WRITINGS OF BENJAMIN KEACH - VOLUME 1

by Benjamin Keach

A collection of theological writings, sermons, and essays by Benjamin Keach (Volume 1), compiled for study and devotional reading.

100 Chapters

Table of Contents

1. 00.00. Keach, Benjamin - Library
2. 01.01.000. PREFACE
3. 01.01.0000. THE DIVINE AUTHORITY OF THE HOLY SCRIPTURES
4. 01.01.01.00. Book 1
5. 01.01.01.01. CHAPTER I: OF A METONYMY OF THE CAUSE
6. 01.01.01.01. PART I-A: THE IDIOMS AND FIGURES IN SCRIPTURE
7. 01.01.01.02. CHAPTER II. OF A METONYMY OF THE EFFECT
8. 01.01.01.03. CHAPTER III. OF A METONYMY OF THE SUBJECT.
9. 01.01.01.04. CHAPTER IV. A METONYMY of the adjunct is seven-fold.
10. 01.01.01.05. CHAPTER V. OF AN IRONY.
11. 01.01.01.06. CHAPTER VI. OF A METAPHOR IN GENERAL.
12. 01.01.01.07. CHAPTER VII.
13. 01.01.01.08. CHAPTER VIII. OF METAPHORS TRANSLATED FROM OTHER CREATURES T...
14. 01.01.01.09. CHAPTER IX. OF METAPHORS WHEREBY THINGS ARE PROPOSED, AS PER...
15. 01.01.01.10. CHAPTER X. OF METAPHORS TAKEN PROM GOD, ANGELS, HEAVEN, AND ...
16. 01.01.01.11. CHAPTER XI. OF METAPHORS TAKEN PROM MINERALS, PLANTS, AND LI...
17. 01.01.01.12. CHAPTER XII. OF METAPHORS TAKEN FROM MAN, AND WHAT BELONGS T...
18. 01.01.01.13. CHAPTER XIII. OF METAPHORS TAKEN FROM SACRED PERSONS AND THI...
19. 01.01.01.14. CHAPTER XIV. OF A SYNECDOCHE
20. 01.01.01.15. CHAPTER XV. 0F A SYNECDOCHE OF THE SPECIES.
21. 01.01.01.16. CHAPTER XVI. OF A SYNECDOCHE OF THE WHOLE.
22. 01.01.01.17. CHAPTER XVII. OF A SYNECDOCHE OF THE PART
23. 01.01.01.18. CHAPTER XVIII. OF A CATACHRESIS
24. 01.01.01.19. CHAPTER XIX. OF AN HYPERBOLE
25. 01.01.01.20. CHAPTER XX. OF AN ALLEGORY
26. 01.01.01.21. CHAPTER XXI. OF A PARAEMIA OR PROVERB
27. 01.01.01.22. CHAPTER XXII. OF AN ÆNIGMA
28. 01.01.02.00. PART I-B: HEADINGS AND CLASSES OF METAPHORS AND FIGURES
29. 01.01.02.01. CHAPTER I: OF THE FIGURES OF A WORD
30. 01.01.02.02. CHAPTER II. OF A PARONOMASIA.
31. 01.01.02.03. CHAPTER III: OF ANTANACLASIS
32. 01.01.02.04. CHAPTER IV. OF THE FIGURES OF A SENTENCE IN LOGISM.
33. 01.01.02.05. CHAPTER V OF AN Epwthsiv (EROTESIS) OR INTERROGATION.
34. 01.01.02.06. CHAPTER VI. OF THE FIGURES OF A SENTENCE IN DIALOGISM.

35. 01.01.02.07. CHAPTER VII. OF OTHER SCHEMES OF SENTENCES AND AMPLIFICATION...
36. 01.01.02.08. CHAPTER VIII. PHILOLOGIA SACRA; ...
37. 01.01.02.09. CHAPTER IX. THE NATURE AND DEFINITION OF A PARABLE
38. 01.02.00. Book 2
39. 01.02.01.00. METAPHORS, ALLEGORIES, SIMILES, TYPES, ETC., RESPECTING GOD ...
40. 01.02.01.01. GOD A FATHER
41. 01.02.01.02. GOD A PORTION.
42. 01.02.01.03. GOD A HABITATION.
43. 01.02.01.04. GOD AN HUSBANDMAN
44. 01.02.01.05. GOD A BUILDER
45. 01.02.01.06. GOD A MAN OF WAR
46. 01.02.01.07. GOD A STRONG TOWER.
47. 01.02.01.08. GOD COMPARED TO A GIANT
48. 01.02.01.09. GOD COMPARED TO A LION
49. 01.02.01.10. GOD AS A LEOPARD
50. 01.02.01.11. GOD COMPARED TO A BEAR
51. 01.02.01.12. GOD COMPARED TO A MOTH
52. 01.02.01.13. GOD A REFUGE.
53. 01.02.01.14. GOD AN HOUSEHOLDER
54. 01.02.01.15. GOD COMPARED TO A POTTER.
55. 01.02.01.16. GOD TO THE WICKED IS A CONSUMING FIRE.
56. 01.02.01.17. THE ARM OF GOD
57. 01.02.01.18. GOD COMPARED TO A TRAVAILING WOMAN.
58. 01.02.01.19. GOD A SHIELD.
59. 01.02.01.20. GOD A WALL OF FIRE
60. 01.02.01.21. GOD A JUDGE
61. 01.02.01.22. GOD AN HIDING-PLACE
62. 01.02.02.00. METAPHORS, ALLEGORIES, SIMILES, TYPES, ETC., RESPECTING THE ...
63. 01.02.02.01. CHRIST A MEDIATOR.
64. 01.02.02.02. CHRIST A SURETY.
65. 01.02.02.03. CHRIST A BRIDEGROOM.
66. 01.02.02.04. CHRIST THE EXPRESS IMAGE OF THE FATHER
67. 01.02.02.05. CHRIST A PHYSICIAN.
68. 01.02.02.06. CHRIST A TESTATOR
69. 01.02.02.07. CHRIST COMPARED TO A HART
70. 01.02.02.08. CHRIST A DOOR
71. 01.02.02.09. CHRIST THE SERVANT OF GOD
72. 01.02.02.10. CHRIST A LION
73. 01.02.02.11. CHRIST THE TRUE MANNA
74. 01.02.02.12. CHRIST A KING
75. 01.02.02.13. CHRIST A PRIEST

76. 01.02.02.14. CHRIST A PROPHET
77. 01.02.02.15. CHRIST A SHEPHERD
78. 01.02.02.16. CHRIST THE BRANCH
79. 01.02.02.17. CHRIST THE WAY
80. 01.02.02.18. CHRIST A ROCK
81. 01.02.02.19. CHRIST A FOUNTAIN
82. 01.02.02.20. CHRIST THE HEAD
83. 01.02.02.21. CHRIST A GARMENT FOR SANCTIFICATION
84. 01.02.02.22. CHRIST A LAMB
85. 01.02.02.23. CHRIST THE PEARL OF GREAT PRICE
86. 01.02.02.24. THE NAME OF CHRIST LIKE TO PRECIOUS OINTMENT
87. 01.02.02.25. CHRIST THE BELIEVER'S FRIEND
88. 01.02.02.26. CHRIST THE ROSE OF SHARON
89. 01.02.02.27. CHRIST AN ADVOCATE
90. 01.02.02.28. CHRIST AN APOSTLE
91. 01.02.02.29. CHRIST THE BREAD OF LIFE
92. 01.02.02.30. CHRIST THE SUN OF RIGHTEOUSNESS
93. 01.02.02.31. CHRIST THE ROOT OF DAVID
94. 01.02.02.32. CHRIST THE TRUE VINE
95. 01.02.02.33. CHRIST THE LILY OF THE VALLEYS
96. 01.02.02.34. CHRIST UNDER THE SIMILITUDE OF AN APPLE-TREE
97. 01.02.02.35. CHRIST AN AMBASSADOR
98. 01.02.02.36. CHRIST A WITNESS
99. 01.02.02.37. CHRIST AN ALTAR
100. 01.02.02.38. CHRIST HEIR OF ALL THINGS

Chapter 1

00.00. Keach, Benjamin - Library

Keach, Benjamin - Library Keach, Benjamin - Preaching from the Metaphors and Types in the Bible S. A Call to Self Examination S. The Baptist Catechism

Chapter 2

01.01.000. PREFACE

PREFACE THE divine wisdom treasured up in the Bible, although unadorned with the paint of human eloquence, gives us a rich profusion of a grave, genuine, and majestic dignity of elocution, suitable to those sacred mysteries it unfolds. The best evidence of which is, the taste and experience of that sweetness, which many have found in it. Augustine says, That the Scriptures seemed rude, and unpolished to him, in comparison of Cicero's adorned style, because he did not then understand its Interiora, i.e., inward beauty; but when his mind was illuminated to understand them, no writing appeared so wise or even eloquent. Gregory Nanzianzen, a man of prodigious wit and learning, when he came to take to the study of this sacred philosophy, vilifies all other ornaments of literature amongst the Greek philosophers. And not only Nanzianzen did so, but the learned Paul also. By the very precepts of Rhetoric, which may be one man's eloquence, may be another's folly, because the style must be suited to the various circumstances of persons and things. The lawyer pleads eloquently, and strives to move the affections of others; the judge pronounces the sentence gravely, and the king commands. But if the king persuades, or the judge contends, they throw off the person of a king or judge, and assume the person of a subject and pleader. What then is the law of the King of kings, and Lord of lords? Do we think that Jehovah will use inductions as Plato, syllogisms as Aristotle, epiphonemas as Cicero, subtleties as Seneca, or any artificial syntax? If a royal edict was published in school syllogisms, every wise man would laugh at it. The more plain the word and law of the Almighty is, the more becoming the divine Author and Lawgiver, and profitable for mankind, as more easily understood, and being like bread accommodated to every palate. Yet there is in God's word a peculiar elegance, which even a Homer, or a Cicero's language, when justly compared, is but puerile. The very exordium of the book of Isaias, is a full demonstration of this, to every candid reader. And it may be safely asserted, that considering the method and style, that was thought most convenient by the sovereign Dictator, that the argument which it treats of, and the manner of expression used, no other writing can parallel it. That which is holy is also venerable, and such things need no flourishing illustrations, and because the multitude of readers is promiscuous, it was needful that it should be understood by all, because every, man is concerned to believe and observe it. And hence the scriptures were written in the common language, viz., the Old Testament in Hebrew, the mother-tongue of the Jews, and the New in Greek, which was the most universal language of that time. Here we may note the impiety of such as prohibit translations of it, or keep it from the common people, so as they are not to read God's word, but as the priests please. Blessed be God, we have the scriptures translated in our mother tongue, and it is the duty and interest of every soul to converse with the word of God. Is wisdom and understanding man's most invaluable jewel? Where is he to find it? Let wisdom herself be the guide "Search the scriptures," &c. which, as the beloved apostle saith, "are able to make us wise unto salvation through faith in Jesus Christ," John 5:39. How to obtain it we are elsewhere told, "We must ask it of God, who giveth liberally, and upbraideth not, and it shall be given to us," James 1:5. It is to be "Sought for as silver, and searched for as hid treasure," Proverbs 2:3. He who sincerely gives himself to prayer and meditation, and resolves to be in the pursuit of this chief of blessings, may assure himself of

success, having the promise of a faithful God who cannot lie. The means are great, and the encouragement great, beyond comparison, it is therefore the interest of every one to converse with the word of God, to obtain a purchase so eminently dignified with the title of Principal Tiling. The scripture is a large field for spiritual employment, and it is obvious to every one's observation, that it abounds with metaphors, allegories, and other tropes and figures of speech. And having a particular inclination to study the nature of metaphors, tropes, and figures, principally for the edification of my hearers, I betook myself to preach upon some metaphors, which, by the aid of divine Goodness, wanted neither success, nor the general satisfaction of my auditory. And having many brief heads of my notes by me, it was judged worthy my time and pains to compile the work before thee; and to render the utility of the work as valuable as I could, I applied for the assistance of men most eminent in piety and literature, and was so happy as to succeed in the application. I must confess my own inability for the undertaking, but the Christian, and candid reader, will cast a veil over human frailties, and accept the will for the deed. As for carpers and censuring critics, that are pleased with nothing but their own performances, such gentlemen are beneath regard. I have met with an objection against my method, viz., that no parallels are to be drawn beyond the scope of the text To which I answer, that I have endeavoured with all diligence, to conform, all my parallels to plain scripture, and the analogy of the orthodox faith. If I go beyond what the scope of a particular text is, yet I agree with the general tenor of God's word. And as metaphors are terms borrowed from things that have divers properties, as far as they yield parities, or disparities, with the object represented, they may be safely used. As for example, God (in a metaphorical notion) is called a Father; how can a parallel be limited, till you apply all the beneficial properties of a natural father? It is therefore demonstrable to everyone, that the volume of God's word abounds with metaphors, allegories, and other tropes and figures of speech. Similitudes or metaphors are borrowed from visible things, to display and illustrate the excellent nature of invisible things. Yea, heavenly things are often called by the very names, that material or earthly things are; which is not to obscure, or hide the meaning of them from us, but to accommodate them to our understanding. God by a gracious suyxlapasis, or condescension, conveys the knowledge of himself, and spiritual things, by preaching them by their respective earthly or terrestrial similitudes. "If I have told you of earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things," John 3:12. The Sacra Philologia, was more particularly designed for the benefit and assistance of young students and ministers. And it is certain, that no class of men have more need of learning than the ministers of the Gospel, because their employment is of the highest concern, viz., rightly to divide the truth, and therefore that sacred office is not to be intruded into, but by persons duly qualified, and called. And most certain it is, that human literature without grace, has often proved a dangerous enemy to the Christian, religion, and barely considered in itself, gives no right to the exercise of that sacred function, any more than the meanest of mechanical arts. For, as Dr. Carlton, formerly bishop of Chichester, well says, "That a layman that hath the Spirit of God, is better able to judge of the church, and its members, than a man in ecclesiastical function, that hath not the Spirit of God." And Justin Martyr excellently says, "Infelix est sapientia extra verbum Dei sapere," So that it is not the formality of academical degrees, nor any philosophical dexterity, which is to be exercised in the things that may be known by the light of natural reason, nor variety of languages, that qualifies a preacher. He that ministers the word, ought principally to experience the grace of God in his own heart, and the power of it, in that grand and evangelical work of regeneration; as also to understand those blessed mysteries of the sacred scriptures, that he may

unfold them to others, and have a lawful call, which altogether constitutes, though he never saw a university. This reason was given by the royal Psalmist, "I have believed, and therefore have I spoken." His faith being the authority for his prophesying, or preaching; yet I would not be understood to disparage human learning, for it is excellent in its place, when rightly employed. The knowledge of the original languages, in which the scriptures are penned, is of very great utility, that we may converse with that sacred book in its own emphatical and native idiom; so that this kind of literature is good as a handmaid, Hagar-like; but if it must needs be mistress, and usurp authority in the family; if like scoffing Ishmael, it will mock at the Spirit, and the simplicity of the Gospel, let it be cast out. To aid such whose Christian minds incline them to instruct others, when their tender years have lost the education of languages, I should rejoice: But at the same time would strongly recommend them to be indefatigable towards the attainment of the Hebrew and Greek languages. And Reader, as I have introduced the types into the work, it is necessary to inform thee, that I believe there is a great difference between metaphorical and typical scriptures; yet I flattered myself, that the work, instead of being injured, would be more acceptable thereby. And because some may not readily understand the difference, I will give you the opinion of the learned. 1. Types, suppose the verity of some history, as Jonah's being three days and three nights in the whale's belly. "When it is applied to Christ in the New Testament, it supposeth such a thing was once done. Allegories have no such supposition, but are as parables, propounded for some mystical end. 2. Types look only to matter of fact, and compare one fact with another, as Christ's being slain, and lying three days in the grave, to Jonah's lying so long in the whales' belly. But allegories take in words, sentences, and doctrines, both of faith and manners. For instance, I will refer you to the marriage of the king's son, as recorded in the twenty-first chapter of Matthew (Matthew 21:1-46). 3. Types compare persons and facts under the Old Testament, with persons and facts under the New, thus prefiguring another to come. Allegories regard matters in hand, and intend the explaining some mystical sense upon the word, which at present they do not seem to bear. 4. Types are only historical, and the truth of fact agreeing in the antitype, makes them up. But allegories are not intended to clear facts, but to explain doctrines, affect the heart, and convince the conscience. As Nathan made use of a parable to convince David. Hence many learned and judicious persons are of opinion, that allegories and metaphors are more extensive and comprehensive in their meaning, and application than types; though care ought to be had that they are not run beyond the analogy of faith. And now reader, thou mayest perceive that what I have received, I am. willing to communicate. Talents must not be hid in napkins. And that this compilation may bring glory to God, advantage to thee, and to the church of Christ in general, even for ages to come, is, and shall be the constant prayer of him, who is willing to serve thee in the work of the Gospel for Christ's sake.

B. KEACH.

Chapter 3

01.01.0000. THE DIVINE AUTHORITY OF THE HOLY SCRIPTURES

THE DIVINE AUTHORITY OF THE HOLY SCRIPTURES THE main scope of this work, being to offer some assistance towards the explaining and finding out the true sense and meaning of the Holy Scriptures, it will be convenient, according to our promise in our specimen of this undertaking, to premise something touching the divine authority of -that blessed book. For though it be commonly owned by Christians to be the word of God, yet since on the one hand, there are, especially in this atheistical age, too many amongst us, whose love of sin, and resolutions to continue therein, tempt them to seek for shelter in bold contempt of, or subtle cavils against those heavenly oracles; and on the other hand, not a few poor souls are sometimes shaken with temptations, and know not how to discharge themselves from the ensnaring questions that they are often attacked with, touching the divine original and authority of those sacred records; not so much for want of assent thereunto, as of a right understanding or consideration of the grounds of that assent, and the true formal reason thereof; therefore that with a perfect security to our present and future welfare, we may rely on that book, as the infallible storehouse of heavenly verities, that great and only revelation, whereby God does inform, rule, and will judge the world; we shall set forth some considerations evincing this most important truth: but finding that divers able and worthy men have of late written most learnedly and excellently upon this subject, we shall upon that account be the more concise; and though we have said but little, yet we hope enough to satisfy any rational considering man, and confute the vain cavils of the adversary; for all along in this essay we strive to join perspicuity with brevity, and to speak so plainly and familiarly, that the weakest capacity may with ease gather it up; the neglect hereof having rendered the labours of some others On the same subject less serviceable to the vulgar unlearned reader. It being our great design to endeavour the help and establishment of the unskilful, and to assist weak. Christians; knowing, that if Satan can once bring them into a diffidence of the truth and authority of God’s Word, he at the same instant shakes the very foundation of all their hope and religion: "And if the foundation fail, what shall the righteous do?" Psalms 11:3. That the Scripture or book called the Bible, is of divine original, inspired by the Spirit of God, and therefore of infallible truth and authority, appears.

I. By the contents, or matters therein discovered and treated of, which are so trailscendently sublime and mysterious that they could never be the product of human invention, or discovery; and therefore though written by men, as instruments, must needs be revealed from above: for what human brain could ever have imagined a Trinity in the Deity, Matthew 28:19; 1 John 5:7; or such an existence of one simple essence as this book acquaints us withal? It describes the person of Christ, so plainly, fitly, and excellently, that if the mind of man consider it attentively, of necessity it must needs acknowledge, it doth far exceed the reach of a finite understanding. It discovers unto us the misery and corruption of man by nature, together with that general defect of the whole creation, which though some of the heathen had some glimpse of, yet could never find out the cause, nor how it came to pass; no finite intellect could ever have travelled into such heights and depths, touching the nature of God and his eternal counsels, that stupendous contrivement for the

salvation of men, that the second Person should descend from, heaven, and assume human nature into a conjunction with the divine, take upon him in his own Person the sin of manland, and die for the world, thereby making a satisfaction proportionate to infinite a, justice, so that God may show the utmost act of mercy, in a conjunction with the highest exercise, of justice: nothing less than an infinite understanding could have found out expedients to reconcile those two infinite attributes, in his dealings with an apostate creature. It unfolds the covenant of grace, which God made after the fall, all which can he drawn from no other fountain but divine Revelation, 1 Corinthians 2:7; Ephesians 3:4-5. It contains the law of God, which is wise and just, the Gentiles themselves being judges, Daniel 4:5-7. In its precepts shines forth its divinity; 1. The surpassing excellency of the act, requiring that we should deny ourselves in all those things which the corrupt nature of man cleaveth to, and hateth to forego. 2. The wonderful equity that doth appear in every command. 3. The admirable strangeness of some acts, which a natural man would account foolishness, and yet prescribed as absolutely necessary, John 3:36; John 8:24 : shows its divine original. 4. The manner how obedience is required, viz., that it proceeds from a pure heart, a good conscience, and faith unfeigned, Deuteronomy 6:5; 1 Corinthians 13:1; 1 Timothy 1:4-5. Take a view of the ten commandments, are they not plain, brief, perfect, just, extending to all, binding the conscience, and reaching to the very thoughts? And do not all these things commend unto us the justice, wisdom, holiness, omnipotence, omniscience, perfection, and absolute sovereignty of the Law-maker.

It is a book that comprehends an universal history of the world, past, present, and to come: its contents reach as far as the first foundations of the earth and heavens, give us an account of God’s Revelations to man ever since his first make, and the particulars of an intercourse between God and the world, for near upon two thousand and five hundred years, before they were any where extant upon record; what other book, since the world began, so much as pretended to do this? A book which as it was sixteen hundred years a writing, (for so long it was from the time of Moses, till John closed it with the Revelations;) so the matters it treats of, are of the most excellent nature and highest concernment. To give the world a satisfactory account not only of its original, but of its end too; to bring man acquainted with his true sovereign happiness, and a most wonderful and astonishing method of reconciliation with his Maker: its promises are everlasting glory, and never-fading crowns: its precepts perfect righteousness, Galatians 3:10, and altogether such as tend most to the honour of God, the happiness of a man’s self, and the quiet of the world: its threatenings are of miseries that are endless: its whole tendency is to a prospect beyond the grave: what heathen ever so much as dreamed of the resurrection? Who but the Lord could be author of such laws, that only can give eternal life, and inflict eternal death? These things can move the "conscience of none, but such who acknowledge the precepts thereof to be divine. In a word, its general subjects are mysteries nowhere else to be heard of, and without such a manifestation, inconceivable. Now considering the premises, what less than infinite wisdom, can be the supposed author of such a book?

II. By its antiquity. The Books of Moses, wherein in promises, prophecies, types, (and shadows, the sum and substance of all the rest of the Bible is comprised, were the I first writings in the world, next to those by the finger of God on Mount Sinai. This is fully proved by Justin Martyr, an ancient writer, that lived within one hundred and thirty years after Christ, in his Paraenetic to the Greeks; who comparing the times of all human writers, poets, philosophers, historians, and lawgivers,

esteemed most ancient, demonstrates them all to be but punies to Moses. Eusebius also, who followed Justin Martyr at about two hundred years distance, in the second and third books of his evangelical preparation, prosecutes the same argument at large, and from abundance of testimonies and confessions, out of the best and most authentic Heathen authors themselves, undeniably evinces, that Moses was the most ancient of all the writers that were known or named amongst them. And Tertullian so confidently upbraids the Gentiles in this matter, that we think it not amiss to recite his words, in the 19th chapter of his apology. "Our religion," saith he, speaking to the Heathens, "far outdoes all that you can boast of in that kind: for the books of one of our prophets only, viz., Moses, wherein it seems God hath enclosed, as in a treasury, all the Christian religion preceding so many ages together, reach beyond the ancientest you have, even all your public monuments, the antiquity of your originals, the establishments of your estates, the foundations of your cities, all that are most advanced by you in all ages in history, and memory of times: the invention even of the characters, which are interpreters of sciences, and the guardians of all things excellent: I think I may say more, they are elder than your very gods, your temples, oracles, and sacrifices. Have you not heard mention made of that great prophet, Moses? He was cotemporary with Inachus, and preceded Danaus, (the ancientest of all that have a name in your histories,) 393 years": he lived some hundreds of years before the ruin of Troy. [And Homer, the eldest writer amongst the Grecians, lived, as Pliny saith, 250 years after the subversion of that city.] Every of the other prophets succeeded Moses, and yet the last of them was of the same age as your prime wise-men, law-givers, and historians were." So that it is a thing out of dispute, that for antiquity, neither the writings of Orpheus, or Homer, or Trismegistus, or Pythagoras, or Berosus, nor any other, can compare with the Pentateuch. These gray-hairs show them to be the offspring of the Ancient of days; for truth is always the first-born. And if we consider, how low, how mean, and imperfect all human inventions were in those times; and what foolish, irrational, and absurd conceptions, both the Egyptians and Grecians, nations most celebrated for wisdom, had of things divine, and the duty and happiness of man; we cannot but conclude, that so clear an account of the world’s beginning, depravation, destruction by the flood, and re-peopling; such a most excellent law and doctrine, in reference both to God and man, &c., could not be of human extract, but must needs be in truth, which it pretends itself to be, a divine revelation. Besides, who can believe the first religion should be the worst, or the most timely notions of God the falsest? Were this so, and the Bible not a divine book, but composed by impostors, then it follows, that the most primitive account we have of religion is counterfeit; that the devil set up his chapel, before God built his church; that in the earliest notices we have of God, of the world’s original, man’s fall, and the way of his recovery, the world is deceived and abused; and that God suffered the devil, in the first place, (and without any thing publicly extant from him, either before or since, to contradict it,) in his name, and under pretence of his authority, to delude and mislead mankind, with a false account of all those things which they are most concerned to know, and upon the right knowledge of which then* present and future happiness depends: all which, as it is unworthy of God, so it is no less repugnant to the dictates of reason. But on the contrary, it is most rational to believe, that God’s revelations were as early as man’s necessities; and that the Bible being the most ancient, as well as the wisest book in the world, is also the truest, and proceeded from the God of Truth.

III. This royal descent, or divinity of the Scriptures, further appears by that majesty and authoritativeness of the Spirit of God speaking in them, and that extraordinary and inimitable style wherein they are written. As it is said of our blessed Lord, Matthew 7:29, "That he taught as one

having authority, and not as the scribes:" so the Scriptures teach with an awful authority. The style of the sacred Scripture is singular, and has peculiar properties, not elsewhere to be found; its simplicity is joined with majesty, commanding the veneration of all serious men. Augustine says,* That the holy Scriptures seemed rude and unpolished to him, in comparison of Cicero's adorned style, because he did not then understand its interiora, or inward beauty: but when he was converted to Christianity, declared,**That when he understood them, no writing appeared more wise and eloquent. Greg. Nazianzen,*** a man of prodigious wit, learning, and eloquence, when he came to study the sacred Scriptures, vilifies all ornaments of literature amongst the Greek philosophers, as infinitely below those divine oracles. Illyricus says, That although we find not in the holy Scripture that idle or delicate itch of words, that external sweetness or allurement, that numerosity of sounds, or those pleasing trifles, which vain-glorious orators of Greece and Kome beautified their so much famed harangues with; yet we find there a grave and masculine eloquence, exceeding all others. And shall we indeed think, that the great God would use inductions, as Plato; syllogisms, as Aristotle; elenchs, as the Carmeades; epiphonemas, as Cicero; subtleties, as Seneca; or words farfetched, joined together with an artificial syntax, with, respect to weight, number, and sound? If a royal edict were published in that kind of speech, consisting of school-follies, every wise man would laugh at it. The more plain therefore the word and law of the great God is, it is, we say, the more becoming the Author thereof, and an evidence of his divine stamp and authority. Yet in that humility of style in Scripture, there is far more height and loftiness, and more profoundness in its simplicity, more beauty in its nakedness, and more vigour and acuteness in its seeming rudeness, than in those other things men so much praise and admire, &c. Easiness and plainness doth become the best truth. A pearl needs no painting: it becomes not the majesty of a prince to play the orator. In the holy Scripture is * Lib. 3. Confess. Cap. 5.

** Lib. 4, de Doctrin. Christ. Cap. 6.

***Badaeus, Lib. 5. de asse, et partibus ejus, p. 754. a peculiar and admirable eloquence. "What are all the elaborate blandishments of human writers, to that grave, lively, and venerable majesty of the prophet Isaiah's style, as the exordium of his prophecy shows, also in chap, xxv,, xxvi., &c. That which critics admire in Homer, Pindar, &c., singly, are universally found here, though not that elegancy that tickles the ear and fancy, and relishes with the flesh, but the noble and immortal part, viz., an illuminated soul. Commandments are here given forth, and subjection peremptorily required, with great severity, and with no stronger arguments than the will of the Lawmaker. Promises above likelihood are made; to assure of performance, no reason is alleged, but "I the Lord have spoken," Isaiah 51:22; Isaiah 52:4. And to encourage against difficulties, &c., divine assistance is promised, both as necessary and sufficient, in the manner of its threats, Genesis 17:1; Exodus 12:1-51, Joshua 1:9. Also the divinity of the style may be observed, that without respect of persons, all degrees of men are concerned, high and low, rich and poor, noble and ignoble, kings and peasants, commanding what is distasteful to their natures, and forbidding what they approve: promising not terrene honour, but life everlasting; threatening not with rack and gibbet, but eternal pain, and torment in hellfire. Of all writings in the world, the sacred Scriptures assume most unto themselves; they tell us, that they are the "Words of eternal life," John 6:68; that they are by the inspiration of the. Holy Ghost, the testimony of Jesus Christ, the faithful Witness; that they shall judge the world; that they are able to make wise unto salvation, 2 Timothy

3:16; Revelation 3:14; that they are the immortal seed, of which the sons and daughters of God must be begotten, 1 Peter 1:23. Their terror is, "Thus saith the Lord;" and no conclusion, but, "The Lord hath spoken; Hear the word of the Lord; He that hath ears to hear, let him hear," &c., Exodus 20:1-2. The nature, quality, or composure of the style or phrase, we say, is emphatically and signally different from that of all human writings whatsoever. Here are no apologies, begging pardon of the reader, or insinuating into his good opinion by devices of rhetoric, but a stately plainness, and mysterious simplicity. "We also speak," saith the apostle, 1 Corinthians 2:13, "not in the words which man's wisdom teacheth, but which the Holy Ghost, comparing, (or rather suiting or fitting, sugkrinontev} spirituals with spirituals, (for so only the original runs -pneumatika pneumatikoiv) that is, matter or things, which for their nature and substance are spiritual, with words or phrases which are spiritual also, and so suitable to them. Hence, says Augustine, "The Scripture so speaketh, that with the height of it, it laughs proud and lofty-spirited men to scorn; with the depth of it, it terrifies those who with attention look into it; with the truth of it, it feeds men of the greatest knowledge and understanding; and with the sweetness of it, it nourisheth babes and sucklings."

IV. That excellent spirit of holiness, which every where breathes in and from the Scriptures, is another fair lineament of the hand of God in the framing them. To this holiness they most powerfully persuade men, by express commands. "Ye shall be holy, for I am holy," Leviticus 11:44. "As he who hath called you is holy; so be ye holy in all manner of conversation," 1 Peter 1:15. And by threatenings, "Without holiness no man shall see God," Hebrews 12:1; Hebrews 12:4. And by a multitude of examples of holy men, as Abraham, David, and all the prophets and apostles, and especially of that immaculate Lamb of God, the blessed JESUS. As on the other side, it sets before us the dreadful vengeance that attends all profaneness, unrighteousness, uncleanness, pride, and worldly lusts; requires not only an abstinence from the gross outward acts of sin, but searches the heart, and condemns the very thoughts and inclinations: "He that hateth his brother is a murderer." "He that lusteth after a woman, hath committed adultery." The doctrine taught everywhere in this book, is directly opposite to the whole corporation of debauched and wicked men; destructive to all impiety, and corrupt doctrines and practices whatsoever, and perfectly ruinous and destructive to the interests of the devil in the world; a doctrine that has visibly the highest tendency to those two great ends of all religion, the honour of God, and man's present and future happiness. What pitiful, crooked, and imperfect lines have the wisest and best of mere men, as Socrates, Plato, Aristotle, Tully, Seneca, Plutarch, or any others, drawn in their fairest documents, both moral and divine, compared with this complete and transcendent rule of holy living! What undefiled religion, what pure and spiritual worship is here! How suitable to the holy nature of God! What superlative piety and virtue, without any spot of vice! What punctual and perpetual truth and honesty is here required! yet without the least taint of base means, or unworthy sordid ends! No vain-glory! no esteem of men! no corrupt advantages! But on the contrary, what charity is here required! What repeated commands not to offend weak ones! What mutual forgiveness! What provocations to love! With what patience and meekness, justice and modesty, are we taught to behave ourselves! In a word, it is such a doctrine as makes a man perfect, thoroughly furnished to every good work; which brings men to the best way of living, the noblest way of suffering, and the most comfortable way of dying. Now must not such pure streams needs flow from the Fountain of all perfection? Does such a serious and effectual advancement of holiness in the world, look like an intrigue of polluted man, or any unclean spirit? How can we

better judge of a law, that declares it proceeds from God, and is of divine obligation, than by its nature, tendency, and influence on human life? Whether it be suitable to those pretensions, and such an adorable and unspotted original? And when we find so holy and excellent a design, as appears throughout this whole book, for the honour of God, and completing the happiness of men, by methods so agreeable, and yet above the reach of human invention; what can we judge, unless we will be obstinately perverse, but that such a book's testimony of itself is true, and that it is indeed of God, and not of men?

V. The sweet and admirable agreement, consent, dependence, and harmony, that we find ha all and every part of Scripture, though there are so many books thereof, written by so many different persons, of various conditions, many ages removed, in several places, and in different languages, yet all agreeing with each other, and every part with the whole, which could not be foreseen or contrived by any human wisdom or cunning, in the writing of any one part; for all the histories, prophecies, promises, types, and doctrines, in an orderly connection, tend to promote the same thing; and every age proves a fresh interpreter, and reveals to us more and more of this admirable concord, which could not be the effect of human artifice, nor of any other cause, but an infinite comprehension and foresight, and that the several writers of this book were in all times guided in what they wrote by the supreme wisdom of that one God, who is always constant to himself, "And the same yesterday, to-day, and forever."

VI. This further appears from the credit and sincerity of those that were the penmen. If the Scriptures were not what they pretend to be, viz., the Word of God, and dictated! to the writers thereof by his Holy Spirit, it would be the greatest affront to the Divine Majesty, and the grossest cheat towards mankind, that ever was put upon the world. But * if we consider the penmen thereof, we shall find them all of undoubted credit, generally esteemed holy and good men in the ages they lived in, so no way to be suspected of imposture. Some of them were kings, and of the deepest learning, not likely to be guilty of such a mean-spirited baseness, as lying and forgery. Many of the prophets, and most of the apostles were men illiterate, of parts and education so mean, that of themselves they seem no way capable to write so profoundly, or lay so deep a contrivance for deluding the world. And as it is incredible, that so many men, of such distant times, qualities, and abilities, should all agree in the same imposture, and so harmonize in promoting it; so neither could any interest or ambition prompt them thereunto; for as the main tendency of this book is, to mortify men's ambitions and lusts; so most of them exposed themselves, by publishing these writings, to great hazards and persecutions. Nor have several of them been shy to record the great failings and imperfections of themselves, or their brethren. Thus Moses, Exodus 3:1-22, and Exodus 4:1-31, relates his own infidelity, and averseness to submit to the extraordinary call of God. In another place, Numbers 11:21, he records the shame of his distrustfulness, or at least the carnality of his conceit or apprehension of the power of God. Again, Numbers 20:12, he inserts God's heavy sentence, and the ground hereof, against him. The same Moses did not set up any of his own posterity to succeed him in the guidance of Israel, but left Joshua to succeed him, &c., and placed the kingly superiority over that people in another tribe from his own, viz., the tribe of Judah. Indeed, throughout the whole book there is a visible antipathy to all self-seeking flattery or compliance: God alone is exalted, and all men's persons, actions, and reputations are laid in the dust, in respect of his honour, and the truths therein delivered. Besides, these very writers appear themselves to be under a subjection to the doctrine they taught, and no way masters of it, as their

own. All which plainly shows, that they were inspired from above, and wrote not their own words, or for their own honour, but as inspired, and for the honour of God.

VII. Another demonstration or proof, that the Scriptures are from God, is the exact and punctual fulfilling of the prophecies therein contained. To foretell events, is the prerogative of God, Isaiah 41:22. "Let them bring forth, (saith God, the Lord expostulating with his people about the vanity of idols) and show us, what shall happen, show us the things that are to come hereafter, that we may know that ye are god's."Now the body of the scriptures is enlivened with the Spirit of prophecy, almost, throughout. That of Jacob, recorded by Moses, Genesis 49:10, "That the sceptre should not depart from Judah, nor a law-giver from between his feet until Shiloh come; and to him shall the gathering of the people be;" was not completely fulfilled till well near two thousand years after, though made good during a great part of that time, viz., from the entrance of the tribe of Judah upon the government, in king David, until the going of it out again in the person of Hircanus, whom Herod slew, as Josephus testifies. But when the time appointed was expired, the prophecy itself was completely fulfilled: for when Herod, a stranger, and of another nation, had cut off the house and line of Judah from the government of Jewry, then and at that time Shiloh, the long expected Messiah, our Lord Christ, punctually came into the world; for that by Shiloh is meant the Messiah, the Jewish Rabbis do not deny. Now at the time of Jacob's uttering these words, there was little probability, that any of his posterity should have a sceptre, or any kingly power, being poor, few, and in a strange land; or, if they should thrive so as to become a kingdom, or nation, why should Judah have the government, seeing there were three elder brothers, Reuben, Simeon, and Levi? Nor was there likelihood of this prophecy's being accomplished, when Moses set it down in writing; for then he himself, who was of the tribe of Levi, was in the actual possession of the government, and put into it by God himself, who appointed for his successor, Joshua, not of the tribe of Judah, but of Ephraim. Whence we have a notable evidence of the truth and sincerity of this prediction; for had not Jacob really uttered it, we cannot imagine Moses would have put such a prophecy in writing, to the disparagement of his own tribe. How accurately are the four great monarchies of the world described by Daniel? Daniel 7:3, so lively, as if he had lived under them, and had that experience of them all respectively, which the world hath since had of them. How wonderful is that prophecy of Isaiah, at the end of his 44th, (Isaiah 44:1-28) and the beginning of the 45th chapter (Isaiah 45:1-25), touching Cyrus, delivered at least an hundred years, some say, two hundred, before he was born, wherein yet he is not only expressly named, "Thus saith the Lord to his anointed Cyrus;"but it is foretold, he should conquer Babylon, and rebuild the temple of Jerusalem: which came to pass accordingly. Nor can this prophecy be suspected of forgery, or to be suppositions in any kind, since it was pronounced openly, as other prophecies were, in the hearing of all the people, and so divulged into many hands, before the captivity, and then also carried into Babylon, where no doubt it was pursued by many, long before the accomplishment of it. And that there was such a man as Cyrus many years afterwards, that so conquered Babylon, and restored the Jews from their captivity, and furthered the building of the temple, all heathen authors, that write of those] times, do affirm. And indeed one great inducement of his kindness to the Jews, was, because he understood how his successes had been thus prophesied of, so long before, by one of that nation. So that it appears the said prophecy was then publicly known, and its truth and authenticity no way doubted of. How manifestly are the many prophecies of the Old Testament, concerning our Saviour, fulfilled. And how dreadfully his prophecy of the destruction of Jerusalem, was made good about forty years after his crucifixion, we find in the history of Josephus, exactly

corresponding to what is foretold in Matthew 24:1-51. And how many other prophecies of the New Testament, and especially of the Revelations, do we daily find verified in and by the apostasy, and wicked usurpations of the church of Rome. Since therefore to foretell so plainly, particulars and events so remote, and depending on the mere motions and acts of the wills of particular persons, yet unborn, is an evident mark of omnisciency; we cannot but conclude that the Scriptures, which are filled with so many evident and certain predictions, must certainly proceed from the finger of God.

VIII. Those writings, and that doctrine, which were confirmed by many and real miracles, must needs be of God: but the books and doctrines of canonical Scriptures were so confirmed. Many and great wonders, such as Satan himself cannot imitate, such as exceed the power of any, yea, of all the creatures in the world; such as the most malicious enemies could not deny to be divine, hath the Lord openly wrought by the hands of Moses and the prophets, Christ and his apostles, for the confirmation of this truth, Numbers 11:9; Exodus 19:16; 1 Kings 17:24; Mark 16:20; Acts 5:12. These miracles are recorded and attested by persons of unquestionable credit, that were eye and ear witnesses. The things done, as raising the dead to life, curing the blind, &c., were matters of fact, easy to be discerned. They were not done once or twice, but very often; not in the night, or in a corner, but in the open light, in the midst of the people, in the presence of great multitudes, who were generally enemies to those that wrought these miracles: so that if the relations of them were false, they would presently have disproved them; or if there had been any deceit, they would soon have detected it.

"When God puts forth his miracle-working power, in the confirmation of any word or doctrine, he avows it to be of and from himself, to be absolutely and infallibly true; setting the fullest and openest seal unto it, which men, who cannot discern his essence or being, are capable of receiving or discerning. And therefore when any doctrine, which in itself is such as becometh the holiness and righteousness of God, is confirmed by the emanation of his divine power in working of miracles, there can no greater assurance, even by God himself, be given to confirm the truth of it.

"And as we have the testimony of the evangelists, to confirm the many miracles that Jesus did: we also plead the notoriety of those miracles wrought by him, and the traditions delivering them down to us: they were openly wrought, and were all or most of them performed before the eyes of multitudes, who envied, hated, and persecuted him, and that in the most knowing days of the world, when reason and learning had improved the light of the minds of men to the utmost of their capacity; in and upon multitudes for sundry years together, being all of them, sifted by his adversaries, to try if they could discover anything of deceit in them."

Besides, the very enemies have not had the impudence to deny such notorious matters of fact, as our Saviour’s miracles; only they ascribe them to other causes. *Even to this day, the Jews acknowledge much of the works of Christ, but slanderously and blasphemously father them on the power of the devil, or upon the force of the name of God sowed up in his thigh; and such like ridiculous stories they have. Even the Turks confess much of the miracles of our Lord, and believe him to be a great prophet, though they are professed enemies to the Christian name. Nor could all the adversaries of these miracles and relations, with all their arguments or violence, hinder thousands from believing them, and even exposing their lives on that belief, in the very time and

country where they were done. So that we must say, either they were miracles, or not: if they were, why do you not believe? If they were not, behold the greatest miracle of all, that so many thousands (even of the beholders) should be so blind, as to believe things that never were, especially in those very times, when it was the easiest matter in the world to have disproved such falsehoods. Indeed the miracles of Jesus, and those of his disciples and servants, in the primitive times, were in fact so many, so eminent, so visible, and lasted so long, (for they continued in the church two or three hundred years) and the account of them has descended down to us by such a constant, uninterrupted, written and unwritten, tradition, that scarce any man has assumed impudence enough to gainsay them. Irenaeus (who lived about the year of our Lord 200) affirmeth, that in his time the working of miracles, the raising of the dead, the casting out of devils, healing the sick by mere laying on of hands, and prophesying, were still in force; and that some that were so raised from the dead, remained alive amongst them long after. And Cyprian and Tertullian mention the ordinary casting out of devils, and challenge the heathen to come and see it. Remarkable are those words of the latter,** "Let any one be brought before your tribunals, who is apparently possessed with a devil, that spirit being commanded by any Christian shall confess of truth himself to be a devil, as at other times he boasts himself a god." And in his book to Scapula, the procurator of Afric, cap. 4. he repeats several miraculous cures done by Christians: Quanti honesti viri, &c. How many persons of good quality and esteem, says he, for we speak not of the vulgar sort, have been remedied either from devils or diseases? Severus himself, the father of Antoninus, was recovered by Christians, &c., so that here we have the best doctrine under the highest attestation, God himself setting thereunto his supernatural seals, to convince us of the truth thereof. And this was the great argument, whereby Christ all along convinced the world: for upon his beginning of miracles, at Cana in Galilee, "He manifested his glory, and his disciples believed in him," John 1:48. The Jews therefore enquired for signs, as that which must confirm any new revelation to be of God, John 2:18. And though Christ blames them for their unreasonable unsatisfied expectations herein, and would not humour them in each particular; yet he continued to give them miracles as great as they desired. They that saw the miracles of the loaves, said, "This is of a truth the prophet that should come into *Josephus, in his antiquity of the Jews makes mention of the mighty miracles that Jesus did. See p. 400.

** Turtullian Apol. Cap. 31. the world," John 6:14. "Many believed, when they saw the miracles which he did," John 10:41; Acts 4:16; Hebrews 2:4, "If I had not done the works that no man else could do, ye had not had -sin,"in not believing, John 15:24. And the way of bringing men to believe in these days is expressed, Hebrews 2:3-4, "How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those that heard him, [there is the evidence of sense to the first receivers, and their tradition to the next] God also bearing them witness, both with signs and wonders, and divers miracles?" Let us conclude this argument with that smart interrogation of that blind man, John 19:16. "Can a man that is a sinner do such miracles?" Natural reason showing us, that God being the true and merciful Governor of the world, the course of nature cannot be -altered, but by his special appointment; and that he will never set the seal of his omnipotency to a lie, nor suffer the last and greatest inducement to belief, to be used to draw men to embrace falsehood and forgeries.

IX. To these astonishing miracles we may fitly add, the preservation of these holy /writings for so many ages, being itself little less than miraculous, and such as is a great argument, that they

belong to God, as the Author and Parent of them: it being reasonable to derive that from God, as a book of his own dictates, about which he has exercised a peculiar care. Were not the Bible what it pretends to be, there had been nothing more suitable to the nature of God, and more becoming divine Providence, than long since to have blotted it out of the world: for why should He suffer a book to continue from the beginning of times, falsely pretending his name and authority? How do learned men accuse time of injuries, for swallowing up the works of many excellent authors; and bewail the loss of divers of Livy's decades, and other choice books, which are now no where to be found! Nay, though the Romans were so careful for the preservation of the books of the Sybils, that they locked them up in places of greatest safety, and appointed special officers to look after them; yet many ages since they are gone and perished, and only some few fragments do now remain. Whereas, on the contrary, the Bible, notwithstanding part of it was the first book in the world, (as we proved in the second argument) and though the craft of Satan, and the rage. of mankind, have from time to time combined utterly to suppress it; yet it has borne up its head, and remains not only extant, but whole and entire, without the least mutilation or corruption. Antiochus Ephiphanes, when he set up the abomination of desolation in the Jewish temple, in the days of Maccabees, with utmost diligence made search after their law, and wheresoever he found it, immediately burnt or destroyed it, and threatened death, with exquisite tortures, to any that should conceal or retain it. In like manner, since Christ, the tyrant Dioclesian, about the year 300, with a full purpose to root out Christianity for ever out of the world, publishes an edict, that the Scriptures should everywhere be burnt and destroyed; and whosoever should presume to keep them, should be most severely tormented: yet God permitted them not to quench the light of these divine laws. But the Old Testament, above two hundred years before the incarnation of Christ, was translated into Greek, the most flourishing and spreading language at that time in the world: and about thirty years before Christ, it was paraphrased into (Jhaldee; and at this day, both Old and New Testaments are extant, not only in their original languages, but in most other tongues and languages that are spoken upon the face of the earth, which no other book can pretend to. So that all endeavours that have from the very first been bent against it, have been vanquished; and remarkable judgments and vengeance showed on all such as have been the most violent oppressors of it. And further, whereas even those to whom it was outwardly committed, as the Jews first, and the antiChristian church of apostatized Rome afterwards, not only fell into opinions and practices absolutely inconsistent with it, but also built all their present and future interests on those opinions and practices; yet none of them could ever obliterate one line in it, not even of those places which make most against their obstinate errors and defections: but for their own plea, they both are forced to pretend additional traditions, for the Mishna, Talmud, and Cubala of the Jews, and the oral traditions of the Papists, all proceed from one and the same ground, viz., a -wicked pretence, that the Scriptures, though divine truths, and the Word of God, yet do not contain all God's will; but that there are these other unwritten verities handed down, one says from Moses, and the other says from St. Peter, &c., by word of mouth.

Since therefore the Bihle has thus wonderfully surmounted all difficulties and oppositions, for so many generations, and in so many dangers, and against so many endeavours to root it out of the world, we may, (according to that maxim in philosophy, Eadem est causa procreans et conservans; the procreating and conserving cause of things, is one and the same) conclude, that the same God is the Author of it, who hath thus by his special providence preserved it, and faithfully promised, and cannot lie, that heaven and earth shall pass away, hut one iota or tittle of

his word shall not pass away.

X. The Scriptures did not only survive, but have triumphed over, all the oppositions of the devil and the world. That success wherewith the Gospel was attended even in its infancy, the mighty and marvellous prevailings of it wherever it came, notwithstanding the; many and great disadvantages it was to encounter, are a strong and irresistible argument that it was from heaven. That a doctrine directly opposite to the whole corrupt interest of human nature, and to the wisdom and will of man, 1 Corinthians 1:21; Romans 8:7, carried on and published by but a few, and those, to outward appearance, weak, ignorant, and simple persons, illiterate fishermen, tent-makers, &c., without any force of arms, or temporal support, but on the contrary against both wind and tide, the cruelties of raging powers, and affronts of vaunting wisdom; a doctrine against which the whole world, Jews and Gentiles, perfectly concurred, those hating it as a stumbling block, and these counting it foolishness; that such an improbable and unpleasing, such a friendless, unwelcome, slighted, opposed doctrine, by such instruments, and under such circumstances, should make its way in the world, and subject so many nations to the obedience of the cross, and make those who today persecuted it, to-morrow ready to lay down their lives in defence and justification of it: evidently shows it to be owned by omnipotency, and not to be of human extract.

XI. But besides these outward and more visible trophies of the sacred Scriptures how marvellous is their empire, efficacy, and power within, upon the hearts and consciences of men! It is this that converts the soul, enlightens the eye, Psalms 19:7; discovers sin, Romans 7:7; convinces gainsayers, 2 Timothy 3:16; killeth and terrifieth, 2 Corinthians 3:6; rejoiceth the heart,. Psalms 19:8; Psalms 119:103; quickeneth, Psalms 119:50; comforteth, Romans 15:4; manifesteth the thoughts, overthrows false religions, casteth down strongholds, and subverts the whole kingdom of Satan, 2 Corinthians 10:4. What consolations at some times! What terrors at others, do proceed from the sacred book! How are the poor souls of men by it mightily refreshed! Their weak hearts wonderfully strengthened! Their dead spirits raised, and made to live again! Those that sat in darkness, and the shadow of death, are enlightened! Many that were in chains and fetters, of fears and terrors of soul, are delivered and set at liberty! Is it reasonable to conceive that a tree that bears such wonderful fruit, was planted by any other hand than that of God? Who can speak words that shall restrain and repel all powers of darkness, when falling in to make havoc and desolation in the souls of men? That shall be able to give laws to the terrors of death, nay, eternal death, when they have taken hold, of the consciences of sinners? Are not all these wonders performed by the holy Scriptures? And do they not often, on the other side, breathe thunder and lightnings? throw down the mighty from their seats, and destroy the thrones of the proud and confident? Do they not turn the security of many into trembling and horror, and make their consciences to burn as if the fire of hell had already taken hold of them? These things are evident from the experience of thousands that have felt and’undergone such powerful effects of the word: nay, I verily believe, there are few that have read the Scriptures with attention and seriousness, but can more or less witness the same: and whence should such mighty operations proceed, but because the Almighty Author has endued them with such virtue through the Spirit, whereby they become the power of God unto salvation.

XII. Add to all these arguments, the testimony of the Church, and her holy martyrs, who have sealed this truth with their blood. By the Church we do not mean the Pope, whom the Papists call the Church virtual, nor his cardinals, bishops, &c., met in general council, whom they call the

Church representative: but the whole company of believers in all ages who have professed the true faith. The penman of the Scriptures, good, pious, honest, holy men, delivered it out as the Word of the Lord, and ever since there have been thousands, and hundreds of thousands, that have believed and testified the same down from age to age in a continual uninterrupted succession; the Church of the Jews, to whom were committed the oracles of God, Romans 8:3, professed the doctrine and received the books of the Old Testament, and testified of them that they were divine, and in great misery they have constantly confessed the same; when as by the only denying thereof, they might have been partakers both of liberty and rule. And remarkable it is, both, that notwithstanding the high priests and others of that nation persecuted the prophets while they lived, yet received their writings as prophetical and divine; as also, that since the spirit of blindness and obstinancy is come upon Israel, and notwithstanding their great hatred to the Christian religion, the holy Scripture of the Old Testament is kept pure and uncorrupt amongst them, even in those places which do evidently confirm the truth of the Christian religion, as Isaiah 53:3. And as for the Christian Church, it hath with great constancy and sweet consent, received and acknowledged the books of the Old and New Testament for the universal church, which from the beginning thereof until these times professed the Christian religion to be divine, did and doth also profess that these books are of God: and the several primitive churches which first received the books of the Old Testament, and the gospels, the epistles written from the Apostles to them, their pastors, or some they knew, did receive them as the oracles of God, and delivered them afterwards under the same title to their successors and other churches: and all the pastors and doctors, who being furnished with skill both in the languages and matters, have tried and searched into them, and all pious Christians, who by experience have felt their divine operation, on their own. souls, have asserted the same. So that whoever rejects the Bible, obliges himself to believe no other books in the world whatsoever; for since none of them have any such great and universal attestations, if he shall credit them, and not this, it will show apparent disingenuity and peevish obstinancy. And secondly, he that does credit the Author of this book, with the same credit wherewith he credits other authors, whom he supposes men of common honesty that would not knowingly write an untruth, cannot then refuse to receive this as a book divine and infallible, upon as good terms of credibility, as he believes any the best human author in its kind to be true; because they themselves tell us that it is so, (which were it otherwise, without most apparent falsehood they would not do;) they affirming that God himself inspired them to write it, and that it was no product of their own, but every part of it the genuine dictate of the Holy Ghost. And this argument is abundantly reinforced and strengthened from the consideration of that glorious company of martyrs, those innumerable multitudes, who in the flames and rage of persecution, have with the loss of their lives maintained the Scriptures to be the sacred "Word of God, and had the same in such veneration, that in the primitive ages the traditors, (deliverers up of their Bibles to the Heathen to be destroyed,) were always esteemed as bad as professed apostates. Since therefore they did so constantly, and with such hazards affirm this truth, what shadow of reason is there to suspect such a cloud of witnesses of folly, weakness, credulity, wickedness, or conspiracy among themselves, which such a diffused multitude was absolutely incapable of? Nor can we suppose that popular esteem on earth, and vain glory, could be the ground upon which they suffered, since they gave up their lives for a religion, which both utterly condemned such vanity, and was every where in the world at that time odious and detestable, and whose profession brought nothing but outward shame and contempt.

XIII. But the doctrines and matters of fact in the Scriptures, which if true, its divine original will be undeniable, and not only avouched by its own votaries, but many most considerable parts of it acknowledged by its enemies: as appears by this brief induction of particulars. The creation of the world is intimated by Ovid in his Metamorphosis, lib. 1. The extraordinary long lives of the patriarchs in the first ages of the Avorld, by Manetho the Egyptian, Berosus the Chaldean, and others; who add, that they were ordered to live so long that they might study sciences, and invent arts, especially that they might observe the celestial motions, and enrich the world with the knowledge of astronomy; wherein, say they, they would have done little good, if they had lived less than six hundred years, because the great year, as they call it, is so long in going about and coming to a period. The flood is mentioned by the same Berosus, whose words are recited by Josephus. lib. 1. antiq. cap. 4. Of Noah, under the notion of bifronted Janus, because he lived in both worlds, we read in Berosus and Herodotus: and of the ark sailing over America, and the letting forth of birds that found no dry ground, in Polyhistor, and others. Of the destruction of Sodom; or the asphaltic Lake, we have some account in Pliny, lib. 5. cap. 16, and Justin, lib. 36. That there was such a man as Moses, such a people as the Israelites; that this Moses was their Captain, and led them out of Egypt, wrote their story, and gave them laws, s testified by the most ancient records of the Egyptians, Phoenicians, Chaldeans, and Grecians. And Manetho speaks very particularly both of -their coming into Egypt, and departure thence. Of circumcision, Herodotus, Strabo, Diodorus, Siculus, and Tacitus, lib. 2. Of the coming of the Israelites into Canaan, Procopius, lib. 4. Of Solomon, we read in Dionysius Cassius; of the slaughter of Sennacherib, in Herodotus, lib. 2. The great Koman Historian Tacitus, in his annals, speaking of the Christians being persecuted by Nero, on pretence of burning of Kome, which he set on fire himself, says expressly,* the Author of that name or sect was CHRIST, who, when Tiberius was emperor, was put to death by Pontius Pilate, the then procurator of Judea. The star that appeared at our Saviour’s birth, is taken notice of by Pliny, lib. 2. cap. 5. But more particularly by Calcidius, an Heathen philosopher, in his comment on Plato’s Timseus: whose words, as I find them cited by Cardinal Baronius, that learned Annalist, are these:-**There is another more venerable and holy history, which tells us of the rise of a certain unwonted star, riot threatening diseases and death, but the descent of the venerable god, to converse with men, and mortal affairs: which star, when certain wise men of Chaldea saw in their journey by night, being sufficiently acquainted with astronomy, and consideration of celestial things, they are reported to have sought out this new birth of God, and the majesty of this child being found, to have worshipped him, and offered gifts suitable to so great a God. Herod’s slaughtering of the children is notorious, by that joke passed upon him on that occasion by the emperor Augustus, recorded by Macrobius,*** when he heard, that amongst those children under two years old, whom Herod the king of the Jews had commanded to be slain in Syria, his, the said Herod’s own son was slain also, he said, "It is better to be Herod’s hog than his son;" alluding to the Jew’s abhorrence of swine’s flesh, which it seems Herod, though not of that nation, yet, pretending himself a kind of proselyte, did likewise observe. Touching the preternatural defect of the sun at our Lord’s crucifixion, it was with amazement seen and recorded by Dionysius the Areopagite. And Tertullian, in his apology, cap. 21, appeals to the Boman records for the certainty of it. And Origen affirms, that one Phlegon,secretary to the emperor Adrian, did write thereof in his chronicles. "What an illustrious testimony is that extorted by truth from the mouth of an enemy, I mean Josephus, a Jew in religion, as well as by nation, though he wrote in Greek, born not above five or six years after Christ’s passion! In his 1 8th book,

and 4th chapter, speaking of the reign of Tiberius,

*Author nominis ejus Christus; qui, Tiberio imperante, per procuratorem Poutium Pilatum supplicio affectus erat. Tacit. Aimal. 1. 15.

**f Est quoque alia venerabilior and sanctior historia, qua; perhibet de ortu stellse cujusdam insolitee, non morbos mortesq; denuuciante, sed descensum Dei venerabilis ad humanse conversation's, rerurnq; rnorcalium. gratiarn; Quam Stellam cum nocturne itinere suspexissent Caldoeorutn profecto sapientes riri, and consideratione reruin coslestium satis exereitati, quassisse dicuniur recentein Dei ortum, repertaq; iUa majestate puerili, venerati esse, and vota Deo tan to conveuientia nuncupasse. Bar. Tom. 1:p. 52.

Cum audisset inter eos, quos in Syria Herodes Rex Judseorum inter Binatum jussit iuterfiei, filinm quoq; ejus occisum, ait, melius est Herodis porcum esse quani filimn. Macrob. Saturnal. lib. 4. he hath these words: "In those days there was one Jesus, a wise man, if it be lawful to call him a man, for he was a worker of great miracles, and a teacher of such as readily receive the truth, and had many followers, as well Jews as Gentiles." This is that CHRIST, who, though he was accused by the chief of our nation, and by Pilate condemned to be crucified; yet did not they who had first loved him, forsake him; for he appeared unto them the third day alive again: the holy prophets foretelling these, and many other wonderful things of him. And even to this day the Christian sect, so named from him, continues. Nor is it less clear of Lentulus, in his epistle to the emperor Tiberious, recited by Eutropius, in his annals of the Boman Senators, and now commonly extant in the Biblioltheca Patrum. * He thus begins, "There hath appeared in our days, and yet is living, a man of great virtue, or power, named Jesus Christ, who is called of the nations, the prophet of truth, whom his disciples call the Son of God, a Baiser of the dead, and an healer of all manner of diseases." To all which we might add the prophecies of the sybils, amongst the Heathens, who most plainly foretold the coming of Christ, the Son of God, into the world, and expressed his very name and quality in certain acrostic verses, recited by the great Augustine, in the 23rd chapter of the ninth book of the City of God.

****li Apparuit temporibus nostris, and adhuc est, homo magua; virtutis, nomiriatus Jesus Clmstus, qui dicitur a gentibus propheta veritatis, quein ejus discipuli vocanl filinm Dei, suscitans mortuous, and saimns omnes languores.

XIV. He that disowns the Bible to be of divine authority, must either think there is some revelation from God to the world, how he will be worshipped, and how they ought to conduct themselves; or he thinks there is none: if he thinks there is none, he Slot only gives the lie to the Christian and Jewish, but generally to all religion, that has been, or is in the world: for they all have pretended, and do allege the same as their foundation. And besides, he must confess, that God, (who has made man the noblest of creatures, and lord of the whole world), has left him in a worse condition, in the present posture we find him, than the meanest creatures, to whom he has given sufficient means to attain the highest end of their beings: but that infinite wisdom should deal thus, is absurd and unreasonable to conceive. If he grant, there is any where a revelation from God to the world, let it be produced, and judge if it be any way able to vie with the Scriptures, for all those glorious characters and marks of divine authority, power, and excellency, which we have enumerated.

XV. If the Scriptures be neither the invention of devils nor men, then it can be jfrom none but God: but they are not from devils; for neither could they work miracles, nor deliver true prophecies to confirm them; nor would it consist with God's sovereignty over them, or with his goodness, wisdom, or faithfulness of governing the world; nor would Satan speak so much for God, nor lay such a design for man's salvation, and against his own kingdom, nor be so industrious to draw the world to unbelief of it. Nor were the Scriptures the invention of men; for they must be either good men, or bad men: good men they could not be; for nothing could be more opposite to goodness, nay, even common honesty, than to assume the name of God falsely, feign miracles, and cheat people with promises of another world. And then on the other side, it is as impossible ill men could be the devisers of so holy a book: for can any rational man think, that wicked deceivers would so highly advance the glory of God? would they so villify themselves, and brand and stigmatize their own practices? Could such an admirable undeniable spirit of holiness, righteousness, and self-denial, as runs through every vein of Scripture, proceed from the invention of the wicked? would they ever have extolled their enemies, the godly, and framed such perfect spiritual laws? or laid such a design against the flesh, and all their worldly happiness, as everywhere the scope of the Scripture doth carry on? If we cannot gather grapes of thorns, and figs of thistles, then may we be assured, that no ill men had an hand in writing and promoting this good and holy book.

XVI. The divine composition of this blessed book is not a little manifested by the continual rage of the devil against it, which appears not only in stirring up his instruments utterly to suppress it, (for what book in the world ever met with such opposition? as aforesaid), but also in those temptations with which he assaults the hearts of men, when they apply themselves to the serious study of it. We can read any other history, and readily entertain and credit it; but when we once come to the Bible, strange objections, doubts, and curiosities arise, and presently we are apt to question the truth and possibility of every passage: these are the suggestions of Satan, to render that holy book ineffectual to us, the scope and purport of which he knows tends directly to the overthrow of his kingdom of darkness.

Some of the most frequent objections against the Bible, are these that follow:

Objection 1. How men, in the respective ages wherein the several parts of the Bible were written, could know that they were written by an infallible Spirit; and so distinguish them from other writings?

Deuteronomy 19:20. Secondly, if the matter came not to pass, as we have it in the next verse save one; "when a prophet speaketh in the* name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously." And a final decision, what was to be received for the Old Testament, God was pleased to make, after the Bahylonish captivity, in the days of Ezra, and that famous synagogue, several of the last prophets heing personally present, where by a divine direction, all the parts of the Old Testament were collected, and a separation made, not only between the works of true prophets and false; and such writings as came by divine inspiration, from those that were of divine extraction; and such as were to be a perpetual rule to the Church, from such as relating only to particular cases, were not so. And in this settlement the Jewish Church did acquiesce, and from that time to this have had no further disputes, but received those very books, and none others, for those called Apocrypha, which the papists would obtrude upon us, were never received as canonical by the

Jews. Then as for the books of the New Testament, they were all written either by apostles, or apostolical men, known by their being called to that office, and the gift of tongues, and power of working miracles, to be guided by the Holy Ghost. And as the writing of the Old Testament ended with the prophets, (for after Malachi, to the time of John the Baptist, which was near four hundred years, there arose not a prophet in Israel;) so the New Testament begins with the accomplishment of Malachi's prophecy, by the birth of the said John, predicted under the type of Elias, and ends with the apostles, for John, who wrote the Revelation, outlived all the rest of the apostles, for he died not till the time of Trajan, in the (J9th year of "our Lord, and almost thirty years after the destruction of Jerusalem, and he closes the canon of the New Testament with a denunciation of a curse "to any that should add thereunto," Revelation 22:18.

Objection 2. But how are we sure that we have now at this day all the books that were anciently esteemed canonical? it seems not: for there is mention made of Solomon's three thousand parables or proverbs, and songs an hundred and five, 1 Kings 4:32; of Nathan the prophet, and of Gad the seer, 2 Chronicles 29:29; the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer, 2 Chronicles 9:1-31. And in the New Testament, of the epistle to the Laodiceans, Colossians 4:16. Now where are any of these extant?

Answer: Those books mentioned in the Old Testament, were either books of a common nature, and not divinely inspired: or else they are yet extant under another name: for how do we know, but the books called Samuel might be written partly by himself, whilst he lived, and partly by Gad and Nathan, after his death? And for the other writings of Nathan, Ahijah, and Iddo, they may very probably be the same that we call the books of the kings. And for that epistle to the Laodiceans the original is, ek Laodikeiav, [from] not [to] as some transactions would have it, Laodicea: and it is probable it was some letter written from the Laodiceans to Paul, wherein there, might be something that concerned the Colossians, and therefore the apostle advised them to read it. But the Papists say, that the very fountains, the Hebrew and Greek originals themselves, are corrupted, depraved, and troubled; and if so, how shall we be at any certainty?

Answer: It is true, they do say so, but most falsely and wickedly, only to the dishonour of the Word of God, to make way for their own traditions, and the authority of their church; though by this suggestion they blaspheme the providence of God, and also lay an insufferable scandal on the Church; for if the Scriptures were committed to her charge, and she hath suffered any part of them to be either lost or corrupted, has she not grossly abused her trust? But they are not able to give one instance where any such corruption has happened. As for the Old Testament, it is well enough known how strictly careful the Jews were, and are to this day, to preserve it, insomuch that they took an account how oft every letter in the alphabet was used in every book thereof. And Philo the Jew, an ancient, learned, and approved author of that nation, affirms, "That from the giving of the law to his time, which was above two thousand years, there was not so much as one word changed or varied; yea, that there was not any Jew, but would rather die a thousand times over, than suffer their law to be changed in the least."And Arius Montanus, a person extremely skilled in the Hebrew, in his preface to the interlineary Bible, assures us, that as in these Hebrew Bibles which are without vowels, we find a certain constant agreement of all the manuscripts and prints, and a like writing in each: so in all those too that have the points added, we have not observed the least variation or difference of pointing: nor is there any man can affirm, that he ever in any place saw different exemplars of the Hebrew text. And indeed had the Jews ever corrupted any part of it,

no doubt they would have done it in those texts that plainly refer to our Saviour; and had any Christians done it, the Jews would soon have discovered the forgery. But neither of these things have happened, therefore to say the same is any way corrupted, is false. And for the New Testament, it is true, there have in ancient manuscripts some various readings been observed, but not such as to cause any dispute touching the sum or substance of the doctrine therein delivered, or considerably to alter the sense of the text.

Objection 4. But suppose the originals be pure, how shall the unlearned, who are the far greater part of mankind, be sure that the translations they have, and can only make use of, are well and honestly done, and do contain the word of God?

Answer: The Word of God is the doctrine and revelation of God's will, the sense and meaning, not barely or strictly the words, letters, and syllables. This is contained exactly and most purely in the originals, and in all translations, so far as they agree therewith. Now though some translations may exceed others in propriety, and significant rendering, the originals; yet they generally, (even the most imperfect that we know of,) express and hold forth so much of the mind, will, and counsel of God, as is sufficient, by the blessing of God upon a conscientious reading thereof, to acquaint a man with the mysteries of salvation, to work in a true faith, and bring him to live godly, righteously, and soberly in this present world, and to salvation in the next. The translators generally, as they have been men of learning, so likewise have they been honest, and for the most part godly men. and therefore would not, for their own honour's sake, and much more for conscience sake, abuse the world with any wilful false versions, to lead souls into error, in a matter of that importance: Or, if some should have been so wicked, others as learned, and of better principles, would soon have discovered the imposture. Now if we consider how many men of different persuasions, have translated the Bible, and harmoniously agree in all things of moment, is it possible to imagine they should all combine, so impertinently, as well as wickedly, to put a fallacy on mankind, which every one, that has but bestowed a very few years in the study of the languages, can presently detect?

Objection 5. How can we think the whole Bible to be of divine inspiration, when some parts of it contradict others? The divine Spirit cannot be contrary to itself; yet is there any thing more opposite than the two evangelists, in reckoning up our Saviour's genealogy? Matthew 1:16, says, "Jacob begat Joseph, the husband of Mary;" and Luke 3:23, says, "Joseph the son of Eli."

Answer: The seeming contradictions of Scripture, for they are really no more, are an argument, that in the writing of this book there was no corrupt design or confederacy to engage the opinions of men; and upon a due scrutiny, there will appear in them a deep and unthought-of concord, and an unanimous tendency towards the great end of the whole. It is our inadvertency, or shallow apprehension, makes us think the Scripture is at variance with itself. In the two texts cited, a natural father is one thing, a legal father another; for you must know, that Joseph and Mary were both of one house and family; he descended from David by Solomon, she by Nathan, but in the posterity of Zerobabel they were divided into two several families, whereof one was the royal race, and that lineage Joseph was of, which Matthew follows: the other family Luke follows, whereof Mary was, whom Joseph marries, and by that means is called the son of her father Eli. So that here is no contradiction, but on the contrary, an excellent discovery of our Saviour's line drawn down on both sides, whereby it appears, that as he was Joseph's reputed Son, so he had a title to be King of the Jews: and as he was born of Mary, so likewise on her side he descended from

David, as was promised of the Messias. But for reconciling all such seeming contradictions, see Mr. S treat's book, entitled, "The dividing of the hoof," a very useful piece, and worthy perusal.

I have but one argument more to add, from a very learned author, and then I shall close up all with the testimony of the reverend and learned Mr. John Calvin.

XVII. And now it may not be amiss to add one thing more, which I could not pass by, i.e. notwithstanding the great force and strength of external arguments and motives to evince the divine authority of the holy Scripture: yet it is absolutely necessary, to the stability and assurance of our faith, in order to eternal life, to have the internal testimony of the Holy Spirit upon our hearts, or the effectual operations thereof; for if he does no otherwise work in and upon our hearts, but by the common communication of spiritual light into our minds, enabling us to discern the evidences that are in the Scripture of its own divine original, we should be often shaken in our assent, and moved from our stability. Therefore considering the great darkness and blindness which remains upon the minds of men, all things believed having some sort of obscurity attending them, besides the manifold temptations of Satan, who strives to disturb our peace, and weaken our faith, and cause doubtings: happy are such who can experience the powerful establishment and assurance of the Holy Ghost, who gives them a spiritual sense of the power and reality of those things believed, whereby their faith is greatly confirmed. This is that which brings us unto the riches of the full assurance of understanding, Colossians 2:2; 1 Thessalonians 1:5, and on the account of this spiritual experience is our perception of spiritual things, so often expressed by acts of sense, as tasting, seeing, feeling, &c., which are the greatest evidences of the property of things natural. It is the Holy Spirit that assists, helps, and relieves us against temptations that may arise in us, so that they shall not be prevalent. And indeed without this, our first prime assent unto the divine authority of the Scriptures will not secure us; but the influence and assistance of the Spirit in the midst of dangers, so strengthens the sincere Christian, that it makes him stand as firm as a rock, who has no skill to defend the truth by force of arguments, against those subtle and sophistical artificers, who on all occasions strive to insinuate objections against it, from its obscurity, imperfection, want of order, difficulties, and seeming contradictions contained therein, &c. Moreover, there are other special and gracious actings of the Holy Ghost on the minds of believers, which belong also to this internal testimony, whereby their faith is established, viz., his anointing and sealing of them, his witnessing with them, and his being an earnest in them. Wherefore although no internal work of the Spirit can be the formal reason of our faith, or that which it is resolved into; yet it is such, as without it we can never sincerely believe as we ought, nor be established in believing, against the temptation of. the devil, and objections of evil men.

"It hath been already declared, (saith Dr. Owen,) that it is the authority and veracity of God, revealing themselves in the Scripture, and by it, that is, the formal reason of our faith, or supernatural assent unto it, as it is the word of God.

"It remains only that we enquire, in the second place, into the way and means whereby they evidence themselves unto us, and the Scriptures thereby to be of God, so as that we may undoubtedly and infallibly believe them so to be. Now because faith, as we have showed, is an assent upon testimony; and consequently, divine faith is an assent upon divine testimony; there must be some testimony or witness in this case, whereon faith doth rest: and this, we say, is the testimony of the Holy Ghost, the Author of the Scriptures. And this work and testimony of the Spirit

may be reduced into two heads, &c.

"The impressions or characters, which are subjectively left in the Scripture, and upon it, by the Holy Ghost its Author, of all the divine excellencies or properties of the divine nature, are the first means evidencing that testimony of the Spirit which our faith rests upon, or they give the first evidence of its divine original, whereon we do believe it. The way whereby we learn the eternal power and deity of God from the works of creation, is no otherwise, but by those marks, tokens, and impressions of his divine power, wisdom, and goodness that are upon them; for from the consideration of their subsistence, greatness, order, and use, reason doth necessarily conclude an infinite subsisting Being, of whose power and wisdom these things are the manifest effects: these are clearly seen and understood by the things that are made, so that we need no other arguments to prove that God made the world, but itself, &c., Psalms 104:1-35.

"Now there are greater and more evident impressions of divine excellencies left on the written word, from the infinite wisdom of the Author of it, than any that are communicated unto the works of God in the creation of the world. Hence David comparing the works and word of God, as to their instructive efficacy, doth prefer the word incomparably before them, Psalms 19:1; Psalms 19:10. And these do manifest the word to our faith to be his, more clearly than the other do the works to be his, to our reason, &c. God, as the immediate Author of the Scriptures hath' left in the very Word itself evident tokens and impressions of his wisdom, prescience, omniscience, power, goodness, holiness, truth, and other divine infinite excellencies, sufficiently evidenced unto the enlightened minds of believers, &c." This is that whereon we believe the Scriptures to be the word of God, with a faith k divine and supernatural. And this evidence is manifest unto the meanest and most unlearned, no less than unto the wisest philosophers; and the truth is, if rational arguments and external motives were the sole ground of receiving the Scripture to be the word God, it could not be but the learned men and philosophers would always have been the forwardest and most ready to admit it, and most firmly to adhere unto it; because such arguments do prevail on the minds of men, according as they are able aright to discern their force, and judge of them. But how apparent the contrary is, is evident; "You see your calling, brethren; not many wise men after the flesh," &c., 1 Corinthians 1:26.

2. The Spirit of God evidenceth the divine original and authority of the Scripture, by the power and authority which he puts forth in it and by it, over the minds and consciences of men, with its operation of divine effects thereon. This the apostle expressly affirms to be the reason and cause of faith," 1 Corinthians 14:24-25, "And thus are the secrets of his heart made manifest," &c. It was not the force of external arguments, it was not the testimony of this or that Church, nor was it the use of miracles, that wrought upon them, 1 Corinthians 14:23-24. "Wherefore the only evidence whereon they received the Word, and acknowledged it to be of God, was that divine power and efficacy in themselves. "He is convinced of all, and thus the secrets of his heart are made manifest," &c. He cannot deny but there is a divine efficacy in it, or accompanying of it. And thus the woman of Samaria was convinced of the truth of Christ's words, and believed in him, i.e., because "He told her all things that ever she did," John 4:29; 1 John 5:10. The Word of God is, as all sincere souls find, quick and powerful, &c., so that "He that believeth, hath the witness in himself," John 7:16-17. "Jesus answered them, and said, my doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

"In a word, let it be granted, that all who are really converted unto God, by the power of the "Word, have that infallible evidence and testimony of its divine original, authority, and power in their own souls and consciences, that they thereon believe it with faith divine and supernatural, in conjunction with the other evidences before mentioned, and largely demonstrated, as parts of the same divine testimony; and it is all I aim at herein." This testimony, though it is not common unto all, nor can it convince another, yet is it very forcible to those who experience the virtue and efficacy thereof, which we, having in another place more largely opened, we shall conclude this last argument, entreating all to labour after a taste of its divine, powerful, and soul-changing operations, and then they will need no further arguments to prove it is of God.

We shall therefore conclude this brief discourse on this subject, with those excellent words of a learned man upon the same occasion: "Let this remain and be received as an established truth, that those whom the Spirit hath inwardly taught, do solidly acquiesce in the Scripture; and that the same is (autopizon) self-credible, or for its own sake worthy of belief, and that it obtains that certainty which it justly deserves with us, by the testimony of the Spirit. For though its own majesty does of itself conciliate a reverence, yet then only does it seriously affect us, when by the Spirit it is sealed in and upon our hearts. With whose truth being enlightened, we no longer believe that the Scripture is from God by our own judgment, or that of other men, but most certainly above all human judgments, we are assured thereof no otherwise, than as if there we beheld the very voice of God by the ministry of men, flowing from the mouth of God to us. No longer do we then seek for arguments, and probable proofs, whereon our judgments may rely, but subject our judgment and understanding thereunto, as to a matter already out of all doubt or debate; yet not so, as wretched men are wont to addict their captive minds to superstitions, but because we find and feel the undoubted power of God there to breathe and flourish; to obey which, we are drawn and inflamed, knowingly and willingly, but more lively and efficaciously/than either human ivill or knowledge could affect us. It is therefore such a persuasion as does not require reasons, (and yet it does not want them neither) such a knowledge, to which the best reason appears and agrees, as being such as therein the mind can acquiesce more securely and constantly, than in any reasons. It is, in fine, such a sense, such a taste, as can proceed from nothing, but a revelation divine. Nor do I speak any thing but what every true believer can bear witness to from his own experience, save only that words are too short and unable to express a just explication of the thing." Calv. Instit. lib. 2.

Chapter 4

01.01.01.00. Book 1

PHILOLOGIA SACRA; OR, THE TROPES (IDIOMS) AND FIGURES IN SCRIPTURE, REDUCED UNDER THEIR PROPER HEADS AND CLASSES, WITH A BRIEF EXPLICATION OF EACH, &c.

01.01.01.01. CHAPTER I: OF A METONYMY OF THE CAUSE

CHAPTER I: OF A METONYMY OF THE CAUSE A Metonymy[1] is a trope when a cause is put for the effect, or the effect for the cause, the Subject for the Adjunct, or the Adjunct for the Subject.

[1] Metonumia, transnominatio, a change of names or transmutatio, Sive nominis pro nomine prositio ex meta, trans and onuma, Æolice pro onoma Nomen, etc.

There are four kinds of Metonymies, answering to the four kinds of causes, viz.

1. Efficient.

2. Material.

3. Formal.

4. Final. A Metonymy of the Cause is used in scripture, when, 1. The person acting is put for the thing done.

2. When the instrument by which a thing is done, is put for the thing effected.

3. When a thing or action is put for the effect produced by that action, of which in order.

1. The Person acting for the Thing acted or effected.

1. THE HOLY SPIRIT is put for his effects and operations, as 2 Corinthians 3:6, "Who hath made us able ministers of the New Testament, not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life." Where by the term letter, we are to understand the law written in tables of stone, which required perfect obedience, and which no man can perform because of corruption, therefore that law can pronounce nothing but a sentence of death: but by Spirit is meant the saving doctrine of the gospel, which derives its original from the Spirit (considered as a most merciful Comforter) who sets it home upon the soul, fitting and preparing it thereby for eternal life; suitable to John 6:63. "The words that I speak are spirit and life; that is, they are from the Spirit of God, and being received by faith confer salvation, through the grace of God, Romans 8:2. "By the law of the Spirit of life," as Illyricus says[2] is meant the doctrine of the gospel, because it is a peculiar instrument or means of its operation, which, by a divine efficacy, changes the heart, and writes his law there, which now is not only inscribed in tables or parchments, but penetrates the inward parts, quickening the soul to spiritual motions and actions. See Galatians 3:2, Galatians 3:5; Isaiah 11:4; 2 Thessalonians 2:8; Isaiah 42:1, and Isaiah 60:1-2; John 3:34 etc.

[2] Part 1. Column 1162

2. The Holy Spirit is put for regeneration, Psalms 51:10, "Renew a right spirit within me." Ezekiel 36:26, "A new spirit will I put within you." Hence the apostle says, "Be ye renewed in the spirit," etc., Ephesians 4:23, Which is expounded, Romans 12:2, "Be not conformed to this world, but be ye transformed by the renewing of your mind," etc. Hence arises an opposition of flesh and spirit,

John 3:6, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," where[3] by flesh is meant man defiled by sin, and by Spirit the grace of renovation, or (which is the same thing) the regenerate man. The Apostle (1 Thessalonians 5:19,) exhorts "not to quench the Spirit," that is the gifts of the Spirit, as Illumination, and Renovation, suitable to 2 Timothy 1:6, anazwpurein to xarisma Qeou, suscitare instar ignis, Donum Dei;) stir up, as fire or coals "are stirred up, for so the word avazwpureiv signifies, "the gift of God which is in thee." For true faith and godliness may be likened to a little flame kindled by the Spirit in the hearts of believers, which the devil and carnal corruptions endeavour to smother, but is to be cherished and stirred up as fire is by more fuel; this feeding and quickening fuel is the word of God; in this sense the soul is distinguished from the spirit in man: for spirit denotes a divine power and energy in a regenerate and sanctified soul, by which it is carried to and united with God, as Luke 1:46-47, "My soul doth magnify the Lord, and my spirit rejoiced in God my Saviour," expounded, 1 Thessalonians 5:23, "The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ:" for other places where the Spirit is put for the new man, and spiritual strength, see Psalms 51:17; Isaiah 26:9; Ezekiel 18:31; Matthew 5:3, and Matthew 26:41; Acts 17:16, and Acts 19:21, and Acts 20:22; Romans 1:9; 1 Corinthians 5:3-5, and 1 Corinthians 6:20; Galatians 3:8, etc.

[3] Primo loco vox Spiritus denotat ipsum spiritum sanctum, gratiose per verbum et baptismum operantem; posteriori loco spiritus sancti enerthma salutare intelligitur.

More especially the Spirit is put for those peculiar or extraordinary gifts of the Spirit, which for various uses, whether public or private, spiritual or external, are bestowed on man, as Numbers 11:17, "I will take off (or separate part of, for so the Hebrew is) the spirit which is upon thee, and will put it upon them," (viz., the seventy Elders, who, as verse 25 (Numbers 11:25) thereupon, "prophesied and did not cease,") upon which Vatablus says, "The Lord so abstracted from the spirit of Moses, that he took away nothing, as one candle" (which Rab. Salomon calls a most elegant similitude) lights several, yet loses nothing of "its original light." To this may the request of Elisha be referred, 2 Kings 2:9, "I pray thee let a double portion of thy spirit be upon me," where there is an evident allusion to the right of primogeniture, or first-born, Deuteronomy 21:17, where the first-born was to have a double portion, etc.; as if Elisha had said, "I am your first disciple, received into your school, therefore ask of God a greater measure of spirit for me, than any one of your disciples." "Daniel had a more excellent spirit," (Daniel 5:12, with Daniel 6:3, for so the Hebrew text runs) and more knowledge and understanding, etc., than the presidents and princes, that is, more excellent and higher gifts of the Spirit, see Luke 1:17, Luke 1:80, and Luke 2:40; Acts 19:2; John 7:39; Acts 1:5. To this may be referred, what is spoken of revelations, visions, or ecstacies, whether if real or pretended, as Ezekiel 37:1, "The hand of the Lord carried me out in the Spirit of the Lord;" that is, by a vision, or rapture of spirit, so 2 Thessalonians 2:2, "That ye be not shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us," etc., that is, by revelations, which are pretended to come from the Spirit,' so Revelation 1:10, "I was in the Spirit, that is, in an ecstacy or immediate revelation of the Spirit," as 2 Corinthians 12:2; Revelation 4:2, etc., and Revelation 17:3, and Revelation 21:10, is described. The Spirit is also put for doctrines revealed from heaven, whether alhqwj truly, or docastikwj by vain boasting so pretended, as 1 Corinthians 14:32, "The spirits of prophets are subject to the prophets," that is, the doctrine, or scripture interpretation proposed by some prophets, are subject to the judgment of the

rest; for it would favour of haughtiness, ambition, and disdain for any individual to usurp an infallibility, and reject the judgment of the brethren, as 1 Corinthians 14:29, "Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace,; 1 John 4:1. We are thus exhorted, "Believe not every spirit, but try the spirits," etc. The marks of what are given, verses the second and third, ect. Here it is evident that the Spirit is put for doctrine, whether really revealed or pretended to be so. And by seducing spirits, 1 Timothy 4:1, are meant false teachers, that pretend their doctrine to be from God's Spirit, but is indeed of the devil.

Parents or ancestors are put for their children, or posterity, as Genesis 9:27, Japhet and Shem, Jacob and Israel, for the Israelites, Exodus 5:2; Numbers 23:21, and Numbers 24:5, Numbers 24:17; Deuteronomy 33:28, etc. Abraham, Isaac, Jacob, of whom according to the flesh, Christ came, are put for Christ, Genesis 12:3. "In thee, [which the Chaldee translates "for thee," and the Targ. Jerusal. "In thy righteousness or holiness"! shall all the families of the earth be blessed." And Genesis 18:18, "All the nations of the earth shall be blessed in him," which is meant of his seed,[4] as Genesis 22:18; which seed is Christ, who took on him the seed of Abraham, Hebrews 2:16; "through whom the blessing of Abraham is come on the Gentiles," Galatians 3:14 [4] In te and in femine tuo, Copulativa (et) idem est ac, id est, &c. The or is put for his , , or , Luke 16:29, Luke 16:31, "They have Moses and the prophets, let them hear them;" that is, they have what Moses and the prophets by inspiration from God have written, and delivered to posperity for the canon and rule of faith.. So Luke 24:27; Acts 15:21, and Acts 21:21; 2 Corinthians 3:15, "But even unto this day when Moses is read," that is, the Mosaical writings, etc. The writer or author is put for his writing, book, or work, Luke 16:29, Luke 16:31, "They have Moses and the prophets, let them hear them;" that is, they have what Moses and the prophets by inspiration from God have written, and delivered to posperity for the canon and rule of faith.. So Luke 24:27; Acts 15:21, and Acts 21:21; 2 Corinthians 3:15, "But even unto this day when Moses is read," that is, the Mosaical writings, etc. The soul, the noblest part of man is put for life, which is its effect, Genesis 9:5. What we translate blood of your lives is in the Hebrew "blood of your souls;" and Genesis 37:26, Reuben said, "Let us not kill him," the Hebrew says, "Let us not smite him in the soul;" so Leviticus 17:11, life of the flesh, in the Hebrew is "soul of the flesh;" see Psalms 106:13-15; Jeremiah 40:14.

1. This term is sometimes put for the whole person of man, consisting of soul and body, Genesis 46:27; Acts 27:37; en tw ploiw ai pasai yuxai"All the souls in the ship." (2.) For the body only, Psalms 105:18, "Iron enter into his soul," we translate it, "He was laid in iron," that is, the iron fetters made dints in his flesh. (3.) It is put for life (as, before) Psalms 94:21, and Psalms 7:1-2, Psalms 7:5. (4.) It is put for a carcase, Leviticus 19:28, "Ye shall not make any cutting in your flesh for the dead," the Hebrew is, "for the soul;" and so it is taken, Leviticus 21:1, and Haggai 2:4. (5.) It is put for the rational soul, Psalms 19:7; Deuteronomy 11:18, etc.

2. The soul is put for the will, affections, and desires, which are operations of the soul, as Genesis 23:8, "If it be your mind," in the Hebrew it is "with your soul," as Psalms 27:12, and Psalms 41:3, and Psalms 105:22. The Septuagint translates it, "If ye have in your soul," the Chaldee,"if it be the pleasure of your soul." So Exodus 23:9, "Ye know the heart of a stranger," Heb. the "soul of a stranger," that is, his mind or affection. See Deuteronomy 23:24; 1 Kings 19:3; 2 Kings 7:7; Psalms 17:10, and Psalms 27:12, and Psalms 41:3; Proverbs 23:2; Jeremiah 34:16; John 20:24, ewj pote ton yuxhn hmwn aireij, "how long dost thou hold our soul in suspense?" That is, as our

translation hath it, "how long dost thou make us to doubt?"

It may be referred hither, when the Spirit, which is often put for man’s soul, is used to express the motions or affections of the soul, whether good or evil, as Genesis 45:27, "The spirit of Jacob their father revived;" Numbers 14:24, "My servant Caleb had another spirit;" Judges 8:3, "Their anger was abated," it is in the Hebrew "their spirit was abated;" 2 Chronicles 21:16,"The Lord stirred up the spirit of the Philistines," etc.; 2 Chronicles 36:22,"The Lord stirred up the spirit of Cyrus," etc., see Psalms 76:12, and Psalms 77:4; Proverbs 1:23, and Proverbs 18:4, and Proverbs 29:11; Ecclesiastes 7:9; Isaiah 29:10, and Isaiah 37:7; Jeremiah 51:11; Ezekiel 13:6; Daniel 5:20; Haggai 1:14; Habakkuk 1:11; Romans 11:8; 1 Corinthians 2:12, etc., "God hath given the spirit of slumber, eyes that they should not see, and ears that they should not hear." "Now, you have received, not the spirit of the world, but the spirit which is of God," etc.

2. The Organical Cause or Instrument is put for the Thing effected by it. The mouth is put for speech, or testimony, as Deuteronomy 27:6, "At the mouth of two or three witnesses, shall he that is worthy of death he put to death, but at the mouth of one witness, he shall not be put to death," that is, by the witness or testimony of two or three etc., so Deuteronomy 19:15, "One witness shall not arise against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses or at the mouth of three witnesses "shall the matter be established" which is expounded, Matthew 18:16, and John 8:17.

2. The mouth is put for a command or prescription, Genesis 45:21, "And Joseph gave them wagons according to the mouth of Pharaoh," etc, that is, as we translate it, according to the commandment of Pharaoh, Exodus 17:1, "And the children of Israel journeyed according to the mouth, that is, the commandment of the Lord." So Numbers 3:16, Numbers 3:39, and Numbers 20:24, and Numbers 27:14; Deuteronomy 1:26, Deuteronomy 1:43, and Deuteronomy 34:5, "So Moses the servant of the Lord, died there in the land of Moab, according to the mouth of the Lord," that is, according to the word of the Lord. Upon which, Sanctius says in his comment on Isaiah 49:1-26, "Therefore they do not rightly judge, who from the Hebrew reading say, that Moses died in the kiss of the Lord: for that tradition is not from the Hebrew text, but from the Targum, which is attributed to Jonath. Uziel, who renders peh, (this is Strongs #6310) at the mouth of the Lord, ad osculum verbi domini, that is, according to the kiss of the mouth of the Lord. But what is spoken of the mouth of the Lord, is better to be referred to the Trope Anthropopathia, of which we shall hear hereafter. The tongue is put for speech, Proverbs 25:15, "A soft tongue breaketh the bones," that is, a mild, civil, and courteous speech so Jeremiah 28:17, Jeremiah 28:7[5] "Let us smite him for that tongue," XXXX, that is, for his importunate, unseasonable, and odious speech. But more especially for the idiom or particular language of nations. Acts 2:4, Acts 2:11, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them, utterance. Cretes and Arabians do we hear them speak in our tongues the great things or (wonderful works) of God." It is also put for the gift of "strange languages. In my name shall they cast out devils, they shall speak with new tongues," Mark 16:17, and 1 Corinthians 14:19, "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." That is, in a language which the people understand not, etc.

[5] Percutiamus eum propter islam Linguain, hoc est, sermonem illum importunum et nobis odiosum. So some translate this passage, and so it is in the margin of our Bibles. The lip is put for speech, Genesis 11:1, "And the whole earth was of one lip, and of one word," that is, of one language, and of one speech, or idiom of speaking; the Chaldee says of one tongue, and one speech. That the Hebrew language is meant here, (which in Isaiah 19:18, is called the lip of Canaan, we translate it language by the same trope : and which by the Targ. Jerusal and R. Salomon, upon the place is called the holy tongue) is showed elsewhere. Neither was Hebrew the peculiar name of that language in those times, because there was no need of a term of distinction, there being no other speech in the world, till after the confusion of tongues, and scattering of the people at Babel.

Proverbs 17:7, "A lip of excellency does not become a fool, much less a lip of lying, a prince; that is, a worthy and excellent speech does not become, or is not to be expected a fool, much less should a noble or brave mind tell lies.

Isaiah 33:19,"A people of a deeper lip," so the Hebrew,"than thou canst perceive," such as speak so obscurely, that you cannot understand them; as Pagniuus renders it. See Proverbs 12:19. "The lip of truth shall be established for ever, but a lying tongue is but for a moment." Job 12:20,"He removeth away the lip of the faithful," &c. so it is in the Hebrew. The palate is put for speech, Proverbs 5:2, "For the lips of a strange woman drop as a honey-comb," "and her palate," so the Hebrew, "is smoother than oil;" that is, her words or speech. The throat is put also for loud speaking, Isaiah 58:1, "Cry with the throat," so the Hebrew,"spare not," etc., by which the organ of crying or speaking is to be understood, for the explication follows, viz, "lift up thy voice like a trumpet;" and what the scope or argument of that loud speech, or shrill cry, was to be, is added in these words, "and show my people their transgression, and the house of Jacob their sins." The hand is put for actions done by it, where there is also a Synecdoche, for by the actions of the hands, some other things, as also principles or beginnings of actions, are understood, as counsel, machination, or contrivance; thought, endeavours, care, etc., as 1 Samuel 22:17, "Slay the priests of the Lord, for their hand is also with David," that is, they help him with their counsel, so 2 Samuel 3:12, and 2 Samuel 14:19; 1 Kings 10:29; Psalms 7:4; Isaiah 1:15. The hand is put for writing, 1 Corinthians 16:21, "The salutation of me, Paul, with mine own hand," that is, mine own writing, and Colossians 4:18, "The salutation by the hand" (that is, the writing) "of me," Paul. This is ordinary, (viz., for a man’s, writing to be called his hand) among the Greeks as Pollux and Suidas say, and among the Latins, see Cicero lib. vii. Epist, ad Attic, as also in our own language. The hand is put for a gift reached by the hand, Psalms 68:32, "Ethiopia shall make her hands run to God," so the Hebrew, that is, Ethiopia shall speedily transmit her gifts; as Psalms 72:10; Isaiah 60:6, to which relates that of Pliny8[6] the ancient Greeks called Doron the palm or fist, and therefore they called the hand gifts, that word so signifying, because they were given thereby. See Psalms 22:31. And more under the head or title Metaphors.

[6] Lib. 35. cap. 14. Græci Antiqui doron palmam vocabant, et ideo Dora Munera, guia Manu darentur. A sword is put for war or slaughter, which are in a great measure performed thereby. Exodus 5:3, "Let us go, we pray thee, three days’ journey into the desert, and sacrifice unto the Lord our God. lest he fall upon us with pestilence, or with the sword." Leviticus 26:6, "Neither shall the sword go through your land," so Isaiah 1:20; Jeremiah 24:10, and Jeremiah 43:11; Psalms 144:10; Romans 8:35, and several other places. It is said, Matthew 10:34, "I came not to send

peace, but a sword" that is, no such peace as that men will rest contented and quiet in Paganism, or irreligion, but contend earnestly for the true religion in their confessions and preaching of the Gospel, even through sufferings, persecution, and blood, etc. A line, or tan measuring rope, is put for a country, or tract of land, because it was measured by it, as Amos 7:17; Micah 2:5, Zechariah 2:1. For it was a custom to measure land by an extended cord, and distribute inheritances, as in Palestine, which is done in modern times by a rod or perch, therefore the word tan,(English--chebel, de) a cord, rope, or line, is put for the bounds, space or quantity of the portion of land given, Deuteronomy 3:4, "All the line of Argob,[7] the kingdom of Og in Bashan." The Chaldee says, all the house or place of the province, etc., see Joshua 17:14; Psalms 105:10-11; Zephaniah 2:5, etc.

[7] So it is in the Hebrew.

Sometimes it is also a Metaphor, Deuteronomy 22:9, "For the Lord's portion is his people, Jacob is the cord of his inheritance," that is, a people peculiar to himself, and separated or divided from, the world, see Psalms 16:6, "The lines are fallen unto me in pleasant places, yea, I have a goodly heritage." Our Saviour, who is here speaking by the prophet, uses this metaphor to express the figure or delineation of the church, etc. Hence it is said, 2 Corinthians 10:15-16, "Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly to preach the Gospel in the regions beyond you, and not to boast in another man's line or rule of things made ready to our hand," where kanwn regula, a rule, signifies that space measured by it, as if God had divided the world among the apostles, that they should preach in their particular and respective precincts or allotted places.

Money is put for property or estate purchased by money, Exodus 21:21, "For he is his money," that is, he purchased or bought him with his money, and is to him as good as money.

3. A Thing or Action is put for the Effect produced by that Thing or Action. This kind of Metonymy is to be found distinctly in nouns and verbs, of which we are to note, that some are referred hither, analogwj or by way of analogy, in which as I may speak, there is a susshmasia, connotation, or consignification, that is, when the thing or action is not to be understood strictly for the effect, but together with its effect and consequent. In nouns; certain terms which signify affection are put for their effects, as 1 John 3:1, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The emphasis is great here, as if Jehovah had said that he hath graciously given us his own very love, whilst he adopts us into the privilege of sonship. By bestowing this blessing he bestows himself, and makes himself one with us, "for he is love," 1 John 4:8.

Mercy is put for the benefit and commiseration that proceeds from it, Genesis 20:13, and Genesis 32:1, "I am less than the (or I am not worthy of the) least of thy mercies," 2 Chronicles 35:16. By the same trope the Greeks call elehmosunhn,[8] Alms "what they give in charity to the poor," Matthew 6:1; Luke 11:41; Acts 10:2, Acts 10:4. Motum internum significat, quo inclinentur nomines ad miserendum pauperis--Chamier; that is, it signifies an internal motion by which men are inclined to pity the poor.

[8] Elehmosunh Eleemosyna, est genus omne beneficii quod in miseros confertur, Beza. The word signifieth mercy and pity, therefore all our alms must proceed from a merciful and pitiful heart.

Anger is put for punishment or vengeance which proceeds from anger, Psalms 79:6, "Pour out thy wrath (or anger) upon the heathen," etc., Micah 7:9, "I will bear the anger or indignation of the Lord," etc., Romans 2:5, "But after thy hardness and impenitent heart treasureth up unto thyself wrath against the day of wrath," etc. See Romans 3:5, and Romans 4:15, and Romans 13:4-5; Ephesians 5:6, etc.

Anger is put for a command given in anger, 1 Samuel 28:18, "Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath (or anger) upon Amalek," etc.

Judgment is put for punishment and castigation or correction, Exodus 6:6, "I will redeem you (Israelites) with great judgments," that is, great punishments upon Pharaoh. Proverbs 19:29, "Judgments (that is, punishments) are prepared for scorners," etc.-when I send my sore judgments upon Jerusalem, that is, punishments, etc. See Ezekiel 14:21; Romans 2:3; 1 Corinthians 11:29; 1 Peter 4:17; it is put for condemnation, Jeremiah 26:1; John 3:18-19; 2 Peter 2:3; in 1 Corinthians 11:29, it is said,

"He that eateth and drinketh unworthily, eateth and drinketh damnation," but in the Greek it is krima which signifies judgment.

Sin, with the synonymous terms, is put for the punishment of sin, Genesis 19:15, "The angels hastened Lot, saying, Arise, take thy wife and thy two daughters which are here, lest thou be consumed in the iniquity of the city," that is, in the punishment of the city, Psalms 7:16, "His sin (or mischief) shall return upon his own head," that is, the merited or condign punishment. See Jeremiah 14:16; Sir 14:19. With a verb, that signifies to bear or carry, it intimates the guilt and conviction that precedes punishment, which must certainly follow, as Exodus 28:43; Leviticus 5:1, and Leviticus 20:20, and Leviticus 22:9; Numbers 14:33; Ezekiel 23:35, Ezekiel 23:49, and Ezekiel 18:20, and other places.

Work is put for its reward, Leviticus 19:13, "The work of him that is hired," so the Hebrew, "shall not abide with thee all night, until the morning," Jeremiah 22:13; Revelation 14:13, "That they may rest from their labours, and their works follow them." Sometimes it is put for the merit of the work, Romans 11:6,"And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work," here grace and work, that is to say, merit, are opposed to each other.

Divination, or augury, XXXX (qecem-English de) is put for the price and reward of it, Numbers 22:7. And "The divinations XXXX were in their hands," that is, as in our translation, the rewards of divination, which were to be given to Balaam.

Labour is put for the profit or fruit it produces, Deuteronomy 28:33, "All thy labours shall a nation which thou knowest not, eat up." Psalms 78:46, "He gave their labour unto the locust." Psalms 105:44, "They inherited the labour of the people." Psalms 128:2, "For thou shalt eat the labour of thine hands." Proverbs 5:10; Ecclesiastes 2:19; Isaiah 14:14; Jeremiah 3:24; Ezekiel 23:29. Hunting is put for venison, got by hunting, Genesis 25:28, "And Isaac loved Esau because he did eat of his hunting," that is, his venison. See Genesis 27:3. So much of nouns. There are some

Metonymies in verbs, as verbs of knowing, and such as betoken affection or operation, of which kind are,

Verbs that signify to know, which besides the bare gnwsin, or knowing, denote the motions, affections, and effects, that are joined with knowledge, as Psalms 90:11, "Who knoweth the power of thine anger?" that is, who considers, or regards the power of thine anger? so as to awake from the sleep of sin, and seriously to repent! "Israel doth not know," etc., Isaiah 1:3, that is, considers not, nor takes notice of the blessings the Lord gave it. Jeremiah 8:7; Luke 19:41; John 8:43, "Why do ye not know my speech, "that is, approve it, and with a faithful assent receive it? the answer of Christ (giving the reason of this) follows, viz., "Even because ye cannot hear my words," that is, so understand them, as to embrace and close with them, for through the devil's blinding of you, and your wilful choice, "Ye are of your father the devil, and the lusts of your father ye will do." To know, is put for approbation, as. Romans 7:15, "For that which I do, I know not, "that is, as our translation hath it, allow not, Revelation 2:24, "But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine," and which have not known the depths of Satan (that is have not approved of his snares and deep temptations). To be conscious signifies more than barely to know, which differ as much as knowledge and conscience, as Psalms 35:11, "False witnesses did rise up, and they asked me things); that I knew not," that is, of which I am not conscious to myself, as Psalms 51:3, "Because I know mine iniquities, and my sin is ever before me; "where the prophet includes the terror of conscience, and serious contrition, 2 Corinthians 5:21, it is said, "He (that is, God the Father) hath made him (that is, Christ) to be sin for us, who knew no sin," that is, who was not guilty of any sin, for he was most perfectly holy, and without sin so that he was made sin in this sense, viz., the Father imputed our sins to him, according to Isaiah 53:6, "And the Lord hath laid on him the iniquities of us all," or hath made the iniquities of us all to meet on him, etc. To know is put for estimation, or judgment with anything with respect to it's value or worth, as 2 Corinthians 5:16, "Henceforth know we no man after the flesh," that is, we do not value or esteem any man for external things, as riches, poverty, honour, disgrace, legal privileges, etc., after which follows, "yea, though we have known Christ after the flesh, yet now henceforth we know him, (viz., that way) no more;" he speaks of the estimation of Christ carnally or in a fleshly way, viz., in that state of humility wherein he was placed during his sojourning here for in that respect we shall know him no more, but in his state of exaltation, grace, and glory, we shall know, that is, value, esteem, and prize him; not for any legal derivation, or pedigree, with respect to his human nature, hut because he is the great Saviour and Intercessor exalted to glory at the right hand of the Father, from whom we expect our great and glorious deliverance, etc. To this belongs that phrase, Proverbs 24:23, "It is not good to know the face of judgment; in which is a proswpolhyia, viz., and respecting of persons, or an estimation or judgment by external appearance without respect to equity; Proverbs 23:24, "He that saith unto the wicked thou art righteous, him shall the people curse," etc., that is, from a wroswpolhyia, or a partial respect of persons, whereas we are advised, Proverbs 25:21, "If thine enemy be hungry, give him bread to eat: and if he be thirsty, give him water to drink for thou shalt heap coals of fire upon his head, and the Lord shall reward thee; "this is a right Gospel spirit, because it is so far from a revengeful retaliation, that it commands good for evil. That which is said by Moses in his publication of the commands of God, Deuteronomy 1:17, viz., "Ye shall not know faces in judgment," so the Hebrew. Deuteronomy 16:19,

"Thou shalt not wrest judgment, thou shalt not know persons;" and Job 34:19, "That accepteth not (or knows not) the persons of princes, nor regardeth the rich more than the poor, is a speech of Jehovah, and agrees with Acts 10:34, "Of a truth I perceive that God is no Respecter of persons."

2. Verbs of cognition, or knowledge, also concern the will and affections of the heart. And so to know is to love, cherish, and take care for, etc., as Exodus 1:8, "And there arose a new king, which knew not Joseph," that is, he regarded him not, nor the good acts which he had done in the kingdom; the Chaldee says, "One that did not confirm the decree of Joseph," so Genesis 39:6; Judges 2:10; Proverbs 12:10, and Proverbs 29:7; 1 Thessalonians 5:12. In other places edy to know is of the same signification, as Deuteronomy 33:9; Rth 2:10, Ruth 2:19; Psalms 142:4-5. By a special and singular manner of the Holy Spirit's speaking, the phrase to know is attributed to God, which denotes his special providence, love, and paternal care, as Exodus 2:25, "And God looked upon the children of Israel, and God knew them, that is, as we translate it, he had respect unto them, 1 Chronicles 17:18; Psalms 1:5-6, and Psalms 37:17-18; Jeremiah 1:5, and Jeremiah 24:5; Amos 3:2, (see Deuteronomy 4:20,) John 10:27; 1 Corinthians 8:3; 2 Timothy 2:19, etc. This term to know, denotes also a true and hearty confidence (plhroforia) or a certain persuasion, faith, or assurance, given by the Holy Spirit to men endued with a saving faith, as Job 19:25, "I know, that my Redeemer liveth," that is, I have an absolute faith and confidence that it is so, and acquiesce in it, etc. To know the name of the Lord, is by true faith to adhere to him, Psalms 9:10, "For they that know thy name will put their trust in thee." To know the Lord, is to believe and hope in him,"Jeremiah 9:26, and Jeremiah 31:24; Hosea 2:20; John 17:3, etc. "This is the knowledge by which many shall be justified;" Isaiah 53:11, "The knowledge of salvation," Luke 1:77.[9] "The knowledge of the truth which is after godliness," Titus 1:1.

[9] Kai epignwsin alhqeiav tnv kat eusebeia.

3. The very work or act, when to know, is put for to be able, or the interior faculty of operation, which is the principle of actions. Isaiah 56:10-11, "His watchmen are greedy dogs which can never have enough," the Hebrew says, which knew not fulness. "Shepherds that cannot understand;" or as the Hebrew has it, that knew not to understand; the meaning is, that for their covetousness, they cannot be satisfied, and for their blindness and want of skill, cannot comprehend divine things aright.

It is said, Matthew 7:11, "If ye then being evil,[10] know how to give good things unto your children," etc., that is, ye can (or are able) notwithstanding your natural wickedness, to do good to your own. This trope is very frequent also in the Latin tongue, etc.

[10] oidate

It is put for an experimental sense of a fact done, Mark 5:29, kai egnw tw swmati etc., et scivit corpore, and [she knew in her body], in our translation it is, "she felt in her body that she was healed of that plague." Hence by the same trope, or manner of speaking, it is said of Christ, verse 30, (Mark 5:30) "And Jesus epignouj en eautw, cognoscens in semitipso" knowing in himself that virtue had gone out of him, that is, feeling and experiencing it." 1 Corinthians 4:19, "I will know, not the speech of them which are puffed up, but the power," that is, I will experience how strong they are in the faith, what zeal they have, and how powerfully the Holy Spirit has influenced them.

More especially by the term knowing, conjugal society is noted, as Genesis 4:1, and Genesis 19:5, Genesis 19:8; Numbers 31:17; Matthew 1:25; Luke 1:34. This was common with the Greeks and Latins, as Pluto, in Alex. Neque aliam egnw cognoscebat mulierem, that is, he knew no other woman. Horat. Ignara mariti, ignorant of a husband. To remember is put for the will and desire, Hebrews 11:15, "If they had remembered that country from whence they came, they might have had opportunity to have returned," that is, if they had a mind or desire to have returned thither, etc., which exposition is cleared in the following verse, viz., "But now they desire a better country, that is, an heavenly." See Isaiah 44:21; John 2:7. So Son 1:4, "We will remember thy love more than wine," that is, by true faith and sincere love, we will cleave to thee for the great affection thou hast vouchsafed us, which we esteem above all that is delightsome and precious (for such things are synecdochically noted by wine) in this world; for the upright love thee, that is, the regenerate sons of God, who truly know, and love Christ, and in life follow him, 2 Timothy 2:8, 2 Timothy 2:19; Luke 22:19; 1 Corinthians 11:24-25. In a word, to remember Christ is in a due and faithful sense and apprehension to be united to him, and to live to him alone; whereas, on the contrary, To forget God imports unbelief, wickedness and stubbornness of heart, as Hosea 4:6, "My people are destroyed for lack of knowledge : "Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children.- See 2 Peter 1:9; James 1:25, Ezra 22:12, etc.

Sometimes to remember signifies a consequent speech, or an external real effect, as Esther 2:1, "Ahasuerus remembered Vashto," when by the second verse it is evident that he was discoursing of her with his ministers. Ezra 23:19, "Yet she multiplied her whoredoms in calling to mind the days of her youth," etc., that is, both calls to mind, and in that very act exercises her former spiritual whoredom. In what sense remembrance and oblivion are attributed to God, will be seen hereafter.[11] [11] Oblivisci Jehova cordis contumaciam infidelitatem et impietatem imporlat.

Verbs of affections, as to love or to hate, are put for the actions themselves, which either really, or according to the custom or opinions of men, are the results of such affections. The verbs odi and diligo, to hate and love, do sometimes denote contrary affections.

1. To love signifies seeking and desiring, as Luke 11:43, "Ye love," that is, ye seek or desire the uppermost seats," etc., John 3:36, and John 12:43; 2 Timothy 4:8.

It is put for to be wont, as Matthew 6:5, "Hypocrites love (that is, they are wont) to pray standing."

See Psalms 11:5; Proverbs 21:17; 2 Timothy 4:10, "Demas hath forsaken me, (agaphsaj) having loved this present world," which Erasmus well renders hath embraced this present world; that is, Demas would not be a companion of sufferers, but his desire and seeking was to have good and happy days in this world.

2. To love signifies to prefer, regard, or take care of one thing more than another, to which, to hate, is opposed, which signifies disregard, less care, and neglect of one thing more than another, as Genesis 29:31, with verse Genesis 29:30; John 12:25, "He that loveth his life[12] shall lose it; and he that hateth his life, in this world shall keep it unto eternal life." This is expressed, Matthew 16:25, thus, "for whosoever will save his life, (in the Greek it is his soul) shall lose it, and whosoever will lose his life, (or soul,) for my sake, shall find it." By the phrase, to love his soul, is meant a will and resolution to preserve life, even by the denial or abnegation of the name of Christ.

And to hate his soul, signifies, that in comparison of the name, profession, and truth of Christ, the preservation of this life is a thing not at all to be valued, but that we are ready rather than deny him to suffer even unto death.

[12] In the Greek it is filwn thn yuxhn autou, etc. that is, he that loveth his soul, etc. and hateth his soul, etc.

It is said, Luke 14:26, "If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own soul (yuxhn) also "he cannot be my disciple." This text doth not enjoin us to hate our relations (for we are commanded to love even our enemies,) Matthew 5:44; Luke 6:27; but the meaning is, that he that can or will prefer the comfort of society of his natural relations before Christ and his Gospel, is not worthy to be his disciple. See Psalms 119:16-17; Proverbs 8:36, and Proverbs 17:19, and Proverbs 13:24.

3. It denotes a declaration of an external gesture, which is wont to be the result of love, as Mark 10:21, "Then Jesus beholding him loved him" hgaphsen auton, which signifies not that Christ approved his answer, or had therefore any singular or peculiar respect for him, but, as it were sweetly smiled upon him, looking upon his talk to be childish and ridiculous, even as we smile upon children, when they prattle of such things as are in themselves simple.

Verbs of operation, as to do, are put for acquisition or gain, which is the effect of action and labour, as Genesis 12:5, "The souls they had made in Charan," that is, acquired or gotten there, Genesis 30:30, "And now when shall I [13] make for my house also?" that is, when shall I provide or take care to get so much as will be sufficient for my family. Hence it is said, Matthew 25:16, "Then he that had received the five talents went and traded with the same,[14] and made them other five talents," that is, ekershse, he gained them, as verses Matthew 25:17, Matthew 25:20, Matthew 25:22, it is expounded.

[13] Quando faciam ego pro domo mea.

[14] Kai epoihsen To judge, besides its proper signification, denotes also the consequent actions, as castigation and punishment, Genesis 25:14; 2 Chronicles 20:12; Psalms 9:19-20; Acts 7:7; Hebrews 13:4, condemnation, John 3:18; Romans 14:3, freeing, delivering or absolving, Psalms 35:24; Romans 6:7, etc. The Matter of which a Thing is made, is put for the Thing made. THE FIR-TREE of which lances were made, is put for lances, Nahum 3:3, "The fir-trees shall be terribly shaken." It is put for musical instruments, 2 Samuel 6:5, "And David and all the House of Israel, played before the Lord on all firwood," so the Hebrew, that is as in our translation, on all instruments made of firwood, as the following words show, yiz. on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

Brass is put for fetters or shackles made of brass, Amos 3:7[15] , "He hath made my brass heavy," that is, my chain, or fetters, whereby my legs are shackled. See Judges 16:21; 2 Samuel 3:34, Ezekiel 24:11, and Ezekiel 16:36.

[15] Æs meum fecit aggravari You may see more examples, Psalms 68:30; 2 Samuel 7:2; Jeremiah 4:20; Habakkuk 3:7

Gold and silver[16] are put for things made of them, 1 Chronicles 29:2; Psalms 115:4, Their idols are silver and gold," that is, made of silver and gold.

[16] Ubicung Auro et Argento (quæ nomina, ut et religuorum metallorum, apud Hebræos, plurali carent) numerali nomina juncta, leguntur, pro siclis ejusdem Metalli usurpantur. Junius in Genesis 24:22.

2. For money or current coin, Genesis 23:9, Genesis 23:16; Genesis 24:22; 2 Kings 5:5; 1 Chronicles 21:22, 1 Chronicles 21:24; Genesis 20:16; Deuteronomy 22:19, Deuteronomy 22:29. Cedar is put for cedar-work, or tables made of that wood, Zephaniah 2:14. Iron is put for an ax, 2 Kings 6:5. For fetters, Psalms 105:18. Corn is put for bread, Amos 2:12, with Amos 4:4. Wood and stone are put for vessels made of them, Exodus 7:19. Stone is put for an idol made of stone, Jeremiah 2:27, and Jeremiah 3:9. And for a pound weight, Deuteronomy 25:13; 2 Samuel 14:26; Proverbs 11:1. See more examples, Isaiah 34:11; Ecclesiastes 4:10, and Ecclesiastes 5:8; Genesis 28:11, Genesis 28:18, Genesis 28:22. Wood is put for a house made of wood, Jeremiah 21:14, "I will kindle a fire in the forest thereof," that is, in the house of Jehovah, in the house of the king, and in the houses of the nobles, which were built of precious materials brought from the forest of Lebanon, Jeremiah 22:7; 2 Kings 25:9; 2 Chronicles 36:19; Jeremiah 52:13, etc.

Chapter 6

01.01.01.01. PART I-A: THE IDIOMS AND FIGURES IN SCRIPTURE

PART I-A: THE IDIOMS AND FIGURES IN SCRIPTURE SCRIPTURE RHETORIC, or SACRED ELOCUTION, may he reduced to two principal heads or chapters.

1. The first of Tropes.

2. The second of Figures.

First, Tropes; which concern the sense of words, viz. "When they are drawn from their proper and genuine signification to that which is different or contrary; which the Etymology of the word shows; for tropov is derived from trepw signifying, verto, muto, to turn or change.

Second, Figures; which the Greeks call xhmata, signifying the habit or ornament of speech, do not alter or vary the sense of words, but embellish, beautify, or adorn them. Of the first we will treat under two heads:

1. The kinds } of Tropes 2. The affections } of Tropes The kinds of tropes are four, viz., Metonymy, Irony, Metaphor, and Synecdoche, which order depends upon logical topics, from whence Tropes are deduced, as 1. Metonymy, from Causes and Effects.

(2.) From Subjects and Adjuncts.

2. Irony, from Contraries.

3. Metaphor, from Comparates.

4. Synecdoche, from the distribution of the Whole into its parts.

(2.) Of the Genus[1] into its Species.[2]

[1] Genus est quod de pluribus differentibus effentialiter praedicatur in quid, non conversim, ut animal genus est hominis.

[2] Species est pars generi subjecta, ut homo est species animalis, eidov esti to tattomenon upo tou genous i.e. Species est qua collocatur sub genere ab eidw, video.

Genus is a more general title, which comprehends some things more special under it, as Substance, which comprehends: 1. Living creatures. 2. Metals. 3. Elements, &c.

Species is a more special title, attributed to diverse particulars under it, as a Man, to John, Peter, James, or any other individual. The Affections of tropes, are three.

1. Catachresis.

2. Hyperbole.

3. Allegory. Of which there are certain Species, as, 1. Paraemia, or a Proverb, and 2. Ænigma. Of these, with God’s help, we shall treat in order.

01.01.01.02. CHAPTER II. OF A METONYMY OF THE EFFECT

CHAPTER II. OF A METONYMY OF THE EFFECT A Metonymy of the effect is, when the effect is put for the efficient cause, which is done three ways, as, 1. When the action or the effect is put for the author or person effecting.

2. When a thing effected by an instrument, is put for the instrument or organical cause.

2. When the effect is put for the thing or action effecting.

1. The Action or Effect is put for the Author or Person effecting. As Genesis 15:1, "I am (says Jehovah to Abraham) thy exceeding great reward," that is, I am a most liberal Giver of reward, Deuteronomy 30:20, "He is thy life and length of days," that is, he is the cause of it. Genesis 49:18, "I have waited for thy salvation," that is, the promised Messiah, the Author of salvation, as Luke 2:30, where Simeon says, "Mine eyes have seen my salvation," that is Christ. All the flesh shall see to swthrion ton Oeon the salvation of God, that is, a Saviour. See Isaiah 49:6, etc., Psalms 3:3-4, and Psalms 106:20, and Psalms 27:1, "Thou art my light, salvation, strength," etc., that is, the Author and cause of them; so Psalms 18:2, and Psalms 22:20, and Psalms 33:20, and Psalms 46:2; Jeremiah 16:19, and Psalms 23:6; John 11:25, and John 14:16; 1 Corinthians 1:30; Ephesians 2:14; 1 John 5:20, and Hebrews 5:9; Romans 15:5, Romans 15:13; 2 Corinthians 1:3; Luke 1:50.

Luke 11:14, "And he (viz. Jesus) was casting out a devil, and it was dumb; "that is, he made the man (in whom he was) dumb, or suffered him not to speak, and so was the cause of dumbness. See Matthew 9:32-33, and Mark 9:17, Mark 9:25; Luke 13:11.

It is said, Genesis 26:35, "That Esau’s wives were a grief of mind," or as the Hebrew says, (bitterness of spirit) unto Isaac and Rebecca, that is the cause of sadness and trouble of spirit. See Genesis 25:23; Nehemiah 12:31; Romans 13:3, "Rulers are not a terror (that is a cause of terror) to good men," 2 Corinthians 1:14, "We are your rejoicing, as ye are ours." The Greek is kauxhma, which signifies (glorifying or boasting,) that is, the cause of your rejoicing and glorying, inasmuch as we instructed you in the Gospel, which is the way of salvation, and you likewise are our glory, inasmuch as we have won you to Christ, 1 Thessalonians 2:19-20; Romans 5:5.

2. When a Thing effected by an Instrument, is put for the Instrument or Organical Cause.

Glory is put for the tongue, Psalms 16:9, "My heart is glad, and my glory rejoiceth," that is, my tongue, because it is the organ by which God is and ought to be glorified, suitable to Acts 2:26, "Therefore did my heart rejoice, and my tongue was glad." See Psalms 30:12, and Psalms 5:7, Psalms 5:9.

Power is put for the organ exerting power, as Romans 1:16, "The gospel is (dunamiv) the power of God unto salvation to every one that believeth; "that is, the gospel is the means or organ by which God exerts or puts forth the power of his salvation to believers, Ephesians 1:19.

Victory is put for the instrument of overcoming, as 1 John 5:4, "This is the victory that overcometh the world, even your faith; "that is, the instrument of victory, Ephesians 6:16.

Life is put for the means of its preservation, Deuteronomy 24:6, "No man shall take the nether, or the upper millstone to pledge, for he taketh a man's life (or XXXX, soul) to pledge,"that is, the instruments that are necessary for the preservation of life, Proverbs 7:27; life is put for food and maintenance, Luke 15:12, "He divided unto them," ton bion, his life, that is, his estate; or, as we translate it, "his living." Hesiod, Lib. 2. calls money the soul of a man:

Xrhmata gar ynxh peletai deiloisi brotoisi.

1. When the Effect is put for the Thing or Action effecting. This species of a Metonymy is distinctly found in nouns and verbs, as when the effect is put for the cause materially, as 2 Kings 4:10, "There is death in the pot," that is, deadly poison, which will cause death. So death is put for great perils and dangers, troubles or calamities, which cause death, Exodus 10:17; Romans 7:24; 2 Corinthians 1:10, and 2 Corinthians 11:23. And for the plague, Revelation 6:8. See Proverbs 11:23; Jeremiah 3:24. Shame is put for an idol, Jeremiah 11:13; Hosea 9:10. The reason of the name you may see Jeremiah 48:13, "And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence. See Ezekiel 44:18; Hosea 12:1, "Ephraim daily increaseth lies and desolation;" that is, he commits such evils, that nothing can be expected but desolation and calamity.

See more examples, Amos 2:14; 1 Corinthians 12:6, 1 Corinthians 12:8; 1 Corinthians 14:3, "He that prophesieth, speaketh unto men edification, (so the Greek, lalei oikodomhn kai &c.,) and exhortation, and comfort," that is, an edifying, exhorting, and comforting speech.

Sometimes the effect is put formally for the cause, as Deuteronomy 30:15, "I have set before thee this day, life and good, death and evil;" that is, I have clearly showed and laid before thee what is the cause and original of each, or for what cause and reason, either of these was to come upon thee, viz., to love and obey God brings life and good; but rebellion, sin, and disobedience bring death and evil, as the following verses made evident. This is called, Jeremiah 21:8, "The way of life and death." See more Deuteronomy 32:47; Proverbs 19:3, and Proverbs 20:1; Isaiah 28:12, "This is rest," that is, the cause of rest, or the way and manner of arriving at it. Hosea 4:18, "Their drink is sour" (or gone;) that is, their cause of recess from God, or that which made them backslide, as ver. 11, (Hosea 4:11) "Whoredom and wine, and new wine taketh away the heart." Which words, (viz., take away the heart) are emphatical, for they denote that they were (as it were) wallowing in these evils, when they gave themselves to whoredom and drunkenness. They saw and knew what was better, and approved them,[i] but they followed the worse, and so the devil keeps them that are drowned in these wickednesses (as it were) captives, 2 Timothy 2:26; for the Hebrew word here, is used when they speak of such as are taken and detained by force, Genesis 14:11-12; Joshua 11:19, Joshua 11:23, etc., Micah 1:5, "what is the transgression of Jacob? Is it not Samaria? And what are the high places of Judah? Are they not Jerusalem?" That is, as Kimchi (in lib. Radicum) expounds it, was the cause of the defection of Jacob? was it not the cities of Samaria, etc.: see Habakkuk 2:5; John 3:19 "And this is the judgment or condemnation;" that is, the cause of it, John 12:50, "And I know that his commandment is life everlasting; that is, the cause or organ by which everlasting life is obtained, for he speaks of saving knowledge by the gospel, Romans 7:7, "Is the law sin?" that is, the cause of sin in or by itself. So Romans 8:6, "For

to be carnally minded is death; but to be spiritually minded is life and peace;" that is, the cause of death, and the cause of life and peace, as ver. 10. (Romans 8:10) See Php 1:13; Hebrews 4:1, and Hebrews 9:14,[ii]) and Romans 4:23.

[i] Video meliora, proboque; deteriora Sequor. Ovid

[ii] Here the scanned PDF indicated this reference to be Hebrews xix, as this means chapter 19, I concluded it to be a printer’s mistake and looking at Hebrews 9:14 determined that passage showed the concept of cause and effect under discussion. (de) In verbs, to joy and rejoice are put for to be freed, or delivered from evil, and to be or do well, which is the cause of joy, Psalms 70:4, "Let all those that seek thee rejoice, and be glad in thee; that is, let them be freed from all evil, that they may have cause of joy. The cause and effect are joined, Psalms 5:11-12. To be ashamed and confounded, signifies a falling into calamities, and be exposed to violence which is the cause of confusion, Psalms 25:1-2, and Psalms 3:8, and Psalms 31:2, and Psalms 119:115-116, etc. To please signifies good behaviour and honest respect, which is the cause of complacency, as Romans 15:2, "Let every one of us please his neighbour for good to edification." See Erasmus upon the place, 1 Corinthians 10:33.

Haste or flight is put for shame and confusion, Isaiah 28:16, "He that believeth shall not make haste;" that is, he shall not be confounded, as Romans 9:33, and Romans 10:11; 1 Peter 2:6. The effect and consequence of confusion is flight, or a hasty getting away from the sight of men this also signifies calamities and punishments, as limited before, see Psalms 74:15; Isaiah 28:28; Ecclesiastes 11:1; Job 28:5; Psalms 104:13-14; Isaiah 47:2, and Isaiah 33:12; Joshua 11:8, and Joshua 13:6.

01.01.01.03. CHAPTER III. OF A METONYMY OF THE SUBJECT.

CHAPTER III. OF A METONYMY OF THE SUBJECT. This kind of Metonymy shall be handled under five heads.

1. More generally when the recipient, or receiving subject is put for the adjunct.

2. More especially, when the thing containing is put for the thing contained, or place for the thing placed.

3. When the possesser is put for the thing possessed.

4. When the occupant object or subject is put for that which it is concerned about.

5. When the thing signed is put for the sign.

1. The Recipient or Receiving Subject is put for the Adjunct. The heart is put for wisdom, (where the scripture tells us the seat of wisdom is) as Proverbs 2:10, and Proverbs 11:29, and Proverbs 15:13, and Proverbs 21:21; Proverbs 6:32, "Whoso committeth adultery with a woman, lacketh a heart," so the Hebrew is, that is, lacketh wisdom and understanding: see Proverbs 7:7, and Proverbs 9:4, Proverbs 9:16, and Proverbs 10:13, Proverbs 10:21, in which places, the phrase wanting a heart, is to be understood of an unwise person or a fool, by which words the scripture expresses unbelieving and wicked men, as Proverbs 8:5, "O ye simple understand subtilty, and ye fools understand," an heart, so the Hebrew, that is wisdom! Proverbs 15:32, "He that heareth reproof possesseth or (acquireth) an heart," that is, as the Chaldee renders it, Wisdom. See Proverbs 28:16, "He that trusteth in his own heart is a fool," that is, he that depends on or confides in his own understanding and prudence, or he that is wise in his own eyes, as Isaiah 5:21; so Hosea 7:11, and Hosea 4:11. The heart and reins are put for inward thoughts and affections, Psalms 73:20-21, and Psalms 51:7-8; Proverbs 23:16, "God searches the heart and reins," Psalms 7:9-10, and Psalms 26:1-2; Jeremiah 11:20, and Jeremiah 27:10, and Jeremiah 20:12. This is to be kapdiognwstnv, as Acts 1:24, "The knower of hearts," Matthew 26:21.

It is put for the desires of the soul expressed in prayer, as Psalms 62:8, "Pour out your heart before him," that is, the desires of your heart, Lamentations 2:19. The new or inward man is put for the condition or state of the converted or regenerate soul. An old or outward man is opposed to it. See Romans 6:6; Ephesians 4:22; 1 Corinthians 6:1, Hebrews 23:1, 2 Corinthians 5:17; Romans 12:2, and Romans 8:2, Romans 8:5; 2 Corinthians 4:16.

2. The Thing containing is put for the Thing contained, and Place for the Thing placed.

Mount Carmel is put for the trees there, Jeremiah 46:18, "As Carmel by sea," that is, as the trees of Mount Carmel are drawn by sea, so shall he lead them captives: so says Rab. Kimchi, "Blessed be thy basket," Deuteronomy 28:5, that is, the meat or provision in it. A desert is put for the wild beasts there, Psalms 29:8, with Deuteronomy 8:15. A house is put for a family, children, and domestics, Genesis 7:1, "Come thou and all thy house into the ark." 2 Samuel 7:2. "The Lord

telleth thee that he will make thee an house," that is, give thee an offspring or posterity to possess the royal dignity, 1 Chronicles 10:6; Psalms 49:12; Luke 19:9, etc. It is also put for a people or tribe sprung from any family, as Exodus 2:1; Ezekiel 3:1, and Ezekiel 27:14, (&c.)

Islands are put for their inhabitants, and so for the Gentiles which possessed all the islands in the Mediterranean Sea, Isaiah 13:5, "Keep silence before me, O islands-The isles saw it and feared," etc. See Isaiah 42:4. "The isles shall wait for his law," Isaiah 51:5 "The isles shall wait upon me." The sea is put for maritime inhabitants, or seamen that dwelt near the shore, Ezekiel 26:17, "How art thou destroyed that wast inhabited" of the seas, so the Hebrew; so Isaiah 60:5, "The abundance of the sea shall be converted unto thee," that is, the Gentiles which dwell near the sea, as the following words show; see Haggai 2:7-8; Deuteronomy 33:19, "They shall suck the abundance of the seas," that is, goods and merchandize brought by sea. A table is put for meat, Psalms 23:1-6; Psalms 4:5; Psalms 78:19. A mountain for mountainous places, Joshua 13:6; Judges 7:24 etc. Mountains and hills are put for idols, which were worshipped there, Jeremiah 3:23. Mountains and valleys for their inhabitants, Micah 1:1-16 and Micah 4:1-13. "Mountains shall be molten under him, and the valleys shall be cleft" that is, the hearts of those that inhabit them shall wax soft. See Psalms 68:2-3, and Psalms 97:4-5, "They put to flight the valleys towards the east, and towards the west," that is such as dwelt in the valleys, 1 Chronicles 12:15. The world is put for mankind, John 3:16, and John 11:19; 2 Corinthians 5:19; 1 John 2:2, and 1 John 5:19. It is put for the wicked who are the greatest part of mankind, John 1:10, and John 7:7, and John 14:17, and John 15:19, and John 16:20, John 16:23, and John 17:9, John 17:14; 1 Corinthians 11:32; 1 John 3:1, and 1 John 4:5, and 1 John 5:4-5. Hence the devil is called the prince of this world, John 3:31, and John 14:30 and John 16:11. Kosmokratorav "princes of the world," Ephesians 6:12, "The god of this world," 2 Corinthians 4:4. Which is expounded, Ephesians 2:5, "In time past ye walked according to this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." The world is put sometimes for those that are converted and believe, John 6:33, The bread of God is he which cometh down from heaven, and giveth life unto the world, this is to believers, and John 14:31, "But that the world may know that I love the Father," etc. Yet Glassius thinks that the whole race of mankind is rather to be understood, in both places, as John 6:51, "The bread which I will give is my flesh, which I will give for the life of the world," for (1) this giving of life, is not an actual conferring of it by faith, but rather an acquisition or purchase of life for them, in which sense Christ is called the light that enlightens every man that cometh into the world. In the other text, John 14:31, Christ signifies by those words, that he was therefore to die, that he might deliver mankind from the power of Satan. (2.) That this redemption of mankind should, by the word of the Gospel, be revealed to the whole world. For he says not, let me die that I may show that I love the Father, but that the world may know that I love the Father: which [knowledge was had, when the Gospel was promulgated through the whole world by the apostles.

Camararius in his notes on John 17:21, "That the world may believe that thou hast sent me," says, by kosmon, the world, we are to understand, touv swzomenouv en tw kosmw, such shall be saved But Glassius says, that it signifies all men universally, as John 3:17, "For God sent his Son that the world through him might be saved." For though all men are not actually saved, in regard of their own stubbornness and impenitency, yet a spiritual unity for believers is prayed for, and that the world might believe, that is, that all men should be converted to the true knowledge of the Messiah; although very many remain in unbelief and wickedness, who shall have no share in his

Redemption.

Ships are put for the men in them, Isaiah 23:1, "Howl, ye ships of Tarshish," that is ye mariners and merchants, &c. So verses Isaiah 10:14. A nest is put for the young ones, Deuteronomy 32:11, "As an eagle stirreth up her nest, that is, the young eagles, as is clearly showed in the following words.

Ophir (a country in India abounding with gold) is put for gold brought from thence Job 22:24, "Then shalt thou lay up gold as dust, and Ophir as the stones of the brooks that is, gold brought from Ophir; abundance of gold is denoted by the whole phrase, and, metaphorically, great felicity. A cup is put for the wine or liquor in it, Jeremiah 49:12; Ezekiel 23:32; 1 Corinthians 10:21, "Ye cannot drink the cup of the Lord and the cup of devils." Luke 22:17, it is said in the last paschal supper, "And he took the cup and gave thanks, and said, "Take this, and divide it amongst yourselves," that is, the wine not the cup; for Luke 22:18, he says, "I will not drink of the fruit of the vine, until the kingdom of God shall come." So Luke 22:20. We have the same Metonymy about the eucharistical cup of the Lord's supper, and 1 Corinthians 11:25-27. Of this cup Christ says, that it is the New Testament in his blood, but the containing vessel cannot be understood, but the thing contained, viz. the wine, which is sacramentally the blood of Christ, Matthew 26:28; Mark 14:24. See more 1 Corinthians 10:16, 1 Corinthians 10:21; 1 Corinthians 11:26-27; Matthew 26:27; Mark 14:23; 1 Corinthians 11:28. The names of countries are frequently put for their inhabitants, as Egypt for Egyptians, Genesis 17:15; Psalms 105:38. Ethiopia for Ethiopians, Psalms 67:7. Sheba for Sabeans, Job 1:15, and Job 6:19, see Isaiah 43:3-4. Judea and the adjacent countries about Jordan, are put for their inhabitants, Matthew 3:5. Macedonia and Achaia for Christians living there, Romans 11:26. The land of Egypt is put for spoils brought from thence, Jeremiah 43:12. The grave is put for the dead that are buried in it, as Isaiah 38:18, "The grave cannot praise thee, death cannot celebrate thee," that is, they that are dead and buried; the reason follows, "They that go down into the pit cannot hope for thy truth," Isaiah 38:19, "The living, the living, he shall praise thee." See Psalms 6:6; Psalms 115:17. The earth is put for the inhabitants of the earth, Genesis 6:11, "The earth was also corrupt before God, and the earth was filled with violence," which is expounded in the next verse, "For all flesh had corrupted his way upon the earth." So Genesis 11:1, and Genesis 28:22, and Genesis 19:31, and Genesis 14:24; 1 Samuel 14:29; 2 Samuel 15:23; Proverbs 28:2; Isaiah 24:20; Matthew 5:13. The ends of the earth are put for the inhabitants of the extremest parts thereof, Psalms 22:27-28, and Psalms 67:7. A theatre (the place where plays and shows are seen) is put for the sight itself, 1 Corinthians 4:9, where the apostle Paul metaphorically says of himself, "For we are made a theatre (so the Greek) unto the world, and to angels, and to men" as if he had said, we are derided, hated, and abused by the world, and that not in a corner, but as if the whole earth were gathered together in one theatre to satiate and please themselves with beholding our miseries. A city is put for citizens, Jeremiah 4:29, "The whole city shall flee shall go into thickets and climb upon the rocks," so Isaiah 14:31; Jeremiah 26:2, etc., Jerusalem, Chorazin, Bethsaida, Capernaum, are put for their inhabitants, Matthew 3:5; Mark 1:5, Matthew 33:37, and Matthew 11:21, Matthew 11:23; Acts 18:25; Judges 5:7, Judges 5:11, etc. To this by analogy may be referred these that follow.

Heaven, is put for God, who is said to dwell in the heavens, and there manifests his glory and majesty to angels, and glorified spirits, Psalms 73:9, "They set their mouth against the heavens, and their tongue walketh through the earth," that is, they licentiously vent their blasphemies

against God, and contumelious words against mankind. See more examples, in Daniel 4:23, with Daniel 4:22, and Daniel 4:29; 1 Kings 8:32; Matthew 21:25, "The baptism of John, whence is it? from heaven or of men?" that is, from God, or men, so Luke 20:4; Luke 15:18, "Father, I have sinned against heaven, "that is, against God. The heart is put for the soul, which is radically in the heart as its proper seat, Psalms 14:3-4, and Psalms 84:2; 1 Peter 3:4; Hebrews 13:9, etc. The belly is put for the heart, which (viz. heart) is likewise put for the soul and its acts and cogitations, Job 15:35; Proverbs 18:8, and Proverbs 20:27, and Proverbs 26:22, and Proverbs 22:18; Habakkuk 3:16; John 7:38.

3. The Possessor is put for the Thing possessed,

Genesis 15:3, "Behold the son of mine house," so the Hebrew, "inherits me," that is, my goods and estate. Deuteronomy 9:1, "To possess nations greater and mightier than thy-self," that is, the countries of the Gentiles, for the people themselves were not to be possessed, but cut off by the command of God, as Deuteronomy 9:2-3, see 2 Samuel 8:2; Psalms 79:7, "For they have devoured Jacob," that is, his riches and goods. The prince is put for his jurisdiction, Matthew 2:6, "And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda," that is, the principalities or perfectures (sic 'prefectures') of Juda, which were distinguished by thousands, as 1 Samuel 10:19. The name of God is put for oblations offered to him, as Joshua 13:33, "The Lord God of Israel was their inheritance," (viz. the Levites) which is expounded, verse Joshua 13:14, "Only unto the tribe of Levi he gave no inheritance, the sacrifices of the Lord God of Israel made by fire are their inheritance," etc., and Joshua 18:7, "The priesthood of the Lord is their (the Levites) inheritance" Deuteronomy 10:9, "The Lord is his inheritance," etc., see Ezekiel 44:28.

Christ is put for the Church (or believers, who are his peculiar people, Titus 2:14; 1 Peter 2:9) Matthew 25:35, "For I was an hungered, and ye gave me meat," etc., says Christ, and verse Matthew 25:40, it is thus expounded, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Acts 9:4-5, "Saul, Saul, why persecutest thou me? I am Jesus, whom thou persecutest," whereas verse Acts 9:1-2, it is said that Saul persecuted the disciples of Christ, so 1 Corinthians 12:12, "So also is Christ," that is, "his Church, hath many members, and many believers do constitute one body of Christ," or one Church, for it follows, verse 1 Corinthians 12:13, "For by one Spirit are we all baptized into one body;" Christ therefore is put for his mystical body, or, which is the same thing, that which properly belongs to a body is attributed to Christ, because of his mystical union with believers. For the same reason the afflictions of Christ are called the afflictions of the saints, Colossians 1:24[i]. Upon which place Lyranus says thus, "The passions or sufferings of Christ are two-fold, one he endured in his own proper body, as hunger, thirst, yea, even death, and in this sense there was nothing to be filled up---the other he suffers in his who are believers, when they are persecuted, afflicted, and oppressed for his sake."

[i] See more, Acts 20:28; Php 3:12; Psalms 16:6; Ephesians 5:30 Ephesians 5:32. And this is the meaning of the apostle here when he says, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

4. The Object is put for that which it is conversant about.

CHRIST JESUS is put for his doctrine, 2 Corinthians 11:4, "For if he that cometh preacheth another Jesus whom we have not preached," that is, another better doctrine of Christ, which he calls another gospel, etc., Ephesians 4:20, "But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus," etc.; this is to be understood of the doctrine of Christ.

God is put for worship appointed for his honour, as Exodus 32:1, "And they (that is, the Israelites) said unto them (viz., Aaron), up, make us XXXX gods, that is, as[ii] Brentius, Gerhard, and others expound it, institue nobis publica sacra, etc., institute some public form of worship for us, or some visible sign of God's presence (as afterwards was the tabernacle, the ark and mercy-seat, Exodus 40:34-35; Numbers 7:84,) possibly some such thing as they had seen in Egypt; for now they were turned in their hearts to Egypt. Acts 7:39-40.

[ii] Brent. Com. In loc. Gerhard. Tom. 3.locor. de lege Dei S. 92

Glory and strength are put for the praise and celebration of glory and strength as Psalms 69:1, "Give unto the Lord glory and strength," that is, give him the praise of his glory and strength. See Psalms 8:2, "Out of the mouths of babes and sucklings, hast thou ordained strength," that is, the praise and celebration of his strength and omnipotency, as it is expounded, Matthew 21:16. So Psalms 96:6-7.

Sin is put for sacrifice or sin-offering, Exodus 29:14, "The flesh of the bullock, etc. thou shalt not burn without the camp, it is a sin," so the Hebrew, that is, as our translation renders it, a sin-offering. Hosea 4:8, "They eat up the sin of my people," that is, the sacrifice, or sin-offering, for sin has a three-fold acceptation. (1.) It signifies the transgression of God's law, 1 John 3:4. (2.) Punishment for sin, "he shall bear his sin," Leviticus 5:1-19; Leviticus 20:20, Leviticus 20:27; Leviticus 24:15; Numbers 9:13; Numbers 18:22; Ezekiel 23:49. (3.) Sacrifice offered for sin, Leviticus 10:17, "Why do you not eat the sin of the holy place," for so the words are to be read, that is, the sin-offering. In this sense that text is to be understood, 2 Corinthians 5:21, "Christ was made sin for us," that is, a sin-offering, according to Isaiah 53:10, "If thou shalt make his soul sin," delictum, reatus, XXXX. Our translation renders it, "when thou shalt make his soul an offering for sin;" explained, Ephesians 5:2, "Christ hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour:" for he is the true propitiatory sacrifice for our sins whom the old typical oblation adumbrated or shadowed forth. That phrase of the Apostle Paul's, 2 Corinthians 5:21, "For he hath made him to be sin for us, who knew no sin," is borrowed from Isaias, upon which D. Franzius thus expresses himself. "How Christ was made sins may be plainly and perfectly declared from the beasts allotted for sacrifices, when by imputation of the sins of the people to them they became unclean, yea sin, and so were slain and sacrificed," etc. By which words the reason of this tropical speech, whereby sin is taken for sacrifice is noted; Illyricus says, "These sacrifices were so called, because the sins of the people (with respect to punishment) were after a certain manner by imputation transferred upon them," not that the verb XXXX signifies to expiate, Cl. Script, part 1, cof. 858.

Promise is put for faith, which embraces or receives the gracious promise of God, Romans 9:8, "Children of the promise," that is, of faith, which receives the gracious and free promise of Christ. They are called sons by a metaphor, with respect to Abraham, who is by the Holy Spirit called the "father of believers," Romans 4:16. As if he had said, they that tread in the steps of Abraham, and

are alike unto him in faith. See Romans 4:12; Galatians 3:7, Galatians 3:29, and Galatians 4:28, etc.

Blood is put for bloody men, or those that are malicious and ready to spill blood, or perpetrate any villainy, Isaiah 33:5, "That stoppeth his ears from hearing of blood," that is, hearkens not to them who conspire or confederate to commit murder, slaughter, or other wickedness (for that is synecdochially noted by the word blood.) See Proverbs 1:10-12, etc. The subject or argument of writing is put for the writing itself, 1 Kings 8:21,"The ark wherein is the covenant of the Lord," that is, the tables wherein the covenant was written, Exodus 34:28, so Romans 9:4, ai Diaqhkai, "the testaments or covenants," that is, the two tables of the covenants, as they are expressly called, Hebrews 9:4. So the Old Testament is taken for the books wherein it was written and contained, 2 Corinthians 3:14, which is common in our vulgar speech to take the Old and New Testament for the books wherein they are written.

5. The Thing signified is put for the Sign. The thing signified is sometimes put for the sign materially, that is, for the thing itself, which is the sign, 1 Chronicles 16:11, "Seek the Lord and his strength," that is, the ark of the covenant, which was a sign and symbol of his presence and strength. So Psalms 78:61; Psalms 105:4. Whence it is expressly called the ark of the strength of God, Psalms 132:8; Ezekiel 7:27, "The prince shall be clothed with desolation," that is, with a garment denoting mourning and desolation, 1 Corinthians 11:10, "A woman ought to have econsian power on her head," that is, a garment signifying that she was under the power of her husband.

Sometimes the thing signified is formally put for the sign, that is, for the term or appellation of the sign, as Exodus 8:23, "And I will put redemption between my people and thy people," that is, the sign or token of redemption. Deuteronomy 16:3, "Seven days shalt thou eat unleavened bread therewith, even the bread of affliction," that is, a sign, monument, or memorial of the affliction, which you endured in Egypt. By this trope bread is called the body of Christ, and wine is called his blood, Matthew 26:26, Matthew 26:28; Mark 14:22, Mark 14:24; 1 Corinthians 11:24-25, that is, a sacramental sign and symbol of his body and blood, instituted in remembrance of him.

01.01.01.04. CHAPTER IV. A METONYMY of the adjunct is seven-fold.

CHAPTER IV. A METONYMY of the adjunct is seven-fold.

1. When the accident is put for its subject in kind.

2. When the thing contained is put for the thing containing, or a thing in a place, is put for the place.

3. When time is put for things done or existing in time.

4. When the opinion of men is put for the thing itself.

5. When the occupatum, or subject concerned, is put for its object.

6. When the sign is put for the thing signified.

7. When a name is put for a person or thing. Of these in order.

1. When the Accident is put for its Subject in kind. THE abstract is put for the concrete, Genesis 42:38, "Shall ye bring down my hoariness (or grey headiness, so the Hebrew) with sorrow to the grave,"that is, me that am now an old man, grey and decrepit with age, 1 Samuel 15:29, "The eternity (or strength of Israel shall not lie, "that is, the eternal and strong God of Israel, 2 Samuel 9:12, "And all the habitation of the house of Ziba were servants unto Mephibosheth, "that is, his whole family, or all that dwelt in his house, as we translate it. Job 5:16, "Iniquity stoppeth her mouth," that is, wicked men are compelled to be silent before God, Job 32:7, "Days should speak, and multitude of years should teach wisdom," that is, ancient men that are arrived to a great age, or many days. See Psalms 12:1, and Psalms 68:18, "Thou hast led captivity captive," that is, such as were in captivity, as Isaiah 49:24, and Jeremiah 29:14, or actively, making those captives, that kept us in captivity, as the world, sin, death, and the devil. So Ephesians 4:8; Colossians 2:12-15, Colossians 2:23, Psalms 110:2-3, "From the dew of the morning thou hast the dew of thy nativity," that is, thy children, who, as dew seems to be generated of the morning moist air, and then appears scattered in innumerable drops, so shall thy children be begotten by the preaching of the Gospel in innumerable numbers. More examples you may see, Proverbs 23:21; Isaiah 57:13; Psalms 144:3-4; Psalms 90:8-9; Jeremiah 2:5; Ezekiel 44:6, "And you shall say to the" [rebellion] so the Hebrew, that is, to the rebellious people. Luke 1:78, "the day-spring from on high hath visited us" An epithet of the incarnate Messiah taken from those places where he is compared to the sun and light, Isaiah 9:2, and Isaiah 60:1-2; Malachi 4:2 etc. John 11:40, "If thou wouldst believe, thou shouldst see "the glory of God" that is, his glorious works, Romans 11:7; Ephesians 1:21; Php 1:16, "Supposing to add affliction to my bonds," that is, to me in bondage and captivity, 1 Peter 2:17, "Love the brotherhood," that is, the brethren, or the congregation or assemblies of the faithful, 1 Peter 5:9. So circumcision is put for the circumcised Jews, Romans 3:30; Romans 15:16, which is a metonymy of the sign, and for the spiritually circumcised, Colossians 3:3, which

is a metaphor.

Other adjuncts are put for their subjects, Ezekiel 26:8, "He shall stir up the buckler against thee," that is, soldiers that wear bucklers or targets in war. See Isaiah 19:9; Ecclesiastes 9:15.

Light is put for the sun, kat ecoxhn, by way of eminency, because it is the fountain and original of light, Job 31:26; Habakkuk 3:4. It is put for fire, Mark 14:54, "And he sat with the servants and warmed himself, proj to fwj, by the light," that is, the fire, which gives light as well as heat. See John 18:18.

Oil or ointment is put for one singularly anointed, Isaiah 10:27, "The yoke shall be destroyed because of the anointing;" in the Hebrew it is [from the face of oil] or because of oil, that is, for the anointing of the Lord and his grace. Junius and Tremellius expound it thus: the yoke shall be destroyed because of the anointing, that is, by and through Christ thou shalt be set free, in whom the Spirit of Jehovah rests, who anointed him, Isaiah 61:1. Illyricus says, that this is properly fulfilled at the at the coming of the Messiah, and the redemption purchased by him, who has broken the yoke, cancelled the handwriting, and taken away the tyranny of the law, of sin, death and Satan. See Isaiah 9:4, Isaiah 9:6.

Sin is put for sinners, Isaiah 1:18, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," that is, the sinners by having their iniquities pardoned, shall be cleansed and purified from the guilt and condemnation of sin, for sin properly and in itself cannot be made clean, Psalms 2:9; Matthew 8:3, "His leprosy was cleansed," that is, the leprous man was healed, Psalms 25:11; Exodus 14:4; Genesis 34:29; Deuteronomy 8:17; Job 15:29; Proverbs 31:29; Isaiah 10:14; Isaiah 30:6; Revelation 18:3; Proverbs 15:6; Jeremiah 20:5, etc, Job 6:22; Proverbs 5:10, etc.

2. The Thing contained is put for the Thing containing, and a Thing in a Place for the Place.

Genesis 28:22, "And this stone which I have set for a pillar shall be God's house," that is, this place where I have erected a statue of stone, Joshua 15:19, "Give me springs of water," that is, some portion of land where there may be springs of water, for it is added, that he gave her the upper springs and the nether springs, that is, a field in which there were springs in the higher and lower part. See Ezekiel 26:5, Ezekiel 26:14; Hosea 9:6; Amos 8:5.

Matthew 2:11, "They opened their treasures and offered him gifts," that is, they opened their cabinets, (for so says Kirstemius upon the place, the Arabic word signifies), or purses, where their treasure or precious things were kept. See Psalms 135:7; Matthew 12:35; Matthew 22:13, "Cast him into outer darkness," that is, hell, the place of darkness. See more examples, Matthew 25:10, "They that were ready went with him," eij touj gamouj, "into the marriage," that is, into the place where the marriage was to be celebrated. It is said in Matthew 25:21, Matthew 25:23, "Enter thou into the joy of thy Lord," that is, into the place of joy, the celestial kingdom, Mark 3:11. "And unclean spirits when they saw him, fell down before him," (viz. Jesus) that is, men possessed with unclean spirits. Luke 22:4, "For all these have of their abundance cast, eij ta dwra Oeon, into the gifts of God," that is, into the (dwro fulakion, or Gazophylacium) the place where those offerings were put, which were bestowed upon God. It is therefore called Corban, i.e., a gift, Matthew 27:6. See more Acts 16:13, Acts 16:16, prayer is put for the place of prayer, as also Luke 6:12; Hebrews 12:1, "Let us run with patience the (agwna, certamen, strife, or) race that is set before us," that is,

our course in this place of strife, of racing. Revelation 8:3, "And another angel came and stood at the altar, having libanwton, golden incense, that is, a golden censer," as we translate it. See verse (Revelation 8:5). To this kind of metonymy may be referred when the wind is put for that quarter of the world from whence it blows, 1 Chronicles 9:24; Jeremiah 49:32; Jeremiah 52:23; Ezekiel 5:12; Matthew 24:14. And where any river is put for the bordering country by which it runs, Isaiah 23:3; Jeremiah 12:5; Ecclesiastes 11:3. See also Jeremiah 2:18, where it is withal a metaphor.

3. Time is put for Things done, or existing in time. This is to be understood of the word time itself, as also of names which express parts of time, whether it be naturally or by institution, divided.

Time, 1 Chronicles 12:32, "And the children of Issachar which were men that had understanding of the times to know what Israel ought to do:---that is, they were skilful and well instructed in prudence, whereby they know what to do, and when to do it, and therefore went before the Israelites, 1 Chronicles 29:30, "With all his reign, and his (viz. David’s) might, and the times went over him, and over Israel, and over all the kingdoms of the countries," that is, the various negotiations and chances, whether prosperous or adverse, which in any of those times happened to them. Esther 1:13, "Then the king said to his wise men which knew the times," that is, who knew past transactions which happened in the respective times, or who knew how prudently to manage, and act all things in season, Job 11:17, "And thy time shall arise above the noon day," so the Hebrew, that is, thy meridian prosperity shall be clearer than the light, or most illustrious. Psalms 31:15, "My times are in thine hands" that is, my life, health, and the whole state and course of my life, for whatsoever changes come, thou governest them by thy providence. See Psalms 139:1-3, etc. 2 Timothy 3:1, etc. An age, which is a part of time, as Hebrews 1:2, "By whom also he hath made XXXX, the ages," that is, the world, which endures for ages, and therefore all things existing, in time, so Hebrews 11:3. This signification comes from, the Hebrew word, XXXX cheled, which signifies both ages and world, (see Psalms 17:14; Psalms 49:1; Romans 12:2. "Be not conformed to this age," that is, the impiety of this world, or the wicked men living in this age. For so aiwn is taken, Matthew 13:22; Mark 4:19; Luke 16:8; 2 Corinthians 4:4; Galatians 1:4; Ephesians 2:2; Ephesians 6:12; 2 Timothy 4:10, etc.

Years, Proverbs 5:9, "Lest thou give thine honour unto others, and thy years unto the cruel," lest thou give thy life unto a jealous husband, who will kill thee, whereas otherwise thou mayest be safe and secure. See Chap, Proverbs 6:32-33.

Days, Deuteronomy 4:32, "Ask now of the days that are past, which were before thee," etc, that is, the histories and transactions of former times, search the Annals, 1 Samuel 24:19.

"Wherefore the Lord reward thee good for this day, which thou hast done unto me," (so the original) that is, for the benefit and good I received from thee this day, Mark 13:19, [i] "Those days shall be such an affliction, as was not from the beginning," that is, what shall come to pass in those days or in that time. This denotes such prodigious calamities, as if that time were even misery itself. 1 Corinthians 4:3, "But with me it is a very small thing, that I should be judged of you," or of Man’s Day, hnpo anqrwpinhj, that is, as we translate it, man’s judgment, because there are certain days allotted for judgments.

[i] Esontau, gad au hmerai ekeinai fluyij.

Ephesians 5:16, "Redeeming the time, because the days are evil," that is, very many evils, scandals, and sins, are perpetrated in these times: the Books of Chronicles are called the words of days,[ii] that is, a repetition, narrative, or rehearsal of the deeds and transactions of those times.

[ii] Verba dierum. The days of any one in scripture phrase is called that time wherein any signal thing for good or evil, happens to him. For good, as Hosea 1:11; Luke 19:42, Luke 19:44. For evil, as Job 18:20; Psalms 137:6-7; Ecclesiastes 5:19; Jeremiah 17:16, with John 1:3; John 3:10, and John 4:1, John 4:5, John 4:9-11; Jeremiah 14:7, Jeremiah 14:20-21, etc. Ezekiel 21:19; Ezekiel 22:4; Obadiah 1:12; Micah 7:4; Psalms 37:12-13. With respect to the effect, calamities, and misfortunes, are called the days of the Lord, because he justly punishes men for their malignity and wickedness, Job 24:1; Isaiah 13:6; Joel 1:15; Joel 2:1-2; Amos 5:20; Zephaniah 2:2; Zephaniah 1:14-16, Zephaniah 1:18. By way of eminency kat ecoxhn, the last judgment, when God shall reward every man according to his works, is called the day of the Lord, Joel 2:32; Acts 2:20; 1 Corinthians 1:7; 1 Thessalonians 5:2, etc. The day of the Son of Man. Luke 17:24, Luke 17:26, is expounded, Luke 17:30, to be the day wherein the Son of Man shall be revealed. That appellation (by an Antanaclasis) is taken otherwise, Luke 17:22, "The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it." Brentius upon the place says--"The sense is, because things are now in tranquility, the Son of Man is despised and rejected: but so great calamities shall come upon Judea, that men shall desire but for one "day to see me, and enjoy my help, but shall not compass their desires." Illyricus says, Ye shall desire to see, that is, enjoy for a small season those good things, and that good state you are in whilst I am present with you, but, etc. See verse Luke 17:23, and Matthew 24:21, Matthew 24:23 etc.

Christ calls his day the season of his coming into the flesh, in the fulness of time, John 8:56, "Your father Abraham rejoiced to see my day, and he saw it, and was glad," that is, he saw it by a peculiar appearance, and believed; upon which D. Franzius says, "None may doubt but a prospect of the face and person of Christ was shown and exhibited to Abraham in his divine vision, viz., "As he was born of a virgin, came of Abraham’s seed, beginning with miraculous ministrations, exalted from his passion to the right hand of the Father, and to come in the last day, and to crown him in another life." [iii] [iii] De interpret. Script. Orac. 47 The day of the exhibition of Christ in the flesh is called, Malachi 4:5, "The great and terrible day of the Lord," or as others render it, honourable and fearful, as Jacob adorned the place where the heavenly manifestation was made with the same epithet. Genesis 28:17, "How dreadful is this place? This is no other than the house of God, and the gate of heaven." This day (viz. the manifestation of the Messiah} is dreadful or terrible to devils, because by his power their kingdom is destroyed, John 12:31; 1 John 3:8. As also to the impious and rebellious enemies of Christ, see Malachi 3:2, and Matthew 2:3. An hour, Mark 14:35. He (that is, Christ) prayed; "that if it were possible the hour might pass from him," that is, that most bitter passion, the thoughts of which, at that time troubled and oppressed him, John 12:27, "Father, save me from this hour," that is from the anxiety and agony, which I shall suffer in the time of my passion. Christ spoke of the time of his passion and death, at the thoughts of which (as a true and real man) he seemed to be in a great trembling and consternation. The end or last time is put for reward, which is wont to he given when one has done his work, as Proverbs 23:18; Proverbs 24:14, Proverbs 24:20; Jeremiah 29:11, so 1 Peter 1:9, "Receiving the telXX end of your faith, even the salvation of your souls," which the Syriac renders reward, or retribution. But this reward given by God is not a debt, but of free grace and mercy, because a merited reward or

wages must bear proportion to the service done; but no service of ours can bear proportion to everlasting life and happiness, so that it necessarily follows, that the reward is purely of grace.

Feast is put for the sacrifice, which is offered upon the feast-day, as Exodus 23:18 "Thou shalt not offer the blood of my sacrifice with leavened bread, neither shall the [iv] fat of my feast remain until the morning," that is, the fat of the lamb to be sacrificed, or of the sacrifice of my feast, as Junius and Tremellius render it. As also the Chaldee. So Isaiah 29:8, "Let them kill (feasts,) that is, as we translate it, sacrifices." See Malachi 2:3. Psalms 118:27, "Bind the (feast) so the Hebrew, with cords, even unto the horns of the altar," that is, the sacrifice of the feast or festival day, etc.

[iv] Adepts festi mei, The Passover is put for the lamb which was slain and eaten on that festival in memorial of the deliverance from Egypt, Exodus 12:21, "and kill the passover," that is, the Paschal Lamb, 2 Chronicles 30:17; Mark 14:12, Mark 14:14; Matthew 26:17-19; Luke 22:8, Luke 22:11, Luke 22:13, Luke 22:16.

Summer is put for summer-fruit, Isaiah 16:9; Jeremiah 40:10; Amos 8:1; 2 Samuel 16:2, for in these places the Hebrew is only summer.

Harvest is put for fruit gathered in the time of harvest, Exodus 23:10; Deuteronomy 24:19; Isaiah 16:9; Joel 3:18. "It is also put for the reaper," Isaiah 17:5, which we translate harvest-man.

4. The Opinion of men is put for the Thing itself. In Holy Scriptures sometimes things are named and described according to appearance or men’s opinion (fainomenwj kai kata docan) and not, (kata to einai kai alhqeian) as they are, in their own nature. This happens. 1. In single words, as Nouns and Verbs. 2. In a conjunct phrase. In Nouns, 1 Samuel 28:14-16, 1 Samuel 28:20. That diabolical spectrum or apparition raised by the witch of Endor in the likeness of Samuel, is called Samuel, because he falsely gave out that he was Samuel, and the deluded spectators thought him so. Hananiah is called a prophet, Jeremiah 28:1, Jeremiah 28:5, Jeremiah 28:10, not that he was truly so, but so reputed. It is said, Ezekiel 21:3, "I will cut from thee the righteous and the wicked," whereby righteous are meant persons that were only so in appearance, having an external form of righteousness which begat the good opinion of men, but with respect to God’s notice that knows the inward frame of the heart, to be unsound, that is, to be unrighteous, Matthew 8:12. The Jews are called the children of the kingdom, because they seemed to be such, and Christ says, Matthew 9:13, "I am not come to call the righteous, (viz., such as are so in their own eyes,) but sinners to repentance," Luke 18:9; Romans 10:2-3 etc.

Luke 2:48, Joseph is said to be the father of Jesus (and Luke 2:41, he is said to be his parent) because he was thought to be so by men, which is expressly said, Luke 3:23. See John 6:42. 1 Corinthians 1:21, "It pleased God by the foolishness of preaching to save them that believe" 1 Corinthians 1:25, "Because the foolishness of God is wiser than men," etc. Where preaching of the Gospel, etc. is called foolishness, not that it was really so, but because the worldly wise reputed it so, as verse 1 Corinthians 1:18, viz., to teach salvation by the cross, to seek life in death, and glory in disgrace, which the carnal worldling thought folly, as verse 1 Corinthians 1:23. The Devil is said to be the god of this world, 2 Corinthians 4:4, because he boasts that the kingdoms of this world are at his disposal, Matthew 4:8-9; Luke 4:6-7, and because idolaters esteemed him a god, viz., in their idols, as Chemnitius [v] says. He is called the god of this world, as a dog is called the god of Egypt, because he was worshipped for a god. So the belly is called God, because men took more

care to provide for it, than to serve God, Php 3:19, etc.

[v] Loco de creation, p. 119.

Galatians 1:6. False teaching is called another Gospel, because some men thought it so, whereas it is really (as verse Galatians 1:7) a perverting the Gospel. Epimenides is called the prophet of the Cretans, Titus 1:12, because they accounted him so, and after his death sacrificed to him, as Laertius witnesses. External profession is called faith, James 2:14, James 2:17, James 2:20, James 2:24, James 2:26, because men are apt to rest in it as sufficient for salvation, see Jude 1:12, etc. In verbs, Matthew 4:9, "The king (viz. Herod) was sorry," that is, he counterfeited sorrow; for Matthew 4:5, it is said, "he feared the multitude," when he would put John Baptist to death, of whom the people had a very great esteem; so that this sorrow was nothing else but artificial and feigned.

It is said, Mark 6:48, "That Christ would have passed by them," (viz. his disciples at sea) that is, he seemed to pass by, or such was the posture and motion of his body as if he would pass by, John 3:30, "He must increase, but I must decrease;" this increasing and decreasing is spoken with respect to the opinion of men, who had extraordinary esteem of John hitherto, and vilified Christ, otherwise speaking according to the nature of the thing, John Baptist was not diminished by the increasings of Christ, but afterwards derived his own increasings from his fulness.

Acts 27:27, "The shipmen deemed that some country drew near to them," (so it is in the Greek prosagein, appropinquare sibi aliquam Regionem) because the shore seems to move and draw near to them which are at sea; but it is to be understood that they drew near land, so Virgil 3, Æneid Provehimur portu, terraegue urbesque recedunt, that is, we sail from the port, and the lands and the cities go back.

Enjoined words, or an entire phrase, Psalms 72:9, "his enemies shall lick the dust," that is, they shall be so inclining and prostrate towards the earth, that they shall seem to lick the dust of the earth, which is a description of fear and subjection. So Isaiah 49:23, and Micah 7:17, Micah 7:20. Isaiah 13:5, "they shall come from a far country, from the end (or extreme part) of heaven." This phrase is taken from the opinion of the vulgar, who (led by the guess of the eye) think that heaven is not spherical or round, but hemispherical, ending at the extremes of the earth, upon which the end or extremes of heaven seem to lean, or be staid upon, so that the end of heaven is put for the end of the earth, or remotest places; you have the same phrase, Deuteronomy 4:32; Deuteronomy 30:4; Nehemiah 1:9,[vi] Matthew 24:31. This exposition may be confirmed by the places where mountains are called the foundations of heaven, as 2 Samuel 22:8. Because at a great distance the heavens seem as it were to rest upon them. They are called the pillars of heaven, Job 26:11, because heaven seems to be propt (sic-propped; de) by them as by pillars.

[vi] Vatablus in Nehemiah 1:9, Finitor sive horizon nostril hemisphaerii u detur contingere eam Regionem, quam terminat.

5. The Occupate put for the Object.

Sense is put for its object, or the thing which is perceived by sense, as hearing is put for doctrine or speech, Isaiah 28:9, "Whom shall he teach knowledge? And whom shall he make to understand hearing?" so the Hebrew, that is, doctrine, or the word, Isaiah 53:1, "Who hath believed our

hearing?" that is, our doctrine or speech, or as we translate it, report? So is akoh, hearing, taken, John 12:38; Romans 10:16; Galatians 3:2, Galatians 3:5. Hearing is put for rumour or fame. Psalms 112:7; Isaiah 28:19; Ezekiel 7:26; Obadiah 1:1; Habakkuk 3:2; Matthew 4:24; Matthew 14:1; Matthew 24:6; Mark 1:28 and Mark 13:7 etc. By the same trope the eye is put for colours seen by the eye, and are the object of sight, as in the original text of the following places, Numbers 11:7; Leviticus 13:55; Proverbs 23:31; Ezekiel 1:4, and Ezekiel 8:2, and Ezekiel 10:9. So two eyes are put for a double way, which give occasion to look upon both, Genesis 38:14, Genesis 38:21. Some say this is a proper name, some say it is two fountains.

Affections, and what bear analogy with them, are put for their object, as faith for the doctrine, which is received and believed by faith, Acts 6:7; Galatians 1:23; Ephesians 4:5; 1 Timothy 4:1; Titus 1:13; Jude 1:3; Revelation 2:13, See Galatians 3:23, Galatians 3:25

Hope is put for God, in whom we hope, and from whom we expect every good thing, Psalms 71:5, "For thou art my hope, O Lord," that is, he in whom I hope, the support of my hope, and the God of my strength. See Jeremiah 14:8; Psalms 65:5-6; Jeremiah 17:7, Jeremiah 17:13, etc.

It is put for the Messiah or Christ specially, Acts 28:20, "For the hope of Israel I am bound with this chain," that is, for the Messiah, who is hoped for and desired by Israel, or (which is the same thing) for the good hoped for from the Messiah, Acts 26:6-8, so Colossians 1:27, and 1 Timothy 1:1, Christ is called our Hope.

It is put for men, from whom we expect good or confide in, as Isaiah 20:5, "They shall be ashamed of Ethiopia their hope," as Isaiah 20:6. Likewise hope is put for the thing hoped for, as Proverbs 13:12, "Hope deferred maketh the heart sick, but when the desire cometh, it is a tree of life," that is, the thing hoped for and desired, Romans 8:24, "Hope that is seen, is not hope," that is, the thing hoped for, etc., Galatians 5:5, "For we through the Spirit wait for the hope of righteousness by faith," that is, eternal life, promised to the just by faith, so Titus 2:13.

Love is put for the person or thing beloved, Jeremiah 2:33, "Why trimmest thou thy way to seek love?" that is, that which thou lovest, Jeremiah 12:7, "I have given the love of my soul into the hand of her enemies," that is, the people dearly beloved by me, as the Chaldee renders it, Hosea 9:10, "And then: abominations were as their love," that is, the idols which they love.

Desire is put for the person, or thing desired and loved, Ezekiel 24:16, "Son of man, behold, I take away the desire of thine eyes from thee with a stroke," that is, thy desired and beloved wife, as verse Ezekiel 24:18, so verse Ezekiel 24:21, "Behold I will profane my sanctuary, the excellency of your strength, the desire of your eyes," that is, that which you love and delight in, as verse Ezekiel 24:25, for that which the mind longs after is ascribed to the eyes, as, "the lust of the eyes" is put, 1 John 2:16. This may give some light to that passage, Haggai 2:7, where Christ is called the "desire of all nations" the sense is, that the nations will extremely desire him, love him, embrace him, and hope in him, that is, when they are converted to the kingdom of Christ by the voice of the Gospel (to whom the name Gentiles is ascribed, Romans 11:13, and other places). The term desire is sometimes put for the affection of love; for to be desired, signifies to be loved and esteemed, (by a metonymy of the effect for the cause), for as much as love begets desire after the thing beloved, of which you have examples, in Genesis 27:15; Psalms 19:10-11, (with Psalms 119:126-127), Proverbs 21:20; Son 5:6; Isaiah 1:29, and Isaiah 32:12, and Isaiah 44:9; Jeremiah 3:19; Amos 1:7,

Amos 1:10, and Amos 2:4; Daniel 9:23; Daniel 10:11, Daniel 10:19; Hosea 9:6; Amos 5:11; Ecclesiastes 7:14, etc.

Fear is put for God, who is feared, Genesis 31:42, "The fear of Isaac," that is, the God whom Isaac feared and worshipped, so verse Genesis 31:53. Junius and Tremellius think this phrase alludes to that fear, by which God (as it were with a bridle) restrained Isaac from, revoking or recalling that blessing he gave to Jacob, Genesis 27:35 etc. Isaiah 8:13, "Let him be your fear, and let him be your dread," that is, let God be feared and dreaded by you.

Fear is put for the evil feared, Psalms 53:5, "They feared a fear, where no fear was," that is, they feared where there was no evil nor danger, which is the object and cause of fear. Proverbs 1:26, "I will mock when your fear cometh," that is, that which you fear and tremble at, as verse Proverbs 1:27, "When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you." See Proverbs 3:25, etc., 2 Corinthians 5:11, "Knowing ton fobon the fear of the Lord," that is, the terrible judgment of the Lord. An action is put for its object, Exodus 15:2, "The Lord is my strength and praise," that is, the God whom I praise, and who is the scope or argument of my song. The like we have, Psalms 118:14, expounded, verse Psalms 118:15-16; Jeremiah 17:14, the prophet calls the Lord his praise, that is, the object of his praise, and thanksgiving, for his great goodness. See Deuteronomy 28:8; Deuteronomy 12:7, Deuteronomy 12:32, 1 Samuel 1:27, "And the Lord gave me my petition," that is, the thing I asked, so Job 6:8; 2 Thessalonians 1:11; Hebrews 11:13; Acts 1:4, "Wait for the promise of the Father," that is, the Holy Spirit promised by the Father.

6. The Sign is put for the Thing signified. IN nouns, Genesis 49:10, "The sceptre shall not depart from Judah," that is, the royal authority, so Isaiah 14:5; Ecclesiastes 10:11-12, A throne is also put for regal authority, Psalms 89:4, and a crown or diadem, Psalms 89:39; Ezekiel 21:26, etc., unction is put for the priesthood, Numbers 18:8, altars for divine worship, 1 Kings 19:10; Psalms 23:4, "Thy rod and thy staff comfort me," that is, thy care and love towards me; for a rod and a staff were a sign of pastoral care and office of the shepherd to his flock; this is withal an Anthropopathy, whereby God is represented as a Shepherd, and things relating to a shepherd attributed to him, Psalms 140:8, "Thou hast covered my head in the day of arms," so the Hebrew, that is, in the day of battle, and adversities which hostility brings, the signs and instruments whereof are arms, Psalms 44:6, "For I will not trust in my bow, neither shall my sword save me," that is, my military skill, fortitude, prudence, or stratagems, of which the signs and instruments of exercise were a bow, and a sword. To which the divine strength and goodness is opposed, verse Psalms 44:7, "But thou, Lord, hast saved us from our enemies." So elsewhere a sword is put for war and hostile violence, Exodus 18:10; Isaiah 1:10, and Isaiah 2:4; 2 Samuel 12:10; Amos 5:9; Ezekiel 21:3-4, Ezekiel 21:9, Ezekiel 21:32. in which there is also a metonymy of the organical or instrumental cause, as before. See other examples, Psalms 144:11, and Matthew 10:34, etc. [vii] [vii] Gram. Sacr. p. 283

Matthew 23:2, "The Scribes and the Pharisees sit in Moses' chair." The chair of Moses metonymically denotes the power of teaching, judging, and ruling the people, of which it was a symbol; which things are expressed by the name of Moses, who was instructed by God to teach and govern, and who exercised both by the authority of God, and left the rules in writing for the posterity of the Jews to observe. The term to sit also aptly notes both; for the public teachers, for

the most part sat, Matthew 26:55; Luke 4:20; John 8:2; Acts 22:3. "The judges also sat in a chair or tribunal" Exodus 18:13; Judges 5:10; Matthew 27:19, from whence to sit is put for ruling and judging, Psalms 29:9-10, and Psalms 110:1, (see 1 Corinthians 15:25), 2 Thessalonians 2:4, and whereas the Priests, Scribes, and Pharisees sat in the seat or chair of Moses, and did conform to the way of teaching, and government of the people, according to the rule of the divine law given by Moses. Christ, ver. Matthew 23:3, commands obedience to them; but gives a caution to take heed of their leaven, that is, their false doctrines, and feigned traditions, as Matthew 16:6, Matthew 16:12, for that did not belong to the seat of Moses, but to the seat of the scornful, or chair of pestilence, as Jerome renders it, Psalms 1:1, the throne of iniquity, Psalms 94:20, Psalms 94:23, Romans 3:30; Romans 15:8; Colossians 3:11. The Jews are called the circumcision, because that was the sign whereby they were distinguished from other nations; and the Gentiles are called the uncircumcision, because it distinguished them from the Jews, Galatians 2:7-8; Ephesians 2:11; Romans 2:26-27; Romans 3:30; Colossians 3:11 etc. In verbs, sometimes to hide,[viii] signifies to protect, and put in a safe place, sometimes to leave or depart from another, for hiding is a sign of both. Of the former we have examples, Job 5:21; Psalms 27:4-5; Psalms 31:20-21, and Psalms 64:2-3 etc. where there is also an Anthropopathy, when the speech is of God. Of the latter we have examples, Genesis 31:49, "when we are hid one from another," so the Hebrew, that is, when we depart or are absent from one another, Deuteronomy 22:1, "Thou shalt not see thy brother’s ox, or his sheep go astray, and hide thyself from them," that is, thou shalt not go away and let them alone, but bring them back, so Isaiah 58:7.

[viii] Ascondere. To sleep is put for to be secure, because sound and pleasant sleep is an evident sign of security, Psalms 3:5, and Psalms 4:8, puffing is put for contempt, for a slight puff of the mouth denotes when a matter is despised as an inconsiderable thing, Psalms 10:5; Psalms 12:5. To kiss signifies love, obedience, obsequiousness, and submissive respect, of which in ancient times a kiss was a sign, as Genesis 41:40; 1 Kings 19:18; Psalms 2:12. To this some refer that phrase, Matthew 5:47; Hebrews 11:13, aspazesqau, osculo salutare; for aspazomai signifies to salute with kissing, and embracing, and so is put for a receiving or embracing in love, or faith in hope. [ix] [ix] Leigh. Crit. Sacra. To laugh is put for to be joyful, which is the sign of laughter, Job 8:21; Psalms 126:1-2; Genesis 21:6; Luke 6:21, Luke 6:25, and to be secure, Job 5:22, to stand is put for to minister, Ezekiel 8:11; Ecclesiastes 3:1. For it is the sign of a servant to stand, see Deuteronomy 10:8. To anoint signifies to make a king, or chief lord, Judges 9:8. For unction was in times past the rite and symbol of the solemn inaugurations of kings, as in many places of the Old Testament appears. In conjunct phrases, to shut and open, none resisting, signifies a full and free power of administration, Isaiah 22:22, "To speak with a stiff neck," signifies proudly to resist and blaspheme God, Psalms 75:5. For an erected neck is the indication of a proud mind. To give "cleanness of teeth", signifies famine, Amos 4:6, because in eating, something of the meat sticks in the teeth; for where that uncleanness of teeth is not found, it signifies there was no meat eaten, or a defect of aliment. To lift up the eyes, signifies worship and adoration, Psalms 121:1; Psalms 123:1; Ezekiel 18:6, for whom we reverence and worship, we attentively behold. To lift up the head, signifies an erection of mind, animosity, and joy, as Judges 8:28; Psalms 83:1-2; Luke 21:28 etc. The face waxing pale, denotes fear, for shame causes one to blush, and then for fear the blood retires from the outward parts to the heart, as Isaiah 29:22, "Jacob shall not now be ashamed, neither shall his face now wax pale." See Job 9:24. To have a whore’s forehead notes impudence, for the indications of that appear in the face as well as modesty and bashfulness,

Jeremiah 3:3. To bow the knee, signifies subjection and obedience or divine worship, Isaiah 45:23; Php 2:10; Ephesians 3:14. Of which genuflection is a sign, to give the hand sometimes notes voluntary subjection, as 1 Chronicles 29:24, 2 Chronicles 30:8, where the Hebrew signifies to give the hand, as in the margin of our Bibles. Sometimes it notes begging and imploring, as Amos 5:6. Sometimes confederacy, as Jeremiah 1:15, she (that is Babylon) hath given her hand that is, she hath confederated with Croesus King of the Lydians, as Herodotus, lib. 1, says, see Ezekiel 17:18; Leviticus 6:2, with Galatians 2:9; Job 17:2. "To put the hand upon the head, "signifies grief, calamity, and sadness, Jeremiah 2:37, that being a sign of it, as 2 Samuel 13:19. "To put a hand upon the mouth, signifies silence, or that one cannot answer, Job 40:24; Micah 7:16, etc. See other examples, 2 Kings 3:11; Exodus 28:41; Exodus 29:9; Exodus 32:29; Numbers 3:3. Judges 1:12. To lift up the hand, is put for swearing, Exodus 6:8, so the Hebrew, Psalms 106:25-26, and elsewhere, because such as swore lifted up their hands towards heaven, as, Virgil says, 12 Æneid.

Deinde Latinus, Suspiciens cselura, tenditque ad sydera dextram;

Haec eadem, JEnea, terram, mare, sydera, juro.

Sometimes it signifies to pray, as Psalms 28:1-2; Psalms 68:31-32, and Psalms 141:2; 1 Timothy 2:8. And to bless, Psalms 134:2 for by that ceremony they used to bless of old. Also to indicate, or give notice, Isaiah 49:22. To this may be referred where eating and drinking is put for health and life, as Exodus 24:11. See Genesis 16:13; Psalms 2:3, "Let us break their bands asunder, and cast their cords from us," that is, let us remove this troublesome servitude, which by bonds and cords, as by certain signs, is noted. See Psalms 46:9, "He breaketh the bow, and cutteth the spear in sunder, he burneth the chariot in the fire," verse Psalms 46:10, "Be still and know that I am God," that is, he which puts an end to wars, and tameth the enemy, of which (viz., hostility) these things were dismal signs. See Psalms 58:10; Psalms 69:11. See Job 16:15; Psalms 35:12; Joel 1:3; Amos 8:10, etc.

Isaiah 2:4, "And they shall beat their swords into plough-shares, and their spears into scythes," or pruning-hooks; that is, there will be a constant peace, of which there is not a more certain sign than when arms are turned into rustic or country instruments, which are useful in the time of peace. And because the prophet speaks of a spiritual peace in the time of the Messiah, here is also a metaphorical Allegory.

Isaiah 49:26, "They shall bow down to thee with their face toward the earth and lick up the dust of thy feet," that is, they will give thee honour and reverence, for the sake of Christ thy head, who dwells in thee: for this speech is of the New Testament church. See Psalms 72:8-9, etc., Jeremiah 31:19, "After I was instructed, I smote upon my thigh," that is, after my sin was shown unto me I was affected with grief of mind. For smiting the thigh was an indication of grief, as Homer, Iliad II. says of Achillis, that mhrw pghcamenoj, when he had smote his thighs, he spoke to Patroclus, Odyss. 5. "He cries out, O miserable! and struck his thighs," etc. Amos 2:10.

Amos 2:10, "The elders of the daughter of Sion sit upon the ground and keep silence, they have cast up dust upon their heads, they have girt themselves with sackcloth, the virgins of Jerusalem hang down their heads to the ground" by these signs a most extreme grief is described. Jonah 4:11, "That cannot discern between their right hand and their left hand," that is, that are not come

to the years or age of discretion. The signs and effects of reason and judgment are said to be wanting, yea, even judgment itself and the use of reason, and convenient age for the exercise of it. In entire speech, hither may be conferred that custom of speaking in sacred scripture, whereby in commands or promises such things are put, which men were wont to do, and are only the signs of those things which are intended and understood by that speech, as when the prophet Elisha commands Gehazi his servant, 2 Kings 4:29, and Christ his disciples, Luke 10:4, "To salute no man by the way" by which is intimated that they were with all expedition and dispatch to do their errands, and to avoid all interruptions by the way. For it is a sign of great haste among men if they are so intent upon the end of their journey or business, that they take no notice of any body they meet, so as to salute him or discourse with him. Otherwise mild, courteous, and civil salutations are reckoned among Christian duties, etc.

Jeremiah 9:17, "Thus saith the Lord of hosts, consider ye and call for the mourning women, that they may come, and send for cunning women that they may come," and Jeremiah 9:18, "And let them make haste and take up a wailing for us," etc. The Lord does not approve of the dissembled wailing-women in mourning at funerals, but speaks according to the vulgar custom, denoting by this, and informing the people of the bitterness of the present calamities. See Amos 5:16. Jeremiah 10:17, "Gather up thy wares out of the land, O inhabitant of the fortress," that is, bundle and bind up your precious things together, as verse Jeremiah 10:9. The sense is, that they were not to remain there, but to be led into captivity, as Jeremiah 18:1-23 : where the reason of this judgment is to be read at large. For they that are in a garrison, and doubt its strength, do convey their precious things to places of more security. This also may be an irony, as if the Lord had said, ye cannot effectually bring to pass anything to free you and yours. "We have the like place, Jeremiah 46:19. Etc. By destroying the weapons, Ezekiel 39:9-10. The certainty of the promised victory, and the peace that would ensue is denoted, as Isaiah 2:4.

Matthew 24:20, "But pray ye that your flight be not in the winter, nor on the Sabbath day," The disciples are commanded, with respect to the dreadfulness and peril of the siege of Jerusalem, to do those things which belonged to the Jews, who thought that it was not lawful for them on the sabbath to go above [x] 1000 greater (or 2000 lesser) paces; and therefore they ought to pray, that they may not be necessitated to fly on the Sabbath, because the accustomed Sabbath day's journey would not be enough to convey them beyond the danger of the Roman soldiers. And by this the grievousness of the calamity is indicated.

[x] Goodwin in his Moses and Aaron says, that 2000 geometrical cubits is a Sabbath's day journey. Lib. 3

Luke 22:36, "Then said he (that is Christ) unto them, but now he that hath a purse, let him take it and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one." By this speech is signified, that to that quiet and comfortable way of living, which the apostles hath hitherto enjoyed in the school of Christ, should immediately succeed a most grievous persecution, even to be begun that very night, and that the enemy with swords and clubs, were at hand, so that such as confide in an arm of flesh, and would consult (as men) about the security of themselves and theirs, could have no better way, than to dispose of all, even to their very coats, and provide themselves with military defences to resist the enemy's violence. By this sign therefore, the thing signified is to be understood; for Christ does not require, that his apostles should buy swords and

defend themselves; but by the necessity of a sword, he symbolically insinuates or intimates the grievousness of that danger, which threatens them from the enemy. So says Theophylact and Enthymius upon the place. The apostles understood these words of Christ properly, and therefore say, ver. Luke 22:38, "Lord, here are two swords, to whom he said it is enough." By which answer he modestly and tacitly reprehends the absurdity of his disciples; as if he had said, I perceive you do not apprehend the meaning of my parabolical speech, therefore it is enough to have admonished you thus much; your experience, and the fulfilling of my prediction, will supply the place of an exposition, when in a little time a military host shall invade, to repel which a hundred swords shall not be enough. See Brentius and Erasmus upon the place.

7. A Name is put for the Person, or Thing. THE name of God is put for God himself, Deuteronomy 28:58, "That thou mayest fear this glorious and fearful name," (viz. the Lord thy God,) Psalms 20:1, "The name of the God of Jacob defend thee," that is, the God of Jacob. So Psalms 115:1; Isaiah 30:27; Micah 5:4, and frequently elsewhere, John 3:18, "Because he hath not believed in the name of the only begotten Son of God," that is, Son of God himself. So John 17:6; Acts 3:16, and Acts 10:43; 1 John 2:12, etc.

Name is put for man, Acts 1:15, "The number of the names together, were about one hundred and twenty," that is, so many men. So Revelation 3:4, and Revelation 11:13. Erasmus says, the reason of this speech is, that when men are numbered, their names are called over.

Name is put for son, for posterity, because they are called, by the name or surname of their ancestors, Deuteronomy 25:7; 1 Samuel 24:22; 2 Samuel 14:7, etc.

Name is put for the thing itself, Acts 4:12, "For there is none other name under heaven given unto men whereby we must be saved," that is, there is no other way or means of salvation but by Christ. Ephesians 1:21, "Every name that is named," that is, everything in nature. It notes also dignity or eminence, Php 2:9, "Wherefore God also hath highly exalted him, and given him a name which is above every name," etc.

01.01.01.05. CHAPTER V. OF AN IRONY.

CHAPTER V. OF AN IRONY. AN irony is a trope whereby contraries or opposites are put for one another, or when by the thing named a contrary thing must be understood. The word properly signifies dissimulation or cavilling, noxeirwneia, proprie dissimulationem, et elusionem sen cavillationem significat. This trope may more rightly called Antiphrasis, which uses words contrary to their proper meaning, or original and genuine sense; avtifrasij, sermo per contrarium intelligendus, ex anti contra, et frazw dico. It may be distinguished into, 1. "Words singly or by themselves, considered, which is called Antiphrasis.

2. Words so placed or disposed in a sentence, as denote derision, or a kind of a mock, which vulgarly is called an Irony, of which Sarcasmus is a certain kind, which is sharper than an Irony, as when one insults over them that are oppressed with calamities.

Antiphrasis of words singly or by themselves considered.

Sometimes one and the same word has contrary significations, as qrb Barak, which properly signifies to bless, as Genesis 12:3; Genesis 24:35. So, 2 Samuel 8:10; Psalms 34:1, and many other places, is used in a contrary sense by an Antiphrasis, as 1 Kings 21:10, "Set two men before him, sons of Belial, to bear witness against him, saying, Thou didst bless God and the king," which Pagninus, the Chald. Paraph, and our version do render thou didst curse or blaspheme God and the king. So 1 Kings 21:13, where the execution of this wicked Jezebel’s command is described. Job 1:5, "Peradventure my sons have sinned and blessed God in their hearts," (which Pagninus renders, have cursed,) and the Chald. that they have provoked or stirred him to anger. Upon which place Vatablus says, that the ancients did so abhor blasphemy, that they durst not even name it, chap. Job 1:11, and Job 2:5, "If he will not bless thee to thy face, Pagninus says, curse thee, etc. (the Chald. provoke thee, etc.) After the same manner they expound the words of Job’s wife, Job 2:9, "Dost thou still retain thine integrity, bless (Pagninus says curse) God and die;[i] of these words some make a good construction, affirming that she gave her husband good counsel, to this sense; what, dost thou still stand upon terms with God? Wilt thou not humble thyself, and desist from the conceits and imaginations of thine own integrity, since these grievous and sudden afflictions are sent for your sins from an angry God? therefore rather bless him, that is, pray to him, and in humility seek his face, (for so to bless signifies to pray, or make supplication) and beg him to release thee of this miserable life, since it is better for thee to die once, than to die daily.

[i] See Caryl upon the place.

Beza and others say, that it is not likely that the governess of such a holy family as Job’s, and the wife and companion of so good a man, should be so impudently wicked as to give that abominable advice to their husband, as either to curse God, or destroy himself. Her error (say they) was, she judged him wicked, because thus smitten, and that he trusted upon his own integrity, etc. But others with greater probability judge this counsel to be very wicked, for he reproves her for it plainly "Thou speakest as one of the foolish women speaketh," and certainly Job would never

have said so, if her speech had only imported an humble preparation for his approaching death It was rather a speaking the devil's mind, to bid him curse God and die, viz. curse God, that the magistrate taking notice of it, thou mayest be cut off by the sword of justice, for blasphemers were sentenced to death without mercy by the law of Moses, and it is not improbable that the light of nature might carry those nations to as high and severe a revenge against that highest sin And die, that is, die by thine hand, or destroy thyself, etc. so that the word must of necessity be understood to curse by an Antiphrasis; as the same word is used by the devil, Job 1:11, "He will curse thee to thy face." The word that signifies to be effected or accomplished, Proverbs 13:19, denotes (to be interrupted or broken,) Daniel 2:1, "And I Daniel was refreshed," Daniel 8:27. But Pagninus and our translation render it, I fainted, for it follows, I was sick. It also signifies to shine, Job 29:3; Job 31:26; Isaiah 13:10. Also to praise or celebrate, Psalms 117:1; Isaiah 64:11, etc. And by an Antiphrasis, to be inglorious or fools, Psalms 75:4; Job 12:17; Isaiah 44:25, etc. The word XXXX that signifies benignity, mercy, and gratitude, Deuteronomy 5:10; Judges 8:35; 2 Samuel 9:1; Psalms 141:4-5. By an Antiphrasis signifies the quite contrary, Leviticus 20:17; Proverbs 14:34. The word which signifies to possess an inheritance, Genesis 15:3; Deuteronomy 2:24, Deuteronomy 2:31; 1 Kings 21:15; Isaiah 14:21, signifies to be destroyed or thrown out of possession, Deuteronomy 2:21-22; Judges 14:15; Joshua 8:7, and Joshua 23:5. The word XXXX that signifies inconstancy, levity, and folly, Psalms 85:8; Proverbs 9:13; Ecclesiastes 7:26. By this figure signifies constancy, confidence, and hope, as Job 31:24; Psalms 78:7; Proverbs 3:26.

XXXX Nephesh, which signifies the soul, Genesis 1:30, etc., (and synecdochially the person itself, Genesis 2:7; Genesis 17:14; Psalms 11:1, and more generally an animate body or a living creature, Genesis 1:24 etc.,) by an Antiphrasis signifies a carcass, or a lifeless body, Leviticus 19:28, so Leviticus 21:1 and Leviticus 22:4; Numbers 6:11; Numbers 5:2; Haggai 2:14. To this signification some refer, Psalms 16:10, "Thou shalt not leave my soul in the grave," that is, my body. The word XXXX which signifies to be sanctified or made holy, Exodus 29:37, Exodus 29:43, Exodus 29:46, signifies also to be defiled, Deuteronomy 22:9; Isaiah 65:5; XXXX Rephaim, giants, signifies sound and strong persons, Genesis 14:5; Deuteronomy 2:11, and by Antiphrasis men dead or that no medicine can cure (from XXXX sanavit, he hath cured,) Psalms 88:10; Isaiah 26:14, Isaiah 26:19; Proverbs 21:16 etc. To this may be referred the word enlogia, which signifies a virtue, as benediction, praise, a free gift, etc., Romans 15:29; 2 Corinthians 9:5-6; Ephesians 1:3; Hebrews 6:7; James 3:10; Revelation 5:12-13, and Revelation 7:12, etc., and also a vice, as an hypocritical conformity or dissembling praise in order to deceive, as Romans 16:18. Several other examples occur, as of words which have one signification in the root or primitive, and another in the derivative, some which signify one thing in one conjugation, and a different in another, which for brevity's sake are left to the observation of the learned, as Isaiah 40:1-31. with Numbers 3:22; Job 22:25; Psalms 95:3-4; Genesis 38:21; Deuteronomy 23:17; Job 36:14; 1 Kings 1:1; 1 Kings 15:11; 2 Kings 23:4-7, etc., Joshua 17:15, Joshua 17:18; Psalms 119:40, with Amos 6:8 etc. An Irony of words in a sentence. In a speech of God and Christ, a thing is said, or commanded, which must be understood in a contrary sense, that the'. literal meaning may be found, as Genesis 3:22, and the Lord God said, "Behold the man is become as one of us;" that is, he is no ways like us, but rather to be abominated for his sin; it alludes also to the devil's words, verse Genesis 3:5, "Ye shall be as Gods, knowing good and evil." Gesner upon the place says, "Deus ejusmodi ironia et indignatione mendacium Diaboli et ambitionem Adami execrdtur," etc., that is, "God uses this irony by way of execration of the Devil's lie and Adam's ambition, and aptly

inculcates the foulness of his sin, that he may learn to beware ever after." Ambros, de Elia et Jejun. cap. 4. Irridens Deus, non approbans haec dicit, that God spoke these "Words by way of derision, not approbation. Thou thoughtest thou should be like us, but because thou wouldest be what thou wast not, thou art fallen from what thou wast, so thy ambition to aspire beyond thyself has thrown thee beneath thyself.

Deuteronomy 32:37-38, "Where are their gods, their rock in whom they trusted, which did eat of the fat of their sacrifices,and drank the wine of their drink-offerings, let them rise up and help you now, and be your protection," as also Judges 10:14, "Go and cry unto the gods ye have chosen, let them deliver you in the time of your tribulation." Jehovah in these words does sharply chide the rebellious Israelites, and illustrates the impiety and blindness of their idolatries, who had hitherto worshipped such things as gods which now in their extremity were not able to deliver them from evil or desolation.

Job 38:5, "Who hath laid the measures of the earth, if thou knowest," etc., God speaks these words to Job as if he had said, you cannot reach to so extraordinary a pitch of knowledge; as to know how God laid the foundations of the earth, and made all things of nothing, verse Job 38:20, "That thou shouldest take it (viz. the way where light and darkness dwell, as verse Job 38:19,) at the bound thereof, and that thou shouldest know the way to the paths thereof." This is an ironical concession, resulting from the words of the third verse, Job 38:3 "I will ask thee, and thou shalt make me know," etc.

Isaiah 17:3, "The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel." Jerome in his comment says, that glory is by an irony here put for ignominy and disgrace.

Isaiah 29:1, "Add ye year to year, let them kill sacrifices," upon which Luther says,[ii] that the prophet mocks them, as if he had said, go to, proceed in your sacrifices stoutly, it shall happen, that you together with your sacrifices shall perish. See more examples, Isaiah 57:12; Jeremiah 7:21; Jeremiah 11:15; Jeremiah 7:7; Jeremiah 12:17; 2 Kings 24:7; Jeremiah 22:23.

[ii] Tom. 3. Fol. 356 in Explie h.l.

It is said, Ezekiel 20:39, "O house of Israel, thus saith the Lord God, save ye everyone his idols, and hereafter also, if ye will not hearken unto me" Here is an ironical abdication or casting, wherein tacitly they are invited to the quite contrary, viz., true piety and the worship of God, Ezekiel 28:3, "Behold thou art wiser than Daniel; there is no secret that they can hide from thee." This is an ironical hyperbole, by which the prince of Tyrus is checked. For Daniel at that time was accounted the wisest of men, because of the most excellent gifts that God gave him, so that it grew to a proverb, etc. So that it is only spoken with respect to the opinion or esteem that king had of himself, which by this irony is reproved. In Amos 4:4-5, is an ironical and sarcastic exhortation, as appears by the conclusion, verse Amos 4:12, where they are advised "to prepare to meet their God." He alludes to the law of God, Deuteronomy 14:28, of tythes: and Leviticus 7:13. The offering of leavened bread, which the Israelites in their impure worship of idols did imitate, etc. See Nahum 3:14, "Draw the waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brick kiln." An ironical exhortation to the enemy, intimating that whatever they attempted to secure themselves would be in vain. Ecclesiastes 11:10, "A goodly price that I was

prized at of them," etc., this was an ironical speech of Christ concerning the price for which Judas sold him.

Matthew 26:45, "Christ commands his disciples to sleep on, and take their rest," when he means the contrary, it being then rather a time of watchfulness, because he was then to be betrayed, and it was therefore a more seasonable time to learn more heavenly instruction before his leaving them. Matthew 26:50, "And Jesus said unto him, Friend, wherefore art thou come?" This is an irony, for he was his treacherous enemy.

Mark 7:9, "Full well ye reject (or make void) the commandment of God," that is, very wickedly. See more, Luke 11:41; John 3:10, and John 7:28, with John 8:14. In the speech of saints there are ironies, as David's speech to Abner, "Art thou not a man? (we translate it valiant man) and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king?" etc. His meaning is that he behaved himself cowardly and basely in not preserving the king as he ought. 1 Kings 18:27, Elijah mocked Baal's prophets, bidding them "Cry aloud, because their god may possibly be talking, pursuing, journeying, or sleeping, and so should be awaked;" this is a most clear and evident irony, as if he had said, that he is neither a god, nor living, nor capable of operation. The like irony we read, 1 Kings 22:15, where Micaiah bids Ahab go and prosper, etc., although he knew that he would not prosper. So 2 Kings 8:10, "Go, say unto him, thou mayest certainly recover, howbeit the Lord hath showed me, that he shall surely die;" this is an irony to delude an impious king, that was enemy to the people of God.

Job 12:2, "No doubt but ye are the people, and wisdom shall die with you," this is a sarcastic irony, as if he had said, ye take upon you to be the wise men, in comparison of whom I am as a wild ass's colt, Job 11:12, and think when you die, wisdom must depart with you, Job 26:2-3, "How hast thou helped him that is without power? How savest thou the arm that hath no strength? How hast thou counselled him that hath no wisdom? And how hast thou plentifully declared the thing as it is?" This is an ironical confutation. As if he had said, your sayings are most comfortable and excellent, as they seem to you, when you have to do with an infirm, abject, and ignorant person. The meaning is, that they are of no effect to judge, preserve, counsel, or teach me. Psalms 40:8, "Philistia, triumph thou over me." This is an ironical apostrophe, whereby David checks the insolence of the old Philistines, who for a long time vexed the Israelites.

Ecclesiastes 11:9, "Rejoice, young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes," etc., which is an ironical concession to the young man that gives himself a loose liberty, to follow his sinful pleasure in his young years, and, in a haughty pride and confidence, slights God and good things, neglecting his soul for sensuality and (an imaginary) earthly felicity; but his check and correction follows "But know thou that for all these things God will bring thee to judgment."

Isaiah 2:10, "Enter into some rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty." This is spoken by way of sarcasm, as if he had said, fly from God, and his incensed face, or terrible hand if thou canst, but it is to no purpose, as the following verses show. So Isaiah 8:9-10, see Isaiah 21:5, compared with Daniel 5:1-31. Jeremiah 8:22; Jeremiah 4:9, Jeremiah 4:15, and Jeremiah 46:9, Jeremiah 46:11, where there are sarcasms against the king of Egypt and his host, that were puffed up for the conquest of Josias The like Jeremiah 51:8, Jeremiah 51:11, about Babylon's fall. See Amos 4:20; Malachi 1:9; 1 Corinthians 4:8.

2 Corinthians 10:12, "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves," etc. The apostle speaks ironically, checking the false apostles, who had such magnificent thoughts (and gloried so much) of themselves, as if he were nothing to them The like irony he uses to the conceited Corinthians, 2 Corinthians 11:19, "For ye suffer fools gladly, seeing ye yourselves are wise; upon which Aretius says This speech is a sharp irony, as if he had said, it becomes such principal persons as you are to esteem those fools who speak truth, 2 Corinthians 12:13, "What is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? Forgive me this wrong."He calls that ironically a wrong which indeed was none at all, but rather an instance of innocency.

Moreover, to an Irony are referred,

(1.) Some things spoken feignedly, and peirastikwj, or uttered by way of trial, as Genesis 19:2, where the angels say to Lot who invited them, "Nay, but we will abide in the street all night;" whereas they were to tarry with Lot, and preserve him and his family from the conflagration of Sodom, as by the thing itself and the event, as also from the angel's words, verse Genesis 19:12-13, is manifest. Genesis 22:2, and he said, (that is, God to Abraham) "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains, which I will show thee." That this was only by way of trial appears by the first verse, and the event; this passage was intended for a good end, as well with respect to God, who requires obedience and a perfect resignation of man, although his precepts may seem, absurd to our reason, as also with respect to Abraham and his son Isaac, who became examples of faith, submission, and constancy to God's will, without scruple, questions, or murmuring; besides, there is respect had to the Messiah, whose passion, death, and resurrection is prefigured in this mystical type.

