolatry: but had lived some Centuries of yeares in *Egypt,* and was infected with *E|gyptian* rites. And further, they were now to goe into the land of the Canaanites, and were in danger to learne their fashions, *Deut. 4. 16:* And therefore the Lord would prescribe to their whole life (both in sacred and civill things) abundance of Ceremonies; whereby their senses should be exercised, their faith excited, their

obe|dience Page 202 preserved, and themselves restrained from de|vising on their owne heads, or appointing to themselves any other worship or forme of service, then that of the Lords owne prescribing, which should find them worke enough, and take up their minds sufficiently. 2. If we looke on the many kinds of rites, and ordinances, and compare them with the many ends which the Lord had in ordaining them, we shall conclude none of them were idle or superfluous.* For, 1. God would haue the glo|ry of Christs Kingdome shadowed, and his owne reli|gion gloriously propounded, and reverently received, not exposed to any contempt; and therefore appoints the erection and sanctification of a stately Tabernacle with all the costly vessells, and holy persons garments. 2. He would traine up that people in piety, and stirre up in their hearts an earnest sence of sinne, and hunger af|ter mercy: and this hee will doe by appointing so many kinds of sacrifices, and rites about them. 3. He would frame them to purity and sanctimony of heart and life, and will helpe them hereto by the many lavers, purifica|tions, cleansings, and sanctifications, of which wee have heard in part. 4. Hee would nourish naturall love a|mong his people; and for this end appoints many feasts, meat and drinke offerings, and many solennities to ap|peare and rejoice before God. 5. Hee would have them testifie their thankfulnesse for his great bounty, and acknowledge themselves homagers as was fit. And therefore ordaines a number of oblations, first fruits, tithes, vowes, first-borne, and many moe institutions to testifie their gratitude. 6. Many of Gods great works must bee held in their eyes, and must not bee suffered to slip out of memory. And for this purpose served many of those institutions; as *Deut.* 6. 20. when thy sonne shall aske thee in time to come, &c. For this end the Passeover must bee yearely celebrated, *Exo.* 12. 14. & *Ch. 13.* 14. So also the feast of Tabernacles, *Levit.* 23. 42, 43. Page 203 7. The Lord so ordered, as the Jewes could not cast their eyes any way within

doores or without, but some shadow or other should meet them, and preach unto them either Christ or some grace by Christ, or some duty unto Christ. In the fields they had first fruits, first borne of cattell: In their houses the lintels must have the Law written: In their bodies Circumcision was a tea|cher: on their cloathes, fringes: If at their tables, choyce of meats: If on their children, the first borne a type of Christ. So for times, places, and the rest.

But that wee may propound to our selves some good order and familiar method,* in which we must bound our discourse: We must know that all the holy things in the old Testament poynting at Christ, were 1. Substantiall. 2. Circumstantiall. Substantiall are such as concerne the parts and substance of Gods worship Circumstantial are such as concern some inferior things about that worship. The former may be referred to two heads. 1. Sacraments. 2. Sacrifices.* The difference: In Sacramēts we see God gi|ving us all good things in Jesus Christ: In Sacrifices we present all our duty to God by Jesus Christ. Now for the Sacramēts of the old & new Testamēt in general,* we must in one word know, that they are outward signes, seales, and confirmations of Gods word and promise of grace. For the Lord knowing and tendring the weaknesse of man would informe him of his good will and pleasure two waies.* 1. He would speake to his minde and un|derstanding by his word and promise.* 2. to his outward sences by externall signes and Sacraments, called by some of the Fathers, visible words. He is not contented by his word to declare his will, but also by Sacraments to wit|nesse and signe that word, for our more full instruction. If before the fall he covenanteth (by his word) life upon condition of works, hee addeth a twofold signe to the sences of *Adam,* the tree of life, and the tree of

know|ledge. If after the fall he give a promise of the blessed Page 204 seed, *Gen.* 3. 15. he enjoyneth to *Adam* outward sacrifices and signes of that his word. If to antient beleevers be|fore Christ he promise deliverance from sinne, death, and hell on condition of faith in the Messiah to come, he sealeth up this promise by two standing Sacraments: Circumcision, and the Passeover. If to beleevers of the new Testament he accomplish in his Sonne, all those an|tient promises, and now preach salvation to all that be|leeve in the name of Christ crucified, dead, buried, ray|sed, ascended, and sitting at the right hand of his father, as *Ioh.* 3. 16, This promise he confirmeth with two Sa|craments, Baptisme, and the Lords Supper, as speciall seales of his grace. Thus is the Lord still like himselfe in all ages, and provideth fully for our direction and con|solation, for our strength and assurance in the Covenant of grace and salvation.

But to come nearer our purpose. The Sacraments of the old Testament were either before the fall, or after. Of the Sacraments in Paradise before the fall; we are not to speake, as the tree of knowledge, and the tree of life: Because 1. They sealed the Covenant of works, not the Covenant of grace. 2. They concerned the first *Adam* without any respect or reference to the second *Adam:* There was no need of Christ, and consequently no type of him. Wee are onely to speake of Jewish Sacraments types of Jesus Christ, and so reject them which never aymed at Christ, but were before any distinction of Jew or Gentile. These Jewish Sacraments were either 1. Or|dinary or standing.* 2. Extraordinary and occasionall. *Ordinary* were 1. Circumcision. 2. Passeover Cir|cumcision was the Sacrament of entrance and receiving the Jew into Gods covenant. The Passeover was a Sa|crament of continuance and growth in that Covenant. *Extraordinary,* which were in some

resemblance both to them,* and the two Sacraments of the new Testa|ment. 1. To Circumcision and Baptisme answered the Page 205 Sacraments of the Cloud and the red Sea. 2. To the Passeover and the Lords Supper answered Mannah from heaven and water out of the Rock. Of these wee must (by Gods assistance) speak in order, not what we might, for that were endlesse, but what we must necessarily, so far as they preach Christ unto us, or may set us nearer unto him.

CHAP. XVIII.

Circumcision, a Type.

Herein 1. What it is. 2. How it figures Christ. 3. Observations.

I. CIrcumcision was a sacred rite ordained by God;* wherein, by cutting off the foreskins of all the males of the Jewes in the eighth day, the Cove|nant of God made to *Abraham* was sealed up to him and all his posterity. 1. *A sacred rite ordained by God:* God is the Author: For 1. He onely that can promise and give the grace, can seale the Covenant. 2. *Abra|ham* received it of God, *Rom.* 4. 11. therefore God gave it, 3. the institution is in *Gen. 17;* where is the word of institution,* 1. *in commanding, 2. in promising.* 2. The subject of Circumcision were *all the males of Israel* des|cending of *Abraham.** For these must be distinguished from all families of the earth, *Gen.* 17. 4. Neither may we thinke that women were excluded out of the Covenant of grace, for they were cōprehended under the Circum|cision of males. And God spared the weaker sexe; because it was enough to bring them within the number of *Abrahams* posterity, to be borne of the males circum|cised. Besides, as the males carry a speciall type and re|semblance Page 206 of Christ, (as 1 *Cor. 11. 3)* in order to the female: so

was it fit they should have the thing and ce|remony of Circumcision, and the female onely the ver|tue and efficacy, Junius. 3. The part must bee the *part generative. Gen.* 17. 13, My Covenant shall bee in your *flesh;* and ver. 11. Circumcise the *foreskin* of your flesh. The very place shewes that Circumcision aymed to remedy the corruption and uncleannesse of mans na|ture, whereof it admonished *Abraham* and his posteri|ty. For neither *Abraham* nor any of his were chosen into the Covenant, because they were cleaner or holier then other; but that they might be holier. Gods election is free, who makes choyce of them that need Circumcision as well as any other. 4. The time, the *eight* day: Because 1. the Lord had a mercifull respect to the ten|dernesse of infants, 2. not to distinguish, but that those infants also were within the Covenant, that dyed with|in that time: 3. because whatsoever was borne of man or beast was Legally impure, and in their blood till the eight day, and therefore no beast must be offered to the Lord till the eight day, *Exod.* 23. 19. and ch. 34. 26. No nor men of other nations servants or other must be cir|cumcised but upon the eight day from their comming in, 4. this precise observation of the eight day was not with|out a mystery, either poynting to the resurrection of Christ on the eighth day, or leading beyond the weeke of this present life (in which we cannot be perfectly cir|cumcised) unto that eight day in the life to come, when all our corruption shall be cut away, and perfectly and at once abolished. 5. The end of Circumcision was to seale up Gods Covenant made with *Abraham.* This Covenant had three clauses, 1. of the multiplying of his seed in Christ: 2. of the inheritance of the land of *Ca|naan,* being a type of Heaven. 3. of the blessed seed, the Messiah that was to come of him typified in *Isaac,* and so was *Circumcision* a seale of the righteousnesse of Faith, *Rom.* 4. 11.

Page 207 II. Circumcision figures Christ:

I. As it was a Jewish Sacrament,* wherein Christ shined out clearely; who was and is the substance of all Sacraments both Jewish and Christian; for Christ is the substance of the whole Covenant, and all the seales of it. In this sence the Apostle calls it *a seale of the righteousnesse of faith:** Namely 1. a seale of secrecy,* that locked up the Covenant onely to that people. 2. a witnessing seale whereby (as by a visible, perpetuall, and sensible signe in their flesh, which they could never lay off) the Lord would still hold in their sences, his owne promise of grace made unto them in the promised Messiah, and their promise of obedience made backe againe unto God to become his people. Which promise of theirs, how|soever they were to endeavour in; yet could it not be fully performed for them, but in the promised seed, in whom their imperfect obedience and indeavours were to be covered and accepted. And thus is every Sacrament a signe 1. of grace.* 2. of duty, and a religious signe binding God to man and man to God; 3. a strengthning and confirming seale, by which the Lord pleased to ratifie the promise of grace, and seale up to them the inward and invisible circumcision of the heart; called the *Cir|cumcision of Christ, Col.* 2. 11. Because he only by his spirit can worke it, *Deut.* 30. 6.

II. Circumcision figures Christ, as it was a signe, 1. *memorative* of the Covenant of God made with *A|braham* and his seed, *Gen.* 17. 11. which mercifull Cove|nant was founded in Christ Jesus, out of whom God never contracts Covenant with any man. He onely slayes hatred, and makes God and man to walke toge|ther as friends. 2. figurative, or *representative;* fore|shewing 1. that the Messiah should bee borne of *A|brahams* seed,* and not of the uncircumcised nations, who being to be *a Minister of the Circumcision,** was also to receive Circumcision himselfe, which was shadowed in Page 208 all their Circumcisions. 2. in their shedding of blood by

Circumcision, was represented to their eyes the shed|ding of Christs blood; not onely in the first fruits of his bloodshed in his Circumcision (which was a part of his humiliation, and a parcell of the price payed for our sins) but also the full powring out of all his blood in sacrifice upon the Crosse, wherein the Circumcision of Christ was fully accomplished. 3. was shadowed their duty also; that having shed the first fruits of their blood in Circumcision in obedience to God, they should be rea|dy to shed all their blood for him whom they expected to shed all his blood for them. 3. A *distinguishing* signe of the Jewes from all other people who were without God, without Christ; and they onely a chosen seed in that blessed seed, in whom all their prerogatives were conferred and established.* 4. A *demonstrative* signe, 1. of the naturall sinne and disease of man; and therefore it was placed in the generative part, to admonish *Abra*|*ham* and his posterity of their uncleannesse; for things cleane need no Circumcision nor ablution. *Abraham* and his seed must be led out of themselves. 2. to demon|strate the cure and remedy by the Messiah to come, cleansing our natures two waies,* 1. by bearing upon himselfe the imputation of our impurities; 2. by healing them in us, partly by his merit and bloody death be|stowing a perfect righteousnesse upon us; partly by his Spirit daily sanctifying and circumcising our hearts: thus hath this Sacrament preached Christ unto us.

Now the observations to make it usefull.

I. Take notice of our owne estate to humble us,* both in state of nature, and in state of grace.

I. In our nature, wee are all sprung out of a corrup|ted seed; which although we would forget, yet the Lord in this Sacrament tooke care that his people should car|ry upon their

bodies the signe of sinne and death, seazing upon their whole nature. In place of which comes our Page 209 Baptisme presently after our birth; shewing that a man in his very first frame is filthily polluted, and goeth astray even *from the wombe, Psa.* 58. 3. Whence also it is called, Originall sinne. 1. because it hath beene from the begin|ning of the world. 2. because it is the originall and be|ginner of all sinne in us; it is the first of all our sinnes. 3. from our beginning, even from our conception. *Psa. 51.* I was conceived in iniquity; and we from it called *the children of wrath,* that is, laid under wrath even from our childhood, *Eph.* 2. 3.

2. After grace received see the weakenesse of our faith.**Abraham,* the father of the faithfull, needeth this pledge and seale to *support* his weake and shaking faith. Who can say, my faith is strong enough, which is ever imperfect in the best, who know but in part, and beleeve but in part? Why else did the Lord appoynt the use of Sacraments to the strongest beleevers, and that all their life long; but to put them in minde of the weakenesse of their faith, which needeth such continuall props and supports? Neither is it marvell that men are so heavy to the reverent receiving of the Sacrament, because they see no want, no neede, no benefit of faith; they feele not the weakenesse of faith, which would breed desire of strength, and drive them to the diligent use of the meanes.

II. If Christ be the truth of circumcision,* then every Christian in the new Testament must be circumcised as necessarily as the Jewes in the old. And though the cere|mony and act of circumcision bee worne out: yet the truth of circumcisiō as neerely belongs to us now adayes, as of old it did unto them.* In whom wee are circumci|sed through the circumcision of Christ, speaking of the Gentiles converted unto Christ. In which

words, the Apostle plainely distinguisheth between Jewish circum|cision and Christian, between legall circumcision and E|vangelical, between *Moses* his circumcision and Christs. Page 210 Here 1. What this Evangelicall circumcision is 2. the difference from Legall. 3. the marks and notes of it. 4. the motives.

This Christian Circumcision is described *(Col. 2. 11.)* to bee a *putting off the sinfull body of the flesh;** that is, in plaine termes, the mortification of the body of sinnes that are in the flesh. For the truth and kernell of Circumcision never stood in the cutting off a peece of skinne (that was but the shell of it) but in cutting off the lusts of the heart and life, and parting from corruptions of nature, which rebell against the Spirit. And this wee have in Christ alone, being as farre beyond the Circumcision of the old Testament, as the truth useth to excell the type: as far as Christ is beyond *Moses,* or heaven above earth. This renovation of minde was 1. signified by that Cere|mony. 2. promised by every Circumcised person.

The difference betweene this Evangelicall and that Legall Circumcision,* is 1. In the efficient. That was ap|poynted by God to bee made with hands: but this is a wonderfull worke without hands, done by the finger of God himselfe. The mortification of sinne is so ho|nourable a worke, as the hand of man and Angells can|not do it. 2. In the subject. That was wrought upon the seed of *Abraham* according to the flesh: this onely upon *Abrahams* seed according to the faith, upon belee|vers and members of Christ. That upon the Jew with|out: this upon the Jew within. That upon *Ismael* as well as *Isaac:* here no Ismaelite is circumcised. That was Circumcision of the naturally *borne,** and males onely, of Jews onely: this is of the supernaturally *borne againe,* male or female, Jew or Gentile, for in Christ all are one. 3. In the proper seat. That was ceremoniall in the flesh ▪ this morall in the heart. In that a naturall part was

woun|ded: in this the very corruption of nature. That dealt with flesh in substance: this with the body of flesh in quality. 4. In the end. In that every man was circum|cised in himselfe, and his blood shed to fulfill the rite of the Law: in this all beleevers men and women are in Christs blood once circumcised to fulfil the rigour of the Law. 5. In the effect. By that, the person was recei|ved into the society of Gods people according to exter|nall profession: by this the sinner is received into in|ward and eternall fellowship with God, and into com|munion with Gods people. 6. In the latitude or ex|tent. In that, the Priest circumcised in one part of the body: in this Christ our high Priest circumciseth the whole man. In that, one beloved part was cast away with griefe and sorrow: in this, the whole corruption of nature, and all beloved sinnes; with no lesse griefe and sorrow of heart for them. 7. In the durance and continuance.* That was temporary, but till the comming of Christ; *who razed the type, and raised the truth:* but this is to continue for ever, till the second comming of Christ; and is most perfectly finished and consummate in heaven.

The notes or markes to know inward circumcision attained by Christ,* are these. 1. The party to bee cir|cumcised was presented and offered to this ordinance of God, as willing and contented to part with his flesh and blood in obedience to God: so here thou hast begun thy circumcision, if thou hast offered up thy soule, body, and all, *a reasonable sacrifice to God, Rom.* 12. 1. willingly mortifyng all the deeds of the flesh, and denying and re|nouncing all fleshly lusts and affections, which are as neere and as deare unto thee as the parts of the body. So *Col.* 2. 11. it must bee *a putting off* the sinfull body; implying, not a suffering it onely to bee violently taken and cut away: but a voluntary putting away, and par|ting with it. Indeed in legall Circumcision the infant could not cut away the flesh of his

body: but in Evan|gelicall Circumcision thy selfe must put off this sinfull body of flesh, and be more then a meere patient. 2. As Page 212 there the whole body was wounded in one part: so see thy whole body of sinne bee wounded in all parts,* not one member spared, *Col.* 2. 11. put off the sinnefull bo|dy: No sinne must raigne, none unresisted. And there|fore, 1. Labour for an *heart* circumcised. There the Lord begins this worke, *Deut.* 30. 6. and *Chap.* 10. 16. there see thou hast begun. See thy desires be sanctified; that the thoughts of thy heart and inward affections be watched and garded; not suffered to be earthly, wanton, impious, disordered, or unfruitfull. This purging of car|nall affections, and fastning them on the right object, is a note of inward circumcision, *Deut.* 30. 6. 2. See thine eare bee circumcised. *Act.* 7. 51. the Jews are reproved for *uncircumcised eares.* All sinnes of the eare must bee circumcised; and that is done in opening them to heare God and good instruction, and shutting them against slanders, false tales, wicked counsells, doctrines of liber|tie, and the like. 3. Circumcise thy *lips;* which then are so, when they are able to speake for God. *Mo|ses* (in *Exod. 6. 12.)* complaines that his lips were not enough circumcised. All the sinnes of the tongue must be cut off. This circumcision admits not a lie, an oath, a slander, a deceitfull, or filthy, or uncleane speach, unmor|tified. 4. All sinnes of the *eye* must be circumcised, by making covenant with this member; not suffering the eye to bee envious, covetous, wanton, scornfull, adulte|rous. And so examine all the parts, that no sinne bee peaceably admitted, without drawing blood upon it, as was in circumcision.* 3. As in that Circumcision was sence of much paine and griefe in the body; as we see in the Shechemits, *Gen. 34. 25:* So in this (where ever it is) is affliction of conscience, paine of spirit, *pricking in the heart;* as in the Converts, *Act.* 2. 37. which makes the circumcised mourne, and cry out of himselfe; judging himselfe, and breaking his heart with godly sorrow for sinne.

The Priest could not take the knife, and cut off Page 213 the piece of flesh without paine and sorow of the child: Neither can the Minister take the sharpe weapon of the Law to wound and cut the body of flesh in any part, but it will be painfull and sorowfull to the child of God; who will judge and condemne himselfe, and dares not stand out the threats of the Law, as many contemptu|ous rebells doe. An hard and secure heart is an uncir|cumcised heart: good *Iosiah* will tremble at the word; but all Gods words and plagues stirre not *Pharaoh.* 4. As that part cut off was never set to the body again, but was taken quite away for ever: So in this circumci|sion of Christ, is not a parting with sinne onely for a time, but a ceasing of sinne, that is, a constant endeavour to forsake all sinnes, inward, outward, secret, open: A parting from pleasing, profitable, deare, and bosome sins; saying to them (as *Ephraim* to his idols, *Hos. 14. 9.)* get yee hence; what have yee to doe here? with resolute purpose never to give them entrance, or entertainment more. Those that fall to their former sinnes, as who for|get they ever washed (like dogs and swine) were ne|ver circumcised. The skinne once cut off died for ever: such a dying to sinne must bee in this circumcision. 5. In that was a joyning to Gods people, and a recei|ving of the party into the Church and family of God: See if thou beest joyned to Gods people, not in outward profession but in sincere affection; embracing them that feare God, delighting in their society, giving them the right hand of fellowship, and with the hand the heart; separating from the fellowship of the uncircumcised and profane, as the Jews medled not with the Samaritanes. Doest thou professe circumcision and grace by Christ, but oppose and pursue the professours of Christian religion, as *Ismael* him that was borne after the promise? A plaine signe, all thy circumcision was made with hands. Thy body was washed with water of Baptisme: but thy heart is unwashed, untouched with any water of saving Page 214 grace. 6. In that was a joyning and

admittance to the outward worship of God, and externall communion in all holy things: so here thou art become a true worship|per; not outwardly in the letter and ceremony, but in|wardly in spirit and truth: *A Iew within, Rom. 2. 29. Phil.* 3. 3. We are the Circumcision, which *worship God in the spirit.* Hee that worships formally, for fashion, for Law; and in the meane time can contemne the power of godlinesse; cannot away with inward watchfulnesse, sincerity, strictnesse: though by Baptisme he be brought to the externall communion of the Church in holy things; all is but in the letter, without all circumcision of the heart. 7. In that was much rejoycing as in a great priviledge; and the Jew did much boast, and beare him|selfe upon this prerogative; partly upon the externall worke; partly on their distinction by it; partly because it manifested them sonnes of *Abraham* according to the flesh: and much was their praise among men: But true circumcision rejoyceth not in *Abraham,* but in Christ; hath no confidence in the flesh, but renounceth all out|ward things, and settles his rejoycing in Christ alone and his merits; counting all other things drosse and dung in comparison of him. Let the Jew trust in Circumcision by the worke wrought, as our Judaizing Papists doe in their Sacraments; Let him glory of *Abraham* his father, *Ioh.* 8. 33. that hee is beloved because the seed of *Abra*|*ham:* Wee are chosen in Christ, not in *Abraham.* In him we have atonement and become a beloved people, and not in *Abraham.* In him wee come boldly to the throne of grace, and speed in our suits: In him we glo|ry all day long. We trust not in good meanings, as sim|ple ignorant persons; nor in merits, as wilfull blinded Papists; nor in any thing within us, nor without us, nor without Christ. All our joy and trust is in himselfe alone. And this is true inward Circumcision, *Phil.* 3. 3.

Page 215 The Motives are.* 1. All outward service and Ce|remony without this, is rejected; as preaching, hearing, praying, fasting, weeping. All thy service and labour is lost, if by the Spirit of God thy mind bee not renewed, and faith and conversion wrought in thy heart. For as the Jews (being circumcised) were challenged to bee uncircumcised (though they had the foreskinne of the flesh cut off, and had the circumcision made with hands) and were so farre unworthy of *Abrahams*•eede, as that they are called, *Witches children, seed of the whore, Isai. 57.* 3. and *Act. 7. 51:* So art thou not circumcised, which art onely outwardly, *Rom.* 2. 28. A Jew without, or out|ward, is as good a worshipper as thou. 2. If we can|not say truely, that now not the Jews, but we are the cir|cumcision, *Col.* 2. 11. our persons are no better before God, then an uncircumcised person in the law. There|fore if thou art not thus circumcised, thou art. 1. an ex|ceeding hatefull person. So *David* of *Goliah* by way of reproch and contempt: *This uncircumcised Philistine.* 2. thou hast no part in the promised Messiah no more then he.* 3. no portion in Canaan, not a foot in heaven: all thy portion is in earth. 4. no member of the true Church, but without the Communion of Saints. 5. as he was in state of death and judgement, *Deut. 30. 6. Ier. 4. 4, 14:* so thou shalt bee condemned as surely for want of a sanctified and circumcised heart, as he for contem|ning circumcision of his flesh. *Col.* 2. 13. Yee were *dead in the uncircumcision of the flesh;* without the life of God in grace, without hope of the life of glory.

CHAP. XIX.

The Passeover, a type.

THe second ordinary Sacrament of the Jews, lively representing Jesus Christ, was the Passeover, institu|ted, *Exod.* 12. to be a lively type of Christ. 1. *Cor. 5. 7. Christ our Passeover is sacrificed for us.* The name of this Sacrament hath in it the occasion, for it was (by God) therefore instituted in memoriall of their great deliverance in Aegypt, when the destroying Angel (who slew all the first borne in Aegypt in one night) passed over all the Israelites houses, whose doores and posts were striked with the blood of the Paschall Lamb slaine and eaten in that house. Wherein the godly Iews were not to fixe their eyes in that externall signe, or the tem|porary deliverance signified; but to cast their eye of faith vpon the Messiah and true Paschall Lamb; by means of whom, the wrath and revenge of God passeth over all those, whose soules are sprinkled with his blood, and who by true faith feed upon him. And therefore, how|soever the word, Passeover, hath in Scripture many sig|nifications, both proper and figurative; I understand by it the whole institution of God concerning the Lamb called Paschall. In which we shall see Iesus Christ most lively pourtrayed before vs; and that this one legall Sa|crament preached (not obscurely) to the ancient Iews, the whole doctrine of the Gospel, and grace of salvation by the onely suffering of Iesus Christ. This will appeare in five things. 1. In the choice of the Sacrifice. 2. In the preparing of it. 3. In the effusion of blood, and actions about it. 4. In the eating and conditions there|in. 5. In the fruits and use.

Sect. I.

I. In the choice of the Sacrifice. The Lord appoin|ted [1] it to bee a lamb,* or a kidd: notably signifying Jesus Christ; whom *Iohn Baptist* called, the *Lamb of God, taking away the sinnes of the world, Ioh.* 1. 29. Christ is a lamb,* 1. *In name, Revel.* 5. 6. In the midst of the El|ders

stood a Lamb. 2. *In qualities,* in respect of in|nocency, patience, meeknesse, humility, obedience to the will of his Father to the death, not opening his mouth, *Isai.* 53. 7, in fruitfulnesse and profitablenesse to feed us with his flesh,* and cloath us with his fleece of righteousnesse. 3. *In shadows,* being figured in all those lambs slaine, especially in the Paschall lamb. In which shadowes or figures hee was (not yearely onely, but) daily held before the eyes of beleevers; and so here we consider him. In this Lamb for his choice must be foure conditions.

1. Condition.* It must bee a lamb without blemish, *verse* 5. every way perfect without any spot or defect:* signifying the most absolute perfection of Jesus Christ; who was, both in respect of his person and actions, with|out all spot and exception. 1. *Pet.* 1. 19. as of a *Lamb un|defiled and without spot.*Heb.* 7. 26. Such an high Priest it became us to have, as is *holy, undefiled, separate from sinners.* The reasons are two. 1. Because else his ran|some were insufficient. 2. He must be perfectly righte|ous that must become a righteousnesse to many.

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2. Condition.* It must bee a male, for three reasons. 1. Reason. To note the excellency, strength, and digni|ty of Christ, proper to that sex. For although he seemed a most weak man in the state of his humiliation; yet must hee be, not effeminate but masculine; strong, stout, and potent to destroy sinne and death, and to foile all the ene|mies of mans salvation. Christ indeed must be the seed of the *woman;* but the woman must bring forth a *man|child, Rev.* 12. 5. And though he must be borne of a Vir|gin, yet the Virgin must bring forth a *sonne, Isa.* 9. 6. For he must divide the spoyle with the *strong, Isa.* 53. 12. 2. reason. Consider Christ in both his natures, it was fit he should be a male as the Lambe was. 1. as he was the Sonne of God it was meet hee should bee of the more worthy sexe of men; for it was unfit that the Sonne of God should be the daughter of man. 2. as being man, he was to be the Messiah, the seed of *Abraham,* the Son of *David;* and so to be

circumcised, to bee a fit Minister of Circumcision. 3. reason. Consider him in his office. Hee was to be a King, a Priest, and a Prophet of his Church; all which necessarily require him to be a man, a male, as the Lambe was. We conclude therefore hence, that being the head of the whole Church, he must be of as worthy sexe as any of his members.