Matthew 15:24-26, "I am not sent but to the lost sheep of the house of Israel It is not lawful to give the children's bread to dogs "That this speech was also by way of trial of the woman's faith, appears by the event, and the eulogy which Christ gave her, Matthew 15:28, "O woman, great is thy faith!" The mind differs from the speech He seems externally to segregate or distinguish her from the sheep, and at the same instant occultly cherishes and comforts her as his. He compares her to a dog, but places her at the same time at the children's table. This passage intimates the good and salvation of the woman and all believers, for we are hereby eminently informed by way of sweet consolation of the certainty of divine help, though it be for a while delayed by crosses and calamities, as appears by that trying silence of Christ, verse Matthew 15:23, viz., "But he answered her not a word," upon which Chrysostom says, "The Lord knew that there was a hidden jewel, which he would not conceal from us, but delayed his answer, that the woman's sedulity or diligence might become an example and doctrine to posterity,"[iii] etc.

[iii] Hom. 44. In Gen.

2. Some things are dissemblingly and hypocritically spoken (and sometimes with a bitter sarcasm) which are true in themselves, but not comformable to the mind of the speaker, as Genesis 27:19, "Joseph's brethren said one to another, behold this master of dreams cometh," etc. Such indeed Joseph was, for, verse Genesis 27:5, etc. he gave information of things to come, and had the gift of interpreting other dreams, as chapters Genesis 40:1-23 and Genesis 41:1-57, but his brethren did not so repute him, but call him so in a way of mockery and derision.

2 Samuel 6:20, Michael said to David her husband, "How glorious was the king of Israel to day," etc. David was truly glorious in that sacred gesture and art, as he himself says, verse 2 Samuel 6:21-22, but to her it seemed to be lightness and scurrility, void of royal gravity, for it is said, verse 2 Samuel 6:16, that she despised him in her heart, Psalms 22:8, "He trusted in the Lord, that he would deliver him, let him deliver him, seeing he delighted in him." These things were most true in themselves, but in the opinion of those mockers false, who by this bitter sarcasm denied Christ hanging on the cross, as Matthew 27:43. See Isaiah 5:19.

Matthew 22:16, the disciples of the Pharisees being sent to Christ say, "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men." These words were true of our Saviour Christ, but not conformable to the mind of the Pharisees, who spoke by way of snare and irony; as Luke 20:20, appears. See Matthew 27:29, Matthew 27:40, Matthew 27:42-43; Mark 15:29 etc.

3. Some things manifestly false, and spoken with an intention to deceive, by such as knew it to be otherwise, are set forth by way of [iv]history and narration, as Genesis 3:4, "And the serpent (that is, the devil in the serpent) said unto the woman, Ye shall not surely die," for verse Genesis 3:5, "God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." This the father of lies knew to be quite otherwise, but would by that falsehood circumvent and deceive Eve. By the opening of their eyes, which he by a fallacy promises, is intimated the acuteness of the mind and understanding, in comparison of which the former concreated wisdom may seem to be blindness. Thus the deceiver plays his game to the destruction of Adam and his posterity, had not immense grace stepped in to prevent it.

[iv] ijorikwj kai mimhtikwj

Matthew 2:8, Herod says to the wise men, "Go and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also." His intention was to destroy the Child Jesus, which by the inhuman and execrable massacre of the children afterwards, is evident; but by this irony and hypocrisy, he would delude the wise men.

Lastly, There are some things where there seems to be an irony, but when, the thing is more exactly considered, there is none, as Jeremiah 4:16, "The watchers (or keepers) come from a far country," etc. Some think that by a watchman, or keepers (by an Antiphrasis or irony) we are to understand destroyers. But in truth the Babylonians are to be understood, who for their own safety and profit were watchers, lying in wait about the fields, lest anything should escape away, or get from them, as hunters, who watch every place of egress out of a wood, lest the beasts they hunt should escape into the open fields, as verse Jeremiah 4:17.

Ezekiel 3:24, "Then the Spirit entered into me, and set me upon my feet, and spake unto me, and said unto me, go shut thyself within thy house." Junius and Tremellius allege, that these and the following words are to be understood by an irony; as if he had said, it is a prophet’s office to hide himself, when I bid him go forth. There are others which say, that it was spoken by way of sarcasm and indignation, paraphrasing thus: if thou art resolved to disobey my command, go into thine own house, and experience what it is to contend with me: such sarcasms are found, Judges 10:14; Isaiah 1:11. But the truth is, that, because God had sufficiently instructed the prophet by his Spirit, and gave him courage to publish his will, and because we do not read that this prophet used any

tergiversation or shuffling to avoid the work appointed him (as we read of Moses, Exodus 3:11, and Exodus 4:10, Exodus 4:13, of Jeremiah 1:6; Jeremiah 20:9, of Jonah 1:3,) the best way is to interpret these words properly as they sound, viz. That it is a serious command of God, that he should shut himself up in his house, and dispatch his prophetical actions, mentioned chap. Ezekiel 4:1-17. (see also chap. Ezekiel 8:1,) to which belongs what is added "of the binding of men (as it were with cords) by angels at the command of God," as verse Ezekiel 3:25, for God uses these ministering spirits in his government of men; and that which is spoken, chap. Ezekiel 4:1-17 belongs to these, is evident by the 8th verse of that chapter, etc. (Ezekiel 4:8)

Matthew 4:3, "The tempter says to Jesus, if thou be the Son of God, command that these stones may be made bread." In which words Theophylact says, there is an irony, as if he had said, neither art thou the Son of God, neither canst thou do this. But more truly it is to be interpreted a diabolical fraud, for trial of a thing by him not certainly known, as D. Chemnitius, in his Evangelical Harmony, says, chap. 19, viz., "The devil had a double purpose."

" (1.) To know whether Jesus was really the Son of God, by this reason, that if by "his bare word or command he could turn stone into bread, then of certain he is" the Son of God; therefore he says not pray, but command, but if in the extremity "of his hunger and necessity, he cannot do this, then he cannot be the Son of God," and therefore Satan would take occasion to despise and mock him, thus, in vain do "you trust to that heavenly voice (Matthew 3:17,) and believe, or hope that others" shall believe thee to be the Son of God.

"(2.) By that temptation the devil endeavors to entice Christ into some sin, or "distrust of the divine oracle, or into a vain ostentation, or empty glory, if by the" devil’s suggestion he should work a miracle, etc.

John 18:38, "Pilate said unto him, what is truth?" In which words some say there is an irony. But in exact speaking (of this trope) there appears to be no repugnancy betwixt the words and the mind of the speaker, rather a supine or careless contempt and disdain of truth in the heart of Pilate, who argues by way of diminution (elattwtikh) or slight of the matter, as if he had said, If there be a dispute betwixt the Jews and thee, about the truth of religion, I do not judge it of that weight, as to lose my time to hear your altercations (or frivolous contentions,) etc.

John 14:4, "And he (Pilate) saith unto the Jews, behold your king," which is taken as ironically spoken, by many as if he had mocked the Jews, then accusing so abject, low, and contemptible a man, who would aspire at the government, and threaten the monarchy of the Caesars. But it is more proper to say that Pilate had respect to the public acclamation of the people four days before (when they saluted Jesus as their king, Luke 19:38; John 12:12-13.) In this sense they are the words of the excellent D. Gerhard,[v] Jam olim, expectatis Regem vobis promissum, etc. "For some time past you have expected your promised King, but so soon as he appears do you wish him dead? Consult your own honour, and let it not be said that you furiously persecuted him, to whom you have given royal honour. Caesar does not fear this king; do you rather pity him and give over your thoughts of crucifying him. If he be really your King, why, with so great fury do you design him for such heavy punishments, whom you ought rather to defend? But if he hath falsely boasted himself to be a King, dismiss him with stripes, which (for his temerity) will be enough to the sufferer." So therefore by a secret instinct of God, Pilate confesses Jesus to be a King, even before his crucifixion, as he afterwards attributed a royal name and honour to him in the inscription

upon the cross, that we may understand that he therefore died, because he is our King, and that the government is upon his shoulders, Isaiah 9:6, etc.

[v] Harmo. Evangel. In history. Pass. c. 11.

Acts 23:5, "Then said Paul, I wist not brethren, that he was the high-priest," upon which words we will transcribe the paraphrase of the learned Rivet. "I know there are many who assert that the apostle spoke this by an Irony, because when he lived among the Pharisees, and being himself a Pharisee, although the person should be unknown to him, yet by the manner of that court's sitting, he could not but judge who among them who was chief or high-priest, having said, verse Acts 23:3, 'That he sat to judge him after the law.' But to me it seems more probable, that Paul, hearing a voice from some of those that sat to judge for the priests and all the council came, as Acts 22:30, and not knowing from whom it came, spoke so. He judged it not to come therefore from the high-priest, because so hasty and rash a signification of offence did not become his office and authority, nor was such a speech of at least dissembled sanctity like to proceed from him. It is therefore plain that this council was not convened in the accustomed place, where the judicatory order and debates were designed or assigned to be according to every one's dignity and merit, but near the tower, whither they were called from the tribunal where Paul was, which is indicated in Acts 21:30. And he commanded the chief-priest and all the council to appear (in the Greek it is elqein, to come:) Paul therefore hearing a voice from that company, denounces God's punishment to the speaker; for all they that came with the high-priest sat to judge."[vi] See also Fr. Junius paral. 1:98, etc.

[vi] In Isagog. Ad Scriptur. Sacr. c. 21. Sect. 8

1 Corinthians 6:4,"If then ye have judgment (or judicatories) of things pertaining to this life, set them to judge who are least esteemed in the church." Some say that these words are an irony, because Paul says, verse 1 Corinthians 6:5, "I speak to your shame" or blushing.) But it is more probable that the apostle spoke seriously. Erasmus upon the place says, "The apostle speaks thus, because he would not have Christians to contend before the wicked, but that they should rather choose the meanest Christian as an arbitrator of their cause, than wrangle before those tribunals." Aretius upon the place says, "The apostle delivers his mind about what they should do, for they allege thus, you prohibit us to try our controversies before the Heathen tribunals, but where shall we have a competent and capable Judge? The church not only wants a magistracy, but also persons fit to determine and compose such differences as ours. The apostle answers, that the latter is untrue, because the meanest Christian in these matters has a right of equality with the greatest. The dignity of the church is great, for Paul judges the meanest worthy of the office of being judges, rather than appeal to a heathen judge, what shall we not therefore hope from superiors? But that phrase, verse 1 Corinthians 6:5, proj entrophn legw (I speak it to your shame) is thus well expounded by Aretius: "This is a new argument taken from public shame; for to wrangle or go to law, before a pagan judge, was no less than to bring a scandal upon the church: therefore there is a caution given against that, and because it brought occasion of shame upon the church, therefore the apostle says deservedly, I speak it to your shame, etc."

01.01.01.06. CHAPTER VI. OF A METAPHOR IN GENERAL.

CHAPTER VI. OF A METAPHOR IN GENERAL. Of a Metaphor in general, let the following things be noted;

1. As to its definition, it is said to be a trope, when a word is translated from its proper and genuine signification to another less proper. Or when like is signified by like. Fabius Lib. 8, c. 6. calls it a short similitude. There are other definitions, but all to this sense. Some in handling the definition of this trope tell us, that a Metaphor may be taken, either from a simple similitude, or from analogy or proportion. And that these two are different, because there may be a similitude betwixt two, as between a living and a painted man, whence the name of the man is ascribed to the picture. But in proportion, two answers two, as Aristotle in his second book of the soul compares a root to the mouth, because it performs the same office to a plant, as the mouth does to a living creature. Here is indeed a double similitude, for a "plant is compared to a living creature, and the root to his mouth, because plants receive their nourishment from the root, as a living creature does by the mouth. Of the first sort is that metaphor, when drops of dew are called pearls, when flowers are called stars, or a gross corpulent man is called a hog. Of the latter are, when the master of a ship has been by poets compared to a waggoner, and e contra, because he takes the same care of his waggon, as the master does of his ship. In scripture metaphors we shall observe the same distinction, but promiscuously.

2. As to its difference from a similitude and parable, the difference is either contracted, or more large; for in a similitude there is a manifest comparison of one thing with another, and so it is a logical argument; but in a metaphor there is one thing put for another that’s like it, which nevertheless in its explication is to be handled by an apparent similitude. And we are to note here, that frequently in scripture (especially in the Proverbs of Solomon) a word or phrase may be expounded by the deficient particle. And in such it is rather a contracted similitude, than a metaphor; and therefore many things of that nature are not hereafter reckoned amongst metaphors.

3. As to its dignity, as this trope is the most frequent, so it is the most florid and pleasant, giving a most wonderful energy or power, and evidence to the style of Holy Scripture, so that it may be truly called, "the academy or school, where God [i] communicates the knowledge of nature and the creation to his scholars," affording matter enough for their most serious and diligent study, making plain those divine and glorious matters therein revealed, in terms which call for deep scrutiny and search into their nature and properties. For, as Rivet tells us, Isag. ad Script. Sacr. cap. 5, p. 49, "The scripture chiefly treating about things relating to grace and glory, yet affords occasion for the perfection and study of all philosophical knowledge, and borrows so much of natural things, as may serve for a looking-glass to represent divine things to our eyes," etc.

[i] Thj fusewj kai ktisewj Oeon frontijhrion kai thj Qeognwsiaj paudenthrion, etc.

4. As to the manner of handling, whereas the properties of things from whence they are deduced, are many and various, there must be great care and accuracy used to find out the reason of the similitude, and the scope or intention of the comparison, lest there may be an aberration from the proper coherence of the text, or the analogy of faith; to do this it is needful that a person be well acquainted with the respective natures, and the philosophical notions and theories of all things from whence this trope is taken, as also with the peculiar customs, and distinct qualities of other nations, particularly the ancient Jewish state in their ecclesiastical and civil government and economy; besides the knowledge of the original languages, (in which the scriptures were penned, as Hebrew and Greek) which very frequently carry a native grace and emphatical fulness, hardly expressible (with the same beauty and significancy) in a translation.

More particularly there ought to be care taken, that one metaphor be not strained to express things in themselves quite opposite, nor make the parallels run till they grow lame; for one metaphor may be brought to signify many things, with respect to some different qualities and diverse attributes. Thus Christ is called a lion, Revelation 5:5, because noble, heroic, and unconquerable: the devil is called a lion, because roaring, rapacious, and devouring, 1 Peter 5:8; wicked men and tyrants are called so, Job 4:10-11; 2 Timothy 4:17, because they are fierce, outrageous, and cruel to weaker men, as the lion is to weaker creatures. By the like reason a unicorn is compared to the godly, with respect to its strength and courage, Psalms 92:10; and to the wicked because of its desperate boldness and spitefulness, Psalms 22:21.

Leaven expresses the wonderful force and penetrating virtue of the word, and kingdom of God, Matthew 13:33, with respect to its piercing and diffusive quality but it is applied to corrupt and evil doctrine, Matthew 16:6; 1 Corinthians 5:6-7, because of its malignant and souring quality, which is also very spreading and insinuates itself into all the parts.

Sleep metaphorically denotes the quiet and peaceable death of the godly, 1 Thessalonians 4:13-14; and the carnal security, carelessness, and infidelity of sinners, Romans 13:11; Ephesians 5:14. The sun amongst other things denotes happiness, because of its light and splendor, Judges 5:31; and infelicity or misfortune, because of its scorching and excessive heat, Psalms 121:6; Matthew 13:6, Matthew 13:21 ect. A shadow signifies protection against evils as Isaiah 49:2, and many other places because it defends from intemperate heat. It denotes great perils and calamities (as Psalms 23:4; Luke 1:79,) because of its darkness and fogginess, which are symbols of sorrow and evil. A river metaphorically denotes plenty of good and desireable things, Psalms 36:8; Psalms 46:4; Isaiah 66:12, because of the abundance of its waters and the usefulness thereof well-known. It also denotes terrors, perils, and overwhelming, Psalms 18:4, and Psalms 124:4, because of the danger of its rapid and sudden inundations. The harvest is used in a good sense, Psalms 126:4-6; Matthew 9:37, and elsewhere because of the great profit and necessity of the gathered fruit. It is also used in a bad sense, Jeremiah 51:33; Joel 3:13, because it is cut down and destroyed.

Treasure and treasurer are also to be understood in a good sense, Matthew 6:20, Matthew 6:34; and in a bad sense, Romans 2:5; both are joined, Matthew 12:35.

Sometimes metaphors taken from diverse things, are joined together, where there is a necessity of a distinct enumeration; an evident example of this we have in Amos 3:16; here metaphors are taken sometimes from men of different circumstances and capacities; sometimes from beasts to

set forth the punishments inflicted by God. So in Ephesians 2:20, the metaphors taken from civil society, and from building are joined together, to set forth the mystical conjunction of the godly in Christ, etc.

3. As to the variety of the metaphors Bartholinus rightly says, that they may be taken from all things in the world, whether substances or accidents, natural or artificial things. And Cicero says, nihil est in rerum natura, unde simile duci non possit,[ii] that there is nothing in nature from whence a similitude may not be brought, adding, that a variety of metaphors is almost infinite.

[ii] Lib. 3. de. Oratione.

Others say, that it is as possible to empty the sea with a sieve, as to reduce or confine metaphors to certain classes or bounds. The like may (in a manner) be said of metaphors in Holy Scripture. But inasmuch as it is very profitable for such as are studious in that sacred writing, it shall be endeavoured so to dispose of most, if not all, the metaphors (as much as may be done among such a multitude of them) found there, especially the most frequent and illustrious, as that they may be reduced of a certain order, under their respective heads, which will enable us to give a sound judgment of the most elegant and rhetorical part of the Bible. And if any be missing, the harvest being large, it may stir up others to gather up and improve the gleanings.

6. As to the right distribution or distinction of metaphors into their right classes or heads, some take the method of Plutarch and Quintilian (who to avoid confusion in such an infinite variety, which can scarce be concluded or terminated by art, rightly say, that the most illustrious sort of metaphors are to be expounded and distinguished under certain heads, and they make them four, viz.

1. From animate things (viz. such as have life) to animate, as when God is put for a magistrate, or a shepherd for a prince or ruler.

2. From animate things, to inanimate (viz. things which have no life) as when the earth is said to groan, and the olive to lie.

3. Or from inanimate things to animate, as when Christ is called a door, a vine, etc.

4. Or from inanimate things to animate, as when the mystery of salvation is called a foundation, 1 Timothy 6:19; 2 Timothy 2:19 etc.

Others not respecting things as they are in nature, observe a grammatical series, or order, because metaphors are found in nouns, verbs, and adverbs. In nouns substantives, as where it is said, Deuteronomy 22:14, "The fat of the kidnies of wheat," for choice grains of wheat, where is a double metaphor. First, in fat, for the choiceness or preciousness, and Secondly, in reins, which is put for grains, because they are like them in form; and both are joined, because the reins in a living creature are covered with fat. Thus Christ is called the "light of the world," John 8:12; "the good shepherd," John 10:11. The apostles are called "the salt of the earth," Matthew 5:13, etc. In nouns adjectives, as when one is said to be of uncircumcised lips, ears, heart, as Exodus 6:12; Jeremiah 6:10; Jeremiah 9:26, for to be of an impure and sinful heart. When the unbelieving and worldly minded man is said to be dead, Matthew 8:22. When the word or heavenly doctrine is said to be sound; 1 Timothy 1:10; 1 Timothy 6:3; 2 Timothy 1:13; 2 Timothy 4:3, etc. In verbs, as when it is said of the wicked they shall wither, Psalms 37:2, that is, they shall perish. The soul is said to

thirst, when it earnestly and vehemently desires anything, Psalms 42:2. So when putting on is taken for assuming, as Ephesians 4:24. In adverbs, as when to take a thing hardly is put for grief and sorrow, as Genesis 21:11. To speak hardly is put for roughly or severely, as Genesis 42:7. To be grievously wounded is put for very much, 1 Kings 22:34. Thus in the vulgar Latin edition, but the Hebrew is without adverbs there. But a more proper example, as in Matthew 26:75, he wept pikrwj, bitterly, that is, very much; a metaphor taken from taste: so lamprwj, splendidly, is put for eminently or sumptuously, Luke 16:1; Luke 16:9 But waving these, our method shall be to consider this trope, (I.) More specially.

(II.) More generally.

1. More specially, which shall be about things that are translated to God, which properly belong to man, chap. 7. The 2. About what things belonging to other creatures are ascribed to God, ch. 8: The 3. When things properly ascribable to persons, are attributed to things that are not persons, chap. 9.

4. More generally, which shall be to lay down the distinct heads and classes of metaphors, with succinct explications of each.

5. We shall produce such metaphors taken from God and the creatures, as are obvious in universal nature, chap, 10, 11, 12.

6. Such as are taken from sacred persons and things, as divine worship, etc., chap. 13.

01.01.01.07. CHAPTER VII.

CHAPTER VII. Of Metaphors translated from, Man to God, which kind is called Anqrwpopaqeia.

Anthrwpopatheia is a metaphor by which things properly belonging to creatures, especialiy man, are by a certain similitude attributed to God and divine things. It is likewise called sugkataBasiv, condescension, because God in his holy word descends as it were, so low as our capacities, expressing his heavenly mysteries after the manner of men, which the Hebrews elegantly call the way of the sons of men. In this metaphor it is very necessary to take great heed that no mean, base, or indecent thing be attributed to the most high and holy majesty, but that the reason of the similitude be always improved with this caution or canon of divinity, viz.

Whatsoever is translated from creatures to God, must first be separated from all imperfections, and then that which is perfect may safely be ascribed to God.[1] To understand these similitudes, as the Lord descends graciously to us, so let us with a devout mind (by faith and prayer) ascend unto him, comparing spiritual things with spiritual, 1 Corinthians 2:13, that we may have honourable apprehensions of him and his divine mysteries, which cannot be done without the aid of the Holy Spirit, who only knows the things of God, and the depths of his wisdom, revealing them to men by the word, 1 Corinthians 2:10-11.

[1] Quæcunque a creaturis transferuntur ad Deum, repurganda prius sunt ab omnibus imperfectionibus, et turn demum id, quod perfectum est, Deo attribuendum. To this may our Saviour’s speech be referred, John 6:53, when by a similitude of human things he speaks of the participation of heavenly things. Some of the disciples being of gross and carnal understandings, said, this is a hard speech, who can hear it?[2] abhorring such flesh-eating, and blood-drinking, to whom Christ says, verse 63, "It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." That is my words are not to be received in the mode and measure of vulgar or earthly things, but waving such thoughts, by the aid and guidance of the Spirit, as things spiritually spoken they are to be spiritually understood, and by faith to be believed, for so they are life and give life, &c.

[2] Quis æquo animo audiat, et non potius abhorreat ab istiusmodi krewfagia kai aimatoposia, quam inculcat? D. Calixti paraphr. Pag. 255. Hermon. Evangel. In proceeding we shall not only show those metaphors that respect God, considered singly in his essence and divine majesty, but also as manifest in the flesh.

Some metaphors are taken from man, and some from other creatures. From man as 1. His parts and members.

2. His affections.

3. His actions.

4. His adjuncts. Of which in order. The Parts and Members of a Man attributed to God. A soul is attributed to God, by which his life, essence, and will, and therefore himself, is understood: for as

man lives and operates by the soul, so God in himself is essential life, and a most pure act---"My soul shall not abhor you," Leviticus 26:11, "The wicked his soul hateth," Psalms 11:5. See Isaiah 1:14, and Isaiah 42:1; Jeremiah 5:9, Jeremiah 5:29; Matthew 12:8; Hebrews 10:38. Hence the Lord is said to swear by his soul, Jeremiah 51:14; Amos 6:8, that is, by himself, as our translation renders it, and agreeable to Isaiah 45:23; Jeremiah 22:5; Hebrews 6:13, where it is expounded. A body, by reason of his incorporeal essence, is no where attributed to God, but it is ascribed to our Saviour Christ in a twofold respect.

1. As opposed to the shadows, figures, and types in the Old Testament, the truth, complement, or fulfilling of the things prefigured by these shadows, being held forth in him, Colossians 2:17, "Which are a shadow of things to come, but the body is of Christ," that is, the truth and complement is in Christ. And Colossians 2:9, it is said, "That in him dwelleth all the fulness of the Godhead, swmatikwv, bodily," that is, most really, perfectly, and solidly, and not in a typical or shadowy manner, as God manifested himself in the Old Testament.

2. The church is called the body of Christ, Ephesians 1:22-23, "And God gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all." It is called his body, because he rules it, giving sense, life, and spiritual motion to it, as a man’s head does to his body. It is called his fulness, because (though Christ is absolutely perfect in himself and has no need of us) his love is so great to his Church, that he will not be without it, any more than a head would be willing to want his members. "Father, I will that they also whom thou hast given me, be with me where I am," &c., John 17:24; Ephesians 4:12, Ephesians 4:15-16. So much for Christ’s mystical body. As for the human body of our Lord, it being really, and not metaphorically such, it concerns not this place.

God is called the Head of Christ, 1 Corinthians 11:3.

(1.) With respect to his human nature, for in that sense Christ says, the Father is greater than he, John 14:28.

(2.) With respect to his office as Mediator and Redeemer, for all the actions of Christ were done by the will, order, and commission of the Deity. The apostle by the figure climax, or a certain gradation in the same text, calls Christ the head of the man, because he chose that sex when he took human nature upon him, so becoming the first-born among many brethren, Romans 8:29; he also calls man the head of the woman, because of the pre-eminence of sex, and being ordered her Lord and superior. In these places the word is metaphorical, in respect of eminency, because the head in the natural body is seated highest, excelling the whole body in dignity of sense and reason.

(3.) In respect of rule and government, the natural body being ruled by it, &c.,

More generally Christ is called the Head of the church, Ephesians 1:22, and Ephesians 4:15; Colossians 1:18, (&c.,) in which sense man has no prerogative over the woman as to the participation of the benefits of Christ, and mystical union with him, Galatians 3:28, "Neither male nor female, for ye are all one in Christ Jesus." Hence it is said, Ephesians 1:10, "That he might gather together in one head,[3] all things in Christ, both which are in heaven, and which are on earth;" which Chrysostom well interprets, viz., "It is done by the mystery of redemption, that celestial and terrestrial things, that is, angels and men, should have one head;" that is, Christ,

whereas before by reason of man’s sin, heavenly things are separated from earthly.

[3] Anakefalaioun. A face is attributed to God, by which the manifestation of himself to angels and men, and the various workings of his providence are to be understood: for so God is known to us, as one man is known by his face to another: the face of God signifies manifestation.

1. In the blessed state of eternity, Psalms 16:11, "With thy face is fulness of joys," so the Hebrew, and Psalms 17:15, "I will behold thy face in righteousness: I shall be satisfied when I awake in thy likeness." Matthew 18:10, "Their angels do always behold the face of my Father, which is in heaven." In this sense, no man can see God’s face and live, Exodus 33:20, Exodus 33:23. "For now we see through a glass darkly, but then face to face," 1 Corinthians 13:12, (&c.) 2. In the state of mortality, when God in any measure reveals himself. As

(1) By the face of God, his presence and propitious aspect is noted, as Exodus 13:21, "The Lord went before them by day in a pillar of a cloud, and by night in a pillar of fire." Exodus 33:14, "My face," so the Hebrew, "shall go with thee, and I will give thee rest," and Exodus 33:15, Moses said, "If thy face go not (with us) cause us not to go up hence," &c., that is, if you be not present as heretofore in the pillar of a cloud and fire.

Hence that appellation given to Christ is deduced, Isaiah 63:9, "The angel of his face," or presence, because by the pillar of a cloud and fire in a visible manner, he led the Israelites of old, and made the face of God, as it were, conspicuous to them: others say, it is because "he is the image of the invisible God," by whom we know the Father as one man is known by his face to another, Colossians 1:15; John 14:9-10; which cannot be said of any other. The face of God signifies also that glorious appearance of God to the people on Mount Sinai, Deuteronomy 5:4, and that more illustrious manner of his revealing himself to Moses above any other, Deuteronomy 34:10. See Numbers 12:6-8, (&c.) Sometimes the face of God is put for the place where God reveals himself, and where the ministry of the word flourishes; or as Jehovah himself words it, Exodus 20:24, ""Where he records his name," &c. Thus Cain is said to go forth from the face of God, Genesis 4:14, Genesis 4:16, that is, from the place where his parents worshipped him; and Jonah rose up to flee from the face of the Lord---that is, left the church and people of God, to go to Tarshish among infidels; not, but that he knew, that none can so fly from the face of God, as to be unseen by him, but he thought that there was no place for divine revelations besides the holy land,[4] and therefore hoped that in those strange places God would no longer trouble him, nor impose so hard a province upon him as to preach against Nineveh, &c. See Exodus 23:15; Exodus 25:30; Psalms 100:1-3, and Psalms 104:4; 2 Samuel 21:1; Psalms 139:7; Leviticus 17:10; Psalms 9:4, (&c.) Sometimes wrath and divine punishment is noted by the face of God, as Psalms 68:1, "Let them that hate him flee before his face"--- Jeremiah 21:10, "I have set my face against this city for evil," &c. Amos 4:16, "The face of the Lord hath divided them," &c., 2 Thessalonians 1:9; 1 Peter 3:12.

[4] Vide Brentium in loc.

Sometimes the grace, favour, and mercy of God is expressed by it, as Daniel 9:17; Psalms 13:2; Ezekiel 39:24; Psalms 31:20, and Psalms 17:2; 2 Chronicles 29:12; Numbers 6:25-26; Psalms 4:7; Psalms 31:17; Psalms 67:1-3, and Psalms 80:4, Psalms 80:8, Psalms 80:19. It is said of men to seek the face of God, that is, His grace and favour by prayer, Psalms 27:8; 2 Chronicles 7:14, 2

Chronicles 7:17; Isaiah 18:3, (&c.)

God is said to have eyes, by which we are to understand his most exact knowledge, Psalms 11:4, "His eyes behold, his eye-lids try the children of men"---in the word eyebrows, there is also a synecdoche., Job 34:21, "For his eyes[5] are upon the ways of man, and he seeth all his goings;" that is, he clearly discerns and understands the ways of man, which intimates, 1. A present act, (they are). 2. A continued act, his eyes are never off the ways of man. 3. An intentive and serious act, this denotes not only a bare sight, but also that which is operative, as being done with most exact scrutiny and disquisition---God looks through and discerns men to the utmost, he beholds not only the external acts of men, but also the soul and spirit of them.

[5] See Caryl on the place, Vol. 10. p. 656.

Isaiah 1:16, "Put away the evil of your doings from before mine eyes," that is, be ye pure inwardly as well as outwardly, for I see through you, &c.

It is said Hosea 13:14, "Repentance shall be hid from mine eyes"---that is, they do not repent at all, therefore will I not respite the sentence, but execute it certainly---for that which is hid from the eyes or knowledge of the omniscient God, is not, nor can have existence, Psalms 110:4; Romans 11:29; Isaiah 65:16.

Hebrews 4:13 "All things are naked and opened unto the eyes of him with whom we have to do" the word[6] tetraxhlismena, rendered in our translation opened, as very emphatical; for it signifies a dissection, quartering, or cleaving asunder through the backbone, as they do in anatomy, wherein they are very curious to find out every little vein or muscle, though never so close, so as nothing can be hid---The apostle therefore translates this word to his purpose, to signify that all the secrets of hearts are so exposed to the notice and view of God, as if all were dissected and opened like a mere anatomy.

[6] traxhlizomai, in collum seu cervicem resupino. traxhlov, totam spinam dorsi significant. Hemming in Com.

2. By the eyes of God may be understood his providential grace and divine benevolence to men, Deuteronomy 11:12, "A land which the Lord thy God careth for (or seeketh) "The eyes of the Lord thy God are always upon it, from the beginning of the year, even unto the end of the year"---that is, he graciously cherishes, takes care for and defends it, 1 Kings 9:3, "I have hallowed this house which thou hast built, to put my name there forever, and mine eyes and mine heart shall be there perpetually"---that is, my presence and blessing shall be there with you. 2 Chronicles 16:9, "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect towards him"---and Ezra 5:5, "The eye of their God was upon the elders of the Jews," &c.," that is, they are under his care and gracious protection, while they build the house of the Lord. Psalms 32:8, "I will guide thee with mine eye," that is, I will inform thee by my Spirit, and will lead thee in a right way. See Psalms 34:15; 1 Peter 3:12; Ezekiel 20:17; Ezekiel 5:11; Ezekiel 7:4; Deuteronomy 32:10; Psalms 17:8; Ecclesiastes 2:8; Ecclesiastes 3:9; Ecclesiastes 4:10.

Sometimes the eye of God signifies divine wrath and punishment, as Amos 9:4, "I will set mine eyes upon them for evil, and not for good." And Isaiah 3:8, "Their tongue and their doings are

against the Lord, to provoke the eyes of his glory."

Ears are attributed to God, which denotes not only his knowledge of all things done on earth, but also that he understands, approves of, and gives gracious returns to the prayers and applications of his people, Psalms 10:17; Psalms 31:3; Psalms 55:1-2; Psalms 71:2, and Psalms 130:2. By the ears of God we are to understand that, 2. He knows the sins of men, which are said to cry, and enter into the ears of the Lord, James 5:4; Isaiah 5:9.

There is a very ernphatical phrase of the promise of the Messiah, Psalms 40:6, "Mine ears[7] hast thou digged; that is, thou hast marked me as a faithful servant to thyself---by this the most perfect servitude and obedience is noted from the Son as incarnate or made flesh to the Father. The metaphor is taken from a custom amongst the Jews, that the servant's ear should be bored through with an awl, and serve for ever, unless he would be made free the seventh year, Exodus 21:6; Deuteronomy 15:17, see Isaiah 50:4-5; Hebrews 10:5.

[7] Messias in duali de auribus suis loquitur, ad eminentiam spiritualis suæ servitutis et obedientiæ notandam. A nose is attributed to God, Deuteronomy 33:10. "They," that is, the Levites, "shall put incense before thee," in the Hebrew to thy nose---some interpret it, to thy face, that is, before thee, Chaldee XXXX, The Lxx enopion osu.

Ezekiel 8:17, "And lo they put the branch to their nose;" this is rendered, and lo, they send a stench to their nose,[8] which the textual Masora says, should be XXXX my nose (viz., God's nose) which opinion is taken up by Galatinus, Vatablus, and Schindler. But the word translated stench signifies also, a branch, so that the meaning of the text (as Jerom says) must be this. It was a custom for twenty-five men in the likeness of idols to hold a branch to their noses, doubtless of palms, which the Greeks call ta baia, that it may by these be signified that they worship the idols. See Ezra 15:2.

[8] El ecce ipsi inittunt fætorem ad nasuni suum. A mouth, the instrument of speech, is attributed to God, by which his will, word, sentence, command, &c., is understood; as Joshua 9:14; 1 Samuel 15:24; 2 Kings 24:3; Isaiah 30:2, (&c.) There is a notable place, Deuteronomy 8:3, "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live," that is, as God hath appointed and administered the means of living, whether ordinary or extraordinary, (as that in the desert was when they were fed with, manna) upon which place Vatablus[9] says thus, "Some understand these words of spiritual life, as if it had been said, that souls are not fed by visible bread, but by the word of God; which indeed is true in itself, but Moses had another meaning; for whereas no person had bread, he alludes to the manna, which was sent as an extraordinary supply to the people, that it might be received as an evident truth in all ages, that man's life depends not upon bread or any external provision, but upon the good pleasure and providence of God, which preserves nature's order, and the creature's being. So that the word of God is not put for doctrine, but the decree published by God in order to that end. For the Lord throws not off his creatures, for as he gives them life, so he sustains it." Hebrews 1:3. This speech of Moses is repeated by Christ, and opposed to Satan's temptation, Matthew 4:4. Upon which D. Calixtus[10] has these words. "Our Saviour neither affirms nor denies himself to be the Son of God, but urges a most proper argument out of Deuteronomy 8:3, where Moses puts the Israelites in mind how they were fed for forty years, not by usual bread, but by heavenly manna, as if he had said, I have no reason to despair, as I must die for want of bread, neither is there any necessity

that bread should be produced by miracle, because such are not to be wrought at the pleasure or curiosity of every body, but then only when the glory of God requires it, and when needful in order to men's salvation: for man lives not by bread alone, but by every word which proceeds out of the mouth of God; that is, by any other way, which God in his immense power and unconstrained will has constituted and appointed, that thereby the life of man may be supported."

[9] Quidam falso hæc verba ad spiritualem vitam detorquent, ac si dictuni esset, animas non ali visibili paue, sed Dei verbo, est id quidem in se verum, sed alio respexit Moses, &c. Vatablus in loc.

[10] Servator filium Dei se esse, neque ait, negat, sed ex loco convenientissimo, Deuteronomy 8:3, (&c.) In Har. mon. Evang.110.

It is said of Christ, Isaiah 11:4, [11] "That he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked," agreeable to 2 Thessalonians 2:8, "Whom (viz., the wicked one) the Lord shall consume with the Spirit of his mouth," by which is understood the word of Christ, who shall judge and condemn the wicked. John 12:48. The Chaldee translates it thus: [[12] By the speech of his lips will he slay the anti-Christ or wicked anti-God] as Guido Fabricus in His Syriac and Chaldee Lexicon renders it.

[11] El eloqui labiorum suorum interficiet.

[12] XXXX XXXX anti-Christum seu anti-Deum impium.

Lips are ascribed to God, Job 11:5, when speech or external manifestation of his mind are attributed to him---"O that God would speak and open his lips against thee." Sometimes lips and a tongue[13] are attributed to God, when he is angry, as Isaiah 30:27, "His lips are full of indignation, and his tongue as a devouring fire, and his breath as an overflowing stream," &c. Upon which Musculus [14] thus paraphraseth, "These things are ascribed to God after the manner of men, and are terms borrowed from a warrior vehemently provoked against his enemy, his face burns, that is, his eyes are inflamed, his lips and other gesture betokening a violent indignation," &c., Psalms 18:8. In the description of God's anger, there are many similitudes borrowed from tempests, lightning, and other dreadful things to terrify man. "When God is said to speak to any mouth to mouth, it denotes familiarity and intimacy, which prerogative the Lord granted to Moses, Numbers 12:8.

[13] Per prosopographiam.

[14] Humanomore tribuit illi quasi bellatoria vehementi in hostes commoto, faciem ardentem, id est, oculos flammantes, labia frementia, et summam indignationem in increpando præ se ferentia, linguam ad vorandum exsertam, et ignis instar flammeam, &c. Muscul. In loc.

It is said, Jeremiah 18:17, "I will shew them the [15] back and not the face, in the day of their calamity;" whereby is signified a denial of his grace and favour, which is to be understood by face; the word translated back, signifies the hinder part of the neck, and indicates God's anger, as if he had said, I will not vouchsafe to hear them when they call, nor look upon them when they implore my help.

[15] Cervix the hinder part of the neck. An arm is attributed to God, by which his strength and power is signified; because the strength of a man is known by the strength of his arm, whether it be labour, fight, &c., Exodus 15:16; Job 40:4. Psalms 77:16; Psalms 79:11; Psalms 89:11, Psalms 89:14; Isaiah 30:30; Isaiah 51:9; Isaiah 59:16; Isaiah 62:8; Isaiah 63:5; Luke 1:51, (&c.) A stretched-out arm is ascribed to God, in his delivery of his people from Egypt, Psalms 136:11-12, and Jeremiah 32:17, "Thou hast made the heaven and the earth by thy great power and stretched-out arm," &c. This [16] metaphor is taken from men fighting or when engaged in hard labour, who with all their strength and force employ their arms which sometimes they make bare to remove the impediments of garments. Hence God says to the prophet Ezekiel, (Ezekiel 4:7), "Therefore shalt thou set thy face before the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it, that is, thou shalt[17] preach against it with all thy might, as eagerly as a warrior goes to battle.

[16] Metaphor a bellatoribus pugnantibus vel alijs vehementius labori incumbentibus desumpta.

[17] Instar fortis et ardentis bellatoris pugnabis tuis concionibus contra eam, etc.

Sometimes by the arm of God the doctrine of the Gospel is noted, as Isaiah 52:10, "The Lord hath made bare his holy arm, in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." See Isaiah 52:7-8, &c. So Isaiah 53:1, it is said, "Who hath believed our report, and to whom is the arm of the Lord revealed?" which is repeated, John 12:38. Some in these places (and Isaiah 51:9; Isaiah 59:16), by the arm of the Lord, do understand (and not improperly) the Messiah, who is the Power and Wisdom of God, 1 Corinthians 1:24. A hand is attributed to God, by which is understood his power, exerting itself in strong and marvellous operations, as Numbers 11:23; Job 10:8; Job 12:9-10; Psalms 8:7; Psalms 95:5; Isaiah 11:11; Isaiah 59:1. Or his strong and gracious protection, Psalms 31:6; Psalms 144:7; John 10:28-29; Acts 4:30. Or infliction of punishment, as Exodus 9:3; Job 19:21; Psalms 21:9; Psalms 17:14; Psalms 38:3; Acts 13:11. From hence it is put metonymically for the punishment itself inflicted by God, as Job 23:2, "My stroke (in the Hebrew, it is hand) is heavier than my groaning." And Job 27:11, "I will teach you by the hand of God," that is, the stroke or punishment of God. So Ezekiel 39:21. The phrase "I will stretch forth mine hand," signifies, "I will punish." Exodus 7:5; Isaiah 5:25; Isaiah 9:12, Isaiah 9:17, Isaiah 9:21; Isaiah 10:4; Isaiah 14:27; Isaiah 31:3; Jeremiah 6:12; Ezekiel 16:27; Ezekiel 25:7; Zephaniah 1:4; Zephaniah 2:13. So putting forth the hand, Job 1:11; Job 2:5; Psalms 138:7. So the shaking of the hand of the Lord, Isaiah 19:16, signifies to be more grievously punished, as Psalms 32:4. So to lighten the hand signifies to mitigate punishment, 1 Samuel 6:5, See Ezekiel 20:20; Isaiah 1:25.

Acts 4:28. The hand of God is put for his counsel and purpose. Isaiah 49:22, "To lift up the hand to the Gentiles," signifies a merciful calling them to repentance, Proverbs 1:24; Isaiah 65:2, because we lift up our hands to such as we would embrace, or whose presence we desire. To smite the hands together (as Ezekiel 21:17; Ezekiel 22:13,) signifies a great[18] detestation and aversion. To lift up the hand (as Exodus 6:8, for so the Hebrew is) signifies to swear, as also, Deuteronomy 32:40; Ezekiel 20:5-6; Ezekiel 36:7, (&c.,) R. Salomon and Aben-Ezra expound[19] Exodus 17:16, of God’s oath, viz., "Because the hand of the Lord hath sworn (so the Hebrew) that the Lord will have war with Amalek from generation to generation," that is, the Lord hath sworn by his throne. The Chaldee expounds it thus, it is asserted by an oath, that is by the terrible One, whose Majesty

dwells in the throne of glory, that there shall be a war waged by the Lord, against the house of Amalek to cut them off for ever, &c. Moses uses this phrase in allusion to what is spoken before, verse 11, "And it came to pass that when Moses held up his hand, that Israel prevailed, and when he let down his hand, Amalek prevailed," &c.

[18] Cujus signum apud hominess manuum complosio esse solet.

[19] XXXX XXXX XXXX XXXX XXXX manus super solium Jah.

It is said, John 3:35, "The Father loveth the Son, and hath given all things into his hand,"[20] denoting a communication of the fulness of the Godhead to his human nature. See Matthew 11:27, and Colossians 2:9.

[20] Metaphora ab homine ducta, qui quod manu ipsa apprehendit tenetque sibi datum, omnium certissime possidet, etc. A right-hand is ascribed to God, by which his divine power is understood, or indeed the omnipotent God himself, as Exodus 15:6, "Thy right-hand, O Lord, hath become glorious in power; thy right-hand, O Lord, hath dashed in pieces the enemy." Psalms 80:10, "I will remember the years of the right-hand of the Most High.'' Psalms 118:15-16, "The right-hand of the Lord doeth valiantly. The right-hand of the Lord is exalted, the right-hand of the Lord doeth valiantly." Psalms 139:10, "Even there shall thy hand lead me, and thy right-hand shall hold me," that is, thy power which is unlimited and diffused every where, Isaiah 48:13.

More especially the right-hand of God notes his power, which he exerts in mercy and bounty to believers, Psalms 20:7; Psalms 18:35; Psalms 44:4; Psalms 63:9; Psalms 80:16, Psalms 80:18. Sometimes his wrath and vengeance to his enemies, as Exodus 15:6, Exodus 15:12, (&c.) The phrase of Christ's sitting at the right-hand of God, being exalted in his human nature, as Psalms 110:1; Matthew 26:64; Mark 16:19; Acts 2:33-34; Acts 7:55-56; Romans 8:34, Colossians 3:1, &c., is not to be understood properly, as if there were a local situation in a certain place of heaven, but by an Anthropopathy[21] or scripture way of speaking, and is to be understood of a dominion and power most powerfully and immediately operating and governing, as it is explained, 1 Corinthians 15:25; Ephesians 1:20-22; Ephesians 4:10; Hebrews 1:3-4; Hebrews 8:1.

[21] anqrwpopaqwv qeoprepwv, intelligenda et explicanda est. A finger is ascribed to God, by which likewise his power and operating virtue is noted, as men work by the help of their fingers, Exodus 8:19; Exodus 31:18; Psalms 8:3, "When I consider thy heavens, the work of thy fingers," &c. Some apprehend that there is a metaphorical emphasis in this place, because the heavens were created with extraordinary facility by God, and built very artificially, as the finest and most precious sorts of workmanship are wrought by excellent artists, not by strength of body, nor with their arms and hands, but by the dexterity of their fingers. By the finger of God, the Holy Spirit is understood, if you compare Luke 11:20, with Matthew 12:28, because it respects the virtue and power of its operation, as Acts 10:38, (&c.)

If a man's fingers[22] be contracted, it is called the hollow of his hand, if extended, a span, which by an Anthropopathy are ascribed to God, Isaiah 40:12, "Who hath measured the waters in the hollow of his hand; and meted out the heavens with a span," &c., that is to say, the Lord hath done it; denoting how easy it is to create all things, and most powerfully to support and govern what he has created: for as men by engines and devices to lift up and advance huge weights, &c., so it is much more easy for God to rule and dispose the whole universe at his pleasure, Proverbs 30:4,

(&c.,) Isaiah 48:13, (&c.) be contracted, it is called the hollow of his hand, if extended, a span, which by an Anthropopathy are ascribed to God, Isaiah 40:12, "Who hath measured the waters in the hollow of his hand; and meted out the heavens with a span," &c., that is to say, the Lord hath done it; denoting how easy it is to create all things, and most powerfully to support and govern what he has created: for as men by engines and devices to lift up and advance huge weights, &c., so it is much more easy for God to rule and dispose the whole universe at his pleasure, Proverbs 30:4, (&c.,) Isaiah 48:13, (&c.) [22] Digitis humanis constituitur pugillas, si contrahantur, e spithama,si extendantur. A heart is attributed to God, by which either his lively essence is denoted, as the heart in man is judged to be the principle or beginning of life, Genesis 6:6, "It grieved him at the heart," that is, in himself---or else his will and decree, as Genesis 8:21, "The Lord said in his heart," that is, he decreed and appointed, Chald. he said in his word, Jeremiah 19:5, "It came not up into mine heart," so the Hebrew, that is, I did neither will nor command it: for the scripture makes the heart the seat of the soul, whose property it is to think, will, and discern.

More especially it signifies the good pleasure and approbation of God, 1 Samuel 13:14, "The Lord sought him a man after his own heart," that is, his[23] favour, or good will. So Acts 13:22, (&c.,) Jeremiah 32:41, "I will plant them in this land assuredly, with my whole heart, and with my whole soul," that is, with the greatest benevolence, regard, and good will.

[23] Hoc est, eudokian, favorem, beneplacitum suum.

Bowels are attributed to God, by which his mercy and most ardent love is expressed, Isaiah 63:15, "Where is thy zeal and thy strength, the sounding of thy bowels, and of thy mercies towards me?" Jeremiah 31:20, "My bowels are troubled for him," that is, for Ephraim. Luke 1:78, "Through the bowels[24] of the mercy of our God, whereby the day-spring from on high hath visited us." Hence comes the verb splagxnizeqai, misericordia commoveri, to be moved with compassion, which is frequently said of Christ, as Matthew 9:36; Matthew 14:14; Matthew 15:32; Mark 1:41; Mark 6:34, (&c.) See Genesis 43:29; 1 Kings 3:26; Psalms 51:3, see Isaiah 63:7, (&c.,) where the Hebrew word[25] that signifies bowels and compassionate love is ascribed to God. Illyricus[26] upon the place says,---that this metaphor is deduced from the love of mothers to their children, which they bear in their wombs, (the same Hebrew word signifying bowels and womb) because the seat of affection is in the bowels, and so metonymically the thing containing is put for the thing contained, or the cause or instrument for the effect---agreeable to Isaiah 46:3, "Which are borne by me from the belly, which are carried from the womb;" which the Chaldee[27] expresses, "You who are beloved by me beyond all people, and dear beyond all kingdoms." Others by the term (womb) would properly understand the time of conception and nativity, so denoting God’s constant care and preservation even from the very birth.

[24] So the Greek runs, dia splagxua, per viscera misericordiæ Dei nostri.

[25] XXXX significant uterum. The word signifies the mother’s womb.

[26] Flac. Illyr. Clav. Script.

[27] Dilecti mihi præ omnibus populis, et chari præ omnibus regnis. A bosom is in three places attributed to God, Psalms 74:11, "Why withdrawest thou thy hand, even thy right? pluck it out of thy bosom," that is, suffer thy right hand to be no longer idle, but employ it, (as if it were drawn from thy bosom) in finishing thy glorious work, against thine and our enemies. See Proverbs 19:24,

and Proverbs 26:15. Rabbi Kimchi,[28] by the bosom of God, understands a sanctuary, which is (as it were) a certain hiding-place for God, as a man's bosom.

[28] R. Kimchi per sinum Dei Sanctuarium intelligent, quod quædam quasi latebra Dei est, ut sinus hominis.

Isaiah 40:11, "He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." This is spoken of the Messias,[29] who is here compared to a shepherd, and his tender care of the sheep and lambs, metaphorically sets forth his extraordinary philanthrophy, or love, mildness, and compassion to miserable sinners, who are broken under the sense of God's wrath, and weak in faith. Shepherds are wont to bear their little and weak lambs gently in their bosom, as they carry the great sheep upon their backs or shoulders, &c., so does Christ in a spiritual sense, &c.

[29] Christi filanqrwpia erga peccatores denotatur.

John 1:18, "The only begotten Son, which is in the bosom of the Father." This phrase metaphorically sets forth the most intimate communion that is betwixt God the Son and God the Father, which consists,

1. With respect to eternal generation, for parents are said to bear their children in their bosoms, Numbers 11:12, "Have I begotten them, that thou shouldst say unto me, carry them in thy bosom," (as a nursing father beareth the sucking child,) &c. For the like reason, Proverbs 8:30, the Son of God is figured in the similitude of a child playing, before his father.

2. With respect to nearest and strictest relation, or rather indeed unity of nature and essence, as John 14:10, it is said, that "he is in the Father, and the Father in him."

3. With respect to the dearest and superlative degree of love; for, that which is dear unto men is carried usually in their bosom. And it is said of the disciple whom Jesus loved. John 13:23, That "he was leaning on his bosom," &c.

4. With respect to the most secret communication; for the Son only knew, and perfectly sees the Father, and therefore he alone reveals him and his heavenly mysteries to mankind. To which last particular, John chiefly had respect, as appears by the context.

Feet are attributed to God, by which (1.) his immensity and omnipresence upon the earth is noted or signified, as Isaiah 66:1.

(2.) His operation or activity in crushing, supplanting, or destroying his enemies, as Psalms 74:3, "Lift up thy feet unto the perpetual desolations." See Psalms 110:1, (&c.) The church is called the place of his feet, Isaiah 60:13, because he exhibits his grace and glory there, as if he had walked in it, agreeable to Deuteronomy 33:3, "All thy saints sat down at thy feet. Every one shall receive of thy words." This metaphor is taken from the custom of scholars, who sat at the master's feet, Acts 22:3, as Paul was at the feet of Gamaliel. And (Luke 10:39,) Mary who sat at Jesus' feet and heard his words. The clouds are called the dust of his feet, that is, as if he had walked upon the clouds, as men do upon the dust of the earth, and with extraordinary swiftness, as the clouds fly in the air See Isaiah 19:1; Isaiah 60:8, and Psalms 104:3.

Steps are attributed to Christ before his incarnation, Psalms 89:51. Wherewith they have reproached the footsteps of thine anointed, that is, the documents of the Messiah[30] dwelling in us, who by his word raises us up, and comforts us in his promises of coming in the flesh, and to judgment, &c. Others say, that it is meant of some, who, by way of derision, reproached the for the delay of his coming, as proceeding with too slow a pace, that is, that he would never come. The Chaldee---"They reproach and disgrace the slow steps of the of thy Christ," &c. dwelling in us, who by his word raises us up, and comforts us in his promises of coming in the flesh, and to judgment, &c. Others say, that it is meant of some, who, by way of derision, reproached the Messias for the delay of his coming, as proceeding with too slow a pace, that is, that he would never come. The Chaldee---"They reproach and disgrace the slow steps of the feet of thy Christ," &c.

[30] Documenta habitantis in nobis Messiæ, ut quod verbo suo, erigit et solatur, &c.

Thus much of the parts of a man, and the members of his body, which I shall conclude in the remarkable words of Tertullian's[31] (if that book of the Trinity be his) Divinæ efficacies (says he) are shown by members, not the habit or corporeal lineaments of God---"By his eyes we are to understand that he sees all things," and by his ears that he hears all things; by his fingers some significations of his will and mind; by his nostrils, his savoury reception of prayers and sweet odours; by his hand, his active and creating power; by his arm, his irresistible strength; by his feet, his ubiquity, &c. For members or their particular offices are not necessary to him, whose tacit pleasure commands a ready obedience from all things. What needs he eyes who is light itself? What needs he feet who is every where? Why would he go in, when there is not a place out of which he can go? What occasion has he for hands, when his silent will is the builder, contriver, or architect of all things? What needs he ears, who knows even the most secret thoughts? or a tongue, when his very thoughts are commands? These members are necessary for men not for God, because man's purposes are ineffectual, without the assistance of organs to act by, but God's bare will is action producing effects at his mere pleasure. To conclude, he is all eye, because every part of him sees all! all ear, because every part of him hears all," &c.

[31] Tertul. Lib. de Trinit. Folio, 601. Efficaciæ Divinæ per membra monstrantur, &c.

Human Affections ascribed to God.

Here we must note the difference of human affections, for some are attributed to God, as being truly in him, yet not in that imperfect manner or[32] way of accident, as they are in man, but far more purely and eminently, and that[33] essentially and substantially too. And so all words which express human affections, are first to be separated from all imperfections, and then understood of God. The words of Augustin,[34] are notable: "The anger of a man (says he) causes a disturbance and a torment in his mind; but the wrath of God executes its vengeance with a perfect equity and tranquillity, void of all disturbances; the mercy of man has some mixture of heart-misery, and from thence in the Latin tongue hath its derivation. The apostle exhorts not only to rejoice with rejoicing, but also to weep with them that weep. But what man of a sound mind can say that God can be touched with any anxiety or torture of mind, the scripture every where affirming him to be full of mercy. The zeal of men is often tainted with a mixture of spite, envy, or some other disorderly passion; but it is not so with God, for though his zeal is expressed by the same word, yet it is not in the same manner with the sons of men."

[32] Per modum accidentis:

[33] Per modum essentiæ seu substantiæ.

[34] Tom. Iv. Lib. 2. ad Simplicianum. Quest. 2. Misericordia, quasi miseria cordis. The words of Chemnitius[35] deserve notice. "Scholars (saith he) by a depraved application of that rule, that[36] accidents have no place in God, have taken away all affections from him; and that most sweet consolation, Hosea 11:8-9, 'My heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim,'" (for I am God and not man) they affirm should be taken according to effection, not affection. It is true indeed, that accidents have no place in God, his commiseration is not such an affection as ours; but in regard his mercy is not distinguished from his Essence, it is certain, that it must be much more ardently in God, than we are able to think, &c.

[35] In loc. Theolog. P. 29.

[36] In Deum non cadit accidens. When joy or rejoicing are attributed to God, it either denotes his delight and pleasure in his creatures, Psalms 104:31, "The Lord shall rejoice in his works;" or else his gracious favour and propensity to his Church, as men take joy in things very dear to them, Isaiah 62:5, "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." So Deuteronomy 28:63; Deuteronomy 30:9; Jeremiah 32:41, (&c.) There is a joy in God, which exerts itself in gracious effects, but which is infinitely greater than it is in men, or can be thought by them.
'

2. There are certain human affections, which according to their descriptions in a proper way of speaking are not in God, but are used by way of similitude to signify something divine (as we said about human members), and on that account are ascribed to God, of which kind in order.

Sadness and grief of mind is attributed to God, by which his displeasure, and the withdrawings of his grace and favour are signified, Isaiah 63:10, "But they rebelled and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them," that is, they have perpetrated such wickedness against their proper consciences, that the Holy Spirit has forsaken them, and justly withdrawn his grace. The like is said, Psalms 78:40, "How often did they provoke him in the wilderness, and grieve him in the desert?" so Ephesians 4:30, [37] "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption," that is, speak not so corruptly and profanely as to provoke the Holy Spirit to withdraw his gracious gifts and operations from you, and instead thereof to inflict wrath and punishment upon you. So Genesis 6:6, "And it repented the Lord that he had made man on the earth, and it grieved him at his heart," that is, their malignity so displeased him, that he manifested his divine decree to punish them. The Chaldee[38] renders it, "And he said in his word that he would break their power according to his will."

[37] Mh lupeite to pneuma, &c. Ne contristetis spiritum, &c.

[38] Et dixit verbo suo, se confracturum potentiam eorum secundum voluntatem suam. So Judges 10:15, "And his soul was[39] grieved for the misery of Israel," that is, as the Chaldee renders it, [he grieved, or his soul was affected with anguish;] by which grief the commiseration and compassion of God, for the afflictions and calamities of Israel is noted. The like phrase of the indignation and averseness of God is used, Ecclesiastes 11:8. The word broken when ascribed to God is also of

the same sense, as Ezekiel 6:9, "I am broken with their whorish heart which hath departed from me," that is, I am affected with grief, and as it were compelled to decree their punishment, as verse the 10th.

[39] Or shortened, so it is in the Hebrew.

Repentance is ascribed to God, by which likewise his divine displeasure against man's iniquities, and the infliction of punishment is noted, Genesis 6:6; 1 Samuel 15:35; Jeremiah 18:10.

Sometimes (if the speech be with reference to men that by serious repentance are converted to God) it denotes divine commiseration, and a taking away of punishment Exodus 32:12, Exodus 32:14; 2 Samuel 24:16; Psalms 106:45; Jeremiah 18:8, and Jeremiah 27:3; Hosea 11:8; Joel 2:13-14. Upon which place Tarnovius thus expresses himself, "The condition of men being changed, the immutable God is not changed, but the thing itself; for he willeth always, that it should go ill with the obstinate, and that they should perish eternally, but that the holy and regenerate should be truly happy in this and the other world." When God to converted souls, remits that punishment which he denounced to wicked and nefarious sinners, he is said to repent of the evil by an anthropopathy, because he seems to do that which repeating men do, otherwise cannot properly repent because he is not a man, 1 Samuel 15:29.

Augustin says,[40] that the repentance of God is not after any error, but the change of things and constitutions in his power is noted, as when it is said, that he repents, the change of things is signified, the divine prescience remaining immutable; and when he is said not to repent, it is to be understood, that things are unchanged.

[40] Lib. 17. de Civit. Dei.

Polanus57[41] says, that the repentance of God is not a perturbation or grief arising from any sense of error in his counsel or divine decree, which is immutable, 1 Samuel 15:29. But the change of his works, the divine will remaining unchanged, &c. Its causes are the sins or repentance of men, &c.

[41] In syntag. Theol. P. 194.

Anger, revenge, hatred, when attributed to God, are by some referred to this head. Where we are to note, that these words are not ascribed to God by way of anthropopathy, for God most truly, properly, and for infinite reasons, is justly angry with sinners, takes vengeance on them, or afflicts them, Jeremiah 9:9, Nahum 1:2, &c. He truly hates sinners and hypocrites, Psalms 5:1-12; Psalms 6:1-10, Isaiah 1:14, (&c.,) ([42] although these things are ascribed to him without any perturbation, confusion, or imperfection,) yet there is an Anthropopathy in certain words and phrases by which these affections are wont to be expressed. Thus breath, or to breathe, do sometimes note the anger of God, by a metaphor taken from men, who in the vehement commotion of anger, do draw their breath more strongly than ordinary, Exodus 15:8; Job 4:9; Isaiah 30:28; Ezekiel 21:1-32; Ezekiel 31:1-18.

[42] Licet absque ulla perturbatione, atacia aut imperfectione hæc sint Deo tribuenda. Where it is said, Deuteronomy 28:63,[43] "The Lord will rejoice over you to destroy you," &c., it denotes his alacrity to inflict punishment, answering to his rejoicing over them to do them good. When a thing is said to be burdensome or wearisome to the Lord, Isaiah 1:14, it notes his aversation and hatred.

He is said to receive consolation, when he avenged himself of his enemies, as revenge is wont to be sweet to abused and angry persons, Isaiah 1:24, and Isaiah 57:6; Ezekiel 5:13.

[43] In this text there is a figure called Antanaclasis, which is when the same word is repeated in a various or contrary signification; here is a rejoicing to do good, and a rejoicing to destroy.

Zeal or jealousy is ascribed to God, to denote his most ardent love to believers, and his care of their safety joined with an indignation against their enemies, Isaiah 9:7; Ecclesiastes 1:14-15; Joel 2:18. It also sometimes notes God's vehement anger against stubborn, rebellious sinners, who violating that faith, by which God espoused them to himself, commit spiritual adultery, Exodus 20:5; Numbers 25:11; Ecclesiastes 8:2. So in Hiphil, men are said to provoke God to jealousy by their idolatry and sins, Deuteronomy 32:16, Deuteronomy 32:21; 1 Kings 14:22; Ezekiel 8:3.

Human Actions ascribed to God.

THESE we shall distribute according to those more eminent faculties.

(1.) That which is intelligent and rational.

(2.) That which is sentient or animal.

Actions which respect the intellect and reason, and from which (as from the first principles) things flow, are either internal or external, the internal which by anthropopathy are attributed to God, are

Knowledge, which must not be generically understood, for that most properly, and most perfectly belongs to the omniscient God, but such a knowledge as is experimental, and arrived unto, by some special acts, or new acquisitions, as Genesis 18:21, "I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me, and if not, I will know." The omniscient Jehovah speaks of himself after the manner of men, who when they would know a thing, repair to the place where it was done, that by autopsy[44] or personal sight, and other mediums, they may be assured that it is so.

[44] Autoyia, aliisque mediis certi de ea fiunt.

Genesis 22:12, "For now do I know that thou fearest God," &c. God knew it before, and had a most exact prospect into Abraham's heart, but such an illustrious example of faith and obedience, was never externally shown; which done Jehovah says by the angel, Now I know, &c., that is, by a manifest and external proof, thy hearty faith and obedience is now apparent. See Genesis 11:25; Deuteronomy 8:2, and Deuteronomy 13:3; Psalms 14:2. To this may be referred what Paul says, Php 4:6, "In every thing by prayer and supplication let your requests be made, known[45] unto God." By prayers being made known unto God, he intimates that they are grateful to him, and assuredly heard. See Acts 10:4; Psalms 1:6, and Psalms 31:2, Psalms 31:8, Psalms 31:19.

[45] Gnwrizesqw.

Ignorance, which is the opposite to knowledge, is attributed to God, by which is denoted his displeasure, hatred, anger, and aversation, Isaiah 40:27, "Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord?" &c., that is, we are hated and neglected by God, neither does he regard our affairs. Hence Christ says to the reprobates in the day of their judgment, Matthew 7:23, "I never knew you, depart from me, ye that work iniquity." See Matthew

25:12; Luke 13:25, Luke 13:27, (&c.) To this head may be referred those questions which God asks as if he had been ignorant, whereas in proper speaking there is nothing hid from him, neither has he any need of being informed, as Genesis 3:9, "And the Lord called unto Adam, and said unto him, where art thou?" This was no interrogation of ignorance, but a summons to an unwilling appearance, reducing into Adam's mind how much he was changed from that blessed state of immortality, after his fall.

Ambrose[46] upon the place says, "Where is that (well-known guilty) confidence of thine? Thy fear argues a crime, and thy skulking, prevarication. Therefore where art thou? I do not ask in what place, but in what state? whither has thy sin hurried thee, that thou hidest thyself from God, whom before thou hast sought." This is more a chiding, than a question; from what good, from what blessedness, from what grace, and into what misery, art thou fallen? Genesis 4:9, "And the Lord said unto Cain, where is Abel thy brother?" Augustin[47] says, he asks not as an ignorant, that would fain know, but as a Judge to punish the guilty---See Genesis 32:27; Numbers 22:9; 1 Kings 19:9, 1 Kings 19:13; 2 Kings 20:14-15; Isaiah 39:3-4. So the questions of Christ, Matthew 22:20; Luke 8:45, (&c.) [46] De parad. C. 14.

[47] Lib. 12. coutra Faustum Manich. Cap. 10 To this may also be referred when God seems to deliberate, as if he had not known (or doubts) what to do.

Junius in his commentary, on Ezekiel 20:8, says thus---"God, that he may more amply show the wonders of his mercy, seems in Scripture to use a consultation with himself after the manner of men, and then, as if swayed by mercy to his creature, though a sinner, after his disputes in his own mind, and a (seemingly) doubtful conflict, inclines at last to a sentence of mercy."---of which there is an eminent instance in Hosea 11:8-9, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? My heart is turned within me, my repentings are kindled together. I will not execute the fierceness of my anger, I will not return to destroy Ephraim, for I am God, and not man," &c. So when God is said to "search the heart and reins," which must not be understood as if they were before unknown to him, but a most exact and infinite knowledge is denoted by this phrase. So Paul says of the Holy Spirit, "that it searcheth all things, yea, the deep things of God," 1 Corinthians 2:10. Search and inquiry goes before knowledge in men, and without it they can scarce arrive at any certain excellency in science, therefore this phrase is only used to signify the infinite perfection[48] of knowledge in the Holy Spirit by an anthropopathy.

[48] Asfalezath, certissima scientia.

Remembrance is attributed to God, sometimes in good part, signifying that he will give help and relief unto men after hard calamities, in which he seemed to forget them, as Genesis 8:1,"And God remembered Noah, and every beast or living thing:" upon which Luther in his comment, says, "Although it be true, that God always remembers his, even when he seems to forsake them, yet Moses here signifies, that he was mindful of them, even with respect to sense, that is, so far as to make a signal and manifest discovery thereof, which before by his Word and Spirit he had promised. See Genesis 30:22; Exodus 2:24; 1 Samuel 1:11, 1 Samuel 1:19, and several other places.

Divine remembrance towards men denotes the benevolence, affection, grace, and good will of Jehovah towards them, Psalms 115:12; Psalms 136:23; Nehemiah 5:19; Nehemiah 13:22,

Nehemiah 13:31; Luke 23:42; Acts 10:4. After the same manner, the remembrance of his covenant is attributed to God, by the sight of which he becomes a gracious Benefactor to men, Genesis 9:15-16; Genesis 6:5, "And the remembrance of his mercy," Psalms 25:6, "Of his word," Psalms 119:49.

Jerome in his comment on Amos 5:1, saith, "Remembrance is ascribed to him, who could never forget any. It is not to refresh his memory, that the Divinity is so prayed to, for all things past and to come are present with him. It is unbecoming, to attribute oblivion to so great a Majesty, but he is prayed to remember that he would quickly afford help to the needy, and that his grace may be made manifest which before was hidden." To remember, when it is applied to God with respect to bad men, signifies the execution of punishment and vengeance upon them, Psalms 25:7; Psalms 79:8; Psalms 137:7; Isaiah 45:25; Revelation 18:5. He is said "to remember the blood of the innocent," when he revenges its violent effusion, or unjust slaughter, Psalms 9:13.

Forgetfulness or oblivion is attributed to God, which signifies that he disregards, and leaves men exposed to evils, without any comfort or help, as if he had quite forgotten them, 1 Samuel 1:11; Psalms 9:18; Psalms 13:1; Psalms 42:9-10; Isaiah 49:15; Jeremiah 23:39; Hosea 4:6, (&c.,) Luke 12:6, "Are not five sparrows sold for two farthings? and not one is forgotten before God," that is, God has a care of every individual creature and sustains them. Sometimes God is said to forget when he delays and defers the punishment of the wicked, for their deeds, Psalms 74:22-23; Amos 8:7; Job 12:7, "And know that God hath forgotten thee (so XXXX signifies) for thine iniquity," that is, he delays your punishment, and does not rigidly exact, according to their greatness, agreeing in sense with our translation, which runs thus---"And know therefore that God exacteth of thee less than thine iniquity deserveth."

Thoughtfulness or thinking is ascribed to God, by which his will, sentence, or decree is understood, Genesis 50:20, "You thought evil against me, but the Lord thought it into good," so the original has it, that is, he turned it into good, or as our translation hath it, "meant it unto good." Here is an antanaclasis of one verb properly applied to malignant men, but to God by an anthropopathy, alluding to the former. See Psalms 60:5-6; Psalms 92:5-6; Psalms 139:16-17; Isaiah 55:8-9; Jeremiah 4:28; Jeremiah 29:11; Jeremiah 51:12, (&c.)

Hitherto of the inward acts of man---The external or outward acts, which are obvious to the notice of sense, for order’s sake, may be distinguished into the actions.

(1.) Of the mouth.

(2.) Of the hands.

(3.) Of the feet.

Hissing is attributed to God, by which, a divine call, or summons of God, for men to gather together, and appear in a certain place, is noted, as Isaiah 5:26; Isaiah 7:18. For it is customary with men oftentimes to call certain beasts to them that way. This hissing of God is used in a good sense, Ecclesiastes 10:8, "I will hiss for them, and gather them, for I have redeemed them, and they shall increase as they have increased," which is understood of the gathering of the church by the voice of the Gospel.

Breathing is ascribed to God, Genesis 2:7, "And he breathed into his face the breath of life," that is, he endued the body he had formed with a living soul, in the image of God. Sometimes it denotes God's anger, the metaphor being taken from angry men, who then puff and blow strongly, as Ezekiel 21:31, "I will pour out mine indignation upon thee, I will blow or breathe against thee," &c. See Acts 9:1.

Laughing and deriding are attribiited to God, Psalms 2:4, "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." Psalms 37:12, "The wicked plotteth against the just, and gnasheth upon him with his teeth." Psalms 37:13, "The Lord shall laugh at him, for he seeth that his day is coming." This is spoken by an anthropopathy, the metaphor being taken from a wise and prudent man, who (when he sees some heady and inconsiderate undertaker, rush on towards his fancied exploits, without deliberation, or a solid foundation laid, and bragging of extraordinary matters) has him in contempt, and, as it were laughing in his sleeve, expects an unhappy event, that is to say, when this mountain shall bring forth a mouse, as is vulgarly spoken. So men deride an enemy that threatens, when he has no strength or power to execute his menaces. But this phrase notes the most wise providence of God which slights the folly of his enemies, whom he tolerates for a time, and to whose malice he hath appointed bounds, and at the appointed season, confounds, tramples on, and destroys them. As it is said of wicked and stubborn men, Proverbs 1:26, "I will also laugh at your calamity, I will mock when your fear cometh." By which is to be understood, the neglect and rejection of the wicked in their adversity. As if he had said---even as you neglect and despise my wholesome admonitions, so will I despise and neglect your applications, and reject you when your calamities come, &c.

Kissing is ascribed to God, when the speech is of the Son of God incarnate, as Son 1:2. Where the optative words of the mystical spouse, viz., the church, are had, "Let him kiss me with the kisses of his mouth." Upon which place the Chaldee says, that it is allusive to God's speaking face to face to the Israelites, as a man does to his friend, and kisses him for love. But more truly it is to be understood or expounded of the promulgation or publishing of the Gospel by the Son of God made man, John 1:17-18; 1 Timothy 1:10-11; Hebrews 1:1, (&c.)

Solomon says, Proverbs 24:26, "That every man shall kiss his lips that giveth a right answer, which by[49] way of eminency is applicable to him, of whom it is said, Isaiah 50:4, "The Lord hath given him the tongue of the learned, that he should know how to speak a word in season to him that is weary"---and Psalms 45:2, "Into whose lips grace is poured." Jehovah kissed (that is, showed intimate tokens of his love to) his people in the Old Testament times, by many appearances, and by Moses, prophets, and angels employed to make discoveries of him, but this came short of this kiss, which the church (under the term of spouse) here desires. "Let him kiss me with the kisses of his mouth," that is, let him comfort me with a manifestation more eminent than the former, viz., of Christ's coming into the flesh, and completing the work of redemption.

[49] Kat ecoxhn. The paraphrase of Origen[50] upon this text is---how long will my spouse send me kisses by Moses, and the prophets? Now I long to have them, personally of himself---let him assume my natural shape, and kiss me in the flesh according to the prophecies, Isaiah 7:14, "Behold a virgin shall conceive, and bear a Son, and shall call his name Immanuel," so that this is a prayer for the incarnation of Christ, the blessed spouse, and Bridegroom of our souls, Hebrews 1:1. To this divine kiss by a mutual relation faith answers, Son 8:1, "O that thou wert as my

brother, that sucked the breast of my mother; when I should find thee without, I would kiss thee." But which the sincere love of the Church, and the unblemished obedience of faith, is understood.

[50] Homil. In Cant. Jerom. Interpr. Tom. 4. fol. 80.

Psalms 2:12, "Kiss the Son lest he be angry," by which the kings of the earth, and the potentates in the world, are instructed to yield homage and obedience to the King of Glory, Christ the Son of God, being exhibited in the world. For in former times subjection was signified by a kiss, as Genesis 41:40; 1 Samuel 10:1; 1 Kings 19:18; Hosea 13:2. A military clamour, or the crying of a travailing woman, is attributed to God, Isaiah 63:3-4. By which is noted that his lenity, patience, and long forbearance, are changed into a severe vengeance. Junius and Tremellius do remark from Vegetius, that the Roman soldiers were wont in the beginning of battle to fall on with a horrible clamour to daunt the enemy.

Also a travailing woman, though in great pain, yet patiently endures it to the utmost extremities of her throes, and then being overcome by the violence of her grief breaks out into cries and vociferation, which most elegantly[51] expresses the patience and forbearance of God, and the extremity of his wrath when provoked. See Psalms 78:65-66; Romans 2:4-5.

[51] Pulcherrime divina makroqumiai, et subsequentis vindictæ gravissimæ conditio cxprimitur.

Speaking and speech, are attributed to God. Where we must note that those places of scripture wherein God is said to speak or titter certain words, that he might manifest his divine pleasure to men that way, do not belong to this place. God sometimes thus spake immediately as to our first parents, Genesis 2:16; Genesis 3:9; to Noah, Genesis 6:13; to Abraham, Genesis 12:1, Genesis 12:16-18 to Moses, Exodus 3:4-5, and the following verses; and to patriarchs, prophets, &c., in the Old Testament.

2. Sometimes God did speak mediately, by divinely-inspired men, in whom a mind enlightened by the Spirit of God was formed into words. An account of such[52] is found every where in scripture, as also of angels who are his ministering spirits. Now God does not speak thus by way of anthropopathy or metaphor, but truly and properly, although in a far different and more excellent manner than men do, or can think.

[52] Quorum poli Qrullhton ubivis prostat. But that speaking of God which belongs to this figure is,

(1.) When the effectual or efficacious decree of the divine will about the creature, and the executions thereof, is revealed or expressed after the manner of human speech, as Genesis 1:3, "And God said, let there be light, and there was light," (suitable to 2 Corinthians 4:6, where it is written, "And God who said, or commanded the light to shine out of darkness;" Genesis 1:6, "And God said, let there be a firmament in the midst of the waters," and Genesis 1:9, "And God said, let the waters under the heaven be gathered together," &c.; and Genesis 1:11, "And God said, let the earth bring forth grass," &c.; Genesis 1:14, "And God said, let there be lights in the firmament of the heavens;" and Genesis 1:20, "And God said, let the waters bring forth abundantly the moving creature;" and Genesis 1:24, "And God said, let the earth bring forth the living creature," &c. Rab. Mos. Maimon.[53] says, that this phrase in the creation (and God said) is to be understood of the will, and not of speech; because speech by which a thing is commanded, must of necessity be directed to some being or object capable to execute his commands, but no objects of such a

capacity had then being; therefore of necessity it must be understood only of God’s will.

[53] Cum efficax divinæ voluntatis de Creaturis decretum, ejusve Executio per modum loquelæ humunæ erprimitur, &c., In more Nebochim, Part 1. Cap. 65

Musculus in his comment, says, that Moses speaks of God after the manner of men, not that God spoke so. For by his word the virtue and efficacy of his will is expressed, &c., for what we would have done. That it might be understood, believed, or done, we express ourselves by the prolation of a word; and when God’s will is expressed, it is called a word. God is a Spirit, and uses no corporeal or organical speech, no transient voice, nor Hebrew, Greek, or other idiom, unless in some temporary dispensation he was pleased to utter himself organically, which has no place here, &c. So the appellation of names given to the creatures, Genesis 1:5, Genesis 1:8, Genesis 1:10, which is ascribed to God, notes only his decree and divine constitution that men should so call them. So the blessing of God to fishes, fowl, &c., Genesis 1:22, denotes his real appointment of the multiplication of their respective kinds. Upon which Musculus[54] very well says, "If you consider that God speaks to Aquatiles or watery creatures, you will judge it a wonderful kind of speech; but he speaks not to their ears, but to their natures, to which by the virtue of his word he hath given a power and efficacy to propagate their own kinds."

[54] Benedictio divina quæ ad pisces, et aves prolata esse a Deo dicitur, Versu 22. realis est multiplicationis specierum illarum constitutio. From this description of the creation, the divine force and efficacy of God’s will in the creation and conservation of the creatures (which is so conspicuous) is called the Word of God, Psalms 33:5-6; Psalms 107:20, and Psalms 147:15, Psalms 147:18; Hebrews 1:3, and Hebrews 11:3; 2 Peter 3:5, 2 Peter 3:7, (&c.) So in other decrees of the divine will, God is said to speak, Genesis 8:21, "And the Lord said in his heart, I will not again curse the ground," that is, he so constituted and decreed it, that by Noah it should be so manifested unto the world.

Psalms 2:5, "Then shall he speak to them in his wrath," that is, he will crush his enemies with horrible judgments and punishments.

Sometimes the decrees and appointments of the Trinity by way of dialogue or colloquy, among the Divine Persons, as Genesis 1:26, "And God said, let us make man in our likeness or image, &c., and Genesis 2:18, "And the Lord said, it is not good that the man should be alone; I will make him an help meet, for him;" and Genesis 3:22, "And the Lord God said, behold, the man is become as one of us," &c.; Genesis 11:6, "And the Lord said, behold, the people is one, and have one language---go, let us go down, and there confound their language." By this deliberate way of expression, the decrees of the Holy Trinity, and their effectual power of operation, are noted, Psalms 2:7, "I will declare the decree, the Lord said unto me, thou art my Son, this day have I begotten thee---ask of me and I will give thee the Heathen for thine inheritance." Psalms 110:1, "The Lord said unto my Lord, sit thou at my right hand," &c. These phrases signify the most holy and most efficacious discerning and efficiency of God’s will. To this speaking of the Father answers the hearing attributed to Christ, John 8:26, John 8:40; John 15:15, and to the Holy Spirit, John 16:13. For this cause (among others) the Son of God is called the word, logov for by him a manifestation of the internal speech of the Holy Trinity (that is their divine decrees) for man’s salvation is made unto us, John 1:1, John 1:13-14, (&c.) So much of speech in general. More particularly rebuking or chiding is attributed to God, by which its real effect, or destruction, is noted,

of which you may see examples, Psalms 18:15; 2 Samuel 22:16. Where tempests, earthquakes, &c., are said to be at God's rebukes, and Psalms 104:7, that at his rebuke the waters fled, that is, were separated from the earth, Genesis 1:2. To rebuke, in proper speaking, two things are requisite.

(1.) That that which is reprehensible, may be checked.

(2.) That it maybe corrected or amended; these may be aptly applied to God's creating word, for when he said, "Let the waters under the heaven be gathered together into one place, and let the dry land appear;" in the first the indigested confusion of things is reprehended, and in the second they are corrected, and rightly disposed of into their proper places. Musculos on this place annexes this marginal note---"that it is an invincible argument of Christ's divinity, that at his rebuke the winds and seas were obedient," Mark 4:39; Luke 8:24. See Psalms 9:5; Psalms 76:6; Psalms 68:30; Isaiah 17:13; Ecclesiastes 3:2.

Rebuke signifies destruction, Deuteronomy 28:20. Calling, when ascribed to God, signifies its real product or effect, as 2 Kings 8:1, "The Lord hath called for a famine, and it shall also come upon the land for seven years." Psalms 105:16.

Romans 4:7, God's commanding inanimate or irrational creatures denotes a direction for some certain work to be done or omitted, as Isaiah 5:6, "I will also command the clouds, that they rain no more upon it."See Isaiah 45:12.

Answering is attributed to God, when he is said to answer men's prayers, 1 Kings 9:3; Psalms 3:4-5; Isaiah 58:8, (&c.) lllyricus says, that in hearing God answers in a threefold manner.

(1.) By the very hearing, for every man that prays earnestly, requests that.

(2.) By some testimony of his Spirit, that we are heard.

(3.) By granting the petition, which is the most real and apparent answer.

Contrary to this, is God's silence when his people pray, by which his delay in comforting and helping them is noted, as Psalms 28:1, "Unto thee, O Lord, do I cry---be not deaf toward me," &c. So Psalms 83:1. And God is said to answer when he takes pleasure in man, Ecclesiastes 5:20; Ecclesiastes 9:7. The Lord is said to be a witness, when he declares the truth of a thing in fact, or justly punishes liars, 1 Samuel 12:5; Jeremiah 42:5; Malachi 3:5, (&c.) "The Lord hath been a witness between thee and the wife of thy youth," Malachi 2:14, that is, to join them in an individual society of life. A judicial inquisition, which inflicts revenge and punishment upon the guilty, is noted in these texts, Genesis 9:5; Joshua 22:23; Psalms 9:12; Psalms 10:14-15. The metaphor is taken from the custom of judges, who, by the examination and weighing of testimonies, first inquire into the case, and then proceed to sentence. By numbering the most exact care and providence of God is noted, as men keep accounts of affairs that concern them much, Psalms 56:8, "Thou tellest my wanderings, put thou my tears into thy bottle, are they not in thy book?" Matthew 10:30, "But the very hairs of your head are numbered." Also his most exact knowledge of things that are innumerable to us, Psalms 147:4, "He telleth the number of the stars, he calleth them all by their names." Isaiah 40:26, "He bringeth out their host by number, he calleth them all by their names, by the greatness of his might," &c. By the term selling, a delivery into the power of the enemy, by an offended God, is noted, as things that are sold by men, are translated into the right, power, and

property of another, as Deuteronomy 32:30, "How should one chase a thousand and two put ten thousand to flight, except their rock had sold them?" Judges 2:14, "And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers, that spoiled them, and he sold them into the hands of their enemies round about," &c., and Judges 4:9, "The Lord shall sell Sisera into the hand of a woman," &c. See Psalms 44:12; Isaiah 1:1; Ezekiel 30:12, (&c.) By the term buying is signified redemption, by and through Christ, as 1 Corinthians 6:20, "For ye are bought with a price, therefore glorify God," &c., and 1 Corinthians 7:23, "Ye are bought with a price, be ye not the servants of men." So Galatians 3:13; Galatians 4:5; 2 Peter 2:1; Revelation 14:3-4. The price which purchases this mystical buying is the blood, death, passion, and merit of our blessed Saviour. The second kind of actions, which are proper to the hands, are either general or special. In general there is ascribed to God by an anthropopathy.

Labour, in the work of the creation. So Job calls himself the "Labour of his hands," Job 10:3, that is, fashioned and formed him in his mother’s womb, of which he emphatically speaks in verse 8, "Thine hands have made me, and fashioned me together round about." The Hebrew word XXXX properly signifies the forming of a thing with great labour, art, and diligence: in other places it denotes anxiety, grief, and trouble; setting forth the exceeding wisdom of God in the creation, or forming of man, which is expounded in the 10th and llth verses, with more special and emphatical words, "Hast thou not poured me out as milk, and curdled me like cheese. Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews," &c. Psalms 139:13-15. This divine work is spoken of, "Thou hast covered me in my mother’s womb---I will praise thee, for I am fearfully and wonderfully made; marvellous are thy works, and that my soul knoweth right well---My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth," &c. The Hebrew translated XXXX (curiously wrought) is very emphatical, for it properly signifies to paint with a needle, or the texture or weaving various figures and pictures, in arras or tapestry hangings, or garments interwoven or wrought with many curious colours. The formation of man is therefore compared to such a work, because[55] of its marvellous order, symmetry, and contexture of various members, veins, arteries, bones, flesh, skin, &c.

[55] Ob mirabilem, ex tam variis, membris, venis, arteries, ossibus, carue, cute quasi contexturam. In the work of redemption, the passion and death of Christ is called labour, as Isaiah 43:24, "Thou hast made me labour in thine iniquities" (so the Hebrew.) "He shall see the labour (or travail) of his soul," Isaiah 53:11. This comes to pass in a two-fold respect which attends labour, as (1.) Anxiety and toil: then

(2.) The utility and profit that follows, for the word comprehends both, according to that saying, Genesis 3:19, "In the sweat of thy face shalt thou eat bread," where the toil and profit are joined. The toil and anxiety of Christ in the work of our redemption is largely described by the Evangelists; and how great the profit and benefit of it (with respect to the unspeakable blessing it brought to poor mankind) is evident to every soul that has tasted of his grace. To labour is opposed rest and recreation, which by this figure is attributed to God, Genesis 2:2, "And God rested on the seventh day from all his work, which he had made"---and Genesis 2:3, "And God blessed the seventh day and sanctified it; because that in it he had rested," &c. This rest in God, presupposes no weariness (as it does in men) but the completing, end, and perfection, of his admirable work, of this great and incomprehensible fabric, and so only a cessation from his creating work is to be understood. For among men, the more arduous, laborious, and profitable the work is, the more pleasing and

delectable the artificer’s rest is, when he completes it.

Some say that the word XXXX rest, is properly attributed to God, which does not strictly signify rest, as XXXX does, but a bare and simple cessation, as Joshua 5:12; Job 32:9; Revelation 4:8, (&c.) And commonly it is said, that he that ceases from his work, does rest, although not weary, but in full strength and vigour. Be it so, but for XXXX the word XXXX is put for the very rest here spoken of, Exodus 20:11, "For in six days the Lord made heaven and earth, and all that in them is, and rested the seventh day," &c. And if the word signifies a mere cessation without any previous weariness, 1 Samuel 25:9, it is to be heedfully noted that it is said, Exodus 31:17, "For in six days the Lord made heaven and earth, and on the seventh day he[56] rested," was refreshed (or took breath;) which word is also used, Exodus 23:12, of the weary servant after his labour, viz., on the seventh day shalt thou rest, and 2 Samuel 16:14, it is expressly opposed to weariness. Sion and the church is called the place of his rest, Psalms 132:14, and Isaiah 11:10, which denotes His gracious presence, operation, and complacency.

[56] XXXX Of the special actions of men, a great many are attributed to God, by which his various works of grace, righteousness, and wrath, are to be understood. As

1. He is said to wash away filth and sin, when he graciously remits it, Psalms 52:2, "Wash me thoroughly from mine iniquity, and cleanse me from my sin." Isaiah 4:4, "When the Lord shall have washed away the filth of the daughter of Sion," &c.

2. He is said to hide the godly and believers when he protects and defends them, Psalms 31:20, "Thou shalt hide them in the secret of thy presence." Psalms 64:2, "Hide me from the secret counsel of the wicked, from the insurrection of the workers of iniquity." Psalms 91:9.

3. He is said to wipe when he destroys, 2 Kings 21:13, a metaphor taken from dishes, which are wiped or made clean by rubbing with the hands. He is said to wipe away tears from off their faces, when he comforts and rejoices his people, Isaiah 25:8; Revelation 7:17.

4. He is said to gird with strength when he comforts and supports, as Psalms 18:32; Psalms 30:11-12.

5. He is said to build when he produces a being by way of creation, Genesis 2:22, "And the rib which the Lord God had taken from him, builded he a woman." See Exodus 1:21; 2 Samuel 7:11.

6. He is said to bind up wounds, when he spiritually heals men and secures them from mischief, Job 5:18; Psalms 147:2-3; Isaiah 61:1; Hosea 6:1, '"Come, let us return unto the Lord; for he had torn, and he will heal us; he hath smitten, and he will bind us up."

7. He is said to open the gates of heaven, when he bestows divine and miraculous blessings, Psalms 78:22-24, "Though he had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven," &c. And also when he sends down rain, Deuteronomy 28:12. He is said to open the door of speech, when he affords a fit occasion, and saving means to his Ministers of preaching the Gospel, 1 Corinthians 16:9; 2 Corinthians 2:12; Colossians 4:3. "To open the door of faith," when he calls and admits men to the faith and communion of the church, Acts 14:27. "To open the heart and mind," when he gives the saving understanding of his word, Luke 24:45; Acts 16:14; Psalms 119:129-130.

8. He is said to hold the right hand of Cyrus, when he gave him a prosperous success in ins warlike expedition against Babylon, Isaiah 45:1.

9. He is said to conclude men in sin and unbelief, when, as a most just Judge, he declares them obnoxious to sin, and therefore liable to eternal damnation, Romans 11:32; Galatians 3:22.

10. He said to try and prove, as silver is tried, (after the manner of goldsmiths, or others concerned in metals,) when he purifies and tries the godly with crosses and afflictions, Psalms 17:3; Psalms 66:10, Sir 13:9. So when he purifies and reforms doctrines. Malachi 3:2-3, or destroys such as are obstinately wicked, Ezekiel 22:18, (&c.)

11. He is said to break with a rod of iron, when he chastises and destroys, Psalms 2:9; Psalms 3:7; Isaiah 38:13, and Amos 3:4, (&c.)

12. He is said to sift in a sieve, when he tries his people by calamities, and yet preserves them, Amos 9:9. And when he scatters or disperses his enemies like chaff, Isaiah 30:28. "To sift the nations with the sieve of vanity"---that is, they shall be cast on the earth, as through a sieve, that so dispersed they shall no longer appear. He compares the multitude of the Gentiles, by whom Jerusalem was to be distressed, to dust or chaff, which is easily blown away, so that little will remain of a great heap.

13. He is said to make bald the head, when he despoils men of their ornaments, Isaiah 3:17-24, for the chief adorning of women was in their hair, as 1 Peter 3:3.

14. He is said to blot out of the book of life, which men are not accounted in the number of the saved, Exodus 32:32-33; Psalms 69:28-29. He is said to blot out sins, when he remits or forgives them, Psalms 37:2-3. For the scripture speaks as if there were an account kept of them, in a certain written book, which because the Messias has made satisfaction, are blotted or crossed out. See Colossians 2:13-14.

15. He is said to devour or swallow, when he totally destroys, as Exodus 15:7; Isaiah 25:8; 1 Corinthians 15:54. He is said to make room or enlarge, when he vouchsafes deliverance from difficulties and troubles, Genesis 26:22; Psalms 4:1-2, and Psalms 119:31-32.

He is said to direct or make plain the way, when he gives a happy issue and conclusion to the endeavours of men, as Psalms 5:8-9; Isaiah 45:2, Isaiah 45:13. To loose or ungird the lions, when he makes men feeble and unarmed, and so incapable of defence or offence, Isaiah 45:1. To pour out his anger, when he punishes, Psalms 79:5-6; Ezekiel 9:8; Ezekiel 20:13, Ezekiel 20:21, Ezekiel 20:33. To pour out his Spirit, when he largely distributes his gifts, Joel 3:1-2; Ecclesiastes 12:10; Acts 2:17-18, Acts 2:33; Romans 5:5; Titus 3:5-6. To make void counsel, when he disappoints and blasts the purposes of men, Jeremiah 19:7. To pour out a blessing, when lie plentifully distributes his benefits, Malachi 3:10.

He is said to hew by the prophets, when he terrifies men by fearful admonitions, and legal threatenings, as Hosea 6:5; and when he spiritually kills them, as in the following verses.

He is said to stretch out the line of confusion, and the stones of emptiness, when he leaves kingdoms and nations to the desolations of the enemy, Isaiah 34:11. This metaphor is taken from architects, who use lines, perpendiculars, and little ropes, &c.

He is said to bear or carry, when he preserves, sustains, supports, and governs his people, as Deuteronomy 1:31; Exodus 19:4; Isaiah 46:3-4; Hebrews 1:3.

He is said to break the head, when his wrath falls heavy and destroys men, Psalms 110:5-6; Hebrews 3:13.

He is said to sling out the souls of David's enemies, as out of a sling, 1 Samuel 25:29, that is, he will violently take it away, (as a stone out of a sling flies with greater force a greater way, without further regard of him that throws it.) The metaphor is taken from the weapons of David, which was a sling, &c. On the contrary, the soul of David is said to be bound up in the bundle of life, denoting God's fatherly care of him in securing him from death, which his enemies designed, and preserving him so safe, that nothing could be forced away from him.

He is said to make way to his anger, when with just judgments he recompenses the unjust stubbornness and contumacy of the wicked, Psalms 78:50, "He made way for his anger, he spared not their souls from death, but gave their life over to the pestilence."

He is said "to weigh the mountain in scales, and the hills in a balance," Isaiah 40:12, which notes with what facility and ease the Lord can sustain, and manage the whole universe, even as men do a small pair of scales. The Lord is said "to weigh spirits," Proverbs 16:2, by which his most exact knowledge of our minds and inward frames is noted. This metaphor is taken from men, who do with a great deal of exactness weigh things that they may know their value. See Proverbs 5:21; Proverbs 21:2; Proverbs 24:12.

God is said "to put his hook in the nose, and his bridle in the lips of his enemies," when he stops their fury, thwarts their purposes, and keeps them under, 2 Kings 19:28; Isaiah 37:29.

He is said "to put the tears of the godly in a bottle," when he suffers them not to be shed in vain, but preserving their memory, turns them to everlasting joy, Psalms 56:8.

Christ is peculiarly said "to bear our sins," Isaiah 53:4, Isaiah 53:12, by which their imputation to him, and a full satisfaction is understood,[57] 1 Peter 2:24, "Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness, by whose stripes ye were healed."

[57] Qua imputatio illi facta, et plena satisfactio intelligitur, 1 Peter 2:4.

God is said "to cast our sins behind his back," when he forgives them, and remits the punishment, Isaiah 38:17, to which there is a contrary phrase, Psalms 90:8, "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance."

He is said "to shave with a razor, the head, and the hair of the feet, and the beard," when he makes a spoil and devastation of the land, and scatters small and great from thence, Isaiah 7:20.[58] God here intimates that by the king of Assyria he would punish the Israelites, so as that men, beasts, buildings, plants, &c., should be destroyed. "He says "with a razor that is hired," that they may know it would exact its own reward; that is, that the Assyrians, through greediness of prey and spoil, would make havoc of, and sweep away all things. The Lord is said "to break forth upon his enemies," when he disperses, crushes, and slays them, 2 Samuel 5:20; 2 Samuel 6:88.

[58] Judicat se opera Regis Assyriæ Israelitus puniturum, ita ut homines, et animalia, ac ædificia et plantæ vastentur. Ideo auicm addit, conductitia, at sciant illam novaculam suam mercedem flagitaturam, &c.

He is said to shoot with an arrow, when he heaps swift and speedy vengeance upon the wicked, Psalms 64:7, "But God shall shoot at them with an arrow, suddenly shall they be wounded."

God is said "to write," which denotes his knowledge and providence, with respect to grace and benignity, as when he is said to "write the godly in the book of Life," or his book, Isaiah 4:3; Daniel 12:1, or when he "writes his law in their hearts," Jeremiah 31:33; Hebrews 8:10, by which a renovation by the Holy Spirit is noted, that believers should know, and willingly obey the will of God, 2 Corinthians 3:3. Hence he is said "to grave them upon the palm of his hands," Isaiah 49:16, which shows his most faithful care and eminent grace towards them. See Revelation 3:12.

Sometimes his writing signifies his wrath and punishment of sinners, as when Job says, "Thou writest bitter things against me," Job 13:26, that is, thou dost afflict me with bitter and heavy strokes; a metaphor taken from courts of judicature, where legal sentences are recorded, Isaiah 65:6, "Behold it is written before me, I will not keep silence, but I will recompense, even recompense into their bosom," by which divine knowledge is noted; a metaphor taken from men, who write down in a book or paper what they would remember.

It is said, Jeremiah 17:13, "They that depart from thee shall be written in the earth, because they have forsaken the Lord, the Fountain of living waters," that is, such apostates shall be excluded from heaven, and destined to eternal destruction.

God is said to "search Jerusalem with candles," that is, all their secret sins shall be brought to light and punished, Zephaniah 1:12.

He is said "to engrave the graving of one stone," &c. Ecclesiastes 3:9; which betokens the wounds, languor, and passion of Christ, who is figured by that stone.

He is said "to put a hedge round about one," when he preserves him from the malignity of malicious spirits, Job 1:10; and to remove the hedge, signifies, that he will leave them naked, exposed, and defenceless, Isaiah 5:5; Psalms 8:9; Psalms 89:40-41. When, he is said "to inclose man’s way with hewn stones," it denotes a being environed with afflictions and calamities, as Amos 3:9. "To hedge up the way with thorns," as’ Hosea 2:6, signifies that God will by afflictions, and other means, hinder and divert men from an intended sin and iniquity.

God is said "to seal up the hand of every man," Job 37:7, when he prohibits or hinders their actions. It is said that "God the Father sealed Christ," John 6:27, that is, sent him forth, with divine authority for the good of men. See Son 4:12; Song of Solomon 8:6; Haggai 2:23, where by seal is betokened that he confirms and preserves believers, in truth and piety, 2 Corinthians 1:22; Ephesians 1:13; Ephesians 4:30, as men fix their seal to that which they would ratify and confirm. The Father is said "to draw men to Christ," John 6:44-45, John 6:65, when he illuminates the mind with his word, and bestows the true knowledge of salvation. So Son 1:4; Jeremiah 31:2; Hosea 11:4; John 12:32; 2 Thessalonians 3:5. This is no violent compulsion, but a benevolent flexion, bending, or disposition of a mind averse to goodness, and that by means, as the word revealed and preached, &c.

It is said, Jeremiah 15:7, "I will fan them with a fan," &c., that is, in my anger I will disperse and destroy them. The word is properly taken, Isaiah 30:24. It is said of Christ, Matthew 3:12; Luke 3:17, "That his fan is in his hand, and he will thoroughly purge his floor, and gather his wheat in his garner, but he will burn up the chaff with unquenchable fire;" that is, by the word of his power, and by afflictions and tribulations he will segregate or separate the godly from the wicked, as by a fan or winnowing, the pure grain is divided from the chaff.

God is said "to sweep with the besom of destruction," Isaiah 14:23, which intimates an utter desolation, and spoil of inhabitants to the land.

It is said, Psalms 76:12, "He shall cut off the spirit of princes;" the word translated "cut off" is emphatical, and signifies, the lopping off the branches of a vine, leaving it naked and desolate, and so it notes a deprivation of strength, courage, or life itself.

God is said "to anoint," when he comforts, lifts up, or makes glad his people, Psalms 23:4-5; 2 Corinthians 1:21; but most large, extensive, and copious is the unction of Christ, our blessed Saviour, wherewith he is by the Father anointed for the salvation of poor sinners, Psalms 45:7-8; Isaiah 61:1; Luke 4:18; Hebrews 1:9; John 3:34; Acts 10:38, (&c.) A third kind of actions, which properly belong to the feet, are ascribed to God, as Genesis 3:15, "A breaking the serpent's head"---whereby the serpent is meant the devil, who seduced Eve in that form: and by the serpent's head, his power, and diabolical fierceness. So the breaking of his head is to be performed by the Messias,[59] God-man, and signifies the destruction of the power and kingdom of the Devil, and Man's redemption, from its tyranny and vassalage. Our Saviour is figured here as a magnificent hero, who with his feet tramples upon the serpent or dragon, and breaks his head. But it is said that "the serpent shall bruise his heel," by which phrase the passion and death of Christ is meant. To this passage, the Apostle Paul alludes, Romans 16:20, "And the God of peace shall bruise Satan under your feet shortly," &c.

[59] Qeanqrwpov.

Such a treading under foot as is used in a wine-press, is ascribed to Amos 1:5, by which the extreme oppression and affliction of men is noted. To this may be referred, that emphatical phrase, Isaiah 63:3, "I have trodden the wine-press alone," &c., which is spoken of Christ, who by his merit and satisfaction freed us from our enemies, whom he crushed under his feet.

Hitherto of actions which concern the rational soul, and such as concern the animal faculty follow, which are threefold, as it respects the present purpose.

1. The actions of the external senses, which are five.

2. The actions of the locomotive faculty, or which respect motion, and local situation.

3. Actions procreating or generating, which physicians call vegetative, but we reduce it to the animal, for vegetatives are comprehended under it.

Seeing or sight is attributed to God, by which, (as was said before when we treated of eyes) his most exact knowledge is intimated, Exodus 32:9, "I have seen this people, and behold it is a stiff-necked people," that is, I very well know how wicked they are. 1 Samuel 16:7, "A man[60] looketh on what is before his eye, but the Lord sees to the heart," that is, he hath an exact

prospect into the very thoughts of the heart, and the whole inward frame of the mind, and accordingly judges. Psalms 11:4, "The Lord's, eyes behold, his eye-lids try the children of men." It is a singular passage which we find, John 5:19, where Christ says of himself, "Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." Here the sight of Christ is equal with the omniscient Father's, and consequently His omnipotence is equal and his energeia, energy, or power, in operation. Upon this and the following verse, Erasmus thus paraphrases,[61] "I affirm it again, and again, that the Son, who wholly depends on the Father, can of himself do nothing, forasmuch as he is not of himself, but what he sees the Father do, the same does he; their will and power is the very same: with the Father there is authority, and whatsoever the Son is or can do is derived from him. Whatsoever therefore the Father hath done, the same in the like manner is wrought by the Son, because of the equality of the communicated power. Amongst men the sons oftentimes degenerate from the fathers, neither have they always the same will and faculty; but the matter is otherwise here, the Father loves the Son alone, and begot him most like himself, and transferred an equal power of operation into him, showing him all things that are to done by himself; he is sent forth as the great exemplar by him; in all other matters the operation of each is common, &c.

[60] Homo videt quæ sunt præ oculis, Dominus autem videt ad Cor.

[61] Illud etiam atque etiam affirmo vobis, fitius qui totus a patre pendet, non potest quicquam ex se facere, eum ex se non sit, &c. Erat. Paraphr. In loc.

2. By the sight of God, his providence over his creatures is to be understood, sometimes denoting his approbation, favour, grace, and good will, as Genesis 1:4, "And God saw that the light was good," &c. So Genesis 1:10, Genesis 1:12, Genesis 1:18, Genesis 1:21, Genesis 1:25. After which is annexed a general sentence, Genesis 1:31, "And God saw every thing that he had made, and behold it was very good." Which signifies his divine approbation of his created works, and his sanction of the duration of nature's order to the end of the world. See Psalms 104:30-31, (&c.) Hence comes that form of speech, when God is said to see, denoting his providence of certain persons or things, under his immediate care and government, as Genesis 16:13, "Thou God seest me," that is, thou providest for me. And Genesis 22:8, "God will see (that is, provide) himself a lamb for a burnt-offering." It is not to be understood that Abraham knew before-hand, that he should find a ram to offer for a sacrifice to God instead of Isaac, but that he would quiet his son by that kind of answer, be being solicitous and inquisitive for the lamb that should be offered for a burnt-offering, therefore he intimates that Isaac should leave it to the care of divine providence; and as Abraham spoke, the event happened, for "he lifted up his eyes," Genesis 22:13, and beheld the sacrifice to be offered, and so he gave the place a name, viz., "Jehovah-jireh, that is, God shall see," verse 14, &c. So 1 Samuel 16:1, I have seen me a king among his sons," that is, as our translation has it, "I hare provided and chosen me a king."

More specially the to respicere, or seeing, or respect of God, as it concerns men, denotes his approbation, mercy, care, and help. Of which Illyricus in Clave. [62] There is in this a twofold figure, viz., an anthropopathy, inasmuch as sight is ascribed to God, then a metalepsis or metonymy, because the external motion of the eyes, the effect being put for the cause, signifies the inward affection of the mind: for it takes in the external help which is the consequent of the

internal affection, and the external motion of the eyes, so that here is a third trope. Genesis 4:4, "And the Lord had respect unto Abel and to his offering," and Genesis 4:5. "but unto Cain, and his offering he had not respect," that is, he accepted and approved of the one, but not of the other. See Numbers 16:15; 1 Samuel 1:11; Psalms 9:13-14; Psalms 10:13-14; Psalms 84:9-10; Psalms 102:17-18; Psalms 74:19-20, and Psalms 113:6; Isaiah 66:2; Amos 4:16; Amos 5:1; Jonah 3:10; Luke 1:25, Luke 1:48, (&c.,) Deuteronomy 26:15; Psalms 80:14-15, and Psalms 102:20; Amos 3:50, (&c.)

[62] Est in his duplicata figura, nempe tum anthropopathia, quod Deo aspectus tribuitur, tum etiam Metalepsis aut Metonymia, quod externus oculorum molus consequens est, &c.

Hitherto the phrase of God's seeing or respecting, denotes his favour and love, which is sometimes directed to the object, as when he is said to have respect to the man, or his offering: sometimes to an internal cause, as when he is said to have respect to his covenant, that is, the declaration of his mercy and grace that way expressed to man, Psalms 74:19-20, Likewise when he is said to look upon the face of his anointed (that is, Christ) who is our Mediator and Saviour, for whose sake David prays for a blessing, calling him the servant of the Lord, 2 Chronicles 17:19. And the word of the Lord, 2 Samuel 7:21, see 1 Chronicles 17:17.

2. It denotes evil, as wrath, vengeance, and punishment, as Exodus 14:24, "And it came to pass that in the morning watch, the Lord looked unto the host of the Egyptians, through the pillar of fire, and of the cloud, and troubled them," &c. 1 Chronicles 12:17; Psalms 104:31-32; Jeremiah 3:8; Amos 3:36; Ezekiel 16:50, (&c.)

Hearing is attributed to God, in which likewise his grace and benevolence in satisfying the desires of his people, and in a ready hearing their prayers and sighs is denoted, as Genesis 16:11 ---"The Lord hath heard thy affliction." Exodus 2:24, "And God heard their groaning." 2 Kings 20:5, "I have heard thy prayer," &c. So Psalms 4:3-4; Psalms 5:1-4; Psalms 130:1-2; Isaiah 65:24; 1 John 5:14, (&c.) Thus God is said to hear the heavens, Hosea 2:21; when he gives the blessings (as Paul mentions, Acts 14:17,) of rain from heaven, and fruitful seasons are granted, which heaven as it were silently desires and begs God for. The scripture uses the term of God's attention, hearkening as it were to the prayers and desires of the godly, by way of illustration of the greatness of his compassion, Psalms 10:16-17; Psalms 66:18-19, and Psalms 130:1-2, (&c.) On the contrary, God is said to shut prayers, Amos 3:8. "And to cover himself with a cloud," that prayers could not pass through, verse 44, when he rejects the petitions of any; see Isaiah 1:15, and Isaiah 59:2, (&c.)

Smelling is attributed to God, by which in like manner his complacency and grace are noted, as a man is refreshed and pleased with a sweet smell, as Genesis 8:21, "And the Lord, smelled a savour of rest," so the Hebrew. The Chaldee says, and the Lord received their sacrifice very pleasingly. Upon which place Luther[63] says thus---"As physicians sometimes recover fainting or swooning persons, by the fragrancy of odours, and, on the contrary, as a horrible stench does vehemently offend nature, and sometimes makes men faint, so God may be said to be offended with the ill savour of impiety, and to be delighted, and as it were refreshed, when he sees Noah prepare himself to sacrifice, as a specimen of his gratitude, and by a public example manifest himself not to be wicked, but a true and cordial worshipper and reverencer of God, which was the proper end of sacrifices.

[63] In aureo commentario, hoc locc sicut medici nonnunquam examines suavitate adorum revocant, &c.

Musculus, in his comment upon the place, says very excellently, that "Moses by an[64] anthropopathy ascribes the faculty of smelling to God, and writes not of the sacrifice of Noah, for it is not said that the Lord smelled the odour of the burnt-offering, but a sweet savour; for God smells not by the organ of nostrils as man does, for it was not the smell of the sacrifice of beasts that yielded that fragrancy, such being in themselves rather nauseous than sweet. Hence we learn that our works of what kind soever they be, have a certain smell which ascends to the nostrils of God, and is either approved by him as sweet and pleasing, or disapproved as noisome and unsavoury. The odour is, not what our external works represent to sense, but what results from the spirituality of our hearts; for good acts proceeding from a good and pious intention smells sweetly, but bad ones the contrary. In the sacrifice of Noah, there was a corporal external savour, which was obvious to the notice of men, but the piety of his heart was pleasing to God, whilst in the sincerity and faithfulness of a pious mind, he acknowledged and celebrated the goodness of his Lord, &c." To this may be referred several other places where this phrase (of a sweet-smelling savour) is found, as Exodus 29:18, Exodus 29:25, Exodus 29:41; Leviticus 1:9; Leviticus 2:12; Leviticus 3:16; Leviticus 8:21; Numbers 28:2; Ezekiel 20:28, Ezekiel 20:41, (&c.) Doubtless in these places respect is had to the Messias, whom the sacrifices of the Old Testament typified, as Ephesians 5:2, "Christ Jesus also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." So Isaiah 11:3, where it is said, "that he shall make him of a scent or a smell, (so the Hebrew,) in the fear of the Lord," which is expounded of the propitiatory sacrifice of Christ, and his obedience to the Father even unto death, which the prophet calls the fear of the Lord, according to 2 Corinthians 2:15, "For we are made of God a sweet savour of Christ," that is, our ministry to God through Christ, is as it were accepted as a sweet sacrifice. See Romans 15:16; Psalms 45:8-9; Son 1:3, (&c.) [64] Per anthropopathiam Moses Deo tribuit odorandi facullatem et de sacrificio Noe onscribit, &c.

Tasting and touching are ascribed to God, of which there are not many examples, Psalms 104:34, "My meditation shall be sweet to him," so the Hebrew, that is, grateful and acceptable. Hosea 9:4, "They shall not offer wine (offerings) to the Lord, for they shall not be sweet unto him," that is, not pleasing nor accepted. See Malachi 3:4; Jeremiah 30:21; Psalms 40:8-9; John 4:32, John 4:34.

It is said, Psalms 104:32, "He toucheth the hills and they smoke," as if it were said, by his touch only he can destroy the loftiest and most firm things. So some say that the phrase, Psalms 144:5, alludes to the smoking of Mount Sinai at the promulgation of the law, Exodus 19:1-25 and Exodus 20:1-26. Also some phrases may be reduced hither that are mentioned, where a hand is attributed to God, as before. So much of the external actions of sense, whose affections are sleep and watchfulness; for as in sleep the actions of sense are still and quiet, so in watchfulness they are provoked to their respective operations, as Aristotle[65] says.

[65] Lib. de somno & Virgil, c. 1.

Both these are by an anthropopathy attributed to God, Psalms 44:23-24, "Awake, why sleepest thou, O Lord, cast us not off ever." Psalms 78:65, "Then the Lord awaked as one out of sleep." Jeremiah 31:26, "Upon this I awaked and beheld, and my sleep was sweet unto me," by the former a delay of divine help is noted, by the latter his strength and power against his enemies,

and his favour and grace towards his church after that delay. A waking without the mention of sleep is expressed, Psalms 30:12; Isaiah 51:9, (&c.) It is said, Psalms 121:3-4, "He that keepeth thee, will not slumber---behold he that keepeth Israel, shall neither slumber nor sleep," by which phrase the absolute and undoubted certainty of divine help is declared. So watching[66] is attributed to God, and denotes his assiduity or despatch, in inflicting punishments or granting benefits, Jeremiah 31:28; Jeremiah 44:27.

[66] XXXX, vigilavit.

Actions of the second kind, as local motion, are ascribed to God by an anthropopathy as coming unto believers, whereby the exhibition of his grace and blessings is to be understood, Exodus 20:24; John 14:23. There is also a coming to judge and punish, Isaiah 3:13-14. To which belongs that in Hosea 11:9, "I will not come (or enter) into the city," that is, in an hostile manner, or to destroy it, as Sodom.

Walking is attributed to God, whereby his gracious presence and help is signified. Levit. 29:12, "And I will walk in the midst of you," that is, ye shall have my present help and protection. So Deuteronomy 23:14; 2 Corinthians 6:16; Leviticus 26:24, It is said, "Then will I also walk contrary to you and punish you," that is without distinction of persons, I will let the reins of mine anger loose upon you.

God is said to come down from heaven, when he takes apparent and especial cognizance of the actions of men, and that sometimes out of grace and favour, as Exodus 3:8, or to punish in wrath and anger, as Genesis 11:5, Genesis 11:7; Genesis 18:21; Psalms 18:9-10; Isaiah 64:1, (&c.) The Son of God is said to come down from heaven, when he assumed human nature and manifested himself to men in order to their salvation, John 3:13, and John 6:38, John 6:42, John 6:50. The Holy Spirit is said to come down, when in the visible appearance of a dove he manifested himself resting upon Christ, Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32-33. In another signification God promised that he would go down with Jacob into Egypt, that is, that His grace and protection should accompany him in that way, Genesis 46:4.

Riding is ascribed unto God, by which his glorious operation is noted, which he exerts in the heavens, in tempests and otherwise, Deuteronomy 31:26, "There is none like unto the God of Jeshurun, who rideth upon the heaven." Psalms 68:33, "To him that rideth upon the heaven of heavens." Likewise his speed and celerity, in the execution of his judgments, Psalms 18:10, "He rode upon a cherub, and did fly, yea he did fly upon the wings of the wind." So Isaiah 19:1, (&c.) To meet or meeting with a person is ascribed to God, and signifies either his manifestation, as Numbers 23:4, Numbers 23:16, or his grace and beneficence, as Isaiah 64:5. God is said to return to his place, which signifies a sending of punishment, Hosea 5:15, for when men are afflicted, and help is delayed, God seems to be absent from them.

Judges 16:13; Amos 3:43-44. A returning on high, signifies his going into his judicial throne, or divine judgment itself, Psalms 7:7. A returning to the godly, signifies the taking away of sin and the exhibition of grace, Psalms 6:4-5; Ecclesiastes 1:3. By his rising up, his divine purpose with respect to his great works is noted, Numbers 10:35; Psalms 12:5-6; Psalms 44:26; Psalms 68:1-2; Psalms 102:14; Isaiah 33:10. The Holy Ghost coming upon one, signifies that he works in a singular manner in and by him, Luke 1:35; Acts 1:8, which Luke 14:35, is to be endued with power

from on high. A passing through, or passing over, is attributed to God, Exodus 12:13; Amos 5:17, by which divine punishment is noted; sometimes a forbearance from punishing, as Amos 7:8; Amos 8:2, with Amos 1:3; Micah 7:18; Proverbs 19:11, XXXX, Pesach or Pascha, the Passover takes its name from hence, Exodus 12:13, Exodus 12:23. So it is used in the deliverance of the people from the Babylonish captivity, Isaiah 31:5; Daniel 5:30.

Visitation is ascribed to God, by which either his exploration, that is, a diligent search, notice, or knowledge of things, Psalms 17:3, or a real exhibition of his grace and benefits, is noted, Genesis 21:1; Psalms 65:9-10; Psalms 106:4; Jeremiah 29:10; Luke 19:44, (&c.) Sometimes it denotes wrath and punishment, Exodus 34:7; Psalms 59:6; Isaiah 27:1; Jeremiah 6:6; Jeremiah 15:3.

Sometimes a diligent search is attributed to God, Ezekiel 20:6, "To bring them forth out of the land of Egypt, to the land which I searched out for them, (so it is in the Hebrew,) flowing with milk and honey;" the land of Judea is commended (says Junius[67]) by the providence and choice of the eternal God, because (as if it were by search) he had provided it for a most commodious seat, where after they had cast out their enemies they were to rest, &c.; the like is said of the ark of the covenant, Numbers 10:33.

[67] In Comment. Hoc loco.

Seeking, which is done by going up and down, is also ascribed to God, signifying his desire and serious will, Ezekiel 22:30; John 4:23, (&c.)

Finding out iniquity is attributed likewise to God, when he chastises and punishes in wrath, Genesis 44:16. He is said to find his enemies, when he lays condign punishment upon them. He is said to find David his servant, when out of singular love and providence he elected and made choice of him, Psalms 89:20; Acts 13:22. In which sense he is also said to seek him, 1 Samuel 13:14. The third kind of action is generative, not that eternal generation, by which God the Father from everlasting begat the Son, co-eternal and con-substantial with himself, for that is not metaphorical, but most proper, Psalms 2:7; Proverbs 8:24-25; Hebrews 1:5. But that spiritual and mystical generation, by which he is said to "beget his believing people," when he remits their sins, renews his own image upon them, and adopts them into the privilege of sonship, through Christ the Saviour. Of which see Isaiah 66:6; John 1:13; John 3:5-6; Titus 3:5; 1 Peter 1:3, 1 Peter 1:23; 1 John 3:9; James 1:18, (&c.)

God is said to be a Father with respect to certain inanimate creatures, Job 38:28, "Hath the rain a father? or who hath begotten the drops of the dew?"---that is, besides me. For there is no other can send it upon the earth, by which God intimates, that he only can give this benefit, and that men cannot imitate it. And Job 38:29, "Out of whose womb came the ice? (that is, where is the artist besides me, that can make it?) and the hoary frost of heaven, who hath gendered it?" viz., beside me. To this may be referred that phrase, Zephaniah 2:2, where God says, "Before the decree bring forth." Upon which place the learned Tarnovius[68] thus paraphrases. "Prepare yourselves to meet the Lord, who was not yet brought forth, produced, or executed his decree, or statute, which he (as if he were pregnant with punishment) goes now big with. For as the birth does not immediately follow conception, but has a certain allotted and prescribed time by nature’s law, for its ripening, or maturity; so God, although he hath certainly decreed to punish, and has established and conceived the sentence in his own mind; yet he defers execution for a certain space, that he

may give opportunity for repentance, which, if sinners will by no means do, then their iniquity grows ripe, and God's punishment mature, and fit for execution. And as the birth must of necessity follow conception, when the time limited by nature is expired; so the judgments of God are inevitable, when the determinate time comes."

[68] Parate vos in occursum Domini, cum nondum parit, seu in Lucem edit et exequitur decretum seu statutum quod pænis velut prægnans Deus fecit, easquejam parturit, etc. Tarnovius in loco.

Human adjuncts ascribed to God.

THESE are either private,[69] or positive. Of the first sort are these, viz., when something of impotency or inability is (after the manner of men) attributed to God, or when God says of himself, that he cannot do a thing, being as it were prohibited by his truth, goodness, and holiness, as Genesis 19:22, "Haste thee, escape thither; for I cannot do any thing until thou be come thither." These are the words of the Son of God, who, when he departed from Abraham, turned towards Sodom to destroy the cities, and says thus to Lot, viz., whereas it is the immutable and certain determination of God, out of a gracious and favourable respect to you, to deliver you from this destruction, therefore before you be placed in safety, the execution of the sentence by which Sodom must be burnt, shall be delayed. Upon which place D. Hunnius[70] says, "The execution of God's absolute decree or power no creature can retard, but here he speaks of his power as it is tempered, qualified, and allayed, by the favour of his fatherly mercy towards men, and as accommodated for the profit of believers, that nothing which he does shall hurt them."

[69] stetrhtika, privateva; et Qetika positiva.

[70] Potentiam Dei absolutam nulla creatura retardare potest. Hic vero loquitur de sua potentia, prout illa, &c. To this may be referred that speech of God, which of all is most sweet and gracious, and full of comfort (inasmuch as it was spoken, in the very swelling, as it were, of anger.) When he speaks to Moses of the grievous sin and apostacy of the people, Exodus 32:10, "Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them," &c., Jehovah speaks as if he had been bound and constrained by the faith and prayer of Moses, so as that he could not destroy the people unless he had asked him leave, as Psalms 106:23, "Therefore he said that he would destroy them, had not Moses his chosen, stood before him in the breach, to turn away his wrath lest he should destroy them." Of so great a virtue and efficacy are the prayers of the just before the Lord, James 5:16. See Genesis 32:28; Hosea 12:4; Joshua 10:12-14, (&c.,) Isaiah 1:13, "The calling of assemblies I cannot away with: (or more properly I cannot bear) it is iniquity." This is expounded with respect to the sanctity of God, and his abomination of iniquity, as Isaiah 1:14, "Your new-moons, and your appointed feasts, my soul hateth," which is intimated by these phrases of human abhorrence.

Something also of loosened or disjointed members, after the manner of men, is attributed to God, as Jeremiah 6:8, "Be thou instructed, O Jerusalem, lest my soul be loosened[71] or disjointed from thee," so the Hebrew; that is, lest after the manner of a member that is broken, or out of joint, it depart from, or be separate from thee, and thou as a strange member be cut off, or divided from me.

[71] XXXX

Ezekiel 23:18, "She discovered her whoredoms, and discovered her nakedness; then my mind was, XXXX, disjointed from her." By this phrase the communion of God[72] with believers, is most excellently expressed; for if for their wilful and contumacious rebellions God departs from them, the head is, as it were, separated or plucked off the putrified members, as the Lord, by a like metaphor, speaks to the wicked synagogue, Jeremiah 15:6, "For thou hast forsaken me, saith the Lord, thou art gone backward; therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting." Much and great were the forbearance and patience of God, before this desertion, which is indeed the filling the measure of iniquity spoken of, Genesis 15:16; Matthew 23:32. To these privatives in man may be referred diseases, by which is signified the punishment of sin, which Christ bore in our stead, Isaiah 53:4, Isaiah 53:10, suitable to Hosea 13:14, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues! O grave, I will be thy destruction! repentance shall be hid from mine eyes." Thus he speaks with respect to his sacerdotal or priestly office, as Hebrews 2:14, "Forasmuch as the children are made partakers of flesh and blood, he also himself took part of the same, that through death he might destroy him that had the power of death, that is, the devil."

[72] Junius.

(2.) With respect to his prophetical office, 2 Timothy 1:10, "Because by the gospel he hath abolished death, and brought life and immortality to light:" for he strongly defends his Church, so as that the gates of hell shall not prevail against it, and 1 Corinthians 15:26, "The last enemy that shall be destroyed is death." Here is a most evident symbol of the resurrection, as Junius and Tremellius upon the place rightly conclude. Paul upon these words of Hosea, 1 Corinthians 15:55, thus speaks, "O death, where is thy sting? O grave, where is thy victory?" &c. Of the second sort of men’s actions, which are ascribed to God, there may be a distinction made, viz., such as are internal, and such as are external. The internal are with respect to the diverse states, circumstances, or conditions of men; and so God is said to be a Husbandman;[73] that is, (synecdochially) a vine-dresser, John 15:1. The reason of the comparison follows in the next verses, and is largely expounded, Isaiah 5:1-30 and Matthew 20:1-34, (&c.,) Christ, who is the hypostatical wisdom of God, and his eternal Son, calls himself a workman, when he speaks of the creation, Son 7:1. "For by him were all things made, and without him was nothing made that was made," John 1:3; Colossians 1:16, (&c.)

[73] gewrg. So God is said to be the Builder[74] and Maker of a city, which hath foundations, Hebrews 11:10, that is, the Cause, Fountain, and Author of eternal life and heavenly joy.

[74] Texnithv kai dhmiourgov artifex et conditor. So he is called a Man of war, Exodus 15:3, from that Almighty work of his overwhelming and drowning Pharaoh and his Egyptian host. Besides in wars waged among men, he is the chief General, and Captain, giving victory to whom he pleases, and scattering, rooting, or destroying whom he pleases. See Psalms 46:1-11 and Psalms 76:1-12. (&c.)

Christ is called a Counsellor, Isaiah 9:6, with respect to his most wise decree in restoring salvation, at whose disposal it was, 1 Timothy 1:9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began." Likewise with respect to his most holy office, in manifesting the divine will to our capacities in order to salvation, and his obedience to the Father, &c. The Lord

is called a Physician, Exodus 15:26, because he frees men from all perils of souls, and bodies (which are frequently compared to diseases,) Psalms 147:2-3, (&c.) This is peculiarly ascribed to Christ the Redeemer, for the blessing of spiritual health, which we receive from him, Matthew 9:12; Mark 2:17, see Isaiah 61:1.

He is called a Shepherd, Psalms 23:1, which appellation is also peculiarly attributed to Christ, with respect to his office as a Saviour, Son 1:7; Song of Solomon 2:16, and Son 6:2; Ezekiel 34:23; Ezekiel 37:24; Micah 5:3; Micah 7:14; Sir 13:7; John 10:11; Hebrews 13:20; 1 Peter 2:25; 1 Peter 5:4, and elsewhere.

He is called a Father, Deuteronomy 32:6; Psalms 68:6; Isaiah 64:8; Matthew 6:1, Matthew 6:6, Matthew 6:8-9; Romans 8:15; which term is most full of comfort and joy, declaring the love and affection of the omnipotent God towards men. So he is called Father of Spirits, Hebrews 12:9, (&c.) Christ is called the everlasting Father, or as in the Hebrew, the Father of eternity, Isaiah 9:6, because he most sincerely loves believers, and glorifies them in a blessed eternity. The seventy have most elegantly translated this place pathr tou mellontov aiwnov, pater futuri seculi, the Father of the age to come.

He is called the First-born, Psalms 89:27; Colossians 1:15, Colossians 1:8; Revelation 1:5. Jehovah, and Christ, are frequently called, Prince, Captain, King, Isaiah 9:6; Isaiah 55:4; Isaiah 32:1; Isaiah 33:22, to denote their majesty and celestial dominion; of which more elsewhere.

He is called a Bridegroom, - Matthew 9:15; Matthew 25:1; Mark 2:19; Luke 5:34; John 3:29. This title is ascribed to Christ, for many causes, principally for his unspeakable love to his church, which is by faith espoused to him, Hosea 2:19; Ephesians 5:26-28, (&c.)

He is called a Witness, which term is applied to the Messiah, Isaiah 43:10; Isaiah 55:4; Revelation 1:5; Revelation 3:14, because of a certainty he discovers heavenly truth to us, John 18:37. As also because he hath most exactly fulfilled whatsoever the prophets of the Old Testament have foretold concerning him, John 1:17, (&c.)

External adjuncts of a man are either inseparable, or separable. The inseparable are, being in a place and time. Each of these is attributed to God, (who in his own nature is eternal, and not circumscribed to place) by an anthropopathy. First,

More generally Place, is ascribed to God, Psalms 24:3, "Who shall stand in his holy place," viz., the holy kingdom where the scriptures say his habitation is. He is said "to go out of his place," when he manifests his conspicuous and apparent presence, as Isaiah 26:21; Micah 1:3. He is said to retire or return to his place, when he withdraws the benefit of his grace, and as it were hides himself in order to punish offenders, Hosea 5:15.

More especially a seat, or Throne, is attributed to God, Exodus 17:16, (of which before) Psalms 9:7-8; Psalms 11:3-4; Psalms 47:8-9; Isaiah 66:1; Matthew 5:34, by which his most superexcellent majesty, sublimity, and authority is intimated. The prophet, Jeremiah 14:21, prays God, that he would not abhor, or disgrace the throne of his glory. By which Judea is understood, wherein the visible or peculiar kingdom of God was contained, and where God vouchsafed the most eminent appearances of his power and glory. Or else the temple of Jerusalem, as in Jeremiah 17:12. It is taken, upon which Rabbi Moses Maimou.[75] Every place which God hath appointed for the

manifestation of his power and glory is called his throne. For great and powerful men, as kings and princes, sit on their thrones, when they make a solemn appearance; so are we to understand this word (XXXX kiss, solemn) throne, of the magnificence, power, and dignity of him, to whom it is attributed.

[75] In More Nebochim. When a throne, and sitting upon it, is attributed to Christ, we are to understand that heavenly kingdom and government to which he was exalted in his human nature, as Psalms 45:6-7; Isaiah 16:5; Matthew 19:28; Hebrews 1:8; Hebrews 4:16; Hebrews 8:1, (&c.) The earth is said to be the Lord’s Footstool, Isaiah 66:1; Matthew 5:35; by which is noted his immensity, for he is present in the lowermost part of the world. Or the ark of the covenant, in which by special revelation, he was to manifest his presence, according to 1 Chronicles 28:2; Psalms 99:4-5; Psalms 132:6-7; Amos 2:1; some by this appellation would understand the sanctuary of God. See Psalms 99:4-5, Psalms 99:8-9. Upon which Illyricus says, the sense is, "know, that no where else, nor with any of the Gentiles, is the true worship of God, and his propitious presence to be found. Therefore seek him here, according to his word and promises." When it is said of Christ, Psalms 110:1, "The Lord said unto my Lord, sit thou on my right hand, until I have made thine enemies thy footstool," and 1 Corinthians 15:25, "For he must reign, until he hath put his enemies all under his feet," and Hebrews 1:13, it intimates, that he will most perfectly conquer and subdue his enemies, as it is said, Psalms 8:6; Ephesians 1:22; Hebrews 2:8, (&c.,) "That all things are put under his feet."

Neither is Place only ascribed to God, but a local posture or situation also, as Psalms 10:1, "Why standest thou afar off," by which the delay of divine help is noted; a metaphor taken from men, who when they stand at a great distance cannot lend a helping hand. "To stand at the right hand," notes his powerful help and favour, as Psalms 16:8, "Because he is at my right hand, I shall not be moved." So Acts 2:25. God is said to sit, Psalms 29:10, and other places, in the same sense that a throne is ascribed to him; by which his government, divine judgment, and exercises in peculiar actions are signified.

He is said to "sit upon a cherub, Psalms 80:1; Psalms 99:1, because of the peculiar manifestation of his presence in that place.

He is said to "sit upon the circle of the earth," Isaiah 40:22, because of his majesty in glory, which infinitely excels all the glories of the world; and therefore the inhabitants of the earth are called grasshoppers, &c. Of the "sitting of Christ at the right hand of God," we have spoken before. God is said to dwell on high, in Sion, in the church, and in contrite hearts, &c., Psalms 68:16-17; Psalms 132:12-14, and Psalms 135:20-21; Isaiah 57:19; Ezekiel 37:27; John 14:23; 2 Corinthians 6:16; by which the gracious manifestation, action, defence, illumination, consolation, and salvation, of his divine presence to his people, is to be understood.

It is an emphatical word which Paul uses, 2 Corinthians 12:9,[76] "That the power of Christ may rest upon me," the words properly are, that the virtue or power of my God may dwell upon me, or that he would place his tabernacle upon me, and as an umbrage or shadow may surround, clothe, and protect me. When the cloud of glory had filled the temple, Solomon said, 1 Kings 8:12, "The Lord said that he would dwell in the thick darkness;" that is, by this sign he manifests himself to be present, as he said to Moses, Leviticus 16:2, "I will appear in the cloud upon the mercy-seat." See Exodus 19:9; Exodus 16:10; Numbers 9:15; Isaiah 6:4; Matthew 17:5, (&c.)

[76] Ina episkhnwsh ep eme h dunamiv tou Qeou, quod proprie est, ut superhabitet super me virtus Dei, vel, ut super me tabernaculum suum collocet. The phrase of God's sitting in the heavens, or dwelling there, as Psalms 2:4; Psalms 103:18-19; 1 Kings 8:39, 1 Kings 8:43, Illyricus thus expounds,[77] "Heaven neither ought nor can, when it is called the habitation of God, be understood of a certain real or material place, but it has rather a metaphorical signification, and denotes that spiritual kingdom, glory, and felicity, in which God with his holy angels and other blessed spirits lives and reigns," as Psalms 115:16, '"The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men," that is, he requires and commands spiritual good, and divine worship, to be given to him, and leaves them to enjoy the good things of the world, for he in a proper sense requires not money, calves, kids, &c.

[77] Non potest nec debet Cælum, cum pro habitatione Dei accipitur, intelligi de loco aliquo certo reali aut materiali; sed potius est metaphorica significatio, &c. Illyr. In Exeq. Tom. 1. p. 831. And the learned Gerhard says, "God is everywhere, with respect to his essence, but he is said to dwell in heaven with respect to the more ample appearance of his majesty and glory; so the whole soul is in every part of the body, but most radically in the heart, most effectively in the head, because, its most excellent effects are from thence produced." So Alcunius.[78] "God is therefore said to dwell in the heavens, because the angels and the souls of blessed saints have a clearer and more illustrious prospect and knowledge of him, than the saints on earth can have, by reason of their dwelling in so gross a habitation." Likewise Polanus.[79] "The scripture oftentimes says, that God dwells in the heavens, not that he is there included, but to intimate, that he is above all in majesty, power, and operation, so as that he cannot be hindered by any on earth; as also that our minds may be elevated above the world, so as that we may have no low, or carnal, or worldly thoughts of God," &c.

[78] Deus est ubique ratione essentiæ, etc. lib. de Trinit. Cap. 50.

[79] In Syntagm. Theol. P. 195. To this may be also referred, when it is said, "That the Holy Ghost doth rest upon any," as Numbers 11:25-26; 2 Kings 2:15, by which the distribution, and energy, or power, of his gifts is intimated. This Spirit is said to rest upon the Messiah, Isaiah 11:2; Isaiah 61:1, which is to be understood of the communication of his gifts, in their absolute fulness to Christ, according to his humanity, Psalms 45:7-8; John 3:34. The visible symbol was the resting of the Holy Spirit upon Christ in the likeness of a dove, Matthew 3:16, (&c.)

Time is ascribed to God aiqrwpinwv (in a way of human) speaking, but is to be understood Qeoprepwv (in a way of divine dialect) of his absolute eternity; sometimes the description of God's eternity is taken from the names and differences of seasons, as years are ascribed unto God, which nevertheless are said to be, "Throughout all generations," Psalms 102:24, "And shall have no end," Psalms 102:27. "That he is the same, and that his years shall not fail," Hebrews 1:12. "And that the number of his years cannot be searched out," as Job 36:26.

Days are also attributed to him, whence he is called the ancient of days, Daniel 7:9, which are called the days of eternity, Micah 5:1; 2 Peter 3:18. Eternity is described by eternal time or times, Romans 16:25; 2 Timothy 1:9; Titus 1:2, and aiwnev, secula, ages, by which term properly, times, and things done in time, are noted. Ephesians 3:9; Colossians 1:26, (&c.)

Sometimes two or three differences of time, that eternity which wants beginning, interruption, and end, may be expressed, Hebrews 13:8, "Jesus Christ the same (that is, always like himself, invariable, and immutable) yesterday, to-day, and for ever," that is, from eternity to eternity. Revelation 1:4, "Grace be unto you, and peace, from him which is, and which was, and which is to come," (or will be) that is, who is the eternal God; so in the 8th verse, there is another symbol of eternity "I am a and w, Alpha and Omega," the first and last letters of the Greek alphabet, which denote the beginning and end of any thing, which are the bounds and notes of time, brought to express him who is the beginning without beginning, and the end without end, that is, who is indeed absolutely eternal; so Christ speaks; Revelation 21:1-27; Revelation 22:13, as is apparent from the context. To this may be referred, where the scripture uses words concerning God which respect the time to come, whereas in eternity there is not properly any time past, or to come, as Psalms 139:2, "Thou understandest my thought afar off;" that is, long before it came in my mind, as Psalms 139:4, "For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether." It is said, Romans 8:29, "For whom he did proegnw, foreknow, he also did predestinate," &c. Romans 11:2, "God hath not cast away his people which he foreknew," &c. 1 Peter 1:2, "Elected according to the foreknowledge of God the Father," &c.

D. Mylius, upon Romans 8:1-39, says thus, God is said to foreknow such as he foresaw would believe in his Son, not that there is any future time properly ascribable to God, in whom no accident, condition, or circumstance, of time, and place, can be admitted, but these things are spoken of God by an anthropopathy, that is, after the manner of men. This prescience of God, inamuch as it is certain and never fails, therefore such as he foreknew he also predestinated, for this foreknowledge is never without predestination.

Ambrose confirms this interpretation, in these words: "those whom God foreknew, would embrace the faith, he elected them, to the promised rewards, that they that seem to believe, and either are not really such as they pretend to be, or forsake the faith, may be excluded, for such as God hath elected to himself do remain his." 1 Peter 1:20, It is said of Christ the Lamb of God, and the Redeemer of the world, that he was proegnwsmenov, "foreknown before the foundation of the world," that is, he was ordained by the eternal decree of God, to be offered as a sacrifice for the sins of men.

Hitherto of inseparable adjuncts, the separable are various, we shall recite some.

Armour and weapons are attributed to God, for he is sometimes said to be clad in arms to denote the exertion, or execution of his wrath and vengeance, Psalms 35:2-3, "Take hold of shield and buckler, and stand up for mine help.---Draw out also the spear, and stop the way against them that prosecute me," &c. Isaiah 59:17-18, "For he put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak," &c. Jeremiah 50:25, it is said, "The Lord hath opened his armoury, and hath brought forth the weapons of his indignation; for this is the work of the Lord God of hosts in the land of the Chaldeans;" when by the enemy he brings punishment, and a general destruction[80] upon a people; thus the king of Babylon is called God’s battle-axe and weapons of war, for with him will he break in pieces the nations, and with him will he destroy kingdoms, Jeremiah 51:20, because by him, and his host, the Lord did afflict, and make desolate several countries.

[80] Panolethria.

More especially a bow, arrows, and strings, are attributed to God, Psalms 21:12; Amos 2:4; Amos 3:12, "He hath bent his bow like an enemy---he hath set me as a mark for the arrow"---by which the effects of his divine wrath against the wicked are noted. By the arrows of God are meant swift, and unlocked for calamities sent for sin, Deuteronomy 32:22-24, "I will heap mischiefs upon them; I will spend mine arrows upon them," Job 6:4; Psalms 38:2-3; Psalms 64:7-8; Ecclesiastes 9:14; Amos 3:13. And more particularly the arrows of God are said to be hail-stones, thunder, lightnings, coals of fire, &c., Psalms 18:13-14; Psalms 144:6; Habakkuk 3:11. Sometimes the inspired efficacy of the Gospel in saving the godly, and judging and condemning the wicked, Psalms 45:5; Isaiah 49:2; John 12:47-48; 2 Corinthians 2:15-16. A sword is ascribed to God, by which likewise is intimated his wrath, and vengeance, of which that is an index and symbol, Deuteronomy 32:41; Judges 7:20; Psalms 17:15; Isaiah 27:1; Isaiah 34:5-6; Ezekiel 21:8-10; Sir 13:7. Munsterus upon Isaiah 34:1-17 says, "that the sword of the Lord is his divine decree, which none can change," Psalms 35:2-3. By these weapons, divine vengeance is metaphorically described. See Revelation 19:15, Revelation 19:21. The term sword is applied also to God with respect to its penetrating force, of which more hereafter in its proper place. A glittering spear, or lightning spear, is attributed to God, Habakkuk 3:11, stones, hail, thunder, lightning, &c., sent from heaven are thereby noted, as Joshua 10:11. When a shield or target is ascribed to God, it is to be understood of his propitious favour, and mercy, to men through Christ, becoming their defence, protection, and security---warding (as a shield does blows) all assaults and violences of the enemy, and converting all into good for his people, Genesis 15:1; Deuteronomy 33:29; Psalms 3:3; Psalms 18:2-3; Psalms 28:6-7; Psalms 84:11-12, and Psalms 5:12, "For thou, O Lord, will bless the righteous; with favour wilt thou compass them as with a shield." The word of God is called a shield, Psalms 91:4; Proverbs 30:5; Ephesians 6:16, because when it is received by faith, its virtue is exerted in the defence of believers. The Holy Spirit is called an earnest given by God to believers, 2 Corinthians 1:22; 2 Corinthians 5:5; Ephesians 1:14. The Hebrew call XXXX (of whom the Greeks borrowed ArraBwn, the Latins Arrhabo) any thing that is given to confirm a promise, or bind a bargain, therefore some translate it a pledge. According to Suidas "Arrhabo or an earnest, is a piece of money given by the buyer to the seller, to ascertain the payment of the residue." Jerome says, "it is a certain testimony, evidence, or obligation to secure the bargain made." It differs from a pledge, which is left as a security for the return of borrowed money, and upon payment is returned to the owner. The Holy Spirit is thus called because he assures believers, that they shall obtain eternal life." Some refer this metaphor to nuptials or marriage, as the bridegroom pledges his faith to the bride, and gives her an espousal token, as a pledge to assure her that he will marry her; so when God espouses himself to believers, Hosea 2:19, "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies," &c. But the nuptials of the Lamb did not yet appear, Revelation 19:7. Therefore God gives them a most noble earnest, viz., the Holy Spirit, to comfort their hearts, and confirm their faith, that they shall in due season be admitted to the marriage of the Lamb.

It is said, Psalms 75:8, "For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them"---by which the various kinds of divine afflictions are intimated. The like metaphor we meet with Isaiah 51:17, Isaiah 51:22, (&c.) Chariots are. attributed to God, by which either his divine magnificence is manifested to men, as Habakkuk 3:8, "Thou didst ride upon thine horses, and thy chariots of salvation," or else it denotes those myriads of ministering angels

mentioned, Psalms 68:17, "The chariots of God are twenty thousand, even many thousands of angels." The wheels by which a chariot or cart moves, are by an elegant metaphor attributed to God, Psalms 65:11, "Thy[81] cart-wheels drop fatness," (so the Hebrew,) that is, thy clouds distil down rain and snow, which refresh and fertilize the ground, so that with the blessing of God it produces various, profitable, and necessary fruits. The clouds are called the chariots and horses of God, and rain is said to make the earth fat and fruitful, Psalms 18:10-12; Psalms 144:2-3; Isaiah 19:1.

[81] Orbitæ tuæ stillant pinguedinem.

Riches are attributed to God, by which the abundance of his divine majesty and glory, as also his mercy and grace are noted, Proverbs 8:18; Romans 2:4; Romans 9:23; Romans 10:12; Romans 11:33; 2 Corinthians 8:9; Ephesians 1:7-8, Ephesians 1:18; Ephesians 2:4, Ephesians 2:7, and Ephesians 3:8, Ephesians 3:16; Colossians 1:27; Php 4:19. Such as receive these in true faith, are called rich in God, Luke 12:21, and James 2:5.

Windows are ascribed to heaven, the habitation of God, out of which he has, as it were, a prospect, and sends good or evil upon men, Genesis 7:11; Genesis 8:2;--- 2 Kings 7:2; Isaiah 24:18; Malachi 3:10; Deuteronomy 26:15; Psalms 14:2; Psalms 102:19-20; Amos 3:8, 50. A furnace is attributed to God, Isaiah 31:9, by which the divine vengeance, whereby God, as it were in a fiery oven, consumes the enemies of his church is intimated, Isaiah 30:30, Isaiah 30:33; Psalms 21:8-10.

Lot, portion, or inheritance is attributed to God, when it is said that the people and land of Israel is his heritage, Deuteronomy 32:9; Jeremiah 2:7; Jeremiah 12:7-8; Jeremiah 16:18, (&c.,) by which his great love, and singular care and providence is intimated. See Exodus 19:6; Deuteronomy 11:12, and when it is said of Christ, that "he is constituted heir of all things," Hebrews 1:2, and that "he hath by inheritance obtained a more excellent name than angels," Hebrews 1:4, it is with respect to his right of primogeniture and divine title of command over all things. A book is ascribed to God, by which his most exact knowledge and providence is noted. The metaphor is taken from wise men, who are wont diligently to note down in their books such persons, things, and memorable actions, which they would remember. The book of God’s providence, generally considered, concerns every creature, as Psalms 139:16; to this belongs the book of life, out of which death is to be blotted, which we find mentioned, Exodus 32:32-33, compared with Exodus 32:10, Numbers 11:5. And sometimes more specially it concerns the church and believers, Psalms 56:8-9; Malachi 3:16. "The book of life," so often mentioned in scripture, as Isaiah 4:3; Daniel 12:1; Psalms 69:28-29; Php 4:3; Luke 10:20; Revelation 3:5; Revelation 13:8; Revelation 17:8; Revelation 20:12, Revelation 20:15, and of which see 2 Timothy 2:19, "The Lord knoweth them that are his," &c., or as it were a catalogue which God keeps of those, who by faith in Christ are elected to everlasting life. In the vision of Daniel 7:10, and John, Revelation 20:12, we find books of judgment mentioned, by which that divine and most exact knowledge of men’s deeds, and words, are symbolically denoted. And whereas the scripture uses a plural expression, Jerome and others do understand that there are two books of judgment, one for believers, the other for unbelievers, for the world is wont to be distinguished into these two sorts, John 3:18, John 3:36, (&c.) To this relates that saying, Isaiah 66:1-24; Jude 1:4. viz., "Behold it is written before me, I will not keep silence," &c.

Oil or anointing is attributed to God, Psalms 45:7, "Thy God hath anointed thee with the oil of gladness above thy fellows," Hebrews 1:9; Son 1:3, "where the Holy Spirit with his gifts is understood, which appears by comparing the place with Isaiah 61:1; Acts 10:38; John 3:34; where the unction of Christ as a king and priest is treated of, hence comes the derivation of the name of our Saviour, who is called XXXX Xristov, Unctus, anointed, John 1:42; John 4:25, Kat ecoxhn, by way of eminency. Believers in a measure are made partakers of this unction, who by true faith adhere to Christ the chief head, as Isaiah 61:3; 2 Corinthians 1:21; 1 John 2:20, 1 John 2:27. Whence they also are rightly denominated, Xristianoi, Christians, (with respect to their primitive vocation or original) from the anointed Saviour Christ. See Romans 5:5; Titus 3:5-6; Ecclesiastes 12:10, (&c.)

Bread is attributed to God, and sacrifices, with which it is said he is pleased as a man, with meat, and drink, Numbers 28:2. Upon which place, Vatablus says, "By the term bread, flesh is understood, as Numbers 28:24, and the sense is, keep up the rights of offering flesh, and victims, which are sacrificed that they may be a pleasure to me, therefore let me be refreshed with the savour of it as I appointed." God calls sacrifices his meat, after the manner of men, who are chiefly fed with flesh, wine, oil, meal, bread, &c. So God would have those things in his sacrifices, not that he feeds on them, or (in proper speaking) is delighted with them, but that they are grateful to him upon another account, viz., for their faith in his beloved Son, who was typified and shadowed by all the sacrifices. Christ is called the bread of life frequently, John 6:35, John 6:48, and other places for his quickening, strengthening, and salutiferous energy, and power, which is exerted or communicated to believers, who by true faith do spiritually eat Christ, that is, receive him, and apply his benefits to their own souls. By this trope God, in a hypothetical speech, attributes a signet, or seal to himself. Jeremiah 22:24, "Though Coniah---were the signet upon my right hand, yet would I pluck thee thence," that is, although he were most dear to me, and always in my sight, &c. For a sealing ring, or signet, is a symbol of love and singular care, as Son 8:6; Haggai 2:23. The character of[82] the substance of God, Hebrews 1:3, is an appellation given to Christ. The term character is a metaphor taken from the image, figure, or impression of a seal, representing the prototype or first pattern itself in every thing: Bullinger in his comment says, "As the seal is most properly expressed in the wax, so the subsistency of the Father most properly shines forth in Christ." Xarakthr (which comes from Xarattein, insculpere, to engrave) in this place, does not so much respect the image or impression taken, as the seal itself. The Father has, as it were, most indelibly engraven, his whole essence and majesty upon this his eternal Son, and has drawn his own effigies upon him from everlasting, being his substantial image and exact representation, which explication fairly agrees with this mystery, leading our mind to such discoveries as will stir us up to desire the gracious participation of its fruit and efficacy. For it opens the secret of eternal generation, and shows us the love of the heavenly Father. A seal is highly valued, and more closely kept than other things." Of the Father's most fervent love to the Son, we have instances, Isaiah 42:1; Matthew 3:17; Matthew 17:3; John 3:35; John 17:24. By Zerubbabel, Haggai 2:23, is meant Christ (of whom that captain of the people was a type) the phrase "I will make thee as a signet" is thus to be understood, viz., I will take care of thee, in thee will I rest in love, thou shalt be always in mine eye, worn in my hand, for I have chosen thee, alluding to Isaiah 42:1.

[82] Hebrews 1:3. The character of his substance, Xarakthr tnv upostasewv autou, character substantiæ ejus. The use of a seal is to make impression in wax, by which covenants are sealed,

ratified, and confirmed. Christ is the heavenly signet who has the glory of the Father, and the most express figure of his Majesty instamped upon him from eternity. "The foundation of God standeth sure, having this seal," 2 Timothy 2:19, by which believers are sealed, 2 Corinthians 1:22; Ephesians 1:13; Ephesians 4:30; John 3:33, with John 6:27. A signet leaves the impression in the wax. By Christ the lost image of God is restored in believers, now inchoatively or with respect of beginning; after death consumatively, or with respect to perfection, Colossians 3:10, "Renewed in knowledge after the image of him that created him;" in him, and by him, believers are made "partakers of the divine nature," 1 Peter 1:4, not by essential transmutation, but by a mystical union.

Treasures are ascribed to God, which is sometimes applied for good, so the heavens are called his treasures, Deuteronomy 28:12, which is expounded. Acts 14:17, "He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

Sometimes it is put for vengeance or divine wrath, Deuteronomy 32:34-35, "Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance and recompence," &c. Here is noted the certainty of divine punishment, because it is hoarded and laid up by God as it were in a treasury, and sealed up, so as that it becomes most certain.

(2.) His justice and righteousness, for by the infidelity and stubbornness of men their punishment is treasured up, and they exposed to the wrath of God, &c., Romans 2:5.

(3.) The long forbearance and patience of God in his delays of executing vengeance; for those things only are laid aside, of which there is not a present, but a future use, &c.

(4.) His severity, for which, see Jeremiah 1:19, and Romans 2:8-9. This sealed treasure will be opened at the great judgment, &c.

God is said "to bring the wind out of his treasuries," Psalms 135:7; Jeremiah 10:13; Jeremiah 2:16; by which not only its hidden original is declared, John 3:8, but also its utility, and efficacy, and those other rare qualities which are in the wind. Job 38:22, there is mention made of the treasures of snow and hail, for the same reason.

Heavenly and eternal good things are called (and indeed they are the best) treasures, Isaiah 33:6; Matthew 6:20; Matthew 19:21; Mark 10:21; Luke 12:33; Luke 18:22; 2 Corinthians 4:7. This is a treasure that never faileth, and they that use it become the friends of God, &c. Colossians 2:3. All the treasures of wisdom and knowledge are said to be hid in Christ, that is, the whole fulness, or eminent plenty of divine wisdom.

Clothing is ascribed to God, Psalms 93:1, "The Lord reigneth, he is clothed with majesty, the Lord is clothed with strength, wherewith he hath girded himself." Psalms 104:1, "Thou art clothed with honour and majesty;" Psalms 104:2, "Who coverest thyself with light as with a garment," &c. By this is signified the infinite and admirable majesty and beauty of God, who in his creation of light, and other great works, gave himself to be seen as it were by men; See Isaiah 51:9; Isaiah 59:17; for in these places certain garments are ascribed to God, in his execution of vengeance against his enemies, by an elegant hopothesis. The metaphor is taken from a warrior completely armed who comes into the field to encounter his enemy. In both places Christ the Captain of our salvation is to be understood by the analogy of the text. He is said to be the Arm of the Lord, because he is

the power of God, 1 Corinthians 1:24, and Isaiah 59:14. It is said that there was no intercessor of the race of man (that was dead in sin) that could free him from the power of Satan, which is a plain intimation Christ himself would be the Intercessor, the Conqueror of Satan and death, and our Saviour. See Isaiah 59:20-21, where the promise of the Redeemer is plainly given. "And the Redeemer shall come to Sion, and unto them that turn from transgression in Jacob, saith the Lord," &c. Psalms 45:8, the mystical habit of Christ the celestial Spouse is described, upon which place Brentius thus paraphrases.

"All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad," that is, all the garments wherewith thou art apparelled and which can be produced for thy use, are not composed of wooden or vile materials, but brought from ivory (and most precious) repositories; (for these are called the houses or palaces of garments) they yield no other odour but myrrh, aloes, and cassia, that is, a most fragrant and odoriferous scent in which thou takest pleasure; that is, that most sweet fume which Christ himself and his apostles by preaching the gospel have spread not only in Judea, but in all parts of the world, Luke 10:17-19, (&c.) 2 Corinthians 2:15-16.

Christ is said passively to be put on by believers, Romans 13:14; Galatians 3:27; when he dwells in their hearts by faith, Ephesians 3:17, and makes them partakers of his celestial benefits. The apostles are said to be endued with strength from on high, Luke 24:49, when they receive the gift of the Holy Spirit as it is expounded, Acts 1:8. On the other side, a man is said to put on the Spirit of God, when it powerfully speaks or operates in or by him, as a man that goes forth in order to any work amongst men covers himself with a garment, Judges 6:34; 1 Chronicles 12:18; 2 Chronicles 24:20.

Moses calls Johovah a Banner, when he gave the altar he erected a name, XXXX Jehovah-nissi, "The Lord my banner," Exodus 17:15, that is, the Lord is my helper both now and hereafter, against the Amalekites, and all other adversaries. Isaiah 11:10, it is said the "Messiah shall stand for an ensign (or banner) of the people," by which his kingly office is noted, as this passage is quoted, Romans 15:12, "He shall rise to reign over the Gentiles;" for a banner or trophy is a sign of victory, superiority, and lordship, inasmuch as the people are said to act under the banner of the prince. Christ is the only asylum or refuge, where such as fly to him by faith are protected, and kept safe from the spiritual enemy, as the soldiery repair to the standard of their general, where they are secure. See Son 2:4.

Psalms 60:4, "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth," which may be truly applied to Christ; upon these words Ainsworth says, "that the word (banner) is applied to the flag or ensign of the gospel," Isaiah 11:12; Isaiah 49:22; Isaiah 62:10. Here to David and his victory, to be high displayed, or to use for a banner, which hath the name of lifting high, Isaiah 59:19, "The Spirit of the Lord shall lift up a standard against him;" that is, he shall bring to pass, that Christ shall be that standard (or banner) of the people; for as soldiers convene or repair to the military standard, so the saints are gathered together by the knowledge of Christ, the Captain of their salvation. A rod and staff is attributed to God, and our Saviour Christ, Psalms 23:4, "Thy rod and thy staff comfort me," of which we have spoken in the metonymy of the sign for the thing signified, Psalms 45:6; Psalms 110:2; Hebrews 1:8. The rod or sceptre of Christ, signifies his saving word whereby he directs His church and people. See Isaiah 2:3. The rod of

God signifies also castigation and punishment, Job 9:34; Job 21:9, in both which places the Chaldee renders it, a stroke. The king of Assyria is called the "Rod of God's anger," Isaiah 10:5, because by him, as with a rod, he was to chastise the people, and declare his wrath against sin; see Isaiah 10:24. The word has almost the same signification, Psalms 2:9, where (the epithet of iron being added) it is a symbol of a more grievous and severe punishment, "Thou shalt break them with a rod of iron," viz., such contumacious and stubborn enemies, that despise thy kingdom, whether they be Jews or Gentiles, as Psalms 2:1-2; these are prophetical words of God the Father, respecting Christ his only begotten Son, who was constituted king of Sion, and (as it were) inaugurated to the sacred offices of Judge and Redeemer. See Acts 4:25-27. All those were to be broken with an iron rod by Christ the Judge, who would not submit to the sceptre of his saving grace, Psalms 45:6-7; Psalms 110:6; Isaiah 2:3, but stubbornly resisted him, and therefore by the sword of his anger (which is that iron sceptre or rod,) as of a severe Judge they were to be destroyed. To this place of the psalmist there seems to be an allusion, Ezekiel 21:10, Ezekiel 21:13. In our translation, thus, "a sword is sharpened to make a sore slaughter, it is furbished that it may glitter: Should we then make mirth? it contemneth the rod of my Son as every tree," (or as in the marginal reading,) the rod of my son despiseth every tree, and Ezekiel 21:13, "What if the sword contemn even the rod?" &c. Where an obscure periphrasis in the original Hebrew, has begot diverse interpretations. What seems to me to be most proper and suitable I will lay down, and submit it to the judgment of the godly and learned.

1. It is certain that the prophets do frequently cut off their speech, introducing even in the very context, then this, and then another, speaking, upon which Jerome[83] says, "that the change of persons, especially in the writings of the Prophets, makes the text difficult to be understood; which, if delivered with a clearer distinction of places, causes, and times, would render those things plain which seem to be obscure," Nahum 2:1-13. Hence the prophets are so obscure, because, when one thing is treated of, there is suddenly a change to another thing, or person, as Psalms 2:1. The New Testament is introduced, as speaking and complaining of Christ's enemies; (see Acts 4:24-25, (&c.)) and Psalms 2:3, the wicked themselves speak; Psalms 2:4, the church's or the Psalmist's words are set down: Psalms 2:6, God the Father speaks: Psalms 2:7, God the Son; then again the Father; Psalms 2:10, and then the royal psalmist speaks the conclusion.

[83] In Cap. 8. Jerem.

Isaiah 51:1. Jehovah is represented as speaking; Isaiah 51:3, the Prophet; Isaiah 51:4, Jehovah; again Isaiah 51:9, the Prophet; Isaiah 51:12, then Jehovah, and so on. Something of the like nature may be observed, Isaiah 53:1, Isaiah 53:4, Isaiah 53:12, and in the whole Book of the Canticles, wherein there is a vicissitude and change of persons continued.

2. There are frequent allusions in the prophetical writings to things written by Divine Revelation before them, as shall be showed, Chap. xx. following.

3. In the very text of Ezekiel 21:27, he prophesies of Christ the Son of God, as constituted a judge by the Father, and in the stead of God attributes judgment and the power of judging to him; as our Saviour himself says, John 5:22, that all judgment was committed to him by the Father. These things presupposed, the explication of these words will not be difficult. The prophet declares the vindictive anger of God against the rebellious Jews, by the similitude of a furbished and sharpened sword delivered into the violent enemies, hand in order to slay, but suddenly changing his speech,

by the change of persons, and alluding to Psalms 2:9, thus speaks, Psalms 2:10, "A sword is sharpened to make a sore slaughter, it is furbished that it may glitter," (so far the words of Jehovah, to which a short but divine parænesis (or exhortation) of the prophet's, is subjoined, advising the people what they should do to avoid that destruction,) "should we, or shall we then make mirth?" that is, shall we vaunt proudly? let us rather tremble, and submitting to, and serving the Lord as enjoined, Psalms 2:11. "Serve the Lord with fear, and rejoice with trembling;" let us rejoice and work righteousness, as true conversion, and piety towards God is expressed, Isaiah 64:5. If you do this, it will be well, but if not, says Jehovah again,[84] "the rod of my Son, despising every tree," (so the Hebrew) shall come upon you, as Jehovah is at hand, as verse 13. And whereas it is said that this rod despises every tree, we are to understand that it consists of more lasting materials than any sort of wood, being of iron, which is very hard and difficult to be broken, as Psalms 2:9, see Isaiah 30:32. This, but more concisely, is laid down, Isaiah 30:13, "When there was a trial, what then?" (as if he had said, whilst by my castigations they were in a fatherly manner corrected, have they hitherto repented? Or what effect has it produced? Even nothing at all) shall not therefore a rod despising (viz. rod despising (viz. that iron rod despising, [or hard in comparison of] all other wood) come upon them, (that is, shall I not deservedly save that iron rod of my son as a sharpened sword amongst them, and so, rather deal with them as open enemies, than transgressing children? "says the Lord God." So much for that place. But observe that as Ezekiel alludes to the second verse of that psalm in this place; so Isaiah 13:14, alludes to the latter part, "he shall break it as the potter's vessel," &c., in a like description of punishment upon a stubborn and refractory people.

[84] Virga filii mci spernens omne lignum.

01.01.01.08. CHAPTER VIII. OF METAPHORS TRANSLATED FROM OTHER CREATURES TO GOD.

CHAPTER VIII. OF METAPHORS TRANSLATED FROM OTHER CREATURES TO GOD. THE things existing in nature besides man are either animate or inanimate. The animate are such as have a sensitive life, as beasts; or a vegetative, as plants. From beasts are taken and attributed to God,

1. Certain names of living creatures, as when Christ is called a Lamb, John 1:29; Revelation 13:8, because he was made an immolation or sacrifice for the sins of the whole world, which the sacrifice of lambs in the Old Testament typically prefigured, 1 Corinthians 5:7; 1 Peter 1:16; Revelation 5:6; as also with respect to his mildness, patience, innocence, and beneficence, &c., see Isaiah 16:1; 2 Samuel 8:2, with 2 Kings 3:4, (&c.)

Christ is called a lion, Revelation 5:5, "Behold the Lion of the tribe of Judah, hath overcome." He is so called, because of his great and divine fortitude in his resurrection from the dead, and his victory over the devil, the world, and hell. D. Franzius, in Hist. Animal, pag. 73, Genesis 49:9, says,[1] "The whole polity of the Jews is called a lion, and a lion’s whelp, because of the great firmness of that empire, which endured even until Christ’s time, and was esteemed then the most famous among the governments of the world; and although in some respective seasons they had kings, eminent for power and wisdom. Yet Christ only is called a lion (kat ecoxhn or) by way of eminency, that is, he was the most powerful, most wise, and most excellent of the kings, that ever ruled in Juda," &c. And Drusius, lib. x. p. 410. "The Lion of the tribe of Juda, whose coat of armour was a lion, which was painted in the banner of that tribe in three colours; with these words, ’Arise, O Lord, let such as hate thee be scattered, and thine enemies fly from before thee,'" &c.

[1] Tola politia Judæorum dicitur teo et catulus leonis, propter summam aumitatem ipsius Imperii, &c. The coats of armour of the four principal tribes of Israel, as R. Kimchi, on Ezekiel 1:1-28 ult., recites them from the Talmud, were thus, "In the banner of Judah the shape of a lion, according to that which is written, Genesis 49:9, ’Judah is a lion’s whelp.’ In the banner of Reuben, the shape of a man, according to what is said of it. Genesis 30:14, ’and Reuben found mandrakes in the field, which are of a man’s shape.’ In the banner of Ephraim, the similitude of a cow, according to Deuteronomy 33:17, ’his Glory is like the firstling of his bullock or cow.’ And in the banner of Dan, the shape of an eagle, as it is said, Genesis 49:17, ’Dan shall be a serpent by the way,’ and it is said here, as Isaiah 30:6, ’The viper and fiery flying serpent.'"

Psalms 22:1-31, in the title, Luther and other interpreters say, that Christ is called XXXX Ajeleth, the morning hind; upon which see Luth. Tom. 2. Lat. Jen. Fol. 238. Illyricus in Clav. Script. Col. 112, 113. D. Gerhard. Harm. Histor. passionis Dominicæ, Cap. 7. p. 310. D. Franz. Hist. Animal, p. 163, &c. To which also some refer the Chald. Parphr. which says, "for thy everlasting and morning sacrifice, by which the end or reason for which this afflicted hind was slain, seems to be fairly expressed." For the obligation of Christ upon the cross is truly an everlasting and most perfect

sacrifice, Hebrews 10:12, Hebrews 10:14, Hebrews 10:26. It is called the morning (hind) because his virtue and prefiguration, began about the beginning of the world, after the fall of our first parents, Revelation 13:8; Hebrews 13:8, typified by the morning sacrifices wont to be offered, in the Old Testament, Numbers 28:4. The appellation of a morning hind, is thus expounded, viz., by it is denoted a hind, which the hunters, in the morning when it goes abroad to feed, lie in wait for, take and slay; so Christ with his disciples going abroad in Judea in the morning season, that is, in the beginning of his kingdom, or the first beamings of his divine and evangelical light, to the pastures of life, (not so much to feed himself, as to administer to others, was hunted by the devils, and by their setting dogs, the Jews, and his apostles being as hinds dispersed, he was at last taken and slain by them, which seems to be intimated, verse 16, "for dogs have compassed me, the assembly of the wicked have inclosed me, they pierced my hands and my feet." To this phrase some apply the search that Herod made for him even in his infancy, and his being driven into Egypt, Matthew 2:14-15, and the gathering together of the chief priests, Scribes, and elders of the people early in the morning to condemn Christ, as Mark 15:1. And as the morning hind is not taken and slain merely to destroy it, as wolves are wont to be killed, but that it may serve for pleasant food: so Christ in the sacrifice of his cross and death becomes most sweet food of life and salvation for us, to be sacramentally and spiritually eaten. Upon which Musculus says thus.---"O flesh of Christ truly like that of a hind's, but more exceedingly sweet to the faithful soul, than any things the nobles of this world taste in their greatest dainties. And that there may be nothing wanting to give it a delicate savour and relish, he was not merely slain but well turmoiled, hunted, and tired before, as our great men are wont to do in hunting and chasing their deer before they kill them, that the flesh may become more sweet, tender, and delicate," &c. Adding, "and see how agreeable this comparison is to the death of Christ, for as the side of the pursued hind is exposed to the hunter's dart, Christ's side was upon the cross pierced with a spear."

Psalms 22:6; Christ calls himself a Worm, with respect to his debased state, and the extreme contempt to which he was exposed in the world; upon which Franzius in the aforesaid book, p. 826, says, Sicut vermis habetar pro villissimo excremento, &c., "As a worm is accounted a most vile excrement, which men will not so much as handle, or if they do will wash their hands after it, and if they see them lie upon the earth will remove them from the sight of men; so was Christ treated with extreme contempt, when he hung upon the cross."

It may not be amiss here to insert the paraphrase of Weidnerus[2] upon Proverbs 30:19, "Difficilia mihi sunt ista tria cognoscere: Viam Aquilæ in Coelo, i.e. Viam Christi ascendentis in cælum cum carne assumpta," &c. Those three things are difficult for me to know: The way of an eagle in the air, that is, the way of Christ ascending into heaven, in his human nature: the way of a serpent upon a rock, that is, the way of Christ from the cross to the sepulchre, which was cut out of a rock, and from whence he rose the third day, whence Christ himself says, as Moses lifted up the brazen serpent, &c. The way of a ship in the middle of the sea, that is, the way of Christ passing through the world in tempests and storms. The way of a man with a maid, that is, the way of Christ in his incarnation in the womb of a virgin, &c. It is added, Proverbs 30:20, the "way of an adulterous woman," that is, the treacheries and machinations of the synagogue against Christ, see Burgensis upon Isaiah 7:1-25 addit. 5. fol. 21. What is spoken of the eagle by Gregor. Nazianzen,[3] is accommodated to the deity of Christ, which is ineffable, as D. Franzius cites it, page 327, &c.

[2] De præcipuis fidei Myster. Tract. Ii. P. 256 [3] Super Orat. 6. de Spir. S.

2. Some actions of living creatures ascribed to God. As roaring, which is the property of lions, Joel 3:16; Amos 1:2, by which the power and efficacy of his anger, and his word is intimated, see Amos 3:8; Hosea 11:10; Isaiah 5:29, (&c.)

Upon which Illyricus says, "it is a metaphor, for as the voice of a roaring lion is terrible to all other living creatures, so men ought to be moved and tremble, when the divine majesty speaks to them from heaven by thunder and lightning."

Jeremiah 25:30, "The Lord shall roar from on high, and utter his voice from his holy habitation, roaring he "shall roar upon his habitation; that is, like a lion ready to seize upon his prey, he shall thunder horribly, see verse 38; in all this speech to the end of the chapter, God is compared by an allegory to a lion, kings and princes to shepherds, the people to flocks, and the nations to pastures and sheepfolds.

Job 37:4, roaring is applied to thunder (which is called the voice of God.) To the cry of Christ, Psalms 22:1, "why art thou so far from my salvation (or helping me) and the words of my roaring," see Hebrews 5:7, and Psalms 38:8.

God is said to fly, 2 Samuel 22:11; Psalms 18:10, because of the most swift and impetuous motion of the wind, and sudden tempests of which he here speaks. The Spirit of God is said in the first creation to "move or rest upon the waters," Genesis 1:2; which by its operative and vital power it cherished, and as it were made the waters apt for the production of all things, (together with heaven and earth, which then were mixed together.) A metaphor taken from birds, who sit upon their eggs, and by their vital heat bring their young to maturity and perfection.[4] [4] Gram. Sacra. P. 299 Some members or parts of a living creature are ascribed to God. As the Horn of Salvation, 2 Samuel 22:3; Psalms 18:2. To Christ, Luke 1:69. For as a horn defends beasts, and thereby their strength is exercised; so God is the most strong defence of the godly. Chemnitius, on Luke 1:69, "By the word horn, strength and power is understood, as Psalms 75:10, and Psalms 112:9; Amos 2:3. By the word lifting up is described its solid strength and invincible stability, against which even the gates of hell shall not prevail. It is called, the horn of salvation, that is, it is salutiferous, obtaining victory against the enemy, and bringing safety to captives, &c. As bulls or cows strike, gore, or push down their enemies, so we by faith in the Mediator, are sufficiently armed against the power of the devil."

Wings are attributed to God, by which that singular defence, patronage, care, and protection which he affords his people is signified, Psalms 91:4, "He shall cover thee with his feathers, and under his wings shalt thou trust," whence it is called "the shadow of his wings," Psalms 17:8; Psalms 36:7; Psalms 57:1; Psalms 63:7. "The covert of his wings," Psalms 61:4, a metaphor taken from birds or fowls, especially hens, who gather their chickens under them, cherish them, and protect them from being seized upon by kites or other birds of prey. The whole similitude is to be read, Deuteronomy 32:11; Isaiah 31:5; Matthew 23:37. As to Exodus 19:4, "I bare you on eagles' wings," see Gram. Sacr. p. 483.

There are some metaphors taken from Plants, and attributed to God, as a Branch, Isaiah 4:2; Isaiah 11:1; Jeremiah 23:5; Jeremiah 33:15; Ecclesiastes 3:8; Ecclesiastes 6:12, which places by the Chaldee interpreter, are elegantly expounded of Christ the Messiah. Here principally his temporal nativity or pedigree according to the flesh is noted, as a branch derives its original from

the earth, and having that (as it were) for its mother. It intimates also the greenness, felicity, and perpetuity of his kingdom, as the Hebrew word (XXXX, germinavit, crevit,) he hath bubbed, grown, or increased, is used of the kingdom of Christ, and the blessings thereof, Isaiah 43:19; Isaiah 61:11; Psalms 85:11-12; Ecclesiastes 6:12. The Messiah is called the "Fruit of the earth," Isaiah 4:2, with respect as well to his original as to his humanity, Psalms 67:6, "Then shall the earth yield her increase or fruit." This whole psalm treats of the blessings and benefits that will accrue to believers from Christ.

Luke 23:31, Christ calls himself a Green-tree, opposing to himself a Dry-tree, by which we are to understand the wicked---"If they do these things in a green-tree, what shall be done in the dry," that is, if God suffers me, that am innocent, and like a green and fruit-bearing tree, to be so grievously afflicted, and cut down as a dry or barren tree, how much more grievously will he permit you to be afflicted who are guilty persons, and sinners, and like dry trees, that will bear no fruit? Some by the "Tree of Life," Revelation 20:7; Revelation 22:2, Revelation 22:14, understand Christ, others Life itself and eternal happiness, which is almost the same, that consisting solely in Christ, 1 John 5:11-12, 1 John 5:20.

Christ is called the Root of Jesse and David, Isaiah 11:10; Romans 15:12; Revelation 5:5; Revelation 22:16, which some expound by a metonymy, as the root is put for that which springs from the root, as Isaiah 11:1. Others say it is spoken with respect to his divinity. Bernard[5] says, "it is not said that David is his root, but he the root of David, because he bears, and is not borne by any. Fitly therefore, O holy David, dost thou call thy Son, thy Lord, because you did not bear the root, but the root thee." Some derive the reason of this appellation from these places, Isaiah 14:30, "I will kill thy root with famine," the Chaldee renders it, (thy son); the Septuagint, (thy seed): Malachi 4:1, "He shall leave them neither root nor branch," the Chaldee renders it, neither son, nor son’s son, or nephew, whence it appears that a son, especially the first-born, is as it were, the root of the family, from whom such as are sprung, are like branches. Hence the Patriarchs, from whom the people of Israel sprung, and with whom God first entered into covenant, are called a root, and their posterity branches, Romans 11:16. Christ is therefore called the root of Jesse and David, because he is that first-born, Psalms 89:27, (also, "I will make him my first-born, higher than the kings of the earth,") issued, as to his humanity, from the family of Jesse and David, and was the foundation or root of all the spiritual family of God, whence he is called "the first-born among many brethren," Romans 8:29; which reason seems to be hinted, Isaiah 11:10, where he is said to "stand for an ensign of the people, to which the Gentiles shall seek," by which the call and conversion of that people is described, and the constitution of the New Testament church foretold, which is like a fruit-bearing tree, standing upon Christ as a root, drawing juice, nourishment, and life from him.

[5] In die Pasch. Serm. 1.

Christ is called a Vine, John 15:1, John 15:5, by which metaphor, principally, his most strict and close union with his disciples, and all believers is intimated, hence they are called branches engrafted in him, John 15:2, John 15:4-5. The vine is homogeneal, or of the same nature with the branches, so is Christ according to his humanity with believers, Ephesians 5:30; Hebrews 2:14. The vine imbibes or drinks in a copious humour, and plenty of moisture, which it after communicates to the branches: so "Of the fulness of Christ we all receive and grace for grace,"

John 1:16. By a vital juice derived from the vine, the branches are animated, vegetated and fertilized, so as to bear sweet fruit: by the virtue of Christ and his spirit given to believers they are enlivened, quickened, and made apt to bear the fruits of piety to God (which fruit cheereth God and man, Judges 9:13,) but in the manner of this conjunction, there is a diversity or difference, for branches grow upon the vine naturally; but believers are engrafted in the true Vine spiritually, &c. This is the primary reason of this metaphor; but by way of inference other things are intimated, viz., the meanness of the vine, as to outward aspect; Ezekiel 15:2-3, quadrates very well with Christ in his state of humiliation, Isaiah 53:2-3. The dignity of the vine, before other plants, the delicate smell of its flowers, and the excellency and preciousness of its fruit, &c., with other things may be congruously applied to Christ the true and celestial Vine.

Christ is called a bundle of myrrh, (Son 1:13); of which abundance grows in Arabia; myrrh is indeed better, but most fragrant, and of singular profit, in cleansing and healing of wounds, in expelling of corrupt humours out of the body, in easing pains or griefs, in comforting the heart, and most effectual in preserving the body from putrefaction. All which may be most fairly accommodated and improved in parallels applied to our blessed Saviour’s passion, most holy merits, and their fruit and efficacy to the saints when improved in faith.

Exodus 30:23. There is mention made of the myrrh of liberty (so the Hebrew,) the Chaldee, pure, incorrupt, our version, pure myrrh, of which was made the holy ointment with which the chief priests were wont to be anointed, which prefigured the holy unction of Christ, the sacrifice of whose death is that myrrh of liberty, affording a heavenly deliverance from Satan, death, sin, and hell, John 8:36, (&c.)

He is called "a cluster of Camphire," Son 1:14, this tree is said to be odoriferous, bearing clusters of an exceeding greatness, Plin. lib. 12, cap. 24. Some interpret it cypress, for its sweetness, fragrancy, and plenty of glorious fruit, which things also may be attributed by way of improvement to Christ. Some paraphrase it thus, "Jesus is myrrh to me in his bitter passion, and a cluster of camphire, in his glorious resurrection."

He is called "the Rose, (or flower) of Sharon, and the Lily of the vallies," by which his true humanity, his purity and sanctity, as also the amiability of his office, and blessings he bestows are intimated, as shall be treated of elsewhere more at large. See Dn. D. Gerhard. Meditat. in Postilla Salomonea Dominic, quinquages. fest. purific. 17. post tr. fest.

What metaphors are deduced from inanimate things in nature, and transferred to God, do belong either universally, or severally to those things. To the former class belongs. When there is a certain dimension ascribed to the infinite and immeasurable God, and a comparison with this whole universe, whereas betwixt finite and infinite, there is properly no proportion, Job 11:8, "It is (viz. Jehovah) the heights of heaven, the deeps (which is the perfection of God, as Job 11:7,) beyond hell, what canst thou know?" Job 11:9, "The measure thereof (is) longer than the earth, and broader than the sea;" by which the infiniteness and immensity, of God, and his wisdom, is intimated, of which Job 11:7, "Canst thou by searching find out God?" (others render it, canst thou find out the depth," viz. of the wisdom of God?") "Canst thou find out to the perfection of the Almighty?" (others say, "Canst thou find out the end of Almighty wisdom?") to this belongs that sacred mathematical expression of Paul, speaking of the love of God, and our Saviour Christ, Ephesians 3:18, "That ye may be able to comprehend with all saints, what is the breadth, the

length, and depth, and height," viz., of the love of Christ, as Ephesians 3:19, "Which passeth knowledge," showing by an anthropopathy, the unrneasurableness, and immensity of that love, as if he had said, it is higher than the heavens, deeper than the sea, larger than the earth, longer than any time, enduring even to all eternity. Upon which place Osiander says, "the sense is, I pray God that ye may be able with other sincere Christians, after a certain manner, to comprehend the unmeasurable love of Christ towards you, which, that I may use a metaphor, extends itself to all dimensions." And Hyperius in his comment very excellently. "The sense is, (says he,) My prayer is that you may have a full, certain, and absolute knowledge of the love of Christ in all its parts." Geometricians are wont to observe these differences of dimensions, when they inquire into the magnitude of solid bodies. Such therefore as belong to corporeal things, the Apostle artificially compares with things, incorporeal and spiritual; and signifies that he earnestly desires that they should arrive to an equal certainty and perfection in the knowledge of spiritual things, chiefly of the love of Christ, as the mathematicians do in the measure of solid bodies, &c.

Here we are to note, that when magnitude is attributed to God, not the quantity of a corporeal or bodily size and bigness, but the very infiniteness of his essence, and essential properties is to be understood, Exodus 15:16; Exodus 18:11; Numbers 14:19; Deuteronomy 3:24; Exodus 5:8; Psalms 48:1-2; Psalms 147:4-5; Jeremiah 32:17-19; Daniel 2:45; Malachi 1:14, (&c.,) Job 33:12. There is a comparison of God with man with respect to greatness, whereby the unsearchable immensity of God is intimated, (as if he had said) God, not only in majesty and power, but also in truth, justice, wisdom, and mercy, infinitely excels all mortals, therefore thy presumption is unjust to contend with him.

1 John 3:20, it is said that "God is greater than our hearts," when the speech is of a guilty conscience, as if he had said, if conscience, which in many is blind, convinces us of hypocrisy, how much more will God, who is the greatest of all things, and infinite in knowledge, charge us in his judgment. 1 John 4:4, God is said to be "greater than him that is in the world," that is, Antichrist, as 1 John 4:3, whom believers by the power of the infinite and invincible God, by grace in them do overcome.

John 10:29, God is said to be "greater than all," that is, that he (beyond comparison) excels the whole universe in power and majesty. By the same reason a descriptive quantity, or plenty, is ascribed to God, as Psalms 86:15, XXXX much (or plentiful) in mercy and truth, Psalms 103:8, great (or plenteous) in mercy, Psalms 130:7, "With him is plenteous redemption," by which is noted the infiniteness of God and his attributes, as it is described, Psalms 147:5, "Great is our Lord, and of great power, and of his understanding (there is) no number," so the Hebrew. See Psalms 26:6; Romans 11:33; 1 Corinthians 2:1. In speaking of things inanimate severally, we will distribute them, 1. Into things celestial. And, 2. Things elementary. To the first kind belongs when God is said to look down from heaven, and sit in, or inhabit heaven, as his throne. Of which before.

Also when God is called light, 1 John 1:5, by which his majesty, holiness, perfection, and blessedness is noted, as when celestial light is transmitted to us, there is nothing fairer, clearer, purer, or more comfortable, whence it is said, Ecclesiastes 11:7, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." The Greeks had an adagy, or proverb, gluku faov, dulce lumen solis, sweet is the light of the sun.

1 Timothy 6:16, "God is said to dwell in (fwv aprosion) lucem inaccessibilem, inaccessible or unapproachable light," or, as our English translation renders it, "the light which no man can approach unto," that is, to act with, that glory, majesty, and felicity which no creature either can have, or comprehend. Upon which Chrysostom[6] says, "the Apostle says, that God dwells in inaccessible light, which is more than if he had said incomprehensible, for that which by inquiry and search we cannot find out, we call incomprehensible, but that which prohibits all essay of search, and to which none can come near we call inaccessible."

[6] Hom. 3. de incomprehens. Dei Nat.

Some with inaccessible light, compare an opposite phrase, where the difficulty of fully knowing God in his majesty and essence is described by his dwelling in mists and clouds; for every corporeal light, which for its exceeding brightness cannot be beheld, may be truly styled a mist, and therefore inaccessible, &c. To this is referred, where God, James 1:17, is called "the Father of lights, with whom is no variableness nor shadow of turning;" in which phrase is denoted his essential majesty, and immutability in acting. Some (and very fitly,) judge that the phrase "Father of lights," is a periphrasis of the sun, attributed to God, anqrwpinwv, or after the manner of men: for as that super-celestial sun is distinguished from the corporeal, and visible sun, it is added, "that with him is no variableness, nor shadow of turning." When the sun is in the opposite hemisphere it leaves ours darkened and obscure, which vicissitude of darkness and light agrees not with God; for he is never the cause of sin and death, (which are noted by the term, darkness) but always the Author of good and life, (noted by the term light) and this is the scope of the apostle, as verse 13, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted of evils, neither tempteth he any man," &c.

Salmeron upon the words, says, "in the words, thophv aposkiasma, (viz., shadow of turning) he alludes to the sun, which by a certain vicissitude, and declination of itself from one tropic to the other, begets shadows of a different size, and the nearer it is to us, the greater are the shadows; but these vicissitudes are not compatible with God"---but the first interpretation is more comfortable to the apostle’s scope. From this denomination of light attributed to God, with respect to his essence and majesty, the Son of God is called apaugasma thv dochv Qeou, "the splendour (or brightness) of the glory of God," Hebrews 1:3. The primary reason of appellation is, in respect of the heavenly Father; from whom he, by ineffable generation (as it were) shined from eternity,[7] as light does from light: for apaugasma, signifies, a shining again, or a resplendency, as it were from the sun-beams; and so by the force of the proposition, his eternal original from the Father is indicated or shown. Brightness cannot be separated from the sun, and is of equal age with it; so, from the Father of lights, (of whom on James 1:17, we have spoken) this brightness, viz., the Son, can never be separated, because co-eternal with him, John 14:10. Lyranus, thus expresses himself, "The Son proceeds from the Father, as light or splendour from the sun, which splendour is of the same age with the sun, and would be eternal, if the sun were eternal."

[7] Ut in Niceno symbolo, est, as in the Nicene Creed. A secondary reason may be in respect of men, and that manifestation which the heavenly Father made to us by the Son. The light of the sun is sent on the earth to cherish, vegetate, and render it fruitful; Christ the brightness of the Father’s glory is sent to illuminate, vivify, and save us.

God is said to be a light and a sun, with respect to his energy, or power, and operation, amongst men, Psalms 27:1, "The Lord is my light,' that is, who gives the true and saving light of his Spirit unto me, where the psalmist exegetically (or by way of exposition) adds, "The Lord is the strength of my life;" Psalms 84:12, "The Lord God is a sun and a shield," the exposition is annexed; "the Lord will give grace and glory, no good (thing) will he withhold from them that walk uprightly." Isaiah 10:17, "And the light of Israel shall be for a fire, and his Holy One for a flame;" that is, God shall illustrate, and sanctify the Israelites. From hence arise those different phrases, wherein the light of God signifies, (1.) His favour and grace, as when his face is said to shine, Numbers 6:25; Psalms 80:3, (&c.) Or,

(2.) His saving revelation of light and truth by the word, Psalms 43:3, "Send out thy light and thy truth: let them lead me:" &c., Psalms 67:1, "Let God cause his face to shine upon us;" which is meant of the revelation of his way and doctrine, as Psalms 67:2; see Psalms 19:8; 2 Corinthians 4:4, 2 Corinthians 4:6, (&c) Or,

(3.) Eternal glorifying, as Isaiah 60:19-20, "The Lord shall be to thee an everlasting light," which Revelation 22:5, is applied to eternal life. In general, the light of God is to be taken with reference to some celestial benefits, as Psalms 36:9, "In thy light shall we see light," where the preceding and following words show the sense to be, that by the grace of God manifested in his word, we come to true blessedness. By the light of God here Galatinus says, lib. 8, cap. 11, and Drusius lib. 15, observat. cap. 4, "that some ancient Rabbis understood the Messiah."

Hence we come to our Saviour, who is particularly called the light and sun, not with respect to his divine essence and person, as distinct from the Father, as before, but with respect to his office, benefits, and operations, Isaiah 9:2; Isaiah 42:6; Isaiah 49:6; Isaiah 60:1; Matthew 4:16; Luke 2:23; John 1:4, John 1:9; John 3:19; John 8:12; John 12:35-36; Acts 13:47, The metaphor of light, in scripture expresses information, whereby the darkness of the understanding is dispelled, as also, a taking away of sin, which is compared to darkness, and a giving of comfort, all which our Saviour most eminently exhibits from himself to believers.

Concerning the appellation of sun, these two places are most eminent.

(1.) Malachi 4:2, "But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings." That this is spoken of our Saviour Christ, plainly appears from the scope and context of the prophet. See Malachi 3:1-3, and Malachi 4:5, with Matthew 11:10; Matthew 17:11-13; Luke 1:17, &c. For there is a most fair and sweet comparison betwixt Christ and the natural sun. As,

(1.) With respect to oneness, there is but one sun, which is the eye of the world, which is enough to enlighten and cherish all; so there is but one mediator between God and man, the man Christ Jesus, 1 Timothy 2:5.

(2.) That the sun only shines by its own light, and communicates brightness to the moon and stars, so Christ is the Fountain of true light, illuminating the church, and teachers of his word (which are compared to stars, Revelation 1:20) with his own proper light.

(3.) As there is but one sun which excels and illuminates the inferior luminaries of heaven; so Christ has the pre-eminence (prwteuwn) over all, Colossians 1:18.

1. With respect to efficacy; for as the sun chases away darkness and clouds, illustrating all things: so Christ dispels the darkness of the mind, by the light of his word; the darkness of sin, by the light of his most holy merits; and the darkness of calamity, by the light of his comforting grace.

2. With respect to equality, for, "the sun rises on the evil and the good," (affording its light without distinction to all things sublunary,) Matthew 5:45, which nevertheless blind men, and such as sleep by day, do not enjoy: so Christ "illuminates every man that cometh into the world," (that is, he affords the means of illumination,) 1 John 1:9; yet unbelievers, who are blinded by the devil, and such as give themselves the liberty to sleep securely in sin (and, that by their proper fault, and particular vice) John 3:19, and 2 Corinthians 4:4, do not enjoy that saving light or illumination; which is the reason why the prophet Malachi, speaking of the actual illumination of the Sun of righteousness, says, "To them that fear the name of the Lord shall the sun of righteousness arise," &c.

3. No man can resist or hinder the course and efficacy of the sun: so no devil or tyrant can retard or hinder the course and energy of the gospel of Christ, the Sun of righteousness.

4. The sun refreshes and quickens the world by its heat, winch nature demonstrates in the spring: so Christ quickens and makes alive those that are spiritually dead, Ephesians 2:5, and causes a divine heat of love and devotion, Luke 24:32.

5. That which the prophet mentions, by the phrase, "with healing in his wings," is to be understood of the first beams or rays of light called the "wings of the morning," (or the first appearance of the sun) Psalms 139:9, that is, the first sun-beams. This celestial Sun is also a physician which can heal and deliver from spiritual death. The sun when it rises gives some ease and comfort to sick persons; let all that are soul-sick, rejoice in this justifying and healing Sun of righteousness.

6. The sun rising causes joy to all things, who were as it were immersed in the melancholy sadness of night, as the poet says, Phosphore redde diem, quid gaudia nostra moraris?

"Come, sweet Phosper, bring the day, Why dost thou our joys delay?" So by this heavenly Sun of righteousness, true cause of joy is given unto men, Luke 2:10-11; Isaiah 9:2-3.

7. The sun doth make all sorts of earthly fruit ripe, to which it also gave the beginning of vegetation. So Christ is the "Author and Finisher of our faith," Hebrews 12:2, "He worketh in us to will and to do," Php 2:13, "That we may walk worthy of the Lord, unto all well pleasing, being fruitful unto every good work, and increasing in the knowledge of God." Colossians 1:10.

8. It is said of the Heliotrope, or sunflower, that it always turns and inclines to the sun: so let our hearts always incline to Christ.

9. There is nothing more pleasant to those in captivity, than to behold the sun: so there is nothing ought to be more comfortable to us in our spiritual captivity, than by the eyes of faith to behold Christ the Sun of righteousness, &c., The second place is Luke 1:78, "Through the bowels of the mercy of our God; (so the Greek) whereby the Day-spring from on high hath visited us." Some think that this metaphorical appellation, (viz., anatolh ec uyouv oriens ex alto) arising from on high, is taken from plants which are said (anateilai) to branch or sprout forth, when they grow, or begin to flourish, that so it might respect those places of the Old Testament, where Christ is called a plant or branch, Jeremiah 22:5; Ecclesiastes 3:8; Ecclesiastes 6:12, where the Septuagint renders

XXXX by anatolhn orien, arising, and that we are to understand here, the arising, or branch from on high, sent from heaven to us, and widely differing from all earthly branches. But the words immediately following show that Zacharias had respect rather to the similitude of the sun and light, as Luke 1:79 of this place, viz. epifanai, "to give light to them that sit in darkness, and in the shadow of death, to guide (as a clear light does) our feet into the ways of peace." By a good reason it is therefore said, that the holy man respected the prophecy, Isaiah 9:2, (whence the phrase of sitting in the darkness, and shadow of death, is taken;) and Isaiah 60:1-2, Malachi 4:2. To which places, Junius (Parallel. 1, 55.) does learnedly show that he had immediate reference.

Anatellein, oriri, to arise, is proper to the sun, moon, and stars, from whence the noun, anatola, that, is, an arising, or the action or region of the orient sun, and metonymically it is put for the rising sun itself---to which, ec uyouv, from on high, for distinction's sake is added, by which Junius says, "we are to understand that meridian and powerful splendour, whereby the sun, (chiefly at noon) illustrates all things to difference it, apo thv Ewhv anatolhv, from its first uprising." But it seems to be referred more truly to the first original of the Sun of righteousness, viz., his visiting (and shining upon) us on earth, and that from on high, viz., heaven, as 1 Corinthians 15:47; John 3:31. That the Messiah is called a Star, Numbers 24:17, is the judgment of many; there shall come "a star out of Jacob, and a sceptre shall rise out of Israel," which words are thus rendered by the Chaldee, "there shall arise a king out of Jacob, and the Messiah shall be exalted out of Israel, &c." The same exposition Galatinus, Lib. 8. cap. 1, produces from R. Solomon, and R. Moses Hadarson. Vatablus paraphrases the whole verse thus---"O Balak, my counsel is that you be quiet, and fear not at this time, for that which I fortel of things to come, shall not come to pass in thy time, but in the latter days, viz., in the time of the Messiah, whom I see, but not near me, for he is yet afar off, when he comes, he will be as a great light and vehement splendour, which is signified by the star," &c. So says Brentius. Junius and Tremellius in their notes say, "that by the name of a star and sceptre, is meant, the kingdom of God's people, begun in David, and completed in Christ, between whom, the interjected time was the progress of the star, &c." See Junius in analyt. explic. h. l.

Such as understand this prophecy of Christ, paraphrase in this manner, "I shall see him, but not now, I shall behold him but not nigh," that is, my curses will be in vain against that people, whom God hath peculiarly chosen for himself, and from which according to the flesh the Messiah is to descend, but the time of that nativity is not yet come, therefore I seem to behold him at a great distance, but that promise will be certainly fulfilled, and God for his sake will preserve this kingdom so long;" "there shall come a star out of Jacob," that is, the Son of God, manifested in the flesh, shall come of this people, and shall spread the beams of his doctrine and miracles far and near, arising as the day-star in the hearts of unbelievers, 2 Peter 1:19, enlightening them to eternal life; "and a sceptre shall rise out of Israel," that is, the Messiah shall not only be a Teacher of his people, but also a heavenly King; "and he shall smite through the princes of Moab, and destroy all the children of Seth;" that is, all such as will not obey his government, but remain unbelievers, he shall destroy with an eternal death, 2 Peter 1:18, "And Edom shall be a possession, Seir shall be a possession for his enemies;" that is, all his enemies (who by the Iclumeaus, the capital enemies of Israel, inhabiting Seir, are set forth) shall be destroyed by the sword of the Spirit; "But Israel shall do valiently;" that is, the church, which is the kingdom of the Messiah, shall be gloriously triumphant; 2 Peter 2:19, "Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city," that is, he shall rule in the house of Jacob for ever, and "of his

kingdom there will be no end," Luke 1:33. "He shall put all his enemies under his feet," 1 Corinthians 15:25-27, (&c.)

Christ calls himself "the bright and morning star" Revelation 22:16, because of those shinings of saving knowledge which proceed from him, whence he is fwsfworov anatolh, the light-bringer (usually translated Morning-star, or day-dawn,) "arising in the hearts of men by the sure word of prophecy." But more especially because of his promise of life and salvation: for as the morning-star is as it were the sun's harbinger, declaring its speedy approach; so by the clearness of Christ's resurrection, and his sure word of promise, he discovers unto men what an extraordinary light of glory will be afforded to believers in the general resurrection, when they shall shine as stars for ever, Daniel 12:3. The morning-star gives light, but much less in the sun; so the light of the knowledge of Christ in this life, is not to be compared with that most illustrious and shining glory, which the saints shall enjoy in bliss, and which by faith they expect, 1 Corinthians 13:12.

Secondly, Elementary things. God is called fire, yea, a consuming fire, Deuteronomy 4:24; Deuteronomy 9:3; Deuteronomy 32:22; Isaiah 10:17; Isaiah 66:15-16; Ezekiel 21:31, (&c.,) which denotes his wrath against sin, which consumes those miserable persons, against whom it burns, as fire does stubble. See Psalms 18:8, where by smoke also the wrath of God is signified, as also Psalms 74:1, and Psalms 80:4, "How long wilt thou smoke against thy people?" so the Hebrew, Deuteronomy 29:20.

God is said to be a Lamp, Candle, or Lanthorn, when he exhibits his grace and favour to any, 2 Samuel 22:29, "Thou art my Lamp, O Lord." Psalms 18:28, "For thou wilt light my candle (or lamp); the Lord my God will enlighten my darkness;" that is, he is the Author of my light, felicity, and salvation. So the candle of God is said to "shine upon Job's head," Job 29:3, in the same sense, as the following words show, viz., "By his light I walked through darkness," where he subjoins a clear description of his former felicity.

Proverbs 20:27, "The spirit of man is the candle of the Lord, searching all the inward parts of the belly," that is, the Lord kindles a light in man, by which he looks into the most inward things; and therefore it shines in the mind of a wise king, that he may search out a matter, and take away the wicked, Proverbs 25:2-3. The word of God is called a lamp, or candle, Psalms 119:105; Proverbs 6:23; 2 Peter 1:19, because of the light of saving institutions which it exhibits to believers. To the element of air belongs, when blowing, or a blast, or breathing is attributed to God, by which his divine grace and refection, is noted, as a cool breeze refreshes a man in summer's heat---thus some aptly translate that passage, Isaiah 57:16, "For I will not contend for ever, neither will I be always wroth, the Spirit before me shall roll itself, and I will cause a blowing;" that is, the Holy Spirit, which I will send to sorrowful and contrite believers, shall (as it were,) open itself to them, dwell in them, and in the heat of temptations, shall with a comfortable gust or breeze refresh their fainting spirits.

Sometimes it denotes divine wrath and vengeance, as a strong wind overthrows what is before it, and inflames the fire, Job 4:9, "By the blast of God they perish, (that is, the wicked) and by the breath of his nostrils are they consumed." Psalms 18:15, "At thy rebuke, O Lord, at the blast of the breath of thy nostrils." Isaiah 30:33, "The breath of the Lord, like a stream of brimstone doth kindle it;" that is, hell; as brimstone is a great nourisher of fire, so the infinite and never-ceasing wrath of

God, shall be (as it were) an eternal nourisher or continuer of hell; for whilst a pair of bellows blow the fire, it burns; so the breath of the Lord, (viz. his wrath) shall be always of efficacy to torment the souls and bodies of the damned in that infernal stream of brimstone. To the element of water belongs where God is called a "Fountain of living waters," Jeremiah 2:13; Jeremiah 17:13, because he is the indeficient Author of all life and refreshment, here and hereafter. Psalms 36:9, "With thee is the fountain of life," which is to be understood in the same sense, which Psalms 36:8, is called "the river of his pleasures," The Spirit is called a "river of living water," John 7:38-39, to which belongs the expression of pouring out, Isaiah 44:3; Joel 3:21; Ecclesiastes 12:10; Acts 2:16-18, Acts 2:33; Titus 3:5-6.

Christ in general calls the blessings derived to men through him, living water, John 4:10, John 4:14. For he is that most abounding fountain of eternal life, John 1:16. Water cleanses, refreshes, quenches thirst, softens, or mollifies, &c., which with other good qualities, may be most fitly ascribed to the blessed Saviour in a spiritual sense; see Isaiah 55:1; Ezekiel 36:25; Sir 14:8; Psalms 23:1-2, (&c.) The heavens or clouds are called the "river of God full of water," Psalms 65:9, because he sends plenty of rain from thence to make the earth fruitful. To the Earth, we will refer whatsoever (besides what was produced before in their proper places) have a being in it, that are metaphorically transferred to God, whether they be natural productions, or made by human art.

Christ is sometimes called a Stone and Rock, as Psalms 118:22, "The stone which the builders refused is become the head of the corner," which expressly referred to Christ, Matthew 21:42; Acts 4:11; 1 Peter 2:7. By the builders we are to understand the priests and great men, and others among the Israelites, whose office it was to build, not destroy the church of God. How these refused Christ, the evangelic history plentifully informs us; yet notwithstanding he is "made the head of the corner, or the firm and chief corner-stone of the whole church, fitly framed together, and growing in him," Ephesians 2:20-21; to wit, both of Jews and Gentiles, having broken down the partition-wall, Ephesians 2:14-16, &c. Other places are, Isaiah 8:14; Isaiah 28:16; Ecclesiastes 3:9; Luke 2:34; Romans 9:32-33; 1 Peter 2:4, 1 Peter 2:6-8; where he is called a "Rock of offence, and a stumbling-stone," with respect to unbelievers and wicked men, &c., who are apt to despise his mean worldly estate, and be offended at his severity against their sinful ways.

God is called a Rock to such as trust in him, Deuteronomy 32:31; Psalms 18:2; Psalms 31:2-3; Psalms 42:9; Psalms 73:26; Isaiah 26:4; that is, a most certain and invincible giver of help, for there were rocks in those countries, which for their height, strength, steepness, and difficulty of access, were reputed impregnable, &c.

Matthew 16:18. Christ alluding to the name of Peter calls himself that "Rock upon which he was to build his church," that the "Gates of hell should not prevail against it."---Upon which Brentius very well paraphrases: "I have called thee Cephas before, that is, a rock, (John 1:42,) and I do not yet repent of giving thee that title; for now in your own and brethren’s name, you acknowledge the true rock and foundation, in confessing, that I am Christ the Son of the living God---This confession is the true rock, and upon it, as upon a rock and foundation, will I build my church."

D. Calixtus says, "that the words, the church is built upon a rock, are said by a metaphor, which is taken from the firmness, strength, or solidity of the rock, not from any rule or government it has, for there is no such thing in it, and denotes a solid, steadfast, and immoveable foundation;" but what

needs any further explication, when Paul, an undoubted interpreter, says, 1 Corinthians 3:11, "For other foundation can no man lay, than that is laid, which is Jesus Christ," but upon this rock, are laid other rocks, or stones, (for petrov, being an appellative, signifies a stone, not a rock) cut out of the living rock, which being single are not foundations, but many being joined, cemented, or united, constitute or make a secondary foundation, Revelation 21:14, "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Ephesians 2:20, "And are built upon the foundation of the apostles and prophets, &c."

1 Corinthians 10:4, Christ is called the Spiritual Rock, of which the Israelites did drink in the desert, that rock being a type of him, Exodus 17:8 : see Gram. Sacr. p. 504, 551.

God is called a secret or Hiding-place, Psalms 91:1; Psalms 119:114, also a covert, refuge, or hiding, Isaiah 4:6; by which his gracious defence against all hostile violence is intimated. For the same reason he is called a munition, which signifies a fortification, or strong-hold, Psalms 31:2-4; Psalms 71:3; Psalms 91:2, Psalms 91:9; Psalms 144:2.

He is called a Wall of Fire, Ecclesiastes 2:5, where the epithet of fire is added, to show that he is not only the Defender of his church, but also a most terrible Avenger, that will consume its enemies, as fire does combustible matter.