III. Condition.* The Lamb must be *of a yeare old, ver.* 5. to signifie that Christ dyed at a full and perfect age, in his strength; and therefore had experience also of our infirmities. For a Lambe of a yeare old is at his state and growth, and a Lambe of a yeare old is acquainted with many miseries: Even so our Saviour, living to the full strength of a man, was a man full of sorrowes, and acquainted with infirmities. See *Heb.* 4. 15. we have not an high Priest which cannot be touched with the feeling of our infirmities, but was in all things tempted like us, yet without sinne.

IV. Condition. He must be taken out of their own flockes and folds: For so *Moses* to *Pharaoh, Exod. 10. 25,* thou must allow us our beasts for sacrifice to offer to the Lord. Plainly signifying, that Christ was to bee an Israelite: and within the fold of Gods owne people; for he was to be of the seed of *Abraham;* and salvation was of the Jewes, *Ioh.* 4. 22. Yea and the Lords owne Law re|quires, that the King should bee taken *from among his* *brethren, Deut. 17. 15:* and much more the King of the Church, being King of all Kings.

Sect. VII.

II. Iesus Christ was as evidently expressed in the preparation of the Paschall Lamb▪* wherin the Iews were tyed to sixe observations.

I. Observation. The Lambe must be *severed from the flocke,* ver. 6: to signify Iesus Christ seperated by God the Father to the office of Mediator; and that two waies, 1. by Gods eternall decree;* hee was a

chosen servant of God to the most excellent service in heaven and earth. *Isa.* 42. 1, My elect servant. And thus is called a lambe seperated from before the foundation of the world, 1. *Pet.* 1. 20. 2. In due time actually seperated from all the rest of the flocke, by 1. a supernaturall conception by the holy Ghost; whereby he became an high Priest sepe|rated from sinners, all the rest of mankinde remaining sinners. 2. by a miraculous birth of a Virgin, being the seed of the woman. 3. by an unconceivable union of the two natures, divine and humane, in one person; by which he became our *Immanuell,* God with us. 4. by a solemne and heavenly inauguration into his office at the brinke of •ordaine; by which he was openly proclaimed the chiefe Doctor and Prophet of his Church. Thus it be|came this lambe of God to be actually seperated from all the rest of the flock: because for all the rest he was to pay a greater ransome and price, then any other that could be found amongst all mankinde.

II. Observation. The lambe thus seperated must be reserved and *kept alive foure daies;* even from the tenth day of the first month till the fourteenth day of the same month, *ver. 6:* Wherein was signified the very par|ticles of time of Christs both Ministery and passion. Page 220 1. for his Ministery.* Christ must not bee sacrificed pre|sently so soone as he is borne, nor so soone as he is bap|tised and seperated, but after that seperation must live about foure yeares to preach the kingdome of God, and then be offered up; that his death might not be as a seale to a blancke, but might confirme all that holy doctrine delivered by his owne mouth and Ministery to the world. 2. For his passion. The time of it depended not on the will of man, for his enemies sought many a time before to slay him; as *Herod* in his infancy, *Mat.* 2. 16. the Jewes tooke up stones to stone him, *Ioh. 8. 59:* the Nazarites would breake his necke from an hill, *Luk. 4. 29.* And many other attempts were made against his life; but his time was not then come, the lambe must be reser|ved foure daies. And this very moment of

time was de|termined and registred in Gods most certaine and un|changeable computation: *Act 2. 23. being delivered by the determinate counsell and foreknowledge of God.* Whose wisdome so ordered that,* 1. as the lambe was taken in the tenth day of the first month: so Christ came into Ierusalem about the tenth day of the same month to suffer; as appeares, *Ioh.* 12. For upon the sixth day before his passion, he came to Bethany, *ver.* 1. and the next day he went to Ierusalem, which was the fifth day before his passion, *ver.* 12. 2. as the lambe must be slaine the four|teenth day of the first month (which answereth to our March) and at the full of the Moone:* So, that no man might be deceived in our Paschall lambe, he must be sa|crificed at the Passeover, the same day that the lambe must be slaine; In the full Moone to note the fulnesse of time now come which was so long before appointed, and in such a month as when light prevailes against darkenesse, and every thing revives and springs: to signi|fie that Christ by his suffering chaseth away our darke|nesse and death, and brings in light and life, and a blessed spring of grace and glory.

Page 221 III. Observation. The Lambe must be slaine, ver. 6: [3] signifying that Jesus Christ being (as that Lambe of a yeare old) in his vigour and strength (who by reason of his age and strength might have lived longer) must not onely dye,* but by a violent death, and that by Israell. Noting 1. that Christ must be put to death by the Jews, 2. that the benefit and merit of his death redounds to his Church onely: The Redeemer must come unto Zion, *Isa.* 59. 20.

Object. How was hee then a lambe slaine from the beginning of the World,* before the Iewes were in beeing?

Sol. Two waies. 1. in regard of Gods decree, where|of a promulgation was made in promises and types, and an acceptation as if it had beene already done: 2. in re|gard of man:* He was slaine onely *one time as to the act,* but *in all times as to the fruit:* because the perpetuall power and efficacy of Christs sacrifice was begunne with the world, and extended to all beleevers of all ages, who onely diversly apprehend it.

IV. Observ.* The lamb must be slain between two eve|nings: [4] 1. to put them in remembrance of their delive|rance in Aegypt, which was in the evening: 2. to note that our Paschall lambe should be slaine towards the e|vening of the world, that is, in the last times, *Heb. 9. 26. 3.* that Christs sacrifice was to succeed in the same time of their evening sacrifices, which were daily to be offe|red, *Exod.* 29. 41. and so to put end to them, *Dan. 12. 4.* to note the very houre as well as the day of Christs suffering on the Crosse.* To understand which we must know that the Jewes distinguished their artificiall day into foure parts: From sixe to nine, from nine to twelve, from twelve to three, from three to sixe: This last part was counted the evening of the day, and the next three houres the evening of the night: In this fourth part of the day used the Paschall lamb to be slaine, and the rest of and all their heaviest burthens. 3. All that sprinkling of blood in their houses, so long as they despise the blood of Jesus Christ, shall never get them protection from the revenging Angel. We must pray that God would please at length to remove their vaile from their hearts, that they may *submit themselves to the righteousnesse of God. Rom. 10. 3:* that so all Israel may bee saved by acknow|ledging the deliverer out of Zion; of whom was pro|phecied *(Isai. 59. 20,)* That he shall *turne away the un|godlinesse from Iacob.*

Sect. III.

III. The Paschall lamb directly aimed at Christ our true Passeover,* in respect of the blood and actions a|bout it, which were three.

1. The blood of the lamb must be saved in a basen,**verse* 22. It must not bee shed upon the ground to bee troden under foot:* signifying the preciousnesse of the blood of Christ: 1. in respect of God; 2. of Christ; 3. of the Church. For, 1. God the Father highly prizeth this blood, and saves it in a golden vessell, that it may be ever before him; and that the streames of it may pacifie his displeasure, and confirme the Covenant of grace with his Church, Whence it is called *the blood of the Covenant, Heb.* 9. 18 2. It was precious in regard of Jesus Christ; seeing every drop of it was the blood (not of an innocent man onely, but) of one that was God as well as man, *Act. 20. 28. God with his owne blood* purchased the Church; and therefore it was a blood of in|finite vertue and infinite merit. 3. Every true member of the Church doth most highly esteeme it, as the most precious thing in all the world; and with great care and reverence receives it into the vessell of precious and sa|ving faith, and there keepes it safely, as men doe their most precious commodities.

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2. The blood of the lamb must be sprinkled upon the Page 225 lintell and side posts of the doores of the Israelites, *vers. 22.* 1. In that it must be sprinkled,* it signified that the blood of Christ must be applied unto us; for our righte|ousnesse stands not in the shedding of Christs blood, but in sprinkling and application of Christs blood shed and sprinkled upon our soules and consciences to purge them from dead works. 2. It must be sprinkled upon the posts and doores, so as the Israelites could neither go out of doores nor in, but they must see on all sides the blood of the lamb: signifying that they and wee should both at home and abroad, going forth and comming in, and on all occasions have the passion of Jesus Christ be|fore our eyes, in the holy meditation and deep contem|plation of it. 3. It was

not enough for the Jew that the lamb was slaine, and the blood shed within the house; but it must be sprinkled without doores, that every man might see it: and signifyed, that if Christ blood and the merit of it be shed in the houses of our hearts for justi|fication and righteousnesse, the sprinkling of it will ap|peare and bee seene without, in holy life and practise of sanctification.

3. This blood of the lamb must not bee sprinkled with the bare hands, but with a bunch of hyssope dipt in [3] the blood,*_vers 22:_ which signified, that every one which puts forth his hand, is not sprinkled with Christs blood, unlesse he have provided this bunch of hyssope. *Hyssope is faith:** and faith resembles this herbe in foure things. 1. It is a *ground herbe,* low and weake: so faith in it selfe,* and in us, is weake, fraile, feeble, and of most despised. Neither hath every man that hath hys|sope in his garden, this bunch of hyssope in his heart. 2. *Rooting in a rocke.** (for so it used among the Jews) whence some thought it to bee Pellitory of the wall. Faith roots it selfe upon the rocke Jesus Christ, and can|not grow or prosper in any other soile. Other hyssope roots in earth,* this in heaven. 3. It is an herbe *cleansing* Page 226 *and curing.* Faith onely is an herbe of soveraigne vertue both to *purifie the heart, Act. 15. 9:* and to heale all the wounds of conscience. *Act.* 16. 31. the Gaoler wounded and pricked in heart must *beleeve in the Lord Iesus Christ,* and bee saved. Our Lord himselfe was wont to say to distressed persons, According to thy faith bee it to thee.* 4. It was *fitter then other herbes for the receiving* and sprinkling of liquor: so faith, although a low and weake plant, is onely fit to receive the precious liquor of the blood of Christ. Onely faith draws vertue from Christ; as in the poore woman that stood behind Christ, *Marke* 5. 34. And the want of this bunch of

hyssope disables Christ from doing thee any good. Christ could doe nothing in Capernaum for their unbelief.

I. Note hence,* how wee are to prize and magnifie the blood of Christ. For if the shadow of this precious blood must be so preserved, so carefully saved in a costly vessell: how much more ought the blood it selfe?

Quest. How may I prize the blood of Christ?*

Answ. 1, Consider, with the dignity of the person, the infinite value of it: That it is able to *purchase the whole Church of God, Act.* 20. 28. which a thousand worlds of wealth could not doe. No wealth in heaven or earth besides this can redeeme one soule: And therefore the Apostle, 1. *Pet.* 1. 19. sets this precious blood against all *corruptible things,* as gold and silver, and things so much set by amongst men. 2. Consider the precious things which it procures us both in earth and in heaven.

1. Here below it procures us foure things.* 1. *Re|conciliation and peace with God, Rom.* 3. 25. and *Ephes.* 2. 13. wee which were farre off, are made neere by the blood of Christ. 2. A sweet tranquillity of mind and peace of conscience, which all worldly treasure cannot purchase; because now wee are within the Covenant of God, living in his love which is better then life; and in this love is no lacke, but an abundant supply of all need|full things. All which Covenant of grace is made and ratified by this blood, therefore called the blood of the Covenant, *Heb.* 9. 3. Victory against all the malignity of our spirituall enemies even the greatest: Satan him|selfe who is overcome by the blood of the lamb, *Revel. 12.* 11. 4. Immunity and safety from all the judge|ments and dangers threatned against our sinnes; else had we died without mercy for despising *Moses* law, *Heb.* 10. 28. For if there were such force in the blood of the type, that by the effusion of it the Israelites lay

safe and untouched of the revenging Angel, *Heb. 11. 28:* much more in this blood of Jesus Christ to cover beleevers in his Name, from the hand of Gods revenge due to our transgressions.

2. This precious blood now in heaven procures us the most needfull and excellent good things above all that wee can imagine:* Especially two wayes. 1. By opening heaven for our prayers; for this blood pleads for us now in heaven, and speaks *better things* for us then the blood of *Abel, Heb.* 12. 24. That called for venge|ante against the sinner: this intreateth for daily grace for daily sinnes, and procures daily mercies for daily sup|plies. 2. As to our prayers, so this blood openeth hea|ven to our persons. This blood onely rents the vaile a|sunder, and makes a way into the holy of holies, and gives entrance into the kingdome of heaven. *Heb.* 10. 19. by the blood of Jesus we are bold to enter into the holy place. This blood is the onely key that unlocks heaven; for else the Lord dwells in light which no flesh can have accesse to, 1 *Tim.* 6. 16. namely without Christ and the shedding of his blood.

II. Is the blood of Christ so precious?* take heed of prophaning this precious blood; take heed of sinning against it. Consider of that *sore punishment* which he is worthy of, that treads under foot the sonne of God, and counteth *the blood of the Testament unholy, Heb.* 10. 29: Page 228 He cannot expresse the greatnesse of the punishment in words, but leaves it to all mens mindes to consider of.

Quest. How may a man prophane this blood?*

Answ. 1. By undervaluing it; as Papists, who thinke it insufficient to ratifie the Covenant unto them without other additions and supplies from themselves and others; yea ascribe as much to the blood of *Thomas Becket* and other traytors,* as

to this blood. 2. To be ashamed of Christ and his sufferings. The Jewes must strike the lintells of their doores with the blood of the Paschall Lambe, that all might see they were Israelites: signifying that we must openly professe Christ, and not be ashamed of his death and ignominy, which is the life of the world, at which, notwithstanding, the greatest part of the world stumbleth at this day. To shame at the profession of Christ, is to contemne his blood. 3. To contemne it in the meanes in which the Lord would hold it before our eyes: To reject or neglect the prea|ching of the word, wherein Christ is *crucified before our eyes,* as he was to the Galatians, chap. 3. 1. To neglect and despise the Sacrament, in which his blood is after a sort powred out to the mind and sences: Or unpreparedly to receive the Sacrament, and in the unworthinesse of a guilty conscience; is to make ones selfe *guilty of the blood* of Christ; as *Pilate, Iudas,* and the soldiers were. 4. To despise and wrong the godly, descended of the blood of CHRIST: redeemed with the blood of CHRIST: To hate the Church of God, and abuse the mem|bers of Christ; is to crucifie againe the sonne of God, and despise the price of our purchase.***In that ye do it to one of these little ones, ye did it to me.* Thou canst not draw blood of the Saints, but thou sinnest against the blood of Christ. 5. To prophane it in gracelesse swearing, as those branded bell-hounds that sweare commonly by wounds or blood, as if this precious blood were to be engaged on every base occasion. Well, they carry wounds in their consciences, and powre out the life blood of their soules.

Sect. IV.

IV. In eating the Paschall Lambe,* Jesus Christ was typified. To this eating many conditions are required, concerning 1. time. 2. place. 3. persons. 4. manner. 5. measure.*

The time. It must be eaten at the same time; and in [1] one evening must all Israell eat the Passeover.* 1. In the evening to signifie our estate of darkenesse and misery by sinne and death, till Christ came, and when Christ came to be our ransome. 2. In one and the same evening, to note the holy agreement and consent of the whole Church in the faith of Christs death and passion; to which well agrees the constitution of our Church, ordai|ning the supper succeeding it in the same time, so all su|perstition and formality be avoided.

The place. 1. Every particular Lambe must be ea|ten [2] in one house:* to signifie the unity of the Church of God, the house of the living God, and the spirituall con|junction and agreement of all the faithfull in *one bread* and *one body, 1 Cor.* 10. 17. 2. If one house sufficed not to eate up one Lambe, they might call in their neigh|bours to a competent number; which might bee about a dozen, as in our Saviours family: to signifie 1. that the Gentiles in time, by the voice of the Gospell, should be called in, to the participation of Christ the lambe of God, and to the fruition and feeding of the same lambe with the Israelites. 2. no number is assigned, because the Lord onely knowes who are his. 3. because there were many lambes to bee slaine, they must be eaten in many houses; so as no man must abstaine from the Passe|over in paine of death: signifying the speciall application of the same Christ to severall persons, families, and Page 232 the Church is no salvation. 3. In the night of errors, heresies, afflictions, and persecutions for the truth (when God revengeth the worlds contempt of his grace) if we would bee safe wee must keepe our selves within the Church, not departing from the particular house or Church in which we are, to joyne to Idolatry or errors, least Gods revenge overtake us, as the waters over|whelmed all that were without the Arke.

II. The manner prescribed to all Passeovers en|suing stood in three observations.*

1. They must eate it with *unleavened bread:* sig|nifying, that if we would feed on Christ our Passeover, wee must purge out all *old leaven,* and become a *new lumpe, 1 Cor.* 5. 7. This old leaven is the fusty, swelling, and spreading corruption of our owne wicked nature, the leaven of sinne, false doctrine, heresie, corruption of manners, sowre and tart affections, that will not stand with the receiving of Christ and his benefits. All this we must purge out, and study for sincerity and truth in judgement, in affection, in action.

2. They must eate the Passeover with *sower herbs,* as sawce: signifying, 1. true repentance and godly sorrow of heart to bee inseperable with the true apprehender of Jesus Christ: 2. that Christ and his Crosse are insepe|rable, and that afflictions (as sowre herbs) are the most whole some sawce of Christianity: Sowre indeed, and un|pleasing to the flesh, but profitable 1. to prepare and provoke the appetite with more cheerefulnesse and ardency to all godly duties of prayer, hearing, Sacraments, mercy, patience, hope, &c. *Rom.* 5. 3, 4. 2. to whet and provoke to the practise of all Christian duties of mercy and love. 3. to excite the desire to bee fully fed with that sweet tree of life, and that blessed Mannah (in which is no sowrenesse) in the kingdome of glory, *Rev.* 2. 17.

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3. They must alwaies in eating *repeate and conferre* of their deliverance out of Aegypt, and in memory of that benefit provoke their thankfulnesse of God, ver. 26. 27. adding as it were to the Sacrament a word of instru|ction: signifying 1. that we should alwaies remember the death and passion of Christ with due thankefullnesse for so great a deliverance by it: if they must still speake of their temporall deliverance: much more we of so great and eternall deliverance by it, from the spirituall servi|tude of sinne, death, the divell, and damnation: 2. it sha|dowed herein its successor in the new Testament, for the Sacrament of the Supper was therefore instituted to keepe in remembrance the death of *Iesus Christ. 1 Cor. 11.* 26. As often as ye shall eate this bread, and drinke this cup, ye shew the

Lords death till he come. 3. to be a rule for all Sacraments,* wherein it is necessary, *that the word be ioyned to the Element:* I meane the word of Instituti|on, and (if it may be conveniently) of exhortation, that the seale may goe with the Charter, as (even in these shadowes) the Lord himselfe straitly enjoyned: these were the Lawes prescribed for the Anniversary Passeo|ver, both in *Exod.* 12. 14, and *Numb.* 9. in neither of which is any mention of any of the former Lawes pro|per to the first Passeover.

The last condition in eating concerned the measure. [5] The Lambe must be *whole eaten:** signifying 1. Our per|fect communion with Christ, who are as neerely united unto Christ, as the meat we eate, which is turned into our owne substance. 2. That nothing in Christ is unprofi|table. 3. That Christ must be received wholly without dividing of his natures, or destroying any of his offices. *Arrius* divides the Lambe in denying his Godhead. *Manichoes,* impugned his humanity. Neither eate the whole lamb. The Papists destroy all his Offices. Whosoe|ver deny any fundamentall Article of Religion, they di|vide the lamb. To eate the whole lamb, is to beleeve whole Christ;* according to the rule, *Faith* is but o••, Page 234 yet a copulative: Deny one, overthrow all. Hitherto served that Iniunction, that no part of the lamb must bee reserved till the morrow; but if any remained it must bee burnt with fire, *vers.* 10. The Lord in his infinite wisedome would prevent all the occasions of idolatry, which is easily admitted in the reservations of holy things: As in Popery, what a deale of idolatry is crept into the Church by reserving superstitious relicks, and especially their consecrated or conjured bread; as if this condition did not condemne expresly that Popish reser|vation of the hoast or breaden god? Add hereunto, that the Jewes requiring the body of Christ on the Crosse to be

taken away that night before the Sabbath, *Ioh.* 19. 31. fulfilled (against their knowledge) this Prophecy: No|thing of the Paschall lamb must be left till the morning.

Sect. V.

V. The Paschall Lamb is an expresse type of Christ in respect of the fruit and use of it,* which is security and safety from Gods revenge, *ver. 23:* For as by the sprink|ling of the blood, and eating of the flesh, the Jews were defended from the revenging Angel, and the destroyer passed over the house where hee espied the blood sprink|led: So the blood of Christ applied to the conscience, causeth the wrath of God to passe by those that are so sprinkled. And as they could sit in the house safe, and not feare the stroke of the destroyer, because of the blood sprinkled; so whosoever by true faith feeds up|on Jesus Christ, and are died with his blood, rest secure and feare not the destruction and revenge due to wicked men. *Heb. 10. 22. Let us draw neere with a true heart in assurance of faith, sprinkled in our hearts from an evill conscience.*

I.* As the Jews dwelling in Aegypt were in great danger of the revenging Angel, who was to passe through the land: So all the Israel of God, dwelling in the midst of the Aegypt of the world,* and too too much tainted with the fashions of it, have no small cause to feare the judgements and revenge of God, which must pursue the sinnes of it; and also to use meanes for their owne safe|ty in the night of trouble and revenge, as the Israelites did.

Quest. What meanes?

Answ. The same that Israel did. We must, 1. Sprin|kle the house of our hearts with the blood of the Lamb, *Heb. 10. 22. sprinkled in our hearts, &c.* Whosoever were sprinkled with the blood of

the lamb, were safe. Was there so much power in the blood of the type; and not much more in the blood of the trueth? 2. Get in|to the house of the Church, and fellowship of the faith|full; for such as are true members of the Church (which is the house of Saints) are secure from the plagues of wic|ked men. *Isai. 27. 3. I the Lord do keep the vineyard: I will water it every moment: lest any assaile it, I will keepe it night and day:* and *Isai. 37. 18. My people shall dwell in the Tabernacle of peace, and in sure dwellings, and in safe resting places. Noah* can bee safe no where (in the de|luge) but in the Arke: And out of the Church is no sal|vation, or safety. 3. Thou must abide in the house all night, and goe not forth. Except the Israelites abide in the house, they cannot be safe: except thou abidest in the ship of the Church, thou canst not bee safe, no more then any of *Noahs* company if they had stepped out of the Arke. Wee must adhere constantly to the true Church, and not forsake the fellowship, or depart from it by Apostacy, or revolt; which brings certaine ship|wrack of faith. Consider, *Heb.* 10. 25. 4. Patiently await for the morning, even the bright rising and appea|ring of Jesus Christ the Sunne of righteousnesse, com|ming againe to our deliverance; whether publikely to generall judgement, or personally in speciall to our selves. For hee shall bring health ••der hir wings, *Mal.* 4. 2.

II. In the whole precedent discourse is a fruitfull di|rection for Christians for their holy use of the Sacra|ment of the Supper,* which is come in place of the Passeover.

1. As hee must bee circumcised that must eate the Passeover: so must hee be baptized that must be admit|ted to the Supper; that is a reverent professed Christian. For holy things must *not bee cast to dogs, Matt.* 7. 6. The word and Sacraments are childrens bread, and must not be cast to dogs, that is, obstinate enemies, scorners, blas|phemers, to men of uncircumcised lips and eares, who wilfully repell the meanes of their cleansing. So much the more pity is it that

all sorts of notorious evill men thrust into the presence chamber of the great King, yea sit downe at the Lords Table, and like swine swill in his cup without controll, or any rebuke in many places: Open blasphemers, common-drunkards, scoffing Ishma|els, noted adulterers, obstinate sinners: And where is the care to preserve the holy things of God from pollu|tion, contempt, and profanation? Would a man spread a table for dogs or swine? If the shadows of these holy things might not bee cast to doggs: is it nothing to ex|pose to them the body and substance it selfe? 1. *Cor. 11. 30.* for this cause many are weake and sicke among you, and many sleepe.

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2. As the Lamb was taken in the *tenth* day, but was not slaine till *the fourteenth,* that it might be before their eyes all the foure dayes before, for the helping of their meditation, and due preparation to the eating of it: So no man must come to the Supper without due preparing himselfe. For if so long preparation was by God thought fit for the shadow: what preparation can be thought fit and sufficient for the substance, 1. *Chron. 35. 6?* It was the counsell of *Sol•mon, Prov. 23. 1. When thou sittest downe* *at a great mans table, consider diligently what is set before thee* ▪ Much more here at the great Gods Table, no con|sideration, of the Author, matter, maner, end, fruit, and use can be sufficient. What a fearefull thing is it to come as most men doe, not considering the Lords body? How miserable was the sentence of that guest, that sate down at the Kings table without his *wedding garment?** Our common preparation is, to put on our best clothes, and to cover our bodily nakednesse in most curious manner: In the meane time the Lord seeth, and mens owne con|sciences witnesse against them, how naked their soules lie, and filthily discovered. The due preparation to this ordinance would be attended with more comfort with|in, and more reformation without, then wee can espie in most communicants.

3. As the Paschall lamb must never bee eaten with|out sower herbes: so we must never come to the Sacra|ment without true humiliation and sorrow for sinne. There can bee no sweetnesse in the blood of Christ, till the heart bee full of bitternesse for sinne. For as sower sawces whet the stomacke, and provoke the appetite: so true sorrow for sinne, stirreth up our desire and appe|tite after Jesus Christ, and prepares us to all good duties, and holds us in a fitnesse to pray, to heare the word ▪ to the Sacrament, to works of mercy, &c. What a sweet sowernesse and bitternesse is that which brings such de|lectable sweetnesse and refreshing after it? Any man of reason would make hard shift to drinke downe a bitter potion to helpe his bodily health: and much more a god|ly man will be contented to digest godly sorrow for the procuring of heavenly joy, and the sweet comforts of Gods salvation.

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4. As the Jew might not eate the lamb, till he had *pur|ged all leaven* out of his house: So we must not come to the Sacrament without the forsaking of our sinne. Ne|ver can a man expect any comfort by Christs Sacrifice Page 238 that hideth the old leaven in the corners of his heart. Whence the Apostle, 1. *Cor.* 5. 7. exhorteth the Saints, to *purge out the old leaven; because Christ our Passeover is sacrificed for us.* Here is to bee considered, 1. What this leaven is, 2. What is the purging of it. 1. This leaven is not onely the leaven of corrupt doctrin, which suddenly sowreth the truth and lumpe of the Gospel, as leaven doth a lump of dowe: but also the leaven of sin, both in the corruption of nature; (which is the old lea|uen in our selves, and hath sowred all the lump of whole mankind, and every man, and every faculty of man) as also in corrupt and vicious conversation, which sowreth and leaveneth others with himselfe in societies. 2. The purging of this leaven is, 1. In correcting and repen|ting sinne past; when a constant care is nourished to find it out, and to cast it out: 2. In serious

conversion and turning to God; both which are expressed in *Ps.* 34. 14.

Sect. VI.

Quest. How may we purge out this leaven?

Answ. Imitate the Jew. For why should a Jew be more careful in the shadow and ceremony,* then a Christi|an in the truth and substance?

I. The Jew begins to purge within, and banish it out of his house: So begin thou to purge the inside first, *Ier. 4. 4. Wash thy heart, O Ierusalem.* An hypocrite can wash his face, but a sound Christian looks to his heart. Many can purge their mouthes and outward man about the time of the Sacrament; but the heart is stuffed with maliciousnes, envie, profanene•se, and ungodlinesse. Many can bee busie to purge other mens houses; but the Jew must purge his owne house.

II. The Jew purged out all leaven, and spared none not a morsell or a crumme: And shall not a Christian count every sinne a pollution, and hatefull to God? Shall any say, Is it not a little one? I may sweare a little; be drunke, if sildome: I may not kill; but raile and revile, and speake my mind: I may not be an adulterer, but wan|ton in speeches, looks, behaviours, and in my company: I may not goe to plough on the Sabbath; but may buy and sell, ride abroad, or be idle at home. Why? Is not a little serpent, a serpent; or a little poison, poison? Is not a little leaven enough to sower a whole lump?

III. The Jew carefully and narrowly searched and swept every corner and cranny of his house, that not the least crumme might escape him: And shall not we as carefully throw out this leaven out of every power of the soule, and every part and member of our bodies? That every one may possesse his whole house in holinesse and honour, 1 *Thess.* 4. 4. How doth the Scripture teach us to purge this leaven out of all

corners?* As 1. Out of the conscience; to serve God with a *pure conscience, 2. Tim. 1. 3:* 2. Out of the affections; prescribing love out of a *pure heart,** 1. *Tim.* 1. 5. and to take heed *to our feete* comming to the house of God: 3. Out of our senses, *Psal.* 119. 37. turne away *mine eyes from regarding vanities;* Job 31. 1. *I made a covenant with mine eyes.* So to shut the eare from hearing blasphemy against God, or men; and not to be agents and abetters of blas|phemers: 4. Out of our speaches, *Psal.* 39. 1. I said I will looke to my wayes, that I *offend not in my tongue:* And in stead of this leaven to accustome our selves to the *language of Canaan,** and gracious speaches tending to edification, ministring grace to the hearers.

IV. A Jew must begin his purging seven dayes be|fore, and hold on all the feast on paine of death: How much more should wee beginne to purge our selves be|times, and hold on so long as our Passeover lasts? And because our Passeover is not *annuall,* as that was, but con|tinuall; wee must continue our cleansing and separating from this leaven which is not easily washed out. Thou haste but trifled in this businesse that hangest downe thy head for a day, and art penitent for the time of the Sacra|ment, unlesse thou continuest to reforme and renew thy heart and life, and conscionably avoidest all leaven of sin all thy life; which is, or ought to be a continuall Christi|an Passeover.

V. As the •ews must eate the Passeover with their loines girt, with staves in their hands, eating in haste as tending to their Countrey: So we must never come to the Sacrament, but with holy hearts and meditations: 1. Seriously considering what strangers and pilgrims we are here below; not having any *continuing City* here, but are *seeking a Countrey, Heb. 13. 14* Hee that is a true eater of our Paschall Lamb, must not pitch downe his staffe here; but as Christian Rechabites, *Ier.* 35. esteeme themselves strangers, content themselves to *dwell in tents* ever

ready to remove; not distracting themselves in building houses, or planting vineyards, or seeking great things for themselves. Hence was that commendable admonition of the ancient Church, in the time of the Sacrament,* used in our Liturgie: *Lift up your hearts:* 2. Wee must eate the Lamb hastily, hastning unto Christ the true Passeover; and not insist in these Sacra|ments of ours, which are still but as shadows of good things to come; yet serving us through this our strange Countrey, and speeding us into our owne Canaan and countrey, and that with all expedition; seeing that to be dissolved hence, and to *be with Christ, is best of all, Phil. 2. 23:* 3. We must celebrate our Passeover with staves in our hands, that is, the doctrine of the Law and Gos|pel held in our hearts, as a staffe to defend our selves in the right track and path of holy doctrine, and holy con|versation; to repulse our adversaries that come out a|gainst us, for it is the sword o• the Spirit; and to leane upon, as a staffe, in our weaknesse and wearinesse. This staffe must not lie by us in our books; but be held in our hands and hearts, and bee (not in our possession onely, but) in our daily use. Hee hath no comfort of this Sa|crament, Page 241 that hath not this staffe in his hand.

VI. As the Jewes in eating the Passeover must repeate and recite the memory of that great deliverance out of Aegypt by a mighty and miraculous power: so must we in our Sacrament commemorate and remember our great deliverance from hell, and that spirituall *Pha|raoh,* wrought by the blood of our Paschall lambe. 1 *Cor. 11.* 26, so often as ye shall eate this bread and drinke this cup, yee *shew the Lords death till he come.* And therefore it is very fit the word and Sacrament should goe toge|ther, as the seale together with the deed and Indenture. Hence those, that are so devoute at the Sacrament and neglect or despise the Word, are meere hypocrites and ignorants; their folly is like his that makes much of a seale, but teares the

Indenture all to peeces, which onely can convey his inheritance unto him.

VII. As the Jewes came together to eate the whole Lambe:* so must wee to receive whole Christ.

Quest. When do we receive whole Christ?

Answ. First when we reverently receive the signes appointed by Christ according to his owne institution. Secondly when we receive faithfully the thing signified, which is Christ and all his merits.

I. For the former,* 1. as it had beene a great sin for the Jewes to divide the Lambe which God comman|ded to be eaten whole: no lesse grievous a sinne is it in Popery to administer the bread without the cup; of which Christ hath said expressely, *Drinke ye all of this.* 2. as the Lambe was appointed to no other use by *Moses* but to be eaten: so was the bread and wine in the Sacra|ment ordained to no other end by Christ but to be eate and drank: all other holy use of them out of the action of the Sacrament is Idolatrous, superstitious, and unlawfull. 3. as it had beene a grievous sinne to reserve any of the lambe till the morning, against so expresse a comman|dement appointing it to be wholly eaten: so grievous a sinne is it to reserve the consecrated host (as they foo|lishly call it) either to boxe up, or to hang up, or to wor|ship and adore it, or pray unto it, or carry it in processi|on, or lift it up with both hands above the Priests head, that it may be worshipped with divine and Idolatrous worship; or yet (if it be possible) with more blasphemy to offer it upon an Altar, as an unbloody sacrifice for the sinnes of the quicke and dead, which abolisheth (at once) the whole Priesthood of Christ. All which the Lord would prevent in this constitution, that no part of the lambe must be reserved, but if any were left it must be burnt with fire.

II. Wee eate the whole lambe, when with the signes we receive the thing signified, which is Christ and all his merits. Wee must feede upon and digest whole Christ; that is, bee united so straitly and undividedly to Iesus Christ, as the meat which is changed into the same substance with our bodies; and this by the faith of our hearts, which so straitly knits us to Christ as a mar|riage bonde; and he becomes a perfect nourishment to us unto eternall life. Neither could our Lord fitlier ex|presse this strait union, then by feeding and eating; seeing there cannot be a straiter union in nature, then betweene the thing nourishing and nourished.

Quest. What may I doe thus to receive the whole lambe?

Answ. 1. Come hungry in sence of the want of faith,* and desire of supply. 2. Labour to feele the sweetnesse of Christ; take heed of despising this sweet Mannah. Let not the hunger of the Onyons, garlick, and flesh pots of Aegypt thrust downe the desire of this Man|nah which comes downe from heaven; to which the o|ther Mannah was not halfe so sweet. 3. Thinke it not enough to eate the flesh of Christ Sacramentally, if not spiritually. Conceive what a fearefull delusion it is to eate the Sacrament of the flesh of Christ in the Sup|per, and not eate the flesh of Christ by the Sacrament: Thou hast beene at the Supper of the Lord, but hast not tasted of his Supper.

CHAP. XX.

The Pillar of Cloud and Fire, a type.

OF the *ordinary* Sacraments of the Iewes, pointing at Christ, we have spoken: Now of the *extraordinary.* Of these some are answerable to the Iewes circumcision and our Baptisme; as 1. the Pillar of Cloud, 2. the red Sea: Some to the Iewes Passeover and our Supper; as 1. Mannah from Heaven,* 2. water out of the Rocke. The ground of this distinction we have in, 1 *Cor. 10. 2, 3:* where the Apostle leads us by the hand to the distinct consideration of these Sacraments. First of

the Pillar of Cloud and fire, under which the Fathers of the old Testa|ment were baptised. When the Lord in his wise provi|dence appointed to lead the children of Israel (for the space of forty yeares) through a dry, uncouth, and terri|ble wildernesse, himselfe undertooke to be their guide, and for their certaine direction in their way, appointed them this visible signe of his presence for their motion or station, by night or by day, through all their pilgri|mage: concerning this Cloud let us enquire 1. of the kind, 2. of the difference betweene it and other clouds, 3. of the use of his cloudy Pillar, 4. how a type of Christ.

1. *Quest.* What kinde of Cloud was this? [1]

Answ. Not naturall,* but supernaturall and miracu|lous, yea one of the foure great miracles that the Lord continued all the while of their Iourney, which was Page 244 forty yeares.* Those foure great miracles were. 1. the *not swelling* of their feet. *Deut.* 8. 4. 2. their apparrells *not wearing,* or not waxing old, *Deut.* 8. 4. 3. the feeding of them with *daily Mannah,* ver. 3. and 16, and water out of a rock, ver. 15, 4. this *Pillar.*

[2] 2. *Quest.* Was there any difference between this and other Clouds? *

Answ. Yes in five things, 1. the matter, 2. the fa|shion, 3. the motion, 4. the properties, 5. the durance. 1. The matter of it was not of vapours as other clouds, nor apt to engender raine, but framed by the Lord be|sides and above the ordinary course of nature. 2. The fashion: It kept still the figure of a Pillar, whereas other clouds continually alter the shape and figure every mo|ment. 3. The motion: other clouds are mooved by the winde: this mooved it selfe, yea though the windes mooved most strongly, it stood still. Besides that the motion of it was certaine, and imitable so as they might follow it, but so was it never in any other cloud. 4. It had contrary properties, of light and of darkenesse, being a Pillar of cloud and fire. 5. In durance. For one

cloud to continue firme and stable for forty yeares long must needs bee miraculous, whereas nothing is sooner dispersed then ordinary clouds by winde and weather. In all which regards it is called the *Cloud* of the Lord,**Numb.* 14. 14. Not that all clouds are not his, but be|cause this was so after a speciall and extraordinary manner.

[3] 3. *Quest.* What was the use of this cloudy Pillar?

Answ. Threefold,* the first in respect of God, the second in respect of the Israelites, the third in respect of their enemies,**Numb.* 14. 14.

I. In respect of God; It was a signe and symbole of the presence of God and Christ. For God often plea|sed to manifest his presence by the clouds: As when he sets his bowe in the cloud, a signe of his favour: God in Page 245 a cloud appeared to *Moses, Exod.* 19. 9. God appeared in the cloud upon the Oracle, *Lev.* 16. 2. So Christ in the Mount was transfigured in a bright cloud: In his ascen|ding he was taken out of their sight in a cloud: And in his comming againe to judgement, hee shall appeare in the Clouds to judge the quick and dead.

2. In respect of the Israelites, 1. to shew and di|rect them the way as a faithfull and constant guide through the wildernesse, for when it mooved they must moove, when it stood they must stand. *Psa.* 78. 14, in the day he led them with a cloud, and all the night with a light of fire: which seemes the chiefe use of it, *Exod. 13. 21.* 2. to shine and lighten them in the way, so as they might goe by night as well as by day, so in *Psa.* 78. 14. he led them all night long with a light of fire, noted also, *Exod.* 13. 21, 3. to coole and comfort them (as a sha|dow) from the parching heat of the Sunne: *Psa.* 105. 39, He spread the cloud as a covering or canopy over them. To which the Prophet *(Isa. 4. 5.)* alluding, cals it a cove|ring cloud, which shadow was no small comfort in that hot countrey, in that dry and parched desert, they still lying and living abroad in it. 4. as a shield to defend them against their enemies, for the cloud came betweene the host of Israel and the host

of the Aegyptians to se|perate betweene them. And therefore it is called *(Numb. 9.* 19. the watch of the Lord, actively, watching over their safety; passively, which they carefully watched and attended.

3. In respect of enemies: It was darkenesse to the Aegyptians, *Exod.* 14. 20. For the Lord used two of his creatures against the Aegyptians especially; water, and the cloud, as meanes of execution of his justice upon his enemies: As the clouds and fire shalbe serviceable for the execution of his last and generall judgement at Christs second appearing.

IV. *Quest.* Wherein was this cloudy pillar a type of [4] Christ?*

Page 246*Answ.* In five respects; 1. as a Pillar, 2. of cloud, 3. of fire, 4. of cloud and fire, 5. in the use of it.

I. As a Pillar it signified Christ; who as a Pillar is firme, stable, straight, strong, and as a Pillar able to sup|port his Church, and to beare up all the living stones layd on this foundation.

II. As a Pillar of cloud, 1. as the cloud naturally engendreth fruitfull raines and showers: so Christ pro|perly, by the influence and raine of grace, makes the field of the Church fresh, fruitfull, flourishing; 2. as the cloud mitigates the heat of the Sunne: so Jesus Christ quen|cheth and allayeth the parching heat of his Fathers wrath, and is the covering of his Church in this dry and parched wildernes; So as when the soule of a man is dry|ed up and fainteth within him through heat of his sinne, then hee refresheth it with the sweet and comfortable doctrine of the Gospell (as with a sweet raine) the di|stressed conscience. He it is, that speaketh a word to the weary in due season. 3. as the cloud covered Israel from the Aegyptians fury: so Jesus Christ defends his Church, 1. from the fiery darts and assaults of Satans temptations; 2. from the furious rage of our owne lusts, and inflam|mation of sinne: 3. shelters it from the heat of the Sun of persecution, and from all bodily •oes that they can|not doe what they will, but what he permits.

III. Christ was signified by the fiery part of the Pillar. For 1. as fire hath a quickning heat in it: so hath Jesus Christ; who is the life of the world; but especially of his Church and elect: 2. as fire hath light: so Christ is the true light of the world; whom whosoever belee|veth, he needs no other light nor knowledg to salvation, no more then Israel needed any light in the night but this. All Gods people walke by this fiery Pillar and by no other, 3. as fire purgeth and purifieth metals from drosse: so doth Iesus Christ purge his people from all their sinnes; partly by the fire of his spirit within, Page 247*Mat.* 3. 11. and perfectly by his blood which cleanseth from all sinne. 1. *Ioh.* 1. 7.

IV. As a pillar both of fire and cloud, it signified Christ in his 1. person. 2. actions. 1. In his person: Being a Pillar both of fire and cloud, it was both light and darknesse; signifying Christ Jesus, God and man; both shining in the brightnesse of the glory of his deity, and at the same time clouded, veiled, darkned, and obscured in a base and despicable humanity: in which to the blinde world, was no forme nor beauty, *Isa.* 53. 2. And as both fire and cloud make but one pillar, so God and man, one Christ. 2. In his actions. For 1. As the Pillar of fire and cloud, Christ both enlightens the Israel of God to salvation, and is darknes, at the same time, to all Egyp|tians, that is, a stumbling block and stone of offence to unbeleevers. 2. As the same pillar, Christ both open|eth the way of the red sea to beleevers, giving the grace of Baptisme through the red sea of his blood: as also just|ly shutteth obstinate sinners from grace and favour; the meanes of which (being offered unto them) they wilful|ly tread under foot, turning all the grace of Christ to their deeper damnation. 3. As the same Pillar of cloud and fire, Christ is the guide of all the Israel of God; whom wee must follow in all our journey through our wildernesse, both in the rules of his holy doctrine, and al|so of his blessed example. Therefore himselfe saith *(Mat. 11. 29.)* follow me: as they were to follow that cloud; for that was but a Type of this, leading us to our Cana|an. 4. as that same Pillar of cloud and fire, Jesus Christ protecteth his Church from all enemies: Hee steps

be|tweene the Camps of Israëlites and Aegyptians, becom|ming their sure defence, *Psal.* 18. 1. 2. This Pillar shall never rest till the dead bodies of the Aegyptians and ene|mies become a spoile and spectacle to his people.

V. In the infallible instruction of it, it typifyed Christ. For as the Lord spake to *Moses* out of the cloudy Pillar, Page 248 when it descended on the Tabernacle, and delivered his Oracles in it, *Exod.* 33. 9. so Jesus Christ alone is the cloudy Pillar by whom the Lord delivers to us his whole counsell concerning our happy passage through this our wildernesse to that blessed Canaan, the happy rest of all the Saints. And as they must heare and obey absolutely those Oracles,* so we are commanded to *heare him.*

Application followes.

I. Is Christ the Pillar?* Here is comfort for the peo|ple of God; who shall want no good things, but this Pil|lar of cloud and fire shall supply it. For,

1. The Cloud was a *generall* guide for all and every particular of Gods people, *Isa.* 4. 5. 6. The cloud was eve|ry where seene: and Christ is every where present to be seen & found in his Church. Wheresoever two or three are gathered together in my name, there am I *in the midst of them, Mat. 18. 20. Ier. 51. 5. Israel hath beene no widow.*

II. The Cloud was an *unerring* guide; because the Lord went in the Cloud: so that (except the Lord could mislead them) they must needs goe aright. Jesus Christ is the way as well as the truth; follow him in the directi|on of his word, in the motions of his spirit, agreeing thereto: in his blessed example both in doing and suffe|ring walke as he did: And as he passed by his Crosse to the Crown, so shall he lead thee through this wildernesse to that Canaan and rest, to which he hath gone before to take thee in.

III. As the Cloud was a *safe* guide and a *covering* cloud, so is Jesus Christ the vayl and cover of his Church. When the Pharaoh of hell pursues us at heels, and is even ready to snatch us back into eternall slavery; now this Angell of the Covenant interposeth himselfe to defend us, and steppeth betweene us and dangers. This Cloud of Gods protection (seeme it never so farre off) is the sure Page 249 wall and defence of the Church, the strongest munition, and will not suffer the Aegyptian armyes to come neere the Israelites to hurt or destroy them, but onely to exer|cise them, and drive them more hastily to God for safe|ty, and to Canaan for rest. This is a sure comfort, when we know that all the enemies of grace, Papists, apostates, recusants, drunkards, scorners and Atheists reach at us to hurt and hinder us in our way, this cloud shall make them further us.

IV. The Cloud was a *powerfull* guide, strengthning Israel, weakning and discomforting all the power of Egypt; powerfully and miraculously opening the red sea for a passage to the one, and shutting it for the others perdition. Our Lord JESUS is a potent guide, the Mi|chael and Captaine of Gods Armies, getting himselfe a name upon Pharaoh and his forces, discomfiting and de|stroying all adversary power of our salvation, perfectly conquering for us all the powers of darknesse, and tri|umphing upon all the externall enemies that pursue his people, and making them the dust of his footstoole. Be|sides that, this cloud powerfully opens the red sea, and makes a way for the Saints through a sea of afflictions. Oh the sweet comfort hence, both in the view of the trouble of the Church in generall, beset with so many huge armies of Antichrist and his adherents; as also in sence of our owne particular tryalls! Both whole and parts are under this powerfull cloud.

V. The Cloud was a *comfortable* guide, a cooling co|vering Cloud: Jesus Christ is the well, yea and sea of con|solation: without whom is nothing but scorching heat, which would

burne up and consume the Church. But he cooles the fire of his Fathers wrath for us, he cooles the fiery darts of Satans temptations, and quencheth them in us; he refresheth and cheereth us in the sunne of persecu|tion and afflictions which satan and his instruments kin|dle against us; he is our onely shadow for the heat, and a Page 250 cover for the storme, and for the raine, *Isa.* 4. 6. Now therefore get to him by prayer, faith, and repentance.

VI. The Cloud was *a patient and respective* guide. It waited all their necessities, it rested that they might rest, it moved slowly according to their pace, it stayed for them till they had ground their Mannah, and baked it; till they had eaten and refreshed themselves; till they had offered sacrifices, and whatsoever was necessary to be done, it waited for them. Oh what a patient and re|spective Lord have we, who not onely waits on our ne|cessities, but beares all our needs and weaknesses on him|selfe; not onely beares with our infirmities, but beares them on himselfe and helpes them in us! He stretcheth his hands all day long, waiting for our return: He knows our mould and weaknesse, and covers it with his owne strength and righteousnesse: He would be in all things like us, that he might in all things helpe us.

VII. The Cloud was a constant guide. The Lord never took away his Pillar by day, nor by night from before the people, *Exod.* 13. 22. not all their journey till they came into Canaan. Jesus Christ is constant to his Church, ne|ver leaves it without light and direction, without com|fort and consolation, without safety and protection. Nay he not only leads and covers them in this wildernesse, but never fayles them, no not in the land of their rest. That cloud which now is like the cloud which *Elias* saw, like the bignesse of an hand, then shall cover, or rather fill the whole heavens.

II. Here is a ground of confidence and security in the greatest perils.* What a marveilous thing is it that a Pil|lar of fire should

sit upon the Tabernacle, and not burne it? What a strange thing that a Pillar of fire must coole the Israëlites, and save them from fire? So shall all fires kindled, and all extreame dangers threatned against the Church, tend to the saving and comforting of it. For 1. God never kindles a fire to consume his Church, but Page 251 (as the pillar of fire) to enlighten it, and direct it to Cana|an. 2. The Church is that bush which *burnes* with fire, but is *not consumed; Exod.* 3. 2. The members of this Church are not chaffe and stubble, but pure metall, the longer in the fire the better tryed, and the purer. 3. There is no Pillar of fire in the Church without the pil|lar of cloud: God mingleth his corrections with conso|lations; and in judgement remembreth mercy. 4. Na|ture must runne out of her selfe to doe homage to her Creator. Fire must cease to burn at his word, *Dan.* 3. 27. The fire burnt only the bonds of the three children, but not their bodies: it not onely saves their lives, but sets them at liberty, being cast in bound. 5. The po|wer of God makes all the creatures serviceable to his Church; the love of God to his Church makes them comfortable, and the presence of God with his Church makes them profitable: as the presence of the Angell in the bush: the presence of a *fourth (like the Sonne of God)* in the furnace, *Dan* 3. and the Pillar of fire was a signe of the presence of God in it, who made a pillar of dreadfull and unmercifull fire a great mercy to his people, yea and most beneficiall. 6. The wisedome of God can put understanding into these senselesse creatures to distin|guish betweene an Israelite and an Aegyptian. The fire shall give light to the Israëlites, and deny it to the Aegyp|tians. The sea shall give way to Israel, but shut up the way to Aegypt. The cloud shall hide, cover, and com|fort the Israelites, but deny it to the Aegyptians. The fire shall come out and destroy the Captaines and their fif|ties, and send them to hell, but a Chariot of fire shal hoyse *Eliah* to heaven. Make use of this observation for the present; in the greatest dangers remembring that gracious promise *Isa. 43. 2.*

When thou passest through the fire I will be with thee, and it shall not burne thee, no more then the Pillar did the Israelites Doe the enemies come out against us as strong as Pillars, as furious and fiery as •ire it selfe? Page 252 Never was there so hot a Pillar of fire, but there was a cooling and covering cloud as neere us. The Cloud that makes the Red sea give way, can conquer Canaanits too, and all the furious enemies that come out against us. Were it not for this Cloud of Gods gracious protection, there were no standing against the heat and rage of such fiery enemies. Lay up this meditation for time to come: Time shall bee when our Lord Jesus shall *appeare in fla|ming fire, 2. Thess. 1: Heb. 10. 7. hee comes with a violent fire: Psal. 50. 3. a fire shall devour before him.* This shall burne up the studs of heaven and earth; and now how shall any man bee able to stand before these great bur|nings? Now know, 1. That that dreadfull fire shall attend Christ the head as a servant, for the finall salvati|on of his members. 2. It shall bee commanded to bee comfortable to the elect; as most dreadfull to the wic|ked, driving them to their wits end; even as this Pillar of fire was: And as the waters of the deluge, which (while they drowned the world of the ungodly) lif|ted up the Arke, and saved that from drowning.

III. Who they bee that may expect to partake of all these comforts from this Pillar.*

Answ. The Cloud is not the same to all: But the same cloud that lightned Israel, cast darknesse on the Aegyptians; so Christ is not the same to all, not sweet, not comfortable to all: But to such as are,

1. Of mount *Sion, Isai.* 4. 5. true members of the Church, sonnes of the Church, known by cleaving to the Assemblies. *Vpon Sion* and the Assemblies thereof shall be a cloud. In *Sion* shall be deliverance. And as the hills compasse Jerusalem, so doth the Lords protection his people.

2. Such as be in the Lords wayes, gotten out of the Aegypt of their darknesse and earthlinesse, and moving still towards Canaan; for so did the Israelites: So *Psal. 91.* 11. they *shall keepe thee in all thy wayes.* All the while Israel was in Aegypt they had no Pillar of cloud and Fire, and when they came into Canaan they had none, nor needed any; but while they were walking in the wil|dernesse in unknowen wayes, in danger of enemies: We are without protection while wee are in the state of na|ture, not called out of our Aegypt; and when wee shall come into our Canaan we shall need none, because wee shall be set quite beyond danger and enemies: But now in our moving towards heaven, in so many dangerous wayes, among so many mortall enemies, wee need the Cloud, and the Lord supplies our need.

3. Such as lift up their eyes to this Cloud and Pillar for direction. Had Israel refused to move according to the motion of it, it would not have sheltred and com|forted, but revenged them: Such onely shall obtaine the mercy of God in Christ, who obediently follow Christ, and submit themselves to his direction. If thou waitest upon him for *duty,* thou mayest waite upon him for *mercy;* for such onely shall attaine it, *Gal 6. 16. Psal. 121. 1. I will lift mine eyes up* to the mountaines; and then, *verse* 6. the *Sunne shall not smite th•e by day, nor the Moone by night:* alluding to this place, in which the cloud abates the heat of the Sunne by day, and the fire the coldnesse of the Moone by night.

4. Such as persevere and goe on forward in grace. For therefore was the Pillar light in the night to Israel, that they might goe forward day and night: And there|fore was it a darke cloud to the Aegyptians, that they might not hinder the Israelites in their way. Gods fa|vour and protection belongs to such as desire to prosper and profit in grace, and get every day neerer their hap|pinesse.

Object. But this seemes to be the way to lose all peace and joy of our lives,* seeing none are more assailed by Satan and wicked men, then godly men, sonnes of the Church that walke in Gods wayes, that take Gods di|rections, Page 254 and desire to proceed and persever in godli|nesse; how then are all these promises accomplished?

Answ. 1. All promises of temporall good things are made with exception of the crosse: this exception impeacheth not the promise. 2. It is a common con|dition of good and bad to sustaine many evils, and un|dergoe many difficulties; but with this difference, that the wicked have no Pillar to sustaine them, no cloud, no refuge or hiding place: but the godly hath God for his refuge, his Pillar, and Cloud. 3. The Pillar still stands over the Tabernacle, and saves the Armie of Israel: the whole Church is ever saved by Gods protection, though some souldiers may fall in the battell; as Martyrs, who receive not alwaies corporall deliverance, to re|ceive a better resurrection, 4. If this Pillar put not off some evills, it ever supplies some greater good: If it de|liver not from death, it delivers by death: If our state seeme not so good, it will turne it *to good, Rom.* 8. It led the Israelites to *Marah,* a place of *bitternesse;* but the next remove was to *Elim,* where were *twelve fountaines of water, Exod.* 15. 23, 27. It suffers the Israelites to want meat in the wildernesse, but to feed them with Manna: If to want drinke, it is to supply them by miracle; to refresh their soules as well as bodies by water out of a rocke.