He is called a Strong Tower, Psalms 61:3; Proverbs 18:10, because of his divine protection also; for as in high and well-fortified towers we are safe from the assaults of the enemy; so much more eminently does Jehovah place them in safety, who trust in him, 2 Samuel 22:51; "He is the tower of salvation," (says David of God) which is called "great deliverance," Psalms 18:50. The tower is fortified,

1. With warlike engines, which are his divine virtue and power, and all the creatures which he makes use of to the destruction and overthrow of his enemies, Psalms 148:8, "Fire and hail, snow and vapour, stormy wind fulfilling his word."

2. With provision, as the bread and drink of life; Psalms 36:8-10, "They shall be abundantly satisfied with the fitness of thy house, and thou shalt make them drink of the rivers of thy pleasures," &c.

2. With a garrison of brave defendants, which are the holy angels, Psalms 91:11-12; Daniel 7:10. So that this tower is impregnable, &c. The Lord God Almighty and the Lamb are called the Temple of the heavenly city, Revelation 21:22; by way of opposition to the outward and earthly temple, as if he had said, in eternity there will be no need of those visible and external signs, by which God manifested himself to his people under the Old Testament dispensation, in the temple and in the ark of the covenant; for God will exhibit himself to be seen by his elect, face to face, that in this spiritual temple they may give him eternal and celestial praise, celebrating a festival of everlasting joy, &c.

John 14:6, Christ calls himself "the Way" viz., by which there is a passage to the Father, as John 14:2-4; the words of the verse, "I am the way, and the truth, and the life, no man cometh unto the Father but by me;" that is, you say you know not the way to the Father, and heavenly felicity; why I myself, whom you know, am the way, by which you can arrive there, nor am I only a way, but a guide also, by the truth which I teach; and together with the Father, am the end of your journey,

that is life, which the blessed enjoy. Calixt. in Harmon. Evangel.

John Husse (as Wolfius cites him, Tom. 1. Lect. Memor. p. 750.) says, "Let the humble passenger behold Christ, who says, "I am the way, the truth, and the life," here is a way for him that will go, for Christ is the way: a way whither he would go, for Christ is truth: and where he would tarry, for Christ is life."

Tho. a Kempis. Lib. 3. de Imit. Christi. Cap. 56, "I am the way, truth, and life." none can go without a way, nor know without truth, nor live without life. I am the way which you ought to follow, the truth which you ought to believe, and the life which you ought to hope for. I am the inviolable way, the infallible truth, and indeterminable life. I am the most right way, the most supreme truth, and most certain, blessed, and increated life; if thou tarry in my way, thou shalt know my truth, which shall deliver thee, and in it thou shalt find eternal life. The light and truth of God leads us, Psalms 43:3; which Christ applies to himself, John 8:12, and John 14:6, for he leads us to himself, who is eternal life, 1 John 5:11-12, in whom we have all things, Romans 8:32. How he leads to the Father is fairly expounded, Hebrews 10:19-20, (&c.)"

1. The way of the Lord God signifies his heavenly doctrine, Psalms 5:8; Psalms 25:4, Psalms 25:9-10; Psalms 67:2; Psalms 119:3, Psalms 119:14, Psalms 119:26, Psalms 119:30, (&c.,) Isaiah 2:3; Hosea 14:9; Matthew 22:16; Acts 13:10; Acts 18:25, (&c.) Hence comes the phrase "to keep the ways of the Lord," Psalms 18:21, that is, to lead his life according to his word and precepts.

2. His providence and divine government, more generally as the whole course of his will, counsels, endeavours, and actions, as Psalms 25:10; Psalms 77:13; Isaiah 55:8-9; Habakkuk 3:6.

More particularly it signifies some singular actions of God, Exodus 33:13; Psalms 103:7; Job 40:14; Proverbs 8:22. John the Baptist is said "To prepare the way of the Lord," Malachi 3:1; Luke 1:76, that is, to bear a serious testimony of his speedy coming, by preaching the word, and administering the holy ordinance of baptism. A metaphor taken from great men, at whose coming the ways are wont to be made plain and level. See Isaiah 40:3-4, (&c.)

God is called a Shade, Psalms 121:5, "The Lord is thy shade upon thy right hand;" which denotes his heavenly protection, which he affords believers, as a shade refreshes and defends from the scorching heat of the sun; hence such are said to "abide under the shadow of the Almighty," Psalms 91:1. When it is said, the shadow of his wings, the metaphor becomes double and more emphatical, for he is not only a pleasant shade in dry and torrid places, but such a nourishing protecting shade as the hen’s wings are to her chickens; and so denotes a singular love and care.

We read also of the "shadow of God’s hand," which also denotes a strong protection against all enemies, for a hand when attributed to God denotes so much. Of which before.

There is an eminent emphasis in that text, Luke 1:35, "and the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee," episkiasei soi. Mary being astonished by the view of that angelic messenger, enquired, Luke 1:34, "How shall this be, seeing I know not a man?" viz., what was said, Luke 1:31, "And, behold thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest:" &c., Luke 1:32. To Mary wondering at this, the angel answers, that it should be by the supernatural, and most singular operation of the Holy

Spirit, and power of the highest, which operation is by an anthropopathy expressed by overshadowing, describing the manner thereof, as that there should be divine protection, which is the metaphorical signification of a shadow, as before. For God being a consuming fire, would consume Mary, by filling her with his peculiar and majestical glory, unless there were some divine ob-umbretion or shade between; as God covered Moses with his hand in that peculiar and extraordinary appearance of his divine glory, lest by the dazzling and majesty of God’s presence he should be consumed, Exodus 33:22. It may also respect that hidden formation of that most holy child in the virgin’s womb, and his being secured from the least spot of sin, in his most admirable union with humanity. This emphasis the word (shadow) carries, which being contrary to light, is a note of the incomprehensible and hidden energy of God; intimated also by the "shadow of a cloud over the tabernacle," Exodus 40:35; let this shade therefore be a prohibition from any rash or curious inquisitiveness into this adorable mystery. The cloud was put over the tabernacle, that we should not rashly rush in, and the cherubims covered the ark, 2 Chronicles 5:8, lest any body should be curiously prying into the majesty of God which dwelt upon it; so the shadow of the highest, ob-umbrates this mystery, lest our foolish reason should be inquisitive into the manner of it. And so with a shadow of imperfect revelation of these divine things, we end this chapter.

01.01.01.09. CHAPTER IX. OF METAPHORS WHEREBY THINGS ARE PROPOSED, AS PERSONS, ...

CHAPTER IX. OF METAPHORS WHEREBY THINGS ARE PROPOSED, AS PERSONS, WHICH ARE NOT PERSONS, WHICH KIND THEY CALL PROSOPOPEIA.

PROSOPOPEIA is, when any thing (which is not a person) is metaphorically introduced or proposed as a person: or when the properties of a man are attributed to other things, for things, for likeness and agreement's sake. Profane authors use very elegant metaphors of this kind, as that of Cicero---"What did that drawn sword of yours do in the Pharsalian field? Whose side did that point seek? What was the sense of your arms?" Aristotle defines this metaphor, "that which is in act, bringing in inanimate things doing something, as if they had life and sense;" but we will follow the distinct classes of scripture examples.

Some things are said of the members of a human body, which are properly the act of the mind, as Genesis 48:14, "He made his hands to understand," (so the Hebrew[1]) that is, (as Vatablus and our translation notes) he guided or laid his hands knowingly skilfully, and wittingly, when his eyes were dim with age, that he could not discern by seeing, which was the eldest son, therefore of set purpose did he lay his hands crosswise; and therefore Moses says, that he made his hands to understand, as if they (viz. his hands) could tell things to come, because he did not hastily nor gropingly put them forth; but as one well knowing directs his right to Ephraim the youngest, and his left to the first-born, &c., see Tract. Cap. 2. following towards the end.

[1] XXXX

Job 29:11, "When the ear heard, then it blessed me, and when the eye saw, it gave witness to me." Here to the ear and eye is attributed, what belongs to man. Job 28:4, "The flood breaketh out from the inhabitant; forgotten of the foot:" where forgetfulness is attributed to the foot, that is, (as Junius and Tremellius note) such floods as no foot ever experienced, because so deep as not to be waded or gone through.

Psalms 35:10, "All my bones shall say, Lord, who is like unto thee?" Psalms 51:8, "The bones which thou hast broken shall rejoice," (so the Hebrew;) here glorying and rejoicing in God is attributed to the bones which is the property of man; as if he had said, I will inwardly and heartily glorify thee, and rejoice in thee. By the same reason it is said, Psalms 103:1, "Bless the Lord, O my soul, and all that is within, (or my bowels), bless his holy name." Psalms 68:31, "Ethiopia shall make her hands to turn to God," (so the Hebrew) that is, shall with speed stretch them out in prayer; as the Chald. expounds it: or shall quickly extend her hands to give gifts of gold to the Lord, as R. Aben Ezra; and R. Salomon expound it. See Psalms 72:15. Some take this metonymically, where extending the hands is put for a gift, as before.

Psalms 73:9, "They set their mouth against the heavens," (that is, the foolish and wicked, as Psalms 73:3,) and their tongue walked through the earth," that is, they do rashly and licentiously

throw reproaches upon God and man, neither sparing heavenly or earthly things. Psalms 137:5, "If I forget thee, O Jerusalem, let my right-hand forget" (that is, as Junius and Tremellius say, itself,) viz., "let it be rather dead or withered, than I should give over singing," or as Illyricus says, "let my right-hand forget its musical dexterity," as in the next verse, "Let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above the head of my joy;" that is, let the Lord vouchsafe, that I may never play upon music, or sing more, 'ere I should admit so great a wickedness, as to desert Jerusalem, and its religion and ministry, and give over to celebrate it with hymns, music, and voice; yea, I will prefer thee to the chief esteem before all other things, joys, comforts, &c.

Proverbs 10:32, "The lips of the righteous, know what is acceptable;" that is, they speak so prudently, as if knowledge resided in them, which Job 34:35, is in the negative expressed, "Job hath spoken without knowledge, and his words were without wisdom." Matthew 6:3, "But when thou givest alms, let not thy left-hand know what thy right-hand doeth;" this is spoken to prohibit the vain glory of almsgiving, when done for praise, &c. Theophilact expounds it, "if it be possible, you are even to forget all your own good deeds, or at least by no means to glory in them, or rest upon them, lest you be vainly lifted up." To this may be referred, where anger is attributed to the eyes, Genesis 31:35; Genesis 45:5; Isaiah 3:8; and concupiscence, pleasure, or desire, 1 Kings 20:6; Ezekiel 24:16, Ezekiel 24:21; 1 John 2:16, (hence the phrase of the heart's walking after the eyes, Job 31:7; that is, the desires and lusts follow, which the eyes moved by outward objects, endeavour to stir up in the heart. "The abominations of the eyes," Ezekiel 20:7; that is, which were the object and scope of desire;) and adultery, 2 Peter 2:14, and compassion, as when the eye is said to pity, Deuteronomy 13:8; Isaiah 13:18, (&c).; the hope or expectation, Psalms 119:82, Psalms 119:123; Psalms 145:14-15, vid. Gram. Sacr. p. 282.

2. Words are used of brutes which properly belong to man, as Job 12:7, "But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee." To ask and speak in this place signifies to meditate, search into, or contemplate; for the teaching, telling, or narration, of beasts, fowls, the earth, and fishes, intimates that they are a real testimony and evidence of the wisdom of the Creator. What he said, Job 12:2, that he had understanding and skill in what his friends discoursed of, he prosecutes here, as if he had said, ye have talked much of the wisdom and power of God, and that he creates and preserves all things, as if they were unknown to me, but the very creatures tacitly inform me of that. See Job 9:10; Romans 1:20.

Job 41:29, "He (the leviathan or whale) laugheth at the shaking of a spear," that is, he cares not for it. Proverbs 30:25, "The ants are a people not strong, &c.; Proverbs 30:26, "The conies are but a feeble people," &c.; Joel 1:6, "For a nation is come upon my land, strong, and without number," &c. The speech here is of canker worms, locusts, or caterpillars, mentioned, Joel 1:4, and which by the same metaphor are called the great army of God, Joel 2:11, Joel 2:25. By the same reason the multitude of locusts are represented as an army, Proverbs 30:27; Nehemiah 3:17. Hieron.upon Joel 2:1-32, thus writes, "This we saw lately in this province (viz. Palestine,) for when whole troops of locusts came, and filled the air between heaven and earth, they flew with so great an order by the disposal of God, who commanded them, so that like square stones placed by the hand of an artificer in a pavement, they kept their places, that not one was observed to incline to the other, by any transvere or irregular motion." This was a great punishment upon enormous sinners, which Moses in God's stead threatens, Deuteronomy 28:38-39; and Solomon prays against, 1 Kings

8:37; and Pliny himself, a heathen writer, Lib. xi. Cap. 29, acknowledges the anger of the gods by the multitude of these insects; some with these words of scripture, parallel Virgil's words, of bees, Lib. 4. Georg.

"Magnanimosque duces, totiusque ex ordine gentis, Mores et studia, et populos, et prælia dicam." And of Ants, "It nigris campis agmen, prædamque per herbas Convectant calle angusto, pars grandia trudunt Obnixe frumenta humeris, pars agmina cogunt, Castigantque moras, &c." Lib. 4. Æneid. To this class may be referred when the word son is ascribed to beasts, as Exodus 29:1, "Take a young bullock the son of a cow," so the Hebrew, that is, a sucking calf or one not as yet weaned: Genesis 49:11. The son of an ass is put for its colt or foal,[2] Ecclesiastes 9:6. "A colt the son of asses,"* that is, one of the she asses, according to the idiotism of which see below.[3] [2] Note, that in the places marked with the asterisk it is not so in our English; but it is so in the original Hebrew.

[3] Gram. Sacr. P. 138. By another reason rams are called the sons of Bashan,* Deuteronomy 32:14, that is, fat rams of the breed of Bashan, because that was a good place for fattening. A hand is attributed to a dog,* Psalms 22:20; "to a lion and a bear," 1 Samuel 17:37. In general a hand is ascribed to every beast, Genesis 9:5. In which places power and strength is to be understood, especially and more eminently in the last. See Gram. Sacr. p. 138. It is said, Proverbs 30:28, "The spider taketh hold with her hands," that is, with her feet, which are on either side so pliable as a man's hand to spin their web, and seize upon their prey. Junius.

3. Some things are spoken of things growing out of the earth, which properly belong to man, as Leviticus 19:23, "And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised; three years shall it be uncircumcised unto you; it shall not he eaten of." The meaning is, that the fruit of the three first years shall be accounted unclean and rejected, as an uncircumcised man was accounted unclean before God, and was not to be received among the people. And in the fourth year that fruit was to be offered to God as a sign of thanksgiving, Leviticus 19:24; but the fifth year the common use of it was allowed, Leviticus 19:25.

Job 14:7-9, Hope, old age, death, the scent of waters, are applied to the bough of a tree, which is cut off, and buds again; and compared to a man once dead, who cannot return to revive again, viz., into this life, which was the scope of Job, as Job 7:7, Job 7:9-10; Job 13:15-16; Job 19:25-27, where he evidently declares the resurrection of the dead to the enjoyment of everlasting life.

Psalms 78:4, killing and death is attributed to plants, as "he killed (so the Hebrew,) their vines with hail, and their sycamores with great hail stones." Contrary to this is that zwopoihsiv, (zoopoiesis) quickening or living of the seed cast into the earth, by which its budding or growth is noted, as in the following verses, Ezekiel 31:9, envy or emulation; Ezekiel 31:14, exalting or elevation of heart and drinking of water; Ezekiel 31:15, mourning or grief of mind; Ezekiel 31:16, consolation and comfort are attributed to trees, by a certain prosopopeia, and in a way of comparison of a goodly tree with the king of Assyria. See Hosea 9:6; Joel 1:10. "The new wine is ashamed or blushed;" that is, there is so bad a vintage or wine harvest, that it is ashamed, because it did not answer the people's expectation. In the same verse languishing or a disease is attributed to oil, which properly belongs to man, Psalms 6:2-3, but metaphorically denotes a spoil and devastation of the fruit of the earth, as Isaiah 16:8, (&c.) It is said, Habakkuk 3:17, "That the labour of the olive shall lie," so

the Hebrew, when it answers not the desires of men, but fails their expectation of much fruit, which is also ascribed to new wine, Hosea 9:2. It is said, Psalms 58:9, "Before your pots can feel the thorns, he shall take them away as with a whirlwind;" that is, before your pots grow hot with a fire of thorns (which were wont to be used,) for that fire lasts but a little while, and will not boil the flesh, so shall they quickly perish, &c.

4. Some things are spoken of inanimate creatures, which properly belong to a living man (or more generally to living creatures.) As,

(1.) Of dead men, Genesis 4:10, "The voice of thy brother's blood crieth unto me from the ground." Here a voice and crying is attributed to the blood of slain Abel by a very weighty emphasis. As to the phrase of a voice and crying directed to God, it manifestly intimates these two things. First, that he is a just judge, and the avenger of wickedness; and therefore the violent murder of Abel, could not but come to him for justice on the assassin, as it is said in the like case, 2 Chronicles 24:22, "The Lord look upon it, and require it," viz., the blood of Zechariah. The second is, that he is a gracious loving Father, and Defender of such as are his, and minds them as well in life as in death; for he had not only a respect for Abel when alive, but hearkens also to the cry of his blood when dead, according to Romans 14:8, "Whether we live, or die, we are the Lord's."

Some put an emphasis in bloods being in the plural number, intimating, as it were, that there were many slain in Abel, that is, such offspring as he might have had, which tacitly call for justice, hence the Chaldee translates it "The voice of the seeds of thy brother's blood, which were to come, and issue from thy brother," but seems to be far stretched. By the plural word of bloods, are noted slaughters, because the blood gushing from the veins scatters into diverse parts. Psalms 5:6, "The Lord will abhor the man of bloods, and deceit;" so the Hebrew, Psalms 51:14, "Deliver me from bloods;" we translate it blood-guiltiness; Hosea 4:2, "They break out and bloods touch bloods." But here, blood violently shed is understood by a synecdoche, and Matthew 23:35, the blood of Abel is expressed in the singular number, aima, (haima.) As to the sense and connexion, because Cain did not only not confess his sin, but also impudently denied that he was concerned in the care or keeping of his brother. God deals more openly, saying: "The voice of thy brother's blood cries to me from the earth," that is, thy brother is slain: I do not vainly inquire where he is, his blood demands vengeance of me, and I am concerned to call his murderer to account, therefore speak plainly; what hast thou done? that is, why didst thou dare or presume to lay violent hands on him? Thou sayest, thou art not his keeper, as if the question were whether thou hast kept him? Tell rather what thou hast designed against him;" this is the paraphrase of Musculus upon the place. To this place, Hebrews 12:24, refers, where the crying blood of dead Abel is fairly compared to the living blood of Christ our Mediator and Intercessor.[4] [4] Gram. Sacr. P. 261.

Isaiah 14:9-10, the dead, are feigned to come from hell, or the graves, to deride the pride and haughtiness of that inhuman king of Babylon, speaking to him when fallen from his greatness, and upbraiding him for his monstrous pride, and shameful downfall.

Jeremiah 31:15, Rachel, the mother of Joseph and Benjamin, long before dead, is brought in as bitterly weeping for the captivity of the people; which prophecy is alledged to express the cruelty of Herod's massacre of the infants, Matthew 2:18, for the agreement of that tyrannical fact with that place. Rachel's sepulchre was near Bethlehem, in which and the adjacent places, that most cruel villany was committed, &c. See also Ezekiel 32:21, (&c.)

2. Of other things void of life and soul, Genesis 4:11, "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;" by this prosopopeia the wickedness of Cain is aggravated, as if he had said, the very earth, though destitute of sense and reason, yet was more humane and kind to thy brother than thou wert, because it received and laid up that blood which thou hast spilt, from the sight of men, lest it should cause horror in them. Others say, that this speech denotes the extreme grievousness of his wickedness, and the horror of his guilty conscience, rendering the very senseless creatures his enemies, as if he had said, the very earth which (as it were) with open mouth received the blood of thy brother from thy hand, will account thee as execrable, which agrees fairly with the following words.

Genesis 47:19, "Death is attributed to the land," which denotes desolation; Exodus 19:18, it is said of mount Sinai, that Jehovah appearing, it quaked, that is, it had such commotions, as if, like a man, it had trembled for fear--- Leviticus 18:28, "Spuing out its inhabitants," is attributed to the land, which signifies their expulsion for their wickedness; Deuteronomy 32:42, God is said to make "his arrows drunk with blood," that is, that out of his just wrath, he would send the enemies of the land, to kill the wicked and rebellious people. See Isaiah 34:5; Jeremiah 46:10.

Joshua 24:27, "And Joshua said unto all the people, behold, this stone shall be a witness unto us: for it hath heard all the words of the Lord, which he spake unto us:" &c. The stone erected there is by a prosopopeia, said to hear, because it was present, (as it were a witness) and was appointed, as a memorial and testimonial sign of the covenant God then made with his people.

Judges 5:20, "They fought from heaven, the stars in their courses (or degrees) fought against Sisera."---The stars are said to fight, because they were instruments of exciting those hails and storms, which God probably used against his enemies. Josephus says, that when the Canaanites encountered with the Israelites, a violent shower fell, and much rain and hail by the force of the wind, was fiercely driven into the Canaanites' faces, so that their bows and slings became unprofitable and useless, neither could they, being so benumbed with cold, handle their swords; which tempest, nevertheless, did no way prejudice the Israelites. Brentius thus expounds it, "we simply expound it that God was no way favourable, but an enemy to the enterprise of Sisera, because he dwells in heaven, and terrified the host and chariots of Sisera," &c., Judges 4:15. And whereas the stars are said to fight, it carries the show of a proverb, signifying that no prosperous fortune was on Sisera's side, for when any ill luck betides men, they are wont to say, that no star shines upon them, or that the stars resist them, by which is meant, that all creatures both earthly and heavenly threaten their destruction. Junius and Tremellius translate "that the stars (e suis aggeribus) from their sconces or bulwarks, fought against Sisera," that is, from the superior regions of the air, a speech translated from soldiers fighting from higher places.

Job 3:8, eye-lids, in the Hebrew text, are attributed to the morning, by which its early beams are understood, or the first shining of its rays arising from the approaching sun; a metaphor taken from one newly awake that lifts up his eye-lids, or, as others say, from the swift motion and vibration of the eye-lids, because the sun-beams move swiftly, till they are diffused to the ends of the hemisphere.

Job 31:38, "If my land cry against me, or that the furrows thereof weep." The good man declares that he is ready to bear judgment, censure, or curses, if any person can justly complain, that he has done them injury; which by an elegant prosopopeia he expresses; the explication follows, Job

31:39, "If I have eaten the fruits thereof without money, or have caused the souls of the owners thereof to expire," breathe out, or grieve, so the Hebrew. Illyricus says, "that the land and furrows are put metonymically for the husbandmen," but the former explication is the best. See Job 38:7, with Psalms 148:2-3, (&c.) A nativity, or birth, is attributed to rain, dew, ice, and frost, Job 38:28-29, for their production from God, where there is also an anthropopathy.

Psalms 19:1, "The heavens declare the glory of God, and the firmament showeth his handy-work," that is, they exhibit, show, and demonstrate, to the eyes of all things, a real testimony and instruction of the glorious power of God, Psalms 19:2, "Day unto day uttereth speech, and night unto night sheweth knowledge," that is, by that succession and vicissitude of days and nights, which is so certain, so constant, and so profitable, for men and other creatures, the glory of God, the Workman, is most evidently celebrated, see Psalms 104:20-24.

Some by a metonymy, understand day and night of those things which are done or happen by day and night, that the sense may be, that every day and every night, some new thing is discovered by which, to right observers, the glory of God may be illustrated, Psalms 19:3, "There is no speech nor language where their voice is not heard;" that is, there are no people, though of different languages, whom that speech of the heavens, and their real publication of praise, may not instruct in the glory and power of God. See Romans 1:19-20, "Because that which may be known of God, is manifest in them, or to them; for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse," Psalms 19:4; "Their line is gone out through all the earth, and their words to the end of the world," that is, to the extremest parts of the earth, that stately fabric of celestial bodies is seen, as if it were exactly done by line and square, which serves instead of words, &c. Romans 10:18. For their line we read their sound, because what is said in the Psalm of the motion of the celestial bodies, the apostle elegantly accomodates to the course of evangelical preaching. Genebrard says, that the Hebrew word signifies indeed a line, but the Septuagint respects the sense, whom the apostle followed, (that being the most used and received version). Psalms 19:5, "The going forth of a bridegroom out of his chamber, and his rejoicing," is by the same metaphor ascribed to the rising sun, to his never ceasing, and most swift course.

Psalms 55:12, "The little hills are[5] girded with joy on every side;" Psalms 55:13, "The pastures are clothed with flocks, the vallies are also covered over with corn; they shout for joy, they also sing." The ornaments of the earth, which by the blessing of God it every where enjoys, are expressed by this metaphor. Mathesius says, "that the metaphor of girding, Psalms 55:12, is to be expounded of the various and winding veins of metals in the bosom of the earth."

[5] Exultatione colles accinguntur.

Psalms 77:16, "The waters saw thee, O God, the waters saw thee: they were afraid; the depths also were troubled." He speaks of the Red Sea’s being divided, and the people of Israel’s marching through the middle of it, which is described, Exodus 14:1-31. But the sense of seeing, and the passion of fear, is attributed to the waters by a prosopopeia, for to see here signifies to experience; as if he had said, they have experienced thee, and felt thy power, when by a strong wind they were cut, and the bottom of the sea became naked, to make a way, or passage for thy people. They are said to fear; when at the command of God, like trembling persons, they fled from their place, against their nature, and by the tremendous omnipotency of God stood as a wall on

either side, as it is said of the same miracle, Psalms 114:3, "The sea saw it, and fled," &c., Psalms 114:5, '"What ailed thee, O thou sea, that thou fleddest?" &c.

Psalms 98:8, "Let the floods clap their hands: let the hills sing," so the Hebrew, These things are ascribed to inanimate creatures, to stir up men to a desire after the coming of the Lord. So Psalms 96:11-12, (&c.) More examples you may see, Psalms 103:16, with Job 7:10; Job 8:18; Psalms 104:19; Son 1:16; Isaiah 3:26, with Job 1:20; Job 2:13.

Isaiah 5:14, "Hell (others translate it sepulchre) hath enlarged her soul," so the Hebrew, "and opened her mouth without measure." By a prosopopeia he compares the insatiable condition of hell, or the grave, with the unsatisfied gluttony and luxury of the Jews, and foretels the punishment, that God in his wrath will therefore inflict upon them. Jerome in his commentary upon this place says, "Hell is said to have a soul, not that it is a living creature, as some erroneously conceive, but because by words of human custom we may express the affection of things insensible: it is insatiable because it can never be filled with the multitude of the dead. See more examples, Isaiah 24:4; Isaiah 33:9; Jeremiah 4:28; Jeremiah 12:4; Amos 2:8; Hosea 4:3; Joel 1:10; Amos 1:2, (&c.)

Isaiah 24:23, "Then shall the moon blush, (so the Hebrew,) and the sun shall be ashamed, when the Lord of Hosts shall reign in Mount Sion," &c. This prosopopeia intimates the light of divine grace in the church; as if he had said, the glory of the sun or moon will be nothing, if compared with the glory of him that rules in the church of God. Isaiah 55:12, "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." By this most elegant prosopopeia likewise spiritual joy in the kingdom of Christ is figured, as Isaiah 49:13, where the heavens and mountains are excited to singing, by the same prophetical voice. And Jeremiah 51:48, "Then the heaven and the earth, and all that is therein, shall sing for Babylon," &c.; by which hyperbolical prosopopeia, an immensity of joy for the destruction of Babylon, and the deliverance of all true Israelites is set forth; Amos 1:4, "The ways of Sion do mourn, because none come to the solemn feast." This intimates a forsaking of the solemn worship of God.

Hosea 1:11, "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine and the oil: and they shall hear Jezreel." Besides the gracious blessing of God, the connexion of first and second causes is fairly intimated by this speech. Jezreel, that is, the congregation of the faithful, (which according to this name, is the seed of God,) does as it were cry, that is, expects corn, wine, and oil; and these, as it were, cry to the earth, that they may receive juice and nourishment from it, for their nourishment and increase. And the earth, as it were, invokes heaven for heat, rain, showers, dew, snow, winds, and celestial influences: and the heavens, as it were, invoke God, the chief Cause of all things, without whom no second causes can effect or produce any thing, and who when be hath a mind to punish, can "make the heavens as brass, and the earth as iron," Deuteronomy 28:23, and detain the fructifying rain, Jeremiah 14:22; but here being gracious and propitious to men, he is pleased to hear, giving power to heaven, that by clouds made of collected vapours, and by various fructifying ways it should influence the earth; and "the heaven shall hear the earth," by giving rain, and other things needful to make it fruitful "And the earth shall hear the corn, the wine, and the oil," and other things growing upon the earth, whilst moistened from heaven it gives them juice and vigour: "and these shall hear Jezreel," that is, they shall answer the

prayers or desires of the godly, and so shall divine blessing be conveyed to them, &c.

Jonah 1:4, "But the Lord cast forth a great wind into the sea, and there was a mighty tempest in the sea, so that the ship thought to be broken," so the Hebrew, that is, it was like to be broken, as if the ship had a mind. Some explain this by a metonymy of the thing containing; that is, they that were in the ship thought that they must speedily suffer shipwreck.

John 3:8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth;" &c. A will and walking is attributed to the wind and air, to signify its various wonderful vicissitudes unknown to man; upon which Erasmus in his paraphrase excellently says, "This air by which we are vegetated, and whose power and utility we only feel, is very subtle, and is called a spirit or wind; and this spirit is not restrained at the pleasure of men, but is carried by its own force, by which it is known to diffuse itself through all things, having a wonderful power over all corporeal things: sometimes giving life, sometimes death. Now calm and silent, then more violent, sometimes blowing from the East, sometimes from the West, and sometimes from other different quarters of the world. And discovers itself by the effect: you hear its voice, when you see nobody, neither can it be grasped by hands; you feel it present, but you see it not coming, neither can you tell whither it goes at its departure. The new birth is like it. The minds of men by the Spirit of God are carried away, and transformed by secret breathings. The ineffable power and effect of it is felt, but what is done is not discerned by the eyes. And so they that are born again, are not now actuated by a human and carnal spirit, but by the Spirit of God, who quickens and governs all things. See Romans 8:22. To this class belong some Nouns, and some Verbs.

1. Nouns, as when arrows are called the sons of the quiver, Amos 3:13, because they lie hid there, as a child in the womb, Psalms 127:3-4; so sparkles are called "sons of burning coals," Job 5:7, (for in both places the Hebrew is so.) A tongue is ascribed to fire (Isaiah 5:24,) and flame, because of some similitude betwixt a tongue and the tapering flame. See Acts 2:3. A tongue is also attributed to the sea, Joshua 15:2, Joshua 15:5, which is to be understood of a bay in form like a tongue; so the tongue of the Egyptian sea, Isaiah 11:15, is a certain bay or river, &c. The (oblong) wedge which Achan took, is called, in the Hebrew, "a tongue of gold," Joshua 7:21. A hand is attributed to a sword, Job 5:20; to a flame of fire, Isaiah 47:14; to hell, Hosea 13:14, by which (as in our translation) their power is understood. The beginning of a party-way is called the mother, and head of the way, Ezekiel 21:21.

2. Verbs, bread is said "to be gone away," when it is spent, 1 Samuel 9:7, see Revelation 18:14. A city is said to cry, Isaiah 14:31; so is a stone, Habakkuk 2:11. "The hire of labourers defrauded," James 5:4, which denotes the grievousness of the sin or punishment. See Luke 19:40. ’’To eat,"is ascribed to consuming fire, Leviticus 10:2; Job 1:16; Nahum 3:15; to the destroying sword, 2 Samuel 2:26; Isaiah 1:20; Jeremiah 2:30; and to a land or region, Numbers 13:30, either because being hard it wasted men’s strength in tilling, or because of the unwholesomeness of the air. To heal, cure, or revive, is put for repairing decayed buildings, 1 Chronicles 11:8; 2 Chronicles 24:13; Nehemiah 4:2; 1 Kings 18:30. Healing is put for blessing the land, 2 Chronicles 7:14; Psalms 60:3-4; for making the waters wholesome, 2 Kings 2:21-22; Ezekiel 47:8. See more examples, Genesis 18:10, Genesis 18:14; Son 5:5; Jeremiah 23:9; Jeremiah 5:28, (&c.)

5. Sometimes kingdoms, provinces, and cities, (which are, as it were, incorporate bodies) are spoken of, as if they were a single person, as

(1.) The people in general, as Isaiah 1:5-6, expounded Isaiah 1:7-9, Deuteronomy 33:12; Isaiah 7:20; Isaiah 8:8; Isaiah 30:28.

(2.) Of the whole people more specially, but less frequently, Amos 3:1; Isaiah 7:20.

(3.) Of a whole city the scripture speaks as of a woman, Isaiah 32:9. An evident example of this prosopopeia you will find, Isaiah 1:1-31 and Amos 2:1-16, see also Isaiah 32:11, with Isaiah 32:9. Hence the people of the Jews are proposed as a faithless and adulterous woman, Jeremiah 3:1, Jeremiah 3:3-4, and Jeremiah 4:30; Ezekiel 16:1-63 and Ezekiel 23:1-49 by which the conjunction of the church with God is compared to human wedlock. God himself is proposed in this allegory as the husband, the commonwealth of Israel as the mother, out of which sprung the two kingdoms of Israel and Juda, which are compared with daughters (Ezekiel 32:2, "There were two women, the daughters of one mother;" Ezekiel 32:3, "and they committed whoredoms in Egypt;)" and when they were espoused in a covenant-way to God, they most wickedly forsook him, and committed frequent adulteries, &c., for they are spiritual adulteries, and whoredoms, which Jehovah so often reprehends and detests by his prophets, when joined by impenitence, Exodus 34:15-16; Deuteronomy 31:16; Judges 2:17; Isaiah 1:21; Isaiah 57:3; Nahum 3:4, (&c.,) Isaiah 23:15-17.

(4.) The name of mother is attributed to a city, 2 Samuel 20:19, by which the chief, or metropolitan city, is understood, from whence the rest derive their original, and owe subjection to, Joshua 17:16; Numbers 21:25; Judges 11:26; 2 Samuel 8:1. The Whole people of God are called mother, Isaiah 50:1; Hosea 2:2, because it begets, or ought to beget spiritual sons to God. Hence it is translated to the heavenly "Jerusalem," the New Testament church, Galatians 4:26.

(5.) The name of daughter and virgin, is often attributed to a people or city, either distinctly or conjunctly, Psalms 45:12; Psalms 137:8, "Daughter of Babylon," is put for the kingdom of Babylon; so Amos 1:6; Amos 2:1, (&c.,) "Daughter of Sion," for the people of the Jews, and hence, Amos 2:2, she is called the "Daughter of Juda," so Ecclesiastes 9:9; Isaiah 1:8; Isaiah 10:32; Isaiah 16:1; Isaiah 37:22; Jeremiah 4:31; Jeremiah 6:2; Micah 4:10, Micah 4:13; Zephaniah 3:10, Zephaniah 3:14, (&c.) So the virgin of Israel, Jeremiah 31:4, Jeremiah 31:21; Amos 5:2,; sometimes virgin and daughter are joined, as Isaiah 23:12; Isaiah 37:22; Isaiah 47:1; Jeremiah 46:11.

1. When the name of virgin is attributed to the people of God, some say it is with respect to the true worship of God, observed by them, without corruption, because such as depart from its purity, are called whorish and adulterous, upon which Jerome[6] says, "Sion and Jerusalem is therefore called a virgin and daughter, because when all other nations adored images or idols, this alone preserved the chastity of religion, and the adoration of one divinity;" but Drusius denies this (Lib. 16. obser. cap. 5,) from two reasons, first, because with respect to Israel she is rather called the wife of God, and when she worships other gods, a whore. Secondly, because the scripture calls Israel a virgin, even when she adores false gods, Amos 5:2, and Jeremiah 18:13, "The virgin of Israel hath done, a very horrible thing;" others, and a third reason, because Babylon and Egypt are also called virgins as before, which yet were full of idolatry and impiety. But Drusius thinks she was called a virgin before the captivity; and was so no more when she was subjected to a strange yoke. Brentius[7] says, "That Jerusalem was called a virgin, either because its kingdom was a free

monarchy, and did not serve any foreign king, but had a king of its own nation, as a virgin is not subject to the yoke of any strange man: or because, as a virgin yet untouched or uncorrupted by man, the city Jerusalem was not yet spoiled by any enemy, nor her citizens translated elsewhere." But Drusius objects that place, Jeremiah 18:13, to himself, for Jeremy prophesied after the ten tribes were carried away, and yet he calls Israel a virgin, which doubt, says he, may be resolved, by understanding by virgin, the people of the Jews, so called in specie, as not yet exhausted by a total carrying away, as verse 11. But although this may satisfy that doubt, yet Amos 2:13, strongly confutes this interpretation of Drusius, where Jerusalem is called the virgin and daughter of Sion after its total devastation by the Babylonians. So that virgin is put for the congregation of the people, under what circumstance soever they were, by a prosopopeia. And hence the Chaldee translates it a congregation; people, or kingdom.

[6] Commentary upon Isaiah 37:1-38.

[7] In Isaiah 37:22

2. By Israel we are to understand the land, and by virgin or daughter the inhabitants; for the ancients were wont to call their country, their mother.

6. The scripture speaks of certain accidents, as if they were men, and had a body, which kind they call Somatopeia, as Genesis 4:7, "And if thou doest not well, sin lieth at the door." Sin is here proposed as lying at the door like a night watchman; whereby is noted that a sure punishment will follow ill-doing, as a watchman sleeps not, but observes all things and discovers what is evil or hurtful, in order to punishment.

There are other places where the body, as it were a person, and its actions are attributed to sin, as Isaiah 59:12; Jeremiah 14:7; Acts 7:60; Romans 6:6, It is emphatically called the "body of sin," because it struggles with so great, force, soliciting us strongly to do evil, as if it were a living body, or something existing by itself.

Romans 7:9, "Sin revived and died." By the knowledge of the law, sin is known, then conscience makes a man tremble, and a fearful consternation follows, by which man sees nothing before his eyes, but eternal death, as the reward of his sin, for the consideration of the commandment broken by it, makes it "exceeding sinful," Romans 7:13; and in the following verses it is brought in as a cruel tyrant detaining the miserable sinner captive, dwelling in him, and warring against the spirit, not that it will be a perpetual conqueror in the regenerate, for that will not be, Romans 6:6, Romans 6:12, Romans 6:14, (&c.,) but for that unavoidable repugnancy which naturally remains in the flesh against the Spirit, whilst the regenerate man lives in this life, Romans 7:24, see Colossians 2:11; Colossians 3:5; where the members of this body of sin, are recited as fornication, uncleanness, inordinate affections, evil concupiscence, covetousness, &c., by which the will and reason are depraved, as the body by its members. Compare the following texts together, James 1:14-15, James 1:18; 1 Peter 2:11; James 4:1; Revelation 18:5. To this class also belong, Genesis 30:33, "So shall my righteousness answer (or witness) for me, when it shall come for my hire before thy face;" that is, the future event shall declare that God has an account of my righteousness, which you shall then evidently see, &c., here witnessing which is the proper action of a person is attributed to righteousness. Punishments are called witnesses, Job 10:17, with Job 16:8.

Psalms 85:10, "Mercy and truth are met together, righteousness and peace have kissed each other;" affinity and conjunction of those virtues or graces is set before our eyes by the similitude of Persons, who after the manner of their country, do at meeting embrace and kiss each other, in testimony of friendship. He speaks of the kingdom of Christ, expressing its blessings and manner of administration by this prosopopeia; Psalms 85:12. It is said, that "righteousness shall look down from heaven; that is, the righteousness of Christ, through whose merits we become justified before God, Romans 1:17-32, Romans 2:1-29, Romans 3:1-22. It is said, Psalms 85:13, "That righteousness shall walk before him," that is, to testify his gracious coming and presence; Isaiah 59:14, "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter." Here is an elegant prosopopeia of virtue and piety, intimating how scarce they are, and how rarely found amongst men.

01.01.01.10. CHAPTER X. OF METAPHORS TAKEN PROM GOD, ANGELS, HEAVEN, AND THE ELEMENTS.

CHAPTER X. OF METAPHORS TAKEN PROM GOD, ANGELS, HEAVEN, AND THE ELEMENTS.

IT was said, chap, vi., that there should be a general division of this trope into the distinct fountains and classes of metaphors, which with divine help, shall be essayed in the following chapters. The chief division of universal beings is into the Creator, and the creatures. From the Creator we shall produce some. But from the creatures there are abundance of metaphors taken in scripture, which we shall endeavour to make plain.

Metaphors taken from God.

As, sometimes from, his name, sometimes from his actions. His Hebrew name XXXX, Elohim, when taken properly, belongs to none, but the only true and eternal God, and because it is of the plural number, it intimates the mystery of a plurality of persons in one most simple Deity. See Gram. Sacr. p. 87, 376. But metaphorically this name is attributed to creatures also, as,

1. To Angels who are endued with more eminent power, and more abundant happiness, than any other creatures, as Psalms 8:5, "Thou hast made him a little lower than (Elohim[1]) the angels," as the Chaldee, the LXX interpreters, Pagninus, and our translation render it; but we have a most certain interpreter, Hebrews 2:7, viz., the apostle, who expressly quoting this text says, "But thou hast made him[2] a little lower, ti par aggelouv, (ti par Angelous) than the angels," see Hebrews 2:9, where the same is repeated. In both places, it is spoken of Christ, with respect to his state of humiliation; an evident specimen is the angel's comforting him, in his agony in the garden, Luke 22:43. So Psalms 86:8; Psalms 97:7, Psalms 97:9, where the word, Elohim, is put for angels, as it expressly appears, Hebrews 1:6. The meaning is, that there is no power so sublime but must be subject to the sovereignty of Christ's kingdom.

[1] The Gods.

[2] Or a little while inferior to.

2. To men of eminent dignity and his substitutes on earth, by whom God governs, judges, informs, and helps men, as if he had metaphorically called them divine men, Genesis 6:2, "The sons of God saw the daughters of men," &c. The Chaldee renders it, [sons of great men] or grandees: Pagninus, the sons of princes. Brentius in his comment, upon this place, thus expounds it, "the sons of God,[3] are the principal sons and heroes of the Patriarchs, in whose hands, because of the right of primogeniture and other gifts of God, the chief authority was lodged, and who in doctrine and example ought to go before others, as the princes and heads of the people, as judges and princes are in other places of scripture, called gods. But the daughters of men were either women of the families of the Cainites, or without difference, any maids or women of the common and vulgar sort, that you may understand that the princes, who ought to be an honest example for

others, took to themselves at their pleasure, any that they met and liked, whatever they were, whether kinswomen, or such as were of affinity to them, whether honest or dishonest. These things were wickedly done, for here was a neglect of consanguinity, which the law of nature commands, contempt of parents, and superiors, and an indulgence of polygamy, or having many wives, and rash and causeless divorces, &c."

[3] Filii Dei sunt filii Patriarcharum præcipui, et Heroes, penes quos evat, &c.

Exodus 4:16, "He shall be to thee a mouth, and thou shalt be to him a God" (we translate instead of a mouth, and instead of a God,) the Chaldee renders it "for a prince or captain," that is, thou shalt be his chief magistrate, telling him what he shall say to the people. So God speaks to Moses, Exodus 7:1, "See, I have made thee a god unto Pharaoh," the explication follows, Exodus 7:2, "Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh." Moses is called a god because of the commission or embassy he had to perform, in those wonderful works before Pharaoh. So judges are, in the Hebrew, called gods, Exodus 21:6; Exodus 22:8-9, Exodus 22:28, so 1 Samuel 28:13, that spectrum or apparition in the likeness of Samuel, is so called, Psalms 82:1, "He judgeth among the gods," that is, among the judges. See Psalms 82:6, "I have said ye are gods," from which Christ argues, John 10:34-36, that he, was much more the Son of God. See Psalms 138:1, Psalms 138:4, and Psalms 119:46, "I will speak of thy testimony before kings, and not be ashamed:" which kings are elsewhere called gods, &c.

It is also attributed to idols, Exodus 23:24; Isaiah 36:18. But it is by a metonymy of the adjunct, by which the opinion of men is put for the thing itself, as chap, iv. before-going. For idols are really things of no value, as Leviticus 19:4; Psalms 97:7; Isaiah 10:10; Isaiah 19:3. Yea, no gods, 2 Chronicles 13:9, (1 Corinthians 8:4, "an idol is nothing in the world") but they are worshipped by idolaters as gods, or at best, by them they pretend to worship God. Hence they are called gods, with the addition of another word, as Exodus 20:3, strange gods, Deuteronomy 5:20; Deuteronomy 32:16; gods besides the Lord, Exodus 22:20; molten gods, Leviticus 19:14; new gods, Judges 5:8. The Greek name of God is Qeov, Theos, which is metaphorically ascribed to the devil, 2 Corinthians 4:4, "The god of this world hath blinded the minds of them which believe not," &c. For as the true God administers the kingdom of grace to such as believe in him, and is by them religiously worshipped: so Satan infuses his malignity into unbelievers, Ephesians 2:2-3; who obey his will, command, and seduction. Upon which Erasmus in his annotations, says thus, "the devil is not really a god, but he is so to them, who prefer him before Christ, just as to covetous men, their money, or mammon is a god, and to their heirs their luxury is a god, and (homo homini Deus] a man is a god to a man, as the proverb runs." And in the paraphrase---"whatsoever any person hearkens to (obeys or prefers,) before, or more than God, he makes that his god." This name is also attributed to the belly, Php 3:19, ""Whose god is their belly," that is, such as account their chief good and felicity to consist in the satisfaction of the desires of the fiesh, and prosperity in this world, without suffering any persecution for the sake of Christ. Whatsoever any person puts the chiefest value upon, is to him a god, if he slights his true God. In the New Testament also the name of God is attributed to idols, Acts 7:43; Acts 14:11, by a metonymy, as was said of the name, Elohim, by the opinion of men, as Galatians 4:8, mh fusei ontes Qeoi, (me phusei ontes theoi)) qui natura non sunt Dii, "who by nature are not gods," but by the depraved imagination of idolaters, 1 Corinthians 8:5, legomenoi Qeoi, (legomenoi theoi) who are called gods by idolatrous men, but are not really so. And to these that one and true God is opposed, verse 6. So much for the name of

God. To which metaphor some refer when the names of God, XXXX (Elohim) XXXX (Jehovah) XXXX (El) are added in the room of an epithet for divine, chief, or most excellent. Vide Gram. Sacr. P. 58, seq. As to the actions of God, the word creation XXXX (Bara) properly signifies to make any thing of nothing, which God alone can do. But metaphorically it is translated to the other great works of God, as Exodus 34:10, "I will do marvels, which were not created in the whole earth," &c., that is, such wonders, and so many, as never yet were done in the world. Numbers 16:30, "If the Lord will create a creation," so the Hebrew, that is, if he will afford a new and unheard of miracle, such as was the swallowing up of the earth, which then happened to the seditious. See Isaiah 45:8.

More especially it is taken for the restoration, and renovation of men, whether in this life by the word of faith; or in the future, by a clear and beautiful vision of God, Psalms 51:10, "Create in me a clean heart, (the explication) and renew a right spirit within me." It is as well the work of God to create a pure heart, that is, to convert and regenerate a man, cleanse him from sin, justify, and save him, as it is to create him. The impurity therefore, of our hearts can with no human strength or art be purged away, but we have need of the Creator’s work, and the Redeemer’s virtue and power to make us new creatures, John 1:12, "But to as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Psalms 102:18, "and the people that shall be created shall praise the Lord," that is, the church that shall be restored and gathered by Christ. For this Psalm treats of that and his kingdom of grace, as is alleged, Hebrews 1:10-12; Isaiah 65:18, "Be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." That he speaks of the glory of Christ’s kingdom and church here, is evident by the following verses; for its restitution and the whole celestial administration is expressed by the word creation, to indicate the omnipotency and most powerful operation of Christ; Psalms 102:17, there is mention of the creation of a "new heaven, and a new earth," in the same sense, which promise shall be most perfectly fulfilled in eternal life, as Isaiah 66:22, and 2 Peter 3:13;--- Ephesians 2:10, "For we are his workmanship, created in Christ Jesus unto good works," &c.; that is, regenerated, and renewed, in the image of God. See Psalms 100:3; Isaiah 29:23, (&c.) This is that new creature of whom it is said, 2 Corinthians 5:17, "If any man be in Christ, he is a new creature;" that is, he is renewed by the Holy Spirit, to lead a new and holy life in the faith of Christ. What is corrupt in man by sin, is restored and reformed by regeneration and renovation; and so the image in which man was at first created, but lost it because of his sin, begins to be restored; very fitly therefore is the regeneration and renovation of a man expressed by the term creation, for God alone is the Author and cause of both. Of Metaphors taken from Angels. The creatures of God are divided into invisible and visible. The invisible are spirits aswmatoi, (asomatoi) without bodies, and by them we understand angels, because being in their own nature incorporeal, they cannot be seen by human eyes. The visible are whatsoever things have an existence in this whole universe, whether they be simple or mixed bodies. There are good and bad angels, and from both, some, though not many metaphors are taken.

1. From the good angels, some think that the ministers of the gospel are by a metaphor called angels, Judges 2:1; Haggai 1:13; Malachi 2:7; Malachi 3:1; Matthew 11:10; Mark 1:2; Luke 7:27; 1 Corinthians 11:10; Revelation 1:20; Revelation 2:1, Revelation 2:8, Revelation 2:12, Revelation 2:18; Revelation 3:1, Revelation 3:7, Revelation 3:14; and hence, not improperly imply an analogy,

from the holy angels of God to the prophets, and other preachers of the Word. But the Hebrew word XXXX (Malac,) and the Greek aggelov, (Angelos} being an indifferent and common noun, denoting any messenger or legate, it is better to understand that term properly, because ministers of the gospel are really, and not metaphorically God's ministers.

Ezekiel 18:14, The king of Tyrus, is called by a metaphor, the anointed XXXX (Cherub) by which term angels[4] are called, Genesis 3:24, and Ezekiel 28:14, "the covering Cherub." As if God had said, as angels amongst created things are by nature and ministry commissioned by me, for the protection of men, so thou, (king of Tyrus) didst in thine own conceit and fancy, judge thyself. This metaphor alludes to Genesis 3:24; as Junius and Tremellius in their notes say. "This is a most elegant description of that Royal Majesty, by comparing it to that cherub, which was placed by God in the garden of Eden, Genesis 3:24, for as an angel was appointed to keep that garden, and armed with that flaming sword which turned every way, it was a terror to all, so thou, king of Tyrus, since the kingdom became thine, didst fancy thyself equal to the angels of God in glory." Some think it has respect to those angelical figures placed in the sanctuary, Exodus 25:20, "covering the mercy-seat." Riding upon a cherub is attributed to God, Psalms 18:10; 2 Samuel 22:11, when the speech is of "winds, storms, clouds, and tempests," to which this name is ascribed by reason of their vehement swiftness, and dreadful effects. The Chaldee renders it, "And he is revealed in his magnificence upon the most swift cherubs, and he is led in strength upon the wings of the wind."

[4] They are called Cherubims, from the Hebrew word Rahcabh, to ride, because the Lord rode betwixt them, Psalms 18:10.

2. As to what respects evil angels or devils, Christ calls Peter Satan, when he would dissuade him from suffering, Matthew 16:23; Mark 8:33, "Get thee behind me, Satan." Some[5] take this as a noun appellative, and so, XXXX (Satan) signifies any adversary, as if Christ had said; "give over to contradict the will of my Father: it is thy part to follow., not to go before. Now thou gainsayest, studying to hinder what will save mankind, what the Father will have done, and what becomes me to do. Thou desirest to be a partaker of the kingdom, and yet thou hinderest me, that am hastening willingly to the cross whereby it is to be purchased; where you see me go, (viz. the kingdom of heaven,) there you ought also to bend your course. Thou dost not yet savour of God, but led by human affections, resistest the Divine will. Hinder me not therefore, thou unprofitable monitor, but follow behind me, and rather act the part of a disciple than a master." But because our Saviour uses not the Greek antikeimenov, (Antikeimenos) or antidikov (Antidikos) which signifies an adversary, or opposer, but the Hebrew, or Syriac, Satan, by which always the devil is understood in the New Testament, and Christ uses the same phrase to the devil, Luke 4:8. It is more rightly said that Christ calls Peter Satan by a metaphor, because in his opposition he acted the devil's part, in giving satanical counsel, directly contrary to the will of God. From whence Luther[6] fairly infers this maxim, "that whatsoever Peter, with the universal college of apostles, speaks from his own sense, in divine matters, and not by divine authority and revelation, as Luke 4:16-17, is to be accounted diabolical and opposite to Christ: see 1 Corinthians 3:11; 1 Corinthians 16:22; Galatians 1:8-9; 2 Peter 1:19-20, (&c.) And then he adds, that Christ in this passage, with Peter and his apostles, prefigured the future history of his whole church, to wit, that there should be some true confessors of Christ, viz., good bishops, and martyrs, who should confess and preach Christ the Son of the living God purely, by the example of Peter speaking from the Revelation of the Father. But because the same Peter and the apostles a little after savour of the flesh, yea, and

as Christ says, become Satans, it signifies that after the successors of the apostles and good bishops, there would come devilish bishops: and that at length he that would usurp the title of Peter's sole and only successor, should follow Satan as his Father for revelation, and would seek not the kingdom of God, but of the world. Which prophecy we see most palpably and horribly fulfilled," so far Luther.

[5] Erasm. Paraphrase.

[6] Tom. 4. lat. Fol. 363.

John 6:70, Christ calls Judas Iscariot a devil, because he was like him in lies and treachery, and so signally malicious that the scripture says, he was of the devil, John 8:44; 1 John 3:8; "And the son of the devil," Acts 13:10.

Metaphors taken from Heaven.

Corporeal or bodily creatures, according to their physical distinction, are either simple or mixed and compounded. The simple are heaven and the elements, or the ethereal, and elementary region of the world.

Heaven properly signifies that uttermost celestial body that incloses or compasses the elements, and is the receptacle of the stars and constellations, Genesis 1:8, Genesis 1:14, (&c.,) Genesis 15:5. Psalms 8:3; Psalms 19:1, Psalms 19:5; Isaiah 14:13.

Also the airy region which is above us, and this either in conjunction with the ethereal or starry heaven, Genesis 1:6-9, (where by the mention of the "waters being gathered together unto one place under the heavens," is intimated, that also, to be a heaven, which is next and immediately above them, which is the lower region of the air) or separately from it, and so only the air, Deuteronomy 28:23; 1 Kings 8:35; 2 Chronicles 7:13; Job 1:16; Job 2:12; Psalms 8:8; Matthew 6:26; Luke 9:54; Luke 12:56. But metaphorically heaven is taken:

1. For divine glory, and infinite majesty, which is called fwv aprositon, (phos aprositon,} light inaccessible, or "which none can approach to," 1 Timothy 6:16, by reason of similitude, from the greatness, splendour, beauty, and elegance of heaven, to which we may refer the words of Bonaventure,[7] "Corpus quod est sursum dicitur Cælum" &c. "The body which is above is called heaven, because it is capacious, secret, and quiet; and because this threefold propriety is found in the celsitude of the divinity, it is therefore called heaven; it is capacious, in the immensity of power; secret, in the depth of knowledge; and quiet, in the tranquility of delight. This is superior to all heavens, not by situation, but dignity, and greater than every heaven, not by extension, but from his own immensity, by which he is beyond all, but not excluded," &c.

[7] Lib. sentient. Dist. 2. n. 33 So it is taken when "God is said to dwell in heaven," Psalms 2:4; 1 Kings 8:39, 1 Kings 8:43, (&c.,) so Deuteronomy 26:15, "Look down from thy holy habitation, from heaven, and bless thy people," &c., so it is said of Christ that "He came down from heaven," John 3:13; John 6:33, John 6:50-51; 1 Corinthians 15:47, that is, he went forth from that inaccessible light of divine majesty, and manifested himself in the flesh. And the same throne of majesty is in the heavens, Hebrews 8:1; Hebrews 1:3, to which Christ as (God-man) in his state of exaltation went. See John 17:5; Hebrews 7:26, "Made higher than the heavens;" Ephesians 4:10, "ascended up far above all heavens, that he might fill all things." See Psalms 8:1-2; Psalms 108:5, (&c.) By

which places, not so much the height of the place, as the sublimity of the divine majesty is expressed.

2. Heaven is metaphorically taken for the spiritual kingdom of God, and that state of happiness wherein he manifests, and communicates himself to angels and men. And that is,

(1.) Of grace, viz., the gathering and gracious government of the church militant in this life, to which belongs the appellation of the kingdom of heaven, oftentimes attributed to the church, Matthew 13:11, Matthew 13:24, Matthew 13:31, Matthew 13:33; Matthew 20:1; Matthew 22:1, (&c.) So when it is said, "To plant a heaven," Isaiah 51:16, "and to create a new heaven," Isaiah 65:17, by which phrase the restoration of the church by Christ is noted, which is begun in this life, and completed in eternity, 2 Peter 3:13; the reason of the comparison is, because as the natural heaven is very far distant from the earth, so the ways of God in ruling his church, and giving blessedness to believers, do exceedingly surpass the manner of earthly administrations, Isaiah 55:9. And as in the natural heaven all things are in the exactest order, full of light and radiance: so God in his church, is the God of order and peace, 1 Corinthians 14:33, leading, teaching, and saving his people by a most convenient order of mediums, and that by the light of his saving word.

(2.) Of glory, viz., the eternal and unspeakable felicity of angels and holy men, in the beholding and perfect fruition of the glorious God. To which belong those phrases, Matthew 18:10, "Their angels in heaven behold the face of my Father," the speech is of the angels appointed as keepers of the little ones; by which it appears that the angels, though acting on earth for the good of Christians, are nevertheless really in heaven, that is, in a celestial state of blessedness. Matthew 6:20, "Treasures are said to be laid up in heaven;" Luke 12:21, "To have treasures in heaven;" Php 3:20, "To have our conversation in heaven;" by which phrases faith, and Christian hope, aspiring, and tending to eternal blessedness is to be understood. From this heaven Satan is said to fall like lightning, Luke 10:18. "Satan (says Illyricus) fell not from a place, but from his degrees of dignity, to wit, from the favour of God and spiritual blessedness, into the greatest wickedness, punishments, and eternal and spiritual calamities." Of the scope of these words of Christ, Erasmus says thus, "Jesus, that he might fortify their minds, against that disease of vain glory, which even the saints are sometimes tainted with, proposes the example of Lucifer to them, who for his pride was suddenly cast down from so great felicity. I saw (says he,) Satan falling from heaven like lightning. His dignity in heaven was very eminent, and yet for the swelling pride of his mind, he is slung from the highest (glory,) to the lowest (wretchedness;) how much more ought you to beware of pride, who carry a mortal body about you, obnoxious to all perils." But others understand this of the power and efficacy of Christ, which by the preaching of the apostles he put forth, to which Satan against his will was forced to give way, and was, as it were cast down from the height of that power which he exercised over men. In heaven, we are also to consider the ornaments of it, as the luminaries, as they are called, Genesis 1:14; the sun, moon, and stars, which are the organs of light. The sun and moon constantly shining, do metaphorically denote eternal blessedness in heaven. "Thy sun shall no more go down, neither shall thy moon withdraw itself:" Isaiah 60:20, the explication follows, "for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." See Revelation 22:5. Such things as concern the state of the church in this life, and heaven, are mixed in this chapter of Isaiah, as an accurate inspection into it will show. The Chaldee in translating these words of the sun and moon, does (not inelegantly) expound them, "Thy kingdom shall no longer be abolished, nor thy glory transferred." The light of the sun denotes

prosperity, as shall be shown hereafter; therefore on the contrary the setting or darkness of the sun, metaphorically denotes calamity, sorrow, and misery, Jeremiah 15:9, "Her sun is gone down while it was yet day;" Chaldee, "their glory is translated in their life-time;" that unexpected and most heavy calamities are treated of here, the foregoing and following verses show. Amos 8:9, "I will cause the sun to go down at noon, and I will darken the earth in a clear day;" that is, I will suddenly overwhelm you with heavy strokes and calamities. So Micah 3:6; Joel 2:10; Joel 3:4; Isaiah 13:10. On the other side an increase of the sun and moon's light, metaphorically signifies great spiritual happiness; Isaiah 30:26, "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days," &c., as if he had said, the help which I will afford you shall be so great and illustrious, that in that time the two luminaries of the world, the sun and moon (as if they would congratulate the deliverance of the people) will be more cheerful, and more shining than they were wont to be. Some refer this to an hyperbole. By the name of Stars, illustrious and principal men are understood, Daniel 8:10, "And it (viz., that little horn by which Antiochus is understood) waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them." By the host of heaven, the people of God, or the church, sometimes circumscribed in Judea, is understood; but by stars, the princes or chief men, who by their administration in the church or commonwealth were of more eminency than others, are noted; hence in Daniel 8:24, it is so expounded, "he shall destroy the mighty and the holy people;" that is, he shall destroy, the highest and the lowest. See 1Ma 1:16.

2. By the name of stars, the teachers of the word of God, and Church rulers, are figured, Revelation 1:16, Revelation 1:20; Revelation 3:1, which consideration fairly leads us to know;

(1.) Their Lord and Master, whose countenance is said "To shine as the sun in its strength," Revelation 1:16.

1. As the sun communicates his light to the stars in heaven: so "Christ the sun of righteousness," Malachi 4:2, imparts the light of saving knowledge to his faithful servants, 2 Corinthians 4:6.

2. "The Lord brings forth the host of the stars by number, and calleth them all by names," Isaiah 40:26. So Christ leads forth his ministers in his church as a sacred host, against Satan, and the world, and calleth them also by name, Psalms 68:11.

(2.) Their office: God placed "The stars in the firmament, to enlighten the earth," Genesis 1:17.

3. The light of doctrine, which the ministers bring to the church is from heaven, and taken out of the heavenly and divine word alone, 2 Peter 1:16, 2 Peter 1:19, which is sweeter than honey, to the souls of such as are taught of God," Psalms 19:10; Psalms 119:103; but to others, as wormwood, Revelation 8:11, because they taste nothing but bitterness and a denunciation of damnation in it.

4. A Star led the wise men to Christ, Matthew 2:9; ministers propose only that end in preaching, 1 Corinthians 2:2.

5. It is said, Sir 43:10 (Douay-Rheims Catholic Bible), "that at the commandment of the Holy One, they (viz., the stars) will stand in their order, and never faint in their watches." Of the ministers of the Word it is said, Hebrews 13:17, "that they watch for the souls of men;" nor ought they to be discouraged in their watches, nor faint because of the world's ingratitude, but both by doctrine and

good example to keep the same order constantly, and so, they shall be quite different from these "wandering stars, to whom is reserved the blackness of darkness for ever," Jude 1:13, they are to take care that "all things be done decently, and in order" in the church, 1 Corinthians 14:40.

6. It is said of the stars "that they fought from heaven, against the enemies of the people of God," Judges 5:20. So a most grievous fight against devils is proposed to the ministers of the Word, Ephesians 6:12; let them look to it therefore, that they manage their warfare rightly, 2 Corinthians 10:3-5; that they may be able to glory in the Lord, for the heavenly reward that will follow, 2 Timothy 4:7-8.

7. It is said of the stars, that together with the sun and moon "they divide between the day and between the night, and are for signs, and for seasons, and for days, and for years," Genesis 1:14; so it is the duty of gospel ministers to divide between the day and night, light and darkness; that is, to inculcate and diligently show the difference between good and evil, piety and wickedness, Isaiah 5:20; Jeremiah 15:19; Romans 13:12-13; 2 Corinthians 6:14-15, (&c.) "Also to give signs and seasons," that is, to provide so as that the public worship of God be kept up timely and seasonably; and in their ministerial function to impart their gifts, suitably to the wants of the flock in the respective seasons, that so, there may be no disorder or confusion---to show also days and nights, that is, "to proclaim the acceptable year of our Lord," Isaiah 61:2, and earnestly to inculcate the appointed day in which the "Lord will judge the world in righteousness," Acts 17:31.

8. It is said of the stars, that "they differ from one another in glory." "So there is a great diversity of the gifts of the Spirit, in the ministers of the Word," 1 Corinthians 12:4, (&c.)

9. All the stars of light are commanded "to praise God," Psalms 148:3, with Job 38:7. So all the ministers of the word, what measure of grace soever they have received, or whatsoever gift they exercise in the church, ought with ardour of spirit to praise the Lord, to serve him heartily, and without selfishness or envy, to preserve mutual peace and concord among themselves, and their reward shall be certain, if they behave themselves faithfully, and not only in this world, but also in eternity.

10. Stars were seen by John, worn in the right-hand of Christ, Revelation 1:20. So let the faithful labourers of the gospel, be certain of a most gracious protection by the omnipotent hand of Christ, Isaiah 51:16, (&c.); and in the life to come "they that turn many to righteousness shall shine as the stars for ever and ever," Daniel 12:3. So much for ecclesiastical stars. The stars being obscured, sometimes denote calamity, Isaiah 13:10; Ezekiel 32:7; Joel 2:10, as was said before of the sun and moon. The brightest star that shines in our view is called in Greek fwsforov, (phosporos,) in Latin, Lucifer, both which words signify a bringer of light; in Hebrew it is called XXXX of the root, XXXX (halal,) which signifies to shine, and is metaphorically translated, to describe the unexpected ruin and overthrow of the king of Babylon, Isaiah 14:12, "How art thou fallen from heaven, O lucifer, son of the morning." That star is called, son of the morning, because while it accompanies the morning, it seems, as it were, to be born of it. Its course is perpetual and constant, so that it was not feared that it should fall from heaven. And therefore to appearance, it seemed impossible, and incredible, that so great a king, illustrious, and splendid, in power and majesty, beyond other kings, (as the morning star is before other stars) should fall from his lofty and magnificent grandeur. Pope Gregory (upon Ezekiel,) and other school doctors, expound this of the devil’s fall, because the prince of devils is called lucifer. But this epithet does not belong to

that malignant spirit in this place, for God himself confirms our explication, verse 4, saying, "thou shalt take up this parable, (proverb, or taunting speech, for so the Hebrew is) against the king of Babylon," not against the devil, &c. Where Christ our Saviour, is called Lucifer, is expounded before in the chapter that treats of an anthropopathy. Besides the phrase asthr prwinov, (aster proinos) stella matutina, the morning star is a symbol of the glorious light in eternity, Revelation 2:28. See also Daniel 12:3; 1 Corinthians 15:41-42.

Metaphors taken from Light.

There are two principal effects of the luminaries and ornaments of heaven, viz., to give light to the world, and to distinguish times. In metaphors taken from light we will distinctly treat of nouns and verbs, which are sometimes joined together.

Generally light is taken,

1. For life itself, Job 3:20, "Wherefore (has God) given light to the miserable;" so the Hebrew; the explication follows, "and life to the bitter in soul;" verse 21, "Which long for death, but it cometh not." Hence comes the phrase, "to see the light," that is, to live, or be born alive, Job 3:16. "To walk in the light of the living;' that is, to act amongst the living, or to live, either a corporeal or spiritual life in God, Psalms 56:13. So David prays, Psalms 13:3, "Lighten mine eyes, lest I sleep the sleep of death.''

2. For any prosperity and joy of mind arising from thence, Esther 8:16, "The Jews had light, and gladness, and joy, and honour;" where the synonomous terms make out that it signifies the eminency of the Jews' prosperity, and joy for their divine deliverance. Job 29:3, "By his light I walk through darkness;" that is, being free from calamities I led a happy life; Job 29:24, "The light of my countenance they cast not down;" that is, they grieved me not, but studied to please and gratify me in all things. Psalms 97:11, "Light is sown for the righteous," the explication follows, "and gladness for the upright in heart." The word sowing is also emphatical, as if he had said, it is reposited and hidden, as seed is in the ground, but in its own time it will certainly come forth. See Isaiah 61:11; Colossians 3:3-4. It is sown with the seed of the heavenly word, and a most full and bright harvest of this celestial seed will follow in the resurrection to eternal life. So light is also taken, Psalms 112:4; Proverbs 13:9; Isaiah 45:7; Isaiah 58:8; Isaiah 59:9. The reason of the comparison in this, and the foregoing passage is to be sought in the profitableness and pleasure of light, Ecclesiastes 11:7, (&c.)

3. For the open and manifest state of things, Matthew 10:27, "What I tell you in darkness, that speak ye in the light;" another metaphor of this publication follows, and "what ye hear in the ear, that preach ye upon the house tops." The sense is, you are therefore called by me, that you may preach publicly to the whole world, what you privately heard from me. So Zephaniah 3:5; John 3:21; 1 Corinthians 4:5.

4. For grace, benevolence, or favour, Proverbs 16:15, "In the light of the king's countenance is life;" the exposition follows, "and his favour is as a cloud of the latter rain." So it is taken of God, as was said in the chapter of an anthropopathy.

More especially the mystery of regeneration, renovation, and salvation, is frequently expressed by the metaphor of light, and that respecting,

1. The organical cause, which is the word of God, which is frequently called so, by a reason deduced from the quality of light, which represents the difference and knowledge of things, to the eyes, Psalms 43:3; Proverbs 6:23; Isaiah 2:5; Isaiah 5:20; 2 Corinthians 4:6; 1 John 2:8. Thus the apostles, because of their preaching the word of God, are called the "light of the world." Matthew 5:14; and their light is said "to shine before men," Matthew 5:16; that is, the light of doctrine, by diligent preaching, as also the light of a good life and example.

2. The formal cause, which is the saving knowledge of Christ and true faith manifested by love and good works, Acts 26:18; Ephesians 5:8; 1 Peter 2:9; 1 John 1:7. Hence believers are called "Sons of light," Luke 16:8; Ephesians 5:8; 1 Thessalonians 5:5. And good works, "the armour of light," Romans 13:12.

3. The final case, and the last scope and effect of faith, which is life eternal, often noted by the term of light, Isaiah 55:13; John 8:12; Acts 26:23; 2 Timothy 1:10, (&c.) From thence there may be an easy judgment made of certain verbs belonging to light.

Psalms 13:3, "Lighten mine eyes, lest I sleep the sleep of death." He prays for the light of heavenly wisdom from the word of God, also the light of watchfulness, and circumspection, whereby he may avoid the snares of the adversary. He alludes to human sleep, which easily overcomes those that sit in darkness, or shut their eyes, whereas, if the light shines in our eyes we can hardly sleep.

Psalms 19:8, "The commandment of the Lord is pure, enlightening the eyes," that is, the mind, by giving understanding and knowledge as well of the divine will, as of our own corruption, and prudence, in the management of affairs, that a man may not be like a brute, which is void of rational intellectuals; Psalms 34:6, "They looked unto him, and were enlightened," that is, believers, were made glad by the Lord, by his gracious and saving deliverance, lest they should be dejected and derided by the wicked. See Proverbs 4:18-19; Ecclesiastes 8:1, with 2 Corinthians 3:18; Isaiah 60:5; John 7:37-39.

John 1:9, "That (viz., Christ) was the true light, which lighteth every man that cometh (or coming) into the world:" upon these words Erasmus very fairly paraphrases, "In this darkness of the world, men, eminent for holiness shined, as little stars in the thick obscurity of night, and as it were through a cloud showed some light, but only to the Jews, and the adjacent parts. But this true light imparted its splendour not to a single nation only, but to all men, that come into this dark world. He came, that by a Gospel faith he should shine in, and give light, to the hearts of all men in the world. No Scythian, no Jew, no Spaniard, no Goth, no Briton, is excluded, neither king nor servant. There is a sufficiency of light for all, and if they remain in darkness, it is not the light’s fault but their own, who perversely love darkness and abhor the light. He shines to all, lest any one should have a pretext of excuse; for if they perish, they do it wilfully and knowingly, as if one would dispute against the sun-shine at noon, and will not lift up his eyes to be confuted," &c., 2 Corinthians 4:6. There is an eminent description of spiritual illumination. See Ephesians 3:8-9. To light by way of privation is opposed sometimes a shadow, which is light hindered from a total shining, by the interposition of some body. This metaphorically, signifies protection, and defence, against adversaries of any sort, as a shade defends from the sun’s intemperate and scorching heat, Isaiah 16:3; Isaiah 30:2-3; Amos 4:20, (&c.) For so it is attributed to God as before, chap. 8 towards the end. But where the ceremonies and types of the Old Testament are called shadows with respect to Christ, Colossians 2:17; Hebrews 10:1; it is not to be understood that they are naturally so, but

artificially, and like a picture, for painters first draw a shadow or an umbratile kind of delineation, and afterwards, perfect their picture with lively colours, the former vanishing out of sight. So it was with the sacrifices and ceremonies of the ancients, which figured Christ, and ceased when he came, which explication is evident by the opposition of shadows, and the very image of things, Hebrews 10:1.

Sometimes mists, fogs, and darkness, are opposed to light, which hide the splendour and beauty of things, and hinder men from making a right distinction, separation, or definition, of objects, begetting disturbance and confusion in the mind, and contain in themselves nothing pleasing or laudable, and therefore signify evil in scripture. But because there is the same reason of contraries, (which mutually answer each other,) we shall be able by the consideration of light to pass a judgment upon its opposite.

1. As light signifies life, so darkness and a shadow, metaphorically denote death; Job 10:21, "Before I go whence I shall not return, to the land of darkness, and the shadow of death;" Job 10:22, "A land of darkness, as the gloominess of the shadow of death, and without order, and it shineth as darkness." This is a periphrasis of death and the grave. Psalms 88:12, "Shall thy wonders be known in the dark?" see Psalms 88:10-11, Job 28:3.

2. As light signifies prosperity and joy; so darkness denotes evils, unhappiness, and calamity, and consequently that sorrow, mourning, and grief, that follows. See Job 5:14; Job 15:22; Job 17:12; Job 18:5-6; Psalms 44:19; Psalms 88:18; Psalms 143:3; Isaiah 5:30; Isaiah 47:5; Isaiah 50:10; Isaiah 59:9; Jeremiah 8:21; Jeremiah 13:16; Amos 3:2, Amos 3:6; Ezekiel 32:8; Joel 2:2; Amos 5:18; Micah 7:8. Nahum 1:8; Zephaniah 1:15, (&c.)

3. As light is put for that which is manifest and apparent, so darkness is put for that which is hidden, secret, and unknown, Job 12:22; Ecclesiastes 6:4; Isaiah 45:19; Matthew 10:27. See John 3:20-21; Ephesians 5:11-13. So, obscure or the meanest sort of men, is put for such as are of no eminent note or fame, Proverbs 22:29.

More especially as the mystery of regeneration, and the restoring of man to eternal salvation is expressed by light; so by opposition, darkness denotes a state of corruption, sin, and damnation, and that also with respect to,

(1.) The organical cause, which is the truth revealed in the word of God, in which respect, darkness signifies errors, lies, and perverse doctrines, Isaiah 5:20; Isaiah 9:2; Isaiah 60:2-3; John 12:35; Romans 1:21-22. Although by way of consequence the things that follow are also noted in these places.

(2.) The formal cause, which is the knowledge of Christ, and faith which works by piety; in which respect darkness signifies infidelity, and an indulgence in sin, Psalms 82:5; Proverbs 2:13; John 1:5; John 3:19; Acts 26:18; Romans 13:12; 2 Corinthians 6:14; Ephesians 4:17-19; Ephesians 5:8, Ephesians 5:11; 1 John 1:6; 1 John 2:9, 1 John 2:11. Although the antecedent member is also noted in these sayings, all infidelity, impiety, and sins, arising from ignorance and errors in doctrine.

(3.) The final cause and last effect; in this respect darkness signifies eternal death and damnation, Matthew 8:12; Matthew 22:13; 2 Peter 2:4; Jude 1:6. And whereas the devil is the author of all

those evils, he with his whole infernal society are called the power of darkness, Luke 22:53; Ephesians 6:12; Colossians 1:13.

Metaphors taken from Time. The other effect of the luminaries of heaven is the differencing of time, from which differences some metaphors are deduced.

(1.) A day, is taken for the profit and benefit of the time allotted, or granted, by God, 1 Samuel 25:8, "We come in a good day," that is, seasonably and for our profit; your preparation and store being such as that you can relieve our want. John 9:4, "I must work the works of him that sent me, while it is day," that is, while the allotted season lasts, for that purpose given by heaven. Upon which Erasmus paraphrases, "I am therefore sent into the world, that I should by deeds of this kind purchase glory for God, by convincing unbelievers that I speak true, that they may believe, and be cured of their blindness. This command I must diligently follow, while it is day; for men that have any thing to do, work by day, the night being unseasonable for labour, in the meanwhile therefore, while the present day affords an opportunity of acting what is necessary for the obtaining of eternal life, I must not give over. For the night is coming, wherein men neither will nor can work." See Luke 13:31, Luke 13:33; John 11:9-10; John 12:35; Romans 13:11-13; 2 Corinthians 6:2.

2. For the knowledge of God and the season of grace. Romans 13:12, "The night is far spent, the day is at hand." Here is an opposition between an unconverted state, which is compared to night, and a state of conversion to the kingdom of Christ, which he calls day, for the reason before given, 1 Thessalonians 5:5, 1 Thessalonians 5:8, "Ye are the children of light, and children of the day: we are not of the night, nor of darkness. But let us who are of the day, be sober." In this text there is an elegant antanaclasis, for the word day, 1 Thessalonians 5:2, 1 Thessalonians 5:4, is to be understood of the day of judgment, and verse 5, of the gift of gospel restoration by Christ, to which 1 Thessalonians 5:7, the mention of the natural night opposite to the day is subjoined. 2 Peter 1:19, "until the day-dawn arise," &c.; here life and eternal glory seem to be noted, that in the words of the apostle there may be an opposition between this life, and that which is to come; this life being compared to an obscure place, which needs a candle to light it; (which candle is the prophetical revelations,) but life to come is compared to a clear day, in which Christ our fwsforov (phosporos or) light-bringer, shall illuminate the eyes of believers with a most full and bright radiance. And thus the great perfection of the prophetical scriptures (as also of the apostolic, which are exactly conformable to them, and as it were an explanatory light to them) is proved, because most sufficient, (with the help of Divine grace,) for the obtaining of everlasting life, &c. The parts of the day are the morning, noon, and evening, Psalms 55:17, "Evening, and morning, and at noon, will I pray," &c. The morning season metaphorically denotes diligence, sedulity, and care, because men rise early to go about such business as they are careful of, and have much upon their hearts, Job 8:5-6; Psalms 5:3; Psalms 91:5-6; Psalms 101:8; Proverbs 8:17; 2 Chronicles 36:15; Jeremiah 35:14; Zephaniah 3:5, Zephaniah 3:7; Isaiah 21:12, "The watchman said, the morning cometh, and also the night," &c. Some understand that the morning is here put for prosperity, as if he had said to Dumah, or the Idumeans, "The yoke of the Israelites being shaken off of thy neck," (as it is said, Genesis 27:40;) thou shalt enjoy liberty, prosperity, and plenty, of good things: but another calamity hangs over thee from the Assyrian, by which, as with the darkness of night, thou shalt be obscured." Others take the word morning, properly, but not unlike the former sense; the morning indeed comes, (as ye ask, Isaiah 21:11, "Watchman, what of the night?" that is, when shall the day-dawn come? and what will happen then?) but together with

it, that night comes, which is more dark and terrible. For when the days are calamitous, there arises with the sun, as it were, a new light, yet ending in a night more full of calamity than the former. Illyricus says, "Although the morning properly taken will come, yet the metaphorical morning will not come, but it will be a metaphorical night." The Chaldee takes it metaphorically, but applies it more generally; thus it paraphrases the whole verse. "The prophet said, there is a reward provided for the just, and vengeance for the wicked; if you will repent, do it, while you may."

Isaiah 47:11, "Therefore shall evil come upon thee; the morning thereof thou knowest not;" (so the Hebrew,) that is, whose sudden coming, or beginning, thou that shalt not at first mind, as in the morning betimes, the sun rises, and darts out its beams upon a sudden. Some think that the prophet derides the vanity of the Chaldean astrologers. Others thus, the morning or day-break gives an indication of the sun's coming, so this evil that was to come upon Babylon, was not without its marks and tokens that went before it, which were as illustrious as the dawn that ushers in, or harbingers, the day. But not known to Babylon because of its blindness and conceited security, Hosea 10:15. "In a morning shall the king of Babylon be utterly cut off," that is, swiftly, and suddenly. He speaks of Hosea, the son of Elah, 2 Kings 17:1, 2 Kings 17:5, (&c.) This term, moreover, denotes divine grace to believers, because of the beauty and sweetness of the springing and arriving light. For as the morning brings the beginning of day-light after the tedious sadness of a dark night, and is no little comfort to them, especially if sick, they are weary of darkness, and earnestly long for day; so the grace of divine consolation does wonderfully re-create and refresh the hearts of such as are troubled and afflicted, &c. Of which take two examples, Psalms 110:3, "From the womb of the morning: thou hast the dew of"---Of which place many have said many things. It is certainly to be expounded by a metaphor, denoting the grace of God given in his word, which is compared to the morning, Isaiah 58:8; Hosea 6:3. A womb is attributed to the morning, because of the mystery of God, in his spiritual begetting of his children. The unfolding of this trope is thus, as the dew by a wonderful and invisible way is, as it were, born of the womb of the morning, that is, it plentifully falls at that time, without any help or assistance of man, Job 38:28; so by the grace and mercy of God, and by the power of his heavenly word, (but in a far more abstruse and mystical manner,) the youth of the Messiah, that is, that willing people in the day of his power, and in the beauties of holiness, of which the Psalmist speaks in the same verse. See Psalms 22:30-31; Psalms 87:4-5; Isaiah 53:10; Isaiah 54:1; Micah 5:7; John 1:2, John 1:13; John 3:5, John 3:8; James 1:18, (&c.) The other place is Isaiah 8:20, where the morning is put for the grace of God, and that comfort and peace of spirit which flows from it; the words in Hebrew are, "because there is no morning in him." But interpreters do not agree whether this is to be understood of men, or the perverse doctrines of such, as consulted them that pretended to foretel things to come, by a devilish or familiar spirit. If it be referred to men, it bears this sense. "To the law and to the testimony:" if they speak not according to this word, they shall have no morning, that is, true light. This is true in itself, but the letter of the text is not altogether conformable to it, for it is not in the plural of them, but in the singular to him (or it). But others expound this text better thus,[8] "To the law and the testimony," that is, recourse must be had thither, for the law and testimony must be consulted according to the will of God, otherwise, (that is, if they do not speak the truth of divine grace there,) let them speak, an ironical confession joined with indignation: "Let them speak," because they will not do otherwise, though seriously and frequently admonished, "let them speak, I say, according to this word," viz., "in which there is no morning;" that is, no light of divine grace or comfort; verse 21; "And let him pass through it (the earth) hardly bestead and

hungry;" the singular for the plural, "and it shall come to pass, that, when they shall be hungry, they shall fret themselves, and shall curse their king and their God," &c.

[8] That this is the explication of the Hebrew text, which is word for word as her Englished.

Now whereas the prophet calls this speech, of that wicked people, (viz., that they were to seek counsel of them that had familiar spirits, &c., and not of the law and testimony) a word "without a morning," or void of the light of divine grace and consolation, it certainly follows, according to the intention of the prophet, that that morning of grace and comfort is to be found in that word of the law and testimony alone, with sure and safe counsel in tribulations and afflictions, which to distressed minds is like the morning sweetness, or the pleasure of a lovely day-spring. Such as neglect or reject this word, walk in darkness, and are involved in errors, and perish everlastingly. The other interpretation in substance agrees with this.

Noon is taken for things most evident, Deuteronomy 28:29. The Latins have a proverb, meridiana lux, noon-light, which is put for a most clear and evident thing. There is a comparison with the noon-time, when there is mention made of the light and splendour of felicity, Job 11:17, "And (thy) time shall arise above the noon-day," (so the Hebrew) that is, thy most illustrious glory shall shine all round or about thee. See Psalms 37:6. The Evening is elegantly opposed to the Morning, when the speech is of the vicissitude of calamities and comfort which God observes in believers; Psalms 30:5; ""Weeping may endure for a night," or as the Hebrew, may lodge for an evening, "but joy (cometh) in the morning:" that is, the godly are compelled to weep in the darkness of the cross and sufferings, but the most joyful morning and light of divine help will come again. See John 16:20, John 16:22; Psalms 126:5-6. So the word vesperascens, drawing towards an evening, is used for ceasing, Isaiah 24:11. The sun-setting in the evening leaves the darkness of night to succeed it; so when joy ceases, it leaves calamity and mourning. To the day, is opposed Night, by the same reason almost as darkness is, which in a moonless night and cloudly sky invades us, Job 17:12; "They change the night into day: the light (they said) is near because of darkness;" he speaks of his thoughts, which Job 17:11, he called the possessions of his heart, because of his hope and expectation of good, as Christ commands us, Luke 21:19, "in patience (and hope) to possess our souls." Therefore he said that his thoughts or possessions of his heart, were broken off, denoting that all hope of good perished; and then adds, that the same cogitations turned night into day, and that light was near, with respect to those dark dispensations (that is, he certainly hoped that those calamities, which he compares to an obscure night should be turned into prosperity,) which he shows by the word day, and that the light of long expected peace is near. This explication agrees with what follows, Job 17:13, "If I wait, the grave is mine house," &c.; Job 17:15, "And where is now my hope? As for my hope, who shall see it?" Job 17:16, "They shall go down to the bars of the pit, when (our) rest together is in the dust." As if he had said, my expected hopes, together with my body, shall ere long be carried to the grave, and expire with this life; Job 35:10, "But he said not where is God my Maker? who giveth songs in the night;" that is, who in adversity giveth help and deliverance, for which praise and glory becomes due to him. See Micah 3:6, (&c.)

Sometimes the night signifies the reign or dominion of impiety and hell, Romans 13:12; but what we find, 1 Thessalonians 5:7, "For they that sleep, sleep in the night; and they that are drunken are drunken in the night," is understood by some of natural sleep and night; but others interpret it of spiritual sleep, that is, carnal security in wickedness (Romans 13:11; Ephesians 5:14) and the

night of infernal power. Erasmus in his paraphrase elegantly joins both, and thus unfolds this apostolical text: "The day of the last judgment is to be dreaded, by those who are blinded by vice, and lead a life like night. But you that are brethren are not to fear it, because it shall not find you unprovided; for all you that follow Christ, do not belong to the kingdom of darkness, but to the kingdom of light, and God; especially if in piety and reality ye walk close to the rule of your profession, and so live as that it may appear, that ye watch in the light and not snort in darkness. Therefore if we would not be oppressed, let us not sleep as others do, who have not known the light of Christ: but let us be watchful and sober, having always a circumspect mind, that we admit not any thing through incogitancy, which may prove offensive to the eyes of God or men. For as such as sleep a natural sleep, do it by night, and such as be drunk with wine, are usually so in the night: so they that sleep in sin, are involved in darkness of mind, and such as are drunk with carnal desires and delights (so called), are entangled in the mists of a dark mind. But it becomes us to whom the light of the gospel-day hath shined, to be sober and watchful," &c.

Metaphors taken from fire. So much for heaven and what belongs to it. We shall now treat of the elements, which are four, viz., fire, air, water, and earth; and produce what metaphors are taken from them. The metaphors taken from fire shall be considered with respect to its quality and effects, viz.,

1. Its clearness, purity, splendour, and other attributes, and in that respect it is translated to angels, Psalms 104:4; Hebrews 1:7. Fire in its efficacy of acting and penetrating, in agility and celerity, is eminent before other creatures of God, which qualities may be fitly applied to those holy ministers of God. The fire always moves upwards: so all the actions of angels tend to the glory of God. By a flame of fire, charity or love is signified, Ecclesiastes 9:6. Angels are wholly inflamed with a divine love. From fire angels are called, XXXX Seraphim, that is, flaming or fiery, from XXXX Saraph, in Latin, incendit, cremavit, in English, he burnt. Arias Montanus[9] says, "that Seraphim, signifies purity from any spot, filth, or heaviness, for so fire is, and therefore those ministers of God, which Isaiah saw, have a purging and purifying efficacy, in their divine ministrations for the profit of men, Isaiah 6:3, Isaiah 6:6-7. In that vision one of the Seraphims, exercised his purifying virtue by applying the external symbol of a live coal to the prophet’s lips. Musculus in his comment says, "That this vision of angels standing about the Lord sitting in his throne, was in fire, that they may be called burning (Seraphims,) which is very suitable to the thing in agitation. The Lord was angry with his wicked and rebellious people. To judge whom he sat in his judicatory throne. And therefore as that great session and tribunal is an argument of his wrath, so the fiery appearance of his ministering angels betokens his dreadful anger; for that conflagration which was to consume the wicked, was then and there burning."

[9] In lib, Joseph. Seu de arcano sermone, p. 13

2. Fire also denotes the word of the gospel of Christ published among the Gentiles, Luke 12:49. In treating of this we must have respect to the virtue and efficacy of fire, as well to its shining and enlightening quality, (wherein it agrees with what we said about light, which betokens conversion and the mystery of salvation,) as also its kindling quality; for the word of Christ kindles the love of God, holiness, and heavenly desires in the hearts of men, to which is referred, Jeremiah 20:9; Luke 24:32. And the appearance of the Holy Spirit in the likeness of fire, Acts 2:3; Matthew 3:11. And lastly, its consuming and destroying quality. For the word of Christ shall consume all its

adversaries, judge, condemn, and destroy them, John 12:48. To which may be reduced, Jeremiah 5:14; Jeremiah 23:29. To this divine fire, there seems to be another strange fire opposed (as in the type, Leviticus 10:1,) viz., of false doctrine and human traditions, Isaiah 50:11; "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled," &c. Junius and Tremellius upon the place say, "That Christ in this place convinces the proud spirit of the Phariseees, and almost the whole Jewish church, of impiety, because in their spiritual darknesss they went about to kindle lights for themselves, neglecting the light of God's word, and that gospel illumination which Christ offered them, &c. They esteemed that a profitable fire and light, which really brought the fire of divine wrath, and eternal damnation, upon them.

3. Because of its burning quality, fire is attributed to them who bring perdition, hurt, loss, or utter destruction; hence fire is said to be before God the best judge, and avenger of his enemies, Psalms 50:3; Psalms 97:3; Isaiah 26:11; Isaiah 29:6; Isaiah 30:33; Isaiah 66:15-16, Isaiah 66:24; 2 Thessalonians 1:7-8. But there is no doubt but in these and other places respect is had to hell-fire, of which Illyricus[10] says, "in the description of hell and eternal punishments, the scripture frequently inculcates that there is an eternal and unquenchable fire of brimstone, whether there be really any material fire, or that something bitter and direful is metaphorically signified is left to inquiry; because in this life there is nothing more violent, more tormenting, or more terrible, than a raging and prevailing fire. But it is far better to endeavour the avoiding of that hellish fire, than in a spirit of contention to be too curiously inquisitive into its nature."

[10] Clav. Script. P. 404.

Hither must be referred those places where by the term (fire) we are to understand invading enemies and desolating wars, Psalms 78:63; Isaiah 42:25; Jeremiah 48:45; Jeremiah 50:32; Ezekiel 21:32; Ezekiel 30:8, (in which place the Chaldee for fire, puts "a people strong like fire,") Amos 1:4, Amos 1:7, Amos 1:10, Amos 1:12, Amos 1:14; Amos 2:2, Amos 2:5. Some think there may be a synecdoche, because wars are for the most part managed by fire and flame.

It is also attributed to other things, by means of which terror, hurt, and death, are brought upon any, as Judges 9:15, Judges 9:20; Isaiah 33:11-12; Obadiah 1:18; James 3:5-6; Jude 1:23. See Proverbs 16:27, and compare Jeremiah 51:58; Joel 1:20, together.

4. It agrees to this, that fire generally denotes any adversities which are the effects of divine wrath, as also calamities and afflictions, as Psalms 66:12; Psalms 140:10; Isaiah 9:18-19; Isaiah 10:16; Isaiah 24:6, Isaiah 24:15; Isaiah 43:2; Amos 1:13; Amos 4:11, by which signification sometimes, respect is had to the purifying qualities of fire, for God tries and cleanses believers by crosses and calamities, as gold is tried in the fire, Sir 13:9; 1 Peter 4:12. See also Psalms 17:3; Psalms 66:10; 1 Peter 1:6-7. To this also are the two following texts referred, Mark 9:49, "For every one shall be salted with fire, and every sacrifice shall be salted with salt." The particle kai, (kai,) and, is frequently put for as, or, even as. It is therefore an inverted similitude which is to be resolved in this sense. As every sacrifice in the Old Testament was wont to be salted with salt, by the appointment of God, Leviticus 2:13, so every man that would avoid sin, or offences, and hell-fire, the consequence of it, (as appears by the foregoing verses, which have a coherence with this,) must be salted with a certain wholesome fire, that is, seasoned by crosses, and afflictions: or, this fire will have the same efficacy on him, as salt has on flesh, viz., to preserve him from the putrefaction

of security in sin. Elegantly therefore is salting attributed to fire, and both are joined, to denote the mystery of the cross; because there is an agreement betwixt those two, both causing pain, and both abstracting and consuming that which is corrupt or putrefied; as also because they were joined together in sacrifices. Scaliger in his Notes thinks that this should be read pasa puria alisqhsetai, that is, "every sacrifice shall be salted," that it may be the same with what follows, pasa qusia alisqhsetai, "every oblation shall be salted with salt," because Leviticus 2:13, there is a repetition of the same. The other place is, 1 Corinthians 3:13-15. Upon which Chemnitius thus expresses himself---"There is a fire of probation, or trial, sent by God, either by outward troubles, or inward temptations, or by a clearer manifestation of truth by the word; that they should not remain in the darkness of error and ignorance, who hold the fundamental articles of truth, but that such opinions as are disagreeable to the foundation shall be purged away, either in life, or at the hour of death." Some by the terms day, and fire, understand, truth, shining from the word of God by the Holy Spirit, and enlightening the mind, Malachi 3:3, but others, the day and fire, of the last judgment; 2 Thessalonians 1:8. Of which obscure place, we are not concerned here to treat much. But the reader may peruse, Tom. 8, locorum. Theolog. Dn. D. Gerharni, de morte, sect, 254. seqq. To the element of fire belong other things, which bear analogy or relation to it, as well nouns as verbs. Of nouns; a flame by a metaphor signifies a bright and shining blade, or plate, of that form, as Judges 3:22; 1 Samuel 17:7, where what we translate spear's-head, is in the Hebrew [spear's-flame.] So Job 39:23, "The flame of the spear," we translate it "glittering spear." So also XXXX (flame,) is attributed to the sword, which turned every way, with which the cherubims, which were the keepers of paradise, were armed, Genesis 3:24, See Isaiah 13:8; Son 8:6. Love is called the flame of the Lord, that is, such as the Lord by the light of his Spirit kindles, so as that it shall last perpetually. And for its continual energy, because it always tends upwards, and darts its splendour, and increases that way. What are the properties of a natural flame of fire, agree also to love. Isaiah 47:14, A flame signifies most heavy punishments inflicted by God.

Lanthorn, candle and lamp, (1.) Denote prosperity, and a happy success of things, Job 29:3; Psalms 17:15. Hence the extinction, or putting out of a candle or lamp, signifies approaching adversities, Job 21:17; Proverbs 13:19; Proverbs 20:20.

(2.) It more especially denotes the happiness of a kingdom, or government, 2 Samuel 21:17, "Thou shalt go no more out with us to battle, that thou quench not the candle or lamp of Israel." The sense is, lest thou be slain, and the kingdom of Israel, and its tranquility perish. So the conservation of David's kingdom in his posterity is called a lamp or candle, 1 Kings 11:36; 1 Kings 15:4; 2 Kings 8:19; 2 Chronicles 21:7; Psalms 132:17. In which last place there is respect had to Christ, the heavenly king, and David's son according to the flesh. Some refer to this head, Numbers 21:30, "and their lamp perished from Heshbon to Dibon," so the Hebrew, that is, their kingdom or sovereignty.

(3.) This word is elegantly translated to signify the word of God, Psalms 119:105; Proverbs 6:23; 2 Peter 1:19, of which we have treated before in the chapter of an anthropopathy. John the Baptist, that eminent preacher of the word of God, and forerunner of Christ, is called a burning and shining candle, John 5:35. For between him, (who was a candle lighted by the divine wisdom,) and Christ, the true Light of the World, there is a manifest difference put, John 1:8-9. To this notion, that passage which our Saviour inculcates, Luke 12:35, is very agreeable, viz., "Let your loins be girded about, and your candles (so the Greek,) burning;" by which phrase the serious study of

watchfulness and holiness is commanded, in pursuance to God’s prescriptions.

Burning coals sometimes denote calamities, and grievous punishments, Psalms 140:10, see Isaiah 47:14. Sometimes they signify lightning, Psalms 18:8. An holy son is called a coal, 2 Samuel 14:7; because as coals raked up in ashes are, as it were, a seed of fire so that one son would be a means to propagate a posterity, and continue a family, so that it should not be wholly extinguished. Proverbs 25:21, and Romans 12:20, it is said that when we do good to an enemy we heap coals of fire upon his head; that is, it will aggravate that guilt which will bring severer vengeance upon him, because of his causeless and ungrateful malice to such as do him good. A coal is put for the plague or any disease, that is, fiery and inflamed, like burning coals, Deuteronomy 32:24; Habakkuk 3:5. For arrows which grow hot by motion, and pierce like fire, Psalms 76:3. For lightnings which burn like coals, Psalms 78:48, and for love that is very fervent, Son 8:6. A firebrand (or burning wood, taken out of the fire that it should burn no longer,) sometimes denotes contempt, because of the privation of fire and light, as Isaiah 7:4, "Let not thy heart be tender, or faint, for the two tails of these smoking firebrands;" as if he had said, they are like firebrands, which (when extinguished) smoke but cannot burn. Neither are they barely called firebrands, but the tails of firebrands, as if he had said, they are like brands that are consumed even to the very ends, or extremes, which have nothing but smoke, the remains of fire, which shall speedily cease. So it is with tyrants who oppose Christ, and his Gospel, who seem like great fires to us, that in a moment would consume all: but to God and faith, they are as the tails of smoking firebrands, who for all their threatening will in a miserable manner at length be destroyed. Yet Jerome in his comment upon this place gives another reason why the term tail, which is the extremest member or part of a beast, is attributed to these two kings; viz., that in them should be ended the kingdom of Syria, that is, Damascus, and the kingdom of Samaria, that is, of the ten tribes, which by another name were called Ephraim, according to what is related, 2 Kings 15:29; 2 Kings 16:7-9; 2 Kings 17:5, and the following verses.

Sometimes it denotes divine deliverance from evil, as it were from fire, Ecclesiastes 3:2, "Is not this a brand plucked out of the fire?" he speaks of Joshua the high priest, who by the favour and grace of God, was delivered from the Babylonian captivity, came to Jerusalem, restored the temple, and exercised the priesthood. See Amos 4:11; Jude 1:23; Job 12:5; Isaiah 42:3.

Smoke, the excrement of fire, and a sign of it, is metaphorically put for punishments inflicted by God, and calamities, Isaiah 14:31, "There shall come from the north a smoke;" the Chaldee renders it vengeance, revenge; some understand this speech of Uzziah with his host, who subdued the Philistines, 2 Chronicles 26:6-7. But Jerome in his comment upon the place, by smoke understands the king of Assyria, who, amongst other nations destroyed the Philistines, and he quotes, Jeremiah 47:2.

Smoke is used to signify any enemy, because it is very swift in invading, very penetrating and searching, and can by none be resisted, and being a certain token of fire: so the fire of God’s wrath once kindled, smokes after the same manner. See Psalms 37:20; Isaiah 65:5; Isaiah 34:10; Revelation 14:11; Acts 2:19, in which places smoke is a symbol of wrath and divine punishments, &c.

Some verbs belong to this head, as to be hot, which is an effect of anger, which, as fire inflames the heart, Deuteronomy 19:6; Psalms 39:3; Psalms 57:4. The anger of a godly man, proceeding

from a holy zeal against sin, is said to burn, 2 Corinthians 11:29. The like is said of lustful and depraved affections, 1 Corinthians 7:9. So Virgil says, Est mollis fiamma medullas, that is, a soft flame eats my marrow, and elsewhere et cæco carpitur igni, &c. The Syriac renders it, to burn with lust.

Thus the Jews are said to inflame themselves with idolatry, which is spiritual whoredom, Isaiah 57:5; whereby they are sharply reproved for their vehement pursuit of idolatry, which was like burning lust, whereby the whore is inflamed with desires after the adulterer, whence Isaiah 57:3, they are called the seed of the adulterer and whore. To this may be referred what is spoken of heretics forbidding the use of marriage viz., kekauthriasmenwn thn idian suneidhsin, "having their consciences seared with a hot iron," 1 Timothy 4:2, which imports two things,

(1.) The hurting and wounding of conscience, as if he had said, they teach and compel others to observe such things, which they themselves very well know, to be not only impossible but wicked, and therefore their own consciences reproach and check them, for the falsehood of what they deliver and impose, and hence in the same verse, they are said to "speak lies in hypocrisy."

(2.) The cause of that hurt, viz., the heats or burning of various lusts, or both, as I said, are comprehended in that word, for it is delivered of kauthr, (cauter) that is, an instrument, whereby stigmatized persons are burnt; which hurts and pains both flesh and skin; and the manner of it is by fire and burning. Besides the apostle seems to have respect to spiritual infamy, which cannot but, in a matter of so great moment, wound the conscience; as wicked men. that were stigmatized, carried a brand of infamy about them. Ephesians 6:16, "fiery darts" are attributed to the devil, by which inward temptation, and outward persecution, scandals and sins stirred up by the devil, are intimated.

There is an emphasis in that word of Paul's translated from fire, 2 Timothy 1:6, "Wherefore I put thee in remembrance that thou [11] stir up the gift of God which is in thee," &c. The Greek word properly signifies to stir up fire, lest it go out, that it may flame. Beza upon the place says, "The gift of God is a certain live flame kindled in our hearts, which the flesh and Satan endeavour to suffocate or smother, but on the other side we are so much the more concerned to cherish it, and stir it up when it is as it were asleep. Where this divine little flame is not stirred up, love and charity waxes cold, Matthew 24:12; and then the fountain of love, which is saving faith, and eternal salvation, is lost, &c. Thus Paul exhorts not to "quench the Spirit," 1 Thessalonians 5:19. The saving light of the knowledge of God kindled by the Holy Spirit, is extinguished by neglects of the word of God, and devout, prayer; by security, impiety, and ingratitude; hence an exhortation to follow that which was good, 1 Thessalonians 5:15, and to pray without ceasing, 1 Thessalonians 5:17, was premised; and despising prophesyings, that is, the interpretation of the word of God is immediately prohibited, 1 Thessalonians 5:20.

[11] Anazwpurein, suscitare ignem instar sopiti, &c. The word XXXX Zaraph, which properly signifies to melt metals, in order to purify them from dross; but is translated by an elegant metaphor to signify the purification and trial of the godly, which is done by crosses and sufferings. "Whence the similitude of melted, or burnt metal, is sometimes expressly added, Psalms 66:10; Psalms 105:19; Isaiah 1:25; Jeremiah 9:7; Daniel 11:35, Sir 13:9. Hence the furnace, where metals are melted and purified, is put for afflictions sent by God, Deuteronomy 4:20; 1 Kings 8:51; Jeremiah 11:4; in which place the epithet of iron is added, to denote the tribulation, severity, or

cruelty nature of servitude. A passage more notable than the rest we read, Isaiah 48:10, "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction;" Jehovah intimates that he purges his people moderately and gently, not as silver or gold are purged, because such are wont to be most exactly and wholly melted in order to their purifying, as if he had said, I do so temper and qualify corrections, that I suit them rather to their weakness, than proportion them to your wickedness, I do not deal with you with the utmost severity, for if you should be purged as silver and gold from all dross, you should totally perish. See 1 Corinthians 10:13. In general it is put for the inward proof or trial of the heart, which God alone can do, Psalms 26:2; Psalms 17:3; see Proverbs 17:3. It is put for outward choice of some from others, which is done by an outward trial, Judges 7:1. The word of God is said to be refined, or as it were tried in the fire, 2 Samuel 22:31; Psalms 18:30; Proverbs 30:5; Psalms 119:140; that, is most pure, most true, and most certain. Which is emphatically declared, Psalms 12:6, "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times;" which passage without doubt respects the quick and lively experience of the saints, in whose hearts the truth of God's word is experimentally felt and approved to be of undoubted efficacy, by the fire of tribulation. Whence some, by furnace of earth, understand godly men, in whom the words of God are tried. The furnace burns in the fire; the godly are seasoned by the fire of afflictions. By the same metaphor the office of Christ is described, Malachi 3:2-3.

Metaphors taken from Air. The Hebrew word Ruach, a spirit, signifies air or wind. And whereas the motion of the air is uncertain, inconsistant, and vanishing, and that there is nothing solid or substantial in the wind, therefore they are metaphorically put to signify things that are vain and vanishing, Job 6:26, "Do ye imagine to reprove my words, and turn the speeches of one that is desperate into wind?" that is, do ye think that I utter vain words and despise them as things of no weight or sense? Job 15:2, "Should a wise man utter knowledge of wind?" that is, vain as the wind which has nothing but an empty sound resolving into wind; he adds, "or fill his belly with the eastwind?" that is, admit vain and fluctuating thoughts in his mind inwardly. Ecclesiastes 5:16. "What profit hath he that hath laboured for the wind?" that is, who hath heaped together much riches, with great labour which is in vain, when he can have no benefit or profit by them. Jeremiah 5:13, "The prophets shall become wind," that is as the Chaldee renders it, vain, and of no worth. Jeremiah 22:22, "The wind shall eat up all thy pastors," that is, they shall vanish and perish. So on the other side, it is said, Hosea 12:1, "Ephraim feedeth on wind and followeth after the east-wind;" the meaning is, that the people of Israel shall feed upon a thing of nothing, viz., they shall commit idolatry, with great earnestness, which has no soul-feeding virtue in it; (but the contrary,) for it proves as pernicious as it is to follow the east-wind; which is immediately expounded of their making covenants with the Assyrians, a wicked and idolatrous people.

Micah 2:11, "A man walking in the wind and falsehood," is put for a vain and lying person. See Isaiah 41:29; Isaiah 57:13; Hosea 8:7. To this belong the words of the apostle, 1 Corinthians 14:9, "For ye shall speak into the air," that is, in vain and to no purpose.

He speaks of that prophesied in the church in an unknown tongue, and therefore could not be understood by the hearers, 1 Corinthians 9:26, "To beat the air," signifies when one undertakes a vain and unprofitable work. The metaphor is taken from men that fight, who when they miss their stroke, spend their strength vainly against the wind or air. Ephesians 4:14,"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine;" by this tossing

to and fro in the wind instability and inconstancy of mind is denoted; a metaphor taken from a ship, which is tossed and driven here and there by the violence of the winds and waves, as Hebrews 13:9, "Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace."

More because vehement winds are hurtful, therefore enemies which annoy and commit devastations on the earth are called by this appellation, especially the east-wind, which blasts corn, and suffers it not to ripen, and if ripe scatters and blows it down, Psalms 4:8; Isaiah 41:16; Jeremiah 4:11; Jeremiah 51:1, Hosea 13:15; Job 27:21; see also Isaiah 27:8; Jonah 4:8; Jeremiah 18:17, (&c.) Job says of God when he punished him, Job 30:22, "Thou liftest me up to the wind; thou causest me to ride upon it, and dissolveth my substance," that as a whirlwind scatters chaff or stubble; thou dost vigorously toss and consume me. To this class we shall reduce meteors, which are imperfect mixtures condensed in the air. The Hebrew XXXX (Æid) and the Greek atmiv, (Atmis,) signifies a vapour or exhalation, but metaphorically denotes calamities and destruction; because such things as vaporate, may be said to perish or be reduced to nothing: or as others say, because vapours cause darkness, and obscure the splendour and shining of the sun: or lastly, because vapours beget a certain sweet dew (commonly called mill-dew) which is very hurtful to corn and plants. So XXXX (Æid,} a vapour is put for vengeance or destruction, Deuteronomy 32:35; Job 18:12; Job 21:30; Job 30:12; Job 31:3, Job 31:23; Psalms 18:18. Proverbs 1:26; Proverbs 6:15; Jeremiah 18:17; Jeremiah 46:21; Jeremiah 49:7, Jeremiah 49:32; Acts 2:19, (&c.) So it is put for a thing that is frail and vanishing, James 4:14,"What is your life? It is even a vapour, that appeareth for a little time, then vanisheth away?" See Psalms 144:4. A vapour and smoke ascending into the air, at length vanishes and perishes; hence XXXX (Gnolah), to ascend, sometimes signifies the same with perishing and death, Psalms 102:24; Jeremiah 48:15, (&c.) Clouds, because of their diverse attributes, have also different metaphorical notations, as,

1. Calamities and ruin, because men are deprived of the light and splendour of the sun and firmament by them, and cloudy days make men dull and melancholy, Amos 2:1, "How hath the Lord covered the daughter of Sion with a cloud, in his anger? Some think that by a tacit antithesis, allusion is made to the cloud of glory which first appeared in Jerusalem at the dedication of the temple, 1 Kings 8:10, to which this cloud and fog of present calamity is plainly contrary. Hence a day of clouds, or a cloudy day, is put for times of calamity, Ezekiel 30:3, and Ezekiel 34:12; Joel 2:2; Zephaniah 1:15; by which metaphor the poet said, Tempora si fuerint nubila, solus eris; that is, if times be cloudy, thou shalt be alone; because seeming friends will then forsake the distressed.

2. Because of the number and multitude of the clouds, for in tempestuous weather a great plenty of thick clouds appear, Hebrews 12:1, "Wherefore seeing we also are compassed about with so great a cloud of witnesses," &c.; that is, so numerous a company of witnesses, which are like a thick cloud. He speaks of those holy men of God mentioned particularly, Hebrews 11:1-40, who by their own example are testimonies that we are justified, and please God by faith. Clouds are likewise used in comparison, Jeremiah 4:13, "Behold, he shall come as clouds;" that is his army will make a vast appearance. The Targum says, as a cloud which comes and covers the earth. See Ezekiel 38:9. In the same sense the Chaldee interprets that passage, Ezekiel 30:18, "A cloud shall cover her," (viz. Egypt) thus it renders it---A King with his hosts shall cover her, as a cloud which comes up and covers the earth. This may be also referred to the first signification. For by

clouds and darkness calamity is denoted, whence it is said before "at Tehaphnehes also the day shall be restrained," that is, its light.

3. Because of their vanity and inconstancy, as some clouds seem to promise rain, but being chased away by the wind, give none, 2 Peter 2:17. These are---"Clouds that are carried away with a tempest." He speaks of false teachers, who fluctuate or are uncertain in their preachings and confessions, not affording the rain of saving doctrine and consolation, Jude 1:12, such are called clouds without water. The apostle therefore has respect to those clouds which seem to us to be rainy, but are condensed exhalations without water, as chap. iv. sect. 4, before: for false teachers seem to be orthodox to many, &c. The other appellations in each text do confirm this exposition.

4. Their celerity or swiftness, because we see the clouds to be carried under heaven with very quick speed, as if they did fly, being hurried on by the impetuosity of the wind, Isaiah 19:1, "Behold the Lord rideth upon a swift cloud, and shall come into Egypt," that is, he will speedily and unexpectedly punish the Egyptians as if he did fly upon the clouds, see Isaiah 60:8; Psalms 104:3; Nahum 1:3. Some think that the prophet used this phrase because the Egyptians looked upon clouds of this kind to be ominous, whereas Egypt was not wont to be troubled with clouds. A tempest (which properly signifies a sudden and very strong wind or whirlwind, sometimes accompanied with thunders, rain, and hail,) when attributed to God, signifies that his dreadful wrath and tremendous punishments shall be poured out upon sinners: but if attributed to men, it metaphorically denotes disturbance, and violent invasions. There are [12] two principal words in the Hebrew, which are sometimes joined together, as XXXX, a whirlwind, or tempest, which denotes the wrath of God and punishment, Job 9:17; Psalms 83:15; Isaiah 41:16; Jeremiah 23:19; Jeremiah 30:23; Ezekiel 13:11; Amos 1:14, [13] Job 27:21; Psalms 50:3; Psalms 63:9; Ecclesiastes 7:10.

[12] XXXX XXXX [13] El verbum XXXX procellosum esse. The church is said "to be tossed with tempest," (or overwhelmed with whirlwind) Isaiah 54:11, that is, it was afflicted and destitute of comfort. The other word XXXX, is of the same signification, Psalms 83:15; Isaiah 29:6; Hosea 8:7; Nahum 1:3; Amos 1:14, (&c.) And storms, (or an horrible, or burning tempest) Psalms 11:6. Whence come terrors or storms of famine, Amos 5:10; that is, a most vehement famine by which men are cruelly agitated and consumed, as if it were by a whirlwind or tempest. But if the word be attributed to men, it denotes confusion of mind, as the air is disturbed and troubled with whirlwinds and storms, 2 Kings 6:11, and an hostile attack or ruinous invasion, Daniel 11:40, see Psalms 55:3, Psalms 55:8.

Thunder, (to which lightning is joined) because they terrify, penetrate, and sometimes destroy the creatures, is only attributed to God, and by a metaphor signifies,

1. His majesty and glory, Psalms 81:7, "I answered thee in the secret place of thunder." The Chaldee, "in a hidden place, in the house of my majesty, where the spheres of fire resound before me." Illyricus: "The sense is, in my hidden seat, or hiding place, in a thick cloud, I heard thee in the Red sea, terrifying the Egyptians with thunder and lightning." See Exodus 19:16, Exodus 19:18; Psalms 77:18-19.

2. His wrath and punishment, 1 Samuel 2:10, "The adversaries of the Lord shall be broken to pieces: out of heaven shall he thunder upon them;" that is, in his anger he will grievously punish

and destroy them. See Isaiah 29:6; Psalms 18:8, and the following verses, Revelation 16:18, Revelation 16:21.

3. His word, because in old times, Jehovah for the most part made known his will by thunder, as in the promulgation of the law, Exodus 19:16; his manifestation to Job, (Job 37:2, and Job 38:1. And his voice to Christ, John 12:28-29. Thunder itself is often called a voice, Exodus 9:23; Jeremiah 10:13; Revelation 4:5; Revelation 6:1; Revelation 10:3, (&c.) Sometimes the voice of the Lord, Psalms 29:3, (&c.) Thus the word of God is styled, with respect to his inward or efficacious decree of creating things, Psalms 104:7, compared with Psalms 104:5-6, Genesis 1:9; as also with respect to the Gospel of Christ, Psalms 68:34, (by the term voice, respect is had to the voice of thunder, Psalms 29:1-11.) pursue Psalms 68:12, Psalms 68:19, Ephesians 4:10-11. To this belong the surnames which Christ gave John and James, Boanergeiv, sons of thunder, because they were principal and powerful preachers of his word.

Lightning, XXXX by a metaphor signifies the bright or furbished blade of a lance or sword, which shines and terrifies like lightning, Ezekiel 21:13; Nahum 3:3, to denote the anger of God, a glittering sword is attributed to him by an anthropopathy, Deuteronomy 32:41; so is a glittering spear, Habakkuk 3:11. So it is said, Job 20:25, the lightning cometh, (so the Hebrew,) that is, as our translation gives it, "a glittering sword," or, as Pagninus renders it, "iron, or a sword like lightning."

Hail likewise, (as thunder and storms do,) carries the notion of anger, vengeance, and most heavy punishments; and hence in that description of God in his great majesty and manifestation of his power and wrath, Psalms 18:12-14, hail is joined with lightnings and thunder; Isaiah 28:17, "And the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place;" that is, the vengeance to come, shall overthrow the refuge in which you vainly hope, just as if a storm of hail and overflowing of waters, should overthrow, and overwhelm the tents you inhabit in the fields. Isaiah 32:19, "And it shall hail in the descent (or steep part) of the wood, and the city shall be utterly abased." This has a coherence with the foregoing description, of the celestial happiness of the godly by an antithesis: as if he had said, although the whole world (which the prophet expresses synecdochically by a wood and city, that is, unmanured and habitable places) should be terrified for their wickedness, or should threaten, yet the godly shall be preserved safely from all the impending or menacing mischiefs. See Psalms 46:2-3, and the following verses.

Rain, because it brings great profit to the earth, and yet if it be immoderate or unseasonable, becomes hurtful, is therefore metaphorically used in a two-fold manner, viz., in a good and bad sense. Examples of the former are to be seen; Ezekiel 22:24, "Thou art the land which is not cleansed, nor rained upon in the day of indignation," that is, thou shalt not feel any ease or relaxation of the pains or punishments which shall be inflicted on thee from on high. Ezekiel 34:26; the spiritual blessing in the kingdom of Christ is set down in the similitude of a shower (or rain) in season, as the fruitfulness of the earth is, Ezekiel 34:27. Hosea 10:12, "It is time to seek the Lord, till he come and rain righteousness upon you:" or, as the Hebrew is, [wet you with the rain of righteousness,] viz., of Christ, the Redeemer and Saviour, the sense and application of whom in the hearts of men, refreshes, rejoices, and makes them fruitful in good works, as rain refreshes the earth and renders it fruitful. The word is emphatical, and signifies both raining and teaching, (and therefore some translate it, that he may teach you righteousness,) to intimate that true saving

righteousness cannot be obtained but through the word of God, which is a shower of ram in season to refresh contrite sinners; and hence it is compared to rain because of the rain's usefulness, Isaiah 55:10-11, but that it signifies rain in the place cited, the foregoing allegory of raining derived from fertilizing the earth is very clear. See Hosea 6:3; Sir 14:7.

2. Examples of the latter are to be read, Job 20:23, "When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating." By this and the following metaphors the plenty, of punishments inflicted on the wicked, as the effects of God's anger, are denoted, Psalms 11:6, "Upon the wicked he shall rain snares, fire, and brimstone," that is, he shall copiously exercise dreadful judgments upon them. See Ecclesiastes 12:2; Psalms 42:7, "Deep calleth unto deep at the noise of thy water-spouts." By the conduits or water-conveyances, for so the word signifies, are understood clouds which pour down much rain; the meaning is, that one trouble brings on another; and whilst the former is scarce over, another stands at the door, as if invited or called by the first. And as the clouds send down great showers upon the earth, with much fierceness and noise, causing hurtful floods and sometimes dangerous deluges: so one calamity ushers another upon me, so that I am afflicted and terrified with great perils.

Snow is put for glory, prosperity, and pleasantness, of Canaan when delivered from enemies, Psalms 68:14; Psalms 51:7. For cleansing from sin, Isaiah 1:18. And the eternal felicity of believers.

Dew which falls from the air, moistening and fertilizing the earth, in two places denotes the state of believers.

(1.) In this world, as, Psalms 110:3 "The dew of Christ's youth" is mentioned, that is, the church of believers adopted by the Spirit of Christ, which like dew is born again by the word and gospel ministrations, and may be fitly compared to dew, because a faithful concession and pious conversation are edifying to others, and win them for Christ, rendering the church fruitful as the dew does the earth; as also with respect to the mutual commiseration, love, and benefits, with which Christians comfort each other, as dew sweetly refreshes, and as it were cheers the earth when scorched and dried up by the sun's intemperate heat. See Micah 5:7; Hosea 14:5; Psalms 133:3.

(2.) In the world to come, and resurrection from the dead, Isaiah 26:19, "Thy dew is as the dew of herbs." This is an acclamation to God, whose gracious-power and most powerful grace which he exercises in the resurrection of believers is called dew, and compared to the dew that falls upon herbs: as if he had said, as the dew of heaven refreshes and raises up those herbs which were as it were ' dead and withered because of the sun's heat: so thy power, God, shall raise up and make thy dead to live, &c. For the connexion of the whole verse, and propriety of the words, show that the resurrection of the dead is here treated of. The Chaldee interprets it, the "dew of light," which gives the light of eternal blessedness. The paraphrase upon the whole verse is thus "Thou art he which quickens the dead, thou raisest the bones of their carcasses; they shall live and praise thee before all, who were before converted into dust; because the dew of light is thy dew to such as observe thy law; but the wicked to whom thou gavest power, and yet transgressed thy law, thou wilt cast into hell."

Metaphors taken from Water.

These metaphor may be thus distinguished, (1.) Such things as concern the name or appellation of waters.

(2.) The subjects or things containing water.

(3.) Its adjuncts or qualities.

(4.) Its operations or actions.

1. As to what concerns the first, in waters two things are especially remarkable, viz., First, their plenty, multitude, and depth, in which respect they are oftentimes prejudicial and hurtful.

Secondly, their profit and usefulness. So that the metaphors deduced from water signifies sometimes good, and sometimes hurt or evil. In the latter sense, (1.) It signifies a strong and numerous people, especially such as invade a country in an hostile manner, ravaging and spoiling it: Isaiah 8:7, "Behold, the Lord bringeth up upon them the waters of the river, strong and many." The Chaldee "An host of many people like a rapid and strong river" The interpretation follows, "even the king of Assyria and all his power:---the allegory is continued, "and he shall come up over all his channels, and go over all his banks;" verse 8, "And he shall pass through all Judah; he shall overflow and go over; he shall reach even to the neck," that is, the king of Assyria, with his numerous armies, like swelling and strong waters, shall over-run and destroy all; first the land of Israel, and afterwards the land of Judah, in which those waters are said to overflow into the neck; that is, even to Jerusalem, wherein was the head of the kingdom, by a prosopopeia, whereby a kingdom is compared to a human body, &c. Jeremiah 47:2, "Thus saith the Lord, Behold, waters shall arise up out of the north, and shall be an overflowing flood, and shall overflow the land, and the fulness thereof." Chaldee: "Behold a people shall come from the north, and shall be as a strong flood, and shall prey upon the earth." The hosts of the Babylonians are meant, See Isaiah 17:12-13; Ezekiel 26:3, Ezekiel 26:19, where an hostile people are expressly compared with water. Also, Revelation 17:1, Revelation 17:15, the vision of a multitude of waters signifies many people.

(2.) It denotes any great calamities and tribulations, 2 Samuel 22:17; Psalms 27:14; Psalms 32:6; Psalms 66:12; Psalms 124:4-5; Psalms 144:7; Isaiah 28:17; Isaiah 43:2; Amos 3:54.

We are also to note, that the most bitter and exquisite passions of our Saviour are metaphorically compared to deep and overflowing waters, Psalms 69:2-3, Psalms 69:14-15. See Psalms 40:2, see also Psalms 73:10. Some by the "waters of a full cup" would have the same thing understood; but the usual exposition is, that it rather gives a description of the wicked, who enjoy prosperity and plenty. And this leads us to the acceptation of water wherein it signifies good, in which, as in the foregoing particular, we must consider it.

(1.) As it refers to men.

(2.) To things themselves,

(1.) Water metaphorically signifies posterity, which is propagated from its own stock or head, as water flows from a fountain. Numbers 24:7, "He shall pour the water out of his buckets;" that is,

God shall so bless the people of Israel (represented by Jacob) as that they shall have a numerous offspring, and increase into a great posterity. Another metaphor taken from water follows, "And his seed shall be in many waters;" which the Chaldee expounds of peoples: according to the above signification; thus he paraphrases, "a King shall spring up who shall be magnified by his sons, and he shall rule over many people." But R. Salamon says, "That this signifies prosperity, as seed increases best that is sown beside the waters." To this sense we are to refer, Isaiah 48:1, "Hear ye this, house of Jacob, called by the name of Israel, and are come forth out of the waters of Judah;" that is, such as are descended of Jacob and Judah as from a fountain; as Deuteronomy 33:28, and Psalms 68:26.

2. By the metaphor of waters the blessings of God and our Saviour are often noted, as in the chapter of an anthropopathy.

2. The subjects, or things containing waters, are various. The chief is the sea, which for the plenty of waters, the violence and impetuosity of its waves and storms, metaphorically denotes a multitude of enemies, Jeremiah 51:42, "The sea is come up upon Babylon: she is covered with the multitude of the waves thereof." Chaldee: The king with his numerous hosts, in plenty, like the sea came up against Babylon. So it is to be understood, Psalms 65:7; Psalms 89:9; Psalms 93:3-4. See also Isaiah 17:12-13; Isaiah 57:20; Jeremiah 6:23; Jeremiah 50:42, where there is an express comparison. When our iniquities are said "to be cast into the depths of the sea," Micah 7:19, it signifies a total remission and utter oblivion of them.

Waves of the sea denote calamities and punishments, because they rush upon us, and are noxious, as the waves are troublesome to ships and seamen, Psalms 42:7; Psalms 88:7, to which that phrase, Amos 1:20; Amos 2:11, relates, Psalms 3:1-8; Isaiah 7:24.

Jude 1:13, "Raging waves of the sea, foaming out their own shame." This is spoken of unquiet, untamed vagabonds, or impetuous violent men, who, possessed with a spirit of giddiness by false doctrine, and wicked lives, disturb the church and raise scandals. A metaphor taken from a turbulent and frothing sea. See the express similitude, Isaiah 57:20-21, to which place the apostle seems to have respect.

Fluctuating, or being tossed to and fro, klodwnizesqai, Ephesians 4:14, is attributed to men unstable in the profession of Christianity. See James 1:6. A Stream, XXXX (Nachal) which runs in a valley, (which is also denoted by the same Hebrew word,) and suddenly increases in tempestuous rainy weather, and brings not only terror, but loss and damage to men and other creatures, metaphorically signifies great afflictions, terrors, and dangers, Psalms 18:4, "The floods of Belial terrified me." Chaldee; "The multitude of oppressors made me afraid"---Junius and Tremellius: The floods of wicked men affrighting me; he compares the persecutions and violence of the wicked who would prosecute him even unto death to floods, which violently, and, ere we are aware, break upon us." Musculus upon the place: "This flood of the wicked rightly agrees with the valley of Kidron, that is, the kingdom of darkness."

Psalms 110:7, "He shall drink of the brook in the way." This is diversely expounded, but most fitly of the passion of our Saviour Christ, which is elsewhere compared to drinking, for the drinking of his cup is in this place called "a drinking of the brook in the way." By the brook or torrent, the multitude and bitterness of Christ’s sufferings are noted, and also their shortness. For these

torrents or streams quickly pass away, because they have not their source from a lasting fountain, but from showers and snow: and therefore it is added, "Therefore shall he lift up the head;" that is, he shall be gloriously delivered from death and passion or suffering, and shall most eminently triumph in the resurrection. And the Prophet says, that Christ should drink [in the way], by which the course of this earthly life is signified, which is called the "day of the flesh," Hebrews 5:7. Elias when banished and persecuted, and dwelling in a desert, drank of the brook by the command of God, 1 Kings 17:4, 1 Kings 17:6; Christ in his passion was placed as it were in a wide wilderness, and spiritually drank of the greatest torrent of all tribulations and dolours, which by his passing over the brook Kidron, (which had its name from its blackness and darkness,) is noted, John 18:1. So much of that.

Sometimes a stream or brook is taken metaphorically in a good sense, either because of the abundance of waters, which are transferred to plenty of good things, Job 20:17; by the "brooks of honey and butter" (to which rivers and floods are added) is signified a confluence of prosperous, pleasant, and desirable things, even to full satisfaction, Psalms 36:8, "God is said to make believers drink of the rivers (or brooks) of his pleasures," that is, to bestow a plenty of blessed, sweet, and heavenly good upon them, which is that life and overplus (or more than abundance) which Christ promised to his sheep, John 10:10.

Proverbs 18:4, "The well-spring of wisdom," is called a flowing brook, that is, the mouth of a wise man does largely and abundantly utter and communicate wisdom. See Isaiah 66:12; Amos 5:24; where there are express comparisons. Or else the reason of their being taken in a good sense is because in dry and unwatered countries, the inundation of brooks are very seasonable and profitable; Isaiah 35:6, "In the wilderness waters shall break out, and streams in the desert;" he adds, Isaiah 35:7, "And the parched ground shall become a pool, and the thirsty land springs of water." This is a metaphorical description of the blessings of Christ’s kingdom, and with respect to their sweetness and abundance. A river, if taken in an evil sense, signifies the frequent eruptions and invasions of enemies, Isaiah 18:2, "A nation whose land the rivers have spoiled." Here is divine vengeance foretold upon the wicked Ethiopians, by armed enemies, who (like mighty currents which none can resist) were to overwhelm their land. Some take this properly, because there are frequent inundations in Ethiopia, a country full of rivers. Others metonymically understand it of enemies, who by the rivers would invade the country, as the Turks often do Hungary upon the Danube. See Isaiah 8:7.

If it be taken in a good sense, it denotes the favour and blessing, of God, Psalms 46:4, "There is a river, the streams whereof shall make glad the city of God." The holy habitation which God placed in that city, is intimated to be like a most sweet and pleasant river, whose rivulets or streams exhilarate and rejoice the whole city; and therefore it is added, "The holy of the tabernacles of the Most High." By river, Jehovah himself (by his grace and protection inhabiting there) may aptly be understood; and his streams are the special blessings or benefits we receive from his divine protection, which flow from his grace as rivulets from a river. Neither would it be any error, if it should be referred to the word of God, for where that is purely taught and flourishes, God himself cannot but be graciously present there, &c.

Isaiah 41:18, "I will open rivers in high places, and fountains in the midst of the vallies: I will make the wilderness a pool of water, and the dry land springs of water." This is a metaphorical

description of the kingdom of Christ. Brentius upon the place: "By this metaphor of the desert, waters, fountains, and trees, Isaiah 41:19, is understood; that God was to give the Gentiles, who are called by the name of dry ground and desert, a most large and capacious fountain, that is, the preaching of his word in great plenty, that they who are thirsty may drink of the Fountain, that is, Christ and eternal blessedness."

John 7:38, "He that believeth on me, as the scripture saith, out of his belly shall flow rivers of living water." Christ speaking of his being to give the Spirit to his believing apostles by a wonderful effusion, as John 7:39, therefore flowing of water must be understood of the plentiful gifts and operations of the Holy Ghost, by which, the apostles and other ministers by preaching of the Gospel converted many unto Christ, and filled them with living comfort. "What Christ adds, viz., "as the Scripture saith," belongs to the following words, and the flowing of living waters out of their bellies, is inferred from some certain places of the Old Testament, such as Isaiah 58:11, "Thou shalt be like a watered garden, and like a spring whose waters lie not," that is, fail not, or do not wax dry;) or from the whole substance of the universal gospel promises expounded or set forth by the allegory of rivers, fountains, and waters, such are, Isaiah 44:3; Isaiah 49:10; Ezekiel 36:25-26; Joel 3:1, Joel 3:21; Sir 12:10; Sir 14:8. But Heinsius[14] elegantly joins the words, "as the scripture saith," with the words immediately going before: "He that believeth on me, as the scripture saith." Christ has respect to that place, Deuteronomy 18:15, Deuteronomy 18:18, where the prophet is promised. Neither was there any place which was then more in their minds, John 1:21; John 6:14; Acts 3:22; John 4:14.---So that the words which follow, "Out of his belly shall flow rivers of living waters," are really the words of Christ himself, as is clear, John 7:38. See John 4:14, so far he.

[14] In Aristarcho sacro, p. 406 The Hebrew word XXXX (Peleg) which signifies a rivulet, river, or stream, with a gentle or natural current, is much of the signification of the former, Job 29:6, "Rivers of oil," signifies abundance of good things; Proverbs 21:1, "The king’s heart is in the hand of the Lord, (as) the rivulets of water," that is, he will incline it to what he pleases. This similitude shows that kings are carried with great impetuosity, where their inclinations prompt them. But yet that it is in the power of God to convert them from evil to good, as he dealt with the waters in the beginning, directing the way where every river must run. A fountain is generally taken in a good sense, with respect to temporals and spirituals. Examples of the former are Deuteronomy 33:28, "The fountain of Jacob, (that is, the people of Israel, which sprung from Jacob,) shall remain like a lasting fountain." Jeremiah 9:1, The eye is called a fountain (or a vein) of tears, that is, it sheds tears plentifully. See Mark 5:29; Leviticus 12:7; Leviticus 20:18, (&c.)

Examples of the latter are, Psalms 36:9, "For with thee is the fountain of life;" that is, thou, God, art the cause of all life and heavenly blessedness. Psalms 87:7, "All my springs, (or fountains,) are in thee." The sense is, that believers regenerated by the Spirit of God, (of whom he speaks, Psalms 87:4-5,) should celebrate and sing praises to God in the kingdom of Christ, using this argument---"All the fountains of our life are in thee, oh our blessed Saviour: thou alone art the Author, Fountain, and Original of temporal, spiritual, and eternal life."

Proverbs 13:14, "The doctrine of the wise is a fountain of life," that is, wholesome, or health-bringing, and full of comfort, like a clear fountain, which never wants refreshing or cooling water. The like, Proverbs 10:11, is said of the mouth "of a just or righteous man." And Proverbs 14:27, of the "fear of the Lord;" whence it is manifest that this is to be understood of the preaching

of the saving word of God by just and wise men, that is, believers. The word of Christ the Saviour is called a Fountain and Spring, Isaiah 12:3, (where the word is in the plural number, to denote abundance) Sir 13:1; Joel 3:18. With respect to this saving word, the church of Christ is called "A fountain of gardens, a well of living waters, and streams of Lebanon," Son 4:15, Chaldee: "the words of the law are compared to a well of living waters." This fountain is only in the Church of Christ, and therefore this name is also attributed to it, and it is also called "A spring shut up, (or locked,) a fountain sealed," Song of Solomon 4:12, because it is sealed and kept by the Holy Spirit through the word to eternal salvation; 2 Corinthians 1:22; Ephesians 1:13, and that in a manner utterly unknown to all human sense and reason. Peter calls false teachers, "wells without water," 2 Peter 2:17; that is, such as make a specious show of divine truth, but really have no grace, or heavenly doctrine. God is called the "Fountain of life," but of that we have treated in the chapter of an anthropopathy. That life eternal is called fountains and springs of living water is plain, from Isaiah 49:10; Revelation 7:17; Revelation 21:6, (&c.)

More especially the fountain of water of Siloah is memorable, Isaiah 8:6, which is called the dragon or serpent's well, Nehemiah 2:13; from its slow stream and windings like a serpent, whose stream made a pool, Nehemiah 3:15, called kolumbhqra tou Silwam, the pool of Siloam, John 9:11. From this well a metaphor is taken, Isaiah 8:6, "Forasmuch as this people despiseth the waters of Siloah that go softly," &c., by which some understand divine promises given to the Jewish people of a sure defence and protection against their enemies, in which the Jews having no confidence or acquiescence, betake themselves to the protection of foreign arms. Others by the waters of Siloah understand the kingdom of Sion instituted or appointed by God, which was but small and weak in comparison of the kingdom of Syria and Israel, as the fountain glided with an easy and silent current. The Chaldee, "Forasmuch as this people despise the kingdom of the house of David leading them quietly, as Siloah flows quietly," &c. Of this fountain Jerome in his comment says, "that Siloah is a fountain at the bottom of the hill Sion, which bubbles out not with continual springs, but at uncertain hours and days, passing through the concaves of the earth and dens of hard stone, with much noise, we especially that dwell in this province cannot doubt." The fountain Siloah by another name is called XXXX Gihon, 1 Kings 1:33, 1 Kings 1:38, as appears by the Chaldee paraphrase upon the place, which turns it XXXX Siloah. It is called Gihon from breaking or bursting out, hence called a brook overflowing; 2 Chronicles 32:4, it is also observable that Solomon, David's son, was anointed king of Israel, by this fountain, so that there is reason for the allusion, that by this well is meant the kingdom of the house of David.

Brentius upon the place says, "Metaphora hujus fontis familiam Davidis intelligit, idque admodum apte. Nam Siloah" &c. By the metaphor of this fountain, he understands the family of David, and that in a manner aptly; for Siloah, though it comes with a great sound, yet it flows not always, but at certain days and hours: and when it bubbles forth, it overflows not the whole land, it destroys not the fields, but keeps itself in the concaves or hollow places of the earth, without danger to any, but flows almost hiddenly: so as the family of David, which for the government of the kingdom of Judah was sanctified by God. And although there be a great unlikeness between the kings of Judah, one being more merciful, more clement, and more godly than another, yet they were tolerable kings; neither were they hitherto over grievous to the people, but behaved themselves in the administration of the government modestly and temperately. Yet the common people in cities and country, desirous of novelty, would rather have strange kings though enemies, than the poor

family of David, which was ordained by God himself to rule that people, &c. It appears in that war, that some would gladly have been disengaged from danger, and others resolved to repel it any way; but the commonalty, especially husbandmen, of Judah, would have the family of David dethroned, and that the king of Israel, or the king of Syria, should rule, &c. Against these Isaiah sharply inveighs, and prophesies that the time will come, that because they would not be contented to live with satisfaction under the peaceable reign of their own kings, they should be exposed to endure the storms, and bear the scourge of tyranical, great, and turbulent enemies." To this interpretation R. Kimchi, Vatablus, and Jerome agree. A well, XXXX is sometimes taken in a good sense, as Proverbs 5:15-18, "Drink waters out of thine own cistern, and running water out of thine own well. Let thy fountains be dispersed abroad, and rivers of water in the streets, let them be to thee only: (so the Hebrew) and not to strangers with thee; let thy fountain be blessed." This continued metaphor respects wedlock and its lawful familiarity. Aben Ezra thus expounds it---"The sense is, that we must keep to our own proper wife, and to no other besides her, and by fountains dispersed abroad a multitude of children is noted"---Munsterus, "The Hebrews expound it, forsake a stranger, and adhere to thy own wife, then shall thy fountains multiply a broad, that is, thy children with honour shall appear in public: for they shall be thine own, whereas if thou goest to another thy children will be bastards." &c.

Others expound this text of two doctrines proposed to a pious man.

First, that he should make good use of his proper goods, and by the blessings of God augment them, Proverbs 5:15-18.

Secondly, that he should live chastely and continently with his own wife, and abstain from others, Proverbs 5:18-19, &c. Franzius says, "drink water out of thine own cistern, &c., that is, keep thy goods to thyself, and thine, and to help objects of charity; but do not consume them upon whores," &c. A well is sometimes taken in a bad sense, as great perils and mischief, Psalms 55:23, "And thou, O Lord, shalt bring them into the well, (so the Hebrew,) of destruction." The Chaldee, "into a deep hell," Psalms 69:15, "Let not the well, (so the Hebrew,) shut its mouth upon me;" Chaldee, "hell." Christ speaks there of his most bitter passion.

Jeremiah 2:13, "Broken cisterns that will hold no water," (out of which fractions the water goes not, as it comes in, failing the expectation of men that want water) this signifies the idolatries or apostacy of the people, to which God, the fountain of living water, is opposed.

3. The qualities of water; of these we will note two.

(1.) It is fluid and liquid, and if congealed by cold, it is resolved and liquified again by heat. Hence a metaphor is taken, for when to melt, or to be liquid, is spoken of men, it signifies fear, consternation, anxiety, and griefs, Exodus 15:15; Deuteronomy 1:28; Deuteronomy 20:8; Joshua 7:5, (where liquid water is added,) Joshua 7:5; Joshua 9:13; Psalms 75:3; Psalms 107:26; Isaiah 10:18; Isaiah 13:7; Isaiah 31:8, (where XXXX signifies melting, the Chaldee, "breaking;" consternation for fear. Others render it tribute, which is the other signification of the word,) Isaiah 6:4, Isaiah 6:7; Ezekiel 21:15; Job 30:22, So Ovid de ponto.

Sic mea perpetuis liquescant pectora curis.

"So may my breast with constant sorrows melt."

See Psalms 58:7-8; Psalms 22:14-15. Where there is an express comparison, Psalms 119:28, "My soul melteth," in the Hebrew, [droppeth] "for heaviness," that is, consumes as if it were liquid---The Chaldee, "my soul is sad for sorrow." Some say that this is an hyperbolical description of his tears, as if his soul was liquid and resolved into weeping. See Job 6:14-15; Judges 15:14.

(2.) Water is capable of cold and heat, Romans 12:11, tw pneumatic zeontev, "fervent in spirit," by which spiritual ardour, and the zeal of faith and piety, is denoted; the Syriac expresses it by a word, XXXX, which signifies boiling water, Job 41:22; Ezekiel 24:3, Ezekiel 24:5, see Job 30:27; Revelation 3:15, "I know thy works that thou art neither cold nor hot; I would thou wert cold or hot;" Revelation 3:16, "So that then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." In this text there is a manifest translation from the qualities of water. He calls the cold such as are without any interest in Christ, or the unconverted; and the hot he calls such as are endued with the true knowledge of Christ in an eminent degree; and the lukewarm are such as would be called Christians, but do not seriously stand by, or plead, the cause of religion; nor lead a life conformable to their holy profession; Zestouv, that is, God loves such as are hot or fervent with the zeal of piety: but the lukewarm, who are only Christians in name, and not in reality, he hates; nor will he reckon them among his, which by a metaphorical allusion to warm water, is here expressed---For by that a man is easily provoked to vomit; so that Christ by the term vomiting expresses that he will reprobate such.

Objection: But what means this, where he wishes that he were cold? Does that frame of spirit also please God?

Answer: This is to be understood respectively, or by way of comparison, in that yuxroi the cold, with respect to the lukewarm, are more praise-worthy, because they openly profess what they are, not counterfeiting that sanctity which they have not, pretending one thing and doing another, but being under the blindness of a natural state, if they are taught, they frequently amend, and prove good men; whereas the lukewarm, making a specious show of godliness, but denying the power, are in a far more hopeless condition. The sense therefore is, "it is fit that thou be put into the extreme degrees, that thou mayest be judged," &c. Proverbs 17:27, "A man of understanding is of an excellent spirit," (the Hebrew is,) "of a cool spirit;" that is, of a sedate and quiet mind, who is not easily provoked to be disturbed with the fiery sallies, and intemperate heat of anger.

4. The actions of water are of two sorts, some (its own actions) as to "break forth," Job 28:4, which signifies abundance of wealth, and a plentiful offspring, Genesis 18:14; Genesis 30:43; Exodus 1:12; Job 1:10; Hosea 4:10; also a publishing of speech, 1 Samuel 3:1; 1 Chronicles 13:2; 2 Chronicles 31:5; when the waters are said to "overflow," it signifies an irruption, or attacks of a multitude of enemies, and also, the celerity and speed of the invasion. Examples of the former are, Isaiah 8:8; Isaiah 28:15, Isaiah 28:17-18; Daniel 11:22; Nahum 1:8; of the latter, Psalms 90:5; Isaiah 10:22; Jeremiah 8:6; Isaiah 20:2, "All nations shall flow together to it;" Jeremiah 51:44; Micah 4:1; here the prophets treat of the conversion of the Gentiles to Christ, by a very significant metaphor. In the means of conversion, which is the evangelical word by his divine efficacy, the people willingly, without any compulsion, flock to him. Waters naturally descend, if they ave made to ascend, it is by engines or art. and not from any spontaneous motion or peculiar quality so inclining them; so this people when they tend Sionwards, and ascend that holy hill, are acted, animated, or strengthened, by the aid, art; and efficacy of the Holy Spirit by the Gospel of Christ. In

men converted, (1.) This denotes diligence and fervour in piety, as waters gather together with celerity and impetuosity.

(2.) It denotes frequency and plenty, as many waters flow together.

(3.) It denotes concord or agreement, as many streams come from, divers places, and when they meet make up one homogeneous body, whose parts cannot be discerned from each other, &c. See Psalms 19:3; Psalms 79:2; Psalms 119:171; Proverbs 1:23; Proverbs 15:2, Proverbs 15:28; Proverbs 18:4.

Psalms 45:1, "My heart is inditing a good matter;" the Hebrew is, "my heart bubbleth up a good word." The LXX, echreucato, eructavit, prompsit; this is an elegant metaphor of the speech of the heart well premeditated, which by the mouth and lips is uttered, as water when it boils, oftentimes bubbles over. To distil is put for speech, doctrine, or prophecy, either because like rain, or dew, it is every moment instilled into the ears, for all words and sentences are not proposed at one and the same time, but distinctly, and as it were by drops: or because, as rain and dew, water, refresh, and fructify the earth, so does heavenly doctrine render a soul fruitful &c. Examples are to be seen, Deuteronomy 32:2; Job 29:22; Ezekiel 20:46; Exodus 21:2; Micah 2:6, Micah 2:11. The heavens and skies are said "To drop down righteousness," when God gives blessings from heaven, Isaiah 45:8. See Joel 3:18; Amos 9:13, "The mountains shall drop new wine, and the hills flow with milk;" by which is understood that plenty of celestial blessings purchased by the merits of Christ.

Some actions of a man about waters, as to pour out, which signifies evil, sometimes with respect to God, when he is said to "pour out his wrath," that is, when he grievously punishes, 2 Chronicles 12:7; Isaiah 42:25; Psalms 79:6; Jeremiah 42:18; Ezekiel 9:8; Ezekiel 22:31; Daniel 9:11; Amos 2:4; Hosea 5:10. God is said "to pour contempt upon princes," Psalms 107:39-40; that is, he will divest tyrants of all authority, and make them contemptible in exiles or banishment, as it follows there. See Job 16:13; Psalms 141:8. As it respects men, it signifies the evil of guilt and punishment, or afflictions, &c. See examples, Job 30:16; Amos 2:11-12; Psalms 22:14-15; Psalms 73:2; Ezekiel 16:15.

Sometimes it is taken in a good sense, sometimes of God, sometimes of man: of God, as when he is said "to pour out his Spirit and his grace," when he plentifully bestows the gift of the Holy Ghost upon believers, and exhibits his grace, Isaiah 32:15; Isaiah 44:3; Joel 2:28; Ecclesiastes 12:10; Acts 2:17, Acts 2:33; Romans 5:5; Titus 3:6, see Psalms 45:3; 1 Samuel 1:15; Psalms 62:8-9; Amos 2:19; Job 3:24. To wash and make clean, (which is wont to be done with water) is often translated to signify the justification of sinful man before God, and his sanctification and renovation. "To be washed from sin," (as from sordid filth) is to obtain remission of sins through the Mediator, Christ, Psalms 51:8-9; Isaiah 4:4; Ezekiel 16:4, Ezekiel 16:9; Ezekiel 36:25; Acts 22:16; 1 Corinthians 6:11; Hebrews 10:22; Revelation 1:5, Revelation 1:7, Revelation 1:14; or that which is always joined with the antecedent benefit of God, to abstain from sin and practise holiness and purity of life, Job 9:30; Psalms 26:6; Psalms 73:13; Proverbs 30:12; Isaiah 1:16; Jeremiah 4:14; James 4:8, (&c.) Of Metaphors taken from the Earth. In the globe of the earth two things are to be considered, which afford as many metaphorical acceptations.

(1.) That it is opposite to heaven with respect to quantity and qualities. Hence as heaven denotes the spiritual kingdom of God, and the state of eternal felicity; so on the contrary the earth denotes the state of corruption and sin in which man after the fall was involved, John 3:31, o wn ek thv ghv, ek thv ghv esti, kai ek thv ghv lalei, "He that is of the earth, is of the earth, and speaketh of the earth." A very fair antanaclasis! The first phrase of the earth is properly taken and denotes an earthly original, that is, to be begotten by a natural man in a natural way, (to which is opposed that Christ is anwqen erxomenov kai ek tou ouranou, "Come from above, and from heaven." See 1 Corinthians 15:47. The second phrase, of the earth, metaphorically taken, is to be carnally wise, ignorant of divine things, lost in sin, and an absolute stranger to heaven and the spiritual kingdom of God, which elsewhere is phrased, ta epigeia fronein, "to mind (that is, to only take care for) earthly things," Php 3:19; ta thv sarkov epigeia fronein, "to take care for those things which are of the flesh," Romans 8:5. See John 3:6; 1 Corinthians 2:14. To which in this place of John, viz. John 3:31, is opposed that Christ, epanw pantwn estin, "is above all," that is, the heavenly Lord and most holy God, void of all imperfection and worldly spot. The last phrase, "to speak of the earth," is conformable to the first, and is to speak those things which are contrary to the kingdom of God, erroneous and lying. See 1 John 4:3, 1 John 4:5; (to which is opposed that Christ testifies that which he saw and heard, and speaks the words of God, which whosoever receives, he seals or witnesses that God is true, the like opposition Christ uses, speaking to the carnal Jews, John 8:23.

(2.) Because the earth affords men houses and convenient habitations, in that respect eternal life, and the heaven of the blessed is called "a new earth or land," Isaiah 65:17, Isaiah 65:22; 2 Peter 3:13; Revelation 21:1; because in it are those many mansions which are provided by Christ for believers, John 14:2; in this sense some of the fathers expound, Matthew 5:5, "Blessed are the meek, for they shall inherit the earth." But this may be fitly interpreted of the earth on which we dwell: for this sentence seems to be borrowed from Psalms 37:11, "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." The meaning may be, they who do violence to none, and when injured easily forgive, who choose rather to lose their right than vexatiously to wrangle or contend, who value concord and tranquillity of mind before great estates, to whom a quiet poverty is more welcome, than brawling riches; these, I say, will truly, and with a mind full of tranquillity, inhabit and possess this earth, and in it will enjoy the grace and blessing of God, to them and their posterity, whilst the goods of the wicked are by divine vengeance scattered as it were into the light winds, so that these (viz., the meek) are the true possessors of the land, and as it were the props or pillars that preserve it, whereas the wicked, together with the devils, are but possessors of a bad faith, and unjust ravishers, for whose malice every creature groans, and does, as it were, tacitly implore deliverance of the great Creator, Romans 8:20-22, (&c.) So much in general, now we shall briefly show what metaphors are taken from the several parts of the earth. As, 1. A mountain or hill, being a more high and elevated part of the earth metaphorically denotes,

(1.) Heaven, the habitation of God, so called by an anthropopathy, as he is elsewhere said, "to dwell in the highest," Psalms 3:4, "I cried unto the Lord with my voice, and he heard me out of his holy hill," that is, from heaven: as if he had said, "I am cast out from the place of the terrestrial sanctuary appointed in Jerusalem, but there is yet an open access to the holy hill of God, his heavenly habitation, where my prayers shall be beard, and shall implore the wished help against those rebellious and stubborn enemies." So Psalms 99:9; Psalms 121:1; Psalms 123:1; Psalms

15:1; Psalms 18:9; 2 Samuel 22:8.

2. Kingdoms and empires, which like mountains, have a pre-eminence in the world. Psalms 30:7, "Lord, by thy favour thou hast made my mountain to stand strong;" that is, thou hast given my kingdom strength and tranquillity. Psalms 76:4, "Thou art more glorious and excellent than the mountains of prey;" that is, the kingdoms of the wicked, who unjustly plunder and prey upon the world. Jeremiah 51:25, "Behold I am against thee, O destroying mountain, saith the Lord," &c. Illyricus, "So he calls Babylon, although it was situated in a plain, because of the loftinesss of its dignity and power, by which, as a very high mountain, it hung over other cities and people." But others think, that by the vast circuit and thickness of its walls it rose like a mountain; for Herodotus, Strabo, Pliny, and Diodorus Siculus, affirm that the walls of Babylon were 50 cubits thick, and 200 royal cubits high. And that which is added in the same place, that "Babylon should be made a burning mountain," is to be understood of the rubbish and ruinous heap which was left like a mountain after the burning of that great city. Habakkuk 3:6, "The everlasting mountains were scattered, and the perpetual hills did bow;" that is, the kingdoms of the people were suddenly shaken and overthrown: he speaks of the blessing of God, which expelled the Canaanites and distributed their lands to his people by his ministers, Moses and Joshua. See Exodus 15:14, (&c.)

3. Any proud enemies of the kingdom of God, Isaiah 2:14, The day (of the anger) of the Lord, "upon all the high mountains, and upon all the hills that are lifted up;" that is, upon all such as are proud and lifted up, because of their power, as appears, Isaiah 2:11-12, Isaiah 2:17. Also by "the cedars of Lebanon that are lifted up, and the oaks of Bashan," Isaiah 2:13; "And the high towers and fenced walls," Isaiah 2:15. Isaiah 40:4, "Every valley shall be exalted, and every mountain and hill shall be brought low," &c. This is a metaphorical description of the effect of John Baptist's preaching, of which the prophet speaks here. Upon which Musculus,[15] "The doctrine of repentance humbles mountains and hills, and makes plain the uneven and crooked, that is, brings down the proud, depraved, and wicked; and the consolation of the kingdom of God, which is joined to the doctrine of repentance, lifts up the vallies, that is, it comforts and refreshes the humble, the poor in spirit, and the dejected." The forerunner of the Lord did exactly prosecute both these parts in preparing the way of our Lord, saying, "Repent, for the kingdom of heaven is at hand." Matthew 3:2, (&c.) Isaiah 41:15, "Thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff;" that is, thou shalt destroy thine enemies, though they be most proud and powerful, notwithstanding thou dost seem but as a worm, Isaiah 41:14. He speaks by the Spirit to the church of Christ, which by virtue of the heavenly word, works these things gloriously: the Chaldee renders it, "Thou shalt slay those people, destroy their kingdoms, and make them as chaff." See Ecclesiastes 4:7, (&c.) [15] In Comment. H. L.

More especially there is mention of Bashan, (Psalms 68:15,) which was a mountainous country, famous for excellent pasture, the beasts that fed there being very fat, strong, and great hence the bulls, rams, or heifers of Bashan are metaphorically put for fat, Deuteronomy 32:14; which is also referred to men, Psalms 22:12, "Strong bulls of Bashan have beset me round," that is, the enemies of Christ who were strong and fierce, &c. See Amos 4:1. The oaks of Bashan are used in the same sense, Isaiah 2:13; Ecclesiastes 11:2.

Carmel was a mountain famous for fields, vines, olive-trees, and fruit bearing shrubs, and is by a metaphor put for any good and fruitful country, Isaiah 16:10; Jeremiah 2:7. Some think this

translation is made because of the etymology of the word, alleging that XXXX Carmel is compounded of XXXX Kerem vinea, a vineyard, and XXXX plenus, full, that is, full of vineyards. The word is also translated to spiritual things, Isaiah 32:15, and mention is made of it in the description of the New Testament church, and its vigour and glory, Isaiah 35:2.

Lebanon, a mountain, denotes the grandees in the king of Assyria's army, because of the height, stateliness, and plenty, of the trees there, Isaiah 10:34, "And Lebanon shall fall by a mighty one;" that is, even the stoutest and most valiant in that army shall be slain by the angel of the Lord. In the foregoing part of the verse it is said, "and he shall cut down the thickets of the forest with iron," where we are to understand the other part of the army, who together with their chief captains and champions were to be cut off.

Hill, if added to mountains, is sometimes taken metaphorically in the sense given before. Some by "everlasting hills," Genesis 49:26, understand patriarchs, prophets, and illustrious saints, who exceed others as hills do vallies, but it is thought that the phrase "unto the utmost bound of the everlasting hills," is better expounded unto the end of the world; that is, until the hills be moved, which are always immoveable. And by this reason also, Isaiah 54:10, the covenant of divine grace is compared to hills and mountains immoveable. A rock (which is a great stone, in height resembling a mountain,) by a metaphor denotes a firm, stable, or secure place from dangers, and consequently refuge and protection, Psalms 40:2; Psalms 27:5; Psalms 61:2; Isaiah 31:9; Isaiah 33:16; Jeremiah 51:25, (&c.) A den is a cavity or hollow place of stones, or great rocks, in which thieves and robbers hide themselves, hence Christ calls the Temple of Jerusalem, "a den of thieves," Matthew 21:13; Mark 11:17; Luke 19:46, which is taken from Jeremiah 7:11, because of their false doctrine, perverse lives, oppressions, unrighteousness, &c., each of which is spiritual robbery. Neither is the allusion of a den to that spacious and vast temple insignificant; for we find recorded by Josephus, Lib. xiv., c. 27, and by Strabo, Lib. xvi., "that there were dens in that country so great and spacious that 4000 men may at once hide themselves in one of them." A valley, because of its lownesss and the obscurity of its shade, which broken and hanging hills and trees cause, metaphorically denotes humiliation, griefs, and oppressions, Isaiah 40:4; Luke 3:5. Jerusalem is called "the valley of visions," Isaiah 22:1, because it was the seminary of the prophets, &c. Psalms 23:4, "Yea, though I walk in the valley of the shadow of death, I will fear no evil;" that is, although I should fall into the utmost perils of death. The metaphor is taken from sheep, who when they stray in those obscure and desolate vallies are in danger of being destroyed by ravenous beasts. See Psalms 119:176, "I have gone astray like a lost sheep," &c.

Psalms 84:6, "Who passing through the valley of Baca make it a well: the rain also filleth the pools."---This text in the Hebrew is thus: "Passing through the valley of mulberry-trees they make him a well, and the rain with blessings (or most liberally) covereth them;" that is, although the godly (whom Psalms 84:4-5, he calls blessed, because they dwell in the house of the Lord, still praising him, and with a strong faith cleaving to him, &c..) should be involved in divers calamities, which is metaphorically expressed by passing through the valley of mulberry-trees, that being a barren and dry place, mulberry-trees usually growing in such ground, 2 Samuel 5:22-24,) yet they trust in God and make him their well, by whom as from the living stream of health and comfort they are abundantly refreshed, raised up, and comforted, and as it were with a wholesome rain made fruitful. It follows, Psalms 84:7, "They shall go from strength to strength;" that is, by the power of God they shall subdue and overcome all enemies and evils that annoy them. It follows in the

Hebrew thus: "The God of gods shall be seen of them in Sion;" that is, in the church of believers, he will graciously manifest himself to them, both by the word of life, and by his excellent help; compare Psalms 50:23, with this text.

There are other vallies metaphorically made use of, as Hosea 2:15, "I will give the valley of Achor for a door of hope." This is a promise of Jehovah to the church; by which phrase the consolation of his Spirit in adversity, and the comfort of hope is understood. Achor signifies perturbation or trouble, and received that name from the great perturbation of the people of Israel, Joshua 7:24-26. It was in that valley which borders upon Jericho, that they had the first hope of possessing the land of Canaan. So they believing in the valley of Achor, that is, being full of trouble and disturbance, they are raised up by a gracious consolation out of God's word, and are comforted by the hope of eternal life. The valley of Jehoshaphat is put for the church, Joel 3:2. The valley of Gehinnon or Hinnon, from whence Gehenna (put for hell) comes, affords no other metaphors. A desert, which is a part of the earth little inhabited and manured, wanting pleasant rivers, elegant trees, fruits, &c., is often put for the Gentiles, who are strangers to the kingdom of God, and are destitute of the means of eternal life. Hence fountains of living waters, and good trees, are promised to the desert, by which the calling of the Gentiles to the kingdom of Christ is intimated, Isaiah 35:1-2; Isaiah 41:18-19; Isaiah 43:19-20, and by those fountains the saving doctrines of Christ; but by trees the teachers of the word, and true believers, are to be understood. The lower parts of the earth, Psalms 139:15, signify the mother's womb, and so the Chaldee translates it. By this phrase we are fairly informed what our original is, viz., the earth.

Some say that the phrase, Ephesians 4:9, "He also descended into ta katwtera merh thv ghv, the lowest parts of the earth," is to be taken in this sense: but this is most properly to be understood of the state of his deep and profound humiliation; "his ascending on high," is to be understood of the state of his most super-eminent exaltation. Brentius upon Acts 1:1-26, Pag. 19, says---"See the miseries and calamities which man must of necessity endure for his sin, and you will find him as it were in the lowest part of the earth; what is lower than the pit of death? What is deeper than hell? When David said, 'Out of the depths have I cried to thee, O Lord,' surely he cries from no other place, than from the sense of death and hell, in which for his sins, he was comprehended," &c. The deep of the earth and the terms that are analogical to it, as a pit, an abyss, or swallowing deep, metaphorically denote,

1. The grievousness of evils, miseries, and calamities, Psalms 55:23; Psalms 71:20; Psalms 88:6; Proverbs 22:14; Isaiah 24:17, Isaiah 24:22; Amos 4:20; 3:47,53; Ecclesiastes 9:11. Hence the phrase "to dig a pit for another," that is, to conspire mischief, and "to fall into the pit he digged for another," that is, to be overwhelmed with the same evil he provided for another. See Psalms 7:15-16; Psalms 9:15-16; Proverbs 26:27; Jeremiah 18:20; Psalms 94:12-13; 2 Thessalonians 1:5, (&c.) By sepulchres, which are under the earth, great calamities are likewise signified, Psalms 86:13; Psalms 88:3-4, (&c.)

2. That which is abstruse, hid, or inscrutable, as an abyss, or bottomless pit, cannot be seen or known through, Psalms 36:6; Romans 11:33; 1 Corinthians 2:10; Revelation 2:24. See Isaiah 29:15; Isaiah 31:6; Hosea 5:2; Hosea 9:9; 1 Timothy 6:9, (&c.) From mud, dirt, dust, and dung, also, metaphors are taken which denote,

1. Men in a vile and contemptible condition, 1 Samuel 2:8; Psalms 113:7. Hither may we refer where the apostle calls himself periyhma, 1 Corinthians 4:13, "Made as the filth of the world, and the offscouring of all things," because of the ignominy and contempt which he suffered. Erasmus in his paraphrase, "Others are much honoured by you, but we for your sake to this day, are accounted as the trash of this world, than which nothing can be more abject, or trampled upon." See Amos 3:45, to which place a great many say the apostle had respect.

2. Evils and adversities, Psalms 69:2, Psalms 69:14; Jeremiah 38:22; Amos 4:5.

3. Death, or a most ignominious casting away, Psalms 83:10, which is called the burial of an ass, Jeremiah 22:19. See 2 Kings 9:37; Jeremiah 16:4, (&c.)

4. A thing had in great esteem among men, but is really vile, sordid, and noxious; Habakkuk 2:6, "That ladeth himself with thick clay or mud." By this is to be understood a vast power of riches, which do not profit, but rather prove grand snares and hurtful impediments to the wicked possessors, as if they had been emerged in thick mud, or would take it along, as their burden. As mud is an impediment to a traveller, by how little he can go forward, and by how often he endeavours to dispatch, by so much is he involved in a more dangerous intricacy: so great wealth, in the way of godliness, is a hindrance to him that sets his heart upon it, Mark 10:23-24; Luke 8:14. See Isaiah 24:20.

Php 3:8, "I count all things but loss, and dung, that I may win Christ." He speaks of those things, which before his conversion he magnified, and put his confidence of salvation in: but now being converted to Christ, he despises them as the most sordid and vilest things, being not only unprofitable for salvation, but most pernicious if confided in. Others expound skubala, as if he had said kusibala, that which is thrown to dogs---so Suidas takes it. And it is to be noted that in the second verse false apostles are called "dogs," whose corrupt works the apostle cautions against. By mud, dirt, and other filth, the members and apparel of a man are polluted and contaminated; which contamination is brought frequently to denote the filthy nature of sin, Isaiah 64:6; 2 Corinthians 7:1; Ephesians 5:27; Titus 1:15; 2 Peter 2:10, 2 Peter 2:20, (with 2 Peter 2:13, 2 Peter 2:22,) Jude 1:23; James 1:21; Revelation 3:4. To this washing and cleansing are contrary, by which the taking away of sin is noted. The dust of the earth likewise signifies contempt, abjection, misery, and mourning, 1 Samuel 2:8; Job 15:16; Psalms 7:5-6; Psalms 22:15-16, Psalms 22:29; Psalms 44:25-26; Psalms 113:7; Psalms 119:25; Isaiah 47:1; Isaiah 52:2; Amos 3:16, 29.

Ashes, in a metaphorical signification, and by allusion of the name, agrees with dust, with which it is sometimes joined, sometimes not. For the dust is indeed ashes, only that is a grosser matter into which a thing burnt is reduced. By this is signified frailty and vileness, Genesis 18:27; Ecclesiastes 10:9, where nevertheless there is respect had to man’s first original, which was dust and ashes sometimes it signifies great calamity, and the sadness and mourning that ensue, Isaiah 61:3; Ezekiel 28:18; Malachi 4:3; Amos 3:16; for mourners were formerly wont to throw ashes upon their heads, yea, to lie in it, as appears, 2 Samuel 13:19; Job 2:8; Job 42:6; Isaiah 58:5; Jeremiah 6:26; Ezekiel 27:30; John 3:6; Matthew 11:21, (&c.) The same metaphorical signification is in the phrase, to feed on ashes; Psalms 102:9, "I have eaten ashes like bread," that is, I am in very great grief or trouble. Isaiah 44:20, "He feedeth on ashes: a deceived heart hath turned him aside." He speaks of the idol, which can bring nothing but mourning and all evil to its adorers. So much of simple bodies and what bears analogy with them. Of compound we will treat in the

following chapters.

01.01.01.11. CHAPTER XI. OF METAPHORS TAKEN PROM MINERALS, PLANTS, AND LIVING CREATURES.

CHAPTER XI. OF METAPHORS TAKEN PROM MINERALS, PLANTS, AND LIVING CREATURES.

COMPOUND bodies, according to the physical distinction, are either inanimate or animate.

Inanimate are metals, stones, and concrete juices, as salt--- Animate are either vegetative, sensitive, or rational. Of the first kind are plants, or things growing out of the earth. Of the second kind, brutes. Of the third kind, men and women. Of which distinctly and in order.

Metaphors taken from inanimate Bodies.

Gold metaphorically signifies quoad naturalia, as it respects naturals, (1.) A clear and shining liquor like gold, viz., pure oil, Ecclesiastes 4:12.

(2.) Serenity of sky, when it is of a yellowish red, Job 37:22, "Fair weather cometh out of the north"---in the Hebrew, it is gold cometh out of the north, that is, as Schindler says, "a clear air without clouds," or a wind pure as gold, and purifying the air, making it as pure as gold: the north wind, hence called by Homer, aiqrhgenithv, the causer of serenity. The Septuagint render it, nefhsaugounta, clouds shining like gold. As it respects spirituals, gold signifies the pure doctrine of the gospel, as silver and precious stones do, 1 Corinthians 3:12. Also the grace and benefits of Christ our Saviour; or, which is the same thing, true wisdom received by the word of Christ, Revelation 3:18; and even life eternal, Revelation 21:18.

Silver is taken or put for an excellent or very fair thing, whence the word of God is said to be as silver tried in a furnace of earth, purified seven times, Psalms 12:6, where respect is had to its great purity. Hence our Saviour is said, Malachi 3:3, "To be a refiner and purifier of gold and silver," that is, to institute a repurgation of his heavenly doctrine. The phrase in Isaiah 1:22, "Thy silver is become dross," denotes corrupt doctrine, and a depraved life. The rebellious people of the Jews are called reprobate silver, as if it were said; overmuch corrupt, and therefore good for nothing but to be reprobated, or cast away. The excrements of silver, as dross, tin, and lead, denote idolaters, wicked and reprobate people, Isaiah 1:25, (see Psalms 119:119; Proverbs 25:4-5; Ezekiel 22:18, and the following verses, XXXX a fragment, or (by a syllepsis) fragments, Isaiah 1:28, are called the particles or refuse, of that dross, with which the prophet compares the wicked, because, like that, not to be healed, &c.

Brass and iron denote hardness and solidity, Deuteronomy 28:23; Isaiah 48:4; Jeremiah 1:18; Micah 4:3. Iron also denotes great troubles and crosses, if a furnace (which because of the fire it contains, is a symbol of calamity) be added, Deuteronomy 4:20; 1 Kings 8:51. The like is to be understood if it be added to a yoke, as Deuteronomy 28:48, and to a rod, Psalms 2:9; each of which by itself, signifies a iction.

There is an obscurer place, Jeremiah 15:12, "Shall iron break the northern iron, and the steel or brass?" which some expound, that the northern enemy, viz., the Assyrian army was plainly invincible. Others on the contrary, that there would assuredly come another enemy, who should break and chastise the Assyrians, to wit, the Persians, &c. Vatablus chooses the former sense, "By the first iron understanding the Jews: he compares, says he, the strength of the Jews to pure iron and the strength of the Chaldeans to iron, which is mixed with much steel, and therefore stronger: as if he had said, shall the Jewish iron sword break the Chaldean, well-tempered with iron and steel? No; iron and brass, he calls iron mixed with brass, that is steel."

Junius and Tremellius take it as a confirmation of the foregoing promise, Jeremiah 15:11, which God made by the prophet, that he would defend them from the hostility of the Chaldeans, and would make them intreat them well; and therefore they expound "the first iron, the Chaldeans, and the latter iron and brass, (that is steel from the north of Chalybes, for there was a people of that name in the northern parts of Pontus, from which Chalybs or steel, took its name, as Virgil in the 2nd book of his Georgics, and Strabo in his 12th book of Geography, witness) Jehovah himself; as if he (viz., Jehovah) had said, these are iron, but I, who interpose or come to relieve thee am a wall of steel to thee; therefore you have no cause to fear, that you should be broken by those enemies."

It is said, Isaiah 60:17, "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron,"--which signifies the restoration or redemption of mankind, and the change of the legal into an evangelical dispensation by the Messiah. A Stone, if transferred to a man, sometimes denotes a great stupidity of mind, 1 Samuel 25:37: sometimes hardness of heart, and the state of the sinner before conversion to God, Ezekiel 11:19; Ezekiel 36:26. To which the contrary is, that such as are converted and believe are called living stones, 1 Peter 2:5, with respect to Christ, who is called the precious and elect stone, upon which they are spiritually built, Ephesians 2:20-22. This word stone is also used in a good sense, Genesis 49:24, "But his bow abode in strength, and the arms of his hands were made strong, by the hands of the mighty God of Jacob; from thence is the shepherd, the stone of Israel:" that is, Joseph stood and was sent by the most powerful God to feed Israel and his family as a pastor, and to prop them as a stone, to wit, when he supplied and preserved his father’s whole house from Egypt. Some think that this man of God did prophesy of times to come, and that by pastors we should understand prophets, and by a stone, eminent kings and princes that were to come of the family of Joseph among the people of Israel, which people they were to lead forth, and teach, and to support them, as a rock or foundation-stone supports a building.

It is said, Ecclesiastes 12:3, that Jerusalem will be made "a stone of burden for all people;" upon which words Jerome notes, "Formerly in little villages, little towns, and little castles, they were wont to place round stones of great weight, which the youth for exercise sake, were wont to strive who could lift them highest; some could lift only to their knees, some to their navels, some to their shoulders and head, some (that made an ostentation of their strength) with erected hands, threw them over their heads," &c. Hence the prophet alludes (say they) that if any nations will adventure to assault the church, to remove it from its place, and toss it at their pleasure, they shall sink under their burden, and be even crushed to pieces; even by the power and strength of the chief corner-stone of the church, Luke 20:17-18. From quarries of stone an elegant metaphor is taken, Isaiah 51:1, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are

digged." He speaks of the godly Israelites sprung from Abraham and Sarah, as Isaiah 51:2. The reason of this metaphorical phrase, Junius and Tremellius fairly deduce from the argument of this chapter. "Thus Christ argues, I promise that I will comfort and restore the church, although it be wasted and almost nothing, Isaiah 51:3; and that you may the easier believe this, remember that ye are come of parents, that had never begot children, if God by his powerful word (as a hammer breaks stones out of a rock) had not done it: and therefore you who are in the same covenant, are to experience the same virtue and power of God." See Ezekiel 4:1; Exodus 24:10; Proverbs 17:8, Proverbs 17:23.

More especially there is a metaphorical mention of gems in the description of the glory and the inward splendour of the church of Christ, Isaiah 54:11, "Behold I will lay thy stones with fair colours, and lay thy foundation with sapphires"---And Isaiah 54:12, "I will make thy windows of crystal, and thy gates of carbuncles, and all thy borders of pleasant stones," that this relates to the New Testament times, appears by the following words, Isaiah 54:13, "And all thy children shall be taught of the Lord," which words, John 6:44-45, are cited by Christ, application being made to his church. Its foundation is said to be laid in sapphires and carbuncles, that is, in the true knowledge of Jesus Christ, who is the only foundation of the church, Matthew 16:16, Matthew 16:18; 1 Corinthians 3:12; Isaiah 54:11, and withal the most precious and resplendent gem. It is expounded, Isaiah 54:14, "In righteousness, shalt thou be established," which is the righteousness of Christ applied by true faith in order to salvation. Its windows are said to be of crystal, by which the apostles, evangelists, and other faithful preachers of the word of God, and their sacred preaching of Jesus Christ, are to be understood, through which, as by crystalline and most transparent windows, heavenly light gets into the church. It’s gates are said to be of carbuncles, (a gem of a flaming colour which derives its name from XXXX kindling,) by which the continual preaching of the word is understood, that door of utterance, Colossians 4:3; 1 Corinthians 16:9, "The gates that shall be open continually," Isaiah 60:11, by which such as enter are enlightened as by a sparkling gem, and kindled by a divine fire, Luke 24:32, "Did not our heart burn within us?" &c.

Lastly, "All its borders are said to be of pleasant stones," that is, most lovely and desirable; by which the amplitude or largeness of the Church of Christ, gathered by the preaching of the Gospel in the whole world, built upon Christ himself, and his saving knowledge, is understood. But we must observe, that these things are to be most completely fulfilled in the heavenly Jerusalem and life eternal, as in its description, Revelation 21:10-11, Revelation 21:18, (&c.) appears. By the metaphor of a pearl the saving word of God is expressed, Matthew 7:6, so the kingdom of heaven, that is, the church gathered by the word, is compared to a pearl, Matthew 13:45-46. An adament or diamond XXXX Adamas (a precious and most hard stone) is brought to denote the depravity and diabolical hardness of man’s heart, Ecclesiastes 7:12.

Salt, that good creature of God, so called by the Evangelist, Luke 14:35, because of its virtue to preserve from putrefaction; and season, or give a relish unto meat, is by a metaphorical translation applied sometimes to the apostles, and other teachers of the word of God, Matthew 5:13, whose office it is to take care that by sound doctrine, and a blameless example of life, their auditors he preserved from any corruption, as well in the fundamentals of religion, as also, (as far as may be,) from any blemish in external life and conversation. For as salt applied to meat consumes the depraved or corrupt humours, and so preserves from putrefaction; so the ministers of the Gospel

by sound doctrines, and by a prudent application of legal reprehension preserve men from being putrified in sin, and are instruments to make them savoury, that is, that they may please God, and so obtain (through his mercy in Christ) eternal blessedness.

Theophilact [1] on Mark 9:50, says, "that as salt hinders the generation of worms in meat; so the preaching of the Gospel, if quick and home, seasons carnal men so that the worm of restlessness shall not generate in them."

[1] Quemadmodum sal carnes cohibet, &c.

Sometimes it signifies wisdom and prudence, Mark 9:20; Colossians 4:6; upon which Illyricus, "Wisdom keeps the actions, lives, and manners of men, from any fault, as salt does flesh and other things: and makes life, manners, and speech grateful and acceptable to all, as salt gives a grateful relish to meat." To this speech seasoned with salt, "corrupt communications" are opposed, Ephesians 4:29, that is, obscene, foolish, or impious talk, which for the want of this spiritual salt, as it were, stinks, and is unsavoury to God and holy men. What we translate Job 1:22, "In all this Job sinned not, nor charged God foolishly," is (word for word) in the Hebrew thus, "In all these Job sinned not, nor gave unsavouriness [2] against God," viz., sinful words, as the Chaldee renders it. Impiety is noted by the same word, Job 24:12.

[2] XXXX insulsitas, unsavourness.

We have mention of a "covenant of salt," Numbers 18:19; 2 Chronicles 13:5; which signifies that which is lasting and perpetual; the reason of this speech is, because things salted last very long and do not putrify. See Luth. Marginal. School, in Numbers 18:19

Sulphur or brimstone joined with fire, denotes most heavy punishments, Deuteronomy 29:23; Job 18:15; Psalms 11:6; Isaiah 34:9; Ezekiel 38:22; hence it is put in the description of hell, Isaiah 30:33; Revelation 14:10; Revelation 20:10; Revelation 21:8; all which places (some say) allude to the destruction of Sodom and Gomorrah by fire and brimstone, Genesis 19:24.

Metaphors taken from things growing out of the Earth.

THINGS growing out of the earth are to be considered distinctly, with respect to their parts, as also with respect to their kinds and species. The parts are these,

1. Seeds, of which a plant grows, metaphorically signifies the word of God, by power and virtue of which a man is new-born, and becomes an acceptable tree or plant to God, (Isaiah 61:3,) 1 Peter 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth, and abideth for ever," 1 John 3:9, "Whosoever is born of God, doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God," which is expounded, Psalms 119:11, "Thy word have I hid in my heart, that I may not sin against thee;" and Luke 8:15, "But that sown in the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." To this may be compared Luke 8:5 and Luke 8:11, where it is expounded, that the seed is the word of God. By the same metaphor, it is called logov emfutov, sermo insititius, "the engrafted word," James 1:21, (mention being made of regeneration, James 1:18,) that is, which God by the power of his Spirit, does, as it were, sow and plant in the hearts of men, that it may take root there, and bring forth fruit acceptable to God.

(1.) Seed as to outward appearance is but a mean thing, neither is its virtue apparent or visible: so the word of God is much despised and contemned in the world, 1 Corinthians 1:21.

(2.) Good seed, cast into good ground, does germinate, and put forth a plant, by whose virtue and power it continues its kind: so the word of God, received in a good heart, makes a man such as itself is, that is, spiritual, and quickened with a divine life, because that seed "is spirit and life," John 6:63.

(3.) That seed may grow, there is need of the sun's heat, and rain or dew: so God himself gives increase to the seed of the heavenly word, 1 Corinthians 3:6-7, "The sun of righteousness" influences it with his celestial heat, and waters it with the rain or dew of his Holy Spirit, Isaiah 44:3, (&c.) When the verb to sow is attributed to God, it denotes a multiplication of blessings to men, Jeremiah 31:27; Hosea 2:23; Ecclesiastes 10:9, to which the phrase, Nahum 1:14, is contrary, "The Lord hath given a commandment concerning thee, that no more of thy name be sown," that is, thou shalt be slain, and shalt perish without recovery. When attributed to men, it signifies such things as are done in our life-time, from which good or evil is to be expected. And so expresses either the exercise or practice of piety or impiety. Examples of the former are to be read, Psalms 126:5-6; Proverbs 11:8; Hosea 10:12; 2 Corinthians 9:6; of the latter, Proverbs 22:8; Job 4:8; Jeremiah 4:3; Hosea 8:7; of both, Galatians 6:8-10. When it is said of human bodies that they are sown, it denotes their death and burial, 1 Corinthians 15:42-44, to which the resurrection from the dead is opposed; for the apostle metaphorically changes the word speaking, 1 Corinthians 15:36, of the seed as of the body: but here of the body as of seed. A root, which is the basis or lower part of the plant, and the principle or beginning of ancretion, is put for any original or foundation of a thing, Deuteronomy 29:18; Isaiah 14:30; Romans 11:16-18; 1 Timothy 6:10; Hebrews 12:15; and for a prosperous state of things, Job 29:19. Hence comes the phrase, to take root, or to root, that is, to be in a good condition, or to multiply or thrive in any outward blessing, Job 5:3; Psalms 80:9; Isaiah 27:6; Isaiah 37:31; Jeremiah 12:2. And, on the contrary, the "drying up of the root," denotes the destruction of the wicked, Job 18:16; Isaiah 5:24; Hosea 9:16; Malachi 4:1.

More especially "the roots of the feet," for so it is in the Hebrew, Job 13:27; but in our English translation, "heels of my feet," an exposition rather than a translation, signify the heels or knuckle bones, because they are the lowest part, as a root is to a plant. The root of Jesse, Isaiah 11:1, seems to note the patriarchs from which Jesse and David were sprung. To be rooted, is spoken of the mystery of our regeneration, and a corroboration or strengthening in faith and piety is signified thereby, Ephesians 3:17; Colossians 2:7, to which we may fitly compare Job 19:28, "But ye should say, why persecute we him, seeing the root of the matter is found in me?" that is, when rooted by faith in God I keep mine integrity, as Junius and Tremellius expound it. A branch, with many synonymous terms, is frequently proposed in allegories, signifying by the similitude of a growing, green, and thriving tree, prosperity; and, on the contrary, by the similitude of a withering tree, misfortune, and calamity, Genesis 49:22; Job 15:32; Job 29:19, (where XXXX, signifies a branch, as chap, 18:16,) Psalms 80:10-11; Isaiah 25:5; Ezekiel 17:6, (&c.,) and Ezekiel 31:3, (&c.,) Malachi 4:1, (&c.) By the term branches, Paul understands the Israelites of that time, Romans 11:16-17, (&c.,) who were descended (or proceeded) of the first patriarchs as from a root. The Church is called the "branch of God's planting," Isaiah 60:21, because, (as it were planted in Christ the tree of life,) he has a singular love and care for it, vegetating, comforting, and preserving it, by his Spirit, and at last eternally saving it. A leaf, because it easily falls and withers, carries the

notion of vileness and vanity, Job 13:25-26; but in regard the leaves of some trees are always green, under the similitude of such a tree, eternal life is described, Ezekiel 47:12. See Revelation 22:2; also the righteous, who are heirs of eternal life, Psalms 92:12-14, with Psalms 1:3; Psalms 52:8. The greenness of leaves is called a budding or germination, which word (viz.,[3] XXXX) is by a metaphor brought to signify, sometimes natural things, as "the hairs of the head and beard," Leviticus 13:37; 2 Samuel 10:5; Judges 16:22; Ezekiel 16:7. The word flourishing, reviving, or more properly growing green again, is elegantly translated, Php 4:10, to signify the mind of man stirred up by love and benevolence to do good. On the contrary, to "be dried up or withered," is put for death, or being taken away, Joel 1:12.

[3] Dicitur proprie de terræ nascentibus et plantis. A flower denotes prosperity, Isaiah 5:24. See Job 15:33. But because a flower is easily cut down, and withered, it is put for any thing that is frail, uncertain, or transitory, Isaiah 28:1, Isaiah 28:4; Psalms 103:15-16; James 1:10-11; 1 Peter 1:24; Isaiah 40:6-8. To flourish is put for a prosperous state of men, Psalms 72:7, Psalms 72:16; Psalms 132:18; Proverbs 14:11; Isaiah 27:6; Hosea 14:8. See also Isaiah 66:14; Ezekiel 22:24. What is said. Ezekiel 7:10, "The rod hath blossomed; pride hath budded;" is understood by most interpreters of the king of the Assyrians, now growing to the height of his empire and authority, and preparing to besiege Jerusalem. The Chaldee, "The empire flourishes, and the wicked is got up." But Junius and Tremellius refer it to the people of Israel, translating it thus, "That tribe flourishing did bud out pride, for XXXX signifies both a rod and a tribe"---to flourish is also used of ulcers and leprosies, Exodus 9:9-10; Leviticus 13:39, (&c.)

Fruit, the metaphorical acceptation of this word is well known, and obvious every where, viz., that it is put for the consequent or effect of a thing, whether for good or evil: It is put for the consequent reward of godliness, Psalms 58:11, "Verily there is a fruit for the righteous," (so the Hebrew.) The Chaldee, "certainly there is a good reward for the just." So Isaiah 3:10; Hebrews 12:11; James 3:18.

It is put for the punishment of impiety, Jeremiah 6:19, "Behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it." The Chaldee says, "the retribution or reward of their works."

Good or evil works, are also called fruits, the good so called, Matthew 3:8, see Acts 26:20; Romans 6:22; Galatians 5:22; Ephesians 5:9; Php 1:11. Bad works, so called, Isaiah 10:12; Jeremiah 21:14; Romans 6:21. The reason of the metaphor, is, because godly and wicked men are compared to good and bad trees, of which the one bring forth good, the other bad fruit, Matthew 3:10; Matthew 7:16, and the following verses, Matthew 12:33, Jude 1:12.

Hence the verb to fructify, is put for the study of piety and good works, Hosea 13:15; Luke 8:15; Romans 7:4; Colossians 1:10; and inasmuch as that is the effect of the word of God, implanted by faith in the hearts of men, therefore fructifying is attributed to it, Colossians 1:6. Hence the apostle Paul says, Romans 1:13, "Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also (or in you)," &c.; that is, that it may appear to me when present, to the comfort of my spirit, that the gospel is as fruitful among you, as others. As good masters repute that fruit theirs, when their disciples have commendably profited under their teachings. On the contrary, "to bring forth fruit unto death," is to be given up to wickedness, and perpetrate all evil works, Romans 7:5. By another metaphor the

word preached is called the "fruit of the lips;" Isaiah 57:19, "I create the fruit of the lips," the Chaldee, "the speech of the lips," as the verb to fructify is put for speech, Proverbs 10:31; Ecclesiastes 9:17; so to be unfruitful is attributed to such as want faith, Titus 3:14; 2 Peter 1:8; to evil works, Ephesians 5:11; to the word of God, where it is not rightly received and kept, Matthew 13:22; Mark 4:19.

Hitherto we have treated of some parts of things growing out of the earth: now we shall proceed. 1. Generally. 2. Specially, of the rest, which we shall reckon in order. A plant if attributed to God, his church and believers are to be understood, Isaiah 5:7; Isaiah 60:21; Isaiah 61:3; Ezekiel 34:29. Hence Matthew 15:13, "Every plant which my heavenly Father hath not planted, shall be rooted up," which denotes such as are heterodox, impious, or hypocritical, in the garden of the church, or in its outward communion without the root of the matter. The word planting attributed to God is sometimes taken generally, and signifies to form or make, Psalms 94:9, "He that planted the ear, shall he not hear;" that is, he that formed it. Sometimes specially; and signifies to carry on, bless, and increase with felicity, Exodus 15:17; 2 Samuel 7:10; Psalms 44:2; Psalms 80:8; Isaiah 40:24; Jeremiah 12:2; Jeremiah 18:9; Ezekiel 36:36; Amos 9:15. On the contrary, to pluck up is put for to take away blessing, to destroy and punish, Deuteronomy 29:28; 2 Chronicles 7:20; Jeremiah 18:7; Jeremiah 31:28; Amos 9:15.

Sometimes this plantation is most especially put to signify the restoration made by Christ, and the sanctification of men to life eternal, Isaiah 51:16; Psalms 92:13-14; Romans 6:5; to which belongs the term engrafting, Romans 11:7, Romans 11:19, Romans 11:23-24, put for the communion of saints in the church. And in regard these things are effected by the preaching of the word of God, therefore planting, (and watering, necessary thereunto) is attributed to the ministers thereof, 1 Corinthians 3:6-8, where there is a most elegant subordination of these planters and waterers to ton aucanonta, him that gives the increase, viz., Jehovah, who by the ministry of the word effectually operates or works out, the faith and salvation of men. To plant is said of a tent or tabernacle, because the chords of a tent are fastened to stakes fixed in the ground, as plants are fixed, &c., Daniel 11:45. A tree is often used by way of similitude; but in a metaphor, which is a short or concise similitude, sometimes it refers to man, Jeremiah 11:19; Isaiah 61:3; Ezekiel 17:24; Matthew 3:10; Matthew 12:33; Jude 1:12, by which is signified his condition whether good or evil. Sometimes it relates to some certain, wholesome, or profitable thing, called for that reason the tree of life, Proverbs 3:18; Proverbs 11:30; Proverbs 13:12; Proverbs 15:4.

More especially some certain names of good trees are put, Isaiah 41:19; Isaiah 55:13; Isaiah 60:13, to signify the amenity or pleasantness of the kingdom of Christ, and the variety of its heavenly gifts, Ecclesiastes 11:1-2. Men of various or indifferent estates in Israel; cedars, fir-trees, oaks, the trees of the wood are expressed by name, By cedars and oaks mentioned, Isaiah 2:13, the nobility and great ones of the kingdom who were proud and elevated, are noted. Hence the Chaldee renders it, "The kings of the people strong and mighty, and the tyrants of the provinces." The royal family of David, from whence Christ according to the flesh was descended, is proposed by the allegory of a cedar, Ezekiel 17:22. "The lopping off boughs, and cutting down the thickets of the forest," denotes the destruction of the people, Isaiah 10:18, Isaiah 10:33-34; Isaiah 40:24; Ecclesiastes 11:1-2. That part of a cut tree, which is left above the earth is called the stock, stem, or trunk.[4] Which word is metaphorically translated, to denote the mean and humble original of Christ according to the flesh, or his temporal nativity from the progeny of David, Isaiah 11:1, "And

there shall come forth a rod out of the stem of Jesse, &c."

[4] XXXX stripes, truncus. A beam dokov, and the disparate term karfov, a mote, (which is a small splinter flying out of a cleft piece of wood; Hesych. & Athen. Lib. 13) are used to express the difference and degrees of sinners, Matthew 7:3-5, where Christ allegorically demonstrates the craft of calumniators, who are mighty curious and inquisitive into the failings or infirmities of others, (although slight like motes,) but very blind and dull in examining their own faults, (though grievous, great and weighty, like a beam.) Here we have also an admonition concerning our duty, which is first to search our own wallet, which hangs at our back, and having well shaken it, and cleared it, we may proceed to the examination of our brother's crime.

Thorns sometimes signify wicked and mischievous men, Numbers 33:55, Joshua 23:13, (in which the enemies are emphatically called "thorns and prickles in their eyes;" that is, such as are of all things most troublesome and hurtful, so as that the eyes cannot endure, so much as a little chaff, mote, thorn, or prickle, without horrible torment,) Psalms 58:9; Isaiah 9:18; Isaiah 10:17; Isaiah 27:4; Ezekiel 2:6; Ezekiel 28:24. See also because of the similitude, 2 Samuel 23:6-7; Isaiah 33:12; Nahum 1:10; Matthew 7:16; Luke 6:44, (&c.) Sometimes thorns signify impediments met withal, Hosea 2:6, "I will hedge up thy way with thorns," &c. Jeremiah 4:3; Matthew 13:7, Matthew 13:22. A reed is a weak shrub, easily agitated or shaken by a small gust of wind, 1 Kings 14:15; sometimes denotes men that are inconstant, light, and of a doubtful faith, Matthew 11:7; Luke 7:24; sometimes men afflicted and penitent, called a "bruised reed," Isaiah 42:3, viz., a reed of itself frail and weak, is much more weak if it be shaken and bruised. Our Saviour therefore promises that he will not by any means break such, but rather strengthen, consolidate, and heal them.

Sometimes it signifies men, great indeed, but unable to help, that are more mischievous and nought, on which some are apt to rely or depend, though to their loss, as such do, who lean on a weak and broken reed, to their own destruction, 2 Kings 18:21; Isaiah 36:6; Ezekiel 29:6-7. A rush or bulrush signifies men of the basest and lowest condition, Isaiah 9:14; Isaiah 19:15.

Wormwood, because of its ungrateful taste and extreme bitterness, is by a metaphor brought to signify sometimes sin and evil, Deuteronomy 29:18; Amos 5:7; Amos 6:12. See Deuteronomy 32:32; Isaiah 5:20; Revelation 13:11. Sometimes punishment or torment, Jeremiah 9:15; Jeremiah 23:15; Amos 3:15, 19. See Proverbs 5:4. So much of the species of things growing out of the earth, which yield any metaphors, to which we may fitly subjoin, where mention is made of the containing subject; which is,

(1.) A wood.

(2.) A garden. A wood, inasmuch as it contains many barren trees, is a symbol of infidelity and impiety, Isaiah 32:15; and because it is full of trees and shrubs, it carries the notion of an entire army, Isaiah 10:34, of both of which we have spoken before in the 10th chap., where we spoke of Carmel and Lebanon. A garden is the place of the most eminent and choicest plants and trees, especially that first garden which we call Paradise. The church of Christ, Son 4:12, is called "a garden enclosed" (or barred.) A garden, because of it's spiritual fruitfulness; barred because hid to the world, "hid with Christ in God," Colossians 3:3, "The world knoweth us not," 1 John 3:1. The same church with its fruits of the Spirit, verse 13, is called Paradise. Of which elsewhere.

Heaven, or eternal life is called paradise, Luke 23:43; 2 Corinthians 12:4; Revelation 2:7; the reason of the metaphorical appellation being drawn from the extraordinary pleasantness of that garden, and the great plenty of good things there.

Metaphors taken from the Olive Tree and its fruit.

Amongst the things growing in the land of Canaan, three are most eminent, by which its goodness, fruitfulness, and other excellencies may be known, viz., the olive, which is a tree---the vine, which is a shrub---and grain or corn of all sorts. All which are joined together, Deuteronomy 14:23; Deuteronomy 18:4; Psalms 104:14-16, (&c.,) Jeremiah 31:12; Hosea 2:8, Hosea 2:22; Joel 2:19, and in the common version, Genesis 27:37; Psalms 4:7-8, where the Syriac interpreter expresses all three. From each of these, and things that bear affinity or relation to them, there are a great many delicate metaphors deduced in Scripture. The people of Israel are called an olive, because of the great dignity with which they were invested by God, Jeremiah 11:16, "The Lord called thy name, a green olive tree, fair, and of goodly fruit;" as if he had said, thou hast been like a green and leafy olive, which most beautifully flourishes, giving extraordinary hope of its fruit. But the antithesis follows---"With the noise of a great tumult, (or tempests,) he hath kindled fire upon it, and the branches of it were broken; that is, as Junius and Tremellius have interpreted it, "They shall be like encountering storms of winds, which rushing into this place shall shake down the flowers, break the branches, that is, they will destroy small and great. Afterwards they will consume with fire the very town, as if it were the stump of a tree. That these things Were transacted, the last chapters of the Kings, Chronicles, and Jeremiah do fully make it out; Jeremiah 11:17, this olive is said to be "planted by the Lord," &c.

Ecclesiastes 4:1-16, what are called "the two olives," Ecclesiastes 4:3, Ecclesiastes 4:11-12, are said to be the "two sons of oil," so the Hebrew, Ecclesiastes 4:14, that is, two olives, plentiful, fat, having as it were, a spring of oil, continually flowing. This metaphor signifies the perpetual supplies of spiritual gifts to the Church through Christ, who was beyond measure anointed "with the oil of gladness," Psalms 45:7, from whom believers have this unction, 1 John 2:20, 1 John 2:27. But this was spoken to in the chapter of anthropopathy.

Romans 11:17, "the church of Israel" is called an olive, eminent for fatness, whose root Abraham may be said to be, with respect to the covenant God entered into with him, and the promise of a blessed seed, divine benediction, and eternal life, made to his believing posterity, (that is, his sons by faith, who believe as he did, such being only the sons of Abraham), whether Jews or Gentiles, Galatians 3:29. This being observed, it is easy for any one to understand why the Gentiles are compared to a wild olive, and what this engrafting into the olive is; and the partaking of its root and fatness, (that is, the fatness proceeding from the root, and diffused to the branches, by the hendiadys) as also the cutting off the branches.

Revelation 11:4, "the two witnesses" raised by God (by whom those sincere few teachers of the Church, in the midst of the antichristian tyranny and fury preserved by God, are understood, expressed by the number two, because "In the mouth of two or three witnesses shall every truth be established," Deuteronomy 19:15; 2 Corinthians 13:1,) are called "two olives and two candlesticks standing before the God of the earth." In the former metaphor we are to understand the consolation of the word of God, given by the Holy Spirit, the oil of gladness, as also fruitfulness in good works, as the olive is a most fruitful tree; and constancy and perseverance in the faith

under persecutions, as the leaves of the olive do not wither, but are always green, and the wood of the olive-tree never rots through age. In the latter metaphor divine illumination from the word of God is understood; that this is taken from the fore-cited place of Ecclesiastes 4:1-16 is evident.

Oil, the fruit of the said tree, is much valued, and much used amongst all sorts of people and nations. In scripture-metaphors, sometimes it denotes an abundance of pleasant and acceptable things, Deuteronomy 32:13; Job 29:6. Sometimes joy and refreshment of mind, if considered with respect to the anointing, Psalms 92:10; Psalms 141:5; Son 1:3; Isaiah 61:3. The reason of the metaphor is taken from the fragrancy and wholesomeness of this fruit. From hence we may in a manner give a reason for the name of Christ and Christians, it being derived from the unction or anointing of the Holy Spirit, which is compared to oil.

Isaiah 10:27, there is mention made of oil, "And it shall come to pass on that day, that his burden shall be removed from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed from the face of oil, or from before the oil"---which the Chaldee expounds of the Messiah; Junius and Tremellius follow that expression: "Propter oleum, because of the oil, (or anointing,) that is, thou shalt be delivered by Christ, or for the sake of Christ, in whom rests the Spirit of Jehovah, who anointed him, Isaiah 61:1." The cause of that deliverance and vengeance is intimated, viz., the promise sometimes made to this people, of sending Christ to them, who is signified by the word oil, because he was to be anointed with, "the oil of gladness above his fellows," &c.

Metaphors from the Vine, &c. A vineyard, the place where vines are planted, in a continued metaphor and parable signifies the Church as well of the Old as New Testament, Son 8:11-12; Isaiah 3:14; Isaiah 5:1, (&c.,) Isaiah 27:2-3, Isaiah 27:6; Matthew 20:1, (&c.,) of which pleasant similitude many have written much. The quiet or free plantation of vineyards, exhibits the notion of spiritual peace in the kingdom of Christ, Isaiah 65:21-22. See Deuteronomy 28:30, Deuteronomy 28:39; 1 Kings 4:25; Micah 4:4, (&c.) A vine sometimes signifies good, sometimes evil. Examples of the former are to be read, Psalms 80:8-9, (&c.,) Isaiah 5:2, Isaiah 5:7; Jeremiah 2:21, where the people of Israel introduced into the land of Canaan, received as the people of God, that they may serve him constantly in righteousness and piety, is understood. But this becomes degenerate, offending God with foul idolatry and impiety; all which by the metaphor of a vine, well planted but much corrupted, is expressed in the two last places.

It is taken in an ill sense, Deuteronomy 32:32-33, where mention is made of a vine, grapes, clusters, and wine, expressing the cruel abominable wickedness of sinners.

Expositors are not agreed in what sense to take a vine, Hosea 10:1; but the most proper interpretation seems to be this, "Israel is an empty vine," that is, it plentifully brings forth fruit like a luxuriant vine, as if it would at once empty itself of all its fruit. Yet it produces not good but bad fruit (it is the vine of Sodom and Gomorrah, Deuteronomy 32:32-33, plentifully bringing forth wild grapes, Isaiah 5:2,) for it follows, "He bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars, &c. See metaphor of a vine in the second book. The phrase to sit under his own vine and fig-tree, is a description of security, peace, and tranquillity, 1 Kings 4:25; 2 Kings 18:31, for the Jews were wont to love their vines and fig-trees beyond any other trees; partly for the sweetness of the fruit, Judges 9:11, Judges 9:13, and partly for the conveniency of the shade. For (as Pliny[5] calls them,) branched or spreading vines, or (as

Columella, Lib. 3:cap. 2, calls them,) such as are perched upon rails or galleries in the form of an arbour, covering it on all parts, do afford a cool and delightsome shade, for repose or bauquetting.

[5] Lib. xvii. Cap. 2. vites compluviatæ As to the fig-tree, (as Pliny[6] has it) its leaf is very large, and consequently very shadowing, which may be gathered also from Genesis 3:7.This phrase "to sit under his own vine and fig-tree" is metonymical, inasmuch as it is a sign of public peace and tranquillity; and synecdochical, inasmuch, as by these two species of trees and plants, all sorts of vineyards, gardens, fields, &c., are understood: but metaphorically the inward and spiritual peace of the kingdom of Christ is expressed by it, Micah 4:4; Ecclesiastes 3:10, (&c.) [6] Lib. xvi. Cap. 29

Wine, and new wine, signify as well the effects of divine mercy and grace, as of wrath and vengeance. Examples of the former are to be read, Proverbs 9:5; Son 2:4; Isaiah 4:1; Joel 3:18; Ecclesiastes 9:17; in which places by the metaphor of wine, the blessings or benefits of the kingdom of Christ are expressed; which are righteousness, peace, and joy in the Holy Spirit. As natural wine is said "to cheer or make glad the heart of man," Psalms 104:15, and that "it cheers the heart of God and man," Judges 9:13; so Jehovah is (as it were) cheered and delighted, with the conversion, faith, and piety of men, Isaiah 62:5.

Examples of the latter are to be read, Psalms 60:3; Psalms 75:8, Illyricus says, that "by this similitude he signifies most heavy afflictions," &c. Revelation 14:10; Revelation 18:6, (&c.;) Isaiah 1:22, "Thy wine mixed with water," denotes the corruption of all orders in Israel, as the foregoing and following words show. The Septuagint renders it oi kaphloi, sou misgousi ton oinon udati, "thy taverners mix wine with water," from whence they say that metaphorical speech of Paul is deduced, 2 Corinthians 2:17, "For we are not as many, kaphlenontev, ton logon tou Qeou, taverning the word of God." This word kaphleuein (which our Bibles render corrupting the word of God) is very emphatical,[7] it is a metaphor taken from hosts, victuallers, innkeepers, or rather tavernkeepers, who corrupt and adulterate their wines;[8] by which the apostle elegantly inculcates two things,

[7] Arct.

[8] Dr. Selat.

(1.) Their adulterating the word of God by the mixture of their own fancies.

(2.) Their covetousness and study of filthy gain. The verb kaphleuw is properly understood of wine-sellers, and is metaphorically translated to signify deceitful dealing, as it is expounded, 2 Corinthians 4:2.

Chrysostom Says, touto esti kaphleusai otan tiv noqeuh ton oinon, otan tiv xrhmatwn pwlh oper dorean edei dounai, in English, this is, (cauponari, to tavern, when any one adulterates wine, hen any one sells a thing of that kind for money, which he ought to give freely. The Syriac renders it, for we are not as the rest who mix, (or adulterate by mixtures, the of God, &c. Jeremiah 23:28; 1 Timothy 6:5; 2 Peter 2:3 The dregs or lees of wine are metaphorically used two ways.

1. Either denoting very great calamities, Psalms 75:8; Isaiah 51:17; upon which Illyr icus:[9] "As the cup signifies its part of the cross and castigation, which God in his time distributes or gives out to every one: so the dregs of that draught do signify most bitter part of the calamity or punishment," see Ezekiel 23:32-34.