IV. In the same Pillar of the Cloud,* see justice and mercy met together and tempered. 1. Mercy to the Church and beleevers; that now wee behold Gods pre|sence in a cloud. The brightnesse of his goodnesse to us shines in this darke cloud, in which wee see him as wee are able. His Majesty hath attempered himselfe to our debility and weaknesse. For such is our infirmity here below, that unlesse the glory of God be vailed and cove|red, wee can never bee able to behold it: no

more then the Priests could stand before the brightnesse of the cloud that filled the Temple, 1. *King.* 8. 11. nor the Disciples Page 255 abide the brightnesse of Christ, when a bright cloud sha|dowed them in his *transfiguration.** For as no man can endure to see the Sunne in his brightnesse and strength, but in and through a cloud hee may: so no man can be|hold the glorious Majestie of God, and live. Hence hath hee pleased to let us behold him here not in his owne glory, but in his Christ; in whom his excellent Majesty is vailed and covered with our humanity. This is his mercy, that we see now as wee may, as in a glasse or mir|rour; preparing us to a farther mercy, then which no mercy goeth farther, namely to see him as wee would, and face to face; when with our frailty and corruption all clouds and vailes shall be removed. 2. His justice against sinners; whose misery it is, that there is alwayes a cloud betweene God and them. A cloud of ignorance that hinders them from the knowledge of God and holy things; they see no true light: A cloud of darknesse and misery that suffers them not to enjoy one spark of sound comfort or consolation: A thick cloud of lusts and sins, which hinders the passage of their prayers. They may truely use that speach of the Church, *Lam.* 3. 44. Thou hast covered thy selfe with a cloud, that our prayer should not passe through. As this cloud was a meanes of greatest mercy to Israel; so was it of extreme misery and destruction to the Aegyptians.

V. Is Christ this Pillar of Cloud and fire?* Then we must follow Christ our guide. The Saints in earth are as Israel in their pilgrimage marching out of Aegypt into the promised land. God of his mercie affords us as hee did them, a comfortable cloud to lead us through to Ca|naan. Wee must depend on this Pillar: For light of in|struction against the blindnesse of our minds: For light of consolation in sorrows and terrours of heart,

that we may say with the Church, *Mic.* 7. 8. When I shall sit in darknesse the Lord is my light: For spirituall heat and warmth; seeing this Pillar onely can kindle true love of God, true zeale for God and his glory, fervency in prayer, and inflame us with all ardent desires after God. Wee must follow this Pillar for safety, security, di|rection, &c.

Quest. How may we follow this Pillar?*

Sol. As the Israelites carefully followed the cloud, in this manner. 1. Because the clould was placed on high, they must still looke upwards: So must wee still looke upwards, not fixing our eye on any other directi|on about us, or beside us. We must not walke by exam|ples of men never so great, never so wise, never so rich, never so neere us; but onely so farre as they follow this Cloud. The Sunne of the world, and the Sonne of the Church herein agree, that both of them are set infinitely above our heads; that wee should expect our direction from above, not from below; from the heavens, not from the earth. 2. As the Israelites contented them|selves with that Pillar, as being sufficient: So must wee with the light from Christ our Pillar. They needed no ar|tificiall lights of their owne devising; the Pillar of fire was sufficient (although at midnight) to enlighten them. The Sunne at noone day was not more usefull to them then this Pillar at midnight: So Christ in the Scriptures is a most bright and shining light; not (as the Papists say) obscure, dark, imperfect, unlesse there bee an addition of traditions, Fathers, and mens devises. As that cloud was no naturall direction: so wee must not walke by direction of nature, dictate of reason, or com|mand of our owne wills and senses. Follow this Pillar onely, and (as Goshen was light when all Aegypt was darkenesse) thou shalt have light when all the world else sits in darknesse, *Ioh.* 8. 12. But as for such as kindle themselves a fire, or set up a Pillar to themselves, and walk in the light of it,

and in the sparks themselves have kindled; the Lord threatens what they may expect from his hands; They shall lie downe in sorrow, *Isai.* 50. 10. Page 257 3. As Israel must watch this Pillar night and day, and frame their whole course unto it for motion or station, for action or for rest: so must we to Christ (our Pillar) in the Scripture. Blessed is the man that meditates in the Law of the Lord night and day. And as they must give diligent heed both day and night to be ready for their journey whensoever the cloud should moove; and there|fore are said to keepe the Lords watch, *Num* 9. 19. so must we alwaies watch, and be in a readinesse; because we know not when the Master of the house will come, at even or at midnight, at the cockcrowing or in the dawning, *Mar.* 13. 35. Remember for conclusion; that blessed shall that servant be (and he onely) whom his Ma|ster (when he commeth) findeth well doing.

CHAP. XXI.

The Red Sea, a type.

THe second extraordinary Sacrament of the Old Te|stament,* poynting unto Jesus Christ, was the *Red Sea;* which being miraculously divided by God, the Is|raelites (pursued by the Aegyptians) passed thorough the midst of it, *Exod.* 14. 22. Now for our profitable and fruitfull beholding this great worke of God, wee will consider it, 1. as a miracle in it selfe. 2. as a type and sig|nification of Christ. 3. as applyable to our selves in some profitable observations.

I. In this great miracle are many miracles:* As 1. That so vast a sea should bee devided with the lifting up of a rod. For the breadth of that Sea, where Israel went over, was (by computation of *Ptolomy* and other Geographers) twelve or fifteene Germane miles, at least thirty sixe of ours; so *Chytraeus* upon this place. Page 258 2. That the Lord should open a way,* and *lead Israel through the deepe, as in the*

wildernesse; for their passage was not over the Sea, but *through* it. Neither did they walke upon the waters as upon the land, which had not beene so much, for in cold countries it is ordinary for men and cariages to passe upon the Ice and congealed water as upon firme land: but they walked in the bot|tome of the Sea as on dry land. Who could deny but it had beene a worke of omnipotency for the Lord to have made the sea (on a sudden) a pavement for Israell (as hard as Christall) to have walked firme upon? but because every strong frost congeales the water accor|ding to nature, that had beene lesse glorious, more que|stionable. But he provides for the clearnesse of his owne glory by effecting a worke above (yea against) the whole frame of nature. 3. That the waters should stand as a folid wall on both sides, which are naturally fluid, and seeing nothing is so hardly contained within bounds as liquid waters, it was exceeding miraculous. And that the bottome of the sea should on the suddaine become firme and dry ground, *(Exod. 14. 22)* and even as an high way, was not the least of these miracles. 4. That the same sea at the same time should be both calme and tem|pestuous: For the mighty winds and tempests were so strong against the Aegyptians that it brake their Cha|riot wheeles, and they could hardly moove or stirre a|gainst it; yet all the same time it was a peaceable calme to Israel; who were very neere them. 5. The time of the standing of the waters on so vast an heape (whereon lear|ned men agree not) any way concluded, is most miracu|lous. Some thinke (as *Chytraeus)* that for so many thou|sands, yea hundred thousands of men women and chil|dren to walke a soft pace, and to drive their cattell so many miles, must needs take them foure or five dayes time, and then the waters to stand so long, was admi|rable. Others thinke they went through in one night, (for Page 259 the text mentioneth but one night) and then was it no lesse miraculous to convey so much people and cattell so much way in so small time. 6. That the same Sea at the same

time should be both a gulfe and devourer; and yet a saver from devourers. That the same sea at the same time should both retire back, & yet return to its course, for the waters returned upon the Aegyptians on the one side of the sea, when Israel was not fully over on the o|ther, as appeareth by comparing ver. 26. with ver. 29. that the same sea at the same time should moove & stand with such judgment and distinction, as not one Aegyptian was saved,* ver. 28. not one Israelite drowned, ver. 30.

II. Now consider this great worke of God as a sig|nification and type of Christ; which it must needs be as it is a Sacrament, which we must consider both in the constitution, and in the consequents or effects of it, in all directly poynting us to Jesus Christ hereby typi|fied. In the first to the *Cor.* 10. 2, the Apostle saith, that *all the Fathers were baptized in the sea;* whence I gather three conclusions.*

I. Conclusion: That this was a Sacrament figuring our baptisme, and that all necessary institutions of a Sa|crament concurre in it: As 1. the author was God, the Institutor both of the Covenant and seales, *Exod.* 14. 30. 2. the Minister was *Moses,* ver. 31. 3. the Covenant sealed was Gods promise and word for their delive|rance, ver. 15. 4. the signe of the Covenant was *Moses* stretching of his hand, both for the deviding of the sea, ver. 16, and the returning of it againe, ver. 27. 5. the thing signified was salvation by the Messiah, and all spi|rituall and eternall benefits and deliverances procured by him sealed up in this miracle. 6. the faith of the Israelites was the same hand with ours to receive the same benefits, and things signified: ver. 31. *they beleeved God: Heb. 11. 29. by faith they passed through the red sea, &c* ▪

II. Conclusion: There was not one of these Page 260 actions in this temporall deliverance, but it signified and sealed such actions to the beleeving Israelites, as both confirmed their faith in the Covenant, and set for|ward their salvation merited by the

Messiah, and so still led them to Christ, As in these examples. 1. God in leading his people to Canaan made them a safe way through the sea: signifying to their faith that God offered them Jesus Christ the promised Messiah, through the red sea of whose death and passion they should find a sure and safe way to passe them through a full sea of troubles to the true celestiall Canaan, and by him as by a firme way to walke forward to eternall life. 2. When they saw the same Jehovah to divide the sea into his division *(Iunius* calleth them *cuttings off)* and to drive away the raging waters from overflowing them;* this action sig|nified to their faith that the son of God by his merit and mediation would carry them through all difficulties and dangers as deepe as the bottome of the sea, unto eternall rest, and so rebuke the seas of their sorrows, and drive back the raging waves of terrors and temptations that threaten their destruction, that they shall safely and hap|pily passe through the sea as it were on dry land. 3. When they saw Jehovah the Sonne of God present with them in the voyage, and that he made the sea re|turne to his force againe, both to save themselves and to overthrow the Aegyptians: It signified to their faith the action of Christ freeing his elect from all spirituall forces and armies pursuing them; as also by a mighty overthrow swallowing up and devouring (in the bottomlesse sea of his wrath) all those that come out and stand against them.

III. Conclusion. There is no Evangelicall blessing by Christ sealed to us by baptisme, which was not sig|nified and sealed to them in the Red sea. So as Christ was as truely represented to them as to us, though not so cleerely; and the truth and substance of his merits ex|hibited Page 261 to them as to us, onely in a manner more obscure and clouded.* As in examples, 1. If the waters of Bap|tisme seal up to beleevers that the blood of

Christ alone saveth and defendeth the people of God from eternall death and damnation: What could be more plainely sig|nified by the waters of the Red sea saving Israel from pre|sent death and destruction? 2. Baptisme signifieth to us that by the blood of Christ (in which Red sea all beleevers must be baptised) there is dying and a buriall unto sinne, and a rising unto newnesse of life: What could be more plainely signified by the Baptisme of the fathers in the Red sea, who were (after a sort) buried in the wa|ters, but after raised to the shoare, and restored to land and life? 3. By the benefit of Baptisme (in which the Red sea of Christs blood is truely applyed) our old man and flesh is truely mortified, buried, and destroyed; but the new man is quickned and repaired; and now new motions, desires, affections are stirred up and preserved in the hearts of beleevers: what could be more expresly signified to the Fathers by the overthrow of *Pharaoh* and his hoste in the Red sea, and the escape of the Israe|lites safe and sound? 4. When they did see themselves (by the benefit of the Red sea) freed from *Pharaohs* ser|vitude: how easily might they gather, that by the blood of Christ every beleever of Jewes and Gentiles are freed from the slavery of hellish Pharaoh, and all his Armies of sinnes and corruptions? And when they did see how the Aegyptians (once dead and slaine) could hurt them no more, how could they but gather, that all the armies of sinne (once remitted and buried in the death of Christ) can no more rise up to condemnation, then a drowned Aegyptian to drowne an Israelite?

I. To note the mighty power of God,* who can still and over-master the mighty raging of the sea: which we see here in that its water, dry land, sands, and shoare ob|serve the providence of God, and serve for his peoples safety. Israel saw the mighty power of God herein, *Exo. 14.* 31. Let us also behold

the glory of God herein, and feare before him as they did. Let not us be more sense|lesse than the senselesse creatures, but heare his voice, runne out of our owne nature to observe his voice sounding in the Scriptures and Ministery of the Gospell.

II. To see and consider the state of the Church and people of God.* Canaan (whither they goe) is a fine and fertile country, but the way is asperous and dangerous. They are still as it were in the bottome of the sea: ene|mies implacable at their heeles in infinite numbers: seas of waters dreadfull to behold on both hands, yea rising over their heads as mountaines threatning to fall over them: and after a deepe sea, a terrible wildernesse takes them, in which is no meanes for meat, drinke, nor cloath. A man would thinke, no man could deale so with his children: and yet Gods wisedome sees this the fittest way to Canaan.* He sees how, 1. Every small content glewes us to our Aegypt. 2. What sluggs we are in the way, farther then we are chased out. 3. How little we care for dependance on himselfe, when we are full of naturall comforts. 4. That Canaan is so rich a land as is worthy all our labour and suffering.

Apply this note to awake thee out of thy ease and car|nall slumber. If thy way be so easie and pleasing to flesh, sure it leads not to Canaan, suspect it. The Israelites go|ing into Aegypt, had no enemies nor troubles meeting them; but going into Canaan, they had nothing else. *Strait is the way that leads to life,* and all the way to hea|ven is strowed with crosses. Apply it also to secure thee in thy troubles. Art thou in a deepe danger or sorrow like the bottome of the sea? It is no worse with thee then with the rest of the people of God. No affliction overtakes thee, but the same hath befalne the Saints in the world. Hold on to Canaan, and all is safe: Canaan is worth all. Happy thou if thou canst get to Canaan, though thy passage be through the bottome of the sea.

III. To observe what a many comforts this great worke of God will load us withall,* that are willing to carry them away. For,

I. The Lord in strange and unwonted dangers can worke new and unwonted remedies for his children. As we heard before that fire shall not burne them, so here the sea (at his word of restraint) shall not drowne them. He can make a wall of water more strong for them than a wall of Adamant: yea himselfe (according to their need) will be to them either a wall of fire or water.

II. What danger can prevaile against the Church, if all these dangers on all hands, above them, below them, afore them, behind them at once, cannot sinke them? No, *All the gates of hell cannot prevaile against it.* Every maine affliction is like a maine Red sea which threatens to swallow us up, but it shall in the issue onely preserve the Church. What we have most cause to feare, the Lord maketh most helpfull and soveraigne. The very raging sea (rather then they shall perish) shall open her lappe as a tender mother to receive them from the rage of Pha|raoh and his pursuing army: Nay the land of Goshen shall not be halfe so bountifull to them as these waters, which gave them freedome, victory, and the spoiles and riches remaining upon the dead bodies of their enemies.

III. How unweariably the Lord sets himselfe to overcome all difficulties for his servants. What had it beene to have passed the oppressors of Aegypt, and to have beene swallowed up of the sea? Therefore hee makes a new way, where never any way lay before, in the bottome of the sea. Afterwards he makes a dry and barren wildernesse comfortable to them; dryes up Jor|dan as strangely for their passage; gives them a daily har|vest of Mannah from heaven; breaks a rock to give them water; and happily in time finisheth their long and tedi|ous journey. Even so the godly (going out of Aegypt, departing from the kingdome of the devill, and hastning out of the world towards heaven) come presently into a deepe sea;

not pursued onely by the fury of tyrants and enemies, but every where threatned with dangers, wants, and death it selfe: yet the Lord breakes for them one toyle after another, and happily guides them through a deepe sea of miseries, and never leaves them till they re|cover the shoare, and arrive safely at the haven of salva|tion, where their songs shall be louder then their cryes were, and a mighty deliverance shall swallow up all their danger.

IV. Here is comfort against the feare of enemies. 1. Spirituall enemies. For here we have both a confir|mation and resemblance of the eternall delivery of the Church from the tyranny of the hellish *Pharaoh;* which in spight of him is led through a sea of tribulation every where ready to overwhelme it, into the promised rest of everlasting life. Againe wee see here our sinnes also cast into, and drowned *in the bottome* of the Red sea, *Mic.* 7. 19. These are the strongest and fiercest enemies that pursued us to death; but these our furious sinnes (as so many Aegyptians) are drowned in the sea of Christs blood, and extinct in the waters of Baptisme, *Aug: Psal. 113.* 2. Temporall enemies. How can the Aegyptians hope to stand before Israell, to whom the waters give way so strangely? The enemy shall find the same sea, a wall and a well, a safety and a death. Let enemies looke here as the heathen did, and let their hearts saint as theirs, to see God make the sea a wall, a lane, yea a lappe for his people. Let them behold the ordinary worke of God, who commonly joynes the salvation of his Church with the destruction of the enemies. So for *Mordecaies* advancement,* and the Churches deliverance, *Haman* must be hanged, and his posterity destroyed: as in a ballance, if one scoale goe up, downe goes the other.

IV. The godly to partake of these comforts must learne, 1. To labour for increase of faith: for *by faith they passed through the Red sea, Heb.* 11. 29. So must thou get faith for thy vessell to passe thee through. Faith in tryall is a great victory; in

the bottome of the sea, in dee|pest afflictions it is most glorious. It is nothing to be|leeve in prosperity: but in desperation to beleeve, in the bottome of the sea to stand still, yea in the bottome of hel to hope for heaven, there is faith. 2. To joyne to Gods people. Let not the Aegyptian thinke the way is made for him. Except thou goest out with Israell (as *Exod. 12. 38.)* the sea will know thee for an Aegyptian, and cover thee. 3. To get God their guide, and to follow him. Neither *Noah* upon the top of a world of seas, nor Israel in the bottome of the sea shall miscarry, if God become the Pilot. Follow thy guide, goe on for|ward, feare not, rest in God for safety in extreame dan|ger, and thou art the fittest for his helpe and deliverance. See 2. *Chro. 20. 12. We know not what to doe, but our eyes are towards thee.*

CHAP. XXII.

Manna, a Type of Christ.

THere were among the Jewes two extraordinary Sa|craments which sealed up unto beleevers their con|tinuall nourishment and preservation in grace by the free Covenant of God in the Messiah. The former was Manna from heaven; the latter, the water out of the rock: Both of them most lively setting forth Jesus Christ, the true bread and water of life to ancient and present be|leevers. In which sense the Apostle *(1 Cor. 10. 3. 4.)* calleth them *spirituall meat, and spirituall drink.*

The Story of Manna is recorded,**Exod.* 16. 14. The proper application of which is in *Ioh.* 6. 32. 48. where our Saviour shewes that he is *the true Manna,* of which the other in the wildernesse was but a shadow and dark resemblance. Now for opening this type we shall fruit|fully consider two things. I. CHRIST prefigured by it; where we shall see an admirable and pleasant cor|respondence of the type with the truth; and how

Christ was (not obscurely) preached even in this one shadow to old beleevers. II. CHRIST far preferred be|fore this figure, as became the truth to be set above the type.

- I. For the resem|blance consider Manna*
  - 1. in it selfe, in
    - 1. Quality.
    - 2. Quantity.
  - 2 in the Jews, in their
    - 1. Gathering.
    - 2. Use.

Sect. I.

I. The qualities of Manna considered in it selfe were sixe,* many of them miraculous.

1. The Manna came down from heaven.* God in hea|ven prepared this food to satisfie the Jewes hunger: so Jesus Christ is the true bread that came downe from hea|ven, all other bread is from earth, but Christ is from hea|ven; he hath God for his Father, from whose bosome he is sent into the wildernesse of this world to satisfie the spirituall hunger of his people. And as that was an admi|rable gift prepared by God for them; and therefore they called it Manna: so nothing was more freely prepared and given by God then Jesus Christ for the life of the world; hee came without the worlds seeking, without merit and deserving, yea or accepting; for he came to his owne, and his owne received him not: And was not this miraculous above that, that he which sent the Manna was the Manna which he sent?

Page 267. The taste of Manna was sweet, and *tasted like fresh oyle, Numb.* 11. 8. or *wafers baked with honey, Exod. 16. 31:* So nothing is so sweet as Jesus Christ to an af|flicted and hungry heart, The sweet promises of grace are *sweeter ther honey, Psal.* 19. 10. No fresh and sweet oile can so cherish the face, as they doe the heart which is able to apprehend the sweet

consolations and joyes of the Spirit. And as Manna tasted alike to all tastes, and every whit of it was sweet, and every mouth tasted the same sweetnesse, as it never was in any other food in the world: So onely Christ is the same to all that taste him, and every whit of him is sweet, even his yoake, his Crosse, and every mouth that tastes him, can confesse him so to be.

3. The figure of it was round, a figure of perfection: signifying Jesus Christ without beginning or end,*_the first and the last,_ most simple and sincere, without any guile|full corner or angle; most infinite, most perfect, and fit to containe all perfections of grace, meet for the head of the Church.

4. The colour was white, _Exod. 16. 31:_ signifying the most holy and immaculate purity of Jesus Christ in his nature, person, and actions: The holy One of God, _fairer then all the sonnes of men, Psal._ 45. 2.

5. The generality: It was common to all the Israe|lites of what state soever: So Jesus Christ is the com|mon Saviour, to rich and poore, to master and servant, bond and free, and _to all beleeving in his Name without re|spect of persons, Act._ 10. 34. There is _neither male nor fe|male, but all are one in Christ, Gal._ 3. 28.

6. The continuance of it: This was all the while they were in the wildernesse: So Christ continues al|wayes with his Church, _to the end of the world, Matt. 28._ 20. But when they came into Canaan it ceased; for where ordinary bread was, was no need of miraculous: So when wee come to our Canaan; wee shall gather no Page 268 more Manna by the meanes of the word and Sacraments; neither yet shall we lose our Manna, but immediatly en|joy Christ, and _see him face to face,_ which the Apostle calls _an open face, 1. Cor._ 13. 12.

[2] II. The quantity of Manna considered in it selfe, re|sembled Christ in foure particulars.*

1. It was a small graine, as a *little seed of Coriander, vers.* 14. but full of yeald, sweetnesse, and nourishment: So Jesus Christ was little and humble in his owne eies, and in other mens eies liker a worme then a man. Little in his birth, in his life, in his death, in his followers. Uery weake in shew and appearance; but full of power, strength, and grace to sustaine and uphold his Church; full of nourishment, sweetnesse, and comfort to refresh his Church to eternall life.

2. It was freely and *abundantly* given to Israel as the raine, and fell downe with the dew: So Jesus Christ is freely given to the Church, and in him abundant grace and plentifull redemption. God never expressed such bounty, nor ever opened the treasury of his rich grace in any thing so much as in giving his Christ, who never comes any where without the sweet dewes of comfort, joy, and happy graces which distill from him into every beleeving heart.

3. Manna fell every morning *round about the campe,* and no where else; and so much every morning as was sufficient for sixe hundred thousand men besides women and children: signifying that Jesus Christ is no where to bee found without the campe and bounds of the Church; and that *of his fulnesse all beleevers receiue grace for grace;* and that in Christ is sufficiency of merit for all his Church; and there need no other supply for health and safety of soule, but out of this heape.

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4. It fell on the *evening of the Sabbath* in *double* quan|tity, because they must not breake the Sabbath in gathe|ring any: signifying the double diligence that we must Page 269 use to get Christ while wee are in this life, which is as the Even of our eternall Sabbath; and the incessant la|bour after a farther degree of grace, *giving all diligence to make our election sure* before we goe hence; for when that eternall rest commeth there is no more gathering, but a ceasing from all labour. And upon condition of our diligence and care here below, wee shall

have supply enough of all grace without labour and gathering when Christ shall be *all in all to all* Israel gathered unto him.

Sect. II.

Now wee are to consider this miraculous food, both in the Jews gathering of it, as also in their use of it.

I. In their gathering are three things; the place, [1] the time,* the measure.

1. The place where: It was about the campe and tents of the Jews in the wildernesse: signifying that Christ the heavenly Manna is given to us in this our wil|dernesse, and while we are in this world wee must pro|cure him to our selves, or never: And farther that his grace is rained downe in the Church; and no where else is saving grace ordinarily to bee found. Onely the Israel of God enjoy Christ in the meanes; his abode is among the tents of shepherds.

2. The time of gathering is: 1. The weeke day; the sixe dayes, not the Sabbath, for it came not on the Sabbath; but as knowing and distinguishing times it would, as feed them, so teach them; namely to rest on the Sabbath day, as it did: and signified that in that eter|nall Sabbath wee shall enjoy Manna without meanes; and shall eate our fill of that *hidden Manna,* laid up and prepared for the Saints, *Revel.* 2. 17. 2. Every day in the weeke: to signifie that we must daily feed on Christ and his grace; and that wee must daily renew the care of the salvation and sustenance of our soules. 3. Eve|ry Page 270 morning of every day; early must they gather it, the first thing they did: To signifie, that wee must embrace Christ speedily, while the meanes last and offer them|selves. Christ is worth our first care; and his comman|dement is, *first to seeke the kingdome of God.* The foo|lish virgins sought Oile and Manna too late.

3. The measure: 1. Every man hath a measure out of the common heape: signifying that Christ is the same treasury to poore and rich, small and great; and every beleever and Israelite hath his portion and mea|sure measured out unto him, (for *he must live by his owne faith)* and a severed measure of knowledge and sancti|fication from others.* 2. Every man hath the same measure. There was one measure for all, a Gomer for every person: So every Christian hath his Gomer, and the same measure. For although there is difference in the graces of sanctification (some being in the higher formes of knowledge, some in lower; some of little faith, some of great faith; some whose zeale is as a *smoaking flaxe,* in some a bright flame) yet justification by Christ is equall to all, and *doth not admit a more or a lesse.** The youngling in grace is as truely and fully justi|fied as the ancient beleever, though not so fully sancti|fied, 3. Every man hath a full Gomer a full measure: to signifie that in Christ is no want, but *wee are compleat in him, Col.* 2. 10. And as the gathering Israelite (though he gathered lesse then some other) had his Gomer full: so hee that hath the weakest grace, and weakest faith (if true and sound) shall attaine the same salvation which the stronger beleever attaines. For the *same precious faith* attaines the same common salvation.

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[2] II. Wee must consider this Manna in the Jews use of it. 1. In respect of the dressing.* It must be ground and baked before it could bee fit food for the Israelites: signifying that Jesus Christ must first be ground and bro|ken upon the Crosse, and pounded with passion before hee could become a •it food and Saviour of his Church. Every graine of Manna must be ground and broken: so must Christ bee broken and bruised in the wine presse of Gods wrath. Every graine of Manna must bee baked in the Oven: so must Christ bee parched and baked, yea and dried up in the Oven of his Fathers displeasure. And this was extraordinary and above nature in it, that one heate (namely of the Sunne) melted it; another heate (namely of fire) baked it; very strange, but sig|nificative of the same in Christ.

The heat of his love to mankind melted him, but the heat of his Fathers wrath (as hot as fire) baked him, and fitted him for our spiri|tuall food. 2. The Manna being dressed must be eaten, that is, applied to their substance, and digested for their nourishment: signifying Jesus Christ, who although (like the Manna) he must be gathered in common, and must bee received whole (as Manna must bee gathered whole) yet he must be eaten in severall, that is, specially applied to every beleever for his food and strength; by which application hee becomes food in our hunger, and physicke in our weak••esse as the Manna was to them, and other had they none. 3. They must use it all, and reserve none till the morning; for if they did, it putri|fied, and wormes grew in it, *vers. 19. 20:* To signifie, that not the profession of Christ profits any thing with|out faithfull applying of him. Yea and as Manna reser|ved, putrified: so Christ becomes a scandall and a rocke of offence to the unbeleeving of the world, that content themselves to heareof Christ and have the word among them, but apply it not to their hearts and lives. The sweetest Manna becomes a rottennesse and a favour of death to carnall professours.

Quest. But why did the Lord cause the Manna daily to putrifie,* if kept?

Answ. 1. He will have them daily depend upon his hands and provision; that was no time nor place to shift covetously for themselves, neither was there any need, seeing every day supplied them with a new harvest. 2. To signifie to them, that *man lived not by bread onely, but by every word of God.** How could they thinke that such corruptible food could preserve them, that it selfe could not be preserved above a few houres but by Gods institution? 3. That they might acknowledge God a free and extraordinary worker in all his administrati|on with them. For even this Manna (which kept an

houre beyond a day, suddenly rotted) if God command to keep it two dayes every weeke for his worship sake, it shall bee miraculously preserved sweet and savoury. Yea if for a monument of his mercy he shall command to lay a sample of it in the Arke; it shall last and bee kept in the Holy of holies many ages, yea many hun|dreds of yeares sweet and savoury as at first. And all this not without signification: that although Jesus Christ was in his flesh and humane nature subject to sorrow, death, and passion, yet even in that humanity (now glorified) he is set in the Holy of holies (as the Manna in the golden pot) before the Lord for ever, *Exod.* 16. 33. and abides for ever in the heavens for all eternity, not subject to corruption any more, as that golden pot of Manna was.

Sect. III.

[2] II. Now let us see how Christ is infinitely preferred before this type or figure, in sixe severall advancements.* 1. That Manna had no life in it selfe, but this hath, *Ioh. 5. 26. As the Father hath life in himselfe, so hath he given to the Sonne to have life in himselfe. Ioh. 6. 35. I am that bread of life.* 2. That Manna not having life in it selfe, cannot give to others what it selfe hath not; it could onely preserve life given of God: But this can conuey and give life to others, *Ioh. 6. 33. The bread of God is he which commeth downe from heaven, and giveth life unto the* *world.* 3. That Manna preserved onely naturall and temporall life, as other bread: but this preserves spiri|tuall and eternall life in the soule and inward man. 4. That manna could not preserve this temporall life for ever, *Ioh. 6. 49. Your father did eate Manna in the wildernesse, and are dead;* nay it could not keepe them from hunger above one day to an end: But this bread once tasted makes a man live for ever, *hee shall not die, vers.* 50. yea *he shall never hunger more, vers.* 35. 5. If a man were dead, that manna could not raise him againe to life ▪ but

this raiseth dead to life, as *Lazarus;* which all the food, physicke and meanes on earth cannot doe, *Iob. 11. 25. He that beleeveth in me, though hee were dead, yet shall hee liue.* 6. That manna did corrupt, it melted daily when the Sunne arose; it lasted not beyond a day ▪ it continued not beyond the wildernesse; and that small portion which the Lord reserved in the Holy of holies, perished and was lost after the captivity: But this man|na is not subject to corruption, but abideth sweet and precious to every hungry heart; nor subject to violence, but abides in the Holy of holies without all change or feare of danger; nor onely lasts in this journey through our wildernesse, but is the sweetest and most delicious in our Cannan; when hee shall bee food, physick, raiment, delight, and all in all, to all the Saints and sonnes of God.

Sect. IV.

Now to application:

I. To note in God foure things:* 1. Patience and love. 2. Watchfulnesse and care. 3. Bountifulnesse and benificence. 4. Wisedome and judgement. And all these to his Church, both Jewish and Christian, and to all the Israel of God, Legall and Evangelicall. Every one of these affordeth us speciall matter of instruction.

I. His grace and patience appeares in the time of his [1]Page 274 giving both the typicall and the true manna from hea|ven.* Then hee pleased to give the manna to Israel, 1. When Israel had great need of Gods helpe, and had no power to helpe themselves, when they were even ready to starve: Even so when the Church was in ex|treme need of Christ, and altogether helplesse in herself, it pleased God to give his Sonne from heaven to save and refresh her. Which the Apostle notes, *Rom 5. 6. For Christ when we were yet of no strength, at his time died for the ungodly.* 2. Then God gave Israel manna, when

Israel (murmuring) had deserved nothing but wrath and vengeance; when they could looke for no|thing but fire from heaven, hee gives them food from heaven, and such food as was Angels food, sweet as honey: Oh what a tender Nurse is the Lord become to a froward people? hee will still the frowardnesse of his first borne rather with the breast then with the rod: Even so when by our hatefull sinnes of many sorts wee could neither deserve nor expect any thing but revenge from heaven, God sent his Sonne from heaven, the true manna and bread of life, who hath more sweetnesse in him then the honey combe; which one gift sweetneth all blessings, which else had beene so many curses. For what had the Israelites deliverance, victory, lives been worth in the wildernesse without food and manna, which kept them in life and strength? Even so had all our outward blessings been to us (without Jesus Christ) onely a lingring death and misery. Oh who would deale thus with his enemy, but hee that hath an Ocean of mer|cy? Which the same Apostle (in the same Chapter *ver. 8)* leadeth us unto; where hee magnifieth and height|neth Gods love unto us; that, *while wee were yet sinners, Christ died for us,* yea while *we were yet enemies (ver. 10.)* he sent us this manna, by whom he reconciled himselfe unto us.

Let this consideration be of use: 1. To stirre up in Page 275 us a fervent love of God, who loved us with a pitifull love when wee were in so pitifull a case;* as also with so seasonable love, when our extreme need urged us; yea with such effectuall love; as spared us the greatest gift of love, and the richest mercy that heaven and earth can containe to relieve our want. 2. To labour to love our enemies, as God did us being his enemies. For naturall men and *hypocrites can love those that love them, Matt. 5. 45.* but if we *love them that hate us,* we shall be *the sonnes of our heavenly Father.* 3. To move us to cease from our

sinnes; for who would goe on to provoke so good a God, that still prevents us with love and mercy? And if hee please to reserve love for us while wee are yet in our sinnes, and in love with them; how sweet will his love be, when we cease to love them? How strong will it bee, and how constant? For, doth hee not cast us off when wee are enemies, and deserve hatred, and will hee ever cast off those whom he thus loveth? This *love* shall be *stronger then death,* for that shall not quench it.

II. See the watchfulnesse and care of God over his [2] Church. The manna fell with the dew;* and while the people of Israel slept, the Lord watched to spread a table for them: because, 1. he *that keepeth Israel slum|breth not nor sleepeth.* The eye of the Lord (saith *Basil)* is *without all sleepe,* ever watchfull: 2. because hee is a tender father, and Israel is his sonne and first borne. A carefull father is waking for his childs good while it sleeps and takes no care: In like maner hath this watch|full eye kept it selfe waking, from the beginning of the world till this day. How did it watch over *Abraham* and all his beleeving posterity; whilest he and we were all in the night of sinne and death? And whilest wee were in a dead sleepe, how carefully did hee provide this heavenly manna, and spread it about the tents of the Church in all ages? 1. In the promise of the blessed seed. 2. In the types and shadowes signifying and ex|hibiting Page 276 Jesus Christ. 3. In the holy Ministery of Prophets and Apostles, in which it was plentifully show|red. 4. In the spirituall worship of beleevers both in the old and new Testament. 5. In the blessed incarna|tion and appearance of the truth it selfe, who rose as a glorious sunne of righteousnesse, but as it were at mid|night when the world lay in such palpable darkenesse as was thicker then the darkenesse of Aegypt: as manna fell in the night, and was readier for them every morning then they were for it.

Apply this observation for thy particular comfort.* If thou beest an Israelite, no night shall befall thee nor sleep in any night, but this carefull eye of God shall watch to supply thee.* As in three instances. 1. The godly passing through this wildernesse of this world, although they be in Covenant with God (as Israel was) yet often are cast into the night of sinne, and in this night they often nod and slip into a sounder sleepe of sinne sometimes then they thinke off: but then this eye watcheth them, that they sleepe not in death and so fall into extreame ruine. For they being written on the palme of the *Lords* hand, being as a signet upon his finger, as a jewell on his heart, and (which is neerer) as the apple of his eye, he watcheth a season to waken them, to raise them, and erect them in faith to watchfulnesse and salvation. 2. Many times the godly fall into the night of affliction, and are cast in|to the darke of many deadly dangers which they should never (by themselves) be wound out off. Now while they are thus surprised with a dead and dangerous sleep, the *Lord* watcheth to prepare some meanes of evasion, which they never dreame off. How did the Lord watch over Jonah while he slept under hatches not dreaming of so present a danger? Nay when he seemes dead and buried in the Whales belly (as in a grave of silence) how miraculously did the Lord watch to bring him to dry land as sound and safe as if he had beene kept in a strong castle? How did the Lord watch *Mordecai* while he slept, *Hest.* 6. 1. he slept, but the King shall not sleepe till he have advanced *Mordecai?* How did he watch over *Peter (Act. 12. 7.)* whilst he slept so fast in the night as scarce an Angell could waken him, and brought him through the sleepie watch? Our experience can tell us every morning how the Lord keepes our houses, our selves without feare against robbers, fires, dangers, in the night he makes us sleepe in safety, and while we are help|lesse, naked, sencelesse, becomes a wall of protection round about us. 3. In the night of death he gives not

over his watch, but watcheth the very bones of the Saints, that in the morning of the resurrection they may mory fully enjoy Christ the true Manna, and attaine a full measure and gomer, and a perfect satiety and fulnesse of this sweet bread of life. *Psa. 17. 15. David* calls it, *a satis|fying with Gods Image, when he shall awake.*

Sect. V.

III. See in this gift,* Gods bountifulnesse and freenesse to his Church in three things. 1. He offers Israel Mannah without the asking, seeking, or buying; it costs them nothing but gathering: even so he offers us salvation by Jesus Christ while wee aske not after him. He is found of them that seeke him not. The first *Adam* runs away from Gods presence: the second *Adam* runnes after him to seeke and recall him out of his bushes. Now what desert or merit could there bee in the first *Adam* to be followed with grace in his flying from it? And if there be none in him; how come wee his posterity to more possibility to merit any thing but death, more then he? No, here is no merit, no buying of Mannah, but onely a faithfull and thankfull acceptance of it. 2. He raines it downe in abundance, his hand is not short; he opened the windowes of heaven, *and rained downe manna to* *Page 278* *eate, Psal.* 78. 24. For 1. It is for the honour of God to be bountifull and rich in mercies, and to powre down his blessings upon his people. 2. Israel needed daily a|bundance and store of mannah, which need he is carefull to supply. But oh what great goodnesse hath God stored for them that love him! In his Sonne Jesus Christ he hath rayned downe bread of life, the greatest arme and streame that ever flowed from that Ocean. A mercy co|vering all the tents of beleevers. A mercy that lets the true Mannah fall enough for a whole world of beleevers, not on one Nation of Israel onely, but on all the Nations of the world. For he did not so then to any other

Nati|on, but now to all. Nay in this mannah is a mercy not only covering the earth, but a mountaine of mercy reaching to heaven. 3. His hand is not weary, but every morning lets fall enough to feed and fill so many hundred thou|sands of mouths and bellies: so the grace of God in Christ is an unweariable grace. At he gave more mannah then all the Israelites were able to gather: so he is more infinitely able to give, then all beleevers are able to re|ceive. Hence wee may (with *David)* stirre up our selves to blesse the *Lord* that lodeth us with bles|sings daily.

IV. The wisdome of God in administring his mercy to his Church.* 1. In that he gives them Man|na from heaven not from earth, they cannot now expect an annuall harvest of corne from the earth, but must ex|pect every day an heavenly showre to bee fed by; be|cause the Lord will not have them fixe their eyes and sēces on earth, but know they were now to live of Gods allowance, and for their whole meanes depend on his hand. Let it teach us Christians to lift up our eyes and sences from earth and earthly desires, and affect that manna which is from heaven; every day desire to be fed with some heavenly shower for the nourishment of the soule, and preserving the life of grace in it. Let it teach us Page 279 to acknowledge the hand of our heavenly father in the gathering of the mannah, and good things for our temporall life. Hee is *the father of lights from whom de|scendeth every good and perfect gift.* The Israelite must looke to heaven for every morsell of bread that hee puts in his mouth: and shall the Christian (as the swine) eate up the mast, and never looke up to the tree whence it falls.

II. In that hee gives them manna every day. Hee might have given them an harvest of it once a yeere; or hee might have rained it once a month; but hee gives it daily.* To shew 1. that hee had undertaken for their daily maintenance, whose con|tinuall supplyes challenged the continuall depen|dance upon his providence. 2. that they must bee con|tent with daily bread. 3. that it should bee a part of their calling and exercise in the wildernesse, where o|ther temporall businesse had they none. Let us hence learn. 1. to acknowledge Gods wisdome; if he give us earth|ly manna and meanes but from hand to mouth, he knows to supply it with true manna. He allowes us to pray but for daily bread; and *if we have food and rayment we must be content, 1 Tim.* 6. 8. 2. to confine our cares within the day, not so solicitous to lay up for many yeeres, as the rich glutton. *Care not for to morrow,* that is, inordinatly, distrustfully. 3. to take notice of our daily need of the true mannah, whereof seeing God hath given us daily meanes, wee must not erosse Gods wisdome to thinke the reading of Gods word once in a yeare, or month, or weeke enough; but be daily gathering, and answering the daily meanes afforded by Gods gracious wisdome, as did the Jews.

III. His wisdome is seene in that he giveth them no manna on the Sabbath;* but for the Sabbath a double portion on the day before. For 1. the Sabbath day is not to seeke temporall food and manna, but spirituall Page 280 and eternall. 2. He will not have his Sabbath and ser|vice interrupted, therefore he gives them a double porti|on the day before. 3. Hee will not have them losers by being intent in his service; but as a liberall paymaster, allowes them as largely as any other day.

Let this teach us, 1. to nourish the care of Gods worship above the care of our life, and more intend the businesse of the soule then of the body. So our Saviour, *first seeke the kingdome of God,* and then other things. 2. to become more conscionable in the keeping of the Sabbath, not seeking this day after earthly but heavenly things alone.

For consider, 1. The Lords liberality in giving thee (not a sixt day, but) sixe whole daies wherein to gather earthly manna; and wilt thou encroach his day too? 2. his liberality in giving thee manna for the seaventh day, blessing the labour of the sixe daies, and thereby binding thy hands from labour on the seventh.

IV. His wisedome is seene in giving to every man his Gomer;* and every man hath his measure. 1. to measure their desires by Gods measure. 2. that no man should have just cause of discontent; for hee had a sufficient measure for necessity, and God was not bound to provide for their wantonnesse. 3. that no man might envy another mans disproportion; seeing no man had want, no man might have superfluity. Let us learne hence 1. To gather no more of this earthly Manna then God would have us to gather.

Quest. How shall I know Gods measure for me?

Answ. 1. That which his blessing by good and war|rantable meanes affordeth,* is his measure; and to trans|gresse Gods word in seeking or getting wealth, is to goe beyond Gods measure. 2. Neither to lay up, nor to keep any of this manna without or against God. Goods well gotten shall stand and prosper (as manna gathered in the sixe dayes.) But gather this manna on the seaventh day, or lay up without and against Gods commandement, Page 281 that is to say, that which thou gettest falsly, or well got|ten which thou shouldst expend for Gods glory and the charitable reliefe of the poore members of Jesus Christ, but doest not, all that shall rot and stinke, as stolen manna did.

Sect. 6.

II. In respect of our selves also we learne sundry in|structions from the consideration of both the mannahs,* the typicall and the true manna. These instructions con|cerne 1. our estate. 2. our duty.

1. Concerning our estate:* To note how senselesse and void of understanding every man is by nature in the things of God and Jesus Christ, *Exod.* 16. 15. None of the Jewes knew what the manna was: No more doth any man know by nature the things of the Spirit of God. 1. *Cor. 2. 14. The naturall man perceiveth not the things of God.* If he perceive them not in his understanding, much lesse can he receive them in his affection. Tell the Jew of Christ, or let the Jew heare Christ himselfe speaking of himselfe (the manna and bread of life) they conceive he is bread for the belly, they must eate him up straight, *Ioh. 6.* 52. Tell *Nicodemus* of the new birth, he can conceive no second nativity, but of *going into his mothers w•mbe againe being old, Ioh. 3* 4. Tell the Samaritan of the wa|ter of life, she cannot conceive whence to have it, if not out of *Iacobs* well, which hee and his cattell dranke, *Ioh. 4.* 12. Nay such is our palpable blindnesse in spirituall things, as we cannot onely not finde them, but even offe|red unto us (as the manna to them) we cannot apprehend them, nay wee cannot but reject them, as that woman of Samaria; Jesus Christ offers himselfe unto her, she scorns him, and will not make nor meddle with him, *Ioh.* 4. 9.

The reason whereof is partly in the things themselves,* and partly in our selves. 1. The things are things of Gods spirit, and cannot be reached or judged by any rule Page 282 in nature. For the things of creation, the *heathen knew them in part from God as God, Rom. 1. 19:* But for the things of Sanctification (as that God the Father by his Sonne made the world, or that God the Sonne by his Spi|rit made a new world) here they are blind as moles. Nay even in this part of knowledge, the naturall man asketh what engines or tooles could God get to reare such a frame, and will not beleeve it could be made with a word, It will aske, of what prejacent matter, and will not beleeve that so great a thing could be made of no|thing: whereas *we by faith understand, that the world was framed by the word of God, Heb.* 11. 3. How blind then must they needs be in spirituall things, that are blind in things naturall? 2. The reason in our selves is

that we are wedded to our own apprehensions, and not easi|ly led out of our conceits; as vessels hardly let goe the savour of the first liquor; wee will measure all by the standard of naturall reason, and by the scantling of our owne senses.

Apply this observation 1. To see our impotency,* nay the contrariety of our nature to Gods grace. Where is our free will to good? In what disposition stands dark|nesse to entertaine light, which fights against it? *But yee were darknesse* (saith the Apostle) not darke or darkned,* but darknesse it selfe. Nay *yee were dead in trespasses and sinnes (Eph. 2. 5.)* not halfe dead (as the Samaritan) but whole dead. Now let all the Papists in the world teach us, how a dead man can dispose and prepare himselfe to life. And let us know how a privation of it selfe can re|gresse to an habit. 2. To see what neede wee have of the Ministery to helpe us unto the true Manna. *Moses* must tell the people *(Exod. 16. 15.) This is the bread which the Lord hath given you to eate:* So must the mini|sters of the Gospell acquaint all the Israel of God with Christ (the true manna) by the word preached; and say, *This is the bread of life which came downe from heaven,* in Page 283 whom aloneis full nourishment to eternall life. Nothing is good to salvation, but by Gods revelation. If the word preached doe not teach thee Christ (the true manna) thou never knowst him of thy selfe. Let us pitty and pray for the lamentable blindnesse, not of Popish recusants only, but of wilfull and carelesse absenters of themselves from the house of God; whose Judgement is just if they never come to a saving knowledge of Jesus Christ. 3. Hath Christ beene made knowne to thee, that thou hast tasted the sweetnesse of him in the Gospell? As Christ said to *Peter,* so I say to thee, *Happy art thou, for flesh and blood hath not revealed him to thee, but the Father which is in heaven.*

Sect 7.

2. Concerning our duty we learn sundry instructions,* which may be reduced to sixe heads.

I. To get in us an hunger and thirst after Jesus Christ; in whom alone is full nourishment,* and without [1] whom we are farre more miserable then Israel had been without manna.* For 1. Onely this hunger makes us value him, and see our need of him. It is hunger that is the best sawce that makes manna sweet; and without hunger a full belly despiseth an hony combe. It is hunger that makes the prodigall sonne looke towards home. 2. It is the note of a *blessed man, to hunger and thirst after righteousnesse, Mat.* 5. 6. And this man will not rest till he be satisfied. *David* was an happie man in such hungry desires, when hee desired after God, as the chased Hart after the waters. This thirst would eate out and thrust out the thirst after the world; that dropsy thirst after gold and silver, which is never satisfied: As also the thirst after the puddlewater of earthly pleasures: And this thirst [2] would devoure and consume the thirst after revenge,* as *Moses* his rod consumed the rods of the sorcerers.

II. To goe out of our tents,* and take paines to gather Page 284 our manna daily, as Israel did theirs. For 1. Christ en|joynes *labour for this unperishing food, Ioh.* 4. 14. and 2. *Pet. 1. 10. give all diligence to make your election sure.* 2. It is worth much paines and cost to procure Christ to our selves and others. In bodily famine how farre will men runne and ride for corne? *Iacob* sends all his sonnes out of Canaan into Aegypt for food, *Gen.* 42. 2. 3. Idlenesse is every where blameworthy, especially in matters of greatest importance. God might have rained manna into their laps or mouthes as well as about their tents, if he had pleased; but would not for the tryall of their diligence: besides he is well acquainted with our corruptions, who think that worth nothing which costs us nothing. Give me leave to apply this to many idle Christians among us, who have this

sweet manna round about their tents, but will not stir out of doores for it. If it raine not downe within their owne tents, though it doe round about, they will not stir out of their tents: Like idle husbandmen that would have a harvest, but will not stirre out into the fields to plow, nor sow, nor reape, unlesse it grew at their owne doores, or in their owne streets. Alas how lamentable and unanswerable to God is our high unthankfulnesse; who with lesse la|bour then the Jewes may gather better food, and have as expresse a commandement as they; gather every man of this manna according to his eating. But in stead of gathering we ingratefully reject it, yea *thrust it off* with both hands, as the Jewes did, *Act.* 13. 46. Take heed in time, lest the doome come out against us, as did against them: *Because you have made your selves unworthy of eter|nall life, we turne from you to the Gentiles.*

III. As Israel, so must wee daily and diligently ob|serve the times and places of gathering manna. 1. The place is the wildernesse, not Canaan; and all the while that they are in the wildernesse they must gather manna: So we, so long as we are in this world, must gather this Page 285 true manna. Many seeme to gather when they be young, [3] but are weary and give up when they are elder:* But even the oldest man of the Israelites must gather if he would eate; hee must starve here that ceaseth to gather. Many have gathered enough, know as much as the best Preacher of them all, have strong faith, are sound Christians; and so was the Church of Laodicea: But be it known to thee, thou canst scarce gather enough of this manna for the day; and he that sees his daily weaknesse will conclude with me, that his faith, hope, love, knowledge, and all his gra|ces need daily repairing; and that he hath got but a little of Christ, that feares to get too much. Againe, the place of seeking true manna is about the tents of the Israe|lites; it is confined to the

Camps of the true Church; where two or three are gathered, there is Christ to be found: his parents found him in the Temple. Therefore 1. it is no marvaile if Christ be not to be met with among Antichristian Synagogues. If men had learning to admi|ration, and above the Angels, they should not finde the truth of Christ but among the tents and congregations of Christ. No marvaile if an Aegyptian misse of manna be he never so learned. 2. Let us learne to wait in the Temple (as the ancient beleevers *Anna* and *Elizabeth)* if we would meet with the consolation of Israel. 2. The time and season of gathering manna was while it lay on the ground. We must apprehend the season of grace, that is, while the Church hath peace make use of the peace of the Gospell; as the Churches did, *Act.* 9. 31. Little know wee how soone the sunne of persecution may arise, and melt away our manna. But Christ may make as pittifull a complaint over us, (and with weeping eyes) as that over Jerusalem, *O Ierusalem!* Oh England! if in this thy day thou knewest the time of thy visitation! Oh how rich in grace hadst thou beene by knowing this season! [4] but it hath beene (in great part) hid from our eyes.*

IV. As Israel must bring home the manna, and bake, Page 286 and grinde it, and feed upon it; for else what had it beene better for them that manna had laine about their tents in never so great abundance, had they not brought it home and sustained their lives with it? so must every Christi|an specially apply to himselfe Christ crucified, and by the faithfull application of Christ and all his merits become one with him, as the meat or bread wee eate becomes one with our bodies; thus will an hungry Christian doe. An hungry man is not content with onely comming to a Cooks shop where meat is; it is not the sight, smell, or handling of meat which contents him; he must eate and fill his belly: So it is not a bare comming to the place

of the word and Sacraments (which yet many doe not) to see, and heare, and taste; but thou must feed by faith, or starve to death eternall. *Heb. 4. 2. The word they heard was unprofitable, because not mingled with faith.*

Quest. How may I know if I apply Christ crucified to my selfe?

Answ. 1. The right application of Christ crucified,* is not to know that Christ was crucified; but when we are *crucified with him, Gal.* 2. 19. as Elisha *(2. Kings 4.)* applyed his eyes, face, and hands to the dead child that it might quicken. 2. So much as thou truely beleevest, so much thou eatest of Christ, saith *August:* Looke how much strength thou gettest by the word, so much nou|rishment thou receivest from Christ. And so much as thou refusest, contemnest, or neglectest that, so much thou refusest Christ himselfe.

[5] V. We must beware of being weary of this manna. The Jewes esteemed manna sweet at first,* and went out cheerefully to gather it, yea the Sabbath and all (which was a prohibited time) so greedy were they of it: but within a little while (although it retained the sweet|nesse) they waxed weary of it. Wee must take heed of this ficklenesse in goodnesse, which hath ever bewrayed it selfe in most forward people. At the first building of Page 287 the Tabernacle men brought too much, but after tooke it away as fast againe.**Iohn* was *a burning and shining light,* and they rejoyced in his light, but it was but *for a season:* and few shining lights but find it so. The Galatians at first received *Paul* as an Angell, but soone revolted from him. What flocking and thronging was there after Christs doctrine and miracles, that the kingdome of God suffered violence, but soone they had enough of him, and in short time did tumult as fast against him? The like was observed in our owne land; at the first falling of this manna, and beginnings of the Gospell: men were earnest, glad, joyfull, forward: then was

a sweet time of the hap|py welcome of this Manna; happy was hee could get his Gomer first and fullest: But now what voices heare wee other then of the ungracious Israelites? Oh our soules are dryed up with this manna, here is nothing but manna: so much preaching, so many Sermons, and it was better with the world in Aegypt, before all this preaching! And whereas our fathers would have ridden far to a Sermon, wee, their lazie off-spring, will scarce steppe over our thresholds.

Let us consider here for our incitement,* 1. how hard it is to begin well, but harder to hold out; and not holding out we lose all our labour. 2. that manna is as sweet as ever, though wee see not our owne neede; which if we did see, wee would be no more weary of Gods word were it daily preached, then wee are of our bread we daily eate.

VI. We must be so far from wearinesse, as that we [6] must highly esteeme this true Manna,* as the sweetest gift that ever God gave from heaven, and never forget so miraculous a mercy. That Israel might not forget Gods extraordinary mercy in this type, they must for ever keepe a pot of Manna; which was preserved so long as the Temple stood for many hundred yeeres. And that wee might not forget this mercy in the true manna, hee hath and doth for ever preserve his word preached; and in|stituted Sacraments in which he perpetually holdeth this mercy before the eyes of the Church. Let us raise mo|numents of Gods mercies to our selves, and not forget lesser favours if we would not forfeit them: But such a mercy as this is in Jesus Christ the true Manna, let it live in our hearts, in our memories, sences, affections, acti|ons, in walking worthy of it; for *thus it becommeth the just to be thankefull.*

CHAP. XXIII.

Water out of the Rock, a type.

THe second extraordinary Sacrament sealing up to Israel their nourishment and strength in the Cove|nant,* was *the water out of the Rocke.* After the Lord had brought Israel through the dangerous Sea, hee brings them to *Elim,* a sweet and fruitfull place, where were twelve fountaines of water, and seventy Palme trees, there they camped and breathed, *Exod.* 15. 27. Not long after they must come into the dry desart of Sin, where they want both bread and patience; for they mur|mure against God, and exclaime against *Moses* and *Aa|ron.* At this time the Lord feeds their bellies, and fills them with miracles of which Manna was full. Thence at Gods commandement must they come unto Rephidim, *Exod.* 17. 1. Here have they bread from heaven, but no water, Now contend they as fast with *Moses* for water as before for bread. And as thirst is the more eager ap|petite, so it ineagers their affections that *Moses* com|plaines to God they are ready to kill him. God sees their rebellion and puts it up; and instead of revenge of their horrible obstinacy and ingratitude, satisfies their thirst Page 289 as miraculously, as formerly hee had done their famine and hunger.* Hee commands *Moses* to take his rod and *speake* to the Rock, and then should issue waters in a|bundance to satisfie all the Campe, both man and beasts; and so he did, *Exod.* 17. 6.