[9] Sicut poculum, &c.

2. Sometimes signifying secure tranquillity, as Zephaniah 1:12, "I will punish the men that are settled (or concrete, curdled, thickened,) on their lees;" that is, such as with great security, tranquillity, and self-conceited firmness stick close to their wickedness, mocking and deriding both God and men. See Jeremiah 48:11, with Isaiah 25:6. A vintage and gleaning, Judges 8:2, "Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?" By the vintage he understands the fight itself; by the gleanings, the pursuit of the flying enemy; as if he had said, we Abiezerites have not acquired so much honour by fighting, as you Ephraimites have by your brave pursuit of those we routed, when ye took their leaders, who, had they been safe, (the enemy being not else truly overcome) might easily have recruited their army. The text, Jeremiah 49:9, is to be expounded by a metaphor, "If the grape-gatherers come to thee, will they not leave (some) gleaning grapes?" The Chaldee renders it thieves or robbers; like grape-gatherers. The same form of speaking, Obadiah 1:5, (properly to be understood) is proposed by way of interrogation: "If the grape-gatherers came to thee, would they not leave some gleanings?" as if he had said they would; but thine enemies sent by me, will carry away all that is yours, even to the very gleanings, see Jeremiah 6:9. In that symbolical vision, the vineyard denotes the judgment of God against the church’s enemies, Revelation 14:18-19. The reason of this metaphor is, because in a vintage or wine harvest, the vineyard together with its fruit is stripped of all, and left as it were desolate. Hence it is that little gleanings, (small clusters remaining on the vine, after the vintage is over, because hid behind the leaf,) denote a small remnant of people after war or other public calamity, Isaiah 17:6. So the verb (racemare,) to glean, (viz., to gather the little clusters after the vintage, Leviticus 19:10; Deuteronomy 24:21,) denotes the destruction of such as survived the former calamity, &c., Jeremiah 6:9, (&c.) Judges 20:45. A wine-press, (where the grapes are bruised, and the juice squeezed out,) denotes divine vengeance, Isaiah 63:3; Lamentations 1:15; Revelation 14:19; so Joel 3:13, "Come, get you down, for the press is full, the fats overflow," &c.; this is a divine call to the angels, (or strong ones of God,) to proceed to the execution of his vengeance against his impious enemies---of whom he subjoins, "for their wickedness is great."

Metaphors from Corn, &c. A field, the place of the production of corn or grain, denotes in a parable the people of God or the Church of Christ, Matthew 13:8, Matthew 13:23-24, Matthew 13:31, Matthew 13:38; Luke 8:8, Luke 8:15, to which refers the similitude of the apostle, Hebrews 6:7-8, whose[10] Apodosis, (reddition, or answering part of the comparison,) is not expressly set down, yet it is tacitly hinted at by the terms rejection, cursing, and burning, Hebrews 6:8, that is, that unbelievers and wicked men, who like a field untilled bring forth thorns and briars, and act nothing but evil, shall be reprobated of God, cursed and consumed in everlasting fire: whereas, on the contrary, believers and godly men shall receive the blessing of God, because like a fertile field of which he speaks, Hebrews 6:7. The apostle Paul by a metaphor calls the church, the[11] husbandry or tillage of God, 1 Corinthians 3:9, or rather a field, which is spiritually tilled by the apostles and other ministers of the word, as 1 Corinthians 3:6-8, is intimated.

[10] apodosiv posterior pars comparationis opposita protasi. Cal.

[11] gewrgion, agricolationcm.

Ploughing is a preparation of the field for sowing; by which calamity and affliction are sometimes noted, Psalms 129:3, (see the express similitude, Isaiah 28:24, Isaiah 28:26.) The reason is taken

from the cutting or (as it were) wounding of the field, by the plough-share. Sometimes the life and actions of men whether good or evil.

Good, as Jeremiah 4:3, "Break up your fallow-ground, and sow not among thorns." Hosea 10:12, "Sow to yourselves in righteousness, reap in mercy: break up your fallow-ground," &c.; where by the term ploughing, true repentance, and the culture or dressing of piety is understood: the reason is taken from the end and effect of ploughing, which is to pluck up and destroy thorns, briars, and the roots of bad herbs, and rightly to dispose the field to bear good fruit. Examples are to be read, Job 4:8; Hosea 10:13; Proverbs 21:4.

Judges 14:18, to plough with one's heifer, is to use another's help (where the reason of the continued metaphor is very congruous.) The speech is of the marriage of Samson, whose bride was fitly compared to an heifer, as being now under the same yoke with her husband, from whence the name, Conjugium, or yoke-fellow comes. Hence Horace Lib. ii. Carm. Od, 5, compares a proud and lascivious maid to an untamed heifer, &c. To plough is properly to turn the divided earth, so as that the inner or under part may be heaved up to the superficies, or stop; and metaphorically (metaforikwv) denotes a search or thorough inquisition into secret or inward things. The sense therefore of Samson's phrase is, that it would be impossible for them to have, found out the meaning of his riddle, unless they had drawn out (by some subtlety) the original and sense of it from his spouse.

Luke 9:62, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God:" as if he had said (according to Erasmus's paraphrase,) "This is the most arduous and chief business, (viz., of my discipline and Gospel preaching,) that he who once enters into a profession, is concerned by continual care and study to proceed to more perfection, and not to suffer his heart or mind to decline, or draw back to the sordid cares or desires of things past." This metaphor is taken from husbandmen, who are obliged to a continual and uninterrupted care and study, in tilling and ploughing their fields, which agrees well with 1 Corinthians 3:9, as before.

Corn and wheat metaphorically denote whatsoever is good and profitable, Psalms 72:16, "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon," &c. The sense or meaning is, that in the time of the Messiah, (of whom the whole Psalm treats) all things will be happily and divinely blest, which by the increase, (or multiplication of little corn,) in unfruitful fields, such as by mountain-tops increasing with great plenty, is expressed. See Jeremiah 23:28, "What is the chaff to the wheat? saith the Lord," that is, wherein do the false prophets and their doctrine agree with the prophets and the word of the Lord? The Chaldee expounds it of the righteous or believers: "Behold as chaff differs from the wheat; so the righteous differ from the wicked, saith the Lord." With which exposition, Matthew 3:12, and Matthew 13:29-30, agree. By wheat, the righteous and believers are understood, to whom in the first place chaff, in the latter tares, that is, impious, unbelieving, and condemned persons are opposed. In the former metaphor, manna rained from heaven is called the corn of heaven, Psalms 78:24; because it was like corn or wheat, and was equally useful in point of nourishment.

Harvest is the seasonable time of gathering in corn or any other fruit; from which some metaphors are deduced, and that in a two-fold manner.

1. Men are proposed as the efficient cause or harvest-men. Or, 2. As the object, that is, handfuls or fruits measured. In the first sense, harvest, answering the expectation or hope of the husbandman, denotes the reward of piety, or the punishment of the ungodly; for as every one sows so he shall reap, Galatians 6:7, as the apostle speaks in general terms. And more especially subjoins the harvest and reward of good and bad works, Galatians 6:8-9. The harvest is taken for the reward of piety, Psalms 126:5-6, where the state of the godly sowing in this world, and the enjoyment of glory in the heavenly life, by harvest or reaping, is by a metaphorical phrase expressed. See Hosea 10:12; 2 Corinthians 9:6, (&c.,) Job 4:8; Proverbs 22:8; Hosea 8:7, to set an harvest for any, Hosea 6:11, is to seduce to idolatry, &c., and so give cause for being divinely punished, upon which place see Tarnovius in his comment, Junius, Tremellius, and Piscator.

2. Because two things are most remarkable in harvest, viz., (1.) That corn or fruits, are cut or plucked down, and so wither.

(2.) That they are deposited or placed in barns, &c., to be preserved for use, there arises a two-fold metaphorical notion from the term harvest.

1. To denote the judgments of God, Jeremiah 51:33; Joel 3:13; Revelation 14:15-17, where it is evident from Revelation 14:19, that the wrath of God is noted.

2. The gathering of the church, Matthew 9:37-38; Luke 10:2; John 4:35, John 4:38. In the former places the wicked are (as it were) mowed or reaped clown, and like tares cast into the fire, as Christ speaks of the harvest of the last or eternal judgment, Matthew 13:39, (&c.) In the last place the godly are (as it were) placed in a garner fit for use, &c.

Besides what is spoken of harvest denotes the benefit of freedom, (or deliverance) Jeremiah 8:20, "The harvest is past, the summer is ended, and we are not saved;" that is all the benefits of the hoped-for salvation and help fail us, and we consequently perish. For joy is commonly figured in scripture, by harvest and vintage, which is at the end of summer, Psalms 4:7; Isaiah 9:3. In both those times, (viz., of the receiving corn and wine,) there is matter of joy to men. The ministers and preachers of the word of God are metaphorically called by Christ harvest-men or reapers, in this spiritual harvest, which is the gathering of the church John 4:36-38, where there is an eminent comparison of those which sow and those which reap, &c., where, by sowers understands the prophets of the Old Testament; and by reapers the apostles he sent in Gospel-times. The prophets promulgated the promises of Christ's being to come, and so, as it were, did throw the seeds of universal Gospel-preaching. The patriarchs and prophets weeded, and cleared the field of God, of thorns and briars of idolatry, by the preaching of the law, as before, &c.

Matthew 9:37-38; Luke 10:2. The ministers of the word are called ergatai labourers, in this spiritual harvest. In which places we are taught the great necessity of a ministry in the church, as well as of labourers to save and gather the harvest-fruit.

Threshing in scripture metaphorically denotes punishment and calamity, Isaiah 21:10, "O my threshing, and the son of my floor;" we render it "corn of my floor;" so by an apostrophe, he calls the people of God, who were grievously afflicted in Babylon, and as it were threshed and winnowed upon a floor, till separated from its chaff and husks. See Jeremiah 51:33; Amos 1:3; Micah 4:13; Habakkuk 3:12; Judges 8:7; Isaiah 28:27-28.

Chaff and stubble which is separated from the corn by threshing, winnowing, or sifting, signifies the destruction of the wicked, Obadiah 1:18; Malachi 4:1; Matthew 3:12; Luke 3:17. It denotes false doctrine, 1 Corinthians 3:12, with which may be compared, Jeremiah 23:28, see Psalms 1:3-4; Psalms 83:13-14; Isaiah 17:13; Isaiah 41:2; Jeremiah 13:24; Hosea 13:3; Zephaniah 2:2, (&c.)

"Winnowing denotes the scattering of enemies, as chaff is blown away from the grain when winnowed, Jeremiah 51:2; Jeremiah 15:7, also the separation of the godly from the reprobate, Matthew 3:12, in which allegorical speech by alwna, the floor, we are to understand the church of Christ, scattered through Judea and the whole world; by ptuon, the fan, the means by which Christ separates believers from hypocrites and wicked men, which means are the preaching of the Gospel, the cross and tribulation, and lastly eternal judgment; by the purging of his floor, the very act of separating; by wheat, believers; by chaff, reprobates; by the garner or barn, the kingdom of heaven and eternal life: and by unquenchable fire, hellish and eternal punishment, &c.

Sifting denotes diabolical temptation, Luke 22:31. The grain thereby is jumbled and agitated, Amos 9:9; and some get or drop through, and are lost among the chaff and dust. Thus Satan would confound the disciples of Christ, shake off their faith, and by his temptations pluck them away from Christ. And as sifting is a means to cleanse the corn, so Christ by these trials and afflictions purges his disciples, as grain is cleared from chaff, and most wisely converts those malignant artifices of the devil unto good, &c.

Grinding, by which grain is bruised, broken small, and reduced into meal fit to he made into bread, Isaiah 47:2, is used to describe most hard servitude and captivity---"Take the millstones and grind meal "---in the eastern countries, it was counted as great a slavery or servitude to be committed to the mill, or bakehouses, as men esteem it to be committed to the gallies. (See Exodus 11:5; Judges 16:21.) By this speech the prophet would signify, that that queen of Babylon, the mistress of kingdoms, that is, tender and delicate, shall be obnoxious to most abject servitude, and that there will come an extreme change of her splendour, &c.

Job 31:10, "Let my wife grind to another," that is, as Illyricus expounds it, "let her be the basest of servants to another," or as Vatablus says, "let her be forced away from me and become another's," &c.

Bread, made of meal, that staff of life, sometimes denotes joyful, sometimes mournful things.

1. Joyful, as Psalms 105:40, "He satisfied them with the bread of heaven;" manna is called the bread of heaven, because it was food for the Israelites, and served for bread; and Psalms 78:25, it is called, "the bread of the mighty," (or of the strong,) that is, aggelwn trofh, Angelorum, esca. Sap. as the Chaldee, the Septuagint, the Vulgate Version, and Luther render it, the "bread of angels;" that is, such bread as the heavenly administrators of the divine will shall supply you with, and not any human help. And they are said to be strong, because God communicates such power to them, &c. When Christ calls himself the Bread of Life, having respect to manna, it is an evident metaphor, John 6:32-33. Life eternal is expressed "by the eating of bread in the kingdom of God," Luke 14:15; Luke 22:30. By eating of "stolen bread or drinking of stolen waters," Proverbs 9:17, the breach of wedlock, or that short and wild lust of the flesh which is in adultery, is understood, and which destruction and eternal death accompany. See Job 20:5, (&c.)

2. It signifies mournful or sad things, Numbers 14:9, "Fear not the people of the land, for they are bread for us;" that is, we shall easily overcome and consume them, as if they were our bread. It agrees hereto that bread, and war, or fighting, come from the same Hebrew root and original; and that the sword is said to eat when it kills, 2 Samuel 11:25. Affliction and calamity are expressed by the "bread of tears," Psalms 80:5, in which sense also tears are said to be the bread (or meat) of man, day and night, Psalms 42:3.

Leaven, (made of a sharp or sour mass) taken in an evil sense, denotes the corruption of doctrine, Matthew 16:6; Luke 12:1, Hypocrisy, (that is, a dissembling of true religion,) sometimes wickedness and depravity of life, 1 Corinthians 5:7-8. The reason of both is evident from the operation of ferment or leaven, a little of which penetrates the whole lump, making it sour and acid: so false doctrine and impiety of manners, easily penetrates to the seduction of others, and unless speedily prevented, will quickly infect and contaminate the whole. The text which we translate, "My heart was grieved," Psalms 73:21, in the Hebrew is, my heart is fermented, (leavened or grown sharp,) that is, it is embittered, and full of perturbation The Chaldee, it is anxious or saddened, &c. Of Metaphors from the Parts and Members of living Creatures.

We are distinctly to consider of brutes. As, (1.) Their parts and members.

(2.) Their general names, effects, and adjuncts.

(3.) Their several species or kinds. Their parts and members, we will recite in that order nature has disposed of them. What concerns the head of brutes we shall expound, when we treat of their respective species. The horn of some four-footed beasts, their principal ornament, and the instrument whereby they exercise their strength and defend themselves, is variously used in scripture metaphors.

1. It denotes power, strength, glory, and courage, 1 Samuel 2:1; Job 16:15; Psalms 75:10; Psalms 89:17, Psalms 89:24; Psalms 112:9; Psalms 148:14; Jeremiah 48:25; Lamentations 2:3, Lamentations 2:17; Ezekiel 29:21; Amos 6:13. An iron horn is a symbol of great power and strength, Micah 4:13. So when the horn of the unicorn is mentioned, a beast of more strength than others, Deuteronomy 33:17; Psalms 22:21; Psalms 92:10.

2. It denotes rule or government, the majesty of which consists in power, fortitude and strength, (some say, because the king is eminent in dignity above all his people, as the horn is above all the members of the creature) 1 Samuel 2:10, "He shall exalt the horn of his anointed," where the holy woman, (viz. Hannah) has respect to the kingdom of the Messiah. The Chaldee renders it[12] kingdom, both here and in Jeremiah 48:25.

[12] XXXX

Psalms 132:17, "There I will make the horn of David to bud;" that is, I will amplify, enlarge, and propagate the strength of his kingdom. This also most perfectly appertains to the Messiah, David's Son. Chaldee: "There will I cause to bud a precious king to the house of David." See 1 Chronicles 25:5. This signification of power, and a kingdom, is proposed, as it were, by a lively metaphor and similitude, in that symbolical action of Zedekiah the false prophet, 1 Kings 22:11, also in the prophetical visions, Daniel 7:7-8, Daniel 7:21; Daniel 8:3, (&c.,) Ecclesiastes 1:18 (&c.,) where the fierce and strong enemies of the church are understood, Revelation 5:6; Revelation 12:3;

Revelation 13:1, Revelation 13:11; Revelation 17:3, Revelation 17:7, Revelation 17:12, Revelation 17:16. To push with the horn,[13] metaphorically signifies, an exerting or putting forth of strength or power against the enemy in fighting, Deuteronomy 33:17; Psalms 44:5-6; 1 Kings 22:11; Daniel 11:40.

[13] Cornupetere XXXX In other things a horn signifies,

1. A more eminent place, Isaiah 5:1, "My beloved hath a vineyard, in the horn of the son of oil;" so the Hebrew, that is, in a sublime and very fat place. The land of Canaan, which flowed with milk and honey, seems to be signified by this description; for into this, the people of Israel were like a vine, transplanted or translated, Psalms 80:8.

2. Sometimes angles, corners, or eminences, having the form of horns, Exodus 27:2; Exodus 29:12; Leviticus 4:7; 1 Kings 1:51; Jeremiah 17:1, and elsewhere; so in the Syriac and Chaldee tongues the extreme or angular point.[14] [14] Buxtorf. In Lexic. Chald. Syriaco, p. 511,512.

3. Splendour or a sparkling ray, like a horn, Habakkuk 3:4, "And his brightness was as the light, he had horns (or as the Chaldee has it, bright beams) coming out of his hand." Hence the verb XXXX signifies to diffuse beams in the likeness of horns, Exodus 34:29-30, Exodus 34:35, where the speech is of Moses, when his face shined. Chaldee: "The splendour of the glory of his face was multiplied;" to which version Paul seems to have respect, 2 Corinthians 3:7, (&c.) A mouth, because it is hollow, concave, and open, and the beasts' instruments of biting, has therefore two metaphorical notions.

(1.) The orifice of any thing, an entrance or gaping hole, and so it is said, Genesis 42:27, "The sack's mouth," Genesis 29:2-3, Genesis 29:8, Genesis 29:10, "The well's mouth." Also of a den, Joshua 10:18, Joshua 10:22, Joshua 10:27. Of the robe and habergeon, Exodus 39:24, for so the Hebrew, Psalms 133:2. Of the gate of a city, Proverbs 8:3. Of the brook, Isaiah 19:7. The "edge of the sword," by which (as it were it bites,) hurts and cuts, Genesis 34:26; Exodus 17:13; Numbers 21:24; Deuteronomy 13:15, and elsewhere. Of the file it is said, 1 Samuel 13:21, "A file having mouths," that is, full of incisures, the better to sharpen iron. So when mouths in the plural are attributed to a sword, it denotes its two edges, Judges 3:16; Psalms 149:5-6; Proverbs 5:4, so to a rake or harrow, Isaiah 41:15. See 2 Kings 10:25; 2 Kings 21:16; Ezra 9:11, (&c.) What are done by the mouth, tongue, and teeth of beasts, we will here together dispatch. To bite[15] (for the most part attributed to serpents, Numbers 21:6-8; Genesis 49:17; Ecclesiastes 10:8, Ecclesiastes 10:11; Jeremiah 8:17; Amos 9:3, (&c.)) is put for hostile invasion, spoil, and tearing in pieces, Habakkuk 2:7. For the pains of body or mind, by reason of drunkenness, or the relics of wine; Proverbs 23:32. For usury, Exodus 22:25; Leviticus 25:36; Deuteronomy 23:19; Psalms 15:4-5; Proverbs 28:8; Ezekiel 18:8, Ezekiel 18:13, Ezekiel 18:17; Ezekiel 22:12. So Lucian calls it devouring usury. It is said of false prophets that they "bite with their teeth," Micah 3:5, that is, like wild beast they tear and destroy the flock. Others think this phrase to be no metaphor, but to be understood of the eating of pleasant food.

[15] XXXX mordere. To eat and devour, XXXX in a metaphorical signification, is the same with (to destroy and consume,) Exodus 15:7; Isaiah 9:12, "The Syrians before, and the Philistines behind, and they shall devour Israel with the whole mouth" that is, after the manner of ravenous beasts, they shall most inhumanly treat them, captivate, spoil, and consume them To swallow, gulch

down, &c., is of the same metaphorical notation, 2 Samuel 17:16; Job 10:8; Job 20:18; Job 37:20; Psalms 35:24-25; Psalms 52:5-6; Psalms 107:26-27; Psalms 124:3; Isaiah 3:12; Isaiah 28:7; Lamentations 2:2; Hosea 8:8; Habakkuk 1:13; 1 Corinthians 15:54; 2 Corinthians 2:7; 1 Peter 5:8; Numbers 4:20; Proverbs 19:28. To lick, has the same signification, Numbers 22:4, of which, and the tongue, we have treated before. A tooth, metaphorically denotes a promontory or sharp rock hanging over or formed like a tooth, 1 Samuel 14:4; Job 39:28. But when teeth are attributed to men, it denotes virulence, and a hostile power; the metaphor being taken from beasts, who for the most part when they fight, use their teeth as offensive weapons to annoy those they set upon, Psalms 3:7; Psalms 57:4; Psalms 58:6-7; Psalms 124:6-7; Job 29:17; Proverbs 30:14, (&c.) A lip, metaphorically signifies a bank of a river, or the mouth of a vessel, Genesis 22:17; Genesis 41:17; 1 Kings 7:23-24, 1 Kings 7:26. 2 Kings 2:13; 2 Chronicles 20:2. The hinder part of the neck (cervix) if hard, [or to be hardened,] be added, metaphorically denotes contumacy, stubbornness, and a refractory mind; the metaphor being taken from horses, or other untamed beasts, who being wild and ungovernable, will not suffer their necks to be bended as the rider would have it, Exodus 32:9; Exodus 33:3, Exodus 33:5; Exodus 34:9; Deuteronomy 9:6, Deuteronomy 9:13; Deuteronomy 31:27; 2 Kings 17:14; 2 Chronicles 30:8; 2 Chronicles 36:13; Isaiah 48:4; Jeremiah 7:26; Jeremiah 19:15; Nehemiah 9:17, Nehemiah 9:29; Proverbs 29:1; Psalms 75:5. The word to behead, metaphorically signifies, to demolish or break down, Hosea 10:2, "He (that is; God) shall behead their altars." They had certain altars placed, aloft, as if they had little heads, and also horns, &c. The wings of a bird, because 1. They are its outward members. And 2. Because they sometimes expanded at large. And 3. Because they are the instruments of swift flight through the air; do yield a threefold metaphor.

(1.) They denote the extreme or outward part of a garment, Numbers 15:38; Ruth 3:9; 1 Samuel 24:5; Jeremiah 2:34; Haggai 2:12; Ecclesiastes 8:17.

(2.) The sides or disposed ranks of a whole army, Isaiah 8:8; Daniel 9:27. The extreme or remote parts of the earth, Job 37:3; Isaiah 11:12; Isaiah 24:16; Ezekiel 7:2, (&c.)

(3.) The wings of the sun and the morning are the first rays of light suddenly (like wings) expanded over the whole earth, Psalms 139:9; Malachi 4:2. On the contrary, Virgil thus speaks, "Nox ruit, et fuscis tellurem amplectitur alis."

Night rushes on, and does the earth embrace With swarthy wings; The wings of the wind denote its celerity and impetuous course, 2 Samuel 22:11; Psalms 18:10; Psalms 104:3. These three attributes of wings meet in one text, Isaiah 18:1, "Woe to the land the shadow of wings," so the Hebrew. Where by those shadowing wings, are understood the sails of ships, which are the extreme parts expanded in form of wings, and when filled with wind, are the cause of the ship’s swift motion; and are withal a shadow to the sailors: the Chaldee has it thus, woe to the land, to which men come from a far country in ships, and their sails are expanded like an eagle, which flies with his wings. Junius and Tremellius by wings understand the coasts of the land, that is, a land shady because of the great and opacous mountains that environ it, such being every where about the Red Sea, as Strabo in his last book of geography tells us. To fly, which is the property of birds, signifies in a metaphor to be carried or sent with a swift and very speedy dispatch, Isaiah 6:6; Isaiah 11:14; Daniel 9:21; Psalms 91:5, it is elegantly attributed to the eyes, Proverbs 23:5, "Wilt thou cause thine eyes to fly unto that"---that is, wilt thou cast thine eye upon it, with most intent

and earnest desire? And to a sword, Ezekiel 32:10, "When I shall cause my sword to fly," so the Hebrew that is, when I shall flourish or brandish my sword. This is spoken of the true God by an anthropopathy, when he threatens destruction and death. To fly signifies also to vanish and perish, Job 20:8; Proverbs 23:5; Hosea 9:11. To fly upon, the property of rapacious creatures, signifies to rush suddenly upon a thing, as 1 Samuel 14:32, "The people flew upon the spoil," &c. The heart of a living creature, because it is in a manner in the middle of the breast and within the body, by a metaphor is put for the middle of any thing, and also the inward part; Deuteronomy 4:11, "And the mountain burnt with fire unto the heart of heaven," that is, the middle of the lower heavens. 2 Samuel 18:14, "In the heart of the oak," i. e. in the middle, &c. See more examples, Exodus 15:8; Psalms 46:2-3; Proverbs 30:19; Ezekiel 28:2; Jonah 2:4; Jeremiah 51:1. So the belly, is put for the middle place of a thing, 1 Kings 7:20. The reins, for grains of wheat, as before, chap. vi. The tail, the hindermost part of the creature, is put for the extremes of any thing, Isaiah 7:4, "The tails of the firebrands," that is, the very ends almost burnt, which can do nothing but smoke, and will be quickly consumed. By which the two kings that were adversaries to the Jews are understood as before. Sometimes the head and tail are joined together, the first signifying dominion, the other subjection and servitude, Isaiah 9:14, "The Lord will cut off head and tail,'' that is, high and low, the courageous and the abject, (which by another metaphor of branch and bush is also there expressed,) he adds, Isaiah 9:15, "The eminent and honourable, he is the head: and the prophet that teacheth lies, he is the tail," which phrase renders them most abject and detestalble before God. Illyricus,[16] "The tail is interpreted of seducers, whether because of the extreme vileness of their life, or because they voided the venomous excrements of Satan, or because they wagged when they flattered men, so as dogs fawn with a motion of their tail." Deuteronomy 25:18, what we read in our English version, "he smote the hindmost of thee," in the Hebrew is, [he smote thy tail,] that is, the rear of the army. The Chaldee, Joshua 10:19.

[16] Col. 110. The heel, the extreme part of the foot, by a metaphor signifies, the ends, bounds, or limits of a thing, Psalms 119:112, also the gain, fruit, of reward, which is the end of the work, Psalms 19:11, (&c.) "To lift up the heel," Psalms 41:9, is said of a refractory enemy, and a contriver of mischief, the metaphor being taken from the kickings of stubborn and angry horses. See John 13:18; Deuteronomy 32:15; 1 Samuel 2:29. Of the phrase to kick against the pricks, we will treat hereafter.

Here we will add some certain homogeneal or similar part of an animal, for what we have hitherto spoken of, are (according to a physical notion or distinction) heterogeneous, or dissimilar. A bone, because it is hard and white, has two metaphorical notions: And,

1. Denotes hardness and inhumanity of mind, Proverbs 25:15,- "A soft tongue breaketh the bone;" that is, even the most hard-hearted and severe man, or the most grievous and rigid anger: so Gideon pacified the Ephraimites, Judges 8:1-3; and Abigail pacified David, when he intended to destroy Nabal, 1 Samuel 25:24, and the following verses.

2. It denotes white like a bone, 2 Kings 9:13, "Then they hasted and took every man his garment, and put under him XXXX upon the bone of the stairs;" that is, a step white as a bone. Others interpret this phrase as metonymical, imagining the steps to be of ivory, or some other sort of bone. The Chaldee turns it, upon the step of hours: understanding (as Schindler thinks) a dial cut into the stone, in which were signed degrees, by which the hour of the day may be found by the

sun-shine. E. Kimchi, "upon the highest step amongst the steps," &c.

Marrow, the inward fat of the bones, because it is the sweetest part of the flesh, communicating vigour to the bones, and all the body, affording it a grateful aliment, by a metaphor is put for any good thing, Isaiah 5:17, and is mentioned in the description of the heavenly banquet, Isaiah 25:6. Fat is of the same signification, Genesis 45:18, Numbers 18:12, Numbers 18:29-30, Numbers 18:32, Deuteronomy 32:14; Psalms 81:16; Psalms 147:14, in both which last places the Hebrew text is, "the fat of the wheat."

Fat, is put for the goodness and fruitfulness of land, Genesis 27:28, (&c.;) for rich and powerful men, Psalms 22:29; and because fatness and full-feeding make beasts grow wanton and wild, therefore the term is translated to men enriched by God, and so grown rebellious and wicked, Deuteronomy 32:15; Job 15:27; Psalms 17:10; Psalms 73:7, (&c.) See Isaiah 6:10. "The fatness of God’s house," denotes plenty of heavenly blessings, the similitude taken from banquets. See Isaiah 34:6, (&c.)

Blood is metaphorically put for that which for redness is like a bloody colour, for which reason it is attributed to wine, Genesis 49:11; Deuteronomy 32:14. Of the place in Ezekiel 19:10, "Thy mother was as a vine [17] in thy blood," &c. Illyricus in Clave, Col. 1087, thus says, "I believe that blood is there to be taken for wine, and we have heard before that it is sometimes so taken." Others understand it of native, (or natural) juice. Some also understand the beginning or birth: that is, when she first brought thee forth, she was strong and flourished. Junius and Tremellius render it, "in thy quiet (as derived of XXXX siluit, quievit,} that is, in former tranquillity. Others, in thy likeness (from XXXX similis fuit, he was like,) which the Chaldee also respects. It is said when the moon is eclipsed, that it shall be turned into blood, Joel 2:31, with Joel 3:15, upon which Schindler,[18] in an eclipse, the moon is red like blood, because its proper light is mixed with the shadow of the earth, and causes redness.

[17] XXXX [18] In eclipsi rubet luna instar sanguinis, &c.

Flesh, made and nourished by blood, denotes a frail and weak thing, as that which is frail, and obnoxious to death and corruption, Psalms 56:4; Psalms 78:39; Isaiah 31:3; Jeremiah 17:5. It is likewise put for that which is mild, tractable, and obsequious, Ezekiel 36:26.

Milk, for its sweetness and very great use, is metaphorically brought to describe the blessings of the Messiah, Isaiah 55:1; Joel 3:18. In the New Testament,

1. It denotes the most sweet and sincere word of Christ, 1 Peter 2:2. The word is called milk, and is compared to it in this place.

(1.) Because of its unmixed simplicity, and whiteness or candour; for as milk is not a liquor composed by human art, but made by nature itself, so the word of God owns not men for its author, or original, but Jehovah alone, 2 Peter 1:21.

(2.) Because of its sweetness and pleasantness, of which see Isaiah 25:6; Psalms 19:10-11; Psalms 119:103; Proverbs 24:13-14.

(3.) Because of its utility in feeding and preserving our souls to eternal life, 2 Timothy 3:16-17.

(4.) Because it tends to the destruction of such as abuse it. Milk is not proper to taken by such as are feverish or plethoric; because it exasperates the disease in a so ill disposed: so to such as are stubbornly wicked and unbelieving the word of profits nothing, but becomes their greater damnation, John 12:48; 2 Corinthians 2:16-17.

2. If it be opposed to solid or strong meat, it denotes the first rudiments of the Christian religion; 1 Corinthians 3:2; Hebrews 5:12-13, of which Beza says thus:[19] "Paul makes mention of childhood and milk in a diverse sense: for he opposes infancy to an adult age, and therefore by the word milk he signifies the initiation or first entrance into the Christian religion. But here, (that is,) 1 Peter 2:2, "As new-born babes desire the sincere (or seasonable) milk of the word," &c., (he opposes infancy to the former corrupt life, and commends the perpetual use of milk, (that is) of the true and sincere doctrine of the Gospel).

[19] Paulus mentionem facit pueritieæ et Of milk, butter is made, Proverbs 30:33, whence buttered words are mentioned, Psalms 55:21, that is, smooth and flattering words, &c.

Metaphors taken from same Generalities of living Creatures.

Living creatures that are brutes, are distinguished into terrestrial, volatile, and aquatile. As to what concerns terrestrial generally, XXXX fera, bestia, a wild-beast, sometimes signifies a convention, meeting, or gathering together; which (Schindler says) is spoken by a metaphor taken from beasts gathered together, 2 Samuel 23:11, of the Philistines, gathered together in a troop. By wild beasts of the field, Psalms 80:13, the unmerciful enemies of the church are metaphorically denoted. The Hebrew word here signifies a strong and fierce beast. The Apostle Paul (citing the poet Epimenides) calls the Cretans kaka dhria, evil beasts. For this verse is found in his works which he entitled De Oraculis, as Jerome in his commentary upon the place notes. Paul calls him a prophet, either ironically, or from the argument of his writing, or because the Cretans, his countryman, thought him to be so, &c. See Psalms 49:10; Psalms 73:22; Psalms 92:6; Proverbs 12:1; Proverbs 30:2; Psalms 94:7-8; Jeremiah 10:8, Jeremiah 10:14, (&c.) See also Genesis 16:12. The apostle Paul says, 1 Corinthians 15:32, that he did (qhriomaxesav) "fight with beasts at Ephesus." His words are Ei kata anqrwpon eqhriomaxhsa en Efesw, &c., si secundum hominem adversus bestias pugnavi Ephesi, &c., that is, if after the manner of men (or to speak after the manner of men, or according to man) "I have fought with beasts at Ephesus;" that is, as some say, with beastly men. Scaliger in his notes says, feros et præfracti ingenni viros quibuscum illi negotium et contentio fuit, vocat qhria, that is, "the men he had to do withal being of a stubborn and of an ungovernable mind, he calls them beasts." And therefore, for kat anqrwpon, as it is in our copies, should be read kat anqrwpwn in this sense: "If I have fought in Ephesus against men, as if against beasts," &c. And whereas he makes an express mention of Ephesus, some understand these words of the tumult and uproar there mentioned, Acts 19:1-41. Others expound it of the disputes which he had for three months with the unbelieving and stubborn Jews at Ephesus, Acts 19:2, Acts 19:9.

1 Corinthians 15:29. "When he speaks of the resurrection of the dead, and such as deny it, (yet professing themselves Christians) he argues (in order to confute them) ek tou atopou from their own topic or maxim; "If the dead rise not at all? In vain was the baptism for the dead;" that is, if there be no resurrection, that baptism is idle which is made upon the graves of the dead for the confession of that article, viz., the resurrection, &c.; in vain are all my sufferings in Christ, 1

Corinthians 15:30-31: in vain is all our controversy for the Christian religion with the adversaries of truth, (who are like beasts for fierceness and unruliness,) 1 Corinthians 15:32, with 1 Corinthians 15:14-15, &c.---Such as understand these words of Paul properly, that is, as if he had really fought with beasts, may be confuted by what he recites, 2 Corinthians 11:23, and the following verses, where he gives a narrative of his great sufferings, in which enumeration there is no mention of this fight with beasts. And certainly if it had been really so, and that he had been exposed to such an extraordinary cruel treatment, more inhuman indeed than any he relates, he would not forget to reckon it amongst his sufferings. Now if the verb legw (I say,) be understood, (an ellipsis we meet with, 2 Corinthians 9:6; Isaiah 5:9; Hosea 14:9,) as doubtless it is, the sense must be, as if he had said, si loquar secundum hominem, that is, if I speak according to (the manner of) men, viz., when they use similitudes, Galatians 3:15; Romans 6:19, then this speech must be taken metaphorically, and so all is well. A certain mixture of divers animals is proposed, Isaiah 11:6-9; Isaiah 65:25, by which the calling of the wild and barbarous nations, and the gathering of the church from the diverse sorts of people is denoted, which elegant metaphorical hypotyposis, with, divine assistance, shall under its proper head be expounded. To hunt, is almost every where taken in an ill sense, and is put for to ensnare, contrive, or devise mischief, Exodus 21:13; 1 Samuel 24:12; Proverbs 6:26; Jeremiah 16:16; Lamentations 3:52; Lamentations 4:18; Ezekiel 13:18, Ezekiel 13:20; Micah 7:2. The reason of the metaphor is evident, for the various devices, traps, instruments, and arts, that are made use of by hunters to catch the beasts they seek for.

He is called a mighty hunter, Genesis 10:9; who abuses his power violently to oppress and subdue men, or is a tyrant; Illyricus,[20] Venatio habet simile quiddam bello, &c., hunting has some resemblance to war, as Xenophon says in his instruction of Cyrus; "yea, it is a kind of war: and, on the other hand, war is a kind of hunting of servile and disobedient men," as Aristotle in his last book of politics says: "Therefore when Nimrod is said to be a mighty hunter," it is to be interpreted a warrior, which appears from the text itself, for it is applied in this place to the principal cities of that kingdom, which may not be properly said of a hunter, but of a king or general of an host who built strong cities, when he subdued the countries. The Chaldee plainly renders it, "a strong hero." Aben Ezra takes it properly of the hunting of beasts which Nimrocl offered in sacrifices to the Lord, from the phrase before the Lord. But Mercer notes, that all the Hebrews esteemed Nimrod as a tyrant, and that Aben Ezra should be rebuked, for that he alone would justify an impious man. But more rightly the phrase, "before the Lord," is to be understood, to denote an aggravation of his tyranny, because he did not act obscurely or privately, but openly and in the face of the sun, imposing his government without respect to men or dread of the all-seeing Divinity. See Genesis 6:11; Genesis 13:13 (&c.) Lastly, it is to be observed, that 1 Chronicles 1:10, Nimrod is said plainly to be "mighty" upon the earth, which is by any means to be understood of his rule over men.[21]
[20] In Clave script. Col. 1239.

[21] Vid. Zelmerum, Centur 1. Adag. Sacr. 1. The term hunting is attributed to God, when he requites the persecutors of the godly with those punishments they designed or inflicted upon others, Psalms 140:11, "The man of tongue (that is, one that curses or blasphemes) shall not be established in the earth," he (viz., God) shall hunt him, so the Hebrew, to precipices, or an overthrow, that is, as he hunted the godly, Psalms 140:5, so God will, as it were, with punishments hunt him, till he rushes or falls headlong into everlasting destruction. See Psalms 140:10, and Habakkuk 3:17. A snare, or to ensnare,[22] are of the same metaphorical signification with

hunting, and signify to intrap or destroy, Deuteronomy 7:16, Deuteronomy 7:25; Deuteronomy 12:30; Psalms 9:15-16; Psalms 124:7; Psalms 140:5; Psalms 48:12; Psalms 91:3; Psalms 141:9; Ecclesiastes 9:12; Matthew 22:15.

[22] XXXX & XXXX A snare is put for loss or destruction, or the cause or occasion thereof, Exodus 10:7; 1 Samuel 18:21; Psalms 69:22; Psalms 18:5; Proverbs 12:13; Proverbs 13:14; Proverbs 22:5; Proverbs 29:6; Isaiah 24:17; Ezekiel 17:20; Hosea 5:1; Hosea 9:8; Romans 11:9; 1 Timothy 3:7; 1 Timothy 6:9; 2 Timothy 2:26. A net, such as hunters use, is of the same signification, Psalms 9:15-16; Psalms 25:15; Psalms 35:6-7; Psalms 57:6; Psalms 141:10; Proverbs 29:5; Ecclesiastes 7:26; Hosea 5:1; Hosea 9:8. See Job 19:6; Psalms 11:6; Jeremiah 50:24; Ezekiel 12:13; Ezekiel 32:3. Of Metaphors taken from the kinds of living Creatures.

THESE we shall recite thus.

(1.) Wild or savage beasts, that live in deserts or woods.

(2.) Such as serve for man’s use or feeding.

(3) .J Serpents, worms, and other insects. A lion, the king of beasts, Proverbs 30:30; sometimes is to be understood in a good, sometimes in an evil sense, as was mentioned, chap, vi., yet more seldom in a good, Genesis 49:9, "Judah is called a lion’s whelp," by which the holy patriarch denotes the strength, power, and eminency of that tribe beyond the others; but of this we have spoken, chap. viii., when we expounded the text that calls Christ a lion.

What we translate altar, Ezekiel 43:15-16, in the Hebrew is, [Ariel,] that is, the lion of God, a compounded word, put for the altar whereon sacrifices were offered, because it always consumed the oblations as a lion does his prey. The city Jerusalem, is called by this name, Isaiah 29:1-2, "Woe to Ariel, to Ariel," (viz., the lion of God,) upon which Musculus, "Jerusalem is called Ariel, because she became fierce and cruel against God and his prophets, whom she had barbarously slain, as a lion does a lamb in the desert." And fitly applies to this sense what we read, Jeremiah 12:8, of the people of the Jews. "In that place," he says, "there is an allusion, as if he had said, thou art not XXXX XXXX the city of God, as thou wouldst fain seem to be; but XXXX the lion of God," &c. The Chaldee well expresses the sense of Jeremiah 12:2, "And I will straiten the city in which the altar is, and it shall be desolate and empty, and it shall be environed with the blood of the slain, as the altar is covered and encompassed with the blood of sacrifices upon the feast day." A lion is metaphorically put for fierce, outrageous enemies or tyrants, Job 4:10; Psalms 22:21; Psalms 34:10; Psalms 57:4; Psalms 58:6; Jeremiah 4:7; Jeremiah 5:6; Ezekiel 19:2. Nahum 2:11-12; Zephaniah 3:3; 2 Timothy 4:17. Hence the devil is compared to a roaring lion, 1 Peter 5:8. See Isaiah 35:9; Isaiah 11:6-7; Romans 8:38-39. Roaring, that is, the clamour or cry of the lion, is taken for violence or tumultuous hostility, Isaiah 5:29; Ecclesiastes 11:3. For thunder, Job 37:4. For the groans and cries of the sorrowful, Psalms 22:1-2; Psalms 38:8-9. An unicorn, because of its fierceness and strength, is put for wicked and cruel enemies, Psalms 22:21; Isaiah 34:7; but in an express comparison it is otherwise taken sometimes. A boar signifies also the fierce enemies of God’s people, Psalms 80:13. A bear, which is a cruel creature, denotes a cruel and merciless tyrant, Proverbs 28:15. Also God, when he executes heavy vengeance, Lamentations 3:10, but in both places it is rather an express comparison, there being an ellipsis of the comparative particle (as) which is to be understood, and so it is rendered in our English Bibles. A wolf, which is a

strong, cruel, and ravenous beast, denotes powerful, fierce, and covetous men, Genesis 49:27; the tribe of Benjamin is called a ravening wolf, because strong and fierce, and is so described, Judges 20:21, (&c.) See Jeremiah 5:6; Zephaniah 3:3; Ezekiel 22:27. In the New Testament, by wolves are understood seducers, and authors of wicked doctrines, Matthew 7:15; John 10:12; Acts 20:29. Franzius,[23] in his history of beasts, says that John 22, "by wolf, is meant the devil." Because, [23] Historia Animal. P. 216. cap. 20.

(1.) As a wolf is apt and willing to execute mischief against man and beast; so the devil is the common enemy of mankind.

(2.) As the wolf is greedy and unsatiable; so the cruelty and rapacity of the devil is not to be satisfied.

(3.) As the wolf is so sharp sighted, that he can see even in the darkest night, and when hungry, smell his prey at the distance of half a German mile, (that is, an English mile and half;) so the devil by long experience and use is become still more wicked and cruel, and well versed in the scent of his prey, that is, of such as are apt to be tempted to sin.

(4.) As wolves sometimes devour whole sheep, sometimes only the flesh; so the devil sometimes hurts the corporeal faculties, sometimes destroys life, and sometimes (when God permits) health; and sometimes harries the wicked, soul and body, to destruction.

(5.) As the wolf is most crafty; so the devil wholly consists of deceit. The wolf invades the flock in a dark or cloudy time, the better to make his approaches undiscovered: so the devil sets upon men commonly in times of calamity and affliction, that by the advantage of their troubles, he may the better exercise his tempting power. The wolf uses baits and stratagems to allure a herd to come within the danger of his fellows, enticing goats with green boughs, and playing with young pigs, casting them with his tail, making them run along, till he seduces them to the ambush; so the devil presents false pleasures, to bewitch the senses of men, till they fall headlong into his snare. The wolf uses much policy when he sets upon bulls and horned beasts, and assaults them behind, where they are unprovided for defence; so the devil has peculiar slights and devices to entrap the strongest and more experienced Christians, seeming to retreat when he cannot prevail, but quickly returning (when he thinks they are secure) with a new stratagem to undo them.

(6.) It is said of a wolf that if he first sees a man, the man loses his voice and cannot cry out; so the devil, when he has set upon any unwary man that feared no danger, resisted not, makes an easy conquest and triumph.

(7.) But if a man sees a wolf first, the beast loses both voice and courage: so godly men, who fear devilish temptations, and prepare themselves for resistance, can easily by prayer and divine cries put that malignant enemy to flight.

(8.) The wolf mightily dreads fire and swords; so the devil fears the light of God’s Lord and prayer, &c., which are the church’s weapons. Hence Chrysostom said, that "Swords are not so terrible to wolves as the prayers of the godly are to the devil."

Seducers, and false teachers, are called wolves, Acts 20:29, "I know that after my departure shall grievous (or ravenous wolves) enter in among you," where we are to note the epithet, for it is not said wolves, but ravenous wolves, for there are some more rapacious than others. Oppianus and

other learned men say that there are a certain kind of wolves, which are called arpagev, snatchers or ravening wolves. These are the swiftest sort, and go out very early to prey, and invade with a terrible onset, they are very unsatiable and craving, and inhabit mountains, yet of such impudence that in the winter they come to the very cities, and behave themselves quietly till an opportunity of seizing upon a lamb, young goat, or other prey, offers, which they carry away, to which the patriarch seems to allude, Genesis 49:27.

1. As wolves are said to take away a man's voice; so false teachers take away the purity of the heavenly doctrine and worship of God.

2. The wolf is so cruel and devouring, that he kills not only what would serve his belly, but the whole flock, if let alone: so heretics aim not at the destruction of one or two, but the whole church.

3. As the wolf is most crafty, and silently approaches the sheepfold to know whether the clogs be asleep, or the shepherd wanting, or whether they are careless and negligent, and so watches a fit occasion to destroy the flock, and suck their blood; so hereticks, before they propose their manifest and apparent errors, slily insinuate themselves into the good opinion of men, and with wretched hypocrisy and sophistry counterfeit much piety, humility, and angelical sanctimony, boasting of peculiar illuminations and communion with God: thus when they have purchased a good repute they instil their venom into the minds of their unwary proselytes, till they wholly corrupt them.

4. It is said that even after death there remains a natural antipathy between a wolf and a sheep, insomuch that if the skin of each be made into a drum, (as a learned naturalist[24] observes) the very sound of the wolf's skin breaks the other, and that if their guts be made into viol (or lute) strings, it is impossible to tune them to unisons or one sound: so the perverse doctrine of heretics does mischief in the church, even when the heretics themselves are dead.

[24] Hist. Animal. Pag. 213.

5. As the wolf at the approach of peril betakes himself to fight privately; so heretics skulk in time of persecution, and withdraw most cowardly.

6. By the attic laws, (and so in Ireland at this day), wolf-killers were considerably rewarded; so they deserve praise and encouragement that detect the fraud, sophistry, and impiety of those wolves, that would destroy the flock of Christ. The wolf disappointed of his prey walks about with an open or gaping mouth; so heretics thirst for the blood of the orthodox. And as the cubs or whelps of wolves are killed, although they have yet committed no mischief; so the fry and disciples of wicked heretics ought to be bridled, and care taken to prevent, that they envenom not the church; so far Frangius. A leopard is a fierce and swift creature, and carries the notion of cruelty and enmity in the scripture, Jeremiah 5:6. That a fox denotes heretics, and the church's enemies, Son 2:15; Lamentations 5:18, is the judgment of interpreters. As Fransius Hist. Animal, p. 191, &c. That Christ called Herod a fox is evident from Luke 13:32, by reason of his treacherous plots, with which he privately contrived to entrap him. Erasmus in his paraphrase---"Go and tell that fox who confides in human craft, and believes he can do anything against the majesty and counsel of God," &c. This was the fox that would betray that hen we read of Matthew 23:37, which is produced by way of excellent similitude to denote the most gracious care and loving-kindness of God to his church, &c. A hind is commonly taken in a good sense, Genesis 49:21, "Naphtali is a

hind let loose;" that is, which flies most swiftly. This is expounded of a ready promptitude and activity in the happy dispatch and management of affairs. The Hebrews refer this to Barak the Naphtalite, who made a very speedy levy of 10,000 men of the tribe of Zebulun and Naphtali, and together with Deborah pursued Sisera their enemy, Judges 4:10. It is added in that text. (Genesis 49:21,) "he giveth goodly words," which they refer to the same history, and that sweet song of Barak and Deborah mentioned, Judges 5:1-31.

Proverbs 5:19, A good wife is called "a hind of loves, and a pleasant roe," so the Hebrew, that is, a hind beloved: because men take a singular delight in wild beasts, that are made tame and sociable, &c. A horse and his neighing metaphorically denotes unbridled lust, Jeremiah 5:8. See Ezekiel 23:20. To ride signifies to rule, or to be in an eminent condition, Deuteronomy 32:13; Psalms 66:12; Isaiah 58:14, where it is ascribed to God, is already shown. A bridle, or to bridle, which properly belongs to horses, James 2:5, by which they are restrained and guided, Psalms 32:8-9, metaphorically denotes the curbing and averting the violence of enemies, sometimes when attributed to the tongue, it denotes a prudent and becoming moderation, James 3:2; James 1:26. See Job 30:11; Psalms 66:11-12. An ass, besides the place cited, viz., Ezekiel 23:20, is found in a metaphor, Genesis 49:14, where the tribe of Issachar is called the "Ass of a bone," that is, of big bones, and so strong, that though dull by nature, it shakes not off but bears what burdens are laid upon it; hence it is subjoined, "couching down between two burdens," for they were wont to divide its load, and place it in two bundles on either side, the explication follows, Genesis 49:15. See Judges 5:16. A bull denotes a violent, cruel, and proud enemy, that abuses and infests the miserable, Psalms 22:12; Psalms 68:30; Isaiah 34:7. By the name of kine, the grandees of the kingdom are expressed, Amos 4:1; about which see chap. x., where we have treated of the hill Bashan.

Isaiah 15:5, "An heifer of three years old," seems to be a metaphorical epithet of the city Zoar belonging to the Moabites; the same we read, Jeremiah 48:34, and that it was near the city Horonaim. Upon which texts some expositors say, that it denotes the pride, luxury, and wantonness of the Moabites, because when a cow comes to be of that age, it begins to grow fierce and wanton. Others understand it, of plenty of pastures and other conveniences, with which that land abounded, as a heifer or cow of three years old, gives store of milk. Jerome in his Comment on Isaiah says, that we are to understand the "heifer of three years old, of perfect and full age. For as the thirtieth year completes a man’s, so the third year does the like in those beasts."

Lyranus says, that it is so called because of its luxuriant petulancy. and that the feminine gender is used to denote their filthy sodomy, which is a far fetched exposition. Junius and Trenellius expound it of the bawling Moabites, (who are so called by an emphatical prosopopæia) when they laboured to confirm their flying and despairing friends. For as a heifer unaccustomed to the yoke, is therefore more impatient, and complains with louder and stronger bellowing at that age; so they impatient of servitude, cry aloud, &c.

Jeremiah 46:20, "Egypt" is called "a very fair (or beautiful heifer,) but destruction cometh out of the north to it." Here is a comparison of its perfect felicity (by a metaphor taken from a fattened and plump heifer) with its future disgrace and ruin.

Hosea 10:11, "Ephraim," or the people of Israel, is called "an heifer taught or accustomed, loving to thread out the corn.’" Which metaphor, Brentius thus expounds, "This labour of treading out the

corn was easy and pleasing to the heifers, for they were not bound, nor yoked, nor burdened, but had a full freedom of dancing about, and had food enough, according to Deuteronomy 25:4. So is Israel hitherto unaccustomed to banishments, depredations, and utter devastations, but dwelling in their own kingdom, under their own vine and fig-tree, enjoying what they possessed in peace, &c. A yoke, that instrument whereby oxen are tied, to draw a plough, or cart, or coach, &c,, Luke 14:19, is used metaphorically; as,

1. It denotes doctrine and institution, for as oxen are thereby tied up and appointed to some certain kind of labour, to which in time they become accustomed, so Christians are obliged to the practice of divine precepts. Jeremiah 5:5, "But these have altogether broken the yoke, and burst the bonds," (wherewith the yoke was tied); the Chaldee renders it, "But these have altogether rebelled against the law, these have departed from the doctrine." See Psalms 2:3; Matthew 11:29, "Take my yoke upon you," Matthew 11:30, "For my yoke is easy and my burden is light." That the evangelical doctrine of Christ our Saviour is to be understood, is evident by the application added, "Learn of me; for I am meek and lowly in heart: and ye shall find rest for your souls." Now because the gospel is the doctrine or word of the cross, 1 Corinthians 1:18; therefore is this metaphorical phrase used by Christ. That there are three things comprehended here, is plain from the words.

(1.) Faith in Christ, begot by the word of the gospel.

(2.) A pious life, comformable to the life of Christ in humility, meekness, and other fruits of the Spirit.

(3.) Patience and constancy in bearing his cross. And where these are exercised the party shall find rest for his soul. Hence the devil is called [25] Belial, which signifies without yoke, because that apostate spirit cast off his allegiance to the laws of God.

[25] Belial absque jugo. Hier. XXXX, ex beli, id est non, el hol id est jugum. The Septuagint commonly translates it paranomov, altogether irregular.

2. It denotes trouble, anguish, and affliction, but especially the oppression of cruel masters, magistrates, or tyrants, as oxen yoked, are heavy loaden, and compelled by slashing and pricking to draw through the most difficult ways by their hard-hearted owners, Leviticus 26:13; 1 Kings 12:4; Isaiah 10:4; Isaiah 9:21; Isaiah 14:25; Isaiah 47:6; Jeremiah 2:20; Jeremiah 28:2, Jeremiah 28:4, Jeremiah 28:11, Jeremiah 28:14; Jeremiah 30:8; Lamentations 1:14; Lamentations 3:27; 1 Timothy 6:1, (&c.) It is put for a heavy and troublesome burden in spirituals, Acts 15:10; Galatians 5:1, (&c.)

3. It denotes conjunction, and conformity with others, as the oxen joined together by the yoke, draw the burden with the greater ease, because of their mutual aid to each other, 2 Corinthians 6:14, "Be ye not unequally yoked with unbelievers," by which idolatry, or any kind of impiety is understood. The word eterozugountev is emphatical, and signifies to bear a strange yoke, which believers are, of all men, most obliged to keep the remotest distance from. The term suzugov, [26] Php 4:3, which is well translated "yoke-fellow," is diversely interpreted by the learned; Clemens Alexandrinus understood it of Paul’s wife, and many follow him, as Erasmus, Musculus, Illyricus, and others: but Cajetan, Calvin, Beza, and Piseator, turn it socie, that is, companion, &c., the phrase is certainly metaphorical, whether it be understood of Paul’s wife, or any assistant preacher. The Syriac uses a masculine word XXXX XXXX fili jugi mei, "son of my yoke;" by which

it appears that they understood it of some man that was Paul’s colleague.

[26] Masculini et feminini generis cst, significant Conjugatum, Zau.

I A dog, because he is ravenous and given to biting, metaphorically denotes a violent and bitter spiteful enemy, Psalms 22:16, Psalms 22:20; and because reputed a base creature among men, it is used as a term of disgrace, or vilifying, 2 Kings 8:13; so a dead dog, 1 Samuel 24:14; 2 Samuel 9:8; 2 Samuel 16:9; and the head of a dog, 2 Samuel 3:8; impudent whore-mongers or sodomites, are called so, Deuteronomy 23:17-18. Though some understand this phrase properly, yet by Deuteronomy 23:17 it seems to be meant of sodomites.

It denotes wicked men, who are stubbornly ungrateful and obstinate, Matthew 7:6, where clogs and swine are joined, (as likewise in the proverb, 2 Peter 2:22,) which metaphors emphatically set forth the qualities, and acts of the sons of this world, who are strangers to the kingdom of God.

1. Like ravenous curs, they bark at the heavenly doctrine, and its faithful ministers, whom they reproach with impudent scandals, and whose utter extirpation they study.

2. Like swine [27] Borborwdh Bion exousi, vitam impuram agunt, they led a filthy life, wallowing in beastly pleasures, as hogs do in mire. Christ therefore gives warning to his people, that they should take special care that the mysteries of his blessed sacraments should not be communicated to, or polluted by such blasphemers, persecutors, and epicurean hogs. But what the conclusion and reward of such dogs and swine will be appears, Revelation 22:15, (&c.) [27] Theopilact.

Isaiah 56:10, "They are all dumb dogs, they cannot bark," this is a description of false teachers, who, when they ought to speak with respect to matter and time, were silent, and forsook their office. On the other hand, verse 11, it is said, "that they are greedy dogs, which can never be satisfied," which denotes their unsatiable covetousness.

Php 3:2, False apostles, and false prophets, are called dogs, because they have qualities like dogs, as impudence, calumny, or currish biting, and voracity, or covetousness. There are three kinds of dogs.

1. Such as are chained up, and bark at every passenger if known to them, bite the stones thrown at them, and yet are pacified by a bit of bread: so heretics that are the slaves or captives of Satan, bark to have the scripture theirs, though the sense be unknown to them, and quarrel with scripture objections made against them, and as it were bite it, by their false interpretations, but yet are satisfied by the fat morsels of benefices, &c.

2. Hunting dogs, who pursue and seize upon beasts: so the heretics persecute the orthodox.

3. Ravening or preying dogs, whom pertinacious arch-heretics imitate. A sheep is frequently used in a metaphor, as well as an allegory and express similitude. And because the explication of this metaphorical speech is obvious everywhere, we shall dispatch what we have to say here about it briefly. The faithful and godly are called sheep, and the church, the flock, Psalms 78:52; Psalms 100:3; Isaiah 5:17; Ezekiel 36:38; John 10:15-16, John 10:26-27; John 21:15-17; Acts 20:28; Hebrews 13:20; 1 Peter 5:2. To this belong entire allegories and parables, taken from the state and keeping of sheep, Psalms 23:1-6. Ezekiel 34:1-31. John 10:1-42.

Sometimes by way of opposition, as sheep signify believers, because of their simplicity, patience, purity, obedience, fruitfulness, and profit, Ezekiel 34:16-17; Matthew 25:32-33. So goats or rams signify unbelievers, in the texts last cited, because of their petulancy or boldness.

Goats or rams signify the captains or governors of the people, Isaiah 14:9; Ecclesiastes 10:3, see Jeremiah 50:8. To feed, pascere, which term is properly spoken of flocks of sheep, is frequently translated to men, and signifies to rule and govern, if applied to magistrates: but if spoken of ministers, it denotes to teach, and govern according to the rule of God's word. Examples of the former may be read, Genesis 49:24; 2 Samuel 5:2; 1 Chronicles 11:2; Psalms 78:71; Isaiah 44:28; Jeremiah 12:10; Jeremiah 23:1-2, Jeremiah 23:4; Jeremiah 50:6; Ecclesiastes 10:3; Ecclesiastes 11:4, Ecclesiastes 11:9; Revelation 2:27; Revelation 19:15. Of the latter, Jeremiah 17:16; Jeremiah 3:15; John 21:15-16; Acts 20:28; Ephesians 4:11; 1 Peter 5:2-3, (&c.) See Proverbs 10:21; Proverbs 13:20; Proverbs 29:3; Proverbs 22:24. A serpent is brought, Genesis 3:13, to denote the devil, because (lurking in a natural serpent) he seduced man, and the head of the serpent denotes the chief power, rule, tyranny, and virulence of devils. The same appellation, as also that of a dragon, we meet with, Revelation 12:7, Revelation 12:9; Revelation 20:2. Hence the wicked are called the generation of vipers, Matthew 3:7; Matthew 12:34; Matthew 23:33; Luke 3:7. See John 8:44; 1 John 3:8. The eggs of an asp, adder, or cockatrice, out of which those venomous creatures are produced, are metaphorically put to signify the malice and preverseness of their minds, Isaiah 59:5. The poison of asps, denotes filthy, naughty speeches, calumnies and blasphemies, Psalms 140:3; Romans 3:13; Jeremiah 8:17. Serpents, biting cockatrices, signify the Chaldeans, the cruel and implacable enemies of the Jews, Job 20:14, Job 20:16; the gall, head, and tongue of asps, is put for a very mischievous and deadly thing: so the asp and the basilisk, are put for extreme perils. In two other places a serpent has a different signification from these, as Genesis 49:17. The appellation and action of a serpent is attributed to the tribe of Dan, because of a certain likeness: for as a serpent hurts men by craft and treachery, so the Danites made use of subtlety and stratagems as the sacred history testifies, as when they went to surprise Laish, Judges 18:1-31. And Sampson by stratagem, not by open war, destroyed so many of the Philistines, Judges 14:1-20. The papists wrest this text to denote antichrist, which they say is to be of the tribe of Dan, and is the serpent here meant; but that conceit is grounded upon some obsolete figments of Jewish traditions, and upon no scripture foundation, &c. By the root of the serpent, Isaiah 14:21, the progeny of king Uzziah is understood, who grievously afflicted the Philistines, 2 Chronicles 26:6, and by the viper king Hezekiah, who yet afflicted them more, and almost involved them in incurable mischiefs, 2 Kings 18:8. Betwixt those two Ahaz reigned, by reason of whose sloth (God punishing his impiety) the Philistines became insolent, harassing and wasting Judea without control, 2 Chronicles 28:9-11. But the prophet here denounces that they should be no longer suffered to rage at that rate, but that they shall be destroyed, &c.

Scorpions denote most malignant and perverse men, Ezekiel 2:6. Also most grievous and intolerable strokes, 1 Kings 12:11, 1 Kings 12:14. Spiders' webs denote the vanity of wicked designs, Job 8:14; Isaiah 59:5-6. Moles, to which bats are joined, Isaiah 2:20, denote such as are spiritually blind and ignorant of God; because moles live obscurely under ground; and bats in dark nights fly about, as if he had said, when they are converted to Christ, they will leave their idols which they worshipped, to such as are obstinately blind and unbelieving; but they themselves shall serve God, being divinely illuminated. A worm denotes a thing vile and contemptible, Psalms 22:6;

Isaiah 41:14; sometimes perpetual affliction, Isaiah 66:24; Mark 9:44, Mark 9:46, Mark 9:48; because it is always gnawing and consuming the wood, or living creature wherein it is. A flea denotes extraordinary vilifying, extenuation of worth, 1 Samuel 24:14; 1 Samuel 26:20.

Hitherto we have treated of terrestrial creatures: now of volatile or flying creatures, and aquatile, that is, such as live in waters; we will give what metaphors are met with, which are but few. Of the wings and flight of birds we have spoken before. Ecclesiastes 10:20; fame or report (because of its swiftness) is expressed by the metaphor of a bird, "Curse not the king, no, not in thy conscience, and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter:" that is, because fame is an evil, than which nothing is, more swift, and shall with great speed, like a flying bird, convey thy words to the hearing of such as will create thee danger. Some refer this to a hyperbole, that the sense may be, that princes and great men are full of ears, so that there is scarce any thing done or said, but they have notice of it by their spies and observers. Hence came the Greek proverb, polloi Basilewv ofqalmoi, kai polla wta; the king has many eyes and many ears. Of the warlike host of the king of Assyria, it is said, Isaiah 8:8, "That the stretching out of his wings shall be the breadth of thy land, O Immanuel:" upon which Musculus in his comment, h. l. says, "that by this metaphor of a great bird, the multitude of his host is denoted, which is of so vast a body, and of such large and spreading wings, that nothing in the whole land can escape its depredations, &c." The Lord says, Isaiah 46:11, that "he will call a[28] ravenous bird from the east," that is, Cyrus, a leader of a notable expedition, who subdues all difficulties, as if he had wings to fly over them. The epithet (ravenous,) denotes his cruelty which he exercised in the destruction of Babylon, as wings signify the swiftness of the execution.

[28] XXXX Rapax volucris. See Pliny's Nat. Hist. Lib. 11. c. 47.

Jeremiah 12:9, "My possession is to me as a taloned bird," (or a bird with claws or talons.) In the former verse, he compared that stubborn people to a lion; and here to a rapacious fowl, which invades his prey with talons, as if they were fingers.[29] He proceeds in the metaphor, "the birds round about her, are against her; come ye, assemble all the beasts of the field, come to devour;" this is a summons to the Chaldeans and other Gentiles, to come against the Jews, &c.

[29] Lib. 5. de Hist. Animal. Cap. 13. The chattering of birds is put for the groans of men in sickness, Isaiah 38:14, where some species of birds, as a crane, a swallow, and a dove, are mentioned. Also in the Hebrew text; Isa, 8:19, of wizards, or such as have familiar spirits, upon which place the paraphrase of Junius and Tremellius[30] is excellent: "Those seducers are not endued with such a faculty, as to show openly and with a clear voice, or expound in plain terms, what should be said, as we the prophets relate the judgments of God in an intelligible and most evident phrase: but they speak in their throat and keep a piping as chickens hardly hatched, or if they utter any thing with an audible voice, they do so mutter as the sybil out of her tripod:" which self-same reason the prophet explains, chap. xxix., verse 4, and historians almost every where.

[30] Non sunt isti seduolores tanta fa ultate præditi, &c.

Musculus upon the place says, "Ecquid aliud vocandi sunt, qui inter missandum sic mussitant, &c., what shall we otherwise call them who mutter and murmur at that rate when they are a massing, as if they designed of set purpose to conceal their words from such as are present, and attribute a certain hidden virtue to that mussitation (or muttering) by which the substance of bread and wine

are converted into the flesh and blood of Christ: that species of muttering and antic gesture bespeaks not an apostolical and Christian spirit, but rather that which consists of magic and legerdemain," &c." A nest, the habitation of a bird, is put for rooms or chambers, Genesis 6:14, "nests shalt thou make in the ark," so the Hebrew, that is, separate lodgings for the respective kinds of creatures in Noah's ark. Sometimes it is put for the dwellings on men, especially such as are built in high places, as ravenous birds build their nests in steep and craggy rocks, Job 29:18; Numbers 24:21; Jeremiah 22:23; Jeremiah 49:16; Obadiah 1:4; Habakkuk 2:9. Of the kinds of volatiles, the turtle dove denotes the people of Israel, or the church, Psalms 74:19, "0 deliver not the soul of thy turtle dove unto the multitude;" (of which he spoke Psalms 74:18,) that is, thy church and people, who worship none but thee, as a turtle dove, that never entertains conjunction with another, and who in their affliction, like a turtle dove, (Isaiah 38:14;) express their grief in solitary groans and sighs to thee: and which is unarmed, weak, simple, and meek like a dove, yea, like a turtle dove, which is esteemed the least among the species of doves as Aristotle says. The Chaldee renders it, "the soul of such as learn thy law," (that word XXXX a turtle dove, being of some affinity with XXXX law,) Christ calls his church a dove, Son 2:14; Song of Solomon 5:2; Song of Solomon 6:8. And its eyes, the eyes of doves, Son 1:15; Song of Solomon 4:1, by which metaphor its simplicity, (as Matthew 10:6,) its chastity, brightness, and its view and desire of heavenly things are denoted, &c.

Among insects, hornets denote terrors sent from God among men, by which the enemies of the people of God shall be as it were stung and rooted out, Exodus 23:28, compared with Exodus 23:27, Deuteronomy 7:20; Joshua 24:12. The enemies of the people of Israel are called flies and bees, Isaiah 7:18, because of their multitude and swiftness, or nimbleness as the flies, and the dunamiv, or power of hurting as in bees. The word flies is attributed to the Egyptians, and bees to the Assyrians, which metaphor Jerome in his commentary elegantly expounds thus; he calls the Egyptians flies, because of their filthy idolatry (see Ecclesiastes 10:1,) and because they were a weak people: but the Assyrians he calls a bee, because they had at that time a powerful kingdom, and were very warlike, (as bees represent, as it were, a very well ordered monarchy, and are very resolute to annoy their enemies;) or because all the Persians and Assyrians went armed with darts, whose points were like the stings of bees. The metaphor is continued, Isaiah 7:19, "and they shall come and rest all of them in the desolate vallies, and in the holes of the rocks, and upon all thorns, and upon all bushes." Because he once named these, enemies flies and bees, he keeps to the same metaphor in the rest, as if all places were to be filled with those insects. Of the fulfilling of this prophecy thus writes Jerome in the same place---let us read the books of the Kings and the Chronicles, and we will find that the good king Josiah was slain by the Egyptians, and the Israelites subdued to an Egyptian yoke, so that they appointed them a king. And not long after comes Nebuchadnezzar, with an innumerable multitude of soldiers, took Jerusalem, destroyed the other cities of Judea, burnt the temple, and planted Assyrian inhabitants in the land," 2 Kings 24:1-20; 2 Kings 25:1-30; 2 Chronicles 25:1-28, 2 Chronicles 26:1-23, (&c.) The sting of an insect metaphorically denotes the power of death, 1 Corinthians 15:55-56. Brentius upon the place says, "As a bee that has lost her sting may threaten to sting, yet cannot, so when sin is pardoned, which is the sting of death, death may terrify, but cannot hurt us."

Aquatiles follow. By the metaphor of fishing, a falling into the hands of enemies and captivity is understood. Amos 4:2, "He (that is, the enemy) will take you away with hooks, and your posterity

with fish-hooks;" as if he had said, you indeed are like fat kine, verse 1, but ye shall be dragged by the enemy, as if you had been little fishes, in spite of your pride and fatness. The same metaphor we find, Habakkuk 1:15-17. By fishers, Jeremiah 16:16, are understood the Egyptians, Isaiah 19:8-10. See 2 Kings 23:29. By hunters, the Chaldeans and Babylonians, so called from Nimrod, the builder of Babylon, Genesis 10:9, which prophecy is fulfilled, 2 Kings 24:1-20; 2 Kings 25:1-30.

Besides this translation of the terms fisher and fishing, the apostles are called fishers of men, Matthew 4:19, and Mark 1:17; Luke 5:10, the explication is given elsewhere. See Ezekiel 47:12. Of the kinds of aquatiles XXXX (Thannin;) a huge serpent, and the leviathan, that is, a great dragon or whale, is used metaphorically, Psalms 74:13, "Thou didst break the sea by thy strength, thou brakest the heads of whales in the waters;" Psalms 74:14, "Thou brakest the heads of the leviathan in pieces. By whales (or crocodiles, as Ezekiel 29:3,) the grandees and captains of Pharaoh are understood; who persecuted the people of Israel, Exodus 15:4. By the leviathan, Pharaoh himself, who with his entire host was swallowed up in the Red Sea. But that which follows, "thou shalt give it to be meat to the people inhabiting the wilderness," is not to be referred to the words immediately going before, but is a sentence by itself, and is to be understood of the manna and quails, which the people fed upon. See Isaiah 51:9; Isaiah 27:1.

01.01.01.12. CHAPTER XII. OF METAPHORS TAKEN FROM MAN, AND WHAT BELONGS TO HIM.

CHAPTER XII. OF METAPHORS TAKEN FROM MAN, AND WHAT BELONGS TO HIM. IN man we are to consider, what are

(1.) Essential.

(2.) What are accidental. The essentials are his body with its members; and its union with the soul, which is life. The accidentals are partly internal, as some differences betwixt men, and their actions of divers kinds: partly external, as the containing subjects and various adjuncts. Of which in order.

Metaphors from a human Body and its Members. The body swma, (Soma,) is frequently put in the New Testament, for the people of God or the church, Romans 12:5; 1 Corinthians 10:17; 1 Corinthians 12:13, 1 Corinthians 12:27; Ephesians 1:23; Ephesians 2:16; Ephesians 4:4, Ephesians 4:12, Ephesians 4:16; Ephesians 5:23; Colossians 1:8, Colossians 1:21; Colossians 2:19; Colossians 3:15. The explication of which trope is easy. And to speak concisely, we shall show it, 1. With respect to Christ the Head of the church, and whose body the church is called.

(1.) As the head is not at a distance from a living body, but most closely joined to it: so there is a sacred and most mystical union betwixt Christ and his church, or believers.

(2.) As the head rules the whole body, and influences it with a vital power; so Christ wisely directs, and moderates, strongly preserves, quickens by counsel, instructs and eternally saves his church, Ephesians 2:16; Ephesians 4:16; Ephesians 5:23, (&c.)

2. With respect to true Christians, who are spiritual members of that body. Of these the metaphor of a body signifies many things, chiefly these three, (1.) The various gifts and offices of Christians, especially the preachers of the gospel. For,

1. As one body has divers members, which have their particular and distinct offices; so there are peculiar gifts and offices in the church, which particular persons fitted for their exercise, are chosen for.

2. As the members of a human body differ among themselves with respect to excellency and operation; yet those of an inferior office, do not envy the superior, neither does the superior despise the inferior: so among true Christians there is a society and conversation without envy in the lowest, or scorn in the highest rank, to each other; Romans 12:4-5; 1 Corinthians 12:12, (&c.)

(2.) Of the bond of perfection, which is love, with its fruits and virtues. The members of a human body have a natural instinct of love and sympathy, one to another; if one he in pain, the rest are unquiet and ill at ease: if one be well, the rest rejoice, and each contributes to supply the necessity of the other of its own accord, neither will one willingly part with, the other; so true believers sincerely love each other, and by tender, sympathizing, compassionate, fellow-feeling, love, and

mutual aid of each other, declare themselves to be living members of the mystical body of Christ, Romans 12:5; 1 Corinthians 12:14, 1 Corinthians 12:27; Ephesians 4:3-4, Ephesians 4:16.

3. With respect to the spiritual knowledge of faith and increase of godliness, from the similitude of a human body, which increases and grows greater and stronger, &c., Ephesians 4:13; Colossians 2:19. The head of a man is his chief, supreme, and principal member, and therefore carries a threefold metaphorical notion.

1. The beginning or original of any thing, Genesis 2:10; Exodus 12:2; Deuteronomy 20:9; Isaiah 40:4; Isaiah 51:20; Ezekiel 10:11; Ezekiel 40:1, (&c.)

2. Superiority and eminency, as well with respect to quantity or place; as quality and rule. XXXX caput, a head, the very top or highest part of a thing, Genesis 28:12, Genesis 28:18, where what we translate "top of Jacob's ladder," in the Hebrew is head, Genesis 47:31; Exodus 34:2; 2 Samuel 15:32; 2 Samuel 16:1; 2 Kings 1:9; Psalms 24:7, Psalms 24:9; Psalms 72:16; Isaiah 2:2; Amos 1:2.---"The head-stone," Ecclesiastes 4:7, is the highest in a building, which finishes the work.

It denotes a superiority of government, as a prince or chief ruler, Numbers 14:4; Numbers 36:1; Deuteronomy 1:13, Deuteronomy 1:15; Deuteronomy 27:26; Judges 10:18; Judges 11:8; 2 Samuel 22:44; 2 Samuel 23:13; 2 Chronicles 31:10; Job 12:24; Psalms 18:43; Psalms 110:6; Jeremiah 52:24; Lamentations 1:5; Ephesians 2:20; 1 Corinthians 11:3, (&c.) The head of the corner denotes the extreme corner-stone, which by another metaphor is attributed to Christ, Psalms 118:22; Matthew 21:42; Luke 20:17; Acts 4:11; 1 Peter 2:7.

3. The chiefest or most desirable in any thing, Exodus 30:23; the head species, that is, the best. See Son 4:14; Ezekiel 27:22; Deuteronomy 33:15; Psalms 141:5. (Head oil, that is, excellent oil) Psalms 119:160; Isaiah 7:8-9. "The head of Syria is Damascus, the head of Ephraim is Samaria;" that is, the principal or metropolitan city. Head is put for the chief or principal place, 1 Samuel 9:22; 1 Kings 21:9. It is put for the sum or contents of any thing, Exodus 30:12; Numbers 1:2, Numbers 1:49; Numbers 4:2, Numbers 4:22; Numbers 31:26; Psalms 139:17. See Leviticus 6:5. Hence comes the word kefalaioun, to reduce into one sum, which is elegantly spoken of the precepts of the divine law of the second table, the sum, or whole contents of which is charity or love, as the apostle has it, Romans 13:9." See Acts 22:28; Hebrews 8:1. The distinct squadrons of an army are called heads, because they consist of a certain or select number, Judges 7:16; Judges 9:34, Judges 9:37, Judges 9:43; 1 Samuel 11:11; 1 Samuel 13:17; Job 1:17, Finally, the sections or divisions of books are called heads, (capita) vulgarly chapters, to which we may refer what is spoken, Psalms 40:7, "In the volume of thy book," which the apostle, Hebrews 10:7, renders en kefalidi Bibliou,"in the head (or chapter) of thy book." Upon which Cunæus, Lib. 3. de Repub. Heb. cap. 1, says---, "These kefalidev are nothing else, but those which the Jews, and especially the Talmudists, call XXXX that is, the members or parts of books. Therefore the apostle being himself a Jew, and writing to the Jews, very significantly makes use of that word. There is a synecdoche, joined with the metaphor here, and by kefalida the whole body and volume of the Old Testament, in which the prophecies and types of the Messiah are extant, is to he understood. Jerome on Isaiah 29:1-24. says, "In the head of the book (says our Saviour in the psalm,) it is written of me, not of Jeremy or Isaiah, but in all the Holy Scripture, which is called one book." A face, the foremost part of a man's head; bare and fit for seeing; and apt to vary its posture or aspect

according to the different actions of the mind, carries a threefold metaphorical notion.

1. It denotes the first part of anything, 2 Samuel 10:9; Jeremiah 1:19; Ezekiel 2:10.

2. The superficies and external species of any substance, which appears to, or is beheld by men, Genesis 1:2; 1 Samuel 14:25; 2 Samuel 17:29; Isaiah 14:21; Luke 21:35.

3. The mind or inward faculty or affections, as anger, joy, benevolence, magnanimity, &c. Genesis 32:20; 1 Samuel 1:5, 1 Samuel 1:18; Job 9:27; Proverbs 16:15; Proverbs 17:17; Ezekiel 3:8. A forehead, the superior part of the face, is metaphorically brought to denote the interior affection of the mind. A hard forehead denotes obstinacy in wickedness, Isaiah 48:4, and a persevering magnanimous zeal against the wicked, Ezekiel 3:7-9. A whore's forehead, Jeremiah 3:3, signifies extreme impudence, the metaphor being taken from those graceless, shameless, and immodest prostitutes. An eye, the organ of sight, by a metaphorical translation oftentimes denotes the mind, judgment, and knowledge; Genesis 16:4-5; Deuteronomy 15:18; 2 Samuel 15:17; Job 32:1; Psalms 15:4; Proverbs 3:7; Proverbs 28:22; Proverbs 30:12; Isaiah 5:21; Ecclesiastes 8:6; Matthew 6:22; John 5:35. Hence the right eye is put for the greatest prudence, Ecclesiastes 11:10. An evil eye, for a persevere and malignant mind, Deuteronomy 15:9; Proverbs 23:6; Proverbs 28:22; Matthew 20:15; Mark 7:22. A good eye, for a good and benevolent mind, Proverbs 22:9, Sir 35:9. An eye signifies a providential carefulness, sometimes a solicitude in evil, as Psalms 10:8;--- Psalms 17:8, (see 1 Samuel 18:9,) sometimes in good, Genesis 44:21; Numbers 10:31; Rth 2:9; Job 29:15; Proverbs 1:25; Proverbs 20:9, Proverbs 20:12; Ecclesiastes 2:14. Sometimes it denotes experience, Genesis 3:6. Sometimes spiritual illumination or renewing of heart, Psalms 13:3; Psalms 119:18; Isaiah 32:3; Ephesians 1:18. Sometimes spiritual blindness, Psalms 69:23; Isaiah 6:10; Matthew 13:15; John 12:40; Acts 28:27; Romans 11:8, Romans 11:10. See Lamentations 5:17.

[1] It denotes a fountain, Genesis 49:22; Exodus 15:27; Psalms 84:6; Psalms 114:8.

[1] XXXX oculus et derivatum XXXX A tear, a humour flowing from the eyes of such as weep, metaphorically denotes wine and oil, because they drop as tears do, when the grapes or olives are bruised in the press, Exodus 22:29, see Deuteronomy 7:13.

Eye-salve denotes the spiritual healing of our natural darkness, Revelation 3:18, three things are said of a man corrupted by sin, Revelation 3:17, viz., that he is poor, naked, and blind, and therefore miserable. To remove these three, Revelation 3:18, are medicines proposed;

(1.) Gold tried in fire, (that is heavenly treasure) which makes one divinely, rich.

(2.) White raiment (that is, the merits of Christ applied by faith) by which nakedness being covered, a man may be preciously adorned.

(3.) Eye-salve to anoint the eyes (that is, the saving word of the Gospel, by which a man is illuminated) which restores or gives spiritual sight. A ear, as well as the eye, is translated to denote the mind, and when referred to the word of God, denotes a faithful attention and receiving of it, Psalms 49:4; Psalms 78:1; Psalms 45:10; Isaiah 55:2, where you may note nevertheless that the external hearing of the word is not excluded, but presupposed.

Heaviness or shutting of the ears, denotes hardness and stubbornness of heart, Isaiah 6:10; Matthew 13:15; Acts 28:27; Romans 11:8. Itching ears, denote such as with a perverse curiosity study after false opinions, 2 Timothy 4:3, with Acts 17:21. The phrase, Galatians 6:7, "Be not deceived, God is not mocked," is emphatical, for the word mukthrizetai, signifies more than to mock, viz., to fleer with the nose and mouth. And in the times past (as Erasmus[2] and Pliny say,) they were wont to use gestures of derision or mockery by the nose, for which term (mukthr,) the word here is derived. By another metaphor the Jews call their own king the "breath of their nostrils," Lamentations 4:20, that is, under whose protection they did breathe and were refreshed, &c.

[2] mukthr Authore Pallace Nasum significant Erasm. A mouth is more used in a metonymy than a metaphor, yet sometimes it denotes the mind and will of man, Genesis 24:57, "We will ask her mouth," that is, learn her mind and will, 2 Samuel 17:5. To fight with one mouth, so the Hebrew, Joshua 9:2, that is, with one consent. See Psalms 126:2; Psalms 103:4-5; Psalms 81:10-11; Exodus 4:16.

Proverbs 6:13, A perverse man is said to "speak with his feet, and teach with his fingers," which denotes some composed artificial gestures of deceit, as when by treading upon another's foot, he signifies something, which is metaphorically called speaking: and so by the gestures or numbering of his fingers, informs another of something he knows not, by way of confederacy to deceive a third person. A shoulder, because it bears burdens, signifies affliction and tribulation, Psalms 21:12; Isaiah 9:4; Isaiah 14:25; sometimes obedience, Zephaniah 3:9; Ecclesiastes 7:11; Hosea 6:9; Isaiah 11:14; Deuteronomy 33:13.

Isaiah 9:6, "The government shall be upon his shoulders." The sense of this is variously given by interpreters. The Chaldee understands it of the fulfilling of God's law: thus rendering it, he took the law upon himself to keep it. Many of the fathers understand it of the cross of Christ, and quote Isaiah 22:22. But it seems plainly to denote the whole administration of Christ's office. Brentius upon this place, says, Mundani Monarchæ non gestant principatum super humeros suos, sed, &c. "Worldly monarchs do not bear the burden of government on their own shoulders, but transfer it upon their servants, counsellors, and civil military officers," &c. But Christ is such a king, that he bears all the weight of government on his own shoulders; for he alone rules, preserves, and governs his church. He only expiated sin. He had no helper, as earthly princes are wont to have, &c. An arm, because it exerts a man's strength, is put for power or strong aid, 1 Samuel 2:31; Job 22:8; Job 35:9; Job 38:15; Job 40:4; Psalms 44:3; Jeremiah 17:5; Jeremiah 48:25; Ezekiel 30:22; Ezekiel 31:17; Ezekiel 22:6; Ecclesiastes 11:10; Isaiah 9:20. "They shall eat every man the flesh of his own arm," that is, they will destroy and consume those of their friends and neighbours from whom they were wont to be supplied, A hand, the extreme part of the arm, by which works are promptly performed, is also put for strength, Exodus 18:9; Deuteronomy 32:36; Joshua 8:20; Job 34:20; Psalms 89:25; Isaiah 28:2; Daniel 12:7. Hence it is proverbially said, An necis longas regibus esse manus?

Dost thou not know that royal hands are long? that is, the king's power reaches a great way.

It is likewise put for help, ministry, and machination, which require power, Exodus 23:1; 1 Samuel 22:17; 2 Samuel 3:12; 2 Samuel 14:19; 2 Kings 17:13; Isaiah 22:2; Haggai 1:1; Haggai 2:1. In these last four texts, a hand signifies the ministry. For the prophets are the organs or instruments,

of the Holy Spirit, and the dispensers of the mysteries of God, which they receive, to be communicated to the people, or to be reached forth as it were, by the hand. As if when one remits money or treasure, to be distributed or paid by him, it is said to be by such a hand, &c.

Leviticus 25:35, It is said, "and if thy brother waxeth poor and his hand faileth," (so the Hebrew) that is, if through poverty he be rendered incapable of business, trade, or employment, and so not able to provide for his family, &c., then relieve him. The metaphor being taken from a man that is consumed or weakened by a disease, who cannot labour with his hands. On the contrary, to strengthen the hand, is by counsel and help to assist, 1 Samuel 23:16; Job 4:3; Isaiah 25:3. When a hand is attribute to the earth, it signifies a certain place or space, Deuteronomy 23:12; Numbers 34:3; 2 Samuel 8:3; Isaiah 56:5; Isaiah 57:9; Jeremiah 6:3, (&c.) The back denotes alienation, estrangedness, or neglect, 1 Kings 14:9; Nehemiah 9:26 Sometimes it is a symbol of oppression and affliction, Psalms 129:3, "The ploughers. ploughed on my back," &c., Romans 11:10; Jeremiah 32:33. The loins, because the strength of the body consists in them, Job 40:7, are metaphorically, (or it may be rather metonymically,) put for strength itself, Isaiah 45:1, "I will loose (or dissolve) the loins of kings," the Septuagint has it kai isxun Basilewn diarrhcw, "And I will break the strength of kings."[3] See Psalms 69:23; Romans 11:10.

[3] Et fortitudinem regum frangam. This metaphor chiefly respects the girding of the loins, which denotes a confirmation of strength and activity, in order to run, labour, or fight, 1 Kings 18:46; 2 Kings 3:21; Psalms 18:40; Proverbs 31:17; Job 38:3; Jeremiah 1:10; Isaiah 5:27, (&c.) Hence the phrase of girding the loins, is translated to spirituals, Isaiah 11:5, denoting the faithfulness, alacrity, and expedition, of the Messiah, in his great mediatorial and redeeming office, Psalms 45:3. In the faithful members of Christ, it denotes Christian vigilancy and perseverance in the profession of truth and piety, Luke 12:35; 1 Peter 1:13; Ephesians 6:14. Upon which place Hemingius says, "As the loins, in which is the chiefest strength of the body, are made more firm by girding, making the soldier in fight more steady and active: so the heart is made more firm by the truth of God, which causes, that in our doubts and hesitations, the devil cannot overthrow and destroy us." A navel, by which nourishment is conveyed to the infant in the womb, is by an elegant metaphor transferred to the sons of the church, Proverbs 3:8, "It (that is, to fear the Lord, and depart from evil,) shall be health (or a medicine,) to thy navel;" as if he had said, as the child is nourished by the navel, so the knowledge and fear of, and obedience to God, will, by the blessed Spirit feed, educate, and comfort. It is added, "and watering or moistening to thy bones," that is, it shall be thy whole strength, as the bones are moistened and strengthened by marrow, as Job 21:24, (&c.) Not cutting the navel, is allegorically translated to denote the primitive, miserable, and abominable state of the Jewish people, Ezekiel 16:4. It signifies the middle or an eminent place in the earth, as the navel is in the midst, Judges 9:37. Hence God is said to work salvation in the midst of the earth, Psalms 74:12, because Judea was esteemed so by the geographers of those times. A bosom is put for the middle concavity of a chariot, 1 Kings 22:35; Ezekiel 43:13-14, Ezekiel 43:17. And because that part for modesty’s sake is covered with a garment, it is applied to the hidden and inward parts of man, Job 19:27; Ecclesiastes 8:10; Psalms 79:12; Psalms 35:12-13. It carries the notion of love, because of conjugal embraces, Deuteronomy 13:6; Deuteronomy 27:26.

Eternal life, is called the bosom of Abraham, Luke 16:22. Upon which Brentius in his commentary:[4] "By the bosom of Abraham, you are not to understand a certain corporal or external place in this world, but either the promise of Christ made to Abraham; ’In thy seed shall all

nations be blessed;' or Christ himself, who came of the seed of Abraham; for in this sense all the godly that sleep in the Lord are deposited, or rest in Christ himself, till in the last day they rise together with their bodies, Acts 7:59; Php 1:23. Therefore when Lazarus is said to be carried by angels into Abraham's bosom, we are to understand, that he was in the enjoyment of supreme felicity in Christ, which in the latter day shall be revealed," &c.

[4] Sinum Abrahæ intelligas non corporalem quondam et externum hujus seculi locum, &c.

Abraham is proposed as the father of all believers, Romans 4:11-12, because such as follow his steps, and constantly persevere in faith and godliness to the end, shall, as our Saviour shows, be gathered together in immortal life: for tender children are wont to he carried and cherished in the bosom of their loving parents, Rth 4:16; 1 Kings 17:19. This term denotes the condition of eternal life, for the carrying of infants in the bosom of the parent, denotes love and intimate good will; so in the heavenly life, there is most pure love, from whence arises true joy. In the bosom of the parent, the infant finds rest and defence, so in heaven, there is certain security and a most quiet tranquillity, &c. A bosom, by a metonymy signifies a garment, that covers it, which being loose, is convenient to receive and carry things, Proverbs 6:27; Proverbs 16:33. Therefore metaphorically it is put for the retribution of reward or punishment. Of reward, as 2 Samuel 12:8; Luke 6:38. Of punishment, as Psalms 79:12; Isaiah 65:6-7; Jeremiah 32:18. To strengthen feeble knees, signifies to comfort such as are cast down by anguish or sorrow of mind, and confirm them by instruction and counsel, Job 4:4; Isaiah 35:3; Hebrews 12:12; the metaphor being taken from outward perils which invade upon a sudden, in which the knees of an affrighted and fearful man are weakened, because the strength of the nerves and muscles, by the terror of sudden danger, leaves its operation, which for bearing the body resides in the knees. Hence a sudden, or panic fear is expressed by the weakness or beating together of the knees, Psalms 109:24; Ezekiel 7:17; Daniel 5:6; Nahum 2:10. The feet are metaphorically (as well as by another trope) taken divers ways; of which take some of the chief.

1. With respect to externals, Job says, (Job 29:15), that "he was feet to the lame," that is, he relieved the miserable, as feet help men to get out of danger. See Genesis 30:30, noting the marginal reading. The foot of the pride, Psalms 36:11, denotes the violence of proud enemies The slipping, halting, &c., of the feet, &c., denotes danger and calamity, Job 12:5; Psalms 38:17; Psalms 116:8; Psalms 140:4, Psalms 140:11, (&c.) See Jeremiah 30:16. On contrary, to deliver the feet from falling, denotes divine protection against any malignant enemies, Psalms 56:13; Psalms 18:36; Psalms 121:3, (&c.) To tread with the feet, denotes to disgrace, or insult over one, as an enemy, Psalms 7:5; Psalms 91:12-13; Ezekiel 34:18-19; Matthew 7:6; Luke 10:19; Hebrews 10:29.

Lameness or halting, which is a disease, or accidental hurt of the feet, denotes calamity, affliction, and dangers, Psalms 35:15, "In mine halting (we translate it adversity) they rejoiced." Psalms 38:17; Jeremiah 20:10; Micah 4:6-7; Zephaniah 3:19. In which two last places the term XXXX is feminine, alluding to sheep, upon which Illyricus says, "That it is a speech taken from sheep: for many of them in the summer, especially those of hotter countries, do halt, or go lame: or else it may relate to the people and church, of which the scripture speaks in the feminine gender, as before."

2. With respect to internals and spirituals, because the life of man and the exercise of godliness is compared to walking or running, and so the feet translated to the mind, signify desire and a holy endeavour, as the outward running or hastening to a place is performed by the feet, Psalms 17:5; Psalms 119:59; Psalms 119:105, with Psalms 119:32,) Proverbs 4:26-27; Ecclesiastes 5:1. The beautifulness of the apostles' feet, Isaiah 52:7; Romans 10:15, is not to be understood of their bodily feet, but of the interior and divine, as well with respect to their mission, or being sent, as also the parrhsia, or fervour in teaching, as a foot-man in an errand of great concern performs his journey speedily, Nahum 2:1. Some interpret it thus: "It is not prancing horses, cathedral seats, costly and magnificent vestments, cardinals' hats, and other precious worldly accoutrements, that are commended, but simply the feet, which denotes the humility of their apostolical legation or embassy, and all their successors are exhorted to the same virtue, 1 Corinthians 2:3-4; Galatians 4:13-14, (&c.)

Ephesians 6:15, the feet are said to be shod, upon which a learned expositor says, "The feet signify the ministry of the Gospel, which must be shod, that is, defended with boots or shoes, from thorns, briars, and dirt," that is, that they may be able to go through all dangers in teaching and confessing the Gospel. See Ezekiel 16:10. What we translate (uprightly) Galatians 2:14, is in the Greek orqopodousi, recto pede incederent, that is, walk with a right foot, viz., according to the rule and measure of the Gospel. See Hebrews 12:13.

Hitherto we have treated of the dissimilary parts of a human body. The similary parts yield but few metaphors. The biting of the flesh, Job 13:14, is transferred to the mind, "why should I take away my flesh with my teeth," that is, consume myself with cares. See 1 Samuel 19:5; Ecclesiastes 4:5.

Blood in a metaphor, as Illyricus says, Cl. Script. Col. 1083, signifies spiritual death, or eternal destruction, Ezekiel 3:18; Ezekiel 33:8, Acts 18:1-28, Acts 20:26, (&c.) Of Metaphors from such things as concern the Life of Man. To the body, and its members, aptly succeeds its union with the soul, whence life proceeds. The word soul has no metaphorical notion, except when attributed to God, which belongs to an anthropopathy, as was before expounded.

Life is used metaphorically: as living waters are put for such as flow briskly, and plentifully, Genesis 26:19; Proverbs 10:11; Jeremiah 2:13; Jeremiah 17:13, (&c.) Time is said to live, and a building to be quickened, of which before chap. 9, sect. 4. See Habakkuk 3:2. To live, and life, are put for happiness, strength, and health, 1 Kings 1:25; Psalms 69:32-33; Ecclesiastes 6:8.

Health, or soundness, is put for the word or doctrine of God and eternal life, the consequence of receiving it, 1 Timothy 1:10; 1 Timothy 6:3; 2 Timothy 1:13; 2 Timothy 4:3; Titus 1:9, Titus 1:13; Titus 2:1-2, Titus 2:8. Hereby is denoted the condition and quality, as well as the fruit and efficacy of both, &c. To cure, or heal, metaphorically signifies a deliverance or restoration from calamity, adversity, or trouble, Exodus 15:26; 2 Chronicles 7:14; 2 Chronicles 36:16; John 13:4-12; Proverbs 3:8; Proverbs 12:18; Proverbs 13:17; Proverbs 14:13; Isaiah 3:7; Isaiah 58:8; Jeremiah 8:22; Jeremiah 30:13-14, Jeremiah 30:17; Lamentations 2:13; Hosea 14:4. And when translated to the soul, it denotes the free pardon and remission of sin, (that disease of the soul,) through the merits of our blessed Redeemer. Psalms 6:2; Psalms 41:4; Psalms 147:3; Isaiah 6:10; Isaiah 19:22; Isaiah 30:26; Isaiah 53:5; Jeremiah 3:22; Malachi 4:2; Matthew 13:15, (with Mark 4:12,) John 12:40; Acts 28:27; 1 Peter 2:24, (&c.) And in regard the knowing and manifestation of the disease and its cause, is the beginning of a cure, therefore this term is elegantly transferred to the

ministers of the word, whose office it is to show people their sins, and rebuke them, Jeremiah 6:14, "They have healed the bruise of the daughter of my people slightly,"---that is, did not reprehend, as much as need was. To health, are opposed in general, diseases, griefs, pains, wounds, stripes, &c., in which there is a metaphorical translation,

1. To Inanimates, 2 Kings 3:19, "And ye shall grieve, (or pain,) every good piece of laud with stones;" XXXX, that is, cover, corrupt, or mar it. It denotes the irruptions of the enemies to annoy the whole Jewish polity, Deuteronomy 29:22-23; Isaiah 1:5-8.

2. To man, denoting his depraved nature, Jeremiah 17:9; Psalms 38:3, Psalms 38:5, Psalms 38:7-8; Isaiah 53:4; Matthew 9:12-13; Mark 2:17; Luke 5:31-32; 1 Timothy 6:4, a corrupt captious wrangler about words and questions is called noswn sick about questions, to which is elegantly opposed, 1 Timothy 6:3, of the wholesome words (logoiv ugiainousi for sound speeches) of our Lord Jesus Christ.

All human calamities which afflict a man, like a disease, are represented by this similitude, Psalms 77:10; Jeremiah 10:19; Job 9:17; Ecclesiastes 5:12, Ecclesiastes 5:15; Ecclesiastes 6:2; Isaiah 1:6; Isaiah 30:26; Jeremiah 15:8; Jeremiah 30:12, Jeremiah 30:14-15; Lamentations 2:13; Hosea 5:13. Wounds denote sharp reprehensions, Proverbs 27:6, see Psalms 141:5.

More especially what are adverse to health, and metaphorically used are,

Brands, or marks, or scars of wounds, are put for the persecution for the confession of Christ, which St. Paul gives an account of with respect to himself, as you may see by their catalogue, 1 Corinthians 4:10-13; 2 Corinthians 6:5-10; 2 Corinthians 11:23-30. What a seared conscience is, we have before spoken in metaphors taken from fire.

Leanness, thinness, &c., are put for calamities, punishments and anguish, Isaiah 17:4; Isaiah 24:16; Ezekiel 33:10; Zephaniah 2:11, (Psalms 73:8,it is spoken of tyrants.) Rottenness of bones, denotes dolours and terrors of mind, Proverbs 14:30; Habakkuk 3:16; Proverbs 12:4. To rot, is to perish, Proverbs 10:7. The plague denotes a very mischievous and destroying man, Acts 24:5, where Paul was accounted by the wicked Jews a pestilent fellow. Poison, a very killing and fatal ingredient, that commonly destroys men, unless expelled by very sovereign and powerful antidotes, denotes devilish doctrine, as also the malice and malignity of the wicked, who (as far as they can) destroy the souls, bodies, and good name, of honest, pious men, Deuteronomy 32:33; Psalms 58:4; Romans 3:13. To life is opposed death, which is either the privation of natural life, because of the separation of the soul from the body: or the privation of spiritual and heavenly life, because of the separation of the soul from God through sin. Both these not metaphorically, but properly, are to be understood, Genesis 2:17. But to die is used metaphorically, when believers are said to die to sin, Romans 6:2, Romans 6:7, Romans 6:11, that is to renounce it, and to be idle and unfruitful with respect to it, as a dead man naturally neither acts nor operates. But "to be dead in sins and trespasses" is quite another thing, Ephesians 2:1, Ephesians 2:5; for that denotes spiritual death, when men by sin separate themselves from the grace of God, and the hope of eternal life, when their sins are not remitted: in which sense Matthew 8:22; John 5:25; 1 Timothy 5:6, are taken. Paul asserts himself to "be dead to the law," Galatians 2:19, that is, the accusation or curse of it, for he could not by that be justified, nor did he depend upon works, but upon free grace, and so was dead as to that hope, (viz., of a legal justification,) as a dead man has not the

power of operation, see Romans 7:4, Romans 7:10. To be dead from the elements of the world, Colossians 2:20, is to be freed by Christ from the observation of the difference of Levitical meats and the Mosaical ceremonies (this was the Jewish Paedogogy,) by which God informed the world, Galatians 4:3, and Colossians 2:3, (see 1 John 3:1.) Believers are said to be dead to the world, &c., which denotes a renunciation of its depraved concupiscences, and mad pleasures. The text says, "for ye are dead, and your life is hid with Christ in God;" that is, as Erasmus says in his paraphrase: "ye seem dead to this world, because ye do not relish the glories thereof, nor are moved with those vanities which worldlings admire. Therefore you do not live here, so as to attract the splendid notice of men, but you live in Christ with God, although your life is bid according to the judgment of the world, &c."

Death is attributed to seed, or corn cast into the earth, John 12:24; 1 Corinthians 15:36, not because it perishes, but because of its change, it becoming the root of much fruit. In the first text, it tacitly denotes the death of Christ, and in the second the death of believers, whose resurrection is also denoted by this similitude or metaphor of a corn, or grain. Of Metaphors from Human Sense.

Generally, feeling, sense, or the instrument of sense, (called in Greek aisqhma, aisqhsiv, aisqhthrion,) are transferred to the mind, which metaphor is frequent among the Latins, Luke 9:45, "that they may not, aisqwntai, feel it," that is understand it, as it is expounded, Luke 18:34; Php 1:9, what we translate "judgment" in the Greek is asqesiv, sense, viz., a lively faith in Christ. Titus 1:1-2; John 17:3; Isaiah 53:11. See Romans 5:1, Romans 5:5; Romans 8:10, Romans 8:17; Romans 14:17. See also Hebrews 5:14, with 1 Corinthians 2:13, 1 Corinthians 2:15.

Sight, or seeing, denotes experience, or enjoyment, Exodus 20:18; Psalms 4:6-7; Psalms 16:9-10; Psalms 27:12-13; Psalms 34:12-13; Psalms 49:10-11; Psalms 63:2; Psalms 89:48-49; Psalms 91:15-16; Psalms 98:2-3; Psalms 128:6; Ecclesiastes 8:16 (where, to see sleep, denotes to sleep; so, to see corruption in death, Psalms 16:9-10,) Ecclesiastes 9:9; Isaiah 44:16; Jeremiah 16:10; Lamentations 3:1; Luke 2:26, (where to see death signifies to die,) Luke 17:22; John 8:51, John 8:56; Revelation 18:7, (&c.)

Especially the verb to see, is used to denote a real experience of promises of great things, Isaiah 53:11; Isaiah 60:5; Isaiah 66:14; and of punishment under commination, Isaiah 26:11.

2. It is transferred to the mind and intellect, and signifies to know or understand, Genesis 42:1; Ecclesiastes 1:16; Jeremiah 2:31; Matthew 2:16; Matthew 9:2, Matthew 9:4; Romans 7:23, with Romans 7:7, Revelation 1:12; to think or consider, Genesis 20:10; Genesis 49:15; Ecclesiastes 1:14; Isaiah 22:9; Isaiah 5:12; Matthew 6:26, (see Luke 12:24,) Romans 11:22; Colossians 4:17; James 1:25; to provide carefully, Genesis 41:33, (&c.,) or, avoid hurt, Matthew 9:30; Mark 12:38, Mark 12:4 (&c.) 3. It signifies spiritual vision, as the prophecies, Numbers 24:16-17; 1 Samuel 9:9; Isaiah 30:10, (&c.)

It is said of angels, that they desire parakuyai to look into the mysteries of the Gospel, 1 Peter 1:12, that is, they coveted a full and perfect knowledge of it, such is the majesty and beauty of that blessed mystery. To sight, is opposed blindness, by which the want of true faith and Gospel illumination is noted, Isaiah 42:18-19; Lamentations 4:14; Matthew 15:14; Matthew 23:16, Matthew 23:24, Matthew 23:26; John 9:39; Romans 2:19; 2 Peter 1:9; 1 John 2:11; Revelation 3:17.

Blindness, attributed to the wicked denotes three things, as

1. 1 John 2:11, "Darkness hath blinded his eyes," that is the proximate and immediate cause, viz., a corrupt mind and will expressed by the term darkness, (see Ephesians 4:18).

2. 2 Corinthians 4:4, it is said, that "the god of this world hath blinded the eyes of them that believe not," &c., that is the first cause of all evil and condemnation, viz., the devil seducing and hardening men.

3. John 12:40, it is said, "He (that is God) hath blinded their eyes," in what respects this is attributed to God the great and sole Fountain of goodness and mercy, you may find expounded in Gram. Sacra, p. 285, 286.

It is said, Exodus 23:8, that "gifts blind the seeing," that is, bribes corrupt the wise and skilful to pervert justice. And therefore blindness with the synonymous terms is ascribed to the wicked that will not take counsel, Deuteronomy 28:28; Isaiah 8:21-22; Isaiah 59:9-10; Zephaniah 1:17. The object of sight are colours. Of these whiteness is a most exact symbol of inward purity and cleansing from sin, Psalms 51:7; Isaiah 1:18; Revelation 7:14. A metaphor taken from linen, which when foul is restored to its colour by washing, and cleansing it from all spots.

Outward whiteness, as by rubbing with chalk or washing with lime, denotes hypocrisy, Acts 23:3, see Matthew 23:27; Ezekiel 13:10; Ezekiel 22:28, (&c.) Of the white stone, Revelation 2:17, we will treat anon.

Redness, or a red colour, is attributed to sin, Isaiah 1:18, where the prophet means blood, as Isaiah 1:15, by which, not only homicide or killing of men, is metonymically understood, but also all enormous sins, by a synecdoche. For as blood rashly spilt, contaminates the homicide, and renders him guilty, 1 Kings 2:5-6, 1 Kings 2:31-33, so sins are nothing but an abominable spot and contamination in the sight of God. To this cursed redness, the blessed blood of Christ is opposed, which expiates sin, and converts it into whiteness. See Revelation 1:5; Revelation 7:14, (&c.)

Blackness with comeliness, is mentioned as the beauty of the spouse, Son 1:5. The first denoting sin and affliction, the latter divine grace, which regenerates and renews. Augustin [5] says, "Black by nature, fair by grace; black in original sin, fair by regeneration Beda, upon the place, "Black by the adversity of oppressions, but fair by the beauty of virtues." Whiteness and redness are attributed to the heavenly spouse Son 5:10, denoting extraordinary beauty, loveliness, and health, the native sign of which that colour is. Some say, that he is called white, with respect to his divinity, and red, with respect to his humanity: white, because of his purity, and anamarthsian (that is,) being without sin and red, because his blood was poured out, &c.

[5] Serm. 8. de Temp.

Hearing, and to hear, denotes,

1. The inward understanding, intelligence, or discretion of the mind, Genesis 11:7; Genesis 41:5; Genesis 41:5; Genesis 42:23; 2 Kings 18:26; Isaiah 36:11; Jeremiah 5:15; Matthew 13:13; 1 Corinthians 14:2, (&c.)

2. Approbation and obedience, Genesis 3:17; Genesis 21:12; Joshua 1:17-18; Judges 2:17, Judges 2:20; Deuteronomy 18:19; 1 Samuel 2:25; Proverbs 4:1; Isaiah 33:15; Matthew 17:5; John 8:47; John 9:27; John 10:27; 1 Timothy 4:16, see James 1:22, (&c.) To hearing is opposed

deafness, denoting unbelieving, wicked, and obstinate sinners, Isaiah 42:18-19, with Isaiah 6:10; it is spoken of the converted, Isaiah 29:18.

Smell; what relates to this sense we have in part shown before, a thread of tow is said to smell the fire, so the Hebrew, Judges 16:9, when it touches it, and finds its force. See Judges 15:14, also Job 14:9; Job 39:25. Bad report is said to stink, Genesis 34:30; Exodus 5:21; 1 Samuel 13:4; 2 Samuel 10:6; 2 Samuel 16:21; Daniel 6:14. To taste, is put for to understand, experience, or enjoy, Psalms 34:8-9; Proverbs 31:18; Matthew 16:28; John 8:52; Hebrews 6:4-5; 1 Peter 2:3. Hence the noun XXXX, gustus, taste, translated to the mind, signifies counsel, judgment, or reason, 1 Samuel 21:13; 1 Samuel 25:33; Psalms 119:66; Proverbs 11:22; Job 12:20; Daniel 3:10, Daniel 3:12; Jonah 3:7.

Sweetness, or to be sweet, is a metaphor well known, and signifies to delight, or to be well pleased in a thing, Job 20:12; Psalms 55:14; Proverbs 3:24; Proverbs 9:17, (where by a metaphor of stolen waters, which are said to be sweet, and bread of secrecies to be pleasant, wicked company-keeping with an adulteress is expressed,) Son 2:3, Song of Solomon 2:14; Song of Solomon 5:16; Jeremiah 31:26; Psalms 19:10-11; Psalms 119:103.

Bitterness, or to be bitter, denotes an overwhelming with calamity, which is as hateful to the mind and sense as bitterness is to the taste, Genesis 26:35; Exodus 1:14; Rth 1:20; 1 Samuel 30:6; 1 Samuel 1:10; 2 Kings 4:27; Job 13:26; Job 21:25; Proverbs 17:25; Isaiah 38:17; Lamentations 3:15; Ezekiel 3:14; Ecclesiastes 12:10, (&c.,) Isaiah 24:9.

It betokens that which is evil and hurtful, Proverbs 5:4; Jeremiah 2:19, and so is applied to idols, Hosea 12:14. More especially it denotes anger, or fierceness and cruelty of mind, Genesis 49:23; Judges 18:25; 2 Samuel 17:8; Habakkuk 1:6; Ephesians 4:31; Colossians 3:19. It denotes calumny, Romans 3:14; James 3:14, with James 3:8-11; sin, as Acts 8:23; Romans 3:14; Hebrews 12:15; Matthew 26:75; Luke 22:62. The object of touch is hard and soft. Hardness is spoken, 1. Of men; and denotes,

(1.) Depravity, pertinacy, and stubbornness of mind, Exodus 7:3; Exodus 13:15; Deuteronomy 2:30; Deuteronomy 10:16; Proverbs 28:14; Isaiah 48:4; Isaiah 63:17; Ezekiel 2:4; Matthew 19:8; Mark 10:5; Acts 19:9; Romans 2:5; Romans 9:18; Hebrews 3:8, Hebrews 3:13, Hebrews 3:15; Hebrews 9:7.

(2.) It denotes cruelty and unmercifulness, Genesis 49:7; Judges 4:24; 1 Samuel 5:7; Isaiah 8:22; Isaiah 19:4; Matthew 25:24.

(3.) Afflictions and sadness, 1 Samuel 1:15; Job 30:25; Psalms 60:5, (&c.)

2. Of things, and so their perplexity, difficulty, and grievousness, is intimated, Genesis 35:16-17; Deuteronomy 1:17; Deuteronomy 15:18; 2 Samuel 2:17; Acts 9:5; James 3:4.

3. Of speech, and words, as when they are bitter, 2 Samuel 19:43; Psalms 31:18; when they are difficult to be understood, 2 Kings 2:10; John 6:60. He is called hard, who denounces evil or adversity, or any misfortune, 1 Kings 14:6.

Softness is applied,

1. To the heart of man, and denotes consternation and fear, Deuteronomy 20:3; Job 23:16; Jeremiah 51:46; Isaiah 7:4; also contrition and repentance, 2 Kings 22:19, with Ezekiel 36:26. By softness or effeminacy, 1 Corinthians 6:9, are meant those impure wretches that unnaturally abuse themselves or others, as Illyricus says.

2. To speech, as flattery, Psalms 5:9; Psalms 12:3; Psalms 55:21; Proverbs 2:16; Proverbs 7:5; Proverbs 26:28; Proverbs 28:23; Proverbs 29:5. In which places the term XXXX molle, mild, or soft, is used for flattery. Sometimes it notes mildness and humanity joined with prudence, Proverbs 15:1; Proverbs 25:15, where the word[6] XXXX is used. See Job 40:4.

[6] Mollis, mild.

Sleep is the cessation of the senses, by which is signified,

1. Security, as that of faith, by those that depend upon and acquiesce in the Lord, Psalms 3:5; Psalms 127:2; Ezekiel 34:25. Sometimes it denotes the carnal security of wicked and unbelieving men, Romans 13:11; Ephesians 5:14; 1 Thessalonians 5:6-7. Hence it is said, Isaiah 29:10, "He hath poured on them the spirit of deep sleep," &c.

2. Sloth, laziness, or sluggishness, which sleepy persons are very subject to, Proverbs 6:9-10; Proverbs 24:33; Isaiah 56:10; Nahum 3:18; Isaiah 5:27; 2 Peter 2:3, (&c.)

3. Death and destruction, Job 3:13; Job 14:12, with Job 16:22; Psalms 13:3; Psalms 76:6; Jeremiah 51:39. Hence the profane authors call sleep the "Image of death;" Homer calls sleep and death twins, and Hesiod calls sleep the brother of death.

Believers are said to sleep when they die a corporeal death, Matthew 27:52; John 11:11, John 11:13; Acts 7:60; Acts 13:36; 1 Corinthians 15:18, 1 Corinthians 15:20, 1 Corinthians 15:51; 1 Thessalonians 4:13-15. The reasons are elsewhere given, the substance of which is, that their souls have blessed rest, with God, and their bodies have rest in the grave, Isaiah 57:1-2, in the certain hope of a future resurrection, Acts 2:26; Revelation 14:13; Psalms 17:15. Sleep being a representation or figure of both, in which there is rest from labour, and a refreshing of strength, &c. To sleep is opposed watching, therefore the reason of it in signification is opposite with respect to sleep.

1. As sleep denotes carnal security, so watchfulness signifies true repentance, and a serious and diligent exercise of piety, Matthew 24:42; Matthew 25:13; Mark 13:35; Luke 21:36; 1 Corinthians 16:13; Romans 13:11; 1 Corinthians 15:34; Ephesians 5:14, Ephesians 5:18; Colossians 4:2; 1 Thessalonians 5:6, 1 Thessalonians 5:10; 1 Peter 5:8; Revelation 3:2-3; Revelation 16:15, (&c.)

2. As sleep denotes sloth and laziness, so watchfulness signifies alacrity, diligence, and prudence, in the management of duty or office, Psalms 127:1; Acts 20:31; Hebrews 13:17.

3. As sleep denotes death, so watchfulness denotes life, both are joined together, 1 Thessalonians 5:10. See Romans 14:8, more comparisons might be made, but they are obvious.

Metaphors from the various Differences of Mankind.

WE will consider the differences of human kind with respect, 1. To sex. 2. Age. 3. Relation. 4. Country or family. And although some of these belong to the head of adjuncts, yet for more

commodious order we will place them here.

1. As to sex; they are man and woman. A man XXXX metaphorically denotes a stout, courageous, eminent person. 1 Samuel 26:15. In that irony of David, "Art not thou a man?" that is, hast thou not behaved thyself gallantly? Jeremiah 5:1, "Seek in the broad places thereof (that is, Jerusalem) if ye can find a man;" that is, a wise man, &c. 1 Kings 2:2-3; Psalms 49:10; Psalms 4:3; Psalms 118:5-6; Psalms 144:3-4; Psalms 82:6-7; 1 Corinthians 3:21; 1 Corinthians 7:23; 1 Corinthians 16:13, (&c.) A woman on the contrary, denotes one that is timorous, weak, and dispirited, Isaiah 3:12; Jeremiah 51:30; Nahum 3:13. See Jeremiah 48:41; Isaiah 19:16. Hence a sort of men are called effeminate, &c. The church is likened to a chaste virgin; 2 Corinthians 11:2, see Hosea 2:19. This metaphor alludes to the legal type of the High-Priest, who might marry none but a virgin, Leviticus 21:14, see Son 1:3; Ecclesiastes 9:17; Revelation 14:4. To which spiritual whoredom and adultery is opposed.

2. The age of man may be thus distinguished, viz., infants, boys, youths, men, old men. A sucking infant and boy, metaphorically denote,

(1.) True believers, Psalms 8:2-3; Matthew 11:25; Luke 10:21, see Matthew 18:3-4; 1 Corinthians 14:20; 1 Peter 2:1-2, (&c.) (2.) Such as are ignorant in the faith, Romans 2:20; 1 Corinthians 3:1-2; Hebrews 5:12-14; Galatians 4:3.

(3.) Fools and wicked men destitute of the knowledge of truth, Isaiah 28:9; Isaiah 65:20; Ephesians 4:14. Sucking is attributed to the church, Isaiah 49:23; Isaiah 60:16; 2 Corinthians 8:1-4. The consolation of the gospel which the faithful enjoy in the church, is compared to sucking, Isaiah 66:11-12. When the term boy, or little one, is attributed to princes or magistrates, it denotes folly and lack of prudence, Ecclesiastes 10:16; Isaiah 3:4, Isaiah 3:12.

Childhood signifies the time of Israel’s departure out of Egypt, Jeremiah 3:4, "Thou art the Guide of my childhood." See Hosea 2:15; Hosea 11:1; Ezekiel 23:19. It denotes spiritual strength, Psalms 103:4-5.

Manhood, Ephesians 4:13, denotes the perfection of wisdom and knowledge in believers, viz., so much as is attainable in this world, to which childhood is opposed, Ephesians 4:14.

Old age sometimes has the notion of wisdom. Hence the term elders is applied to senators, in whom not always age, but prudence is respected, 2 Kings 10:1, (&c.) Hence also the term is used of the chief officers of the church, 1 Timothy 5:1, 1 Timothy 5:17, 1 Timothy 5:19; Titus 1:5; Hebrews 11:2; James 5:14; 1 Peter 5:1, 1 Peter 5:5.

3. The relations which afford any metaphors are, a spouse, husband, wife, widow, father, mother, son, brother, sister; lord, servant; master, scholar. By the metaphor of espousals, (which is the most pleasant metaphor of all,) the spiritual union between Christ and the church is expressed, Hosea 2:19-20; Matthew 22:20, and the following verses, 2 Corinthians 11:2; Revelation 21:2, Revelation 21:9-10. (&c.) See the metaphor of a bridegroom in the second book, where the parallel is run. From the names of husband and wife, a few metaphors are taken, as Isaiah 54:5, where God calls himself the XXXX husband of the church. The text is word for word from the Hebrew, "Thy Makers are thy Husbands," which plural phrase denotes the mystery of the Trinity. Hence the land of Sion, (that is the church,) is said to be XXXX, Beulah, that is married, Isaiah

62:4, (&c.)

Widowhood denotes desolation, Isaiah 47:8-9. Hence it is said, Jeremiah 51:5, "Israel hath not been XXXX widowed (or left a widow) nor Judah of his God." A father XXXX with respect to diverse attributes, yields diverse metaphors.

1. With respect to begetting and production, he is put for the author of any thing, Genesis 4:20-21; Job 38:28; John 8:4.

2. With respect to the education of his children, he is put for a doctor, teacher, or master, Judges 17:10; 2 Kings 2:12. (Hence comes the appellation of the children of the prophets, 2 Kings 6:1, and elsewhere, by which their disciples are understood,) Matthew 23:9; 1 Corinthians 1:17; Acts 18:8-11.

3. Because he governs his children, he is put for a prince or superior, 1 Samuel 24:11; 2 Kings 5:13; Isaiah 22:21. Hence Deborah is called a mother, Judges 5:7.

4. Because of his conversation with his children, he is put for any thing most conjunct, Job 17:14.

5. Because of his love, he is put for any thing loving or benevolent, Genesis 45:8; Job 29:16.

6. He is put for an example (or exemplar rather,) proposed for imitation, Romans 4:11-12, Romans 4:16, Romans 4:18. Of the word (mother) see chap. ix. sect. 5, 4. Babylon or the antichristian church is called the mother of fornications and abominations of the earth; that is, that invented, confirmed, propogated, and defended the idolatries, damnable doctrines, errors, nefarious wickednesses of all sorts of men, which are mystical whoredom, and the greatest abomination in the sight of God. By allusion to the man’s words that said to Christ, Matthew 12:47, "Thy mother and thy brethren stand without, desiring to speak with thee;" Christ calls his disciples, and all believers "his mother, brothers, and sisters," that is, they were as dear to him as such, and denotes, that spiritual relation is of higher value, than earthly. The parting of two ways is called a mother, Ezekiel 21:21, because two ways, as if they were two daughters, proceed from it. A son XXXX, Ben, what signification this is of, may be read, chap. vii. All believers are called "the sons of God," John 1:12-13; Romans 8:14, Romans 8:16-17, Romans 8:19, Romans 8:21; Galatians 3:26; Galatians 4:5-6; 1 Peter 1:14, 1 Peter 1:23; 1 John 3:1-2, (&c.,) because of the mystery of regeneration, and because this is effected by preaching the word. Paul calls his converts his sons, 1 Corinthians 4:14, 1 Corinthians 4:17; Philemon 1:10. Thus such as believe as Abraham did, and only such, are called his seed or children, and he their father, Romans 4:16. See Romans 9:7-9, and Galatians 4:22, (&c.) The impious and unbelieving, on the contrary, are called the children of the devil, Acts 13:10; 1 John 3:10, (see 1 John 3:8,) and John 8:44, because they imitate him in wickedness.

Princes and magistrates, are called sons of the Most High, Psalms 82:6; not with respect to their faith, but (1.) Because they are on earth as it were God’s heirs, succeeding in a certain part of judiciary authority.

(2.) Because they are of such authority on earth that God tenders and loves them, and commands reverence and obedience to them, Romans 13:1, (&c.)

First-begotten son, in a metaphor, obtains the notion of excellence and prerogative, and is put for one very dear and precious, as the eldest son is to the parent, Exodus 4:22; Jeremiah 31:9, Jeremiah 31:20. An orphan denotes a forlorn and helpless condition, Psalms 10:14, Psalms 10:18; Amos 5:3. Hence John 14:18, Christ promises his disciples that he would not leave them (arfanouv) orphans, that is, destitute of help. A brother is put for that which is like a thing, Job 30:29; Proverbs 18:9. A man and his brother denote society or mutual engagement, Genesis 26:31; Genesis 37:19 and Genesis 42:21, Genesis 42:28; Exodus 16:15; Numbers 14:4; Jeremiah 23:25; Jeremiah 25:26; Malachi 2:10. See Exodus 25:20; Joel 2:8; a woman and her sister, Exodus 26:3, Exodus 26:5-6, Exodus 26:17; Ezekiel 1:9, Ezekiel 1:23; Ezekiel 3:13, (&c.) See also Jeremiah 23:35; Jeremiah 31:34; Isaiah 34:15-16. A Lord, XXXX [Baal,] the metaphorical significations hereof are at large given[7] elsewhere. The principle species of lordship is royalty, which to figure the eminency of heavenly glory is attributed to believers, who are called kings, Revelation 1:6; Revelation 5:10, see Matthew 25:34; Daniel 7:22, Daniel 7:27; 1 Peter 2:9. Hence is the mention of thrones, Revelation 3:21; Revelation 4:4; Matthew 19:28; Matthew 23:20. Of royal government, Revelation 2:26-27. And a crown, Revelation 2:10, and elsewhere frequently.

[7] Gram. Sacr. P. 120. seq. A servant, to serve, and servitude, have many metaphorical acceptations, denoting sometimes good, sometimes evil.

1. Good, as the service of God, (of which there is frequent mention in scripture,) by which his sincere worship, in faith and obedience, is noted. So a man is said to be the servant of righteousness, when he serves God in faith, holiness, and righteousness, Romans 6:16, Romans 6:18-19; Luke 1:75. To serve other men, Matthew 20:27; Mark 10:43-44; Galatians 5:26, denotes an officious humility, and beneficence, the fruit of faith. So Paul was the servant of Christians; 2 Corinthians 4:5, see 1 Corinthians 9:19. Paul says that he brought his body into doulagwgein "servitude" 1 Corinthians 9:27, which denotes mortification.

2. It denotes evil, when it respects sin, and what relates to it. To serve sin, denotes impenitence, John 8:34; Romans 6:6, Romans 6:17, Romans 6:19-20; Titus 3:3; 2 Peter 2:19. To serve mammon, denotes worldly-mindedness, and a greedy desire after ill-gotten riches, Matthew 6:24. To serve the belly, denotes an indulging one’s self in carnal pleasures, Romans 16:18, see Php 3:19; Titus 2:3. To serve much wine (oinw pollw dedoulwmenav) denotes drunkenness, Titus 2:3. To serve men, denotes an obedience to their prescriptions in opposition to the commands of God; 1 Corinthians 7:23; Galatians 5:1; Galatians 4:9, with Acts 15:10, which two last texts respect the legal ceremonies, and hence that phrase is taken, Romans 8:15, "spirit of bondage," to which is opposed the "Spirit of adoption:" the one denotes legal strictness and terror, the other evangelical grace. See Hebrews 12:18, (&c.,) also Hebrews 2:15. The law is called a school-master, because it taught the way to Christ, Galatians 3:24. There is a very fair metaphor taken from a schoolmaster’s instruction, Isaiah 28:10. "For precept must be (or hath been) upon precept, precept upon precept; line upon line, line upon line; here a little and there a little" (was added,) as rules and precepts are given and inculcated into the minds of children, and their hands guided to write (as in the old verse, Adde parum parvo superadde pussillum, i.e. "Add little to little, and to little superadd very little, that at length they may acquire the whole treasure of learning;" so God, by his prophets, (2 Chronicles 36:15,) and ministers, instructs his people in divine learning, &c.

4. The metaphors from a country or family are these; A Canaanite, is put for a stranger or impure person, Ecclesiastes 14. last verse, Isaiah 30:8. For a merchant, because their country was near the sea, Proverbs 31:24; Isaiah 22:8; Jeremiah 10:25; Hosea 12:8; Zephaniah 1:11. An Arabian is put for a thief or robber, because they were infamous that way, Jeremiah 3:2; Isaiah 12:6; the Edomites and Moabites are put for the church's enemies, because they were such to the Jews, (Psalms 137:7; Amos 1:11; Obadiah 1:21; Ezekiel 25:12,) Isaiah 34:5-6; Isaiah 63:1; Isaiah 25:10. Chaldeans are put for mathematicians or fortune-tellers, because that nation was given to it, Daniel 2:2, (&c.) The names of Sodom and Gomorrah are attributed to the rebellious and stubborn Jews, Isaiah 1:10, see Isaiah 3:9; Ezekiel 16:48-49, Ezekiel 16:53.

Home, the seat of Antichrist, is called Sodom and Egypt, Revelation 11:8; Sodom, because of its corporeal and spiritual whoredom, and other enormous sins; Egypt, because of its tyranny and cruelty against the people of God.

Metaphors from the various Actions of Men.

Such of the actions of men as we have not treated of before shall be briefly given, these may be distinguished into such as are necessary, and such as are contingent.

1. Necessary actions, as to eat and drink, denotes,

(1.) To consume or destroy, Genesis 31:15; Exodus 3:2; Deuteronomy 31:17; Deuteronomy 7:16; Proverbs 30:14; Psalms 14:4; Psalms 69:10; Isaiah 1:20; Jeremiah 30:16; Galatians 5:15; James 5:2-3, (&c,)

(2.) To enjoy, or receive benefit, as eating nourishes the body this enjoyment is either corporeal, as Genesis 45:18; Psalms 128:2; Isaiah 1:19; Isaiah 3:10, (&c.;) or spiritual, Proverbs 9:6; Proverbs 8:5-6, Proverbs 8:10, (&c.,) Jeremiah 15:16; 1 Timothy 4:6.

2. It denotes a participation of the merits and blessings of Christ, John 6:60, (&c,) 1 Corinthians 10:16.

3. The completing of eternal happiness, or everlasting life itself, Luke 14:15; Luke 22:30; John 6:27; Revelation 2:7; Revelation 3:20. (&c.) To be filled, that is after eating, denotes any fulness, as when an old man is said to be XXXX (Sept. plhrhv hmerwn) full of days, Genesis 25:8; Genesis 35:29. See Hosea 13:6; Luke 6:25; 1 Corinthians 4:8. It denotes a sufficient enjoyment of things pleasing and profitable, Psalms 16:11; Psalms 17:15; Psalms 81:10; Psalms 103:5; Psalms 107:9; Matthew 5:6; Luke 6:21. Sometimes it denotes loathing, as a full stomach does meat, Psalms 88:3; Habakkuk 2:16. Hence by an anthropopathy it is attributed to God, Isaiah 1:11. To hunger and thirst denotes an ardent desire in the godly after heavenly things, Psalms 42:2; Psalms 63:1; Isaiah 41:17; Isaiah 55:1; Matthew 5:6; Luke 6:21; Luke 1:53. In the wicked it denotes eternal malediction for the want of those blessings, Isaiah 65:13; Luke 6:25, see Luke 16:24, and Amos 8:11. To drink denotes the enjoyment of good and pleasant things, Jeremiah 2:18, victory, as Numbers 23:24. See Proverbs 5:15; Isaiah 37:25; participation of heaven, Proverbs 9:5; Isaiah 65:13; John 4:14; John 7:38. See Revelation 22:17, (&c.;) to suffer inconveniences, as Job 21:20; Jeremiah 25:16; Jeremiah 49:12; Obadiah 1:16; Habakkuk 2:16; Proverbs 20:5; Matthew 20:22; Matthew 26:39, (&c.;) to be accustomed to a thing, Job 15:16; Job 34:7; Revelation 18:3; Proverbs 9:5. To be drunk denotes to be filled with good things, Deuteronomy 29:19; Psalms 36:8-9;

Proverbs 5:19; Proverbs 11:25; Son 5:1; Jeremiah 31:14; to be overwhelmed with calamities, Isaiah 51:21; Isaiah 63:6; Jeremiah 48:26; Ezekiel 23:33; to be obstinately confirmed in impiety by the just judgment of God, Isaiah 29:9-10. Hence sobriety, on the contrary, both of body and mind, is attributed to a godly man, 1 Thessalonians 5:6, 1 Thessalonians 5:8; 2 Timothy 4:5; 2 Timothy 2:25; 1 Peter 1:13; 1 Peter 4:17; 1 Peter 5:8. To beget and bring forth is put for the production or event of any thing, Job 38:28; Psalms 90:2; Proverbs 25:23; Proverbs 27:1; Zephaniah 2:2; James 1:16, hence generations signify things done, or histories, Genesis 2:4; Genesis 5:1; Genesis 37:2. It is attributed to spiritual renovation, Isaiah 66:9; John 1:13. The church being as it were the mother of believers, Isaiah 54:1; Isaiah 66:7-8; Galatians 4:26-27; to the ministers of the gospel, 1 Corinthians 4:15; Galatians 4:19; Philemon 1:10, (&c.) When a man is said to bring forth wind, stubble, vanity, &c., it denotes the ill success of his malignant endeavours, Job 15:35; Psalms 7:14; Isaiah 26:18; Isaiah 33:11; Isaiah 59:4.

Hitherto of the necessary actions of men; now we shall briefly touch such as are contingent, which are good or bad; with respect to the agent or others.

What concerns site or local motion, as to go or walk, is put for the life, manners, and actions of men, Genesis 17:1; Psalms 1:1; Psalms 119:1, Psalms 119:3, Psalms 119:9, (&c.,) Romans 8:1; Ephesians 2:2, Ephesians 2:10, (&c.,) 2 Corinthians 12:18. Hence "a way" is put for the course of life or conduct of men, Genesis 18:19; Genesis 31:35; Proverbs 28:6; Jeremiah 6:16; Matthew 21:32; Acts 14:16, (&c.) To go signifies to die, Genesis 15:2; Joshua 23:14; Luke 22:22, (&c.) To stay or tarry signifies to live, John 21:22; Php 1:25. To follow signifies imitation and conformity in life and actions, 1 Kings 18:21; Matthew 16:24; John 8:12; 1 Peter 2:21; 2 Peter 1:16. To run betokens diligence, Psalms 119:32; Son 1:4; Jeremiah 12:5; Romans 9:16; 1 Corinthians 9:26; Galatians 5:7; Php 2:16; 2 Timothy 4:7; Hebrews 12:1. The word of God is said to run, when it is largely propagated, 2 Thessalonians 3:1, and when the will of God is fulfilled, Psalms 147:15. To hasten signifies temerity, rashness, precipitancy, and folly, Job 5:13; Isaiah 35:4. To stand signifies to be happy, or in a good condition, 1 Samuel 24:21; Psalms 30:7-8; Daniel 11:2; Romans 14:4; to believe firmly and persevere, Exodus 14:13; Romans 5:2; Romans 11:20; 1 Corinthians 10:12; 1 Corinthians 16:13; 2 Corinthians 1:24; Php 4:1.

It denotes perseverance in sin, Psalms 1:1; Ecclesiastes 8:3; Hosea 10:9. The confirmation or ratifying a word or decree, Leviticus 27:14; Deuteronomy 9:5; Deuteronomy 19:15; Isaiah 40:8; Jeremiah 44:28; 2 Corinthians 13:1, (&c.) To sit denotes to be quiet and steadfast, Genesis 49:24; Psalms 113:9; Micah 5:3, (&c.) To fall denotes to sin, Jeremiah 8:4; 1 Corinthians 1:2, and to be overwhelmed with calamities, Isaiah 24:16-18; Amos 5:2; to be despicable or low, Nehemiah 6:16; Esther 6:13; John 12:3; to die, Genesis 25:18; 1 Corinthians 10:8. See more examples, Galatians 5:4; 2 Peter 3:17; Revelation 2:5; Matthew 8:11; Luke 13:29; Matthew 22:1, (&c.,) Isaiah 25:6, (&c.) To gird denotes fortitude, preparation, and dispatch of business, 1 Samuel 2:4; Job 38:3; Proverbs 31:17; Jeremiah 1:17. To put on denotes a close union, Job 10:11; Jeremiah 43:12. Putting on, denotes regeneration or renovation, 2 Corinthians 5:3; Romans 13:12, Romans 13:14; Ephesians 4:24; Colossians 3:9-10; 1 Peter 5:5.

There are many transient actions of men used metaphorically, of which take a few examples instead of many, by which you may judge of the rest. To take is put for to learn or understand, Job 22:22; Proverbs 1:3, (&c.) To build (XXXX banah,) for getting of children, Genesis 16:2;

Deuteronomy 25:9; Rth 4:11. To restore, exalt, or make prosperous, Job 22:23; Isaiah 58:12; Jeremiah 12:16; Jeremiah 31:4; Malachi 3:15, (to which, to destroy, is opposed, Jeremiah 42:10, (&c.)) To establish and confirm, Psalms 89:2; Matthew 7:25. To inform by doctrine and example, Romans 15:20; 1 Corinthians 8:1; 1 Corinthians 10:23; 1 Corinthians 14:4, 1 Corinthians 4:17; Galatians 2:18; 1 Thessalonians 5:11; Jude 1:20. (Hence oikodomh, edification, is put for information by word and life, Romans 14:19; Romans 15:2; 1 Corinthians 14:3, 1 Corinthians 14:5, 1 Corinthians 14:12; 2 Corinthians 10:8; 2 Corinthians 13:10.) Thus is the church built, which is the house and city of God, Psalms 51:18; Psalms 102:14; Isaiah 60:10; Isaiah 54:11-12; Matthew 16:18; 1 Corinthians 3:9; Ephesians 2:21-22; Ephesians 4:12; 1 Peter 2:5. Hence such as should preserve and restore the church are called builders, Psalms 118:22; Matthew 21:42; Acts 4:11; 1 Peter 2:7. To build is also put for seducing by false doctrine, 1 Corinthians 8:10, (&c.) To war, fight, &c., is put for the spiritual fight of believers against the devil, the world, and the flesh, Isaiah 40:2; 2 Corinthians 10:4; Ephesians 6:12; 1 Timothy 1:18; 2 Timothy 2:3-4; 2 Timothy 4:7; Php 1:27. It is said of such things as disagree amongst themselves, as flesh and spirit, Romans 7:23; James 4:1; 1 Peter 2:20. Prayers are spiritual weapons, Romans 15:30; Colossians 4:12, (&c.) To commit adultery, or play the whore, is put for idolatry and impiety, of which there are abundance of examples in scripture, Exodus 34:15-16; Deuteronomy 31:16; Judges 2:17; Judges 8:27, Judges 8:33; 2 Kings 9:22; 1 Chronicles 5:25; Isaiah 1:21; Isaiah 57:3-4; Jeremiah 2:20; Jeremiah 3:1, Jeremiah 3:6, Jeremiah 3:8-9; Jeremiah 13:27; Jeremiah 23:14; Ezekiel 16:15, Ezekiel 16:20; Ezekiel 23:3; Hosea 1:2; Hosea 4:12; Hosea 5:3; Hosea 6:10; Nahum 3:4; Revelation 2:20-22; Revelation 14:8; Revelation 17:2; Revelation 18:3, (&c.) The reason of the metaphor is, because God hath joined, and as it were espoused his church to himself in a spiritual contract or covenant, that thereby he may beget spiritual children, to be eternally saved. If the church therefore will basely forsake him, and run to idols, without any respect to the violation of that conjugal engagement, it is spiritual adultery, and the scripture so styles it, &c. To bewitch is put for to seduce by wicked doctrine, Galatians 3:1.

Apostates and such as persecute the saints are said, Hebrews 6:6, "To crucify the Son of God afresh." In which sense Rome, the seat of Antichrist is thus described, Revelation 11:8, "The great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Which periphrasis denotes the cruel persecution of true Christians, with all the oppression, and massacres, perpetrated by Rome and its instruments, whereby they have power to act. For whatsoever injuries are offered to believers, are by the Holy Spirit said to be offered to Christ himself; because none of the members can be hurt, but the head sympathizes and suffers with it, as was said before. [8] Origen says, "By every martyr's condemnation, Jesus is condemned: for if a Christian be condemned for this alone, that he is a Christian, it is Christ then, that is condemned;" (and so crucified.) [8] Homil. 11. in Jer.

Metaphors taken from the containing Subjects. To this belong (1.) Generally place and its dimensions.

(2.) Particularly the habitations of men. To the dimensions or differences of place, belongs altitude or height, which when referred to the mind and understanding of man, metaphorically denotes an abstruse thing, or that which is difficult to be understood, Proverbs 24:7, "Wisdom is too high for a fool," that is, he cannot attain it. See Proverbs 14:6. A word that has affinity with this denotes the distraction of an irresolute mind, by reason of divers cares and doubts, Luke 12:29, kai mh

metewpizeqe, "Be ye not lifted up on high," we translate it, "be ye not of a doubtful mind;" this metaphor is taken from meteors, and denotes a mind as it were hung up in the air, apt to be blown hither and thither by every blast; the meaning is, be not distracted with various cares for your sustentation, but acquiesce in the hope of divine help.

Genesis 43:18, "We are brought in, that he may roll himself upon us, and fall upon us, and take us for bondmen." This is an elegant metaphor taken from the fall of a body from an high place or precipice, upon which Junius says, Metaphora duplex, a corporibus magnæ et ponderosæ molis, &c. "A double metaphor taken from bodies of a great and weighty bulk, which by wheeling (as it were) are tumbled down from on high, and the higher they are, with so much the more violence do they fall; as if he had said, whereas he has no lawful cause of quarrel against us, he will make us captives, or bondmen, by this pretext of money," &c. To go backward denotes apostacy, Jeremiah 7:24. To turn their hearts back again, signifies repentance, and their abhorring Baal whom they thought to be a God, 1 Kings 18:37, see Isaiah 50:5. To turn to the right hand, or left hand, Genesis 24:49, signifies a desire what to do, or not to do; the metaphor being taken from such as are doubtful, when they come to a parting-way, which to take, and are wont to be directed by that phrase, turn to the right or left hand. This phrase is used with respect to divine obedience, when men are commanded to walk neither to the right nor left hand, that is, to keep exactly to that rule and order with respect to God’s worship, which he hath set down in his word, Deuteronomy 5:32; Deuteronomy 17:11, Deuteronomy 17:20; Deuteronomy 28:14; Joshua 1:7; Joshua 23:6; Proverbs 4:27; Isaiah 30:21, (&c.) The right side is a symbol of prudence, circumspection, and honesty; and the left of imprudence, temerity, and incogitancy, Ecclesiastes 10:2, (&c.)

Latitude or largeness gives some metaphors, XXXX dilatare, to enlarge, signifies a deliverance and help from calamity, Psalms 4:1; Psalms 18:19; Psalms 31:8-9; Proverbs 18:16. So narrowness betokens trouble and affliction, Psalms 25:16-17; Psalms 31:9; Psalms 138:6-7; Proverbs 11:8; Proverbs 24:10. The metaphor being taken from narrow places, or men shut up, besieged, or surrounded by an enemy in a narrow compass, which exposes them to much distress and difficulties of deliverance. A heart enlarged signifies joy, Psalms 119:32; Isaiah 60:5. See 2 Corinthians 6:11-13, (&c.) This enlarging of heart, denotes sometimes great wisdom and virtue, 1 Kings 4:29. Sometimes pride and audacity, Psalms 101:4-5; Proverbs 21:4; Proverbs 28:25. See 1 Samuel 2:1; 2 Corinthians 6:11; Ephesians 6:19; Psalms 81:10-11; Psalms 119:131, (&c.) Of places where men dwell we will show, (1.) Their parts. (2.) Their species or kinds. The parts, from which metaphors are taken, are, 1. Foundation, in which we are to consider,

(1.) Its dignity, being the principal part of the edifice, which supports the whole weight of the building. Hence Christ is called the Foundation of the Church, which is his spiritual house, Isaiah 28:16; 1 Corinthians 3:10-11; Ephesians 2:20. See Matthew 16:16, Matthew 16:18; 1 Peter 2:4-5; Jude 1:20; Revelation 21:14, because from him and by him are all things, which are needful for the gathering, preserving, and saving of his church.

(2.) Its steadfastness, stability, and firmness; which makes the whole building strong and durable. Hence it is said of the creation of the earth, that solid and immoveable body, together with its parts, Exodus 9:18; Job 38:4; Psalms 24:1-2; Psalms 104:5; Proverbs 3:19; Proverbs 8:29; Hebrews 1:10. Henee it is put for the ground, which we tread upon, Habakkuk 3:13, "by making naked the foundation," (so the Hebrew,) that is, by clearing your land of its enemies, who so

covered it, as if they had taken a perpetual root in it Habakkuk 3:6. More metaphors you may find, Proverbs 10:25; 2 Timothy 2:19; John 6:27; Isaiah 14:32; Ephesians 3:17-18; Colossians 1:23. It is put for to consult or deliberate, because every design must have a beginning, Psalms 2:2; Psalms 31:13-14, and to appoint, decree, or ordain, so as that a thing should be firm and certain, 1 Chronicles 9:21; Esther 1:8; Psalms 8:2, "Out of the mouths of babes and sucklings hast thou founded (so the Hebrew) strength." &c.

(3.) Its order, because it is the first thing in a building, and the last in destroying of a house; hence it is put for beginning with respect to time, Isaiah 7:9, and for the very extreme or end in the destruction or utter rooting out of the people, Psalms 137:7. A wall is transferred to a human body, Jeremiah 4:19, "I am pained at the walls of my heart," (so the Hebrew) that is, my bowels and sides which environ or encompass my heart, in which places, such as are troubled with an hypocondriac disease, are much pained, &c., Acts 23:3, Paul calls the chief priest a "whited wall," that is, an hypocrite and vain speaker, who bragged of the dignity, and title of his office, whose outward appearance was gaudy and splendid, bespeaking much sanctity, whereas within he was full of impiety and uncleanness. See Matthew 28:20. It seems this kind of wall which he alludes to, was made of mud, that is a slight wall of untempered mortar, as Ezekiel 13:10, which had no solid or durable substance in the inside, but was curiously whited with lime on the outside.

Ephesians 2:14, mesotoixon intergerinus paries, "the middle wall of partition," denotes the Mosaical law, which like a partition divided the Jews from Gentiles, which being now taken away they are all one in Christ. A wall, in a metaphor, is a symbol of strength and defence, 1 Samuel 25:16; Psalms 18:29; Isaiah 26:1; Jeremiah 1:18; Jeremiah 15:20. A hedge denotes also defence, Ezekiel 13:5; Ezekiel 22:30; Jeremiah 5:10; Psalms 106:23. A step, stair, or degree, baqmov, is put for increase of spiritual gifts, 1 Timothy 3:13. See Matthew 13:12. A pillar metaphorically signifies things like it, whether with respect to figure and shape, Exodus 13:21-22; Judges 20:40; Revelation 10:1; or use, for it is firm, and bears great weight, and therefore denotes firmness, constancy, and lastingness, Proverbs 9:1; Jeremiah 1:18; Job 9:6; Job 26:11; Revelation 3:12; dignity and pre-eminence in the church, Galatians 2:9; the commonwealth, Psalms 75:3. A corner denotes extremity, because it is the extreme part of the building, as 1. The extremes of the earth, Exodus 27:9; Numbers 34:3; Nehemiah 9:22; Jeremiah 9:26; Deuteronomy 32:26.

2. Of a field and country, Leviticus 19:19; Numbers 24:17, where the Chaldee and Septuagint understand princes.

3. Of the head, as the forehead and temples, Leviticus 13:41; Leviticus 19:27. The outward corner of a house, signifies a prince or grandee, Judges 20:2; 1 Samuel 14:38; Isaiah 19:13. Hence Christ is called a Corner-stone, Psalms 118:22, expounded Ephesians 2:15-17, Ephesians 2:20. A nail signifies one fixed for common good, Isaiah 22:23. The Chaldee renders it faithful governor, and the Septuagint arxwn, a prince. A gate or door, is put for a populous city, through which the passage of traffic or commerce is wont to be, Ezekiel 26:2; for the entrance into a country, Micah 5:5; for the lips, Job 41:19, See Psalms 141:3; Psalms 78:22-23; Job 3:10. What a door of hope denotes is shown before in the mention of the valley of Achor, Hosea 2:15. The opening of a door denotes preaching the gospel, Isaiah 26:2; Isaiah 60:11; Acts 14:27; 1 Corinthians 16:9; 2 Corinthians 2:12; Colossians 4:3; Revelation 3:8. "The door of heaven" denotes the means of arriving to blessedness, Genesis 28:17; Matthew 7:14; Luke 13:24. Christ calls himself a door,

John 10:1-2, John 10:7, John 10:9, because none can get into heaven or rightly into the church but through him. See metaphor Door in the second book.

Matthew 23:13, the Pharisees are said "to shut the kingdom of heaven and prohibit entrance therein," because they hindered men from looking after the saving graces of the Messiah, who is the only Door of salvation, and because they depraved his holy word: to be at the door denotes nearness of time, Matthew 24:33; James 5:9. The gates of death denote extreme peril, Job 38:17; Psalms 9:13; Psalms 107:18; Isaiah 38:10. The gates of hell, Matthew 16:18, denote the stratagems, machinations, plots, and power of the devil and his ministers, &c. Believers are said to knock at the door, when they pray earnestly, Matthew 7:7-8; Luke 11:9. God is said to knock at the door (of our heart) when he earnestly invites men to repentance, Revelation 3:20, (&c.)

Bars, which strengthen gates, 1 Samuel 23:7, are metaphorically put for any kind of fortification or strength, Job 38:10; Psalms 147:13Ezekiel 30:1-26; Amos 1:5; Isaiah 15:5; Isaiah 43:14. A key denotes authority and power, Isaiah 22:22. It is attributed to Christ with respect to hell and death, Revelation 1:18, and the church and heaven, Revelation 3:7, which ’ denotes chief dominion. The keys of the kingdom of heaven, Matthew 16:19, denote the ministry and office of the apostles, (Job 20:23,) in retaining sins, (viz., excommunicating scandalous sinners) and remitting sins, (that is, receiving the penitent,) set forth by the metaphors of a key, which shuts or opens the door. The species of buildings, are (1.) A city, which metaphorically denotes the church militant, Isaiah 26:1; Hebrews 12:29, see Matthew 5:14. The church triumphant, Hebrews 11:10; Hebrews 13:14; Revelation 21:2, (&c.) See Php 3:20; Php 1:27, where heavenly conversation is expressed by a word derived of poliv a city, as civility is from civis a citizen, because their conversation should be civil, in opposition to the rudeness and barbarity of such as live in the country. It is said of a fool, Ecclesiastes 10:15, "that he knows not how to go to the city," that is, he cannot perfect what he undertook.

Strong holds, or munitions, are elegantly used by the apostle, 2 Corinthians 10:4, for all that which the church’s enemies put their confidence in, as carnal wisdom, learning, eloquence, &c., which those divine weapons pull down, &c.

Towers sometimes denote proud tyrants, and worldly grandees, Isaiah 2:15; Isaiah 30:25. Other significations of these, see before, chap. viii., and in the metaphorical parables, Book 2. A house denotes the church militant, Psalms 27:3-4; Psalms 69:9, (John 2:17,) Psalms 84:4; Psalms 92:13; Isaiah 56:5, Isaiah 56:7; Ephesians 2:19, Ephesians 2:22; 1 Timothy 3:15; Hebrews 3:6; Hebrews 10:21; 1 Peter 2:5; 1 Peter 4:17. Hence the apostles are called oikonomoi, the house-servants or stewards of God, 1 Corinthians 4:1. The temple of Jerusalem is frequently called the house of God, 2 Samuel 7:5-6; Psalms 26:7-8; Jeremiah 7:11; Matthew 21:13, (&c.) The church triumphant and eternal life, is called a house, Psalms 36:8; John 14:2; 2 Corinthians 5:1-2. The reason is, because.

(I.) God lives there with the blessed, as the master of a family with his domestics.

(2.) Because it is a most quiet and secure habitation.

(3.) Because of the perfect and clear vision of God.

(4.) With respect to the glorious ornaments of his family; for the grandees of the world maintain their families as splendidly as they can.

(5.) Because all the spiritual sons of God are gathered into this house, where there is perfect harmony and concord, &c. A tabernacle is almost of the same signification, and is put for the church militant, Psalms 15:1; Psalms 27:4-5; Psalms 84:1; for the church triumphant, Revelation 21:3. The tabernacle of David, Amos 9:11; Acts 15:16, denotes the kingdom and church of the Messiah, &c. The word "tabernacle" is said of the sun's tarrying in heaven, Psalms 19:4; and of a human body, 2 Corinthians 5:1, 2 Corinthians 5:4; 2 Peter 1:14, because the soul dwells in it, as its habitation till death.

[9] A chamber or inner room, which the Latins call Penetrale, is attributed to God, which is a symbol of that divine and intimate communion which the saints enjoy with him, Son 1:4, see John 14:2, where the many mansions there, are thus to be metaphorically understood, viz., variety of heavenly joys.

[9] XXXX cheder. This word signifies the inmost and most retired part of any place.

Chambers of the south, Job 9:9; Job 37:9, this denotes that part of heaven which is near the Antarctic pole, or southern Axis, which being below our horizon cannot be seen of us. See Proverbs 24:4; Proverbs 18:8. By chambers of death, Proverbs 7:27, is denoted damnation. The chambers of the people, Isaiah 26:20, are temporal death, or the graves of the godly, from which at the last day there will be a resurrection. A prison and imprisonment, is most elegantly translated to denote God's vengeance against his enemies, Isaiah 24:21, "And it shall come to pass in that day, that the Lord shall visit (that is, take, notice of) the host of every high one, with him that is on high, and the kings of the earth with their land," (that is, he will punish high and low, king and subject,) Isaiah 24:22, "And they shall be gathered together with the gathering of prisoners into the dungeon, and shall be shut up in prison (that is, they shall be held captive by the power of God, whosoever they are that are his adversaries, for this shutting up in prison denotes any kind of punishment,) and after many days they shall be wanting," that is, they shall never be able to extol or lift themselves up more against God. See 2 Corinthians 10:4-5. A freeing from prison, denotes divine deliverance, Psalms 141:7. A ship, Isaiah 33:21, denotes all the force of the church's enemies, Psalms 48:7, "The breaking of the ships of Tarshish," betokens (as many interpreters say) the confusion of those enemies. See Isaiah 2:16-17. Besides this nauagein to make shipwreck of faith, denotes apostacy from the faith, &c. A grave denotes the depraved nature of man, Psalms 5:9; Romans 3:13, "Their throat is an open sepulchre," the metaphor being taken from the noisome scent of a grave, "which is translated to the corrupt and wicked discourse of ill men. See Matthew 23:27-28, (&c.) See also Isaiah 14:11, "Thy pomp is brought down to the grave," that is, none will honour thee, &c.

Metaphors from the various adjuncts of Men.

These may be divided into internal and external; of the internal we have before expounded many; of the external, by which the various utensils or instruments, &c., useful for human life are to be understood, we will here treat briefly.

Arms are translated by a notable emphasis, to denote the spiritual fight or struggling of a pious soul against sin and temptation, Romans 7:23; Romans 13:12; 2 Corinthians 6:7; 2 Corinthians

10:4; 1 Peter 4:1. Of which the apostle treats most elegantly, Ephesians 6:1-24, upon which see Mr. Gurnal, who hath well handled the subject. The devil is said to be a strong man armed, Luke 11:21, that is, well provided with craft, guile, and subtlety, to over-reach and overcome a soul. A sword denotes, 1. A thing hurtful, because it is cutting, and so betokens most bitter griefs, Psalms 22:20; Luke 2:35. Hence it is said of an ill-speaking and virulent tongue, Psalms 55:21; Psalms 57:4; Psalms 59:7; Job 5:15. see Psalms 64:3, (&c.) To put a knife to the throat, denotes extreme peril, Proverbs 23:2.

2. It denotes, a thing very penetrating, and efficacious, Psalms 149:6; Micah 5:5; Ephesians 6:17. It is said of the word of God. that it is "sharper than a two-edged sword," Hebrews 4:12, Gladio ancipiti tomwterov, scindendo penetrabilius esse, which denotes its piercing efficacy, to reach the heart, when set home by the Spirit. See Isaiah 49:2; Revelation 1:16; Revelation 2:12, Revelation 2:16, (&c.) A bow and arrows signify the same thing, that is, are put for an ill-speaking and lying tongue, Psalms 64:3; Psalms 120:4; Jeremiah 9:3. "An arrow flying by day," denotes any sudden or invading danger, Psalms 91:5. How attributed to God, we have shown in the chapter of an anthropopathy, page 70. A quiver, wherein arrows are kept, is put for a family wherein children are well educated; Psalms 127:5, (see Psalms 127:3-4, and Psalms 8:2; Isaiah 41:16; Psalms 45:5; Isaiah 49:2,) the Chaldee renders it, "It is good for that man that fills his school with them." A shield is put for princes, Psalms 47:9; Hosea 4:18; who defend their subjects as a shield does the body. Paul calls the word of God, "the shield of faith," Ephesians 6:16, which "quenches all the fiery darts of the wicked one;" because when received in faith, it defends a soul from all the temptations of the devil, which are as darts, that would obstruct its passage to heaven. See Gurnal as before. See 1 Thessalonians 5:8, (&c.)

Elisha and Elijah are called the chariots and horsemen of Israel, 2 Kings 2:12; 2 Kings 13:14, that is, their principal strength, as chariots and horsemen are in war, &c. A staff, because it is the supporter of a weak or lame man, denotes help and support, 2 Kings 18:21; Psalms 18:18. Hence the staff of bread, water, &c., is put for meat and drink, by which the life of man is supported and refreshed, Leviticus 26:26; Psalms 105:16; Isaiah 3:1; Ezekiel 5:16; Ezekiel 14:13, (&c.) Hence bread is said to support (in our version, strengthen) the heart of man, as a staff does the body; that is, comforts and refreshes him. Hence also XXXX fulcire, to prop, is put for eating, 1 Kings 13:7, (&c.) On the contrary, a staff is a symbol of meanness and poverty, as in the prayer of Jacob, Genesis 32:10, "With my staff I passed over this Jordan," that is, weak and poor, the metaphor being taken from such as are taken captives in war, and despoiled of all their arms, and are dismissed with a staff.

Because a staff is an instrument whereby men use to beat, it is put for tyranny, cruelty, and severe government, Proverbs 10:13; Proverbs 22:8; Proverbs 26:3; 2 Samuel 7:14; Psalms 89:32; Isaiah 10:5, Isaiah 10:24; Isaiah 14:5. A prize is put for the reward of the godly; the metaphor being taken from such as win a race, or overcome any challenger or adversary that contended with them at any exercise, 1 Corinthians 9:24; Php 3:14. For the exercise of faith and piety is compared to a race or strife, 1 Corinthians 9:24-26; Galatians 5:7; Hebrews 12:1, (&c.)

Colossians 2:18, katabrabeuein "signifies to defraud of that reward"---the metaphor is taken from the custom of heathens, who in their games and public exercises of wrestling, and the like, had some that used to sit as umpires to give to them that did best, the reward of a garland or crown, or

some such thing, yet were sometimes unjust, and defrauded, by some corrupt dealing, those that really won the prize. The sense is, that they should not trust the judgment of divine matters, and the mysteries of God’s law with respect to worship, to the folly of human reason, and the comments of will-worshippers, lest they should lose truth, and consequently the prize of eternal salvation, Colossians 3:15. The white stone, Revelation 2:17, is a symbol of heavenly glory, "To him that overcometh will I give a white stone, and in the stone, a new name written," &c. The metaphor (as some conjecture) is taken from an ancient custom, that a white stone was given to an acquitted person that was accused and tried; and a black one, to guilty and condemned, according to that of Ovid. 15. Metam.

Mos erat Antiquis, niveis, atrisque lapillis His damnare reos, illis absolvere culpa, &c.

"The custom was, by white and black small stones, T’ acquit the guiltless; and damn guilty ones."

"The writing of a new name in the white stone," is said by interpreters to denote, not only a freedom from condemnation, but also an adorning with heavenly glory, 1 John 3:2. Others say that it is a symbol of victory, &c. A cup, XXXX because the guests drink out of it, Jeremiah 16:7; Luke 22:17; and because it holds sometimes bitter liquor, sometimes sweet, metaphorically denotes sometimes a prosperous and happy condition, as Psalms 16:5; Psalms 23:5; Psalms 116:13. Sometimes punishment and affliction, Psalms 11:6; Psalms 75:8; Isaiah 51:17, Isaiah 51:22; Jeremiah 25:15; Jeremiah 52:7; Ezekiel 23:33-34; Matthew 20:22-23; Matthew 26:39, Matthew 26:42, (&c.) A hand-writing, commonly called a bond, Colossians 2:14, is put for an obligation, or that guilt that sinners incurred by sinning; the cancelling of which, and fixing it upon the cross, is the full or plenary satisfaction for sin made by Christ, and applied to the soul by true faith, upon which see Erasmus in his paraphrase, who does excellently expound it. A crown, that peculiar and principal ornament of the head in general, denotes any beautiful or very pleasing ornament or profitable thing, Proverbs 4:9; Proverbs 17:6; Jeremiah 13:18; Php 4:1; 1 Thessalonians 2:19. Hence to crown is put for, to adorn, bless with good things, and so to make joyful, Psalms 8:5; Psalms 103:4, see Psalms 65:11; Isaiah 23:8. Tyre is called the "crowning city," that is, a place that made its inhabitants great and wealthy; for it is added, whose merchants are princes, whose traffickers are honourable of the earth."

2. A crown is the symbol of an empire or a kingdom, hence the kingdom of Israel is called a crown of pride, Isaiah 28:1, (see Hosea 5:5; Hosea 7:10;) viz., a most proud kingdom. More examples are to be read, Psalms 21:3; Psalms 89:39; Amos 5:22; Ezekiel 21:26. But this rather belongs to a metonymy of the sign. But it is metaphorically, when crowning is attributed to Christ the heavenly King, Ecclesiastes 6:11-12; Psalms 8:5; Hebrews 2:7, Hebrews 2:9, (&.)

3. It denotes heavenly reward or eternal life, 1 Corinthians 9:25; 2 Timothy 2:5; 2 Timothy 4:8; James 1:12; 1 Peter 5:4; Revelation 2:10; Revelation 3:11, (&c.)

Riches, ploutew, are put for plenty of heavenly things, and the spiritual gifts received through Christ, Luke 12:21; 1 Corinthians 1:5; 2 Corinthians 6:10; 2 Corinthians 8:9; Hebrews 10:34; Hebrews 11:26; Colossians 2:2; James 2:5; Revelation 3:18. See Isaiah 53:9. Serious Piety, 2 Corinthians 8:2; 2 Corinthians 9:11; 1 Timothy 6:18; the conversion of the Gentiles, Romans 11:12.

Treasure denotes plenty of heavenly good, Isaiah 32:6; Matthew 6:20, (&c.;) which is called klhronomia the inheritance of believers, Acts 20:32; Ephesians 1:14, Ephesians 1:18; Colossians 3:24; Hebrews 9:15; 1 Peter 1:4. And believers themselves are called "heirs and co-heirs with Christ," Romans 8:17; Galatians 4:7; Titus 3:7; Hebrews 6:17; James 2:5; 1 Peter 3:7. Hence the phrase "to inherit the kingdom of heaven," Matthew 19:29; Matthew 25:34 and sundry other places; the metaphor is taken from the Jewish inheritance, which were kept very sacredly and strictly by the possessors, and left to their posterity, as appears by that heroic speech of Naboth, 1 Kings 21:3, who refused to exchange his vineyard for a better, &c. To riches, treasure, &c., are opposed poverty and begging, which denote the want of spiritual good things, Revelation 3:17. Sometimes repentance and contrition, with a desire after them, Matthew 5:3; Matthew 11:5; Luke 4:18; Luke 6:20, (&c.) A debt denotes sin, Matthew 6:12. (See Luke 11:4,) Luke 13:4, because we become thereby obnoxious to the wrath of God, as a debtor does to the arrest and suit of his creditor. See the parables, Matthew 5:26; Matthew 18:23, (&c.,) Luke 7:41-42, Luke 7:47, and the appellation of a bond, Colossians 2:14, of which before. A whip metaphorically denotes affliction, calamity, and loss, 1 Kings 12:11, 1 Kings 12:14; Joshua 23:13; Job 5:21; Job 9:23; Isaiah 10:25; Isaiah 28:18; Mark 3:10; Mark 5:29, Mark 5:34; Luke 7:21; Hebrews 12:6, (&c.) The hammer of the whole earth, is a metaphorical epithet of the Babylonian monarch, Jeremiah 50:23, because God (as if it were with a great hammer) made use of him at that time to break in pieces the kingdoms of the whole world. See Jeremiah 23:29; Jeremiah 51:20. A table denotes heavenly good things, Psalms 23:5; Psalms 69:22; Proverbs 9:2; Romans 11:9. A Measure, metron, metron, has three metaphorical significations,

1. Because it contains part of an entire heap or parcel, it is put for that portion or proportion of the gifts of the Spirit which believers have, Romans 12:3; Ephesians 4:7, Ephesians 4:16. Thus it is said of Christ, John 3:34, "That God giveth not the Spirit by measure unto him;" on which[10] Tertullian most elegantly, "Spiritus Sanctus habitat in Christo plenus et totus, nec in aliqua mensura, aut portione mutilatus sed cum tota sua redundantia cumulate admissus, ut ex illo delibationem, quandam gratiarum cæteri consequi possint, totius Sancti Spiritus, in Christo, fonte remanente, ut ex illo donorum atque operum venæ ducerentur, Spiritu Sancto in Christo affluenter habitante;" that is, "The Holy Spirit dwells fully and entirely in Christ only, neither does he so in a defective way or measure, but heaped up to the full in the greatest redundancy, that others may receive the communications of graces from him, the whole spring or fountain of the Spirit remaining in Christ, that the veins of gifts and works may convey influence from him, the Holy Spirit dwelling most abundantly in him."

[10] Lib. de Trinit. F. 630.

2. In regard a measure is filled, when a thing is sold, it is put for a large remuneration of benefits, (Luke 6:38,) or blessings. As also the abundance or termination of evil and wickedness, Matthew 23:32, (with 1 Thessalonians 2:16,) "fill up then the measure of your fathers;" viz. of the sins of your fathers, as Erasmus paraphrases it, goon, imitate your ancestors, and what they wanted of extreme cruelty, do ye make it up; they killed the prophets, and you him, by whom, and of whom they prophesied. The highest pitch of villany is noted by this phrase, beyond which there is no farther progress, and makes ripe for divine vengeance, and severest punishment, which certainly follows it, as payment follows things fully measured and sold. See the examples of the Amorites, Genesis 15:16. Of the Sodomites, Genesis 18:20, (&c.) Of the Amalekites, Exodus 17:14; 1

Samuel 15:2, (&c.)

3. Because there is a mutual equality and proportion, in giving and restoring, therefore it is metaphorically said in a proverb, "with what measure ye mete, it shall be measured to you again," which we find three times, with a different or diverse scope.

(1.) Denoting just retaliation, either with respect to reward or punishment, Matthew 7:2, Luke 6:38, relating to our neighbour.

(2.) A legitimate and saving handling of the word of God, Mark 4:24. As Euthymius says, "As ye attend the word, so ye shall profit in knowledge." Or,

(3.) As Piscator says, "If ye communicate the word of God liberally, God will communicate the knowledge of his divine mysteries more liberally to you, and augment your gifts," &c. For this heavenly talent is improved and multiplied by communicating it to others. A razor which shaves off hair, is put for the king of Assyria, Isaiah 7:20, denoting that God would permit him to destroy Israel. It is called "hired," with respect to the fact of Ahaz, who hired the king of Assyria to assist him against the king of Syria, 2 Kings 16:7-8. Moab is called a wash-pot by David, Psalms 60:9, denoting the baseness of those people, and that they were only fit for the vilest offices, 2 Samuel 8:2. A burden denotes things troublesome and difficult, Exodus 6:6; Psalms 55:22; Isaiah 9:4; Isaiah 10:27; Isaiah 14:25; Matthew 23:4, (&c.)

Weight, barov, signifies the greatness of heavenly glory, 2 Corinthians 4:17; frequently, trouble and misfortune, Acts 15:28. Galatians 6:2; 1 Thessalonians 2:6; Revelation 2:24. See Proverbs 27:3. Sin is called heavy, Hebrews 12:1, because it is an impediment in our heavenly race or course to heaven. Of a seal we have treated before. A looking-glass denotes an imperfect knowledge of the mysteries of God in this life, 1 Corinthians 13:12, because it gives but an imperfect reflection of the figure or object, compared to the object itself. And because some looking glasses reflect the rays or beams of the sun when it shines on them to an object. The Apostle elegantly uses the verb (katoptrizesqai,) beholding in the glass for a light of divine knowledge, 2 Corinthians 3:18, "But we with open face, beholding as in a glass the glory of the Lord, are changed into the same image (that is, are eminently illuminated, and communicate light to others) from glory to glory, as by the Spirit of the Lord.

Spoils taken from an enemy, denote Christ's victory over Satan, Isaiah 53:12; Luke 11:22; Colossians 2:15. A man's life is said to be to him for a prey, which denotes deliverance from present death, as he that takes a body exposes his life to danger, Jeremiah 21:9; Jeremiah 38:2; Jeremiah 39:18; Jeremiah 45:5. Stipend or wages given to a soldier, is attributed to sin, Romans 6:23, whose due wages is death eternal. A table is attributed to the heart, when it is fixed upon any thing, Proverbs 3:3; Jeremiah 17:1. A cover or covering, denotes ignorance, because if a thing be covered we cannot see it, Isaiah 25:7; 2 Corinthians 3:14-16. A sheath, or Scabbard, is put for the body, because the soul lodges there as a sword in the sheath, Daniel 7:15. A vessel is put for a man's body, 1 Samuel 21:5; 1 Thessalonians 4:4. Paul calls himself and his colleagues earthen vessels, 2 Corinthians 4:7, because of the contempt, calamities and hazards that they were exposed to in the world; as earthen vessels are more despised and more obnoxious to be broken, than such as are made of silver and gold, 1 Peter 3:7. Peter calls a woman the weaker vessel, because more subject to weaknesses and infirmities than men. Paul is called a "chosen vessel" by

Christ, Acts 9:15, that is, a most choice and excellent instrument whom he would use to convert the Gentiles. Vessels of grace or honour are such as are saved by grace; and vessels of wrath and dishonour, such as are rejected and damned for their infidelity and contempt of the Messiah, Romans 9:21-23. See 2 Timothy 2:20-21, where there is an express comparison. See Isaiah 22:8, (&c.) A garment which covers the body, defends and adorns it, yields a double metaphor.

1. It denotes salvation by the application and appropriation of the great benefits of Christ as well in this life as in that which is to come, Psalms 45:8, Psalms 45:13-14; Isaiah 61:10; Isaiah 3:18; Isaiah 7:14; Isaiah 16:14. The reason of the comparison is excellent.

(1.) From the hiding of indecent nakedness, of which Psalms 32:1; Romans 4:6-7.

(2.) Because thereby the body is defended from cold, and other noxious things, Matthew 24:12; Romans 8:30, (&c.)

(3.) Because it adorns and beautifies, Psalms 110:3, (&c.) See the parables, Ezekiel 16:10, (&c.,) Matthew 22:11-12; Luke 15:22. The typical visions, Ecclesiastes 3:3, (&c.,) Revelation 7:13-14; Revelation 19:8; Revelation 21:2. The typical actions, Genesis 3:21; Genesis 24:53. The putting on and constant keeping of this spiritual garment is, primarily, by faith in Christ, Romans 13:14; Galatians 3:26-27, and consequently, by the renovation of the Holy Spirit, and the conversation of a holy life, Romans 13:12; Ephesians 4:24; Colossians 3:10, Colossians 3:12; 1 Peter 3:3-4. Contrary to this, is the "garment spotted with the flesh," Jude 1:23; the defiling of garments, Revelation 3:4, which is the old man, Ephesians 4:22; Colossians 3:8-9: see Isaiah 59:5-6, (&c.)

2. With respect to outward conversation, "sheep’s clothing" is attributed to the false prophets, and false teachers in the church, Matthew 7:15, which denotes any outward things which are specious, and made use of craftily to acquire authority and popular favour, as when men make use of a dissembling, personated, or hypocritical sanctity, as a cloak to inveigle and deceive others; when they pretend to be called of God, Jeremiah 23:25, Jeremiah 23:30; 1 Kings 13:18; Matthew 7:22; when they make a flourish about the knowledge of tongues, universal learning, great eloquence, and other acquired ornaments, Romans 16:18; 1 Corinthians 13:1-2, and gifts, especially the working of miracles, whether truly done, or by mere imposture, Deuteronomy 13:2; Matthew 7:22; 2 Thessalonians 2:9, see 1 Timothy 4:1-3; 2 Timothy 3:5-6; Colossians 2:18. To this "sheep’s clothing" is fitly opposed a wolfish mind, denoting, (1.) The quality of their doctrine, viz., it was damning, and a wolf is a destroyer of sheep.

(2.) Their bloody principles, that would cruelly lord it, and tyrannize over men’s consciences, &c.

Matthew 11:8, "a man clothed in soft raiment," that is, one given to pleasures, as appears, Luke 7:25, and withal a court flatterer, who either approves of, or at least connives at, the sins or debaucheries of grandees; and if he admonishes, does it in fawning, flattering expressions, with all his artifice of extenuation. Christ says, that John is no such person, but was very remote from the pleasures of the flesh, living by a slender and coarse diet, Matthew 3:4; Matthew 11:18, and was no flatterer, as appears by his reproof of Herod for his incest, Luke 3:19.

Bonds and ropes or cords are metaphorically symbols of oppression, calamity, and punishment, Psalms 18:5-6; Psalms 116:3; Proverbs 5:22; Isaiah 28:22; Isaiah 49:9; Isaiah 52:2; Isaiah 58:6; Nahum 1:13; it denotes also a covenant, obedience and obligation prescribed by law, Psalms 2:3;

Jeremiah 2:20; Ezekiel 20:37. God is said to lay bonds upon the prophet, Ezekiel 4:8; when he obliges him to a constant perseverance in his prophecy. See Ezekiel 3:15. Charity is called the bond of perfection, Colossians 3:14, by which is not meant that it makes us perfect in the sight of God, but that the faithful are so joined together by love, as members of the same body, which have a perfect harmony, sympathy, and concord towards each other. The same is called the bond of peace, Ephesians 4:3, see Ecclesiastes 9:12; Acts 20:22. Cords of iniquity or bonds of iniquity, Isaiah 5:18; Acts 8:23, denote the conspiracy of the wicked and the spiritual captivity of sin. A rod denotes any castigation or correction, Job 21:9; Isaiah 9:4; 1 Corinthians 4:21, see staff, for the Hebrew word (XXXX) properly signifies both. See also chap. vii., towards the end.

01.01.01.13. CHAPTER XIII. OF METAPHORS TAKEN FROM SACRED PERSONS AND THINGS, ...

CHAPTER XIII. OF METAPHORS TAKEN FROM SACRED PERSONS AND THINGS, AND WHATSOEVER RELATES TO DIVINE WORSHIP THESE may be reduced into three heads,

(1.) Men.

(2.) Places.

(3.) Customs, rites, or ceremonies. Of which in order.

Metaphors from Men sacred to God.

Men that belong to this, are either singular or conjunct, viz., the whole people. Single or singular, as David a man according to God’s own heart, who is put for the Messiah, Isaiah 55:3, "I will make an everlasting covenant with you, the most sure mercies of David." B. Karachi, clearly asserts, that the Messiah is to be understood here, and it evidently appears from Isaiah 55:4. Some understand by "the mercies of David," the blessings that God promised David, viz., that the Messiah and Saviour of the world should be born of his race; which is the same thing in effect with the former explication. This text is applied to the resurrection of Christ, Acts 13:34. The name of David [1] and some of his attributes are ascribed to the Messiah, Psalms 132:10; Jeremiah 30:9; Ezekiel 34:23-24; Ezekiel 37:24-25; Hosea 3:5. The kingdom of David typified the kingdom of the Messiah, Isaiah 9:7; Luke 1:32-33, see Isaiah 11:1; 2 Samuel 7:12-14, (Hebrews 1:5,) Psalms 89:20; Psalms 89:27; Colossians 1:15,) Amos 9:11, (Acts 15:16,) Psalms 18:50, (Romans 15:9-10. Hence the royal seat of David, Sion and Jerusalem, were types of the church of Christ, Psalms 2:6; Isaiah 2:2-3, Isaiah 2:22.

[1] XXXX David, amabilis, amicus, a XXXX dilectus amicus, amator. That the name of Solomon (the Son of David) is attributed to the Messiah, plainly appears from Son 3:11. So in a certain and mystical sense of the promise made to David, 2 Samuel 7:13-14, and 1 Chronicles 17:12; 1 Chronicles 17:14, is understood.

Zerubbabel the son of Shealtiel was also put for Christ, Haggai 2:23, as interpreters show, because Christ came of his race, Matthew 1:12, Matthew 1:16, and because he was the captain of the Jews, Haggai 2:21, as Christ is the Prince and Captain of his people. As he brought the people out of the Babylonish captivity; so Christ, hath freed his people from the devil’s captivity, &c. Zerubbabel sounds as if it were XXXX XXXX XXXX, that is, the great, or master of Babylon, or as others say, [2] dispersit Babylon, "who hath scattered Babylon;" which name may be properly attributed to Christ, who hath conquered the spiritual kingdom of Babylon, (viz., of the devil, the world, and antichrist.) Shealtiel is derived of XXXX petiit, he sought; and XXXX God, so Christ is passively; for he receives the petitions of all the godly, who seek God, and by his merits renders them efficacious.

[2] A XXXX dispersit et XXXX Babel

John the Baptist is called Elias the prophet, Malachi 4:5, as Christ himself expounds it; Matthew 11:14; Matthew 17:11-13.

Christ is called the church, which relates to a metonymy of the subject; as chap. 3, sect. 3. There is a metaphor taken from the conception of Christ, to denote that the restoration of his church, and the renovation of men's. hearts is only through him, Galatians 4:19, see Romans 6:4-6; Galatians 2:20; Colossians 2:12, Colossians 2:14. To crucify the flesh, Galatians 5:24, denotes a subduing of its depraved lusts, which is painful and unpleasing, as if they were set upon a cross. Paul says, he was "Crucified to the world, and the world to him" Galatians 6:14, that is, he judged the world condemned, and the world had no better opinion of him; [3] he execrated the actings of the unconverted world, and they likewise hated his doctrine, calling him pestilent fellow, so that there was no concord between him and the false deluding pleasures of the world. See Matthew 10:38; Matthew 16:24; Mark 8:34; Mark 5:21; Luke 9:23; Luke 14:27; John 19:17; Galatians 6:12, where the cross is put for the afflictions and sufferings of believers, whereby their faith is tried, and their conformity to Christ is denoted, &c.

[3] Luther in comment. h. 1. The people of Israel and Judah are frequently put for the New Testament church; see Genesis 22:17-18; Jeremiah 23:6; Jeremiah 30:10; Jeremiah 33:14, Jeremiah 33:16; Ezekiel 37:23, Ezekiel 37:28; Luke 1:33; Romans 4:13, Romans 4:17; Galatians 4:28, Galatians 4:31; 1 Peter 2:9-10. The reason is, because of the old covenant made with them, which typified the kingdom of the Messiah.

Metaphors taken from Places sacred to God. The land of Canaan, where the Israelites dwelt, because of its fruitfulness and the peaceable state of things there, is frequently put for the church; Isaiah 26:1; Isaiah 35:1-2; Isaiah 57:13; Isaiah 60:13; Isaiah 65:9-10; Ezekiel 37:25; Joel 3:21; Amos 9:13-15; Micah 4:4; Ecclesiastes 3:10.

Jerusalem, the metropolis of Judea, metaphorically denotes the church of Christ, because God peculiarly revealed himself in that city, and gave promises of the Messiah there, Isaiah 4:3; Isaiah 40:2, Isaiah 40:9l; Isaiah 3:1-2; Ecclesiastes 9:9; Ecclesiastes 12:2; Galatians 4:26; Hebrews 12:22.

Sion was a hill in Jerusalem upon which stood David's royal palace, and is by way of eminency (kat ezoxhn) sometimes called the mountain of the Lord, the holy hill, &c., is proposed metaphorically as a Symbol of the New Testament church, Psalms 2:6; Psalms 68:15-16; Psalms 87:1-2, Psalms 87:5; Psalms 132:13-14; Isaiah 4:4-5; Isaiah 11:9; Isaiah 28:16; Isaiah 40:9; Isaiah 49:14; Isaiah 56:7; Isaiah 59:20; Isaiah 62:11; Isaiah 65:25; Ecclesiastes 9:9; Hebrews 12:22.

2. It denotes the church triumphant in heaven, Psalms 15:1; Isaiah 24:3; Isaiah 35:10; Isaiah 2:11, Isaiah 2:22. The magnificent temple built by Solomon in Jerusalem is frequently called the house and habitation of God, and is metaphorically put for the heaven of God's glory, Psalms 11:4; Micah 1:2; for the church, Psalms 26:8; Psalms 27:4; Psalms 29:9; Psalms 48:9; Psalms 48:1-2, Psalms 84:4; Isaiah 56:7; Ephesians 2:21; 1 Corinthians 3:16-17; 1 Corinthians 6:17; 2 Corinthians 6:16; Hebrews 3:6; Hebrews 10:21. God is said to be the temple of the elect, Rev. 31:22, (of which see Revelation 8:1-13 before) Revelation 11:19. A temple is put for the body of Christ, John 2:19. In unity with the o logov the word, "for in him dwelt all the fulness of the Godhead bodily," Colossians

2:9, that is, most truly, perfectly and unchangeably, not typically or in a shadow, as in the temple of Jerusalem, &c. See Hebrews 9:11; Hebrews 10:19-20; Hebrews 8:2; Hebrews 9:24; Hebrews 6:19-20. An altar is used to denote the whole mystery of Christ the Mediator, Hebrews 13:10; 1 Corinthians 10:18; 1 Corinthians 9:13; sometimes divine worship in the New Testamet, Isaiah 19:19, the similitude being borrowed from the ancient rites, &c.

Christ is called the propitiation, ilasthrion (hilasterion) Romans 3:25, because he became the great sacrifice that satisfied for our sins. He is also called ilasmov (hilasmos) atonement, with respect to the type to which the apostle alludes, 1 John 2:2, 1 John 2:29. The church is called "the pillar and stay of truth," 1 Timothy 3:15. Some think that this metaphor is taken from the two pillars which were set up in Solomon’s temple, 1 Kings 7:21; 2 Chronicles 3:17, "The name of the one was XXXX (Jachin) he shall establish, and of the other XXXX (Boaz) "In it is strength." By which names doubtless this most wise king had respect to the stability and firmness of the kingdom and church of the Messiah, which names Paul expresses by the word edraiwma, stabilimentum, firmamentum, same stabiliment, or firmament, adding a pillar in allusion to those typical pillars. Hence in the verse he mentions the house of God, that is the temple, by which he means the church of the living God.

1 Timothy 3:16. He says, "without controversy great is the mystery of godliness." But what is that? the description follows which alludes to the temple of Jerusalem; for,

1. In that old temple God appeared in a cloud and thick darkness, 1 Kings 8:10-12. Paul says of the truth of the New Testament, that "God is manifest in the flesh." Which illustrious manifestation, was adumbrated or shadowed out, by that obscure one.

2. In the old temple the propitiatory or mercy-seat was placed upon the ark of the covenant in the Holy of Holies. Of Christ, Paul says, "that he is justified in Spirit:" viz., when he was risen from the dead, and so declared himself the true (hilasterion) atonement, having made satisfaction for the sins of the world, and perfectly fulfilled the divine law (the tables of which were contained in the ark of the covenant) Romans 4:25.

3. In the old temple, there were cherubims over the propitiatory or mercy-seat, 1 Kings 8:6-7; Hebrews 9:5. Of Christ, Paul says that "he was seen of angels," who were glorious and true witnesses of his resurrection and glory, Matthew 28:2, (&c.) See Pet. 1:2.

4. In the old temple the Jews were taught the doctrine of the Messiah, who was to come. Paul says of Christ, that "he was preached unto the Gentiles" (not to the Jews alone) "believed on in the world;" (the sound of the apostles went out into all the earth, Romans 10:18, and their doctrine was received by all true believers, Colossians 1:5-6.)

5. In the old temple the visible appearance of God was not ordinary or perpetual. But Paul says of Christ, having manifested himself in the earth, that "he was received up in glory;" as if he had said, he hath withdrawn his visible presence from his church, yet he is gloriously, truly, and invisibly (for that is received up in glory, viz., at the right hand of the Father) present with it to the end of the world, Matthew 28:20; Ephesians 1:20-23. But what means thv alhqeiav, of truth?

Answer, 1. Either that word must be expounded in the concrete, that it should be the same with alhqev, true, and opposed to that which is typical and shadowy, of future realities, or antitypes, as

John 1:17; John 6:32; John 15:1; Hebrews 8:2; Hebrews 9:24, where the word is so taken. So in Acts 26:25, rhmata alhqeiav, words of truth, that is, true words: so Ephesians 4:24, osiothv thv alhqeiav, holiness of truth, signifies true holiness. Or,

(2.) The word must be expounded in the abstract, to denote the doctrine of saving faith as it is taken, 2 Thessalonians 2:10, 2 Thessalonians 2:13; 1 Timothy 2:4; 1 Timothy 6:5; 2 Timothy 2:18; Hebrews 10:26; James 1:18, (&c.,) in which sense, this genitive, of truth, notes the efficient cause, by which the church is made firm and stedfast, being built upon Christ the true Rock; for the cause of its firmness, is the heavenly truth, or the word of truth. See 1 Corinthians 15:58; Acts 20:38; Romans 1:16; Colossians 1:23; 2 Thessalonians 2:13; John 17:17; 1 Thessalonians 5:24. Some expound this, of the subjectum circa quod, the subject about which the church is employed, viz., to confess, publish, and keep carefully, that heavenly doctrine contained in the scriptures of truth, &c.

Metaphors from Sacred Rites.

These may be distinguished into two classes.

First, holy rites ascribed to God as their immediate agent, or actor.

Secondly, holy rites performed by men, according to God’s command and prescription. To the first class belong the visions and dreams which God sent to men for more secret information, as to the patriarch Jacob, Genesis 28:12-13, viz., the ladder set upon the earth, "the top of which reached heaven," &c., which vision our Saviour applies to himself, and uses metaphors taken from it, John 1:51, (&c.) From the divine prophecies, dreams, and visions, a metaphor is taken, Joel 2:28, where the various gifts, and the clear light and revelation of the gospel to the evangelical preachers is noted, as Acts 2:16-17, where Peter quotes this very text of Joel; that [4] bread sent from heaven to refresh the people in the desert is largely applied by Christ to himself, John 6:31, (&c.,) Revelation 2:17, (&c.) [4] Manna, Exodus 16:1-36; Numbers 11:1-35. The other kind of sacred rites, we thus distinguish, (1.) Persons. (2.) Actions. (3.) Times. Of persons, one directs, and is (as it were) the head of the rest, who are inferior, and ministering or serving. The director was the high priest, the eldest son of the posterity of Aaron, having a constant prerogative in the ecclesiastical government, Exodus 28:1, Exodus 28:43, Haggai 1:1, Haggai 1:12; Haggai 2:4; Ecclesiastes 3:1, Ecclesiastes 3:8; whose name and office is mystically transferred to Christ in the epistle to the Hebrews; hence he is so often called arxiereuv, High Priest, Hebrews 2:17; Hebrews 3:1; Hebrews 4:14-15; Hebrews 5:5, Hebrews 5:10; Hebrews 6:20; Hebrews 7:26; Hebrews 8:1; Hebrews 9:11; and Great Priest, Hebrews 10:21, (see Ecclesiastes 6:12,) the reason of the comparison may be read at large in the epistle. The appellation of priests is attributed to believers in Christ, Psalms 132:9, Psalms 132:16; 1 Peter 2:5, 1 Peter 2:9; Revelation 1:6; Revelation 5:10; Revelation 20:6, because they sacrifice spiritually to him. The ministry of the Gospel is expressed by the name of the Levites, Isaiah 66:21; Jeremiah 33:18, Jeremiah 33:21-22.

Paul is said, Romans 15:16, ierourgein, sacra operari, vel sacredotio fungi, to act the priesthood, whence the papists infer that he said mass, which is a ridiculous and false conclusion; for he adds immediately the gospel of God, so that the term is metaphorical, and signifies the preaching of the gospel, as Romans 15:19-20. Upon which Illyricus well says, [5] "If the Apostle had not spoken so clearly of this metaphorical sacrifice of preaching, the adversaries would by all means from thence have endeavoured to confirm their mass," &c.

[5] Si non satis clare locutus fuisset Apostolus de melaphorico sacrificio prædicationis, omnino adversarii inde suam Missam confirmare conati fuissent.

Secondly, sacred actions have either God, or men, immediately for their object. Of the first kind are sacrifices offered to God according to his word. This metaphorically denotes the whole obedience, passion, and death of Christ, and so his satisfaction for the sins of the world, Ephesians 5:2; Hebrews 9:23, Hebrews 9:26, Hebrews 9:28; Hebrews 10:10, Hebrews 10:12, Hebrews 12:14, of which the old sacrifices were types and shadows.

Then the whole worship of Christians is called a sacrifice, Isaiah 19:21; Isaiah 59:7; Isaiah 60:7; 1 Peter 2:5. More particularly by the word sacrifice, is expressed serious contrition of heart, Psalms 51:18-19; faith and holiness, Malachi 1:11; Romans 15:16, (see Romans 1:5,) Php 2:17; new obedience and mortification of the flesh, Romans 12:1. See Psalms 4:5, "Sacrifice the sacrifices of righteousness."

Devout prayer is called a sacrifice, Psalms 141:2; Isaiah 1:7. So is glorifying of God, Psalms 1:6; Psalms 107:22; Hosea 14:2; Hebrews 13:15; helping our neighbour, Php 4:18; Hebrews 13:16; martyrdom for the truth, Php 2:17; 2 Timothy 4:6; God’s vengeance on his enemies, Isaiah 36:6. The offering of first fruits mentioned, Leviticus 23:9-10; Numbers 15:21; Deuteronomy 26:2, (&c.,) yields some metaphors, 1 Corinthians 15:20, it is said that Christ is aparxh, "The firstfruits of them that sleep," that is, of the dead, that shall rise again; 1 Corinthians 15:23, for as a plentiful harvest followed the offering of first-fruits; so shall an universal resurrection (in due season) succeed or follow the resurrection of Christ.

Some observe from Leviticus 23:11, that the first-fruits were to be offered to the Lord on the morrow after the sabbath, that is, our Christian sabbath or Lord’s-day, (vulgarly after the custom of the heathens called Sunday,) and that in that very year, wherein Christ suffered, the day of offering first-fruits fell on that day, wherein our Lord rose from the dead, so making an excellent congruity with this allusive metaphor which Paul used.

2. Believers are said to be first-fruits, (aparxh, Aparche,) that is, selected from the whole lump of mankind, and consecrated to himself into the adoption of the sons of God; as the first-fruits were separated from the rest of the fruits, and consecrated to God. The glorified saints in heaven are so called, Revelation 14:4. Believers are said to have the first-fruits of the Spirit, Romans 8:23; for as the Israelites by the oblation of first-fruits, had hopes to receive the remaining part in the season by the blessing of God: so believers, by those gifts they receive in part, of the Holy Spirit, have hopes of a fulness of joy, and a full harvest of glory.

Some understand this of the apostles only, who received the first-fruits of the Spirit miraculously, Acts 2:1-47, but the former explication is more conformable to the scope of the text.

3. It is said of the Jews, Jeremiah 2:3, that they were "the first-fruits of his increase," that is, chosen out of, and before, all other people of the world, and consecrated to him. The metaphor is continued, "All that devour him shall be desolate," that is, because as any who converted the sacred provision of offerings to their own use, against God’s order, were guilty, and punished, Leviticus 5:1-19, so the people that would eat, that is, make Israel desolate, shall themselves be destroyed.

Romans 11:16, "If the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches;" that is, as the whole lump was holy according to the law, when the first-fruits were offered, so whereas the patriarchs and elders of the Jews were holy unto the Lord, or a people peculiarly separated from all people to him, this prerogative shall not expire with respect to their posterity, but these also shall enjoy the participation of heaven and blessedness, provided they believe the gospel and heartily embrace it.[6] Neither does the apostle speak of a spiritual, but of a legal holiness.

[6] Neque enim de spirituali, sed legali sanctitate Apostolus loquitur, Glass. Rhet. Sacra. P. 430.

Sacred actions of the latter kind, which have men immediately for their objects, (although primarily directed to the worship of God) are these.

Circumcision, the peculiar character of the people of God, is put for regeneration, called the "circumcision of the heart, Deuteronomy 10:16; Deuteronomy 30:6; Romans 2:28. Of which there is a fair periphrasis, Colossians 2:11, "In whom also ye are circumcised, with the circumcision, axeiropoihtw made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ," and Colossians 2:12, adjoins baptism a principal medium of renovation, &c. As the Jews were metonymically called the circumcision, of which we have spoken in the chapter of that trope, so Christians are metaphorically so called, Php 3:3; and the profane and wicked, are called the uncircumcision, Leviticus 26:41; Isaiah 3:1; Jeremiah 4:4; Jeremiah 6:10; Jeremiah 9:26; Ezekiel 44:9; Acts 7:51; Colossians 2:13.

Moses is said to be of uncircumcised lips, Exodus 6:12, Exodus 6:30, that is, dull of speech or not eloquent. Of the circumcising of trees we have treated before.

Sprinkling upon the people either by blood, as Exodus 24:8; Exodus 29:21; Leviticus 14:7, Leviticus 14:57; or by water mixed with the ashes of a red heifer, Numbers 19:17; Hebrews 9:13, Hebrews 9:28; because it was a type of cleansing by Christ from sin, is metaphorically put fur it, Isaiah 52:15; Hebrews 10:22; Hebrews 12:24; 1 Peter 1:2. In this are three things remarkable.

(1.) The satisfaction and merit of Christ, called the blood of sprinkling, Hebrews 12:4, compared, Hebrews 9:13-14.

(2.) The evangelical word of Christ which (is, as it were, hyssop, Psalms 2:7, which the priest sprinkled upon unclean things, as the Chaldee paraphrases it; see the foregoing and following verses) is sprinkled (as it were) upon the soul in order to its cleansing from sin. See Romans 16:25-26; Galatians 3:2, Galatians 3:5, (&c.)

(3.) True faith, which is that very sprinkling of the blood of Christ by the Holy Spirit, or the application of his merits and satisfaction, therefore they are joined together, Hebrews 10:22.

Anointing or unction, because it was used to kings, 1 Samuel 10:1; 1 Samuel 16:16; to the chief or high priest, Exodus 40:12, (&c;) and to prophets, 1 Kings 19:16; metaphorically denotes, any that have a singular call, or consecration to God, who are called XXXX anointed, Psalms 105:15; Isaiah 45:1; and by way of excellency the Messiah (XXXX Xristov, Unctus,) our chief Priest, King, and Prophet, blessed for ever, is so called as the word denotes, Daniel 9:24; Psalms 2:2; John 1:41; John 4:25. Hence the name of the Anointed One, is commonly given him in the New Testament, Matthew 1:16-17; Matthew 2:4; Matthew 11:2; Matthew 22:42; Luke 2:26. See also

Psalms 2:6; Psalms 45:7-8; Isaiah 61:1; Daniel 9:25; Luke 4:18; Acts 10:38, 'Hebrews 1:9. See Colossians 2:9, and John 3:34-35. From our Lord Christ we are called Christians, because we believe in him, Acts 11:26; being made partakers [7] of that holy anointing, Hebrews 1:9. Hence made kings and priests, Revelation 1:6. See Isaiah 61:3; 2 Corinthians 1:21-22; Romans 5:5, (&c.)
[7] Metoxoi, consortes

3. Holy days and times; of these the sabbath is most eminent, being a day of rest, the seventh in a week, instituted by God upon the completing of his creating work, Genesis 2:3, and most exactly to be observed by the people of Israel by the command of God; this is metaphorically translated to express New Testament worship, Isaiah 56:4, and to denote the rest of eternal blessedness, Isaiah 66:23, (where there is mention also of a new moon in the same sense, which was a Jewish holiday likewise.) Hence it is said, Hebrews 4:9, that there is a sabbatism left for the people of God. From the Jewish passover, to which the days of unleavened bread were joined, the apostle makes a fair allegorical exhortation, 1 Corinthians 5:7-8, where Christ is called our passover, because he was sacrificed and slain for us, as the paschal lambs, which were types of the Messiah, were slain in the Old Testament. The feast of tabernacles is put for the whole spiritual worship of the Old Testament, Sir 14:16, Sir 14:18-19. All Christians, while they sojourn as strangers and Pdgriins in this world, do celebrate a feast of tabernacles, whilst they long for the heavenly city to which they hasten, not with the feet of the body, but by the affection of the heart, and the progress of piety and good works. See Genesis 47:9; Psalms 39:12; Psalms 119:19; 2 Corinthians 5:4, 2 Corinthians 5:6, 2 Corinthians 5:8; Hebrews 11:13-14. The words of Augustin are memorable, [8] "Use the world (says he) but let it not insnare you; that thou hast come into it, art upon thy journey out of it, and that thou didst come to depart, not to tarry is certain; thou art then upon a journey, let this life be thy inn, use money as a traveller upon the road does a table, cup, pot, and bed, that is, to leave them, not to tarry with them.

[8] Utere mundo, non te capiat mundus. Quod intrasti, &c. So much of Old Testament rites; those of the New Testament are two, Baptism and the Lord's supper. Baptism and to baptize are metaphorically put.

(1.) For the miraculous effusion of the Holy Spirit upon the apostles and other believers in the primitive church: to the Holy Spirit is sometimes added fire, which is a symbol of its external manifestation, Acts 2:3; Matthew 3:11; Mark 1:8; Luke 3:1; Luke 6:1-49; John 1:33; Acts 1:5; Acts 11:16. Some give a reason of the appellation from the analogical immersion, or dipping (for so baptizein, to baptize, signifies) because the house where the Holy Spirit came upon the apostles, was so filled, that they were as it were drowned in it.

Others say that the reason of the appellation is, from the great plenty and abundance of these gifts, as the baptized were wont to be plunged or dipped in water, or that they were wholly immerged in this. Likewise because by the efficacy of the Holy Spirit, they were cleansed from sin, refreshed and purified, as water quenches thirst and washes away spots and filth, &c.

2. It is put for calamities and afflictions, especially those of Christ, Matthew 20:22-23; Mark 10:38-39; Luke 12:50. The reason of this metaphor is likewise taken from multitude or abundance, as calamities are elsewhere compared to many and deep waters, Psalms 18:16; Psalms 32:6; Psalms 69:1-2, Psalms 69:36.

3. For the miraculous passage of the Israelites through the Red Sea, 1 Corinthians 10:2, which was a type of gospel baptism, &c. From bread, (the other part of the Lord's Supper,) some think a metaphor is taken, 1 Corinthians 10:17, oti eiv artov, en swma, oi polloi esmen quoniam unus panis, unum corpus, multi sumus, which is word for word (in English) thus, because one bread, we being many are one body, in our translation for being many and one body: upon which Erasmus[9] in his annotations, "The Greeks think that we understand that bread which is the body of the Lord: whereas all Christians are members of Christ, as if he had corrected what he before had spoken, (viz., we partake) for it is more to be one and the same, than partaker." And in his paraphrase, thus; "We being all partakers of the same bread, do declare, that though we be many in number, yet in the consent (and harmony) of minds we are one bread and one body."

[9] Putant Græci nos, &c.

Others (Glassius in Rhet. sacra, p. 434, says,) more truly understand the word bread properly, and that there is an ellipsis of the verb substantive (is) in this sense: there (is) one bread (in the holy supper:) "so likewise we being many are one body;" the Syriac clearly expresses it thus, "As that bread is therefore one, so all we are one body: for we all receive of the selfsame bread" For that sameness of bread in the holy Supper, is to be understood with respect to the sacramental use of it, as well as the identity of matter, &c.

01.01.01.14. CHAPTER XIV. OF A SYNECDOCHE

CHAPTER XIV. OF A SYNECDOCHE

HAVING largely gone through the most frequent and most eminent tropes in the scripture, principally metaphors, we will be more concise in what follows, and illustrate each, with a few scripture examples, by which the rest of that kind may be easily understood. A synecdoche is a trope, by which the whole is put for part, or part for the whole. And whereas the whole is either the genus or entire thing, and part is a species, or member; we will treat of the four loads of synecdoches in order. A synecdoche of the genus, is when the genus is put for species, or an universal for a particular, as when,

1. The term all, is put for the greatest part or many, as that rule of law in the pandects. quod Major. [1] "All seem to do that which the greater part does." In doing this, there must be great heed taken to the scope and right meaning of the text, take a few examples out of the Old Testament, Exodus 9:6, "And all the cattle of Egypt died;" that is, all that was in the field, as Exodus 9:3, and some were left, as Exodus 9:19; Exodus 14:26, Exodus 14:28; Exodus 9:29. Exodus 32:3, "All the people;" that is, the greatest part, as verse 26. Hence Paul uses a particular word, 1 Corinthians 10:7, viz., some. See more sxamples, Exodus 32:26, with Exodus 32:29, and Deuteronomy 32:9; Isaiah 2:2-3; Deuteronomy 28:64; 2 Samuel 16:22; Hosea 7:4, Hosea 7:16. In the New Testament, Matthew 3:5, "Jerusalem and all Judea, and all the region about Jordan, went to be baptized;" that is many men of those places. More examples are, Mark 9:23; John 10:8, with John 10:7, Acts 2:5; Ephesians 1:11; Php 2:21; Php 4:13.

[1] Omnes videntur facere, quod facit Major pars.

2. The word all or every, is put for the kinds of singulars, as Genesis 2:16, "Of every tree of the garden thou shalt eat," that is, of every kind of fruity Genesis 24:10, "All the goods of his master were in his hands," that is, some of every sort;; see Genesis 24:52-53, so 2 Kings 8:9; Joel 2:8, with 1 Peter 2:9, and Acts 2:17; Zephaniah 2:14; Matthew 4:23; Luke 11:42; Acts 10:12; Hebrews 13:4. An universal negative is also sometimes to be restrained and understood by a particular negative, as Exodus 20:10, "No work to be done on the Sabbath," that is servile or mechanic: as appears, Leviticus 23:7-8; Numbers 28:18, see 1 Samuel 20:26, with 1 Kings 19:11-12; Jeremiah 7:6; Matthew 5:34, "Ye shall not swear at all;" that is, rashly and lightly, Matthew 10:26; Luke 7:28; John 1:31; John 3:32-33; John 15:5; John 18:20; Acts 27:33; 2 Thessalonians 2:11. Always is put for often, Luke 18:1; Luke 24:53, and every where for here and there. Acts 28:22; 1 Corinthians 4:17.

Names of a larger signification are put for "those which are of a narrower, as flesh is put for man, all flesh, that is, every man, Genesis 6:12; Psalms 145:21; Isaiah 40:5; Isaiah 66:23; Matthew 24:22; Luke 3:6; Romans 3:20. A creature is put for a man, Mark 16:15; Colossians 1:23; see Acts 12:7; Luke 11:51; Job 14:14; Acts 10:12, (&c.) A common name is put for a proper, hence God is often called XXXX (El) which signifies strong and powerful, "and that (kat ezoxhn) by way of

eminency, Genesis 14:22, and Genesis 21:33. So Christ is called Lord, Matthew 21:3; John 11:3; John 12:1-50; and Master, John 11:28; the "Son of Man," Matthew 8:20; "the angel," Genesis 48:16, the "Angel of the Lord," Exodus 3:2; Judges 6:11; so "the Seed of the woman," "Messiah," "Servant of God," "Prophet," &c. Moses is called a prophet, Hosea 12:13. The plural number is sometimes put for the singular, as Genesis 20:7, "Who would have said unto Abraham, Sarah shall give children suck?" that is, one child, as in the next verse. Genesis 46:7, it is said that there went down with Jacob into Egypt, all his daughters and all his sons 5 daughters, whereas, as Genesis 46:15, Genesis 46:17, appears, he had but one daughter, and one niece, or son's daughter.