Now wee may not thinke that this fact concerned onely Israel in the wildernesse, but even all the Church and Israel of God passing through the wildernesse of this world:* And that for these reasons. 1. The Apostle *(1, Cor. 10. 4.)* calleth it a spirituall rocke, both *for be|ing miraculous in effects, and for being a type of what was to come.** It was both miraculous and significant, and therefore called spirituall. 2. The same water which they drank, we also drink, as in the same *Chap.* and

ver. because in the holy Supper of the Lord, the matter of our spirituall drink is the same with theirs, and that is the blood of Christ, resembled by theirs: The diffe|rence is onely in the maner of drinking. 3. Including this water of the Rock, the Apostle saith: *they are all types to admonish us, and are written for vs, vers.* 6. & 11. 4. Most plainly he affirmeth, *vers. 4, and that Rock was Christ;*not in substance but in signification,* saith *Aqui|nas.* Now wee having as much to doe with Christ as they, wee must farther enquire into this type. 1. To parallel it with the truth by comparing them. 2. By applying it in some fruitfull observations to our selves.

The Rock was a type of Christ three wayes.* 1. As it was a Rock, 2. As out of it issued water. 3. In the manner of obtaining.

I. As a Rock, it elegantly typed out Jesus Christ, [1] fitly compared to a Rock in five resemblances.*

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1. For the despicable appearance: The Rock is in ap|pearance dry and barren, the most unlikely thing in all the world to afford water; so as it was incredible to *Moses* and *Aaron* themselves to fetch water out of a Rock. If God had commanded them to have beaten Page 290 fire out of a flinty rock it had not been so unlikely; but to distill water out of a flint or rock must be miraculous: Even so Jesus Christ was (for outward forme and ap|pearance in the world) most unlikely of all men to af|ford any such waters of grace and salvation. *Isai. 53. 2, 3. hee was as a dry root, without forme or beauty;* as an hard, barren, and despised rock, the most abject of men, the refuse of the world, a worme and no man; of whom when the Prophets preached, they could finde none al|most that would beleeve their report.

2. A Rock for exaltation and advancement. A Rock is a promontory lifted up above the earth: Such a Rock was Christ advanced above the earth, yea and the hea|vens; advanced above all men and creatures: 1. In ho|linesse and purity: 2. In power and authority: 3. In place and

dignity. So *Ioh.* 3. 31, hee that comes from heaven is above all. His person is above all; for God hath exalted him, and given him a Name above al names, *Phil.* 2. 9. His worke is above all that men and Angels can comprehend in power and merit. His place is above all; the head of the Church, eminent above all men and Angels.

3. A Rock for firmnesse and stability: Hee is the strength of Israel; *on this Rock* (as on a sure and firme foundation) *the whole Church is laid, and the gates of hell shall not prevaile against it, Matt.* 16. 18. Hence he is a Rock of defence and safety to his chosen; and every wise man builds his house on this Rock.

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4. *A Rock of scandall and offence to wicked men, Rom.* 9. 32. Not in himselfe and his nature (for hee is a precious corner stone) but accidentally and passively, be|cause men dash themselves against him; as many, at this day bark (like doggs) against the wholesome doctrine of justification by Christ without the works of the Law. Many loose and formall Gospellers scorne the basenesse and meannesse of Preachers and true professours of the Page 291 Gospel, because their darknesse can abide no light to come neere it. To all these and thousands moe, Christ is a rock of scandall by their owne default.

5. A Rock for waight, and danger, and inayoidable judgement upon his adversaries; *which on whomsoever it falls, it crusheth him all to pieces, Matt.* 21. 44. If any rise against it, they doe but tire and teare themselves: but if this Rock rise against any man, and fall upon him, it breaks him to pouder. Witnesse the greatest enemies of Jesus Christ which the world ever had, *Herod, Iu|das, Iulian, Iews, Pilate;* as unable to rise from under his revenge, as a man pasht to pieces unable to rise from under a Rock.

II. It was a type of Christ, as it sent out water in [2] abundance to the people of Israel ready to perish for thirst.* For so Jesus Christ is the onely Rock that sends from himselfe all the sweet waters of life for the

salva|tion of his elect, otherwise ready to perish eternally. For explanation whereof, marke

1. As from that Rock issued waters to wash and cleanse themselves and their garments:* so from this Rock streame waters of ablution or washing; which serve to wash away both the guilt of sinne, and staine of sinne. For the former; the precious blood of Christ streaming out of his side is the onely mundifying water in the world, to wash the soule from the guilt of sinne, and to scowre away all the execration of sinne from the sight of God, 1. *Ioh. 1. 7. the blood of Iesus Christ clean|seth us from all sinne.* For the latter; from the same side of Christ our Rock issueth water as well as blood, even the waters of regeneration, called *(Tit. 3. 5.) the washing of the new birth,* by the Spirit of grace and holi|nesse, which daily cleanse the staine and filthinesse of sin. Of these waters reade, *Ioh. 7. 38. He that beleeveth in me, out of his belly shall flow riuers of water of life: This hee spake of the Spirit which he would give.*

Page 292 2. As from that rocke issued waters to coole and comfort Israel in their wearinesse and wandrings: so from Jesus Christ do issue the waters of refrigeration and comfort, to coole and refresh the dry and thirsty soule; to allay the heat of a raging and accusing conscience; and to revive with new strength the fainting soule in temp|tation or persecution. And therefore the tryed traveller and thirsty passenger is *called to these waters, Mat. 11. 28, Isa.* 55. 1. For nothing but sound grace from Jesus Christ can quench the tormenting thirst of an accusing or distressed conscience.

3. As from that rocke streamed abundance of waters to make fruitfull that barren wildernesse wheresoever they ranne: so onely from the true rock issue plentifull waters of grace to make our dry and barren hearts fruit|full in all workes of righteousnesse: *Isa. 44. 3, 4, I will poure water upon the thirsty, and floods upon the dry ground; I will poure my*

spirit upon thy seed, and my blessing upon thy buds; and they shall grow as among the grasse, and as wil|lowes by the rivers of waters. All this blessing of fruitful|nesse is from the Rocke. See *Eph* 1. 4.

[3] III. In the manner of attaining this water, are many sweet resemblances.*

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1. The people might aske *Moses* water,* but *Moses* cannot give it. It is God must give it, and miraculously fetch it out of a rocke, which how it should be, *Moses* cannot conceive: So men may seeke justification, and to drink waters of salvatiō in themselves, either by nature, as Pelagians, or by merit as Popish justiciaries do, either in the Law of *Moses* as the Jews, or in Evangelical Coun|sells, as the fond votaries of the Church of Rome: But no Jew can tell how to procure any water to himself, neither can *Moses* give it. By the Law of *Moses* no man can bee justified, nor by any fond devises beyond the Law. But God of his grace hath devised a way, and poynted to us a rocke of living waters, to supply unto us *that which was* *impossible to Moses Law because of our infirmitie,* Rom. 8. 3.

2. The rocke gives water but not till it bee smitten, *Exod.* 17. 6. so Christ the true rock must be smitten with passion, he must be smitten with the wrath of his Father, and made a curse for us, before there can issue out of his side that bloody streame by which the thirst of beleevers can be quenched. And as the rocke was smitten twice, and waters gushed out both times: so Christ was twice smitten, first actually in himselfe, secondly virtually in the saith of beleevers of all ages, the faithfull before him, beleeving in the rock that was to bee smitten and suffer death for sinne, the faithfull after him, beleeving in the rock that was smitten, dead, and raised already.

3. It was the Rod in *Moses* hand that smites and breakes the rocke: Even so it was the Law given by *Moses* hand, and our transgression against it that breaks the true Rock. *Isa. 53. 5. Gal 3. 13. he was made a*

curse for us, and our transgression of the Law was laid upon him that we might be freed from it. And as this was the same Rod that smote the River to bring destruction on the Aegyptians and enemies of the Church: so this same Law and Rod of *Moses* brings the curse and damnation upon all the enemies of God from whom it is not remooved by Jesus Christ.

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4. The rocke was smitten, but it was not so much the striking on the rock, but the Lords standing upon it that gets water for Israel, *Exod.* 17. 6. There was no vertue in the stroake, but all depended on Gods commandement, and precept, and presence: even so, it is not the death of Christ, nor the abundance of price and merit of his blood, nor the striking on this rock before mens eyes in the ministery of the word and Sacraments, that can bring one drop of true water of comfort, but by the presence and word of Gods blessing. The efficacy of grace de|pends not on any meanes or worke wrought, but it is Gods word and presence that doth all in them.

Ob. Then we may give up the use of all meanes, and pray at home for grace.

Sol. Not so, for meanes must be used, *Moses* must speake to the rocke. God appoints no meanes in vaine, but we must not insist and dwell in them, but looke be|yond them to Gods blessing and successe. *Moses* must use the Rod, though a word without the rod might have done it: so we must use the meanes as being tyed to them (though God be not) but not stick in them, seeing, the abuse of them may make them hurtfull not helpefull. The people of *Moses* (the Jewes) strooke this rocke, pearced him with thornes and speares; saw with their eyes the precious fountaine opened in his side (a pri|viledge in which they were beyond all people of the earth) but partly ignorant what they did, partly malici|ous treading this precious blood under

foot, not at|tending not beleeving the word: this reall striking of this rocke was unprofitable, yea and damnable unto them.

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[5] 5. The waters of the rock smitten *followed* the Israe|lites, 1. Noting the abundance of water not only for their present supply,* but also for future: so in Christ & his blood is abundant and plentifuil redemption and consolation.* 2. *The rock following them, that is, following or satisfying their desires.* * It followed them every where, where they desired; followed their necessities, followed their desires: So Christ Jesus is to the faithfull heart, all it can desire. He followes them with all sweet and needfull desires. He is above all that heart can thinke; alwaies pre|sent with us through our wildernesse, especially in most needfull times.* 3. It followed them, *in signifying the truth which was to follow.* It signifyed plainely that Christ was to follow it as the truth the type; and so it followed them with instruction and admonition: so Christ the true Rock followes the Church with instruction. His Page 295 whole life, Ministery, miracles, actions, passion, and spee|ches was a reall instruction. And now by his Ministery he followes us with daily directions. 4. It followed them through the wildernesse even unto Canaan. All the drynesse of that dry and barren wildernesse could not dry it up: So the waters of grace streaming from the Rocke Jesus Christ, follow the beleeving Israel of God through the wildernesse of the world to the heavenly Canaan. All the persecutions and parching heats and droughts in the world can never dry it up. Let all the wildernesse besides want water, in Israels campe is e|nough. Where God begins with a man in sound and saving grace here, it will carry him into the land of pro|mise. True grace must end in glory.

Hence arise observations twofold. I. In respect of [1] God,* to confirme our faith in the assurance of his, 1. pre|sence. 2. power. 3. mercy to the Church.

I. His presence.* He that before was present in the Pillar of the cloud and fire for their safety, and in the manna for their sustenance; is now present in the Rocke for their satiety in their extreame thirst. The presence of Christ is all in all to the Church; his presence is a pre|sent supply of all wants. His eye is alwaies present, for although it goe over all the world, yet it is alwaies fixed on the Church. His eare is present, they cannot call to *Moses* for bread or water, but he heares and supplyes. His hand is ever present with and for his Church, and is not shortned. Himselfe is ever present with his, in life in death, and after; for good, for grace and glory.

Onely keepe thou these conditions.* 1. *Be with him, 2 Chr.* 15. 2, that is, walke with him, as *Henoch.* 2. Keepe in thy waies, for so long he hath promised his comfor|table presence. 3. Rejoyce in his presence, in the pre|sence of his spirit, in the signes and meanes of his pre|sence. And then feare not want, sicknesse, nor *to walke in the midst of the valley of the shadow of death, for God is with* Page 296 *thee, Psa. 23. 4. He will also prepare a table for thee in the sight of the adversary,* ver. 5.

II. Here is a testimony of such mighty and mira|culous power in God for his people,* that even *Moses* himselfe staggered, and could scarce conceive a worke of such power from God. Here is a worke of omnipo|tency *in cleaving the hard rocke, Psal.* 78. 15. To shew 1. That he is a free worker not tied to second causes; but at his pleasure can hinder, alter, or change the power of nature, *Psa.* 115. 3. 2. That he can worke by contra|ries, and out of most unlikely (yea contrary) meanes, effect his owne pleasure. *Luk 1. 37, Is any thing impossible to God?* 3. That we should cast our eyes on this pow|er. *Psa. 62. 11, Once have I heard it, yea twice; that power be|longeth to God.*

And hence learne 1. Not to limit the holy one that made heaven and earth of nothing.* 2. Faithfully to de|pend on this power when we see no meanes of safety or supply, but all the meanes contrary. For the rocke shall yeeld water rather then thou shalt want what hee seeth good for thee. 3. In thy fainting and wearinesse, when thy weaknesse tells thee thou art not able to goe on in this wildernesse for want of water of comfort and con|solation, nay art hopelesse in thy selfe or any meanes thou canst make; now hope above hope, Gods power is suf|ficient in thy weakenesse; *Sampson* shall get both victory and water by a jaw-bone, the most unlikely thing in the world for either. And though this power now worketh not miracles ordinarily; yet before thou that waitest on him shalt miscarrie, hee will miraculously sustaine thee.

III. Heere is a testimony of Gods admirable mer|cry to his people.* Israel deserved to be smitten for their murmuring and rebellion; but the rock is smitten for them. The rock is not smitten for it selfe, but for Israel. In stead of a revenging power which they might have Page 297 expected, they find a gracious power which they could not expect: Even so all ma•kinde was to be smitten by the Law; but the Rock must be smitten for us. Our Rock suffered nothing for his owne sinnes (who was purer in his nature and actions then all the Angels of God) but all the stroke he suffered was for the Israel of God, that they might draw out of this well-head waters of joy and abundant consolation. The mighty power of God (which we had deserved to be turned all against us) is all turned to the salvation of the Church, where mercy rejoyceth against judgement.

Thus of God.

From this Rock and water we are also to observe some [2] things concerning *our selves.**

I. Wee have heere the accomplishment of that Prophecy, *Zach 13. 1, A fountaine is opened to the house of David, and to the inhabitants of Ierusalem for sinne and for uncleannesse.* Here we have Christ himselfe the true water out of the Rock; who onely refresheth dry and weary soules, and comforteth the fainting heart with the sweet promises flowing from the Gospell. And that wee may see the excellency and benefit of this fountaine, we will a little compare this Rock with the other, and set the truth above the type, to draw our eyes and desires af|ter it.

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1. In that rocke,* the rocke was one thing, the water another: here Christ is both the rocke and water, both the giver, and water given. 2. That rock refreshed wick|ed men and beasts: this is bestowed upon and comfor|teth onely beleevers. 3. That rock refreshed bodyes onely: this both soules and bodies. That preserved natu|rall life: but this torrent preserves the supernaturall life of grace; so as a leafe withers not, nor falls from a tree of righteousnesse planted by this river of water, *Psa.* 1. 3. 4. That rock might preserve and comfort the living, Page 298 but could not helpe a dead man: but this quickneth the dead soule with new and heavenly life. 5. The wa|ters of that rock quenched natural thirst: but this quench|eth all unnaturall. One drop of it tasted by *Zacheus* quenched all his unnaturall thirst after the world: and in *Paul* all the thirst of revenge and furie against the Saints. 6. The rock gave water twice: this rock gives wa|ters of comfort alwaies. The water of that rock follow|ed them a great while, but at length were dryed up: but the waters of this rock are never dried up. The blood of CHRIST is alwaies running, and a fresh fountaine ne|ver dry. 7 The Israelites dranke of that water, and were contented for a little while; but by and by did thirst againe: But *he that drinkes of this water shall never thirst againe, Ioh.* 4. 14. that is, miserably as they: however he shall desire it still, yet his very desire is his happinesse and saciety.

II. How we are to carry our selves to this rock and fountaine,* namely, as Israel to that rock.

1. The Israelites thirst and call for water,* they see and feele their need and want: so we must feele our want of Christ, and get a fervent desire after Christ and his graces, because onely the *thirsty* are called, *Isa.* 55. 1. and onely they in want see the worth of the thing wanting. Now we may not thinke that every wish after Christ is this thirst; for the worst can wish a part in Christ: but this thirst and desire must have three conditions:

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1. It must be fervent and eager as *Sampsons,***Give me water, or I die. Iud. 15. 18. As the chased Hart panteth af|ter the rivers of water, so doth my soule after thee, Ps.* 42. 1. 2. It must be faithfull. We must not thirst with repining and diffidence, as the Israelites, but with faith and confi|dence: This drawes vertue from Christ, *According to thy faith, be it to thee.* 3. It must be constant. The Israe|lites thirst still till they obtaine their desire: so we must not content our selves with desire, or to come where this Page 299 water is and goe without it; but we must never be con|tent with our estate (though it be never so well with us for the world) till we taste the sweet comfort & strength of Christ and his merits.* To continue thy thirst, observe two rules. 1. So long as God hath any grace to give, or is not weary of giving, thou must not be weary of thirsting, begging, asking. 2. So long as thou wantest any grace, or any measure of grace received, thou must thirst still ▪ Ever be desiring one good thing after another, and one measure of grace after another, till thou beest compleat; and then shalt thou never give over this thirst while thou livest here.

2. Israel thirsty runs to the rock:* so in thy thirst run thou to the rock. Dost thou thirst for pardon of sinne, for grace of sanctification, for sence of Gods love, for assu|rance of eternall life? come to this Rock

for supply. Art thou ready to faint in thy soule for want of grace and comfort, art thou ready to sinke in sorrows, feares, faint|ings, wants, dangers? runne to this fountaine which God hath opened for thee.* To move thee hereto, consider 1. the rock it selfe calls thee which art thirsty (which that rock could not doe) *Ioh. 7. 37. If any man thirst, let him come to me and drinke.* 2. That to runne any whi|ther else, is to forsake the fountaine of living waters, and dig pits that will hold no water. Let Papists runne to the puddle waters of their owne merits, or seek other Mediators or Intercessors: say thou with the Apostles, *Lord thou hast the words of eternall life, and whither should we goe?* Let others runne to humane helpes and reme|dies in their sorrowes; to cards, dice, merry company, let them runne to devils and witches, and make them their rock: Let thy heart say, *The Lord is my Rock: and if the word were not my comfort, I were sure to sinke in my trouble.**

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3. Israel comming to the rock, did not onely draw from thence, but drinke heartily: so we must not onely come to the place where Christ is preached, but we must beleeve in him, and specially apply to our selves the me|rit of his death. For as drinking is a speciall application of water to the thirsty body, so by beleeving in Christ we specially apply the waters of grace to the refreshing of the soule. To *beleeve* is to drinke this water, *Ioh.* 7. 38. with *Ioh.* 4. 14. Nothing could quench Israels thirst (being bodily) but water: and onely faith quencheth our spiritu|all thirst: And therefore (as they to *Moses)* we must say to Christ, Lord, give us faith to quench our spirituall thirst.

Let these motives provoke us to drinke these waters.* 1. As Israel was by drinking that water revived and re|freshed, so onely these waters from Christ quicken us with new life, and coole the heat of raging and accusing consciences. Every beleever hath true tranquillity of heart, and joyes of the holy Ghost within him; yea so plentifully doe these waters of

consolation rise from the Rock,* that he that drinkes them is said *to have the king|dome of God in him, which stands in righteousnesse, peace, joy, &c.* 2. What madnesse and folly is it to lay about us so eagerly for this puddle water in comparison, and catching with all greedinesse at the bitter-sweet com|forts of this life, which prove poyson to the most; and neglect the sweet and pure streames of saving waters of grace flowing from the true Rock JESUS CHRIST. Wee reade what strife and contention was among the Jewes for wells of spring water; and now no man will lose a dishfull of well water but he will know to whom: and shall we onely not care for the water of saving grace, which cost Christ so deare before he could open the well of it for us? 3. When the woman of Samaria heard Christ say, that *he that dranke of this water should thirst no more: Lord,* faith she, *give mee this water, that I may no more thirst, nor come hither to draw, Ioh.* 4. 15. So let it stir up our desires after it also, that wee may get within the Page 301 well that springeth up to eternall life.

3. What meanes may we use for the attaining of wa|ter out of this rock?*

Answ. 1. Be an Israelite. That rock was smitten onely for them: This rock is laid in Sion, not in Aegypt. No Aegyptian, no Canaanite, no Romish Aegyptian that drinkes of that Popish puddle, no profane worldlings taste of these waters; swill and draffe is good enough for such swine. 2. Come to the place. Israel must goe out of their houses as well to fetch water out of the rock, as to gather Manna. The place whence the rock sends water is the *threshold of the Sanctuary, Ezech.* 47. If wee will not stirre out of our dores, wee may justly starve 3. Avoid letts and hindrances that damme up these wa|ters: As,

1. Ignorance of their worth,* and of thy owne neede; *Ioh. 4. 10. If thou knewest the gift of God, thou wouldest have asked, &c.* Good reason thou want it, who think|est it a thing thou mayst best want. Many

among us (like *Tantalus)* in the midst of water die for thirst. 2. Hard|nesse of heart, which keepes the soule dry and barren; and abiding in the naturall hardnesse of a rock, all the wa|ters of this spirituall rock are lost upon it. 3. A quench|ing and grieving of the spirit: this turns the stream ano|ther way, that it finds another channell. Greeve not the spirit, but grieve rather that thy selfe art so strait-necked a vessell. 4. Secure neglect of meanes. A man that will be rich followes the meanes: so he that meaneth to be rich in grace: whereas he that meaneth to die a beg|ger, casts up all and makes holy day at his pleasure.

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4. Provide 1. the bucket of faith to draw;* for *the well is deepe,* and without this bucket thou gettest none, *Ioh.* 4. 11. 2. Find a fit vessell to put these waters in: As 1. a cleane vessell of a pure heart. Who would put Aquavitae or Balme water in a fusty and stinking bottle? 2. a whole vessell, that it leake not out againe. This whole vessell is a whole and sincere heart, but broken all to pieces. No vessel here can hold but a broken and con|trite heart. *God fils the humble: the haughty and proud are sent away empty.*

CHAP. XXIV.

The Brazen Serpent, a Type.

THe History of the Brazen Serpent is in *Numb. 21. 6*, 7, 8.* where are two things. I. The disease. II, The remedy.

The disease is set downe,* 1. in the occasion, *ver.* 5. 2. in the kind, by fiery Serpents sent by God to sting them. 3. in the effect, many dyed. In all which Story wee must not stick in the letter or barke, but breake through to the kernell and truth: The rather because our Lord Jesus (an interpreter beyond all exception) brings us hereby to himselfe; and to the consideration both of our disease, and of the remedy, and the application of it. *Ioh 3. 14. 15. As Moses lift up the serpent in the wilder|nesse, so must the Sonne of man be lift up: that whosoever*

beleeveth in him, should not perish but have eternall life, It will be now both pleasant and profitable to looke a little while upon the apt resemblance of the type with the truth both in the disease and remedy: and first of the occasion of the disease.

Sect. I.

I. The occasion of the disease was the peccant humor of ingratitude and murmuring against the grace of God miraculously manifested in the wildernesse.* Never had any people upon the face of the earth the like mercies from God, the like experience of God. Never any fed and feasted with so many miracles as it were in ordina|ry. They have water following them every where out of a rock. They have read from heaven, delicate even to a miracle; but this Angels food is too light, and no bread will serve them but from earth. God gave them abun|dance of it for the gathering; he rained it most bounti|fully round about their tents: but their unthankfull souls loathe it, and tread it under foot. And therefore rising up against God and tempting him they were destroyed of Serpents. 1. *Cor.* 10. 9.

Note here by the way 1. The Justice of God.* Hee that brought Manna from heaven to feed them, for con|tempt of his grace now brings serpents out of the earth to revenge and destroy them. *Rom. 2. 4. 5. The despising of Gods bountifulnesse,* treasureth up wrath. See the same Justice on our selves. How lightly did wee in our first parents regard that upheaped measure of bounty and grace conferred by God in our Creation and innoceny? And how justly were we stung to death by the old ser|pent for it? The unthankfull person is the greatest rob|ber that is. 2. See the equity of this Justice on the Israelites.* They not contented to murmur against the Lord,

set also upon *Moses* and *Aaron* his servants, *Why have ye brought us into the wildernesse to die?* Now their punishment is answerable to their sinne. They trans|gresse in hot and fiery tongues, and are punished by hot and fiery stings. Venemous words against God and his servants are revenged by the mouthes of poysoned and venemous serpents. Doe thou at thy perill sting God and his servants with bitter words, God will have some serpent or other to sting thee. I am out of doubt that many great plagues have lingred and doe, amongst us in this land for the poysoned and reviling speeches cast against God and his servants every where. We sting his holy profession and servants incessantly, and he stings us Page 304 with the scorpions of his Judgements:* 3. Beware of being weary of manna. Never did man complaine of plenty of manna, but was justly stung with want of it. Doe thou complaine without cause, and thou shalt have cause to complaine. Israel that complaines of too much manna, shall shortly change their note and cry out of too many serpents.

II. The kind of the disease.* The Lord sent fiery ser|pents to sting them. Where 1. why serpents? 2. why fiery? 3. why stinging?

1. This disease by serpents lively resembles our dis|ease of soule, which is no other then the fiery sting of *the old serpent,* which is the devill, *Rev.* 12. 9. Our spiritu|all disease is hence noted to come from that old serpent at first.* Now satan is aptly compared to a serpent in five respects: First, because he covered himselfe with a ser|pent, when he first stung and deceived mankind. Second|ly, he is more subtle then any serpent; crafty to insinuate and deceive, 2 *Cor.* 11. 3. 14. Thirdly, as a serpent dwels and lies among thornes, bushes, bryars, and feeds upon dust: so the devill raignes in the thickets and bushes of worldly cares and lusts, and feeds upon worldlings ex|ercising his chiefe power against them. Fourthly, as a serpent casts out of his mouth venime and poyson: so the devill casts out nothing but virulent words against God and his Saints, and spewes out after the Church a

flood of poyson to drowne her. How hee blasphemed *Iob,* how he is the accuser of the brethren, how of the head Christ himselfe, the Scripture declares. Fiftly, as a serpent is cursed above all beasts, so is the devill. The first cursed creature in the world was this serpent and hath ever since remained the cursed head of all cursed rebells and wicked ones, to whose custody and con|demnation they shall all be gathered in the last day. *Mat. 25.* 41. goe ye cursed, &c.

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2. Why called fiery serpents?**Answ.* 1. From Page 305 their colour. Through abundance of poison they had a shining and glistring skinne,* and they seemed as if they had been made of fire. A resemblance wee have in our snakes, that seeme to shine and sparkle against the Sunne. 2. From their effect. For with their sting they infused such poison into the bodies of the Israelites, as stirred up in them an outragious heat and fire. Now these diseases are most painfull, and so tormentfull as if a wild-fire were in the bowels, feeding upon the bones, marrow, and members. 3. From their end. First because they were appointed by God, and after a sort inflamed and kindled with desire of revenge of the Lords wrongs; and they so fiercely assaulted the Israelites, as if a raging and devouring fire had seased upon them, which no way they could avoid. Secondly, that in their punish|ment they might bee admonished, both what a fearefull fire of Gods wrath they had kindled by their sin against themselves; as also that they had deserved a more feare|full fire in hell to seize upon their whole man everla|stingly.

3. Why stinging serpents?**Answ.* To imply unto us. First, that sinne is the sting of this old serpent; even a poisoned sting that hee hath thrust into all mankind. But with this difference; in that this poison is farre more generall, and the wounds infinitely more mischie|vous then were those of the fiery serpents. For, 1. They stung a few Israelites, but not all; but this serpent hath stung all mankind, none excepted. 2.

They stung the bodies onely; but these, soules and bodies also. 3. They stung one part of the body; this serpent all parts, and whole man. 4. They to a temporall death, this to an eternall.

Secondly, to imply that sinne is the sting of a fiery ser|pent. 1. Set on fire with wrath and cruelty, and desire to poison and destroy us,**Revel.* 12. 17. 2. Setting on us with *fiery darts.* For so his temptations are called Page 306*(Ephes. 6. 16.)* for three reasons. 1. From the man|ner and custome of souldiers in times past which cast poisoned darts, the poison of which inflamed the woun|ded bodies, and made the wounds incurable. As now many out of desperate malice poison their weapons and bullets to make sure with their enemy: So doth Satan by all meanes poison his darts to speed the Christians soule. 2. Because as fiery darts they inflame and kin|dle in the heart all manner of burning lusts and sinnes, one of them being but as a sparke or firebrand to kindle another. 3. Because they leave for most part a caute|rized and seared conscience behind them, as if they were burnt with an hot iron, which makes the sinner stung senslesse of his wound. Whence is another miserable difference betweene the stung Israelite, and the stung sinner. The former was alwayes felt with griefe and paine: but this often not felt, and so more desperate.

[3] Thirdly, the effect of this stinging was death in many:* And so the effect of sinne is death in all. The stung Isra|elite had death in his bosome, and no other could be ex|pected: so the guilty sinner is stung to death. In his na|ture is every man the sonne of death, and can expect nothing but death every moment. And as the stung per|son in the wildernesse had no meanes in himselfe nor from others, to avoid either the serpent or death from it, till God appointed them the brazen serpent: So the poore sinner was destitute of all helpe in himselfe and others, till the Lord appointed Jesus Christ the promi|sed

seed, to breake the serpents head. *There is given no name else, whereby we must be saved, Act.* 4. 12.

First note hence,* how deceitfull are the pleasures of sinne. It is as a sweet poison: *Iob* 20. 12. sweet in the mouth, but poison in the bowels. What wise man would drink a draught of poison for the sweet taste of it? Wic|ked men hold sinne as a sweet morsell: but sower sauce followes it.

Page 307 Secondly, what little cause we have to love our sinnes: for that is to love our owne bane. *Prov.* 8. 35. Hee that sinneth against mee, *hurteth his owne soule;* and all that hate mee, *loue death.* No sinne but the more pleasing, the more poisoning; the more delicate, the more deadly. Sinne never so much disguised, never the lesse deadly.

Thirdly, that sinners are but *dead* men *while they live, 1. Tim.* 5. 6. An Israelite stung was but a dead man: So although the reasonable soule in a sinner makes him a man, yet the want of the Spirit of grace makes him a dead man. Death waits upon sinne as the wages on the worke; and hell upon death that comes before repen|tance.

Fourthly, A foole hee is that makes a mocke of sinne. Who would play with a deadly serpent, or make a jest of his owne death? or drink up the poison of a serpent in merriment? or cast darts & firebrands about him to burne himselfe and others, and say, Am I not in sport? See *Prov.* 26. 18. and 10. 23. and 14. 9. Oh that wee could discerne our wounds, as sensibly as we are certain|ly stung! It would make us runne to God, and get *Mo|ses* to goe to God for us, and pray that these serpents and painfull wounds might be removed. If wee saw death as present and as ghastly in our sins as Israel did in their stinging, we would hasten our repentance, and seeke af|ter meanes of cure.

Sect. II.

The remedy is,* First prescribed, *Num.* 21. 8. Second|ly applied, *vers.* 9. Thirdly in the same *verse* is the ef|fect: they recovered and lived. So

then in the reme|dy are, I. ordination, 2. application, 3. sanation, or cure. [1]

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1. The appointing hath,* First the person appoin|ting, which was God himselfe, who devised it and pre|scribed it to *Moses,* for God will save onely in his owne Page 308 meanes. So *God* himselfe *so loved the world* that hee gave his onely begotten Sonne, &c. *Ioh.* 3. 16. This way of remedy and cure could bee no devise of man nor An|gel. For, 1. The Angels stand still admiring and ama|zed at it, 1. *Pet.* 1. 12. 2. Men without a superiour tea|cher cannot conceive it, 1. *Cor.* 2. 14. much lesse in|vent it.

Secondly, the thing appointed, a serpent of brasse, resembling Christ in the matter and the forme.

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1. The matter was of brasse,* not gold, for five rea|sons. 1. God ties not himselfe to the excellency of meanes, but by weake and unlikely meanes effects his great works: And therefore that which had no power of cure in it selfe must cure and heale, that the worke may be knowen to be his and not the meanes. 2. The lower and baser the meanes are, the better may the Isra|elites be led through them, and so beyond them. It was not the will of God that they should rest in the brazen serpent, which had no power of cure; but through it bee led by faith vnto the Messiah, who onely could cure them. 3. Though it was of brasse, yet it was strong: and signified Jesus Christ, how weake soever in mens eyes; yet was hee, first the mighty and strong God, se|condly powerfull and able to deliver his people, thirdly most invincible and potent also against all his enemies, he is a wall of brasse, and his strength is as the strength of brasse, *Reuel.* 1. 15. 4. Being of brasse as it was strong so was it shining and bright: signifying Christ in respect of his divine and eternall generation, truely shi|ning and glorious.* Hee was the

brightnesse of his Fa|ther, *Heb.* 1. 3. the very brightnesse of the glory of God; excelling all the Angels in heaven, in their clearest glory and brightnesse, *Revel.* 1. 16. 5. As that serpent so shined that the Israelites might look upon it, and their eyes not dazled: so this great glory was so vailed by his flesh and humility as we the Israel of God might behold it, yea approch it, and fetch our salvation and happinesse from it.

2. It resembled Christ in the forme;* for the forme was of a serpent. First a serpent is of an hatefull and contemptible shape and appearance: so was Christ in his owne habite, *Isai. 53. a despised man, a worme rather then a man;* men saw *no beauty* in him, but hid their eyes. Secondly, the serpent was accursed of God: So Christ lay under the curse of sinne for us, *Gal.* 3. 13. Thirdly, that was but like a serpent; in the forme of a serpent, not a serpent; it had onely the shape not the life, sting, nor poison of a serpent: So Jesus Christ was the similitude of sinfull flesh, but no sinner. No venim or poison of sinne was found in him, neither in his na|ture nor actions. *Rom.* 8. 3. hee was in the similitude of *sinfull flesh,** as that of a serpent, but without all sting or spot of sinne.

The third thing in the appointment is the end or use of the serpent.* It must bee lift up upon a pearch that all Israel might see it. Which plainly noteth both the kind of death which Christ must suffer, as also the proper end and vertue of it: as in these particulars. 1. Both must bee *lifted up:* So Christs crucifying is called an *ex|altation from the earth, Ioh.* 12. 32. 2. Both must be ex|alted upon *wood;* the Pole a type of the Crosse of Christ. 3. Both among the Jews; out of the Church is no sal|vation. 4. Both to be looked upon; one with the eye of the body, the other with the eye of faith. 5. Both to recover health and life; one of body, the other of soule; one frees from corporall death, the other from spirituall and eternall.

II. The applying of this remedy was nothing but [2] the looking upon the brazen serpent: which signified the sinners beholding of Jesus Christ for his cure.* The meanes of application of the remedy was the eye of the Israelite: So the instrument of applying the remedy by Page 310 Jesus Christ, is the eye of faith, which is the eye of the soule. So our Saviour Christ himselfe expoundeth it *(Ioh. 3.) As the brasen Serpent was lift up; so shall the son of man, that whosoever beleeveth in him &c.* That which *Moses* calls looking on the type, Christ calls beleeving in himselfe the truth. Which if the Lord had not pur|posed to expresse, he could as easily have remooved the Serpents, as appointed the making of another; and as easily have healed them by his word, as by this signe: but hereby affords them a double mercy and cure, one of the body by the signe, another of their soules by the thing and truth thereby signifyed.

[3] III. From this application followes a saving effect. The Israelite by looking lived,* and received present ease, with freedome from paine and poyson: So the beleever looking on Christ by the eye of faith, hath an heavenly life restored; present ease from the paine of a guilty and accusing conscience; freedome from the poyson of sinne both the guilt and staine of it.

But herein the *truth* is advanced above the *type.** 1. That brazen Serpent had not power in it selfe to cure; this hath power in it selfe. 2. Whereas they were cured to dye againe; beleevers attaine a sound cure, *never to dye* more, *Ioh.* 11. 26. 3. Whereas that did not alwaies re|ta••e the vertue of curing, our brazen Serpent doth ever retai•e power and vertue for the salvation of beleevers, looking towards him, to the end of the world. 4. Wher|as this brasen Serpent, now a remedy against poyson, was after turned to poyson the Israelites in *Hezekiahs* time; which made him stampe it to powder: our brazen Serpent

ever remaineth the soveraigne and healing God; as unchangeable in his goodnesse, as hee is in his most holy and divine nature. 5. That remained a great while, about seaven hundred and threescore yeares, but after was defaced and destroyed: Our brazen Serpent can never bee defaced or destroyed, but abides the Sa|viour of sinners to all eternity.

Oh now what a sweet Sermon doth this one type containe of the whole summe and marrow of the Gos|pell? what a pregnant testimony and vaticinie is it alone of the death and passion of Jesus Christ, as also of the ver|tue and merit of the same? and consequently what a prop and stay of our faith? what a goade and spurre to drive us to Jesus Christ, in whose name alone wee can bee saved?

Sect. 3.

I. Note What weake,* and contrary meanes the Lord useth, to effect great things for his Church, and in his Church. Was there any sence or rea|son to be conceived in all this counsell and ordinance of God in healing thus his people? 1. Could a Serpent of brasse, a shape only more heale then hurt them? 2. Could a dead Serpent prevaile against so many living and fiery Serpents? 3. Shall not this shape and image of a Ser|pent be so much as touched or applyed to the wound; but the sight of it onely a farre off cure a mortall wound really inflicted? How inconceivable is this to humane reason which perhaps would count it foolish and ridi|culous? But the Lord (though he might by many other more mighty and likely meanes) will by no other meanes effect their deliverance. He that brought in the Serpents could as easily have remooved them; if not that, yet he might have hindered them from biting them; or hee might powerfully of the same poyson have made a remedy: but he chooseth most unlikely meanes.

Qu. Why doth the Lord thus?*

Answ. For three reasons. 1. Hee will have his people looke for helpe at no hand but his owne, who useth in such meanes to helpe as whence no helpe can be expected but onely divine. Israel now sees that all the world cannot make a dead serpent prevaile against living Page 312 serpents, but that God of all the world to whom all crea|tures obey. 2. Hee will have his people hereby know and acknowledge the power of his word. For it was not the Serpent as it was brasse, nor as it was lifted up, nor as it was beheld, that could heale them, but as unto this signe was added,**the word, first of commandement, secondly of promise.* By vertue of which word the infect|ed persons were cured. *Psal. 107. 20, he sent out his word and healed them.* Gods word alone can make a Serpent heale, and a dead serpent restore to life. 3. Hee will shew the mighty power of his arme, which hath ever by weake things confounded the mighty. See this in examples.

[3] When God was to save *Noah* from the deluge, one would have thought it fit to have reared him up a migh|ty turret of iron or Adamant,* or founded him some in|vincible building upon some mighty rocke to have re|sisted the waters: But *Noah* must build himselfe a weak Arke of boords and a little pitch, and that must floatal the time, and sustane all the waves and billowes without mast, sterne, or Pilot, or any the like meanes to pre|serve it.

When God was by *Ioshua* to demolish the mighty walls of Jericho, he bids him not set against it huge en|gins or warlike Ramms and batteries to batter it seven dayes together, but hee must cast downe the walls with looking on them, and winne the City by walking about it seven dayes; and onely blow upon it with Rammes hornes, but not lift an hand or Weapon against it. *Iosh.* 6.

When God sends *Gideon* against an huge army of Mi|dianites to overcome them, a man would have thought he would have

furnished them with armour of proofe and munition fit for the warre, but hee puts into their hands trumpets and pitchers and lampes within the pitchers, and bids them not fight but onely make a noyse, Page 313 and so they conquer, *Iudg.* 7. 17.

When God is to foyle that mighty Giant *Goliah,* a warriour from his youth, who alone (at the sight of him) made all Israel run away, 1 *Sam. 17. 24;* he chooseth not a man of war and prowess, but a poore shepheard, *David,* a boy as *Saul* calls him, ver. 33. and hee not armed with sword and speare as *Goliah* was, but with a sling and a scrip and five stones; with which when he had over|throwne him, he borrowed his owne sword to cut off his head.

These instances in stead of many may serve to shew Gods ordinary custome and delight to effect the grea|test matters by weakest meanes, and to advance his own power in weakenesse.

This doctrine may be fruitfully applyed to our present times,* in which wee see such tumults raysed against the Church; such insolencies of the enemy, such hopes, yea & triumphs before victory. If God give his Church a check, and his people receive a foyle; oh how the enemy laughs, and boasts, and blasphemes as if all were theirs! But let us rayse our faith and confidence in considering these grounds.

1. God can and doth often worke by unlikely and contrary meanes.* When he was to multiply *Abrahams* seed as the starres of heaven, he begins his promise with that precept; *Abraham* take thy sonne, thy onely sonne, and slay him in sacrifice. What seemed more diametrally or directly contrary to this promise, yet hindred not but furthered it?

2. Gods word and promise for the present causes of the Church shall be accomplished either with meanes or without them, yea against them. God hath deter|mined, and in his word foretold the fall of Antichrist, and destruction of Babilon: *Isa. 60. 12, the kingdome that will not serve the Lord, shalbe destroyed,* much more that Kingdome which is most opposite to the Lord, as

this is. Page 314 More specially 2 *Thes. 2. 8, whom the Lord shall consume and abolish:** There is, both a *consumption,* and an *extin|ction:** The former wee have seene, the second as cer|tainely remains in short time to be done, *Rev.* 19. 20, 21, The beast and the false Prophet shalbe *taken,* and their flesh made *meat for the fowles* of the ayre. There is more strength in this word of God, then in all Antichristian limbes and captaines. All Babylons Physitians shall not heale her, for great is the Lord who will destroy her. If this be the time it shall forward apace; if deferred, not for|gotten.

[3] 3. The cause in hand is Gods cause, against a King|dome;* 1. contrary to Christs whole Kingdome; 2. a Kingdome destinated to destruction by God; 3. a King|dome against which Christian Princes are called to san|ctifie their swords, and to fire her, and to retourne double according to the whores workes; 4. a Kingdome in which every member is an high blasphemer, and ought to dye, no eye pittying them; 5. a Kingdome, an infinite encroacher upon Christian Kings and King|domes, and disturber of all their common and publike peace, by claimes to all Crowns, scepters, lawes, subjecti|on: but God is with his cause, and therefore it is strong enough.

4. The cause is not therefore at an end, because foy|led; nor farther from victory, because the party seemes weaker, and the meanes incomparable, *Iudges* 20, Israel had the better cause then *Benjamin,* and more number of souldiers, and were prudent and expert in warre as it appeares by some stratagems set against the enemie; yet was foyled and broken twice because although God had beene sought, yet not so seriously as was fit. If the Israel of God had sought the Lord so seriously by fasting, pray|er, and sound humiliation, the powers of Antichrist could not prevaile. But great are the sinnes of the Church, which must be corrected; and God will be more Page 315 earnestly sought to be found in so great mercy. Againe,

Salomon observed that the race was not alwaies to the swift, nor the battaile to the strong, nor for their strength. *Gedeons* armie may be too many for God to give victory by: Meanes are to bee used, not trusted in; and whether they bee likely or unlikely, God will save his Church, either by them or without them. Therefore let the Church looke backe to that of *Moses, Exod. 14. 14, The Lord shall fight for you, and yee shall hold your peace.*

Sect. IV.

II. *Moses* having a commandement shuts his owne eye,* and makes a brazen Serpent; though he had no reason for it. And the people having a word of com|mandement and promise; shut the eye of their reason, and open the eyes of their faith, and by beholding this shape of a Serpent were cured; and found life restored not by a thing having life, but by a dead thing. Learn how *the eye of faith must shut up the eye of our reason;* and ha|ving a word of God, looke confidently upon it, be it never so unreasonable 〈…〉 .* There bee foure things which a man sha•• never attaine, till the eye of his faith close up the eye of his reason.

1. Hee shall never attaine the true knowledge of di|vine things. Gods wisdome hath no greater enemy then humane wisdome not sanctified:* No men hardlier nor seldomer converted then worldly wise men; as the Scriptures, which say, not many wise, and experience shewes daily. What wiser men in the world then the Philosophers and Stoicks of Athens? but when *Paul* came to dispute among them of doctrine of religion, he was called *ababler,*Act. 17. 18, what will this babler say?* and reasoning among them of the resurrection, hee was derided and *mocked,* ver. 32. Was not *Festus* a wise man, and a prudent governour? and yet when *Paul* preached to him no other things then *Moses* and the Prophets had foretold of these sufferings,

death, and resurrection, *Festus* tells him, too much learning had made him mad, *Act. 26. 24. Ioh.* 9. 6, Christ to cure a blinde man tempered *clay and spittle* together, and applyed it to his eyes, and bids him goe to Siloe: A remedie likelier to put out a mans eyes then to recover sight. There was no reason in the earth of the remedy, but onely to try whether the blinde man did constantly beleeve. Yet if the blinde man had not wholly resigned himselfe to Christ, and shut up his owne reason; had not he acknowledged Christ able to do what hee would by what hee would; and to bee the same God who at first put all sences into a piece of clay, and now by a piece of clay would recover his sence, he had never seene, but remained blinde still.

So every naturall man, borne as blinde as he in spi|rituall things, till he wholly submit himselfe, and subdue his reason to the meanes appointed, shall never see any thing to salvation, but abide in naturall blindnesse still. What hope hath he to be taught by the spirit, that must give lawes to the Spirit of God? or what a short met|wand is naturall reason to measure divine things by, 1 *Cor.* 1. 21, & 1 *Cor. 2. 14?* Why else did these Jewes esteeme the doctrine of the Gospell scandall, but that, reason of flesh would not nor could behold life and glo|ry in such a base life and ignominious death as Christs was: nor could hold him the Messiah who was made a curse upon the Crosse, as if hee had beene crucified through infirmity? and this vaile (as to them) remaineth at this day unremooved. And why was Christ foolish|nesse to the Graecian, but that reason would not yeeld, that life should be fetched out of death, or salvation to be sought in curse and malediction.

2. Hee that shuts not the eye of reason can never at|taine faith.* There bee sixe things which a man cannot beleeve, so long as he sticks to naturall reason.

Page 317 First, he cannot beleeve the word of God, nor depend upon but scorne the ordinances of God in the word preached, and Sacraments administred, which is the vi|sible word. Reason unrenewed cares not for this *foo|lishnesse of preaching, 1. Cor* 1. 21. And to a carnall man the threatnings of God are like *Lots* warning to his kinsmen; he was as one that mocked or jested. A pro|mise to a carnall heart, is as tastelesse as the white of an egge. The wiser men are, the further off they are from beleeving in a crucified God, or conceiving that by the foolishnesse of preaching God will save such as beleeve. Flesh and blood reveileth nothing.

Secondly, hee cannot beleeve the maine promises of God, which cannot bee comprehended but by the eye of faith, and not by that till the eye of reason bee shut up. God hath promised his presence, favour and love with his children: how can reason conceive the truth of this promise, seeing them in hunger, thirst, wants; hearing them reviled, slandered, disgraced; observing them cast out of companies, and societies as refuse and out|sweeping; that were their hopes here onely, they were of all men most miserable? Reason will not bee per|swaded that God can send us by hell to heaven, yet that is his promise.* Humane reason will never pray, *My God my God, why hast thou forsaken mee?* How could *Abraham* have beleeved the promise of a sonne by *Sa|rah,* had he looked to naturall reason?

Thirdly, he cannot beleeve the maine Articles of faith, that hath not resigned up his reason. *Example.* Reason will not beleeve an happy resurrection, seeing the body raked up in dust and corruption, but denies this Article. Reason cannot conceive or beleeve an eternall life, be|cause it sees it not given but to dead men. It cannot ap|prehend how the Sonne of God should become the son of man, or that this Sonne of man was borne of a virgin without man. And so of the rest.

Page 318 Fourthly, he cannot beleeve the miracles of Scripture for confirmation of Gods truth and our faith. Naturall reason cannot beleeve that the Sunne ever stood still, as in Gi•eah, much lesse went back ten degrees, as in *Heze|kiahs* time, 2. *King.* 20. 11. Or that fire should descend which naturally ascendeth, and feed upon water contra|ry to nature, as at *Elias* prayer, 1. *King.* 18. 39. Or that fire should raine downe (as on Sodome) which is pro|per to water. Or that fire should not burne the three children: Or that water should stand as a wall (as in the Red sea, and in the river Jordan) whose property is to be fluid.

Fiftly, he cannot beleeve the worke of creation, if he will beleeve reason; the universall consent of which is, That of nothing, nothing can bee made; and not any thing (much lesse all things) out of nothing. To reason therefore it will be incredible that there should be light before the Sunne, or fruits before any raine, as in the Crea|tion. *Heb. 11. 3. By faith* wee know (not by reason) that the worlds were framed by the word of God, so that things which are seene were not made of things which doe appeere.

Sixtly, he cannot beleeve the great work of Redemp|tion. For, naturall reason thinks it unreasonable, that the life of the Church can bee fetched out of the death of Christ. That a man can be justified by the imputed righ|teousnesse of another, and yet there dwell so many sinnes in him. Reason will not beleeve that one man can reco|ver life by anothers death: no more then one man can live by anothers soule, or be wise by anothers learning, or be cured and brought to health by anothers disease.

3. So long as the eye of reason is open, a man shall never attaine sound obedience unto God.* For much of that obedience required at our hands is cleane against cor|rupt nature: As the whole doctrine of repentance, of mortification,

or watchfull and carefull conversation, of Page 319 restraining our selves in unlawfull liberties, yea and in lawfull; all crosses reason. Had *Abraham* ever sacrifi|ced his sonne, had he consulted with reason? Had *Paul* ever joyned to the disciples to preach that doctrine which hee had persecuted, had hee consulted with flesh and blood, *Gal. 1. 16?* What other reason can bee given that the word powerfully preached is so generally fruit|lesse, but that men think they have reason not to obey it, at least not in all things? They see no reason to bee so precise; nor is there any wisdome to bee so forward. Reason tells them they see few great men so strict, and but a few despised men are so earnest.

4. Hee shall never attaine heaven.* 1. *Cor. 15. 50. Flesh and blood cannot inherit the kingdome of heaven; neither doth corruption inherit incorruption.* By flesh and blood is meant the vitiate and corrupt estate of man; or flesh and blood severed from the spirit and grace of God; or the man unregenerate having onely flesh and blood. So *Matt. 16. 17. Blessed art thou Simon Ionas, for flesh and blood hath not reveiled it unto thee, but my Father.* So as here is not required an abolition of flesh and blood in the being and substance of it, but an addi|tion of new qualities. As in Christs transfiguration was not an extinction of his body, but an accesse of in|credible glory; without which change none can get to heaven. *Ioh.* 3. 3. Except a man be borne againe, he can|not see the kingdome of God. The Apostle adds the reason, 1. *Cor. 15.* •*o.* Gods kingdome is incorruptible; flesh and blood in it selfe is corrupted, and so not capa|ble of that kingdome. Therefore to come to heaven thou must bee changed in thy will, reason, wisedome and all.

Sect. V.

To apply this:*

I. Labour to bring the eye of faith to the word: else Page 320 shall we be ready to reject holy doctrine (as absurd and impossible) as *Nichodemus* did the doctrine of regene|ration. Why else doe most men live no other then a na|turall life, in the midst of so many supernaturall and di|vine meanes, but that their reason resists the Spirits per|swasions? Why are many wholesome doctrines daily distasted and quarelled against by our witty men; but that they think they have better reason to do as they do, then any that we can bring out of Gods booke? Why else doe so many fall back to Popery and idolatry, but because they cast off the teaching of the Spirit, and give themselves to another teacher agreeing with naturall corruption and reason? If a man were to bee led onely by reason, and it were lawfull to cast off religion, I would choose to bee a Papist, by which doctrine it is lawfull to be every thing but a sound Christian. There|fore though some Apostats are gone from us, wee need not care how many such turne Papists; for such were and are their gracelesse and lawlesse courses, that it were pity they should bee of any other religion then that which yeelds men so much liberty.

II. Pray for that *eyesalve* wherewith to anoint our eyes that wee may see,**Revel.* 3. 18. This eyesalve is no|thing but the *spirit of illumination,* working sound and saving knowledge in the mind, by which their naturall darknesse is enlightned, as eyesalve sharpens and cleares the dim sight. This is proper to the regenerate, that they have *received the anointing,*which teacheth them all things,* that is, al needfull things.

III. See what need we have to captivate our owne wisedome and reason, being one of the *highest turrets and holds in us exalted against God,** 2. *Cor.* 10. 5. If this be not brought into subjection unto God, we can never be|come his servants. The Apostle in the same *verse* shew|eth what must be cast downe and captivated; his words are, *Casting downe reasonings,* and

bringing into captivity Page 321 *every thought to the obedience of Christ.* These reaso|nings and cogitations (the froth of humane reason) must bee resisted, yea removed. Thou must become a foole, to be wise. As a full vessell cannot hold any more, and no wise man will offer to powre any thing into it, if hee would not spill it: So an heart filled with carnall wisedome, is an uncapable vessell for the Lord to powre his wisedome into. He fils the empty vessell, and teach|eth the humble.

Obey without reasoning or disputing, though the commandement bee never so difficult, or seeme unreaso|nable. *Abraham* left his owne countrey, and went hee knew not whither at Gods commandment. One would have thought that this had been folly in him, but that the Scripture acquits him, and saith, hee did it by faith, *Heb. 11.* 8. And in a more difficult commandement hee rose early to slay his sonne, not reasoning the case with him|selfe, nor with *Sarah,* nor his sonne, nor his servants. The disciples when Christ bade them leave all and fol|low him, did so presently.

Here let us consider:* 1. How reasoning with flesh resists the commandement. 2. *King. 5. 12. Naaman* be|ing commanded to wash seven times in Iordan, growes angry, and falls into comparison of the waters of Israel and Damascus; *Are not Arbana & Pharphar, better then al the waters in Israel, &c.* But had not his servants been wiser then hee to perswade him to so small a thing, his reason had returned him without his errand. The yong man that came so hastily to Christ hearing a commande|ment, goe sell all, and give to the poore; went and con|sulted with himselfe, but Christ heares no more of him. 2. To follow reason is to follow a crooked rule. But admit it were straight, yet is it defective and too short for mysteries above reason. And if it were straight, and large enough, yet it is a party, and so unfit to be a Judge in cases betweene God and man. And therefore there is no Page 322 fit Judge in divine

things but the word which stands equally affected betweene God and man.* 3. Wee reade much of the blinde obedience of Papists in their works to their rules and Superiours, of things scarce credible, but that themselves have published them in writing. One *Masseus* a Franciscan tumbled himselfe in the dust and crawled like a childe, because St. *Francis* said they could not bee converted unlesse they were as little children. Another of our Countrey called *Throk|morton,* even in the Article of death, was so dutifull to his Superiour, as he would not die without his leave as|ked: as *Everard* a Papist writeth in his commendation. Another called *Barcen* (as *Diego* a great Jesuit relates) was so humble and dutifull, that when the Devill appea|red unto him; hee ranne to meet him, and prayed him to sit downe in his chaire, because hee was more worthy then himselfe. The Jesuits are so formed to obedience by *Ignatius* his rules, that whatsoever service they are set upon by their Superiour (suppose it never so mis|chievous) they must fly upon it without question asked. So as if one of them were talking with an Angel, if his Superiour call him, he must instantly come away. Yea if the blessed Virgin vouchsafe her presence to one of the brethren, if his Superiour call him, hee must presently break away from her and obey him: as he writes to the brethren of Lusitania, and a thousand such. To what end name I these follies, but by Popish and wicked su|perstition to condemne our heavinesse in Gods Com|mandements? They must shut their eyes of reason and discretion to obey their Superiours: Wee must dis|pute all in our obedience, which ought to bee absolute. Their wicked commandements must not bee laid in any sca•es to bee weighed: Wee will weigh all Gods Commandements in our owne false ballances, and so they become too light, and unworthy of obedience.