See Acts 13:40-41, with Habakkuk 1:5; Matthew 2:23.

Some general verbs are put for special, as to say for to command or admonish; Romans 12:3; to open is put for to plough, Isaiah 28:24, to be is put for to live, Matthew 2:18; and to dwell, Rth 1:2. To speak, for stipulation or promise, Deuteronomy 26:17, Deuteronomy 26:19.

01.01.01.15. CHAPTER XV. 0F A SYNECDOCHE OF THE SPECIES.

CHAPTER XV. 0F A SYNECDOCHE OF THE SPECIES. A SYNECDOCHE of the species, is when the species is put for the genus, or particular for the universal, and its distinction is conformable to the former kind. As The word many is put for all, Daniel 12:2, compared with John 5:28; Isaiah 52:15; see Matthew 16:28; Matthew 26:28; Romans 5:18-19.

1. Words of a narrower or more special signification are put for those of a more large or universal signification. The word XXXX vir, a man, is the special attribute of the male sex, yet is put for any man or woman, Psalms 1:1; Psalms 32:1; Psalms 112:1; Jeremiah 17:5, Jeremiah 17:7; Joel 2:7-8. Fathers are put for ancestors, Psalms 22:4; Psalms 106:6. Father is put for a grandfather, 2 Samuel 9:7; 2 Samuel 19:28; Daniel 5:11, Daniel 5:18. A mother for a grandmother, 1 Kings 15:10, 1 Kings 15:13, see 1 Kings 15:2, &c. Brothers for kinsmen, Judges 9:1; 1 Chronicles 12:32; Matthew 12:46-47.

Jerom recites four kinds of brothers, or such as are so by nature, Genesis 27:11, by country, Deuteronomy 15:3; by kindred, Genesis 13:8; by affection or union of mind, Psalms 133:1. Hence the brotherhood of one faith in Christ, Romans 14:10; 1 Peter 2:17. Sons and daughters for posterity, Exodus 1:7; Jeremiah 31:29, A son for a nephew, and a daughter for a niece, Genesis 29:5; Genesis 24:48. See Joshua 7:24, with verse 1. A son for more remote posterity. Hence Christ is called the Son of Abraham and David, Matthew 1:1; see Luke 19:9.

2. A proper name is put for a common, as Abraham and Israel for the patriarchs, Isaiah 62:12; Paul and Apollos for any gospel ministers, 1 Corinthians 3:6, see Romans 2:17; Romans 9:19-20; 1 Corinthians 7:16, where a speech is directed to one that concerns all.

3. The species is put for the genus; as a bow and spear for all kinds of weapons, Psalms 44:6; Psalms 46:9; Ecclesiastes 10:4. Gold for any gift, Psalms 72:15; Isaiah 9:6, A lion, for any great beast, Isaiah 15:9. A command, for any doctrine, 2 Peter 2:21; 2 Peter 3:2. Honey for any sweet thing, Exodus 3:8, Exodus 3:17, and many other places. "A land flowing with milk and honey," Ezekiel 20:6, Ezekiel 20:15, denotes abundance of good things; bread for any victuals, Genesis 3:19; Genesis 39:6; Matthew 6:11; Luke 14:1, (&c.) A garment for any necessaries, Isaiah 3:6-7. A widow and orphan for any in distress, Exodus 22:22; James 1:27.

4. A certain species of number, is put for an undetermined multitude; as two for many, Isaiah 40:2; Isaiah 61:7; Jeremiah 16:18; Ecclesiastes 9:12; Revelation 18:6. Twice, for as often, Psalms 62:11. Five words, are put for a few, 1 Corinthians 14:19; and ten thousand words for prolix speech. The number seven is frequently put for an indefinite multitude, Leviticus 26:18, Leviticus 26:21, Leviticus 26:24, Leviticus 26:28; 1 Samuel 2:5. Sevenfold for a vast number, Genesis 4:24; Matthew 18:12. Ten for many, Genesis 31:7; Numbers 14:22. A hundred for many; Ecclesiastes 6:3; Ecclesiastes 8:12; Proverbs 17:10; Matthew 19:29. Thousands for very many, Exodus 20:6. Myriads or ten thousands for a vast number, 1 Samuel 17:7. See Genesis 24:60; Numbers 10:36; Daniel 7:10; Revelation 5:11, (&c.)

5. The singular number is put for the plural, Genesis 32:5; Exodus 10:12; Judges 4:5; Job 14:1; Isaiah 1:3; Isaiah 16:1; Jeremiah 8:7; Joel 1:4; Matthew 6:17; Romans 2:18, Romans 2:29.

6. Special verbs are put for general, as to go in and out is for the actions of life, or for life in general, Numbers 27:17, Numbers 27:21; Isaiah 37:28; Acts 1:21, (&c.) To call upon God, is put for divine worship, Genesis 4:26; Isaiah 43:22; John 4:23-24, with many others.

7. The scripture sometimes proposes any thing that is general, by some illustrious species, for evidence sake; as,

(1.) In the actions of men, Deuteronomy 30:5, the example of the axe slipping from the helve, and killing a man by chance, is put for any involuntary man-slaughter. See Psalms 112:5; Proverbs 20:10; Matthew 22:1-46.

(2.) In the precepts and divine admonitions, Exodus 20:12, "Honour thy father and thy mother," denotes reverence to all superiors. See Exodus 22:22, Exodus 22:26; Exodus 23:4-5; Deuteronomy 22:3, (&c.,) Leviticus 19:14; Proverbs 25:21; Romans 12:20; Luke 3:11; John 13:14, The "washing of feet," denotes all sincere offices of love and humility to each other. See 1 Samuel 25:41; 1 Timothy 5:10.

01.01.01.16. CHAPTER XVI. OF A SYNECDOCHE OF THE WHOLE.

CHAPTER XVI. OF A SYNECDOCHE OF THE WHOLE. A SYNECDOCHE of the whole is, when an entire or integer is put for a member, or the whole for any part. Which may be distinguished as they respect, (1.) A person or men.

(2.) Certain things.

(3.) Places.

(4.) Times.

1. The whole person is put for part of him, as a man for his soul, Luke 16:23 where the rich man, Lazarus, and Abraham, are put for their souls. See Luke 23:43 Man is put for the body, Genesis 3:19, (see Ecclesiastes 12:7,) Genesis 23:19. So Jesus is pu* for his dead body, John 19:42; John 20:2, John 20:13, see John 20:12, and Luke 24:3.

Sometimes a thing is said of all, which yet concerns not some, as Matthew 19:28, "sitting upon twelve thrones," belongs not to Judas Iscariot, who yet was included because of the number twelve. It is said of the church of Corinth, that they were "sanctified by faith in Christ Jesus, called saints, enriched in all utterance and knowledge," 1 Corinthians 1:2, 1 Corinthians 1:5, when yet the following chapters evidence, that there were many hypocrites and notorious sinners among them, &c.

2. Part of a. thing is put for the whole; flesh is put for the skin, Psalms 102:5, which text describes extreme leanness, (see Lamentations 4:8.) Hence the common proverb is, he is but skin and bone.

3. A place is put for part of a place; as the world for the earth, which is a part of the world, 2 Peter 3:6; John 12:19; Romans 1:8; 1 John 5:19. See chap. 3. sect. 2. It is put for the land of Canaan, Romans 4:13, with Numbers 23:13. The whole earth is put for a great part thereof, Isaiah 13:11. For Chaldea, Isaiah 13:5. The land is put for Judea, Hosea 1:2; Hosea 4:1; Joel 1:2. For a certain city, Matthew 2:6, "And thou Bethlem (gh) the land of Juda," that is, a city of Judea. The east is put for the" Medes and Persians, and other Oriental countries, Ezekiel 25:4; 1 Kings 4:30; Isaiah 2:6; Matthew 2:1. The south of Egypt, with respect to Judea, Jeremiah 13:19; Daniel 11:5. Sometimes Judea is so called with respect to Babylon, Ezekiel 20:46-47. The north, for Chaldea, and Babylon, with respect to Judea, Jeremiah 1:13-15, Jeremiah 13:20, and Jeremiah 47:2, Zephaniah 2:13. The temple is put for the prime synagogue, Luke 2:46, see John 18:20.

4. Time is put for part of time, Genesis 6:4, "The giants from the age (so the Hebrew) were men of renown;" that is, of old, Genesis 17:8, "I will give unto thee, and thy seed after thee, the land of Canaan for an everlasting possession," that is, whilst the Jewish state remains, viz., to the coming of the Messiah, Genesis 49:10, Genesis 49:33; Exodus 21:6, "He shall serve him for ever," that is, to the year of jubilee, as the learned expound it See 2 Samuel 12:10; Daniel 2:4, "King, live for ever," that is, we wish you a long life. See chap. vi. 21, xronov, which signifies time, is put for a

year, or some years, as Casauban thinks, Luke 20:8.

01.01.01.17. CHAPTER XVII. OF A SYNECDOCHE OF THE PART

CHAPTER XVII. OF A SYNECDOCHE OF THE PART A SYNECDOCHE of the member, is when a member is put for an integer, or part for the whole, thus distinguished;

(1.) With respect to men.

(2.) Other things.

(3.) The common accident of things, viz., time.

(1.) In single men, the essential parts are put for the whole man; as the soul (XXXX Nephesh) for man, Genesis 12:5, Genesis 12:13; Genesis 17:14; Exodus 12:19; Psalms 3:2; Psalms 11:1; Psalms 25:13; Isaiah 58:5; Ezekiel 18:4; Luke 6:9; Acts 2:43, and many other places, &c. Sometimes it is said that the soul, may die or be killed, Numbers 23:10; Judges 16:30; Job 36:14; John 4:8, where the body must be understood. It is put for any brute, Genesis 1:24, (&c.) A body is put for man, Exodus 21:3, where the Hebrew is body; See Romans 12:1; 1 Corinthians 6:15. James 3:6. The integral parts of man, are put for the man or his body or flesh; Genesis 17:13; Psalms 16:9; Proverbs 14:30. See Acts 2:26, Acts 2:31; John 6:51, (which is expounded, Luke 22:19; 2 Corinthians 7:1.) Flesh is put for the whole man, Genesis 6:12; Luke 3:6; Romans 3:20. 1 Corinthians 1:29; for every living creature, Genesis 6:13, Genesis 6:17. Blood, is put for man, Psalms 94:21; Proverbs 1:11; Matthew 27:4; Acts 17:26. The head is put for man, Judges 5:30; 2 Kings 2:3; 2 Samuel 1:16; Acts 18:6. See other examples, Genesis 19:21; Matthew 13:16; Proverbs 8:13; Titus 1:12; Judges 5:30; Genesis 31:26, where the Hebrew is, "What hast thou done, that thou hast stolen away my heart?" when he meant himself, as Genesis 31:27, Chaldee, "Thou hast stole myself."

See Luke 21:34; Proverbs 1:16, and Proverbs 6:8; Isaiah 3:7; Romans 10:15, (&c.) The tribe of Ephraim is put for all Israel, Isaiah 7:2, Isaiah 7:5, Isaiah 7:8-9; Isaiah 9:9, because the royal seat, viz., Samaria was in it. So is Joseph (of whom Ephraim descended) Psalms 80:1; Psalms 81:5. See Amos 5:15, and Amos 6:6; Jeremiah 6:1. The general is put for the army; Exodus 17:13; Joshua 10:28, Joshua 10:40; 1 Samuel 18:7.

2. Part of a thing is put for the entire thing. As XXXX a field, for a land or country, Genesis 14:7; 1 Samuel 27:7. A corner for a tower, Zephaniah 1:16; Zephaniah 3:6; Ecclesiastes 10:4, because it has strong corners. The baptism of John, is put for his whole ministry, Acts 1:22; Acts 10:37, and Acts 18:25. (&c.) A nail for tents; because they are fastened with nails or stakes, Ecclesiastes 10:4.

Stones are put for the entire building, Psalms 102:14. The wall for a city, Amos 1:7, Amos 1:10, Amos 1:14, (with Amos 1:12,) and Amos 2:2, Amos 2:5. The gate, for a city, Genesis 22:17; Deuteronomy 12:12; Deuteronomy 14:27-29, and for the inhabitants, Rth 3:11, and Rth 4:10; Isaiah 14:31. A rafter is put for a roof, and consequently for a house, Genesis 19:8.

Part of time is put for time, either indefinite or certain. A year is put for time, Isaiah 61:2; Isaiah 63:4; Jeremiah 11:23. A day is put for time, Genesis 8:22; 2 Kings 20:1; Psalms 18:18; Matthew 2:1; Acts 5:36-37. A day is put for a year, when there is no addition of a numeral word, Genesis 40:4; Exodus 13:10; 1 Samuel 1:3; Leviticus 25:29; Judges 17:10; 1 Samuel 27:7. Yet Amos 4:4, three days signify three years with respect to the law, Deuteronomy 14:28. The Sabbath is put for the whole week, Luke 18:12. The morning for continued time, Psalms 73:14; Isaiah 33:2; Ecclesiastes 11:6; Lamentations 3:23.

Evening and morning are put for the whole day and night, Genesis 1:5, (&c.) An hour is put for time, John 4:25; John 5:25; John 16:2; John 17:1, And for a little space of time indefinitely, Galatians 2:5; 1 Thessalonians 2:17; Php 1:15.

01.01.01.18. CHAPTER XVIII. OF A CATACHRESIS

CHAPTER XVIII. OF A CATACHRESIS HITHERTO we have expounded the kinds of tropes, now we are to treat briefly of their affections. Which are,

Catachresis, Hyperbole, and an

Allegory. Which three words signify in English

Harshness,

Boldness, and

Continuation.

Kataxrhsiv, Catachresis, is called in Latin abusio, an abuse, not as if the sacred scripture had abused any words, but because the things that are cataehrestical, differ in some things from the custom of speaking tropically, and have a harder utterance and coherence. The style of scripture is most holy, and pure from any blemish, or indecency, of which take a few examples from a threefold kind.

1. With respect to the acceptation and signification of words, Leviticus 26:30, the fragments of idols are called carcases, by a hard metaphor, alluding to the carcases of men before mentioned, Deuteronomy 16:7. To boil XXXX is put for roasting the paschal lamb, which was not to be boiled, but roasted, by the command of God, Exodus 12:9, (&c.) Live flesh, (in the Hebrew text,) is put for raw flesh. 1 Samuel 2:15, the water, which the three worthies of David brought with the peril of their lives, is called (by a harder metonymy,) their blood. Job 4:12, "Now a word was brought by stealth to me," he speaks of an evangelical oracle that came secretly to Eliphaz. See more examples, Psalms 88:5, where he calls [forsaken] "free," &c., Matthew 12:1-50. Romans 7:23, "Indwelling sin," is called a law, because it has a kind of command upon a man while he lives, unless the power of grace restrains it. See 1 Corinthians 11:10, the covering of a woman’s head, is called exousia, "power," (because it is passively a sign of her being under command of the man,) by a catachrestical metonymy.

Sin is called melh, the members, which are on the earth, by a metaphor, See Colossians 2:11.

2. With respect to the joining of the words when some words (in a metaphor especially,) are joined together, which seem not so well to correspond, as Exodus 5:21, where it is said to stink in the eyes, which better agrees with the nostrils, which denotes great averseness. Exodus 20:18, "And all the people saw the thunder and lightnings, and the noise of the trumpet," of which only lightning is seen, the others are heard. So to see a voice, Revelation 1:12. See more examples, Matthew 7:21-22; Matthew 10:15; 1 Timothy 6:19. 2 Corinthians 5:7; 2 Timothy 2:19, (&c.) With respect to the change of words. This belongs to the writings of the New Testament, and the Greek tongue, in which certain words are used to signify different things, because one and the same Hebrew word, (whence that speech was taken,) may so signify. Thus Aiwnev (Aiones) secula ages, are put for

the world, Hebrews 1:6, because the Hebrew XXXX signifies both ages and the world, Ecclesiastes 3:11. Dwrean, gratis, "freely," is put for mathn, frustra, "in vain," Galatians 2:21, from the Hebrew word XXXX which signifies both, viz., (freely,) as opposed to merit, price, or reward, and, (in vain) as it is contradistinguished, from the hoped effect or event, Psalms 109:2-3. See more examples, Revelation 14:8; Revelation 18:3, compared with Job 6:4; Matthew 6:34. A word that signifies malice, is put for affliction because the Hebrew word XXXX signifies both. See Amos 3:6; 1 Corinthians 15:54, with Amos 1:11; Hebrews 11:31; James 2:25; 1 Corinthians 2:6; 1 Corinthians 14:20; Colossians 3:14; Colossians 4:12; 1 John 4:18-20, with Judges 9:16, and Proverbs 11:3, (&c.)

01.01.01.19. CHAPTER XIX. OF AN HYPERBOLE

CHAPTER XIX. OF AN HYPERBOLE

HYPERBOLE is that affection of a trope, by which, with greater access and enlargement for to amplify or extenuate things, a word is carried, or used, very far from its proper and native signification. Here we are not to take away an hyperbole from the Holy Scripture by that pretext, that is, a kind of lie, extolling or depressing a thing more than is true: for we are to observe, that this kind of speech, (as tropes are) is accommodated more to make expressions efficacious and powerful, than with any purpose to deceive, for that is inconsistent with the goodness and truth of its most true and blessed Author, the Lord God; and that there is no disagreement between the mind, and the words spoken, which is the thing that constitutes a lie.

There is a twofold species of an hyperbole.

(1.) Amplification, which the Greeks call acuhsiv, Auxesis, and extenuation, which they call meiwsiv, Meiosis.

Examples of this auxesis or amplification are partly, rhetorical, partly logical. Such as relate to rhetoric are either in single words, or in a conjunct phrase. To single words these belong.

War is put for any private strife, James 4:1, which answers the Hebrew word XXXX which is taken in this sense, Jeremiah 1:19; Jeremiah 15:20. Heaven is put for very great height, as on the contrary, an abyss or hell, for great depth, or dejection, Genesis 11:4, "Let us build us a city and a tower whose top, (or head) may reach heaven," that is, higher than any thing on earth. See Deuteronomy 1:28; Deuteronomy 11:1; Psalms 107:26, "They mount up to heaven, they go down to the depths," which denotes the vehement and dreadful tossing of waves in a storm. Isaiah 57:9, "Thou didst debase thyself to hell," that is, to be most abject of all: he speaks of the kingdom of Juda, who submitted themselves very basely by their king Ahaz to the Assyrians, because thy would be assisted by them, 2 Kings 16:7, (&c.) See more examples, Matthew 11:23; Lamentations 2:1; Luke 10:21; 1 Samuel 5:12; 2 Chronicles 28:9; Revelation 18:5; Isaiah 14:13; Jeremiah 51:9, Jeremiah 51:53. To vomit up is put for recompence or payment of what a man has eaten, Proverbs 23:8.

Matthew 19:12, "To make one’s self a eunuch," is put for, to suppress irregular lusts, yea, there are some, who by the gift of God, have gift of continency; this is a metaphorical hyperbole used by Christ, kat antanaklasin, by way of atanaclasis. James 3:6, "The tongue is a fire, a world of iniquity," that is, a thing full of wickedness, as the world is full of many things; see Jeremiah 4:29; Rth 4:6. To rob esulhsa, is put for to receive, 2 Corinthians 11:8. This is a great auxesis, for he names the acceptation of due and moderate salary, depredation or robbery.

Rivers of oil are put for abundance of all good things, Job 29:6; Micah 6:7, where there is a more illustrious exaggeration, "ten thousands of rivers of oil."

Thunder is put for the strong neighing of a horse. Job 39:19. A tower is put for a very high place, Nehemiah 8:4, (&c.) In a conjunct phrase, we have these hyperboles, Genesis 41:47, "And in the seven plentiful years, the earth brought forth thy handfuls;" as if he had said, that from one grain they had gathered a handful. This hyperbolical speech denotes great increase, see Genesis 41:49..

More examples you may read, Genesis 42:8; Exodus 8:17; Judges 5:4-5, (with Numbers 20:18-21,) Numbers 20:16; 1 Samuel 7:6; Psalms 6:6; Psalms 119:136; Jeremiah 9:1; Lamentations 3:48-49, (&c.) 1 Samuel 25:37; 1 Kings 1:40; 1 Kings 10:5; Isaiah 5:25, with Deuteronomy 32:22; Lamentations 2:11; Ezekiel 27:28; 2 Samuel 17:13; 2 Kings 19:24; Job 29:6; Job 40:18; Isaiah 13:13; Isaiah 14:14; Isaiah 34:3-4, Isaiah 34:7; Ezekiel 26:4; Ezekiel 32:5-8; Ezekiel 39:9-10; Amos 9:13; Nahum 2:3-4; Galatians 4:15. A logical hyperbole, which is used in proper words, shall he considered, (1.) With respect,

1. To hyperbolical comparisons, when one thing is compared with another, which can bear no tolerable proportion with it, as Genesis 13:16, "And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered." The sense is, that the seed of Abraham should be a very great multitude, because innumerable, or not to be numbered. But inasmuch as it is compared to the dust of the earth, it is hyperbolical, because as Augustine[1] says, "it is obvious to every one’s sense, that the number of the sands (or dust) is incomparably beyond the number of human kind, from Adam to the end of the world, much more beyond the number of Abraham’s seed, whether natural Jews, or believers, who are called his seed, because they believed as he did. The same comparison of the sand of the sea, and the dust of the earth, is to be read, Genesis 22:17; Genesis 28:14; Judges 7:12; 1 Samuel 13:5; 1 Kings 4:20, 1 Kings 4:29; 2 Chronicles 1:9; Job 29:18; Psalms 78:26-27; Isaiah 29:5; Jeremiah 15:8; Hebrews 11:12, (&c.) So other comparisons, swifter than eagles, 2 Samuel 1:23, that is, Saul and Jonathan; Jeremiah 4:13; Lamentations 4:19. See 1 Kings 10:27, see 1 Kings 10:21, 2 Chronicles 1:15; 2 Chronicles 9:20, (&c.,) Job 6:3; Job 41:9; Habakkuk 2:5; Lamentations 4:7-8.

[1] Lib. 16. de Civ. Dei, c. 21.

2. In certain hypothesis, where, for emphasis sake, the things are amplified more than really they are or can be, Psalms 139:8-10, "If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost part of the sea: even there shall thy hand lead me, and thy right hand shall hold me." Now no man living can ascend unto heaven, nor descend into hell, nor take wings, and fly as fast as the morning. But these things are mentioned by way of hyperbolical fiction, to illustrate the infiniteness and omnipresence of God, which no man can avoid or fly from. There is an hyperbolical expression or hypothesis, Proverbs 27:22, which denotes that no endeavours will reclaim or bring men obdurate in folly to the right way. That hyperbole, Obadiah 1:4, denotes the certainty of divine judgment against the Edomites. See Jeremiah 49:16.

Matthew 16:26, "But what is a man profited, if he shall gain the whole world and shall lose his own soul?" by the word world, all the power, riches, pleasure, and precious things there, are to be understood in one word. And by this hypothetical hyperbole, the most grievous state of the wicked, that (by those toys which are but transient) forfeit eternal life, is denoted. See Mark 8:36; Luke 9:25; 1 Corinthians 4:15; 1 Corinthians 13:1-2; Galatians 1:8, (&c.)

3. In some others, 1 Kings 20:10, as that thrasonical or boasting speech of Benhadad king of Syria to the king of Israel is recorded, that "the dust of Samaria should not suffice for handfuls, for all the people that follow me," This is a high piece of hyperbolical boasting, as if he had said, all your land can be brought by handfulls, by my army, yea, shall not be enough for the numbers of bearers, (so great is my host); how easily therefore shall I overcome you? Hosea 2:17, there is an hyperbole which denotes the contempt of idolatory, that will be, and that their names shall not be used with any reverence, which must be the meaning, for Paul names Baal, Romans 11:4. See Acts 7:43, (&c.)

Matthew 5:29, "If thy right eye offend thee, pluck it out, and cast it from thee;" Matthew 5:30, "If thy right hand offend thee cut it off, and cast it from thee," &c. Christ would not have a man maim his body, but by this hyperbolical precept intimates, the great heinousness and extreme danger of scandal or offence, and that we are by any means to avoid it, and part from all occasions of giving it That hyperbolical expression, Matthew 24:2, denotes extreme destruction and razing of the foundation. See Haggai 2:16; Matthew 1:6, and Luke 10:4. Of which before, in the metonymy of a sign.

John 21:25, "And there are also many other things, which Jesus did, the which, if they should be written every one, I suppose that even the whole world itself could not contain the the books that should be written." Some expound this of the capacity of the understanding, (hence Theophilact expounds Xwrhsai by uonsai to understand, as the same word rendered here contained, is taken, Matthew 19:11-12,) that the sense may be, that there would never be such an one in the world, that could comprehend all in his mind because of the variety and multitude of the things done, and spoken by Christ, the world being metonymically put for the men, and books for their contents.

Others understand it of local capacity, properly so called, that the whole world was not big enough to contain all the books, if in every circumstance all the sayings and actions of Christ were written, which explication is savoured by the pronoun (autov itself} added to the world: take it which way you will, it is an hyperbolical expression, especially in the latter sense. Some compare Amos 7:10, with it, "the land is not able to bear all his words," &c. By that hyperbolical wish of the apostle, Romans 9:3, his great and exceeding love to the Israelites is noted. See Galatians 3:13-14; Jude 1:23, (&c.) Examples of a Meiosis, or Extenuation.

1. To a rhetorical meiosis belong such things as are by any trope extenuated, or lessened, as Genesis 18:27, "Behold now I have taken upon me to speak unto the Lord, which am but dust and ashes," that is, a most low and abject creature. It is a metaphor or a metonymy, and alludes to the first creation of man, out of the earth. So to be exalted out of the dust, denotes to raise one of the meanest sort of men to honour, 1 Kings 16:2; Psalms 113:7-8; 1 Samuel 24:14, "Whom dost thou pursue? after a dead dog, after a flea," as if he had said, that it was beneath (or unworthy) so great a king to pursue me, that am but weak and mean, with so great a troop.

Psalms 22:6, "But I am a worm and no man," that is, a most afflicted man, trampled on by the enemy, like a worm, &c. so Job 25:6; Isaiah 41:14.

2. A local meiosis is when for extenuation sake, a comparison is made with a very little thing, as Numbers 13:33, "We saw men, and we were as grasshoppers before them:" that is, of small stature in comparison of those giants. See Isaiah 40:15, Isaiah 40:17; Psalms 144:3-4.

3. Examples of grammatical meiosis, are 2 Kings 18:4, "and called it, (XXXX Nehushtan) little brass," by a diminutive word, by way of contempt of the brazen serpent that was made an idol, of these diminutives these are many in the Hebrew text, but we leave them for critics.

Some is put for a great many, Romans 3:3; 1 Timothy 4:1.

Somebody, is put fur an eminent man, Acts 5:36, "Boasting himself somebody," as Acts 8:9. So Pindarus says, ti de tiv; ti de oudeiv; skiav onar anqrwpov, that is, what is somebody? "What is nobody? Man is the dream of a shadow.

Sick is put for one dead in sin, or desperately bad in his spiritual state, for these that are said to be ungodly, Isaiah 1:5, sinners, and enemies, Isaiah 1:10. These few instances of many we note for the illustration of this trope.

01.01.01.20. CHAPTER XX. OF AN ALLEGORY

CHAPTER XX. OF AN ALLEGORY

AAAHGOPIA, an allegory, with respect to its etymology or derivation, signifies that, when one thing is said, another thing is understood. It is continuation of a trope, especially of a metaphor, and although metonymies, ironies, and synecdoches are likewise continued, yet not so frequently, nor with that emphasis, as in the other florid tropes, therefore we will in a particular chapter treat of this continued metaphor, not so much to show the fountains whence allegories are taken, (for that I presume is abundantly shown where we have treated of metaphors) but to discover aud explain some difficulties in it, and show its peculiar nature.

These allegories we will distinguish into simple and allusive. The simple we call such as are taken from any natural things. The allusive we call such as respect other things, whether words or facts, and are from thence deduced into a translated description.

Examples of a simple Allegory.

Genesis 3:15, "And I will put enmity between thee (0 serpent!) and the woman, and between thy seed, and her seed; it shall bruise thy head, and thou shall bruise his heel." The first promise of the Gospel and the whole mystery of redemption to come, is proposed by God himself in this allegory. Here are almost all tropes in these especially the continuation of a metaphor. When Jehovah speaks to the serpent, he understands the Devil, either by a metonymy, because the Devil lurked in the serpent, and by it spoke to Eve; or by a metaphor, because the natural serpent was cursed by the word of God, Genesis 3:14. And so made abominable to the race of man, and so bore the figure of the Devil, whence the Devil is called a serpent and dragon, Revelation 20:2. By the woman mankind is meant (by a synecdoche) because mankind was to spring from those protoplasts or first-formed parents, Eve being called the mother of all living, Genesis 3:20. The enmity denounced denotes the serious will of God to deliver men in due time from the power of the Devil; see Acts 17:26-27; Acts 26:18. He mentions the woman only, because she was first seduced to sin, as she confesses, Genesis 3:13; and to provoke her the more against her conqueror. By the seed of the serpent, the whole power and troop of Devils and wicked men, who study the overthrow of Christ’s kingdom, is metaphorically represented. By the seed of the woman, by way of eminency, kat ecoxhn, the Messiah, the Son of man, is metonymically understood, who also was to destroy the Devil’s machinations. The enmity between him and the serpent’s seed, intimates God’s immutable decree of man’s redemption by Christ. The metaphor is continued XXXX ipsum, It (that is, the XXXX semen, seed of the woman, mentioned immediately before) shall bruise thy head, and thou shalt bruise its heel. The first phrase (it shall bruise thy head) metaphorically declares, that Christ will destroy the power of the Devil, for as a venomous serpent when his head is bruised or broken, has neither strength or life; so the Devil’s power being broken, they can no longer hurt or destroy men.[1] But more particularly, [1] Vid. Gram. Sacr. Page 869. By the head of the serpent is meant sin and death, for as the serpent’s poison and power of biting lies in his head; so the Devil’s poison is sin, which infects and destroys hence it is deservedly called

the poison of dragons, and the cruel venom of asps, Deuteronomy 33:29, where note, that, in the Hebrew XXXX a [2] head is put for venom, and the epithet cruel, is added, as if there were a perfect allusion to the head of that most cruel serpent, Genesis 3:15. Therefore when Christ takes away sin, he breaks the head of that infernal serpent: see John 3:8. And because the serpent's life and strength lies in his head, and because the head is the supreme and most noble member in a creature, by whose virtue and influence the whole body is governed, it is put for power, dominion, and superiority, Deuteronomy 28:13, Deuteronomy 28:44; Lamentations 1:5. The power, strength, and dominion of the devil against men, consists in death or killing, Hebrews 3:14. Therefore when Christ abolishes spiritual death, he breaks the serpent's head, (viz. his power to destroy men spiritually,) See 1 Corinthians 15:54. The other phrase (and thou shalt bruise his heel) denotes the manner and medium of effecting men's salvation, viz. his passion, and most bitter death. Christ is proposed as a magnificent hero, who, as it were, with his feet tramples on the serpent, and breaks his head. And as a serpent when trampled upon, resists with all his strength, while he has any life, wresting and winding himself, spitting poison, and biting his enemy; so Jehovah intimates, that the devil would do so, by his phrase; as if he had said, thou shalt defend thyself with all thy might, and use all endeavours to destroy thine enemy, the Messiah, (whilst I indulge thee for fallen man's sake to use thy worst), neither shall he escape unhurt, for he shall suffer a most ignominous death, by thine instruments: but this will not profit thee, for thou shalt not be able to touch his head, but only one of his heels, that is, the less principal part, will in some measure be hurted by thee; but my divine omnipotence shall cure that wound, by giving him a glorious resurrection from death, and by my Gospel, declaring him to the whole world to be conquerer of hell, and all its powers: whereas thou shalt utterly perish; not only thy heel, but the very head shall be broken.

[2] The same word in Genesis 3:15.

We have insisted the larger upon this great oracle of divine truth, because it is the foundation of the prophecies concerning the Messiah, and all our hope and comfort, which we hope shall not seem tedious to the pious reader.

Genesis 49:11-12, "Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes,---his eyes shall be red with wine, and his teeth white with milk." In the last words of the Patriarch Jacob, there are many things spoken allegorically in this chapter, of which these words are most emphatical, which are spoken in the blessing of Judah; rabbies and some Christians understand by an hyperbole of an earthly inheritance and the great plenty and fecundity thereof; but Genesis 49:10 shows this to be a clear prophecy of Shiloh or the Messiah to come of the tribe of Judah; and surely the patriarch from so excellent a subject would not slip into the mention of those vain, earthly things,---and what he says of "the redness of eyes with wine," it is reckoned amongst wickednesses, Proverbs 23:29, because a sign of drunkenness, which the patriarch (who severely taxed his son's sins, Proverbs 23:4-5,) would not reckon among his blessings. This is therefore an allegory, and is to this effect expounded by the learned Brentius.---"Binding his foal to a vine, this is a description of peace and tranquillity in the kingdom of Christ." See Jeremiah 23:17, and Ecclesiastes 3:10; for in wars, they do not bind foals or asses to the vines, when men cannot dwell under their own vine and fig-tree, which are destroyed, which denotes the peaceable administration of Christ in his kingdom. See Isaiah 9:5. This is not to be understood of external tranquillity, but partly because Christ establishes his kingdom without warlike arms, by the preaching of the Gospel; and partly because

it brings peace and tranquillity of conscience. "He shall wash in wine," this is a description of abundance, and the vile esteem of worldly things in the kingdom of Christ. But we are to understand it of the abundance of spiritual things, as remission of sins, righteousness, &c. Matthew 6:33; Psalms 45:2, (&c.)

Some expound this of the passion of Christ;---the vineyard of Christ is his church, Isaiah 5:1; Isaiah 27:2, and Isaiah 65:21; Matthew 20:1; and Christ is the Vine into which the branches are grafted, John 15:1, John 15:4-5, and the meaning, say they, is, Christ compares his church (because of its simplicity, humility, and the burdens of trouble which it is forced to bear in the world) to an ass, which he will feed with most sweet grapes and spiritual joy, or inebriate it, that, being rendered courageous, it should despise death, devils, hell, and persecutions,---and so Christ will wash his garment in wine, and his clothes in the blood of grapes,---that is, will pour his most precious blood upon his garments, viz., his flesh, which his Deity puts on as a clothing, which will afterwards be excellent spiritual wine to comfort and refresh the faithful. "His eyes will be red with wine," that is, in his passion, for then he had no form nor comeliness, Isaiah 53:2, viz., when whipped, spit upon, and crowned with thorns, and carried about in disgrace by Pilate's order;---so he was deformed for other's sins. But inasmuch as "in him was found no spot, nor was guile found in his mouth," 1 Peter 2:22. His teeth are said to be white with milk, Genesis 49:12. Whiteness signifies purity and innocence, &c., see Isaiah 63:1-3, (&c.)

Ecclesiastes 12:1-14; there is an allegorical description of old age and death. Ecclesiastes 12:2, by "the darkness of the sun, light, moon, and stars," the languishing and consumption of vigour, strength, and judgment is denoted; Ecclesiastes 12:3, "by the trembling of the keepers of the house, and the bowing of strong men," the weakness of the hands, knees, and arms is signified (see Isaiah 35:3,) which are keepers of the body from hurt. "The ceasing of the grinders, because few," denotes the decay of the teeth, or their being almost gone. "The darkening of those that look out at the windows," betokens dimness of sight, the eyes being the windows of the body; Ecclesiastes 12:4, "the shutting of doors in the streets," betokens the contraction of the lips, and tiresomeness in speech. "The lowness of the sound of grinding," signifies debility of voice. "Rising at the voice of the bird," denotes want of sleep, for old men scarce sleep half the night, and are easily awaked by the cock's crowing. "The bringing low of the daughters of music," denotes dulness of hearing, and that those ears that could judge of music, delight not in it. (See 2 Samuel 19:35.) Ecclesiastes 12:5, "to be afraid of high places," signifies difficulty of going. "The flower of the almond tree shall flourish," that is, grey hairs. "The grasshopper shall be a burden," that is, the back-bone shall bend and grow weak, so that it cannot bear any burden. "Desire shall fail," that is, appetite to meat, and other things, (2 Samuel 19:35,) then follows a description of death, &c. In the book of Canticles there are many continued metaphors or allegories that are very emphatical and obscure, yet contain many deep mysteries. It being a spiritual poem, setting forth the love of Christ to his church, &c., about which the reader is referred to our English expositors. See other allegories, Isaiah 28:20; Amos 3:12; Isaiah 38:12; Jeremiah 11:16; Jeremiah 12:5; Ezekiel 16:3; Hosea 13:15; Sir 14:3, (&c.) In the Old Testament you may find these allegories besides, Deuteronomy 32:13, Deuteronomy 32:15, Deuteronomy 32:22, Deuteronomy 32:32-33, Deuteronomy 32:41-42; Deuteronomy 33:19-20, Deuteronomy 33:24-25; Judges 8:2, and Judges 14:18; 1 Kings 12:11, 1 Kings 12:14; 2 Kings 19:3; Job 4:10-11;Job 20:12, (&c.,) Job 27:20, (&c.,) Job 29:14, (&c.,) and Job 38:9-10; Psalms 23:1, (&c.,) Psalms 51:8-9; Psalms 69:1-3; Psalms

75:8-9; Psalms 80:8, (&c.,) Psalms 110:2-3; Psalms 123:3; Proverbs 3:8, and Proverbs 9:1, (&c.,) Ecclesiastes 11:1, (&c.,) Isaiah 1:5-7, Isaiah 1:22; Isaiah 66:6-7; Isaiah 14:20; Isaiah 30:33; Isaiah 32:20; Isaiah 36:6; Isaiah 42:3; Isaiah 45:8; Isaiah 54:11-12; Isaiah 55:1-2, Isaiah 55:12-13 and Isaiah 59:5-6; Jeremiah 4:11-12; Jeremiah 5:6; Jeremiah 6:28-30; Jeremiah 12:9; Jeremiah 50:17; Ezekiel 13:10, (&c.,) Ezekiel 17:3, (&c.,) Ezekiel 22:19, (&c.,) Ezekiel 23:2, (&c.,) Ezekiel 29:3, (&c.,) Ezekiel 31:5; Ezekiel 32:3, (&c.,) and Ezekiel 34:1-31. (&c.) In the New Testament, Matthew 3:10, Matthew 3:12; Matthew 5:13; Matthew 7:3-6; Matthew 9:15, (&c.,) Matthew 12:43, (&c.,) and Matthew 15:13; Luke 9:62; Romans 11:16-18, (&c.,) and Romans 13:11-12; 1 Corinthians 3:6, (&c.,) 1 Corinthians 5:7-8, and 1 Corinthians 9:26-27; 2 Corinthians 3:2-3; 2 Corinthians 5:1, (&c,) 2 Corinthians 10:3-6, and 2 Corinthians 11:2; Galatians 4:19; Galatians 5:15; Galatians 6:8-9; Ephesians 6:11, (&c.) The explication of all which, (at least for the most part) may be taken from our treatise of metaphors, that we shall leave them to be improved by the studious reader.

Examples of an allusive Allegory.

Psalms 11:6, "Upon the wicked he shall rain snares, or coals, fire and brimstone, and the spirit of terrors, the portion of their cup," (so the Hebrew). This is an allegorical description of the grievousness of their punishment, by allusion to the destruction of Sodom, as Isaiah 34:9-10, (&c.,) see Psalms 20:3, where by an allegory of "burnt-offerings," &c., prayers are meant. More examples, Psalms 50:3, and Psalms 55:9; Isaiah 10:24, where he alludes to Moses's rod; see Isaiah 10:26, Isaiah 24:18, with Genesis 7:11; Isaiah 26:14, with Exodus 14:13; Isaiah 30:22, with Exodus 15:20; 1 Samuel 18:5; Psalms 68:25-26, with many others. In the New Testament you have these examples, Matthew 5:22, which allegory alludes to the form of civil judgments amongst the Jews, and their punishments. Matthew 6:17, Christ alludes to the hypocritical practices of the Pharisees, who deformed their faces when they fasted, Matthew 6:16; the sense is, that you must not imitate them. In New Testament worship, there are frequent allusions to that which is proper to the Old Testament, as was shown, chap. xiii., of a metaphor, Isaiah 4:5, there is an allegorical description of God's protection of his church by allusion to the pillar of a cloud and fire, Exodus 13:21, see Isaiah 11:14-16, and Isaiah 52:11, with 2 Corinthians 6:17; Isaiah 54:1, Isaiah 54:4-6, see Galatians 4:26-27. There are other allegories, Isaiah 54:2, from enlarging of tents; from the inhabiting of desolated cities, Isaiah 54:3, Isaiah 54:5; laying the magnificent foundation, Isaiah 54:11-12; (where there is withal an hyperbole,) see Matthew 16:18; Ephesians 2:20-21, from the abolition of hostile instruments, Ephesians 2:16-17. See Isaiah 61:6-9, see Hosea 2:15; Amos 9:13-15, Sir 14:10-11; 2 Corinthians 3:13, where is the description of the New Testament church; there is an allusion to the vail of Moses, see John 9:28, (&c.,) the sense of which allegory is, that as the Jews could not behold the face of Moses because of the vail; so the carnal Jews (those Xristomacoi, enemies of Christ) could not see the splendour of this spiritual Moses, (that is, the chief end and scope of his writers) and do not understand that Jesus Christ is our Saviour, because of their willing blindness of mind, which as a vail keeps the shinings of that light from their hearts, which cannot be taken away but by true conversion. Then, by way of antithesis, says, verse 18, that we (viz., his disciples) with open face behold his glory, &c. See verses 7-9, 18, Galatians 4:28, Galatians 4:31, with verses 22-24. See also another allegory, Revelation 7:15, where there is another allusion to the Levitical ministry in the Old Testament temple.

01.01.01.21. CHAPTER XXI. OF A PARAEMIA OR PROVERB

CHAPTER XXI. OF A PARAEMIA OR PROVERB THE generical consideration of a trope with respect to its continuation we have treated of in the last chapter; the special consideration of it, we will treat of in this. Which is either according to common use, and called paræmia, proverb, or an adagy; or with respect to its obscurity, and is called ænigma, or a riddle, or obscure allegory, The Hebrews call it XXXX, meshal, Ezekiel 11:22; Ezekiel 18:2, from the root XXXX which takes its signification from comparing or ruling, that so XXXX may be a proverb, or a comparative speech or likeness, or as it were kuria gnwmh, a ruling sentence, which has the principal place in a speech, and by its weight and gravity it makes it more illustrious. What other acceptations this word hath, shall be shown (with divine assistance) in the second volume of this book. To the sense we hold to, the word paroimia, 2 Peter 2:22, exactly agrees, which some think is derived para to oimov, a via, from, or, out of the way; that is, a departing from the vulgar or common way of speaking, or as others think from para oimon,[1.] præter vel juxta primum verbum, (for oimov signifies also a verb,) and from its sense is, as it were, another word and sense, as a proverb is called.

[1.] Beyond or besides the word. In proverbs words properly taken, or tropes, or their affections are used; which last only concern us in this place. And both are either entire sentences or proverbial phrases, which by common use, are brought into a sentence.

Proverbial sentences are to be read in Genesis 10:9, and Genesis 22:14; Numbers 21:27; 1 Samuel 10:12; 1 Samuel 24:14; 2 Samuel 5:8, and 2 Samuel 20:18; Jeremiah 31:29; Ezekiel 16:44; Ezekiel 18:2; Luke 4:23; John 4:37; 2 Peter 2:22, in which places the Holy Spirit affirms that those sentences are become proverbs. There are other phrases kuriai gnwmai, to which the title of proverbs is not annexed, yet because of their emphaticalness, they are so esteemed: as Deuteronomy 25:4; 1 Kings 8:46, and 1 Kings 20:11; 2 Chronicles 25:9; Job 6:5; Job 14:19; Job 27:19; Job 28:18; Psalms 42:7, and Psalms 62:9. Such is that famous sentence, Psalms 111:10, "The fear of the Lord is the beginning of wisdom." See Proverbs 1:7, and Proverbs 9:10, with Job 28:28. There are many in the book called XXXX, the proverbs of Solomon, as Proverbs 1:17, Proverbs 1:32; Proverbs 3:12; Proverbs 6:6, Proverbs 6:27; Proverbs 10:5, Proverbs 10:13, Proverbs 10:19, Proverbs 10:25; Proverbs 11:15, Proverbs 11:22, Proverbs 11:27; Proverbs 12:11, Proverbs 12:15; Proverbs 15:2, Proverbs 15:33; Proverbs 17:1, Proverbs 17:10, Proverbs 17:19, Proverbs 17:28; Proverbs 19:2, Proverbs 19:14; Proverbs 20:4, Proverbs 20:11, Proverbs 20:14, Proverbs 20:21, Proverbs 20:25; Proverbs 22:6, Proverbs 22:14; Proverbs 25:11, Proverbs 25:16, Proverbs 25:27; Proverbs 26:4, Proverbs 26:10-11, Proverbs 26:14, Proverbs 26:17, Proverbs 26:28; Proverbs 27:6-8, Proverbs 27:10, Proverbs 27:14, Proverbs 27:22; Proverbs 28:21; Proverbs 30:15, (&c.) So in the book of Ecclesiastes, (Ecclesiastes 1:15, Ecclesiastes 1:18; Ecclesiastes 4:5, Ecclesiastes 4:12; Ecclesiastes 5:2, Ecclesiastes 5:6, Ecclesiastes 5:8-10; Ecclesiastes 6:9; Ecclesiastes 7:17; Ecclesiastes 9:4, Ecclesiastes 9:18; Ecclesiastes 10:1-2, Ecclesiastes 10:8-9, Ecclesiastes 10:15, Ecclesiastes 10:19-20; Ecclesiastes 11:3-4, Ecclesiastes 11:6-7; Ecclesiastes 12:12.) In the prophets, Jeremiah 13:23; Jeremiah 23:28; Ezekiel 7:5; Micah 7:5-6; Habakkuk 2:6; Malachi 2:10. In the New Testament, Matthew 5:13-15; Matthew 6:3,

Matthew 6:21, Matthew 6:24, Matthew 6:34; Matthew 7:2, Matthew 7:5, Matthew 7:16; Matthew 9:12, Matthew 9:16; Matthew 10:10, Matthew 10:22, Matthew 10:24, Matthew 10:26; Matthew 12:34; Matthew 13:12, Matthew 13:57; Matthew 15:14; Matthew 23:23; Matthew 24:28; Mark 9:50; Luke 9:62; Luke 12:48; Luke 23:31; Acts 9:5; Acts 20:35; 1 Corinthians 5:6; 1 Corinthians 10:12; 1 Corinthians 15:33; 2 Corinthians 9:6-7; 2 Thessalonians 3:10; Titus 1:15.

Here we must note that Christ and his apostles used several proverbs, or vulgar ways of speaking, common to the Jews, which were partly written in their old books, yea, even in the Talmud, as Matthew 7:2; Mark 4:24; Luke 6:38, "With the same measure ye mete, the same shall be measured to you again," which is in the Talmud tract. Sanhedrim in these words, XX XXXX XX XXX XXXXX XXXXX, "By the same measure which ye shall measure, others will measure to you again." It is very plain in the Targum hierosolymitanum, Genesis 38:1-30, in these words; "By what measure a man measures, by the same will others measure to him; as to good measure or bad measure." So the sentence, Matthew 19:24, "It is easier for a camel," &c., is in the Talmud as Aug. Caninius says; "only it is said there, that an elephant cannot go through the eye of a needle, for which elephant, (a beast known to few) Christ said a camel, a beast well known in Syria." And the phrase, Luke 6:42, Buxtorfius in Glossatore Talmudico says, is also in the Talmud. And 2 Thessalonians 3:10, "If any will not work, neither shall he eat." Drusius, 2 Tract. in Gen. magn. Bereschith Rabba Tract. Talmud; says the same phrase is in the Talmud. And doubtless the apostle thence took it. See Adag. sacra, written by Zelmer from the whole Bible in 5. Centur. Of proverbial phrases. See examples, Exodus 11:7, that "a dog should not move his tongue," was a proverbial speech, denoting profound silence and peace in that place. Some refer this to a meiosis. See 1 Samuel 25:22, 1 Samuel 24:24; 1 Kings 14:10, and 1 Kings 16:11; 2 Kings 9:8, which last was also a proverbial phrase, denoting extreme destruction, even to the vilest animal.

See other proverbial speeches, 2 Kings 14:26; Deuteronomy 32:36; Esther 1:22; Job 16:10; Psalms 3:7; Lamentations 3:39; Micah 4:13.

See Isaiah 3:15; 2 Corinthians 11:10; Matthew 5:39; Luke 6:29, with 1 Kings 22:24; John 18:22; Acts 23:2; 1 Corinthians 4:11; Proverbs 26:17, and Proverbs 28:21; Ezekiel 13:19; Matthew 3:11; John 1:27; Matthew 23:24. To kick against the pricks, was a proverbial speech, Acts 5:39; Acts 9:5; Acts 23:9; Acts 26:14. The phrase, 1 Corinthians 13:13, "But he shall be saved yet so as by fire," is a proverbial speech, as if he had escaped from a conflagration. That is, as Illyricus says,[2] "Such a teacher is together with his stubble in the midst of a terrible incendium (or fire,) these being condemned by the judgment of God shall perish, but he by the singular favour of God, shall be preserved, though with much hazard and difficulty." See Ecclesiastes 3:2; Amos 4:11, (&c.) [2] Clav. Sript. Col. 870.

01.01.01.22. CHAPTER XXII. OF AN ÆNIGMA

CHAPTER XXII. OF AN ÆNIGMA IN a continued trope, if there be a singular obscurity it is called ainigma, enigma, which signifies an obscure question, a knotty or dark speech; it is derived of ainisqesqai, which signifies to hint obscurely, and, as it were, to speak in the dark. And that comes from ainov, which amongst other things denotes not only praise, but a saying worthy of praise and admiration, because it is a symbolical and sinewy way of expression. It is said of the queen of Sheba, 1 Kings 10:1, that "she came to try Solomon with hard questions," that is, enigmas, such as we now treat of. See Ezekiel 17:2; Psalms 78:2, with Psalms 99:4.

Judges 14:14, Sampson says to his guests, "Out of the eater came forth meat, and out of the strong came forth sweetness," this is a continued synecdoche, with the addition of a metonymy. By the eater and strong is meant a lion, by a synecdoche of the genus; by sweetness, honey, by a metonorny of the adjunct, as verse 18. Vossius after he had called this an enigma, Lib. iv. Instit. Orat. c. 11, thinks it was not really so, because it was unknown to the Philistines, that Sampson had killed a lion, or got honey out of his carcass, being a thing he had told to no person, as Judges 14:7, Judges 14:10, Judges 14:17. Psalms 49:5, "I will fear in the evil day, the iniquity of my heels shall compass me about," the question is, what this evil day is, and what is the sin of iniquity of the heels? As to the first R. Aben Ezra, by "evil day," understands "old age," compared with Ecclesiastes 12:1. In this sense, "Why should I trouble myself with the cares of this world, for the solicitude of old age?" R. Kimchi would have it in this sense, "why should I be solicitous for the riches of this world, which are its glory?" R. Solomon joining this with the next verse, thus expounds it. If the sins, which I do, as it were, trample upon my heels, and esteem light transgressions, yet in the judgment of God condemn me, how much more do riches condemn such as trust in them? See Ecclesiastes 9:10, (&c.)

Proverbs 26:10. It is a very perplexed text, and rendered variously by interpreters, which we leave to the inquiry of the learned. Erasmus calls that parabolical passage, Matthew 12:43-45; Luke 11:14, Luke 11:25-26, an enigma, upon which see his paraphrase. See Glass. Rhet. Sacra, p. 508. To conclude, Franciscus Junius[1] says, that an enigma, is an obscure parable or allegory, which is more difficultly understood. Hence every parable or allegory is not to be reputed an enigma; but every enigma is an allegory, &c.

184[1] Lib. 1. Paral. 8.

Chapter 28

01.01.02.00. PART I-B: HEADINGS AND CLASSES OF METAPHORS AND FIGURES

PART I-B: HEADINGS AND CLASSES OF METAPHORS AND FIGURES

01.01.02.01. CHAPTER I: OF THE FIGURES OF A WORD

CHAPTER I: OF THE FIGURES OF A WORD THE word Sxhma Schema>, principally and properly signifies the garb, habit, or ornament of the body; and by a metaphor is translated to signify the beauty, or ornament of speech, as[1] Aristotle and[2] Cicero say. The Latins render it figure, (as some say) because stage-players, by the variation or shifting of their habit, represented divers figures of men: these figures are called rhetorical lights and ornaments, and do not change the sense of words, as tropes do, but give an embellishment or beauty to speech.

[1] Lib. 3. Rhet. cap. 8.

[2] In Brulo et Orat. perf.

There are figures thv lecewv of a word, and figures thv dianoiav, of a sentence; the first belong to the matter, or as it were, the body of an oration; the latter, to the form, or as it were, the soul of a sentence. The former are, when a speech is figured in words repeated in a certain order, or that mutually agree in sound, for emphasis, or ornament's sake. The latter are such, whose emphaticalness consists not in words singly, but in the things themselves giving weight and gravity to the speech. [3] Vossius says, "That a scheme properly signifies two things, viz. the exterior garb, and the gesture of the body; as dancers who caper at the noise of musical instruments: for schemes of words may in this be resembled to habit, or garb, because without them the speech is naked, as a man without his clothes; and schemes of sentences may be compared to artificial gestures, because, without these, it will be like a man who moves or walks in his natural place or posture; of the first we will produce some examples.

[3] Lib. 5. Instit. Orat. c. 1.

1. Epizeuxis epizeucis, in Latin Subjunctio, is when the same word or sound is continued or repeated in the same sentence, as Exodus 34:6, "The Lord, the Lord, a God merciful and gracious," &c. Deuteronomy 28:43, "The stranger that is in thy middle (or within thee) shall ascend above thee, up, up, and thou shalt descend down, down," (so the Hebrew) which denotes, that the servants or vassals of the sinning Israelites, above whom they bore such a sway, should become their masters, and bring them into thraldom. 2 Kings 4:19, "And he (the son of the Shunamite) said to his father (when he began to be sick in the field) my head, my head:" that is, my head most grievously aches. Psalms 22:1, XXXX XXXX "My God, my God, why hast thou forsaken me?" which repetition fervently denotes the overmuch cruelty of the enemy, and the mournful condition of Israel in captivity: Isaiah 6:3, "Holy, holy, holy is the Lord God of Hosts;" this triple repetition denotes the mystery of the Trinity, or Three Persons in one divine essence; see Jeremiah 22:29; Ezekiel 21:27; Matthew 23:37; Luke 22:31, and Luke 23:21; John 5:24; Acts 9:4; Revelation 18:2; Leviticus 24:18; 2 Samuel 18:33; Isaiah 28:10; Hosea 2:21; Ezekiel 34:17, where you have examples of this figure.

2. Anadiplosis anadiplwsiv (called in Latin reduplicatio, in English redoubling) is, when the last word of the former sentence is repeated in the beginning of the next: as Psalms 121:1-2; Psalms

122:2-3; Psalms 98:5; Romans 8:17; Psalms 115:12; Romans 9:30, and Romans 10:17; Php 2:8; James 1:3; Psalms 113:8. This figure helps to evidence and expound things, as in the alleged examples.

3. Climax klimac, Gradatio, or a climbing by steps; this is a continuation of the former figure [4] in more degrees, so as that the last of the antecedent sentence, must be a part of the following; as Hosea 2:21, "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they (that is, the heavens) shall hear the earth, and the earth shall hear the corn, and the wine, and the oil, and they (that is, the corn, and the wine, and the oil) shall hear Jezreel." This gradation may be fitly called an epitome of physical theology, which by a fair prosopopæia enumerates all the causes of the conversation of universal nature, and particularly of man: see it at large expounded in our Philologia Sacra, Book I, Page 94.

[4] Viz. Anadiplosis.

John 1:1, "In the beginning was the Word, and the Word was with God, and God was the Word---this Word, was in the beginning with God." The true divinity of Christ, and his distinct subsistence from the Father, are most fairly expressed by this gradation. In the third proposition there is an inversion of the terms, viz.. a God was the Word, for the Word was God." A like climax, respecting his office and benefits, is subjoined, John 1:4-5, &c. See more examples, Joel 1:3-4; Romans 5:3-5; Romans 8:29-30, and Romans 10:14-15; 1 Corinthians 11:3; James 4:15; 2 Peter 1:5-7; Matthew 10:40; 1 Corinthians 3:23.

4. ’Anafora Anaphora, from anaferw refero, to bring back, or rehearse, is when the same word, or more, is repeated in the beginning of divers clauses or sentences: as Deuteronomy 28:3, "Blessed shalt thou be in the city, and blessed shalt thou be in the field;" Deuteronomy 28:4, "Blessed shall be the fruit of thy belly, and the fruit of thy ground, and the fruit of thy cattle," &c. Deuteronomy 28:5, "Blessed shall be thy basket," &c. Deuteronomy 28:6, "Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out." The like anaphora, respecting the curses of God upon the wicked and rebellious, we read Deuteronomy 28:16-19. This figure is very frequent in scripture, take these few places instead of many; Psalms 3:1-2; Psalms 29:3, (&c.,) Psalms 67:5-7; Psalms 115:12-13; Psalms 118:8-9, Psalms 118:15-16; Psalms 148:1, (&c.,) and Psalms 150:1, (&c.,) Isaiah 2:7-8; Jeremiah 4:23, Jeremiah 4:26; Jeremiah 5:17; Jeremiah 50:35-37; Jeremiah 51:20, Jeremiah 51:23; Micah 5:9, Micah 5:12; Micah 7:11-12; Zephaniah 1:2-3; 1 Corinthians 13:4, 1 Corinthians 13:7, 1 Corinthians 13:11; 1 Corinthians 12:8-10; 2 Corinthians 11:26. And in the repetition of pronouns and particles. Psalms 94:5; Romans 8:35, Romans 8:38-39; 2 Corinthians 7:11; Php 4:8, (&c.)

5. Epizrofh Epistrophe, conversion, is a figure when the same word or phrase, is repeated in the end of divers sentences. Examples of the repetitions of single words (among which, we reckon the Hebrew affixes) are to be read, Deuteronomy 32:10; Ezekiel 27:23, Ezekiel 27:27; Romans 8:31, ei o Qeov uper hmwn, tiv kaq hmwn, "If God be for us, who can be against us?" 2 Corinthians 11:22, "Are they Hebrews? so am I; are they Israelites? So am I; are they the seed of Abraham? so am I;" &c., Examples of phrases, or little sentences are, Psalms 115:9-11, where their help, and their shield, frequently concludes the sentence. Psalms 136:1-2, (&c.,) see Deuteronomy 27:15, (&c.,) Psalms 24:9-10; Joel 2:26-27; Ezekiel 33:25-27; Ezekiel 36:23, (&c.,) Amos 4:6, Amos 4:8, (&c.,) Haggai 2:8-9; Lamentations 3:41, (&c.,) Matthew 7:22.

6. Sumplokh Symploce, complication, the word is derived of sumplekw, to wrap or couple together; and is a figure, which the same word or phrase both begins and end a sentence, which joins the two last figures (viz., Anaphora and Epistrophe) together, Psalms 118:2-4, "Let Israel now say, that his mercy endureth for ever," &c. So Psalms 136:1-3; Jeremiah 9:13; 1 Corinthians 12:4-6; 1 Corinthians 14:15; 2 Corinthians 9:6, (&c.,) Psalms 47:6; Romans 14:8.

7. Epanalhyiv, Epanalepsis, Resumptio, a taking back, is when the same word is repeated both in the beginning and end of a sentence, as Php 4:4, "Rejoice in the Lord always, and again I say, Rejoice:" see Psalms 53:2; 2 Kings 18:33, 2 Kings 18:37; 1 Corinthians 11:22; 2 Corinthians 4:3; 1 Corinthians 12:4-6; 1 Corinthians 14:15; 2 Corinthians 9:6; Psalms 8:1, Psalms 8:9, and Psalms 46:1.

8. Epanadov, Epanados, regression or turning back, (derived of epi above, and anodov, an ascending, or climbing, from anw, upwards, and odov, a way,) is a figure, when the same word is repeated in the beginning and middle, or in the middle and end, so as that there is an inversion of them; as Isaiah 5:20, "Woe unto them who call good evil, and evil good; who put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter," Ezekiel 7:6-7; Galatians 2:16; 2 Corinthians 2:10, 2 Corinthians 2:15-16; John 8:47; Ezekiel 36:6; Romans 7:19; Psalms 114:3-6; Ezekiel 32:16; 2 Thessalonians 2:4.

Poluptwton, Poluptoton, in Latin Casuum Varietas, a variety of cases, or the change of the case or termination (from polu variously, and ptwton falling, derived from ptow to fall,) is when words of the same root, primitive, or original, are used in a different termination with respect to mood, tense, person, case, degree, gender, number, &c. As Psalms 68:15-16; Isaiah 24:16; Hosea 10:1; Micah 2:4; Romans 2:21-23; Romans 4:18; 2 Corinthians 9:8; 2 Corinthians 10:12; Genesis 2:19-20; Ephesians 1:3. There is an elegant polytoton in those lines of the learned Picus, Earl of Mirandula.

Namq; tua est nostris major clementia, culpis;

Et dare non dignis, res mage digna Dei Quanquam sat digni, si quos dignatur amare, Qui quos non dignos invenit, ipse facit.

Genesis 50:24, "The Lord when he visiteth, in visiting, will visit you:" see Romans 11:36; Ecclesiastes 12:8; Daniel 2:37; John 3:13; 1 John 3:7; 2 Timothy 3:13; Hebrews 6:14; John 17:25; Isaiah 19:2.

01.01.02.02. CHAPTER II. OF A PARONOMASIA.

CHAPTER II. OF A PARONOMASIA.

PARONOMASIA, Paronomasia, Agnomination, or likeness of words, (of para, which in composition, signifies with alteration, and anoma, a name, or from paranomazw to change, or allude to a name or word) is when by the change of one letter or Word, the signification thereof is also changed. This figure is frequent in the Latin, and is very ornamental, as Nata salo, suscepta solo, patre edita Coelo---ab exordio, ad exodium. And the native beauty of it being peculiar to the original languages can hardly be shown in English. There are many in the Hebrew, of the Old; and the Greek of the New Testament, which the learned may find in Glassius; take, however, a few English examples, by which you may judge of the rest; as, friends turned fiends. You are like to have a bare gain out of this bargain. Bolder in a buttery than in a battery.---Wine is the blood of the vine.---No stumbling but tumbling; errors will cause terrors. Scripture examples are many, as 2 Corinthians 10:3, "Though we walk in the flesh, yet do we not war after the flesh; 2 Corinthians 6:9, "As unknown, and yet known;" see 2 Corinthians 4:8-9, and Matthew 8:22. Examples in the Hebrew, text are Isaiah 57:6, and Isaiah 65:12; Genesis 18:27; Exodus 25:27, and Exodus 32:18; 1 Samuel 13:17; Psalms 69:30-32; Isaiah 5:7, and Isaiah 13:6; Joel 1:15; Jeremiah 1:11-12, and Jeremiah 48:43; Isaiah 24:17; Genesis 9:27; Isaiah 65:11. In the Greek text, Matthew 16:18. Tu es Petpov, &c., super hac Petra ædificabo Ecclesiam meam, &c., where there is an allusion to the name of Peter, though Christ speaks of himself; Peter having confessed him to be the Son of the living God, (1 Peter 2:4-6,) which plainly appears by the context;---As if Christ had said, the name I give thee is not in vain, for thou hast acted conformable to it, when in thy confession, thou hast expressed the true rock, upon which thou, and all believers, are to be built. Erasmus thus paraphrases it,---"I also, because I would not have so magnificent a testimony unrequited, affirm, that thou art truly Peter, that is, a solid stone, so fixed that thou shalt not wave hither and thither, according to the giddy humour of the vulgar. And upon this rock of thy profession (viz., myself) will I build my church, that is, my house and palace, as upon an immoveable foundation, which all the open violence, or private stratagems of hell, shall not be able to destroy. Satan will employ his various artifices to ensnare you, and will stir up a wicked generation to circumvent, trepan, and persecute you; but mine all-powerful protection shall be your invincible defence during your sound and solid profession; the church is my heavenly kingdom, the unbelieving world is the devil’s, none of the former have need to fear of the latter, if he be a Peter, that is like thee." In the Syriac tongue, in which Christ speaks, the same word XXXX signifies both Peter a proper name, and Petra a rock, a noun appellative. Hence Bellarmine clamours, saying, "We have what we would, viz., that Peter is that rock of whom Christ speaks. If Augustine, says he, had considered that Cephas signifies nothing but a rock, and that the Lord had said, thou art a rock, and upon this rock, &c., he had made no doubt of the truth of the sentence." But the Jesuit gains nothing by this XXXX: as it is a proper name, it has a different signification from Cephas as it is a common name, as Abel. Deborah, Rachel, Jonah, &c., signify one thing when they are proper names; and another when they are common names, although there be no change in the word or denomination; the Syriac

joins a masculine pronoun XXXX he, to the first Cephas, and the feminine XXXX hæc this, to the latter Cephas, which is of the feminine gender when it signifies a stone, as 1 Corinthians 10:4; Matthew 28:2; Mark 16:4. Most faithfully therefore has Matthew expressed the words of Christ in Greek, which alone is to be esteemed authentic; and it is certain, that the Holy Spirit did on purpose change the speech in the authentical Greek text, to make it perspicuous, lest any body through error or inadvertency should apply those things to Peter, which must be understood of the doctrine and confession of Christ, or Christ himself proposed in that confession. From the whole we may infer what a weak foundation the pope’s supremacy is built upon.

Matthew 11:17, "We have piped, and ye have not danced; we have mourned unto you, and ye have not lamented." In the Syriac tongue in which Christ spake, there is a fair allusion in those words, "danced, lamented," for both are of the same root, and differ only in conjugation.

01.01.02.03. CHAPTER III: OF ANTANACLASIS

CHAPTER III: OF ANTANACLASIS

Antanaklasiv, antanaclasis, which signifies refraction or reciprocation, is a figure when the word is repeated in a different, if not contrary signification; examples in the Hebrew text are Judges 15:16, where the same word signifies an "ass, and a heap." 1 Samuel 1:24, "And the boy was a boy," (so the Hebrew) that is, as we render it, "the boy was young." See Psalms 141:5; Ecclesiastes 7:7; Psalms 58:9-10; Isaiah 37:18; Isaiah 58:10, and Isaiah 66:3-4; Jeremiah 7:18-19; Jeremiah 8:4, Jeremiah 8:14, and Jeremiah 34:17; Ezekiel 20:24-25, and Ezekiel 41:24; Matthew 8:22, "Follow me, and suffer the dead to bury their dead;" the first dead denotes the wicked, who are spiritually dead in sin; the second dead such as are naturally dead, or departed from this life, Matthew 26:29, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom." Here the first drink is properly understood; but the latter metaphorically, denoting their partaking together of the joys of heaven. John 1:10, "The world was made by him, and the world knew him not:" the former world notes the whole universe; the latter unbelievers, &c. see John 2:23-24; John 4:31-32, John 4:34; Romans 2:26, Romans 2:28-29; Romans 3:21, Romans 3:27; Romans 7:23; Romans 9:6, "They are not all Israel which are of Israel," that is, all who are born of Israel, according to the flesh, are not true spiritual Israelites, Romans 12:13-14, where there is an antanaclasis in the verb diokein. 1 Corinthians 11:24, the first breaking is taken properly; the second breaking metaphorically, for the passion of Christ, as Luke 22:19. See Isaiah 30:13, (&c.,) and 1 Corinthians 15:28; Matthew 5:19, "Whosoever shall break one of these least commandments, shall be called least in the kingdom of heaven:" the first (least) expresses the sense of the Pharisees, who esteemed some of the precepts of Christ among the least; the second (least) alluding to the former, signifies the same with none, or not at all, viz., he shall be none in the kingdom, or he shall not enter there at all.

Matthew 18:1, "The disciples say unto Jesus, who is the greatest in the kingdom of heaven;" the first word greatest, in the sense of the disciples, signifies him that hath pre-eminence over others; the second greatest, alluding to the former, denotes a participation, of the kingdom of God, without respect to inferiors; the sense is, whosoever humbles himself shall enjoy his part in the kingdom of heaven.

Matthew 19:16, "The young man saith unto Christ, good Master, &c," Matthew 19:17, Christ answers, "Why callest thou me good? there is none good but one, that is, God;" the first good denotes any goodness communicated to the creature by the Lord, such as may be found in a mere man (for such the young man judged Christ to have;) the latter good alluding to the first, expresses the essential goodness of God, who is the fountain and original of all good in the creature: the sense therefore of the words of Christ, is, either call me not good, or believe me to be the true God, and Qeanqrwpov God-man. See John 4:31; John 6:28; Acts 26:28. Sometimes there happens an ellipsis in this figure, the latter being understood by the former, as Joel 2:13, "Rend your hearts, and not your garments;" here is a double proposition: 1. "Rend your hearts;" 2. "Rend

your garments," the first is metaphorical; the other proper.

01.01.02.04. CHAPTER IV. OF THE FIGURES OF A SENTENCE IN LOGISM.

CHAPTER IV. OF THE FIGURES OF A SENTENCE IN LOGISM.

WHAT these are we have before defined: they are distinguished thus; (1.) such as are in logism, or in a sentence without collocution, or talking together. (2.) Such as are in dialogism, or by way of dialogue, or mutual conference.

There are five of the first sort, viz.

I. Ekfwnhsiv exclamation, is a pathetical figure, whereby the speaker expresses the passion or vehement ardour of his mind, by various interjections expressed or understood to move the affections and minds of those he speaks to; O! Alas! Behold! are signs of it; this figure is made in scripture;

1. In a way of admiration, Psalms 84:1-12. "How amiable are thy tabernacles, O Lord of hosts!" Psalms 133:1, "Behold, how good, and how pleasant (it is) for brethren, to dwell together in unity!" Romans 11:33, "O the depths of the riches both of the wisdom, and of the knowledge of God! how unsearchable (are) his judgments, and his ways are past finding out!" See Psalms 8:1, and Psalms 144:15.

2. In a way of wishing or praying, 1 Chronicles 11:17, "O that one would give me drink of the water of the well of Bethlehem, which is at the gate!" Psalms 14:7, "O that the salvation of Israel were come out of Sion!" See Psalms 42:2; Isaiah 64:1; Romans 7:24, "O wretched man that I am, who shall deliver me from the body of this death!" see Galatians 5:12; Job 6:8; Psalms 55:6.

3. In praise, Matthew 15:28, "O woman great is thy faith!" Matthew 25:21 Matthew 25:23, "Well done good and faithful servant!"

4. In a way of sorrow and complaint, Psalms 22:1; Matthew 27:46, "My God, my God, why hast thou forsaken me?" Isaiah 6:5, "Woe is me, for I am undone!"

5. In a way of commiseration or pity, Joshua 7:7, "Alas! O Lord God, wherefore at all hast thou brought this people over Jordan, to deliver us into the hand of the Amorite, to destroy us!" Ezekiel 9:8, "Ah Lord God, wilt thou destroy us with the residue of Israel, in thy pouring out thy fury upon Jerusalem!" Luke 13:34; Lamentations 1:1.

6. In a way of indignation, detestation, and reproof, Isaiah 1:4, "Woe to the sinful nation, a people laden with iniquity, a seed of evil-doers, &c. Ezekiel 16:23, "Woe, woe unto thee, saith the Lord God," see Matthew 11:21; Matthew 17:17; Luke 24:25; Jeremiah 44:4; Acts 13:10, "O full of all suhtilty and mischief, thou child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Acts 7:51; Romans 9:20.

7. In a way of joy and exultation, as Psalms 57:7, and Psalms 135:21, "Blessed be the Lord out of Sion, which dwelleth at Jerusalem. Hallelujah," that is, "praise ye the Lord." See 1 Corinthians 15:55.

8. In a way of obsecration or beseeching, Psalms 118:25, "Save now I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity!" Revelation 22:20.

9. In a way of reprehension, Galatians 3:1, "O foolish Galatians, who hath bewitched you!" &c. see Acts 7:51-52.

10. In a way of derision, Matthew 15:26; of fear, 1 Timothy 6:11, (&c.)

Epiphonema, signifies acclamation, and is wont to be subjoined to an exclamation, as a certain species of it. It is a little clause or apt sentence added after the thing is expounded, exhibiting a certain emphasis (and deinwsiv) briefly and concisely, as Psalms 2:12; Psalms 3:8; Matthew 22:14; Luke 10:30; Acts 19:20; Matthew 19:27; Mark 7:37.

II. Epanorqwsiv epanorthosis, correction or amending, is the reinforcement of the clause last uttered, by what follows, or a recalling of what one said to correct it. It is stated in a threefold manner.

1. When that which is said is wholly disowned, and corrected by a more apt, more proper, and significant expression: as Mark 9:24, when the father of the child that was possessed with a dumb spirit, said, "Lord, I believe," but recollecting himself and confessing his infirmity, immediately subjoins, "help thou mine unbelief," John 12:27, Christ says to be saved from death, "Father, save me from this hour;" yet immediately correcting that prayer, which shows the reality of his human nature, that prompted him to express himself so, he adds, "but for this cause came I unto this hour," see Matthew 26:29; Romans 14:4, "who art thou that judgest another man’s servant? to his own master he standeth or falleth;" as if he had said, there is but one Lord of all, Christ Jesus; to him he stands, if he be firm in faith; to him he falls if he sins, as thou suspectest: he has the prerogative and power of judging in himself, but thou hast not, &c. And whereas he had made mention of his fall, he immediately adds the correction, "he shall be held up, for God ia able to make him stand;" that is, to clear up all suspicion of evil.

2. So in those phrases where the denial of the affirmative is subjoined, where nevertheless the denial is to be understood comparatively, or respectively, as John 16:32, "Ye---shall leave me alone; "the epanorthosis, the figure we speak of, follows, "and yet I am not alone, because the Father is with me:" Christ was alone, with respect to men, but not with respect to God. 1 Corinthians 7:10, "But to the married I command,"---the correction follows, "yet not I, but the Lord." Both command, the Lord principally, the sovereign Law-giver, and Paul, as the servant and minister. 1 Corinthians 15:10, "I laboured more abundantly than they all;" the apostle subjoins a correction, lest it should savour of arrogancy, in ascribing that to himself, which was the work of God,---"yet not I, but the grace of God, which was with me." He was set on work by divine grace, which was the primary cause of all labour and success. Galatians 2:20, "I live, yet not I, but Christ liveth in me: he speaks of spiritual life, which he attributes not to himself but to Christ the Prince of life, as the supreme author and cause of it. See Galatians 1:6, (&c.,) Proverbs 6:16; Romans 8:34; Galatians 4:9; 2 Timothy 4:8; 1 John 2:2.

3. When a positive and affirmative antecedent is corrected by the particle if, (which is very familiar and frequent in Cicero's writings,) as Galatians 3:4, "Have ye suffered so maflj things in vain? if it be yet in vain." As if he had said, yet have not only suffered in vain, but with loss and detriment also, &c.

III. Aposiwphsiv, aposiopesis, reticentia, a holding one's peace, derived from apo from, and siwpaw obticeo, to be silent, is, when the course of the speech is so abrupt or broken off, that some part is concealed, or not uttered; yet by that means to aggravate it; this is used in scripture:

1. In promising, as 2 Samuel 5:8, "Whosoever smiteth the Jubusite"---we are to understand (he shall be chief and captain,) as 1 Chronicles 11:6. See 1 Chronicles 4:10; Luke 13:9; "And if it bear fruit;" you must understand (well, or it is well) which is not in the Greek, but supplied in our English Bible.

2. In commination, Genesis 3:22, "And now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." In these words of the Lord, being angry with man for his sin and violation of the divine law, we must by an aposiopesis understand what is omitted, viz., "I will drive him out of the garden, and forbid him my presence," which was done, as the next words declare. See Ezekiel 34:8, with verse 10. Genesis 20:3, "Behold thou art a dead man, for the woman which thou hast taken away;" that is, if thou dost not restore her, as is gathered from verse 7, see Genesis 25:22.

3. In complaint, Psalms 6:3, "My soul is also sore vexed; but thou, Lord, how long?" that is, "wilt thou be averse to me, or delay help?" Luke 19:32, "If thou hadst known, even thou, at least in this day, the things unto thy peace," so the Greek, we are to understand "which belong unto thy peace."

4. In swearing, this figure is frequently used, 1 Samuel 3:14; Psalms 89:35; Isaiah 14:24, and Isaiah 62:8.

IV. Apostrofh, apostrophe, aversion, or turning away, is a breaking off the course of speech, and a sudden diverting it to some new person, or thing. This is made,

1. To God, Nehemiah 4:4, in the middle of his discourse of the re-building of the city, Nehemiah converts his speech to God, "Hear, O our God, for we are despised," &c. See another example, Nehemiah 6:9. Psalms 33:1-22. the psalmist in the third person speaks of God, and his works and attributes, concluding Psalms 33:22 with an apostrophe, directed to God, "Let thy mercy, O Lord be upon us, according as we hoped in thee." So Psalms 82:8; Psalms 109:21; Jeremiah 11:18, and elsewhere frequently.

2. To men, whether living or dead; 2 Samuel 1:24, to the daughters of Israel; and 2 Samuel 2:26, in that lamenting epicedium of David, there is a passionate apostrophe, to dead Jonathan: see 2 Samuel 7:23, where there is an emphatical apostrophe of God, to the people of Israel, Psalms 2:10-12; Isaiah 7:14; Psalms 6:8; Psalms 103:22; Isaiah 1:5; Jeremiah 5:10; Romans 11:13. Sometimes this apostrophe is directed to some second person, yet uncertain who it is, which by a synecdoche of the species denotes any body, Psalms 27:14; Psalms 34:11, Psalms 34:13; Romans 2:17; Romans 9:19-20; Romans 12:20; Romans 13:3; Romans 14:4, Romans 14:10; 1 Corinthians 7:16; Galatians 4:7; Galatians 6:1. Sometimes to whole cities, by which their

inhabitants are metaphorically to be understood, as Matthew 11:21, Matthew 11:23; and to a man’s own soul, Psalms 42:5, Psalms 42:11, "Why art thou cast down, O my soul?" Psalms 43:5; Psalms 103:1, (&c.,) Psalms 104:1, and Psalms 146:1, (&c.)

Note that an imperative, commanding, or exhortatory apostrophe is frequently indicative and vaticinatory or prophetical, that is, such things as are to come to pass, are foretold by the prophets in the form of commanding, Isaiah 6:9-10, (see Matthew 13:14; Acts 28:26-27,) Isaiah 47:1, Isaiah 47:5; Isaiah 23:16, "Take a harp, go about the city, thou harlot that hast been forgotten," upon which Musculus thus comments, "Per formam apostrophes, &c., by the form of an apostrophe, he expresses the care of restoring Tyre. He does not exhort her to do this, but under this figure foretells what she shall do after her restitution, seventy years from that time, she shall act as an harlot, who when released from any great affliction, falls afresh to the practice of her meritricious arts, and enticements, to allure the unwary youth to her snare; she takes her harp, (for the whores in those countries were skilful in that sense-enticing art of music,) quavers her notes, in comfort with her charming voice, gadding about the city to insinuate into the affections of young men. So Tyre, when restored, will fall again to merchandizing, in as brisk a manner as before its devastation," &c., Jeremiah 6:1, Jeremiah 6:6, Jeremiah 6:26.

3. To brutes, or things wanting reason, Joel 2:22, "Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring," &c., See Psalms 148:10.

4. To things mute and altogether void of sense, where by a prosopopæia, a person is attributed to them; 2 Samuel 1:21, "Ye mountains of Gilboa, let there be no dew, neither let there rain be upon you, nor fields of offerings, because the shield of Saul was cast away there," upon which place Brentius says excellently, "This is a prosopopæia, very familiar with such as are full of indignation; for as such as are in a mad fit of anger snatch up the first thing that comes to hand for a weapon, to annoy or assault their adversary; so to such as are oppressed with a weight of grief, whatsoever is obvious to them or in view, seems to be the cause of their misfortune; yea, such things as are insensible, and contribute nothing to it. So Job, in his affliction, cursed the clay of his nativity, and the night in which it was said, a man is born: wherein was the day or night guilty? in nothing surely. So the mountains of Gilboa are cursed by David, when yet they did no hurt: for Saul might have tarried at home, and acted righteously, which would have hindered that mischance. But by this prosopopæia, the affection and passion of him that grieves is denoted, who would have all destroyed, provided the thing he loves, be safe." Other examples are, 1 Kings 13:2; Psalms 114:5-6, and Psalms 148:3, (&c.,) Jeremiah 47:6; Ezekiel 13:11, (in the Hebrew,) Ezekiel 21:16, and Ezekiel 36:1, Ezekiel 36:4, Ezekiel 36:8; Joel 2:21; Micah 6:2; Ecclesiastes 11:1-2; Hosea 10:8; Luke 23:30; 1 Corinthians 15:55, (&c.) In specie an apostrophe is directed sometimes to the heavens and the earth; Deuteronomy 32:1; Isaiah 1:2; Jeremiah 2:12-13; Jeremiah 22:29, upon which Arias Montanus in libro Joseph, chap. vi. says, Cæli aliquando testes adeo appellari solent, &c. "The heavens are wont sometimes to be appealed to as witnesses by God, because of their integrity and certainty. For nothing transacted on earth, can be hid from the view of heaven, which by its daily motion perlustrates all things. Heaven lives, feels, cheers, and sees to God, to whom all things live, &c." By the very text and parallel phrases, Deuteronomy 30:19; Psalms 1:1, Psalms 1:4; Romans 8:20, Romans 8:22, it is evident that these apostrophes were used for conviction and detestation of the malice, stubbornness, and ingratitude of men, whose duty it was to receive the gracious invitations of a merciful God, and sincerely to obey him.

Jerome in his commentary on Isaiah 1:2, says, Quia per Moisen testes vocaverat Dominus coelum et terram, &c. "Because the Lord by Moses called heaven and earth as witnesses, when he prescribed Israel his law after their prevarication; [1] he calls them again as evidences, that all the elements may know, that the Lord had just cause to be angry, and distribute vengeance to the infringers of his holy commands:" the meaning is, if heaven and earth were endued with understanding and reason, they would certainly accuse this people for their wickedness. For they, and all things contained in them, carefully observe their appointed station, and do answer the end they were intended for: but man alone, for whom all things were made, becomes refractory and disobedient.

[1] Deuteronomy 31:1.

V. Prospopoiia, prosopopoeia, (signifying the feigning of a person) is when an inanimate thing is introduced, as speaking like a rational person. This prosopopoeia we have treated in the first volume, book 1, p. 91, among metaphors, but that differs from this figure. (1.) With respect to subject, for that relates only to certain things inanimate, which are not persons; whereas these concern men also. (2.) With respect to the predicate and attributes: for in that, such attributes of all kinds, from animate things, chiefly men, as are translated to inanimate things, are treated of; but in this what relates only to speech, and when mention is made in that speech, attributed to inanimate creatures, here is a regard had only to its action or act; but in this, there is respect to the formality of speech, or words actually pronounced, &c.

Some destinguish this figure into imperfect and perfect; the imperfect they call that whereby the speech of another is lightly and obliquely represented; or when one gives a short narrative or exposition of what another person spoke. The perfect is, when the proper person is wholly laid aside, and another person or thing is introduced as speaking; or when the very formal words of the person introduced are recited, which from [2] Plato and Aristotle, de poetis, is called mimhsiv, or imitation: in the sacred scripture either the true person is introduced as speaking, or an inanimate thing: the first is done openly or covertly: openly, as when the verb of saying is premised, and a clear intimation given that another person speaks; covertly, when the verb of saying is omitted; in an apert prosopopoeia, the speech is uttered of the thing itself; or else feigned and framed to signify another thing: the former is either good and true, or false and evil. Examples of these in order.

[2] De Repub. 3.

1. A good and true speech is proposed by the sacred writers, whenever the words of God himself, and our Saviour Christ, or of angels and good men, are expressed; Psalms 2:7-9, "The Lord said unto me, thou art my Son, this day have I begotten thee.

Ask of me and I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession. Thou shalt break them with a rod of iron: thou shalt break them in pieces like a potter’s vessel." Psalms 50:16, "But unto the wicked, God saith, what hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?" Psalms 50:17, "Seeing thou hatest instruction," &c. Isaiah 66:1, "Thus saith the Lord, the heaven is my throne, and the earth is my footstool." And so very frequently the prophets introduce God himself speaking, not only that their speech may have the greater authority by it, but chiefly because (as 2 Peter 1:21,) "The

prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost:" it is therefore doubtful, whether (speaking accurately) this kind of speech belongs to this kind of rhetorical prosopopoeia; because God is the real Author of the scripture, and immediately both spoke and wrote it by the prophets, who were his ministers and amanuensis; men do not introduce God as speaking, but God moves them by inspiration to represent him; see Hebrews 1:1. As for the speech of angels and good men, we need not produce examples, the scriptures are full of them; in reading of which we are carefully to heed the peristaseiv, or circumstances of every text, and the speaker, that the fallacy of composition and division may be avoided. Jeremiah 26:17-19, the elders of Judea are introduced, as speaking for Jeremiah; but if any will attribute to them, Jeremiah 26:20-23, he goes against their words, and the scope of the prophetical text: for those verses have a coherence with the last, and continue the historical relation of the execution of the sentence, and the deliverance of Jeremiah by a just judgment from the lawless violence of the king, the example of which is contained in those four verses; on the contrary, the words of Paul, Acts 19:4-5, are to be joined together to prevent error.

2. A false and evil speech is proposed, when the devil and wicked men are introduced as speaking, Psalms 3:2, "Many there be which say of my soul, there is no help for him in his God." Psalms 12:4, "Who have said, with our tongue will we prevail; our lips are our own; who is Lord over us?" Isaiah 14:13, "For thou hast said in thy heart, I will ascend into heaven; I will exalt my throne above the stars of God, &c." Matthew 23:16, "Woe unto you, ye blind guides, which say, whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor," &c. Of this kind of speech we will give some useful observations.

1. An historical narration, although most true, yet all things therein said, are not believed to be true.---For when a canonical writer treats of a thing, and speaks of what is falsely or foolishly done or said by another, he does not approve of it, but only relates it: the things in scripture are of two sorts,---some are istorikwv, by way of narrative, or recital; and some eceghtikwv, by way of assertion and approbation; things related of the latter kind are always true; but not of the former. Here likewise we must distinguish between the history itself, and the speech introduced by him that speaks; the first is always true, the latter not, &c.

2. When the wicked or false speech of another is related, a true sentence or word of the holy scripture is intermixed, as 1 Kings 21:10, the words of Jezebel, writing to the citizens of Jezreel are thus related; "Set two men, sons of Belial, before him, to bear witness against him," &c. The words (sons of Belial) are not Jezebel’s, who would fain destroy Naboth by a colour and pretext of right and justice; but they are the words of the Holy Spirit, which exegetically and according to truth, describe those suborned wretches that would testify against the innocent, as 1 Kings 21:13, &c. Isaiah 28:15.

Because ye have said, we have made a covenant with death, and with hell are we at agreement when the overflow scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have hid ourselves." It was not they that called it lies and falsehood, but the prophet so entitles their hope. The words of the false prophets are hereby to be understood, who lyingly advised them to hope well: Isaiah 30:10, "Which say to the seers, see not; and unto the prophets, prophesy not unto us right things; speak unto us smooth things, prophesy deceits." It is not those unbelievers, but the Holy Spirit, that calls those visions which they sought

for, delusions, for such indeed they were, &c. Brentius upon Isaiah 44:1-28, thus speaks of this scripture-way of expression, and brings more examples. "It is usual for ingenious men to paint out impiety of words in colours, and obtrude it upon men as true piety. But the Holy Spirit acknowledges not, nor owns, such things as are framed and pretended to cloak and excuse impiety; but sees (because there is nothing invisible to him) into the most private recesses of the mind, and judges according to what he finds in the very secrets of the heart. Deuteronomy 29:19, the wicked blesses himself in his heart saying, "I shall have peace, though I walk in the stubbornness of my heart, to add drunkenness to thirst."---Who would be so impudent as publicly to say that his ways are wicked, and that he would persevere in them: see Psalms 14:1; Isaiah 28:15; Isaiah 44:17; Jeremiah 18:12, the Holy Spirit recites the words of the wicked, not the words of their mouths, but their words of the hearts: for the ungodly do not call their own ways evil, but in regard they are really so. The Spirit so calls them as his own sentence."

3. Yet all things, which the devil and wicked men are said to speak, are not in themselves evil and false, although pronounced with a fallacious and fraudulent intention---this may be seen in the words of unclean spirits; Mark 1:24, "I know thee who thou art, the Holy One of God." See Luke 4:34; Acts 16:16-17. In the words of Caiaphas the Jewish High-Priest, John 11:49-50, (&c.) Whatsoever is related in scripture, may be reduced to these four ways, viz. When good things are well spoken. When evil things are ill spoken. When good things are ill spoken. When evil things are well spoken.

1. Good things are well spoken, when righteous and holy things are well preached; as Matthew 3:2, "Repent, for the kingdom of heaven is at hand."

2. Evil things are ill spoken, when a perverse or wicked action is persuaded to; as Job 2:9, "Curse God, and die."

3. Good things are ill spoken, when something is not pronounced with a right mind and understanding; as John 9:28, the Pharisees say to the blind man that had his sight restored,---"Thou art his disciple;" which was true; but they spoke it maliciously, and by way of contempt. John 11:49-50, "It is expedient for us that one man should die for the people, that the whole nation perish not." This was good (yea, the greatest good in the world) but he spoke it out of spite to Christ and a greediness to destroy him, without any respect to the grace of redemption, of which he was ignorant.

4. Evil things are said well, when by the mouth of the speaker vice is expressed, so as to condemn and confute it.

3. Speeches prudently feigned and composed to signify another thing, are to be read in scripture-parables, especially the writings of the evangelists, which shall be treated of at large in this work, in the chapter of parables, to which we refer you. To this belongs when a speech is attributed to persons, to be a sign of the very state of things, and is figured as the thing signified by that speech; as is intimated, Isaiah 3:6, "When a man shall take hold of his brother, of the house of his father, saying thou hast clothing, be thou our ruler, and let this ruin be under thy hand:" Isaiah 3:7, "In that day shall he swear, saying, I will not be a healer; for in my house is neither bread nor clothing; make me not a ruler of the people." The rareness or fewness of governors capable to exercise that dignity is denoted in this dialogism, or feigned speech: Isaiah 4:1, "And in that day

seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel, only let us be called by thy name, to take away our reproach."---This is a prophecy of the want of men, because of the frequent slaughters that were to come, and the desolation of women. See other examples, Matthew 23:32, with Matthew 21:15-16.

4. A covert prosopopoeia, when the verb of saying is omitted, called mimhsiv, or imitation, it is either simple or connex; the simple are such as are without collocution; Isaiah 21:3, "Therefore are my loins filled with pain, pangs have taken hold of me, as the pangs of a woman that travaileth; I was bowed down at the hearing of it, I was dismayed at the seeing of it:" Isaiah 21:4, "My heart wandereth, horror affrights me, he hath made my amiable night terrible," (so the Hebrew.) After that divine oracle which foretells the destruction of Babylon by the Medes and Persians, this mimesis of the king of Babylon is subjoined, by which he expresses his anxiety and terror, as if the thing was then a doing; you may find the fulfilling of this described, Daniel 5:6, Daniel 5:9-10, Daniel 5:30. Other examples you may read, Jeremiah 49:10-11, Jeremiah 49:14; Psalms 2:3; Psalms 82:7-8; Psalms 89:3; Ecclesiastes 4:1; Proverbs 23:35; Isaiah 14:16; Isaiah 22:13; Isaiah 33:18; Isaiah 56:12; Isaiah 58:3; Jeremiah 3:17; Jeremiah 6:4-6; Jeremiah 8:14, Jeremiah 9:19; Jeremiah 20:10; Jeremiah 30:17; Jeremiah 31:3; Lamentations 3:42; Lamentations 2:15; Micah 2:11; Acts 1:4-5; Acts 15:5; Acts 17:3; 1 Corinthians 15:32; Colossians 2:21, (&c.)

5. There is a connex mimesis in a dialogism, or the discourse of two or more; as Psalms 118:19, (&c.,) which is an eminent example of this, and is thus expounded by Junius, parall. 1,37, "Open to me, (says the godly man) the gates of righteousness, being entered at them, I will praise (Jah) the Lord;' to this petition an answer is annexed, as if the church, who is the mother, were teaching her children the causes or ways of salvation,--- Psalms 118:20, 'This is the gate of the Lord, into which the righteous shall enter,' viz., Christ, who is 'the Way, the Truth, and Life.' This entrance being shown or expounded, the godly congratulate, saying, Psalms 118:21, 'I will praise thee," &c., as if they had said, when we behold this entrance which the Lord has opened, we cannot but praise and admire the greatness of his favour and goodness; especially when we consider, that all good things bestowed upon mankind proceed from the benignity of the Deity, though unthought of by them. Pray therefore what is this gate? Psalms 118:22, 'the Stone which the builders refused, is become the [3] head stone of the corner,' (that is, not only the support of the building, but what gives entrance into it,) which, Psalms 118:23, ' is the Lord's doing,' and exceeds the capacity of human art, or understanding. But when will this be? Psalms 118:24, ' This is the day which the Lord hath made,' not by constant labour or artifice. Therefore it is just, that we should place all our joy and comfort in him alone, and in an assured confidence of our deliverance proclaim his glory, because he hath vouchsafed us so glorious a redemption: Psalms 118:25, 'Save now, I beseech thee, O Lord,' &c., that is, grant full salvation to the members of thy church, and prosper the ways of thine anointed, whom we celebrate with this joyful acclamation: Psalms 118:26, 'Blessed be he that cometh in the name of the Lord:' not only in himself, or in his own person, but transfusing divine benediction by the voice of the Gospel into those who believe in his word, saying, 'We have blessed you out of the house of the Lord;' that is, from heaven, or the highest places, as the house of the Lord is frequently called in scripture."

[3] Akrogoniaia, Angularis, ab akrov, summes, chief, et gonia, Angulas, a corner. To this we may refer the whole book of Canticles, which is a continued dialogism, or dialogue; and Isaiah 63:1-19, wherein there is a conference between Christ and his church, respecting the glorious triumph of

Christ over death and suffering, manifested in his resurrection. See also Jeremiah 47:6-7. [So much of the speaking of a real person.]

6. Speech is also attributed to a mute or inanimate thing; as Judges 9:8, and the following verses, where trees are represented as persons, speaking and reasoning amongst themselves in the parable of Jotham; as also 2 Kings 14:9. By the same reason, speech, or certain words are attributed to destruction and death, Job 28:22; to fir-trees, Isaiah 14:8; to the dead, Isaiah 14:10. See Ezekiel 32:21; to the righteousness of faith, Romans 10:6-8. See also Romans 9:20; 1 Corinthians 12:15-16, some refer hither, Proverbs 1:20, (&c.,) and Proverbs 8:1, (&c.,) to Proverbs 9:7, where wisdom, commending itself, and inviting men to partake of it, is introduced. But the soundest divines do rightly understand Christ by this wisdom; which chap. 1:20, and 9:1, is called XXXX in the plural by way of excellency; as if it were said, he is the very wisdom of the most wise God, and the very Author of it. Chap 8:14, he attributes counsel, strength, and prudence to himself; verse 17, "And to love them that love him; verses 24, 25, "That he was brought forth before the depths," &c.; verses 22, 27, 30, "that he was existent before the creation of the world;" verse 23, "Anointed, or set up from everlasting," viz., to be a King and a Governor; verse 13, "Sporting always before him," viz., the Father,---all which, and other things there written, must of necessity be attributed to a true person: see Matthew 11:19; Luke 7:35; Luke 11:49; Matthew 23:34; 1 Corinthians 1:24, 1 Corinthians 1:30; Colossians 2:3. Therefore this prosopopeia is to be referred to the first class, not to this latter.

01.01.02.05. CHAPTER V OF AN Epwthsiv (EROTESIS) OR INTERROGATION.

CHAPTER V OF AN Epwthsiv (EROTESIS) OR INTERROGATION. To the foregoing five, we may add this figure in logism, viz., Epwthsiv, which signifies interrogation, or asking a question: which because it is peculiar to the idioms of the Hebrew and Greek, of the Old and New Testament; we will briefly and particularly treat of, (1.) With respect, to its force, energy, or peculiar emphasis. (2.) With reference to its use. The first we will consider according to the order of interrogative words. The interrogative particle, who, besides its ordinary grammatical signification, which simply denotes asking, (Psalms 15:1, and Psalms 24:3; Isaiah 42:24, and Isaiah 63:1, [&c.,]) sometimes signifies an absolute negative, when the speech is of persons; as Psalms 94:16, "Who will rise up for me against the evil-doers? or, who will stand up for me against the workers of iniquity?'' as if he had said, no man can help me; so have I been dealt withal: it is only God can relieve me, as Psalms 94:17, Psalms 106:2, "Who can utter the mighty acts of the Lord? who can show forth his praise?" that is, none can do it; yet Psalms 9:14, David says, "That I may show forth all thy praise in the gates of the daughter of Sion:" which text R. Kimchi thus reconciles; viz., in the former text we are to understand the praise of God, with reference to those great things which he had done for his people in general: in the latter, what he had done for David in particular. We may add, that the first place may be meant of the most perfect praise of Jehovah, in the celebrating of which no proportion can be stated so as to correspond with it: the latter, an earnest endeavour to return thanks and praise to the very utmost of human faculty: see Psalms 40:5, and Psalms 113:5, "Who is like unto the Lord our God?" that is, there is none amongst men, who can so really condole your case, and so mightily help you; for God was, and is, both willing and able. He speaks here of a divine grace, aid, and help: there is his gracious encouragement given for our hope in the next verses.

Isaiah 53:8, "Who can declare his generation?" that is, none can, because he is eternal. Hebrews 1:5, "For unto which of the angels said he at any time, thou art my son," &c.; Hebrews 1:13, "But to which of the angels said he at any time, sit on my right hand," &c., that is, he never said so to any of the angels: see Isaiah 40:13-14; Luke 14:5; John 8:46; Romans 8:31, Romans 8:33-35; 1 Corinthians 9:7.

Sometimes it does not absolutely deny, but restrictively, so that the particle quis, who is put for quotusquisq, how many; which denotes fewness, or paucity; as Psalms 90:11, "Who knoweth the power of thine anger?" that is, they are indeed but few, to wit, the servants of the Lord: as Psalms 90:13, Psalms 90:16, Isaiah 53:1; Hosea 14:9. Sometimes it denotes the difiiculty of the question asked: 1 Samuel 2:25, "If a man sin against the Lord, who shall intercede for him?" that is, how difficult is it to appease the Lord, when he is angry for our sins?" Proverbs 31:10, "Who can find a woman of strength?" (or activity, viz., a virtuous woman?) this does not signify that such are nowhere to be found, but that they are rare: see Matthew 19:25-26; Mark 10:26, with veise 23. The interrogative, an, nunquid, whether, besides its common signification, which simply and

affirmatively asks a question; Genesis 18:21; Numbers 13:19; Romans 3:3, Romans 3:5-6, (&c.,) sometimes denotes an absolute negation, as Genesis 18:14, "whether is there any thing too hard for the Lord?" that is, there is nothing too hard for him: verse 17, "Whether shall I hide from Abraham the thing I am about to do?" that is, I will not hide it from him: Genesis 30:2, "Whether am I in God's stead, who hath withheld from thee the fruit of the womb?" as if he had said, can I arrogate that to myself, which is the work of God? (that is, I can by no means do it,) "He made thee barren, and he only can make thee fruitful." See Genesis 50:19; Job 40:20, (&c.,) Joel 1:2, (&c.) On the contrary, a negative interrogative, as, is not, is to be understand affirmatively, as Genesis 13:9, "Is not the whole land before thee?" that is, the whole land is before thee; Genesis 37:13, "And Israel said unto Joseph, do not thy brethren feed the flock in Shechem?'" that is, they do so: Exodus 4:14, "Is not Aaron the Levite thy brother, whom I know to be eloquent?" that is, I know that he is so: see Deuteronomy 11:30; Joshua 10:13; Rth 2:9; Ruth 3:1; 1 Chronicles 21:17, (see 2 Samuel 24:17,) Job 7:1; Psalms 56:8, Psalms 56:13; Ecclesiastes 6:6; Isaiah 50:2, (with Isaiah 59:1,) Jeremiah 23:24; Joel 1:16; Amos 2:11; Amos 5:20; Obadiah 1:5, Obadiah 1:8-9; Jonah 4:11; Matthew 7:22; Mark 12:24, (see Matthew 22:29,) John 4:35; John 6:70, and John 11:9; 1 Corinthians 10:16; Hebrews 1:14.

We are especially to note that there are some places, which affirmatively ask, in which there is an affirmative sense, or in which the negative particle no is to be understood; as 2 Samuel 15:27, "The king said unto Zadok the priest (art not) thou a seer?" that is, thou dost perfectly see how things go; see Ezekiel 8:6; 1 Samuel 2:27; 1 Kings 16:31; Jeremiah 31:20, and Jeremiah 23:23. The interrogative, pwv, quomodo, how, sometimes absolutely denies; Exodus 6:12, Exodus 6:30; Deuteronomy 7:17; Judges 16:15; Psalms 73:11, and Psalms 137:4; Matthew 12:26, Matthew 12:34; Matthew 23:33; Mark 4:13; Luke 6:42," Romans 10:14-15; 1 Corinthians 14:7, 1 Corinthians 14:9, 1 Corinthians 14:16; 1 Timothy 3:5; Hebrews 2:3 (&c.)

Why, therefore, XXXX, is often put for prohibition; Genesis 27:45, "Why should I be deprived of you both in one day?" that is, let me not be deprived of both: 1 Samuel 19:17, "Why should I kill thee?" that is, let me not kill thee: see 2 Samuel 2:22; 2 Chronicles 25:16; Psalms 79:10; Ecclesiastes 5:5, and Ecclesiastes 7:17-18; Jeremiah 27:13, Jeremiah 27:17, and Jeremiah 40:15; Ezekiel 33:11; Daniel 1:10. The use of interrogations is various, and almost serves every affection;

1. An interrogation, which denotes absurdity in a way of exploring it; as John 3:4, "How can a man be born when he is old, can he enter a second time into his mother's womb?" as if he had said, this is absurd, and in my judgment cannot be; John 6:52, "How can this man give us his flesh to eat?" as if he had said, this is most absurd: see John 6:60, and John 12:34.

2. Admiration, Genesis 17:17, "Shall a child be born unto him that is an hundred years old? and shall Sarah that is ninety years old bear?" This is an interrogation, admiring the divine power, and comparing it with his own and his wife's impotency: as Romans 4:19, Romans 4:21; more examples, see Genesis 27:20; Genesis 42:28; Son 3:6; Psalms 133:1; Isaiah 1:21, and Isaiah 13:1; Ezekiel 16:30; Matthew 21:20; Mark 6:37.

3. Affirmation, of which we have given examples in the foregoing pages.

4. Demonstration of a certain subject, of which some thing is affirmed or predicated, Ezekiel 8:6, "Son of man, seest thou what they do?" as if he had said, behold, thou art autopthv, a spectator, or

witness of their impiety, idolatry, and abomination. Matthew 11:7-9, there are certain interrogations proposed by our Saviour, the scope of which is to show who John was, and in his commendation to affirm or deny some things. And sometimes in this manner the question and answer are joined; both which are equivalent to a connective enunciation, whose antecedent is taken from the question, and the consequent from the answer: as Psalms 25:12, "What man is he that feareth the Lord? him shall he teach in the way that he shall choose;" Psalms 25:13, "His soul shall lodge in goodness, and his seed shall inherit the earth," that is, these things shall be conferred on him that fears the Lord: so Psalms 34:12-13; Psalms 107:43; Jeremiah 9:12; Hosea 14:9; see also Proverbs 22:29, with Proverbs 29:20.

5. In a matter of doubt; Genesis 18:12, "Therefore Sarah laughed within herself, saying, after I am waxed old, shall I have pleasure?" These words denote diffidence and doubt, and the unlikelihood in her judgment of what was promised, as the following words of the Lord manifest. Romans 10:6, "But the righteousness which is of faith, speaketh on this wise, say not in thy heart, who shall ascend into heaven?" Romans 10:7, "Who shall descend into the deep" (or abyss?) These interrogations of doubt, are brought to denote the uncertainty of self-righteousness, which righteousness by faith wholly takes away; consult the next chapter.

6. Exaltation and extenuation. Rab. Kimchi, in his Comment on Jeremiah 22:23, says, that the interrogative particle XXXX, quid vel quam, what or how, is used in a double signification, viz., to exalt a thing, as Psalms 31:19, "how great is thy goodness?" Psalms 139:17, "How precious also are thy thoughts unto me, O God?" Or to extenuate a thing, as Psalms 8:4, "What is man, that thou art mindful of him?" that is, how inconsiderable, and unworthy is he of thy grace and favour? So Psalms 144:3. See also Isaiah 2:11-22, with Psalms 146:3-4; 1 Samuel 9:21; 2 Samuel 7:18; Genesis 23:15; Exodus 3:11; 1 Kings 9:13, (&c.)

Expostulation, accusation, or chiding, Genesis 12:18, Pharaoh chid Abraham, "What (is) this (that) thou hast done unto me? Why didst thou not tell me that she was thy wife?" Genesis 12:19, "Why saidst thou, she is my sister?" so Genesis 31:26-27, Genesis 31:30, and Genesis 44:4, Genesis 44:15. Other examples are Psalms 11:2; Psalms 50:16; Isaiah 5:4, and Isaiah 58:3; Ezekiel 12:22; Daniel 3:14, (&c.)

8. Indignation, as Psalms 2:1, "Why do the heathen rage, and the people meditate vain things?" That these are words of indignation, appears, Psalms 2:5. Matthew 17:17, "0 faithless and perverse generation, how long shall I be with you? how long shall I suffer you?" this was an apostrophe to the apostles by way of indignation, as appears from Matthew 17:10.

9. By way of insultation and irony, as Psalms 42:3, "While they continually say unto me, where is thy God?" so Psalms 79:10, (&c.) More examples see Jeremiah 22:23, and Jeremiah 23:33, with, Jeremiah 23:36, John 18:38.

10. By way of lamentation, as Psalms 3:1, "Lord, how are they increased that trouble me?" (or, Lord, how numerous are mine enemies?) Psalms 22:1; Lamentations 2:20; Psalms 77:7-9; Habakkuk 1:17.

11. By way of commiseration, or pity, as Lamentations 1:1, "How doth the city sit solitary that was full of people," &c. Lamentations 2:1, "How hath the Lord covered the daughter of Sion with a cloud in his anger?" &c. so, frequently in the Lamentations.

12. By way of negation, concerning which we refer you where we have spoken a little before of the emphasis of an interrogation.

13. By way of wishing, as 2 Samuel 23:15, "Who will make me drink of the water of the well of Bethlehem?" that is, O that somebody would make me drink: see Romans 7:24.

14. By way of prohibition, or dissuasion from a thing, of which you may see the fourth and fifth paragraphs before going.

15. By way of rejection, or refusing, as Numbers 23:8, "How shall I curse him, whom God hath not cursed? and how shall I defy (or detest,) him whom the Lord hath not defied," (or detested?) as if he had said, I neither can, nor dare do this thing; see Judges 11:12; 2 Samuel 16:10; 2 Kings 17:18; 2 Kings 3:13; Hosea 14:9; Joel 3:9; Matthew 8:29; Mark 5:7; Luke 8:28; John 2:4.

01.01.02.06. CHAPTER VI. OF THE FIGURES OF A SENTENCE IN DIALOGISM.

CHAPTER VI. OF THE FIGURES OF A SENTENCE IN DIALOGISM.

FIGURES in a dialogism, of which we have given a description before, are five in number, which we will briefly expound and illustrate with examples; as,

1. Aporia or diapornsiv, doubting or deliberation, is a figure when we deliberate, or reason with ourselves, what we ought to say or do; as Psalms 139:7, "Whither shall I go from thy Spirit? or whither shall I fly from thy face," (or presence?) See the four following verses. Other examples are, Lamentations 2:13; Luke 16:3-4; 2 Corinthians 11:22; Php 1:22-24; Romans 7:24-25.

2. Anakoinwsiv, Anacoenosis, which signifies communication, or an imparting of a thing to another) is a figure, when we deliberate or consult with those things, with whom we argue for, or against; as Isaiah 5:3-4, "Now therefore, inhabitants of Jerusalem, and men of Israel, judge I pray you, betwixt me and my vineyard." &c.; so Luke 11:19; Acts 4:19; 1 Corinthians 4:21; 1 Corinthians 10:15-16; 1 Corinthians 11:13-14; Galatians 3:1-2, Galatians 3:5, and Galatians 4:21, (&c.)

3. Prolhyiv, occupation, is when that which may be objected, is anticipated and avoided; this is done either covertly, or tacitly; or openly and plainly. Of the first sort we reckon, when the objection is not mentioned, but only the answer; Romans 9:6, "It cannot be that the word of God should take no effect; for they are not all Israelites, that are of Israel," (so the Greek:) this obviates an objection, viz., if Israel be rejected, the word of God will be ineffectual; "I will be thy God, and the God of thy seed," &c. An open and plain prolepsis, is when the objection is stated and answered: this is often joined with a prosopopoeia,---the parts of this are upofora, hypophra, anqupofora, anthupophora: the first is the adversary's reason, or objection; the latter, the solution or confutation of it. Examples are Isaiah 49:14, "But Sion said, the Lord hath forsaken me, and my Lord hath forgotten me;" the answer of this objection follows, Isaiah 49:15, "Can a woman forget her sucking child," &c. See also Matthew 3:9; Romans 3:1-4, Romans 3:27, Romans 3:29, Romans 3:31; Romans 4:1-3; Romans 6:1-2; Romans 7:7; Romans 9:14, Romans 9:19-20; Romans 10:18-19; Romans 11:1, Romans 11:11, Romans 11:19-20; 1 Corinthians 15:35-36, (&c.)

4. Epitroph, epitrope, permission, is when we seriously or ironically permit or grant a thing, and yet object the inconveniency or unreasonablenes of it; examples of a serious epitrope are, Romans 2:17, "Behold thou art called a Jew, and restest in the law, and makest thy boast of God," Romans 2:18, "and knowest his will," &c., as if he had said, I grant it is so; but why is thy conversation so disagreeable to that outward profession? Romans 2:20, and the following verses show this to be the meaning; see also Romans 9:4-5; Galatians 4:15-16. An ironical epitrope is, when we seem to grant a thing, which is indeed a prohibition of the contrary. Of this Illyricus says, Clave Script., part 2, Col. 302. "It is a species of permission, when we grant what is unjust to any, not as judging what he says right, but as it were giving way to his obstinacy, malice, or fury. As angry fathers use to say to their dissolute sons, I see you will ruin yourself, take your course, run on headlong to

destruction." Examples you may read, Judges 10:14; Proverbs 6:32; 1 Kings 22:15; Ecclesiastes 11:9; Isaiah 29:1; Jeremiah 2:28; Jeremiah 7:21; Lamentations 4:21; Ezekiel 20:39; Amos 4:4-5; Matthew 23:32; Matthew 26:45; John 2:19; John 13:27; 1 Corinthians 15:32; 2 Corinthians 11:19; Revelation 22:11.

5. Sugxwrhsiv, Synchoresis, concession, is when a certain question is granted, yet withal declared to be unprofitable or of no advantage; James 2:19, "Thou believest that there is one God, thou doest well; the devils also believe and tremble." See Romans 11:19-20, (&c.,) 1 Corinthians 4:8; 1 Corinthians 10:1-2, 1 Corinthians 10:11; 1 Corinthians 12:16, (&c.)

01.01.02.07. CHAPTER VII. OF OTHER SCHEMES OF SENTENCES AND AMPLIFICATIONS.

CHAPTER VII. OF OTHER SCHEMES OF SENTENCES AND AMPLIFICATIONS.

I. Schemes taken from Causes. A Itiologia, Ætiologia, according to its signification, is the rendering of a reason of a word or deed; as Romans 1:13-14, "Now I would not have you ignorant, brethren, that oftentimes I purposed to come to you, (but was let hitherto,) that I might have some fruit among you also: Even as among other Gentiles. I am debtor both to the Greeks, and the barbarians," &c., Romans 1:15-16,---"I am ready to preach the Gospel to you that are at Rome also: for I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation, to every one that believeth, &c. See Romans 3:20, and Romans 4:14-15.

Metastasiv, Metastasis, signifies translation, and is when the cause or blame is transferred from one to another, as Romans 7:8, Paul says, that the law augments sin; yet Romans 7:14, following, shows that it is the fault of our corrupt nature, see Romans 8:3; 1 Corinthians 4:6, (&c.) II. Schemes taken from Adjuncts and Circumstances.

Topografia, topographia, that is, the description of a place, is, when a place is accurately described, exhibiting it, as it were, to our view: as the description of hell, Isaiah 30:33; Luke 16:24, (&c.); the new heaven, and the new earth, in the elect, which shall be eternally glorified, Isaiah 65:17,(&c.,) Revelation 21:1, (&c.,) of sin, or the church environed with broad streams, Isaiah 33:20, (&c.,) by which description, its safety and divine defence from enemies is noted. Of the new temple and the admirable city, Ezekiel 40:1-49 :See Psalms 42:6; Psalms 60:7, (&c.,) Psalms 89:12, with Psalms 89:11.

Here note, that the climates or distinct parts of the earth, as the East, West, North, and South, when mentioned in scripture, are to be understood with respect to the situation of Judea, Jerusalem, and the temple, where the prophets lived in the land which God gave the Jews: only we must except some places in Ezekiel, who lived and wrote in Babylon. Note also, that the sea signifies the West, viz., the Mediterranean sea, which is on the west of Judea, Numbers 2:18; Joshua 16:3; Ezekiel 42:19. Jerome on Ezekiel 46:1-24, says, "it is a customary way of speaking in scripture, because of the situation of Judea, to call the sea the west." We may except Psalms 107:43, where in the Hebrew text the sea signifies the South, viz., the "Red sea, which was on the South of Judea; see Psalms 72:8; Exodus 23:31, (&c.)

Xronografia, chronographia, a description of time pragmatografia, pragmatographia, a description of a thing or action, and proswpografia, prosopographia, a description of a person, or rather the circumstances (perizaseiv) of an historical speech simply and plainly delivered, than schemes; though by some accounted as such.

Upotupwsiv, hypotyposis, signifies representation, and is, when a thing is represented to the eye, so as that it may seem not to he told, but to he acted; as in that description of that horrible

desolation of the earth, Isaiah 1:6, (&c.,) the whole 34 chapters. Jeremiah 4:19-21, Jeremiah 4:23-26, Jeremiah 4:31. Of idols, Isaiah 44:9, and Isaiah 46:6, the humiliation and passion of Christ, Isaiah 53:1-12. Of famine or hunger, Lamentations 4:8-9. Of the triumph of Christ, Colossians 2:14-15. The Holy Spirit not only exhibits verbal but real hypotyposes; of which see our treatise of types, Article 3. To this head some refer eikwn, an image or representation of a thing, viz., when the glorious or illustrious figure, picture, or species of a thing or person is produced; as when Christ is represented by the sun, Malachi 4:2; also when God is likened to a giant, or mighty man, scarce sober after drinking hard, and quarrelling with all he meets with, to denote his wrath against wicked men, and how severely he will punish them, Psalms 78:65-66. When Christ is expressed by a spouse and a warrior, Psalms 45:1-17. When the prosperous wicked man, is proposed as a green bay-tree, Psalms 37:35-36, so that this is only an illustrating similitude.

Paqopoiia, pathopæia, an expression of affection, is when affections are clearly expressed by a plain speech, as of God, Isaiah 49:15; Jeremiah 31:10; Hosea 11:7-8. Of the apostle Paul, 1 Corinthians 4:14-15; 2 Corinthians 2:4; Galatians 4:19-20; see Luke 18:9-14; Isaiah 3:16-17; Jeremiah 48:3, (&c.)

Sullogismov, Sillogismus, Ratiocinatio, reasoning, especially so called, (which is also called emfasiv, Emphasis) is, when the greatness of a thing is manifested by some certain sign; as when the stature and strength of Goliah is set forth by his armour; 1 Samuel 17:4-6, (&c.) When Rehoboam the son of Solomon, said that "his little finger would be thicker than his father's loins," 1 Kings 12:10. The grievousness of the burden or yoke laid upon the people, is noted, when by the signs of external peace, the greatness of inward and spiritual peace is denoted, as Isaiah 2:4, see also Isaiah 4:1; Isaiah 49:20; Matthew 10:30; Matthew 24:20; Luke 7:44, (&c.) But, speaking more accurately, either these things belong to a simple historical narration, or the tropes and their affections, of which we have treated, part 1:

III. Schemes taken from Disparates or different Things.

ParekBasiv, parecbasis, digression, is, when something is added besides the purpose, or exceeds the intended narration, Genesis 2:8-15, where there is a digression respecting the habitation which God provided for the man he created, Genesis 38:1-30. throughout is a digression, as also Genesis 36:1-43. In the Epistles of Paul, there are many neat digressions, which are fairly, though with different reasons, brought to serve his present scope, returning by a circle of sentences to his first original purpose, Romans 1:1-8 : the apostle from his name, digresses to his vocation, Romans 1:1; then to define the Gospel, Romans 1:2; then to describe Christ, Romans 1:3-4; again he comes to his own vocation, Romans 1:5; at length he greets the Romans with grace and peace, and so ends the circle. His scope runs thus, "Paul the apostle of the Gentiles, separated unto the Gospel," Romans 1:1, the Gospel is the doctrine of the Son of God, Romans 1:2-3; the Son of God is true God and man, Romans 1:3, Romans 1:2; by this Son of God and man, Paul was called to the apostleship, to preach among the Gentiles, Romans 1:5; the Romans are Gentiles, Romans 1:6, therefore let grace and peace from God the Father, and our Lord Jesus Christ, be to the Romans, Romans 1:7. See 1 Corinthians 1:13, (&c.,) Ephesians 3:1, (&c.,) Colossians 1:3, to the end. There are many of these digressions in the epistles of Peter, and in his sermons, as they are described by Luke in the Acts, &c.

MetaBasiv, metabasis, transition, is, when the thing, or things, to be spoken, are briefly hinted or pointed at; as 1 Corinthians 12:31, "But covet earnestly the best gifts, and yet show I unto you a more excellent way." The first words respect what went before, and is their anakefalaiwsiv, or sum; the latter furnish them with the argument of what follows. See 1 Corinthians 15:1-2, and 1 Corinthians 11:17.

IV. Schemes taken from Opposites, or Contraries.

Antiqesiv, antithesis, contention; is, when a thing is illustrated by its contrary opposite:---As when the fortune of the wicked is opposed to the fortune of a good man, Psalms 1:1-6 and Psalms 37:1-40. See also Isaiah 1:21; Isaiah 5:3, and Psalms 59:9; Lamentations 1:1; Ezekiel 16:33-34. Romans 5:6-8; Romans 8:13, Romans 8:15; 2 Corinthians 4:17-18; Php 3:7-9, Php 3:14; 2 Peter 2:19, (&c.)

'AntimetaBolh, antimetabole, commutation or inversion, is a kind of a delicate permutation, (or change) of contraries one to another, as Mark 2:27, "The sabbath was made for man, and not man for the sabbath." More examples, see John 15:16; Romans 4:1-3, and Romans 7:19; 1 Corinthians 11:8-9; 2 Corinthians 12:14, (&c.)

'Antikathgoria, anticategoria, adverse accusation, or a transferring to the adversary, is when we fasten that upon our adversary which another was accused or suspected of, as Ezekiel 18:29; Ezekiel 33:17.

Antiztrofh, antistrophe, inversion, is, when we retort any thing proposed as granted into the contrary. It is also called Biaion, violent: we have an example in the answer of Christ to the woman of Canaan, Matthew 15:26-27, which bears this sense,---"Because thou art a dog (says Christ) the children's bread must not be thrown to thee---"yea but (says she) because I am a dog, you ought not to deny me the crumbs which fall from the table, &c."

Ocumoron, oxymoron, signifies one that is wittily foolish, and is when contraries are acutely joined, which seem at first sight to be nonsense, but upon better view to be elegant; as Job 22:6, "To strip the naked of their clothing." Now the naked have no clothes, and so cannot be stripped,---so that naked by a synecdoche, signifies to be ill clothed. Jeremiah 21:14, "He shall be buried with the burial of an ass:" that is, with an unburied burial, viz., not at all: see 2 Chronicles 36:6; and Josephus, Lib. 10, Antiq. Chap. 8. Acts 5:41, "Rejoicing that they were counted worthy to suffer shame for his name;" aciousqai to be worthy, and atimazesqai to be disgraced, or contumeliously used, and contraries, but the apostle joins them by a most elegant oxymoron,---denoting, that it is the greatest dignity to be treated unworthily for the sake of Christ; because the ignominy of the godly in this world will be their glory in the presence of God.

1 Timothy 5:6, "the widow that lives delicately," (or in pleasure) Ewsa teqnhke, vivens mortua est, living she is dead, or as we render it, "she is dead whilst she liveth"---by life in the former part, is meant temporal life, by the latter, spiritual life, viz., dead in sin. Profane writers, much use this figure, sometimes in a single word, as QrasudeilXX, a faint-hearted bragger, ptwxoplogsiov, a rich beggar, that is, a covetous man; glukupikron, bittersweet, (as in wedlock) mwrosofXXX, a wise fool, that is, a simpleton, that conceits himself wise. Sometimes in two or more words, as Sophocles says, exqrwn adwra dwra the gifts of enemies are not gifts; aBiwtXXX Biov, a lifeless life, a living carcase. So Epiphanius says of Joseph, anandrXXX anhr thv Mariav, the husband and

not the husband of Mary. Cicero---if they are silent they say enough,---so harmonious discord, he is mad with reason, poor in the midst of riches.---Hence Scipio Africanus said, Nunquam se minus otiosum esse, quam cum otiosus, nec Minus solum, quam cum solus esset, &c. Vossius says, that in the very word oxymoron, there is an oxymoron, because it is compounded of words that signify acuteness and folly, as if a man could speak simply and wisely at the same time.

'Apodiwciv, apodioxis, rejection or detestation, is, when any thing is rejected with indignation, as extremely absurd and intolerable; Psalms 50:16, (&c.) God rebukes the wicked that presume to preach his word, so Christ rebukes Peter, that would prevent his passion, Matthew 16:23; and his disciples, Luke 9:55, that would have fire from heaven to consume the inhospitable Samaritans; so Peter deals with Simon Magus, that would purchase the Holy Ghost for money, Acts 8:20.

'Anqupofora, anthypophora, a contrary inference; is, when the objection is refuted or disproved by the opposition of a contrary sentence. It is also called antieisagwgh, antieisagoge, and antikataleciv, anticatalexis, compensation, because it takes away the question, by opposing a stronger argument, as Matthew 21:23, (&c.,) this differs from that antipophora, chap.6., for that answers a tacit, this an express objection.

V. Schemes taken from Comparates.

Sugkrisiv, paraqesiv, Syncrisis, parathesis, comparison, is an amplification of the sacred speech by the comparison of such things as are like and unlike, greater or less,---as in a proposition and its answer, or the proposition only, leaving the answer to be found out, of which sort there are many examples in the parables of our Saviour; of which see Gram. Sacr. p. 483, &c. and Illyricus part 2. Clavis Script. 4. Tract in the titles of similitudes, as also our treatise of parables.

VI. Schemes taken from Division.

Merismov, merismos, distribution, is when the whole is largely expounded by a deduction from the parts (properly or analogically, so called) as Isaiah 24:1-3; Ezekiel 36:4; Romans 2:6-8; John 5:28-29.

Sunaqroismov, synathroismos, congeries, a heap or pile; is when things of several species are piled and huddled together, Isaiah 1:11, Isaiah 1:13-14; Isaiah 3:16; Romans 1:29-30; Galatians 5:19-22.

AnaBasiv, anabasis, increase, is when the speech ascends by degrees from the lowest to the highest, or when the latter words increase in vehemence beyond the former, still adding the vehemence to the oration: see Psalms 2:1-3, (Acts 4:25-27,) Isaiah 1:4; Psalms 7:5; Psalms 18:37-38; Ezekiel 2:6; Daniel 9:5; Habakkuk 1:5; Ecclesiastes 7:11-12; 1 Corinthians 4:8; 1 John 1:1. Sometimes there is a progress from the highest to the lowest, Ezekiel 22:18, in the names of metals; see Php 2:6-8.

VII. Schemes taken from Definition.

Epechghsiv, epexegesis, interpretation, is when words of the same signification are joined to illustrate a sentence, as Psalms 16:1; Psalms 35:1-3, and Psalms 18:1-2; Jonah 2:3-4, Jonah 2:6; Ecclesiastes 6:12. To this they refer epimonh, epimone, commoration, viz. when one persists in his speech, changing only the words or sentences, Matthew 7:21-23; Matthew 12:31-32;

Colossians 2:13-15; 1 Corinthians 7:36-37, (&c.) When that which was before obscurely delivered, is in the same sentence more clearly expounded, they call it ermhneia, hermeneia, which signifies interpretation, Isaiah 1:22-23, (&c.)

Perifrasiv, periphrasis, circumlocution, is, when a thing is pronounced or described with many words. Some say that the reason of this, is, because truth may be proposed more splendidly, or that which is unseemly may be avoided. Some interpreters say, that the phrase, Genesis 20:16, "To be a covering of the wife's eyes," is a periphrasis of a husband, because she was really his wife, and because it was his duty to protect her, hence it is said Rth 3:9, "Spread thy skirt over thine handmaid;" (that is, receive me into thy protection in a way of marriage;) then from the duty of the wife, who is to reverence and obey her husband: for the woman were to be veiled, to betoken subjection, Genesis 24:65; 1 Corinthians 11:5, (&c.) The entire words of Abimelech to Sarah, Genesis 20:16, runs thus, "Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes unto all that are with thee, and with all other, and be thou advised,"(so the Hebrew) as if he had said, thou didst tell me Abraham was thy brother, to whom (so falsely represented) I have given a present of a thousand pieces of silver, for a recompense of what he suffered. But he is thy husband, not thy brother, and is so acknowledged by all thy family: therefore let him be so known to all strangers, and let this passage forewarn you, by which you have wilfully put yourself in hazard, and dissemble no more that way, &c. So a parting or double way is called the door of eyes in the Hebrew, Genesis 38:14.

It is said by a periphrasis (they are the words, of Vossius, Lib. 4. Instit. Orat. Cap. 13., that when mention is made twn peri koliolusian outwn, of men's retiring to a place of ease, they covered their feet, Judges 3:24; 1 Samuel 24:4. For the Hebrews, Greeks, and Romans, wore (not breeches as we do, but) long gowns or coats, which covered their feet at that time. This may be an instance of the modesty of the sacred style. See more examples, Judges 5:10; 2 Samuel 3:29; 2 Kings 18:37; Isaiah 36:12; 2 Chronicles 26:5; Job 10:21-22, where there is a periphrasis of death; See Job 16:22. So Job 18:14, death is called, "The king of terrors;" that is, which terrifies the wicked; Job 18:13, it is called, "The first-born of death;" that is, most cruel and fatal, the metaphor being taken from the right of primogeniture, to which belonged a double portion, and other prerogatives; and therefore from these, whatever was excellent and chief in its own kind was by the Hebrews called the firstborn. Other phrases respecting death see Genesis 15:15; Genesis 25:8, and Genesis 42:38; 2 Kings 22:20; Psalms 94:17; Psalms 115:17; Isaiah 14:15, and Isaiah 38:10; 2 Corinthians 5:1; Php 1:23; 2 Peter 1:13-14, (&c.) Job 26:13. The whale is called a serpent like a bar, or oblong, because of his immense length. See other examples, Ecclesiastes 12:1-2, (&c.,) Proverbs 30:31; 2 Samuel 5:9, with Joshua 15:8; 2 Samuel 5:6; Ezekiel 1:22, where there is a periphrasis of crystal: Ezekiel 24:16, a wife is called, the "Desire of the eyes." Ezekiel 26:9, there is a periphrasis of a battering ram;---a periphrasis of gems of a bright lustre, Ezekiel 28:13, as a carbuncle, ruby, chrysolite, &c. See more examples, Ezekiel 31:14; Micah 7:5; Zephaniah 1:9. In the New Testament men are called gennhtoi gunaikwn, "born of women," Matthew 11:11. See also Luke 21:26; Job 1:8; Luke 2:23; 1 Thessalonians 5:3; Matthew 1:18, Matthew 2:23; Matthew 24:19; Mark 13:17; Luke 1:31; Luke 21:23; Revelation 12:2. There is a periphrasis of rest, Psalms 132:3, (&c.,) the meaning of which is, that he would not rest till it be done, &c.

VIII. Schemes taken from Testimony.

Gnwmh, sentence, is a certain general, brief, and seasonable saying of the manners or affairs of this life, without the allegation or citing of an author (Proverbs 1:2, they are called '"words of prudence or understanding.") But if an author be quoted, it is called xreia Chria, (that is, a profitable saying,) as Seneca says, ita vivendum esse cum hominibus tanquam Deus videat, sic loquendum cum Deo, tanquam homines audiant: that is, "we must so live with men, as if God saw us; and we must so speak with God, as if men heard us.' And as Cræsus in Xenophon says, Texnai phgai twn kalwn, arts are the fountain of good things. Demosthenes says, polewv yuxhn einai touv nomouv, "the laws are the soul of a city," &c. But if an allusion only be made to a sentence or famous saying, or if it be accommodated to a certain person, it is called nohma, Noema, that is, cogitation, or thinking: which is frequent in profane rhetoricians. But,

Concerning the sacred scripture, it abounds with the most sweet and useful sentences in the world: John 6:68, "Lord, to whom shall we go? thou hast the words of eternal life." A fair description of which, we have Ecclesiastes 12:11, "The words of the wise are as goads," (by which men are pricked forward to their duty, as oxen are pricked forward to go on, or labour) "and as nails" (which keep men within the bounds of duty, as planks are fixed when they are nailed through) "fastened by the masters of assemblies," (he speaks metaphorically of divine preaching, as 1 Corinthians 3:6; James 1:21. For the masters of assemblies are such as founded or instituted colleges, or such as in the public assemblies of the church taught the word of God, as the prophets and priests in the Old Testament did;) "which are given from one shepherd, (that is, God, the only Pastor of his people, Psalms 22:1,) that is, the supreme Governor and protecter. He alone is the Author of his written word, speaking immediately by his prophets, &c.

More especially and by way of brief analogy, we will make some observations of the quotations of the Old Testament quoted in the New, (1.) Quoad formam internam, with respect to the internal form, which is the sense of scripture oracles. (2.) The external form, which is the manner or character of speaking, and the mode or way of allegation.

1. The internal or inward form, with respect to which the allegation is made either according to the sense intended by the Holy Spirit; or its analogical accomrnodation. (1.) The sense intended by the Holy Spirit, is either literal, or typical and mystical. In an immediate literal sense, there are frequent quotations which concern Christ, of whom the prophets prophesied, kata to rhton, word for word, as Isaiah 7:14, "Behold, a virgin shall conceive, and bear a Son, and thou shalt call his name Immanuel;" which in the proper and proximate sense is cited with respect to Christ, Matthew 1:23,---compare also Deuteronomy 18:15, with Acts 3:22; Psalms 2:7, with Acts 13:33; Hebrews 1:5, and Hebrews 5:5; Psalms 8:2, with Matthew 21:16; Psalms 22:18, with Matthew 27:35; John 19:24; Psalms 40:6-8, with Hebrews 10:5, (&c.;) and Psalms 45:6-7, with Hebrews 1:8-9; and Psalms 68:18, with Eph. 8; and Psalms 69:8, with Romans 15:3; and Psalms 102:25, with Hebrews 1:10; and Psalms 110:7, with Matthew 22:24, Matthew 22:45; Mark 12:36; Luke 20:42-44; Acts 2:34-35; 1 Corinthians 15:25; Hebrews 1:13; Psalms 110:4; Hebrews 5:6, and Hebrews 7:17; Psalms 118:22, with Matthew 21:44; Mark 12:10; Acts 4:11; 1 Peter 2:7. So Isaiah 11:10, with Romans 15:12; and Isaiah 28:16, with 1 Peter 2:6; and Isaiah 42:1, (&c.) with Matthew 12:17, (&c.;) and Isaiah 45:23, with Romans 14:11; and Isaiah 61:1, with Luke 4:18, Luke 4:21; and Amos 9:11, with Acts 15:15-16; Micah 5:2, with Matthew 2:6; and Ecclesiastes 9:9, with Matthew 21:5; John 12:14-15, and Ecclesiastes 11:10, with Matthew 27:9; and Ecclesiastes 12:10, with John 19:37; and Sir 13:7, with Matthew 25:31; Malachi 3:1, with Matthew 11:10; Mark 1:2.

Junius and Tremellius, Tarnovious and Rivet, refer to this place, Hosea 11:1, "Out of Egypt have I called my son;" which Matthew 2:15, is cited and applied to Christ.

2. There are citations in a mediate and typical sense out of the Old Testament, respecting Christ and his mystical body the Church: as Exodus 12:46, about the paschal lamb, applied to Christ, John 19:36; the brazen serpent, Numbers 21:8-9, with John 3:14-15; Jonah 2:1, Jonah 2:10, with Matthew 12:39-40; Adam and Eve, Genesis 2:23-24, with Ephesians 5:31-32. To this head also may be reduced those allegations, which are expositions of an allegorical speech, as in Phil. Sacr. p. 375. An analogical accommodation (which Cajetan called a transumptive sense) is when the words of the Old Testament are used in the New, and accommodated, to the event, and for conveniency or similitude are attributed to a person or some certain thing, extending it beyond, the scope of the first holy writer, as Matthew 13:35, the saying Psalms 78:3, "I will open my mouth in a parable, I will utter dark sayings of old," is analogically said to be fulfilled in Christ: for, as God the Father by the prophets opened the mysteries of the kingdom of heaven to his people at all times; so Christ who was, o logov upozatikov, the hypostatical word of the Father, thought meet to express himself in parables. Yet in the 78th Psalm, true examples are given; but Christ uses feigned narrations, muqwdeiv kai allhgorikai, both which agree in this, that they are called parables, that is similitudes, viz., such as are brought in by Christ, and recited by the Psalmist on purpose to admonish the people by those examples, of what they were to expect from God by their perseverance in, or apostacy from the faith: see 1 Corinthians 10:6, 1 Corinthians 10:11. The words Isaiah 53:4, viz. "He hath borne our griefs, (or infirmities,) and carried our sorrows," (or diseases,) are cited Matthew 8:17. Now if you respect the person or adequate subject of whom the prophet speaks; the allegation or citation is, kata to rhton, according to the word, or literally to be understood: but if you will have respect to the thing of which Matthew treats: it must be only by way of analogy and accommodation. For here there is an account given of Christ, with respect to his healing divers diseases, in which he is said to accomplish what was foretold by the prophetical oracle, and in a literal sense to bear our spiritual infirmities in his passion and death, as it is expounded, 1 Peter 2:24-25. More citations you may find, Deuteronomy 30:11-12, with Romans 10:6, in the description of the righteousness of faith; see also Isaiah 43:19, compared with Revelation 21:5; Matthew 2:17-18, with Jeremiah 31:15; Matthew 13:14, with Isaiah 6:9; Matthew 15:8, with Isaiah 29:13; Luke 23:30; Revelation 6:16, with Hosea 10:8; Acts 13:40-41, with Habakkuk 1:5; Romans 9:27-28, with Isaiah 10:22; Romans 9:29, with Isaiah 1:9; 1 Corinthians 1:19-20, with Isaiah 29:14; Isaiah 33:18; Revelation 1:7, with Ecclesiastes 12:10; and Revelation 11:4, with Ecclesiastes 4:14, (&c.) As to the external form, or the kind of speaking, or the manner of citation, the following things are observable. (1.) The frequent quotation of the Septuagint, or the ancient Greek translation of the old Testament, of which, as Jerome notes, [1] Hoc generaliter observandum, quod ubicunq; sancti apostoli aut apostolici viri loquantur ad populus, his plerumq; testimoniis abutuntur, quæ (per translationem Septuagint, interpretum) jam fuerrnt in Gentibus divulgata: that is, "This is to be generally noted, that wheresoever the holy apostles or apostolical men spoke to the people, they did for the most part use these testimonies, which (that is, the translation of the seventy interpreters) were now published to the Gentiles." And that even in those things where there is a manifest difference between that translation and the original Hebrew text, as Luke 3:36, where in the genealogy of Christ, the name Cainan is put in, which is not in the original Hebrew, but in the version of the seventy, of which more hereafter.

[1] In quæst. Heb, super Gen. Tom. 4. Fol. 102. The words, kai tuqloiv anaBleyin, restoring sight to the blind as it is cited, Luke 4:18, and not in the Hebrew text of Isaiah 61:1, but in the Septuagint: compare Ecclesiastes 9:9, with Matthew 21:15; and Psalms 8:2, with Matthew 21:16. Upon which[2] Illyricus thus says, "In Septuaginta Interpretum versione citanda notandum est Apostolos, in Novo Testamento non immerito aliquid dedisse imbecillitati Christianorum, et communi consuetudini quod non aliter aliquoties dicta Scripturæ citaverint, quam sicut jamdudum apud vulgus ex illa versione innotuerint; sic enim illa pusillis Christi lac præbentes, ac ad eorum captum sese accommodantes, loqui non sunt dedignati; sic videmus etiam parentes aliquando cum infantibus bulbutire; that is, in the citations of the seventy interpreters in the New Testament, we are to note, that the apostles yielded much to the weakness of Christians and common custom, and that seasonably, in not quoting those places otherwise than the capacity of the vulgar could reach: for they giving as it were milk to those tender babes of Christ, and accommodating themselves to their understanding, disdained not to speak after that manner. So we see parents sometimes lisp to their little ones."

[2] Part 2. Clavis Script, p. 103.

Rivet says thus,[3] "They (viz., the holy penmen of the New Testament) followed this interpretation in those things only, which did no way prejudice the truth of faith, especially when they had occasion to discourse of any dangerous departure from that very version received among the Greeks;" or, as he adds, "the apostles and apostolical men used that common version by a liberty no way dangerous, to win upon the Greeks or Gentiles, who had great veneration for it, though not in every part perfect." Yet we must carefully note, that the apostles did not always quote the Septuagint, as by the comparing of divers places may appear, as Isaiah 25:8, for the Hebrew word XXXX there, which signifies in sempiternum, for everlasting, the Septuagint has it isxusav, prevailing or overcoming; but St. Paul translates it eiv nikXX, in victory: Matthew and John, as Jerome witnesses in his comment on Isaiah 6:1-13, made their quotations from the Hebrew, whereas Luke was very skilful in the art of medicine, and better read in Greek; therefore his style is elegant both in his Gospel, and in the Acts of the apostles, savouring more than they of human eloquence, and more using Greek than Hebrew citations. Examples from John and Matthew are Ecclesiastes 12:10, which the Septuagint renders epiqleyontai prov me anq wn katwrxhsanto, "they will look upon me, because they have insulted, (for XXXX transfixed or pierced,) but John 19:37, cites it out of the Hebrew, oyantai eiv on ecekenthsan, "they shall see him whom they pierced:" compare the version of the seventy, Hosea 11:1, with Matthew 2:15; Micah 5:1, with Matthew 2:6; Isaiah 42:1-4, with Matthew 12:18-21. These and other passages are to be opposed to such, as do overmuch extol that Greek version, and attribute divine and authentic authority to it, because the evangelists and apostles sometimes made use of it, which kind of reasoning might carry a show of validity had they always used it, which it is certain they did not, and the reason why they cited it sometimes is given before.

[3] In Isagog. Scrip. Cap. x. p. 38.

2. Testimonies and prophecies of the Old Testament, are alleged and produced in the New, not always according to the letter, or word for word, but frequently by change of the phrase in divers respects; as,

1. Sometimes words are left out, which are not for the present purpose, as appears, if you compare Deuteronomy 24:1, with Matthew 5:31; and Deuteronomy 25:5, with Matthew 22:24; Isaiah 9:1, with Matthew 4:15; and Isaiah 42:4, with Matthew 12:21. Some observe more especially, that the sacred writers when they make allegations, do for brevity and perspicuity sake, cite the first and the last, and cut off the middle, as Isaiah 28:11-12, with 1 Corinthians 14:21; and Isaiah 40:6-8, with 1 Peter 1:24-25; and Ecclesiastes 9:9, with Matthew 21:5, (&c.)

Sometimes words are added for illustration or exposition's sake, as Genesis 2:24, with Matthew 19:5, where (oi dou they two) are emphatically added, "And they two shall be one flesh." So Deuteronomy 6:13, compared with Matthew 4:10, where the exclusive word is added with great evidence, viz,., "Thou shalt worship the Lord thy God, and him only shalt thou serve:" see also Isaiah 64:4, with 1 Corinthians 2:9, where these words are added, "Neither hath it entered into the heart of man."

There is sometimes a transposition of words, which nevertheless diminishes not, nor varies the sense, as Isaiah 64:4, compared with 1 Corinthians 2:9, where "the hearing of the ear, and the seeing of the eye" are transposed; so the destruction of altars and the killing of the prophets, are transposed, 1 Kings 20:14, with Romans 11:3.

There is sometimes a change of the words themselves, and sometimes of their accidents; the change of words themselves happens, (1.) From the diversity of reading in the Hebrew text, especially when the quotation is from the Septuagint; who having made use of Bibles not pointed, did frequently read and expound it otherwise than it is in the Hebrew; Genesis 47:31, "And Israel bowed himself upon the head XXXX of the bed, (he worshipped or adored his Lord God, so as that he bowed his body to his bed's head) but the Septuagint has it kai prosekunhsen Israhl epi to akron thv paBdou autou.[4] "And Israel worshipped upon the end or top of his rod or staff;" for they read it as if it had been XXXX which signifies a rod or staff, the difference being only in the points. This version the Apostle exactly follows, Hebrews 11:21. And whereas there is a different reading even in the Greek, some copies having autou ejus, of his; some autou, suus, his: there arises a double interpretation here, viz., that Jacob through age being in bed, leaned upon his staff, and thanked God for the promise of a sepulcher with his fathers; hence say some, it should be thus, Et inclinavit se baculo suo innixus; "and he bowed himself, leaning upon his staff," or that he bowed himself to the scepter which Joseph held, and honoured his son in his office; that that dream might be fulfilled which Joseph had of the obeisance of the sun and moon, mentioned Genesis 37:9, which the Vulgate version, and that of Erasmus, will have rendered, "And he adored, leaning on the top of his rod," &c. Another example you have, Psalms 40:6, "Mine ears hast thou opened;" of which metaphor, see our sacred Philology, part I. Chap. 7. But the Septuagint renders it swua de kathrtidw uoi, "But a body hast thou prepared for me;" which version the apostle cites, Hebrews 10:5. This reading may be explained two ways: first, of Christ's human body; hence the Syriac elegantly translates it; "But with a human body hast thou clothed me:" and so the version agrees excellently with the original Hebrew. "Because thou hast prepared a body for me, and hast made me an obedient servant (which is symbolically noted by the digging or boring of the ears) that I may offer the self-same body as a sacrifice to thee for the sins of mankind."

[4] Et adovarit Israel super summitatem virgæ fuse, Hebrews 11:21.

Secondly; as a body, in opposition to figures and shadows, as Westhemerus says.[5] Sacrificium et Oblationem noluisti, id est ceremonias illas V.T. repudiasti, sed corpus aptasti mihi, &c., that is, "sacrifice and offering thou wouldst not;" that is, thou hast abrogated the ceremonies of the Old Testament, but thou hast prepared a body for me; that is, the truth, of which those sacrifices were only shadows; a figure thou wouldst no longer, the time coming wherein the body, that is, the very thing itself, and truth was to be made manifest, Colossians 2:9, Colossians 2:17. Hunnius in his comment says, that these words from the Greek translation are by a very good reason retained, because that body provided or fitted for Christ, or taken in the incarnation, is to be opposed (as a thing adumbrated, and the true propitiatory sacrifice) to the rites of the law, which contained only a shadow, not the absolute image or substance of things.

[5] Westhemerus Lib. de Tropis Sue. Sac. Scrip. P. 148.

2. Echghsewv, exegetically, that is, by way of illation or inference, as Psalms 68:18, "Thou hast received gifts among men" (so the Hebrew) which Ephesians 4:8, is thus quoted kai edwice domata toiv anqrwpoiv, "And gave gifts unto men;" both are true, and the one is the consequence of the other, or an illation from it. Isaiah 1:9, "Except the Lord of hosts had left us a remnant" (XXXX, reliquum) this, Romans 9:29, is called sperma, "Seed:" so from the Septuagint, Isaiah 10:22, "if thy people be as the sand of the sea," &c., it is said, Romans 9:27, si fuerit ariqmov uiwn twn Israhl, "if the number of the children of Israel, &c."

It is said, Isaiah 28:16, "he that believeth shall not make haste," which Romans 10:1-21, is quoted, "whosoever believeth on him," ou katasxunqhsetai, and 1 Peter 2:6, ou mh katasxunqh, shall not blush, be ashamed, or be confounded:" the latter follows from the former; he that believes makes no haste, but patiently expects the fulfilling of divine promises; and therefore he will certainly partake of them; whence it follows, that he has no cause to be ashamed of his hope, &c.

Amos 5:27, "I will cause you to go into captivity beyond Damascus:" this is quoted, Acts 7:43, thus, "I will carry you away beyond Babylon." Both were fulfilled: for the Israelites were not only carried away into Syria only, whose chief or metropolitan city Damascus is, but also beyond Babylon, into Persia and Caspia, as appears, Esd. viii. 17.

Micah 5:2, "And thou Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me, that is, to be a ruler in Israel." This text is thus cited, Matthew 2:6, "And thou Bethlehem in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a governer, that shall rule (or feed) my people Israel." In the former text it is called Bethlehem Ephrata, of which you may read Genesis 35:16, Genesis 35:19; Genesis 48:7. In the latter, it is called the land of Juda, by a synecdoche, for a city seated in the land of Juda. For at that time the epithet of Juda was more used, and to Herod himself better known than the surname of Ephrata, which perhaps at that season grew out of use, or was less known to the vulgar. In the former text Bethlehem is called little, with respect to external splendour and eminency: but in the latter it is called not the least, because of that singular honour which accrued to it by the nativity of the Messiah. In the former it is said, among the thousands of Juda, but here among the princes of Juda, of which see our first book, chapter 3. section 3, there the Messiah is called a ruler in Israel, but here a captain (or governor) who shall feed the people: which eminent metaphor is elsewhere expounded as it respects the office of Christ. So much for a change in words themselves, the like may be found in their accidents, such as respect, (1.) Number, as that which is said, Psalms 32:1,

in the singular number, viz., "Blessed is he whose transgression is forgiven, whose sin is covered," is cited, Romans 4:7, in the plural; so Isaiah 52:7, with Romans 10:15, in both places the sense is the same, for the singular is put for the plural synecdochically. Compare Deuteronomy 6:16, with Matthew 4:7, (&c.) (2.) Person, of which examples are given elsewhere. (3.) Mood and tense, of which there is an eminent example in the citation from Isaiah 6:10, which is made Matthew 13:24-25; John 12:40; Acts 28:26-27, where there is an emphatical change of the imperative mood into the indicative, and of the present tense of the subjunctive into the future tense of the indicative.

Now before we proceed it is to be noted, that sometimes there is such a change made in the quotation, that we cannot clearly show from what place of the Old Testament it is taken, as Ephesians 5:14, "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light," which some refer to Isaiah 9:1, and others to Isaiah 26:19, Isaiah 26:21; but it seems to agree most with the first place, because of the likeness of the scope.

Another sacred sentence of a doubtful original we meet with, James 4:5, "Do ye think that the scripture saith in vain, the spirit that dwelleth in us lusteth to envy?" which words are thought to be cited from Genesis 8:21. Others think them to be rather taken from Numbers 11:29, (&c.)

3. The writers of the New Testament are wont from two or three alleged testimonies to make up one entire citation, or, as Salmeron says, Tom. 1. page 109, to produce one testimony from divers prophets put together, as Matthew 21:4-5, of which the first part is taken from Isaiah 62:11, and the latter from Ecclesiastes 9:9. The Evangelist calls it the prophet in the singular number, to denote the harmony and agreement that is betwixt the prophets. Compare Matthew 21:13, with Isaiah 56:7, and Jeremiah 7:11; Mark 1:2-3, with Malachi 3:1; Isaiah 40:3; and Acts 1:20, with Psalms 69:25-26, and Psalms 109:7-8; Romans 3:10-18, which are taken from Psalms 14:2-3, Psalms 14:7, Psalms 14:5. Isaiah 59:7-8, and Psalms 36:1-12. Compare Romans 9:33, with Isaiah 28:16; Isaiah 8:14; and Romans 11:26, with Isaiah 59:20; Isaiah 27:9; Isaiah 4:4. Jeremiah 31:34; and 1 Corinthians 15:54-55, with Isaiah 25:8; Hosea 13:14; and 1 Peter 2:7, with Psalms 118:22, and Isaiah 8:14; Hebrews 9:19-20, with Exodus 24:6-8, and Numbers 19:6.

Testimonies are not only cited from the scriptures of the Old Testament, but also from the books of the ancient Rabbies, as we have already touched upon. In 2 Timothy 3:8, there is mention made of Jannes and Mambres, upon which Schikard[6] says, Hæc nomina magorum Ægypti nuspiam in scripturis, at in Targum, &c. These names of the Egyptian magicians are no where to be read in scriptures, but the Targum of Jonathan Ben Uziel, upon Exodus 7:11, they are expressly found: Paul therefore quotes this famous paraphrase of the law: yet others say, that this Targum of Jonathan, is of too late a date, if we consider the style and matters treated of, than that Paul could peruse them; but that he and the author of the Chaldee paraphrase, rather received it from common opinion or tradition: and Schindler affirms, that the names Juhanes and Mambres were expressed in the Talmud tract. Sanhedrim. Pliny in his natural history, Lib. 30, chap. 1. speaks of names something like these, and represents them as a faction that opposed Moses, &c.

[6] In præfat. Bechinath Happeruschin. To this we may refer what we read in Jude 1:9, concerning the controversy between the archangel Michael and the devil, about the body of Moses; and also the prophecy of Enoch concerning the coming of the Lord to judgment, Jude 1:14-15, of which Junius says, that the former is taken from Ecclesiastes 3:1-2, where that divine rebuke is read; and

that by Michael we are to understand Christ, called the archangel, because he is the prince of angels: see Daniel 12:1. But the body of Moses is not to be understood properly but figuratively of the truth and complement of the law given by Moses (see Colossians 2:17,) of which complement (which is in Christ) he was a type; "And he showed me Joshua the high-priest standing before the angel of the Lord, and Satan standing at his right-hand to resist," Ecclesiastes 3:1, (&c.)

We meet with three citations from profane writers, quoted by the Apostle Paul,, as (1.) Acts 17:28, "For in him (that is, the Lord God) we live, move, and have our being, as certain also of our own poets have said; for we are also his offspring," tou gar kai genov esmen, which piece of a verse Clemens Alexandrinus[7] says, is taken from Aratus in Phænomenis, and recites the entire place of Aratus consisting of some verses. In Aratus this is attributed to, or spoken of Jupiter, which Paul took notice, as perversely and altogether unjustly ascribed to that imaginary, false, and fantastical God, and therefore restores that sentence to the only true God. This Aratus flourished in the time of Ptolomy Philadelphus, and was illustrious in the court of Antigonus the sone of Demetrius, who governed the Macedonian monarchy in the 105 Olympiad, Mac. ii. 1, see Sixtus Senensis, Lib. Ii. Bibliothec. Sanctæ. Tit. Aratus. In the golden verses of Pythagoras, there is the like sentence, Qeion genov ezi Brotoisi.

[7] Stromat. fol. 123.

2. Fqeirousin hqh Xrhoq omiliai kakai, corrumpunt mores bonos colloquia (vel consortia) prava; (bad or evil) discourse (or society) corrupts good manners. This sentence consisting of a senary iambick, some attribute to Menander, therein following Jerome in his epistle to Magnus the Orator. Others ascribe it to Euripides: however it is, the verse is made canonical by the Apostle. And the word omilia (rendered communication) really signifies a fellowship, or keeping company with impious and lewd persons, from omilov, coetus, a congregation or gathering together: see Isaiah 22:13.

3. Titus 1:12, "One of themselves, a prophet of their own, said," Krhtev aei yeuzai, kaka Qhria, gazerev argai, "The Cretans are always liars, evil beasts, slow bellies, Titus 1:13, "This witness is true." There is a most elegant Oxymoron, in these words of Paul; the Cretans are always liars; but he that said this was a Cretan, therefore (it may be concluded) he was a liar; yet says Paul, his testimony is true: and hence perhaps he calls him prophet; this Greek verse is thus rendered in Latin Cres semper mendax, mala bestia venter iners est. Erasmus adag. xii. 29, says thus,[8] Jerome in his commentaries written upon this epistle, intimates that his verse is found in the works of Epimenides, in a book, whose title was, De Oraculis, of Oracles. Hence Paul calls him a prophet, whether by way of irony, or because of the subject he treated on, we will not determine. The beginning of this verse Krhtev aei yeuzai, was made bold with by Callimaehus a poet of Cyrene, in a hymn, wherein he celebrates the praises of Jupiter, and lampoons the Cretans very satirically for their vanity and boasting that he was buried among them; whereas (as this heathen zealot fancies) Jove was immortal: hence Ovid said, Nec fingunt omnia Cretes, the Cretans do not always lie; hence also arose the proverb, krhtizein (to play the Cretan) was put for to lie. The occasion of this discourse was, that the Cretans had a certain sepulchre with this epitaph, Eiqade keitai on Dion epikalousi; that is, here lies one whom they call Jupiter. Because of this inscription, the poet charges them with a lie, in those words, Krhtev aei yeuzai kaka qhria, gazerev argai; tafon ana seio Krhtev etekthnanto: Sude ou qanev, essi gar ain; that is, the Cretans are always liars, evil

beasts, slow bellies: therefore, O King, the Cretans have built a sepulchre for you: but thou hast not died, for thou always livest, &c.

[8] Divns Hieronimus in Commentariis, quos in hanc scripsit epistolam, &c.

4. To conclude, we will only add the passage we read, Acts 17:22-23, "Ye men of Athens, I perceive that in all things ye are too superstitious; for as I passed by, and contemplated on what ye worship, (or beheld your worship) I found an altar with this inscription Agnwzw Qew, to the unknown God: whom therefore ye ignorantly worship, him declare I unto you," &c; upon which Jerome excellently says[9] after he had recited some sayings of learned Heathens, quoted by the apostle. This leader of the Christian host, and this invincible orator, pleading the cause of Christ, discreetly urges that accidental view of the inscription of that heathenish altar, as an argument to prove the true faith. He learned of the true David, to snatch the sword out of the enemy's hand, and chop off his head with his own weapon, &c. Of this epigrafh, or inscription on that altar, Ludovicus Vives says,[10] "That in the Attican fields there were very many altars dedicated to unknown Gods, hinted at by the evangelist Luke, Acts 17:1-34, as also by Pausanias in his Atticks, Qewn agnwtwn Bwmoi, (the altars of unknown gods) which altars were the invention of Epimenides the Cretan." For when that country was visited with a sore plague, they consulted the Delphian oracle, whose answer is reported to be, that they must offer sacrifices, but named not that God to which they should be offered. Epimenides, who was then at Athens, commands that they should send beasts (intended for sacrifice) through the fields, and that the sacrifices should follow with this direction, that wherever they should stand, there they must be sacrificed to the unknown God, in order to pacify his wrath. From that time to the time of Diogenes Laertius, these altars were visited. More of this may be seen in Sixtus Senensis, Lib. II. Biblioth, Tit. Arce Atheniensis Inscriptio. See also Wolfius, Tom. I. Lectionum Memorabilium, page 4, verse 20, &c., so much of schemes or figures.

[9] Epist. ad Magnum Oratorum Romanum, Tom. 3. operum, f. 148.

[10] In Lib. 7. de Civit. Dei Cap. 17.

Schema hujus mundi citius prolabitur undis. In Jesu solo spes rata, firma quies. In Coelo solo spes rata firma, quies.

1 Corinthians 7:31. Paragei to sxhma tou kosmou toutou.

Præterit hujus Mundi Figura.

01.01.02.08. CHAPTER VIII. PHILOLOGIA SACRA; ...

CHAPTER VIII. PHILOLOGIA SACRA; OR A TREATISE OF THE TYPES AND PARABLES OF THE OLD AND NEW TESTAMENT. WITH THE EXPOSITIONS OF THE LEARNED, UPON SUCH AS ARE OBSCURE, &c. In treating of a type, we are to remark, 1. Its definition, and that (1.) With respect to name. (2.) With respect to the thing itself. 2. Its division. 3. Its canons, or rules: of which in order.

ARTICLE 1. Of the Definition of a Type. IN the definition, (1.) We are to respect its etymology. (2.) Its Homonymy, or various acceptations. The Greek word tupov, typos, which generally is used in this affair, is derived of tuptw, which signifies to beat or strike, and is formed of its mean (præter-tense) has various significations. As,

1. In a general signification tupov, a type, is called the print or mark, which is made by beating, as John 20:25. What we call, the print of the nails, is in Greek, tupov hlwn, the type of the nails; that is, the impression or holes left by the nails beaten or driven through his hands.

2. More particularly, it denotes an example or exemplar, which in certain actions we imitate, this goes before, and is to be imitated; see Php 3:17; 1 Thessalonians 1:7; 2 Thessalonians 3:9; 1 Timothy 4:12; Titus 2:7; 1 Peter 5:3; 1 Peter 2:21; Acts 23:25; Romans 6:17. What we translate form of doctrine, in the Greek, is tupov didaxhv, that type of doctrine; that is, in which God has prescribed the rule, form, and example of obedience, and life to us, viz. to believe the gospel, and live accordingly, Php 1:27.

3. In another signification tupov a type, is called a[1] description not very exact, viz., that which is made summarily, briefly, and less completely.

[1] Arist. Eth. 1. c. 3, and l. 2, c. 7.

4. It has also another signification with physicians, who call that form and order observed or noted in the increase or abatement of diseases; tupov, a type, denoting the symptoms of the disease, and what it is: hence Galen wrote a book entitled, peri twn tupwn, of types. As to other senses wherein lawyers and politicians take it, consult Stephanus in Thesaur. Graecae Linguae, Tom. 3. Col. 1691.

5. But to approach nearer to our scope and business, tupov, a type, denotes a figure, image, effigy, or representation of any thing, and that either painted, feigned, or engraven or expressed by any other way of imitation, Acts 7:43. So Isocrates in Evag. Encom. calls tupouv, the images of bodies, (twn swmatwn eikonav.)

6. Divines understand nothing else by types, but the images or figures of things present or to come; especially the actions and histories of the Old Testament, respecting such as prefigured Christ our Saviour in his actions, life, passion, death, and the glory that followed. In which sense some judge this appellation to be eggrafon, written or inscribed, and refer Romans 5:14, to it, where Adam the first man, is called tupov tou mellontov, figura futuri, "The figure of him that was to

come," viz., "the last Adam," 1 Corinthians 15:45; 1 Corinthians 10:6, tauta tupoi hmwn egenhqhsan, "Now these things were our types;" and 1 Corinthians 10:11, tauta panta tupoi suneBainon ekeinoiv, "Now all these things happened to them for types." These two texts we translate examples, or ensamples. But in the former place, Romans 5:14, a type seems not properly to denote what we here intend, for there is a certain comparison made between Adam and Christ, which carries rather a disparity than a similitude in it. The protasis, or proposition, is in Romans 5:12. As Adam conveyed death together with sin to all that were born of him, (ut Adamus omnibus ex se natis cum peccato mortem communicat.) The apodosis, reddition, or return, is not expressly set down, but insinuated in the foregoing words, as if he had said, so Christ conveys or communicates life to all those that by faith are given to, and implanted in him. A Type therefore in the said place denotes a similitude generically, and relates to the fifth particular. In the latter example tupov, a type, signifies an example, shadow, or umbrage of things to come, as the words annexed make out, yet not properly relating to the types in hand. To this some refer Hebrews 8:5; Acts 7:44, where tupov, a type, is taken for the pattern and image shown to Moses in the mount, Exodus 25:40; in the Hebrew it is called XXXX, an exemplar, pattern, figure, or form, denoting that the structure of that Levitical tabernacle, was a type or prefiguration of the truth which was to be expected under the gospel dispensation: so Gregory Nazainzen says,[2] "That the Levitical law was a shadow of things to come, as the apostle declared, and as God commanded Moses to do all things, Kata ton tupon, according to the example showed him in the mount, viz. of things obvious to sense, which afterwards were to be discovered by faith. Piscator says, that by tupov, a type, Hebrews 8:5, the arxetupov, or archetype, is to be understood; that is, the principal or primitive exemplar or pattern of those heavenly and spiritual things, which were prefigured by the tabernacle, and the ceremonies relating to it, as antitypes, viz. the death of Christ upon the altar of the cross, and his entrance into the heavenly sanctuary, which things were spiritually revealed to Moses."

[2] Orat 42. eis to agion pasxa, p: 683. But we may be satisfied that by type, or example, in the aforesaid place, we are to understand the disposition and form of the future building of God’s house under the evangelical dispensation, and so it belongs to the fifth signification, according to the signification of the Hebrew word XXXX, Banah cedificavit, he hath built.

II. Synonymous terms, 1. The word typos used by the seventy, answers to XXXX Exodus 26:37, and XXXX, Amos 5:26; but neither of these concern us in this place. Yet we may refer to this that general appellation, XXXX, Mashal, which denotes a similitude, or the comparison of one thing to another: also a parable, proverb, axiom, dark or figurative speech: see Ezekiel 24:3. In the Arabic tongue we meet with the word XXXX, Schibh, which denotes a similitude, type, or parable, from XXXX, he was like, &c. 2. From Greek writers, as well canonical, as ecclesiastical, may mention some synonymous appellations; as from the New Testament, we find that the types of things to come are called. (1.) Skia, a shadow of things to come, Hebrews 8:5; skia twn epouraniwn "a shadow of heavenly things; and Hebrews 10:1, skia twn mellotwn, agaqwn, "the shadow of good things to come;" because Christ, with his blessings and works performed for the salvation of mankind, was proposed to the godly in an obscure way, or a shadowy description of his lineaments in the Old Testament. Hence some think that (Romans 13:12,) the Old Testament is represented by night, or darkness, and the New Testament by day, or face to face. (2.) gpodeigma, an example, or pattern; the priests of the Old Testament are called latrenontev,

upodeigmati epouraniwn, to serve to those things, Hebrews 8:5, that is, to be exercised in those parts of divine worship, which were types and figures of things to be expected in the New; here there may be an ellipsis of the preposition ev, and so the sense is, that their priesthood or ministry expired en upodeigmati, in the exemplar or shadow of heavenly things, because by their priesthood, the celestial and spiritual priesthood of Christ was prefigured as in types; the like appellation we have, Hebrews 9:23.

3. Shmeion, a sign, Matthew 12:39, where Christ applies the three days' stay of Jonas in the whale's belly, as a type of himself, shmeion tou Iwna tou profhtou, "the sign of the prophet Jonas." Here Christ accommodates his speech to the words of the Scribes and Pharisees, who asked a sign of him; otherwise a sign and a type differ in signification, the one being of a larger, the other of a narrower signification: every type is a sign, but every sign is not a type: every sign may represent the thing signified although unlike; but the condition of a type is, that it must bear a parity, proportion, or likeness to the thing typified.

4. ParaBolh, a parable, Hebrews 9:9, which term -in the Hebrew books of the Old Testament, frequently answers the Word XXXX, but is put in this place for such typical or prefigurative things, and actions, as are related in the Old Testament. So Hebrews 11:19, the phrase of "Abraham's receiving his son in a figure," which son was by him adjudged as good as dead, en paraBolh, in a parable or similitude, is well expounded, that he was a type or similitude of Christ. In ecclesiastical writers we meet with the same appellations, of such as are very near, only we are to take notice, (1.) That they confound the allegory with the type frequently: so Augustine, Tom. 1, oper. lib. de vera Relig. cap. 56, says, an allegory, under which term undoubtedly he comprehended types, is fourfold, viz., respecting history, fact, preaching, and sacraments. (2.) Gregory Nazianzen puts the antitype for the type, Orat. 42, eiv to agion wasxa, Pag. 692, his words are, o de kalxouv, ofiv krematai menkata twn daknontwn ofewn ouk wv tupov de tou uper hmwn, paqontov all' wv antitupov; that is, yet really the brazen serpent was not hanged up to prevent the biting of serpents, nor yet as a type of Christ, who suffered for us, but as an antitype. (3.) In the Latin tongue the words Exemplar, Figura, Præfiguratio, are much used, that is, a pattern, figure, or representing a thing to come. But the word type was most usual to denote privileges to come, by the donation of parents to such as were denizens of the city of Rome, when it was imperial. The correlative, or that which answers a type, is the antitype, that is, the thing represented by the type, or that which answers to it; as 1 Peter 3:20, where when the history of eight souls saved by water, (in the deluge, Genesis 6:17-18,) is mentioned, the apostle subjoins, 1 Peter 3:21, w antitupon nun kai hmav swzoi Baptisma, i.e. "to which the antitype, baptism, doth now also save us," so the Greek; by which the apostle denotes, that baptism, which is a medium, or means of salvation in the Gospel dispensation, is the antitype, or answers to the type, of that great preservation of those few faithful persons that were saved in that universal deluge, commonly called Noah's flood. This antitype, or thing prefigured, has other appellations in the New Testament, as first, Colossians 2:17, where it is called swma, a body, which is opposed to th skia a shadow, and signifies only the very thing or genuine essence, whose aposkiasma, obumbration, or shadow, or picture was prefigured in the time of the Old Testament; hence it is said. Colossians 2:9, "that in him, viz. Christ, dwelleth all the fulness of the Godhead, swmatikwv, bodily." In the time of the Old Testament God dwelt in the temple of Jerusalem, and upon the ark of the covenant, in the mercy-seat, but it was tupikwv, typically. But when the fulness of time was come, the whole fulness

of the Deity dwelt bodily, truly, and in a most eminent manner personally in Christ's human nature.

2. Consult Hebrews 10:1, where you will find a metaphor taken from painteis, who first with a charcoal are wont to draw a skiagrafia, that is, a rude adumberation or delineation of the thing they intended to paint, and afterwards perfect it with true and lively colours, till they make a fair picture. By the first of these, the apostle in this place, means the skiai, or shadows of the Old Testament; by the latter, the truth and compliment of the Old Testament types, which the apostle calls eikonav, images.

Hebrews 9:23, ta en toiv ouranoiv, "Things in the heavens," or, as the explication subjoined has it, "heavenly things," are called such things as are understood to typify the heavenly priesthood of Christ, and other things mentioned in the Old Testament: so Hebrews 9:24, they are called ta alhqina true, by which is hinted, that the images, prefigurations, or adumbrations of those good things, were but exhibited only in the Old Testament: see John 1:17, where it is said, "That grace and truth came by Jesus Christ;" in which place, grace is opposed to the curse of the law, and truth, to the ceremonies, shadows, and prefigured types thereof. The definition of the thing is thus: a typical sense is when things hidden, or unknown, whether present, or to come, especially when the transactions recorded in the Old Testament prefigure the transactions in the New, are expressed by external action, or prophetical vision. The division of types follows.

ARTICLE II. OF THE DIVISION OF TYPES.

HERE we shall wave the wranglings of critics, who spent many words to confute each other, and give the best account we can of the real division of types, which may be reduced to two sorts. (1.) prophetical types. (2.) historical types; of which in order.

ARTICLE III. OF PROPHETICAL TYPES, AND TYPICAL AND SYMBOLICAL ACTIONS.

PROPHETICAL types are such, whereby the prophets who were divinely inspired by external symbols figured or signified things present, or to come, in their speeches, or writings, either by way of warning, admonition, or prophecy. This must be considered, (1,) with respect to actions. (2.) visions.

1. Prophetical actions are typical, when some thing mystical and hidden is adumbrated or shadowed by those things which the prophets by divine command acted; as for instance, Isaiah 20:2, "The prophet goes out naked;" that is, without his prophetical garments, to prefigure the fatal destruction of the Egyptians and Ethiopians: Jeremiah 13:1, and the following verses, the prophet by divine command gets himself a linen girdle, puts it upon his loins, hides it in a rock by Euphrates, afterwards takes it from thence, but it is putrified, or marred, or rotten: by which type the blessings God gave the people, their ingratitude and wickedness, and the destruction that was to come upon them, are prefigured, as by the context appears. Jeremiah 16:2, Jeremiah 16:5, there is a command to abstain from matrimony, procreation of children, mourning feasts for the dead: by which type God denounces most woeful calamities which were to come upon his people for their sins: see Jeremiah 18:2-6, Jeremiah 18:11; Jeremiah 19:12-13; Jeremiah 27:2, and Jeremiah 51:63, Ezekiel 2:8, (&c.) The prophet eats the volume, book, or roll reached to him, to witness, the gift of prophecy divinely inspired into him, which afterwards he was strenuously to exercise against the rebellious people: see Ezekiel 4:2; Ezekiel 13:3, and Ezekiel 24:3, Ezekiel 24:16-22, where you have instances relating to this head, Hosea 1:2, and the following verses,

gives the names of wife of whoredoms, and children of whoredoms, to a lawful wife, and lawfully begotten children; by which type he denotes and taxes the spiritual idolatry of the people of Israel; see Tarnovius Exercit. Bib., largely upon the place. The like symbolical action we read in chap, iii., to this we may also reduce the typical action of the prophet, which is described, 1 Kings 20:35. We may add likewise to these, that action of Christ, when he cursed the barren fig-tree, which presently withered. For that curse was not produced from any rash, or unseasonable malice, or a desire of revenge; but by it our Saviour would typically show, (1.) The destruction that was to come upon the people of Israel, considered as such obstinate persons, who by no admonitions, or threats, would suffer themselves to be amended or reformed: see the parable, Luke 13:6-7, (2.) The power of faith, whose analogy, or deep mystery, Christ himself expounds. To this head we may also refer the action of the prophet Agabus, in Acts 21:10-11, who took Paul's girdle, and bound his own hands and feet, to imitate Paul's captivity Jerusalem, &c.

ARTICLE IV. OF PROPHETICAL AND TYPICAL VISIONS.

These may be thus distinguished, viz., such as were shown to men sleeping, or waking: to men asleep, their dreams have been sent from heaven. In these there is a twofold difference, some are mere, or naked sights or views, which without figures, and the mystery of types, represent deep things, and future events, such was the dream of Joseph, Matthew 1:20, and Matthew 2:13; of the wise men, Matthew 2:12. But these concern not this head; some are oneira sumBolika, or such dreams, which are hidden or involved in figures and types; these dreams came sometimes to believers, sometimes to unbelievers. To the former class belongs;

First; the dream of the patriarch Jacob, Genesis 28:12-13, "And he dreamed; and behold, a ladder set upon the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending upon it. And behold, the Lord stood above it, and said, I am the Lord," &c. Certain interpreters, by reason of the antitype, refer this vision to the patriarch Jacob himself, making the ladder to signify the journey of Jacob; the ascending angels his keepers when he travelled, and the descending angels when he returned: they say, that God stood on the top of the ladder, since he is the moderator or governor of the whole affair, because by his providence Jacob is taken from his parents, led in his journey, entertained by his father-in law Laban, and led back again. This interpretation, they say, is made by God himself, Genesis 28:15; but Christ is a more sure interpreter, who, John 1:51, makes himself the Antitype of that vision; "Verily, verily I say unto you, hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man:" that is, from day to day, ye shall more and more understand, that I am he who is prefigured in that vision of Jacob's ladder. That vision holds forth,

1. The personal union of two natures in the Messiah, which prefigured by the ladder standing upon the earth, whose top reached heaven, denoting the union of the divine and human nature, by the symbol of the ladder touching heaven and earth.

2. The fruits, benefits, or blessings, tou logou, of the incarnate Word, or the Word made flesh, expressed by the ladder's touching heaven; because through Christ, the ascension or entrance into heaven, is open to all believers, John 3:14-16, and by him only, Acts 4:12. As the patriarch saw but one ladder; so the going up and the coming down of the angel denotes, that they were no longer to be hurtful to mankind, but most friendly: see Luke 2:9, Luke 2:13. For they come down as ministering spirits for the help of the saints, Hebrews 1:14, and go up again, carrying their souls

into Abraham’s bosom, Luke 16:22. Here is also a blessing annexed by the Lord, Genesis 28:14, "And all the families of the earth shall be blessed in thee;" that is, in thy seed. This is that blessing which comes upon us through Christ, Ephesians 1:3; Galatians 3:8-9.

3. Here is the principal end for which the land of Canaan was delivered into the possessions of the posterity of Abraham and Jacob, viz., that there may be a certain seat or habitation for that people, of whom the Messiah was to be expected.

Secondly; the double dream of the patriarch Joseph, Genesis 37:5, (&c.,) which was expounded by Joseph’s brethren, Genesis 37:8, and his father, Genesis 37:100, agreeble to the event of the thing, as Genesis 41:1-57, and the following chapters.

Thirdly; the dream of Daniel of the four beasts that came out of the sea, Daniel 7:3, (&c.,) which were types of the four monarchies of the world, viz., the Babylonian, Persian, Grecian, and Roman, &c. To the latter class belong,

1. The dream of Pharaoh king of Egypt, Genesis 41:1-57. Of the fourteen cows and the fourteen ears of corn, by which the future state of Egypt, and the neighbouring country, with respect to fertility, and the scarcity of corn, is prefigured, as Joseph himself expounds it, Genesis 41:25, &c., and is evidenced by the event, Genesis 41:47, Genesis 41:54, &c.

2. The double dream of Nebuchadnezzar; the first is described, Daniel 2:29, (&c.,) viz. of the great, large, splendid, terrible image of a man, "whose head was gold, his breast and arms silver, belly and sides brass, legs iron, feet part iron part clay, and of the stone hewn out with hands, which brake them to pieces; becoming afterwards a great mountain." By which typical and symbolical image, the four universal kingdoms or monarchies of the earth are again shadowed, or adumbrated, as the prophet himself expounds it, Daniel 2:37, and the following verses. But by the "stone cut or hewn out without hands,"the spiritual kingdom of the Messiah is denoted, which when these monarchies were in being, began to lift up, or erect itself; but at length whatsoever shall remain of the said kingdoms, he will break in pieces and consume, Daniel 2:44. So much of visions which appeared to men asleep, such as appeared to men awake are of a twofold kind, but of the manner of appearance, viz., whether with ecstacy, or without, is not our work to dispute at present, viz., some have the exposition or interpretation of the types and symbols annexed, and some have not.

Visions of the first sort are to be also differenced, forasmuch as the interpretation of the vision is taken from the thing itself, or from its appellations or terms, and so it is by an allusive reason. Of the first sort are the visions of Jeremiah, (Jeremiah 24:1, (&c.,) "of the two baskets of figs, good and bad;" by the good figs, the restoration of the Jewish and Christian church which was to come, is prefigured; and by the bad figs, the carrying away of Zedekiah and the people of Israel into captivity, is also prefigured, as it is expounded in the 5th and the following verses.

Ezekiel 8:1-18; Ezekiel 9:1-11; Ezekiel 10:1-22 and Ezekiel 11:1-22 agree in the description of the same vision of the prophet, which had four parts; the first part of the vision adumbrates the wickedness of the Jews which remained at Jerusalem, (Ezekiel 8:1-18):The second figures out the destruction of the citizens in the very city, except those whom God had marked, as Ezekiel 9:1-11. The third prefigures the fire, by which is denoted the flaming anger and indignation of the Lord, who by plague and famine afflicted the inhabitants before the taking of the city, and after its taking,

utterly burnt and destroyed the whole city, with the temple; and hence the glory of the Lord departed, as Ezekiel 10:1-22. The last denotes the persecution and ruin of those that escaped the burning and destruction of the city, as Ezekiel 11:1-22. So Ezekiel 37:1, and the following verses, there is a vision of bones made alive again, and reduced to their former state, by the immission of the Spirit; by which the restitution of the Jews, and the deliverance of the universal church, its resurrection from death, and its eternal glory is adumbrated or shadowed forth, as appears Ezekiel 37:11 and Ezekiel 37:23, with the verses immediately following both places. The vision in Daniel 8:1-27, of the two-horned ram, and of the he-goat with one horn, is expounded by Gabriel, ver. 19, to relate to the kings of Media, Persia, and Greece, &c.

Amos 7:1, Amos 7:4, Amos 7:7, is a relation of certain visions, by which, as by types and symbols, a famine to come, warlike devastations, and the captivity of all the Israelites after the extinction of Jeroboam’s family is denoted, as it is expounded in the same chapter; see Amos 9:1, where you have a vision, that denotes God’s departure from the temple, his forsaking the Jews, and his most sure judgments against them.

Ecclesiastes 1:8, (&c.,) there is a vision of "A man riding upon a red horse, standing among the myrtle trees in the bottom, and behind him, red horses, bay, and white," so the Hebrew; by which is figured our Saviour Christ, dwelling in the church among the godly, and angels ministering to him, as Ecclesiastes 1:18, "the four horns," denote the enemies of Israel who invaded them, as the Syrians, Assyrians, and Babylonians on one side, viz., the north; Ammonites and Moabites from the east: the Edomites and Egyptians from the south; and the Philistines from the west. The "four carpenters," Zechariah 1:20, which cast out the horns aforesaid, do figure out those instruments which God shall make use of, and gather from all parts, to destroy the Babylonians, and those enemies of the Church, who hindered the building of the temple and the city Jerusalem. Ecclesiastes 2:1, there is represented a man, holding a measuring line in his hand, to measure Jerusalem; by which the rebuilding of the city in time to come is denoted, Ecclesiastes 3:1, Joshua the high-priest is represented as a type of Christ, as is plainly intimated, Ecclesiastes 3:8.

Ecclesiastes 4:2, there is mention of a golden candlestick, which is a type of the church, and most precious in the sight of God, the explication of which, with reference to each individual member, is given by our Saviour himself. The flying roll, Ecclesiastes 5:1, denotes the judgments of God against the impenitent, and impious Jews. More examples may be read in this and the following chapter. To the latter class belong the visions we read of, Jeremiah 1:11, Jeremiah 1:14; Amos 8:2, of which we have spoken before.

We have treated so far of visions, whose antitypes are expounded in the very text; but there are others which are not so expounded: therefore we must take their exposition either from the circumstances of the text, or from other places of scripture; or from the event, compliment, or fulfilling of the prophecy; such are Isaiah 63:1, (&c.) where there is a dialogue proposed by the prophet, between Christ and the church, respecting his own most blessed passion and merit. And although there is in that place no direct mention of such a vision, yet the circumstances do fairly intimate it, viz., that such a vision appeared to the prophet. In Ezekiel 40:1-49 to the end, we have a typical description of the temple and city: the antitype of which, is not the city and temple rebuilt by Zerubbabel and Nehemiah after the captivity, as the Hebrew rabbies and others have dreamed, but the mystical temple of God, his true church, and the heavenly and spiritual city, as the learned

doctor Haffenrefferus most learnedly expounds it. Lastly; the Revelations of John, in which the future state of the church, by divers visions, both symbolical and typical, is represented, the explication or fulfilling of which the event must show, is properly reduced under this head. So much for prophetical types.

ARTICLE V. OF AN HISTORICAL TYPE, AND ITS FIRST DIVISION. AN historical type is the mystical sense of scripture, whereby things acted or done in the Old Testament, (especially what respected the priesthood and worship of the Jews,) prefigured and adumbrated things acted in the New Testament times, with respect especially to Christ the Antitype, who is, as it were, the kernel inclosed in all those shells of Old Testament ceremonies, types or actions, &c. This may be thus distinguished, (1.) that like an allegory, it is either innate, or natural, or inferred. The innate is that which is expressly delivered in the scriptures, or when the scripture itself shows or intimates, that some ceremony, or thing transacted, does adumbrate the things related or done in the New Testament, especially Christ in a mystical sense. This is done, either expressly or explicitly, or tacitly and implicitly; or, which is all one, the scripture either shows it expressly, or tacitly insinuates the thing transacted to be a type of Christ; of the first kind we have many examples. The prophet Jonah was swallowed in the whale's belly, and vomited out after three days, as Jonah 1:17; Jonah 2:10. This is a type of Christ, who lay three days in the grave, and of his glorious resurrection, as Christ himself expressly says, Matthew 12:40; Matthew 16:4; Luke 11:29-30. The brazen serpent which Moses by divine command lifted up in the desert, against the bitings of serpents, as Numbers 21:8-9, is expressly said to be a type of Christ, who was lifted up upon the cross, and healing believers of the biting of the infernal serpent, John 3:14-15. The constitution and sacrifice-offerings of the levitical priesthood in the Old Testament, did typically prefigure Christ the High-priest, as Hebrews 5:1-14, and the following. More examples may be found upon a diligent search and meditation of the scripture.

Examples of the latter sort are these: the mercy seat, or the covering of the ark of the covenant, Exodus 25:17, which typified Christ, Romans 3:25; so you may compare Joshua 1:1-18 (&c.,) with Hebrews 4:8. That the manna was a type of Christ is told us, John 6:32, (&c.) The paschal lamb, Exodus 12:3, (&c.,) was a type of Christ, as 1 Corinthians 5:7; John 19:36. The scape-goat, Leviticus 16:10, Leviticus 16:21, was a type of Christ, as John 1:29; 1 Peter 2:24, so was Isaac, Genesis 22:2, Genesis 22:12, with Romans 8:32, and Hebrews 11:19. So Sampson, Judges 13:1-25 compared with Matthew 2:23, where that which is spoken of Sampson, Judges 13:5, is accommodated to Christ the Antitype: yet the phrase Nazwraiov klhqhsetai, "he shall be called a Nazarene," is not used as some say, respecting the words concerning Sampson, but to other sayings of the prophets, Isaiah 40:21; Isaiah 11:1; Ecclesiastes 6:12, in which the Messias is called XXXX, netzer, surculus, "a branch," whence Nazareth is derived; hence the Syriac has it XXXX, Natzerath, or Notrath,[3] Matthew 2:23, and the reason they give is, that it is said it was written, dia profhtwn, by the prophets, in the plural number, &c.

[3] See Piscator upon the place, and Junius in Parallelis. That King Solomon, the son of David, was a type of Christ, appears Hebrews 1:5; Acts 2:30; Acts 13:22-23, where the promise made to David, spoken in a literal sense of Solomon, 2 Samuel 7:12; 1 Chronicles 17:11, is referred to Christ. The first-born son of the Lord, as the people of Israel are called, Exodus 4:22, when they were to go out of Egypt, is a type of Christ: the only begotten Son of God, Matthew 3:17, who is said to be called from his exile in that nation, Matthew 2:15, where that which is literally said of the

Israelites, Hosea 11:1, is accommodated to Christ the Antitype, &c. An illated or inferred type is that which is consequently gathered to be such by interpreters; this is either by fair probabilities agreeable to the analogy of faith or extorted, and without any foundation in, or shadow of sense, from the literal sense of the text. Of the first sort, the homily-writers and expositors produce a great many. As the doings of Sampson in marrying a strange wife, and destroying his enemies by his death, Judges 13:1-25; Judges 14:1-20; Judges 15:1-20; Judges 16:1-31; although no where in Scripture applied to Christ, yet it is expounded as a type of Christ, who was spiritually, as it were, married to the Gentiles, and conquered his enemies by dying. More examples are, Genesis 37:1-36, respecting Joseph; Numbers 16:47, respecting Aaron. See Isaiah 59:2; Genesis 2:22-23; Daniel 6:22; Judges 16:2-3; 1 Samuel 17:49; compare 1 Samuel 22:2, with Luke 15:1, (&c.) Of the latter sort, are the wild fantastical conceits of papists, and some others, who make types where there are none. For instance, [4] Turrecremata makes the Son of David, yea, Christ himself, a type of the pope of Rome: for he expounds the words, 2 Samuel 7:13, thus---"I will establish the throne of his kingdom for ever:" that is, says he, I will cause the supremacy, or kingdom of the pope, always to endure, with several other things of the same ridiculous tenor; which we omit as useless to our undertaking.

[4] Lib. 1. fummæ. Cap. 90.

ARTICLE VI.

OTHER DIVISIONS OF AN HISTORICAL TYPE.

ANOTHER division of an historical type is this; some immediately respect Christ, and some the things that belong to Christ. Of the first sort are such things as prefigure, and lively set forth his most holy life, his most bitter death, his most glorious resurrection and exaltation, as in the examples before recited. Of the latter sort are, the universal flood, in which, by the peculiar blessing of God, Noah and his family were saved, which is called a figure or type of baptism, 1 Peter 3:21, to which Psalms 29:10, may be applied, which, by the power and efficacy of the most precious blood of Christ, saves men, and is to them the laver of regeneration and renovation of the Holy Spirit. The parallel of this type, with the antitype, may be read in the learned Gerhard, Tom. 4. loc. de Bapt. sect. 8. The bodily circumcision is a type of heart circumcision; the former is called peritouh axeiropoihtov; "the circumcison made without hands;" the latter peritomh tou Xrizou the circumcision of Christ, Colossians 2:11. So our divines propose some types of the Lord’s supper, as the tree of life in the midst of paradise, Genesis 2:9; see Revelation 22:14; John 6:53-55. The bread and wine brought forth by Melchizedec, and given to Abraham, Genesis 14:18-19. The paschal lamb eaten yearly (in anamnhsin) in commemoration of the deliverance of the Israelites from literal Egypt, Exodus 12:27, with 1 Corinthians 5:7, and 1 Corinthians 11:24 : the manna, Exodus 16:15; the water that came out of the rock, Numbers 20:11 : the blood of the covenant, Exodus 24:8; Hebrews 9:20. The shew-bread, Exodus 25:30. The live coal, Isaiah 6:6; the explication of which, amongst other types, may be read in Gerhard, Tom. 5, de sacr. Euch. sect. 12. The types of the New Testament Church, as learned men say, are Paradise, Genesis 2:8. Noah’s ark, Genesis 6:14, (&c.) The calling of Abraham, Genesis 12:1; Joshua 24:2. See more examples, Joshua 2:18; Joshua 6:23; Psalms 87:1; Galatians 4:22; Malachi 3:3. Yet some of these are reputed allegories rather than types.

Types are either of things or of ceremonies: the types of things done are, when some actions of holy men in the Old Testament prefigured some things done in the New. Thus Abraham's offering his son, in obedience to God's command, and love to him, typified God the Father, delivering his Son to death for the love of mankind, Romans 5:8, and Romans 8:32. So Joseph's being sold into Egypt, and afterwards advanced, typified the humiliation and exaltation of Christ, Php 2:6, (&c.) Ceremonial types are, when the ceremonies, and whole constitution of the Levitical worship in the old Testament, prefigured things in the New; an evident explication of which the epistle to the Hebrews gives.

ARTICLE VII.

Canons or Rules expounding Types.

CANON 1. IN prophetical types we must exactly take notice where Christ manifests himself with respect to his office and merit; and where he sets forth other divine things, as judgments and blessings. The reason of the canon is; because the son of God, before the fulness of time was come, Galatians 4:4, did at sundry times, and in divers manners (polumerwv kai polutropwv) adumbrate and make himself manifest, with his merit and passion to the fathers and prophets of the Old Testament, partly by plain promises, and partly by typical visions, and thus he "rejoiced in the habitable parts of the earth," Proverbs 8:31. In which respect he is said to be "A Lamb slain from the foundation of the world," Revelation 13:8. For the general understanding of these types, the learned give this rule: "Whatsoever text of the Old Testament treats of the grace of God, of propitiation, redemption, benediction, and destruction of enemies, so that the light and explication of it may be found in the New Testament, or that the circumstances and emphasis of the words themselves discover it; that text is to be expounded of Christ, together with his merit and passion.

Thus the vision of Jacob's ladder, Genesis 18:1-33 prefigures Christ, the true ladder, by which the saints ascend into heaven, as appears by the circumstances of the text which treats of the propitiation of God, his divine protection, and his blessings upon the faithful posterity of believers; besides, Christ applies this to himself, John 1:51.

Isaiah 63:1-6. There is a prophetical colloquy, which respects not only Christ, but also his most bitter passion, and most glorious victory; for, (1.) The text discourses of the propitiation of God, the redemption of men, and the destruction of enemies. (2.) The three foregoing chapters expressly treat of the merits and blessings of Christ. (3.) It is expounded of Christ, Revelation 19:11, Revelation 19:13, Revelation 19:15. (4.) The circumstances of the text, and the emphasis of the words clearly evidence it to be as before expounded: of which more in another place.

CANON II.

There is oftentimes more in the Type than in the Antitype.

IRENÆUS, lib. 2. chap. 40. says thus: "A type and image (of a thing) is sometimes different from the truth, according to its materiality and substance; but according to the habit and lineament it ought to keep a similitude, and to show by things present, things which are not present." The reason of the canon you have, art. 6. God designed one person or thing in the Old Testament to be a type or shadow of things to come, not in all things, but with respect to some particular thing, or things only; hence we find many things in the type, which are not to be applied, to the antitype,

which it typifies in some certain thing only, not in all, especially the failings and sins of the saints of the Olcl Testament, who did typify Christ, are by no means, neither ought they to be attributed to the most holy and unspotted Jesus. For as a picture may represent all the lineaments of the party pictured exactly, although there may be some accidental spot in it, that is not in the person. So the life of the saints may be a type and image of Christ, although they are liable to frailties and infirmities incident to human nature, which are no representations of any thing in Christ. The use of this canon is shown in the epistle to the Hebrews, where the priesthood and ritual sacrifices of the Old Testament are fairly accommodated to Christ the Antitype, yet that there were many things in that priesthood which do not quadrate; as that the priest was to sacrifice for his own sins, Hebrews 5:3, which does not quadrate with Christ, Hebrews 7:27; that priesthood was asqenev kai anwfelev, weak and unprofitable, Hebrews 7:18, and there were many priests, neither of which can be applied to Christ, who made all perfect and unchangeable, Hebrews 7:24-25.

CANON III There is oftentimes more in the Antitype than in the Type.

CHRYSOSTOM, Homil. 61, on Gen. says, "It is necessary that the figure have less in it than the truth, because otherwise it would not be a figure of things to come." The reason of this canon is the same with the foregoing. For since no one type can express the life and particular actions of Christ, therefore there is altogether more in the antitype, or other thing adumbrated, than can be found in types. And when we say that there is more in the antitype than the type, it is to be understood, not only with respect to the thing, but also with respect to the manner. Of this Moses and Joshua were examples, each of whom was a type of Christ. Moses typified Christ as a Redeemer, and Joshua typified him, as he brings his people to heaven, their true country. But the manner varies in both places, and in that respect there is much more in the Antitype than in the type. In the type there is only a bodily or human deliverance; in the Antitype an heavenly and a spiritual. In the type there is only a simple or single redemption; in the antitype such a redemption, as is made (intercedente lutrw) by a redeeming price, viz., the blood of Christ, Romans 3:24-25. The redemption in the type, and the introduction into the land of Canaan is made by Moses and Joshua, as by the ministers of God, Hebrews 3:5. In the Antitype our redemption and salvation is wrought by Christ, as (per aition thv swthriav) by the principal Author or cause of salvation, Acts 3:15; Acts 4:12; Hebrews 5:9. So Moses, when he is called mesithv, mediator, Galatians 3:19, may be termed a type of the mediatorial office of Christ, with respect to the thing itself; although there be an eminent disparity in the manner. Moses is called a mediator, because of his office of interpreting and teaching, Exodus 19:3; Deuteronomy 6:6. But Christ is not only a Mediator in that respect, but for the great blessing and benefit of his satisfaction, 1 Timothy 2:5-6.

CANON IV There must be a fit application of the Type to the Antitype. THIS application, besides other things, if it be inferred, comprehends this also, that there may be a comparison made betwixt the type and the antitype, as far as the scripture and the analogy of faith will bear it. Here Bellarmine faulters egregiously, lib. I. de Missa cap. 9, where going about to prove that there is a true sacrifice offered in their mass, he wrests the type in the Old Testament, Genesis 14:1-24 in the history of Melchizedec. For whereas this is a figure of Christ in a peculiar respect, Psalms 110:4; Hebrews 7:17, and that he truly sacrificed bread and wine, Genesis 14:18, he concludes it necessary, that Christ also sacrifice bread and wine, &c. But besides this that Articles of faith are not to be proved by typical accommodations, (if not in the scriptures, as this is not,) but by certain and illustrious evidences of scriptures, which Bellarmine[5] himself grants. We will encounter this

papistical quibble, and affirm, that this application of the type to the antitype is not only in the least little consonant to scripture, (for the parallel is quite otherwise proposed, Hebrews 7:1-28) but quite contrary to it, and a disparagement to, if not a justling out the only sacrifice of Christ and his everlasting priesthood.

[5] Lib. 3, de o. d. cap, 30.

CANON V When there are many partial Types of one and the same thing, then we are to judge not from one Antitype, but of all jointly taken. THE reason of this canon depends upon the forgoing canons. For inasmuch as the things of the New Testament are prefigured in the old, polumerwv, "At sundry times, and in divers manners," Hebrews 1:1 : therefore if a right judgment of the thing prefigured ought to be made by types, we must not examine or meditate upon one type singly, but many of them together. Here Socinus and his followers err when he parallels the redemption and mediation of Moses, with that purchased and done by Christ. But besides that Moses is here a type of Christ only with respect to the thing, (ratione rei) but not (ratione modi) with respect to the manner, as we said, Canon 3. For we may allege that we bring our judgment according to the Canon concerning our redemption by Christ, and his mediatorial office, not from that single type of Moses, but from others joined with it. For the manner of our redemption, which consists of the appeasing of divine wrath and satisfaction for our sins, was more proximately. and immediately, though not fully adumbrated by the sacrificial types, chiefly the scape-goat, Leviticus 16:21. The red heifer, Numbers 19:2. Nevertheless you are to note here, that the grand foundation of our belief in this point, is not built upon types, but upon clear scripture texts, that unfold the mystery of our redemption.

CANON VI. In expounding the types of the Old Testament we are to examine accurately, whether the shadow, or the truth, represented by a shadow, be proposed; that is, whether the prophets prophesy of Christ under the umbrage or shadow of types, or in express terms, viz., speaking of our Saviour in a literal sense. THE reason depends upon that custom of prophetical speech, yea, of God himself, speaking by the prophets, by which they are wont to make a sudden transition from, the type to the antitype, from a corporeal to a spiritual thing; and when the speech is of another thing, to turn themselves to Christ, the kernel, as it were, of the scripture, and prophesy of him, not under the shadow of types, but in express terms. As for instance, it is said, Psalms 2:7, "Thou art my Son, this day have I begotten thee." Calvin, in his commentary upon this psalm, says, that it is to be understood literally of David, but typically of Christ. So the place, Micah 5:2, But thou Bethlehem Ephrata, &c., "out of thee shall come forth unto me a ruler," or captain. This the same Calvin expounds not literally of Christ, but of some political governor, as a type of Christ. When yet these, and all texts of the same purport, are to be understood of Christ literally, which the coherence and scope of the text does clearly prove, &c.

CANON VII. The wicked, as such, are by no means to be made types of Christ, &c. THE adultery of David, and what is related of the two harlots, and the incest of Ammon and Thamar were accommodated by certain writers to Christ, as Azorius the Jesuit,[6] and Cornelius a Lapide. [7] But those are impious and groundless conceits, as the most of the learned affirm. Gretzer the Jesuit, lib. 1, de Cruce, Cap. 6. affirms, that the oak, in which Absalom did hang hy the hair of the head, is a figure or type of the cross of Christ; and that Absalom prefigured Christ. This man is certainly a very daring and nonsensical type-maker, to make such an impious typical explication.

For Absalom received just punishment for his rebellion against his father, &c.

[6] Lib. 8. Cap. 2. instit. Moral.

[7] In Præfat. Pent. Can. 40.

It cannot be denied but that the punishments of some malefacters are accommodated to Christ as an Antitype. Galatians 3:13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree." In which words he gives, not obscurely, the typical sense of Deuteronomy 21:23, (which is, with respect to the fact itself, or the civil punishment, or with respect of the cause or ceremonial reason added.[8]) In the said place of Deuteronomy the body of the person hanged, is commanded to be taken clown and buried, for this reason, because he that is hanged is accursed of God. For otherwise neither according to the law of nature, nor according to the civil law, neither of himself, is he that is hanged, accursed or execrable to God. Doubtless therefore by this ceremonial or Levitical Ætiology (viz., a rendering a reason) [in respect of which the person hanged, is said to be accursed in the sight of God, as things of old were according to the Levitical ministration.] Respect is had by Moses to Christ the Mediator, as the apostle expounds it in the aforesaid place, "He is made a curse and sin for us," 2 Corinthians 5:21. For though the reason, or occasion of hanging, in the Old Testament, be vastly different from Christ (for they that were hanged then, were hanged for their own crimes, but Christ bears the punishment of other men’s sins imputed to him;) yet, in hoc ipso tertio in this very third, or meaning, they are types of Christ, inasmuch they were accounted ceremonially accursed by God. See 1 Peter 2:24. Deuteronomy 21:1-23.

[8] Respectu aitiou sive rationis additæ ceremonialis.

CANON VIII One thing is sometimes a Type and figure of two things, even contrary things, but in divers respects.

THUS the deluge, wherein Noah was saved, was to believers a type of baptism, but in regard the wicked were drowned in it, it typified the damnation of reprobates at the great day. To this head some refer the place where Christ; who is called a rock and a cornerstone, is said to be to the godly a rock or stone of salvation, but to the wicked a rock of offence. So Christ is called a lion for his strength; but the devil is so called for his cruelty. But the two latter are rather a different explication of one metaphorical appellation with respect to different or divers things.

CANON IX. In types and antitypes an enallage, permutation, or change, sometimes happens, as when the thing figured and adumbrated takes to itself the name of the figure, shadow, or type: and on the contrary, when the type and, figure of the thing represented takes to itself the name of the antitype.

EXAMPLES of the first sort may be read, Ezekiel 34:23; Ezekiel 37:24; Hosea 3:5, where Christ is called David, who in many things was a type of Christ. John 1:29, John 1:36, Christ is called a Lamb, because the paschal lamb, was an eminent type of him: thus he is called our passover 1 Corinthians 5:7; Romans 3:25. Christ is called Ilazhrion, the propitiatory or mercy-seat, not because of the propitiation he made for our sins, 1 John 2:2, but because the covering of the ark of the covenant (which the LXX render by Ilazhrion, and Moses calls XXXX) was a type of him. The New Testament church is frequently called Sion, Isaiah 2:22. Jerusalem, Galatians 4:26;

Revelation 21:2, because these were types of it. The ministers of the Gospel are called the sons of Levi, say some, for the same reason, viz., that they typified these; but this is disputed. Of the latter kind you may read examples, (1.) In prophetical types, when the name of a person or thing (which properly agrees with the antitype, for which the type is proposed) is given or attributed to any, as Isaiah 7:3; Isaiah 8:1, Isaiah 8:3. So the honest wife of Hosea the prophet, and his children born in lawful wedlock, by the command of God, are called "A wife of whoredoms, and children of whoredoms," Hosea 1:2, because of the Israelites, who were the antitype, and guilty of this, viz., spiritual whoredom. See Hosea 1:4, Hosea 1:6, Hosea 1:8.

(2.) In historical types, as when hanging was called in the Old Testament the curse of[9] the Lord; because it was a type of Christ, who was made a curse for our sins, Galatians 3:13. See Isaiah 45:1, with Isaiah 45:8. To conclude with a general canon, kat analogian, Imagines gerunt Nomina sui prototypi,---that is, pictures or figures are called by the names of the persons they represent; as, Cæsar's statue or picture is called Caesar:---And so of others. See Genesis 41:26; Daniel 8:20, (&c.)

[9] XXXXX XXXX

01.01.02.09. CHAPTER IX. THE NATURE AND DEFINITION OF A PARABLE

CHAPTER IX. THE NATURE AND DEFINITION OF A PARABLE OF PARABLES.

Wherein shall be given, (1.) The definition of the Word and Thing. (2.) Its Division. (3.) Canons respecting it.

1. A PARABLE is called so, para tw paraBallein, which, besides other significations, which this subject is unconcerned in, (for it signifies objicere, conjicere,detorquere, committere, appropinquare, transmittere, &c.,) denotes conferring, comparing, or the collocation of different things. Jerome[1] calls it a similitude, because, as a previous shadow of truth, it represents it. Tossanus says, that it denotes the comparison of heavenly things with earthly; it answers to the Hebrew word XXXX, Mashal: properly and strictly, it signifies an artificial narrative of a thing done, to signify another thing. So Glassius says.

[1] Tom. 3. Epist. 151. ad. Algasium, q. 6, p. 359.

2. As to the different significations of the word, it is, (1.) used to denote any similitude or comparison whatsoever, Matthew 24:33; Mark 3:33, where the word paraBolh, a parable, is used. (2.) It is used to signify any thing obscurely and figuratively expounded, as Matthew 15:15, where Peter calls the words of Christ a parable, paraBolhn, Matthew 15:11, which is expounded Matthew 15:17-30. (3.) It is used to denote a proverb or adage, as Luke 4:23, where that vulgar and over-woven saying of the common Proverb, Medice cura teipsum, physician heal thyself, is called a parable. (4.) For a type of the Old Testament, prefiguring a thing in the New, Hebrews 9:9; Hebrews 11:19, where the word, which we translate figure, is in the Greek paraBolh, parable. (5.) For special doctrine, which yet is to be understood more universally, and extended more largely, so Luke 14:7. (6.) It is taken properly and strictly for an artificial narration of a thing, as it were, transacted, to signify another thing, as Matthew 13:3, Matthew 13:10, Matthew 13:13, (&c.,) Matthew 22:33, Matthew 22:45, and Matthew 22:1, with several other places, of which you may read more in the former part of this work.

3. As to its Sunonumia, the appellations of a parable are Hebrew and Greek. The usual word in the Hebrew is XXXX, Mashal (according to the Syriac and Chaldee XXXX, the letter XXXX being changed into XXXX, as Matthew 13:18, Matthew 13:24; Matthew 15:15; Matthew 21:33, Matthew 21:45; Matthew 22:1; Mark 3:23.) from the root XXXX, which signifies to rule or liken (or assimilate) that so the original signification of XXXX might be kuria gnwmh, a ruling sentence, viz., an eminent and authentic saying, or a similitude and comparison. This Hebrew word denotes[2] (1.) The comparing of one thing with another, as Ezekiel 24:3. (2.) A famous or received saying, as 1 Samuel 10:12; Ezekiel 18:2. (3.) An obscure saying that needs exposition, Ezekiel 20:49, see Ezekiel 21:5. (4.) A thing gravely spoken, and comprehending great matters in a few words, Job 27:1; Numbers 23:7, Numbers 23:18, and Numbers 24:3, Numbers 24:15, so Psalms 49:15, and Psalms 78:3. (5.) That which is sad and complaining, or grievous mourning and lamentation,

Micah 2:4. (6.) That which is ironical and insulting, as Isaiah 14:4; Jeremiah 24:9; Deuteronomy 28:37; 1 Kings 9:7; Habakkuk 2:6; Proverbs 1:1, with Proverbs 1:6. The sentences of Solomon are called XXXX, parables or proverbs, Proverbs 1:1, (&c.) As for New Testament instances, peruse Matthew 20:1, (&c.,) John 10:6, (&c.) [2] In these texts the Hebrew word signifies parable.

II. The Nature and Definition of a Parable.

1. Some say that a parable is a continued metaphor, or an allegory of words (lecewv) which is a continuation of tropes, especially metaphors; of this mind is Azorius, Gillius, Morton; but this is not right, for several reasons showed by the learned Glassius, p. 440, to which we refer. A parable, according to Jerome, is a comparison made of things differing in nature under a certain similitude. Varinus describes it, paraBolh paraqesiv ezin omoiwmatikhepi safhneia twn upokeimenwn: i.e. A parable is a comparison, signifying a similitude in order to explain, or make the things treated of perspicuous.

We define or describe a parable thus: a parable is a similitude or comparison, by which some certain affair or thing is feigned, and told, as if it were really transacted, and is compared with some spiritual thing, or is accommodated to signify it. A parable differs from an history, (1.) with respect to the object: for history is a narrative of things really done; but a parable only of a thing feigned, and adapted to instruct, which yet is not a lie, as Augustine well says, lib. 2. Quæst. Evang. q. 41, Non omne quod fingimus mendacium est, sed quando id fingimus quod nihil significat, tunc est mendacium. Cum autem fictio nostra refertur ad aliquam significationem, non est mendacium, sed aliqua figura veritatis. Alioquin omnia, quæ a sapientibus et sanctis viris, vel etiam ab ipso Domino figurate dicta sunt, mendacia deputabuntur, quia secundum usitatum intellectum non subsistit veritas in talibus dictis. Hence Horace says, Ficta voluptatis causa sunt proximo, veris. And if fables, accommodated to teach or instruct, are not lies, much less are parables.

2. They differ with respect to use: an history gives you a plain simple narrative. A parable does not only tell a thing as if really done, but has withal some reference to some other thing in order to instruct, either implicitly or explicitly. A parable differs from an example, which the Greeks call paradeigma. For an example is but part of an history, when a thing, rightly done, is defended or justified from instances or practice of the like thing done before: or when a thing ill done is demonstrated by a like example. Thus Christ excuses his apostles when accused for plucking the ears of corn on the sabbath, Matthew 12:1-4, by the example of David’s eating the shew-bread, 1 Samuel 21:6; compare Matthew 12:41-42; Luke 14:1, (&c.,) and Luke 10:29-30, (&c.,) where you have the parable of him that fell among the thieves. See also Luke 16:19, the parable of the rich man and Lazarus, &c. The division of parables is thus. In a parable there are two parts. The first is the thing brought as a similitude: the second is the application of that thing, which is, as it were, the marrow, kernel, or mystical sense of it. In scripture we find three sorts of parables. 1. Some relate a thing done and produced as a similitude, as the parable of the leaven. 2. Some relate to a thing not done, but of which there may be a possibility or probability; as the parable of the householder, Matthew 20:3. others relate to a thing impossible; as when the trees went to anoint (or choose) themselves a king, Judges 9:8.

More examples of parables read in Matthew 13:3, (&c.,) Luke 8:4,(&c.,) Matthew 22:2,(&c.,) respecting the fourfold seed;---the tares;---and marriage of the king’s son. Mark 13:34, "The man

taking a far journey."

CANONS OF PARABLES.

I. PARABLES are more frequently used in the New than in the Old Testament. In the Old Testament are these parables, Judges 9:8, applied Judges 9:16; 2 Samuel 12:1, the parable of Nathan to David; Isaiah 5:1, the parable of the vineyard, expounded, Isaiah 5:7; Ezekiel 17:2, (&c.,) the parable of the two eagles, explained, Ezekiel 17:12; Ezekiel 33:2; of the watchman, applied to the prophet, Ezekiel 33:7. In the New Testament are these parables, Matthew 13:3, (&c.,) Mark 4:3, (&c.) Luke 8:4, (&c.) Matthew 13:24, (&c.,) Mark 4:26, (&c.,) Matthew 13:31; Mark 4:30; Luke 13:18-19; Matthew 13:33; Luke 13:21; Matthew 13:44-46; Matthew 18:23; Luke 7:41; John 10:1; Luke 12:16, Luke 12:42; Matthew 24:45; Mark 13:34; Luke 13:6; Luke 14:16; Matthew 18:12; Luke 15:4, Luke 15:8, Luke 15:11; Luke 16:1; Luke 18:2; Matthew 20:1; Luke 19:11; Matthew 21:28, Matthew 21:33; Matthew 22:2; Matthew 25:1, Matthew 25:14, (&c.)

II. Christ with good reason used a parabolical way of preaching---The reasons partly concern God, viz., a fulfilling of the Scripture, as Matthew 13:34-35, with Psalms 88:2. Or, secondly, men, who are teachable and godly, (1.) For their information, Mark 4:33; John 3:12. (2.) To excite and stir up a fervour in them of being taught, as Matthew 13:9; Mark 4:9; Luke 8:8. See Matthew 13:10; Mark 4:10.

Sometimes they are used to stubborn and unteachable men, who despise the word, to inform them, stir them up (peruse Matthew 13:9, with Psalms 48:1-14, 2 Timothy 2:25,) to check and convince them, Matthew 12:33, Matthew 12:40-41, Matthew 12:43. See Luke 7:43; 2 Samuel 12:6-7; 1 Kings 20:39-42; Matthew 13:11; Mark 4:11-12.

III. In parables, if they he taken entirely, there are three things, the root, the bark, and the sap or fruit. The root is the scope to which it tends, the bark is the sensible similitude, and the sap or fruit is the mystical sense, &c.

IV. In the right explication and application of parables the scope of them is principally to be heeded, viz., the drift of the Spirit, which may be gathered from foregoing and subsequent things, with which it has any connexion. See Matthew 20:16; Matthew 19:30; Matthew 13:31-32.

V. In parables, there is no necessity of being too sifting and anxious about every single word, nor ought we to expect a too curious adaptation or accommodation of it, in every part, to the spiritual thing inculcated by it: but only to mind the applicatory part: as the edge of a sword is only designed to cut.

VI. Parabolical theology is not argumentative: that is, any exposition or accommodation of them beyond their native scope, or wherein the interpretation disagrees with the analogy of faith, or where it is superstitiously wrested; this is like the "wringing of the nose, till it brings blood," Proverbs 30:33.

VII. It helps very much in the understanding of parables, if men know the natural properties of such things, arts, or mysteries, as are proposed in the similitudes. As what treasure is, what a jewel or pearl is, what mustard, tares, &c., are.

VIII. Whereas it is frequently said, that the kingdom of heaven is like this or that thing, we are not to understand that it is so in all its parts, or in every respect, but only in such things as are declared in the similitude. So Christ is compared to a thief, only in this respect, because he comes in a time when unlooked for, or when unexpected; Luke 12:39.

IX. All parables do not conclude in the same, but in a different manner. Some from likeness (a simili) as the seven parables, Matthew 13:1-58. Some from things unlike, as that of the unjust judge, him that desired three loaves, and the unjust steward, &c.

Chapter 38

01.02.00. Book 2

METAPHORS, ALLEGORIES, SIMILES, TYPES, ETC., RESPECTING THE TRINITY -- THE FATHER, THE SON AND THE HOLY SPIRIT

Chapter 39

01.02.01.00. METAPHORS, ALLEGORIES, SIMILES, TYPES, ETC., RESPECTING GOD THE FATHER, ...

METAPHORS, ALLEGORIES, SIMILES, TYPES, ETC., RESPECTING GOD THE FATHER, THE FIRST PERSON IN THE TRINITY

Chapter 40

01.02.01.01. GOD A FATHER

GOD A FATHER THE title of Father is attributed to God in a four-fold respect:

1. As he is the eternal Father of our Lord Jesus Christ, who is his only-begotten Son, John 1:14; Ephesians 1:3.

2. As he is the Father of Adam, and all his natural offspring in respect of creation, Luke 3:38.

3. As he is the Father of mercies, all flowing from his bountiful hand to the creature, 2 Corinthians 1:3; Ephesians 4:6.

4. The Father of all good men in respect to adoption and regeneration wrought in them by the power of his grace, Romans 8:15; Galatians 4:6. The word Abba is a Syriac word (XXXX) and is derived from the Hebrew XXXX Ab, from XXXX to will or acquiesce. It is only found in three places in scripture; as Mark 14:36; Romans 8:15; Galatians 4:6, and in all those places the[1] Greek word, o pathr a Father, is joined to it; which intimates (as learned men say) that the Gospel-grace belongs to the Greeks, who were Gentiles, as well as the Jews. It is observed, that this is the first word that usually children speak, which carries a spiritual allusion.

[1] Voci aBBa statim additur vocula echghtikh o pathr, quod fit, ut Scriptura testetur, Deum pertinere ad Græcos. Glaff. Phil. Sacra, p. 305.

[2] "Whether it be read backwards or forwards, it sounds Abba, which by a sweet allusion seems to imply, that God is the Father of the faithful, even when in their crosses and calamities he seems averse to them.

[2] Quidem suavi allusione dicam Abba voce, quæ retro eodem modo legitur, usum esse Apostolum, hie et alias, ut innueret, Deum pioraai esse patrem etiamsi ab iis aversus esse videatur in cruce et culumitalibus Id. Ibid.

Others think that the gemination or doubling of the word in Syriac and Greek, carries an emphasis, signifying that God is always a Father, and that the invocations of his children should be put up with earnest geminations, and vehemency of desire.

Jerom makes the latter an interpretation of the former, as Revelation 1:7, nai kai amhn, even so, and Amen; where the first is the explication of the second, being a Hebrew word. In the ensuing parallel we take the title Father in the fourth respect above mentioned; and so it may not unfitly be termed a metaphor, taken from a natural or earthly Father: because God has the same love to, and care of his spiritual or adopted children, as worldly parents have of their natural offspring; and in what degree of paternal eminence God excels them, shall be showed in the disparity.

METAPHOR

I. A FATHER gives being to his children, as Jacob begat the twelve patriarchs, Acts 7:8; Exodus 1:5; hence his posterity are said to proceed out of his loins; Genesis 48:5, and are called his issue,

or offspring.

PARALLEL

I. GOD is the Author of spiritual being to his people: "of his own will begat he us with the word of truth," James 1:18, "blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope," &c. 1 Peter 1:3. Hence believers are called his children, begotten by his holy word and Spirit.

METAPHOR II. A Father makes provision for the nursing, nourishment, and bringing up of his children.

PARALLEL

II. God, the spiritual Father, nourishes, and with paternal tenderness brings up his children, Isaiah 1:2, hence it is said, they are borne up by him from the belly, and carried from the womb," Isaiah 45:3; "to be laid to the breast like new-born babes, that they may receive the sincere milk of the word," 1 Peter 2:2.

METAPHOR

III. Fathers clothe their children; Jacob made Joseph a coat of many colours, Genesis 37:3; they allow, not only for necessity, but also for ornament, that they may take the more delight in them.

PARALLEL

III. God clothes his saints ---"He that so clothes the grass of the field, shall He not much more clothe you, O ye of little faith?" Matthew 6:30. He clothes them with the garments of salvation, covers them with the robe of righteousness," Isaiah 61:10, and adorns them with the graces of his Spirit, and evangelical holiness, that he might take the more delight in them.

METAPHOR

IV. A Father dearly loves, highly esteems, and greatly pities his children: if they are sick, or under any calamity, his tender and compassionate bowels yearn with pity and sympathy to them.

PARALLEL

IV. "God so loved his children, that he sent his only begotten Son to save them," John 3:16; in love to their souls be delivers them, Isaiah 38:17; "they are precious in his sight, and honourable, and therefore he hath loved them," &c. Isaiah 43:4; "like as a father pitieth his children, so the Lord pitieth them that fear him," Psalms 103:13.

METAPHOR

V. A loving Father protects and defends his children from hurts, injuries, and abuses, to the utmost of his power, taking their part, and vindicating their innocency against all their enemies, whom he warns not to wrong them at their peril.

PARALLEL

V. God saves and defends his children from their soul-enemies, as sin, Satan, spiritual wickedness in high places, which without his help would be too strong for them, Psalms 59:9, Psalms 59:16; Psalms 62:2; Ephesians 6:12; Psalms 94:22, therefore he covers them with his wing from the rage and malice of persecutors: he is always ready to take their part,---"If it had not been the Lord who was on our side, (says David) when men rose up against us, then they had swallowed us up quick," &c. What a strict charge does the Lord give to the ungodly, touching his Israel? "When they went from nation to nation, and from one kingdom to another people, he suffered no man to do them wrong; yea, he reproved kings for their sakes, saying, touch not mine Anointed, and do my prophets no harm," 1 Chronicles 16:20-22; Psalms 105:14; Psalms 15:1-5; Genesis 12:17; Genesis 20:3.

MATAPHOR

VI. The thoughts of a tender Father run out most towards his weakest children, who are least able to help themselves, giving special charge to such as are entrusted to look after them, to take particular care of them.

PARALLEL

VI. God is exceeding tender and thoughtful of the babes and weak ones among his people, and gives particular charge concerning them unto his ministers---"Strengthen ye the weak hands, and confirm the feeble knees." Isaiah 35:3; Hebrews 12:12. And in another place, "Comfort the feeble-minded, support the weak," 1 Thessalonians 5:14. He is said to "gather the lambs with his arm, and carry them in his bosom, and gently to lead those that are with young," Isaiah 40:11.

METAPHOR

VII. A Father provides food and physic for his children:---if they ask bread, he will not give them a stone; nor a serpent, if they ask him a fish, Matthew 9:10. How ready was the nobleman to seek Jesus from place to place, that he might heal his sick son at Capernaum? John 4:46

PARALLEL

VII. God provides food for his people, and whatsoever else they want---"The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing. Psalms 23:1-2, and Psalms 34:8-10. "There is no want to them that fear him: He abundantly blesses Sion’s provision, and satifies her poor with bread," Psalms 132:15, gives meat to them that fear him, for he is ever mindful of his covenant---He provides physic for their soul diseases---"Bless the Lord, O my soul, (says David) who forgiveth all thine iniquities, who healeth all thy diseases," Psalms 103:2-3.

METAPHOR

VIII. A Father takes delight to hear his young children learn to speak; and is better pleased at their endeavour to express their minds, (though in lisping, stammering, or inarticulate language) than in the most florid rhetoric, or quaint deliveries of others; and will answer their request, before the most persuasive oratory of strangers.

PARALLEL

VIII. The Lord takes great delight to hear his little children (his babes in Christ) learn to pray, and open their wants to him; and though they stammer out a request or sigh, or lisp out a petition, he is willing to hear and answer them, Proverbs 15:8; Proverbs 11:20; Proverbs 12:22; Isaiah 61:1; Luke 4:18; Isaiah 12:3. "His Spirit helps their infirmities, (for they know not what they should pray for as they ought) and maketh intercession for them with unutterable groans, Romans 8:26. "Though (like the prophet) they chatter like a crane," yet he will not despise them, Isaiah 38:14, but rather lend his ear to them, than to the vain pomp and empty ceremonies of formalists, and the specious performances of the hypocrite, Proverbs 15:8.

METAPHOR

IX. A loving and discreet Father proposes himself as a pattern and example of good to his children, and exhorts them to imitate him.

PARALLEL

IX. God is proposed by Christ as a holy pattern, Leviticus 19:2; Leviticus 11:44; Leviticus 20:7, and example to his saints, "Be perfect, as your Father in heaven is perfect," Matthew 5:48. And in another place, "Be ye merciful, as your Father also is merciful," Luke 6:36. God is not soon angry, but patient and long-suffering, so should his children be, &c. Colossians 1:11.

METAPHOR X. A father loves those children best that are most like him.

PARALLEL

X. The Lord God loves such of his spiritual children best, who walk closest with him, who are holy as he is holy, pure as he is pure, 1 Peter 1:15; who "are changed into his image," 2 Corinthians 3:18, made partakers of the divine nature. Daniel was greatly beloved, Daniel 9:23; 2 Peter 1:4, and David is recorded to be "a man after God’s own heart." Acts 13:22, by way of eminency; and John is called the beloved disciple, after the same manner: for it is agreeable to reason and equity, that where there is the nearest similitude, there should be the dearest love and union.

METAPHOR

XI. A Father takes care to educate his children, and instruct them in all points of manners and good behaviour in the various circumstances of their lives, at home and abroad; towards superiors, inferiors, and equals, towards each other; giving them precepts of good learning, and other qualifications suitable to their rank and qualities.

PARALLEL

XI. None teacheth like the heavenly Father, 1 John 3:2-3; John 1:7; none more careful to train up and instruct his children in right ways: he hath given them his holy word, which is able to make them wise to salvation, Psalms 25:4; Psalms 27:11; 2 Timothy 3:15. Prophets, evangelists, apostles, pastors, and teachers to instruct them. Rules to walk by, precepts of behaviour towards enemies and friends, high and low, rich and poor: "I will teach you (saith the Lord) what ye shall do." "He teaches sinners in the way," Luke 12:49; Ephesians 4:11; Nehemiah 9:14; Isaiah 28:10. He teacheth the hand to war. It is he only that teacheth to profit, Isaiah 48:17. In a word, he hath given them the Lord Jesus, "in whom are hid all the treasures of wisdom and knowledge,"

Colossians 2:3.

METAPHOR

XII. Fathers are very ready to hear the humble suit and requests of their dear children, for such things as they stand in need of.---Isaac cries to his Father, and he answered, "Here am I, my son," Genesis 22:7.

PARALLEL

XII. The ears of the Lord are ever open to the cries of his children: -"Ask and ye shall receive," &c., "whatsoever ye shall ask in prayer, believing, ye shall receive."---"This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us; and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we have desired of him." 2 Corinthians 6:3; Colossians 1:28; Exodus 4:15; Psalms 25:8-9; 2 Samuel 22:35; Psalms 18:34; Colossians 2:3; Psalms 34:15; 1 Peter 3:12; 1 John 5:14-15; Matthew 21:22; Matthew 5:42; 1 John 3:22; Matthew 7:7.

METAPHOR

XIII. If a prudent Father grants not his childrens' request, it is because he knows they ask things that are not good for them, but such as would prove in conclusion hurtful, and prejudical.

PARALLEL

XIII. The Lord God knows what is best for his children, and never fails to supply them, if they ask in faith.---He never refuses, but when they ask amiss.---"Ye ask, and receive not, (says the apostle James) because you ask amiss." Luke 6:40; John 16:23; James 1:5-6; 4:3.

METAPHOR

XIV. If a tender parent sees his children play with any hurtful thing, or to be fond of that which may wound, ill, or destroy them, he takes it away from them.

PARALLEL

XIV. The heavenly Father, when Israel would be going on in a course of idolatry and sin, tells them, "He will hedge up their way with thorns, and make a wall, &c., that is, to stop Israel's pursuit, insomuch that she shall not overtake her lovers," Hosea 2:23; Hosea 6:7. See Burroughs on this place. As the Lord has a hedge of protection to secure his people from evil, Isaiah 5:5; Job 1:10, so he has a hedge of affliction to keep them from evil.---The hedge of thorns is a metaphor, and signifies much trouble and difficulty of going over it; and the wall, being a thicker substance, keeps them from passing through: his sore and heavy afflictions, are but as a hedge, in a way of mercy, to keep his children from evil, the pursuit of which would ruin them.

METAPHOR XV. Fathers take care of their children, and are mindful of their welfare, when at the greatest distance.

PARALLEL

XV. The Lord God, in seeming absence or distance from his children, never forgets them, but has them in continual remembrance, as in the case of Ephraim, Isaiah 49:15; Jeremiah 31:20.

METAPHOR

XVI. A Father overlooks the common weakness and infirmities of his children, and pardons them upon their humble applications for it.

PARALLEL

XVI. The heavenly Father overlooks the frailties and miscarriages of his children, through Christ, for he accepts of a willing mind, 2 Corinthians 8:12; Hebrews 8:12, and highly prizes sincerity.---He is merciful to their unrighteousness, and their sins and iniquities will he remember no more, 1 John 1:8; Jeremiah 3:13; he is free to pardon the penitent and humble confessor, Psalms 32:5.

METAPHOR

XVII. A loving Father is much grieved if his children prove wicked and rebellious, and useth all gentle and mild ways to reclaim them.

PARALLEL

XVII. What a lamenting prosopopoeia does the Lord use by the prophe---"Hear, O heavens, give ear, O earth---I have nourished and brought up children, and they have rebelled against me," Isaiah 1:2, (&c.). How great his patience, Jeremiah 3:7, is, and how gently he deals with them, Matthew 23:37; and how frequent his calls to repentance are, the scriptures clearly evidence, Romans 15:5.

METAPHOR

XVIII. If a mild fatherly entreaty, and gentle usage, will not reclaim them, the Father uses a rod, and chastises them because he loves them, Proverbs 22:15, and Proverbs 23:13.

PARALLEL

XVIII. God, the heavenly Father (if his children be stubborn and perverse) visits their transgression with a rod, and their iniquity with stripes, yet he takes not his loving-kindness from them, Micah 6:13; Psalms 89:31-32. To be without chastisement, is a note of bastardy, Hebrews 12:8; Hebrews 5:6-7, and to be corrected, is a certain sign of God’s love, for those whom he loves he chastens, Revelation 3:19; Proverbs 3:11.

METAPHOR

XIX. A Father corrects his children, not that he delights in it, but because it is absolutely necessary; he proportions the punishment to the crime, his bowels yearning upon them the while; and when the chastisement has effected its end, he is ready with open arms to receive them, as in the case of the prodigal, Luke 15:20.

PARALLEL

XIX. God, the great Father, does the like; "My bowels (saith he) are troubled (for repenting Ephraim) I will surely mercy have upon him," Jeremiah 31:18-20; Isaiah 27:7. "In all their affictions

he was afflicted," Isaiah 62:9; "he chastens for our profit, and corrects in measure," Hebrews 12:13; "he executes not the fierceness of his anger to destroy Ephraim," Jeremiah 30:11; "because he is God, and not man," Hosea 11:9; but in love and pity redeems (his saints) &c., Isaiah 63:9; Romans 8:28.

METAPHOR

XX. A Father provides a portion for his children, and takes care of their future maintenance and subsistence, it being his duty lay up for them, 2 Corinthians 12:14.

PARALLEL

XX. God lays up for his children: he not only distributes plentifully of his good things now, but has much more in store and reversion for them. "O how great is thy goodness (says the Psalmist) which thou hast laid up for them that fear thee!" Psalms 31:12, "Henceforth (saith the apostle) is laid up for me a crown of righteousness," &c., 2 Timothy 4:8.

METAPHOR

I. Earthly Fathers are men subject to passions, and may sometimes unjustly harden their hearts, and prove cruel to their children.

DISPARITY

I. Our heavenly Father is God, and not man, and therefore doth whatsoever is good and right; never wronging any of his children: "In righteousness hast thou afflicted me." Jeremiah 31:3

METAPHOR

II. Earthly Parents, though kings and potentates, are men of little dignity and grandeur, in comparison of the greatness and glory of the Almighty.

DISPARITY

II. But our heavenly Father has no superior in quality, nor equal in dignity; his majesty is infinite, and his glory unspeakable; "Ten thousand times ten thousand, and thousands of thousands of angels wait upon his throne." Revelation 5:11, the least of which excels all the kings of the earth.

METAPHOR

III. Earthly Fathers may not know the condition of their remote children, or may be unable to help them in straits, &c., or send seasonable supplies.

DISPARITY

III. God knows all the wants of his children, in what place or condition soever they are in, and can give them sufficient, suitable, and seasonable relief, though the powers of hell and wicked men should be set against them, Php 4:19; Isaiah 49:8.

METAPHOR

IV. Earthly Parents may be in a moment made poor, and their children brought to beggary; or by giving may impoverish themselves.

DISPARITY

IV. God can never be made poor, nor is his store the less for distribution---his spiritual children are beyond all possibility of want, Isaiah 54:10; Psalms 34:8-10.

METAPHOR V. Earthly Parents (though they instruct their children, yet) cannot convert the heart.

DISPARITY

V. God speaks to the heart and fastens his word, as a nail in a sure place, Hosea 2:14. He makes the heart of stone to be a heart of flesh, Ezekiel 36:26. He speaks the word of grace to them, and gives them the grace of the word, Jeremiah 24:7.

METAPHOR

VI. An earthly Parent cannot so give his estate, as that all his children (collectively considered) may possess all, and yet every one possess the whole, as if no other had a share in it.

DISPARITY

VI. God makes every one of his children joint heirs of the eternal inheritance; and yet it is so, that every one hath the whole property, they shall all possess a crown and kingdom of joy and glory jointly, 2 Timothy 4:8; Romans 8:17, and yet so that every one shall have it wholly to himself, a whole God to himself, Psalms 73:26; Lamentations 3:23; a whole Christ to himself, a whole heaven to himself, every one has God for his portion particularly, and Christ for a Husband, and yet all of them jointly do enjoy them together.

METAPHOR VII. Fathers are mortal, they are children of yesterday, they pass away, and leave their children fatherless.

DISPARITY

VII. God is immortal, from everlasting to everlasting: he is called the living Father, the Father of eternity, and so incapable of any change: he is a Spirit, and the Father of spirits and life.

METAPHOR

VIII. The best of Fathers are no perfect examples or patterns of goodness, for their children may not only equal, but excel them.

DISPARITY

VIII. But God is a perfect pattern to all his children; those perfections and excellencies of the Divine Being that are communicable are set before us for our imitation, and though we should do our best to be as like him as we can, yet when we have done all, and gone as high as we are capable to go by the assistance of grace, we shall, notwithstanding, infinitely fall short of that perfect copy.

COROLLARIES

1. FROM the foregoing parallels we may infer, that believers (as such) are of the most glorious and illustrious extraction in the world; for the Almighty God is their Father!

2. That this spiritual sonship is the greatest and chiefest of blessings and privileges, because it gives a title to an everlasting kingdom in heaven.

3. That saints should be encouraged against doubts, dejection, and despondency in affliction, because their Father has provided so glorious an estate in reversion for them, and which they shall shortly possess.

4. That saints have cause to be comforted, for they have a gracious Father ready to receive all their applications; and in all cases help, relieve, and defend them.

5. That it is the duty of saints to behave themselves suitable to their quality, and not debase their, birth and pedigree, nor stain the glory of their Father's house by sinful, base, reproachful actions. A sordid employ, and base society, do not become a king's son.

6. As God is the best of Fathers, so let children labour to be the best of children.

7. Let them beware how they grieve his Spirit, or provoke him to take the rod.

8. This may support us under the loss of our nearest and best relations.

01.02.01.02. GOD A PORTION.

GOD A PORTION.

"The Lord is a portion of my inheritance" Psalms 16:5. "But God is the strength of my heart, and my portion for ever," Psalms 73:26. See Jeremiah 51:12; Psalms 119:57; Psalms 142:5.

PORTION (or inheritance, as the word is read, Genesis 31:14; 1 Kings 12:16; 2 Chronicles 10:16,) is a metaphor taken from earthly portions or inheritances, which shall be considered in a fourfold respect, viz.

1. Its nature.

2. Its extent.

3. Its signification.

4. Its usefulness.

And,under these considerations, it affords matter for the ensuing parallel.

METAPHOR I. A Portion, or inheritance, is a gift.

PARALLEL I. God hath given himself to his people to be their portion for ever, Lamentations 3:24.

METAPHOR

II. A Portion, or inheritance, as it includes education, and provision of future maintenance, is the best gift that men can dispose of.

PARALLEL

II. God, being comprehensive of all spiritual good, Isaiah 49:6, is the best gift that can be received; and when he becomes a Portion to good men, Jeremiah 7:23, he makes them partakers of his divine nature, 2 Peter 1:4; gives them his Holy Spirit, Acts 5:32, even the wisdom that is from above.

METAPHOR III. A Portion, or inheritance, is given to advance the honour and interest of the person on whom it is bestowed.

PARALLEL

III. God in giving himself unto his people, advances their honour and interest, and makes them no less than kings and princes; for when he makes them "heirs of God, they then become joint-heirs with Christ," Romans 8:17. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth," &c. Psalms 45:16. "And hast made us unto our God, kings and priests," &c., Revelation 5:10.

METAPHOR

IV. A Portion, or inheritance, as it is the best for quality, so the extent and proportion of it is usually commensurate to the riches and estate of the donor: a good and great predecessor, father, or benefactor, gives like himself in quantity, as well as quality.

PARALLEL

IV. God, who is the greatest, the richest, and most liberal Predecessor, Father, or Benefactor, always gives like himself in quantity and proportion "Open thy mouth wide, and I will fill it," Psalms 81:10. "Ask and ye shall receive, that your joy may be full," John 16:24. "Ask what ye will and it shall be done for you," &c., John 14:13-14. "Even above what you can ask or think," Ephesians 3:20. He doth not only make them to inherit substance, but he fills their treasury, makes all grace to abound towards them, and "withholds no good thing from them that walk uprightly," 2 Corinthians 9:8; Psalms 84:11

METAPHOR

V. Portion, or inheritance, implies or supposes relation: men do not give portions to foreign strangers and enemies, but to relations that are so naturally, or by adoption.

PARALLEL

V. God is not the Portion of devils or wicked men, who are enemies and aliens, the proud he knoweth afar off, but he is the Portion of the righteous, such as are his relations by regeneration or adoption, "if children, then heirs," Romans 8:16-17; Galatians 3:26, "But when he shall appear, we shall be like him," 1 John 3:2.

METAPHOR

VI. A Portion, or inheritance, signifieth love, and good will to the subject. Men never give portions out of hatred and ill-will.

PARALLEL

VI. God when he becometh the portion of any man, it is out of love, the greatest love, Deuteronomy 7:7, and good will that ever was expressed. A love that is admired, because unmeasureable: O the height and length, &c. "What manner of love is this!" Ephesians 3:20. A love that is great, large, fathomless, without end, Jeremiah 31:3.

METAPHOR

VII. The gift of Portion and inheritance, is bestowed on purpose to fix the subject to whom it is given in a future settlement of happiness and prosperity.

PARALLEL

VII. So God in becoming the Portion and inheritance of saints, doth design thereby to fix them in a future settlement of eternal happiness and felicity. "The pure in heart shall see God," Matthew 5:8, be with him and enjoy him for ever. Everlasting joy shall be upon their heads, they shall obtain joy and gladness, sorrow and sighing shall flee away, Isaiah 35:10; Isaiah 45:17.

METAPHOR

VIII. A Portion or inheritance frees from that contempt others are exposed to that have none; they that have no Portion are accounted poor, beggarly, and inconsiderable persons, men of no esteem.

PARALLEL

VIII. So saints in having God to be their Portion, are delivered from that reproach, and contempt the holy Scriptures cast upon others, viz., on the ungodly of the earth, who because they have no part nor Portion in God, are called poor, blind, and miserable, Revelation 3:17, whereas the saints are called honourable, and excellent ones, Jabez was more honourable than his brethren, 1 Chronicles 4:9; Psalms 16:3; Malachi 3:17, they are men of name, princes, God's treasure, his beloved ones, his jewels.

METAPHOR

IX. A great Portion or inheritance doth not only free from contempt, but procures many friends, (as Solomon speaks,) the rich hath many friends.

PARALLEL

IX. So the saints having God to be theirs, are not only freed from the greatest contempt, and made honorable ones, but thereby come to have many friends; all the angels of heaven are in perfect bonds of peace and true friendship with them, Psalms 91:11; Psalms 34:7, as well as all saints on earth, who bless and pray for them, Hebrews 1:14, nay, many times God makes their very enemies to be at peace with them, Proverbs 16:7.

METAPHOR

X. A great Portion or inheritance, makes a man to value himself accordingly, he will not join in affinity with any who are not suitable to him, or are much below him.

PARALLEL

X. So God being a saint's Portion, it makes him value himself upon the best and most worthy grounds in the world. (1.) Because he is rich, (2.) Inconceivably rich. (3.) Really rich; other men, great men of the world are but seemingly rich. (4.) His riches and Portion make him realty honourable, truly noble and renowned in the sight of God, angels, and saints. (5.) Because God hath made him so rich and illustrious, 1 John 3:2. (6.) Because he cannot be made poor by men nor devils; his riches are durable, Proverbs 8:21.

METAPHOR

XI. A great Portion frees a man from fear of want, and so elevates his mind to a more noble and high degree of living than those that have none.

PARALLEL

XI. So when a saint comes to know that God is his Portion, how doth it free him from fear of want? others have cause to fear they shall beg at harvest and have nothing, when he knows what mines of treasures are laid up for him against that day. "The Lord is my Shepherd, therefore I shall not want," Psalms 23:1. "Yet will I rejoice in the Lord, I will joy in the God of my salvation," Habakkuk

3:18; "The Lord is my Portion, saith my soul, therefore will I hope in him, Lamentations 3:24.

METAPHOR XII. A man that hath the greatest Portion and inheritance, will not be persuaded to change estates with other men.

PARALLEL

XII. So a saint knowing God is his Portion, will not change his estate with kings, and mighty potentates of the earth, who are ungodly; "I had rather be a door-keeper in the house of God than to dwell in the tents of wickedness," Psalms 84:10. Moses contemned the glory of Pharaoh's court, by seeing him who is invisible to be his Portion, Hebrews 11:1-40.

METAPHOR

XIII. An earthly man that has a large Portion, esteems highly of it, as appears by the young man in the Gospel; and as Christ saith, Where your treasure is, there will your hearts he also.

PARALLEL

XIII. So he that hath God to be his Portion, esteems highly of him; "He loves the Lord with all his heart, with all his soul, and with all his strength, Psalms 18:1. "I will love the Lord as long as I live. Whom have I in heaven but thee, and there is none upon earth that I desire besides thee?" Psalms 73:25; God runs continually in his mind.

METAPHOR XIV. A great Portion or Inheritance, makes way for entrance into or alliance with a great and noble family.

PARALLEL

XIV. A saint having God to his Portion, viz: having obtained an interest in God through Christ, comes thereby to have a right to all the sealing ordinances, and the union and privileges of God's elect, Ephesians 1:3, and Ephesians 2:19.

METAPHOR

XV. A great Portion or Inheritance, makes a man able to do more good than multitudes of others can, he can help those he loves; and oftentimes enemies receive advantage by him.

PARALLEL

XV. So a saint having interest in God, he is made capable of helping and doing much good to others, Hebrews 13:3. (1.) By his prayers; for the ears of God are open to his cries, they are his delight. What good did Israel receive by Moses's prayer? &c. (2.) By good counsel, Acts 11:23. (3.) By comforting others that are cast down with the same comfort wherewith they themselves are comforted of God. (4.) By helping against Satan, by showing his devices, 2 Corinthians 1:4, (&c.) (5.) And by their holy example and conversation, James 5:16. The wicked also receive great advantage by them; they are the light of the world, the salt of the earth; how was Laban blest for Jacob's sake, Genesis 30:27; and the house of Potiphar for Joseph's sake? Genesis 39:3. And what said the inhabitants of Jerusalem in Isaiah's time, Except the Lord of hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah, Isaiah 1:9.

METAPHOR

XVI. A great Portion or inheritance furnisheth a man with whatsoever is good and desirable here below, yea, with the best of every sort, whether for necessity, or to make life comfortable; a man lives upon his Portion, and reaps whatsoever good, profit, or pleasure it is capable to afford him.

PARALLEL

XVI. So a Saint having God to be his Portion, is furnished with whatsoever is truly good and desirable, viz., 1. Heavenly or divine life to quicken him; He is our life. The man who hath not received the Spirit, lies dead in sins and trespasses. 2. Light to direct them. 3. Wisdom to counsel them. 4. Power to aid and assist them. 5. Spiritual joy to cheer them. 6. Heavenly bread to feed them. 7. Glorious robes to clothe them. 8. Excellent grace to adorn them. 9. The angels to guard and protect them, &c. A Saint lives upon God; he receives so much of that spiritual good, profit, and delight here from his Portion, that he is able to take in all that good God sees necessary for him.

METAPHOR I. THE best of Portions and inheritances in this world, are earthly and corruptible.

DISPARITY

I. GOD is a Portion immortal and incorruptible, he is the same, and changes not; called often, the eternal and immortal God, and so an immortal good.

METAPHOR

II. Other Portions are laid up in reversion for this and that child, friend or brother, and they have no benefit of it at present.

DISPARITY

II. God is a present Portion, present help, a present support, present riches, present honour; "Thou art my Portion in the land of the living," 1 Samuel 1:5.

METAPHOR

III. Other Portions, though great, yet not infinite, immense, and unsearchable, the worth of the greatest earthly Portion may be computed or reckoned up.

DISPARITY

III. God is an immense, infinite, and incomprehensible Portion, none is able to account or compute how rich a Saint is; what are all nations of the world to him? even less than nothing, and vanity.

METAPHOR

IV. Other Portions may be great, and yet not all-sufficient, they cannot supply the possessor with whatsoever good thing he needeth.

DISPARITY

IV. But God is an all-sufficient Portion, in him is a sufficiency of all good things a Saint can need; no good will he withhold from him that walketh uprightly, Psalms 84:11.

METAPHOR

V. Other Portions and riches here may be good, and yet there is no necessity of them. Men may be happy without them; worldly riches are not absolutely necessary.

DISPARITY

V. But God is a Portion that is absolutely necessary; he that hath all other good things and not God, no interest in him, is miserable, and shall be damned.

METAPHOR

VI. All other Portions have their mixtures, they are, as one observes, a bitter sweet: many snares and evils attend a man that has a great Portion of worldly things.

DISPARITY

VI. But God is a pure unmixed Portion, there is nothing in him but goodness; light, and no darkness; joy, and no sadness; life, and no death; and this they will find when they come to the full possession and enjoyment of him.

METAPHOR

VII. Other Portions are common to men, to the vilest of men; in every nation riches are often given without distinction, saints and sinners have them alike.

DISPARITY

VII. But God is a peculiar Portion; he gives himself only to his own people, to his own elect; "He is, (saith David) the strength of my heart, and my portion for ever:" "this God is our God," Psalms 73:26; Psalms 48:14; Lamentations 3:24. "The Lord, (saith a gracious soul), is my Portion;" there is not a wicked man in the world can say so.

METAPHOR

VIII. Another Portion is not universal, it doth not comprehend all good things; it may lie in gold, in silver, in land, houses, but not comprehend all portions, or all good things whatsoever.

DISPARITY

VIII. But God is an universal Portion; whatsoever is good it is to be had in him, whether for profit or delight, he comprehends all portions; all things that are desirable; so he that hath God hath all, nothing is good without him, nothing can be evil that falls upon a saint that hath him; God is good in every thing, and he is good of himself alone, when every thing else is gone; "having nothing, yet possessing all things," 2 Corinthians 6:10.

METAPHOR IX. Other Portions may be taken away by thieves, wasted or consumed by fire.

DISPARITY IX. God is a Portion that none can rob the soul of, no fire can destroy the soul’s inheritance.

METAPHOR

X. Other Portions may be great, and yet not suitable in all respects to all persons, and at all times; what will gold or silver signify to the soul? What help can it administer at death?

DISPARITY

X. But God is a suitable Portion to all persons, in all things, and at all times: this portion suits the condition of the soul, the necessities of the soul, the wants and desires of the soul. Is the soul blind, naked, sick, wounded, poor? suitable supplies in these respects, and all others, are to be had in him.

METAPHOR

XI. Other Portions cannot satisfy the man that enjoys them, all the world cannot fill the soul, nor give full satisfaction to it.

DISPARITY

XI. But God is a Portion that satisfies him who hath a part and interest in him; "my soul shall be satisfied as with marrow and fatness," Psalms 63:5-6. He gives the soul full content and satisfaction.

METAPHOR XII. Other Portions may be spent, a man by living upon them, may waste them; the prodigal son wasted all his Portion.

DISPARITY

XII. But God is a Portion that can never be spent: the more a saint lives upon his Portion, the more rich he is, the more comes in upon him, God is an unexhaustible Portion.

METAPHOR

XIII. Other Portions are but for a time, they pass away, and riches are uncertain things, they are upon the wing, they will not abide for ever.

DISPARITY

XIII. But God is a never-failing Portion, he is not only a Portion now, but will be a Portion hereafter, a present, and yet a future Portion, a Portion whilst we live, a Portion when we die, and a Portion to eternity.

METAPHOR XIV. The largest inheritance cannot make a man absolutely happy.

DISPARITY

XIV. But God is able to do all things that will make up a full and complete happiness. (1.) He gives peace and serenity of mind. (2.) Fills with joy and peace in believing, John 16:33; Psalms 29:11; 1 Peter 1:18. (3.) Seals up to the day of redemption, Ephesians 1:13; Ephesians 4:30. (4.) Sends augels to rescue and conduct, and at last lodges safe in the bosom of Abraham, in a land of light and blessed immortality.

COROLLARIES 1. THIS shows the great and wonderful condescension of God in giving himself to be his people’s portion.

2. This shows the great difference between the godly and ungodly, the one are exceeding rich in the midst of poverty, and the other miserably poor in the midst of riches; as in the case of Lazarus and the rich man, Luke 16:1-31.

3. It shows how grossly the world is abused by Satan, in esteeming good men to be poor and miserable; since the meanest of them is born to a kingdom, and heir apparent to a crown, which is but the least part of their Portion neither; for the height of their inheritance is the God of the kingdom.

4. From hence we see the reason why wise and good men slighted the world; for they had piercing judgments, and could see beyond it, and take a view of that more exceeding and eternal weight of glory, that an interest in this Portion shall invest them in.

5. From hence we may be informed why God is so much slighted in the world, not because he is unworthy of chief regard, for he is all excellent: (2.) Not because he is not sufficiently discovered to be so; for the heavens declare his glory. And if a rare piece of art and curiosity in a royal palace will lead us to judge it the product of an ingenious mind; much more the view of the stately canopy of heaven, and the wonders of the creation, will carry our minds to the contemplation of the great Creator: but (3.) It is because of affected and chosen ignorance, with which Satan strikes; so that men’s damnation is of themselves.

6. This shows the infinite reasons that sway with good men for the choice of this Portion; because if they have him, all that is good and desirable is theirs, and all is nothing without him.

7. This may lead us to enquire who have this God for their Portion. (1.) They are such as set light by the world, and all things short of him. (2.) Their thoughts are upon him, and hunger and thirst after him, cleaving to him as the highest object. (3.) They make their boast of him, "I will make my boast of God." (4.) They take care to keep him. And, (5.) Are resolved to exalt him: "O God, thou art my God, I will exalt thee."

8. This leads us to an useful enquiry after the best way to get this God to be our Portion, which may be reduced to the following heads: (1.) It is necessary to know how we lost him, viz., by sin. (2.) To remove that which separated us from him---"Let the wicked forsake his way," &c. (3.) By confession and acknowledgment to sue to him, as the prodigal did; for he that confesses and forsakes sin, shall find mercy. (4.) To draw our hearts from earthly objects, which may do evils (though not in themselves, yet) by accident, because we cannot serve God and mammon. (5.) We must believe on Christ, and obey him.

9. This should teach us contentment, since this Portion is enough. (2.) Not to fear death, because it is but the entrance to a fuller enjoyment. (3.) Not to repine at others’ large share of the world, because this Portion infinitely excels it. (4.) We ought to live upon it, as our proper and peculiar inheritance.

01.02.01.03. GOD A HABITATION.

GOD A HABITATION.

XXXX XXXX XXXX XXXX XXXX XXXX XXXX[1] Psalms 90:1, "Lord, thou hast been our dwelling-place," (or habitation) in generation and generation---(or, in all generations.) See Psalms 91:9. Kai o menwn en th agaph, en tw Qew menei, &c. 1 John 4:16. Et manens (vel qui manet} in charitate, in deo manet---"He that abideth (or dwelleth) in love, dwelleth in God."

[1] Domine habitaculum, fuisti nobis in generatione et generations Atias Montan.

UNDER the metaphor or similitude of an Habitation, or dwelling-place, the Lord God is expressed by the Psalmist in this text: the words Habitation, dwelling-place and house, are promiscuously used in scripture, and signify the same thing, viz., the chief place of residence, or abode; the nature, usefulness, and conveniency of which the ensuing parallel demonstrates.

METAPHOR I. A habitation, or house, is a security against extreme and intemperate heat.

PARALLEL

I. God secures and defends his people from the rage of Satan, (which is called his fiery darts) and the malice and persecutions of wicked men; for his protection like a refreshing shade is round about them: "Thou hast been a shadow from the heat," Isaiah 25:4.

METAPHOR

II. It is a place of shelter in a tempestuous or stormy season; for when wind, rain, hail, snow, thunder, &c., are like to annoy us, that is a safe retiring place.

PARALLEL

II. God is the soul’s chief and only sanctuary, "When I am afraid," said David, "I will trust in thee," Psalms 56:3, XXXX Ebtach, that is, as the emphasis of the word bears, I will retire into thee my blessed Habitation, "for thou art a strength to the poor and needy, and a refuge from the storm---when the blast of the terrible one is as a storm against the wall," &c., Isaiah 25:4. In the strangest convulsions of state, revolutions of kingdoms, and epidemical calamities that afflict the world, the inhabitants of this blessed mansion are sure to enjoy certain safety and tranquillity.

METAPHOR

III. It preserves the body from the injuries of excessive cold: it is a lamentable thing to be houseless and harbourless in a sharp winter; many have been benumbed, yea frozen to death that way: our house is the proper place where fire is made to warm us.

PARALLEL

III. Such as dwell in his heavenly Habitation are preserved from a dead, frozen, and benumbed frame of spirit, they are made zealous and warm for God, a fervent in spirit, serving the Lord, inflamed with a divine fervour, (by the influence of the Holy Spirit, which is called fire,) animating them with courage and resolution to stand for God and his ways against all opposition.

METAPHOR

IV. Our Habitation is the place where our choicest comforts remain; as our dearest relations, company, chief riches, or treasure.

PARALLEL

IV. God is a good man’s chief comfort, he is the joy and delight of his soul: for as he is the summum bonum in himself, so all good things are radically and originally derived from him: therefore such as would partake thereof must have recourse to him---in him is the saint’s treasure laid up, with him is the most desirable communion: "Whom have I in heaven but thee, and there is none on earth that I desire besides thee," Psalms 73:25.

METAPHOR

V. A Habitation is a place of rest; for there our bodies when tired by watching, journeying, or labour,; are sweetly reposed.

PARALLEL

V. Such is God to the soul, thither is the weary and heavy-laden sinner invited, in order to receive rest, Matthew 11:27-28. There is eternal repose (after the troublesome pilgrimage of the flesh) in reversion for all that die in the Lord: "Return unto thy rest, O my soul," saith David, &c.

METAPHOR

VI. Our habitation is our home; for in other places we are but strangers and sojourners, and exposed to endure many hazards and disorders, which we are safe from at home.

PARALLEL

VI. God is a Christian’s home: one may be said to be absent from God, when he strays abroad, giving the full reins to a loose, carnal, and dissolute mind, pursuing the vanities and follies of the world, neglecting the solid comforts and delights of his proper home, exposing himself to the hazards and disorders of a strange and dangerous entertainment among his soul-enemies; whereas to live with God, in a way of spiritual love and communion, is to dwell in God, 1 John 4:16, and makes way for a more immediate and personal participation of his glory after death, which made the apostle desire to depart, Php 1:21-23, because death was gain to him, inasmuch as it was to state him in his blessed and eternal home.

METAPHOR

VII. There must be some certain known way, or passage, leading to a Habitation or house, by which enquirers may come to it.

PARALLEL

VII. The Lord Jesus is the Way that leads to this heavenly Habitation: "I am the Way, the Truth, and the Life, no man cometh to the Father but by me," John 14:6; he is a Priest to atone, a King to govern, and a Prophet to teach and direct his people.

METAPHOR

VIII. A Habitation or house is a sanctuary and safeguard against thieves, robbers, and murderers; it is a man’s castle, to secure him and his.

PARALLEL

VIII. God is a sanctuary to his saints, and a safe retreating-place from the assaults of Satan, sin, and in-bred corruption---from these enemies there is no safety, but by flying to the mercy of God in Christ.

METAPHOR IX. A Habitation hath a door to let into it, which is opened only to such as are approved friends.

PARALLEL

IX. Christ is the Door that lets into this heavenly habitation: this Door is always open to such only as are his known and his approved friends: "I am the Door, by me if any man enter he shall be saved," John 10:9, "No man knoweth the Father but by the Son, and he to whom the Son shall reveal him," Matthew 11:27.

METAPHOR

X. A Habitation or house is adorned with galleries, and other beautiful ornaments, environed with gardens, meadows, pastures, walks, fountains, &c., for pleasure as well as profit, which makes it an excellent and lovely seat.

PARALLEL

X. This heavenly Habitation is furnished with all those glorious ornaments that are needful for spiritual profit and delight: Gospel institutions and ordinances are by expositors understood to be the galleries of this habitation, where the King is held "In all places where I record my name, I will come unto thee, and I will bless thee," Exodus 20:24. The blood of Christ is a Fountain of life," Revelation 21:6; "A fountain opened for sin and for uncleanness," Sir 13:1-26. his church is his garden, "A garden enclosed is my sister, my spouse," Son 4:12. His word is "a green and pleasant pasture," Psalms 23:2, and his Spirit the spring that waters every plant and flower: "I will pour water upon him that is thirsty, and floods upon the dry ground---I will pour my Spirit upon thy seed," &c., Isaiah 44:3.

METAPHOR

XI. It is right and propriety makes a stately Habitation valuable: passengers may cast a transient look upon it, but little mind it, because it is none of theirs.

PARALLEL

XI. It is an interest in God that makes a soul to value him at so high a rate: "Thou art my God, I will praise thee," Isaiah 25:1; "Thou art my God, I will exalt thee," Psalms 118:28; "The Lord is my portion, therefore will I hope in him," Lamentations 3:24.

METAPHOR

XII. A house or Habitation is a place of hospitality, there friends are invited, strangers entertained, and beggars relieved.

PARALLEL

XII. To this heavenly Habitation friends are solemnly invited: "Ho every one that thirsteth, come ye to the waters---and he that hath no money come, come ye, buy and eat, yea come, buy wine and milk without money, and without price," Isaiah 55:1. "Now hath God granted to the Gentiles (who were strangers and aliens) repentance unto life, this is the receptacle of poor hungry souls, where a plentiful relief is daily given and freely distributed," Acts 11:18; James 1:5; Luke 1:53.

METAPHOR

XIII. He that is totally without a Habitation, is accounted to be in a very desolate and miserable condition, and exposed to all the inconveniences above-named.

PARALLEL

XIII. He that dwells not in God through Christ, is in a very sad and dismal condition, being exposed to the curse of the law, and divine wrath; "upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest," Psalms 11:6.

METAPHOR

XIV. In a Habitation, or great house, are many lodging-rooms for repose, and some secret chambers for security in times of danger.

PARALLEL

XIV. The glorious attributes of God are as so many retiring rooms, and places of security and repose, to which the saints must have recourse in times of danger; "Come, my people, enter thou into thy chambers, and shut thy doors about thee, hide thyself as if it were for a little moment, until the indignation be overpast," Isaiah 26:20. More particularly, inasmuch as he is omniscient, he knows what is best for us, and we ought to acquiese in his will. He is allwise, and therefore orders all things to work for our spiritual good. He is Almighty, and can accomplish, or effectually bring to pass, whatsoever his knowledge dictates for our good. He is faithful, and therefore whatsoever he hath promised shall be certainly fulfilled. He is good and merciful, which is a great encouragement to sinners to make application to him, and commit themselves to his protection "When I am afraid (said David) I will put niy trust in thee." He is eternal, and therefore an everlasting salvation, &c.

METAPHOR

I. A Habitation (or House,) though never so stately and magnificent; is yet the work and contrivance of a human architect, and is composed of perishing materials.

DISPARITY

I. God is an everlasting God, has his being of himself, a most spiritual and immaterial substance, incomprehensible in his essence, and so beyond human and angelical conception, Genesis 21:33. If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," 2 Corinthians 5:1.

METAPHOR

II. Habitations here below serve only to accommodate the body; the rich man in the Gospel that fared sumptuously every day, Luke 16:9, had no habitation for his soul but hell, Luke 16:23.

DISPARITY

II. But God is a spiritual Habitation, and accommodates the soul, or inward man, with whatsoever conduces to his eternal happiness: he provided a seat in Abraham’s bosom for poor Lazarus, &c. Luke 16:22; and will receive his saints into himself, where they shall dwell for ever.

METAPHOR

III. A Habitation may be overthrown by an earthquake, blown down by a storm, demolished by an enemy, consumed by fire, or the decays of time, &c.

DISPARITY

III. But God the heavenly Habitation is subject to none of those accidents, can receive no hurt, and is everlasting---yesterday, to-day, and for ever the same, never to be antiquated, and needs no reparation, &c.

METAPHOR

IV. A House may secure from some, but not all dangers; for thieves may rob us of our treasure, or an enemy (if stronger) may dispossess us, and strip us of that, and all our estate.

DISPARITY

IV. But God is a Shelter from all kind of spiritual danger; he dwells safely that dwells in him: "thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction, &c., because thou hast made the Lord, which is my refuge, even the Most High, thy Habitation, there shall no evil befal thee, neither shall any plague come nigh thy dwelling," &c. Psalms 91:5-6, Psalms 91:9-10. Here no thief can break through, nor moth corrupt, nor can the possessor be turned out by all the enemies in the world, Matthew 6:19, Matthew 6:29.

METAPHOR

V. A habitation, in its circumference and dimensions, is limited, and may be easily filled, neither is any so complete, but may admit of further improvement or perfection.

DISPARITY

V. God cannot be circumscribed by any limits, but is infinitely capacious and receptive of all, that through Christ come to him; and so absolutely perfect, as that he needs no addition, alteration, or diminution.

COROLLARIES

I. From the foregoing particulars we may infer the necessity of self-examination, viz. whether we have any interest in this heavenly habitation; in order to which, the particulars following are presented as the proper notes and marks of a dweller in God.

(1.) "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit," 1 John 4:13, which makes men and women heavenly, and spiritual, and so fit inhabitants to dwell there.

(2.) "If we dwell in love to God, 1 John 4:16; Deuteronomy 11:1, then we dwell in God;" for to love him is to keep his commandments: this love must be with all our hearts, and to him above all others, for he will have no competitor.

(3.) "If we love one another, God dwelleth in us, 1 John 4:12. and his love is perfected in us;" if brotherly love continues among us each to other, it is a very certain mark that we dwell in this Habitation.

(4.) Sincere confession, and sound belief that fesus is the Christ, or the Anointed of God, argues a child of God, 1 John 5:1, to such this Habitation is open---we must believe that he is our Saviour, and our Sovereign, a Priest to atone, a Prince to rule, and a Prophet to teach us. 1 John 4:15, "whosoever shall confess that Jesus is the Son of God, dwelleth in God," &c.

(5.) A life of divine communion and contemplation is an evident sign of dwelling in God; such are with him in the Mount, and partake of his blessings, &c.

(6.) A serious return from wandering, and a hearty renunciation of all resting places short of this, denotes an interest in this Habitation.

II. From hence we may infer the absolute necessity of a diligent inquisition, how we may obtain this eternal habitation for our inheritance, considering how many beasts of prey are watching to devour us, and the impending storms that threaten us, in such a day as this is.

III. "We may infer the folly and madness of such as take up their rest in the base and contemptible dwellings of this world, that bid their souls take their ease, wallowing in brutish sensuality, and neglecting this holy Habitation.

IV. It concerns us to be very circumspect in our walks, that we be not turned out of possession, nor lose our hopes and assurance of it.

1. Men are very careful that the deeds and evidences relating to their earthly possessions be authentic, and safely kept, much more should Christians be so of this eternal mansion.

2. This should keep us from murmuring, if we have not such stately fabrics as others to dwell in here, because this heavenly habitation (that infinitely excels all earthly structures, though never so glorious) is ours.

3. Let not God lose the glory of so gracious a condescension, in becoming a Habitation for us---Let us not slight his infinite love, that provided this shelter for us, from the danger of the open and unguarded fields.

4. Let it be an encouragement against slavish fear; to be afraid of man (who is a worm) is to forget where you are.

V. Let sinners be advised to hasten to this resting place, and get an interest in this Habitation, else their security is a certain fore-runner of destruction. For,

1. They lie open, and exposed to all sorts of spiritual enemies, and soul-calamities, from the devil, wicked men, and innate corruption.

2. Now there is an opportunity, let it be taken hold of, or else the day of grace may be past, and the market over, without a possibility of recalling it.

3. Christ stands with his arms spread to receive them, he is an open door to let them in, and partake of the joys and glory of this house, &c.

4. It is a most unnatural cruelty to their own souls; for if they slight it, they become self-murderers, and instruments of their own damnation.

VI. Lastly. From what hath been said, we may infer the superlative happiness of good men, whose Habitation the great God is; for they shall be safe there from all kinds and degrees of danger and disturbances, made partakers of whatsoever is good and desirable, and that for EVER AND EVER.

01.02.01.04. GOD AN HUSBANDMAN

GOD AN HUSBANDMAN "My Father is an Husbandman," John 15:1. IN this metaphor four things are supposed.

1. That an husbandman[1] must have ground to work upon.

[1] Gewrgov a husbandman is compounded of gh terra, earth, and epgon opuv, work; that is, one that works the earth. The Latin Agricola, signifies a tiller of the field, of ager, and Colo.

2. A stock to defray the charges and expense requisite to manage it.

3. Skill and knowledge to perform it.

4. Instruments, and whatsoever else is needful for such an undertaking, or employment. In these respects God may be said to be an Husbandman, because 1. He is a rich Husbandman; for all the world is his---"the earth is the Lord’s," &c.

2. A great and honourable Husbandman; for all bow before him.

3. A skilful and wise Husbandman; for none can teach him.

4. A diligent and careful Husbandman; for no neglect can be charged upon him.

5. A generous and liberal Husbandman; for all partake of his bounty. For a further illustration take the following parallel.

METAPHOR

I. A rich Husbandman has not only fruitful fields, vineyards, gardens, orchards, &c., but also some barren heaths, commons, and wildernesses.

PARALLEL

I. God is a very rich Husbandman---"the earth is the Lord’s and the fulness thereof," Psalms 24:1. He hath many fruitful fields, vineyards, &c., where the Gospel is professed---And many barren heaths, mountains, and wildernesses, the pagan, heathen, and unconverted parts of the world, which yield little or no profit.

METAPHOR

II. A rich Husbandman has many beasts, some of which are of a hurtful and mischievous nature, which he fetters or ties up, restraining them by some invention or other from doing injury to his other cattle, and breaking into his gardens or orchards to spoil his precious flowers and tender plants.

PARALLEL

II. God lays claim to all the beasts of the field, the wild and devouring beasts of the forest. "Every beast of the forest is mine (saith the Lord,) and the cattle upon a thousand hills"--- Psalms 50:10. "The fowls of the mountains and the wild beasts of the field are mine," Ezekiel 38:4; no man be he never so brutish, vile, and mischievous, but by right of creation is the Lord’s, though strangely degenerate from what he was and should be; such he fetters, chains and ties up, that they cannot destroy the poor: The oppressors, persecutors and spoilers of the earth, would soon break in and spoil God’s vineyard, "but that the Lord puts hooks into their jaws, and puts bounds to them which they cannot pass," Psalms 89:11.

METAPHOR III. A Husbandman puts some of his cattle into fat pastures to feed and fatten them against the day of slaughter.

PARALLEL

III. God suffers the wicked to feed in fat pastures, to wallow in plenty, eating the fat and drinking the sweet of the earth, but it is for the day of slaughter--- Jeremiah 46:21; James 5:5, and Psalms 17:14; such as have all their good things here, Luke 16:25.

METAPHOR

IV. A Husbandman expects not that return and increase of precious and profitable fruit from the dry heath and barren wilderness, as from the rich valleys, gardens, fields, vineyards, &c., which he hath bestowed much cost and labour upon in manuring, sowing, planting, watering, dressing, &c.

PARALLEL

IV. The Lord does not expect, that heathens and infidels (who are like dry and barren ground,) should bring forth or yield him so much increase and fruit of grace and holiness as those people and nations to whom he hath afforded his blessed Gospel; and those churches that he hath planted and bestowed much cost and pains upon, where much is given a suitable improvement is required, and where but little the improvement of a little, Luke 12:14; Luke 16:10; Mark 12:42; Revelation 3:8.

METAPHOR

V. A Husbandman divides and separates his land, Deuteronomy 27:17; Proverbs 22:28, (especially that which he designs for tillage and principal use) from other men’s. Every one knows his own land, and to this end they have landmarks and the like, by which property is preserved.

PARALLEL

V. God separates his people of the world, to be a peculiar inheritance unto himself, Deuteronomy 7:7; 2 Corinthians 6:17; Revelation 18:4; Psalms 4:3; 2 Timothy 2:19; Deuteronomy 33:16; Hosea 7:8; Isaiah 27:2-3. There they have bounds set them, viz., holy laws and institutions, within which they ought always to keep, that they mix not themselves with the world; to pass which bounds is a high and provoking evil.

METAPHOR

VI. A Husbandman doth not only divide and separate the land that he designs for special use, whether orchard, field, or vineyard, from all other; but also makes a fence[2] or wall about it, especially if it be taken out of a waste wilderness, or a barren and common heath or field, otherwise the fruit might soon be eaten up or trodden down by the beasts of the field.

[2] Non minor est virtus qnam. quærera, tueri.

PARALLEL

VI. God takes especial care of his church, and of every branch and member thereof. And for their preservation hath made a hedge, a fence, yea, a glorious wall round about them. This the devil knows, and nothing troubles him more, "hast thou not made a hedge about him, and about all that he hath?" See more in the metaphors of a garden and vineyard, Isaiah 5:2, and Isaiah 4:5; Ecclesiastes 2:5; Psalms 18:2; Job 1:10; Psalms 125:2; Psalms 34:7.

METAPHOR

VII. When a Husbandman hath fenced or walled in his ground, he digs or ploughs it up, in order to the manuring of it, and making it good soil, fit for the use intended, whether for choice grain, plants, or other things.

PARALLEL

VII. The Lord doth by his word plough up the fallow ground of our hearts. When he threatened spiritual judgments upon Israel (his ancient vineyard) he says by the prophet, it shall not be digged, but there shall come up briars and thorns. Isaiah 5:6; Luke 13:8. Before our hearts are digged up, they lie fallow; "break up your fallow ground, and sow not among thorns," Hosea 10:12.

METAPHOR

VIII. A Husbandman finds some ground more hard, stony, and barren than others, and what the plough cannot break up, the spade and mattock must; if it he very rocky, a hammer is used to break it in pieces.

PARALLEL

VIII. The Lord finds all our hearts naturally very hard, yet some more hard and obdurate than others. And that he may effectually break them into pieces he uses divers instruments; some of his ministers come with the smooth plough of the Gospel---Others with the mattock of the law from mount Sinai, Isaiah 7:25. Some denounce the threatenings in God’s word like a hammer to break the rock in pieces, Jeremiah 23:29.

METAPHOR

IX. A Husbandman finds by experience that no ground until it be well manured and planted, brings forth any thing but what naturally grows of itself. Choice plants must be set, and seed must be sown if we will expect fruit.

PARALLEL

IX. The Lord shows us in his word that no person whatsoever can bring forth good and acceptable fruit, till by the word and Spirit of grace they are wrought upon, and planted or sown by him, John 3:6; John 1:4; Romans 7:4.

METAPHOR

X. When a Husbandman has ploughed or digged up his field, he discovers the nature and quality of the ground; and finds much filth, worms, weeds, and loathsom trash are turned up, which before lay hid; so that we many times wonder, that land so fair in appearance should prove so naught.

PARALLEL

X. When God hath through his word and Holy Spirit broken up the sinner’s heart by powerful convictions, so that the inside of the soul is (to its own sight) as it were turned outward, as in the case of the woman of Samaria who cried out, "Come, see a man, which told me all things that ever I did," John 4:29. And as it was with the Jews Peter preached to, who cried out, "What shall we do?" Acts 2:37; Romans 7:1-25. Then the filthiness of the soul and its horrid pollution appear, and the poor man cries out, I did not think there had been so much abomination in my heart, that I had been such a rebel against God. O the pride, the lust, the blasphemy, hard-heartedness, vanity, folly, and unbelief I find there; who could think I had such a prodigy of wickedness?

METAPHOR

XI. The Husbandman takes much pains, and bestows great cost to make his barren ground fruitful, and destroy those hurtful weeds which would choke the seed, deprive it of nourishment, and so spoil its growth---He also lays on much dung to fertilize it and make it yield the greater crop.

PARALLEL

XI. The Lord takes great pains, uses many ways, and bestows great cost to make his people bring forth fruit unto him; he sends his word, his Spirit, his ministers, sets conscience on work, and if all will not do, but that weeds of corruption still spring, and roots of bitternesss remain, he sends afflictions to humble and cleanse them, and destroy the power of sin, Isaiah 5:4; Galatians 4:6.

METAPHOR

XII. Though the Husbandman doth not find his ground immediately so good and fruitful, as to answer his just expectation, considering his labour and cost about it; yet for all that he gives not over, nor slacks his hand, as if it would never be good; but on the contrary pursues his endeavour, in hopes that what fails in one year, may be effectual in another.

PARALLEL

XII. Though the blessed God sees his people do not answer his unwearied pains, but that abundance of earthliness, barrenness, and unprofitableness still remains in them, yet he gives them not over, but with much patience waits year after year, John 15:2; Hosea 11:9, not sparing continual labour in order to their reformation, that so they may bring forth more fruit unto him.

METAPHOR

XIII. The Husbandmen grudges not at the cost he is at, to make his ground fruitful, but does it with a willing mind and very cheerfully.

PARALLEL

XIII. The Lord bestows his choicest mercies upon his heritage with the greatest cheerfulness---"I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart," &c., Jeremiah 32:41. It is freely given, and without grudging he hath done as much as could be done to his vineyard, 1 Corinthians 2:12; Isaiah 5:4.

METAPHOR

XIV. A Husbandman sees when his field is ploughed and sowed, that it must be watered with the dew of heaven, or it will not thrive. The earth cannot bring forth, unless the heavens distil their precious drops, and refreshing showers upon it---therefore he prays for rain, and if it rains not, he opens his sluices to water his meadows, and other low ground to make it fruitful.

PARALLEL

XIV. The Lord God knows that though the church (his spiritual vineyard) be sowed with good seed and planted with choice plants; yet they cannot grow nor prosper unless watered from heaven with divine showers and refreshing dew. And therefore God opens the sluices or windows of heaven, and makes the fruits of the earth flourish and wonderfully increase; the rain, &c., watereth the earth, and maketh it bring forth and bud, "that it may give seed to the sower and bread to the eater," &c., Isaiah 5:7.

METAPHOR

XV. The Husbandman finds that low grounds, valleys and meadows by rivers' sides, are most fruitful; whereas mountains, heaths, and hilly grounds, how lofty soever they seem, are commonly barren and unfruitful: and though they rnay for a time bring forth, yet by the scorching heat of the sun, and for want of moisture by which it should take deep root, it is so parched and burnt, that it rarely (if at all) comes to maturity.

PARALLEL

XV. The Lord declares in his word that the lowly and humble soul is the most fruitful. Christ says he went down to see the fruits of the valley, Son 6:11; his chief expectation is from them that lie low in their own sight. Trees planted by the water-courses thrive best and bring most fruit. The rain glides off from hills and mountains, and the valleys receive it. The lofty, proud, self-conceited person is barren and fruitless, the savour of God's grace abides not on their hearts, "To this man will I look, that is poor and of a contrite spirit;" he that sees his own emptiness, and has no confidence in the flesh, but whose trust and dependency is upon Christ, is the thriving and fruitful person, that (like the tree of the waterside spreading his roots by the river) "shall not see when heat cometh; but his leaf shall be green, and he shall not be careful in the year of drought," Jeremiah 17:8.

METAPHOR

XVI. A Husbandman takes much pains to weed his gardens and prune his trees, and if he finds the weeds come up thick, especially such as are of a hurtful and mischievous kind, he uses all ways and proper means to destroy them, lest they should spoil the fruit of his garden, field, or vineyard, &c. Yet, notwithstanding, some relics of the old roots are left, which are apt to spring up afresh, unless continually cropt off and kept short.

PARALLEL

XVI. The heavenly Husbandman bestows much pains that he may destroy the weeds of indwelling sin and corruption in his people. He uses various means, as his Word and Holy Spirit, trials, afflictions, &c., in order to that end; by these he digs up those weeds by the roots, as worldly-mindeclness, unbelief, and sensual lusts, which else would choke the good seed. Though some remains of them are left behind, (to keep us humble and watchful) such ill weeds grow apace, aad are ready to spring up when the least liberty is given. Hebrews 12:15. By these also this blessed Husbandman prunes and pares off suckers or superfluous branches, which feed upon that sap which should nourish his tender plants, such are, carnal divisions, strife and unnecessary contention among saints, busying themselves about idle and unprofitable notions, or matters of slender consequence, neglecting in the mean time those serious and practical parts of Christianity which are of absolute and undoubted necessity: these are the spiritual suckers of our time, and are the cause that so many lean and barren souls are found in this spiritual vineyard.

METAPHOR

XVII. A Husbandman, in consideration of all his labour and charge, expects fruit answerably from his husbandry. James 5:7.

PARALLEL

XVII. The heavenly Husbandman waits for the fruit of his fields also. He looked that it, (viz., his ancient vineyard) should bring forth grapes, Isaiah 5:2. Went three years, seeking fruit on the fig-tree, &c., "And when the time of fruit drew near, he sent his servants to the Husbandmen that they might receive the fruits of it," &c., Luke 13:7; Matthew 21:34. Where God sows plentifully he expects a suitable crop, where much is given, much is required, where we have many means of increase of grace, the Lord will expect the fruits of holiness from his people.

METAPHOR

XVIII. A Husbandman often goes to see the success of his labour, and how his corn and other plantations thrive, and is much delighted and comforted to find a good increase and fair hopes of a great crop, to reward his pains. How he rejoices, when he finds every vine full of thick clusters, every tree laden with fruit, and the valleys covered with precious corn.

PARALLEL

XVIII. The Lord loves to visit his vineyard often, and delights to behold the flourishing grace of his people---"He is gone down into his garden, into his beds of spices," &c., Son 6:2, and Son 4:16. He eats his pleasant fruit, he takes pleasure in his saints, and will beautify the meek with salvation. "Let us see (says he, Son 7:12,) if the vine flourish, whether the tender grape appears, and the pomegranates bud forth: there will I give thee my loves." He rejoices to find his people abound with

graces, which are the blessed fruits of the Spirit. No ambrosia so sweet to this heavenly Husbandman, as the holy performances of his saints, which is the effect of his own cost and labour.

METAPHOR

XIX. The Husbandman is exceedingly grieved, when, (on the contrary,) he finds his fields barren or blasted, and his hopes of a plentiful harvest disappointed.

PARALLEL

XIX. The Lord expresses great grief when his people bring forth no fruit, or, which is worse, wild fruit---"He looked that it should bring forth grapes, and it brought forth wild grapes," Isaiah 2:2. How he complains "by the prophet---"She (viz. the vineyard, Jerusalem) was plucked up in fury---(Ezekiel 19:10, Ezekiel 19:12, Ezekiel 19:14;) the east wind dried up her fruit---fire hath devoured her fruit, this is a lamentation, and shall be for a lamentation." Hosea 9:6. How it grieves the Lord to the heart, when his servants (his ministers,) return this account, "We have laboured in vain, and spent our strength for nought," &c., Isaiah 49:4.

METAPHOR

XX. When the Husbandman finds many trees and branches barren, or without sap or life, after all the means he hath used, he cuts them down for fuel, because they should not cumber the ground, nor hurt others.

PARALLEL

XX. When the Lord finds any barren or withered branch in his husbandry past hope of recovery, he cuts them off. "Every branch in me that beareth not fruit he taketh away," John 15:2. Christ cursed the fruitless fig-tree, and immediately it was dried up: this cutting off may be done by the immediate hand of God, either in spirituals or temporals, or by the censure and excommunication of the church.

METAPHOR XXI. A Husbandman hath many servants which he employs to work in his vineyard, or as labourers in his harvest.

PARALLEL

XXI. God hath also many workmen in his churches, divers painful labourers in his harvest; ministers of the gospel are spiritual harvest-men, "We then as workers together with you, beseech you also that ye receive not the grace of God in vain." 2 Corinthians 6:1.

METAPHOR

XXII. A Husbandman that hath in his house, a faithful, laborious, and experienced servant, highly prizes him, he is esteemed above any that are unskilful, slothful, or negligent in their business.

PARALLEL

XXII. A faithful, experienced, and laborious minister the Lord values above thousands of slothful, false-hearted, and self-seeking ones, who care not for the flock, so they have the fleece, and if

they have the wages care not for the work. Moses was faithful in his house, and therefore esteemed: but Corah and his company, (that fain would have been looked upon as appointed by God, like Moses) were swallowed up.

METAPHOR

XXIII. The Husbandman oftentimes finds his pleasant trees, choice plants, and fruitful fields annoyed and greatly damaged by caterpillars, and other hurtful vermin.

PARALLEL

XXIII. The church of God often suffers, and is much spoiled by those innumerable swarms of locusts or caterpillars that came out of the bottomless pit, by which, according to the opinion of divers eminent writers, are meant the great swarms of Popish Priests, Friars, Monks, Jesuits, and even all the whole tribe of the Romish Hierarchy, who are fitly likened to locusts, Revelation 9:3, which, as naturalists say, are a little vile kind of vermin that spring out of smoke, flying together in vast numbers, gnawing, eating up or destroying all green things and fruits of the earth, being a very slothful and idle creature, resembling the Popish clergy exactly, who are bread out of the smoke and darkness of hellish ignorance; they are show bellies living upon the sweat of other men’s brows. To such kingdoms or countries as abound with pleasant plants they flock in swarms, where they make havoc and lay waste all green things in the church of God (as this and other nations have felt and still feel) infecting thousands with their damnable devices, superstitious practices and inventions.

METAPHOR

XXIV. When the Husbandman finds his fields or vineyards quite barren, and that no manuring will help, but thorns, briers, and weeds abound, he plucks up the hedges, and lets it lie fallow and common to all.

PARALLEL

XXIV. When God finds a church or people without the life and power of grace and religion, cold and lukewarm, having only the carcase of external profession, and that no calls nor endeavours will reclaim them, he withdraws his presence, removes his candlestick, takes away the hedge, and lays it waste--- Revelation 3:16, and Revelation 2:5, "Go to my place in Shilo, where I set my name at first, and see what I did to it for Israel’s wickedness," Jeremiah 7:12. So Sardis, Ephesus, Smyrna, Philadelphia, &c., and the rest of those once-famed Asiatic churches, are become a barren and waste wilderness.

METAPHOR XXV. A Husbandman fans or winnows his corn to separate the chaff from the wheat.

PARALLEL

XXV. The Lord by his word and Spirit (which is as a fan in his hand, Matthew 3:12; Jeremiah 15:7,) separates the chaff and refuse part of his children, that nothing but the pure grain and seed of grace may remain in them, and oftentimes by affliction winnows his church, separating the true Christian from the dross and chaff of hypocrisy---"I will sift the house of Israel---as corn is sifted in a sieve," &c., Amos 9:9-10.

METAPHOR I. Some Husbandmen hire their ground, and pay rent for what they have.

DISPARITY

I. But God is the Proprietor and proper Owner of all the nations and people of the earth. "Whatsoever is under the whole heavens (saith the Almighty) is mine," Job 41:11.

METAPHOR

II. A Husbandman may be dispossessed of his farm, and turned out of all his estate, by an enemy, or the injustice of a party stronger than himself.

DISPARITY

II. God cannot be dispossessed, or turned out of his inheritance: for no strength or power is able to stand before him: none can oppress him, or take his right from him, against his will---He can destroy at once all that rise up against him.

METAPHOR III. The Husbandman thrives or grows poor, according as his husbandry gives good or bad returns.

DISPARITY

III. God, though he lays out very much to cultivate a nation, church, or people, is never the poorer; his treasure is inexhaustible, and can receive no addition nor diminution. "Can a man be profitable to God? Job 22:2. "My goodness (says David) extends not to thee," Psalms 16:2. All that he doth is for his creature’s profit.

METAPHOR IV. Husbandmen often fault, and grow weary of working.

DISPARITY

IV. God in a proper sense cannot be weary, therefore in scripture when we read of his being weary, it is spoken (by the figure anqrwpopaqeia) after the manner of men, by way of condescension to our capacities, after much patience and forbearance; and finding no fruit, he is said to be weary, not properly but as before---"The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary," Isaiah 40:28.

METAPHOR V. Husbandmen know not the success and event of their labour, nor the nature of some ground till they try it.

DISPARITY

V. But God knows all things, the hearts and spirits of all men. He knows what nation or people will prove fruitful or otherwise, before his Word and Spirit are employed to cultivate and try them.

METAPHOR

VI. Husbandmen cannot rain to water their fields, it is God that gives the increase, for which their dependance must be upon him.

DISPARITY

VI. God can cause it to rain when he pleases externally upon the earth; and spiritually upon his people: he can cause his precious dew to distil upon the tender herb, and showers of rain to fall upon the grass.

METAPHOR

VII. The Husbandman cannot make bad trees bring forth good fruit, nor barren trees bear, nor some sort of ground good, let him do what he can.

DISPARITY

VII. God can make the vilest and worst of sinners to bring forth good fruit, when his grace converts them, and the barrenest souls to be fruitful souls.

METAPHOR

VIII. Storms, tempests, excessive rain, snow, heat or cold, often force the Husbandman to a cessation of his labour, and an enemy may compel him from his work.

DISPARITY VIII. None can hinder the Almighty from his labour---"I will work and who shall let it," Isaiah 43:13.

METAPHOR IX. A Husbandman grows old, and dies, and leaves his husbandry.

DISPARITY IX. God, the spiritual Husbandman, never grows old, and can never die, but is ever taking care of his husbandry.

COROLLARIES

1. This shows the wonderful condescension of the great and almighty God in comparing himself to an Husbandman, an employment of great toil and very hard labour, yet profitable and honest.

2. Shows the great privilege, dignity, and security of the church of Christ, being the plantation of the great God, in which he takes delight; the rest of the world being like a barren and howling wilderness to it "Woe is me that I sojourn in Mesech and dwell in the tents of Kedar," Psalms 120:5.

3. It shows the necessity of being truly grafted into this vineyard; a bare profession will not do, as in the foolish virgin’s case He has a quick eye, and will soon find out such as bear no fruit, or are rotten at heart, such he cuts down and burns.

4. Here is cause of joy to those that are truly implanted into Jesus Christ, they are under his special care and watch, they shall flourish, and bring forth fruit in old age walled in on every side, and so very safe, John 15:2; Psalms 92:13-14.

01.02.01.05. GOD A BUILDER

GOD A BUILDER

"Except the Lord build the house, they labour in vain that build it," Psalms 127:1. "Wisdom hath built her a house" Proverbs 9:1.

"But he that built all things is God" Hebrews 3:4. IN these scriptures, and many others, God is called a Builder, wliich is a metaphor taken from carpenters and masons, that build houses; the Hebrew word by which building is expressed, is derived from the root XXXX Oikodomein ædificavit, extruxit Domum vel Urbem, to build or rear a house or city, 1 Kings 10:4. Metaphorically, it is put for procreation and education of children, of which families are as it were built, Genesis 16:2. (2.) For repairing decayed places, 1 Kings 12:25. (3.) For the restoration, preservation, and exaltation of God's people, Jeremiah 31:4. The Greek word kataskeuazw præparo, instruo, to prepare or build up, is (Illyricus says) a military word, and signifies vasa instrumentaq; castrensia colligere, the gathering together of vessels of utensils of the camp, of kata and skenov a vessel. God may be said to be a Builder, in a fourfold respect.

1. He created or built the visible world.

2. He built or constituted the church militant.

3. The church triumphant.

4. The invisible world, the celestial city, or New Jerusalem, for the church triumphant to inhabit, when the visible world is dissolved. In a Builder we are to consider three things, viz., skill, strength, action: 1. Skill to contrive; 2. Strength to provide; and, 3. Action to complete. All which are fairly applicable to God as a Builder, as appears in the following particulars.

METAPHOR

I. A Builder is an artist, a man of wisdom, to contrive the fittest model of the whole in general, and of the distinct rooms and parts, in particular.

PARALLEL

I. God, the first Founder and Builder of all things, is that great Master of wisdom, of whom it is said, that he finds out knowledge of witty inventions, that he is wise and perfect in knowledge; that his wisdom is unsearchable, and his ways, contrivance, and projections past finding out, in his works of creation, as well as providence; for not man only is fearfully and curiously made, but all his other works so well contrived, that it is not possible for any one to mend them: "In wisdom hast thou made them all."

METAPHOR

II. A master-Builder usually hath a principal or head workman, to whom he imparts his secrets in his great and weighty contrivances, who is to enter upon the chiefest part of the work; and not only to work himself, but to order and direct all subordinate workmen.

PARALLEL

II. God, the infinite and most wise Contriver, hath his Word or Son, who is called the Wisdom of God, and a wonderful Counsellor, to be his head Workman, who was in the bosom of the Father, and understood all his secrets, by whom he made the worlds, who is called the Son, the character, image, or Representative of God, without whom there was nothing contrived or made, that was made; either things in heaven, or things on earth, visible or invisible, whether thrones, dominions, or principalities; all things were made by him, and he was before all things, and from him came order and direction to all subordinate or secondary causes.

METAPHOR

III. A master-Builder hath the figure or idea of the materials in his mind, of which the fabric is to be compacted, and gives order for the bringing them forth, to answer his great project and design.

PARALLEL

III. God, the Builder of all things, had the idea in his own mind, and gave order for the bringing of them forth, in order to suit his most wise and wonderful purposes: for as known to God are all his works from the beginning, so he said, "Let the heavens, the earth, the water, the air appear;" and they did so.

METAPHOR

IV. A wise master-Builder, lays a foundation to set that fabric upon, that he intends to build for a house, city, or any kind of edifice, which cannot stand without it, as Christ tells us.

PARALLEL

IV. God, this great and Wise Master-Builder, hath planted the heavens above, and laid the foundations of the earth beneath: which when we consider, that they have no bottom, but the air and the water, we must resolve it into his own power, which can do every thing, or his word or Son, who bears up the pillars of the earth, and upholds all things: "He looked for a city which hath foundations, whose Builder and Maker is God.

METAPHOR

V. A Builder puts his workmen into order, and his materials into their proper places; the stone, brick, timber, lead, iron, brass, silver, &c.

PARALLEL

V. The God of the whole earth did at the first put all materials into their proper places, and assigned all his servants their respective work; the heavens above the air, and the air above the waters. Christ is Head-Workman above angels, angels above men, men in work and business above the fowls of the air, beasts of the field, creeping things of the earth, fishes of the sea. Men above one another, in respect of his church, (his spiritual building) Moses above Joshua, and

ordinary prophets; Aaron above other priests; apostles above evangelists, and ordinary ministers; and to show his wonderful skill and wisdom. Angels to keep his commands, and sing praise; the heavens to declare his glory, and the firmament to show his handy works. Moses to manifest wonders on earth, Aaron to celebrate his worship, John Baptist to set forth Jesus, the apostles to plant churches, and preach the gospel to Jews and Gentiles.---Elders of a lower rank;---Apollos, and evangelists: all which have their peculiar work and place assigned, by the great Architect of the whole universe.

METAPHOR

VI. A Builder raises fabrics of several sorts; some of higher consideration and grandeur than others, as temples, the palaces and thrones of princes, noble and great men’s houses, inferior dwellings, and dismal prisons.

PARALLEL

VI. "God hath set his stories in the heavens," Amos 9:6, where his glorious Majesty dwells, and Jesus, our great High-Priest, sits at his right hand; where all the angels are seated in glory, and the spirits of just men made perfect surround the throne of God and the Lamb, Hebrews 12:22-24. The earth for men: the dismal prisons and regions of darkness, for disobedient spirits, and evil angels, 1 Peter 3:19, 1 Peter 3:22; Judges 6:13; Isaiah 30:33.

METAPHOR VII. A Builder gives ornament, as well as form and being, to a house.

PARALLEL

VII. God hath not only beautified the meek with salvation, but adorned New Jerusalem, where the saints shall dwell, with so high and soul-ravishing excellencies, as the most sublime rhetorician set forth: as gold, pearl, diamonds, and other precious stones; the street, pure gold; the building of the wall, jasper; the foundations, precious stones; and the gates, pearls, Revelation 21:18-20.

METAPHOR VIII. A Builder is a great benefactor to the world, in making places both for safety and conveniency.

PARALLEL

VIII. God is a great Benefactor, who hath made buildings both for safety and conveniency; he made the fountains to contain the great deeps to keep them from breaking out upon the world; he hath made windows in heaven, to keep the waters above from falling down too furiously, to the prejudice of man and beast: he hath made chambers, to keep in the roaring winds, from annoying mortals with constant and impetuous blasts: the raging element of fire he hath confined to its proper region, where it cannot harm us without his permission. He hath given us a pleasant and fruitful earth, a comfortable and refreshing air, a beautiful and delightful heaven, which he hath placed as a canopy over us. He hath constituted a good and holy church, which is as a wine-celJar to supply all our wants, where he has placed the Word, the Spirit, the ordinances, good counsel, and instructions, suitable comforts and consolations; there is the wine, the oil, the balm, the bread, where he feeds his lambs, and makes his flocks to rest at noon, satisfying with favour, and filling with the blessings of his bounty. He will abundantly bless Sion’s provision, &c.

METAPHOR IX. A Builder is pleased with his work, when finished, and is worthy of honour for it.

PARALLEL

IX. God is pleased with his work, when finished: "He looked upon all things which his hand had made, and behold it was very good"--- Genesis 1:31. He is worthy of honour for what he hath done, because they are great things, mighty things, wonderful things, without number: so that it might be said, as David, "give thanks to the Lord, who by his wisdom made heaven:" "Let all the host of heaven, and all the inhabitants of the earth, praise," &c. Psalms 136:3, Psalms 136:5.

METAPHOR I. An earthly Builder is but a mortal man, subject to weakness and death.

DISPARITY

I. God, the heavenly Builder, is a mighty God, the everlasting and ever-living God, with whom is no beginning of days, nor end of life.

METAPHOR

II. The earthly Builder has but a small pittance or measure of skill and wisdom; it is but the wisdom of a son of man, as light as vanity, and next to foolishness.

DISPARITY

II. The heavenly Builder hath all the treasures of wisdom, he is full of wisdom and knowledge; he is essentially wise and skilful, and gives all the wisdom and skill that is possessed, enjoyed, or used by men or angels: it is unsearchable, past finding out, beyond all comprehension, so profound, that angels are fools in comparison of him:---"He charges his angels with folly," Job 4:18.

METAPHOR III. Earthly Builders are fain to pause, study, and consider, before they bring forth their devices.

DISPARITY

III. The heavenly Builder (having all wisdom and knowledge) sees by one act, (uno intuitu) all things that are necessary and commodious, and needeth not to suspend actions till after study and consideration, nor stay for any one to be his help and counsellor, because there is none able or fit to teach him: "Who hath been his counsellor?" &c.

METAPHOR IV. The earthly Builder must have materials to work upon, and servants to employ.

DISPARITY

IV. The heavenly Builder can make matter fit for his purpose, where he finds none; even as all things that are seen, were not made of things that do appear, but of matter that was void of form, Genesis 1:1, of which there was no pre-existence, but it was made out of nothing, and then formed into a glorious globe, and most beautiful fabric, by him, "who alone (that is, without the help of any other) doth great wonders; that by wisdom made the heavens," &c., Psalms 136:4-5.

METAPHOR V. An earthly Builder cannot effect his purposes in point of building, by his word, without work and labour.

DISPARITY

V. God does all by a word of his mouth.---Let there be a heaven, and immediately it appears; let there be an earth, and it was so, &c. as Genesis 1:1.

METAPHOR VI. The earthly Builder must have much time allowed him to finish a great and famous fabric.

DISPARITY VI. But God doth his works, which are exceeding, in a moment; he just pronounces the word, and it is done.

METAPHOR

VII. An earthly Builder lays the foundation of his work upon a brittle substance, or at best upon a rock, which is capable of dissolution.

DISPARITY

VII. But the heavenly Builder laid his work upon a sure and unshaken foundation, upon an impregnable rock, firm, and immoveable against all violence whatsoever, viz., his own almightiness, than which nothing can be more permanent, &c. Hebrews 1:3; Psalms 104:5.

METAPHOR VIII. An earthly Builder builds but little, comparatively, as some towns, cities, or part of them, &c.

DISPARITY

VIII. The heavenly Builder has been the erector of the whole fabric of the universe: "He that built all things is God," Hebrews 3:4.

METAPHOR IX. An earthly Builder may be outdone by a successor.

DISPARITY

IX. But none can mend the work of God nor take the glory from him: "His works shall praise him for ever," &c. Psalms 145:10.

METAPHOR X. An earthly Builder builds for other men, all being not for himself.

DISPARITY

X. But all the buildings that God makes are for himself; he is no man’s workman or servant, but hath made all things for himself: for his own pleasure they were and are created.

METAPHOR

XI. An earthly Builder is capable of improvement in his skill; for experiment, and second thoughts, instruct him in some points he was before ignorant of.

DISPARITY

XI. But God is perfect in knowledge, and therefore incapable of addition to it. None can tax him of hastiness, failure, or inadvertency. All sciences meet in him, as their proper centre.

METAPHOR XII. An earthly Builder ofttimes undoes what he hath done, plucks it down to make it better.

DISPARITY

XII. No such thing done, or need to be done by God: no angels unmade, or heavens dissolved, or souls annihilated or extinguished, or seas dried up, to put them into a better form: "I know that thou canst do every thing, and that no knowledge is hid from thee," Job 42:2.

COROLLARIES

1. From these particulars we may observe, that if God be the Builder of all things, then the work must of necessity be very well done, for no human architect can mend it.

2. That it is very rational, that he should be acknowledged and praised by his handy-work.

3. That there is good reason that all should be at his disposal, for he gave them being.

4. That men have no cause to murmur, because they have no greater part of this world than God allots, for they ought to acquiesce in his will.

5. That in all our wants we should apply ourselves to him, that gives liberally, and upbraideth not; for we can have no supply elsewhere.

6. That in all projects and undertakings we should seek counsel of this great and wise Master-Builder, and observe his leadings in all enterprises.

7. That good men have no reason to be troubled for worldly losses, for all is the Lord’s, and he will surely give them what is fit for them.

01.02.01.06. GOD A MAN OF WAR

GOD A MAN OF WAR "The Lord is a man of war,"' Exodus 16:3.

"The God of the armies of Israel," 1 Samuel 17:45.

"The Lord of hosts" Isaiah 47:4., XXXX XXXX Dominus exercituum.

Observation, God is compared to a Warrior. To illustrate this similitude, we shall show, 1. What wars the Almighty God engages himself in.

2. What manner of Warrior he is.

3. In what respect he is parallel with earthly Warriors.

4. The disparity betwixt them.

5. Draw some inferences or corollaries from the whole.

1. The Lord is engaged in a spiritual war against the ungodly, that remain obstinate and rebellious against him. "He judges the righteous, and is angry with the wicked every day: if he turn not, he will whet his sword; he hath bent his bow, and made it ready: he hath also prepared for him the instruments of death, he ordaineth his arrows against the persecutors," Psalms 7:11-13. "If I whet my glittering sword, (saith the Lord) and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them, that hate me: I will make mine arrows drunk with blood, (and my sword shall devour flesh) and that with the blood of the slain, and of the captives," &c. Jeremiah 9:16, and Jeremiah 12:12; Leviticus 26:25, Leviticus 26:33, (&c.,) Deuteronomy 32:41-42.

2. The Lord is concerned, and oftentimes engages himself in temporal or national wars and battles: it was he that led Joshua forth as an armed man, against the Canaanites, Joshua 1:9. Hence he is called, "the God of the armies of Israel," 1 Samuel 17:45. I know not (saith an eminent writer) any one thing, where the providence of God is more fully set out in scripture, than in the workings of it about wars. It was the Lord that brought up Nebuchadnezzar against the cities of Judah, and stirred up the Medes to destroy the Babylonians, Isaiah 13:4, Isaiah 13:17-19.

Question: But what manner of Warrior is God?

Answer:

1. He is a righteous and just warrior. The proud haughty princes and potentates of the earth, many times take up arms upon unjust grounds, and pick quarrels for vain-glorious and ambitious ends: if they see their neighbour thrive, as if it were an eclipse to their glory, they invade him, and imbrue their cruel swords in blood and slaughter, sacrificing the lives of many thousand innocents, to gratify their avaricious and damnable lusts: whereas God never proclaims war, nor draws the spiritual sword against any soul, people, or nation, but when there is just cause, and no other

means will do: "Shall not the Judge of all the earth (says Abraham) do right;" Genesis 18:25.

2. He is a mighty and terrible Warrior. He can shake the heavens by his voice, and make the mountains quake before him, Psalms 24:8. With him is terrible majesty; he is the Lord mighty in battle, he makes the earth to fear, and the inhabitants thereof to melt, so that the men of might shall not find their hands. He can make emperors as stubble to his bow, and mighty kings as chaff before the whirlwind. He makes Beelzebub, with all his guards, to tremble, and fly into darkness itself, to hide themselves. He cuts off the spirits of princes, and is triumphant over the greatest and proudest monarchs, Daniel 5:5 : Alexander, Pompey, Caesar, and Tamerlane, have all yielded to this invincible Conqueror. If he shows but a finger on the wall, he makes proud Belshazzar quake; and can employ inanimate creatures, to terrify and destroy Pharaoh and his host.

4. The Lord is a victorious and prevailing Warrior; when he rises up, he devours at once. He bears long, before he stirs up Mmself like a Man of War; he is not quickly provoked. "I have (saith he) for a long time held my peace, I have been still: now I will cry like a travailing woman, I will destroy and devour at once." "The Lord shall go forth as a mighty man, he shall stir up jealousy like a Man of War: he shall cry, yea, roar; he shall prevail against his enemies," Isaiah 42:14.

5. He is a Kingly Warrior, or General of a mighty host: all the inhabitants of heaven and earth are at his command.

METAPHOR I. A great and principal Warrior is dignified with a title suitable to his office, as Lord General, or His Excellency.

PARALLEL

I. God has a title that expresses his transcendent excellency and grandeur; he is called "the Lord of hosts," Isaiah 47:4, because all creatures in heaven and earth are of his army.

METAPHOR

II. He trains up and disciplines his army in the military art, instructing them how to behave themselves in all martial engagements, discovering the enemies' stratagems, to them.

PARALLEL

II. God teaches his people how to behave themselves in spiritual conflicts, and to fight under his banner, when he calls them forth, Psalms 18:34; he warns them of the dangers of enemies, and discovers the subtilties and devices of their soul-adversaries.

METAPHOR III. A general or Warrior takes counsel and advice, before he makes war, Proverbs 20:18; Proverbs 24:6.

PARALLEL

III. God doth nothing rashly; for in all wars he engages in, or desolations that he brings, he consults his own wisdom, and doth all by the counsel of his own will.

METAPHOR

IV. A royal Warrior (when engaged in war) sends forth commissions, and levies an army or armies, (as the kings of Israel did, who were great Warriors) and his orders are obeyed.

PARALLEL

IV. God is invested with power and supreme authority, to raise armies at his pleasure; if he gives but the word, they immediately rally together. "God will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and behold they shall come with speed quickly," Isaiah 5:26.---"And it shall come to pass in that day, that the Lord shall hiss for the fly, that is in the uttermost part of the rivers of Egypt, and for the bee that is in Assyria; and they shall come," &c. Isaiah 7:18. All are ready, when he gives the summons: angels, men, dragons, beasts, the great deeps, fire, hail, snow, wind, frogs, flies, locusts, caterpillars, &c., let him but hiss (as it were) and they come to execute his commands. It is said of Pompey, that when one of his officers complained of the want of men, he should reply, let me but stamp with my foot upon the ground of Italy, and I shall have men enough; which was a note of confident pride in him, for he was wholly defeated afterwards by Cæsar; yet it is always true of the Lord of hosts; for if he holds up his finger, all the celestial and terrestial hosts are ready to fight his battles.

METAPHOR V. A great Warrior opens his armoury, and distributes weapons, and martial habiliments to his soldiers.

PARALLEL

V. The Lord brings forth his weapons out of his armoury. He opened his armoury, and hath brought forth the weapons of his indignation; for this is the work of the Lord, &c. "Take to you the whole armour of God," &c. Ephesians 6:10, Ephesians 6:18.

METAPHOR VI. A Warrior sets up his martial standard, or chief ensign of war.

PARALLEL

VI. So does the Lord; "I will lift up an ensign to the nations from far," Isaiah 5:26, "And when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him," Isaiah 59:19.

METAPHOR VII. A Warrior causes his trumpets to sound, to make ready for the battle.

PARALLEL

VII. God commands the trumpets to be blown, that all might be prepared for the day of his dreadful controversy. "Blow the trumpet in Sion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble," Joel 2:1. "And the Lord shall be seen over them, and his arrows shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go forth with the whirlwind of the south," Ecclesiastes 9:14.

METAPHOR

VIII. A Warrior, when he musters his army, sets them in array, assigning their proper work and station, for the respective squadrons or divisions.

PARALLEL

VIII. The Lord musters his armies: "The noise of a multitude in the mountains, like as of a great people: a tumultuous noise of the kingdoms and nations gathered together. The Lord of hosts mustereth the host of the battle," Isaiah 13:4. In the wars of his people Israel, he gave directions for their battle-array, and when to give the assault.

METAPHOR IX. A just and a generous Warrior sets forth his declarations of the equity of his cause, and the end of his quarrel.

PARALLEL

IX. God hath published in his word the reason why he prepares for war against a people or nation: "They have moved me to jealousy with that which is not God, they have provoked me to anger with their vanities; and I will move them to jealousy with those that are not a people, I will provoke them to anger with a foolish nation: for a fire is kindled in mine anger, and shall burn unto the lowest hell, &c. I will heap mischiefs upon them, I will spend mine arrows upon them," Deuteronomy 22:21-23. It is because men turn not from their sins: "they profess to know God, but in works deny him, setting up the creature instead of the Creator. For the iniquity of his covetousness (saith God) I was wroth." Men slight the offers and tenders of the Gospel, and though they add drunkenness to thirst, they think they shall have peace; and for that reason God proclaims war, and saith, he hath whet his sword. Wherefore was it that God brought his sword upon Jerusalem, and gave it into the hands of the Babylonians? was it not for rejecting his word, and despising his messenger? hence his wrath came upon them, till there was no remedy; hence Jerusalem was given up again to be trode down by the Romans, viz. because they rejected Christ and the Gospel.

METAPHOR X. A great Warrior gives his soldiers banners to be displayed.

PARALLEL

X. "God hath given a banner to them that fear him, that it might be displayed because of the truth," Psalms 60:4, or as Ainsworth renders it, to be high display because of the certain truth. The word banner, or ensign (as Ainsworth upon the place says), is applied to the flag or ensign of the Gospel, Isaiah 11:12; Isaiah 49:22, and Isaiah 62:10, here, to David, and his victory, &c.

METAPHOR

XI. A Warrior before he fights, animates and encourages his soldiers, and provokes them to valorous and undaunted actions.

PARALLEL

XI. God animates and encourages his people, as he did Joshua---"There shall not any man be able to stand before thee, all the days of thy life; as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Be strong, of a good courage, &c, Only be thou strong, and very courageous.---For then thou shalt make thy way prosperous, and then thou shalt have good success," Joshua 1:5-7.

METAPHOR XII. The General or chief Warrior, marches in the head of his army, and leads them on in person to battle.

PARALLEL

XII. God himself comes into the field with his people. How often doth he tell them, that he is with them? the Lord your God is he that goeth with you to fight. He assists them, directs them, relieves them. None can march under a better Commander, and he is the best Helper. "The Lord is on my side, I will not fear what man can do unto me. The Lord taketh my part with them that help me; therefore shall I see my desire upon them that hate me," Psalms 118:6-7, "Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee: yea, I will uphold thee, with the arm of my righteousness," Isaiah 41:10-11, "Lo, I am with you always, to the end of the world," Matthew 28:1-20 ult.

METAPHOR

XIII. A prudent Warrior takes care not only of his front, but of the rear of his army; he manages their retreat, as well as the onset.

PARALLEL

XIII. As the Lord goes before, so he is the rereward of his people, "Ye shall not go out with haste, nor go by flight; for the Lord will go before you, and the God of Israel will be your rereward," Isaiah 52:12. He is in the front, in the rear, in the middle, and the flanks; therefore all is safe, because he is invincible.

METAPHOR XIV. A royal Warrior is careful in providing pay for his soldiers at his own charge.

PARALLEL

XIV. God is a liberal Rewarder of his people, (though his royal munificence is purely an act of grace, not debt or obligation, because we are his, and when we have done all, we are unprofitable servants, &c. "He that overcometh, shall inherit all things, Revelation 21:7.

METAPHOR

I. The most renowned conqueror or the most successful captain on earth, is vulnerable and mortal. Alexander would be thought the son of Jupiter, but death soon convinced him otherwise.

DISPARITY

I. God, the spiritual Warrior, is the eternal Jehovah, who formed man, and all things else: "Thou hast laid the foundations of the earth, and the heavens are the works of thy hands: they shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them:---But thou art the same, and thy years shall have no end," Psalms 102:25-27.

METAPHOR

II. Earthly Warriors are under certain limitations; for they cannot war as they please, their bounds being set by the Almighty.

DISPARITY

II. God has an absolute power and sovereignty over heaven and earth; whom he will he sets up, and pulls down at his pleasure; whom he will he kills, and whom he will he saves alive. He doth whatsoever he pleaseth; and who can say unto God, what doest thou?

METAPHOR III. There is no earthly Warrior, though never so formidable, but may be matched and conquered too.

DISPARITY

III. But there is no match for God in the world: "Who would set the briars and thorns against me in battle? I would go through them, I would burn them together," Isaiah 27:4. He is called a consuming fire, and the greatest of his enemies are but as "stubble fully dry," Nahum 1:12. It was a saving of Caesar, Veni, vidi, vici; and may be truly said of God, for he never comes off with loss.

METAPHOR

IV. Earthly Warriors know not the success of their arms beforehand, nor can foretel events; they may be baffled in their hopes, and made ashamed of their confidence.

DISPARITY

IV. The omniscient God, that knows all things, cannot be baffled nor disappointed; he knows who of either side shall fall, and who shall be slain, and who wounded, before the battle begins.

METAPHOR V. Some Warriors invade their enemies with sudden irruptions, not giving them warning, nor time of preparation.

DISPARITY

V. The Lord of hosts, before he takes up arms, or intends to destroy a single or a combined enemy, gives them timely warning and notice of it, that so sinners may be ready, and prepare themselves. This appears in respect of the old world, those vile enemies of God, the Lord gave them warning one hundred and twenty years, of his breaking in upon them before it came to pass. So he likewise gave warning to Jerusalem by the prophets, before he brought the Babylonians in upon them: and what warning did the Lord give to the people of the Jews, before the destruction came upon them by the Romans? God shoots off his warning-piece, before he discharges his murdering-piece.

METAPHOR VI. Wordly Men of War know not sometimes how to put a period to a war, when it is begun, nor can tell when it will end.

DISPARITY

VI. God can in a moment stop any judgment, he can stay the sword from devouring, and the fire from consuming. He knows when the controversy he hath with any nation or people shall cease.

METAPHOR VII. Though earthly Warriors can kill, yet they cannot make alive.

DISPARITY VII. The Lord of hosts can kill and make alive, and many times by killing brings to life, 2 Kings 5:7.

METAPHOR VIII. Such cannot kill the soul.

DISPARITY VIII. But God is "able to kill both soul and body, and after to cast them into hell," Matthew 10:28.

METAPHOR IX. A Warrior may waste his treasure, and empty his exchequer, by long and chargeable wars.

DISPARITY IX. But God’s treasury can never be wasted, nor his store consumed.

METAPHOR X. He makes his subjects bear the charge.

DISPARITY X. But God bears all the charge of his wars himself.

See the Metaphor of Captain.

COROLLARIES

1. FROM the foregoing particulars we may infer, that such as fight against God’s people, fight against God himself, he being their Head and General, that bears the charge of the War, and will certainly vindicate his people.

2. From hence all good men may derive encouragement, because they are under the conduct of so incomparable a Warrior, that can in a moment destroy all their enemies.

3. We may infer, that a martial employment is a very honourable and useful employ, viz., when the cause is good, when it is for God’s glory, and for the honour and safety of king and people. God is called, "The Lord of hosts, the God of the armies of Israel," which puts a lustre and dignity upon this title, &c.

4. If God’s people be worsted by an enemy, we may infer, that it is suffered by the Almighty, as a scourge and punishment for their sins: this was Israel’s case very often, Joshua 7:8, Joshua 7:11.

5. Let God’s people, when they go out against their soul-enemies, go in the name of the Lord of hosts; for it is dangerous to face an enemy, unless God go with us: "In the name of the Lord will we set up our banners," Psalms 20:5.

6. We may infer the desperate case of such as fight against God: "Who ever hardened his heart against him, and prospered?" Job 9:4. "Such as make a tumult, and hate him, that lift up the head, that take crafty counsel against his people," &c., Psalms 83:2-5, Psalms 83:13; Psalms 2:12. "Such shall be made as stubble before the wind, and their confederacy laughed at by him that sits on high," &c., Isaiah 8:9-10; Isaiah 27:4. The most steely and flinty in the world can no more stand before God, than briars and thorns before a flaming fire, Caryl on Job 9:1-35 page 167.---Whoever commences war with him, does it to his own ruin and destruction, &c.

7. Hence let all the enemies of God consider, that it is their wisest and safest course to lay down their arms, and make their peace with God.

1. Because he is a God of might and power.

2. Of terror and majesty.

3. Of influence and authority; he commands all.

4. Of invincible resolution and constancy.

5. Of so great valour and generosity, that as there is no fighting with him, so honourable terms may be made with him upon submission. That he is a God of might and power, terror and majesty, hath been shown already, therefore we shall proceed to the third particular, viz.

3. He is a God of influence and authority, he commands all.---Nothing can stand, when he commands a march. The frogs invade Pharaoh, the stars fight against Sisera, an angel fights the whole host of Assyria; the watchers turn Nebuchadnezzar to grass, toss Belshazzar from the throne, and open the gates of Babylon for Darius: he brings forth his angels by troops, and shows them in the air, to strengthen or amaze, all mounted on chariots and horses: sends the winds out of his chambers, to make confusion both by sea and land, which rolls up the great waves, and hurls the ships against rocks; that overturns houses, pulls up trees by the roots, enters into small crannies, and shakes the foundation of the earth, shakes the walls of Jericho, makes the ground open to swallow men alive. Whoever he sets himself against, they are undone; for neither riches nor strength will save them: riches profit not in the day of his wrath; money cannot bribe him, and by strength can no flesh prevail: for he can smite blind and lame in a moment, put in fear, smite hip and thigh, that they cannot move to run away from him; break their cheek-bone, that they shall not bite, nor ask for mercy.---Many have been overcome by him, but never any prospered against him: so successful hath he been in battle, that the victory goes on his side; wherever he undertakes the war, he makes one chase a thousand and two put ten thousand to flight. As is his power, so is he. His wisdom and counsel is such, that by one act he knows the strength of all his enemies, and the counsel they take in their bed-chamber, the thoughts they have on their couches: he always catches the wise in their own craftiness, and brings their devices to naught: He scatters them with the indignation of their own heart, and then laughs them to scorn: He knows the right season to fall upon them, and makes them, like dust before the whirlwind; and in all things wherein they deal proudly, shows himself still above them: "Has subdued mighty and great kings, for his mercy endureth for ever." Challenges the force of all his foes, "If their hearts can endure or their hands be strong, in the day that he shall deal with him. Requires Babylon itself, that mighty queen of nations, "to stand with her enchantments, astrologers, and magicians, and monthly prognosticators." He is clothed with such armour, that none can hurt him; He is mounted on such a steed, that none by flight can escape him; for "he rides upon the wings of the wind:"he makes his angels swift to pursue, and his ministers flames of fire. He sends forth his arrows in the dark, that none can escape them, nor yet discern them.

4. For his resolution, it is invincible. He is of one mind, and none can turn him; he will have his own counsel stand, and the thoughts of his heart performed to all generations. There is no putting of him in fear, and so force him into a compliance. He always keeps his ground, till he hath done his work, and never yields or gives way in battle. He concludes before hand, that his foes must fly; so that victory is more than half-gained before he begins to fight. Send to Beelzebub, and he will tell you, that legions of angels are to him, as the lesser flies are unto armed men; that he doth scorn at swords, and laugh at the shaking of the spears against him. Let Beelzebub himself come forth, and call all his sons to his assistance, muster up both Pope and Turk, in the fulness of their strength and power, send to China, Tartary, Japan, &c., to fight this Man of War, the Lord of hosts; and he will throw them, as through the thicket of a forest, esteem all their strength like tow, and rotten wood, burn them together, speak in his wrath, and vex them in his sore displeasure; thunder out of heaven upon them, and break them all to pieces. He can gather heaven up in folds, as a

curtain, and roll it together as a scroll parchment.---Break up the fountains of the great deep.---Open the windows of heaven, drown them by a deluge, affright them by rattling peals of thunder, rain down hail and thunder-bolts, fire and brimstone, to disperse and consume them. So that the best way is for kings and princes to be wise, for judges and counselors to be instructed, to treat with him about terms of peace, to lay down their arms, to set aside all open defiance, to bow to his scepter, to submit to mercy within the compass of the time set them; and they hall find this Man of War, this Lord of Hosts, this mighty God of Jacob, as merciful and generous, as ever they found him strong and resolved. Though they could not put him in fear by their force, they may win him to favour by entreaties, and make honourable terms with him.

First, to have all their by-past treasons, rebellions, and hostilities against him remitted, and by an act of oblivion so razed off the file, and obliterated, as never to be produced against them any more. He will forgive offences, not remember iniquities, be liberal in favour; will not condemn to slavery, to make, hewers of wood, and drawers of water; but will promote to dignity, take into his army, put amongst his children, adopt to be his sons, his heirs, advance them to a kingdom, reward them with a crown, invest them with the raiment of princes, clothe them in robes, place them upon thrones, that in grandeur of kings they may live and reign with him for ever.---"Fear not, little flock, it is your Father’s good pleasure to give you the kingdom," Luke 12:3. "A crown of righteousness is from thenceforth laid up for them; white robes are given them," 2 Timothy 4:7-8,---They shall sit with him upon his throne, &c. But if they come not, he hath whet his sword, he hath bent his bow, he hath prepared his arrows against the persecutors. When his hand takes hold on judgment, he will render his anger with fury, and rebukes with flames of fire.---By fire and sword will he plead with all his enemies, to bind their kings in chains, and their nobles in fetters of iron. He will bring those that would not that he should rule over them, and destroy them utterly.---Cut them asunder, and appoint them their portion with unbelievers and reprobates, with the devil and his angels, Beelzebub, and his army. And thus shall it fare with the enemies of the Lord of hosts.

Chapter 46

01.02.01.07. GOD A STRONG TOWER.

GOD A STRONG TOWER.

"The name of the Lord is a strong Tower, the righteous runneth into it, and is safe," Proverbs 18:10. "My high Tower," Psalms 18:3. "The Lord is good, a strong-hold in the day of trouble" Nahum 1:7.

These metaphors, Refuge, } {Habitation } {High } Hiding-place,} {Place of defence, } {Strong } Tower.

Fortress, } {Sanctuary, } {Rock, Have the same import and signification, and plainly hold forth, that God is the safeguard, defence, and sure protection of his people: yet such of them, whose properties admit of demonstration and enlargement different from this, are handled particularly, (to which the reader is referred) and for the rest the ensuing parallel may serve. To open this metaphor we shall show, 1. What is meant by the name of God, 2. Run the parallel.

3. In what respects his name may be called a strong Tower; with some short application.

1. By the name of God we are to understand those apt titles, (as God, I am that I am, Elohim, Jehovah, &c.,) by which God calls himself, to signify or set forth the excellency of his name and attributes; as his mercy, goodness, truth, faithfulness, onnipotence, omniscience, &c., Exodus 33:19, with Exodus 34:6-7; Psalms 46:5; Psalms 54:1; 1 Samuel 17:45.

2. It is put for aid and help.

3. It is put for renown or glory, Genesis 6:4, "men of name;" XXXX Nomen, that is, famous men. Ecclesiastes 7:1; Proverbs 22:1; Php 2:9. So vile persons are called, Job 30:8, "men of no name,"---sine nomine turba, id est, ignobilis turba. So particularly for the honour of God, Psalms 76:1; his virtue and power, Matthew 7:22; his will concerning salvation, John 17:6.

4. For the worship and service of God, 1 Kings 8:16; 2 Chronicles 7:16; Jeremiah 7:12; Leviticus 20:3. See more in "Wilson’s Dictionary, and Illyric. in Clav. Script, upon the word name, &c.

METAPHOR

I. A Strong Tower is furnished with a magazine of arms and ammunition, to supply the soldiers with armour and weapons defensive and offensive.

PARALLEL

I. God is the Christian’s Magazine and spiritual armoury, from thence he is furnished with weapons to combat his soul’s adversaries, as the girdle of truth, the breast-plate of righteousness, shoes of the preparation of the Gospel of peace, the shield of faith, the helmet of salvation, the sword of the Spirit, &c., reckoned up in Ephesians 6:10-18.

METAPHOR II. A Strong Tower or garrison is furnished with plenty of provision, to supply the soldiers when besieged.

PARALLEL

II. God, the spiritual Tower, is fulness itself: "He satisfies and fills the hungry soul: his fulness fills all in all," Psalms 107:9; Ephesians 1:23. The believing hungry soul has his absolute promise, Luke 6:21, "Ye shall be filled." And it is most certain, that he can and will make it good. The militant Christian can want nothing, but it is there ready for him.

METAPHOR

III. A Strong Tower is furnished with a resolute courageous commander, and well-disciplined soldiers, whom the captain animates and arms, receiving his flying friends into protection.

PARALLEL

III. The Lord Jesus Christ is commissioned chief Officer in this heavenly Tower, whose resolution no force can shake, whose courage no enemy can daunt, and whose skill in training and disciplining his soldiers no military professor can equal. He is the Captain of our salvation; by him, (and only him) all distressed sinners are admitted into the shelter and protection of this Tower. He only shuts and opens: "None can come unto the Father but by him," John 17:22; Romans 9:5; Romans 10:12; John 14:6; Hebrews 2:10; Revelation 3:7. "Without him we can do nothing," John 15:5. He distributes his graces, and fits for an encounter.---He gives his saints power to tread upon serpents and scorpions, and over all the power of the enemy, &c., Luke 10:19.

METAPHOR

IV. A Strong Tower, with respect to situation, is usually built upon a rocky or most firm foundation, to prevent undermining.

PARALLEL

IV. This heavenly Tower is the Rock of ages itself, Deuteronomy 32:4; 2 Samuel 23:3. All the powers of earth and hell are not able to shake it, nor all their art to undermine it.

METAPHOR

V. A Strong Tower is environed with thick and lofty walls, to with stand the batteries of the enemy, and overtop their scaling-ladders. It also gives a fair and full prospect of things below, discovering the motions and approaches of the enemy.

PARALLEL

V. The Lord is "a Wall of fire," Ecclesiastes 2:5, round about his people, such as no battery can make a breach in, nor ladder scale. There is no fighting against God, Acts 5:39; Acts 23:9, for he is too hard a match for the proudest mortal. It is a desperate and foolish enterprise to attack this fort, for it is impregnable. It gives those within a clear prospect of the things of this world, which the believers below cannot discover.---They see what sin is, with its defiling and damning quality; they are not ignorant of Satan’s devices, 2 Corinthians 2:11, by which he labours to circumvent them; they see the weakness of their spiritual enemies, and fear them not, so long as this tower incloses

them.

METAPHOR

VI. A Strong Tower is fortified with out-works, as moats, platforms, palisadoes, counterscaps, half-moons, &c., which are often stormed and taken; the soldiers therefore do not put their chief confidence in them, but when they find them not tenable, they wisely retire to the tower, or main strength, or they are certainly lost.

PARALLEL

VI. A bare external profession of religion, superficial reading of the scriptures, thinking (like the Jews) to have eternal life in them; speculative knowledge, or that which is merely historical; assembling or joining in communion with God's people in his ordinances; conversations morally sober, outward strictness in Christian duties, pious performances, &c., may be fitly compared to these out-works, which, though in themselves very good, and to be practised, yet without the root of the matter, that is, the life and power of grace in the heart, they are not by any means to be rested in; for when an enemy comes, these defences are too weak and unserviceable. It therefore concerns the safety of Christians, to go to God (this impregnable Tower) through Christ, and make a timely retreat into their great citadel; else their fortification will be certainly demolished, and they destroyed, as in the foolish virgins' case, Matthew 25:1-13.

METAPHOR

VII. In a strong Tower the walls and bulwarks are furnished with artillery, and other military engines, to keep off and destroy the assailants.

PARALLEL

VII. This heavenly Tower is furnished with a dreadful train of artillery. He distributes death, desolation, and havoc, among the proud rebellious Pharaohs of the earth, that oppress his people, Exodus 9:23. He deals destruction in loud peals of thunder, and furious storms of rain, hail, and fire. He pours out the vials of his wrath, rends rocks, and makes the earth to quake, Revelation 16:1.---He can (and will in time) melt the elements with fervent heat, and burn up the earth, and the works therein, 2 Peter 3:10. The murdering cannon never roared out more horror and amazement, than the wrath and vengeance of an incensed God, elegantly expressed, Psalms 28:7-9 : "The earth shook and trembled; the foundations of the hills moved, and were shaken, because of his wrath. There went up smoke out of his nostrils, and fire out of his mouth devoured---coals were kindled by it. He rode upon a cherub and did fly; yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters, and thick clouds of the skies. At the brightness that was before him, his thick clouds passed, hailstones, and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings and discomfited them."

METAPHOR

VIII. In a strong Tower they have countermines, and other devices to defeat the besiegers' mines, or under-ground workings.

PARALLEL

VIII. The Lord can baffle the combinations of the wicked, and entrap them in their own snares, Ecclesiastes 10:8. "He disappoints the devices of the crafty," Job 5:12-13; makes them fall into their own pit, Proverbs 26:27; he brings the hidden counsels of wickedness to light, and defeats the plots and stratagems of Antichrist, of which (in his blessed providence) he has given us many memorable instances, in former and latter times.

METAPHOR

IX. A strong Tower is a place of security; there (as in a safe retreat) men trust their lives, estates, families, choice treasures, &c.; it is a refuge, and sure receptacle, when enemies invade, or tyrants oppress us.

PARALLEL

IX. God is such a safeguard to his church, that "the gates of hell shall not prevail against it," Matthew 16:18; Isaiah 8:14; a sure sanctuary to every individual Christian, that puts or commits himself into his protection, Matthew 6:20. He is as tender of his saints, as of the apple of his eye. Here we may safely deposit lives, estates, families, choice treasures. Here no moth can corrupt, no thief break through, or tyranny oppress us. "Commit your souls in well-doing unto him, as into the hands of a faithful Creator 1 Peter 4:19. Believers had rather have their treasure in their Father’s keeping, than their own. The adversary might soon rob and undo us, were not our chief store-house in God.

METAPHOR X. Sometimes from a strong Tower, a party is commanded to make brave sallies and onsets on the enemy.

PARALLEL

X. God can command millions of angels to destroy his and his people’s enemies: one of which, in one night, slew 185,000 Assyrians, 2 Kings 19:35, and at another time, cut off all their mighty men of valour, leaders, and captains, &c., 2 Chronicles 32:21.

METAPHOR

XI. A Strong tower only saves and protects those that are got into it.---Others are exposed to the fury of the enemy. The knowledge of its impregnable strength, gives courage and resolution to such as are in it, to bid defiance to the rage and malice of all enemies.

PARALLEL

XI. The Lord (in whose name is strong confidence) is a place of Refuge, and Strong Tower to his dear children, Proverbs 14:26, Those sincere ones that have given themselves up to him they are secure out of the devil’s gun-shot, and the power of enemies; whilst the hypocrites, and lukewarm formalists, are upon all occasions exposed to both, Isaiah 33:14. But the valiant soldiers of Jesus within the Tower, are animated with so brave a courage, that they despise the batteries and assaults of the enemy, (as was said concerning blasphemous Sennacherib:) "The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee," Isaiah 37:22. "For she had absolute confidence in "her strong holds,"

Micah 4:8.

METAPHOR

XII. As a Strong Tower gives courage and spirit, to those that are in it; so it dispirits and disheartens the besiegers, who after along and successful assaults, are defeated, or beaten quite off.

PARALLEL

XII. God, the Strong Tower, not only inspires his soldiers with true valour and courage, to set at naught all the powers of hell; but also confounds and dispirits their adversaries, that they are at last, when their bloody persecuting designs prove ineffectual, forced to give over, and quit their attempts against his Church and people.

METAPHOR I. The fabric and materials of an earthly Tower are subject to decay.

DISPARITY

I. The heavenly Tower is incorruptible and everlasting, of an infinite and spiritual essence, and so not subject to the decays of time.

METAPHOR II. A Strong Tower may be beaten down by the fury of cannons, or battering engines.

DISPARITY

II. The heavenly Tower is out of the reach of hell, and the world’s batteries; all the violence, in the world cannot shake it.

METAPHOR III. A Strong Tower may be surprised, if the watchman be sleepy or negligent.

DISPARITY III. The heavenly Tower is beyond all possibility of surprise; its Watchmen never slumbers, nor sleeps.

METAPHOR IV. A Strong Tower may be betrayed by the treachery of seeming friends.

DISPARITY

IV. God knows the hearts of all men, and therefore cannot be deceived. He knows the secret bent and inclination of the closest hypocrite, and can render their darkest designs against him or his people ineffectual, Isaiah 54:17.

METAPHOR V. A Strong Tower may be reduced by famine.

DISPARITY

V. In this Tower is the bread of life, and an inexhaustible fountain: here the hungry are filled, and the thirsty satisfied: here is no fear of famine, because the provision is as eternal as the souls that need it.

3. In what respects the name of the Lord may be called a Strong Tower, take in the following particulars:--- The Hebrew names of God, as Jerome (the best Hebrician of the fathers,) observes are ten: Leigh Crit. Sac. Three come from being, as XXXX Jehovah, XXXX Jah, XXXX Ehejeh:

three from power, as XXXX El, XXXX Eloah, XXXX Elohim: three from governing, XXXX Adonai, XXXX Shaddai, XXXX XXXX Jehovah-Tsebaoth; one from excelling, as XXXX Elion.

1. Jehovah sets out the eternity and self-existence of God---Je notes the time to come, Ho the time present, Vah the time past. It consists of quiescent letters, (or letters of rest) to show that there is no rest till we come to Jehovah, and that there we are safe and secure. This name is opened, Revelation 1:4, Revelation 1:8; Revelation 4:8; Revelation 11:17; Revelation 16:5. O wn, o hn, kai o erxomenov; "Which is, which was, and which is to come." It comes of XXXX Havah, he hath been.

2. Jah, is a diminutive of Jehovah, and notes the same things.

3. Ehejah, I am or will be, XXXX XXXX XXXX Ehejeh Asher Ehejeh, "I will be what I will be;" Exodus 3:14. This notes the essence of God, and implies his immutability and incomprehensibleness. Christ alluded to this name, John 8:58, "Before Abraham was I am." With respect to these names, God may be called a Strong Tower, in regard of the eternity of his duration, and infiniteness of his essence. The Rabbins, and Chaldee paraphrase, expound this text of the eternity of God. See Ainsworth on the place.

4. El, a strong God. Junius and Tremellius translate it, Deum fortem; Aquila isxuron robustum, strong. This notes the omnipotency of God, &c. Ezekiel 31:11; Genesis 14:22, and Genesis 11:32. See Rivet on Psalms 19:1. Hence Eli, my God, an Hebrew word Matthew 27:46, and Eloi, a Syriac word, Mark 15:34.

5. Eloah is derived of El, strong or mighty; and by increase of the word, the signification is increased, Most Mighty, or the Almighty, &c. The plural number of it is,

6. Elohim, Almighties, or Almighty powers, Genesis 1:1; 1 Chronicles 17:21; 2 Samuel 7:23, XXXX XXXX Bara Elohim, that is, word for word, God’s created; that is, the Father, Son, and Spirit, created; noting, as some say, Trinity in Unity;[1] or (as others say) the great Majesty of God, and the plurality of his Excellencies.

[1] Because here is a noun of the plural number, joined with a verb of the singular number. With respect to the signification of these names also, God may be called a Strong Tower, because of his almighty power, and infinite strength, which is a safe sanctuary for such as fly to it.

7. Adonai,[2] (derived from XXXX Eden, Basis, columna, vui aliquid insistit, a base pillar, or column that bears up or supports anything) signifies Lord, who as he created all things, doth also sustain and preserve them. It is given to God in the Old Testament one hundred and thirty-four times. See Ainsworth on Genesis 15:2.

[2] Dominus qui basis instar, sustentat et regit domum aut politiam.

8. Shadai, Almighty, or all-sufficient. Grammarians are not agreed about the etymology of this word; some derive it from XXXX [3] Shadad, to carry away by force, to prey, lay waste, or destroy.---Many think that God took this name from the world’s destruction in the flood.---The Greeks translate it pantokratwr, and the Latins omnipotens, both which signify Almighty. Others say, that it is a compounded word of the verb dai, which signifies, it is sufficient, and the letter XXXX, which supplies the place of the relative Asher, to answer the Greek antarkhv, content in

himself, or self-sufficient, for in him is all sufficiency, &c.

[3] Quod est diripere et prædari, item perdere destruere, et vastare, quasi vastatorem dicas, i.e. potentem et invictum, cui nemo resistere possit. Valnut nonnulli Deum Loc nomen traxisse a vastatione mundi, factet in diluvio. Alii ’XXXXiffl nomen compositum esse volunt, &c. This name notes the power and sufficiency of God to go through with all things, and for wasting and destroying his enemies. To this the prophets have reference, saying, that XXXX, Shod, (destruction) shall come forth Shaddai, (the Almighty, Isaiah 13:6; Joel 1:15.

9. Jehovah Tsebaoth, Lord of Hosts.[4] The Rabbins observe, that he hath two general troops, (Copiæ tam inferiores quam supernæ,) the creatures above, and creatures beneath, already pressed to be employed in his wars, either defensive or offensive, for the safeguard of his favourites, or the destruction of their opposites.

[4] Dominus exercituum, qoud exercitus omnes pro arbitrio suo agit. Tremell. & Jun. in Psalms 24:1-10. Vid. Bezam & Piscator. in Romans 9:29. The name Jehovah implieth, that God had his being or existence of himself before the world began, and that he giveth being to all things, that he giveth being to his word, effecting whatsoever he speaketh. I appeared, saith the Lord, to Abraham, Isaac, and Jacob, the name of God Almighty, or All-sufficient; but by my name Jehovah was I not known to them; as the Greek and Chaldee render it, manifested not. They believed God was able to perform whatsoever he had said, but they saw not the performances; till when he makes good the covenant to their children, he calls himself Jehovah, denoting the faithful performance of all his promises, and therefore may be rightly called a Strong Tower.

10. The last Elion, altissimus, Psalms 9:2, and Psalms 92:6, to which the Greek uyistov, Most High, answers, Luke 1:32; Acts 7:48, which sets forth the surpassing digaity, excellency, and high sovereignty of God, which is over and above all. In all these respects God’s name is a Strong Tower, for he is their support: he is Almighty, and so can destroy such as rise against him; he commands the celestial and terrestial hosts: and lastly, he is the Most High, so that there is no contending with him.

Besides, the other attributesof God are so many Strong Towers to secure his people. His wisdom orders all things for the best.---His goodness and mercy engages him to fatherly affection.---By his omniscience he knows all their wants, temptations, afflictions, &c. His faithfulness gives them, assurance, that he will not fail, &c.

COROLLARIES

I. If God be such a Strong Tower, let the righteous make haste and run into it. An interest in Christ, an exercise of faith, sincere prayer, confession of sin, &c., is the way. Motives to this are,

1. No other Strong Tower can secure them; wisdom, honour, riches, &c., will not do it. Psalms 20:7, and Psalms 49:6.

2. To fly to other strong-holds, is a breach of God’s law, and brings a curse; "Cursed is the man that trusteth in man," &c., Jeremiah 17:5.

3. It is absolute folly and madness to depend upon any other, for they cannot save in a day of wrath, Job 15:31; Psalms 39:5.

4. There you will be safe from all the enemies in the world.

II. From hence we may infer, that all the attempts of hell, and wicked men, will certainly prove vain and unsuccessful against the church and people of God.

III. That there is no resting in a bare lifeless form, (which are the outworks,) but such as will be safe, must get the power, as well as the profession of religion

Chapter 47

01.02.01.08. GOD COMPARED TO A GIANT

GOD COMPARED TO A GIANT "He breaketh me with breach upon breach, and runneth upon me like a giant," Job 16:14

JOB, under the heavy pressures of afflictions, maketh this bitter complaint. I know not any scripture besides, wherein God is held forth by this similtude, viz. running upon his people, or a particular saint, like a giant. Which shows, as Mr. Caryl well observes from the place, how much terror God is pleased to clothe himself with, and what strength he puts forth, whilst be contends with those that fear him. God doth not only afflict such as he loves, but sometimes he afflicts them sorely: doth he not so when he shakes them in pieces? doth he not so, when he sets them as his mark, when a multitude of skilful archers compass them about, when he cleaves their reins asunder, when he pours out their gall upon the ground? doth he not so, when he sets engines of battery, to make breach upon breach, and then runs upon them like a giant?

Doct. God sometimes, in chastising or afflicting of his people, runneth upon them like a Giant.

SIMILE

I. A Giant is a mighty man, or a man of more strength and robustness than others, as Goliah, and the sons of Anak were: when a Giant assualts a man, it is more than to be set upon by an ordinary man.

PARALLEL

I. God puts forth his strength, when he is said to break forth against a man like a Giant. What is a weak man, or a poor feeble child, in the hands of a Giant? How much less is man, in the hand of a strong and mighty God?

SIMILE

II. A Giant is not only said to be strong, but fierce and terrible; and his running upon one like a Giant, denotes courage, fierceness and fearlessness, therefore called Horim.

PARALLEL

II. God seemed to come forth against Job fiercely, as if he would break him to pieces, and destroy him at once: "I will give thy flesh (saith Goliah to David) to the fowls of heaven," 1 Samuel 17:44.

SIMILE

III. A Giant is not only strong and fierce, but also swift; hence David compares the sun at his rising, ’’to a bridegroom coming out of his chamber, and to a Giant or strong man, who rejoiceth to run a race."

PARALLEL

III. God is not only fierce in the way of his chastisement of his people, but also sometimes very swift: He may seem to delay for a while the use of the rod, but at last he cometh on apace, brings one judgment upon another speedily, as appears from Job’s messengers.

Quest. Why is God said sometimes to run thus upon his people as a Giant, and break out so furiously upon them whom he dearly loves?

Answer: Sometimes, because he is greatly offended and provoked so to do by their sins: "You have I known above all the families of the earth, therefore will I punish you for iniquities," Amos 3:2. God’s people sin sometimes with a high hand, therefore God punisheth them with a high hand: "Thine arrows stick fast in me, and thine hand presseth me sore," saith that good man, David: and again, "There is no soundness in my flesh," Psalms 38:3.

Quest. But why did God run like a Giant upon so upright and holy a man as Job was? Doth it stand with the justice and righteousness of God, thus to break forth upon a holy person?

Answer: Before I speak to the solution of this question, it will be necessary to premise six or seven things.

1. Though it may not be immediately for this or that sin, that the Almighty afflicts his Jobs; yet sin is the original cause of all their affliction: if Job had not been polluted and defiled with sin, he had never known sorrow or affliction.

2. Though Job might not be afflicted for sin, yet Job’s sin (though a very holy man) deserved greater punishment than that which God brought upon him: he hath visited thee little or nothing, saith Elihu; so the word will bear it. The least mercy is more than we deserve, and the greatest affliction is less than we deserve. He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

3. Though God came forth fiercely upon Job, yet it was not in a way of wrath, to destroy him; nay, God did not design any injury or wrong to him, but contrariwise his great good and advantage. "You have heard of the patience of Job, and of the end of the Lord; that he is very pitiful, and of tender mercy," James 5:11.

4. We must always imprint this, as an undoubted truth, and sure maxim, in our minds; that though God sometimes afflicts, or may afflict his children, as a bare act of his sovereignty, sin being not directly the occasion thereof; yet nothing God doth or can do is unjust. "I know, Loxd, that thy judgments are right, and that thou in faithfulness hast afflicted me," Psalms 119:75. "All his ways are judgment, a God of truth, and without iniquity, just and righteous in all his ways," Deuteronomy 32:4, that is, his administrations, or his doings, as Mr. Ainsworth notes, are judgment, that is judicious, equal: a God of truth, or faithfulness; without iniquity, or there is in him no iniquity, no injurious evil: right or righteous is he. Consider further,

5. That the greatest and sorest afflictions that godly men may meet with, are no sufficient ground to conclude they are cast out of God’s favour: for the best of saints, and dearest servants of God, have been from the beginning under the greatest exercise of affliction. "As many as he loves, he rebukes and chastens," Revelation 3:19.

6. Another thing that we should premise is that the afflictions which we meet with in this world, come not by chance. They are all measured out by God’s ordering providence, in matter and manner, for kind and quality. And though the judgments and dealings of God are sometimes very secret, and hard to be understood at first, we ought with patience to bear them, and humbly wait, till God is pleased to show us his mind and pleasure in them.

7. We must consider, that it is our duty to acknowledge all our troubles and afflictions, and whatever they be, as coming from God; and look beyond instruments and secondary causes: "Is there any evil in the city, and I have not done it? He breaketh me with breach upon breach, and runneth upon me like a Giant." He; why some may say, it was the devil and his agents, viz., the Sabeans and Chaldeans, &c. Job knew that no devil or wicked man could hurt or touch him, if God did not give them leave, and open the door for them.

These things being premised, I now shall give you five or six reasons why God ran thus upon Job, or breaks forth after this manner upon sincere persons, when sin is not the cause.

It is necessary to note this by the way, that God doth frequently single out the most eminent and choicest of his children, to undergo the sharpest and sorest affliction, because they have the greatest strength. Joseph excelled for grace and virtue, and therefore he is singled out from all his brethren to hard works and sufferings. No man like Job in all the earth, in his day, for a perfect and upright man; and what a man of sorrow and afflictions was he: those that have received most grace from God, are able to bear most afflictions from God. A general of an army chooseth out the most valiant and experienced soldiers, to put them upon hard adventures. It is not prudent to put a fresh-water soldier upon difficult service. As Christ saith, "I have many things to say unto you, but you cannot bear them now;" and therefore deferred, till they had got more strength: so God saith of a young Christian, one that is newly converted. Thou hast great afflictions to undergo before thou diest, but thou art not fit to bear them yet, I will defer thy trial, till thou art grown more hardy, and fit for that encounter; as our Saviour told Peter, John 21:18.

1. Reason. One reason why God ran thus upon Job like a Giant, or brings sore and severe trials upon his dearest servants, is, that he may fit them for eminent work and service. Hereby they learn experience and knowledge, not only how to carry themselves in dark and dismal days, but to teach others also, how to behave themselves under trials.

2. That God might crucify them unto all the things of this world: they do not only this way come to see the vanity and emptiness of them, but to be dead unto them. In prosperity the hearts of the best men are ready to be ensnared with the world, therefore God brings adversity upon them. And indeed it is every way as good and useful for a saint, as winter and sharp frosts are to the fruits of the earth, which kills the worms and weeds, that otherwise would greatly hurt and injure them. God’s Jobs have a body of sin and death in them, as well as others, aind nothing like affliction tends to destroy it. The corruptions of our hearts are compared to chaff and dross, which the furnace of affliction burns up, and purges away. No man is so pure and clean, but he need to be made more pure, and more holy. Job was very good before, but God made him much better by the rod, before he had done with him; he was gold before his trial, but afterwards refined gold. "When I am tried, I shall come forth as gold," (to wit, refined gold,) Job 23:10.

3. God brings his Jobs under great exercises and afflictions for the trials of their graces. Grace never shines forth in its real splendour and glory, until it comes to be tried. A saint knows not what his faith can do, until it is brought under exercise. Abraham knew not the strength of his faith and love, until he was called to offer up his son Isaac: he withheld not his son, his only son Isaac, whom he loved; such was his love to God; and if we respect his faith, it is said, Romans 4:18-20, "He believed in hope against hope, that he might become the father of many nations. According to that which was spoken, so shall thy seed be. He being not weak in faith, considered not his own body being now dead, when he was about an hundred years old, neither the deadness of Sarah's womb, (Genesis 15:5,) he staggered not through unbelief, but was strong in faith giving glory to God." "By faith he offered him up accounting that God was able to raise him up even from the dead: from whence also he received him in a figure," Hebrews 11:19. How did Job's patience shine forth, when it came under exercise, by all those sore and bitter afflictions he met withal. The greater the temptation or trial is, if the soul can resist it, and bear up under it, the greater demonstration there is of the strength and power of that grace the soul possesseth. The Almighty shows, hereby the strength and unmoveableness of faith, how unconquerable it is, what kind of omnipotency there is in grace. He would have all the world know, that a godly person is in vain assaulted by friends or enemies, by men or devils, by wants and wounds, though he be even benighted in his spirit, though God himself takes away the light of his countenance from him, and runs upon him like a Giant; yet that over all these things God's grace can make him stand, and cause him to be more than a conqueror: for in the book of Job, we may say, is an account given of one of the greatest battles fought, that ever was between man and man, between man and hell, between God and man; yet Job went away with victory. True grace is often assaulted, yet never was, or never shall be, overthrown or conquered.

4. God brings his Jobs under this severe dispensation, and then runs upon them like a Giant, that he might convince and reprove Satan, and all wicked men, that continaaily slander, vilify, and reproach the godly, saying, they serve the Lord for their own ends, and follow him for loaves; that they attend upon him for an estate, or for vain glory, the pleasant and good things of this world: "Doth Job serve God (saith Satan) for naught?" Job 1:9. He is a very hypocrite, though now he seem so godly: no such zealot as he, but he hath a base and selfish end and design in all he doeth: if God do but run upon him like a Giant, and strip him of all these worldly comforts which he enjoys, you will then see what becomes of his religion; "He will curse God to his face," Job 2:5. The Lord did on purpose cause these things to be acted, and to come upon Job, for ever to stop the mouth of Satan and his servants; to show, that his children follow him for the love they bear him, and for the excellency they find in him, and in his ways, and from that bond and duty that is incumbent upon them. Though he strip them naked of all they have, yet they will cleave to him.

5. God ran thus upon his servant Job, that he might become an example of patience and sufferings to future generations; and that God's people might hence have wherewith to sustain themselves under killing, severe dispensations, and not faint when they are rebuked of God: for if God thus deals with his beloved Jobs, let no soul give up their hope, or utterly despair, who are under the sorest and most amazing dispensations of the Almighty. "Whatsoever was written afore-time, was written for our instruction, that we through patience, and comfort of the scriptures, might have hope," Romans 15:4 : "Take, my brethren, the prophets, (saith the apostle) who have spoken unto you in the name of the Lord, for an example of suffering affliction, and of patience,"

James 5:10.

6. God thus deals with his dear children in this world, to increase and add to their glory in the world to come. Afflictions here will not go without their reward hereafter. No believer shall lose by suffering hard things according to the will of God. He doth it not simply for his own pleasure, but for our profit, that we might be partakers of his holiness. "Though at present no affliction seeineth joyous, but grievous, nevertheless afterwards it yieldeth the peaceable fruit of righteousness to them that are exercised thereby," Hebrews 12:11. And hence Paul saith, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," 2 Corinthians 4:17. The inferences are these, 1. Terror. 2. Counsel. 3. Comfort.

1. Terror. Let all ungodly men and women hence tremble; for if God breaks his own dear children thus to pieces, and runneth upon them, like a Giant, how will he come forth in wrath and vengeance upon them! Their only way is, to submit themselves at his foot, whilst there is mercy: for when once he is risen up, and awaketh as one out of sleep, like a Giant, or mighty man that shouteth by reason of wine, he will break their bones in pieces, and put them to perpetual reproach. Woe to that man. that God stirs up all his strength and wrath against, when his absolute design and purpose is to kill and utterly destroy." "God is angry with the wicked every day: if he return not, he will whet his sword; he hath bent his bow, and made it ready: he hath prepared for them the instruments of death," Psalms 7:12-13.

2. Counsel. To you that are the enemies of the dreadful majesty; bless God you are not cut off, that you are not ground to powder, and before now amongst the damned: and let me advise you, in love to your souls, not to adventure one step further in a way of sin and rebellion against God, lest he tear you in pieces, and there be none to deliver. Therefore God’s counsel is, "Kiss the Son, lest he be angry, and ye perish in the way, when once his wrath is kindled but a little: blessed are all they that put their trust in him," Psalms 2:12. God is now ready to treat with you from the merey-seat; but the time is near, when he will get upon the seat and throne of judgment, and then it will be too late.

3. Comfort. To you that are saints, and under afflictions; this may administer much consolation unto you. You see, God deals no otherwise with you, than he did with blessed Job; nay, what are all thy sufferings compared with Job’s sufferings? And you have heard, that God in his severest dispensations designs your good, and that he will make you gainers by all at last; and if he lays a heavy burden upon you, he will give you strength to undergo it. Wait therefore patiently upon the Lord, and be humbled under his mighty hand. How did Job behave himself, when God did all this to him? Did he oppose? did he strive with his Maker? No, no; Job knew that was in vain; but he tells us, "He put sackcloth upon his loins, and defiled his horn in the dust:" "My face, saith he, is foul with weeping, and on my eye-lids is the shadow of death," Job 16:16. The only way under the heavy strokes of the Almighty, is, to prostrate our souls at his foot. When God lets out visible tokens of his afflicting hand upon us, we should let out visible tokens of our humiliation under his hand; when we are greatly afflicted, we should be greatly affected; when God seems angry we should be greatly troubled; when he runs on us in a way of affliction, we should fall down before him in a way of contrition. Ephraim’s sighs and moans were music in God’s ears. Ephraim did not murmur against God, but mourned before God. The way to have God’s rod removed, is to be sensible of the rod, and who hath appointed it. If we would be free from affliction, we must be

humbled for our sin; if we are humbled under the cross, God will soon exalt us upon the throne.

01.02.01.09. GOD COMPARED TO A LION

GOD COMPARED TO A LION

"I will be unto them as a Lion, as a leopard will I observe them: I will meet them as a bear bereaved of her whelps: and I will rent the caul of their heart, and then will I devour them like a Lion, Hosea 13:7-8.

WE have here a threefold simile, which showeth the fearful state of a wicked and provoking people.

1. I will be unto them as a Lion, I will devour them like a Lion.

2. As a Leopard I will observe them.

3. I will meet them as a Bear bereaved of her whelps.

Doct. 1. God in his breaking in upon a wicked and rebellious people, in a way of wrath and judgment, will he be unto them as a Lion. The scope of this text being to set forth the anger and wrath of the incensed majesty of God with the consequent, destruction of the wicked and impenitent, we shall illustrate the similitude in the following parallels.

SIMILE

I. The Lion is a most terrible creature: if the Lion roars, all the beasts of the forest tremble, Amos 3:1-15. Naturalists observe, that though other creatures are swifter on foot than the Lion; yet when he roareth, they lie down.

PARALLEL

I. That God corneth forth in a way of judgment against the wicked, is a terrible God. Hence it is said, "He shall roar out of Sion." Joel 3:16. The threatenings of God are as the roaring of a Lion, and terrify the wicked, as a Lion doth the more impotent animals.

SIMILE

II. A Lion when enraged (especially) hath a majestical, fierce, and an amazing look; and how ready are all to run, and shift for their lives, when he rises up to the prey.

PARALLEL

II. When the face of God is set against a soul or nation, or he is moved to frowns, indignation, and wrath against them, let all stand clear: how ready are all to fly, when God rises up to the prey, that is, to be avenged on the ungodly.

SIMILE

III. None can take away the prey from a Lion, as the prophet showeth us? who, if he goeth through a flock of sheep, both treadeth down and teareth in pieces, and none can deliver.

PARALLEL

III. None can deliver themselves out of God’s hands, when he comes forth against them as an hungry Lion. God tells us, "He will arise to the prey, and all the earth shall be devoured with the fire of his jealousy," Zephaniah 3:8. There is "none can deliver out of his hand," Isaiah 43:13.---neither power, nor policy, craft, nor outward force, will signify any thing.

SIMILE

IV. A Lion is strong, and crushes the whole compages of a man’s bones at one crush; he rends the body of man to pieces. And naturalists tell us, that when the Lion hath torn the body asunder, he loves to suck the blood that is about the heart; and as for other parts of the body, except he is very hungry, he leaves them to other beasts to prey upon; but the heart, the blood, and the fat that is about the heart, the Lion loves to suck.

PARALLEL

IV. The dreadful God, when sinners fall into his hands, will crush them as a Lion: "Consider this, ye forget God, lest he tear you in pieces," Psalms 50:23. "I will arise, and devour at once, I will rent the caul of their heart, and there will I devour like a Lion," Hosea 13:8. A reverend divine hath an excellent note upon this place: "The Lord will do as a Lion doth: the more immediately strike out their hearts, and punish them with spiritual plagues and judgments; and as for their estates and bodies, he will leave them to other beasts, and they shall plague them that way. Their hearts were grown fat, they had a film about their hearts, and instruction could not get to their hearts; but God will tear that caul, that film from off their hearts." Mr. Borroughs on Hosea, hath noted further, that it denotes the sending plagues upon the hearts of wicked men, and to leave their estates, &c., to the Assyrians; concerning Luther’s observation; and for a further confirmation, cites Arius Montanus.

SIMILE

V. The Lion is a creature (as naturalists observe[1]) that seems much for justice. No creature more fixed or constant in their love and friendship, or more ready to revenge the breach of amity, than is a Lion; which is further demonstrated by a great Historian, citing a passage of Eudemus,[2] who writeth of a certain young man, that nourished together many years, a dog, a bear, and a Lion; who lived in perfect peace and concord, without breach, snarling, or appearance of anger. But on a day, as a dog and the bear played together, and biting one another gently, it happened that the poor dog fastened his teeth in sport, deeper than the bear could digest; and thereupon he presently fell upon him, and with his claws tore out the soft part of his belly, whereof he presently died. The Lion sitting by, and seeing this cruelty, and breach of love, amity, and concord, that had been, amongst them, was inflamed to revenge that perfidy, and like a true king of beasts, measured to the bear, as he had done to the dog, and served him with the same sauce, tearing him instantly in pieces. If a Lion be wounded or hurt by a man, with a stone or dart, according to the greatness of the hurt he frames his revenge.

[1] Seneca in his book, De Beneficiis out of Gellius.

[2] Topsall, lib. 1. p. 336.

PARALLEL

V. The holy God is just in all he doth: "Just and righteous are thy judgments, O Lord." "The right hand of the Lord is full of righteousness," Psalms 48:10. Yet he delights to live in love, concord, and real friendship with all his creatures; and O how fixed and constant is he therein, and how loth that any should move him to anger! But when once the covenant of peace and amity is broken, and nought but cruelty and injustice appears amongst men, and the great ones of the earth prove tyrants, and tear in pieces, and devour the poor; how is God thereby enraged, or stirred up to revenge the breach of his law? "For the oppression of the poor, saith God, will I arise," Psalms 12:5. And he will retaliate upon the wicked, according to the nature of the evils they have done. "Rob not the poor, because they are poor; neither oppress the afflicted in the gate: for the Lord will plead their cause, and spoil the soul of those that spoiled them," Proverbs 22:22. "And I heard the angel of the waters say, thou art righteous, Lord, which art, and wast, and shall be, because thou hast judged thus; for they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy," Revelation 16:5-6. God always proportions the punishment, to the nature and quality of the offence.

SIMILE

VI. It is observed of the Lion, that he will narrowly mark any one that wounds him: and though there are hundreds of men together, and but one wound him, or shoot at him, or any ways hurt or injure him, he will observe and mark that man, and keep the wrong in his mind a long time.

PARALLEL

VI. The Lord narrowly observes those men that fight against him with a high hand, who wound his name, and abuse his people; and surely they must not think to escape amongst others; though the evil may be forgotten by the sinner, being formerly done, yet God remembers it. "Thus saith the Lord, go and smite Amalek, I remember what Amalek did, and utterly destroy all they have," 1 Samuel 15:2-3. "These things hast thou done, and I kept silence, thou thoughtest I had been altogether such an one as thyself: But I will reprove thee, and set them in order, before thine eyes. Consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver," Psalms 50:21-22.

SIMILE

VII. Moreover, it is observed of the Lion, that he sleeps but little, and with his eyes open; or, as some others note, he having great eyes, and so small eye-lids, they cannot wholly cover his eyes.

PARALLEL

VII. The Lord that keeps Israel neither sleepeth nor slumbereth, his eyes are always open, he seeth the sinner at all times. No dark nor secret place can hide from him; he beholds the wicked when they work; day and night are alike to him. "He that keepeth Israel sleepeth not," Psalms 121:4, which is matter of comfort to them: so he that destroys their enemies sleeps not, which is ground of terror to them.

SIMILE VIII. The Lion will fall upon no creature, except he be in hunger, or is greatly provoked.

PARALLEL

VIII. The Lord, though his wrath be dreadful as a Lion’s, yet he is not so ready to fall upon his creatures presently. He breaks not in upon them, until he is greatly provoked, and there is no remedy; but then he falls terribly upon them indeed, like as an hungry and incensed Lion, 2 Chronicles 36:16-17.

SIMILE IX. The Lion (as Pliny observes Lib. viii. p. 202.) cannot endure to be looked asquint upon by any.

PARALLEL

IX. The Lord hates those that look asquint upon him; we mean those professors that have by and sinister ends of their own, that have not a right and pure eye to his glory in what they do. The Lord loves uprightness in all our ways and carriages to him, 1 Chronicles 29:17.

SIMILE

X. Again, of all wild beasts, it is observed that the Lion, if one do fall down, and prostrate himself before him, as it were, and petition for his life, he will spare him. Take Pliny’s own words, Lib. viii. p. 201. "The Lion alone, of all wild beasts, is gentle to those that humble themselves unto him, and will not touch any such upon submission, but spareth what creature soever lieth prostrate before him."[3] [3] Corpora magnanimo satis esl prostrassa Leoni. Ovid.

PARALLEL

X. God is full of clemency and bowels to all that submit to him. When he sees a poor creature humble himself, and fall down at his feet, and petition for mercy, how ready is he to forgive and pass by all former treasons and rebellions against him! "Seest thou how Ahab humbleth himself? I will not, saith the Lord, because he hath humbled himself, bring the evil in his days," 1 Kings 21:29; yet this Ahab was an abominable wretch in God’s sight, a monster of wickedness; therefore it is said, "There was none like Ahab, who sold himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up/’ 1 Kings 21:25. Ephraim provoked God to anger, but he bemoans himself, and repents with tears, and smites upon his thigh, with shame and confusion of face; and what saith God now to Ephraim? "I will surely have mercy upon him, my bowels are troubled for him, I will surely have mercy upon him, saith the Lord. I will not execute the fierceness of mine anger. I will not return to destroy Ephraim, for I am "God and not man: my heart is turned in me, my repentings are kindled together, Jeremiah 31:20; Hosea 11:8-9. Though God is a terrible Lion, yet it is only to the impenitent, and those that stand out against him.

SIMILE XI. A Lion (as Pliny, and divers other great naturalists, tell us) is a great enemy to apes and wolves.

PARALLEL

XI. God is a great enemy to flatterers and tyrants, which sooner or later will be the subjects of his wrath and fury, whom he will tear in pieces and devour.

SIMILE THE Lion is a proud and lofty creature, a tyrannical and cruel beast, a great destroyer of sheep, lambs, and other poor innocent and harmless creatures; besides he hath many other evil qualities. Hence the devil and wicked men are compared to a Lion: to which similes we refer you.

DISPARITY IN divers respects God cannot by any means be compared to a Lion. He is not proud, cruel, nor will he cast off or destroy an upright and innocent person, whatever the provocation be; but he is in the highest degree of eminency, quite contrary to all these evil qualities, as is showed elsewhere.

COROLLARIES

1. Is God compared to a Lion in those respects you have heard? then let sinners tremble, for they are like to be the only prey of this dreadful and terrible God. Art thou able to encounter him, or to stand before him? "I will be unto Ephraim as a Lion, and as a young Lion to the house of Judah: I, even I will tear, and go away, and none shall rescue him," Hosea 5:14. Doth not this Lion begin to roar? Will a Lion roar in the forest, when he hath no prey? Shall the trumpet be blown in the city, and the people not afraid? Sure God is arising up to the prey, and "He will shake terribly the earth," Amos 3:4, Amos 3:6, Amos 3:8. What will ye do, can you stand before his indignation?

2. Is God compared to a Lion? let sinners take heed, lest they awake and rouse him up.

3. See from hence what the nature of sin is; it is only that which causes God to break forth against man, as a hungry Lion. It is sin that provokes him to anger, and fills him with wrath and indignation. God greatly delights in mercy; and to execute judgment, is called "His strange work," Isaiah 28:21.

4. There is no way for the guilty or rebellious soul to take, but to fall down before the dreadful God, to prostrate itself at the feet of the Lion of the tribe of Judah: He will have mercy on thee, if thou dost submit thyself unto him.

01.02.01.10. GOD AS A LEOPARD

GOD AS A LEOPARD "And as a Leopard will I observe them" Hosea 13:7.

SIMILE

I. THE Leopard is a great enemy to man, and so fierce, that he immediately flies into the face of him, and pulls out his very eyes.

PARALLEL

I. WICKED men fly in the face of God; they are said to fight against him, Acts 5:39, and Acts 7:51, and now saith God, "I will be like a Leopard," I will as it were fly in your faces, I will come furiously upon you in the way of my judgments: I will not only as a lion, tear the caul of your hearts: but as a Leopard, I will pull out your eyes, and ye shall wander in darkness.

SIMILE II. The Leopard is a very swift beast: "Their horses are swifter than the Leopards," Habakkuk 1:8.

PARALLEL

II. God says, he will be a "swift witness" against the wicked: "Swiftly will I (saith God, speaking to the enemies of his people) return your recompence upon your own heads," Joel 3:4.

SIMILE

III. The Leopard in watching his prey is very subtil; he observes fit times and seasons when to come upon them. Pliny shows us,[1] how they hide their heads, and what great policy they use in seizing their prey.

[1] Pliny, Lib. viii. p. 204.

PARALLEL

III. In this scripture chiefly God compares himself to a Leopard, in respect of watching the ungodly:"As a Leopard will I observe them." This sets out the fearful wrath of God against wicked men. God sets his infinite wisdom on work, to find out fit times and opportunities to let out his wrath and fury upon them; "I will watch over them for evil," Jeremiah 44:27. The Lord watches over his own people for good; But woe to them, that he like a Leopard, observes, and watches over to destroy. It is marvellous to consider, how long the patient God bears with an ungodly soul, people, or nation, ere he brings his sweeping judgments in upon them. The wicked think God will never strike, because he defers the execution of his wrath, and hence they are hardened in an evil work. When, alas poor souls! they are greatly mistaken; God is watching for a fitter time, wherein he will get himself a greater name, and more glory in their destruction, Psalms 50:21, and Psalms 10:11, Psalms 10:13-14. We have a plain proof of this in Pharaoh king of Egypt; God, like a Leopard, observed him, and watched over him for evil; and at last, though it was not presently, got hold of

him, and broke his bones, and destroyed his power, and all his mighty host. God’s time of executing his judgments and wrath upon the ungodly, is the most amazing and terrible: "in due time shall the feet of the wicked slip."

SIMILE IV. Naturalists observe, that when a Leopard comes upon his prey, he leaps upon it suddenly.

PARALLEL

IV. God, though he seems to tarry long before he comes upon the ungodly, yet when he doth come, he leaps (as it were) upon them, comes on a sudden: "I will come upon thee as a thief," Revelation 3:3. The wicked will be surprised when vengeance comes to be executed upon them.

SIMILE

V. It is observed of the Leopard, that he will sleep long, even three days together; but after he awakes, he is more fierce.

PARALLEL

V. God, though he may seem to be asleep, and to hold his peace, and let sinners alone; yet will he at last awake out of the sleep, and then let sinners look to it, Isaiah 42:14.

Chapter 50

01.02.01.11. GOD COMPARED TO A BEAR

GOD COMPARED TO A BEAR "I will meet them as a Bear bereaved of her whelps" Hosea 13:8. THIS is the third simile God makes use of in this place, "I will meet them as a Bear bereaved of her whelps."

SIMILE

I. The Bear is a very fierce creature, very terrible. Two she-bears tore forty-two children at once. His voice is fierce, saith one, he is fearless in his rage.

PARALLEL

I. Who is so fierce and terrible as the great God, whose anger is resistless, and whose just wrath, when provoked, is unavoidable?

SIMILE II. It is observed, that the Bear will not willingly fight with, or set upon a man, unless he is forced thereunto.

PARALLEL

II. God doth not willingly afflict, fight with, or grieve the children of men, till their daring impudence, and oft-repeated provocations, force him (as it were) to do it.

SIMILE III. No creatures (as naturalists tell us) love their young more than the Bear.

PARALLEL

III. No creatures that God has made, love their young. or offspring, as God doth them that fear him. "A woman may forget her sucking child, yet will not he forget his children," Isaiah 49:15, his love exceeds the love of women to their tender babes.

SIMILE

IV. The Bear is furious, and in a dreadful rage, when she is bereaved of her young, as appears by Hushai's words to Absalom: "Thou knowest, that thy father and his men---they be chased in their fury, as a Bear bereaved of her whelps," 2 Samuel 17:8. "In the field let a Bear robbed of her whelps, meet a man, rather than a fool in his folly," Proverbs 17:12. She is fierce at all times, as was hinted before; but above all, if she be robbed of her whelps.

PARALLEL

IV. O how furious is the Almighty! how is he in an holy rage, if any hurt his poor children! "They that touch you, touch the apple of mine eye," Ecclesiastes 2:8. What then will become of the bloody persecutors, that have not only bereaved God of his children, but cruelly torn them to pieces, bored out their eyes, roasted them alive, flayed their skins off, and burned them at the stake to ashes, and put them to all the horrid tortures they could devise? If God will meet his own people, if

they will sin against him, and provoke him, as a Bear bereaved of her whelps; how will he meet Babylon, bloody and merciless papists, and other cursed persecutors of his people? "The day of vengeance, saith he, is in my heart, and the year of recompences: For the controversy of Zion he will strike through kings, in the day of his fierce wrath." "Shall not God avenge the cause of his own elect, that cry unto him day and night?" "Yea, he will avenge them speedily," and come forth against their enemies, as a Bear bereaved of her whelps.

01.02.01.12. GOD COMPARED TO A MOTH

GOD COMPARED TO A MOTH "I will be unto Ephraim as a Moth" Hosea 5:12. THAT we may understand the nature and quality of this little creature, and the reason of the comparison, the parallel following is offered, with a practical application. The scope of the text is a denunciation of a strange judgment, which shall corrode and consume them; the cause and ground of which is delivered in the preceding verses, viz., because they have resisted the commands of God, and followed the wicked commands of Jeroboam, and his princes: "Therefore, saith God, I will be unto Ephraim as a Moth."

Observe. That God, in bringing judgments and miseries upon a rebellious people, will be as a Moth. And in what respects take as followeth.

SIMILE

I. A Moth is a creature that corrodes or devours exceedingly, whatever garment or cloth it doth seize upon, and makes it good for very little.

PARALLEL

I. God, when he breaks forth upon a people or nations in a way of judgment and wrath, destroys and makes all desolate therein. "Behold therefore, I will stretch out my hand upon thee, and will deliver thee for a spoil to the heathen, and I will cut thee off from the people, and I will cause thee to perish: I will destroy thee, and thou shalt know that I am the Lord," Ezekiel 25:7.

SIMILE

II. A Moth will not only eat woollen cloth, and garments of a low price, but those that are very rich, yea, costly velvets, as experience shows.

PARALLEL

II. God, when he comes forth to spoil a people or nation for their sins, will not spare the rich more than the poor, the king more than the peasant: all must expect to taste alike of the same cup. As they have sinned together, they must all suffer together.

SIMILE

III. A Moth comes not upon such cloth and garments, as are carefully and wisely kept from dust and filth: and therefore those writers,[1] that mention the hurtful nature of this creature, advise to cleanse, and keep such things as are subject to this creature from all dust and filth whatsoever, and then they need not fear the Moth; and describe the ways and means, how it may be done.

[1] Topsal. Hist, of four-footed beasts, p. 1100, 1101.

PARALLEL

III. God will not come upon a holy and godly people and nation, to spoil and destroy like a Moth, those that labour to keep themselves pure and clean from the dust, and filth of sin, and the corruptions of this world; such need not fear, that God will be as a Moth to them.

SIMILE

IV. A Moth eats and devours garments secretly; you may not quickly spy him out; he makes no noise of his coming; you cannot tell whether it be got into your cloth or garments, or not, at first.

PARALLEL

IV. God sometimes comes secretly upon a people, in a way of wrath; he surprizes them on a sudden, comes on them, as travail upon a woman with child. They have thought themselves safe from danger and suddenly dreadful confusion breaketh out against them: peace may be in the night, but horror in the morning.

SIMILE

V. A Moth eats and spoils by degrees: it doth not consume and spoil a garment all at once, but by little and little, till it is quite spoiled, and good for nothing.

PARALLEL

V. God goes on also in bringing ruin on a people or nation by degrees. He doth it gradually many times; as in that of Amos, touching Israel: "I have given you cleanness of teeth in all your dwellings, and want of bread in all your places." Ay, but this wrought no reformation; therefore he takes another step, and proceeds yet further: "I have withholden the rain from you, yet have ye not returned unto me," &c. But this would not do neither; he therefore goes on with another gradation: "I have smitten you with blasting and mildew: when your gardens, vineyards, and your fig-trees, and your olive-trees increased, the palmer-worm devoured them: yet have you not returned unto me, saith the Lord. Therefore he brought upon them the pestilence after the manner of Egypt; and overthrew some of them as God overthrew Sodom and Gomorrah," Amos 4:6, Amos 4:11. And thus he went on step by step, till he like a Moth destroyed them utterly.

SIMILE

VI. A Moth corrupts and destroys insensibly. These worms, saith Mr. Topsall, when they have by degrees insensibly eat off the outmost superficies of the cloth, then they eat up the inward part, and so insinuate themselves into the middle substance of it; and those that search never so well for them, can hardly find them. A man may think his cloth or garment is good, by the outward view of it; yet when he looks and proves it thoroughly, he will find it full of holes, and good for little.

PARALLEL

VI. God lets out his wrath and displeasure so insensibly, that sinners perceive it not a long time; yet they decay, and grow weak, and their beauty, strength, and glory falls off: they seem outwardly amiable and in a good condition, and say with Sampson, (when his locks were cut off, and his strength gone) I will rise up as at other times; but quickly find themselves another people, and that God has forsaken them. And what an easy thing is it for any to overcome and destroy them? When the inward life and heart of a people is gone, they soon become a reproach and derision to

their enemies; and yet all this while may not perceive the cause of their ruin, nor how God is a Moth unto them.

Quest. But here possibly some may enquire, How is God said to be a Moth unto a people?

Answer: In answer unto this question, take what Mr. Burroughs hath said, in his exposition on Hosea, page 478. Saith he,

"First, God is a Moth in the spirits of a people: there is a secret way of God's wrath upon their spirits, which is not perceived. A nation grows weak and cowardly; now the weakness and cowardliness of a people that were once formidable, shows a judgment of God upon them. So it was in Israel, 2 Kings 15:1-38, their governors did what they listed, they killed one another, and the people laid down quietly; one durst not complain of what was done.

"2. Then a base sloth of spirit, which seizeth upon the hearts of men, dulness, a sordidness of spirit, minding low things, not regarding any worthy or honourable achievement. When people are thus, God is a Moth unto them.

"3. When jealousies rise in the spirits of a people one against another, then God is as a Moth to them. As we know, a Moth in a garment makes the threads not hang firm and close together, but divides them one from another, by making holes in the cloth: even thus secret jealousies and divisions in a kingdom consume and destroy them.

"4. Base compliance in men for their own ends, and falseness of spirits in the trust committed to them, especially those that are put in public places. When these things appear among a people, God may be said to be as a Moth unto them in their spirits.

"Secondly, God may be as a Moth in men's councils.

"As first, in their blindness, that they may not see the plots of their enemies. They know not their own advantages, nor how to improve the opportunity they have in their hands. They shall not hit upon right ways and means, to secure themselves from their impending dangers. There shall he perplexities and contradictions in their counsels, one counselling one way, others another way. They shall ensnare themselves, and be blasted in their own counsels. And all this while God doth not appear in an outward and hostile way against them, but there is a curse upon them; and thus the Lord is as a Moth unto them.

"Thirdly, God is as a Moth to a people in their estates and commerce one with another. There shall be a decay of trade amongst them; they shall grow poorer and poorer, and no man knows how. They sow much, and bring in little; they earn wages, and put it into a bag with holes. There shall be a secret curse upon their tradings and estates, that no man can give a reason of it.

"Fourthly, God is a Moth in the chief instruments made use of for public good. He takes away chief and worthy persons, and few take notice of it. One is removed one way, and some in another; and those that remain, either want abilities, or else they are treacherous. And if there be any wise and honest left, they are either blasted, or by one way or another, not in a capacity to do any good. And when it is thus with a kingdom, God may be said to be as a Moth unto them.

"Fifthly, God may be said to be a Moth in the treasure and strength of a nation. There shall be a great charge upon the people, and much shall be gathered together, but none shall know how it is spent, it shall moulder away: So that every one shall complain of the burden, and what goeth from him; but no body almost can see what it comes to.

"Sixthly, God is a Moth unto a people in their religion, (I mean, by suffering a secret curse to be upon them) so that their religion should be corrupted, and their wine mixed with water, their silver with dross.

"That whilst they hoped to see religion more pure, and refined from popish mixtures, and other errors and corruptions, they shall in a spiritual way be invaded with greater darkness and confusion, and not well perceive the wrath and curse of God that is upon them, by being as a Moth in this respect unto them."

INFERENCES

1. No people ought to think themselves secure, because God appears not presently in the height of his displeasure against them. He may let out his wrath in little things, (a Moth is a small thing) and proceeds but a little way; takes a step or two with them in a way of judgment, and then waits a while, to see what the effects are. He can by little things, in a secret and insensible way, spoil and utterly undo a nation, or a particular soul. There may be much poison in little drops; so the wrath of God may be upon thee like a Moth, in things that thou mindest not; for small and contemptible things, as lice and flies, proved a great plague unto the Egyptians.

2. Our own filth and corruption within us breeds our trouble, and is the cause of our undoing. What is it that makes way for the Moth and rottenness to seize on wool or garments? Is it not the carelessness and negligence of persons, in not looking after them, and not making use of fit things to keep them clean, and prevent the danger that arises from this worm? The Moth (as naturalists tell us) breeds in the cloth; tak heed of inward filth and pollution: If you keep not your hearts by fit means clean, the Moth will come, and rottenness take hold on you.

3. God is slow in wrath, he punishes by degrees; He exercises much patience, ere he destroys a people utterly; before he breaks forth as a lion or bear upon them, he is as a Moth.

4. God hath secret judgments to execute upon a people, or particular person: If this was not so, why should he speak of his being "as a moth unto Ephraim?" Let us take heed of secret sins, lest God consume us by secret judgments.

5. What a mean and inconsiderable creature is a man, yea, a kingdom, that so small a thing as a Moth is said to destroy and consume them? God in expressing himself thus to be as a Moth and rottenness, speaks with a kind of contempt against the pride of Ephraim and Judah: they were haughty and proud; but God, to abase and humble them, tells them, a worm as it were should spoil their beauty, and destroy them. It is said of man, "his foundation is in the dust, and he is crushed before the Moth," Job 4:19. Indeed, to be crushed before a lion is not so much; but that he should be eat up and devoured by a Moth, this shows what poor, weak, and feeble things, men and kingdoms are. What little reason is there for men to swell in pride, and high aspiring thoughts of themselves, when, alas! God is able to cause lice or worms to destroy them in a moment! yea, as weak and contemptible a thing as a Moth, God can externally or actually make use of to destroy (if

he please) the greatest people in the world: be they never so proud and haughty, they are riot able to defend themselves from the smallest creature; a worm or Moth may consume them.

6. We see how low God condescendeth (saith Mr. Burroughs) that he may express his meaning unto the children of men. It is a very strange expression, for the high, glorious, and dreadful God, whom the Angels themselves adore; yet for this God to say of himself, that he will be as a Moth and rottenness! durst any creature have brought God so low in expression, if we had it not in the word of God? Yet this high and glorious God condescendeth thus low, that he might express himself the better unto us, that we might understand his meaning.

01.02.01.13. GOD A REFUGE.

GOD A REFUGE.

"The eternal God is thy Refuge" &c. Deuteronomy 33:27.

"God is our Refuge and Strength," &c. Psalms 46:1. IN these, and many other texts, God is called a Refuge. To the clearer understanding of which we shall, 1. Show the import and signification of the word.

2. Give the various acceptations of it.

3. Show in what respects the term is attributed to God, by way of parallel.

4. Produce some disparities.

5. Draw some brief inferences from the whole.

I. This word is expressed in Hebrew by XXXX, and is by interpreters sometimes rendered hope, sometime safe Habitation, &c. but commonly Refuge is called in Latin,[1] refugium, which is a place, person, or thing to which we fly, that we may be safe from danger. It signifies (in the latitude of it) any place of rescue, succour, or safety; it is called in Greek, atafugh, and is derived of katafeugw, perfugio, properly noting a flying to some place of security; and is indeed a most splendid metaphor, most significantly demonstrating the frame of their minds, who (when on every side beset with inextricable troubles) upon the despair of human help, repair to God as their only Refuge.

[1] Leigh Crit. Sacr.

II. This word Refuge is put for security against a multitude of enemies, such as Israel was to be engaged against in the land of Canaan.

1. It is put to quiet and fortify the mind against great and amazing providences, Psalms 46:1.

2. For preservation of public safety and propriety, from the invasions of wicked or envious men, Psalms 48:3-4.

3. For security of life, in case of danger, Psalms 71:7, Psalms 71:10.

4. For security of the soul in spiritual danger, Hebrews 6:18-19.

5. For security against the avenger of blood, by God’s appointment.

6. For safety against persecution, Acts 14:6. The apostles fled for Refuge to the cities of Lycaonia, &c.

III. The word, in its proper import, is allusive to security in case of human perils; and from thence, by a metaphorical translation, is applied to God. For the further illustration of which, take the

following parallel.

METAPHOR I. This word Refuge, implies persons in distress.

PARALLEL

I. Sinners, nay, the godly themselves, are ofttimes in great danger and distress: "In my distress I called upon the Lord," 2 Samuel 22:7.

METAPHOR II. It also implies a place, thing, or person, capable to relieve the distressed in their affliction.

PARALLEL II. God is the only Refuge, who is fit and capable to relieve them that fly to him.

METAPHOR III. A Refuge, that it might be useful to distressed ones, ought to be well known.

PARALLEL

III. Those who would have God for their Refuge in the day of trouble, ought to know or understand what a God he is. "God is known in her palaces for a Refuge," Psalms 48:3. "And they that know his name, will put their trust in him," Psalms 9:10.

METAPHOR IV. It is necessary also that a Refuge be not far off, when dangers approach.

PARALLEL

IV. "God is near to all that call upon him, that call upon him in truth," Psalms 145:1. Not only "a God afar off, but a God at hand," Jeremiah 23:23.

METAPHOR V. A Refuge ought to be of sufficient strength, to save or secure from the power and rage of the greatest enemy.

PARALLEL

V. God is a Refuge infinite in strength, "able to save all to the uttermost, who by Christ Jesus fly to him," Hebrews 7:25.

METAPHOR

VI. A Refuge secures against a multitude of enemies. Israel had many thousands, nay, millions, especially when they came to encounter with the seven nations of Canaan; it was then God told them, "he would be a Refuge or safety to them," Deuteronomy 33:12, Deuteronomy 33:27.

PARALLEL

VI. God secures his church and people from innumerable multitudes of infernal, internal, and external enemies, Edom, the Ishmaelites and Moab, the Hagarenes, Gebal, Ammon, Amalek, with the inhabitants of Tyre, were all confederate against God’s Israel, Psalms 83:4-7, yet by being in this glorious Refuge, they were safe.

METAPHOR

VII. A Refuge secures from the wrath of a king, which is as the roaring of a lion. When David was pursued by enraged Saul, he was forced to fly to places of Refuge, get sometimes into a cave

another time into a rock, by which means he escaped; which he ascribes to God, 2 Samuel 22:1-4.

PARALLEL

VII. God secures his people from the wrath of the king of darkness, who goes up and down like a roaring lion, seeking whom he may devour," 1 Peter 5:8, and from the wrath of antichrist, that bloody beast, and first-born of hell. And were it not for this Refuge, we had long ago been destroyed,

METAPHOR

VIII. A Refuge is good to quiet and fortify the mind against any amazing providences; when the angry heavens, with their direful motions, threaten the earth, and horror seizes upon all hearts, and paleness covers their faces.

PARALLEL

VIII. God being the saints' Refuge, greatly animates, encourages, and fortifies their minds, against all the dreadful and amazing dispensations of God: "When there are signs in the sun, and in the moon, and in the stars, and on the earth, blood, fire, and vapour of smoke: when there is distress of nations, with perplexity, the sea and the waves roaring, and men's hearts failing for fear, and for looking after those things which are coming upon the earth: for the powers of heaven shall be shaken," Matthew 24:29; Luke 21:25-26. In such a clay as this the godly are secured, and, with David, say, "Under the shadow of thy wings will I make my Refuge, until these calamities are overpast." "I will both lay me down in peace, and sleep; for thou, Lord, makest me to dwell in safety," Psalms 57:1. and Psalms 4:8.

METAPHOR IX. Refuges are for the preservation of public prosperity, from the envy and malice of enemies.

PARALLEL

IX. God, as a Refuge, preserves the public prosperity and weal of his church and people, from the envy of devils, and other implacable enemies. "Lo, the kings were assembled, they passed by together, (saith David) they marvelled and were troubled, fear took hold on them:" why, what is the matter? Because God discomfits them: "They are broken in pieces, and cannot destroy the joy of mount Zion:" how comes this about? "God is known in palaces for a Refuge." Psalms 48:3.

METAPHOR

X. A Refuge secures and preserves the life, when in danger; when David's life was pursued, he fled for Refuge, &c. the like of the man-slayer.

PARALLEL

X. God is a Refuge, who saves from death, and secures our lives from the destroyer, and bloody-minded men. Babylon always thirsts after and is ready to spill the blood of God's children; and were it not that they are preserved under the wings of the Almighty, or secured by his glorious arm, they had been cut off root and branch before now, Psalms 142:2-3.

METAPHOR

XI. A place or city of Refuge was provided against the avenger of blood, by the appointment of God, for the retreat of the manslayer.

PARALLEL

XI. Jehovah is a Refuge, in and through Christ, against conscience, wrath, and the law, who accuse and pursue poor sinners; and this by the appointment of God: neither is there help or succour for them any where else, Acts 4:12.

METAPHOR

XII. The ways to the cities of Refuge were to be made thirty-two cubits broad; and all stumbling-blocks, and other impediments taken thereout.

PARALLEL

XII. There is a plain way made to God the Father, (this blessed Refuge) for sinners, through the blood of Jesus, all stumbling-blocks and obstructions being removed, Ephesians 2:18; Hebrews 10:19, See Christ the Way.

METAPHOR

XIII. The ways to the cities of Refuge were made easy to find;[2] at every partition, or cross turnings, they set a writing, Refuge, Refuge.[3] [2] See Mr. Goodwin’s Moses and Aaron.

[3] Mr. Ainsworth

PARALLEL

XIII. God hath made such provision, and laid down such clear directions leading to himself, in the holy scripture, that no wise and wary man can mistake or lose his way.

METAPHOR XIV. The man-slayer was to fly with speed to the city of Refuge, lest the pursuer overtook him.

PARALLEL

XIV. Those that would find Refuge in God, must not neglect flying to him by faith and regeneration: "How shall we escape if we neglect so great salvation?" Hebrews 2:3.

METAPHOR

XV. The man-slayer was not only to fly to the city of Refuge, but to get into it, and abide there, till the death of the high-priest then living.

PARALLEL

XV. Those that would find Refuge in God, must not abide without in a visible profession, and go no further, but get a dwelling in the Almighty, and there abide as long as they live.

See God a Habitation.

METAPHOR

XVI. Those that were got into the city of Refuge, before the Avenger of blood overtook them, were safe, and delivered from death.

PARALLEL

XVI. Those that get to God, by the blood and mediation of Jesus, before wrath and vengeance overtake them, or death cut them off are safe, and graciously delivered from eternal death. "There is no condemnation to them that are in Christ Jesus," &c., Romans 8:1.

METAPHOR I. Other Refuges save or secure only from human violence and danger.

DISPARITY I. God is a Refuge, that saves and delivers from spiritual and eternal dangers.

METAPHOR II. Other Refuges may not be ready at hand, nor quickly found in time of calamity.

DISPARITY

II. God is a Refuge that is always at hand, and to be found by all such as seek him timely, before the day of grace be over.

METAPHOR

III. Other Refuges may not be out of the reach and attack of the enemy, nor be strong enough to secure against assaults.

DISPARITY

III. God is a high and strong Refuge. Hence David resolved to make his Refuge under the wings of the Almighty, Psalms 57:1-2, by which phrase (as some observe) he compares the Lord to an eagle, (to which he is resembled in Deuteronomy 32:11,) and himself to one of the eagle’s young. The eagle mounts aloft, dwells on high. No man (saith Pliny) can reach or touch the eagle’s nest, being made upon (or rather in) the clifts of the inaccessible rocks. "She abideth (as saith Job) on the crag of the rock, and strong place;" Job 39:28. There she hides her young ones, who are safe enough: but a godly man, who makes his Refuge in the Rock of Ages, under the wings of God’s providence and protection, is far more secure.

METAPHOR

IV. Many men fly to persons and things for Refuge, which greatly deceive them. They sometimes make gold and silver their hope; trust in their trades, friends, princes, parliaments, and potentates of the earth; but in vain, alas! is salvation hoped for from such hills and mountains. "I looked on my right hand, and behold, there was no man would know me: refuge failed me, and no man cared for my soul," Psalms 142:4. How many have been undone, in former and latter days, by flying to false and deceitful Refuges expecting they would be fathers and nourishers to them? There is no trust to be put in the sons of the mighty. The Pope and his cardinals have a proverb amongst them, Mercatorum est, non regum, stare Juramentis: it is for merchants, not for princes, to stand to that which they have sworn.

DISPARITY

IV. God is a Refuge that will not deceive the soul, whosoever it be, that flies to him; nor never did fail any who took up sanctuary in him. God cannot fail in his ability to save, he is infinite in power; he cannot fail in wisdom, because he is All-wise, yea, wisdom itself in the abstract. Time doth not cause him to decay, nor grow old: "He abides the same, and his years fail not; the eternal God is thy Refuge. He is righteous and just, and will not suffer his faithfulness to fail." Deuteronomy 33:27. Though others have neither faithfulness, bowels, nor humanity in them; yet he who said, "I will never leave thee nor forsake thee, Hebrews 13:5, hath also said, "His mercy and goodness endureth for ever." Look to the generations of old: did any ever trust in God, and were confounded? Or whom did he ever despise, that called upon him?

METAPHOR

V. The cities of Refuge under the law, were only for the man-slayer, who by chance or casualty killed a man; not for wilful murderers.

DISPARITY

V. God in Christ is a Refuge, not only for man-slayers, but murderers, adulterers, yea, the vilest and worst of sinners, if by true faith and repentance they seek to him. Manasseh, who made Jerusalem run down with blood, 2 Kings 21:16, and Mary Magdalene, found Refuge (viz., pardon and forgiveness) in him, Luke 7:48.

INFERENCES 1. HENCE we may perceive, that the godly in this world are exposed to great afflictions and calamities.

2. Yet God hath not left them without a place of Refuge.

3. That there is no safety but in the Almighty.

4. That is the only way and wisdom of sinful men to fly with speed to God through Christ, if they would find mercy, and sanctuary from wrath and vengeance.

5. This also shows the happy state and condition of the godly.

6. Let believers have recourse to God in the day of trouble, by prayer and humiliation.

7. Besides, we may learn, how vain and fruitless all the attempts and approaches of the wicked are, against God’s Church, and holy men.

8. Why should the godly then fear in the day of evil, that have such a Refuge?

See Strong Tower, Habitation, Hiding Place.

Chapter 53

01.02.01.14. GOD AN HOUSEHOLDER

GOD AN HOUSEHOLDER "Hear another parable, There was a certain Householder" &c., Matthew 21:33. BY the scope and meaning of this parable, it appears, that God the Father is that Householder intended in this text of scripture.

1. Because it was he that planted the vineyard. We take vineyard for the world, or the state of the Jews in the land of Canaan.

2. He hedged it round about, he digged a wine-press, and built a tower.

3. He set it, and farmed it out to husbandmen. God made the world, and all things therein, divided it by lot, since Adam; and set a determination to the bounds and habitations thereof.

4. It was God who sent the prophets, judges, apostles, priests, and kings to receive the fruits of them.

5. It appears evidently, that it was God who sent his Son to the husbandmen, who killed him, &c.

6. To put all out of doubt, his Son is said to be the Corner-stone laid in Zion, and that by the Lord himself: "This is the Lord’s doing, and it is marvellous in our eyes. The word Householder imports three things:

1. One that is possessed of an estate.

2. One that hath business to do.

3. One that hath a family of servants to employ.

All these seem fairly applicable to God, metaphorically.

1. God is possessed of an estate: the earth is his, and the fulness thereof, the world, and all the inhabitants therein.

2. God hath business to do in this world, to replenish the earth, and to establish his will in respect of worship and service: "Thy will be done on earth, as it is in heaven," &c.

3. God hath a family of servants to govern: "The soul of the father, as well as the soul of the son, is mine:" Ezekiel 18:4. And he saith to these servants, Dwell in the land, do good, and employ the talents given you.

God is (and may not unfitly be compared to) a Householder. Here I shall give you the properties of a Householder, according to the sense of the word, and the true intent of the text; and so go on, by God’s help, in prosecution of the parallel.

METAPHOR

I. An Householder is the first founder of a family; for there can be no such thing as a Householder, family, &c., without a raising, or first founding of it: and there can be no such raising or founding, without a beginner or founder; where there are effects, there must be a cause producing those effects.

PARALLEL

I. That God is the first Author, that gives being to matter, form, and order, is so great and evident a truth, evidenced by scripture and reason, that none can deny it without shaking the very foundation of heaven and earth, and of all true piety and religion: for all things that do appear, were produced by some cause pre-existent, or else they did cause themselves; which last cannot be, because then they must be before themselves, which is a monstrous absurdity. See the ancient records of the world, and all things therein, Genesis 1:1-31.

METAPHOR

II. An Householder, that is to be concerned with family-affairs, doth frame and build a house or dwelling, as a very needful conveniency for himself and family.

PARALLEL

II. God, the most great and good Householder, seeing it very needful and convenient, hath built a house for the commodity of his family, yea, many houses, suitable to the distinct parts of his family, which is very great; one house fit for angels, and the souls of saints, that is heaven; one for men, even on earth; one for a nursing-house to the offspring of his family, and that is his church, which is the house of the living God, the nursing-house for his heirs and eldest sons, 1 Timothy 3:15. These things have his hands begun and finished. "He that built all things is God."

METAPHOR

III. A good Householder gets him a family suited to all his purposes, not thinking it meet to be alone, he doth espouse a wife, and bring in servants, &c.

PARALLEL

III. God did not think it meet to be alone, in the enjoyment of perfect happiness in himself, and therefore hath taken into covenant with himself, angels and men; and for this end was Jesus Christ set up from everlasting, to gather together in himself, both things in heaven, and things on earth, &c.

METAPHOR IV. A good Householder fits his family or Household for business.

PARALLEL

IV. Thus God, the great and good Householder, hath done. He hath made nothing in vain, but hath fitted each creature with natures, to do work suitable to their proper station: the angels to dwell in heaven, to praise in heaven, to fly through heaven, to come down into the air, to visit the earth, and view the sons of men: men are fitted to look up to heaven, to pray, to read, to contemplate, to reverence God, to propagate, to replenish the earth: beasts are fitted for labour and service, as the horse, the mule, the ox, &c., the sheep, with all other creatures, receive influence from his great

and good Spirit, so as to come to the place where their prey is, and where they are to be taken for assigned use.

METAPHOR

V. A good Householder sets things in good order, leaves nothing confused, to occasion quarrelling and strife; sets all in their proper places; his eldest son and first-born is made the chief; the rest of the children and servants are made inferiors to him; he is called, "the excellency of dignity," Genesis 49:3.

PARALLEL

V. God, the great and good Householder, hath set all things in order, both in the upper and lower world; who is "not a God of confusion, but of order, in all the people of his family," 1 Corinthians 14:33. Christ his First-born is not only King, even the King of the earth, but the King of angels; he is the Head of all principalities and powers, Colossians 1:16; Ephesians 1:20-21. Angels next to him, above men, men God's representatives and vicegerents, above women: the man is tbe head of the woman, parents the head of their offspring, and children above the servants, and all these above the beasts of the field, or creeping things of the earth.

METAPHOR

VI. A good Householder shows and appoints his family their work; some to be employed in the house, some in the barn and stable, and some in the field.

PARALLEL

VI. Even thus hath God, the great and good Householder, done to all his family. He hath appointed his First-born to be a Mediator, a Priest, an Advocate, to influence the Gospel and Word; his angels to protect; his people in love to serve one another, and bear one another's burdens; women to bear children and nurse them, and to be helpmeets to their husbands; parents to love their children, to honour their parents; servants and subjects to obey their supreme; and all these to adore God, and children to obey the Lord Jesus Christ.

METAPHOR

VII. A good Householder maketh good provision for the subsistence of his family; he knoweth that they cannot labour without sustenance and supplies.

PARALLEL

VII. God, this great Householder, hath made provision for his great and large family: "The eyes of all things look up and trust in him, he gives them their meat in due season:" "In my Father's house is meat enough, and to spare." Heavenly manna, as meat and food for angels; heavenly food, as the bread of life for the saints; earthly food, as corn, wine, and oil, for men; grass and herbs, &c., as meat for beasts, &c. His hand gives all things needful. If in the house, he feeds them; if in the field he feeds them, and fills them with good things, &c.

METAPHOR

VIII. A good Householder keeps his place, leaves not his family when discord happens amongst them; he accounts it his work to heal and strengthen, not to destroy a house.

PARALLEL

VIII. God keeps his place in heaven; though angels fall out and go to war; though men differ, the heavens shake, the mountains remove, the wind bluster, the waves of the sea roar and rage; yet the Lord is in heaven, and he beholds all disorders of men, and still keeps his place in perfect tranquillity, and moves not; for the good of his whole household depends upon it; for if it were possible for the immoveable God to leave his place, all would become a piece of confusion.

METAPHOR

IX. A good Householder lays out ground for his servant's employment, and family's supply; one place for a vine, and another for a garden, with others for fields and meadows, for hay, &c.

PARALLEL

IX. God, the wise Householder, hath set out the church for a vineyard and garden, digged a wine-press, and built a tower, Isaiah 5:1 : the world for a plowed field; the wise and best men, both divines, philosophers, naturalists and historians, to yield a fruitful crop of teaching and instruction, to supply his great household.

METAPHOR

X. A wise and good Householder contrives the best situation, as well as the best methods of accommodation, for his household; plants them as near as may be to pools, rivers, pleasant streams, and fruitful springs, where such are, or may be formed and made.

PARALLEL

X. God, the most wise and good Householder, hath contrived the situation of his family, near adjoining to these great conveniences, of still and standing pools, pleasant and gliding streams, constant rising and issuing springs, for increase of knowledge, and standing laws and government, establishing the truth of religion and piety, as pleasant streams, and issuing springs, for increase of knowledge.

METAPHOR

XI. A good and wise Householder teacheth and instructeth his household in good manners, and fit behavior; shows faults, and dislikes uncomely and debauched actions and examples, is angry at reiterated untowardness. Abraham taught his children, Moses instructed Israel, David taught Solomon, was angry with Absalom, as Eli with his sons.

PARALLEL

XI. God, the great and wise Householder teacheth, instructeth, gives forth his law, shows them what is good, and required of them; charges his family to walk by the example of the best, to walk in wisdom, to give no offence, to hold fast that which is good. God is troubled (as it were) and angry at great miscarriages, and unseemly actions, grieved (if I may with reverence so speak) at his very heart, with particular instruments, angry with not only some, but even the whole

household, when the offenders will not reform.

METAPHOR XII. A good and wise Householder loves his household with a natural and paternal love.

PARALLEL

XII. God loved all his creation; when he looked upon it, and saw all to be good, he could do no otherwise, angels, men, beasts, creeping things, fowls, and all inanimate things. The church he loves on new terms: "The Father himself loveth you, because you have loved me, and believed that I came forth from God."

METAPHOR

XIII. A good and wise Householder takes care for the preservation and security of his family, in respect of health, and safety against thieves and enemies; sends for a physician, as soon as he finds any ill; orders the doors and gates to be kept fast with bars and locks.

PARALLEL

XIII. God sent Moses to Israel, when sick of oppression in Egypt, when corrupted with sin in the wilderness, about the calf, and had need of purgation; Abigail and Nathan to David, on the same account; Elijah to Israel and Ahab, as well as he had before sent Samuel to David. Peter’s advice is, to cleanse from all filthiness of flesh and spirit. He takes care for their security, and manifesteth his care diversely, gives cautions to take heed, puts their enemies in fear, sometimes restrains in time of pursuit of seeming advantages, orders doors to be shut, till the enemies disappear, and the indignation be overpast.

METAPHOR

XIV. A good Householder bears, and forbears long, is not rash and hasty, but meek and patient under present provocation.

PARALLEL

XIV. God hath to admiration showed his patience and long-suffering to his church, to the whole world, to the whole families of the earth. He gave the old world one hundred and twenty years, bore long with the murmurers of Israel in the wilderness, was forty years grieved, suffered Jerusalem long before the first captivity, longer before the last by the Romans; gives Jezebel, and mystic Babylon, time and space; spared a sinful world in general, above five thousand years.

METAPHOR

XV. A wise Householder is not always wrath, retains not anger out of spite, soon becomes reconciled, upon submission, and using means of pacification.

PARALLEL

XV. God will not be always wroth, lest the object of his wrath should fail before him, retains not anger for ever, takes immediate notice of returns, and forthwith proclaims peace and reconciliation.

METAPHOR XVI. A good Householder is full of sympathy, is much concerned and grieved, when things go ill, and are out of order.

PARALLEL

XVI. God is plenarily qualified with bowels of compassion and tenderness towards his people: "I have seen the affliction of my people, and am come down to deliver." "In all their afflictions he was afflicted." My bowels are afflicted for him. He pities them that fear him, &c. Exodus 3:7; Exodus 6:5; Isaiah 63:9.

METAPHOR

XVII. A good Householder gives reiterated instances of his favours, he is familiar with his family, speaks to them, and smiles on them, hears them when they call, helps them up when they fall.

PARALLEL

XVII. God loads (as it were) with benefits, speaks comfortably, bids others speak comfortably as from him: "Speak comfortably to Jerusalem:" Let us reason together: smiles invisibly by providence, invisibly by grace and spirit; hears prayer in an accepted time, helps up his church and people when they fall: Aaron rose up by his help; God raised holy David when he fell, Peter in like manner: which confirms the word of his servant, &c.

METAPHOR

XVIII. A wise and good Householder deals plainly and uprightly with his family, showeth them the danger of disobedience, both to children and servants, hides nothing from them that may be for their good; lets his servants know, that if they obey not, he will turn them out of service; and children if they are disobedient, they will not only be beaten, but also dispossessed of many privileges and inheritances.

PARALLEL

XVIII. God demonstrates the great danger of disobedience, with all plainness, by words at length: "If thou doest evil, sin lieth at the door:" all the curses of the book light on the children of disobedience, who are separated to evil, and destroyed if they do wickedly: he that sins shall die: if you remain disobedient, he will not prevent your ruin: He will not hear your call, but laugh at your calamities, and rejoice when your fear comes, Proverbs 1:1-33.

METAPHOR

XIX. A good Householder encourages his family by present rewards, and future promises; he pays his servants well for their work, gives his children promise of reward, even an inheritance.

PARALLEL

XIX. God suffers none to labour in vain, nor spend their strength for nought in his service, He doth good unto all; his tender mercies are over all his works: He makes one day in his courts, better than a thousand elsewhere. And the church said, it was better with her when she abode under his conduct, than when she left it. "He will give grace and glory, and no good thing will he withhold from them that walk uprightly."

METAPHOR

XX. A good Householder gives correction in season for faults committed: fathers after the flesh, and masters, chastise disobedient ones for faults.

PARALLEL

XX. God in love and faithfulness doth correct, rebuke, chasten, and afflict his people for their profit. "In very faithfulness hast thou afflicted me." Whom he loves, he rebukes and chastens, to make partakers of his holiness: the fruits whereof David expressed, "It was good for me that I was afflicted," Psalms 119:71. Thus when men are in heaviness through many temptations, the rod drives out ill dispositions, and is a good remedy to cure folly, &c.

METAPHOR

XXI. A good Householder is so prudent, moderate, and gentle, in his administration of severity, that there is no cause of blame and censure; his equity and authority justify his ways.

PARALLEL

XXI. God renders not to any man more than is right, that he should enter into judgment with God; he layeth judgment to the line, and righteousness to the plummet: extenuates to offenders, rather gives less than more: in the midst of judgment he remembers mercy. He debates in measure; and as to the justice of the cause provoking, or measure of punishments, he appeals to the justice of their own minds: "Are not my ways equal, and yours unequal," Ezekiel 18:29.

METAPHOR

XXII. A good and wise Householder, when any are obstinate, withdraws the manifestation of former goodness, favour, and delight; for if after all good means used fruitlessly, they will not be reclaimed, then he frowns on them, and cannot show his countenance as at other times.

PARALLEL

XXII. This hath been the common way of God’s dealing with men, as well large congregations, as particular persons; "I will hide my face from this generation," &c. Thou art a God that hidest thyself, &c. God left Saul when obstinate, and would not be fond of him in distress. When God leaves a people or person, they lose their strength, and come to shame and misery. Woe to him that is alone.

METAPHOR

XXIII. A wise and good Householder will maintain his own rights against invaders, and keep up his interest according to law and justice, and the use of reasonable means.

PARALLEL

XXIII. God hath maintained the lot of the righteous throughout all generations, kept up his church from falling, contrived a seed to serve him. He will not suffer the gates of hell to prevail, nor overthrow his family.

METAPHOR

XXIV. A wise and good Householder brings all the spoil taken from his enemies, and all the fruits of his land, into his own household; there are his trophies, and the fruits of his labour found.

PARALLEL

XXIV. God brake the head of the Leviathan, gave it to be meat to his people in the wilderness, cut Rahab, wounded the dragon, overthrew great kingdoms and armies, &c., gained victory over mighty kings, and brought the fruit of all his works into his church; there are his worthy acts, doctrine, and book of the acts, and examples of all his servants, Hebrews 11:1-40.

METAPHOR

XXV. A wise and good Householder shuts all unruly persons out of doors, to preserve peace and prevent disturbance, David would not let a wicked man dwell with him, nor a liar stay in his house. Some will divorce a wife, when she proves treacherous. Abraham turned or cast out the bondwoman and her son.

PARALLEL

XXV. God shut angels out of heaven, to preserve peace; sent Cain to the land of Nod; shut the old world out of the ark; put Saul out of the kingdom; puts a difference between Egypt and Israel; secludes Hymeneus and Philetus, hypocrites and heretics, and all unclean persons, that the peace of the family may be preserved; hath threatened, they that trouble it shall bear their judgment, whoever they be. God divorced the church of Israel, &c.

METAPHOR

XXVI. A wise Householder sometimes becomes an enemy to those of his own family, when his patience is abused, and they stand out by large provocations.

PARALLEL

XXVI. God upon this ground hath (though he accounts it his strange work) turned to be an enemy to those of his own household; and hath not only cast them out, but drawn his glittering sword, made sharp by whetting, bent his bow, and prepared his arrows upon the string, made sick in smiting, and utterly destroyed, as in the case of Israel, Judah, and Jerusalem.

METAPHOR XXVII. A wise and good Householder doth in his wrath sometimes swear against reconciliation, and future acceptance.

PARALLEL

XXVII. God sware in his wrath, that they should not enter into his rest; and left them to expectation of fiery indignation,

METAPHOR

XXVIII. A wise and good Householder, sometimes and in some cases, casts off all care and pity, so as to interpose against evil or dangers that may befal from without, but gives up to fearful ruin.

PARALLEL

XXVIII. Thus God dealt with Israel and Judah, gave Jacob to the spoil, and Israel to the robbers, and was so far from interposing between them and danger, that he gave them up to fearful ruin from the Chaldeans, and to the Romans, in the time of Josephus; declaring that his eye should not pity, neither would he have mercy. And as to particular persons, David told Solomon, that if he forsook God, God would cast him off for ever. Thus those are confounded, even as Judas Iscariot was, and as Jesus Christ speaks of the branches that abide not, "They are cast off and men gather them," and they come to burning; and as salt, when good for nothing, is cast to the dunghill, and trodden under foot.

METAPHOR

XXIX. A good and wise Householder is ready to have his actions tried, and refuseth not to come before a judge, or before the determination of tolerable indifferent persons.

PARALLEL

XXIX. God, that he might be justified in all his actions, hath appointed a general judgment, to bring forth his works and actions, that he may clear himself, and overcome when he is judged. Hence it is said, "He hath appointed a day in which he will judge the world in righteousness," Acts 17:31; call all his Household to account before the angels, and there make his justice shine as the sun at noon, in respect of all his providences and dispensations.

METAPHOR

XXX. A good and wise Householder renders rewards and encouragement to his family, and servant’s that do well: "Be thou ruler over much; enter into the joy of thy Lord."

PARALLEL

XXX. God certainly rewards all men for well-doing, both in this world, and that which is to come. "Verily, shall one say, there is a reward for the righteous, when there is a God that judges in the earth:" "The righteous shall be recompensed in the earth." "Godliness hath the promise of the life that now is, and that which is to come."

METAPHOR

I. An Householder in this world hath but a small family, though never so great a person: Solomon was the greatest we read of, yet small in comparison, &c.

DISPARITY

I. God hath a very great family, as numerous as the stars, or the sand of the sea: "The God of the whole earth shall he be called:" "The earth is the Lord’s and the fulness thereof." The fathers and the children are all his, and the whole world receives great benefits by him, &c. He gives all their meat in due season; He makes the sun to shine, and the rain to fall, on the just and unjust.

METAPHOR II. An Householder in this world is but a steward under another, &c.

DISPARITY II. But God is absolute Head and Lord, under no commission, neither in subjection to any

METAPHOR III. An Householder in this world wants wisdom, and may be defective in respect of government over his household.

DISPARITY

III. God is infinitely wise and good, perfect in knowledge, hath all treasures of wisdom and knowledge, hath depths of wisdom and knowledge, unsearchable, and past finding out. It is impossible for him to err or miscarry in any case, his way is perfect.

METAPHOR IV. An Householder cannot of himself make his family.

DISPARITY

IV. But God is the Maker of his family, from the highest to the lowest; "Thou hast made us, and not we ourselves," &c.

METAPHOR

V. An Householder in this world cannot communicate strength, nor secure from falling by sickness or death, till they have finished the work which he hath committed to them.

DISPARITY

V. But God is able to make all grace abound, to make the arms of their hands strong, to renew their strength like the eagle: to make the weak become as David, and David as the Angel of God; so as to run and not be weary, to walk and not faint.