4. There is not the most hereticall doctrine or opini|on Page 323 that ever was, that found not Patronage and prote|ction in the corrupt reason of man.* Not to speak of dam|nable *Arrians,* or *Nestorians,* or mad *Manichees;* come to the heresie that now reignes, and see the truth here|of in it.

Quest. Why hath the leaven of Popery spread and sowred the whole lumpe of the Christian world,* and en|larged and fixed it selfe in all Countries for so many hundreth yeares; that even in Countries above a hun|dreth yeares reformed it gets ground; and neither se|vere Lawes can master it, nor time cast it out?

Answ. Surely because it is a devise of humane rea|son, upholding humane reason, and upheld by corrupt reason which first set it up. See it in parts, and in whole.

First for the parts.* 1. Seemes it not good reason to choose, defend, and stick unto our forefathers religion? for so the old Idolaters thought: *Ier.* 44. 17, they would still sacrifice to the Queene of heaven, because *their fa|thers did so.* But *Paul* would not consult with flesh and blood in matter of religion; nor *Abraham* with human reason: This their reason also is as absurd in true reason, as if a sonne were bound to put out his eyes because his father was blind; or never to enjoy liberty, because his father was in prison or dyed in a dungeon. 2. The do|ctrine of merit, and justification by works runnes with nature, as *(Luk. 18. 18.)* in the young Pharisee, Master what good thing &c; for faine would it finde some goodnes in it selfe to demerit God: Whereas the second Commandement saith, God shewes mercy to thousands in them that love him, and keepe his Commandements. The Lords prayer also teacheth us to pray for daily bread. A likely thing that he can merit life eternall, that cannot merit a crumme of bread. 3. The Intercession of Saints and worshipping Images stands onely on the legs of humane

reason against divine wisdome. Carnall men would see their god, and turne his glory into the simili|tude of a calfe, or other creature. And is it no reason we should have Mediators? For why should every rude fellow thrust into the Kings presence, and not first make way by some of his Court? But divine wisdome saith, there is but one Mediator, and that we must come to the King by the Prince onely; and it is high treason to come by any other. 4. Carnall reason teacheth that every man is full of doubting, and therefore no man can cer|tainely beleeve the remission of sins, or be assured of his owne salvation. But divine reason teacheth us that this doubting destroyes not faith, but exerciseth it; and in our Creed we beleeve remission of sinnes, and eternall life; which is more then to beleeve in generall as devils doe.

Secondly,* for the whole doctrine and religion of Po|pery how plausible is it to the naturall man? For, 1. What easier faith then to beleeve as the Church doth, no matter what; without any knowledge or faith of their owne? How at one blow cut they off all paynes in getting assurance, holding or increasing of faith? 2. What an easie principle is it, that to be ignorant is to be devout; and that it is vaine labour which is spent in the Scrip|tures; as *Hosius* saith; and that they are the bookes of He|reticks, and they hereticks that read them. What need we be at any paines to read, study, and meditate in the booke of God night and day, as the Saints have done? How was the holy Ghost deceived, yea and holy men who have studied in Gods Law night and day? 3. How pleasing is it to nature, to deny it to bee so corrupt as it is; to say, it is but halfe dead, and being a little helped can keepe the Law, and come out of Gods debt? whereas *Eph.* 2. 1. & 5, what can a dead man doe but rot? 4. How pleaseth it nature to offer release from sinne, from hell, from purgatory for money? Who would not whore, sweare,

prophane the Sabbath, resist Magistracy, riot &c. Page 325 if for a little money he may have licence? What hypo|crite would not give thousands of rammes, yea the first borne of his body for the sinne of his soule, *Mic. 6. 7?* 5. Whereas the word laies a continuall care of keeping the heart and thoughts, how doth that doctrine please nature, that unlooseth it from this care, that requires no paine to keepe the heart, or to keepe out the first motions of sinne: which, they say, is no sinne? Which makes many sinnes veniall in their nature, put away with a light sigh, a knock on the brest, or an *Ave Mary:* that a man may lye in sport, or officiously by equivocation, that to steale a small thing is but a veniall sinne? *Salomon* saith, a foole makes a mock of sinne. To conclude, that must be a natu|rall and sensuall religion, which any thing but Gods word sets up, and holds up, but this is neither set up, nor held up by it, for where Gods word comes, downe goes Po|pery. It could never abide the breath of Gods mouth which blasts and destroyes it.

5. Where doctrine is truely taught and beleeved, [5] naturall reason rayseth strong ramparts against the pra|ctise of it.* For else why doe many Protestants *walke after the lusts of their hearts,* as the Gentiles, *Eph.* 2. 3, but be|cause they captivate the Commandement to their owne reason, and limit and confine the wisdome of God within the bounds of their owne carnall wisdome? 1. Our Gentry have reason to say,* that the word in ge|nerall is the rule of good life, but bring this rule close home unto them to reforme their fashions, to leave their strange apparrell and painting; their vaine discourses, their idle complements, their gaming, their service of pleasure, and unfruitfull spending of their time: Oh now they have reason to scorne and chafe against the rule and him that holds it before them. What reason he should be so strict, lesse reason they should be as strict as he? They know how to put on their

clothes, how to behave themselves every where; and are wiser then to follow Page 326 such rules as would make them as despised as himselfe is. Alas that the wisdome of God shall be a rule onely for our judgements; but reason must guide our practise! 2. Ordinary hearers thinke they have reason to professe religion so farre as they may thrive by it, and prosper in the world; whose godlinesse is gaine: To trust God so farre as they see him in some sort, else not: To favour religion and religious persons when times do; else not. To avoid pernicious and dangerous sinnes which law re|vengeth, as murder, adultery, theft; but not covetousnesse, not usury, not swearing, not uncleane lusts. *Herod* will not part with his *Herodias. Ahab* hath no reason to re|spect *Micah* when he prophecies evill to him. 3. Trades men, oppresse, cosen, lye, deceive, &c, because they have reason to make the best of their owne. What reason but they may serve a Customer upon the Sabbath, so they come to Church? They have reason to slip all op|portunities of grace all the weeke, because they must walke diligently in their callings the sixe dayes. Thus reason steps in, and thrusts aside the practise of that which men in judgement hold not for good and neces|sary; and like *Evah* still longing after forbidden fruit.

Thus of the second observation.

Sect. VI.

III. Seeing all of us in this wildernesse are stung with the old Serpent,* what are we to doe to be cured? *Answ.* we are to doe five things.

[1] 1. We must feele our selves stung with our sinnes, and confesse our selves stung;* for so must the Israelite be|fore he could be cured. We must feele the poyson and paine of sinne; and First, that this poyson hath not sea|ted it selfe in one place,* but hath crept and diffused it selfe through all our parts. For therefore it is called Page 327*venenum, quod per*

venas eat. And as the vaynes and blood runne through every part of the body, so sinne through every part of the man. Secondly, as poyson never rests till it come to the heart, and there strikes and corrupts the fountaine of life: So our sinne hath mortally woun|ded our very hearts, and strikes at the life of grace in the soule. Thirdly, as poyson inflames the party with an in|credible thirst, having overcome naturall moysture, and eaten up the spirits: so sinne in the soule workes an ut|ter defect, and dryes up all waters of grace, and makes the sinner insatiable in drinking up iniquity like water. Fourthly, as poyson not prevented brings speedy and certaine death, but not without extreame paine and in|tolerable torture: so the poyson of sinne unconquered brings certaine and eternall death, attended with hor|rour of conscience, desperate feares, and torments most exquisite. Thus must we labour to feele the sting of our sin in all parts far more mortall then the most venemous stings of most direfull Serpents.

2. When this people felt themselves stung so deadly, [2] they come to *Moses* for counsell:* so must thou depend upon the Minister for direction as they upon *Moses.* Never was man sensible of this sting, but he would runne to the Ministers. *Act. 2. 37, when they were pricked in their hearts, they said to Peter and the rest, Men and breth|ren, what shall we doe? Act.* 16. 30, the poore Jaylor be|ing stung and sensible of his paine came trembling and humbling himselfe to *Paul* and *Silas* prisoners, saying, *Sirs, what must I doe to bee saved?* A conscience truely wounded will seeke to God, to his word and Ministers; for it knowes that God woundeth and healeth. The feet of him that brings good tidings are beautifull to an humbled heart, even as an experienced Physitian to a sicke party, who else were sure to be lost, for want of meanes. What marveile if a soule truely sensible of his sting and paine can runne to Gods Ministers;

when a Page 328 counterfeit humiliation can make as hard hearted a King as *Pharaoh* runne to *Moses* and *Aaron,* and beg prayers of them?

A marveilous thing then that of so many thousands stung so deadly, so few are sensible; that so few trouble *Moses* or the Ministers with questions concerning their estates. Some stung and guilty consciences not supported by faith, in touch of sinne and sence of paine (like a Doe shot with an arrow) runne every way but the right for ease. Some with *Asa* send to the Physitian to purge away melancholy. Some with *Saul* send for musick, esteeming soules sicknesse but a sottish lumpishnesse. Some runne into the house of laughter and wicked playhouses to see and heare the Lords *Sampsons* and worthies derided, not without haynous blasphemy. Others fall a building with *Cain,* or set upon other imployments, perhaps it is but an idle fancy. Some runne perhaps to the Witch of Endor, in the meane time send away *Paul,* as *Felix,* or runne against *Moses* and his Ministers. But comfort can they have none but from God and his word: had not thy word (saith *David)* beene my comfort, I had perished in my trouble. All the Physitians in the world, all the Musitians and Magicians, put together, nor any other meanes could helpe a stunge Israelite; he must come to *Moses* when hee had done all hee could. All other by|comforts are worme eaten, and as cold water to cure a dropsie, or as a cold draught to cure a poyson. Some few there are that come unto us, who, we are sure, had never sought to us more then others, had they had so little sence of their sting as other have: as the Israelites had never come at *Moses,* had they not beene slung. Let them be comforted in that they have gone the right way to fetch their comforts, which is from God and his word, and not from carnall men or councels. The Lord in mercy hath brought them light out of darkenesse: for pittie had it beene they had

wanted the sting of afflicti|on, Page 329 that hath driven them to God, and to his word, and servants.

3. Comming to *Moses,* wherein do they imploy [3] them?* what questions move they to him? *Numb.* 21. 7. Oh their sinne troubles them, which they confesse in generall, *we have sinned;* and in particular, *wee have spoken against the Lord* and against thee; and then pray him to helpe them in removing the Serpents: So thou being stung, when thou comest to Gods Ministers wilt be con|versant in fruitfull and edifiable questions; thou must be free in confession of such sinnes as are the likely cause of thy trouble; and intent and busie how to be rid of the Ser|pents, and the sting and poyson of thy sinnes. Thou will be carefull to know how to get ease of heart, and quiet|nesse of conscience from the paine and sting of sinne. So the converts *Act. 2:* and so the Jaylor, *What shall I do to be saved?*

The fault of many is when they have
meanes of coun|sell and cõfort
present with them, to waste their time in trifling and curious questions, and impertinent to the cure of the sting of the Serpent. Questions which are like Crafishes in which is more picking then meat. Questions meerely idle, the resolution of which helps them no whit to ease, or to heaven. An humbled heart will not so lose his time, nor dwell in toyes and unne|cessaries to thrust out things more profitable. A wise heart will not for a shadow forgoe the substance; but will be much in that question of the young man, M^{r}. what may I doe to inherit eternall life? what may I doe to be saved? what may I doe to be rid of this Serpent, and of that; of this sinne and of that? How may I doe to get mastery of my corruptions? In going to Gods Ministers let thy errand bee the same with the Israelites in their going to *Moses;* how to be rid of the Serpents.

4. *Moses* directs them to the brazen Serpent erected [4] for their cure; for *Moses* himselfe cannot helpe them.*Page

330*Moses* law cannot cure them; that rather sharpens the sting, and thrusts it deeper into the flesh and spirit. He directs them to no merits or works of their owne to cure them; for their merits brought in those poysoned stings among them; but he sends them quite out of them|selves to Gods ordinance, which was the brasen Ser|pent. Thou art never in the way of cure, till thou art sent out of thy selfe; out of the Law and works of it, which now cannot justifie; till thou commest to the Evangeli|call brazen Serpent, there is no hope of cure. As the Is|raelite could never be cured till hee acknowledged the brazen Serpent the onely meanes: so no more canst thou till thou acknowledge JESUS CHRIST the onely healing God; and that there is no other name in heaven or earth to be saved by, but the name JESUS. *Onely Christ,*onely Christ,* said that Martyr: for he onely can give a perfect righteousnesse: he onely can cover our im|perfection: hee onely being no sinner, could conquer sinne: he onely by dying could conquer death: he onely by entring into the grave could sweeten it: he onely by sustaining the sorrowes of hell could shut hell for all be|leevers. Had *Moses* sent the Israelites any whither but to the brazen Serpent, he had deluded them, and they had lost all their labour.

Who now is so void of judgement that cannot dis|cerne whether our religion or the Roman be the ancient and true religion of *Moses* and the people of God: If a man stung with the serpent come to us for counsell and cure as they to *Moses;* we send him (as *Moses)* out of himselfe to Christ onely, the true brazen Serpent. Our doctrine leads him out of himselfe, out of his owne me|rits, out of externall works and ceremonies unto Christ who is our peace, and left his peace unto beleevers; and by this meanes through Gods blessing the patient at|taines true tranquillity of mind, and inward peace of conscience: and

rejoyceth with an unspeakable and glo|rious Page 331 joy for his recovery, as the Israelites did in theirs. But let a man stung in conscience goe to a Roman tea|cher, hee leads him any way but the right, any whither so not to Christ. In stead of Gods certaine direction in the words of the Prophets and Apostles, which testi|fie of Christ the onely brazen serpent; they send him to unsound and uncertaine speculations, fables, traditions, equall (say they) to Scripture; and some of them say, farre better. In stead of Christs satisfaction and merit, they send him home to his owne merits and satisfactions; by which (say they) he may apply the satisfaction and merit of Christ. But in case he be so bad as he have no merits of his owne, the Church hath a Treasury of other mens merits to dispense by taile, so he will come to the price. So he may buy oyle enough to fill his lampe out of the Popes Exchequer or Burse, filled to the top with workes of supererogation. But if he make some scruple of this; least the wise virgins have not enough for them|selves and others; then they may have the sacrifice of the Masse not to faile, but never apply that one and only sacri|fice upon the Crosse it selfe. Now whether of us agree with *Moses?*

5. As the Israelite must looke up to the Serpent lifted [5] up; so must thou looke up and behold Christ lifted up.* This must thou doe two waies. First on the wood of the Crosse; secondly on the throne of the Kingdome both of grace and glory. Behold Christ lifted up not in his abase|ment onely, but in his advancement. First, in the King|dome of grace, as hee is lifted up in the word and Sa|craments. In which Christ is mightily declared the Son of God, and preached the Saviour of the world: *Gal. 3. 1, among whom Christ was crucified.* Secondly in his king|dome of glory raysed from the dead, ascended into hea|ven, and exalted at the right hand of God above all prin|cipalities and powers; *Phil. 2. 9, God hath given him a name*

which is above every name. Now the looking on Page 332 Christ thus lifted up, is the act of faith, not a bare intui|tion, sight, or vision, as to beleeve that Christ was thus exalted on the Crosse, and in his Kingdom; but it is appre|hensive and applicatory, and to beleeve in CHRIST crucified and glorified. This looking hath three things in it. 1. To beleeve that hee was the Sonne of God and sonne of man; our *Immanuel.* 2. That he being so, was lift up for the salvation of beleevers. 3. That my selfe assuredly trust and depend on him alone, as the onely author, meritour, and bestower of salvation. This is Evangelicall looking on the Serpent.

Now because this looking is the principall thing in the cure, we will consider, 1. How this looking cures us. 2. How wee know wee are cured by our looking. 3. Motives to stirre us up still to looke on our Serpent.

Sect: VII.

I. When the Israelite comes to *Moses* and asketh,* Oh what shall I doe to be saved from death, being so deadly stung? A full answer to this question was, goe looke upon the brazen Serpent, thou shalt be whole. So if an humble soule (suppose the Jaylor) shall come to the Minister as *Paul* or *Silas;** Sirs what may I doe to be saved? the direct answer to this question is, *Beleeve in the Lord Iesus Christ,*and thou shalt be saved:* and, yee are saved by faith: and, Thy faith hath made thee whole.

Quest. But how doth faith save us?*

Answ. Not as it is an excellent grace, nor as any work of ours. We are not saved and cured for beleeving, but by beleeving. 1. Because faith is the condition of the Co|venant, and of our cure; as looking was the condition of the cure of the Israelite. For it was not the having of a Brazen Serpent, nor the lifting it up could

cure; but the Israelites looking upō it: so it is not the hearing of Christ, nor the lifting of him up in the Ministery, nor know|ledge Page 333 of his merits can save, unlesse they be received by faith. A potion never so vertuous, is fruitlesse if not ta|ken. As meat uneaten; so is Christ not digested and ap|plied by faith.

2. Faith cannot cure, considered simply in it selfe as a quality, or vertue, or gift, or habit; but considered re|latively with his object, which is Jesus Christ, the Lord our righteousnesse; for faith is the eye of the soule. But as it was not the eye of the Israelite, but the eye set up|on the brazen serpent that cured him: so here, faith up|on his object cureth, because onely faith draweth vertue from Christ, as in the Syrophoenician who touched Christ and was cured; but not by touching, but by be|leeving. More plainely in this comparison. As a jewel included in a ring enricheth a man or healeth him; it is not the ring doth it but the jewell, and yet none have the jewell without the ring: So Jesus Christ is the onely jewell and antidote aginst the deadly poison of sinne. This jewell is included in the ring of faith. Now it is apparently Christ the jewell that justifieth, enricheth, cureth; but wee cannot have him without the ring of faith which includeth him. So as faith saveth and justi|fieth us onely as a meanes, suppose the hand of the soule to convey Christ to us for justification, which no other grace can doe. So not faith, but Christ applied by faith, that saveth and cureth us.

3. As no Israelite could bee cured but by his owne sight of the Serpent; and no man could bee cured by an|other mans looking or seeing it: So must every just man *live by his owne faith, Hab.* 2. 4. No man can be saved by anothers faith, or the faith of the Church, but by his owne speciall faith, beleeving in particular upon assured grounds the remission of his owne sinnes.

II. By what marks may I know that I have looked [2] on this brazen serpent for cure.

Answ. By foure marks.*

Page 334 1. If thine eye have beene rightly affected; which will appeare in foure particulars.* First, if it be a *discer|ning* eye cleared to see in Jesus Christ two things; the first his power, the second his will to cure. That hee is able to helpe, being the mighty God; and that hee is willing to cure, being a compassionate Saviour, who himselfe was stung to death that he might have compas|sion on them that are stung, *Heb.* 2. 18. Secondly, if it bee a *mournefull eye.* Hee that had seene the Israelites running about the brazen serpent, should have seene ma|ny a teare falling, and heard many a deepe groane, and pitifull complaints of their deadly paine and poison. Hast thou come to Jesus Christ with sorow in thy heart, with teares in thy eyes, with lamentable groanes and complaints of thy misery by sinne? this is to looke upon him for cure. *Zach.* 12. 10. the members of the Church shall *behold him and mourne,* as a man for his onely sonne. Such lookers on him, he looketh upon and easeth, *Matt. 11. 28. Come unto mee all that are weary and heavy laden, and I will ease you.* Thirdly, if it bee a *wishing* and *cra|ving* eye; for there is affection as well as vision in the eye. As the lame man that lay in *Solomons* porch *(Act. 3. 5.)* wistly *looked on Peter and Iohn,* expecting to re|ceive something from them: so no doubt did the Israe|lites on the Serpent. And so must thou hold on waiting and expecting sound cure from Christ, & take no deniall till thou bee fully cured; for so did the Canaanitish wo|man prevaile. Fourthly, if it be a *faithfull stedfast eye;* a beleeving eye carries cure from Christ. Christ was wont to aske some of his patients that came for cure, if they did beleeve he could helpe: and in the cure, Accor|ding to thy faith bee it unto thee: and after the cure; goe thy way, thy faith hath made thee whole: and much more works hee the cure of soules by meanes of the par|ties faith, and not without it.

2. If the sting were gone, and the poison of the ser|pent Page 335 abated, this was an infallible signe that the Israelite was cured. Consider if the power and rage of sinne be removed, the guilt of it gone by justification; if the poy|son and staine of it bee abated and daily abolished, now art thou in the way of cure. But if the poison remaine, that sinne lives in thee, prevailes and raignes in thee, and commands thee as formerly; thou hast not yet loo|ked on the serpent for cure. Justification and sanctifica|tion are inseparable.

3. A ceasing of paine, and ease and comfort resto|red; which when the Israelite felt, it was a signe he was cured: So if after sense of paine and griefe of spirit, thou hast received sound peace of conscience, joy of the holy Ghost, and comfort of a good estate in Christ, that thou art able upon good grounds to challenge thy righ|teousnesse in Christ, and maintaine thy selfe stedfastly assured and cheared in Gods mercie, and the goodnesse of an excusing conscience; thou hast now looked upon Christ and Christ upon thee for perfect cure.

4. When the sting with the paine was gone, the Is|raelite could goe as strongly and chearefully about his businesse as ever before; he had new life, new strength, new motions, by which he might be sure he had looked upon the serpent: So if thou canst find so happy a change in thy soule, as new life, new motions, new actions, new affections, and in a word, the whole renewed na|ture; all these are the fruits and effects of thy faith, and faithfull beholding of Christ, and of his looking upon thee. Of this new obedience and renewed strength of a Christian having lately spoken, I passe it over more briefly.

III. Motives to stirre us up to this looking upon our Serpent,* are: [3]

1. Nothing else can cure us but Christ. The Israelits had gold, silver, Manna from heaven, water out of the Rock, yea the Arke, the Oracle; but none of all these Page 336 can helpe them, onely the Serpent must cure them; no sight else can

cure. Thou mayest see gold, silver, lands, friends, playes, pleasures, nay couldst thou see heaven it selfe without Christ, there were no helpe or cure in it. In respect of this sight the Apostle counted all things losse and dung; and desired to see and know nothing but Jesus Christ and him crucified, and lifted on the wood.

2. No not Christ himselfe can cure without this loo|king and faithfull beholding him: as the brazen serpent not looked on, healed not. The want of the eye or sight disabled the Israelites from cure though the serpent were by them: so the want of faith disableth God after a sort, and Christ himselfe from doing a man any good. *Mark. 6. Christ could doe no great cure in Capernaum be|cause of their unbeliefe.* Neither can any ordinance of God doe him good that wants faith: no more then this serpent ordained by God, could doe a blind Israelite good. If wee should send a man to the word, it must be a word of faith must doe him good; that is, not one|ly because it is a begetter of faith; but because it must be mingled with faith, else it proves *unprofitable, Heb.* 4. 2. If to the Sacraments;* if hee bring not faith, they are not to him the *seales of faith,* but as seales set to blanks. If to prayer; it must be a *prayer of faith* that, is availeable, *Iam.* 5, 15. If to good works, and good life; it must be a life of faith, led by faith; for the just must live by his faith. If to the Church of God; hee must bee of the *houshold of faith,** else he shall be but as *Iudas* among the Disciples. Faith must be every where diffused, to walk by faith, live by faith, and die in faith, as the Saints in for|mer ages have done for our imitation.

3. We must hold on this expectation on our Serpent, as the Israelites did till they were perfectly cured. And because we can never bee perfectly cured in this life, but onely in part; wee must still looke up to Jesus the *Au|thor and finisher of our faith,** till we be fully and perfectly Page 337 healed. Hence it is, that the Lord will never have this Brazen Serpent taken downe as the other was after a short time, but hath appointed the

Ministery to lift him up, and hold him perpetually before our eyes so long as wee are here below, and enjoyned us the constant use of it all the while wee are in this wildernesse, which were needlesse if we had once attained our perfect cure. This is a strong motive to hold our eyes fast fixed upon Jesus Christ, till we come to enjoy him as he is; when all Mi|nistery shall cease, and the Lamb shall be all in all.

Sect. VIII.

From this so excellent a figure ariseth a bright Sunne of light and comfort for all the faithfull.*

1. The Israelite that could looke to the serpent, if his eye were never so tender, weake, or dimme, yet was cured. Thou that art the weakest beleever, bee comfor|ted, thy weake faith shall save thee, thy smoking flaxe shall not be quenched, but cleared to farther brightnesse. Thy weake hand shall bee able to receive and hold the gift of righteousnesse and eternall life. It is not the *great|nesse* of thy faith that saves thee, but the *truth* of it. Yet with this caution. If it be true it will strive to encrease. And, if there bee so much comfort in weake faith, how much is there in strong?

2. The Israelite stung never so often; if so often hee did looke on the serpent, so often hee was cured. Oh singular comfort! Thou that renewest thy sinnes every day, and every day goest over the same frailties, renew also thy faith daily, and thy repentance, and thou art safe. That brazen serpent lost his vertue of healing, but our Brazen Serpent never loseth his. If thou sinnest seventy times seven times, and so many times returnest by faith in Christ, and say, It repents mee: by this looking upon the brazen serpent all those wounds shall be cured. Yet with this caution. That as he had been a madd Israelite, who, because there was a serpent set up to cure him, would therefore runne of purpose among serpents to be

stung by them: So is hee no lesse wit•esse a Christian, who therefore willingly makes his sinne abound, because grace hath abounded. A madd man he is that will there|fore breake his head, or wound his members, because he hath a soveraigne plaister by him.

3. The Israelites stung never so deadly, never so des|perately, never so long wounded, yet looking on the ser|pent were cured. If thy sinnes bee as redd as scarlet, and never so great: if in thy sense some one of them deserve a thousand hells, and the guilt of it or them rings continu|ally in the eares of thy conscience, frighted with feares of hell and death; if thy sinnes bee festered and of long continuance: Now come to the Brazen Serpent. Never was any Israelite that could looke on the serpent, sent away uncured: But there is ten thousand times more vertue in Jesus Christ, then in ten millions of brazen ser|pents; onely looke on this Serpent by the eye of faith, turne from all thy sinnes, and be saved.

4. The Israelites looking on the serpent brought pre|sent cure and ease, and they went away rejoycing. If thou beleevest in Jesus Christ, thou art perfectly cured. As Christ was wont to say to his patients, so I say to thee, Goe in peace, Thy faith hath made thee whole. Onely this grace can quiet the heart distressed, and can keepe it from sinking as once it did *Peter, Mat.* 14. 29. In this is the beginning and accomplishment of thy happi|nesse. The converted Gaoler went away *rejoycing that he & his house beleeved, Act.* 16. 34. Now if one sight of faith in this our absence from Christ bee so joyfull a thing: what shall the •ight of fruition doe in his presence?

5. The Israelites having once the brazen serpent, ca|red not for the fiery serpents. They might sting them now, but not much hurt them; they might now poison Page 339 them, but not kill them: So the beleever looking to the true Brazen Serpent, may triumph over the old Serpent, and all the serpentine seed: and

say as the Apostle teach|eth, 1. *Cor. 15. 55. Oh sinne where is thy sting? oh hell where is thy victory? Nay, Thanks bee to God, who hath given us victory by our Lord Iesus Christ.* Great was the power of the Israelites looking upon that serpent; for when the fiery serpents were present, it made them powerlesse, and not hurtfull. Greater is the power of faith in the Lord Jesus; which though our sinnes in themselves are most venemous and poisonfull stings, and such as wee cannot be rid of them; yet it so blunts them, and makes them so powerlesse, that they kill us not: Nay that they hurt us not: nay more, that they helpe us, and make us better; more humble, more wise, more watchfull. Thus our good God (who out of the most infinite curse of Christ his Sonne on the Crosse brought forth to us the most infinite blessing which fills heaven and earth) doth out of our cursed sinnes bring forth his owne glory, joyned with our greatest good. For which, as for all other his unspeakable mercies unto us, be praise given in all Churches, and from henceforth to all eter|nities. Amen.

FINIS.