METAPHOR VI. An Householder in this world may be taken away from his household by human force, or by sickness and death.

DISPARITY VI. God is always abiding, as he hath no beginning of days, nor end of life: He is the eternal and ever-living God.

METAPHOR VII. An Householder in this world may be from home, about other business, not at all times doing his family good.

DISPARITY

VII. God is never from home about other business, cannot be out of the way of doing his family good; because every where present, on earth as well as in heaven: He fills his own work, therefore promised to be with them in the fire, and in the water, and promised never to leave them nor forsake them.

VIII. An Householder in this world, though he be at home, and well, yet he may be asleep, and evil come in the same instant.

DISPARITY

VIII. But God, the Keeper of Israel, neither slumbers nor sleeps; for night and day, the dark and the light, are alike to him; and between the land and the sea there is no difference: "For his ways are in the dark, in the deep; and his footsteps are in the mighty waters."

METAPHOR

IX. An Householder may be taken away captive, or forced to fly from his family: though as valiant as David, as wise as Solomon, as great and mighty as Belshazzar and Darius.

DISPARITY

IX. But God, yea, the omnipotent God, cannot be invaded, nor carried away captive; he keeps his place, and is immoveable. None hath an arm like God; and by strength, nor no other way, shall any prevail over him. God is omnipotent, powerful, invincible, &c.

METAPHOR X. An Householder cannot always preserve his family in peace, nor give them everlasting rewards.

DISPARITY

X. But God, the Preserver of man, and of the souls of his saints, can so preserve in peace, that none dares approach to rob his family of it. God gives his family consolation and good hope here, and reward of inheritance hereafter, which shall never fade away nor be taken from them.

INFERENCES

1. If God be an Householder, we infer against Epicurus, that he is and must be concerned in the affairs of this lower world; why otherwise should all things look up to him, as the Psalmist saith? and how should they be cared for, and provided for, as Christ himself, and St Paul aver? God gives not his Spirit once, and no more; but it is given to his people daily and hourly; it is he that gives us our daily and common bread, and taketh care of us, &c.

2. We infer, how greatly ignorant most of the world are, in that they do not account it a great privilege to be under the conduct of God, and enquire what they should do to please him.

3. What a mighty blessing and privilege they have who are under his conduct, that is able to do all manner of good for them in this world, and reward them with everlasting life in the world to come.

4. How miserable they will be that are cast out from his care and conduct, or that do abide out, and come not in by accepting his terms, and endeavour to please him, to know God in a way of love, and be careful to concern themselves with him, &c.

5. It is of absolute necessity and concern, for all to hasten to come and reconcile themselves to him, that they may he admitted into his favour, as the beloved ones of his family and household. Their standing out inevitably incurs misery, for there is no safety out of his service and favour; "There is no peace to the wicked, saith my God."

01.02.01.15. GOD COMPARED TO A POTTER.

GOD COMPARED TO A POTTER.

"We are the clay, and thou art our Potter; we are all the work of thy hand," Isaiah 64:8.

"Hath not the Potter power over the clay?" &c., Romans 9:21.

ACCORDING to the usual method of scripture metaphors, we find the Lord God set forth under the metaphorical notion of a Potter, which shall be illustrated in the ensuing parallel.

METAPHOR

I. A Potter is an artificer, an artizan or workman, one skilful to work in earth, or to form and make pots, and other vessels of clay.

PARALLEL I. God is the Maker of all men and things that ever were, or shall be.

METAPHOR

II. A Potter prepares his clay or matter first, of which he intends to make his vessels; and when he hath made it fit, and ready for the wheel, he goes to work.

PARALLEL

II. God created or prepared the earth, the clay, before he formed man, and out of it was he made: "And the Lord made man of the dust of the ground," Genesis 2:7.

METAPHOR

III. A Potter projects beforehand, what kind of vessel he will make of such clay; he hath the form and fashion of it in his mind, before he goes to work; nay, (and it may be) makes known what a vessel he will make.

PARALLEL

III. "Known unto God are all his works from the beginning." He contrived in his eternal counsel, what a kind of creature he would make man; nay, at the time of his formation, he declared what a rare vessel he should be: "Let us make man in our own image, after our likeness; and let him have dominion over the fish of the sea, and fowls of the air," &c.

METAPHOR

IV. A Potter makes vessels of divers sorts and sizes, and for several uses; some are for more honourable and noble services than others.

PARALLEL

IV. God makes vessels of divers sorts and sizes: all men are not of the like stature and beauty in their first formation; neither are they so, as they are made or formed anew in Christ Jesus; for some vessels are designed by the great Potter to contain the golden oil, and soul-enriching treasure, for the emptying of them unto others.

METAPHOR

V. A Potter finds sometimes, that whilst he is forming and fashioning his work upon the wheel, the vessel is marred in his hand, and then he makes another vessel of it, as seemeth good to the Potter, Jeremiah 18:4.

PARALLEL

V. God sometimes, whilst he is at work to form and fashion a soul for his own use, by the preaching of the Gospel, finds the vessel marred in his hand, the clay yields not, nor is pliable; and finding it will not be a fit vessel for honour, he makes a vessel for dishonour, Romans 9:21.

METAPHOR

VI. "A Potter hath power over the clay, of the same lump, to make one vessel unto honour, and another to dishonour," Romans 9:21.

PARALLEL

VI. God may do what he will with a rebellious people, that are as a lump of pollution in his hands, as the house of Israel was: if he forms and fashions any of them to be vessels of mercy, it is infinite grace; if he makes some of them, through his long sufferance, and for their abominable sins, vessels of destruction, he is just, Romans 9:22.

METAPHOR

VII. A Potter takes great care of the vessels he hath made, and bestowed his labour and pains upon, that they may not be broken; for they are brittle ware, and he is greatly offended with such as strive to dash them to pieces.

PARALLEL

VII. God takes great care of those pots or vessels he hath made, nay, twice made, or formed for himself: he gives a charge concerning them, and rebukes kings for their sakes; saying, "Touch not mine Anointed, and do my prophets no harm," 1 Chronicles 16:22. The devil and wicked men shall one day go to wreck, for that violence offered to those curious vessels that God hath prepared to glory: "But he that troubles you shall bear his judgment, whosoever he be," Galatians 5:10.

METAPHOR I. A Potter hath not his skill in making vessels from himself, but is taught by some other man.

DISPARITY I. God hath his wisdom of, and from himself.

METAPHOR

II. A Potter many times wants skill in framing of some curious vessels, and not only so, but care; and by this means the vessel is marred, and spoiled in his hand.

DISPARITY

II. God is infinite in wisdom, loveth all things he goes about, and his care is accordingly; a God that is never unmindful of the work of his hands; so that if any vessel is broken, the fault is not in him, but either in themselves, or some cursed enemy.

METAPHOR III. A Potter makes not all the vessels which are upon the wheel for his own use and profit, but for the use of others.

DISPARITY III. God makes all things for himself, "even the wicked for the day of wrath."

METAPHOR IV. A Potter cannot make vessels, unless he hath clay or matter to make them with, or to work upon.

DISPARITY IV. God first made the clay, he created the dust of the earth, and then out of it made or framed man.

METAPHOR V. A Potter makes vessels that are very defective, as they first come off the wheel.

DISPARITY

V. God never made or framed any vessel, but as it came out of his hand it was well done, without fault or blemish: "And God saw all the work of his hands, and behold it was very good."

APPLICATION.

1. Is God the Potter, and man the clay? This may teach men to lie low before the God of heaven and earth; what is the clay in the Potter’s hand?

2. We may infer from hence, that man is not made for himself, but for some particular use.

3. And since the glory of God was the principal thing he designed, in making and forming of us; let us see we do not rise up against him in a sinful way, to his dishonour.

4. You may know from hence how frail and brittle man is, sooner broken than a Potter’s vessel. See more under the Metaphor of Vessels.

Chapter 55

01.02.01.16. GOD TO THE WICKED IS A CONSUMING FIRE.

GOD TO THE WICKED IS A CONSUMING FIRE.

"For our God is a consuming fire "Hebrews 12:29.

We meet with many metaphors in the sacred scriptures, which set forth the terribleness of an angry God to impenitent sinners, but none more dismal nor terrible than this: "For God is a consuming fire."

Observe. The great God is not only in scripture-phrases compared, to a fire; but he is compared (with respect to wicked men) to a devouring or consuming fire.

Amongst the metaphors taken from elementary things, we find that God is called Fire, yea, a consuming Fire, Deuteronomy 4:24; Deuteronomy 9:3 and Isaiah 32:20; Isaiah 10:17, and Isaiah 66:15-16; Ezekiel 21:31, (&c.,) which denotes his wrath against sin and wicked men, in whose power it is to consume those miserable persons against whom it burns, as fire does stubble, or other combustible materials. See Psalms 18:8.

METAPHOR

I. A consuming Fire is very dismal; when it breaks out in a town or city, what a frightful cry it causeth! what wringing of the hands! men tremble, women miscarry, children screech out: it frightens the fowls of the air, the beasts of the earth; it turns all faces into paleness, and makes the inhabitants to run together in heaps, in confusion. How amazing were the flames of Sodom, and how terrible is the burning of, mount Ætna.

PARALLEL

I. When the consuming wrath of God furiously breaks out upon a people or nation, it causeth dreadful horror; when it seizeth upon the ungodly, it maketh the stoutest heart to quake and tremble, and it maketh the stoutest hands to become feeble. "At his wrath the earth shall tremble, and the nations shall not be able to abide his indignation: it poureth out a fire, and the mountains are thrown down before him. Can thy heart endure, or thy hand be strong, in the day when I contend with thee? Who can stand before his indignation?" Jeremiah 10:10. O how will the wicked fly together in holes, and quiver like a leaf, and "cry to the rocks and mountains to fall upon them, and hide them from the fear of him that sitteth on the throne, and from the wrath of the Lamb," Revelation 6:16.

METAPHOR

II. A Fire breaks forth sometimes very suddenly, when none think of it; but all are, as they judge, very safe and secure: yet in a moment are they surprized, when nothing but horror and amazement is in the streets.

PARALLEL

II. God, like a dreadful and unexpected Fire, breaks out sometimes suddenly upon the ungodly. How surprising was that sudden and terrible hand-writing on the wall against Belshazzar, when he was drinking wine in bowls? Daniel 5:5-6. "Immediately the king’s countenance was changed, and he was troubled in his thoughts, so that the joints of his loins were loosed, and his knees smote one against the other." "When they cry peace and safety, then sudden destruction cometh, as travail upon a woman with child, and they shall not escape," 1 Thessalonians 5:3.

METAPHOR

III. A dreadful Fire sometimes breaks out in the night, when men are asleep; yea, many times they awake with nothing but fire about them, and can hear little else than the hideous cry, fire, fire, fire, in the streets.

PARALLEL

III. God cometh sometimes upon men in the night of their ignorance and unbelief: they lie on their beds of ease and carnal security, and will believe no danger, nor fear the evil that is just at the door, though it be told them. Doubtless Lot foretold the people of Sodom that was coming upon them, as Noah did to the Old World, but they regarded it not; now in the time of their ignorance and darkness, though it were about the rising of the sun, the Lord rained fire and brimstone upon them.

METAPHOR

IV. A consuming Fire destroys exceeding, it overthrows famous cities, burns down houses; it makes your marbles, and other curious wrought stones and bricks, to fly; it lays all desolate before it, and makes a fenced city become as a ruinous heap. What ruin did it make on Sodom and Gomorrah, and the cities about them? What in London, and in many other cities and towns that might be mentioned, to evince the outrageous cruelty of fire? &c.

PARALLEL

IV. God, when he breaks forth in wrath and fury, makes most lamentable desolation. Saith David, "Thine hand shall find out all thine enemies, thou shalt make them as a fiery oven in the time of thine anger:" "The Lord shall swallow them up in his wrath, and the Fire shall devour them," Psalms 21:9-10, and in another place, "Come, see what desolation the Lord hath made in the earth. Our God shall come, and shall not keep silence; a Fire shall devour before them, and it shall be very tempestuous round about. Behold, the name of the Lord cometh from afar, burning with his anger, and the burden thereof is heavy; his lips are full of indignation, and his tongue a devouring Fire," Psalms 50:3. And again "Behold, the Lord will come with Fire, and with chariots like a whirlwind; to render his anger and fury, and his rebukes like flames of Fire," Isaiah 66:15. There is a day near, when the terrible God will arise, and show himself in this dreadful appearance. "He will gather the nations and assemble the kingdoms, to pour upon them his indignation, even his fierce anger:" "All the earth (saith he) shall be devoured with the fire of my jealousy," Zephaniah 3:8.

METAPHOR

V. A consuming, raging, and devouring Fire spares none, nothing that stands in its way; it will spare the palace of a prince, no more than the cottage of a peasant; gold and silver are melted by

it, as well as brass and lead: the strongest castle, and best fortification must down before it; it turns all into dust and rubbish; cedars and mighty oaks are consumed before it.

PARALLEL

V. God will spare the mighty and honourable of the earth, no more than the poor and contemptible ones; the king on the throne must with vengeance be brought down and consumed, as well as the beggar on the dunghill; the gallant citizen, as well as the inferior countryman. The greatest courage then will fail, and the strongest fleshly confidence then will signify nothing. "The day of the Lord of hosts shall be upon every one that is lofty, and upon every one that is proud, and lifted up, and he shall be brought down: upon all the cedars of Lebanon, that are lifted up, and upon all the oaks of Bashan: upon all high mountains, and upon all the hills that are lifted up; and upon every high tower, and upon every fenced wall, that is lifted up with the haughtiness of man, shall the fierce indignation of the Lord be kindled, even to the bearing it down, and laying it down, and laying it low, even to the dust; and the Lord shall be exalted in that day." "The mountains quake at him, and the hills are melted, and the earth burnt up, (or, is burned up.) but the whole earth shall be devoured by the Fire of his jealousy; neither their gold nor silver shall be able to deliver them in the day of the Lord's wrath," Isaiah 2:12-17; Zephaniah 1:18.

METAPHOR

VI. Wood, hay, and stubble, are fit fuel for a consuming Fire to seize upon; and such things as are combustible make it burn the more vehemently. And if high and strong towers cannot stand before a consuming and devouring Fire, how it is possible for briars and thorns?

PARALLEL

VI. Wicked, profane, and ungodly men are fit matter and fuel for the wrath of God to take hold of; and when they are piled together, with the horrid guilt that is upon their consciences, what a dreadful Fire will there be! "Whilst they are thus folded together as thorns, and whilst they are drunken as drunkards, they shall be devoured as stubble fully dry," Nahum 1:10.

METAPHOR

VII. A dreadful Fire, when it breaks out turns all joy into sorrow; it makes a day of mirth a day of mourning, and makes rich

PARALLEL

VII. The consuming wrath of God, or those plagues of his fury, when he rises up to contend with the wicked in a way of vengeance and indignation, with a person or people, turns all their joy into mourning, and a bitter day. I will (saith God by his prophet) undo all those that have afflicted thee, Zephaniah 3:19. The Fire of God's wrath will utterly impoverish all the wicked of the earth, &c.

METAPHOR

VIII. Fire, of all elements, doth most crully and dreadfully torment. If a man or woman be cast into a fire, what intolerable pain and anguish doth it put him to! Hence the bloody persecutors have found out, by their diabolical art, those cruelties, to burn in dreadful Fires the bodies of God's children, thinking they could not put them to more exquisite pain and torment: yea, and the punishment of

the damned is set forth by Fire, because nothing is more terrible to think upon, than, to be cast into a furnace of Fire; though natural Fire be so dreadful, yet hell-Fire is much more dreadful and tormenting.

PARALLEL

VIII. It is a fearful thing to fall into the hands of the living God, viz. God being a consuming Fire; in respect to this the apostle spake these words, "for our God is a consuming Fire." If it be terrible to have a finger, foot, or hand to burn off, or to hear that our bodies must be cast into a furnace of boiling oil, or into a fierce devouring Fire; how then can sinners bear the thoughts of falling into the hands of the dreadful and terrible God, whose incensed wrath is ten thousand times worse, and more intolerable, than any Fire that ever mortals saw, or that ever any were cast into?

METAPHOR

IX. A consuming Fire lays waste, and makes desolate in a little time: in a few hours, what famous towns have been consumed to ashes? In the fatal year of 1666, what dismal ruin and desolation was made in London, by the last great and fearful conflagration! There were above thirteen thousand houses burnt down, and turned to rubbish and ashes, with eighty-seven parish-churches, and six chapels, besides the exchange, and many stately public halls, and magnificent buildings; in all amounting to the loss of near ten millions of pounds sterling.

PARALLEL

IX. God, when he goeth forth in vengeance, will destroy mightily, and in a short space, when he rises up to set on Fire the briars and thorns of the earth. "Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the Fire," Isaiah 9:19. Now will I (saith God) arise, and devour at once. Destruction is coming upon the wicked of the earth; destruction upon destruction in a moment will come upon them, Revelation 18:8. Let Mystery Babylon look to it, this fire will kindle very suddenly upon that great city, in a more terrible and irreparable manner, than her agents have done upon our metropolis; yea, and her plagues shall come in a day, death and mourning, and famine, and she shall be utterly burnt with fire. "And let the sinners in Sion tremble; for the light of Israel shall be for a Fire, and his holy one for a flame, and it shall burn and devour his thorns and his briars one day," Isaiah 33:14.

There is vast difference and disparity between our common elementary Fire, and the Fire of God’s wrath.

METAPHOR

I. Fire is natural and elementary, and so consequently can only seize or consume things that are visible, of external or temporal substances; it destroys that only which is fit fuel for it whilst kept under.

DISPARITY

I. The Fire of God’s wrath is divine or spiritual, and so takes hold of, or kindles upon that which is of an immaterial and invisible substance; it seizeth upon spirits, torments devils, and the souls of men and women; it kindles not on external matter only, but on internal also.

METAPHOR

II. The flames of a burning and consuming Fire are always seen, and the ruin that it makes are obvious to the outward eye.

DISPARITY

II. The flames of God’s wrath upon the soul cannot be seen. A man may have a Fire buming in his conscience, like that Francis Spira, and yet by looking upon him, you cannot see what ruin and desolation it makes there.

METAPHOR

III. A consuming Fire hath often been overcome, and put quite out, by engines, instruments, and industry of man; when it hath burned vehemently, a stop hath been put to it, and further danger prevented.

DISPARITY

III. God is such a consuming Fire, that when his incensed wrath is kindled in good earnest, with a design to burn up and destroy, none is able to overcome, and put a stop to it; all the ways and means then that sinners can advise, will prove insignificant. It is not repentance, nor floods of brinish tears, that can put out or lessen the burning of this divine Fire. It is true, that when his wrath is kindled but a little and before the day of grace is over, his anger may be appeased: but when he lets out the greatness, yea, the deluge of the vials of his wrath, O! then it will be too late.

METAPHOR

IV. Fire is not unquenchable: though the burning of mount Ætna, and other burning mountains, where there is much brimstone, and other sulphurous matter, are impossible for man to extinguish, yet they shall not burn always.

DISPARITY

IV. The Fire of God’s wrath shall never be extinguished. "Behold, thus saith the Lord, mine anger and my fury shall be poured out, &c. and it shall not be quenched," Jeremiah 7:22. "Fire is kindled in mine anger, and shall burn to the lowest hell," Deuteronomy 32:22. And it is said, "And they shall go forth, and look upon the carcases of the men that have transgressed against me; for the worm shall not die, neither shall the fire be quenched; and they shall be an abhorring to all flesh," Isaiah 46:13. "There the worm dieth not, and the Fire shall not be quenched," Mark 9:43, Mark 9:48.

APPLICATION.

I. IF God be a consuming Fire, it is good to inquire, to whom he is so, and will be so terrible?

1. To the fallen angels, or damned spirits, who once enjoyed him as a gracious Head and Creator; but by reason of sin, not being contented with their first estate, were cast out of heaven, and must for ever undergo the incensed flames of God’s wrath.

2. All profane, debauched, and ungodly men, who are enemies to God and religion, who live like brute beasts upon the earth, who mind nothing but to satisfy their carnal appetites, who wallow in the lusts of uncleanness, drunkenness, pride, covetousness, &c., without timely repentance, as God is, so he will for ever be to such a consuming fire, &c.

3. All persecutors, tyrants, murderers, whoremongers, and all such that destroy the saints of God on the earth; the beast, false prophets, and mystical Babylon; to all such will God be continually a consuming Fire.

4. All rotten and hypocritical professors, and unbelievers, whether in or out of the pale of the church. Yaa, let "the sinners in Zion be afraid, for fearfulness will soon surprise the hypocrite," Isaiah 33:14. These without repentance must dwell with devouring Fire, and everlasting burnings. How many times doth our Saviour say, that hypocrites and unbelievers shall have their portion in the Fire that cannot be quenched?

5. To all backsliders, apostates, and abominable revolters, will God be a consuming Fire, Hebrews 10:26-27, But some may object and say, how can it be so, seeing God saith of himself, "Fury is not in me," Isaiah 27:4; and that one of his chiefest attributes is love; And that "God so loved the world, that he gave his only begotten Son?" &c., John 3:16.

Answer: God is set forth as, and said to be, a consuming Fire, in respect to his justice. God is just, as well as gracious, a righteous and severe Judge, and he will deal with men according to the penalties of his just law: so that for rebelling against him, and not believing in the Lord Jesus Christ, his well-beloved Son, his wrath is kindled, and seizeth upon such men.

II. This terrible doctrine of God’s being a consuming Fire, may justly strike terror into the hearts of all ungodly men: the day is coming, that he will burn them up, and leave them neither root nor branch.

III. An use of consolation to the saints: this great God, who to the wicked is a consuming Fire, to them is a loving Father, and a reconciled God.

01.02.01.17. THE ARM OF GOD

THE ARM OF GOD "And underneath are the everlasting Arms'' Deuteronomy 33:27.

"Be thou their Arm every morning" Isaiah 33:2.

SOMETIMES by an anthropopathy, an Arm is attributed to God, by which we are to denote his strength and power, because the strength of a man is known by the strength of his Arm, whether it be in labour, fight, &c., Exodus 15:16; Job 40:9; Psalms 77:15; Psalms 79:11, and Psalms 89:10, Psalms 89:13; Isaiah 30:30, and Isaiah 51:9. Sometimes a stretched-out Arm is ascribed to him, as Psalms 136:11-12; Jeremiah 32:17. But here God is by a metaphor said to be an Arm; upon which we will produce the following parallel.

METAPHOR I. The Arm is an essential and noble part of man.

PARALLEL I. Power is an essential of the Divine Being, or one of the glorious attributes of God.

METAPHOR II. The Arm is a very useful limb or member of the body; what can the body do for itself, or other, that hath no Arms?

PARALLEL

II. The power of God is very useful and profitable unto the saints; of the same use that the Arm is to the body, is God to believers.

METAPHOR III. The Arm guards, protects, defends; and saves the body from many blows, and other imminent dangers.

PARALLEL

III. God guards, protects, defends, and saves the church, which is his mystical body, from those cursed assaults and blows of Satan, and other dangers they are exposed to in this world, Isaiah 4:5; Psalms 21:1. and Psalms 5:11; Isaiah 31:5.

METAPHOR

IV. The Arm is a very useful and ready thing to take hold of, and to bear such up that are weak and feeble. We commonly say, to such especially whom we dearly love, Take hold, and lean upon my Arm.

PARALLEL

IV. God's power is useful and ready, to bear up and support all sincere though weak and feeble saints; nay, there is none can go alone, walk and not stumble, unless God takes hold of them, Psalms 37:23. "He led them (it is said) by the right-hand of Moses, with his glorious Arm," Isaiah 63:12.

METAPHOR V. The body hath, and needs two Arms, and cannot by any means spare either of them.

PARALLEL

V. We read not only of the Arm, but Arms of God: "Underneath are the everlasting Arms," Deuteronomy 33:27. There is the Arm of his mercy, as well as the Arm of his power; and the church can by no means spare either of these Arms of God.

METAPHOR VI. The Arm is not only ready for defence, but also to offend those enemies, that would destroy and ruin the body.

PARALLEL

VI. The Arm of the Most High is not only for defence and protection to the church, but also to offend and destroy her implacable enemies: "He shall thrust out the enemy from before thee, and shall say, destroy them," Deuteronomy 33:27. "Thou hast smitten all mine enemies on the cheek-bone, and hast broken the teeth of the ungodly," Psalms 3:7.

METAPHOR

VII. With our Arms we embrace our friends, and those we dearly love. Thus Laban embraced Jacob, Genesis 29:13, and Jacob his sons, before he died. Genesis 48:14. It is a sign our wrath is pacified to those that have offended us; thus Esau embraced Jacob at their meeting, Genesis 33:4.

PARALLEL

VII. God, in his Arms of grace and mercy, embraces all those that submit themselves unto him in an humble and sincere manner; and by this shows that his wrath is appeased. And Christ is said to embrace the spouse: "His left-hand is under my head, and his right-hand doth embrace me," Son 2:6. As the heart signifieth inward love; so the Arm of Christ signifieth the manifestation of that love, saith a reverend author.[1]

[1] Ainsworth.

METAPHOR

VIII. The Arms of a mighty man are said to be mighty strong. Sampson broke the two cords wherewith he was bound, the cords that were upon his Arms became as flax; and by the strength of his Arm, with the jaw-bone of an ass, he slew a thousand men, Judges 15:13-14, Judges 15:16; and afterwards overthrew the house where the Lords of the Philistines were, Judges 16:30.

PARALLEL

VIII. God is mighty in power, who hath an Arm like the Arm of God? Job 40:9. "Who knoweth the power of his anger?" Psalms 90:11, or who can show the strength of his love? Ephesians 3:19. There is nothing too hard for the Arm of God to do; nay, nothing is hard to him. With his Arms he will deliver his people: "My own Arm brought salvation," Isaiah 63:5. With the strength of his Arm he will dash the wicked in pieces, and overthrow the strong-holds of Babylon: "I the Lord have spoken it, and I will do it," Ezekiel 36:36.

METAPHOR

IX. In our Arms we carry our weak and young children, if they cannot go; we that way show our care and bowels of compassion towards them.

PARALLEL

IX. The Lord manifesteth his bowels of compassion and tender care over his poor, young, and weak children, by carrying them in his Arms; "He shall feed his flock like a shepherd; he shall gather the lambs with his Arms, and carry them in his bosom." Isaiah 40:11.

METAPHOR

X. The Arm or hand is the instrument of action and administration, it is that by which all our works are performed; without Arms we can do nothing. There is a necessity of Arms, to get our bread, and afterwards to feed our mouths, &c.

PARALLEL

X. Without God we can do nothing, John 15:5, He it is that works and labours for the good of his church: "Lord, thou hast ordained peace for us; for thou also hast wrought all our works in us, Isaiah 26:12. He provides us bread, and then feeds us also: "Open thy mouth wide, and I will fill it." Psalms 81:10.

METAPHOR

XI. A man usually stretches out his Arms, when he calls a child to him that hath been rebellious, whom he is willing to pardon.

PARALLEL

XI. God is said to stretch forth his Arms, he calls upon rebellious sinners, showing how willing he is, upon their repentance, to pardon, and forgive them. Isaiah 65:2.

METAPHOR I. THE Arm of a man is an Arm of flesh, and consequently may decay, grow weak, or be withered.

DISPARITY I. THE Arm of God is a spiritual Arm, and cannot decay; all the attributes of God abide, and change not.

METAPHOR II. The Arm of man is short, and cannot help at a distance; such as is a man, such is his Arm and power.

DISPARITY

II. God’s Arm is not short; he can help and save afar off, as well as near; and ten thousands at once, though they live in so many nations; "The Lord’s Arm is not shortened, that he cannot save," Isaiah 59:1.

METAPHOR

III. The Arm of a man is weak, and may be broken down by a greater force; cannot engage or encounter with the powers of hell.

DISPARITY

III. God’s Arm is very strong, too strong for the mighty of the earth; what is the Arm of man to the Arm of God? Alas! what can they do? He is able with his little finger to crush and break them to pieces; nay, he is able to destroy all the powers of hell and devils in a moment, Psalms 89:10, Psalms 89:13; Job 40:9.

METAPHOR IV. The Arm of a man may be broken, or cut off, and so become useless.

DISPARITY IV. God’s Arm cannot be broken, nor cut off.

METAPHOR V. The Arm of a man helps but for a time; he lives not always, and so cannot help always.

DISPARITY V. The Arms of God can help at all times, and in every condition; hence called the everlasting Arms, Deuteronomy 33:27.

APPLICATION.

1. IF God hath such a strong Arm, let sinners take heed how they provoke him against them; it is a dreadful thing (you may perceive from hence) to fall into the hands of the living God. "Do ye provoke the Lord to anger? Are ye stronger than he," 1 Corinthians 10:22.

2. If God hath such a strong Arm, woe to the enemies of the church? This may make Babylon tremble: "Her plague shall come upon her in one day, death, and mourning, and famine, and she shall be utterly burnt with fire; for strong is the Lord that judgeth her," Revelation 18:8.

3. If the church of God hath such Arms as you have heard, doubtless her enemies shall never prevail against her; it shows forth the security and safety of God’s people; God is able to save and deliver his Church when he pleases.

4. Why should saints be afraid of man, and tremble at the Arm of flesh, who have an Arm of God to help them? Job 40:9, Have men an Arm like him? Alas! their power is weak and vain. "There is no king saved by the multitude of an host; a mighty man is not delivered by much strength." As it is a great sin to trust in an Arm of flesh, "Cursed is the man that trusteth in man;" so it is a great evil and folly to fear what they can do. What hurt can the Arm of man do us? They can only kill the body, that is the most; and so far they are not able to go neither, unless God gives them commission.

5. How soon can God, if he hath such an Arm, break the Arm of the mighty; God can deal with the strongest Arm of flesh. "Son of Man, saith the Lord, I have broken the Arm of Pharaoh king of Egypt, and lo, it shall not be bound up to be healed, to put a roller to bind it, to make strong to hold a sword," Ezekiel 30:21. When God breaks the Arm of a haughty king, it is beyond the skill of his surgeons to set the bones, and make it whole again. "The horn of Moab is cut off, and his Arm is broken," Jeremiah 48:25. A. savage beast (saith one) cannot hurt us, when the horn is broken; no more can a cruel tyrant, when his Arm of power is burst asunder.

6. If this be so, let us engage the Arm of God for us: if we can but get the Almighty to be on our side, we will not fear what hell nor Rome can do unto us. Let us humble ourselves before him, and depart from iniquity; let us trust in God alone, and offend him (as we have done) no more.

7. If God hath such a mighty Arm, then let us all labour to trust in him. We cannot (saith a godly minister[2]) trust creatures too little (as to success) nor can we trust God too much; let us trust in God alone, and in no other strength but his.

[2] Caryl.

8. This may stir us up to the duty of prayer, to cry mightily in our distresses to God for help; let us pray in this time of need, as the Church doth: "Awake, awake, put on strength, O Arm of the Lord, awake as in the generations of old: art thou not he that hath cut Rahab, and wounded the dragon?" Lord, show forth thy might; here is another dragon, a Romish and bloody dragon risen up against thy poor Church, and it is in the power of thy Arm only to deal with him.

9. Seeing God hath such an Arm, let weak Christians pray, that he would lead them, yea, carrying them in his bosom; and let us all daily be in the consideration and meditation of the strength and power of his Arm. We little consider and fear what God can do.

01.02.01.18. GOD COMPARED TO A TRAVAILING WOMAN.

GOD COMPARED TO A TRAVAILING WOMAN.

"Now will I cry like a travailing Woman" &c., Isaiah 42:14. THIS is a kind of metaphor called an antropopathy, as all places are that attribute any thing human to God. In this text we are to note, that his lenity, patience, and long forbearance, are changed into a severe vengeance because a Travailing Woman, though in great pain, yet patiently endures it, to the utmost extremity of her throes; and then being overcome by the violence of her pangs, breaks out into cries and vociferation: which most elegantly expresses the patience and long forbearance of God, and the extremity of his wrath, when provoked, Psalms 78:65-66; Romans 2:4-5.

METAPHOR I. A Travailing Woman is in pain, great pain; when pangs come upon thee like the pain of a woman in Travail.

PARALLEL

I. GOD is pleased to speak after this manner, as if he was in pain: "I will ease me," saith he, "of mine adversaries, I will avenge me of mine enemies," Isaiah 1:24. The adversaries of God seem to hurt, and put him to pain. "In all their afflictions he was afflicted," Isaiah 63:9. When the foot is afflicted, the Head is afflicted; God is pleased to condescend so low, as to sympathize with his Church; when she is pained, he is pained.

METAPHOR II. A Woman in Travail cries out; her pains are so great she can not restrain; her pangs make her cry bitterly.

PARALLEL

II. God will visibly demonstrate (to speak after the manner of men) how his soul is pained and distressed for his Church and people; hence, saith he,"I will cry like a Travailing Woman," Isaiah 42:14.

METAPHOR III. A woman in Travail strives to bring forth.

PARALLEL III. When God stirs up himself, and begins to cry and roar, it is that he may bring forth deliverance for his church.

METAPHOR IV. It is not long when great pain and pangs come upon a travailing Woman, ere she is delivered.

PARALLEL

IV. When God begins to roar in his thundering judgments, pouring forth the vials of his wrath upon the beast, and to cry like a Travailing Woman, deliverance will soon follow the Church.

USE.

IT shows the great affection and love of God to his people, the truth and certainty of their deliverance, and the utter confusion and downfal of their enemies.

01.02.01.19. GOD A SHIELD.

GOD A SHIELD.

"The Lord God is a Sun and a Shield," Psalms 84:11.

"The Lord is my Shield," Psalms 18:2. THIS term Shield is metaphorically attributed to princes and great men, Psalms 47:9; Hosea 4:18, because they protect and defend their subjects or dependants from injustice and violence, as the Shield does the body from blows. For this reason God is called a Shield, because he protects and secures his people from the attempts of spiritual adversaries, as well as temporal.

METAPHOR I. A Shield or Buckler is for defence and safeguard of the body in time of battle.

PARALLELI. God is the defence and safeguard of his saints in all their spiritual war and conflicts, with the enemies of their souls.

METAPHOR

II. A Shield or Buckler is not only to defend and preserve one part of the body, but every part; and not the body only, but the whole armour also that a man hath. Hence it was made very large, and for its largeness called qureos, from qura, a gate or door, denoting that which is large and broad enough to hide or cover the whole body, and shelter it from harm.

PARALLEL

II. God defends every part of the soul, he preserves our judgments from corruption, our wills from growing stubborn and rebellious, our affections from being misled and ensnared with worldly objects, our consciences from defilement, and so the whole soul from the venom and poison of sin and Satan; and not only so, but he preserves and keeps our graces from decays and witherings. "Thou, Lord, wilt bless the righteous; with favour thou wilt compass him about as with a Shield."

METAPHOR

III. A Shield is used to keep that part of the body that is struck at by the enemy; it is a moveable piece of armour, that a skilful hand can turn this way or that way, to take the blow or arrow, according as he sees it is directed against him.

PARALLEL

III. God keeps off the blows and fiery darts of the devil, from wounding that part or grace of the soul which is in the greatest danger. Sometimes Satan strikes at the faith of a Christian; God presently appears by his word and Spirit, for the strengthening of that. Sometimes the grace of love is struck at; God then presents immediately divine objects before the soul, and shows it more and more the baseness, deformity, and emptiness of this world, and thereby increases and preserves the love of the soul to himself, and to Jesus Christ. Again, the will is aimed at, some

temptations are laid to catch that; some commands of God cannot be obeyed without much self-denial, because they cross us in that which our own wills are naturally carried out very strongly to desire; so that we must deny our wills before we can do the will of God. A temptation comes very forcibly, when it runs with the tide of our own wills, when it is to save our estates, children, or lives from the danger of enemies. "What?" saith the devil, "wilt thou serve God, when he thwarts thee in every thing thou takest delight in?" If thou lovest any one thing more than another, presently he must have it from thee: no lamb in all the flock will serve for a sacrifice, but Isaac, Abraham's only child, must be offered up, Genesis 22:2. No place will content God, that Abraham should serve him in, but where he must live in banishment from his father's house, and all his dear relations. "Wilt thou," saith Satan, "stoop to these low and contemptible ordinances, be a companion to these base, despised, and persecuted people? What, follow God, and yield to such hard terms as these are?" Now God directs himself straightway by his word and Spirit, to preserve the soul from this terrible arrow, showing what reason there is that his will should be done rather than ours, and that we shall lose nothing for suffering for his sake, Matthew 19:29, and so makes the soul willing to yield to all his pleasure, as Abraham did. And this indeed of God's being a Shield unto him, was the motive that induced him not to fear: "After these things the Word of God came unto Abraham in a vision, saying, Fear not, Abraham, I am thy Shield," Genesis 15:1, as much as if he should say, I will defend and save thee from all the darts and arrows of thine enemies. By this Shield, every faculty of the soul, and grace of the Spirit is preserved.

METAPHOR I. A Shield is a defence or safeguard for the body.

DISPARITY I. God is a defence and Shield for soul and body both.

METAPHOR II. A Shield or Buckler cannot defend every part of the body at once.

DISPARITY

II. God is a Buckler that saves and defends every part and faculty of the soul, at one and the same time; he is an universal cover.

METAPHOR III. A Shield may be beaten out a man's hand, and be rendered wholly unserviceable to a man.

DISPARITY III. God is a Shield, that can never be rendered useless or unserviceable to a Christian that keeps close to him.

METAPHOR IV. A Shield can (however) preserve from temporal enemies only.

DISPARITY IV. God is a Shield or defence, that preserves from the power, and cruel assaults and temptations of the devil.

INFERENCES 1. If God be the saints' Shield, let them take heed that they never engage their enemies without God.

2. This may greatly encourage the godly in their spiritual warfare, they have a sure Shield and Buckler, that will never fail them.

3. Moreover it may direct them to the right use of their Shield; it is a great part of wisdom to know how to defend ourselves by our Shield, from Satan's assaults and the temptations of this evil

world.

01.02.01.20. GOD A WALL OF FIRE

GOD A WALL OF FIRE "Thus saith the Lord, I will be unto you a Wall of Fire round about," Ecclesiastes 2:5.

I will be unto her (that is, unto Jerusalem, or the church of God) a wall of fire. This metaphor is taken from those fires that people make round themselves, when they are cast into a howling wilderness, to secure themselves from fierce and devouring beasts; and they being within the said circle or wall of Fire, no wild beast dares approach them, &c. This speech is a metaphor; and the epithet of Fire is added, to denote that God is the defender of his church, and a terrible Avenger, that will consume its enemies, as Fire does any combustible materials, &c.

METAPHOR

I. A Wall of Fire is made for defence and security from adversaries, that are cruel, brutish, and merciless, as lions, bears, dragons, &c.

PARALLEL

I. God is the defence and security of his people from the devil, that roaring lion, and old red dragon; and from wicked men, who for their cruel, brutish, devouring and merciless dispositions, are compared to lions, bears, &c.

METAPHOR

II. A Wall of Fire is a defence and security to people that live in a wilderness, where they are in danger of wild beasts, it abounding with such devouring and ravenous creatures.

PARALLEL

II. God is a Wall of Fire, or such a defence and security to his people, whilst they remain in the howling wilderness of this world, vvhere their danger is very great, there being multitudes of brutish and devouring men, or rather beasts, nay monsters, devils in the shape of men, ready to destroy them.

METAPHOR III. A Wall of Fire is for defence and security, when there is no other security to be had.

PARALLEL

III. God is a Wall of Fire and defence unto his people, there being no other security for them: "I looked and there was none to help; therefore my own arm brought salvation, and my fury it upheld me," Isaiah 63:5.

METAPHOR IV. A Wall of Fire is both for offence and defence; it defends them that are within, and offends them that are without.

PARALLEL

IV. God is a defence to his church, and it is he who offends and discomfits their enemies; "I will undo them that afflict thee," &c.

METAPHOR V. A Wall of Fire is most amaz ing, dreadful, and terrible to an enemy.

PARALLEL

V. God, in being a defence, or Wall of Fire to his people, greatly amazeth and terrifieth the ungodly and brutish persecutors; how terrible was God to Pharaoh, when he was a Wall of Fire to Israel!

METAPHOR

VI. A Wall of Fire is dangerous to attack, or approach unto: no devouring and cruel beasts dare come near it, the lions tremble at the sight thereof.

PARALLEL

VI. It is a very dangerous thing for any to make attempts upon God. Who is able to stand before such a Wall of flaming and devouring Fire? wicked men are compared to "briars and thorns; and who would set them, saith God, against me in battle?" Isaiah 27:4. The devils themselves tremble before his Sacred Majesty.

METAPHOR

VII. Those that are environed round about with a Wall of Fire, are very safe in the midst of the greatest multitudes of evil beasts.

PARALLEL

VII. Those that are surrounded about on every side, by the power, wisdom, and merciful providences of the Almighty God, this great Wall of Fire, need not fear devils, nor brutish men, though never so cruel and bloody.

METAPHOR VIII. Nothing will keep off (as naturalists observe) cruel and devouring beasts, but a Wall of Fire.

PARALLEL

VIII. Nothing can keep off cruel and merciless, men, from making a spoil of God’s church, but God himself: conscience cannot, the cry of the widow and fatherless children, no, nor the fear of hell. Therefore God walls his people round about in a wonderful manner, that men cannot find, nor come at them.

METAPHOR

IX. Those that are environed round by a wall of Fire, are not only safe from enemies, but are also thereby kept warm from piercing cold.

PARALLEL

IX. Those that have God for a Wall of Fire, are secured from all the cold blasts of sin and temptation, are sweetly refreshed and comforted; for such is the property of this Wall of Fire also unto them.

METAPHOR X. Those that see they are compassed about with a Wall of Fire, are made very fearless and courageous thereby.

PARALLEL

X. Those that see they have God as a Wall of Fire round about them, are thereby made very valiant and courageous, saying, "I will not fear what man can do unto me," &c.

METAPHOR I. A Wall of Fire is made of outward materials, viz. wood, or such like fuel.

DISPARITY

I. God, who is said to be a Wall of Fire for defence of his people, is the Maker of all things: "By him all things were made," &c.

METAPHOR II. A Wall of Fire properly is to secure the body from ravenous, wild, and devouring beasts.

DISPARITY

II. God is a Wall or Defence, to keep safe and secure both body and soul, not only from wild beasts, but also from cursed men and devils.

METAPHOR

III. A Wall of Fire may be quenched, or for want of fuel go out and so those that were secured by it, may be exposed and laid open to the rage of cruel and merciless beasts.

DISPARITY

III. This Wall of Fire can never be quenched, nor go out, whilst there shall be any wild beasts, and devouring and bloody persecutors in the world. This Fire will burn, and be a Wall to the godly. Let the devil and Rome do what they can; the church of Christ shall never be left to the rage of Papal fury.

INFERENCES

1. From hence we may note an use of terror to wicked men: their cruel attempts upon the Church of God will prove their ruin; they will get nothing thereby, but a seared and wounded conscience; this Fire will devour them.

2. We may see how God is pleased to represent wicked men: doth he not intimate to us by this Metaphor, that they are no better than ravenous beasts?

3. What great folly doth this demonstrate to be in the hearts of the adversaries! Will they, who are but briars and thorns, set themselves against the great God, who is a consuming Fire?

4. It also shows the infinite love and care of God to his saints.

5. In what safety do the godly dwell! let the beasts roar, and tear, and gore one another, whilst God’s people are thus defended and preserved from their rage and cruelty.

Objection: But some may object and say, "How is God said to be a Wall of Fire to the church? &c.

Answer: It may have respect to his divine attributes, as wisdom, power, goodness, truth, faithfulness, justice; by which he preserves his church and people, through his glorious providences, in this world, as thereby he defeats their enemies.

01.02.01.21. GOD A JUDGE

GOD A JUDGE "Shall not the Judge of all the earth do right" Genesis 18:25.

"Verily he is a God that judgeth in the earth" Psalms 58:11.

"God standeth in the congregation of the righteous, he judgeth among the gods," Psalms 82:1.

GOD is real and properly a Judge, for he is the Judge of all the world, and therefore he is not brought here under the notion of a metaphorical Judge: hut in regard this term seeins to be allusive to earthly Judges, we think it may not be unprofitable to draw a parallel, for the edification of the reader. As there is nothing more frequently attributed to Almighty God in the holy scriptures, than the title of Judge; so there is scarce any attribute or action of the Most High grounded upon more reason: of which take the following account.

1. There is in the world, viz., on the whole earth, a great and mighty people, for number like to the stars of heaven, or sands by the sea-shore.

2. There this numerous people are almost as various in their humours, as they are in their numbers, ages, sizes, and complexions: it is very rare, if not impossible, to find two that in all points do exactly accord.

3. That this numberless multitude are all addicted to run bias to a particular thing called self-love; and this too from an indissoluble principle or impression of nature: it is natural for all men to love themselves.

4. That after they are grown up to some degree of ripeness and maturity, they have ready prepared to their eyes the bad examples of ill-living souls, which too often have too great an influence upon green and tender plants, to wind them into extreme and irregular designs and motions.

5. There is, by divine permission, a most troublesome and pernicious adversary, suffered to range up and down the whole earth, to try his art and skill, how far he can prevail to bring this vast body into tumult and disorder. And it is not seldom that he doth prevail, to divide not only emperors, kings, princes, judges, nobles, and peasants; but dukedoms, principalities, cities, corporations, villages, families, brothers, sisters, husbands, wives, fathers, and their own children.

Now these things being premised, what unspeakable need is there of one supreme and universal Judge, to curb exorbitances, to umpire, decide, and put a period to dissentions. Without whose moderation, the world would be intolerably perplexed, harrassed and plagued with perpetual and endless wars, broils, disorders, and confusions; and would hardly keep its station for any long period of time. For the moderating and preventing of all which, the God of the whole earth hath undertaken to associate with the rulers, and to judge amongst the god's: in which passage he is represented to us by the similitude of a Judge, which carries a lively figure and resemblance of the supreme Lord of the whole earth, and that in these divers respects following.

EARTHLY JUDGE

I. It appertains to a Judge to be good, and the best of Judges are so. Moses was advised to choose thus by his father-in-law Jethro. "The desire and fruit of the righteous is good," Proverbs 11:23, Proverbs 11:30.

HEAVENLY JUDGE

I. This God is by way of eminency, he is essentially good, good without any mixture of evil. He is originally good; there is no good in the whole universe, but what he is the root, spring, and fountain of. There is no evil to be found in him; and as Seneca, he can do no evil nor hurtful thing. He is good in the abstract, goodness itself, 1 Chronicles 16:24; Psalms 25:8, and Psalms 119:68.

EARTHLY JUDGE

II. It appertains to a Judge to be wise and prudent, or, as Jethro words it, to be able, Exodus 18:21. A foolish ruler is a shame and reproach to any nation or people: and there is not a more uncomely sight in the world, than to see a fool upon the throne of a kingdom, or judgment-seat.

HEAVENLY JUDGE

II. This God is, beyond comprehension or expression; for all the angels receive their wisdom from him, all the emperors, kings, princes, nobles, and Judges of the earth: "In him are all the treasures of wisdom," and therefore called, "wisdom past finding out."

EARTHLY JUDGE

III. It appertains to a Judge to he a man of knowledge, and well skilled in the laws and statutes of a kingdom, because he is to be the expounder of the law to the people.

HEAVENLY JUDGE

III. God, the Judge of all the earth, is a God of knowledge: "Known unto the Lord are all his works from the beginning." He gives knowledge to the simple, and makes the foolish of an understanding heart; he makes known unto men the great things of his law; his Spirit searches into all mysteries; he gives skill in all arts and sciences, and there is no searching of his understanding: when he undertakes to dispute, none can answer him one of a thousand.

EARTHLY JUDGE

IV. It appertains to a Judge to be a man of prudence, not only for the setting of right methods, but to do justice in a fit season.

HEAVENLY JUDGE

IV. In this the Lord, the great Judge, is beyond comparison; for he dwells with prudence, and finds out knowledge of witty inventions; his ways are perfect altogether. His actions are so fitly timed, that he doth nothing out of season: It is in due season he delivers the needy, avengeth the cause of his elect, and plentifully rewards the proud doers.

EARTHLY JUDGE

V. It appertains to a Judge, to have good and right laws to judge the people by, that there may be no cause of grievances or complaints.

HEAVENLY JUDGE

V. The chief Judge of all the earth hath an ancient statute-book, that is suited to all times and seasons, to all ages, sexes, conditions, and constitution of men whatever: every part of it is tried and proved, and found to be a perfect law, in which are contained wondrous things, Psalms 19:7, and Psalms 119:103, ever free from deceit arid falsehood. It is marvellous, pleasant, and refreshing, sweeter than honey, or the honey-comb; the delight of good men; a sure guide to them in all their ways; and none of its commands are grievous, but all duties required by it are reasonable.

EARTHLY JUDGE

VI. It appertains to a Judge to be impartial, and judge uprightly; not to know the faces of any in judgment, not to be corrupted by flattering words, nor biased by bribes, nor misled by the place and dignity of persons, of what rank or quality soever they be.

HEAVENLY JUDGE

VI. In this there is none so holy and upright as the Lord, who is no respecter of persons, hates flattering words, and giving of bribes; will spare none for the dignity of their birth, or antiquity of their lineage; but will do justice according to right and law, whether it be upon angels, emperors, kings, princes, priests, prophets; his church, that are his professed friends, as well as upon the world, his professed enemies: He will destroy his own anointed ones, if they stand in opposition to justice and equity. Cities, kingdoms, towers, temples, all shall fall, rather than law and justice be jostled out of place. He spared not angels, overthrew kings, mighty kings, with kingdoms and nations: Pharaoh, king of Egypt; Og, king of Bashan: Nebuchadnezzar, king of Babylon; Darius, king of Persia; Alexander, king of Greece; and Herod, king of Judea; Jerusalem and Samaria, with both their kings. When once they come to be laid in the balance, and the Lord enter into judgment with them; when he ties judgment to the line, and righteousness to the plummet: Noah, Daniel, and Job shall not save, when truth, law, and justice call for a cutting off. He will by means spare the guilty, when the time of forbearance is expired.

EARTHLY JUDGE

VII. It appertains to a Judge, to be just and equal in the proportions of punishment and severity, not lay any beyond due desert, nor favour, when there is no reason for it. The reward of murder, treason, rebellion, witchcraft, blasphemy, is not to be given to petty offenders.

HEAVENLY JUDGE

VII. Of this no man shall have wherewith to accuse God, for he will not do more than is right, that man should enter into judgment with his Maker; nay, he will rather make abatement, than overdo. And this hath been owned in his act of judgment: "Thou hast not dealt with us according to our iniquities."

EARTHLY JUDGE

VIII. It appertains to a Judge, to take nothing upon trust, but to be satisfied that matters are true. A Judge is not to act doubtfully, but see the offender be clearly cast before he gives sentence.

HEAVENLY JUDGE

VIII. In this case the Lord our Judge hath sufficiently approved himself; first, in respect of the old world; secondly, in respect of Sodom and Gomorrah, where he would take nothing upon trust, but come down himself, to see if things were so bad as they were represented to him. And for Israel and Judah, their sins did testify to their face, before he did execute judgment upon them, Hosea 5:5.

EARTHLY JUDGE

IX. It appertains to a Judge upon due proof and trial, to pass a definitive sentence: "If one man sin against another, the Judge shall judge him."

HEAVENLY JUDGE

IX. To this in respect of God it is said, "In the day thou eatest thereof, thou shalt surely die," Genesis 2:17. "I will destroy man from the face of the earth;" and it was done, Genesis 6:7. "Pharaoh and his host, that thou hast seen this day, thou shall see no more for ever." "Because thou didst not restrain thy sons, I have rejected thee from being a priest." "Because thou hast caused my name to be blasphemed; the sword shall not depart from thy house." Because Nebuchadnezzar was lifted up with pride, he shall be driven from his throne. Because his son did not humble, but harden his mind, his kingdom was numbered, finished, and translated to the Medes and Persians, Daniel 4:24; Daniel 5:22-23.

EARTHLY JUDGE

X. It appertains to a Judge to be firm and steady to the rules of law and justice, as immoveable as a rock, a right way.

HEAVENLY JUDGE

X. As for God, his way is not only perfect, and his word tried; but he is of one mind, and there is none can turn him, in a case of right, truth, and justice. His counsel shall stand; for he "Is not as the son of man, that he should repent." Numbers 23:19; "With him is no variableness, nor shadow of turning," James 1:17. "He is the same yesterday, to-day, and for ever," Hebrews 13:8. He changeth not, will not alter the thing that is gone out of his mouth.

EARTHLY JUDGE

XI. It appertains to a Judge to consider the cause of the poor and needy, to plead for the widow and fatherless, and them that have no help, and deliver them out of their distress, where justice calls for it.

HEAVENLY JUDGE

XI. In this Jehovah is not behind-hand, for he is a God with whom the fatherless find mercy, Hosea 14:3; pities the poor when he sees they have no helper, breaks the teeth of the old and young lion, smites the enemy upon the cheek-bone, avengeth their cause when they cry to him, and hath

destroyed them, and their posterity, who made long prayers to devour widows' houses.

EARTHLY JUDGE XII. It appertains to a Judge, to have a people under him to be judged.

HEAVENLY JUDGE

XII. The Almighty hath a great and mighty people under him, even all the inhabitants of the world, Europe, Asia, Africa, and America. He is God of all the kingdoms of the world, and Judge of the whole earth, Psalms 24:1; Psalms 98:9.

EARTHLY JUDGE

XIII. It appertains to a Judge to be provided of officers to execute his sentence, else Judge and law are of little signification; for according to the old maxim, execution is the life of the law.

HEAVENLY JUDGE

XIII. In this our high and mighty Judge doth overmatch all other Judges: for he is provided with legions of angels, all ready to observe his dictates and obey his commands. The devils are all subject to him; so that if he say, go, they go; "Do this, and they do it." Millions of men are under his influence; and as many fowls of the air, beasts of the field, and creeping things of the earth, to do his will, to execute his judgments; when he speaks the word, or lifts up his hand unto them. They shall invade the courts of kings, enter the chambers of princes, fetch emperors off their thrones, bring them to chains, blocks, and gibbets, when he passes sentence, and gives order to do it.

EARTHLY JUDGE XIV. It appertains to a Judge to be feared, and had in reverence.

HEAVENLY JUDGE

XIV. God is to be feared, not only as a Creator, who can annihilate and dissolve, make men cease to be; as a Father, who can love and rebuke; as a Lord, who can command, and give orders: but as a Judge, who can punish in this world, and bring men's sins before-hand to judgment, 1 Timothy 5:24.

EARTHLY JUDGE XV. It appertains to a Judge, to be clothed or arrayed with majesty and terror.

HEAVENLY JUDGE XV. With God is terrible Majesty, and he rideth upon the high places of the earth, Job 37:22.

EARTHLY JUDGE XVI. A Judge hath power to reprieve or suspend the execution of a sentence.

HEAVENLY JUDGE

XVI. God doth often reprieve and put off the execution of sentence, so that delinquents are not speedily executed, but a time given them to consider their ways, Genesis 6:3. The old world had one hundred and twenty years given them, before judgment was executed. Judea, Jerusalem, and Samaria, continued a long time, before the fury of the Almighty broke out.

EARTHLY JUDGE XVII. It appertains to a Judge to give orders for execution, to deliver to the officers when sentence is past.

HEAVENLY JUDGE

XVII. God sometimes gives orders to angels to punish, and execute his sentence, when men are out of the reach of human hands; as in the case of Nebuchadnezzar, the host of the Assyrians, and Herod the king, Acts 12:23. Though great men join hand in hand for wickedness, yet shall they not go unpunished.

EARTHLY JUDGE XVIII. It appertains to a Judge to punish officers, if they exceed their due bounds in punishing others.

HEAVENLY JUDGE

XVIII. God will punish those that himself employs, in case they exceed their commission in any case that concerns his act of justice. He punished Assyria and Babylon, for going beyond their bounds in his own works of judgment against the Jews, Isaiah 47:6.

EARTHLY JUDGE XIX. It appertains to a Judge to vindicate his own honour, and the justice of the law he executes.

HEAVENLY JUDGE

XIX. God, the great Judge, doth vindicate his own honour, and the justice of the laws he executes, by giving liberty to the people to testify against him, if they have wherewith to accuse; and demands of them what evil their fathers have seen in him, Jeremiah 2:5; requires them to testify to his face, if his ways are in any point unequal, 18:25.

EARTHLY JUDGE XX. It appertains to a Judge to mix mercy with judgment, where the case will fairly admit of it.

HEAVENLY JUDGE

XX. God, when he comes forth in a way of judgment, doth not execute the fierceness of his wrath; he is far from rendering to men more than they deserve; he doth not reward according to their full demerit, but in the midst of judgment remembers mercy, Habakkuk 3:2.

EARTHLY JUDGE

XXI. A Judge in this world hath others to plead before him, as counsel or advocates for the prisoner, to extenuate the crime, and plead the privileges allowed by law.

HEAVENLY JUDGE

XXI. God hath assigned an Advocate to plead, before he proceeds to judgment. "If any man sin, we have an advocate with the Father," 1 John 2:2.

EARTHLY JUDGE

XXII. It appertains to a Judge in this world, to have not only rules of law, but a register of bypast actions, that he may know what to do, if like cases fall in future times.

HEAVENLY JUDGE

XXII. God hath not only made laws, and published them, and will judge men for wilful and reiterated rebellions; but keeps a register for the great day, to be then opened; as it is written,

"Some men’s sins go before hand to judgment, and they that are otherwise cannot be hid," "the judgment shall sit, and the books shall be opened, and the dead shall be judged out of those things which are written in the books."

EARTHLY JUDGE XXIII. A Judge usually hath great attendance to bear him company in the time of judgment.

HEAVENLY JUDGE

XXIII. God never judges alone: The Son is with him, the Holy Spirit is with him; the angels, and the whole court of heaven do acquiesce in the judgments that he executes.

EARTHLY JUDGE XXIV. A Judge, when he peremptorily passeth sentence, doth not recede and go back; the sentence past abides.

HEAVENLY JUDGE

XXIV. God when he peremptorily pronounces judgment, without reserve it stands, and must abide. If he say, Pharaoh and his host shall be seen no more for ever; Babylon, the glory of the Chaldean kingdom, shall be overthrown; Israel shall he removed; the land shall be forsaken of both her kings: If he publish the decree, there is no changing his determinations; his judgment is like the laws of the Medes and Persians: Abraham cannot save Sodom; nor Noah, Daniel or Job, Judah and Israel; but when a decree of judgment is gone forth, they must die by the sword, "For the mouth of Lord hath spoken it."

01.02.01.22. GOD AN HIDING-PLACE

GOD AN HIDING-PLACE "Thou art my Hiding-Place, thou shalt preserve me from trouble" Psalms 32:7.

"Thou art my Hiding-Place" &c. Psalms 119:114.

SECRET Place, as Mr. Ainsworth renders it; a phrase alluding to some den, cave, or secret chamber, where men have found, and may find safety in times of danger; according to what is said, Isaiah 26:20, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment." The saints of old hid themselves in dens, in caves, mountains, and wildernesses, from the rage of men, Hebrews 11:38: were sometimes sheltered by the providence of God, when there was a general combination against them; therefore called God's hidden ones, Psalms 83:3, because covered by him, when Eclom, the Ishmaelites, Moab, and the Hagarenes, Gebal, Ammon, and Amalek, the Philistines, with the inhabitants of Tyre, took crafty counsel, and consulted mischief against them. And inasmuch as a Hiding place is a borrowed speech from a rock, mountain, cave or den, secret chamber, or place of shelter: we may consider the conveniency of the metaphor, and bring in a parallel from God.

METAPHOR

I. AN Hiding place is usually a strong Place; men will not adventure themselves in it, or think themselves safe, without some considerable strength.

PARALLEL

I. God, the good man's Hiding-place, is a strong God, as a rock in time of need, nay, as the Shelter of a great rock, as the Security of many rocks: "His Place of defence shall be the munition of rocks." Isaiah 33:16. He is as a Place built on purpose for safety. "The name of the Lord is a strong tower, the righteous run into it, and are safe," Proverbs 18:10. He is hence said to be the the Almighty, the Lord strong and mighty; "A strong rock," Psalms 31:2. "Strong habitation," Psalms 71:3. Strong refuge, Psalms 71:7; strong Lord, Psalms 89:1-52. Mighty in power, Isaiah 40:26.

METAPHOR

II. An Hiding-place is an invisible and obscure Place, not known to every body, a Place that enemies have much ado to find.

PARALLEL

II. God is an invisible Being in respect of his essence. "No man hath seen God at any time, John 1:18; John 5:37, and John 6:46, "No man hath beheld his form, or seen his shape," Colossians 1:15; 1 Timothy 1:17. He is invisible also as he is his people's Hiding-place: Pharaoh saw not the covering Israel had, when he said, "I will pursue, I will overtake, my hand shall destroy," Exodus 15:9. The enemies of David saw not the cave, the rock, his Hiding-place, when they said, "There is no help for him in his God," Psalms 3:2. Haman was unacquainted with this covering, when he

designed destruction to all Israel, Esther 3:9. The wicked plot against the just, because they know not where their safety is, Psalms 37:12. "In the Lord our God is the salvation of Israel," Jeremiah 3:23.

METAPHOR

III. An Hiding-place is a covering or shelter from many evils; from the scorching heat of the sun, the blustering storms of wind and hail.

PARALLEL

III. God is no less a covering to his people, than the best of Hiding-places have been, or are unto any people. He secures from the hurt of persecution, when men rage, and rise up against them. He secures from Satan’s temptations, as well when he appears like a serpent, as when he acts like a Lion, or great red dragon. So that not only David, and the Old Testament church, could say, "Had not the Lord been on our side, when men rose up against us, we had been swallowed up quick," He breaks the head of Leviathan, and gives it for meat to the people inhabiting the wilderness, Psalms 124:1-4. But even the church now may say, "He that is our God is a sure Hiding-place, a God of salvation," Psalms 68:20.

METAPHOR

IV. An Hiding place frees from fear, and much abates the hurries and discomposures of the mind, because men do imagine themselves safe, when they have taken sanctuary in some secret rock or cave.

PARALLEL

IV. This advantage is most eminently enjoyed by the godly, who have made God their sanctuary and Hiding-place; they are freed from the fear that wicked men are surprised with; their hurries and discomposures are much abated. As it is said of Moses, "He feared not the wrath of the King," Hebrews 11:27. And David saith, "At what time I am afraid, I will put my trust in thee," Psalms 56:3; Psalms 91:5; Psalms 112:7-8, and Psalms 3:6. I will discharge myself of fears and discomposures, and account myself safe in God, my Sanctuary and Hiding-place. "I will not fear what man can do unto me, though ten thousand compass me about;" In the name of the Lord there is strong confidence"---"Not fear, when evil tidings come," Psalms 112:7.

METAPHOR

V. An Hiding-place doth disappoint the enemies, who please themselves in the thoughts of preying upon the righteous; as Pharaoh said of Israel, "My lust shall be satisfied!" The enemies of David cry, Let us persecute his soul, and take it. Aha! thus would we have it."

PARALLEL

V. God hath throughout all ages, as the Hiding-place of his people, disappointed their enemies, and secured them from being a prey to their teeth. He saved Israel, when Pharaoh pursued them, Exodus 14:30. He saved David, when Saul hunted him, like a partridge upon the mountains. He destroyed the hosts of the Philistines and Assyrians, when their expectations were very high, "He frustrateth the tokens of liars, and makes diviners mad," by catching the wise in their own

craftiness. In the things wherein they deal proudly above them. For Disparities see Rock and Strong Tower.

INFERENCES

I. If God be an Hiding-place, then let all godly men fly to him in times of trouble and danger, by faith and prayer. Thus David, "Deliver me, O Lord, from mine enemies, I fly unto thee to hide me," Psalms 143:9. There is reason for it, for good men cannot be secure without him:

1. Because weak themselves.

2. Are pursued and hunted after by potent and subtle enemies.

II. Let them that have taken God for their Hiding-place, abide in him; for in him there is safety, and no where else. "It is vain to trust in men, or put confidence in princes; to look for safety from the hills, or multitude of mountains: for in the Lord alone is the salvation of Israel."

Chapter 62

01.02.02.00. METAPHORS, ALLEGORIES, SIMILES, TYPES, ETC., RESPECTING THE LORD...

METAPHORS, ALLEGORIES, SIMILES, TYPES, ETC., RESPECTING THE LORD JESUS CHRIST, THE SECOND PERSON IN THE GLORIOUS TRINITY.

01.02.02.01. CHRIST A MEDIATOR.

CHRIST A MEDIATOR.

"For there is one God, and one Mediator between God and men, the Man Christ Jesus" 1 Timothy 2:5.

"To Jesus the Mediator of the new covenant," Hebrews 12:24. THE Greek word, Mesithv, is thought by Erasmus to be peculiar to the Scripture, as being not elsewhere used; and doubts whether it should be rendered Mediator, Reconciler, or Intercessor. The term, as applied to Christ, is borrowed from persons, whose office it is to reconcile such parties as are at variance, being as it were in the middle, betwixt both, soliciting the cause of each to the other, till they bring them to concord or agreement. It is thus defined by Illyricus: Mediator is dicitur, qui inter duos parum inter se congruentes, aut etiam sibi invicem Hostes, medius est, et utriusque nomine cum altero agit, promovens conciliationem, &c. Quique tamdiu apud utramque partem alterius nomine laborat, donee eas in consensum et pactionem deducat. The term is applied to Moses typically, Deuteronomy 5:4-5, with Galatians 3:19; but really and antitypically to Jesus Christ, Hebrews 12:24; Colossians 1:20; Romans 5:10-11; 1 John 2:1. A MEDIATOR I. A Mediator implies a difference between two parties, Galatians 3:20.

PARALLEL

I. Sin made a great breach between God and man: "God is angry with the wicked every day," Psalms 7:11. Hence by nature mankind are said to be the "Children of wrath," Ephesians 2:3. "The carnal mind is enmity against God," Romans 8:7.

METAPHOR II. A Mediator properly signifies a middle-man, a reconciler.

PARALLEL

II. "Jesus Christ is a Mediator between God and man," 1 John 1:2. "He is not only God, but man; not only man, but God: a blessed Reconciler of man to God, and of God to man," Galatians 4:4-5,

METAPHOR

III. A Mediator oftentimes is appointed to make up differences, that arise between two parties upon a breach of covenant.

PARALLEL

III. The difference originally that is between God and man, did arise from man’s breaking God’s covenant, Isaiah 24:5. "God and man were in peace and concord, whilst man stood in the state of innocency; but when he fell, Christ came to make up that breach," Hebrews 8:8.

METAPHOR IV. A Mediator must be a person willing to undertake the great work and transaction of making peace.

PARALLEL

IV. Jesus Christ was willing to undertake the work of Mediator, to make peace between God the offended Creator, and man the offending creature. "Lo, I come to do thy will, O God," Hebrews 10:7.

METAPHOR V. A Mediator ought to be an indifferent or impartial person, free from all exceptions.

PARALLEL

V. Jesus Christ is a person free from all exceptions whatsoever. God approved of him, Acts 2:22; and hath no cause to except against him, but contrariwise to be abundantly thankful to God for choosing him to this work and office, because none else could be found in heaven or earth; "None able to open the book, and loose the seals thereof," but He, Revelation 5:4-5.

METAPHOR

VI. A Mediator ought to be a well-wisher to peace, a person that loves it, and longs after it; nothing being more acceptable to him, than a peace-maker.

PARALLEL

VI. Jesus Christ is called the "Prince of peace," Isaiah 9:6, never did any give such cjear, full, and undeniable proofs and demonstrations of his being a Well-wisher to, and lover of peace; witness all he did and endured, or past through, from first to last, that he might accomplish this work of making peace, Ephesians 2:14.

METAPHOR

VII. A Mediator must have the great transaction of making peace committed to him, or be invested with full power and authority to do it.

PARALLEL

VII. God hath given Christ full power and commission to accomplish this work of Mediatorship. "He is anointed and ordained to be a Prince and Saviour." "All power is given to me in heaven and in earth," Matthew 28:18-20, "Him hath God the Father sealed," John 5:27.

METAPHOR

VIII. A Mediator ought to be a condescending person, not to have his own will to be done in any respect, further than the nature of the cause will require it.

PARALLEL

VIII. Christ showed himself to be of a marvellous condescending Spirit: "Who being in the form of God, thought it no robbery to be equal with God, but made himself of no reputation," &c., Php 2:5-7. "He for our sakes became poor, that we through his poverty might be made rich," 2 Corinthians 8:9, "I came down from heaven, not to do mine own will, but the will of him that sent me," John 6:38. "Not my will, but thy will be done," Luke 22:42.

METAPHOR

IX. A Mediator is not chosen unless there appear great need of it, and that the business cannot be accomplished otherwise.

PARALLEL IX. There was great need of, or it was very necessary that there should be a Mediator betwixt God and man:

First, On God’s part.

Secondly, On the creature’s part.

First, On God’s part it was necessary, in respect of his own glory.

1. In respect of the glory of his wisdom. This of bringing forth and ordaining a Mediator, was the marvellous contrivance, and the highest manifestation of divine wisdom: for hereby a way is found to justice and mercy, and make them meet together in sweet harmony; that the punishment of sin might be borne, and yet the sinner, pardoned freely in a way of mercy, 1 Corinthians 1:2, and Romans 2:7; Romans 3:26. Hence, (as the apostle showeth) "the manifold wisdom of God is made known by the church, according to the eternal purpose, which was purposed in Christ Jesus our Lord," Ephesians 3:10-11.

2. It was for the glory of his mercy and goodness, which moved wisdom to seek out and provide this blessed Mediator, and glorious means of reconciliation, when God might justly have left fallen man, as he did the fallen angels. Moreover, this of a Mediator shows us, that God must be dealt with in a way of free grace, entreaty, and request. Hence we read, how frequently Christ prayed and interceded for us, yea, what strong cries and tears he offered up in the days of his flesh, Hebrews 5:7. Whatsoever blessed relief, pardon, peace, &c., mankind receives, it is wholly in a way of mercy and free grace, through the mediation of the Lord Jesus Christ. "By grace ye are saved," Ephesians 2:8. "God so loved the world, that he gave his only-begotten Son," John 3:16.

3. It was for the glory of his justice, which must be dealt with in a way of satisfaction; grace will be dealt with in a way of entreaty, salva Justitia: therefore the covenant is established in the hands of a Mediator, that is able to lay down a price or ransom, 1 Timothy 2:6. "That so God might be just, and the Justifier of those that believe in Jesus," Romans 3:16. Nay, when the Lord Jesus undertook on our behalf, to come up to the demand of justice, it is said, "God spared him not, but delivered him up to death for us all," Romans 8:32, "He bore our sins in his own body on the tree," 1 Peter 2:24.

4. The sovereignty of God is manifested in its glory, that through a Mediator he is pleased to extend mercy to mankind, when none is afforded to the angels that sinned: and that Jesus at his command should "lay down his life for the sheep," John 6:38; John 10:18,

5. It magnifies the glory of God’s power and all-sufficiency, who can raise up and restore man to greater happiness than ever he had before his fall, when devils and sin had done their worst, 1 John 3:8; 1 Corinthians 1:24.

6. The like might be said of the holiness, patience, and faithfulness of God, &c.

Moreover, this undertaking adds to the glory of Christ Jesus, who is the Mediator himself; God had hereby a design to magnify the name of his Son, the second Person of the Trinity, in our nature.

1. In that he is constituted (by undertaking this honourable office) King, Priest, and Prophet, Matthew 28:18-19; Acts 5:31.

2. In respect of that great power which is given to him, to make peace between God and man; to have the keys to open and shut: and to give eternal life to as many as he pleaseth, or are given by the Father to him, John 5:27; Ephesians 2:14; Revelation 1:18; John 3:35; John 17:2.

3. Nay, his glory shines forth herein to such a degree, that it is the duty of all men to "honour the Son, as they honour the Father," John 5:23.

4. Christ hath hereby the honour of accomplishing the whole affair, being "Author and Finisher of our faith and salvation," Hebrews 12:2.

Secondly, In respect of man, there was great need of such a Mediator.

1. God would not treat with sinners upon any other terms. There is no knowledge of God which is saving, nor union with him, without a reconciliation. "You that were sometimes afar off, are made nigh by the blood of Christ," Ephesians 2:13, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him," Matthew 11:27.

2 Without a Mediator, to atone and make peace between the Father and us, there is no communion with him: "Can two walk together, unless they are agreed?" Amos 3:3. Nor eternal life: "such as are without Christ, and without God, must die (that is, be damned) in their sins," John 8:24. A MEDIATOR

X. A Mediator must be fitly qualified for this work; a person very wise, for justice, and yet greatly inclined to mercy; that so he may answer the expectation of each party, so far as is necessary.

PARALLEL

X. Christ was every way qualified and fitted for this work. He was not only wise, but the wisdom of God, 1 Corinthians 1:30, much for justice, but yet inclined to mercy, and pity to the poor, Romans 3:26; John 10:15. And then again, how was he fitted by his being God? It is from the Worth and excellency of his Person, that the price comes to be satisfactory, Isaiah 53:12; Matthew 3:17; 1 Peter 1:19. Besides, had he not been God, as he could not have expiated Sin, so he could not have overcome death, and other enemies he was to encounter with, that he might accomplish our redemption.

2. He must be a man, because he is to plead for us, and be sacrificed on the cross in our stead; he must bleed, as well as intercede for man; "For without shedding of blood there is no remission," Hebrews 9:22. He must be man, that he might be one with us, that his righteousness might by imputation be ours; and that he might receive the Spirit for us, and we from him who is the Son, receive it with the adoption of sons, and thereby be sure of the eternal inheritance, John 17:10; Galatians 4:4-5; Hebrews 9:15.

3. He must be God and man in one Person: A Mediator is not a Mediator of one, but God is one, Galatians 3:20, and by this means he is fitly qualified for this office. He must be a Person at an equal distance from, and drawing near and allied to both parties; having interest in, and participating of the nature of each. Hence it is thought that he is called our "Days-man, (or

kinsman) that lays his hands on both," Job 9:33. Having access unto them; knowing what will stand with the honour of the one, and he for the relief and profit of the other.

METAPHOR XI. A Mediator must be faithful, seeking the interest, right, honour, and weal of both parties.

PARALLEL

XI. Christ is faithful both to God and man, greatly for the honour of the one, and as much for the comfort and salvation of the other. He is said to be "faithful to him that appointed him," Hebrews 3:2. And in respect of man he is called, "a faithful High-Priest.'

METAPHOR XII. A Mediator many times meets with great trouble and difficulty, in undertaking the composing of differences.

PARALLEL

XII. Jesus Christ met with much trouble in the days of his flesh, in managing our business as Mediator, from the devil and wicked men, Matthew 4:1, Matthew 4:4: he found the world very averse to accept of terms of peace; and not only so, but they offered violence to him, and grievously abused him.

METAPHOR

XIII. A Mediator ought to be endued with much patience, meekness and long-suffering, not only bearing frowns from one party, or the other, but also in his long waiting upon either of them, to yield to terms of peace offered to them.

PARALLEL

XIII. Jesus Christ was meek and lowly in heart, Matthew 11:28-29 : he patiently bore the hidings of his Father's face. How quietly did he bear and endure the punishment due to us for our sin? notwithstanding "we esteemed him not, but hid our faces as it were from him. He was oppressed, he was afflicted, yet he opened not his mouth," Isaiah 53:3, Isaiah 53:7: he patiently waits upon poor sinners.

METAPHOR XIV. A Mediator must be undaunted and courageous, unwearied, not tired out, nor let the work fall.

PARALLEL

XIV. Jesus Christ, as he was potent, so he was of a very courageous and undaunted spirit: "He shall not fail, nor be discouraged, till he hath set judgment in the earth," Isaiah 42:4.

METAPHOR

XV. A Mediator should be mollifying, that is, of so pacifying a temper, as to labour for such mediums that the streams of strict justice may run in a way of mercy, especially (considering the weakness and impotency of one party) for peace sake.

PARALLEL

XV. Jesus Christ was a pacifying Mediator; for instead of a personal satisfaction from the sinner, God accepts of his mediation: "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him," 2 Corinthians 5:21. Instead of an inherent righteousness, God accepts of a righteousness imputed; and accepts of sincerity instead of a perfect keeping the whole law; and through his mediation obtains pardon for human frailties, Romans 9:32; Romans 4:5; Hebrews 8:12.

METAPHOR XVI. A Mediator hath usually a set time prefixed, finally to finish and accomplish his work.

PARALLEL

XVI. Jesus Christ, our Mediator, hath a time set him, to finish his mediatorial kingdom and office, which will cease at the end of the world, when all the elect are gathered in, 1 Corinthians 15:28.

METAPHOR

XVII. A Mediator makes use of strong and powerful arguments, to bring the adverse party to terms of peace and friendship.

PARALLEL

XVII. Jesus Christ our Mediator uses most weighty and powerful arguments, such as in the word of God set forth the excellency of his person, the preciousness of his blood; the oath, covenant, and promises of God; the miserable condition of man, &c.

METAPHOR

XVIII. A Mediator, whose mediation is rejected, (after long patience) leaves the offending person open to the severity of the law.

PARALLEL

XVIII. Jesus Christ when he is rejected, after his long patience and forbearance, will leave all offending and impenitent sinners to the severity of the law and wrath of God, Romans 9:22; Hebrews 10:26-27; John 3:36.

METAPHOR

XIX. A Mediator is made sole judge in those great matters he is chosen about, and is to make righteous decision between party and party, and to give the definitive sentence at last.

PARALLEL

XIX. Jesus Christ is ordained the sole Judge by the Father, of the quick and the dead, and will in due time make a righteous decision between God and sinners, and pass that dismal definitive sentence on such as accept not of those terms of peace that he offers to them. "God judges no man, but hath committed all judgment to the Son. He hath given him authority to execute judgment also, because he is the Son of man," John 5:22, John 5:27.

METAPHOR

XX. A Mediator after he hath done and finished his work of mediation, gives up his trust, and ceaseth to be a Mediator any more

PARALLEL

XX. Jesus Christ, after he hath finished his work of mediation, at the end of the world will yield up his office unto the Father, and cease to be Mediator any more. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all," 1 Corinthians 15:28.

METAPHOR XXI. A Mediator leaves no liberty of appeal, after he had passed the definitive sentence.

PARALLEL

XXI. Jesus Christ, after the last judgment, and definitive sentence is past, will leave no relief for sinners; then will that text be fulfilled, which says, "Let him that is filthy be filthy still," Revelation 22:11.

INFERENCES

1. See what the abominable nature of sin is; it is that which made the breach betwixt God and man, and filled the heart with enmity against the Majesty of heaven, Romans 8:6.

2. From hence also we may admire the love of God, in sending such a blessed Mediator to make peace for us, John 3:16.

3. This also shows the firmness and stability of the covenant of grace. Christ keeps and preserves peace betwixt the covenant-parties, being the Mediator thereof, Hebrews 9:15; the inheritance is from hence sure to all such as are called.

4. It shows the woeful state of such as reject this Mediator, and will not accept of those gracious terms of peace he offers to them, Hebrews 2:3. They must submit to him, and take salvation, as it is offered by the Father through him, or perish, John 12:48.

5. Let us take heed we own no other to be our Mediator, as Christ is our Mediator. Ministers may pray for us, and one saint may mediate and intercede to God for another: but none have power to make peace, or to give to God a ransom for his brother, Psalms 49:7-8. "There is but one Mediator betwixt God and man," 1 Timothy 2:1-15.

5. Christ Mediates by the price and virtue of his own blood, which alone is that propitiatory sacrifice, by which we have peace and acceptance with God the Father.

6. Let all labour to accept Christ Jesus as Mediator; which none can do, unless they receive him as King, Priest, and Prophet.

01.02.02.02. CHRIST A SURETY.

CHRIST A SURETY.

Kata tosouton xreitlon diaqnkhv gegonen eglnov Ihsoun, Hebrews 7:22. By so much was Jesus made a Surety of a better Testament, (or covenant.)

Eglnov, or eglunthv, a Surety, is one that undertakes for another, wherein he is defective really, or in reputation; in Latin, sponsor, fidejussor.[1] [1] Dr Owen on Hebrews 7:22. p. 221

1. Whether it be derived of egluv prope, nigh; or from egluaw, spondeo, promitto, to engage or promise, it imports the nearness of the Surety and debtor,---Christ being made near to us. All good authors, thus understand it: sponsor proprie est, qui pro alio satisfactionem spondet: that is, a Surety is properly one that engages to make satisfaction for another. The Hebrew XXXX gnarab, is a root of as large, or larger signification, that any in that language, as Mercer says: Non est radix apud Hebræos, quæ tarn late pateat.[2] [2] Vid. Par. Com. in Hebrews 8:6, Calv. Lex Jurid. &c.

1. This answers to the Greek, egluov, Surety.---Its primary signification is miscuit commiscuit, he hath mixed or mingled, Proverbs 14:10; Psalms 106:35.

2. But by a Metaphor[3] it is put for fide-jussit, spospondit, fidem interposuit, that is, he hath engaged or passed his promise and truth for another, Jeremiah 30:21, so becomes his Surety, as Genesis 43:9. In this sense we take Christ to be a Surety, and therefore will run the parallel under that notion; for though he is really and properly a Surety, yet the original notation of the Hebrew, which the Greeks translated by the word in the text, being not so, it leaves no ground for cavil, if this be reputed a metaphor, for so Mr. Leigh in Crit. Sac. calls it.

[3] Leigh Crit. Sacr. in, voce XXXX.

3. The word signifies to give pledges, Isaiah 36:8; 2 Kings 18:23.

4. Sometimes to strike hands, for so the Sureties were engaged, as Proverbs 22:26, rendered by the Septuagint by eiv egzuhn, as a Surety.

SURETY I. Suretyship supposes or imports two or more parties in a way of commerce or trade one with another.

PARALLEL

I. God and mankind are concerned in a way of spiritual commerce and correspondence one with another. God gave many talents, many choice blessings, privileges, opportunities, &c., to man, to trade with and improve in a spiritual way, to the glory of his Creator, Luke 19:13.

SURETY

II. A Surety either engages for one or both parties covenanting: this (though rarely) is done among men; for one sometimes engages to see the terms and conditions of the covenant kept on both

sides; as one that becomes the warranty of a mutual contract.

PARALLEL

II. Christ, our spiritual Surety, (as he is a Mediator) undertakes on God's part to the creature. "All the promise of God in him are yea, and in him amen, unto the glory of God," &c., 2 Corinthians 1:20. He undertakes on the creature's part to God.---"I have prayed for thee, that thy faith fail not," Luke 22:32.

SURETY III. A Surety engageth before or after the obligation of the principal debtor.

PARALLEL

III. Christ's Suretyship or undertaking in the behalf of the creature, was part of the result of God's eternal counsel; yet this office of his may be considered as subsequent to man's obligation.

SURETY

IV. A Surety is one that undertakes for another, whose credit is not good, or whose faithfulness or ability touching performances become suspected.

PARALLEL

IV. Christ (being a fit Person) undertook not only to be a Mediator betwixt God and man, but also to be the Surety of the covenant on man's part, upon consideration of his impotency or in ability to perform the conditions of the first covenant since the fall, and to bear the punishment for the breach of it; for man having once failed, and become bankrupt, God will neither treat nor trade with him more, without a Mediator, and such a Surety as Christ. "Because they continued not in my covenant, I regarded them not, saith the Lord," Hebrews 8:9; Isaiah 53:5-7, Isaiah 53:10; Matthew 20:28; 1 Timothy 2:6; Romans 3:25-26; Hebrews 10:8, Romans 8:2-4. See Dr. Owen on Hebrews 7:22, p. 225.

SURETY

V. The introduction of a Surety in any case, is to give stability and security in case of bonds, covenants, &c., for it is never done but upon a supposition of defect on some account or other.

PARALLEL

V. The stability of the new covenant depends upon the Suretyship of Christ, and it is secured to believers thereby, Galatians 3:13, for the first Adam (in whose hands the whole estate and riches of mankind were trusted) ran out of all; and therefore God established another covenant, and constituted Christ (as a responsible Security, of known fidelity, and mighty to perform) to be the Surety thereof, that so it might be a firm and sure covenant between him and man, Hebrews 8:8.

SURETY

VI. Suretyship imports obligation for another, and is ranked by lawyers among contracts. Fidejussor non fit nisi per Stipulationem. Be not Surety for debts, &c.

PARALLEL

VI. Christ by becoming Surety stands engaged to the Father to satisfy in the behalf of man, so far as God sees it necessary, or comports with his wisdom, and the perfections of his holy attributes. "That he might be just, and the Justifier of him that believeth in Jesus," Romans 3:26.

SURETY VII. A Surety does not only undertake for debtors, but sometimes also engages for criminals.

PARALLEL

VII. Those that Christ, the Surety of the covenant, undertook to make peace for, were not only spiritual [4] debtors, but criminals also, such as deserved death, dead in law, and under the sentence thereof, spiritually dead, being under the deprivation of the light of God's countenance.

[4] Sins are called debts, Matthew 6:12, ofeilhmata, debita. In the evangelists, the words, sins and debts, are used promiscuously; as Luke 11:4, compared with Matthew 6:12, and Luke 13:4. Luke was learned in Greek, and wrote amartiav, sins, in the Lord's prayer; whereas Matthew hath ofeilhmata, debts. Canon, in. loc. N. T. page 86, 8?7.

SURETY

VIII. A Surety, if the party he engages for be not able to satisfy, or give full compensation to the creditor, pays the debt himself; for in the sense of the law he is one with the principal.

PARALLEL

VIII. Christ seeing how unable we were to make satisfaction according to the demands of the first law, made a full compensation, and laid down a valuable price, satisfactory to law and justice; for he bore the punishment due to us for our sins, First, he endured death, and the curse of the law; he died, and was made a curse for us. Secondly, he bore or sustained the wrath of God, being under a deprivation of the light of his countenance; the favour of God was for a time suspended and withdrawn from him. "My God, my God, why hast thou forsaken me," Matthew 27:46. "He was made sin for us, that knew no sin," &c. "God hath laid on him the iniquity of us all."

SURETY IX. Suretyship imports the obligation to be voluntary, for the law forces none to be bound for another.

PARALLEL

IX. Though Christ was appointed by the Father to be the Surety of the covenant, yet all that he did was his own voluntary act. "I lay down my life freely, no man taketh it from me," &c., John 10:18.

SURETY

X. Suretyship imports great love and pity to the debtor, which inclines the sponser (though without hopes of repayment) to become his security, rather than see him ruined.

PARALLEL

X. The love and grace of our Lord Jesus Christ was such, that "though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich," 2 Corinthians 8:9, "I live (says the apostle) by the faith of the Son of God, who loved me, and gave himself for me,"

Galatians 2:20.

SURETY I A Surety among men is not of the creditor’s, but of the debtor’s procurement.

DISPARITY

I. The Surety of the covenant was of God’s procurement, (who is man’s offended Creditor, or rather Creator.) God chose, called, and anointed Christ to this office; though it is true he was as ready to accept of it, as the Father was to assign it him. In this the infinite grace and mercy of God was manifest to mankind; for among men, the creditor is not concerned to seek out a security for the debtor. But should a creditor do so? all must confess, it is in his choice to propound when, how, and upon what terms the debtor should be discharged; and it would be thought very reasonable, (especially if he hath wronged or abused the good name of his creditor) that before he be acquitted, he should be brought upon his knees, and humbly confess his fault, and beg forgiveness, in regard, though a compensation was made (according to the demands of law and justice for the debt) yet the Surety being of the Creditor’s own procurement, and indeed his own Son, who having vast riches and abilities, (and likewise equal love with the Father to the poor debtor, knowing the law was such, that satisfaction must of necessity be made) offered freely to lay down the price or full sum. Even so God and Christ, in making of this covenant in behalf of sinners, agreed, (that upon Christ’s laying down his life as a satisfactory price) then, and upon that conditions, we should be discharged of the guilt of sin, which binds us over to eternal wrath. And these conditions are expressed in the word of God. viz. Faith and humiliation; for it is certain that no man is actually acquitted before he believes, and takes hold of the satisfaction purchased by Christ applying his merits, and the virtue of his blood, unto his own soul, by the help of the Spirit, which Christ (the Surety) hath promised to give to all sincere ones, that he might thereby make his death effectual to them, and so complete this work and office of Suretyship.

SURETY

II. Sureties and debtors amongst men enter into the same bond, and the debtor is looked upon to be the principal bondsman.

DISPARITY

II. Christ engaged as our Surety without us. Our bonds and obligations signify nothing, by reason of our utter inability; Christ hath therefore changed our name, and in the room and place of it put his own, so that death and the curse fall upon him. "He was wounded for our transgressions," Isaiah 53:5. "He looked, and there was none to help, therefore his own arm brought salvation," Isaiah 63:5.

SURETY

III. Among men, when the Surety makes a full compensation for debts, the party indebted cannot be said to receive a release or discharge in a way of grace and favour, but only in a way of justice.

DISPARITY

III. Christ, the Surety of the covenant of grace, makes full compensation for sin, and yet the sinner receives his release in a way of grace; which may be thus demonstrated: first, God, as was said,

and not the sinner, found or provided the Surety, which his own sovereign grace and goodness moved him to, being wholly at his own choice whether he would save man or not, having cause enough to cast him off for his disobedience, as he did the angels that sinned: so that whatever relief or discharge sinners receive, it is of grace, being wholly the contrivance of the creditor, to find out the way which best comported (in his wisdom) to the satisfying of law and justice, in behalf of the criminal; had the debtor found the Surety, as it is among men, the case had been otherwise. Secondly, the Suretyship of Christ holds forth abundant grace, yea, the greatest demonstration of the love and goodness of God to sinners, in that he was pleased to dispense with his own law, as to the rigorous exaction of it from sinners, and to take satisfaction from another, which he might have exacted from them. Thirdly, that he might bring about redemption and pardon for man, he parted with his own dear Son, who laid down his life, to atone, and make reconciliation between him and sinners. Fourthly, in that the blessing and benefit of Christ's undertaking as our Surety, is given and bestowed freely upon us, so that we have no more to do, but to fall down on our knees, and humbly acknowledge our offences, and accept a pardon through Christ's mediation, and own him to be our Prince and Saviour. Fifthly, in that he, as our Surety, gives to us a broken heart, and renews a right spirit in us; gives us the grace of believing, whereby we come to have an interest in him, through the atonement made by his blood; from whence it appears, it is not our faith, nor our acceptance of Christ and the Gospel, that makes his satisfaction so to God, though it is hereby made effectual unto us. The sum of all is this, that Christ did not die only nostro bono, for our good and profit, as Socinians aifirm; but in our stead and room; for where one is said to die for another, it is always thus taken. Moreover, where it is said, Christ bore our sins, &c. it is to be understood of the punishment due to them; for in all places of the Old Testament, where it is said, thou shalt, or, they shall bear their own sins, it is meant of the punishment of them. So that if we would be pardoned, we must accept it as God is pleased to offer it to us, though a complete satisfaction be made for sin, in our nature to the Father. And shall we dislike that way of forgiveness that God is so much pleased with, wherein he doth not only magnify his own free-grace and goodness, but his justice and holiness also?

SURETY

IV. Among men usually the Surety's bond is for debts, contracted at or before the Surety's bond is given in, and for a particular sum, or sums, specified.

DISPARITY

IV. Christ became Security for his people's debts, before ever they were contracted, or they themselves born: yea, he was bound to satisfy for all the debts (of such who do believe in him) that at any time of their lives should be contracted; that is to say, he bore not only the punishment due to them for sins committed before their calling and conversion, but all their iniquities afterwards, through human frailty committed, Isaiah 5:3; Jeremiah 3:5; 1 John 2:1-2; though it is not alleged, they were discharged before committed, nor before true repentance be wrought in them, for repentance and pardon go together, "Him hath God exalted on his right-hand, to be a Prince and a Saviour, to give repentance to Israel, and remission of sins," Acts 5:31.

SURETY

V. A Surety sometimes repents his coming into bonds, and it is a great trouble and perplexity to him, and seeks ways to be released. "My son, if thou be a Surety for thy friend, if thou hast stricken hands with a stranger, thou art ensnared with the words of thy mouth," &c. Proverbs 6:1-2.

DISPARITY

V. Christ never repented his Suretyship; instead of its being a trouble to his mind, he delighted in it. "I have a baptism to be baptised with, and how am I straitened till it be accomplished?" "I delight to do thy will, O my God," Psalms 40:8; he knew the payment of all would fall upon him, and yet he shrinks not from it. "I lay down my life freely," John 10:17-18,

SURETY

VI. A Surety many times undoes himself by being bound for other men; he engages for more than he is able to pay, and is thereby cast into prison, and never capable to deliver himself out.

DISPARITY

VI. Christ, though he suffered hard things for his people, in becoming their Surety, yet was not undone, or brought to utter beggary thereby; for though for a time he became poor to make us rich, yet by suffering death he was crowned with glory and honour; his abasement was for his exaltation; he expended not all his riches in satisfying for our sins: though he was cast into prison, (viz. brought to the grave) yet he quickly delivered himself out, by the powerfulness of the Godhead which dwelt bodily in him;

INFERENCES

1. FROM hence we may perceive what a miserable condition mankind had involved themselves in by reason of sin, utterly impoverished, and brought to beggary, debtors to God’s justice for the breach of the law, owing ten thousand talents, and not a farthing to pay, Matthew 18:24-25; and had been cast into the eternal prison of darkness, had not Jesus stepped in and become our Surety.

2. What grace and unspeakable favour is here! how much hath God out-done mortals! he sought out a Surety to satisfy for our sins, who were not only ill-natured debtors, but cursed and most guilty rebels,, who deserved nothing but death, and chains of darkness. Though he doth not pardon us without a price, yet rather than we should be without remission, his own Son shall be the ransom.

3. Moreover, we may admire the great mystery of our redemption! let men take heed how they contemn any part of the depths of God, because they seem to overtop and outdo their depraved reason.

4. Here are tidings of great joy to broken and undone sinners. There is a way open for free commerce and trading with God again: though he did not regard us whilst we stood under the old covenant, being miserable beggars and bankrupts; yet he delights to have commerce and dealing with us in a way of grace, through the compact made with Christ our Surety.

5. Let saints hold up their drooping heads and hearts, their debts are paid: "The Lord hath laid on him the iniquity of us all," Isaiah 53:6. "There is now no condemnation to them that are in Christ

Jesus," Romans 8:1.

6. Why should any think the conditions of the Gospel are hard, or Christ's commands grievous? what you cannot do, Christ hath undertaken to help you in, and see done by you. "He hath wrought all our works in us," Isaiah 26:12. "My God shall supply all your needs," Php 4:19. "My grace is sufficient for thee," 2 Corinthians 12:9.

7. Moreover, let us consider what benefits do accrue to believers, by virtue of Christ's Suretyship.

First, by this means we are delivered from the hands of justice, and curse of the law, and wrath of God: "Christ hath redeemed us from the curse, being made a curse for us," Galatians 3:13.

Secondly, We owe our covenant-relation, first, unto God's grace; and secondly, to Jesus, our blessed Surety and Mediator's undertaking: "I have manifested thy name to the men which thou gavest me," &c. John 17:6.

Thirdly, This is the ground of the saints' support against the power of sin, and indwelling corruption: "Thanks be to God, through our Lord Jesus Christ," &c. Romans 7:25.

Fourthly, From hence we may groundedly expect succour in temptations: "I have prayed for thee," Luke 22:32. He hath undertook for thee who is "mighty to save," and who will "bruise Satan under your feet shortly," Isaiah 63:1. Romans 16:20.

8. How are we obliged to God our Father, and to the LordJesus Christ, for the work of our redemption? O let us love God, and love Christ, and live to their praise, whilst on earth.

9. This also may embolden the godly, to draw near to God; they have a Surety, or one that hath undertaken for them, Hebrews 4:16. He is engaged for God to them, and for them, to God; he makes sure the promises to us, and renders our services acceptable to God.

10. Woe, woe to them that have not Christ their Surety; what will sinners do without a Saviour? "If ye believe not that I am he, ye shall die in your sins," John 8:24.

Lastly, For trial. Have you Christ for your Surety? Examine yourselves by these marks following.

1. Did you ever see the need of Christ's Suretyship? Or do you adventure to come to God for more goods in your own name: in this take heed, for your credit is gone.

2. Hath Christ taken you (as a door) off the old hinges? Have you seen your want and beggary, and from hence chosen Christ for your Surety? it is only the broken man that seeks to his friend for security.

3. Is the law written in your hearts? Have you that new spirit put within you? Jeremiah 31:33. Are you changed ones? "I will put my fear in their hearts," &c. Do you love the word of God because of the purity of it, Psalms 119:140. Would you be holy as well as happy?

4. Do you lay the stress of your salvation upon Jesus Christ? Is he the Foundation of your faith and hope? Have you fled to him for refuge?

5. Is Christ a pearl of great price to you? "To them that believe he is precious." If sin be in thy sight the greatest of evils, and that which thou loathest above all things; and Christ the rarest jewel in

thy esteem, whom thou preferrest before thy chiefest joy: then peace be unto thee: Christ is thy surety. For caution. O let none, from the consideration of this glorious grace shining forth in this great and wonderful mystery, take encouragement to run further into debt; if any should do so, let them know, that there is nothing can be a greater evidence against them, that they have no part nor lot in this matter.

01.02.02.03. CHRIST A BRIDEGROOM.

CHRIST A BRIDEGROOM.

"Behold, the Bridegroom cometh, go you out to meet him" Matthew 25:6.

"He that hath the bride is the Bridegroom: but the friend of the Bridegroom, which standeth and heareth him, rejoiceth greatly because of the Bridegroom’s voice: this my joy therefore is fulfilled" John 2:25. THIS metaphor of a Bridegroom, as it is exceeding useful, so it is as comfortable and pleasant a metaphor as most we meet with in the holy scriptures. A Bridegroom presupposes two things? First, a person in a single capacity; and as so considered, he is a suitor. Secondly, a person in a married estate; and as so considered, he is a head or husband. In both these respects Christ may be considered, and is held forth in the word of God. He first acts as a Lover or Suitor, to engage the love and affections of sinners to himself; and then joins himself in a glorious, mystical marriage-relation with them, and accordingly acts towards the sons of men: of which take this following parallel.

METAPHOR

I. A man that intends or is disposed to marry, is not contented (or thinketh it not convenient) how happy soever he is otherwise, in the enjoyment of all outward good things in his father’s house.

PARALLEL

I. Jesus Christ, notwithstanding all the glory he had with the Father, being the joy and excellencies and perfections, dwelling in the fruition of eternal bliss, yet thought upon a spouse, and judged it meet to enter into a marriage-relation, Proverbs 8:31.

METAPHOR

II. An obedient and wise son takes advice, and consults with his father, being fully resolved to change his condition, and enter into a contract of love, and marriage-union; and then fixes upon a particular object.

PARALLEL

II. Jesus Christ took counsel with the Father about that glorious design of love and good-will he bore to mankind; and hence he is said to be "delivered by the determinate counsel and foreknowledge of God," Acts 2:23. It was no less than the great result of the blessed Trinity, that the Lord Jesus the second Person, should espouse sinners to himself: "I proceeded," saith he, "and came from God; neither came I of myself, but he sent me," John 8:42. He fixed not his choice on the fallen angels, but on the offspring of fallen man, who were given unto him by the Father.

METAPHOR

III. When a man hath fixed upon an object that he intends to espouse unto himself, he contrives the way and method of his proceeding, in making known his mind, and to bring about his design; and many times will choose to send messengers, to treat with the person about the business, and discover his affections, before he goes himself in person.

PARALLEL

III. Jesus Christ hath fixed his eye upon lost and perishing man, agreed with the Father upon the way and method of proceeding, what he must do and become, in order to the accomplishment of this glorious enterprise: and accordingly the father was pleased, out of his abundant grace, in a fit season, to make known his eternal counsel, and proposed Jesus Christ, the seed of the woman, to the sinner, as an object of love; and not only so, but also before he came himself, he sent his messengers, the prophets, "rising up early, and sending them," to offer terms of love and friendship, and reveal his purpose to them, 2 Chronicles 36:15.

METAPHOR

IV. After this, a lover usually (his heart being enflamed with love and ardent affection to the person, though she being in another country, very far off) takes a journey resolving to give her a visit; and in order thereunto he suits himself in a fit garb and clothing, that so he might every way render himself a person acceptable, and meet, likely, and capable of winning and enjoying of her.

PARALLEL

IV. Jesus Christ after this, such was the greatness of his love, and strength of his affection, resolved to take a journey to give poor sinners a most gracious visit; the journey he took was long, as far as it is from heaven to earth. And that he might accomplish his blessed purpose, he fits himself with a garb accordingly, laying aside his heavenly robes, he clothed himself with our flesh, or did assume a man’s nature, that so he might every way become a meet object for the sinner, and likely to come and enjoy him at last.

METAPHOR

V. If the person or suitor be a prince, and known, commonly at his arrival, he is much congratulated and welcomed, by the nobility, and persons of honour.

PARALLEL

V. When the Lord Jesus came into the world, the angels of God, who had knowledge of him, in an heavenly way of congratulation, magnified the Most High: "And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, glory to God in the highest, and on earth peace and good will toward men," Luke 2:13-14. But how ungratefully was he welcomed and entertained by the generality of mankind, for whose sake he came into the world?

METAPHOR

VI. A lover, when he goes to visit a person he intends to espouse unto himself, usually sends his friend, or takes him along with him, to signify, not what only what and who he is, but also his intention and purpose in coming.

PARALLEL

VI. The Lord Jesus, when he came into this world, to espouse poor sinners in a spiritual way, sent John the Baptist to prepare the way before him, and make ready a people for him, who bore witness of his Majesty, and declared the excellency of his Person, as also his gracious intention: "He that cometh after me is mightier than I, whose shoes I am not worthy to bear," (in another place, unloose, Matthew 3:11; John 1:27.) "He shall baptize you with the Holy Ghost, and with fire." "Ye yourselves bear witness, that I said, I am not the Christ, but I am sent before him." He that hath the bride is the Bridegroom; but the friend of the Bridegroom, which standeth and heareth him, rejoiceth greatly because of the Bridegrooms voice: this my joy therefore is fulfilled," John 3:28-29.

METAPHOR

VII. A man propounds questions to the person he loves, to discover whether she be pre-engaged to any other; and if he perceives she is entangled through great folly, and in danger to be utterly undone thereby, he strives to undeceive her, and save her from ruin.

PARALLEL

VII. Jesus Christ propounds questions in his word to poor sinners, thereby to discover how it is with their souls, showing the danger of being in love with sin, or to rely upon their own righteousness, or to have their affections inordinately set upon things of this world: he strives to deceive them. "Why do you not understand my speech?"---"He that committeth sin, is the servant of sin," saith he. "Unless a man deny himself, and take up his cross, he cannot be my disciple. He that loveth father or mother more than me, is not worthy of me," &c. "Unless ye believe that I am he, ye shall die in your sins," John 3:24, "Jesus answered, and said unto them, suppose ye that those Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay, except ye repent, ye shall all likewise perish," Luke 13:2-3.

METAPHOR

VIII. A Lover makes offers of love unto the person he has fixed his eye upon, and uses divers arguments, to persuade her to yield or consent unto his request.

PARALLEL

VIII. Jesus Christ offers his love unto sinners, showing how willing he is to embrace them in the arms of his mercy. He commends his favour and good will to sinners many ways: first, by his taking our nature upon him, and coming into the world. Secondly, by those hard things he met with in this life for our sakes. Thirdly, by shedding of his blood. Fourthly, he commends his love by the continual motions of his Spirit upon our hearts, and by those inward checks of conscience, besides those blessed offers and tenders of grace, which dropped from his gracious lips: "If any man thirst, let him come unto me and drink," John 7:37. "Look unto me, and be saved, all ye ends of the earth," Isaiah 45:22. "Come to me, all ye that are weary and heavy laden, and I will give you rest," Matthew 11:21. "Behold I stand at the door, and knock: If any man hear my voice, and open the door, I will come in unto him, and sup with him, and he with me," Revelation 3:20.

METAPHOR

IX. A true Lover respects his intended bride, more than wealth, beauty, &c. It is not the portion, but the person, his eye is principally set upon.

PARALLEL

IX. Jesus Christ loves poor sinners, not for any thing he sees in them, not for beauty, riches, &c., for naturally mankind hath nothing that may render them any way desirable in Christ's eye; he might see enough in them to loath them, but nothing to love them.

METAPHOR X. Such a person sues hard, uses weighty arguments to prevail, and will not quickly take a denial.

PARALLEL

X. Jesus Christ sues hard, is very importutate, uses many powerful and weighty arguments to prevail with sinners to accept of the terms of grace, and join in an holy contract of love with him. 1. One is taken from the dignity of his Person, being the root and offspring of David; David's Lord, as well as David's Son. "I (saith he) and my Father are one." 2. From that early love and good will he bore to them! "When there were no depths, was I brought forth: when he gave the sea his decree,---Then was I by him, as one brought up with him, and I was daily his delight, rejoicing always before him: rejoicing in the habitable parts of the earth, and my delights were with the sons of men," Proverbs 8:24, Proverbs 8:29-31. And in another place, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee," Jeremiah 31:3. From the intention or purpose of his coming so long a journey;" I am come that ye may have life,"---"Not to call the righteous, but sinners to repentance:"---"Come to seek and to save that which was lost." 4. His great abasement and condescension. 5. From his suffering: "I lay down my life for my sheep." Can there be a greater argument than this? 6. He argues with sinners from the consideration of their own misery, and that absolute necessity there is of closing with him, and the blessed effects of it: "He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him," John 3:36.

METAPHOR

XI. A faithful suitor waits long, and hath much patience, before he will desist or give over his suit, and yet thinks nothing too much that he suffers or does endure for her sake; as appears concerning Jacob, who served seven years for Rachael: "And they seemed unto him but a few days, for the love he had to her," Genesis 29:20.

PARALLEL

XI. Jesus Christ waits long, and hath much patience, before he doth desist from his suit, and leave sinners to perish in their iniquities. How long did infinite patience wait upon the old world? was it not one hundred and twenty years? and forty years upon Israel in the wilderness:"I have (saith he) spread out my hands all the day unto a rebellious people." Isaiah 65:2. But if he prevails at last, he thinks nothing too much that he has suffered for sinners. He waits at the door of his spouse, "until his head is wet with dew, and his locks with the drops of the night," Son 5:2, yet does he not think all too much.

METAPHOR

XII. One that intends to make a person his bride and only consort, expresses great love; his love is sometimes much more than he can well express; it is very strong, as strong as death; "Many waters cannot quench it, nor can the floods drown it." There is an unsatisfied desire in the person, until the object beloved be enjoyed.

PARALLEL

XII. Jesus Christ doth express and manifest great love to sinners, which he intends to take into covenant relation with himself. His love, like the Nile, overflows all banks and bounds; his grace is without limits, beyond the love of Jonathan to David. What doth the Gospel show or express more plainly, than the strength of Christ's love to sinners? Christ expressed such love as never any other had, in laying down his life for his enemies, for such as were rebels to him and his Father. There is "depth, height, length and breadth, in it, it passeth knowledge," Ephesians 3:19.

METAPHOR

XIII. Such an one is generally concerned and grieved at the unkindnesses of his friend, and ungrateful repulses, and many times from hence doth withdraw himself, and carry it as a stranger.

PARALLEL

XIII. Jesus Christ is greatly troubled at the ungrateful repulses he meets with from sinners; which appears, 1. By his being grieved; "He was grieved because of the hardness of their hearts," When he drew near to Jerusalem, he wept over it, perceiving how basely they had slighted and rejected him. 2. By condoling and bewailing their miserable state and obstinacy: Israel will have none of me. "0 Jerusalem, Jerusalem, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings? and ye would not," Matthew 23:37. By hiding of his face, and bringing afflictions upon them: "I will go and return to my place, till they acknowledge their offences, and seek my face: In their afflictions they will seek me early," Hosea 5:15.

METAPHOR

XIV. A Suitor nevertheless (such is the nature of his affection) knows not how to give her up; he therefore sends letters, thereby further expressing the ardency of his desire, and how loath he to take his final farewell.

PARALLEL

XIV. Jesus Christ notwithstanding all the unkindnesses of sinners, hath afforded them his word, wherein is expressed his good will and desire to them; nay, and more than this, sends many a kind message to them by the sweet motions of his Spirit, to awaken their consciences, before he leaves them finally: thus he strove with the old world, Genesis 6:3.

METAPHOR

XV. Moreover, besides all this, he sends faithful messengers to her, as spokesmen, to answer her objections, that so (if it be possible) he might bring her at last to a compliance: who use also many arguments in order thereunto. Thus Abraham's servant acted, when he went to take a wife for Isaac, Genesis 24:35-37.

PARALLEL

XV. Jesus Christ sends his faithful ministers, who are as spokesmen for their Master: "I have (saith Paul) espoused you to one husband, that I may present you as a chaste virgin to Christ," 2 Corinthians 11:2. "I have espoused you;" the meaning is, I have been employed as an instrument sent and commissioned by the Lord Jesus to do it. Many arguments they use to bring poor shiners to accept of the offers of grace, and receive Jesus Christ; as, 1. They, like Abraham's servant, set forth the greatness and riches of their Master: "The Lord (saith he) hath blessed my master greatly, and he is become great; he hath given him flocks and herds, silver and gold, &c., and Sarah my master's wife bare a son to my master when she was old, and to him he hath given all that he hath," Genesis 24:35. God is very great, all things in heaven and earth are his, "The cattle upon a thousand hills;" and saith the servant of God, he hath given unto Christ all that he hath. "All things are delivered unto me of my Father." Christ is very rich, the heir of all things, Matthew 11:27; John 13:3; Hebrews 2:2. They set not out the greatness and riches of Christ, but his excellent beauty also: "Thou art fairer than the children of man," Psalms 45:2-3. The power of Christ. 4. His Wis 5:1-23. His love and rich bounty. 6. They set before sinners, what the promises are if they receive him, and what glory they shall be raised to. 7. The wofulness of their present state, and what it will be in the end, if they do refuse him: "Knowing therefore the terror of the Lord, we persuade men," 2 Corinthians 5:11.

METAPHOR

XVI. A Suitor also sends love-tokens to the person he intends to make his bride: Isaac sent unto Rebekah, ear-rings, and bracelets of gold, Genesis 24:22.

PARALLEL

XVI. Jesus Christ sends tokens of his gracious love to all such that he intends to marry, and betroth unto himself for ever; he gives them a cabinet of costly jewels, the graces of the Spirit, to adorn them: They shall be an ornament of grace unto thy head, and chains about thy neck," Proverbs 1:9. Grace is like a box of precious ointment, whose odoriferous smell perfumes the hearts and lives of believers.

METAPHOR

XVII. A Lover cannot endure rivals, nor permit that another should have a part or an equal share in the affection of the object beloved.

PARALLEL

XVII. Jesus Christ cannot endure that the heart of a professor should be divided, or that a man or woman should have one heart for sin, and another for him; he must have the whole heart, or he will have none of it: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul," &c., Matthew 22:37. Conscience may be for Christ and his ways, and the judgment may be much enlightened, when the will may be opposite, and the affections set chiefly upon sin, and the vanities of this world: "Their heart is divided, now shall they be found faulty."

METAPHOR

XVIII. Some Lovers have fought great battles, and met with great opposition from enemies, for the sake of those persons they have set their hearts upon.

PARALLEL

XVIII. Jesus Christ met with greater opposition, and fought more sore and fearful battles than ever any did, for the sinner's sake; as witness his conflict with Satan, that strong man armed, with sin and wrath, and last of all with death itself; over all which enemies he gloriously triumphed, and got a perfect conquest, Matthew 4:3-6.

METAPHOR

XIX. A man will not make a contract of marriage with one that is engaged to another person; she must be free from all others, if he espouse her to himself.

PARALLEL

XIX. Jesus Christ will not take into covenant, or make a contract of divine love or grace, with a person that is not dead to the law. We must see the insufficiency of that, and of our own righteousness, and "have no confidence in the flesh, if we would win Christ," Php 3:3, Php 3:8. "Wherefore, my brethren, ye also are become dead to the law, that ye should be married to another, even to him that is raised from the dead, that we should bring forth fruit unto God," Romans 7:4.

METAPHOR

XX. When a Suitor hath obtained the love and full consent of the person beloved, (and being satisfied upon all accounts, respecting such things as we have hinted) signifies in the next place his resolution to betroth or marry her unto himself; and that it might be orderly and legally done, she is given to him.

PARALLEL

XX. When Jesus Christ, by his word and Holy Spirit, hath brought over all the faculties of the soul unto himself, finding the person dead to sin, self, and to this world, and all things being removed which obstructed this happy contract; he then proceeds, and takes the soul into union with himself: but, according to that holy order and decree of God, no soul is espoused by Christ, but such as is given to him by the Father; "All that the Father hath given me, shall come unto me," John 6:37.

METAPHOR

XXI. The espousal day being come, and consummated, there is great joy in the family, amongst the servants and others, to see this happy conjunction.

PARALLEL

XXI. No sooner is a sinner converted by faith, united or espoused to Jesus Christ, but there is great joy amongst the angels of God in heaven, and amongst the saints of God on earth. "Likewise I say unto you, there is joy in heaven, in the presence of the angels of God, over one sinner that repenteth," Luke 15:10. And so in the case of the prodigal, at his return: "The father said to his servants, Bring forth the best robe, and put it upon him, and put a ring on his hand; and bring

hither the fatted calf, and kill it; and let us eat and drink, and be merry. And they began to be merry," Luke 15:23-24.

METAPHOR

XXII. A Bridegroom usually, especially if he be a prince or noble person, settles a jointure or dower upon his bride, entitles her to such or such a place, city, land, or inheritance.

PARALLEL

XXII. Jesus Christ settles upon each soul he espouses, a very great inheritance; he makes over a jointure of an inestimable value, a kingdom of glory, a crown that fadeth not away, even everlasting blessedness.

METAPHOR

XXIII. A Bridegroom leaves his bride a while (after he hath espoused her) in her own country, and in her father's house, doth not immediately carry her home to his own habitation.

PARALLEL

XXIII. Jesus Christ leaves his church, and each believing soul (whom he takes into union with himself) in this world for a while, and doth not immediately take them to himself, or carry them to heaven, his own habitation.

METAPHOR XXIV. A Bridegroom rejoiceth over his bride, and much delighteth in her, Isaiah 62:5.

PARALLEL

XXIV. Jesus Christ delighteth greatly in his church, and in every sincere member thereof; hence Zion is called Hephzibah: "And as the Bridegroom rejoiceth over the bride, so shall thy God rejoice over thee," Isaiah 62:4-5.

METAPHOR

XXV. The Bridegroom discharges the bride from many debts and dangers, by means of this marriage contract, and conjugal knot. He now stands liable to these actions and arrests, which otherwise, had she abode in a single state, would have come upon her own head.

PARALLEL

XXV. Jesus Christ discharges his saints and people from all those debts that bind over to eternal wrath. Sinners were miserably indebted to the law and justice, owed ten thousand talents, but had not a farthing to pay; liable every day to arrests, and to be sent to the dark shades of eternal night, or prison of utter darkness, under the wrath of the incensed Majesty, having whole mountains of sin and guilt lying upon them, running every day into new scores, adding sin to sin, one heavy debt upon another. Oh! how great is the guilt of sinful man! and how unable to satisfy Divine Justice! How then shall these debts be paid, all these sins expiated, and the guilt taken away? Justice calls for full payment; its language is, pay, or perish: yet we cannot make the least reparation, nor right God for the wrong we have done him, by offending the eyes of his glory. But now by a marriage-covenant with Jesus Christ, all is at once discharged, and the sinner acquitted; there

being riches and worth enough in him, who hath fully satisfied the demands of law and justice; and by union with him the sinner comes to be interested into all!" "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him," 2 Corinthians 5:21. "The Lord hath laid on him the iniquities of us all!" O how happy is that soul that is espoused to Jesus Christ!

METAPHOR

XXVI. A Bridegroom, if he be a prince, or noble person, raises his bride to great honour; she is called by his name, has the attendance of his servants, and lies in his bosom.

PARALLEL

XXVI. Jesus Christ confers great honour on those that are espoused to him. The church is called a queen; and how comes that to pass, but by means of this contract and marriage with Christ? "Upon thy right hand stands the queen, with gold of Ophir," Psalms 45:9. Believers are called by Christ's name, have the attendance of his servants, the holy angels: "The angels of the Lord encamp round about them that fear him," Psalms 34:7, "He hath given his angels charge concerning thee." Saints lie in the bosom of Christ's love and mercy.

METAPHOR

XXVII. A Bridegroom supplies the wants of his bride; it is his part, and great concern, to provide all things needful for his wife that he has espoused.

PARALLEL

XXVII. Jesus Christ supplies all the wants, and makes blessed provision for his saints: "They that fear the Lord shall not lack any good thing," Psalms 34:10. Whether it be grace or peace, either food or physic they want, they shall have it from him: all is in Christ: "In him all fulness dwells," Colossians 1:19; and in him, so as to be let out and communicated to his saints.

METAPHOR

XXVIII. A Bridegroom sympathizes with his spouse, and helps to bear her burdens; is greatly troubled when she is afflicted, and cannot endure any should affront, misuse, or wrong her.

PARALLEL

XXVIII. Jesus Christ sympathizes with his saints: "In all their afflictions," it is said, "he was afflicted," Isaiah 63:9. And in another place, it is said, "His soul was grieved for the misery of Israel," Judges 10:16. "He himself hath suffered. Being tempted, he is able to succour them that are tempted," Hebrews 2:18, "We have not an High-priest that cannot be touched with the feeling of our infirmities," Hebrews 4:15. "He that toucheth you, toucheth the apple of mine eye," Ecclesiastes 2:8. "Cast thy burden upon the Lord, and he shall sustain thee," Psalms 55:22.

METAPHOR

XXIX. A Bridegroom requires obedience. The man hath, and ought to have pre-eminence over the woman; he is her head, and she is commanded to be in subjection.

PARALLEL

XXIX. Jesus Christ requires obedience of his church, and of every member thereof; hence Paul saith, "The church is subject unto Christ." "The Lord Jesus is exalted above all principalities and power, might and dominion, and every name that is named, not only in this world, but also in that which is to come," Ephesians 5:24; Ephesians 1:21-22, and is given particularly to be "Head over all things to the church," "Call ye me Lord," saith Christ, "and do not the things that I say," Luke 6:46.

METAPHOR XXX. A Bridegroom reproves his bride for the faults that he sees in her, from that great love he bears to her.

PARALLEL

XXX. Jesus Christ reproves his saints for their evils and transgressions, out of his great love. "As many as I love, I rebuke and chasten," Revelation 3:19.

METAPHOR

XXXI. A Bridegroom nevertheless hides and forgives many infirmities that he sees in his spouse, and will not lay open her weakness, nor expose her to reproach, as Joseph thought to have dealt with Mary.

PARALLEL

XXXI. Jesus Christ covers the weakness and infirmities of his people. He covers our sins, doth not upbraid us with our faults, but forgives our iniquities, "and remembers our sins no more," Psalms 32:1; Hebrews 8:12. Though his saints have many spots and blemishes, yet he through his great grace overlooks them all, and will not expose them to reproach, here nor hereafter, for them.

METAPHOR XXXII. A bridegroom advises and instructs his spouse, in all things wherein she stands in need of it from him.

PARALLEL

XXXII. Jesus Christ gives counsel and instruction to his people: "I counsel thee," &c. Revelation 3:18. What heavenly instruction hath he left in his word, of which we stand in need at all times? Psalms 73:24, and Psalms 16:7.

METAPHOR

XXXIII. A Bridegroom is greatly pleased with the good behaviour of his bride, takes much delight in her company, leading her into pleasant places, to lovely fields, and springs of water, for her solace and refreshment.

PARALLEL

XXXIII. Jesus Christ is greatly pleased with his people, when they walk as becometh the Gospel. "Do good, and communicate; for with such service the Lord is well pleased." To distribute to the ministers of Christ, is said to be "a sacrifice acceptable, and well-pleasing to God." Children, obey your parents in all things; for this is well-pleasing unto the Lord," Php 4:18; Colossians 3:20. "Come, my beloved, let us go forth into the fields, let us lodge in the villages:---let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth, there will I give thee

my loves," Son 7:11-12. "He leadeth me beside the still waters," Psalms 23:2.

METAPHOR

I. A great and mighty prince will not set his heart upon nor court a leper, a creature blind, deformed, full of running sores, and old ulcers, from the crown of the head, to the sole of the foot.

DISPARITY

1:The Lord Jesus set his heart upon the sinner, when cast out to the loathing of his person in his blood like a new-born infant. Every sinner is a leper in a spiritual sense, defiled all over, wounded, full of ulcers and stinking putrefaction, as loathsome as a filthy sepulchre: every faculty of the soul unclean, and the menbers of the body polluted. Hence it is said, "We have no soundness from the crown of the head, to the sole of the foot," Isaiah 1:5-6. Yet when the sinner was in this condition, that was the time of Christ's love, Ezekiel 16:4-6.

METAPHOR

II. Much less will a king leave his crown and kingdom, and deny himself of all his glory, become poor and contemptible, not having so much as a small cottage to dwell in, nor money in his pocket; nay, be exposed to as great miseries as ever any mortal was; and all for the sake and love he bore to such a wretched creature, a loathsome leper, blind and deformed, a mere vagabond, and contemptible beggar: and yet a creature that was his enemy, a notorious rebel, and hater of him.

DISPARITY

II. Jesus Christ left his kingdom, and all that glory he had with the Father, which was infinite, and inconceivable, shining forth in all the excellency and perfections of the heavenly Majesty, with the attendance of all the angels of light, those glorious seraphims and cherubims, who bowed down to worship at his royal feet; yet he left all this, and became poor, 2 Corinthians 8:9; and a man of sorrows, exposing himself to greater pain and misery, than any mortals are capable to endure? and all this for the sake of poor, polluted, and deformed mankind, who were "enemies to him by wicked works," Colossians 1:21.

METAPHOR III. Other lovers and Bridegrooms mind their own advantage and interest in seeking a wife.

DISPARITY

III. Jesus Christ did all to raise us to honour. There could be no addition to his glory and happiness; it was our interest and advantage he sought, in all he passed through, and endured.

METAPHOR

IV. The beauty that another Bridegroom finds in his spouse, is not transmitted from him unto her; he cannot confer beauty, nor more comely features; if she he hard-favoured, deformed, and ugly, so she must remain.

DISPARITY

IV. Jesus Christ finds sinners very ugly and deformed, in head and heart, in face and feature; but he transmits or transfers his glorious beauty unto them. Hence the church's beauty is said to be "Perfect, through that comeliness the Lord hath put upon her," Ezekiel 16:14. He makes the soul that was polluted, clean; that was deformed, very beautiful and amiable to look upon.

METAPHOR V. Some are not very constant in their love; they cool in their affection, and love not always alike, nor to the end.

DISPARITY

V. Jesus Christ is unchangeable in his love; "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee," Jeremiah 31:3. He will rest in his love; "Having loved his own that were in the world, he loved them unto the end," John 13:1.

METAPHOR

VI. A princely Bridegroom provides not the wedding-garments for his bride, he is not at the charge of adorning her; the bride doth procure her own attire, her robes, rings, and costly ornaments.

DISPARITY

VI. Jesus Christ is at all the charges of clothing and adorning the church, and every sincere believer and member thereof.

METAPHOR VII. Other Bridegrooms die, and leave their wives and dear consorts widows, and their children fatherless.

DISPARITY

VII. Jesus Christ never dies: he was dead, but dies no more: "He ever liveth to make intercession for us," Hebrews 7:25. He will never leave Zion a widow, nor her children orphans. "I will not leave you comfortless."

INFERENCES

I. We may infer from hence, how infinitely sinners are obliged and beholden unto God, in providing such a great and good match for them. Did ever any king manifest such kindness to vile and wicked traitors, as to send his own son to die for them, that they might be interested in all the blessings of his court and kingdom? God propounds Christ to us as a Spouse and Bridegroom.

II. Moreover, how infinitely are we obliged to Jesus Christ, for bearing such goodwill unto us, to pass by the fallen angels, and fix his eye upon poor fallen man; to come into the world, and expose himself to all those base affronts, shame, sorrow, and death itself, that he might accomplish this glorious design of love and marriage-union with us!

III. It shows what great folly, and horrid ingratitude, those sinners are guilty of, that slight and contemn this offer. Which may lead you to consider:

1. What is your state without Christ? If you have not Christ, what have you? No life, no light, no pardon, no peace, no God, no glory. You are without all true good, if you are without God and Christ. Sine summo bono, nihil bonum.

(1.) Is it not folly to prefer bondage to sin and Satan, before a marriage-state with Jesus Christ? rather be the devil's slave and vassal, than Jesus Christ's dearest consort?

(2.) Is it not great folly to refuse such an offer, that will make you happy for ever, if embraced, and when there is no other way of being happy? If this offer be rejected thou art undone, and must be damned.

(3.) Is it not great folly to value the lusts of the flesh, and pleasures of this world, above Christ? To value the greatest evil above the chiefest good?

2. It is great ingratitude. Hath Christ done all this, and wilt thou slight him at last? Shall he come to thy door, and wilt thou shut him out? Is there no room for him in the inn? Shall he lie in the stable? Shall Satan command the heart, and Christ only have the lip?

(1.) Is it not great ingratitude to pour such contempt upon Christ? Do not they that refuse him, and slight the offers of his grace, derogate from him? Do not such vilify his person? Do you not say in your hearts, "There is no beauty in him, form, nor comeliness?" Isaiah 53:2.

(2.) Do you not pour contempt upon his undertaking, and undervalue his blood and sufferings? We read of some that tread under foot the blood of the Son of God, and judge it to be a thing of no worth nor excellency, Hebrews 10:29; and what dost thou less, who dost not believe in him, embrace him, and apply his precious blood and grace for help and healing.

Exhort. If this be so, then labour, whoever thou art to accept of Christ. Dost thou think to do better? what object canst thou find, that more deserves thy affection?

1. He is great, honourable, a King, the King of kings; all our kings are his subjects; He is King of heaven, earth, and hell.

2. Great in power: he has led captive the king of darkness, has spoiled the principalities of sin, that so long tyrannized over thousands, yea, millions of thousands; hath overcome death, the king of terrors, that none of the mighty could ever encounter with.

3. He is the most amiable object in the world, his beauty far exceeds the beauty of the luminaries, much fairer than the children of men.

4. He is rich, unsearchable in riches. What wouldst thou have, or canst thou desire, but it is in him?

Wouldst thou know the ready way to be espoused unto him? Then,

1. First of all, break off that affinity thou holdest with sin, and get thy heart off from the inordinate love of this world.

2. Thou must become dead to the law, and thine own righteousness.

3. Labour to see an absolute necessity of marrying with him.

4. Get thy judgment well enlightened in the mysteries of grace and glory, that come by Jesus Christ.

5. Hearken to the motions of thy own conscience; for conscience is employed, when thoroughly awakened, and rightly informed, as a spokesman for Christ.

6. Take heed of a divided heart; never rest till thy will is brought over to accept of Christ, and the offers of grace.

7. Labour to choose Christ singly, a naked Christ. Christ is able every way to make thee happy, and fully answer all thy desires; take heed therefore of going after other lovers, give not his Headship and Sovereignty away.

IV. This shows what a happy state the godly are in. Can the soul be poor, that has such a friend and husband as Christ is? If David concluded he should not want, because the Lord was his Shepherd: be sure thou shalt not, because Christ was thy Husband: the Bridegroom takes more care, and is more tender of his bride, than any shepherd of his sheep or lambs, Psalms 23:1.

V. This speaks great terror to the wicked, that oppress and misuse God’s people, and make a spoil of his church. What will they do, when the Bridegroom rises up to plead the cause of his darling? He will not spare his arrows, but tread them down in his folly.

Lastly, be prepared, you that are virgins, the Bridegroom is coming, the midnight-cry will soon be heard; get your lamps trimmed, and oil in your vessels.

Chapter 66

01.02.02.04. CHRIST THE EXPRESS IMAGE OF THE FATHER

CHRIST THE EXPRESS IMAGE OF THE FATHER

Kai xaraxthr thv upostasewv autov. And the character of his substance: we translate it, "The express image of his person?" Hebrews 1:3. THE term character, is a metaphor taken from the Image, figure, or impression of a seal, representing the propo-type, or first pattern, in every thing. The word is derived of Xaratlein, which signifies to engrave; the Father having (as it were) most indelibly engraven his whole essence and Majesty upon this his eternal Son, and drawn his own effigies upon him from everlasting, being his substantial Image and exact representation. Which explication fairly agrees with this mystery, leading our mind to such discoveries, as will stir us up to desire the gracious participation of its fruit and efficacy: for it opens the secret of eternal generation, and the love of the heavenly Father. A seal is more highly valued, and more closely kept, than other things. See Isaiah 42:1; Matthew 3:17, and Matthew 17:3; John 3:35, and John 17:24. Through an union with this blessed Image, the lost Image of God is restored in believers; now inchoatively, or with respect to beginning; after death, consummatively, or with respect to perfection, Colossians 3:10; 1 Peter 1:4, not by essential transmutation, but by a mystical union.

METAPHOR I. AN Image is the likeness of, or doth represent and express the person whose it is.

PARALLEL

I. CHRIST is the likeness of the Father, the true form, figure, character, or representation of him.[1] This similitude (saith a reverend divine) relates to the Persons of the Godhead; it is borrowed from the Impression of a signet. The Son in himself is en morfh Qeov, in the likeness of God.[2] [1] See Ark of the covenant, p. 164.

[2] Dr. Owen, on Hebrews 7:3, p. 55.

METAPHOR II. An express Image represents a person unto others.

PARALLEL

II. Christ is eikwn Qeov, the Image of God, representing him unto men; he manifesteth God unto us. He is said to be eikwn tov Qeov tov aoratov, "the Image of the invisible God," Colossians 1:15, because partaking of the nature of the Father, the goodness, power, holiness, grace, and all other glorious properties of God, do shine forth, or are represented, declared, and expressed to us.

METAPHOR

III. An express Image represents a person unto us, whom we many times cannot see personally, because absent, and at a great distance from us.

PARALLEL

III. Christ represents God the Father to believers, in his true form, character, or likeness, whom we see not as he is in himself, nor can see, he dwelling in inaccessible light, at an infinite distance of divine nature, and manner of being, from our apprehensions and conceptions. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him," John 1:18.

METAPHOR IV. An Image, and the person it represents, are not the same.

PARALLEL

IV. Christ, respecting his essence, is the same God with the Father; but the subsistences or persons of the Father and Son are different, and so not the same.

METAPHOR

V. An express Image brings him, who is held forth or represented by it, into our minds, whereby we call to remembrance what manner of person he is, and thereby contemplate upon his beauty, and excellent accomplishments, which before probably might be forgot.

PARALLEL

V. Christ being the express Image of the Father; brings into our minds what kind or manner of God the Almighty is; his excellencies, and glorious perfections, are hereby presented as it were to our view: 2 Corinthians 3:18; 2 Corinthians 4:18. By which means we are taken up into holy meditations and contemplations of him, whom by reason of sin, we had forgotten, and lost the true knowledge of.

METAPHOR

VI. An express Image, if it represents some noble or renowned person, one that hath an endeared love and affection to him or her to whom it is sent, their great and only Benefactor, or a dear relation, is exceedingly prized and valued by the receiver.

PARALLEL

VI. Christ being the express Image of God the Father, who is the blessed and only potentate, and the glorious King of heaven and earth, who hath dear and tender love to us his poor creatures, who is our Friend, Husband, Father, gracious and chief Benefactor, causes all true believers greatly to prize, love, and esteem the Lord Jesus, not only for his own sake, but for the sake of him whom he doth resemble and represent.

METAPHOR

VII. An express Image of a person is curiously drawn, and is a most rare and admirable piece of workmanship; it is viewed and commended by all skilful and discerning persons in that art.

PARALLEL

VII. Christ, God-man in one Person, or "God inanifested in the flesh, 1 Timothy 3:16, the glorious representation of the Father to sinners, is the admiration of saints and angels; ’tis a great mystery, and comprehends the depths of God. That the glory of God should shine forth in the nature of

man, is. and will be the wonder of both worlds; it is judged by all the godly, to be the master-piece of divine wisdom.

METAPHOR

I. AMONG men, the substance of a thing hath the precedency, or is before the sign or Image of it; the person, and then the picture or emblem of it.

DISPARITY

I. THAT which is said of Christ, en morfh Qeov nwarxwn, being, or existing and subsisting in the form of God, that is, being so essentially; for there is no morfh form in the Deity, but what is essential unto it: this Christ was absolutely, antecedently to his incarnation, the whole nature of God being in him, and consequently he being in the Son of God.

METAPHOR

II. An Image, figure, or character among men, cannot fully and perfectly, in every thing, express or represent the person it is made for; it differs in matter, life, and motion.

DISPARITY

II. Christ is a lively, perfect, and complete Image, character, and representation of all the glorious attributes, excellencies, and perfections of the Father; "The fulness of the Godhead dwelling bodily in him," Colossians 2:9. Were it not so, he could not gloriously represent unto us the Person of the Father; nor could we, by contemplation of him, be led to an acquaintance with the Person of the Father.

1. The Father is from everlasting; so is the Son.

2. The Father is a perfect Divine Person, or substance; so is the Son.

3. The Father hath life in himself; so hath the Son life in himself.

4. The Father created the world; so did the Son.

5. The Father upholds all things by the word of his power; so doth the Son.

6. All things were made for the Father; so all things were made for the Son.

7. The Father is to be worshipped; so is the Son.

8. The Father knows all things and searches the heart; so doth the Son.

9. The Father is in the Son; so is the Son in the Father: "The Father is in me, and I in him," John 10:38. The Father being thus in the Son, and the Son in the Father, all the glorious properties of the one shine forth in the other. The order and economy of the blessed Trinity in subsistence and operation, requires that the manifestation and communication of the Father to us be through the Son.

10. All other perfections of the Father shine forth in Christ; it is he that makes them manifest to us, according to that of the apostle: "For God, who commanded the Light to shine out of darkness, hath shined in our hearts, to give the Light of the knowledge of the glory of God in the face of

Jesus Christ," 2 Corinthians 4:6. The wisdom of the Father is great and infinite many ways; but wherein doth it shine more gloriously, than in the Son's working about our redemption, in reconciling justice and mercy, in punishing sin, and pardoning the sinner? "To the intent that now unto the principalities and powers in heavenly places, might be made known by the Church the manifold wisdom of God," Ephesians 3:10.

11. The Father is full of goodness and love to man; this appears in his making of him supreme over all creatures on earth. But what is this favour and goodness, to that which is manifested in and by Christ? in raising him up (when a rebel and vile traitor) to the honour and dignity of a Son, and to accomplish this, to give his only begotten Son to die in his stead? "He made him to be Sin for us, who knew no sin, that we might be made the Righteousness of God in him," 2 Corinthians 5:21. "Christ hath redeemed us from the curse of the law, being made a curse for us," Galatians 3:13. There was much favour and love in the blessings and privileges of Creation; but in redemption mercy is magnified likewise to admiration, and shines in equal glory.

12. God the Father is infinitely holy, just and righteous. His holiness and justice appeared in casting off the fallen angels, and by executing his severity upon our first parents, and by destroying Sodom and Gomorrah, and the cities about them, and in several other respects: Yet how much more abundantly doth his holiness and justice shine forth in the Son, the Image of the Father, when he came forth to redeem mankind? in that "he made his soul an offering for sin," Isaiah 53:10. "God letting out his wrath upon him, "sparing him not," Romans 8:32, when he stood in the place of the sinner: "For the transgressions of my people was he stricken," Isaiah 53:8. As Mr. Burroughs observes, there is nothing sets out God's justice, holiness, and infinite hatred of sin, like this, &c. Our nature is united to the divine nature of God, that so by that mystical union, grace and holiness might be communicated in a glorious manner unto us.

13. The power and condescension of God is wonderful, many ways demonstrated but nothing like what it is in Christ, in taking our nature into personal union with himself; that the Son of God should become man! The ancient of days become a child! He that made the world, born of a woman! When Satan had done his worst that he might destroy man, man is by the power of God advanced to greater glory and happiness than he had before he fell.

14. Moreover, I might speak of the patience, forbearance, and faithfulness of God; all which, and many more of the glorious attributes of the Father, shine forth most lively in Jesus Christ. Besides, the Persons or subsistences of the blessed Trinity are more clearly discovered by Jesus Christ, than ever before.

First, in his own Person.

Secondly, in his doctrine.

Thirdly, in his baptism, or when he was baptized.

Fourthly, in his commission, Matthew 28:19-20.

Fifthly, in their distinct offices, operations, and workings.

Lastly, the will of God, and his holy laws and institutions, are only made known by the Son.

METAPHOR III. It is gross idolatry to worship Images, or the likeness of any thing in heaven above, or the earth beneath.

DISPARITY

III. Christ, who is the Image of God, ought to be adored and worshipped by men and angels. "And when he brings in the First-begotten into the world, he saith, and let all the angels of God worship him," Hebrews 1:6.

METAPHOR IV. Other Images are soon marred and pass away.

DISPARITY IV. Christ, the Image of God, abides for ever; time, nay, eternity, will not alter or change him, nor mar his beauty.

INFERENCES

1. WE may from hence perceive the wonderful love, goodness, and condescension of God to mankind, who seeing how unable we are to understand, comprehend, conceive, or take in the knowledge of himself, (who is so infinite and inaccessable in his being, glory,and majesty) is pleased to stoop so low as to afford us a figure, Image, and lively representation of himself, that so we might not frame false ideas of God, or entertain any vain or unworthy apprehensions of him in our minds.

2. This also abundantly demonstrates, how exceeding willing the blessed God is to reveal or make known himself unto his creatures.

3. This discovers the necessity of coming unto God by Christ, and what advantage the Christian world have above the heathen nations: for though he hath in the visible creation implanted some resemblances or characters of his excellencies, and left some footsteps of his blessed and sacred properties, that by the contemplation of them men might come to have some acquaintance with him, as Creator, which might encourage them to fear and love him, and make him their last end; yet all expressions of God, besides this is of Christ Jesus, are partial, short, and insufficient to discover all that is necessary to be known, that we may live to him here, and enjoy him hereafter.

4. It may caution all men, to take heed they do not imagine to come to the true knowledge of God any other way but by the Lord Jesus: "For no man knoweth the Father but the Son, and he to whom the Son will reveal him," Matthew 11:30. All miss of happiness, that seek it not by Jesus Christ. We must seek the Father in the Son, and by him; labour to believe in, or come to God by Jesus Christ. This is for direction to us in all religious worship.

5. The godly may from hence also see, what reason they have to love and delight themselves in Jesus Christ. Brethren, study the knowledge of Christ, look often upon this glorious and blessed Image. Many are taken with pictures and representations of things and persons; but how vain is that? Here is the Image you should delight yourselves in; look to Jesus; much profit, as well as joy and comfort, will redound to you hereby. This is an Image that abides for ever, which God allows you to worship and adore him by.

6. Prize Christ, value him above all things in this world; can you too highly esteem him, who is the express image of the Father’s Person?

Lastly, Let all take heed how they slight Jesus Christ, or contemn the knowledge of him; because this mystery is above their reach, and shallow apprehensions; and indeed it may caution all not to seek too curiously into these great mysteries and depths, lest they be drowned: the best of men know but in part.

01.02.02.05. CHRIST A PHYSICIAN.

CHRIST A PHYSICIAN.

Oux reian exosin oi Xuonlev iatros, &c., "They that are whole need not a Physician, but they that are sick," Matthew 9:12. THE same is repeated, Mark 2:17, with which you may compare Isaiah 61:1, in which places the term is attributed to Christ the Redeemer; the metaphor being taken from Physicians, because he gives spiritual healing in soul diseases, as Physicians do in the diseases of the body: see also Luke 5:31. We read, Job 13:4, of "Physicians of no value:" such indeed are all to whom application for remedy is made, besides this heavenly Physician, who never fails to cure such as receive his prescriptions. In what respects Christ is termed a Physician, is to be seen in the following parallel.

METAPHOR I. A Physician is a person skilful in distempers of the body, knows the nature of diseases.

PARALLEL

I. Jesus Christ is very skilful in distempers of the soul and body too; he knows what the nature of every sin is, (which is the disease and sickness of the soul.)

METAPHOR

II. A Physician is one that knows the nature of simples, and other ingredients that are good for cure; studies the nature of herbs, plants, minerals, &c.

PARALLEL

II. Christ knows what the nature, virtue, and property is, of all spiritual medicines, that are good to cure the soul, viz., the nature of his word, Spirit, &c., John 6:63.

METAPHOR

III. A Physician is one that is authorised or licensed. They are first tried, and approved, and commissioned, before they are admitted to practise physic, because many pretend to it that have no skill, but are mere cheating quacks, and mountebanks, that kill more than they cure.

PARALLEL

III. Christ, the spiritual Physician, is authorised and appointed to this work. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,'" Isaiah 61:1; Luke 4:18. All he did was as he received commandment from the Father. He was tried many ways, and gloriously approved, to be every way able and capable to undertake the care and cure of souls.

METAPHOR

IV. A Physician ought to show and produce his authority or license to practise physic, to such as have power to require it, that so it may be the better known, whether he be what he says or not, there being many counterfeit Physicians.

PARALLEL

IV. Christ, when he was asked about his commission, or by what authority he did those things showed his power and license to all, produced his Father’s seal to his commission, by the mighty wonders he did: he had John also to bear witness to him, but saith he, "I receive not testimony from man, but have a greater witness than that of John; for the works which the Father hath given me to finish, the same do bear witness of me, that the Father hath sent me," John 5:36-37. By which means he made it appear that he was no deceiver. And indeed, whoever they be that take upon them to bring in new ways and means to cure souls, if they cannot confirm their doctrines by such mediums that no deceiver can pretend unto, they are mere cheats and impostors.

METAPHOR

V. A Physician ought to know the name and nature of that particular disease under which his patient laboureth; he that knoweth not the distemper, can never cure it unless by chance.

PARALLEL

V. Christ knows the inward parts, knows every sin and disease of the soul, knows whether it be the distemper of the stony heart, or the tympany of pride, or unbelief (that consumption of the soul) or whatever plague or disease doth afflict thee.

METAPHOR

VI. A Physician, as he ought to know the name and nature of the disease, so he must know the cause of the disease. The cure is found, saith one, in the cause; to discover whence the distemper grew, and what the occasion of it was, directs unto the remedy.

PARALLEL

VI. Jesus Christ doth not only know every distemper of each man and woman, but also the cause of it, the first rise from whence it springs what diseases are epidemical, and what not; whether the cause arises from within, from that inward and universal depravity, the original cause indeed of all spiritual sickness; or whether the present grief arises more immediately from an infectious air, persons, or distempered companions, the ruin of many souls: whether it arises from unbelief, or worldly-mindedness, or neglect of duty, temptation of Satan, or from other causes, he knows them all.

METAPHOR

VII. It behoves a Physician to know the constitution of his patient; thereby he finds out what diseases the patient is most subject and liable to.

PARALLEL

VII. Christ knows the inclination of every soul, what sin or sins do most easily beset them, Hebrews 12:1-2; or they are chiefly subject unto, whether it be pride, or passion, or the inordinate

love of the creature, or whatever else.

METAPHOR

VIII. A Physician ought to know what diseases are chronical or habitual, from such as are acute, that have seized on the patient suddenly, by heats, colds, blood, or from other causes.

PARALLEL

VIII. Christ knows all the habitual diseases of the soul, such distempers as are inveterate, stubborn, contumacious, from those common weaknesses and infirmities of Christians, which the best of men may be overtaken with.

METAPHOR

IX. A Physician ought to be an experienced man; that greatly tends to his more necessary accomplishment: for if he be one that hath not seen the effect of his medicines in his own body nor in others, it is hard venturing to have to do with him.

PARALLEL

IX. Christ is well experienced; no Physician so ancient, or hath had so long experience of distempers of the body, as he hath had of the diseases of the soul. How many hath he cured since the beginning of the world, of all manner of sicknesses and diseases whatsoever.

METAPHOR X. A Physician useth proper and suitable preparatives to dispose his patient’s body to a cure.

PARALLEL

X. Jesus Christ useth proper and meet preparatives, to dispose and fit men for their spiritual cure; makes them sensible of their state and condition by nature; humbles, and lays them low at his feet; puts them upon the duty of prayer, and hearing the word; and quickly after the cure follows.

METAPHOR

XI. A Physician prescribes proper medicines for every disease; he does not apply medicines that are hurtful and noxious, such as rather kill than cure, that instead of having virtue in them to cure, are of a poisonous nature, or have no virtue at all.

PARALLEL

XI. Jesus Christ knows what is proper for every disease of the soul, and applies such medicines as are meet and proper, according to the distemper, such as are not hurtful and dangerous, or that have no healing or saving quality in them; doth not send them to the light within, to principles of morality, to Popish pardons, or dispensations from Rome, to a bare reformation from a notorious and scandalous life, or an external profession of religion, prayer, hearing the word, alms-deeds, &c., to trust to, or rely upon for salvation: but contrarywise, to faith in his own blood, to repentance and remission, through the atonement and merits of his sacrifice on the cross, Mark 1:15; John 3:36.

METAPHOR

XII. A Physician doth not only know what medicines are good for his patient, but also takes care to apply them at a right time; if those things that are proper for the disease be not rightly and wisely applied, the effects are lost. A man may do as much hurt by giving a good medicine, as by giving an ill one. Hence it is vulgarly said, that that which is one man’s help, is another man’s death, one man’s meat, is an other man’s poison.

PARALLEL

XII. Christ makes a right application of truth, as well as he applies that which is good and proper in itself; he does not preach the terrors of the law, the severity and justice of God, to a poor broken soul, that lies languishing and trembling, that has the pillars of his comfort shaken with the breakings of divine wrath; for such an one he does not prescribe corrosives, but cordials; and supports from the mercy of God, Luke 10:34. He pours the oil of gladness into his wounds, and gives him the wine of consolation. On the other hand, when a soul is stubborn, swelled in pride, impenitent, presumptuous, contemning advice and godly counsel, &c. yet say, "They shall have peace, though they add drunkenness to thirst," Deuteronomy 29:19; to apply pardon, and the glad tidings of salvation, (saith Mr. Caryl) to such a soul, may be its hardening and undoing. Though mercy may be tendered to the ungodly, for God justifies such; yet says not to a man that perseveres in his ungodliness, that he will justify or pardon him; but contrariwise says, he will not pardon them, but condemn and destroy them, John 8:24; John 3:18; Romans 8:13. The worst of sinners may be saved, but God will not save them in their sins. It is dangerous to daub with untempered mortar, to pronounce "Peace where there is no peace," Jeremiah 6:14.

METAPHOR

XIII. A Physician is very diligent and careful of his patient he hath in cure, looks with a quick eye, tries the pulse, and gives great charge to all that attend upon him.

PARALLEL

XIII. Christ is very diligent and careful of poor sinners that he undertakes, tries their hearts and reins, hath eagle’s eyes, Revelation 2:23, his eyes are never off them; gives charge to his servants, ministers of the Gospel, to look carefully after them, that they want nothing, Luke 10:34, that every direction be followed, and wholesome diet provided.

METAPHOR XIV. A Physician rectifies disorders, and inequality of humours.

PARALLEL

XIV. Christ rectifies disorderly affections, and other faculties of the soul. When pride or worldliness would predominate, he checks those evils by his word, Spirit, or by affliction, a sharper way of cure; and endeavours to balance the soul with an equality of every grace, that there may be love as well as faith, 2 Peter 1:5-6, and that "Patience may have her perfect work," James 1:4.

METAPHOR

XV. A Physician searches wouuds to the bottom, to prevent inward festering, corruption, or proud flesh that may spoil the cure.

PARALLEL

XV. Jesus Christ cures none slightly that he undertakes, but searches to the quick, breaks the very heart to pieces, and lays it open, with applying caustics and corrosives, viz., afflictions, &c., corroding medicines, and then effectually cures it: "They were pricked in their heart," Acts 2:37.

METAPHOR

XVI. A Physician, in desperate cases, when a member is corrupted, and comes to a gangrene, so that the body is in danger, prescribes ways to cut it off.

PARALLEL

XVI. Jesus Christ prescribes a way to his church, to cut off a corrupt or rotten member, when no other means will preserve it, Matthew 5:29, and Matthew 18:17.

METAPHOR

XVII. A Physician deals very tenderly in binding up the wounds of his patient; though he hath a lion’s heart, when he hath to do with some in dangerous cases, yet he hath a lady’s hand, when he comes to others.

PARALLEL

XVII. Christ carries it gently and very tenderly, when he hath to do with some poor broken-hearted sinners. "The bruised reed shall he not break," Isaiah 43:3. "Come unto me, all ye that labour, and are heavy laden, and I will give you rest," Matthew 11:28.

METAPHOR XVIII. A Physician given antidotes to preserve from distempers, and save from infection.

PARALLEL

XVIII. Christ uses many sovereign antidotes and preservatives to deliver from the infection of sin, his word, promises, threatenings, &c. "Thy word have I hid in my heart, that I might not sin against thee, Psalms 119:9.

METAPHOR XIX. A Physician prescribes rules to men and women to preseive health, as to meat, drink, sleep, exercise, &c.

PARALLEL

XIX. Jesus Christ hath prescribed golden rules to saints, how they may preserve their souls in a healthful condition, to avoid surfeiting, all excess, and immoderate use of this world, Luke 21:34; to keep good company, and to keep a good diet; to live under an able and powerful ministry, and to be frequent in the exercise of religious duties, prayer, meditation, reading God’s word, and Christian conference, &c.

METAPHOR

XX. A Physician, when he finds his patient’s spirits ready to faint, swoon, and die away, gives him of his choice and high-prepared spirits.

PARALLEL

XX. Christ, when he finds the soul of a believer under affliction, losses, temptation, persecution, &c., begins to faint, and his spirit low; he gives more of his Holy Spirit; the Spirit of faith is the choicest spirit in this case in the world; it will not only revive and quicken a dying and doubting Christian, but will raise to life such as are dead in sins and trespasses, Ephesians 2:1. "I had fainted unless I had believed," Psalms 27:13.

METAPHOR

XXI. A Physician greatly rejoices, to see his medicines take their desired effect, and work an effectual cure on his patient.

PARALLEL

XXI. Christ rejoices greatly when he sees his word take place upon the heart of sinners, and when afflictions, like powerful potions, cleanse the soul from all those obnoxious humours, that bring sickness and manifold distempers on the soul, and that his patient is effectually cured.

METAPHOR XXII. A Physician often visits his patient.

PARALLEL XXII. Christ often visits his poor patients that stand in need of his help.

METAPHOR

XXIII. It behoveth a Physician to be faithful to his patient, to let him know how it is with him, whether better or worse; if death is like to ensue, he lets him know it, that he may prepare for it.

XXIII. Christ is very faithful to poor sinners, he lets them know the worst of their estate, that death is like to ensue, if they repent and believe not. "Unless ye repent, ye shall all likewise perish," Luke 13:3, Luke 13:5. "And unless ye believe that I am he, ye shall die in your sins," John 8:24.

METAPHOR

I. The most learned Physician in the world may be deceived in his judgment about the cause and nature of a distemper, and so miss of the cure.

DISPARITY

I. Christ cannot be mistaken about the cause and nature of any spiritual disease, because he is God, and knoweth all things, yea, the very thoughts of the heart. "There is not a thought in my heart, nor a word in my tongue, but thou knowest it altogether," Psalms 139:4.

METAPHOR

II. Some Physicians, through ignorance or carelessness, administer very destructive and ill-prepared medicines, often killing more than they cure.

DISPARITY

II. Christ never administered any improper medicines; all is well and skilfully prepared, that Christ gives forth to his patients; if the dose be hard and unpleasant to take, yet there is no aloes, nor one dram of bitter ingredient in it, more than he sees a necessity of. Neither do any miscarry under his hand; for he wants neither skill nor care. So that if a sinner perishes, it is for not coming to him,

or not taking his medicines, and not observing of his directions. "O Israel, thy destruction is of thyself," Hosea 13:9.

METAPHOR

III. Physicians come not to the sick, until they are sent for; and though they come not far, yet expect to be paid for that, besides their physic.

DISPARITY

III. Christ came to us who sent not for him, which made him say, "I am sought of them that asked not for me, and found of them that sought me not," Isaiah 65:1. The patients seek not first, come not first, to the Physician, but the Physician to the patient. "I am come to seek and to save that which was lost," Luke 19:10, and besides he dearly paid all the charge of his long journey.

METAPHOR

IV. Physicians are mercenary, do all for hire; some pay for the physic (it is to be feared) much more than it is really worth.

DISPARITY

IV. Christ, the spiritual Physician, doth all freely, ""Without money, and without price, Isaiah 55:1. "We never read of his taking a penny of any of all those he cured in the days of his flesh, either of distemper of body or soul.

METAPHOR

V. A Physician will be sure not to lay out any of his own treasure to cure his patients, will not be wounded himself, to heal others, or part with his own blood to do it.

DISPARITY

V. Christ made himself very poor, and laid out plentifully his divine treasure, that he might cure poor sinners of all their maladies. "He that was rich became poor," and, "He was wounded for our transgressions, he was bruised for our iniquities, by his stripes we are healed," Isaiah 53:5. We could not live, such was our disease, unless our Physician died: he therefore poured forth his own blood, to wash and cleanse our wounded* sin-sick souls, 1 Peter 2:24.

METAPHOR

VI. Earthly Physicians cannot raise the living; their patients die whilst they are with them, and oftentimes whilst they look on them.

DISPARITY

VI. Christ cures not only the living, but also the dead; he out-does all other Physicians in this respect; if he speaks the word, "Lazarus, come forth." "The dead shall hear the voice of the Son of God, and they that hear shall live," John 5:25. "You hath he quickened, who were dead in trespasses and sins," Ephesians 2:1.

METAPHOR

VII. Physicians cannot bless their physic, know not how to make it effectual to this or that patient; the whole success of what they give depends upon another.

DISPARITY

VII. Christ can make effectual all his medicines; he can say peremptorily, this soul, this sickness I will heal, and it is immediately done. "As the Father quickens them, even so doth the Son. quicken whom he will," John 5:21.

METAPHOR

VIII. Physicians are not patient under repulses; they cannot bear to be kept out of doors, and slighted by the sick they come to cure.

DISPARITY

VIII. Christ, the spiritual Physician, is endued with infinite patience under all those base repulses he meets with from vile sinners. When he comes to heal, he oftentimes stands at their doors, and knocks waiting till his "Head is wet with dew, and his locks with the drops of the night," before he can persuade sinners to open to him, Son 5:2; other Physicians will not do so.

METAPHOR IX. Physicians cannot visit many patients at one and the same time, who live far and remote from each other.

DISPARITY

IX. Christ can visit thousands, yea, millions of thousands, if he please, and speak to them all at one and the same moment, though they live thousands of miles asunder.

METAPHOR X. Physicians are subject to the like disease with their patients.

DISPARITY

X. Christ was made like unto us in all other things, but not in this; he was without sin, Hebrews 2:17; though he bore our sicknesses, he had none of his own, Isaiah 53:1-12. "He was made sin for us, that knew no sin, that we might he made the righteousness of God in him," 1 Peter 2:22; 2 Corinthians 1:21.

METAPHOR

XI. The best medicines earthly Physicians use, are compounded of earthly and corruptible ingredients, and lose their virtue by keeping long.

DISPARITY

XI. The medicines Christ uses are heavenly; his Word and Spirit abide for ever, 1 Peter 1:25; they never lose, nor can lose their virtue, but have the like efficacy they had five thousand years ago.

METAPHOR XII. Physicians attend the rich chiefly, few of them mind to visit the poor.

DISPARITY

XII. Christ takes more care of the poor than of the rich, he had rather attend upon the poor; such his bowels yearn unto, and helps out of pity, as he did the woman that had the bloody flux twelve years, when all her money was gone.

METAPHOR

XIII. Physicians provide not hospitals, nor other accommodations, as food, nurses, and other attendants, for their patients, at their own charge.

DISPARITY

XIII. Christ is at all the charge with poor sinners; he is like the good Samaritan, sets the poor soul on his own beast, brings him to his own inn or hospital, which was his Church, and gives money to the host to provide all things necessary for him, with a promise he would discharge the whole score at last, Luke 10:33-35.

METAPHOR XIV. A Physician may die himself, and leave his patient uncured.

DISPARITY

XIV. Christ dies no more, death hath no more power over him, so that he lives to see every cure perfected that he takes in hand, Romans 6:9.

COROLLARIES

I. This shows us the weak and distempered state of mankind by reason of sin, that sin wounds and brings sickness upon the soul; every sin is a disease. But because this is handled under its proper head, we shall not enlarge upon it here. See metaphors concerning sin.

II. Moreover, we may from hence perceive the great care, love, and goodness of God towards miserable and impotent sinners, that rather than they should die of their sickness, he would send them his own dear Son to be their Physician.

III. It shows all the great grace and condescension of Christ, to undertake the cure of such miserable souls at such a dear and chargeable rate, viz., with his own blood.

IV. This shows where help for sin-sick souls is to be had, and to whom they should go when they are sick.

V. The reason why men perish in their sins, we may infer from hence, is, because they come not to Christ, the only Physician of the soul," John 5:40.

VI. And if Christ be such a Physician as you have heard, be encouraged then, poor polluted sinners, to come to Christ. For motives, consider, 1. Thou art sick; who is without sin, and so consequently without soul-diseases?

2. Thou art sick of a dangerous distemper, it will procure death without a speedy cure.

3. There is no other Physician but Christ, neither is salvation in any other: "For there is no other name given under heaven, whereby we can be saved," Acts 4:12.

4. Christ is a Physician ready upon every invitation; nay, he comes without sending for, is now knocking at the door, Revelation 3:20.

5. He will make an absolute and perfect cure of it, if he undertakes the work, before he leaves thee.

6. Besides, thou mayest have him though thou hast no money, no righteousness, nothing to bring or offer to him as a spiritual present, Isaiah 55:1-2.

7. Christ cures all that come to him, whatsoever the distemper be, he hath an universal medicine, with which he infallibly cures all sicknesses, diseases, and wounds of the soul, (save one, viz., the sin against the Holy Ghost.) "All sin and blasphemy against the Father and Son, shall be forgiven unto men." "He is able to save to the uttermost all that come to God by him," Hebrews 7:25. How many thousands, and ten thousands hath he cured, which are now in heaven, who once were sick of the same diseases that thou art afflicted with? pride, passion, unbelief, blasphemous thoughts, &c.

VII. If Christ be such a Physician as you have heard, how inexcusable will all vile and wilful sinners be found, that perish in their blood, and refuse to come to him?

CAUTIONS.

I. Take heed you do not delay seeking out for help. Some, when they are sick, never mind going to a Physician, until nature is decayed, and the disease has seized on them in such sort, that it is too late, there is no help; so do some sinners; did not Jerusalem do thus?

II. Take heed you make use of no other Physician. There are many that boast of their skill, how good they are at curing of souls! beware of them, they privily bring in damnable errors, even denying the Lord that bought them, and bring upon themselves swift destruction, 2 Peter 2:1, These are like deceitful quacks, and impostors, that design to make merchandize of you. Remember, their medicines are poisonous and destructive.

III. Value not women’s advice too high. Eve lost her skill in the garden, and learned little afterwards. The Apocalyptical woman of Rome, like many old wives, would fain be tampering with the sick; but above all take heed of her, for she (like the adulterous woman Solomon speaks of) hath "Slain and killed many, yea many a strong man hath been cast down by her: her way is the way to hell, tending down to the chambers of death," Proverbs 7:26-27.

IV. Take heed you rob not Christ of his honour which is due to him as a Physician; which may be done two ways.

1. When we attribute the cure to our own industry, to skill and power of our own, as to duties, &c.

2. When we attribute our help and cure to instruments, to ministers, &c.

V. If thou art made whole by Christ, take heed of a relapse. "Sin no more," saith Christ, "lest a worse thing come upon thee." But for comfort: If by the power of temptation thou hast fallen and backslidden from God, he can heal thee again. "I will heal their backslidings, and love them freely." "If any man sin we have an Advocate with the Father, Jesus Christ the righteous," Hosea 14:4; 1 John 2:1-2.

01.02.02.06. CHRIST A TESTATOR

CHRIST A TESTATOR "For where a testament is, there must also of necessity be the death of the Testator" Hebrews 9:16.

THOUGH this term is thought by some not to be a metaphor, (Christ being really a Testator) yet it may not be unprofitable to run the parallel with human Testators. The word in the Greek is diaqemenov of diaqhkh which signifies a Testament, which is of the same import with the Hebrew XXXX Berith. A Testament is the sentence and declaration of our just will, of what we would have done after death, and is so called, because it is a Testimony of our mind, which is not in force (because revocable) till the Testator dies. Thus the New Testament, or law of the Gospel, is ratified and confirmed by the death of Christ. The parallel is as follows.

METAPHOR

I. A Testator signifies a disposer, one that makes a will and Testament, who hath goods to bestow, and relations or friends to give them to.

PARALLEL

I. Christ, our spiritual Testator, hath store of blessings and good things, Colossians 2:3. In his hand are all the riches of grace and glory; and at the end he will bestow them on his spiritual relations, viz., his children, his elect, who are called his friends: "Ye are my friends," &c., John 15:14.

METAPHOR

II. A Testator, is one that is under a natural tie or obligation, and full of thoughts, cares, and good-will to his friends, and hence provides for them when he is gone.

PARALLEL

II. Jesus Christ, by taking his people into covenant-relation and union, hath laid himself under strong bonds and obligations to them, and from hence takes care of them, and is filled with thoughts of kindness to them, and provides for their future good in his absence.

METAPHOR

III. A Testator imports a person dying, or under the apprehension of approaching death, and from hence makes a Testament, and bequeaths legacies.

PARALLEL

III. Jesus Christ, knowing his hour was coming, that he must go out of the world to the Father, he being appointed to death, made his last will and Testament, and left legacies to all his saints, and faithful followers, John 13:1.

METAPHOR

IV. A Testator hath full power to dispose of whatsoever he posseseth, or hath a right unto, and according to his sole will and pleasure bequeaths unto others.

PARALLEL

IV. Jesus Christ the Testator of the new Covenant, hath not only full power and authority to convey all Gospel-blessings; but all grace here, and glory hereafter, is solely disposed of at his will and pleasure, in which way and to whom he pleases. "He gives power to become the sons of God," John 1:12. He hath given him power over all flesh, that he should give eternal life to as many as thou hast given him. "Father, I will that those whom thou hast given me, be with me where I am," John 17:24. "My peace I give unto you," John 14:27.

METAPHOR V. A Testator sets down the person in his will, to whom he doth bequeath or give legacies.

PARALLEL

V. Jesus Christ, as Testator, hath set down in his Testament, who the persons are to whom he hath bequeathed the blessings of the covenant, both grace and glory, viz., all that are his sheep, all that the Father hath given him, all that are regenerated, who truly repent and believe in him, and keep his word, John 10:28; John 3:36; John 14:27; John 17:20; Hebrews 5:9.

METAPHOR VI. A Testator, to make his last will and Testament firm and authentic, calls others to witness it.

PARALLEL

VI. Jesus Christ, to establish and make firm his last will, called sufficient Testimony to witness it; as first, the Father; secondly, his miracles; thirdly, John Baptist; fourthly, the scriptures; and then fifthly, his apostles, "We are his witnesses of all things that he did," John 5:32, John 5:36-37; Acts 10:39.

METAPHOR

VII. A Testator, finally to complete, perfect, and confirm his last will, doth sign and seal it himself; which (according to the laws and customs, especially of the eastern nations, as divers have observed) is done by blood; moreover, the epistle to the Hebrews shows us, that the first Testament was dedicated by blood, hence called the blood of the Testament.

PARALLEL

VII. Jesus Christ ratified and confirmed his last will and Testament with his own blood: "He shall confirm the covenant,---he shall be cut off," Daniel 9:26-27. "For where a Testament is, there must be the death of the Testator," Hebrews 9:16. "This is my blood of the New Testament shed for many," 1 Corinthians 11:25. By Christ’s death there is a confirmation of the truth and reality of the covenant, of the validity and authority of it, and lastly, of its efficacy and availableness to us, Hebrews 9:17 : for a Testament is of force after men are dead, otherwise it is of no strength whilst the Testator liveth.

METAPHOR VIII. A Testator, by making his last will and Testament, usually disannulls any will made before.

PARALLEL

VIII. Jesus Christ disannulled the law of the old covenant, by his establishing the New; "There is a disannulling of the commandment going before, for the weakness and unprofitableness thereof," Hebrews 7:12, Hebrews 7:18. "He took away the first, that he might establish the second," Hebrews 10:9.

METAPHOR

IX. A Testator makes his last will and Testament unalterable by any other, or by himself; as others must not, so he will not.

PARALLEL

IX. Christ hath made his last will and Testament so as never to be altered by himself. "I will put upon you no other burden, but what you have already," Revelation 2:24, (&c.) "My covenant will I not break, nor alter the thing that is gone out of my mouth," Psalms 89:34.

METAPHOR

X. A Testator takes care to have his will made known and published after his death, that the legatees may know what legacies are left and bequeathed to them.

PARALLEL

X. Christ ordained and commanded his disciples to publish his mind and will to the children of men. "Go into all the world, and preach the Gospel," that is, to make known the Testament. "He that believeth, and is baptized, shall be saved; and he that believeth not, shall be damned," Mark 16:15-16.

METAPHOR

XI. A Testator oftentimes limits the legacies bequeathed to some of the legatees, upon conditions by them to be performed.

PARALLEL

XI. Christ hath appointed conditions to be performed by some men, before they can actually possess the grace and blessing promised, viz., to attend upon hearing the word, to pray, believe, repent, &c. "If thou dost well, shalt thou not be accepted of," Genesis 4:7. "If thou followest on to know the Lord, then shalt thou know him," Hosea 6:3. "Seek, and ye shall find," Luke 11:9. "Believe in the Lord Jesus Christ and thou shalt be saved," Acts 16:31.

METAPHOR

XII. The will of a Testator gives a sure and firm title to those that he wishes well to, and bestows riches on; they hereby are secured: for what can be a more full and undeniable right, than that which is left or bequeathed to a man, by the last will and Testament of his friend?

PARALLEL

XII. Christ’s last will and Testament is the godly man’s title. Whoever he be, that Christ hath bequeathed such and such a blessing or promise to, he is sure enough of it, from the nature of the covenant, and from the provision that is made by Christ the Testator, for the fulfilling and accomplishing thereof: "My people shall be willing in the day of my power," Psalms 110:3. Christ makes the condition easy to his elect.

METAPHOR XIII. A Testator ordains or assigns executors in trust, to see that his will be punctually observed and fulfilled.

PARALLEL

XIII. Christ hath resigned this great trust of fulfilling of his will, into the hands of the Father, John 10:29, and the Holy-Ghost, who are not only faithful executors of this his Testament, but able to supply the wants of every one, and helps all those to whom the covenant doth belong. "Holy Father, keep through thine own name those whom thou hast given me," John 17:11. "I will pray the Father, and he shall send you another Comforter, who shall abide with you for ever," John 14:16.

METAPHOR

XIV. A Testator being dead, no man can attempt to abrogate or alter any part or thing that is in his last will; though it be but a man’s covenant, yet if it be confirmed, no man disannulleth, or added thereunto, Galatians 3:15.

PARALLEL

XIV. Christ’s will and Testament being confirmed and ratified by his blood, as he will not alter it himself, much less may any man or angel presume to do it. "If we, or an angel from heaven, preach any other Gospel unto you, than that which we have preached, let him be accursed," Galatians 1:8. "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life. If any man add unto these things, God shall add unto him the plagues that are written in this book," Revelation 22:18-19.

METAPHOR

XV. A Testator dies, and thereby opens a way for his legatees to come into the possession of the inheritance that is left them.

PARALLEL

XV. Christ by dying opened a way, and gave legacies to sinners, to have his Testament executed; if the Testator had not died, there had been no room nor access to them that are called, to receive the eternal inheritance, Hebrews 9:15.

METAPHOR I. The death of a Testator amongst men, makes only his own will valid, cannot make and confirm the will of another.

DISPARITY I. Christ did not only give force and value to his own will, but to the will of the Father also.

METAPHOR II. A Testator amongst men, cannot be a witness to the will he ratifies and establishes.

DISPARITY

II. Christ is not only a Testator, but a witness of the same Testament, as it is the Father's. He is given of God as the great evidence of covenant love, and of all the choice favours and good-will to sinners: "God so loved the world," &c., John 3:16. And secondly, he is given as the great covenant-interest and relation betwixt God and sinners. He testifies that all that is contained in the covenant is true, and the absolute will and pleasure of God: "He said, these things are true and faithful," Revelation 22:6. Who is it that affirms and testifies this? "Jesus Christ, who is the true and faithful Witness," Revelation 1:5.

METAPHOR III. A Testator amongst men bequeaths or gives legacies comparatively but to a few.

DISPARITY

III. Christ gives legacies, to thousands, and ten thousands; no godly man hath, nor ever shall have, any spiritual good thing, but what was bequeathed to him by Christ's will and Testament.

METAPHOR

IV. A Testator among men cannot enjoy or possess that kingdom, estate, or inheritance himself, after he hath given it away to others, and settled them in possession.

DISPARITY

IV. Christ, the spiritual Testator, though he hath given away all that he hath, and gives the possession to believers by his last will and Testtament; yet is co-heir of the same kingdom and glory, and shall possess it together with them.

METAPHOR V. A Testator amongst men, commits his last will and Testament to men to be fulfilled.

DISPARITY

V. Christ, the spiritual Testator, surrogates his Spirit, in his absence, and after his death, to see his will executed in all points, and to give real and actual possession of all his covenant blessings, unto them to whom they are given.

METAPHOR VI. The best legacies, Testators among men bequeath, are but earthly and temporal things.

DISPARITY

VI. The legacies Christ bequeaths are spiritual, things of a high and most sublime nature. As all things are given to Christ the Mediator, so all that he is or hath, he parts with freely to his faithful followers; the graces of the Spirit, adoption, pardon of sin, peace of conscience, precious promises; in a word, all things that appertain to the life that now is, and to that which is to come: "All is yours, ye are Christ's, and Christ is God's," 1 Corinthians 3:22-23.

INFERENCES

1. This exceedingly shows forth the grace and love of Christ to sinners, in that he should assume man’s nature, and become liable to death and mortality; what marvellous condescension is here, that he should act or do any thing in contemplation of death, and be a Testator, and yet could not see corruption, the grave could not keep him; and yet refused not to submit unto death, and thereby through the Spirit he might convey a legal right and possession to us of eternal life?

2. From hence we may also see, how firm and sure the covenant of grace is made to all the true seed, and faithful children of God,

3. And let all the friends and legatees of Jesus Christ know, that their right and title to spiritual and eternal blessedness is of absolute grace, and mere pleasure of the Testator.

4. And what cause have we to praise the name of God in Christ, who hath published and made known his last will and Testament unto the sons of men? We have the mind of Christ.

5. And in that he hath left one to execute his will, and that it is put into the hands of the Holy Spirit in Christ’s absence, who is able to do it effectually, John 15:26, "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, he shall testify of me."

6. Moreover, let all such tremble, that adventure to alter, add to, or diminish from, any thing that is left in Christ’s last will and Testament; the plagues of God, without repentance, are like to be their portion for ever.

7. Furthermore, from hence you may see what reason we have to examine what is preached for doctrine, or published by any man as the mind of Christ; for if it be not written or found in his last will and Testament, we ought utterly to reject it, though an angel from heaven should preach it. Whatever is affirmed to be an ordinance of Christ’s, if it be not, nor cannot be naturally inferred, without abuse or wrong to the text, let it be abhorred and contemned by us.

8. This affords much comfort to the godly, whose names are written in this Testament, and in the Lamb’s book of life. You will there find exceeding great and glorious things bequeathed to you, and let it be your care to sue for them, according to the will and directions of the Testator.

9. Also let them not forget their Friend, nor neglect to keep up his remembrance in the holy signs of his death and sufferings for their sakes, which he hath enjoined them: "This do in remembrance of me," &c., 1 Corinthians 11:24.

Chapter 69

01.02.02.07. CHRIST COMPARED TO A HART

CHRIST COMPARED TO A HART "My beloved is like a roe or a young Hart" Son 2:9. THE Lord Jesus in several places is resembled to a Hart.

SIMILE

I. A Hart is a lovely and pleasant creature, so called in the Proverbs, "pleasant roe," Proverbs 5:19. It is observed by writers, that the Hart hath some resemblance of a lion, a horse, and a grey-hound, which are all accounted very stately creatures.

PARALLEL

I. Jesus Christ is exceeding lovely, and pleasant to look upon, though not to every eye. Some cannot discern wherein the hind resembles a lion, a horse, or a grey-hound; this is known only to the curious observer: so there are some that see nothing lovely nor pleasant in Christ, think there is "No form nor comeliness in him," Isaiah 53:2, but a believer, who hath the eyes of his understanding enlightened can clearly discern a loveliness and ambiableness in the Lord Jesus.

SIMILE II. A Hart (as naturalists tell us)[1] hath no gall.

[1] Gesnor collected by Topsall, p. 99.

PARALLEL

II. Jesus Christ hath no rancour of spirit, retains no envy or indignation to poor sinners for injuries done to him; he prayed for those that murdered him: "Father, forgive them, they know not what they do."

SIMILE III. A Hart is a creature that exceedingly delights in music, loves to hear such that can sweetly sing.

PARALLEL

III. Jesus Christ greatly delights in the melody of the souls of sincere Christians, in the well-tuned instruments of their hearts, who by fervent prayer can open their case, and send forth the desires and breathings of their souls to him; such make sweet music in his ear: when they sing spiritual songs, aud hymns of praise to him, with grace in the heart, he is exceedingly delighted. "Sing praises unto the Lord, sing praises."

SIMILE IV. A Hart or stag (saith Pliny) is the most gentle and mild beast in the world.

PARALLEL

IV. Jesus Christ is meek and humble in spirit, and may rather be compared to a Hart than Naphtali, whom Jacob says was "A hind let loose, giving goodly words," Genesis 49:21, "Learn of me, for I am meek, and lowly in heart, and you shall find rest to your souls," Matthew 9:29.

SIMILE

V. A Hart is a creature that has a very clear sight, and a quick hearing: nay, can see (if credit can be given to historians[2]) in the night as well as in the day.

[2] Topsail, p. 91.

PARALLEL

V. Jesus Christ hath so quick and sharp an eye, that he can see into the very heart of a man or woman. "All things lie naked and open to his eyes," Hebrews 4:13. Day and night are alike to him; he sees as well in darkness as in the light. His ears are always open to the prayer of his saints, he is quick in hearing their complaints.

SIMILE

VI. A Hart is a very loving creature to those of its kind, and will help its fellow, when forced to take to a river, one resting his head upon the loins of his fellow; and if the foremost tireth, the hindmost changeth place with him.

PARALLEL

VI. Jesus Christ dearly loveth his people, all sincere Christians, and is ready to help them, not only when they are in the water, but in the fire; "When thou passeth through the waters, I will be with thee, and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee," Isaiah 43:2, "I will help thee, yea, I will uphold thee with the right hand of my righteousness," Isaiah 41:10, (&c.)

SIMILE

VII. A Hart is a very sociable creature, greatly delights in company; multitudes of them will (if they can) be together.

PARALLEL

VII. Jesus Christ was very sociable in the days of his flesh, he took delight to be amongst poor sinners, and great multitudes flocked together to him, "My delight was with the children of men," Proverbs 8:31.

SIMILE VIII. A Hart is a creature that is chased exceedingly by dogs, and vexed by hunters.

PARALLEL

VIII. Jesus Christ was exceedingly chased,pursued, and hunted by wicked men, in the days of his flesh, (as he is now in his members.) No sooner was news brought of his birth, but Herod, that fox, pursued him, (blood-hound like) to take away his blessed life; many dogs were I may say) always at his heels, hunting him from one place to another: he was seldom quiet, or had rest while on earth; such was the rage of the devil against him, that old talicious hunter.

SIMILE

IX. The Hart is a very swift beast, excellent in leaping, and ascending mountains: their swiftness doth not only appear upon the earth, but also upon the waters. David alludes to this, when he says, "The Lord hath made my feet like hind’s feet," Psalms 8:9, "The lame man shall leap saith the prophet) as a Hart, Isaiah 25:6.

PARALLEL

IX. Jesus Christ (saith Mr. Ainsworth) is ready to help his church; he is like a Hart for swiftness. Some of the common epithets expressing the qualities of this creature, are (amongst the rest) these nimble, swift, or winged, as if he did rather fly than run; now for agility and swiftness none like Christ; he is said to come leaping over the mountains, and skipping over the hills, that is, over all impediments that might hinder good from his people, whether it respect their sins and unworthiness, or the opposition of the world and their and his adversaries, who are likened to a mountain: "Who art thou, O great mountain, before Zerubbabel?" "And every mountain and hill shall be made low," Ecclesiastes 4:7; Isaiah 40:4.

SIMILE

X. Dictum est de cervis, quod acerrime pugnant pro uxorbus, et sua certamina instituunt in montibus.[3] ---It is said of Harts that they fight fiercely for their females upon the mountains, [3] Wolf. Franz. Hist of animals, p. 66.

PARALLEL

X. So Christ (pro suo Ecclesia certamina acria cum diabolis et morte sustinuit) sustained sharp encounters and conflicts with the devils and sin, for his spouse, (the church,) removing those mountains that hid his grace, and separated him from her.

SIMILE

XI. A hind, when she has brought forth her young, lodges them (say the naturalists) in some rock, or other bushy and inaccessible place, covering them; and if they be stubborn and wild, beating them with her feet, until they lie close and contented. They leap over their young, teaching them to run, and leap over bushes, stones, and small shrubs, against a time of danger. Or as Pliny[4] saith, their little ones they teach and exercise to use their legs from the very beginning, &c. They bring them to high, steep, and rugged rocks, and there show them how to leap, and withal acquaint them with their dens, and places of harbour.

[4] Pliny, lib. 8. p. 213.

PARALLEL

XI. Jesus Christ lodges the children under his own pavilion, he hides them in the secret place of the Almighty, or under the wings of his power, love, and gracious protection, covering them with the mantle of his pardoning mercy. But if believers are stubborn and disobedient, kicking like an untamed heifer, the Lord Jesus in a way of mercy beats them with the rod, lays afflictions upon them, to humble them, and bring them to submit to his blessed pleasure, and causing them to be contented with their condition. He teaches his saints to leap over all opposition, or exercises them to use their feet from the beginning, how to improve their graces, and learn experiences, so that

they may escape the danger of the hunter, and keep clear of the bounds. And because he would every way secure and save them from death, he acquaints them where their dens, place or places of safety and sure harbour are. "Behold, there is a place by me, and thou shalt stand upon a rock. I will put thee in a clift of the rock, and will cover thee with my hand,'" &c., Exodus 33:21-22.

*** Topsall out of Gesner. p. 102.

SIMILE

XII. The Hart when it is hunted by the dogs, will fly to men; nay, rather than be made a prey to the hounds, run to the huntsman: in short, it greatly desires and pants after help and relief in its distress.

PARALLEL

XII. Jesus Christ, when pursued, and under the heavy pressure or weight of our sins, saw the great need he had of help and succour; and therefore it is said, "In the days of his flesh he offered up prayers, with strong cries and tears, unto him that was able to save him from death, and was heard in that he feared," Hebrews 5:7. He accepted of relief from the very angels, who in his distress showed their readiness to comfort him.

SIMILE

XIII. Mirabilis est anipaqeia inter cervos et serpents, &c. There is, say Historians a marvellous antipathy, and continual enmity, between the Hart and serpents.

1. The Hart knows, by a wonderful instinct of nature, in what holes or caverns they lurk and hide themselves, and by his breath brings them out, that he may spoil and destroy them.

2. The Hart is hard beset, and much annoyed by serpents, in Lybia.[5] Multitudes of them do set upon him together, fastening their poisonous teeth in every part of his body; some on his neck, breast, sides, back; twine about his legs, biting him with mortal rage, which he, throwing himself upon the ground, destroys; others he bruises, and so clears himself of them.[6] [5] Ibid, p. 214.

[6] Topfall, p. 100.

PARALLEL

XIII. There is an irreconcilable enmity between Jesus Christ, and the old serpent, and his race. "I will put enmity between thy seed and her seed," Genesis 3:15.

1. Jesus Christ knows all the holes and lurking places of the old, venomous, and mischievous serpents, and by his Spirit, and breath of his mouth, viz., the preaching of the Gospel, brings them out of the hearts and bodies of men, that he may dispossess, spoil, and destroy them.

2. Christ was hard beset with evil spirits, his enemies were numerous; the devil tempted him; many with serpentine rage assaulting him, grievously annoyed him; and at last, how did this venomous offspring set upon him, and torment him in every part of his body, and cast contempt upon all his offices, Matthew 4:1-4. And to this day, how doth Satan and his instruments, twine about and annoy every member of his mystical body? But Christ, notwithstanding all their rage, by humbling himself unto death, overcame them all. He spoiled principalities and powers, he made a show of

them openly, triumphing over them in it," Colossians 3:15. "He shall bruise thy head," Genesis 3:15, "To this end was the Son of God manifested, that he might destroy the works of the devil," 1 John 3:8

SIMILE

XIV. Cervi, devoratis serpentibus, ita inflammantur, ut ardentissimam sitim concipiant,---ejulationes adant, donec ad fontem perveniant,[7] &c. The Hart, when it hath devoured serpents, is so inflamed with vehement thirst, that he cries with a lamentable moan, and rests not, until he comes to a fountain to drink.

[7] Wolf, Frauz. Hist of animals p, 164

PARALLEL

XIV. Christus destruens diabolum, vere sensit ardentissimum onus iræ Dei in se derivari, &c. When Christ came to destroy, break the head of, or devour the serpent, (the serpent, as it was foretold, crushed or bit his heel) he was sensible that the heavy wrath of God was upon him, insomuch that "He sweat as it were great drops of blood" in the garden; and when he was on the cross, he cried out, I thirst, and with a bitter cry ran to the fountain of all fulness, "My God, my God, why hast thou forsaken me?"

SIMILE

XV. Odium inter serpentum et cervum etiam durat post mortem, &c. The hatred between the serpent and the Hart continues after death, when the Hart is slain. Pliny and Sextus affirm, that if a man sleep on the ground, having upon him a Hart’s skin, serpents never annoy him. The virtues of his horn are wonderful; nay, naturalists affirm, the whole nature and disposition of every part of this beast to be good against poison, and venomous things; his blood hath excellent virtue in it.[8] [8] Gensnar, Topsal, p. 103. Pliny. Dioscorides. Solinus.

PARALLEL

XV. Christus post mortem ubi resurrexit, &c. Christ being slain, or after his death and resurrection, sitting at the right-hand of the eternal Father, retains mighty efficacy in himself against the old serpent, and all the venom of sin. A man that hath on him the robe of his righteousness, cannot be hurt or devoured by the devil. The virtue of his horn of power is infinite, whether respecting the power of his grace to help his Church, or the power of his anger to destroy his enemies. The whole and every part of Christ is excellent against Satan, and the poison of sin; the example of his life, his death, resurrection, intercession; his word, Spirit, Gospel, and grace, powerfully expel it. The virtue of his blood is admirable, it heals all diseases of the soul, makes atonement, and "Cleanses us from all sin," 1 John 1:9.

METAPHOR

I. The Hart is but a weak creature in comparison of lions, elephants, &c., and cannot save himself from his enemies.

DISPARITY

I. Jesus Christ excels all in strength, all the mighty monarchs of the earth, and powers of hell and darkness, are nothing in his hand: "I have laid help upon one that is mighty.

METAPHOR II. The Hart is a very timorous and fearful creature, will run as being affrighted, when no danger approaches.

DISPARITY

II. Jesus Christ is void of all fear, his courage is beyond the fearless courage of a lion, flies from no enemies, &c.

METAPHOR

III. A Hart is, as naturalists [9] tell us, an envious creature, is loth to part with that which is good for others; when he has cast his horn, he hides it in the earth, so that it is hard to find it; and is unkind to such of its own kind as are wounded.

[9] Pliny, lib. 8. p. 213.

DISPARITY

III. Jesus Christ is ready to part with any thing that will do poor sinners good. He left his kingdom, the bosom of his Father, and shed his precious blood for our sakes; he gives all things that are good both for body and soul. He envies not our happiness, and is exceeding merciful to poor wounded sinners.

METAPHOR IV. The Hart, though he lives long, and is famous for length of life, yet dies at last as well as other creatures.

DISPARITY

IV. Jesus Christ, though he once died, yet dieth no more: "Death hath no more power over him. He ever liveth to make incercession for us."

INFERENCES

1. From the enmity of the Hart to serpents, which our parallel shows to be true of Christ in a spiritual sense, we may infer, that the eternal ruin, and final overthrow of the devil, and his cursed offspring, is at hand; he will tread them down under his feet shortly, Romans 16:20.

2. Moreover, from hence we may infer further terror to the enemies: Christ’s quick and piercing eye, sees all their secret abominations, pries into their cabals, and close councils; and as he sees what mischief and violence is hatching by them, so he is swift-footed, will soon skip over all mountains, and with his direful vengeance confound them.

3. Besides this, we may learn from hence what fools many men are; whilst they pursue after the poor Hart, they study not the way to hunt for this spiritual venison. Jesus Christ is worth the chase; who would not hunt for such an Hind?

4. Let saints be comforted, Christ has Hind’s feet; he will soon get over all difficulties; and deliver them.

Lastly; Let us pray with the church, "Make haste, my beloved, and be thou like a roe, or a young Hart, upon the mountain of spices," Son 8:14.

01.02.02.08. CHRIST A DOOR

CHRIST A DOOR Egw imiv h Qura,---"I am the Door" John 10:9.

AMONGST the many metaphors that our blessed Saviour is expressed by in the holy scripture, certainly this of Door must carry some emphasis and signification, for use and improvement; otherwise He that was wiser than Solomon, and spake as never man spake, (for excellency of matter and form) would never have likened himself to a Door. And therefore whatever may be imagined concerning a Door, in point of excellency and usefulness, in respect of appointment and necessity to the children of men, according to the scope of the text, that (even that) by way of eminency is the Son of God unto sinners. For the better understanding of which, we shall distinctly consider the subject and run the parallel as followeth.

METAPHOR I. A Door is of the same substance with some part of the house, to which it is purposed or intended as an useful part.

PARALLEL

I. Jesus Christ, the spiritual Door, was of the same substance in respect of his human nature that men are, even like to them in all things, sin only excepted. "Inasmuch as children are partakers of flesh and blood, he himself took part of the same," Hebrews 2:14, therefore very often in scripture called a man.

METAPHOR II. A Door is fitted, by the power and wisdom of him who is concerned to make it, for an intended end.

PARALLEL

II. Jesus Christ is fitted by the power, and wisdom of Him, who hath laid a most worthy platform and contrivance, and purposeth all things to his own most wise and admirable ends. "He sent forth his Son made of a woman," Galatians 4:4. "A body hast thou prepared me," Hebrews 10:5.

METAPHOR III. A Door is set apart or assigned to a proper place and service, which other parts of a house are not fit for.

PARALLEL

III. Jesus Christ is sanctified, or set apart by God the Father, to be a Mediator and Saviour, which no other besides himself is fit for; 1 Timothy 2:5; John 10:36. "Whom the Father hath sanctified (or set apart) and sent into the world." "And there is no name under heaven given, by which men can be saved, but by him," Acts 4:12.

METAPHOR IV. A Door is of necessity; who can be without it, that is of human race, whose dwelling is with men?

PARALLEL

IV. Jesus Christ is of such absolute necessity that none can be happy without him, that have immortal souls to save, "Whoso findeth me, findeth life, and shall obtain favour of the Lord. He that hates me loves death," Proverbs 8:35-36. "Unless ye believe that I am he, ye shall (abide without, viz.) die in your sins," John 8:14.

METAPHOR V. A Door is as really the propriety of the owner of the house, as any other part or parts of the house, besides.

PARALLEL

V. Jesus Christ is truly and really God’s Propriety, as the Church, and each particular believer, or member thereof; therefore in scripture is called his own Son." "All is yours, ye are Christ’s, and Christ is God’s," Romans 8:32; 1 Corinthians 3:23.

METAPHOR VI. A Door lets into possession; if men hire or purchase, and take possession, the Door is the entrance thereto.

PARALLEL

VI. Jesus Christ has the honour and office of letting all true believers into the possession of that eternal inheritance purchased by his own blood for them; it was he that gave the poor thief entrance into heaven, Luke 23:43.

METAPHOR VII. A Door is under the command of the master that owns it: it is he that shutg and opens it at his own pleasure.

PARALLEL

VII. Jesus Christ is under the command of God the Father, as man; and he receives in and shuts out, according to his pleasure; acts even so, speaks even so, "as he receives commandment from the Father."

METAPHOR

VIII. A Door is the place of legal entrance; no men are allowed by law to climb up to windows, or break down any part of the walls for entrance.

PARALLEL

VIII. Jesus Christ is the legal way of entrance, whether into the visible church, or into the kingdom of heaven. Whosoever shall attempt to enter into either of these, otherwise than by Christ, will he looked upon as thieves and robbers.

METAPHOR IX. A Door is the common passage for the family and strangers, for children and servants, for friends and enemies.

PARALLEL

IX. Jesus Christ is the common Passage to the mercy of God, to the privilege of children, to the fellowship of the sheep, and to eternal life, John 10:1; all are admitted through him: "No man comes to the Father but by me," John 14:6.

METAPHOR X. A Door is of use to all, even to emperors and kings, as well as meaner men and cottagers.

PARALLEL

X. Jesus Christ is useful to all, even to emperors and kings, to mean men and cottagers; none of them can by any means deliver his brother, or give to God a ransom for him, &c.

"Riches profit not in the day of wrath," Psalms 49:7-8. He is the only Saviour of all men that are saved; "Neither is there salvation in any other," Acts 4:12.

METAPHOR

XI. A Door is not only for the convenient entrance of men and women, whether of the family or not, but for the bringing in of other things that the master chooses or requires to be brought in.

PARALLEL

XI. Jesus Christ, is not only for the acceptance and entrance of men and women to God the Father, but for the acceptance of their works and services, as prayer, thanksgiving, &c. Their service and performances are accepted in and through the Beloved, as well as their persons: "Thy prayers and alms are come up," Acts 10:4.

METAPHOR

XII. By the Door admittance is given to view the inward excellencies of the house; who can see what there is within, if they are without the Door.

PARALLEL

XII. Jesus Christ gives an inspection into the excellencies of the Father, and the world to come: "For no man hath seen the Father, save the Son, and he to whom the Son reveals him." It was he that "Brought life and immortality to light through the gospel," 2 Timothy 1:10. How can we see things that are within the vail, but by and through Christ? "Who was it told us of a kingdom above, and an immortal crown, sitting upon thrones, and walking in white robes, but Christ? It is he that opens to the holy of holies, where the King sits in majestic glory.

METAPHOR

XIII. A Door lets into the best parts and privileges of a house; into the dining-room for meat, into the cellar for drink, into the wine-cellar for wine, into the wardrobe for clothes, into the treasury for cash, into the closet for books, &c.

PARALLEL

XIII. Jesus Christ lets the souls of men into the best parts and privileges of heaven, of glory and blessedness itself. It is through him they come to the King’s great feast, to the waters of life, "The streams of that river that makes glad the city of God," Psalms 46:4. It is through him they come into the King’ wine-cellar, to drink of the wines, the refreshing influences of the Spirit, the precious promises, the consolations of God which are not small, 2 Peter 1:4. It is through him that men have an imputed righteousness for a wedding garment, the white robes, that render all fair, and

without spot or wrinkle, or any such thing. It is through him, that men receive riches and treasures of grace, to help in time of need. It is through him that we come by that excellent book which informs about all affairs, and gives a true and full account of that estate which belongs to us in the world to come. It is through him that all things are enjoyed, whether grace here, or glory hereafter. "All are yours, you are Christ's." Life is through his name, remission of sins through him, eternal life through him, justification through him, riches of grace and glory through him, Acts 10:43; Acts 13:38; Romans 5:1; Ephesians 2:7.

METAPHOR XIV. The Door is the privilege-place for the poor, where they often meet with good gifts and refreshments.

PARALLEL

XIV. Jesus Christ is the Door where the poor have privilege to come without molestation or control; here they meet with relief; they never come and lose their labour. As he calls, so he gives when they come, and the best sort of arms too, the bread of life, the water of life; he gives help and healing, as well as bread and nourishing; the deaf receive their hearing, the dumb their speech, the blind their sight, &c. It is through this Door God's bountiful hand is stretched forth, to disperse abroad to them that are in necessity. "Blessed are they that wait at the posts of this door," Proverbs 8:34.

COROLLARIES 1. Here wisdom and goodness appear on God's part, in making such an useful, convenient, and necessary Door.

2. Here is great encouragement for all to seek, to find, especially the poor, and them that have a real mind to be happy.

3. Here is the folly of them discovered that slight it, and the misery of all that miss it; they lose heaven, and all its privileges.

01.02.02.09. CHRIST THE SERVANT OF GOD

CHRIST THE SERVANT OF GOD "Behold my Servant whom I uphold" &c., Isaiah 42:1.

"It is a light thing that thou shouldest be my Servant?" Isaiah 49:6.

CHRIST is in these scriptures called a Servant.

METAPHOR

I. A Servant is one chosen to office. If men have work or business to do, they choose one to be their servant, whom they think fitly qualified, and able to do it.

PARALLEL

I. Christ was chosen by the Father, not to one office only, but to many, to be a Mediator, King, Priest, and Prophet. "Behold my Servant whom I have chosen," Isaiah 43:10. He was every way furnished and fitly qualified for the great work appointed for him. "I have laid help upon one that is mighty: I have exalted one chosen out of the people," Psalms 89:19.

METAPHOR II. A Servant is a name of subordination and subjection, it respects an office of an inferior rank and quality.

PARALLEL

II. Christ in his humiliation was abased so low, as to be in subjection to the Father. "He made himself of no reputation, and took upon him the form of a Servant," Php 2:6-7. "I have been amongst you as he that serveth," Luke 22:27.

METAPHOR III. A Servant is one that hath a trust committed to him, by a master or superior, to whom he is to be accountable.

PARALLEL

III. Christ hath a great trust committed to him. "Is it a light thing that thou shouldest be my Servant, to raise up the tribes of Israel?" Isaiah 49:6. And as all the treasures and riches of Egypt were committed to Joseph, Genesis 41:41, so are all the riches of heaven, both of grace and glory, committed to Christ. "It pleased the Father that in him should all fulness dwell, in whom are hid all the treasures of wisdom and knowledge," Colossians 2:3.

METAPHOR IV. A Servant is oftentimes employed to labour and hard work, as to plough and sow, build and plant, &c.

PARALLEL

IV. Jesus Christ was employed in hard work, viz., to redeem, and not only so, but to build the temple or house of God. "Upon this Rock will I build my church," Matthew 16:18. "Behold, the Man that is called the branch, he shall build the temple of the Lord," Ecclesiastes 6:12. "A Sower went

out to sow, this Sower is the Son of man," Matthew 13:2, Matthew 13:37.

METAPHOR

V. A Servant is not to seek his own glory, nor to do his own will, no further than it agrees with the glory and will of his master or father, but doth every thing that is commanded him, not being ashamed to acknowledge himself to be a Servant.

PARALLEL

V. Jesus Christ, as God’s servant, sought not his own glory. "I honour my Father," John 8:49. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself, seeketh his own glory; but he that seeketh the glory of him that sent him, the same is true," &c., John 7:17-18. "Father, not my will but thy will be done," Luke 22:42. "He that sent me, gave me commandment what I should say, and what I should speak," John 12:49. "As I have kept my Father’s commandments," &c., John 15:10.

METAPHOR

VI. A Servant is sent sometimes abroad to do business, far from home, and is thereby exposed to many dangers, and great hardships.

PARALLEL

VI. Jesus Christ, to do the work of God as Mediator, was sent on a long journey, as far as it is from heaven to earth, and was thereby exposed to much difficulty, and great hardships, from men and devils. He was persecuted from place to place, his life being often in jeopardy; he had no where to lay his head; and was at last most basely betrayed and put to death, Matthew 8:20.

METAPHOR

VII. A Servant that is faithful, delights to do his father’s or master’s business, preferring it above his meat and drink, as appeared by the Servant of Abraham, who would not eat nor drink before he had done his errand, Genesis 24:33

PARALLEL

VII. The Lord Christ was most faithful,"Though he was a Son, yet learned he obedience by the things he suffered," Hebrews 5:8, "My meat is, to do the will of him that sent me, and to finish his work," John 4:34. "I delight to do thy will, O God," Psalms 40:8. "Wist ye not that I must be about my Father’s business?" Luke 2:49.

METAPHOR

VIII. A Servant that is faithful, will not go beyond his commission in any thing. Saith God to Moses, "Look that thou make them according to the pattern that I have showed thee in the Mount," Exodus 25:40. "Thus did Moses; according to all that the Lord commanded him, thus did he," Exodus 40:16.

PARALLEL

VIII. The Lord Christ was faithful, in doing all things which God required of him; he went not beyond his commission, nor did he neglect any part of his work. "He, that God sent, speaketh the words of God, and I know that his commandment is life everlasting," John 3:34. "Whatsoever I speak therefore, even as the Father said unto me, so speak I," John 12:50. "Who was faithful to him that appointed him, as Moses was faithful in all his house," Hebrews 3:2.

METAPHOR

IX. A Servant hath a right to wages, and expects it, as the desert of his work: as Jacob said, "Give me my wife, for my days are fulfilled." He demanded his wife, after he had served seven years for her.

PARALLEL

IX. The Lord Jesus Christ hath an absolute right to a reward for his work's sake. Though there is no merit or desert for the works which believers do, being unprofitable Servants when they have done all: yet there is very great merit and worth in what Christ did. And the Father will give him his wages; he shall have his wife, his Church, for whom he served above fourteen years; nay, "He shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession. Behold, my Servant shall deal prudently, he shall be exalted and extolled, and be very high: I will divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death," Isaiah 53:12. "But we see Jesus, who for the suffering of death is crowned with glory and honour," &c., Hebrews 2:9.

METAPHOR

X. It is the hope and expectation of a reward, that causeth a Servant to go through difficulties and hardships cheerfully; as it was in Jacob's case; "Thus I was, in the day the drought consumed me, and the frost by night; yet he served seven years for Rachel. and they "Seemed unto him but as a few days."

PARALLEL

X. The Lord Jesus Christ, having in his eye that eternal advantage his elect should receive, and what glory he, as man, should be raised unto, as the reward of his undertaking, went through all his sorrows with much cheerfulness. "Who for the joy that was set before him, endured the cross, despised the shame, and is set down at the right-hand of the throne of God," Hebrews 12:2.

METAPHOR XI. A Servant is attended with fear, "If I am a master, where is my fear?" Malachi 1:6.

PARALLEL

XI. The Lord Jesus Christ was subject whilst he was here in our nature, in the form of a Servant, (at some time) unto fear. "He was made under the law." It is said, "He was troubled in Spirit and was heard, in that he feared," Hebrews 5:7.

METAPHOR I. A Servant and the master are not essentially and inseparably one.

DISPARITY

I. Jesus Christ, although a Servant, is essentially one with the Father; the Father, Son, and Spirit, are but the one everlasting and eternal God. "I and my Father are one. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these Three are (inseparably) One," 1 John 5:7.

METAPHOR II. A Servant amongst men hath not an inseparable interest in his master's goods and estate.

DISPARITY

II. Christ hath a full, a clear, and inseparable interest in all that the Father hath: "All mine are thine, and thine are mine, and I am glorified in them," John 17:10.

METAPHOR

III. Servants among men many times, through temptation, prove unfaithful, and deceive either father or master; yea, the best Servants of good men have in something or other miscarried.

DISPARITY

III. It was impossible for Christ to be unfaithful, or disobey God his Father, because he was without sin, and Satan had nothing in him to fasten a temptation upon, John 14:30.

METAPHOR IV. A Servant may be turned out of his master's service, and lose his honour.

DISPARITY

IV. The Lord Jesus Christ did not, could not displease his Father, and therefore did not, nor could lose his honour. "I do always the things that please him," John 1:1.

METAPHOR V. The Servant abides not in his master's house for ever.

DISPARITY V. Jesus Christ abideth in the house of God for ever.

METAPHOR VI. A Servant differs from the heir in place, dignity, and privilege.

DISPARITY

VI. Jesus Christ, though he be called the Servant of God, yet is he his own beloved Son, and "Heir of all things, by whom he made the world," Hebrews 1:2. "There is none in heaven and earth, that hath greater glory, place, or privilege, conferred upon him, than the Lord Jesus Christ," Hebrews 1:5, Hebrews 1:8.

METAPHOR VII. Too many are oftentimes forced to become Servants, because they cannot otherwise tell how to live.

DISPARITY

VII. Jesus Christ had no necessity of nature laid upon him, to accept of the low place and office of a Servant. He was not forced to it, because he could not tell how to live without serving, he being infinitely happy in himself from eternity; but the glory of his Father, and the dear love he bore to the creature, even to poor lost man, moved him to become a servant; he did it freely for our sakes, that we might be lords.

INFERENCES

I. We may note from hence the wonderful condescension of Jesus Christ; there is nothing which sets forth his great abasement for our sakes more than this; what grace is this! Doth the Son of God, who is the Lord of heaven and earth, become a Servant! "He that thought it no robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant!" Php 2:6-7. "The Son of man came not to be ministered to, but to minister," Mark 10:45.

Quest. But some may enquire, whose Servant is Christ? &c.

1. He is God's Servant: "Behold my Servant," &c.

2. He is his people's Servant: "The Son of man came not to be ministered unto, but to minister, and to give his life for many," Matthew 20:28.

II. Let us learn from him, henceforward to humble ourselves. Let the same mind be in you, that was also in Christ Jesus," Php 2:5. Shall the Lord become a Servant? and shall the Servant swell in pride and arrogancy, and nothing content him but to be called lord; nay, and lord it over God's heritage, whose Servants they ought to be, if they would be Gospel ministers. Surely Christ abhors him who calls himself the Servant of servants, whilst at the same time he exalts himself above all that is called gods.

III. If the Lord Christ became a willing, humble, laborious, and faithful Servant for us let us labour to be humble, faithful, and sincere servants to him: he hath done all the hardest work, and if any remain too hard for us, he sticks not to set his hand to it. "Thou hast wrought all our works in us, and for us," Isaiah 26:12.

IV. Let this teach us to follow his example, and be servants one to another: "I have given you an example, that you should do as I have done to you; for this is acceptable to him," John 13:14-15.

V. Remember it is an honourable, pleasant, and gainful thing, to be Christ's servant. Paul seems to glory more in it, than in his being an apostle: "If any man serve me, let him follow me; and where I am, there shall my servant also be. If any man serve me, him will my Father honour," John 12:26.

VI. This justly reproves such who are ashamed to be Christ's servants, and to bear reproach and infamy for his name's sake, seeing he hath not stuck to serve them in denying himself, even to the ignominious death of the cross.

01.02.02.10. CHRIST A LION

CHRIST A LION

Ide enikhsen o lewn o wn ek thv Fulhv Ioda, &c. "Behold, the Lion of the tribe of Judah hath prevailed," Revelation 5:5. IN this text Christ Jesus is expressed by the metaphor of a Lion, whose nature and properties are illustrated and applied in the following parallel; The word Lewn is derived apo ta laein, which signifies to see, because of his acute sight.

METAPHOR

I. A LION (saith Ainsworth) is a kingly beast, and as Topsall tells us, justly stiled by all writers the king of beasts.

PARALLEL I. THE Lord Jesus is the King of kings, the Lord of lords, King of the kings of the earth.

METAPHOR

II. The Lion is a majestical creature; majesty (saith one) sits in his very face; which occasioned that speech, that an army of harts (which are timorous creatures) having a Lion to their captain, were more terrible than an army of Lions with a hart to their captain.

PARALLEL

II. Jesus Christ is full of majesty. It may be truly said of him, that he carries majesty in his face, majesty in his looks, majesty in his words, majesty in his walking. Christ being our Captain, though we are timorous creatures, is enough to oppose, scatter, and vanquish the most potent army, that ever the prince of darkness, or the God of this world, could raise against them; his looks and words affright his enemies, 1 Corinthians 1:24.

METAPHOR

III. The Lion is a very strong creature: "Out of the strong (saith Sampson) came forth sweetness," Judges 14:14.

PARALLEL III. Christ is the power of God; he is a mighty Man, nay, he is a mighty God, mighty to save, Isaiah 9:6.

METAPHOR

IV. The Lion is a very magnanimous creature, and couragious beast, and a great conqueror; he was used by the ancients as an hieroglyphic to denote dominion; and it was counted ominous, if a woman brought forth a Lion, as signifying that country to be subdued by strangers. Kenning. Hence the adage, Societas Leonum, the over-ruling society.

PARALLEL

IV. Christ is of a superlative courage, of an invincible mind: for he never encountered with any, but he was Conqueror. He subdued the devil, yea, whole legions of devils, and rode in triumph through the air. He overcame the world, trampling it under his feet. He conquered sin, yea, death itself. The woman bringing forth the Lion of the tribe of Judah, portended nothing less than the conquest of the devil’s kingdom.

METAPHOR V. The Lion coucheth down to take his rest, and then is very still and quiet.

PARALLEL

V. Christ appears in his dispensations, for some time to couch down, as it were; suffers himself to be abused (in his people) and seems to lie still, as if he were asleep.

METAPHOR

VI. The Lion is a very fierce, fearless, and terrible creature, especially when he is roused up, and provoked by an enemy.

PARALLEL

VI. Christ, when he is roused up by the cruelities of the enemies of his church, and the cries of his people, will be very terrible; he will come upon princes, as upon mortar, Isaiah 41:25. Though now he seems still and peaceable, like a lamb; yet the day is at hand, when he will rise up like a lion, to destroy and devour at once.

METAPHOR VII. A Lion hath a terrible voice; when he roareth, all the beasts of the field tremble.

PARALLEL

VII. When Christ shall utter his voice at the last day, and come to judgment, he will make the nations of the world quake. "Let all the inhabitants of the earth tremble, for the day of the Lord cometh, for it is nigh at hand," Zephaniah 1:14. "The Lord shall also roar out of Zion. and utter his voice from Jerusalem, and the heaven and earth shall shake," &c., Joel 3:16.

METAPHOR VIII. A Lion is sharp-sighted; his name lewn is derived of law, a Greek verb, that signifies to see.

PARALLEL

VIII. There is nothing hid from the eyes of Christ, he sees into the darkest corners of men’s hearts and imaginations; the most subtle sinners cannot escape his notice. There is no secret place, where the plotters, or wicked men, can hide themselves from him; he sees all their horrid designs and combinations.

METAPHOR

IX. The Lion seems to be a creature much for justice, and will retaliate to others, according to the nature of the offence done. See the metaphor where God the Father is compared to a lion.

PARALLEL

IX. Jesus Christ will reward every one according to the nature of his works, in the great day; and when he comes forth to judge Babylon, he will retaliate upon her according as she hath done. "Thou hast given them blood to drink, for they are worthy, for they have shed the blood of thy saints and prophets," Revelation 16:6. "Reward her as she hath rewarded you," Revelation 18:6.

METAPHOR

X. A Lion remarks those that have injured him, or abused or wronged his young ones, and will revenge it; as appears by divers passages mentioned by naturalists, one of which take as followeth. In Bangius, a mountain of Thracia, there was a lioness which had whelps in her den, which den was observed by a bear. The bear one day finding the den unfortified, by the absence both of the lion and lioness, entered into the same, and slew the lion's whelps, afterwards went away, and fearing revenge, for better security against the lion's rage, climbed up into a tree, and there sat as in a sure castle of defence. At length the lion and the lioness returned both home, and finding their little ones dead in their blood, according to natural affection, became both exceeding sorrowful, to see them so slaughtered, whom they loved; but searching out the murderer by the foot, followed with great rage up and down, until they came to the tree whereon the bear was ascended; and seeing her, looked both of them ghastly upon her, oftentimes assaying to get up into the tree, but in vain, not being endued with the power of climbing. Then the male forsook the female, leaving her to. watch the tree, and he, like a mournful father for the loss of his children, wandered up and down the mountains, making great moan and sorrow, till at last he saw a carpenter hewing wood, who seeing the lion coming towards him, let fall his axe for fear; but the lion came very lovingly towards him, fawning gently upon his breast with his fore-feet, licking his face with his tongue. Which gentleness of the lion the man perceiving, he was astonished; and being more and more embraced and fawned upon by the lion, he followed him, leaving his axe behind; which the lion perceiving, he went back, and made signs with his foot to the carpenter, that he should take it up. But the lion seeing the man did not take it up, he brought it himself in his mouth, and delivered it unto him, and then led him into his own cave, where the young whelps lay all imbrued in their own blood; and from thence to the place where the Lioness did watch the bear. They making signs, and looking up into the tree where the bear was, the man conjectured that the bear had done this grievous injury unto them; he thereupon took his axe, and hewed down the tree near the root, which being done, the bear tumbled down headlong, and the furious beasts tore her all to pieces. After this, the Lion conducted the man to the place and work where he first found him, without doing him the least violence or harm. The truth of this, and of the following story, is not imposed upon the reader; yet finding it recorded by such credible and eminent authors, (and in itself probable) we thought fit to transcribe it, as serving to divert the reader, and illustrate the infinite wisdom of God in his works.

PARALLEL

X. Christ marks all those that injure him and his people. "Wherefore doth the wicked contemn God? he saith in his heart, he will not requite it. Thou hast seen it, for thou beholdest mischief and spite, to requite it with thy hand," Psalms 10:13-14. "I remember that which Amalek did to Israel, now go and smite Amalek," 1 Samuel 15:2-3. "I will contend with them that contend with thee, and I will save thy children: and I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood, as with sweet wine," Isaiah 40:25-26.

METAPHOR

XI. As a Lion will revenge the hurt and injury done to him, and to his young ones, so he is ready to requite kindnesses done to him; as appears by another passage, thus recorded by historians:

One Andradus, having fled from his master by reason of some hard usage received at his hands, by chance happened to take up his lodging in a cave, which (unknown to him) was a Lion’s den; where when he had been a while, not long before night, the Lion came from hunting, and having gotten a hurt upon his foot, he no sooner espied the trembling man in this fearful place, but he cometh gently unto him, stretching forth his foot, and making moan, as though he desired help. The man took the Lion by the paw, searched the wound, pulled out a thorn, bound up his foot, and gave him ease; which kind offi.ce being performed, was first of all requited with a daily portion of provision, which the poor slave roasted in the sun. After this the man escaped, and got away; and the Lion missing him made great lamentation. But it so happened, he was no sooner gone, but he was taken by some whom his master had sent out to search for him; and then, alas! there was no other way but death, and no other death but to be torn in pieces by wild beasts; for the Romans kept beasts on purpose upon that account. But it so fell out, that this Lion was taken up before the time came, and put into the theatre, who greedily rent in pieces such as were thrown unto him; yet when this poor slave, his old friend, was cast in, he forgot his fury, and turned it into fawning; by which the poor soul perceived what Lion it was, and thereupon renewed his acquaintance with him, to the admiration of all. The matter being known, and related to them that were concerned, he had not only his life, but the Lion also to wait upon him, who became a faithful servant to him. Hic est Leo hospes hominis, hic est homo medicus Leonis, [1] was that which the people would say, when they saw him lead along his Lion through the streets: here goes the Lion which was the man’s host, and there is the man who was the Lion’s physician.

[1] Topsall, p. 366. Ælianas. Aulus Gellus, in his Attics.

PARALLEL

XI. The Lord Jesus, as he avenges the wrongs and injuries done to his people, so he will requite kindnesses showed to them. Such as "Feed the hungry, clothe the naked, visit the sick, and those that are in prison, for Christ’s sake, shall be rewarded," Matthew 25:38-39. "Their work of faith and labour of love shall not his be forgotten;" yea, "he that gives but a cup of cold water in the name of a disciple, shall not lose his reward," Matthew 10:41-42; which is a reward of grace, not merit; for there is no proportion between eternal life, and the best of our performances, yet God accepts of them,

METAPHOR

XII. No creatures love their young (as you may perceive by the foregoing story in part) more than the Lions, which they further demonstrate in their defence; for they will receive many terrible blows, slashes, and wounds, the one opening the bleeding body, and the other pressing the blood out of the wounds; standing invincible, never yielding till death, as if death itself were nothing to them, (saith the historian) [2] so that their young ones might be safe."

[2] Topsall’s history of four footed beasts p 363

PARALLEL

XII. The Lord Jesus loveth his people with such a strong and endeared love, that he did not only fight with cruel enemies in their behalf, but freely also received many lashes and sore wounds in his body, and stood invincible, never yielding till death: "He made his soul an offering for sin," Isaiah 53:1-12. Yea, death itself was nothing to him, so that he might save his poor church from wrath, and eternal misery.

METAPHOR

XIII. Lions are full of clemency to them that prostrate themselves at their feet; they will not touch such as do (as it were) by submission humble themselves to them.

PARALLEL

XIII. The Lord Jesus is full of clemency, compassion, and tenderness of bowels to all that humble themselves at his feet. "He resisteth the proud, (and will tear them to pieces) but giveth grace to the humble," James 4:6.

METAPHOR XIV. Out of the dead carcase of Sampson’s Lion came forth sweetness, as in his riddle.

PARALLEL

XIV. Sampson’s riddle is unfolded best in the slain body of the Lion of the tribe of Judah; from thence comes all the honey, the sweetness of grace and glory.

METAPHOR XV. None can take away the prey from an hungry Lion.

PARALLEL XV. None can deliver themselves out of Christ’s hand, when he rises up for the prey.

METAPHOR

XVI. It is affirmed, that if a man be anointed all over with the blood of a Lion, he shall never be destroyed by wild beasts. [3] [3] Sextus. Topsal. p. 367

PARALLEL

XVI. That person, whosoever he be, who applieth Christ’s blood by faith, or have every faculty of his soul, viz., the whole man bathed therein, shall never be destroyed by the devil, nor the powers of darkness.

METAPHOR

XVII. The blood of a Lion (as naturalists say) being rubbed or spread upon a canker or sore, which is swelled about the veins, will presently cure the grief.

PARALLEL

XVII. The blood of Christ cures all wounds, cankers, and putrefying sores of the soul, or inward man, when applied by the hand of faith.

METAPHOR THE Lion is cruel, blood-sucking, proud, preying, stony-hearted, malicious, a devourer of flocks and herds, the very tyrant of beasts.

PARALLEL THE Lord Jesus is mild, merciful, tender-hearted, forgetting injuries, the Preserver and Saviour of the innocent, poor, weak, and helpless ones, &c.

INFERENCES

1. LET the ungodly tremble, who think Christ Jesus will never appear as a Lion, but always show himself in his Lamb-like disposition. Christ is a Lion as well as a Lamb, and will ere long rise up to the prey.

2. What will become of the murderers and destroyers of his Church, in the day of his fierce wrath, when he coines to make inquisition for. blood?

3. Oh that sinners from hence would learn to prostrate themselves at his feet!

4. This speaks much comfort to the godly; he is full of bowels, and like a Lion, able to defend and deliver them.

5. By faith and prayer let us strive to rouse up this Lion of the tribe of Judah, to tear in pieces all his implacable enemies.

01.02.02.11. CHRIST THE TRUE MANNA

CHRIST THE TRUE MANNA "This is the Bread which cometh down from heaven, that a man may eat thereof, and not die," John 6:50.

"To him that overcometh, will I give to eat of the hidden Manna" Revelation 2:17.

CHRIST, and the graces of Christ, are called Manna, the Antitype of that Manna that fell in the wilderness, Exodus 16:1-36. Manna in Hebrew XX, man, from XXX, manna, prepare, to prepare, because it was food prepared from heaven for the Israelites in the wilderness. [1]

[1] Cum viderent Israelite illam, quasi quandam pruinam aut nivein circum castra passim jacere et albicare, guæsierunt a se invicein, XXX XX, &c.

Flacc. Illyricus,[2] and others, say, that when the Israelites saw it like congealed dew, or small hail or snow, lying up and down about the camp, they asked one another, XXX XX what's that? what's that? And because of frequent repetition, that it might be more easily pronounced, they added the letter X, and pronounced manhu, whence they retain the word XX man, Manna.

[2] Clav. Script, in vocem. Hieron. Laurett. Sylva Alleg. &c.

TYPE I. Manna was a strange and mysterious thing at first to the Israelites, they knew not what it was, Exodus 16:1-36.

PARALLEL

I. Jesus Christ is the wonder of men and angels; and when he came into this world, yea, to his own, they knew him not, 1 Timothy 3:16; John 1:11-12.

TYPE II. Manna was food prepared from heaven.

PARALLEL II. Christ had a body prepared of the Father, that he might be food for believers, Hebrews 10:5.

TYPE III. Manna came down or descended from heaven.

PARALLEL III. Christ is the true bread, or Manna from, heaven, John 6:35.

TYPE IV. Manna was white, it was a pure, fair, and bright thing.

PARALLEL IV. Sic Christus describitur, Apoc. 1. So is Christ described without sin, Revelation 1:1-20; 1 Peter 2:22.

TYPE V. Manna was round in form and figure.

PARALLEL V. Christ, respecting his Divinity, is infinite, perfect, and entire, no beginning, no end.

TYPE VI. Manna was a gift, it was given to Israel freely, it cost them nothing.

PARALLEL

VI. Christ is called a gift, the choicest Gift that ever God bestowed, given freely for the life of the world, John 4:10.

TYPE VII. Manna was given to all, to the poor, as well as to the rich; none were forbidden to partake thereof.

PARALLEL

VII. Christ is sent to all, to Jews and Gentiles, to the small as well as to the great, to the poor as well as the rich; none are excluded.

TYPE VIII. Manna was pleasant, it had all the taste and relish of sweetness in it.

PARALLEL

VIII. Whatsoever is pleasant, sweet, and delicious in a spiritual sense, is found in Christ; his word is sweet as honey, or the honey-comb: "O taste and see how good the Lord is," Psalms 34:8.

TYPE IX. Manna did nourish well, and was given in great plenty.

PARALLEL

IX. Christus sufficat ad omnes, &c. Christ is very sufficient and plentiful, there is in him enough to nourish and feed all. What soul is there but may be filled to the full, if he comes to Christ.

TYPE X. Manna was to be bruised in a mill, that so it might become more useful for food.

PARALLEL

X. Christus, ut animis nostris cibus esset, doloribus mortis in cruce contundebatur: Christ, that he might be food for our souls, was bruised: "It pleased the Father to bruise him," Isaiah 53:10.

TYPE

XI. Manna was given equally to all the Israelites; they had all a certain measure, not one more than another, were all fellow-commoners; every man had his part, his omer.

PARALLEL

XI. All true Israelites have their equal share in Christ, a whole Christ is given to every saint: they have all one portion, one husband, one kingdom and crown, that fadeth not away.

TYPE XII. Manna was a small and little thing unto the eye, like to a coriander-seed.

PARALLEL XII. Christ was little, low, and contemptible in the eyes of the world, of no reputation, Php 2:1-30.

TYPE XIII. Manna came down with the dew, it was covered or hid as it were with dew.

PARALLEL

XIII. Christ came down with the dew of the Spirit, being baptized or covered therewith, hence called, as some conceive, hidden Manna, Revelation 2:17.

TYPE XIV. Manna was not given to the Israelites, whilst they were in Egypt.

PARALLEL

XIV. Christ, who is the true Manna, is not given to unbelievers, that remain in bondage and slavery, under the power of sin and Satan.

TYPE XV. Manna fell round about the camp of Israel, and in no other place.

PARALLEL

XV. Christ is conversant within the limits of his Church. The graces of the Spirit fall upon mount Hermon; "The dew descends upon the mountains of Zion," Psalms 133:3. There God commanded the blessing, even life for evermore. Christ walks "In the midst of the golden candlesticks," Revelation 1:13.

TYPE XVI. Manna was given to Israel in the wilderness it was their only food, whilst they remained in that desert state.

PARALLEL

XVI. Christ, and the blessings of Christ, are given to us, who are in the desert or wilderness of this world. We have no other food for our souls, but are to live upon Christ by faith, so long as we are in this howling wilderness.

TYPE XVII. It was gathered daily, except on the sabbath, then there was none to he found.

PARALLEL

XVII. Those that would have Christ, must seek him in the time God hath appointed. In the day of the glorious rest or sabbath, that remains to the people of God, there will be no Christ, no Manna for sinners.

TYPE XVIII. They went out of their tents to gather it.

PARALLEL

XVIII. We must go out of the old man, and sensual rests, and love of this world, if we would participate of Christ, 2 Corinthians 5:17.

TYPE XIX. If Manna was kept or received otherwise than God ordained and appointed, it stank, and bred worms.

PARALLEL

XIX. The sacrament of the Lord’s Supper, or any other institutions of Christ, made use of, or received in other manner than Christ hath ordained and appointed, it stinks in the nostrils of God, and is abhorred by good men.

TYPE XX. Manna ceased when Israel came into Canaan.

PARALLEL XX. Living by faith, and our being fed by ordinances, will cease when we come to heaven.

TYPE XXI. Manna was only given to the Israelites.

PARALLEL XXI. Christ, and the Bread of life, is only given to believers.

TYPE XXII. Those that would receive the benefit of Manna, were to eat it.

PARALLEL XXII. Those that will receive saving benefit by Christ, must receive and eat him spiritually by faith.

TYPE XXIII. Manna came very seasonably to Israel, they had else starved.

PARALLEL

XXIII. Christ was promised seasonably, and came seasonably into the world, in the very nick of time. "In due time Christ died for the ungodly." We had perished else for ever.

TYPE XXIV. Manna was to be kept, and put in a golden pot before the Lord, to remain in the holiest for ever.

PARALLEL

XXIV. Christ is glorified in heaven, in his human nature, at the right-hand of God, and abides there for ever for the faithful, Hebrews 9:12, Hebrews 9:24.

TYPE XXV. Manna was loathed by those evil murmurers on whom the wrath of God fell, they esteemed it light bread.

PARALLEL

XXV. Jesus Christ, in his word, ordinances, and administrations, is loathed by carnal and ungodly men; yea, and many account Christ’s good word light bread.

TYPE

XXVI. In the day before the sabbath, in the night, Manna fell abundantly, that so they might gather it on that day, to provide food for the sabbath.

PARALLEL

XXVI. Christ now before the last day, the beginning of the true eternal sabbath, is more fully revealed, that so poor saints might be provided for, before the everlasting rest, and end of time comes, Revelation 14:6.

TYPE I. The Manna was food for the outward man, for the body only.

DISPARITY I. Christ is food for the soul.

TYPE II. Manna was eaten by many that were wicked, though of the national church of the Jews.

DISPARITY

II. Christ is not food for, nor received by any, but those who are truly godly, and Israelites indeed. "He that eateth me, even he shall live by me: He that eateth my flesh, dwelleth in me, and I in him," John 6:56-57.

TYPE III. Manna did corrupt and putrify.

DISPARITY III. Christ, the true Manna, can never corrupt, but abideth for ever.

TYPE IV. Manna was only found at some certain times, it melted away when the sun rose.

DISPARITY

IV. Christ is ever the same, and always to be found by those that seek him aright, both in prosperity and adversity, to his elect.

TYPE V. Those that did eat of Manna in the wilderness are dead, they perished.

DISPARITY

V. Those that eat of the spiritual Manna shall never die. "He that believeth is passed from death to life, and shall not come into condemnation," John 5:24. "This is the bread that came down from heaven, that a man may eat thereof, and not die," John 6:50.

TYPE VI. The Manna that was reserved in the holiest, was spoiled, and did perish.

DISPARITY VI. But our heavenly Manna abides still in the holy place.

See Christ the Bread of Life.

01.02.02.12. CHRIST A KING

CHRIST A KING

"And the Lamb shall overcome them, for he is Lord of lords, and King of kings" Revelation 17:14: see 1 Timothy 6:15; Revelation 19:16. BY the Lamb is meant JESUS CHRIST, which is evident and indisputable; the dignity to which he is advanced is the highest among the sons of men, Potentate, Son or Man of Power, King of kings, &c. There is no higher name or title to set forth dignity amongst men, than kings or mighty potentates. It is one of the titles of the Most High, the God of this blessed Lamb, and indeed it originally belongs to him, he is pleased to bequeath it unto men, for which reason they are called gods on earth: "I said, ye are gods, but you shall die like men, and fall like the mortal princes." "God is in the congregation, he judgeth among the Gods." This King, invisible, immortal, the only wise God, hath chosen a Vicegerent to represent him to his subjects, hath placed his name in him, not only "Wonderful, Counsellor, and the man that is his fellow, but as King, the chief of titles in this lower world. By this the royal and most renowned Branch, that ever sprung from the loins of Jesse and David is set forth. Upon which we note, that JESUS, the Lamb of God, is compared to, and represented by the most magnificent title of King, the highest and chiefest of kings. And indeed there is nothing doth more fully set forth the glory, power, and splendour of Christ, than this; as will appear, if we consider these following particulars.

METAPHOR I. A King is usually very highly descended, comes to his dignity by inheritance, is the son of a noble.

PARALLEL

I. The Lord Jesus Christ, our great King, comes to this dignity by birth; he is eldest Son to a mighty Emperor, and so right Heir to Kingship: "When he bringeth the First-begotten into the world," &c., Hebrews 1:6. "He is the first-born of every creature, and thereby Heir of all things," Colossians 1:15. "He hath by inheritance obtained a more excellent name than they," (viz., the angels.) Hebrews 1:4.

METAPHOR

II. A King hath, or ought to have great qualifications, having the advantage of such education; to his natural wisdom is added skill in politic affairs, even the knowledge of the laws of his kingdom.

PARALLEL

II. The Lord Jesus Christ hath glorious qualifications. He is not only endued with natural wisdom, and that far beyond Solomon, ("a greater than Solomon is here;" Matthew 12:42;) but hath had the advantage also of such education that none ever had, being brought up with God himself. He hath "All the treasures of wisdom in him," Proverbs 8:1-36 : is skilled in all politics, hath knowledge in all laws; nothing passeth his skill; "Thou knowest all things," John 21:17. He is called the wisdom of God; "Christ, the power of God, and the wisdom of God," 1 Corinthians 1:24.

METAPHOR

III. Kings are sometimes chosen or appointed, as Solomon was by David his father: 1 Kings 1:32-33, (&c)., or as Alexander by Philip his father; or else by the people, as was David, and many others, 2 Samuel 5:1-25.

PARALLEL

III. Jesus Christ was chosen to be King by God the Father, as it is said, "I have exalted one chosen out of the people," Psalms 89:18. And though the fathers or elders amongst the Jews refused him, yet the children gave their vote for him, crying, "Hosannah to the Son of David."

METAPHOR

IV. Kings are anointed as well as chosen. Samuel anointed Saul. It was a divine ceremony, much in use at the consecrating of Kings in the kingdom of Israel.

PARALLEL

IV. Jesus Christ was "Anointed with the oil of gladness above his fellows," Psalms 45:7, He was by the Holy Spirit consecrated King for ever: "The Spirit of the Lord is upon me, because the Lord hath anointed me," &c., Isaiah 61:1, Isaiah 61:3.

METAPHOR

V. Kings are proclaimed at their instalment. Samuel said to all the people, "See him whom the Lord hath chosen: and all the people gave a shout, and said, God save the King," 1 Samuel 10:24.

PARALLEL

V. Jesus Christ was likewise proclaimed; first, by the angels, "To you is boin in the city of David a Saviour, which is Christ the Lord," Luke 2:11. Afterwards by the wise men, at Jerusalem; and at Herod’s court, by a star, and by the shepherds at Bethlehem.

METAPHOR VI. A King, after he is anointed and proclaimed, enters upon his government.

PARALLEL

VI. This did Jesus Christ in three eminent cases: 1. In speaking comfortably to all his loyal subjects, as you may see in Matthew 5:1-48., at large. 2. In giving laws, and expounding difficulties, as you may see in Matthew 6:1-34, at large. 3. In bestowing his bounty upon the poor, releasing prisoners that were bound, and in appointing an hospital for the sick.

METAPHOR VII. Kings (de jure) have a palace by right belonging to them, whether they are in immediate possession or not.

PARALLEL

VII. Jesus Christ hath a right to the highest palaces in this world, as he was born heir to the universal Emperor, by whom he was at last advanced to the great palace of the highest heavens, called the holy palace.

METAPHOR VIII. Kings have great attendants belonging to their courts, though they be not visible in all parts of his dominions.

PARALLEL

VIII. Jesus Christ, our great King, had the attendance of angels, who showed their allegiance, and paid their homage and service at sundry times, as there appeared occasion for them.

1. They proclaimed him. 2. They attended his Person, to assist him in his straits. 3. They assisted his other servants. 4. They declared his resurrection from the dead. 5. They assured his coming in glory after his ascension. 6. They are appointed to bear him company, and to attend him at his coming from heaven the second time. "The Son of man shall come, and all the holy angels with him," Matthew 25:31.

METAPHOR

IX. Kings are invested with power; they have sometimes some of them less at the first entrance upon their kingdom than afterwards; as David’s was, who had but two tribes at his entrance.

PARALLEL

IX. Jesus Christ is invested with power, "All power is given to me in heaven and earth," Matthew 28:18; though at the first entrance upon his kingdom, in the days of his flesh, his power did not appear so resplendent and glorious, as it will hereafter.

METAPHOR X. Kings have many subjects, who subscribe to their power.

PARALLEL

X. Jesus Christ hath many subjects assigned him by God, which subscribe to his power: some voluntarily, as the angels; others by force, as the devils; and by virtue of his commanding power, as the winds and sea, which obeyed him.

METAPHOR XI. Kings have laws and rules to govern by.

PARALLEL

XI. Jesus Christ received commandment from the Father, from which he would never swerve; and also published and established laws, to be observed as rules of government to the end of the world, Matthew 28:18-20.

METAPHOR

XII. Kings, though they rule well, are not loved and honoured by all, are often troubled with rebels, and sons of Belial.

PARALLEL

XII. Jesus Christ rules and governs so well, that his worst enemies could not, cannot charge him with evil; yet they did not, do not love and honour him; but the sons of wickedness rose up and still do rise up in rebellion against him: "I honour my Father, but you dishonour me, a man which hath told you the truth; this did not Abraham," John 8:40, "Bring out those mine enemies," &c., Luke

19:27.

METAPHOR

XIII. Great Kings have large dominions, as Nebuchadnezzar, the golden head who was over an hundred and twenty-seven provinces.

PARALLEL

XIII. Jesus Christ hath great and large dominions, all power in heaven, earth, and hell. He is the Head of all principalities and powers in heaven, He is the Head of every man on earth and hath the command of all the infernal spirits in hell, Ephesians 1:21; Colossians 1:18-19; Revelation 1:18.

METAPHOR XIV. Kings have a prerogative in their own dominions, to make peace and war when they please.

PARALLEL

XIV. Jesus Christ hath this great and high prerogative, to make peace, or to proclaim peace to all the sons of men upon submission; and to send a sword, where his just prerogative is resisted, "Into whatsoever house ye enter, first say, peace,---if the Son of peace be there," &c., Luke 10:5-6. "I came not to send peace, but a sword."

METAPHOR XV. Kings have a crown to wear, a sceptre to wield, and a throne to sit upon.

PARALLEL

XV. "Jesus Christ, that was made a little lower than the angels, for the suffering of death, is crowned with glory and honour," &c., Hebrews 2:9. "The sceptre of thy kingdom is a right sceptre," Hebrews 1:8. "As I have overcome, and sat down with my Father upon his throne," Revelation 3:21.

METAPHOR XVI. Kings have the privilege of a grand council, to advise with in matters of importance.

PARALLEL

XVI. Jesus Christ hath the Father and Holy Spirit, without whose counsel he acteth nothing, either in the affairs of heaven, earth, or hell. "There are three that bear record in heaven, the Father, the Word, and the Spirit; and these three are one," 1 John 5:7. Of this council offenders are in danger, and to this council grand criminals are delivered up for punishment.

METAPHOR

XVII. Kings have the privilege and high prerogative of sending ambassadors, to treat with states and kingdoms about affairs of public good.

PARALLEL

XVII. Jesus Christ hath the peculiar prerogative to send ambassadors. He sent the twelve apostles to the world, who said, "We are ambassadors for Christ," 2 Corinthians 5:20. And he sent his angel to the churches, to treat with them about their present and eternal welfare: "I Jesus have sent mine

angel," &c., Revelation 22:16.

METAPHOR

XVIII. A King ordains and constitutes officers, or makes substitutes, to whom he doth delegate power to execute his will and laws to all his political body.

PARALLEL

XVIII. Jesus Christ makes substitutes to this end. "By him Kings reign, and princes decree Justice: by him princes rule, and nobles, even all the judges of the earth;" these for the world, Proverbs 8:15-16, "And when he ascended up on high, he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for his church;" Ephesians 4:8, Ephesians 4:11, by this, sbowing that he is supreme Head in all causes, ecclesiastical as well as civil.

METAPHOR

XIX. Kings do vouchsafe security and protection to their subjects (sometimes,) by good counsel, and eminent acts of providence.

PARALLEL

XIX. Jesus Christ saved the Gospel Church before the destruction of Jerusalem, by giving them counsel to fly upon the sight of signs; and the legal church in the wilderness, by the convenient providences of a pillar of fire by night, and a pillar of a cloud by day. He was the angel of God’s presence that saved them, and marvellously hath he, and doth he now save and preserve his Church from Popish rage and cruelty, in this and other nations.

METAPHOR

XX. Kings have courts of judicature, both high and inferior, for the punishment of offenders, according to their rank and degree.

PARALLEL

XX. Jesus Christ hath a high court of judicature in heaven, where he judgeth emperors and Kings, that are out of the power and reach of a human hand; from whence he sends angels, who are higher than they, to punish them for pride and oppression; as in the case of Nebuchadnezzar, who was by the holy ones cast from his throne, Daniel 4:23, and Herod, who was smitten by an angel for his pride, Acts 12:23, and a lower court, where his Church, for him, and in his name, judgeth delinquents of a low rank.

METAPHOR

XXI. Kings have many and great prerogatives, rights, privileges and excellencies pertaining to them; as to receive petitions, and pardon offenders; to confer honour, and give commissions; to have tribute paid, and keep an exchequer; to shut out and scatter wicked persons, and thereby become a terror to them that do evil, and a praise to them that do well, Romans 13:1-14.

PARALLEL

XXI. Jesus Christ hath many greater prerogatives, rights, privileges, and excellencies pertaining to him. 1. He receives petitions: "Lord Jesus, receive my spirit," Acts 7:59. 2. He pardons offenders: "The Son of man hath power to forgive sins," Matthew 6:3. He confers honour: "I thank Christ Jesus, who hath put me into the ministry," 1 Timothy 1:12. 4. He gives commission: "Go ye into all the world." 5. He receives tribute: the honourable women ministered unto him, not without reason, for he was Lord of all. 6. He keeps an exchequer, called the "unsearchable riches of Christ." 7. He shuts evil persons out of the Church, as he served Judas, and will shut them out of the New Jerusalem at the last day. He scatters wickedness by his laws and doctrine of holiness. He takes care of his subjects, and smites those that persecute his Church. He is a praise to all them that do well, and much more will be, when he advanceth his saints to be rulers over many cities, and sets them upon thrones; and he pronounces the sentence, "Well done, good and faithful servant, enter into the joy of thy Lord.

METAPHOR I. The Kings of the earth do not create their subjects.

DISPARITY

I. Jesus Christ, the King of kings, created his subjects, both angels and men: "Whether they be principalities or powers, things in heaven, or things on earth, all things were made by him, and for him," Colossians 1:16.

METAPHOR II. The Kings of the earth are naturally weak, and many ways defective in point of qualification.

DISPARITY

II. Jesus Christ hath more than the strength of an unicorn, is called the Lion of the tribe of Judah, hath "All the treasures of wisdom and knowledge," yea, all fulness, Colossians 2:3.

METAPHOR III. The Kings of the earth are ordinarily made and instituted by men.

DISPARITY

III. Christ is a King made and set up immediately by God himself, who hath made him higher than the Kings of the earth, and "Set him King for ever upon the holy hill of Zion," Psalms 2:6. "He hath exalted one chosen out of the people."

METAPHOR IV. The Kings of the earth have their political power, strength, and maintenance from their people.

DISPARITY

IV. Christ’s riches and strength are of and from himself. He that has the power of the Godhead dwelling bodily in him, needs not strength or maintenance from others.

METAPHOR V. Kings have their power limited and confined to a certain part of the earth.

DISPARITY

V. Jesus Christ is Lord of all, hath all power in heaven and earth committed to him. He hath an unlimited power. Angels and principalities are subject to him; he is set up over all the works of

God’s hands.

METAPHOR VI. The Kings of the earth may be over-reached in their politics, as Solomon was by women.

DISPARITY

VI. Jesus Christ is the wisdom of God, and could not be circumvented by great Beelzebub, who is the most subtle politician; all his mysterious stratagems were to him, but as the cords of tow to Sampson, in the mightiness of his divine strength. This great captivity Jesus led captive; "And having spoiled principalities and powers, he made a show of them openly," Colossians 2:15, and was with a most majestic triumph attended to his throne in heaven.

METAPHOR VII. The Kings of the earth may alter from better to worse, and turn tyrants, as too many have formerly done.

DISPARITY

VII. But Jesus Christ being naturally and essentially good, abides immutably so, is "The same, yesterday, to-day, and for ever," Hebrews 13:8.

METAPHOR

VIII. The Kings of the earth may be tossed from their thrones, and have their kingdoms taken from them by an invincible force, which they cannot withstand; as in the case of Nebuchadnezzar, and many others, Daniel 4:31-32.

DISPARITY

VIII. But Jesus Christ is for ever set down at the right hand of God, upon the throne of his excellency, and there will continue till the end of time, till all his enemies shall be made his footstool. He will overthrow the dragon with all his infernal force, so that there shall be "no more place found for them," Revelation 12:8, and in a short time will swallow up death in victory: "the last enemy that shall be destroyed is death," 1 Corinthians 15:26.

METAPHOR

IX. The Kings of the earth are mortal, and must die: I "said, ye are gods, but you shall die like men, and fall like one of the princes," Psalms 82:7.

Mors pulsat cequo pede pauperum

Tabernas, Regumq; Turres.---Horat.

DISPARITY

IX. But Jesus Christ being raised from the dead by the glory of his Father, dies no more, "Death hath no more dominion over him," I am he that was dead, and am alive; and behold, I live for evermore, and have the keys of death and hell, Revelation 1:18. To him it is said, "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom," Hebrews 1:8.

METAPHOR

X. The Kings of the earth, even the greatest and highest amongst them, are but the sons of earth, earthly, very low and meanly descended, in comparison of Christ.

DISPARITY

X. Jesus Christ is highly descended, the immediate offspring of God, greater in point of pedigree that all the sons of nobles, called in scripture the "Man of God's right-hand," his fellow, Psalms 80:17. "He thought it no robbery to be equal with God," Php 2:6. "The second man, Adam, is the Lord from heaven," 1 Corinthians 15:47. Therefore truly called the Lord of glory: "Had they known him, they would not have crucified the Lord of glory," 1 Corinthians 2:8.

METAPHOR XI. The best and greatest honours and favours the Kings of the earth can confer on men, are temporal and fading.

DISPARITY

XI. But Jesus Christ, the King of heaven, can confer honours, and enrich with such favours, as are everlasting: "With him are durable riches, and righteousness." He hath promised "a crown which never fadeth away," 2 Timothy 1:8.

METAPHOR

XII. The Kings of the earth, in their execution of wrath, and taking revenge, can but hurt and kill the bodies of their enemies; the soul is out of their reach.

DISPARITY

XII. But the Lord Jesus can destroy both the bodies and souls of men, whether Kings, or mighty ones of the earth, that are enemies; and make them "Cry out to the rocks to fall on them, and to the mountains to cover them, and hide them from the wrath of the Lamb," who can cast the dragon, the beast, and the false prophet, with all their adherents, into the lake that burns with fire and brimstone, Revelation 6:16.

INFERENCES

I. From hence we may plainly see the clear and undoubted right which the Lord Jesus Christ hath to all the works of God's hands. 1. By his great descent, he is the natural Son of God: "The word was with God, and the word was God; and, being in the form of God, thought it no robbery to be equal with God;" called, the man that is God's fellow. 2. He is qualified; 3. He is chosen; 4. Anointed; 5. Proclaimed. All which may challenge a right to a regal power.

II. From hence we infer the undoubted duty of all, (both angels and men) to obey him. Emperors, Kings, princes, nobles, and all the judges of the earth, owe homage and service to him, therefore commanded to "kiss the Son," &c., Psalms 2:12.

III. From hence we infer the good and happy state of all his friends and favourites; he both can and will do great things for them, gives great things unto them, saves them from sin, death, and the devil: he will invest them with a kingdom, a crown, a throne, and unspeakable glory: "Which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which God hath laid up for those that love him," 1 Corinthians 2:9.

IV. Moreover, from hence we may infer, what the sad and miserable state of his enemies will be without repentance, and the necessity of their submission to him, even emperors, Kings, princes, nobles, captains, armies, freemen, bondmen, even all both small and great. He hath power to punish all treasons, rebellions, affronts, misdemeanors, and indignities, whatsoever. All that will not hear and obey him, shall be destroyed. "He will speak to them in his wrath, and vex them in his sore displeasure." "His enemies shall be clothed with shame." "All that hate him shall be confounded, and fly before him." "They shall be like the dust, how great soever," Psalms 2:5. "They shall call for the rocks to fall on them, and to the mountains to cover them, from the face of him that sits upon the throne, and from the wrath of the Lamb," Revelation 6:16.

V. From hence we are taught to observe, that it is our duty, 1. To adore, reverence, and honour him, 2. To obey and keep his law.

3. To trust in him only for defence and protection.

4. To pray, that he would take to him his great power, and reign. O blessed Son of David, King of the Jews, King of Israel, Lord of the Gentiles, Governor of nations, and King of kings, "Thy kingdom come, that thy will may be done in earth as it is in heaven."

VI. From hence we infer the happy state that the whole universe shall be in, in God’s appointed time, when this good, great, and mighty Potentate shall take to him his great power, and obtain a full Possession of all his right. When the heavens shall rain down righteousness, and out of the earth shall spring forth joy, Isaiah 61:11. The mountains shall drop new wines, and the hills shall flow with milk. The light of the moon shall be as the light of the sun, and the light of the Sun as the light of seven days. The heavens shall rejoice over us, and drop fatness; the weary shall be at rest, and break forth into singing. A jubilee shall be proclaimed, and persecution no more heard. Judgment shall run down like water, and righteousness like a mighty stream, Every man shall sit under his own vine, and under his fig-tree, and none make him afraid. Peace to all the ends of the earth. Swords beaten into ploughshares, and spears into pruning-hooks; no nation lifting a sword against its neighbour, no levying war any more. No more earthquakes, nor famine, but a fruitful and peaceable earth. The poor man shall overtake the reaper, and the treader of grapes him that soweth seed; And the mountains shall drop sweet wines, and the hills shall melt. The captivity of Israel shall be brought again, they shall build the old waste places, and plant vineyards, and drink the wine thereof, make gardens, and eat the fruit thereof. Come to Zion with songs, and everlasting joy, where this king shall sit, and appear in his glory. Israel shall rejoice, and Judah shall be glad. It shall fare well with the whole creation; for the ox and the ass, that ear the ground, shall eat clean provender, winnowed with fan and shovel. The effect of his kingdom shall be peace; for the righteous shall flourish, and have abundance of peace, and the fruit of it righteousness and assurance for ever. For not only the people shall be all righteous, but "upon the bells of the horses there shall be, holiness to the Lord," Sir 14:20. And the ransomed shall come to Zion, with everlasting joy upon their heads. They shall obtain joy and gladness; and all sorrow, heaviness, and sighing shall fly away: for as the earth bringeth forth her bud, and as the garden flourisheth with things that are sown in it; so shall the Lord God make righteousness and praise spring forth before all the nations. Blessed be God.

01.02.02.13. CHRIST A PRIEST

CHRIST A PRIEST

"For he testifieth, thou art a Priest for ever after the order of Melchisedec" Hebrews 7:17. "For such an High-Priest becometh us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens," Hebrews 7:26.

TYPE I. The High-priest was taken from among men, but it behoved him not to have any blemish, Leviticus 21:17.

PARALLEL

I. Christ was of the race of Mankind, of the seed of David according to the flesh: "forasmuch as children are partakers of flesh and blood, he likewise himself took part of the same;" but was altogether pure, spotless, without the least stain of sin, Hebrews 2:14-15; Hebrews 7:26, Hebrews 7:28.

TYPE

II. The Priest assumed not to himself this office, but was called to it of God, Hebrews 5:4. They were consecrated by imposition of hands, when they were twenty five years old. Numbers 8:24.

PARALLEL

II. "So Christ glorified not himself, to be made an High-Priest; but he that said unto him, thou art my Son," &c. Acts 13:33. And in another place, "thou art a Priest for ever," &c. Psalms 110:4. The Father invested him in this office: "Him hath God the Father sealed," John 6:27. He was baptized, and the Spirit came down visibly upon him, when he was about thirty years old.

TYPE

III. The Priests were anointed with oil, and washed with water. "Thou shalt take the anointing oil, and pour it upon his head, and he shall wash his flesh in water," Exodus 29:7; Leviticus 16:4.

PARALLEL

III. "Christ was anointed with the oil of gladness above his fellows," Hebrews 9:9. "How God anointed Jesus of Nazareth with the Holy Ghost, and with power," Acts 10:38. He had also immaculate sanctity and purity in him.

TYPE

IV. The Priest was gloriously clothed; "thou shalt make holy garments for Aaron thy brother for glory and beauty," Exodus 28:2.

PARALLEL

IV. Christ was said to be glorious in his apparel clothed with the divine nature as with a garment; he was adorned with perfect and complete righteousness, Isaiah 63:1-2.

TYPE V. The Priest was to have a holy crown upon his head, Exodus 29:6.

PARALLEL

V. Signifying (saith Mr. Guild) the Deity of Christ, which as a circle hath neither beginning nor end; and the royal dignity, whereby he is advanced to be the supreme Head in all things to his Church, or his Kingship. See Goodwin's Moses and Aaron, Jeremiah 23:5; Ephesians 1:22; Colossians 1:18.

TYPE VI. The Priest's body and loins were to be covered with clean linen.

PARALLEL

VI. Christ's humanity is clothed with true holiness, which is compared to fine linen, clean and white, Revelation 19:8.

TYPE VII. The High-Priest bore the names of the tribes of Israel upon his breast, when he went in before the Lord.

PARALLEL

VII. The Lord Jesus, as our High-Priest, presents, or bears the remembrances of all his faithful people upon his heart, when he appears before God to make intercession for them, Hebrews 7:25. "He knows his own sheep by name," John 10:3.

TYPE VIII. The High-Priest had Urim and Thummim upon his breast.

PARALLEL

VIII. Christ hath in him the perfection of true, light, beauty and holiness. Urim and Thummim signified Christ's prophetical office, whereby he, as a standing oracle to his Church, answers all doubts and controversies whatsoever.[1] [1] Goodwin's Moses and Aaron, p. 17

TYPE

IX. The High-Priest had an engraven plate of gold: "Thou shalt make a plate of pure gold, and engrave upon it, like the engraving of a signet, HOLINESS TO THE LORD: And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things; and it shall always be upon his forehead, that they may be accepted before the Lord," Exodus 28:36, Exodus 28:38.

PARALLEL

IX. Christ is the real Antitype of this engraven plate, in likeness of a signet, holiness to the Lord, in that the Father hath actually communicated to him his nature, who is the express image of his person, a glorious representation of him to us, being able to bear, and hath borne our iniquities: "The Lord hath laid on him the iniquities of us all," Isaiah 53:1-12.

TYPE X. Aaron the Priest was Moses' mouth to the people.

PARALLEL

X. Christ is the mouth of the Father to the sons of men; he is called "The word of God," Revelation 19:13, "God hath spoken unto us by his Son," Hebrews 1:2.

TYPE

XI. The High-Priest 'was not to marry a widow, a divorced woman, nor an harlot, but a chaste virgin, Leviticus 21:14.

PARALLEL

XI. Christ's Church must be a pure virgin, chaste, unstained with superstition or idolatry, giving neither love nor worship to any other: Christ owns none but such a people for his spouse.

TYPE

XII. The Priest's work was to offer sacrifices for the sins of the people: "For every High-Priest is ordained to offer gifts and sacrifices," &c., Hebrews 8:3.

PARALLEL

XII. Christ offered up his own body, as a sacrifice for our sins: "He appeared to put away sin by the sacrifice of himself. Christ was once offered to bear the sins of many," &c., Hebrews 9:28.

TYPE

XIII. The Priest was to take the blood of the bullock, and dip his finger in it, and sprinkle seven times the mercy-seat, &c. Leviticus 16:14; and likewise the blood of calves and goats, and he sprinkled the book, and all the people, the tabernacle, and the vessels of the ministry.

PARALLEL

XIII. As Christ was offered upon the cross for the sins of mankind, as a propitiatory sacrifice; so must his blood in a spiritual manner be sprinkled upon our consciences, that we may be cleansed from our sins, and accepted in the sight of God. "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience," &c., Hebrews 10:22, "For if the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself to God, purge your consciences from dead works, to serve the living God?" Hebrews 9:13-14; "But ye are come to mount Zion," &c.---"And to Jesus, the Mediator of the new covenant; and to the blood of sprinkling, that speaks better things than the blood of Abel," Hebrews 12:22, Hebrews 12:24.

TYPE XIV. The Priest's garments were to remain after him, to clothe and adorn his sons withal.

PARALLEL

XIV. Christ's righteousness remains for ever, to clothe and adorn all true believers. It is the wedding-garment, whosoever hath it not, shall be shut out of the marriage-chamber, and cast into utter darkness, Matthew 22:12-13.

TYPE

XV. The Priests were to sound the trumpets, which (as Mr. Goodwin observes) were twofold, sometimes an alarm to war, sometimes to assemble the people, Numbers 10:4.

PARALLEL

XV. Christ sounds the great trumpet of the Gospel, for the assembling and gathering together of his elect to himself, from all the four quarters of the earth; and will sound an alarm at the last day, to the general judgment. "The trumpet shall sound, and the dead shall be raised," &c., 1 Corinthians 15:52.

TYPE

XVI. The Priests of the Lord were to teach the law to the people: "The Priest's lips should keep knowledge, and they should seek the law at his mouth," Malachi 2:7.

PARALLEL

XVI. Christ is the great Teacher of God's law; it is he that gives us the knowledge of salvation, that "Guides our feet into the way of peace," Luke 1:79. "We must seek the law, i.e. the mind and will of God, at his mouth, who shows us plainly of the Father. His tabernacle is only standing; not Moses', not Aaron's, not Elias's, but Jesus' s: "This is my beloved Son, hear him," Matthew 17:4-5. He is the last and only Teacher sent from God.

TYPE XVII. The Priest was to judge of the plague of the leprosy, and to pronounce clean, or unclean.

PARALLEL

XVII. Christ is Judge concerning the plague of every man's heart, what sin is deadly, and what not. Though there is no sin venial, as the papists affirm, yet there is much more danger and evil in some sins, than in others. As for example, it is worse to have sin in the affection, than in the conversation; to love it, than to commit it. The best of saints have not been without sin; infirmities have attended them, yet they loved them not. It is a loathsome thing to a true believer: "That which I hate, that do I," Romans 7:15. [2] The Priest was to pronounce a man utterly unclean, if the plague was got into his head: so if a man's judgment, will, and affection, are for the ways of sin; if they choose and love that which is evil, Christ the High-Priest, in his word, pronounces such unclean. When men approve not of God's ways, because they forbid, and give no toleration to their beastly lust and sensuality, and from hence secretly despise religion in the strictness of it; these surely have the plague in their heads.

[2] See Mr. Burrough's spots of the godly, p. 43, 44.

TYPE

XVIII. The Priests under the law made and anointed kings. Jehoiada the Priest, and his sons, anointed Joash king of Judah, 2 Chronicles 23:9-11.

PARALLEL

XVIII. The Lord Jesus makes and anoints many to be kings; for besides his acting towards men, in bringing of them to their thrones and kingdoms, as it is said, "By me kings reign," Proverbs 7:15;

he makes all his saints "kings and Priests, and they shall reign on earth," Revelation 5:10.

TYPE

XIX. The Priests were to appoint officers over the house of God; and it did not appertain to the civil magistrate to intermeddle in the Priest’s office. See the case of Uzziah, 2 Chronicles 26:20.

PARALLEL

XIX. Christ hath the absolute power of appointing what officers should be in his Church: "He gave some apostles, some prophets, some evangelists, some pastors and teachers," Ephesians 4:11. Those that make any other spiritual office or officer, than Christ hath ordained, will be found grand criminals in the great day.

TYPE XX. The Priests of the Lord were to bless the people.

PARALLEL

XX. Christ was sent to "Bless the people by turning every one of them from the evil of their ways," Acts 2:26, to give pardon, yea, the Holy Spirit, and eternal life, to as many as believe on him

TYPE XXI. The High-Priest only went into the holiest of all, and that not without blood, to make atonement.

PARALLEL

XXI. Christ entered into heaven itself alone for us, as Mediator, through the merit of his precious blood, shed to make atonement once for all, "There to appear in the presence of God for us," Hebrews 9:24. "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us," Hebrews 9:12.

TYPE

XXII. The High-Priest only made the perfume for burnt-offerings; and it might not be applied to any other use, but to burn before the Lord.

PARALLEL

XXII. Christ only makes the prayers of the saints to come up into the nostrils of God, through his own mediation, as sweet incense; Revelation 8:3; and no other prayer must be made to God, but such only as the High-Priest directeth us in, Matthew 6:8-10.

TYPE

XXIII. The death of the High-Priest set the guilty person, or man-slayer free, who had fled to the city of refuge: "After the death of the High-Priest, the slayer shall return to the land of his possession," Numbers 5:28. By the High-Priest’s death an atonement was made for him, saith Mr. Ainsworth.

PARALLEL

XXIII. Christ’s death makes an atonement for all guilty sinners, that fly to the spiritual city of Refuge, not for the man-slayer only, but for the adulterer, drunkard, and murderer also; all,

whoever they be, that take hold of God in Christ by a lively faith, are set at liberty, and for ever delivered from the avenger of blood and all spiritual thraldom whatsoever.

TYPE

XXIV. "The High-Priest brought the bodies of those beasts (whose blood was brought into the sanctuary) to be burnt without the camp," Hebrews 13:11.

PARALLEL

XXIV. "Jesus also, that he might sanctify the people with his own blood, suffered without the gate, that so we might from thence go forth unto him without the camp, bearing his reproach," Hebrews 13:12.

TYPE I. The Jewish High-Priest was taken of the tribe of Levi, and so was after the order of Aaron.

DISPARITY

I. Christ sprung of the tribe of Judah, and not after the order of Aaron, but after the order of Melchisedec. "Wherefore the priesthood being changed, there is of necessity a change of the whole law," Hebrews 7:12.

TYPE II. The Jewish High-Priest was made without an oath, and after the law of the carnal commandment.

DISPARITY

II. Christ was made a Priest with an oath: "By so much was Jesus made a Surety of a better covenant," Hebrews 7:22.

TYPE

III. The High-Priests under the law were men that "Had infirmities, and needed to offer up sacrifices for their own sins," Hebrews 7:28

DISPARITY

III. But Christ is an High-Priest without infirmity: "For the law maketh men High-Priests, which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore," Hebrews 7:28. "For such an High-Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens," Hebrews 7:26.

TYPE

IV. The Priests under the law offered up sacrifices of sin continually: "Every Priest standeth daily, ministering or offering often the same sacrifices, which cannot take away sins," Hebrews 10:11.

DISPARITY

IV. "Christ having offered up but one sacrifice for sin, sat down at the right-hand of God." Nor yet that he should offer himself often, as the High-Priest entereth into the holy place,---for then must he have often suffered since the foundation of the world; but now at the end of the world hath he appeared to take away sin, by the sacrifice of himself," Hebrews 9:26. "Christ once suffered to

bear the sins of many," &c. "By one offering he hath perfected for ever them that are sanctified," Hebrews 10:14.

TYPE

V. The Priests under the law offered up the bodies of beasts, and it was impossible that the blood of bulls and of goats could take away sin, or purge the conscience, or make the comers thereunto perfect." Hence it is said, there was a "Remembrance for sin every year," Hebrews 10:1-3.

DISPARITY

V. Christ offered up his own body, which was the Antitype of all those legal sacrifices: "By which we are sanctified, through the offering up the body of Christ once for all," Hebrews 10:10. Those sacrifices cleansed only ceremonially: "The law made nothing perfect, but the bringing in of a better hope did," Hebrews 7:19. "Christ's blood, who through the eternal Spirit offered himself without spot to God, purges the conscience from dead works, to serve the living God," Hebrews 9:14. "The blood of Christ cleanseth us from all sin," 1 John 1:7.

TYPE

VI. The High-Priest under the law had a successor; there were many because they were not suffered to continue by reason of death," Hebrews 7:23.

DISPARITY

VI. "Christ, because he continueth forever, hath an unchangeable Priesthood," Hebrews 7:24. He hath none, needeth none, can have none to succeed him in the Priesthood, "seeing he ever liveth," and hath taken the whole work upon himself, being infinitely able and sufficient to discharge the whole trust reposed in him.

TYPE VII. The Priest under the law, and the sacrifice, were two things.

DISPARITY

VII. Christ is both Priest and sacrifice. The Divinity, or eternal Spirit, offered up the humanity as an acceptable sacrifice unto God.

TYPE VIII. The Priest under the law entered into the holy place, by the blood of bulls and calves.

DISPARITY

VIII. "Christ entered into the holiest by his own blood, having obtained eternal redemption for us," Hebrews 9:12.

TYPE IX. The Priest under the law offered sacrifices only for the Jewish nation, or Israel according to the flesh.

DISPARITY

IX. Christ offered up a sacrifice both for Jews and Gentiles. "He is a propitiation for our sins, and not for ours only, but for the sins of the whole world," 1 John 2:2.

COROLLARIES

I. FROM hence we may learn, that without the blood of Christ offered up as a propitiatory sacrifice to God, there is no remission of sin, nor eternal life. God's wrath is only appeased by a sacrifice; and this was clearly hinted from the beginning.

II. From hence we may learn, how far the Priesthood of Christ, and the Gospel-covenant doth excel that of the law; moreover, the end and design of God in the one, and in the other. Many things have been briefly touched, wherein the great differences do consist; some of which, for the sake of the weak, I shall reiterate in this place. The Priest under the law was a mortal man; Christ God-man. Those Priests were sinners themselves, and needed a sacrifice for their own sins; Christ was without sin, and needed no offering for himself, Christ offered up his own body on the tree. Those sacrifices were the shadow; the sacrifice of Christ is the substance of them. The Priest and sacrifice is the type, Christ the Antitype. Those sacrifices could not take away sin, nor purge the conscience; Christ's sacrifice doth both.

III. Moreover, this reprehends such as slight and invalidate the meritorious sacrifice of Christ, and accounts his blood to have no more virtue nor efficacy in it to justification, than the blood of any godly man.

IV. It also calls upon all faithful Christians, to study the nature of Christ's Priesthood more and more; much of the mystery of the two covenants consisteth in Priesthood, and sacrifice, there is something in it hard to be understood.

V. This greatly detects the ignorance and abominable error of the Romish church, that continues to offer up fresh sacrifices for sin; as if Christ had not offered up a sufficient sacrifice once for all, or that he needeth competitors, and help, to atone and make peace between God and sinners.

VI. It may also confute their blasphemous notion concerning Christ's Priesthood as if it passed from him unto them; whereas nothing can be more plainly asserted, than his continuing a Priest for ever. His Priesthood is unchangeable, exercised in his own Person, as a principal part of the glory of his office; and on the discharge of it, depends the Church's preservation and stability: "He ever liveth to make intercession for us," Hebrews 7:25. And every believer may from hence go with confidence unto him in all their concerns, for relief and succour, who himself is said to be "touched with the feeling of our infirmities," Hebrews 4:15. But this of Christ's offering once for all, and continuing a Priest for ever, the Rhemish annotators are greatly at a loss about, concluding, that it makes against the Jews and Aaron's Priesthood; which worthy Cartwright learnedly answers, to whom we refer you. For clear it is, that what the papists affirm concerning their Priest and mass to be a propitiatory sacrifice for the quick and the dead, is detected from hence to be a blasphemous, execrable, and pestilent error; and by no means are they able to make the offerings and sacrifices made by their Priests as Christ's successors, to hold good in any case, or consonant to God's word. Which further to evince, we shall here cite a page of Dr. Owen's, on Hebrews 7:24; and so conclude this of Christ's Priesthood.

"The expositors of the Roman Church are greatly perplexed in the reconciling of this passage of the apostle unto the present Priesthood of their Church; and they may well be so, seeing undoubtedly they are irreconcilable. Some of them say that Peter succeeded unto Christ in his Priesthood, as Eleazar did unto Aaron; so Ribera. Some of them deny that he hath any successor, properly so called: Successorem non habet, nec ita quisquam Catholicus loquitur, si bene and

circumspecte loqui velit, saith Æstius. But it is openly evident, that some of them are not so circumspect as Æstius would have them, but do plainly affirm, that Peter was Christ's successor. A. Lapide indeed affirms, that Peter did not succeed unto Christ, as Eleazar did unto Aaron, because Eleazar had the Priesthood in the same degree and dignity with Aaron, and so had not Peter with Christ; but yet that he had the same Priesthood with him, a Priesthood of the same kind, he doth not deny.

"That which they generally fix upon is, that their Priests have not another Priesthood, or offer another sacrifice, but are partakers of his Priesthood, and minister under him, and so are not his successors, but his vicars; which I think is the worst composure of this difficulty they could have thought upon: for,

"1. This is contrary unto the words and design of the apostle; for the reason he assigns, why the Priesthood of Christ doth not pass from him to any other, is, because he abides himself for ever to discharge the office of it. Now this excludes all subordination and conjunction, all vicars, as well as successors; unless we shall suppose, that although he doth thus abide, yet he is one way or other disabled to discharge his office.

"2. The successors of Aaron had no more another Priesthood, but what he had, nor did they offer any other sacrifice than what he offered, as these Priests pretend to offer the same sacrifice that Christ did: so that still the case is the same between Aaron and his successors, and Christ and his substitutes.

"3. They say, that Christ may have substitutes in his office, though he abide a Priest still, and although the office still continue the same unchangeable: so God, in the government of the world, makes use of judges and magistrates, yet is himself the supreme Rector of all. But this pretence is vain also: for they do not substitute their Priests unto him, in that which he continueth to do himself, but in that which he doth not, which he did indeed, as a Priest ought to do, but now ceaseth to do for ever in his own Person; for the principal act of the sacerdotal office of Christ consisted in his oblation, or his offering himself a sacrifice of a sweet-smelling savour unto God. This he did once, and ceaseth for ever from doing so any more: but these Priests are assigned to offer him in sacrifice every day, as partakers of the same Priesthood with him, which is indeed not to be his substitutes, but his successors, and to take his office out of his hand, as if he were dead, and could henceforth discharge it no more: for they do not appoint Priests to intercede in his room, because they grant he continueth himself so to do, but to offer sacrifice in his stead, because he doth so no more. Wherefore if that be an act of Priesthood, and of their Priesthood, as is pretended, it is unavoidable that his Priesthood is passed from him unto them. Now this is a blasphemous imagination, and directly contrary both unto the words of the apostle, and the whole design of his argument; nay, it would lay the advantage on the other side; for the Priests of the order of Aaron had that privilege, that none could take their office upon them, nor officiate in it, whilst they were alive; but although Christ abideth for ever, yet, according to the sense of these men, and their practice thereon, he stands in need of others to officiate for him, and that in the principal part of his duty and office. For to offer himself in sacrifice unto God, he neither now doth, nor can, seeing henceforth he dieth no more. This is the work of the mass-Priests alone, who must therefore be honoured as the successors of Christ, else be abhorred as his murderers; for the sacrifice of him must be by blood death.

"The argument of the apostle, as it is exclusive of this imagination, so it is cogent unto this purpose; for so he proceedeth: that Priesthood which changeth not, but is always vested in the same person, and in him alone, is more excellent than that which was subject to change continually from one hand to another; for that transmission of it from, one unto another, was an effect of weakness and imperfection. And the Jews grant, that the frequency of their change under the second temple was a token of God’s displeasure. But thus it was not with the Priesthood of Christ, which never changeth, and that of Aaron, which was always in a transient succession. And the reasons he gives of this contrary state of these two Priesthoods, do greatly enforce the argument: for the first Priesthood was so successive, because the Priests themselves were obnoxious unto death, the sum and issue of all weaknesses and infirmities. But as to the Lord Jesus Christ, his Priesthood is perpetual and unchangeable, because he abideth personally for ever: "Being made a Priest according to the power of an endless life, which is the sum of all perfection that our nature is capable of."

01.02.02.14. CHRIST A PROPHET

CHRIST A PROPHET "A Prophet is not without honour, save in his own country," Matthew 13:57.

"And they glorified God, saying, that a great Prophet was risen among them," Luke 7:16.

"The woman said unto him, Sir, I perceive thou art a Prophet" John 4:19.

"For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, like unto me," &c. Acts 3:22.

IT is a common and received principle among all that are truly godly, that Jesus, the Son of the Highest, stands in a capacity of King, Priest, and Prophet to his Church, and so he is to be received by all that will on good grounds receive benefit by him. Having spoken somewhat of his Kingly and Priestly office, somewhat relating to him in respect of his Prophetical office, is hinted in the following.

METAPHOR

1. A Prophet is a mouth to others, to speak forth what is the sense and mind of God to them: "And the Lord said unto Moses, See, I have made thee a God unto Pharaoh, and Aaron thy brother shall be thy Prophet, and speak unto Pharaoh," Exodus 7:1.

PARALLEL

I. Jesus Christ is the mouth of God, who speaks forth his mind and will unto the sons of men. "God, who at sundry times, and in divers manners, spake in time past unto the fathers, hath in these last days spoken unto us by his Son," Hebrews 1:1-2. "The words which I speak are not mine, but the Father’s that sent me," John 14:24.

METAPHOR

II. A Prophet speaks hot of himself, but the word of God comes to him, to teach him what he shall say; "For when David was up in the morning, the word of the Lord came unto the Prophet Gad, David’s seer, saying," &c.

PARALLEL

II. Jesus Christ speaks not of himself, (as he was man,) but the word of God came to him, to direct him what he should speak: "I speak not of myself," John 12:49. "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things that must shortly come to pass," Revelation 1:1.

METAPHOR

III. A Prophet doth anoint others, and install them into office, as Samuel did Saul, and as Nathan did Solomon, 1 Samuel 10:1; 1 Kings 1:25.

PARALLEL

III. Jesus Christ doth anoint others, and install them into office, of whom it is said, "we have received an unction from the Holy One, that teacheth all things," 1 John 2:20. "I thank Jesus Christ, who hath put me into the ministry."

METAPHOR

IV. A Prophet gives direction for cleansing from uncleanness, or leprosy. "The servants of Naaman, came near, and spake unto him, and said, My father, if the Prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he says unto thee, wash and be clean," 2 Kings 5:13.

PARALLEL

IV. Jesus Christ gives direction for cleansing from all uncleanness, both in respect of body and soul; "he said to the leper, I will, be thou clean," &c. Matthew 8:3-4. "And when he saw the lepers, He said unto them, go, show yourselves to the priests; and it came to pass, that as they went they were cleansed." "Now are ye clean through the word which I have spoken to you," John 15:3. He doth not only direct, but giveth cleansing: "Having washed us from our sins in his own blood," Revelation 1:5.

METAPHOR

V. A Prophet was to pray for the people, as the proper work of his place; hence Samuel saith, "God forbid that I should sin against the Lord, in ceasing to pray for you," &c., 1 Samuel 12:23.

PARALLEL V. Jesus Christ did eminently answer the work of a good Prophet, in praying for the people.

1. For his friends: "I will pray the Father, and he shall give you another Comforter," John 14:16. (1.) That they may be kept from evil. (2.) That they may be sanctified through the truth. (3.) That they may be brought to an inseparable union, John 17:9, John 17:15, John 17:17, John 17:21. Nay, more than this, 2. He prayeth for his enemies; "Father, forgive them, for they know not what they do."

METAPHOR

VI. A Prophet, though ever so good or great, is slighted by his own neighbours and people; he is without honour in his own country, Matthew 13:57.

PARALLEL

VI. Jesus Christ, though he was the greatest and best of Prophets that ever was sent to the children of men, yet was he slighted by his own people, and rejected by his near neighbours: "He came unto his own, and his own received him not," John 1:11. "Is not this the carpenter’s son, whose father and mother we know," &c.

METAPHOR

VII. A true Prophet is ordained of God, is sent forth to do that work and business: "Before thou camest out of the womb, I ordained thee to be a Prophet unto the nations," Jeremiah 1:5.

PARALLEL

VII. Jesus Christ was ordained, and sent of God to do the work and office of a Prophet: "I came not of myself, but the Father sent me." "He was faithful to him that appointed him, as Moses also was," Hebrews 3:2.

METAPHOR

VIII. A Prophet is anointed to do and perform the work proper to his place; as it is said, "Elisha, the son of Shaphat, thou shalt anoint to be a Prophet," 1 Kings 19:16.

PARALLEL

VIII. Jesus Christ is anointed to be a Prophet, and to perform the work proper to his place; as it is said, "Because thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows," Hebrews 1:9. "The Lord God hath anointed me to preach the Gospel to the poor," &c. Luke 4:18.

METAPHOR

IX. A Prophet is the leader and guide of the people, as it is said, by a Prophet, "the Lord led Israel out of Egypt.

PARALLEL

IX. Jesus Christ is the Leader or Guide of his people, called the Forerunner and Captain of our salvation. "He shall feed his flock like a Shepherd, and gently lead those that are with young," &c., Isaiah 40:11. "Behold, I have given him for a Witness to the people, a Leader and Commander to the people," Isaiah 55:4.

METAPHOR X. A true Prophet ought to be believed: "Believe his Prophets, so shall you prosper," 2 Chronicles 20:20.

PARALLEL

X. Jesus Christ ought to be believed. God commands all men to hear him, and unless they believe in him, they shall die in their sins. "For Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you, of your brethren, like unto me, him shall ye hear in all things he shall say unto you. And it shall come to pass, that every soul that will not hear that Prophet, shall be destroyed from among the people," Acts 3:22-23.

METAPHOR XI. A Prophet bears witness to the truth: "To him give all the Prophets witness," Acts 10:43.

PARALLEL

XI. Jesus Christ did bear witness to the truth; he witnessed a good confession before Pontius Pilate, and is called the "Faithful and true witness, and first-begotten from the dead."

METAPHOR

XII. A Prophet is a man of God, a Servant of God, and knows his secrets, Jeremiah 44:4; Ezekiel 38:17; Daniel 9:6; Amos 3:7.

PARALLEL

XII. Jesus Christ is a man of God indeed, a Servant of God, whose meat and drink it was to do his will, and one who knew all the Father's secrets: "No man hath seen God at any time, save the only begotten Son of God, which is in the bosom of the Father, he hath declared him," Matthew 11:27.

METAPHOR

XIII. The Prophets of God laid a foundation for the Church to build upon, in respect of faith and doctrine: "And that the Church is built upon the foundation of the apostles and Prophets," Ephesians 2:20.

PARALLEL

XIII. Jesus Christ hath excelled all that went before him in this respect. He was not applauded by the people only, who said he was a teacher come from God; that "He taught like one that had authority, and never man spake like him," Matthew 7:29 : but he was commended as one fit to be heard by God himself, and that with an audible voice from heaven, "This is my beloved Son, hear ye him," Matthew 3:17. This great Prophet of the Most High hath, in pursuit of his prophetical office, laid a fair foundation for the Church to build upon, in these great and most important points:

I. He hath set forth God in the excellency of his nature, and perfections. He hath told us, we are to have faith in him, to love him with all our whole soul, and with all our strength, and to worship him in spirit and in truth.

2. He hath set forth himself as Mediator, the immediate object of faith, and to followed in his life and doctrine: "Another foundation can no man lay," 1 Corinthians 3:11.

3. He hath confirmed the Holy Scriptures, as the rule of worship, directing men to them for the regulation of their hearts and lives. "Search the scriptures," John 5:39. "It is written in your law," &c. And to the young man, that would know what he should do to inherit eternal life, he said, "How readest thou?" &c.

4. He hath set forth the world to come, in the glory of it, as the reward of worship, telling them that there is a kingdom to be given, and, "The pure in heart shall see God."

METAPHOR

XIV. The work of a true Prophet is, to perfect the work appertaining to the Church, as well as to lay the foundation of it: "He gave some Prophets, &c., for the perfecting of the saints," &c., Ephesians 4:11-12.

PARALLEL

XIV. Jesus Christ hath not only, as the Author of our faith, laid a sure foundation for us to build upon; but, as the Finisher thereof, hath store of gifts and graces to bestow, which he hath

promised to give down; and hath also proposed such examples and precepts touching all the particularities of our duty, which, if followed, cannot miss of perfecting, and making the Church complete. "Be merciful, as---be ye perfect, as---your heavenly Father is perfect." "Love one another: walk as you have me for an example; and what you would that men should do to you, that do unto them: this is the law and the Prophets."

METAPHOR XV. Prophets are to be examples to others: "Take my brethren, the Prophets for an example," James 5:10.

PARALLEL

XV. Jesus Christ was the most perfect copy to write by, the best example to conform our lives unto, that ever our eyes beheld, or that ever appeared. 1. In this unparalleled meekness, humility, self-denial, and contempt of this world. 2. His unwearied patience under afflictions and sufferings. 3. His zeal and forwardness to do good, even to the worst of his enemies.

METAPHOR

XVI. Prophets gave forth scripture by the inspiration of the Holy Spirit, for men to have recourse to at all times, for quickening, comfort, and instruction in righteousness: as it is written in the Prophets. "According to the scriptures of the Prophets." "The prophecy came not in old time," &c., Acts 7:41; Romans 16:26.

PARALLEL

XVI. Jesus Christ hath given forth scripture by the glorious power of the Holy Ghost, which are the four Evangelists, and all the Epistles; and as to the book of the Apocalypse, he hath so confirmed it, that he hath made it damnation to any that shall add to it, or diminish from it, Rev. 23:18,19.

METAPHOR

XVII. Prophets do not only expound and show what is past, and already fulfilled, but foretell and predict things to come, (which they all did more or less) as a proper part of their work.

PARALLEL

XVII. Herein Jesus Christ hath completed his work as a Prophet. He did expound to his disciples what was written in the law of Moses, in the Prophets and in the Psalms, concerning himself, And not only so, but he foretold them things that were yet to come to pass; as the destruction of Jerusalem, and the captivity of the Jews. He did not conceal, but plainly told, that there should be a day of distress, such as had not been since they were a nation. And soon after his ascension, sent his angel to signify to his servant John, for the teaching all his churches, many things that are, and shortly should come to pass, Luke 21:1-38, Matthew 24:1-51, Mark 13:1-37, Revelation 1:1-20, as, 1. The rise, reign, and ruin of the last beast.

2. The suffering of the Church in the wilderness, during his reign.

3. The glory, grandeur, horrid wickedness, and fearful overthrow, of mystical Babylon.

4. The going forth of the everlasting Gospel into all the world.

5. And lastly, his own coming in glory, with the New Jerusalem, the holy angels, ai all saints, to solemnize the last and dreadful judgment.

METAPHOR

I. ALL other Prophets, besides Christ, were inspired by Christ. The Prophets searched what manner of time the Spirit of Christ was in them, 1 Peter 1:11, by which he "Preached to the spirits in prison." 1 Peter 3:19.

DISPARITY

I. JESUS Christ received not the Holy Spirit by measure, but hath the fulness of the Godhead dwelling bodily in him. "For in him dwelleth all the fulness of the Godhead bodily," Colossians 2:9.

METAPHOR

II. Other Prophets pointed at Christ, as the scope of their prophecies; they testified before-hand the sufferings of Christ, and the glory that was to follow.

DISPARITY

II. Jesus Christ came as the sum of their prophecies, to fulfil them, and complete what they foretold. "This is he, of whom Moses in the law, and the Prophets did write," John 1:45.

METAPHOR

III. Other Prophets did but begin the holy books, that were to be the perpetual rule of faith and practice; they told us of divine things but in part.

DISPARITY

III. Jesus Christ did finish and complete the holy books, which are to be the perfect and complete rule of faith and practice to the end of the world. He showed plainly of the Father. He is that Prophet that all men are to hear, upon the penalty of being destroyed from amongst the people. He that hears not his voice, and believes not his Gospel, shall not see life, but perish in his sins. "How shall we escape if we neglect so great salvation, confirmed by signs and wonders?" Hebrews 2:3.

METAPHOR

IV. Other Prophets spake of God by private inspiration, and the intelligence of angels, and few of them confirmed their words by miracles.

DISPARITY

IV. But Jesus Christ spake of the Father, as he had seen him, and conversed with him, heard his words, and was in his bosom, before he came down among us in the likeness of man, and confirmed his doctrine by many immediate and mighty miracles. "No man has seen God at any time, but the only-begotten Son, that is in the bosom of the Father, he hath declared him," John 1:18; Matthew 11:27. "The things that I have heard of him, I speak unto you," "If I had not done amongst them the works which none other man did, they had not had sin; but now they have both seen and hated both me and my Father," John 15:24.

METAPHOR

V. Other Prophets have left their work, and are all gone: "Your fathers, where are they? And the Prophets, do they live for ever?" Ecclesiastes 1:5. "What man is he that liveth, and shall not see death? Abraham is dead, and the prophets,"' &c., John 8:52.

DISPARITY

V. Jesus Christ abides in his Prophetical office still, that is of like continuance with his Kingly and Priestly office; as he abides a Priest continually, so a Prophet. He is with his Church, to lead it, and guide it, to the end of the world, as himself saith, "And lo, I am with you always, even to the end of the world," Matthew 28:20.

INFERENCES

I. WE may infer from hence, that God hath been exceeding good unto the world in sending such a Prophet, after the great abuse of others that went before: a good Prophet, a great Prophet; none like him that went before him, or should come after him: "The Son of God, Emmanuel, God with us," Matthew 1:23.

II. This informs us also, how exceeding useful our Lord Jesus Christ, as a Prophet, is to his Church; having completed what others left undone, showing the riches, glory, and duration of the world to come; and indeed, in declaring the whole counsel of God, and bringing life and immortality to light through the Gospel.

III. Moreover you may see the absolute necessity the Church has of such a Prophet, without whom the people would have sat in darkness, and in the shadow of death, and have been left to stumble upon the dark mountains.

IV. From hence we infer the infallible certainty of what he has declared, for it could not be that such a Prophet should deceive the world: These things are true and faithful."

V. Behold the strong and forcible obligation that is upon the world to believe his doctrine where it is preached, and to reject all doctrines that are repugnant to it.

VI. How inexcusable will all those be, who reject his Gospel and despise his ministers: it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for them," Matthew 10:15.

VII. Let the Christian Church from hence learn to hold fast what she hath received; for the truth, as it is in Jesus, had a great and faithful witness, who confirmed it by mighty miracles, and sealed it with his own blood.

01.02.02.15. CHRIST A SHEPHERD

CHRIST A SHEPHERD I am the good Shepherd" &c. Egw eimi o poimhn kalov, John 10:11.

METAPHOR I. A Shepherd is chosen and appointed to take care of the sheep, being a man skilful in doing that work and business.

PARALLEL

I. Jesus Christ is chosen of God and appointed to take the care and charge of the Church, and very capable to undertake that blessed work.

METAPHOR

II. A Shepherd knows his sheep, he knows their number, and knows them particularly from sheep that are none of his, and one from another.

PARALLEL

II. "I know my sheep," saith Christ, "and am known of mine." He takes special notice of every particular saint; he knew Moses by name. He knows their wants, their sufferings, their weaknesses, their sicknesses, and whatever service they do for his holy name-sake.

METAPHOR III. A Shepherd marks his sheep, whereby they are distinguished from others.

PARALLEL

III. The Lord Jesus hath set his own image upon his people. The mark which they always bear upon them, is, holiness, meekness, obedience, by which they are distinguished from the world, Revelation 7:3-4. "Set a mark upon the men that mourn," Ezekiel 9:4. Christ’s sheep are sealed in their foreheads and hands, 1. For distinction. 2. Secrecy, 3. Security.

METAPHOR

IV. A Shepherd feeds his sheep, he leads them to green pastures, and springs of water: "Should not the Shepherd feed the flock" Ezekiel 34:2.

PARALLEL

IV. Christ "Feeds his flock like a Shepherd," Isaiah 40:11; Psalms 23:1-2; John 10:3; his great care is to put them into good and fat pastures, and lead them by the still waters, Isaiah 49:10; Proverbs 8:6, and Proverbs 4:2; Jeremiah 3:15; he gives them good doctrine, "Feeding them with knowledge and understanding."

METAPHOR

V. A Shepherd preserves his flock, he takes care they do not feed in unwholesome pastures, and defends them from enemies.

PARALLEL

V. The Lord Jesus, to preserve his Church, doth often charge and caution them to beware of, and avoid all pernicious and evil doctrine, false teachers, &c. And he continually defends them from sin, Satan, and all other enemies.

METAPHOR VI. A Shepherd hath a fold for his sheep, whither he brings them for their better security, and his own profit.

PARALLEL

VI. The Lord Jesus hath his Church for his fold, whither he brings his elect for their better security, and his own glory. "The Lord added unto the Church daily such as should be saved." Acts 2:47. "Glory to God in the Church, throughout all ages," Ephesians 3:21.

METAPHOR VII. A Shepherd keeps his sheep together, suffers them not to stray and straggle abroad lest they should be lost.

PARALLEL

VII. The Lord Jesus frequently assembles his people together, and will not allow any to straggle abroad, or be like lambs in large places: "Exhort one another daily," &c. Hebrews 10:25.

METAPHOR

VIII. A Shepherd, if any of his sheep be set upon by dogs or wolves, will venture his life for them, to defend and rescue them from those beasts of prey; as David for a lamb, fought with a lion and a bear, 1 Samuel 17:26, 1 Samuel 17:37.

PARALLEL

VIII. Christ laid down his life for his sheep, exposed himself to great sorrows and miseries for their sakes, and engaged with the cruelest of enemies, who sought to make a prey of, and devour his flock, which all the malice of wicked men, who "Lay snares to entrap them," cannot accomplish, Jeremiah 5:26.

METAPHOR

IX. A Shepherd is very tender of his flock, will not over-drive them, takes special care of the lambs, and those that are weak and feeble, Genesis 33:13.

PARALLEL

IX. Christ is exceeding tender of weak and feeble Christians. "He shall gather the lambs with his arm, and carry them in his bosom, and gently lead those that are with young," Isaiah 40:11. "Strengthen ye the weak hands, and confirm the feeble knees," Isaiah 35:3.

METAPHOR

X. If a Shepherd has lost one sheep, or one lamb is gone astray, he will seek it, and when he hath found it, he brings it home with abundance of joy, saying to his neighbours, "Rejoice with me, for I have found my lost sheep," Luke 15:5-6.

DISPARITY

X. Christ, the good Shepherd, came to seek and save that which was lost; his great design is to bring home sinners, and such as have gone astray, as David, Peter, and other saints have done, When he finds them mourning for their sins, how is he pleased! He takes up the lost sheep upon his shoulder, as it were, carries it upon the power of his grace and love into the sheep-fold with joy, Luke 15:1-3, (&c.)

METAPHOR

XI. A Shepherd heals the diseases of the sheep. "The diseased (saith God to the Shepherds of Israel) have ye not strengthened, neither have ye healed that which was sick," Ezekiel 34:4.

DISPARITY

XI. Christ binds up the broken-hearted, restores sight to the blind, and sets at liberty them that are bruised; he pours in oil and wine into the sinner’s wounds. "I will bind up that which was broken, and will strengthen that which was sick," &c., Ezekiel 34:16.

METAPHOR

XII. A Shepherd judges between sheep and sheep, between fat and lean ones; and if any push the weak, and hurt or wrong his fellow, or would thrust and shoulder him out of the fold, the shepherd takes notice of it, and accordingly orders such who do the wrong.

DISPARITY

XII. Christ judges between member and member, between one saint and another. And if any oppress and injure his fellow Christian, or if the rich wrong the poor, or the strong the weak, and retain their right, or would jostle them out of the church, Christ takes special notice of it, and will reward them accordingly; "I will destroy the fat and the strong, if they repent not." "The Gentiles exercise lordship, and their great ones usurp authority; but it shall not be so among you." Mark 10:42.---"Diotrephes, who loveth to have the pre-eminence among them, receiveth us not," 3 John 1:9-10. "I will remember his deeds," Colossians 3:25. "He that doth wrong, shall receive for the wrong."

METAPHOR

XIII. The Shepherd watches over his sheep, because of the dangers that might otherwise befal them in the night: "And there were in the same country Shepherds, abiding in the fields, keeping watch over their flock by night," &c., Luke 2:8.

DISPARITY

XIII. Christ continually keeps a strict watch over his people, his eye is never off them; "I will keep it night and day," Isaiah 27:3. In this night of darkness, how happy are we, that the good Shepherd hath his eye upon, and watches his threatened flock, since so many Roman wolves are abroad!

METAPHOR XIV. Shepherds are to give an account of their sheep, to see that none are lacking.

DISPARITY

XIV. Christ gives the Father an account of all his sheep: "Of all those that thou hast given me, I have lost none, but the son of perdition," John 17:12.

METAPHOR XV. A Shepherd washes his sheep (in convenient places) from all filth and soil, which they are subject to contract.

DISPARITY

XV. Christ hath loved us, and washed us from our sins in his own blood, Revelation 1:5. It is his blood that "cleanses us (through faith) from all sin," 1 John 1:9.

METAPHOR XVI. A Shepherd delights much to see his sheep and lambs thrive.

DISPARITY

XVI. Christ is wonderfully pleased to see his people grow in grace, and in the fruits of the Spirit: "Hereby is my Father glorified, that you bring forth much fruit," John 15:8.

METAPHOR

XVII. A Shepherd, if he sees one or more of his sheep are infected with any distemper, so that they may endanger the rest, he separates such from the flock.

DISPARITY

XVII. Christ, if he sees any evil, infected, and corrupted members in the church, that may endanger the rest, he gives command to purge them out, or separate them from the church, by the righteous censure thereof, 1 Corinthians 5:1-3; Titus 3:10.

METAPHOR XVIII. A Shepherd separates the sheep from the goats.

DISPARITY

XVIII. Christ will make a plain decision at the last day. He will separate the godly from the wicked, as a Shepherd separates the sheep from the goats, Matthew 25:32.

METAPHOR XIX. A Shepherd leads his flock to some sweet shady place, where he makes them rest at noon, when the sun shines hot.

DISPARITY

XIX. Christ hath the like care of his flock; he is as "the shadow of a great rock, in a weary land," by his gracious promises, and protection in the day of persecution.

METAPHOR I. OTHER Shepherds are generally hirelings; they keep other men’s sheep, and not their own.

DISPARITY

I. CHRIST’S sheep are all his own by creation; his by free donation of the Father; his by election; "You have not chosen me, but I have chosen you," John 15:16. They are his by purchase or redemption: he bought them with the price of his own blood.

METAPHOR II. All other Shepherds are no more than men, and generally poor, and of a mean race or descent.

DISPARITY

II. This Shepherd is the Son of God; never was there such a Shepherd in the Church before, nor ever shall arise after him: "He thought it no robbery to be equal with God." Php 2:6.

METAPHOR

III. Other Shepherds may fail in skill or care, or may want power to help and save their sheep from danger, when the lion or wolf cometh.

DISPARITY

III. Christ is called the Wisdom of God, and the power of God, 1 Corinthians 1:24. His bowels, covenant, and faithfulness, will not suffer him to forget or neglect his flock. He is able to drive away all the beasts of prey, with his voice can make the fiercest lion tremble; he can make the devils fly, and restrain the wrath of man, and powers of darkness, at his pleasure.

METAPHOR IV. Other are Shepherds of a few sheep, or a few particular flocks.

DISPARITY

IV. Christ is the great Shepherd of the sheep, He is called Great, Hebrews 13:20; 1 Peter 5:4; 1. In respect of his Person. 2. In respect of his power. 3. Great, in respect of the flocks he hath the charge and care of. He is the universal Shepherd; it is false of the Pope, but true of Christ. All the sheep or flocks that live, or ever lived, were and are his. 4. Great, in respect of the pastures he hath to accommodate his sheep. The world is his, and the fulness thereof. 5. Great, in respect of the many inferior Shepherds that are under him, that must be accountable to him.

METAPHOR V. Other Shepherds are but sheep themselves; nay, and if his, they cannot have greater dignity conferred upon them.

DISPARITY

V. Christ is the Shepherd of shepherds. The patriarchs, prophets, and apostles themselves, and all ministers of the Gospel, are Christ’s sheep, and under his charge and keeping.

METAPHOR VI. Other Shepherds may lose their sheep; they may be diseased, rot, and perish, and they cannot help them.

DISPARITY

VI. Christ will lose none of his sheep. He is able to cure all their diseases, and to keep them from perishing, Psalms 103:3. "My sheep hear my voice, and they follow me, and they shall never perish, neither can any man pluck them out of my hand," John 10:28.

INFERENCES

1. If Christ be the Shepherd of his sheep, if he hath the care and charge of all the faithful people of God; this informs us, that they shall not, cannot be at any time without a Shepherd: for Christ is not

short-lived, or subject to death, as other Shepherds are: "He ever lives," &c., Hebrews 7:25.

2. Believers may say with David, "If Christ be their Shepherd, they shall not lack," Psalms 23:1.

3. Let other Shepherds remember they are but Christ’s servants, Christ’s deputies, and must be accountable to him, the chief Shepherd, when he appeareth.

4. We may infer from hence, that the state and condition of such men is sad, that worry, and make a spoil of the righteous; they are Christ’s lambs they thus grievously abuse, and make slaughter of.

5. Follow this Shepherd in his doctrine, in his example.

6. Examine yourselves, whether you be his sheep, or no; his sheep know his voice from the voice of strangers: see more under the metaphor of sheep.

7. Take heed you do not straggle from the fold, and refuse the guidance and conduct of this Shepherd.

8. Enquire where this Shepherd feeds his flock, and where he makes them rest at noon. Son 1:7.

01.02.02.16. CHRIST THE BRANCH

CHRIST THE BRANCH "I will bring forth my servant, the Branch" Ecclesiastes 3:8.

"Behold the man whose name is the Branch," Ecclesiastes 6:12. THE Hebrew word XXXX, and the Latin word, Germen [1] do metaphorically signify Christ. The Greek interpreters translate it, anatolhn, and the Vulgate Latin, Orientem; for they judged, that Christ might be so called from that glory and brightness, by which he chased away the darkness that overspread the world; but the word will not bear that sense, as the root XXX showeth.

[1] Leigh. Crit. Sacra, p. 435. In these places of scripture, where Christ is called a Branch, we are to understand his human nature is intended; and this according to the judgment of divers expositors. "I will cause the Branch of righteousness to grow up unto David:" Jeremiah 33:15, Hence he is said to be a "Branch out of the stem of Jesse," Isaiah 11:1. And this is according to the apostle, where he mentions, that God sware unto David, "That of the fruit of his loins according to the flesh, he would raise up Christ to sit upon his throne," Acts 2:30. And upon this account Christ is called the "Son of David, and the offspring of David," Revelation 22:16.

How fitly Christ may be compared to a Branch, we shall note under three or four particulars.

METAPHOR I. A Branch hath a root or stock from whence it proceeds.

PARALLEL I. Christ, as concerning the flesh, proceeded from Abraham, Jesse, David, Mary, &c., Romans 1:3; Mark 6:3.

METAPHOR II. A Branch is of the same nature with the stock and root from whence it naturally proceeds.

PARALLEL

II. Christ is really and truly man, and hence he is called the "seed of the woman," Genesis 3:15, and the seed of Abraham, &c., Genesis 22:18, and "made of a woman, made like unto us in all things, sin only excepted." "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, Hebrews 2:14.

METAPHOR III. A Branch partakes of sap and nourishment from the root.

PARALLEL

III. Christ partook of nourishment from the virgin not only in the womb, but afterwards: "Blessed are the paps that thou hast sucked, Luke 11:27; Luke 23:29.

METAPHOR IV. A Branch, or the Branches of a tree, are the glory of a tree.

PARALLEL

IV. Christ, the Son of man, being the real offspring and son of David according to the flesh, is the glory of all David’s race, and of the whole church of God in general, Matthew 22:45; Revelation 22:16.

INFERENCES

1. This may serve to refute those that say, the matter of Christ’s human nature was from heaven; and that he passed through the womb of the virgin, as water through a conduit-pipe; and is called "The seed of the woman, and made of a woman," Galatians 4:4, upon no other account than his being born of a woman.---From hence,

2. We may admire the goodness and rich grace of God, and his distinguishing love to mankind, in that the Lord Jesus took not hold of the "Nature of angels, but of the seed of Abraham," Hebrews 2:16, that there should be a Saviour for fallen man, and none for fallen angels.

3. This shows how man is magnified and exalted by the Almighty. What greater dignity can God confer upon us, than that our nature should be united to, and made one with the Deity? This is the rise and ground of all our hope and consolation.

01.02.02.17. CHRIST THE WAY

CHRIST THE WAY "I am the Way, &c. No man can come to the Father, but by me," John 14:6.

"I AM the "Way," &c. "Way is taken properly or metaphorically. In the latter sense divers things are so called: viz. The law or word of God, Psalms 119:1. The doctrine of the Gospel, Acts 19:9. The secret counsel of God, Romans 11:33. The conversation of the godly, Psalms 1:1. The works of God, Job 40:19. And in this text (and some others) Christ is so called.

Way is a common word or phrase, taken for the chief means and medium for the attainment or accomplishment of a thing, and so is very comprehensive. As for example: the way to gain honour, is to do some worthy and honourable action; honour is the end, the person that seeks it is the subject, the doing the worthy action is the way to attain it. Again, If a man would go to such or such a city, he must travel that road that leads thither; here also you have the end, the subject, and the means or way of obtaining the end. So in like manner, if a man would come to God, which is happiness, his chief end, the Way is Jesus Christ: "No man can come unto the Father, but by me." Here man is the subject, God or happiness the end, Christ the Way.

METAPHOR

I. A Way to attain to any thing or place that we greatly desire, and long after, is necessary, without which our end and desire can never be accomplished.

PARALLEL

I. There is an absolute necessity of a Christ, for without him, favour and reconciliation with God the Father cannot be obtained, Acts 4:12, "The Jews who followed after righteousness, attained it not, because they sought it not by faith, they stumbled at that stumbling-stone," Romans 9:31-32.

METAPHOR

II. A Way must be assigned by the public legislators of a kingdom, when it is wanting, and appears absolutely necessary.

PARALLEL

II. Jesus Christ is assigned or appointed by the great Law-giver of heaven and earth, to be the Way to happiness, who saw a Saviour was wanting, and such an one was necessary to bring man to glory.

METAPHOR III. A Way that is assigned must be also made known, or else how should men do to find it, and walk in it?

PARALLEL

III. Jesus Christ is made known by the Gospel, in which are plain directions how to find the Way. God saw it necessary to send his servants, to proclaim and make known salvation: "How shall they

believe on him whom they have not heard? and how shall they hear without a preacher?" Romans 10:14.

METAPHOR

IV. A Way is useful upon divers accounts, indeed to all enterprises, whether it be for the obtaining of honour, riches, peace, health, or length of days.

PARALLEL

IV. Jesus Christ is useful and necessary to all enterprises, viz., 1, To honour: "To as many as received him, to them gave he power to become the sons of God," John 12:2. To riches: "Riches and honour are with me, yea, durable riches, and righteousness." 3. To peace: "He is our peace, who hath made both one," &c., Ephesians 2:14, "In me ye shall have peace." 4. He is health, strength, and length of days: "He that believeth on me shall never die."

METAPHOR V. Ways lead from one place or city to another.

PARALLEL

V. Christ, the spiritual Way, leads from sin to grace; out of Satan’s kingdom to his own kingdom, from Egypt to Canaan.

METAPHOR VI. Ways are free for all; none are forbid to travel in such and such common Ways and roads.

PARALLEL

VI. Christ is a Way free for all sinners, Matthew 11:28-29. The partition-wall is now broken down, Jews and Gentiles, rich and poor, young and old, male and female, may freely walk in this Way, Ephesians 2:14. None are forbid to come to Christ, to believe in him, and to lead a holy life.

METAPHOR

VII. Great care was to be taken under the law, that the Ways to the cities of refuge should be made smooth and plain; all stumbling-blocks and impediments were to be removed, and they were to be thirty-two cubits broad. Ways ought not only to be laid open, and made known, but also made passable, and easy to travel in.

PARALLEL

VII. God, in his infinite grace and favour, hath taken care to remove all impediments and stumbling-blocks out of the sinner’s Way. The Way is plain and easy to men of understanding, Isaiah 57:14; Hosea 14:9. It is but falling in love with God and goodness, and accepting of a Saviour on Gospel terms, which are not hard: "My yoke is easy and my burden is light," Matthew 11:28-29. It is possible for the greatest of sinners to be saved. The Way is well trodden; the patriarchs, prophets, apostles, and all the godly, walked in this very Way. It is made very smooth; the weakest traveller may without stumbling or danger walk in it.

METAPHOR VIII. In a Way there ought to be suitable and necessary accommodations for travellers.

PARALLEL

VIII. In Christ, the spiritual Way, are all things necessary provided: there is bread and water of life, sweet repose, and precious grace ready to defray all expences, for every willing and faithful traveller.

METAPHOR IX. There is no coming to such or such a city, unless we go the Way which leads thither.

PARALLEL

IX. There is no coming to God but by Christ; "There is no other name given under heaven, whereby we must be saved," Acts 4:12. Whoever refuse Christ, and life through him, let their confidence be never so great, it will deceive them, and their hope will prove like the spider’s web.

METAPHOR X. Men are glad when they come to the end of a long journey.

PARALLEL

X. Poor sinners greatly rejoice, when through Christ they are brought home to the Father; but what joy will it be to them, when they come to the end of their journey, the salvation of their souls.

Quest. In what respect is Christ called the Way, or said to be the way to the Father?

Answer: As he is Mediator between God and man;

1. As a Priest, he atoned and made peace by his own blood, and thereby he is a blessed Way for us to the Father, and as he is a Priest to intercede for us in heaven. See ADVOCATE.

2. He is the Way, as a King, to appoint laws for us, and to subdue sin, and other enemies, in. us, and for us.

3. He is the Way, as a Prophet to teach and instruct us by his word and Spirit, how to receive that glorious atonement he hath made, and to walk in those ordinances he hath appointed.

4. He is the Way by that holy example he hath left for us.

Quest. What kind of Way is Christ?

Answer:

1. He is the only way to the Father, and eternal life. (1.) The patriarchs of old knew no other Way: "Abraham rejoiced to see my day, &c." John 8:56. (2.) The prophets knew no other Way. (3.) The apostles knew no other way. (4.) There is no other Way revealed to mankind. (5.) There is a curse denounced to such as shall preach any other Way,

2. Christ is a new Way: The old Way of access to God was barred and chained up the fall; his blood is called the blood of the new covenant.---"By a new and living Way," &c., Hebrews 10:20.

3. Christ is a sure and certain Way; no man ever missed heaven, that rightly sought it this Way.

4. Christ is a safe Way; there is protection, guidance, and safe direction in him.

5. Christ is an easy Way; his yoke is easy, his commands are easy, Matthew 11:30. There is strength, and supplies of all things necessary, afforded to all that walk in him.

6. Christ is a comfortable Way. There is sweet company, all friends and brethren, and no enemy walks in this way; besides, there are excellent accommodations.

7. Christ is a plain Way, a Way prepared, cast up, and all stumbling-blocks removed.

8. He is a holy Way, all other Ways are unclean and filthy; none but holy persons can walk in this Way.

9. It is a Way of God's devising and finding out.

10. It is a costly Way: it is a cheap Way to us, but dear to God; it cost him the parting with his own beloved Son, and Christ the price of his precious blood.

METAPHOR I. Other Ways lead only to external places and privileges.

DISPARITY I. Christ leads to the blessed, immortal, and eternal God, heaven, and lasting happiness.

METAPHOR II. Other Ways lead to a place, but they are not that place to which they lead.

DISPARITY

II. Christ and the Father are one; he is the end of a saint's journey, as well as the Father, John 14:11; 1 John 5:7.

METAPHOR III. Other ways are sometimes out of repair, and unfit for travellers.

DISPARITY III. But Christ is a Way never out of repair, nor unfit for sinners to walk in.

METAPHOR IV. Other Ways have no life in them, nor cannot preserve the traveller from death and danger.

DISPARITY

IV. Christ is a living Way; he is a speaking, directing, animating, and quickening Way; he preserves from death and danger, Hebrews 10:20.

INFERENCES

1. Bless God for this Way. O! what infinite grace is here, that the Almighty should be so kind and merciful to us poor sinners, as when he had barred up our Way to him, he should find out another for us, and be at such great charge as to send his own Son to be the Way itself.

2. We may infer from hence, that the salvation of the elect is one and the same, hence called common salvation, Jude 1:3.

3. It shows us, that there is no salvation but by Christ.

4. It holds forth the great necessity of the Gospel, and the ministry thereof.

5. What a miserable condition are all those in that reject Christ!

6. It reproves those who think to find other Ways to heaven. The Papists think to get thither by their own merits, the Quakers by the light within, &c.

7. Labour to see a necessity of Christ.

8. Prize Christ, O! value Christ, he is all in all, he is everything to believers; you can never overvalue precious Jesus.

01.02.02.18. CHRIST A ROCK

CHRIST A ROCK "The Rock of Israel spake to me" &c., 2 Samuel 23:3.

"Upon this Rock will I build my Church" Matthew 16:18.

"And that Rock was Christ," 1 Corinthians 10:4. THE Lord Jesus is compared to a Rock.

METAPHOR

I. A Rock is a firm and an immoveable thing, good for a foundation: "I will liken him unto a man that built his house upon a Rock," &c., Luke 6:47; Matthew 7:24. That which is built upon a Rock, stands sure in a tempestuous and stormy season: "The rain descended, the floods came, and the winds blew, and beat upon the house, it fell not."

PARALLEL

I. The Lord Christ is a firm and sure foundation: "Upon this Rock will I build my church," Matthew 16:18. "Behold, I lay in Zion for a foundation, a stone."---"Other foundation can no man lay," 1 Corinthians 3:11. The church being built upon Christ, the gates of hell shall not prevail against it. Whosoever lays the stress and structure of his salvation upon this foundation, the power of hell and rage of devils shall never be able to subvert and destroy. This made the apostle to break forth in that holy triumph, Romans 8:31, (&c.)

METAPHOR

II. Rocks in ancient times were made use of for habitations; people dwelt in them, as well as built upon them; they hewed out houses or habitations in Rocks, Isaiah 22:16, and Isaiah 42:16; Jeremiah 48:28.

PARALLEL

II. God in Christ is a believer’s spiritual habitation; they, like the dove, make their nest in the clifts of the Rock, Psalms 90:1, and Psalms 91:9, "He that dwelleth in love, dwelleth in God," 1 John 4:16. See Habitation, Dove, &c.

METAPHOR

III. A Rock is Locus excelsus, an high place; though they have their root low and deep, yet their tops being high and soaring, are lifted far above the surface of the earth.

PARALLEL

III. Christ, our Rock, is high in respect of the dignity of his Person; he is the high God. He was lower than men in the state of his humiliation, yet far higher and more glorious than the angels. He is high in respect of his dwelling-place, being exalted far above all heavens; high in respect of his power and sovereignty, having absolute dominion over devils, angels, and men.

METAPHOR

IV. Rocks being high, or eminent places for height, they are exceeding useful to take pleasant prospects; from hence one may see afar off: "From the tops of the Rocks I see him," saith Balaam, Numbers 23:9.

PARALLEL

IV. He that by faith ascends upon the top of this spiritual Rock, may take a better prospect and survey of heaven, than Moses could of Canaan, when he stood upon the top of Pisgah. He sees most of God, and the glory of the other world, that stands upon the Rock Christ.

METAPHOR

V. Rocks are strong, and were made use of for defence; they are cannon-proof; no fortifications like some Rocks; they are impregnable: David for security came into a Rock, 1 Samuel 13:6.

PARALLEL

V. God in Christ is the godly man’s Refuge. He that makes God his defence, or flies to Christ for refuge, needs not fear devils, nor wicked men, nor what all the powers of hell can do unto him, Psalms 89:26, and Psalms 94:22.

See Strong-tower.

METAPHOR

VI. Rocks are durable, permanent, and lasting; there is no removing a Rock; they grow not weak with age, but continue the same from one generation to another.

PARALLEL

VI. The Lord Jesus hath the stability of a Rock in him. He is the Rock of ages; "The same yesterday, to-day, and for ever;" he grows not weak; as his years, so his strength decays not.

METAPHOR

VII. Rocks yield honey: "Out of the Rock with honey would I have satisfied them," Psalms 81:16, and elsewhere it is said, "he gave them honey out of the Rock."

PARALLEL

VII. All sweet peace and comfort proceed from the Rock Christ, 2 Peter 1:4. His promises are "sweeter than honey, or the honey-comb," Psalms 19:10.

METAPHOR

VIII. Rocks yield the purest water, most pleasant springs proceed from them. No water, says the naturalist, is so clear, as that which comes crystallized through Rocks.

PARALLEL

VIII. That celestial stream, spring, and river of comfort, viz., the Spirit, proceeds from the throne of God, and the Lamb, Revelation 22:1. From this Rock, saith a worthy writer, the clear and

crystalline streams of living water bubble forth.

METAPHOR

IX. Precious stones and jewels are but as it were the sperm, the spawn, or (as philosophers would have them) the sweat of Rocks. All rich mines of gold and silver (as is evident from that in Job) are in and among Rocks,

PARALLEL

IX. In Christ are hid all the treasures of wisdom and knowledge, all the graces of the Spirit, (which are compared to, but far more excellent than gold, pearl, or precious stones) are only to be found in this spiritual Rock.

METAPHOR

X. Rocks yield oil: "The Rocks poured me out rivers of oil," saith Job, Job 29:6. And in another place it is said, God made Israel to "suck honey out of the stone, and oil out of the hard Rock," Deuteronomy 32:13.

PARALLEL

X. Christ affords us store of precious oil; the Spirit is so called, with which the godly are all more or less anointed: we have received an unction from the Holy One. No oil like that which comes from this Rock.

METAPHOR XI. Rocks afford a very sweet and refreshing shadow in hot countries, to weary travelers.

PARALLEL

XI. Christ is as "The shadow of a great Rock in a weary land;" he keeps off all the hot scorching beams of the wrath of God, and hell.

See Apple-tree.

METAPHOR

XII. Rocks are dangerous to stumble at, or to fall on, especially to fall from. When men get up almost to the top of a high and mighty Rock, and suddenly through want of care fall down, such are broken to pieces, and perish inevitably.

PARALLEL

XII. Christ is a Rock of offence, many stumble at him, and fall on him, and some fall from him, all whose state is very sad: for when men fall from this Rock, having gotten up very high by a speculative knowledge, and profession, they fall suddenly to the lowest hell.

METAPHOR I. Rocks, though they abide and last long, yet are not everlasting.

DISPARITY I. Christ abides for ever and ever, he being styled the Rock of ages.

METAPHOR

II. Rocks in many respects are barren, useless, and unprofitable things, yield no fruit; seed that falls upon a Rock comes to no maturity: "some fell upon a Rock," &c.

DISPARITY II. Christ, the spiritual Rock, is very fruitful, and every way exceeding profitable.

METAPHOR

III. Rocks are part of the coarsest and grossest element; they are but earth, condensed and congealed into a massy senseless lump.

DISPARITY

III. Christ is of the highest and best of beings, he that made and formed the elements, and gave being to all creatures and things, who, though called a Rock, yet is the Lord from heaven, and a quickening Spirit.

INFERENCES 1. Take heed Christ be not unto you a stumbling-stone, and Rock of offence.

2. Let the godly, who dwell in this Rock, fear no evil; "Their Rock is not like our Rock."

3. Get into this Rock, be like the dove, that makes her nest besides the hole’s moth.

4. When you are down in the valley, and the waters swell, and threaten to overflow you, get with David by faith and prayer upon the Rock that is higher than you.

5. Prize the Rock; precious water, honey and oil flow from it. 1. It is a rich Rock, 2. It is a living Rock. 3. It is an invincible Rock. 4. It is a feeding and fattening Rock. 5. It is a Rock of pearls and diamonds. 6. It is an eternal Rock.

6. When you see a great Rock, think of Christ.

7. Build all your hopes of happiness upon it; let your anchor be so cast, as to take hold of this Rock.

01.02.02.19. CHRIST A FOUNTAIN

CHRIST A FOUNTAIN They have forsaken me, the Fountain of living waters" &c. Jeremiah 2:13. In that day there shall be a Fountain opened," &c. Sir 13:1.

AMONG the many things Christ is compared to in the holy scripture, to set forth his transcendent excellency, beauty, usefulness, and perfections, this of a Fountain is none of the least, it being a most profitable metaphor.

METAPHOR

I. A Fountain is the spring and head of a river; from thence waters issue and stream forth: it is the rise and beginning of springs and waters, Genesis 7:11.

PARALLEL

I. From God, as from a Fountain, that great and glorious river of the Spirit flows; "It proceeds out of the throne of God, and the Lamb," Revelation 22:1. Hence Christ is compared to a Fountain, as well as the Father, Jeremiah 2:13: he is the spring and rise of all spiritual joy and consolation, the Head of all the waters of life: "With thee is the well (or Fountain) of life," Psalms 36:9.

METAPHOR

II. A Fountain implies abundance of water: "I will open Fountains in the midst of the valley," Isaiah 41:18, that is, fulness or store of water; it denotes plenty.

PARALLEL

II. Christ hath abundance, yea, a fulness of grace and Spirit is in him, he received it not by measure, John 1:14,John 1:16. "He is given to be the Head over all things to the Church, which is his body, the fulness of him that filleth all things," Ephesians 1:22-23. There is abundance, nay, a redundancy of all divine grace, peace, and refreshment, in the Lord Jesus, an ocean or sea of goodness.

METAPHOR

III. A Fountain is very tenacious, a place fit, dense, hard, and well-compact, to retain the water, leaving some certain passage, to let its water out in an orderly manner.

PARALLEL

III. As the Lord Jesus contains, so he retains the waters of life in himself. He is a spiritual Fountain, every way fit, and well-compact, (in respect of that glorious union of the two natures in one Person,) to retain all heavenly fulness; and has ordered certain passages, as conduit-pipes, viz., ordinances and promises, which through the help of the Spirit let out divine grace and comfort, in a gracious and orderly manner, to all his saints.

METAPHOR IV. A Fountain, when the passage, or vent is open, lets out its water freely.

PARALLEL

IV. Christ is a Fountain opened, Ecclesiastes 13:1. He hath made a passage or vent, by assuming man’s nature, and dying on the cross, to let out his grace and spiritual blessings to the sons of men. And with what natural freeness doth this Fountain run. He seems restless, always diffusing, imparting, and giving forth from himself, to all thirsty souls: "Whosoever will, let him take of the waters of life freely," Revelation 22:17.

METAPHOR

V, Fountains always empty themselves into low places; they love to glide in the valleys of the earth: "He sends his springs into the valleys," Psalms 104:10.

PARALLEL

V. Jesus Christ filleth the humble soul with goodness; he delights in the lowly heart. The lofty mountainous spirits, or dry heathy souls, retain not the water of life; they cannot receive the things of the Spirit, 1 Corinthians 2:14. "He resisteth the proud, but giveth grace to the humble," James 4:6.

METAPHOR

VI. Fountains, by letting out their water into valleys, meadows, and low ground, make them very fruitful, when mountains, and high grounds abide barren and unprofitable.

PARALLEL

VI. Jesus Christ, by letting forth his Spirit, and heavenly grace, into the humble and lowly heart, maketh it very fruitful in holiness and good works. The churches of Christ, like low meadows, near the Fountain, whose waters continually flow, are always green and flourishing, and know no drought; when the wicked, like hills and dry ground, are barren and unprofitable.

METAPHOR

VII. Fountain-water is usually common to all the poor, and he that hath no money may partake of it; none are forbidden to come to a Fountain.

PARALLEL

VII. The waters of life, which flow from Jesus Christ, the divine Fountain, are common to all. None are forbidden to come to Christ. The poor, and "He that hath no money," (no worth or righteousness in him) is invited to come to these waters, Isaiah 54:1.

METAPHOR

VIII. Fountains yield pure and unmixed water. Streams are sometimes muddy, they may be defiled; but Fountain-water is clear, fair, and without filth.

PARALLEL

VIII. The water in this spiritual Fountain, Christ, is pure, clear as crystal; there is no mud, nor the least mixture of any defilement in it, Revelation 22:1-2. Men have endeavoured to foul and pollute the doctrine of Christ, and his ordinances, which flowed from him; but truth in itself, in the Fountain, is still the same, and cannot be corrupted.

METAPHOR IX. Many Fountains are deep, men may swim in them; it is hard to find a bottom.

PARALLEL

IX. Jesus Christ is a deep Fountain. We read of the "deep things of God;" Christ's riches are said to be "unsearchable;" there are such depths of mercy and goodness in Christ, that none can find a bottom. His love and grace is very wonderful.

METAPHOR

X. Fountains are pleasant and delightful to behold; it is a lovely thing to see, and abide by Fountains of water; they beautify and adorn a place, and make it much more pleasant and desirable. Hence Fountains, or pools of water, Solomon reckons up as one of the delights of the sons of men, Ecclesiastes 2:6.

PARALLEL

X. Christ is a delightful and pleasant object. There is no Fountain so lovely to the sensual eye, as Christ is to the eye of faith. He is called "A Fountain of gardens," or the garden-swelling Fountain or Fountain of the gardens, as Mr. Ainsworth reads it, Son 4:15. The Church is a garden, Christ is the Fountain that waters it; and how pleasant is a Fountain in a garden! "At his right hand there are pleasures forevermore," Psalms 16:11. "And thou shalt make them drink of the waters of thy pleasure, Psalms 36:8-9.

METAPHOR XI. Fountains are places good to wash and bathe in, and have been made use of in former times upon that account.

PARALLEL

XI. Christ is the soul's only bath; in this Fountain sinners must wash, if ever they would be clean: it is his blood that "Cleanses us from all sin," 1 John 1:7. Hence he is said to be "A Fountain opened for sin and for uncleanness," Sir 13:1,

METAPHOR

XII. Fountains do not send out sweet water and bitter, nor fresh and salt; that which is good, and bad proceed not from the same Fountain, James 3:11.

PARALLEL

XII. There is nothing unsavoury in Christ, nothing bitter nor brackish in him; whatsoever flows from this Fountain is sweet and good; every drop of this water is as sweet as honey.

METAPHOR

XIII. Fountains are sufficient to fill many great and small vessels; those that go thither may take what they need, yea, fill their vessels to the brim, and not diminish of its fulness.

PARALLEL

XIII. Christ is able and sufficient to fill and satisfy all the hearts and souls of men and women that come unto him. Believers may have here what they really want, and yet diminish not from Christ's fulness.

METAPHOR XIV. A Fountain is constant in its emanations, or continual runnings and flowings forth.

PARALLEL

XIV. Jesus Christ, the heavenly Fountain, hath never ceased running from the beginning of the world; his goodness always flows forth, from one generation to another.

METAPHOR XV. Many in former times used to drink out of their Fountains.

PARALLEL XV. "If any man (saith Christ) be thirsty, let him come unto me, and drink," John 7:37.

METAPHOR

XVI. Fountains have springs in themselves, saith an eminent writer, and can never be emptied. Streams may be dried up, cisterns may be broken, and let the water run out; but the water in a Fountain, abides the same and is lasting.

PARALLEL

XVI. The riches and treasures of Christ are inexhaustible. He is always full: he has springs in himself, and can never be emptied, nor dried up. As for quantity, so for quality, this Fountain is ever the same, never loses its lively virtue and efficacy; the waters that flow from hence, have the same operation that ever they had.

FOUNTAIN

I. FOUNTAINS are beholden to some other thing (as the sea, springs, and vapours,) for their waters are not from themselves.

DISPARITY

I. Jesus Christ is God, and as so considered hath all fulness originally and independently in himself, being Superintendent over all creatures, he that made heaven and earth, the sea, the Fountains of water.

FOUNTAIN II. Fountains only contain earthly and elementary water.

DISPARITY II. Christ is a Fountain that contains spiritual water, of a most divine and sublime nature.

FOUNTAIN

III. Other Fountains cannot heal distempers or diseases of the soul; but few have that virtue in them as to heal the body.

DISPARITY

III. Jesus Christ is the Fountain that heals all diseases, both of body and soul. It is opened for sin, and uncleanness, of the inward man more especially.

FOUNTAIN IV. Fountains cannot give life, though they may help to preserve and maintain it.

DISPARITY

IV. Christ giveth life to men, yea, a threefold life: 1. Natural life. 2. Spiritual life. 3. Eternal life. He raises from the dead, and quickens whom he will; hence called our life, Colossians 3:3-4.

FOUNTAIN V. He that drinks of the water of other Fountains may thirst again.

DISPARITY V. But he that drinketh of the water that flows from Christ, this living Fountain, shall thirst no more, John 4:14. [1] [1] What is meant by thirsting no more, is opened elsewhere.

FOUNTAIN

VI. Other Fountains may be filled and stopped up, as the well that Abraham's servants digged; or however the streams may be stayed.

DISPARITY

VI. Christ cannot fail of his fulness; he can not be stopped up by the skill of men nor devils; nay, none can hinder the glorious streams that flow from him, from watering and refreshing his people.

INFERENCES

I. WE may infer from hence, that sin is of an heinous and defiling nature; it is called here uncleanness, and such uncleanness that is not easily washed off.

II. Behold the exceeding greatness of God's love, and of the love of Christ, to polluted mankind, in providing such a Fountain to wash their souls, their defiled souls in.

III. Be sure, that God's people shall never want sufficient means for inward cleansing and purification.

IV. How inexcusable are those that die in their filthiness under the Gospel. If Naaman, after the prophet directed him to wash in Jordan, had returned without washing, who would have pitied him if he had died a leper? Sinner, who would pity thee, if thou refusest to wash and be clean?

V. Let polluted and unclean sinners come to this Fountain, and for their further encouragement, observe these following motives and considerations.

1. There is abundance of filth in thy heart and life, which must be purged and washed away, or thou must perish.

2. There is no Fountain can wash away thy sin but this; all soul-cleansing is by Christ's blood. All the legal purifications pointed to the spiritual purgation by Christ's blood; the like does baptismal washing; the outward washing of the body, signifies the inward washing by faith in this Fountain, Hebrews 1:3; John 17:1-26. Revelation 15:1-8.

3. This Fountain can wash and heal thee, whatever thy uncleanness and sickness is; it cleanses from the guilt of sin, and from the filth of sin also, Isaiah 53:4-5; Romans 3:24; 1 Corinthians 1:2.

4 This Fountain is opened; which expression signifies, (1.) The willingness of Christ to accept and embrace poor sinners. (2.) It shows the clearness of Gospel-revelation, above the legal. Non dubito, &c., saith Calvin: I do not doubt but by this word he shows the differences between law and Gospel: Christ was a Fountain for sin under the law; but he was as it were a sealed Fountain, or hid and veiled under many types, shadows, and ceremonial washings; the stone is now removed, that lay upon the mouth of the well. (3.) It shows the readiness and easiness of access, which is afforded to poor shiners to come to Christ.

5. Consider the multitude of sinners that have been cleansed by Christ.

6. Consider the multitude of sins in every one sinner washed away.

7. Consider the happy state of all such as are made clean.

8. Thou knowest not how soon this Fountain may be shut up as to thee.

Caution. Take heed of slighting and undervaluing of the Fountain of Christ's blood. What do they less than slight it, who think they can get cleansing from sin by the light within? What do the Papists less, who have other purgations, who go to their mass, and call that a propitiatory sacrifice; who go to the merits of their own works, thinking thereby to expiate sin, and purchase God's favour? What do all such else, that rely upon the mercy of God without having an eye and respect to Christ's blood? What do all those less, that never come, though very guilty and unclean, and often invited to this Fountain? Let the opening of this Fountain move thee to open thy heart.

Exhortation. To love him who hath washed thee, to be thankful, to believe, to be humble, and deny thyself. Whenever thou seest a Fountain of water, think upon Christ, the spiritual Fountain.

Consolation. Here is comfort, a Fountain of comfort for poor saints: thou hast a filthy Fountain in thee; here is a sweet one to cleanse thee: thou hast a filthy Fountain; here is a clear and crystal one, to bathe and wash thee. Christ is more able to cleanse, than sin is to defile. Darest thou say, that thy filth is greater than this Fountain can wash away? O soul, Christ can wash the black-a-moor white. Remember, whatever Satan says, this Fountain is open.

01.02.02.20. CHRIST THE HEAD

CHRIST THE HEAD "Not holding the Head," Colossians 2:19. THE Son of God is very often in the holy scriptures called an Head, and may be so for divers considerations.

1. In respect of angels, he is the Head of all principalities and powers, Ephesians 1:21.

2. In respect of man, the whole race of man; the Head of every man is Christ, 1 Corinthians 11:3.

3. In respect of the powers of the world; he is the Head of kings and princes, and all the powers of the earth.

4. He is the Head of the Gospel-building: "The stone which the builders rejected, the same is become the Head-stone of the corner," Acts 4:11.

5. He is the Head of the body, the church, which alludes to a natural Head, and doth agree therewith in divers respects; of which take these examples, Ephesians 1:22; Colossians 1:18.

METAPHOR I. The Head is the highest part of the body, more loftily placed than all the rest of the members.

PARALLEL

I. The Son of God, as he was higher by birth than men, yea, than the greatest of men, kings, and mighty potentates of the earth, &c., so is he by place and office: "God hath anointed him with the oil of gladness above all his fellows, and set him over the works of his hands," Hebrews 1:9.

METAPHOR

II. The Head is the seat of the senses. There is the eye to see, the ear to hear, the organs to smell and taste, by which things are truly distinguished, even the good from the bad, for the benefit of the whole body.

PARALLEL

II. The Son of God, the mystical or spiritual Head, is the seat of the spiritual senses. There is the clear seeing eye, the perfect hearing ear, the pure, true, and infallible taste, by which things are distinguished aright, the good from the bad, for the benefit of the whole body of the church.

METAPHOR III. The Head is the common treasury of the whole man; whatsoever comes is lodged there for the rest of the members.

PARALLEL

III. Jesus Christ, as a public Person, and Head of his church, is Receiver-general, and common treasury of the whole body. Whatsoever came originally from God, for the good and benefit of the church, is lodged in Christ as Mediator, and Head of his church. As David said, "All my springs are in thee," Psalms 87:7, so may the Church say of Christ, "We beheld his glory, as the glory of the

only-begotten Son of God, full of grace and truth," John 1:14. "It pleased the Father, that in him should all fulness dwell," Colossians 1:19.

METAPHOR

IV. The Head doth transmit, or cause to be transmitted, by way of communication, all the supplies accruing to all other parts of the body, whether it be ease from pain, by application of comfort, &c.

PARALLEL

IV. The Son of God doth transmit, or cause be transmitted, by way of communication, all the supplies of the mystical body, whether it be peace of conscience, ease for soul-pains, by an application of his blood, and Spirit to comfort. It is by him, that the whole body, by joints and bands, have nourishment admistered one to another, as knit together in all parts, and increasing with the increase of God, Colossians 2:19. "Of his fulness have all we received, and grace for grace," John 1:16.

METAPHOR

V. The Head is the very fountain of strength, and cunning policy, so signified concerning the serpent: "He shall bruise thy Head," &c., Genesis 3:17.

PARALLEL

V. The Son of God is the fountain of strength to his church; it is said, "All power is given to him," Matthew 28:18. "I can do all things, through Christ that strengthens me," Php 4:13.

METAPHOR

VI. The Head is the place where burdens are carried, &c. Three baskets were on the baker’s Head, Genesis 40:16.

PARALLEL

VI. Jesus Christ was a man of labour, that carried our burdens for us in divine respects: the burden of temptations from Satan and the world fell upon him; the burden of persecution, even to death itself. "The Lord laid on him the iniquities of us all," Isaiah 53:6.

METAPHOR VII. The Head is the seat of sorrow; there it is received and centred, Genesis 42:38.

PARALLEL

VII. The Lord Jesus was a man of sorrows, and acquainted with grief, Isaiah 53:3-4. There was no sorrow like his, it was heaped upon him even to perfection.

METAPHOR VIII. The Head receives the hand of blessing from the Father, Genesis 48:18.

PARALLEL

VIII. The Lord Jesus is the man of God’s right-hand, made strong for himself, upon whom the blessing is conferred by the Father, as a token of good to the whole church: "In him all the families of the earth are blessed," Ephesians 3:15.

METAPHOR

IX. The Head receives the consecration of God, both in case of Nazarite and high-priest, Leviticus 21:10. The anointing with oil (or the holy unction) was upon the Head, whereby the whole man became sanctified, and set apart for God, Numbers 6:7.

PARALLEL

IX. Christ, the holy and spiritual Head, received the consecration of God; for he was filled with the Holy Ghost from the womb, and as a perfect Nazarite continued separate until his baptism, at which, time the holy anointing being upon him in a visible manner, did furnish him for his ministry, and fit him to be a Priest unto God; this holy unction descended on him, as it did on the Head of Aaron, not only drenching his beard, but all the parts of his body also, even to the skirts of his garment, "Say ye of him whom the Father hath sanctified and sent into the world," &c., John 10:36, "Who through the eternal Spirit offered himself to God."

METAPHOR

X. The Head beareth the glory, whether it be the holy mitre, and sacred crown, appertaining to the priest, Exodus 29:6; or the royal diadem appertaining to secular princes, and crown of gold, Psalms 21:3.

PARALLEL

X. The Son of God not only beareth the glory of priesthood, but the highest glory of his Father’s house, which consists of Kingships, &c. "Thou art a priest for ever, &c., We see Jesus made a little lower than the angels, &c., crowned with glory and honour," Hebrews 2:7, Hebrews 2:9; Hebrews 5:6.

METAPHOR

XI. The Head is the principal object of envy and fury, most threatened and struck at, and receives the signs of death. Jezebel threatened the Head of Elisha, 2 Kings 6:31. The wife of Heber struck at the Head of Sisera, Judges 5:26. The beast appointed for sin-offering was to have hands laid upon the Head; this was a sign of death.

PARALLEL

XI. Christ was the principal object of envy and hatred. The devil envied him, the Jews hated him without cause, Herod threatened him. One while they waited to kill him; at another time they led him to the brow of the hill, that they might cast him down headlong to destroy him; at last they came and laid their hands upon him in the garden, where he received the sign of death, after his most bitter agony; and was soon after offered up on the cross; as a public sacrifice: "He died for our sins, according to the scriptures. Christ our passover is sacrificed for us."

METAPHOR

XII. The Head is the subject of humility. When men have been much affected with some great thing, they put earth upon their Heads. 1 Samuel 4:12.

PARALLEL

XII. The Lord Jesus was a subject of great humility, much affected with God’s providences, and men’s wickednesses. He wept when Lazarus died. Christ wept, when the Jews rejected him to their own destruction, Luke 19:41, and, as Publius Lettius saith of him, he was never seen to laugh, but often to weep. The devil, Herod, Pontius Pilate, with the Jews, were not content to persecute and drive the Son of God to corners: but after they had agreed with Judas to betray him, they endeavoured, as much as lay in them, to take this blessed Head off from his mystical body; nothing would satisfy them, till they had slain the Lord of life and glory.

METAPHOR XIII. But notwithstanding all, the Head is the glory of the man.

PARALLEL

XIII. And so is Jesus Christ the glory of God, the glory of his church. She glories in him: "His Head is as the most fine gold." "He is altogether lovely. This is my beloved, and this is my friend, O! daughters of Jerusalem," Son 5:16.

METAPHOR XIV. The Head showeth the greatest signs of pity and sympathy to the poor, distressed, and afflicted members.

PARALLEL

XIV. Christ, being in all things like unto us, sin only excepted, hath showed no small signs of pity and sympathy, as one touched with our infirmities, as appears both before he left the world, and since. 1. He comforts them by good words and promises; he will not leave them comfortless, but will come to them. 2. He assureth, that he would send another Comforter, the Holy Spirit. 3. He prays the Father to take them into his care and protection. 4. He cries out from heaven, when violence is offered to them: "Saul, Saul, why persecutest thou me," &c., John 14:1-31; John 16:1-33; John 17:1-26; Acts 9:4.

METAPHOR

XV. The Head is the governing part of the whole man; the eyes, the ears, the hands, the feet are all governed by the Head.

PARALLEL

XV. The Son of God, as Head of the Church, hath the government on his shoulders: his members hear his voice, and keep his commandments, and his commandments are not grievous unto them.

METAPHOR XVI. The Head loves the body that belongs to it, and is concerned night and day for its prosperity.

PARALLEL

XVI. Jesus Christ loves his Church, yea, all his members. He died to save and redeem them, he shed his blood to wash and sprinkle them, and went to heaven to prepare a place for them, and is concerned both night and day for their prosperity and welfare: he will come again from thence to solemnize the glorious marriage, and receive them unto himself, that where he is, there they may be also. "I love them that love me." "He gave himself, that he might redeem us from all iniquity." "He hath loved us, and washed us from our sins with his own blood," Revelation 1:5. "I go to

prepare a place for you. If I go away, I will come again, and receive you unto my Father, that where I am, you may be also."

METAPHOR XVII. The Head receiveth reverence and respect, love and honour, from the body and the members.

PARALLEL

XVII. The Son of God receiveth reverence and respect, love and honour from the Church, and all its members, when others despise him, and account him an impostor and deceiver. But the church says, he is the Son of God, both Lord and Christ, Lord of Glory, Lord of all the princes of this life, the Head of angels, the choicest and chiefest of ten thousand: "Whom having not seen, they love; and though now they see him not, yet believing, they rejoice with joy unspeakable, and full of glory," 1 Peter 1:8. He is precious in their esteem: his name is as ointment poured forth.

METAPHOR I. The natural Head is joined but to one numerical and physical body.

DISPARITY

I. The Son of God, the mystical Head, is joined to many numerical and physical bodies: he is not only head of angels, even of all principalities and powers, but of all men in some sense; and to the Church, and every true member thereof, in a more special and peculiar sense; "I would have you to know, that the Head of every man is Christ, and he is the Head of the Church, the fulness of him that fills all in all.

METAPHOR

II. The natural head is joined to the physical body, by fleshly bonds and ligaments; veins and sinews, nerves and arteries, &c.

DISPARITY

II. Jesus Christ is joined to the mystical Head, by spiritual and more lasting bonds; as the bond of voluntary choice, or promise, and invisible union. "Ye have not chosen me, but I have chosen you. Because I live, you shall live also, that they also may be one, as thou O Father, and I am one. I in them, and thou in me, that they may be made perfect in one."

METAPHOR

III. The natural Head is sometimes sick, being liable to many distempers of very dangerous consequence, as apoplexies, &c., and, being so, it cannot help the body.

DISPARITY

III. The Son of God is never sick, but always in a capacity, not only to help a sick body on earth, but also against all disease; much more permanent than the angels of God, dwelling where sickness cannot approach: "Neither shall there be any more sickness or pain."

METAPHOR

IV. A natural Head doth many times fall asleep, and so becomes insensible, and incapable of securing its body and members, at that juncture of time.

DISPARITY

IV. But the Son of God is the Angel of God’s presence, and made the keeper of Israel, who neither slumbers, nor sleeps.

METAPHOR

V. A natural Head is weak, and wants help itself; for there is no man so wise, but may receive additions from others, and doth so in all arts and sciences: yea, the angels themselves have made known to them by the Church, the manifold wisdom of God, and are in some respects charged with folly.

DISPARITY

V. The Son of God is not weak, wants no help from other men, in respect of any arts or sciences whatsoever: for if the first Adam had such strength of wisdom and knowledge as to give names to all things, suitable to their natures, who was but earthly; much more the second Adam, who was the Lord from heaven. "In whom are hid all the treasures of wisdom and knowledge."

METAPHOR VI. A natural Head may afford some small help to the body, but cannot bless what it affords.

DISPARITY

VI. The Son of God can not only afford suitable help to the body, and members, but can bless the help to them, bless society and communion, bless word and sacraments, bless lenitives and corrosives, rod and staff, make all things work together for good, Romans 8:28.

METAPHOR VII. A natural Head may be broken, dashed in pieces, and lose its power of helping the body, and members.

PARALLEL

VII. The Son of God, though he was hard laid to, and much struck at, by the powers of darkness, yet could they never reach high enough to break his head, to dash him and destroy his power, (to help his people in time of need) but were destroyed themselves in the very attempt; "He spoiled principalities." Whoso shall fall upon this Head of the corner, shall be broken to pieces. "He bruised the head of the combatant," Genesis 3:16.

METAPHOR VIII. A natural Head may die and lie by the walls. Where is then its help?

PARALLEL

VIII. The Son of God hath passed through the gates of death, hath conquered him that had the power of death, and can never die, death hath no more dominion over him: he ever lives to make intercession for the saints; lives for evermore.

INFERENCES 1. This showeth the great love and goodness of God in giving such a Head.

2. The great love of Christ, and his wonderful condescension in stooping so low, as to become a Head to poor mortals.

3. What a happy condition the Church and members of Christ are in. (1.) Interested in the same love with the Head. (2.) Under the same degree of election with the Head. (3.) Allied to the same relations, interested in the same riches, and assured by membership of the same life and immortality in the world to come: "Because I live, you shall live also."

4. Affords a very great motive to all men to seek union and membership with him, because as he is, so shall they be also hereafter in the next state: "When he shall appear, we shall be like him," 1 John 3:2.

01.02.02.21. CHRIST A GARMENT FOR SANCTIFICATION

CHRIST A GARMENT FOR SANCTIFICATION "But put ye on the Lord Jesus, and make no provision for the flesh" &c., Romans 13:14. In this text are two parts:

1. An Act.

2. An Object.

I. An Act, endusasqe, it is a metaphor taken from putting on of Garments, a phrase used by the Apostle often in reference to the new man, Ephesians 4:24. In reference to the spiritual armour, Ephesians 6:11. In reference to acts of mercy, Colossians 3:12. And here, in reference to the application of Jesus Christ, in respect of sanctification. From the scope of the text it is evident the apostle intends Gospel holiness, he presses the saints at Rome to a godly life, and not only to walk holily, but to draw all power of holy walking from Christ, so as to be clothed with the virtues and graces of his Spirit.

METAPHOR I. Garments are for the covering of the body, they hide nakedness and deformity.

PARALLEL

I. The Lord Jesus Christ is a cover for the soul, every man’s nakedness and deformity appears that hath not on this spiritual Garment, Revelation 3:18.

METAPHOR II. Garments come not naturally, but are prepared and made fit for us.

PARALLEL

II. Naturally we have no righteousness, that is either accepted of God, or a suitable cover for the soul, Romans 3:12; this spiritual Garment is wrought by the Spirit, and made fit for us, Psalms 45:13-14

METAPHOR

III. Garments are worn only in some countries, by civilized nations and people; some barbarian and heathenish men and women go naked in some nations.

PARALLEL

III. The Lord Christ is put on for a Garment or spiritual clothing, by those nations and people only, where Christianity is received, and not by many there neither; some are like brutes and heathenish people, naked, without Christ and true holiness, Matthew 7:13-14; Luke 12:22.

METAPHOR IV. Before new Garments can be put on, the old, defiled, and overworn Garments must be put off.

PARALLEL

IV. Before a man can put on the Lord Jesus Christ, and be clothed with the Garment of holiness, he must put off the abominable filthy cloaks, and covers of wickedness, he must be stript of his filthy rags, that he may be clothed with the Spirit and graces of Christ, "Put off the former conversation, the old man, and put on the new man, which after God is created in righteousness arid true holiness, Ephesians 4:22-24; Colossians 3:8.

METAPHOR

V. Garments are of great utility in respect of defence, they secure us from the pricks and scratches of bushes and thorns, and from many bruises and rubs, and other hurts, which nakedness exposes to.

PARALLEL

V. By putting on of Christ in a way of faith and holiness, the soul is defended, from the checks and smarting pricks of conscience, from the fiery darts of Satan, and from the killing power of the law, and the wrath of God, Acts 24:16; Ephesians 6:11; 2 Corinthians 3:6.

METAPHOR

VI. Garments are for keeping of the body warm: (what should we do who live in cold countries, were it not for clothes and useful Garments.) "She is not fearful of the snow, for all her household are clothed in scarlet."

PARALLEL

VI. This blessed Garment keeps the soul warm; hereby saints become fervent in spirit and zealously affected. If we have any spiritual heat in us, we must attribute it to Christ: naturally we are as cold as that child was when his spirit was departed, 2 Kings 4:34.

METAPHOR

VII. Garments tend to the preservation of health; the neglect of putting them on, many times brings sickness, sometimes death.

PARALLEL

VII. The graces of Christ and true holiness are the only preservative of the inward man from spiritual sickness: by putting them on, and leading of a holy life, we abide in health; and those who neglect to put on these Garments, are exposed to all manner of soul-diseases, which end in eternal death, Psalms 119:11; Romans 8:13.

METAPHOR VIII. Garments are used for distinction as:

1. They distinguish one sex from another, the man shall not put on the apparel which appertaineth to the woman.

2. Garments also distinguish the several ranks and qualities of men, "Those that are clothed in soft raiment are in king’s houses," Matthew 11:8.

3. By the habit or Garment we do distinguish the people of one nation from another, Zephaniah 1:8.

PARALLEL VIII. The spiritual Garment makes a distinctinction:

1. Holiness distinguisheth believers from unbelievers, the godly from the wicked: "Who hath made thee to differ from another?" "If a man be in Christ, he is a new creature," 2 Corinthians 5:17.

2. This glorious Garment shows that the righteous are more excellent than their neighbour: as it was said of "Jabez, he was more honourable than his brethren," 1 Chronicles 4:9; Proverbs 12:26; it makes it appear that the godly are king’s children, having princely robes upon them, 1 Corinthians 4:8.

3. By a holy Christ-like conversation, the people and saints of God are known to be people of another country, citizens of another city, "Ye are not of this world."

METAPHOR IX. Garments are of a comfortable and refreshing nature, and of excellent use to them who put them on.

PARALLEL

IX. This spiritual Garment is of a most excellent, sweet, comforting and refreshing quality, the virtue whereof is not, cannot be felt not apprehended by believers.

METAPHOR X. Garments answer not their end in making, neither are they of use till put on.

PARALLEL

X. Men put not Christ to that use for which he came into the world, till they put him on for Sanctification and holiness, neither will he be otherwise of saving benefit unto them; "He that believeth not, shall not see life;" "Without holiness no man shall see God," Titus 2:14; John 3:36; Hebrews 12:14.

METAPHOR XI. Some sorts of Garments were significations of grief and sorrow. Mordecai put on sackcloth, so in Joel 1:13.

PARALLEL

XI. Such as have put on this Garment, do abundantly demonstrate their great sorrow and grief for sin; "Godly sorrow worketh repentance," 2 Corinthians 7:10, "Ye shall be sorrowful," John 16:20. All such as put on Christ for Sanctification, are clothed with humility, 1 Peter 5:5.

METAPHOR

XII. Garments were also used to testify joy; as appears in the case of the prodigal: "Bring forth the best robes and put on, and put a ring on his finger," Luke 15:22.

PARALLEL

XII. Such who are clothed with the robes of righteousness, have on them the beautiful Garments of salvation, Isaiah 61:10-11, which signifies, that they above all, have cause to rejoice; hence, saith the apostle, "As sorrowful, yet alway rejoicing," 2 Corinthians 6:10, "Rejoice in the Lord alway, and again, I say, rejoice," Php 4:4; 1 Thessalonians 5:16.

METAPHOR I. Material Garments are made by man.

DISPARITY I. This Garment of holiness is wrought by the Spirit of God.

METAPHOR

II. Other Garments consist of matter, and are of such or such external shape, according to the party from whom they are made.

DISPARITY II. This Garments consists of grace, divine virtues, and spiritual qualifications.

METAPHOR III. Other Garments may be bought with money, and those likely who have most of it, have the best robes.

DISPARITY

III. This Garment may be had without money or price; it is true, Christ speaks of buying, &c., white Raiment, that buying, is free receiving: the prophet explains his phrase, Isaiah 55:1. No man hath any thing of worth or value to give for it; the gift of God cannot be purchased with money, the poor in spirit are better clothed than the poor.

METAPHOR IV. Material Garments render a man or woman amiable only in the sight of man, &c.

DISPARITY

IV. This Garment renders a man or woman lovely in the sight of God. "The ornament of a meek and quiet spirit is in the sight of God of great price, 1 Peter 3:4.

METAPHOR V. Other Garments are the worse for wearing, by long and often using they will decay.

DISPARITY

V. This Garment the more and longer it is used, the better and more excellent it is: use makes perfect in godliness as well as in other cases, Hebrews 5:14; 2 Corinthians 7:1.

METAPHOR

VI. Other Garments at certain times are to be put off, or may be changed; as light or thin Garments for summer, and more substantial for winter, &c.

DISPARITY

VI. This Garment, (viz.) the robe of righteousness, is never to be changed nor put off day nor night, winter nor summer; we ought to be good and virtuous in sickness and health, at all times, in prosperity and adversity; "It is good always to be zealously affected in a good thing," Galatians 4:18.

METAPHOR

VII. A man may part with or dispose of other Garments at his pleasure as he thinks fit, to his friends, or to such as want clothes.

DISPARITY

VII. This Garment, Christ and holiness, as a man cannot dispose of it unto others, so he ought not. No man hath so much grace as to furnish his friend with it; the "Wise virgins had no oil to give to the foolish," Matthew 25:9, "What thou hast already, hold fast till I come," Revelation 2:25.

INFERENCES

I. We may from hence admire the excellencies of the Lord Jesus Christ, he is life, he is meat, hidden manna, he is drink; yea, he is all in all, and provides all for believers.

II. It shows the miserable state of those that are without true holiness, such, are naked. Now a naked man is exposed to the reproach of every eye, his shame appears to all, nakedness lays open to every storm, every shower wets, thorns prick them; piercing and nipping winds make those that are naked to shrink. The unconverted sinner hath the continual pricks and terror of his own conscience, and shall thereby be filled with horror and shame; much more when the arrows of the wrath of God begin to fly about his ears.

III. This demonstrates, that wicked men are mad, or beside themselves. None but distracted and barbarous men reject clothing. Sinners will have none of Christ, though they are naked without him; they will not put him on, will not be persuaded to cover their shame, turn from their evil ways, and accept of a robe of righteousness.

IV. Observe, that none are so well clothed, so richly arrayed, as believers, as the godly and faithful in Christ Jesus.

V. Here is good news for the poor, and such are naked; here is a glorious Garment ready, if they will put it on.

VI. That the ungodly would be persuaded to put on Christ.

Ques. But some may say, what is it to put on Christ?

Answer:

1. Christ is to be put on for justification; but in that sense those saints at Rome had put him on before.

2. Christ is to be put on by way of imitation; this refers to sanctification: we must follow his example in his holy and gracious life; we must apply his righteousness for our justification by faith, and walk by the glorious pattern he hath left, to teach us to express his virtues and excellencies in a course of sanctification, and new obedience." [1] If Christ be not put on in both these respects, he will profit none to salvation.

[1] See Christ the saints’ Wedding-garment.

VII. What will become of them, who instead of putting Christ on, and following of him, put the devil on; and instead of expressing his excellencies, they express the vices of the devil, and abominations of their own base hearts?

VIII. From hence let saints be cautioned, from defiling of their Garments; a small spot is quickly seen in a white vesture. Those only who defile not their Garments, shall "walk with Christ in white," Revelation 3:4.

Lastly. Let all take heed to keep their Garments, for otherwise men will at one time or other see their shame, Revelation 16:15.

01.02.02.22. CHRIST A LAMB

CHRIST A LAMB "Behold the Lamb of God!" John 1:36.

"As a Lamb without blemish," &c., 1 Peter 1:19.

"I beheld, and lo! a Lamb stood upon Mount Zion" &c., Revelation 14:1. IN the two first texts the Greek word is amnov, compounded of a privativum, and mnov, robur, which signifies strength: that is, not strong. The article ’o (as Erasmus hath observed out of Chrysostom and Theophylact) is emphatical, distinguishing him from the typical Lamb; and denotes also relation, for it puts in mind of the prophecies of Isaiah and others, used Acts 8:32. The word in Revelation 14:1, is arnion, which is a diminutive of arnov, and signifies Agnellus, a little Lamb, [1] tener adhuc et immaturus, tender, &c. John 21:15.

[1] Gent. in Harm.

How, and in what respects Christ may be called a Lamb, [2] follows.

[2] Christus vocatur Agnus propter immolationem pro peccatis totius mundi factam, quam ut typi præfigurarunt Agni in V. T. immolati; tum propter mansuetudinem, patientiam, innocentiam, beneficentiam, &c. Glassius.

METAPHOR

I. The Lamb is a very innocent and harmless creature. Bullinger calls it a symbol of innocency. It doth no wrong or injury to any.

PARALLEL

I. JESUS CHRIST is of a sweet, quiet, and harmless nature and disposition: "Such an High-priest became us, who is holy, harmless, undefiled, separate from sinners," &c. Hebrews 7:26.

METAPHOR II. The Lamb is made a prey of, and often worried by dogs, wolves, and other evil beasts.

PARALLEL

II. The Lord Jesus was preyed upon by devils and wicked men, who continually worried him, like hungry and blood-thirsty wolves, lions, and ravening beasts, whilst he was upon the earth, Matthew 4:2-3.

METAPHOR III. The Lamb is a meek and patient creature, bearing wrongs, not seeking revenge upon them that strike and abuse him.

PARALLEL

III. The Lord Jesus with a meek and patient spirit bore all those vile and grievous wrongs, contradictions of sinners, and horrid blasphemies, in the days of his flesh, without seeking the

least revenge upon them. Austin saith, he is compared to a Lamb because of his mildness, Hebrews 12:3; Matthew 26:53.

METAPHOR IV. The Lamb is silent, when brought to the slaughter, doth not cry, complain, nor strive, as other creatures do.

PARALLEL

IV. The Lord Christ was silent, when he was led to be crucified: "He is brought as a Lamb to the slaughter, and as sheep before her shearers is dumb, so he opened not his mouth," Isaiah 53:7. "He did not cry, nor cause his voice to be heard in the street."

METAPHOR V. The Lamb is a lovely and very delightful creature; hence Uriah’s wife is compared to it, 2 Samuel 12:3-4.

PARALLEL

V. Christ is the delight of the Father, very lovely in the eyes of saints and angels; nay, what was said of Titus Vespasion, may fitly be spoken of Christ, "He is the delight of mankind," Proverbs 8:30; Isaiah 42:1.

METAPHOR

VI. The Lamb is a contented creature; let the shepherd put it into what pasture he please, it grumbles not, but seems very well satisfied.

PARALLEL

VI. Christ was abundantly satisfied to become any thing, and do whatever the will of his Father was, though it was to be abased so low, as to be born of a poor virgin, to live in a mean condition, and to have nowhere to lay his head, whilst he abode in this howling wilderness, Hebrews 10:7; John 10:15, John 10:17-18; Php 2:7-8.

METAPHOR

VII. The Lamb is a clean beast, whose flesh God appointed for food, and the flesh of no beast, is more generally prized, especially at its first coming, than Lamb.

PARALLEL

VII. Christ was ordained of God to be the food of our souls; and there is no meat so sweet; or is so much prized by the godly, especially when they first receive him by faith, as this Lamb. "My flesh is meat indeed, and my blood is drink indeed," John 6:55. Whosoever hath fed spiritually on Christ, he desireth no better dainties.

METAPHOR

VIII. The Lamb was appointed under the law for sacrifice, it was to be taken out of the flock, to be severed from the rest, to be killed a he-Lamb, and without spot, was to be offered up to make an atonement, and the blood to be sprinkled, &c.

PARALLEL

VIII. Christ, the Lamb of God, is our only sacrifice. He was taken from among men, separated from sinners, truly man. He was a Lamb without blemish, no spot or stain of sin could be found in him. He was slain or offered up upon the cross, to make an atonement for the sins of his people; and his blood must be sprinkled or applied to our consciences by faith, Hebrews 8:13, 1 Pet. 17, 18, 19, and Hebrews 12:24.

METAPHOR

IX. Lambs are very profitable creatures, they enrich their owners; their fleece and skins are good for clothing. Also the[3] money of the ancient Patriarchs was called a Lamb, because the figure of a Lamb was on it. Abraham bought a field for an hundred pieces of silver or Lambs.

[3] xxx xx Chesitah, Nummus, sexta pars Denarii, Genesis 33:19; Job 42:11; Joshua 24:32. Nummus agni imagine signatus, doth signify both money and a Lamb. Leigh. Crit. Sac.

PARALLEL

IX. Christ enriches all that have interest in him, or can lay claim to this Lamb; and his righteousness is for our clothing. No money will pass for current (as it were) with God, but Jesus Christ. He is the saint’s treasure; their estate and inheritance lies in Christ:"But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness," &c. Isaiah 45:24; Jeremiah 23:6; Jeremiah 33:16; Revelation 19:8, 1 Corinthians 1:30.

METAPHOR

X. The Lamb is a small creature to other beasts, therefore the Hebrews call them XXXXX. Aben-Ezra apud Jobum, tenellam Pecudem, vel Agnellum interpretatur:[4] a small sort of cattle, or diminutive Lamb.

[4] Leigh Crit. Sacr. Job 42:12

PARALLEL

X. Christ made himself of no reputation. In respect of his humanity, he is called a worm, as annotators expound that in Psalms 22:6, "I am a worm, and no man, a reproach of men, and despised of the people." He was small and despised in the eyes of the great heroes of the earth.

There are several great disparities between Christ and a Lamb, but we shall pass by them, and only take notice of two or three.

INFERENCES

I. IF the Lord Jesus was such a harmless, innocent, silent, and delightful Lamb, how doth this set out and aggravate the horrid sin of the Jews, and others, who put him to death!

II. And how doth it magnify the love and pity of God to us, that he should be pleased to part with this precious Lamb out of his bosom, to be made a sacrifice for our sins!

III. From hence also we may learn how to live in the world, not to be high-minded, and seek great things for ourselves. "Let the same mind be in you, that was also in Christ Jesus," &c. Php 2:5.

IV. Let us make him our example, when under suffering, and in the hands of wicked men, "Who when he was reviled, reviled not again;" let us not seek revenge, nor render evil for evil to any man, Romans 12:19; 1 Peter 2:23.

V. Moreover, let us be contented, as he was, whatever it pleaseth the Father to exercise us with, or in what pasture soever he sees good to put us.

VI. And since he suffered so willingly for us, let us labour (when called thereunto) to lay down our lives for his holy Name sake.

01.02.02.23. CHRIST THE PEARL OF GREAT PRICE

CHRIST THE PEARL OF GREAT PRICE "And when he had found one Pearl of great price, he sold all that he had, and bought it? Matthew 13:45-46.

METAPHOR

I. PEARLS (as naturalists tell us[1]) have a strange birth and original; it is the wonderful production of the shell-fish, congealed into a diaphonous stone. The shell, which is called the mother of pearl, at a certain time of the year, opens itself, and takes in a certain moist dew, as seed; after which they grow big, till they bring forth the pearl.[2] [1] Pliny, lib. ix. cap. 35.

[2] Reperiuntur in conchis marinis, ex rore cælesti certo anni tempore hausto producta, vel potius nata.

PARALLEL

I. THE original and birth of Christ is wonderful; God manifested in the flesh is the admiration of angels: a virgin (the mother of this pearl according to the flesh) being over-shadowed with the Holy Spirit (which is compared to dew) conceived, arid when her time was come, travailed, and brought forth Christ, the pearl of great price: "And the angel said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee," &c. Luke 1:35.

METAPHOR

II. Those that would find Pearls, must search curiously for them, and resolve to run through many dangers, among those huge and terrible monsters of the sea, saith Pliny, lib. ix. cap. 35.

PARALLEL

II. Those that would find the Pearl of great price, must search and seek after him diligently, as for hid treasure; and must resolve to pass through all the troubles and difficulties that attend the way of true piety and godliness, Ecclesiastes 2:4

METAPHOR

III. It is not an easy thing to find Pearl; very few know where to seek for it, it lying usually at the bottom of very deep waters.

PARALLEL

III. It is no easy thing to find Christ, and obtain an interest in him; many seek him where he is not to be found, in the broad way, and by the merit of their own performances; few they be that find this precious Pearl, Son 3:2.

METAPHOR

IV. Pearls are things of very great worth: "The richest merchandize of all, and the most foreign commodity throughout the whole world, are these Pearls," saith Pliny, lib. ix. cap. 35. Moreover, he tells us of one Pearl that Cleopatra had, which was valued at six hundred thousand Sestertii; hence men will part with all for Pearls.

PARALLEL

IV. Christ is of an inestimable value; may well he called the Pearl of great price. The worth and excellency of Christ far exceeds the riches of both Indies. He is the rarest Jewel the Father hath in heaven and earth, more precious unto believers than rubies, and all that can be desired cannot be compared unto him: "No mention shall be made of Pearl," Job 28:18. Hence the saints part with all for him, and do account the best of earthly things but dung, that they may win Christ, Php 3:8 :

METAPHOR

V. Yet, notwithstanding, many men and women do not know the worth and value of Pearls, and hence they through ignorance esteem them not above pebbles; swine tread them under their feet; they value peas above Pearls.

PARALLEL

V. The Lord Jesus, though in himself he is so precious, and prized above all by the godly; yet wicked and carnal persons, by reason of that sordid ignorance and blindness that is upon their understanding, esteem him not above the perishing things of this world; nay, some swinish men prize their own beastly lusts above Christ.

METAPHOR VI. Pearls have a hidden virtue in them; though in bulk but small, yet in efficacy they are very great.

PARALLEL

VI. Christ hath a hidden virtue, most excellent in nature; though he seems weak, small, and despised in the eyes of the carnal world, yet he is the power of God to salvation, Romans 1:10.

METAPHOR

VII. Pearls are of a splendid and oriental brightness; for which reason the Greeks call them margazithv, a nitore splendente; their beauty is as much within as without.

PARALLEL

VII. Christ is beautiful, fair, and shining; his oriental brightness is far above the glorious splendour and brightness of the sun shining in his strength: "He is the brightness of his Father’s glory, and the express image of his Person," Hebrews 1:3. Christ’s beauty is as much within as without.

METAPHOR VIII. A Pearl is round, which is an emblem of eternity, it hath no end.

PARALLEL VIII. Christ in respect of his Divinity, is from eternity to eternity, without beginning, and without end.

METAPHOR IX. Pearls are firm, strong, and well-compact so as fire cannot consume them, nor ordinary strength break them.

PARALLEL

IX. Christ is called a Stone, a tried Stone, and sure Foundation; there is no fire can consume him, nor can all the powers of hell break or mar him.

METAPHOR

X. They need no other riches, that find a Pearl of great price and and value; they are made for ever, as the proverb is, in respect of this world.

PARALLEL

X. They that find Christ have enough, they need no more riches; they are not only made happy here, but also to eternity, and may say, with Jacob, they have all.

METAPHOR

XI. Pearls are a rich ornament: such as have precious pearls in their ears, or rich strings of them about their necks, are looked upon as honourable persons.

PARALLEL

XI. Christ is the saint’s richest ornament: those that are graced and adorned with this Pearl, are the most renowned and honourable ones in the world: "The righteous are more excellent than their neighbours," Proverbs 12:26.

METAPHOR

XII. Pearl is a very rich and sovereign cordial, and is of excellent use and virtue to prevent poison, to preserve natural strength, and to purge melancholy.

PARALLEL

XII. There is no cordial to a disconsolate and drooping spirit like Christ; the virtue of his blood, and the comforts of his Spirit, revive immediately the sick and fainting soul. It is he that keeps us from the poison and venomous sting of the old serpent, that strengthens us, and purges out all our corruptions.

METAPHOR XIII. Pearls are called Uniones by the Latins, because they are found one by one, quod conjunctim nulli reperiantur.[3] [3] Scultel. Exercitat. Evang. lib. ii. cap. 41.

PARALLEL XIII. Christ is singular; there is but one Christ, one Mediator between God and man, 1 Timothy 2:5.

METAPHOR I. PEARLS are of an earthly original.

DISPARITY I. Jesus Christ is the Lord from heaven.

METAPHOR

II. Pearls are of a very small dimension; for though they be very considerable in value, yet are the least of all precious stones.

DISPARITY

II. Christ is infinite in respect of his Deity, without measure, filling heaven and earth with his presence. He is in heaven, and yet with his people on earth, to the end of the world, Matthew 28:1-20.

METAPHOR III. Men may find a rich and precious Pearl, and yet be miserable in divers respects, and that cannot help him.

DISPARITY

III. He that finds this Pearl of great price, can never be miserable. Christ supplies all the wants and necessities of believers.

METAPHOR IV. Men that find precious Pearls may sell them if they please, and sin not, nor injure themselves thereby.

DISPARITY IV. No man can sell Christ, nor part with him, but he sins thereby, and ruins himself, as Judas did.

METAPHOR V. Other Pearls are of a perishing nature, they may be defaced, broken, dissolved, and come to nothing.

DISPARITY V. Christ is durable; this Pearl of price can never be spoiled or dissolved, nor diminish or lose his beauty.

INFERENCES I. HAPPY are they that find this Pearl.

II. They are fools who will venture the loss of all for him.

III. Esteem Christ highly, you can never overvalue him.

IV. Bless God for bestowing his chiefest and best Pearl upon you.

Chapter 86

01.02.02.24. THE NAME OF CHRIST LIKE TO PRECIOUS OINTMENT

THE NAME OF CHRIST LIKE TO PRECIOUS OINTMENT "Thy name is as Ointment poured forth" &c., Son 1:3. THE spouse knows not how to set out the transcendent excellencies of the Lord Jesus Christ. Before she saith, "His love is better than wine;" and here she compares his name to "Ointment poured forth," &c. The words are a proposition, in which you have two parts.

1. The subject.

2. The predicate.

1. By the name of Christ, some understand the doctrine of Christ declared in the Gospel; others by his name, his Person. Illyricus in locum, "Ye shall be hated of all nations for my name-sake; I will show him how great things he shall suffer for my name;" that is, for my sake.

2. Christ hath several sweet names or appellations given him in the holy scripture, that may be compared to precious Ointment; as first, his name Jesus, Emmanuel, the Lord our righteousness, Prince of Peace, &c.

SIMILE

I. Ointment is of a fragrant and odoriferous scent. Precious Ointment yields a very sweet smell; the box of Ointment which was poured upon Christ, the text says, "the whole house was filled with the odour thereof."

PARALLEL

I. THE Lord Jesus is very sweet and of a fragrant smell to believers, as hath been showed upon divers metaphors; nay, he makes their persons, prayers, and all their performances as sweet odours in the nostrils of God. Christ perfumes as it were all persons and places where he cometh; the Person, example, passion, intercession, word, promises, ordinances of Christ, are of a sweet savour, Revelation 7:3-4.

SIMILE

II. Ointment hath an exhilarating virtue, it cheers, elevates, and makes the heart glad, Proverbs 27:9. Ointment and perfume rejoice the heart; hence the ancients in their banqueting and joyful feastings, used choice and precious Ointments, Amos 6:6.

PARALLEL

II. Jesus Christ, and the Spirit that flows or proceeds from him, is of a gladening, refreshing and comforting nature, Hebrews 1:9, he anoints his saints, gives the sorrowful the oil of gladness for the spirit of heaviness, "Thou hast put gladness in my heart, more than in the time when their corn and their wine increased," Isaiah 41:3; Psalms 4:7.

SIMILE

III. Oil hath a drawing and cleansing quality in it; it is powerful in attracting, or drawing pollution or noxious matter out of wounds or sores in the body.

PARALLEL

III. Christ draws the soul (when his name is poured out, so that the soul feels the nature of his sovereign love and grace) out of the world, and the kingdom of Satan, and from all uncleanness of the heart and life to himself. Saith Christ, "And if I be lifted up from the earth, I will draw all men unto me: with loving-kindness have I drawn thee; draw me, and I will run after thee," Son 1:4; John 12:32; Jeremiah 31:3. Christ draws the soul from sin, and sin from the soul; and so cJeanseth it thereby.

SIMILE

IV. Ointment hath a mollifying and supplying virtue, it will soften any hard tumour or swelling in the body; the Lord alludes to this: "They have not been molified with Ointment,". Isaiah 1:6.

PARALLEL

IV. Christ’s name poured forth, viz., his perfections and excellencies made known to a sinner, presently softens his hard adamant like heart: all the hearts of sinners that have been broken and made tender, have been so by the virtue of this precious mollifying Ointment.

SIMILE

V. Ointment is of a beautifying nature; David tells us, it makes the face to shine, Psalms 104:15. Naturalists say there is a sort of Ointment that will fetch out wrinkles.

PARALLEL

V. This spiritual Ointment will fetch out all the stains and spots of sin; all those blemishes and wrinkles of the soul; of which the apostle speaks, that so we may be presented amiable in the sight of God. Believers have no beauty but what they have from Christ, Ephesians 5:27.

SIMILE

VI. Some Ointments are of great worth and value, as appears not only by historians, but by what is said of that box Mary bestowed upon our blessed Saviour, Matthew 26:7.

PARALLEL

VI. The Lord Jesus Christ is of an inestimable worth; who is able to account the value of this box of precious Ointment? wisdom is the principal thing, Christ is the wisdom of God, 1 Corinthians 1:24 : "Its price is above rubies," Proverbs 3:15.

SIMILE VII. Ointments are of a healing nature.

PARALLEL

VII. Christ heals the soul; he is not only the Physician, but his blood, and the precious graces of his Spirit, are the Balm or Ointment that cures all our sores.

SIMILE

VIII. Some Ointments are of a strengthening nature; the joints being weak and benumbed, or parts of the body anointed therewith, it recovers their strength.

PARALLEL

VIII. All spiritual strength is from Christ; it is he only that confirms and strengthens the feeble knees, and the hands that hang down, Ephesians 6:10; Hebrews 12:12; it is he that strengthens our hearts in the day of trouble, and weakens the hands of our enemies, Psalms 31:24.

SIMILE

IX. Ointment being poured forth, denotes the use of it; it is of little profit whilst it is kept close shut up in the box, nor doth it yield that fragrant smell till poured forth.

PARALLEL

IX. The name of Christ hath not the fragrant smell, nor appears of that great worth and excellency, till poured forth in the ministry of the word by the Spirit, and in his ordinances; that is the way of opening this precious alabaster-box, which, like pipes, conveys the golden oil to the lamps; thus Christ manifested the savour of his knowledge by the apostle in several places, 2 Corinthians 2:14-15.

SIMILE X. Ointment poured forth, denotes plenty; as one observes upon the place; as also a free communication of it.

PARALLEL

X. The Lord Jesus hath a great plenty of all good and sweet perfumes, and precious things in him and he is free to part with them, or communicate of his fulness unto us, Colossians 2:3; John 1:14, John 1:16.

SIMILE

I. ALL natural ointments are of human composition, they are compounded by men, hence called the Ointment of the apothecary, Ecclesiastes 10:1. God created the materials, man learned the skill of using them.

DISPARITY

I. But this spiritual Ointment was not made by man; the divinity of Christ is from everlasting, not made, nor created; and his human nature was filled with the Spirit, he was anointed with the oil of gladness above his fellows, that so he might pour forth his sweet and sacred unction to his saints, Hebrews 1:8.

SIMILE

II. Natural ointments are of great value, but their worth is known and may be computed; Mary’s box of precious Ointment was valued, but at or little more than three hundred pence.

DISPARITY

II. The Lord Christ is of inestimable worth and invaluable; all the pearls and diamonds in the world is not worth the least drop or drachm of this good and precious Ointment: those that have it, would not part with it for ten thousands of rivers of oil; one drop of it infinitely excels all the choicest Ointments in the world.

SIMILE

III. Natural Ointments will not keep their virtue; the most fragrant of them in the world, will, though kept never so closely, and carefully, in time corrupt and lose its savour: "Dead flies make the Ointment of the apothecary to send forth a stinking smell."

DISPARITY

III. The duration of this holy Ointment is such, that it will never decay; Jesus, and the grace of Jesus, is incorruptible; he is as sweet, as fragrant, and of the same virtue he was in Abraham’s and Abel’s time; and so will abide for for ever; for he is without beginning or end of days: nothing can get into this precious Ointment to make it unsavoury to a gracious soul; the cross itself is sweet in him, Hebrews 7:3; Hebrews 13:8.

SIMILE

IV. Other Ointment is of a wasting nature; take but one drachm out, and there is an abatement, and so by little and little it will diminish, and shrink till it comes to nothing.

DISPARITY

IV. Jesus Christ hath anointed thousands of the godly in all ages since the beginning, and yet the vessel is as full as ever; it is always pouring forth, it ever runs, yea, and that freely too, yet the Ointment doth not diminish; there is not in him one drachm less than there was at the beginning.

SIMILE

V. Other Ointments are only good for the body; one sort pleaseth the sensual part, and another makes the face and skin of a man to shine.

DISPARITY

V. The spiritual Ointment is for the suppling, cleansing, and healing of the soul, it causes an internal beauty, and puts a lustre on the inward man; which God and holy angels delight in, 1 Peter 3:4; Ezekiel 16:13-14.

SIMILE

VI. No one land of natural Ointments hath all excellent qualities in it: some may be of a fragrant smell, but not healing, others may be good for healing, but not of a fragrant smell.

DISPARITY

VI. All excellencies meet together in Christ, there is nothing that is of use, profit, pleasure, or delight, but is to be found in him, yea, and that in the highest degree.

SIMILE VII. A person may be anointed with precious ointment, and in a little time lose all the scent and savour of it.

PARALLEL

VII. He that is anointed with this Ointment will smell of it as long as he lives; there will be some savour of Jesus Christ remaining, though his lips and life may not be always alike, sweet and fragrant.

SIMILE

VIII. The effects which are wrought by other Ointment, are not quick and sudden, cannot heal, cleanse, nor make the face smooth and beautiful in a moment: the virgins that were to delight the Persian King, must be anointed six months, before their beauty was perfect, Esther 2:12.

DISPARITY

VIII. Such are the effects and powerful operations of the Lord Jesus Christ, (this spiritual Ointment) that no sooner he touches the blind with his finger but they see; and the lepers are cleansed at a word of his mouth, Matthew 8:2, as soon as every one drop of his Ointment is applied, by faith to the soul, the effect follows; one moment is sufficient for Christ to accomplish his work, though he doth not always work so speedily.

SIMILE

IX. A very small quantity of other Ointment doth but little good, nor worketh but small effects, whether for healing, beautifying, or perfuming: one drop will not perfume a whole room, &c. See Robertson.

DISPARITY

IX. A very small quantity of this spiritual Ointment doth wonderful things; the least measure of true grace, hath glorious and marvellous effects, as it is spoken of faith, though it "be as small as a grain of mustard seed," yet, &c., Matthew 13:31, a little of this Ointment perfumes the whole soul, house, and family of a saint.

APPLICATION. From hence you may further take notice of, and admire the excellencies of Jesus Christ, in that he is compared to all things that are good, pleasant, and delightful; well may he be called Wonderful: O! how wonderful and pleasant is that precious and good name, that is composed of so many excellent things, Isaiah 9:6.

2. This should draw our hearts, towards him, make us love him and delight in him, and long, and desire after him; "His name being as Ointment poured forth;" it follows, "therefore do the virgins love thee," Son 1:3.

3. This also demonstrates the excellencies of his grace! it is the graces of Christ, that makes him to be compared to Ointment poured forth; his sweet Ointments are, as one observes, his meekness, patience, and holiness, &c.

4. The special graces of Christ, as appears from hence, are not communicated to all, the holy Ointment under the law, was only for consecrated things and persons, the elect and holy

priesthood of God, only have the name of Christ, like precious Ointment, poured out, Ecclesiastes 4:12. Christ empties himself only to those golden vessels, though common graces are communicated to all.

5. We may from hence infer, how unsavoury all wicked men are in their persons and services that have not this good Ointment upon them; their hearts, lives, and prayers, and all they do, stink in the nostrils of the Lord, being not perfumed by Jesus Christ: "The sacrifice of the wicked, is an abomination to the Lord," Proverbs 15:8.

6. This teacheth us, how to keep our souls sweet; sin, the world, and the devil strive to make them lose their savour. Therefore pray every day for a drop or two, of this Ointment to sweeten your prayers, meditations, and all your holy duties: and be sure to carry Christ in your hearts, lips, and lives, and this will make you lovely, and cause you to shine wherever you come.

7. When you smell of any perfume, think of this precious Ointment, that perfumes heaven and earth.

8. If you are sad and disconsolate, you may know whither to go, it is this Ointment that cheers, revives, and maketh glad every drooping Christian.

9. Are you troubled with hardness of heart, or any swelling tumour? why then with speed, get some of this mollifying Ointment.

10. Be sure to ascribe all true softness and brokenness of spirit to Christ and his good Ointment.

11. He that would be beautiful, must not be without this Ointment.

12. Get store of it, to perfume your houses, and pray that your wives and children have store of it poured upon them.

13. What a mercy is it, to have this good Ointment by us, and laid up for us, seeing we are so subject to be unsavoury, subject to wounds and sores, and other diseases, which this Ointment cures effectually!

01.02.02.25. CHRIST THE BELIEVER'S FRIEND

CHRIST THE BELIEVER’S FRIEND "This is my Friend," &c., Son 5:16.

CHRIST is the church’s Friend, and consequently the Friend of every gracious soul; a Friend that sticks closer than a brother; not only compared to a Friend, but he is really so: the believer can bear testimony of it by experience. This shows the happy state of the church, and of all true Christians, Christ is their Friend. Now to take in the sweetness of this text, it is requisite to enquire into the nature and property of a true Friend, and true friendship.

There are four things to be considered, requisite to true Friendship.

SIMILE

I. Knowledge amongst men; true friendship cannot he manifested, and maintained without it, &c. It is more than common, it is peculiar: speculative knowledge doth not always bespeak friendship, for true friendship requires peculiar knowledge.

PARALLEL

I. Christ knows his people, not only with a common, but a peculiar knowledge; yea, and he hath instructed them in the knowledge of himself, that they might not only know their Friend, but that they might endeavour to keep up, and highly to prize friendship with him, John 10:27; John 13:18.

SIMILE

II. Union is also requisite; there can be no true friendship, till the enmity amongst men be removed. "What Friends were Jonathan and David, they loved one another as their own soul! "Can two walk together except they be agreed?" Amos 3:3.

PARALLEL

II. What a blessed union is there between Christ and his people? 1 Corinthians 6:17; and it is of his own procuring; as the heart of Jonathan was knit to the heart of David, even so, and much more, is the heart of the Lord Christ united to his people,---for the love of Christ doth very much transcend the love of all others; the people of Christ should also have their hearts knit to him, Ephesians 2:14-16, compared with, Son 2:14.

SIMILE

III. Intimacy and true friendship, causeth frequent access one to the other: this tends to make people to be of one heart and one mind.

PARALLEL

III. Intimate acquaintance with the saints, Christ doth really delight in; and saints should really delight in it also, 1 John 1:7.

SIMILE IV. Love and affection, this layeth the surest foundation for friendship.

PARALLEL IV. There is true love between Christ and his people, which makes those acts of Friendship very cordial and desirable.

Now to speak to the nature and property of a true Friend.

SIMILE

I. A true Friend loves heartily; cold Friendship is the daughter of feigned affection; love is the abundant overflowing of desire, which cometh to the party beloved, swiftly and joyfully, but departs slowly and sorrowfully.

PARALLEL

I. Jesus Christ is a cordial Lover; as he loves so he speaks, and as he speaks, so he loves; Christ's love is an abounding and abundant love to his, he loves freely and heartily, and hath given evidence of it; and though his love be sometimes eclipsed, yet it is not wholly removed: "He having loved, loves to the end," John 13:1.

SIMILE

II. A true Friend is very needful: what man living, though never so prosperous, but sometimes he wants a Friend? David, though a great man and a good man, yet his condition required Friends, and he had them, and prized them, viz., Huahai, and Zabab, 2 Samuel 15:37; 2 Kings 4:5. The centurion was a great man, yet had his Friends, and used them, Luke 7:6.

PARALLEL

II. Christ is the most necessary Friend, he is of absolute necessity; it is possible to live comfortable in the world, though a man hath but few Friends, and to die happily, though a man hath not one Friend in the world, having Christ; but living and dying without Christ, thou art, and wilt be miserable; multitudes of earthly Friends and acquaintance will not, cannot save from hell, but if Christ be thy Friend, he will, John 17:3.

SIMILE

III. He that is a Friend indeed, will make his Friend's case his own; this did Job: if afflicted, he is afflicted with him; if prosperous, he rejoiceth, Job 31:17. Where Friends are kind in love, there sorrow is easily showed.

PARALLEL

III. This is evidently seen in Christ. The text tells us, he did not only sympathize with them, "But saved them," Isaiah 43:9; he is said "to be touched with the feeling of our infirmities," Hebrews 4:15; Ecclesiastes 2:8; whatever wrong is done to his people, he takes it as done to himself; if any raise a quarrel against them, he will engage himself therein, Acts 9:4-5; Isaiah 51:22-23.

METAPHOR

IV. A true Friend doth what can to keep up the honour and reputation of his Friend; he speaks for and acts for him, where, and when he cannot for himself.

PARALLEL

IV. Such and a much better Friend is Christ, The members of Christ’s spouse have been stigmatized by the enemy, for heretics, and many other ways; but Christ hath stood up to vindicate their wrongs and innocency; he hath spoken for them, where, and when they could not speak for themselves; he had his Gamaliel in the council.

METAPHOR

V. He is most desirable; no wise man will choose to live without Friends, although he hath plenty of riches; man is a social creature, and, therefore desires to seek friendship.

PARALLEL

V. Such a Friend is Christ, most desirable. One that is acquainted with Jesus Christ, esteems his friendship, so Paul: "Who accounted all things but loss for the excellency of the knowledge of Jesus Christ," &c. Php 3:8-10..

METAPHOR

VI. A Friend indeed will give demonstration of his love and friendship. 1. He will study his welfare. 2. He will speak to promote it. 3. He will act to effect it.

PARALLEL

VI. Even so Christ hath given full and perfect evidence of his love and friendship: his thoughts are about them, nay his words and works are all for, and in behalf of his spouse, Psalms 139:17; Jeremiah 29:11.

METAPHOR

VII. A Friend indeed gives his Friend a room in his heart; the sight of him is pleasing to the eye, and the thoughts of him delightful to the heart.

PARALLEL

VII. So Christ, Isaiah saith, "He layeth them in his bosom; he loves to hear from them, rejoiceth to see them," Isaiah 40:11; Son 2:14. And indeed a saint cannot be satisfied short of a room in Christ’s heart: John was said "To lie in Christ’s bosom," John 13:23.

METAPHOR

VIII. A true Friend is always ready to impart his secrets to those that are his Friends. This is a great reason why men friendship, that they disclose their secrets and their hearts one to another; it is certain note of friendship to impart secrets.

PARALLEL

VIII. Even so doth Christ, and it is according to promise and experience. To lie in the bosom of Christ, denotes union, intimacy, secrecy; this is that which makes believers so much prize Christ; saith God, "Shall I hide from Abraham the things that I do?" Genesis 18:17; Psalms 25:14. It is encouragement to saints to lay open their hearts to Christ.

METAPHOR

IX. A Friend will not spare pains nor cost, nay, will adventure upon great hazards, to help him whom he loves. Others may promise what they mean not to perform; but a true Friend, if able, will surely perform all, or more than he promises.

PARALLEL

IX. Herein Christ doth also perform the part of a Friend; for he will neither spare pains nor cost, and hath adventured upon the greatest hazards, and all for the love he bears to his people; nay, he has not put them off with bare promises, but will perform them to the utmost; he usually out-does his promises.

METAPHOR

X. He will not do any thing to the wrong of his Friend, or justly to purchase his displeasure, because he prizeth the love of him whom his affection runs out after.

PARALLEL

X. Even so Christ doth nothing to injure his, nor justly to provoke them, or purchase their displeasure; the poor soul is ready sometimes to think such and such things are against him, as Jacob did in the case of Joseph and Benjamin. All his actings and out-goings towards his people declare his desire of their love; hence he greatly praises and commends the love of his Church: "How fair is thy love, my sister my spouse," &c. Son 4:10.

METAPHOR

XI. He loves to be very familiar, and therefore is frequent in sending to or conversing with him whom he loves; he delights to give his Friends visits.

PARALLEL

XI. So Christ loves to be familiar, and therefore is frequent in conversing with his people, witness his word. This familiarity is kept up by frequent converse and visits, and Christ’s visits are as cordials to the hearts of his people, Job 10:12.

METAPHOR

XII. A true Friend is inquisitive into, and desireth to know the state of him whom he loves; not barely that he may know it, but knowing of it, if in trouble, that he may redress it.

PARALLEL

XII. So Christ’s desire is to know the state of his people, to the end that he may evermore supply them; not but that he perfectly knows their state, but to make them sensible to declare it, as he did to the poor blind man, Mark 10:51; even so he will not suffer his people to lie under sin, because he knows it will turn to their disadvantage.

METAPHOR

XIII. A true Friend will not suffer him he loves to lie under mistakes or sin, because he knows it will turn to his blemish and great disadvantage, and therefore in love, will tenderly admonish, being grieved to think that he should be so ensnared: and this is according to the mind of God, yea, and it is according to the desire of the godly; such reproofs so given are a great demonstration of friendship, Leviticus 19:17; Psalms 141:5.

PARALLEL

XIII. Even so Christ will not suffer his people to lie under sin, he knows it will turn to their disadvantage; O how is he concerned when they are ensnared! which doth signify his great trouble, and therefore gives friendly reproofs and admonitions in order to reclaim them; and believers have found his reproofs to be peculiar acts of friendship: "I know thy works, that thou hast a name to five, and art dead,---I have not found thy works perfect before God," &c. Psalms 119:67, Psalms 119:71; Revelation 3:1-2.

METAPHOR

XIV. The counsel of such a Friend is profitable, and should be acceptable, in prosperity it is safe; in adversity, it is sweet; in sorrow and misery it is comfortable, it usually mitigates sorrow and augments comfort.

PARALLEL

XIV. O how profitable is Christ’s comfort; It teacheth them in prosperity to carry it humbly; in adversity, to carry it contentedly; in the midst of their sorrow and misery it comforts them; this is that which above all things assuageth the believer’s grief: hence it is that believers so much prize the counsel of Jesus Christ, Psalms 49:19; Psalms 16:7; Psalms 73:25.

METAPHOR

XV. It is the property of a true Friend, to be much troubled and concerned at the absence of such whom he loves, and nothing more sweet than the meeting of Friends after a long absence; as appears by Joseph and his brethren at their meeting, when they knew one another, Genesis 45:1-28.

PARALLEL

XV. Even so Christ loves to hear from his people, and is concerned at their silence; they are always welcome to him, he takes their absence unkindly; and afterwards when they come to visit him again with the acknowledgment of their miscarriages, O how welcome are they! Such a meeting is on both sides very sweet and pleasant.

METAPHOR

XVI. It is a great trouble to a true Friend to see his love and Friendship slighted; yet he will not easily withdraw his love, but labours to pass by many offences, and unkindness.

PARALLEL

XVI. Even so it is with Christ, to see his precious love slighted. Ingratitude is a sin which is very offensive, it being a sin against truth and justice. Against truth, for it is in effect a denying of the

kindness received; against justice, which calls for a rendering of something back in token of thankfulness.

METAPHOR XVII. A true Friend will not suddenly or easily hear any evil report against his Friend.

PARALLEL

XVII. So Christ; he doth not (as I may say) take up every evil report, the devil, sin, or wicked men bring against them: Christ will not take measures by their information, but by that perfect knowledge he hath of them, and if they have done amiss, he will reprove them, but gently, for their profit, Hebrews 12:8.

METAPHOR

XVIII. If he be sensible of any combinations against him he will speedily disclose it, as Paul's Friends did, touching the combination of the Jews, Acts 23:14, Acts 23:20 (&c.)

PARALLEL

XVIII. Such is the love and care of Christ to his people, that if any combination be against them, he will give them seasonable information of it, forasmuch as nothing can escape his knowledge, he being omniscient, &c.

METAPHOR

XIX. A true Friend greatly rejoiceth in the prosperity of his Friend, and cannot but be troubled at such as would rejoice at his ruin.

XIX. Christ, the Believer's Friend, doth greatly rejoice in the prosperity of his people, which is evinced from his bounty towards them; he leaves them not without counsel, without a guide, without comforts; but is large in distributing all means of help to them, as may conduce to their prosperous supply, and he hath a severe eye upon such as either help on, or rejoice at their afflictions.

METAPHOR

XX. He that is a Friend indeed will be faithful; such an one was Jonathan to David. He will not leave his Friend in straits, that being a time that calls for his help; and if he hath any thing committed to his keeping, he will be faithful and careful, he will be true to his trust, and keep safe that wherewith he is entrusted.

DISPARITY

XX. Christ is the believer's faithful Friend; he hath been abundantly tried, but never failed any that trusted in him. He never left his, but was full of kindness to them in all their troubles, nor unmindful of those great concerns, committed to the charge of this their choicest Friend. "Having loved his own that were in the world, he loved them unto the end," John 13:1.---"Yet nevertheless the. Lord stood by me," &c., 2 Timothy 4:17.

METAPHOR

I. Friendship amongst men is usually occasioned from the suitableness of the object: man with man is suitable for association, and this is the great moving cause of their friendship; not man with another creature, or rarely a king with a beggar, or a courtier or statesman with an illiterate, country-man, as the subject of his blessing, or object of his delight.

DISPARITY

I. But Christ grounds not his friendship here, there being in fallen man no suitableness of association; man being polluted, angels might be thought much more suitable: but it is love and free grace, that notwithstanding there was nothing desirable in fallen man, he being altogether sinful, and so not suitable for association: yet Jesus Christ hath made choice of man, and is become his true and faithful Friend, Hebrews 2:16.

METAPHOR

II. Usually they apprehend something of merit in the person on whom they bestow their friendship: either it is deserved by the good they see in him, or may be requited by the help they may receive from him; it is possible and useful, for a poor man to be useful to a rich man, and the weakest to him that is strong.

DISPARITY

II. But Jesus Christ grounds not his friendship on this basis, for fallen man is altogether undeserving; nothing that was in them could be the cause of his friendship, but merely his own good will and pleasure, man being utterly unable to requite his love and kindness, or to give any thing to him in requital; so that it is undeserved friendship.

METAPHOR

III. No such Friend hath done so much, but it is known, and may be declared. Christ saith, "Greater love hath no man than this, that he lays down his life for his Friend;" wherein their love is plainly seen, and may be comprehended.

DISPARITY

III. But Christ hath done so much for his people, as is not known, nor can be conceived; and all this when they were enemies, 1 John 3:1; 1 Corinthians 2:10; Romans 5:5-6. If it be considered what he did for them before time, what he hath done in time, and what he hath prepared for them in after-times, it will appear that there is no such Friend as Christ, who entertains all his with eternal mansions of glory.

METAPHOR

IV. The best natural man may sometimes forget his Friend, either through a multitude of business, incumbrance, or weakness of memory, during which time he may suffer much.

DISPARITY

IV. But this Friend will never forget thee, wherever thou art, though ever so remote: let thy condition be what it will, he is ever mindful of thee, and of his covenant, Isaiah 49:15-16; Hebrews 13:5-6; Psalms 40:17. What God saith concerning the temple that Solomon built, Christ saith the

same to his people: "Mine eye and my heart shall be on them perpetually:" "Lo! I am with you always to the end of the world," 1 Kings 9:3; Matthew 28:20.

METAPHOR

V. Such a Friend knows no more of his Friend’s condition than is revealed to him, neither is he able to pass right judgment respecting him, as in Job’s case, therefore cannot reach the heart with comfort.

DISPARITY

V. But Christ knows our conditions, and can pass right judgments concerning us, and can reach our hearts to comfort and support them. "He knows the ways I take," saith Job, Job 23:10. He is a soul-Friend, he it is that teacheth the way to true happiness, and adorns the soul with grace; that is the Friend to be desired.

METAPHOR

VI. Such may be thy condition, that thy best Friend may not know how to help thee, though willing, such may be the affairs he is to manage.

DISPARITY

VI. But Christ can take right measures of thy condition, and knows always how to help thee, 2 Peter 2:9. He is never at a loss how to help his people; he knows how to deliver thee. There are none of thy affairs too hard for Jesus Christ to manage.

METAPHOR

VII. Though a natural Friend may know what will help thee, yet it may not be in his power to help thee. The tender mothers in Judah and Jerusalem, their bowels moved for the starved and languishing babes of their own bodies; and they knew that food would have succoured them, but it was not in their power to procure it.

DISPARITY

VII. As Christ hath wisdom, so he hath power. "All power in heaven and in earth is given unto me," Matthew 28:18-19. What was sinfully said of Simon, "This man has the great power of God, may be righteously and truly said of Christ, Acts 8:10. O! here is a Friend indeed, that knows in every state how to relieve thee, 1 Corinthians 1:24. We may weep and mourn over our dear Friends, that are in sorrow and misery, as they did over Lazarus in the grave, John 11:33; and as the woman did over Dorcas, when they were not able to help: so thy condition may be such, that thy dearest Friend may say of thy help, as the depth and sea said concerning wisdom, "It is not in me." O! but it is to be found in this Friend Jesus Christ: he hath given sufficient proof of his bowels of pity to his people, and of his wisdom and power in their greatest straits.

METAPHOR

VIII. These natural Friends may be removed from thee, or thou from them, and so thou mayest be left destitute, and this friendship come to an end. Many have been clapped up in a dungeon, and sequestrated from their dearest worldly Friends, therefore they are uncertain at best; however, if

no dungeon, yet death will separate them.

DISPARITY

VIII. But this Friend of believers nothing can separate from them, no, not death itself, for he is immortal. Was not Christ with Paul and Silas in prison? O how sweet is the presence of a dear Friend in trouble! Alas! walls and guards may keep off other Friends, but nothing can keep or hinder Jesus Christ from coming unto his people, Romans 8:39; Acts 16:25-26.

METAPHOR

IX. Natural Friends may be made unable to perform their promises. A real Friend, through an over-heated zeal, doth sometimes out-bid himself, and is not able to make good his word; which lays a man under great disappointments. I relied on my Friend's promise, but he hath failed me, nay, a Friend, when he promises, may at that time be able to make good his promise, but some strange providence may suddenly disable him.

DISPARITY

IX. But Christ is able to make good his word to the utmost; he never out-bids himself. Who was ever laid under any discouragement or disappointment, that trusted in him? in all changes, in all providences, Christ is the same. Thou mayest commit great concerns into the hand's of thy supposed Friend, and he may fail thee; nay, into the hand of thy real Friend, and yet be uncertain of security; fire may destroy, or thieves may rob him, so that being impoverished, he cannot make good what he received; but Christ cannot, nay, will not disappoint thee.

APPLICATION.

I. Is Christ a Friend, such a Friend? then how greatly doth it concern poor souls to make sure of this Friend! Doth not self-interest lead men to seek for friendship, and as much as in them lies, with such as are likely to do the part of a Friend? &c.

II. Doth not this reprove the ignorance and folly of those that slight and reject this great and good Friend? How many, instead of seeking his favour, are in friendship with the world, and their lusts, and by their wicked practices are bidding defiance to him, as though neither his favour nor frowns were to be regarded?

III. It shows the miserable condition of those that are unacquainted with him; he is the soul's Friend, and it calls aloud upon them, to be acquainted with him, Job 22:21.

IV. Is Christ thy Friend? Then there is sure ground of comfort; you can never want, that have such a Friend, so loving, so sympathising, so necessary, and so suitable; a present, a constant, a careful Friend; yea, a soul-Friend; a wise, a powerful, a faithful, immortal, and everlasting Friend! this is a Friend indeed, an honourable Friend, that is in favour with God, who never had his suit denied! John 11:42.

V. Is this thy Friend? O then, 1. Bless God, that hath raised up such a Friend for thee, and made thee acquainted with him.

2. Prize and love this Friend dearly.

3. Visit him often, tell him all the secrets and grievances of thy heart. How sweet is communion with him! Psalms 142:2.

4. Be not ungrateful to him, be not like Joash, who forgat the kindness of his Friend! may it not be justly said to some, "Is this thy kindness to thy Friend!" 2 Samuel 16:17. O it is sad to abuse the kindness of such a Friend.

5. Trust your Friend, take him at his word, question him not, he is faithful.

6. Have no commerce with his enemies, but keep close and faithful to him in every condition. Ahithophel dealt treacherously with David, do thou not so with Christ.

7. Publish and declare what a Friend thou hast, endeavour to get sinners acquainted with him.

8. Be sure let nothing part thy Friend and thee: prize his presence, dread his frowns, follow his doctrine and examples, that it may be known that Christ is yours, and you are his. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matthew 5:16.

Christ is the only Friend. A true Friend is tried in a doubtful matter. Christ hath laid down his life for believers; what is more difficult to nature than death?

Chapter 88

01.02.02.26. CHRIST THE ROSE OF SHARON

CHRIST THE ROSE OF SHARON "I am the rose of Sharon," Son 2:1.

IT is Christ that speaks these words, it becomes not the spouse thus to commend herself; saith Solomon, "Let another, and not thine own lips praise thee," Proverbs 27:2. The Lord Jesus elegantly expresseth his own excellency, by comparing himself unto a Rose, the Rose of Sharon.

METAPHOR I. A ROSE is the offspring and fruit of a good, though seemingly dry root.

PARALLEL

I. CHRIST, touching his human nature, is the offspring of David, or "A branch out of the stem and root of Jesse," Isaiah 11:1.

METAPHOR

II. A Rose is a beautiful flower, very pleasant and delightful to the eye, of different colours, red and white, and in some curiously joined and intermixed together, red and white; shows an excellent complexion, and makes up a perfect beauty.

PARALLEL

II. Christ is said to be "white and ruddy," Son 5:10. Some understand thereby his two natures, by the white his Divinity, by the red his humanity: the one denotes his natural purity and innocency; the other, his bloody agony and suffering for our sakes; hence said to be "red in his apparel," Isaiah 63:2. No object so delightful to the eye, as Jesus Christ is in his humiliation, crucified for our sins; in his exaltation, appearing at the Father’s right hand for us. True and evangelical sights of Christ delight the eye, and ravish the soul of a believer. Christ is a perfect and complete beauty.

III. A Rose is a fragrant and sweet flower, it yields a most excellent and odoriferous scent. This may not hold true of every sort of Roses, but it is such an one Christ compares himself unto.

PARALLEL

III. Jesus Christ yields a most fragrant and lovely savour.[1] What is so sweet and refreshing to the spiritual senses of the soul, as the merits and saving graces of Christ? "His very name is as precious ointment poured forth," Son 1:3. "He is the savour of life unto life to them that believe."

[1] See Precious Ointment.

METAPHOR IV. The Rose is a useful flower, it is full of virtue.

1. Roses distilled, afford a most sweet cooling liquor, good against intemperate heat; it gently qualifies choleric exhalations, refreshes the spirit when sad, &c., and is good for the eyes.[2] [2] Hieron. trad. lib. de stirp.

2. Being conserved, and otherwise made use of and applied, they are very cordial and medicinal: their use in physic, saith an eminent writer,[3] words are too few to express.

[3] Hieron. trag.

PARALLEL IV. The Lord Jesus is excellent for profit and spiritual virtue.

1. Being crucified for our sakes, what precious virtue, what soul-mollifying water of life does he yield us? good against all choleric heats and exhalations, of the heart and flesh, making the furious and impatient man, gentle, meek, and humble; refreshes the spirit of a saint, when dejected, and under temptations; and is exceeding good to open the eyes of the understanding.

2. Jesus Christ, laid hold on by faith, and the virtue of his blood applied and kept in the soul, will prove a sovereign cordial at all times. The medicinal properties of this Rose of Sharon, for the healing the distempers of the inward man, words (I may well say) cannot express.

METAPHOR V. The Rose is called by naturalists the queen of flowers, none being to be compared to it.

PARALLEL

V. Jesus Christ infinitely excels all others, whether angels or men; none are to be compared to him. He is the Head, the flower, and glory of things in heaven, and of things on earth, "Whether thrones or principalities or powers." "He is fairer than the children of men, the chiefest among ten thousand," Psalms 45:2; Son 5:10.

METAPHOR VI. The Roses that grew in Sharon, were the best and chiefest of Roses; they were singular in beauty and property.

PARALLEL

VI. There is nothing eminent and refreshing in any creature in a natural way, but it is super-eminent, and infinitely more in a spiritual way in Christ. Christ is singular, touching the unity of the two natures in his Person, singular in his incarnation, in his humiliation, in his conquest and exaltation, &c.

METAPHOR

VII. The Rose of Sharon signifies in Greek the flower of the field, Sharon being a place or plain wherein king David’s herds and cattle were fed, 1 Chronicles 27:29. Roses that grow in a field, are not planted by man, and indeed do lie open to beasts, to be spoiled, plucked to pieces, or trodden down.

PARALLEL

VII. Jesus Christ, was not planted by man, but by the hand of the Father; when brought forth into the field of this world, how open did he lie to evil beasts, such as Herod and the Jews were? How was he plucked to pieces, as it were, and trodden under their feet? He was laid open to almost all manner of sorrow and suffering, Isaiah 53:3-5.

METAPHOR

VIII. The Roses of Sharon were free: persons might have access to them, when they could not to other flowers that were in close and secret gardens.

PARALLEL

VIII. Jesus Christ is free for all poor sinners, whoever will, may come and take the good and gracious virtue, and soul-refreshing blessings that are in him, Isaiah 55:1; Revelation 22:17. He is a fountain opened, Sir 13:1. The good that is in God is no other ways communicated to mankind, but in and through him.

METAPHOR IX. Roses and other delightful flowers of the field, are the beauty and glory of the field, they clothe the grass.

PARALLEL

IX. The Son of God is the beauty and glory of mankind, by assuming of our nature into union with himself. It is he who is the crown of mortals, sitting in glory at the right-hand of the Majesty of heaven.

METAPHOR

X. Sharon was a place (as we said before) of pasture, a place of feeding, where the flocks used to rest, a very fruitful valley.

X. Christ is to be found in green pastures, in his Churches, where his word is truly preached, and sacraments are duly administered: "He maketh me to lie down in green pastures," Psalms 23:2.

METAPHOR XI. The Rose yields a very precious oil, good in divers cases.

PARALLEL XI. Jesus Christ affords a very precious oil, called the oil of gladness, which is of a most sovereign virtue. See Oil.

METAPHOR I. A Rose is only pleasant and grateful to the external senses.

DISPARITY I. Jesus Christ delights and gratifies the spiritual senses of the soul.

METAPHOR II. A Rose can be had but in one season of the year; you may look for a Rose in winter, and find it not.

DISPARITY

II. Jesus Christ, this Rose of Sharon, may be had at any time of the year, in winter as well as summer. The soul meets with him rather in adversity, than in prosperity.

METAPHOR

III. The Rose is a very fading flower; the naturalists tell us of some that seem to wither in their budding; all their beauty and sweet savour passeth away.

DISPARITY

III. Jesus Christ is a Rose that never fades, he remains in his full beauty and glory throughout all generations, he never loses his savour; if he does not smell so sweet to our senses, it is because

our spiritual senses are decayed; the cause lies in us, not in him: "Jesus Christ, the same yesterday, to-day, and for ever," Hebrews 13:8.

METAPHOR IV. A Rose may be taken, presented, given, and received, by a human hand.

DISPARITY

IV. Jesus Christ is taken, presented, and given by a divine hand, viz., the hand of God himself: "God so loved the world, that he gave his only begotten Son," &c., John 3:16. And he is not otherwise received but by faith, the spiritual hand of the soul.

METAPHOR V. One person can but have one and the same Rose entirety to himself at one and the same time.

DISPARITY

V. Jesus Christ, the Rose of Sharon, is of such a nature, that thousands may have him entirely to themselves, as if but one only had him, and this at one and the same time.

INFERENCES

1. IF Jesus Christ be the Rose of Sharon, so sweet and lovely a flower; let me advise all ladies, young virgins and others, who delight in flowers, above all to get this Rose; you never found the like in all your lives; none so sweet, nor yield such a fragrant and oderiferous smell as Christ doth; nay, and more than that, it will be a glorious ornament unto you, it will make all good and gracious ones in love with you.

2. Moreover, this shows us, that most of the men and women in the world have lost their smell, their spiritual senses are gone; they can find no such savour in religion, no sweetness in a reproached, persecuted, and crucified Jesus; no delight in ordinances, prayer, hearing the word, nor in sacraments.

3. Labour to be stored with the conserves, and precious virtues of this divine Rose; prize the distillation of it. You love to wash in Rose-water, it is very grateful and pleasing to you; come then and wash in the sweet and fragrant water of the Rose of Sharon; let heart and hands be washed in it. It will not only cleanse away the filth, but will supple and heal all the wounds and bruises of your diseased souls. If you wash in the water of the Spirit, that flows from a crucified Christ, it will make you a sweet savour in the world, your conversations will be of a fragrant scent.

4. Besides, it shows how happy they are that have got Jesus Christ; and what fools men of the world are, who slight and dis-esteem him. They prize the thorn and briar, the pricking pleasures and profits of the world, above the Rose, the lovely Rose of Sharon.

5. You that are God’s children, that have the sweet scent of the Rose of Sharon, value him above your chiefest joy; account him, as indeed he is, the Rose and diadem of your souls; bear him not only by an outward profession in your breast, but take down the sweet-smelling savour of grace into your hearts. You can never overvalue Christ. ON THE ROSE OF SHARON.

IF nature such a magazine discloses, Of artless beauty in our common Roses, As does the pencil’s artifice outvy.

Commanding notice from each curious eye: Whose sense-refreshing fragrancy does yield Perfumes, enriching the enamell'd field:

Sweet'ning the ambient air to entertain With balmy odours, the invading train Of flanting gallants: does to each distribute A lovely nosegay, as a vernal tribute.

Yet 'tis but fading: with the Sun's uprise Unfolds its bud, and in the ev'ning dies.

What shall we say to this illustrious bud, This Rose of Sharon! language never could Express its glories, glories that excel! In beauty peerless, uncompar'd in smell! No myrrh, no cassia, nor the choice perfumes Of bruised spice, or oriental gums, Breathe equal sweetness! all the flowers that be Tinctur'd with nature's rich embroidery, Yield him the chief pre-eminence: then let Each soul make haste our Sharon's Rose to get, In him is life, we perish if we taste not: In him are joys, eternal joys that waste not.

01.02.02.27. CHRIST AN ADVOCATE

CHRIST AN ADVOCATE "We have an Advocate with the Father, Jesus Christ the righteous" 1 John 2:2.

ADVOCATE, in the Greek (paraklhtov) is one called or retained to speak or plead for them who have indictments against them, or otherwise were impleaded in any court of judicature, and intreated to favour another in judgment, an intercessor.

METAPHOR

I. AN Advocate is, or ought to be a wise and learned person, in a court of judicature, because entrusted with weighty causes.

PARALLEL

I. CHRIST is a wise and learned person, "In whom are all the treasures of wisdom and knowledge," Colossians 2:3. "The Lord God having given him the tongue of the learned," &c. Isaiah 50:4.

METAPHOR II. Advocacy is a relative office, one related to a judge and court of judicature.

PARALLEL

II. The Lord Jesus is related to God, and the high court of heaven, "The man that is God’s fellow," Sir 13:7. "The man of his right-hand made strong for himself," Psalms 80:17.

METAPHOR III. An Advocate belongs to the law, which is to be his rule, in all his practice.

PARALLEL

III. Jesus Christ was born and constituted under the law, Galatians 4:4, and made it his rule in all cases, would not vary in the least from what God had required or enjoined therein.

METAPHOR IV. An Advocate is legally called and appointed to his place and office.

PARALLEL

IV. Jesus Christ took not this place and office upon himself, but was called and appointed to it by God, as Aaron was to the priesthood, Hebrews 5:4.

METAPHOR V. An Advocate undertakes causes when they are brought to him.

PARALLEL

V. Christ doth undertake causes for any, if they come to him; "If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous; who is the propitiation for our sins, and not for ours only, but for the sins of the whole world," 1 John 2:1-2.

METAPHOR VI. An Advocate pleads all causes that he undertakes; for he undertakes them to that very end.

PARALLEL

VI. The Lord Jesus pleads all causes that he undertakes, did it when here on earth, "Holy Father, keep through thine own name, those whom thou hast given me," John 17:6, John 17:11, (&c.) "Thine they were, &c., they have kept thy word." "Father, forgive them, they know not what they do," Luke 23:34.

METAPHOR VII. An Advocate undertakes the weight of a cause, and knows how far it will prevail if well managed.

PARALLEL

VII. Christ knows the weight of every one s cause, and knows how far it will go if well managed; he knows who will carry the cause, and who will lose it: he that relies upon him alone by a lively faith, in a way of holiness and new obedience, is certain of the cause, when all others are like to miscarry: "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned," Mark 16:16.

METAPHOR VIII. An upright and just Advocate is faithful to his client, and will not betray his cause to his adversary.

PARALLEL

VIII. Jesus Christ being justice itself, will be faithful in all causes wherein he is entrusted; he is not only called "Jesus Christ the righteous," 1 John 2:1; but he did as a due proof thereof, refuse the tender or offer of the whole world, for the sake of sinners, rather than he would betray his trust, or yield up the cause of men’s souls into the hand of their cruel adversary the devil, Matthew 4:8.

METAPHOR IX. An Advocate gives counsel and advice, puts into a way and method, how to improve a cause, when carried.

PARALLEL

IX. Jesus Christ, the Wonderful Counsellor, he sets his people in a hopeful way and method to improve a cause, when carried against an adversary, Isaiah 9:6. "Go thy way and sin no more, lest a worse thing come unto thee," &c., John 5:14.

METAPHOR X. An Advocate is tied up to customs and rules of court, which he always observes, that he may please and not offend.

PARALLEL

X. Christ did nothing of himself, but what he received from the Father; he is a strict observer of all rules of righteousness, so as "to lead at all times in the ways thereof, and in the midst of the paths of judgment," Proverbs 8:20, and that he might appease the great judge in all things, he came up to the demands of justice, and answered the law, and now pleads the merits of his own blood in the court of heaven for us.

METAPHOR XI. An Advocate usually speaks comfort to his client, especially if the cause will bear it.

PARALLEL

XI. Jesus Christ out-does all Advocates under heaven in all things, for he speaks so as "never man spake like him," John 7:46. He bids them "ask what they will, and he will do it for them," John 14:13. "Ask, and it shall be done, that your joy may be full," John 16:24.

METAPHOR XII. An Advocate can use freedom of speech, and speaks boldly to the judge.

PARALLEL

XII. Christ most fully answers to this, where he saith, "Father, I will that those whom thou hast given me, be with me, where I am, that they may behold my glory," &c., John 17:24.

METAPHOR XIII. An Advocate knows the fittest time to manage business, and every thing is beautiful in its season.

PARALLEL

XIII. The Lord Jesus knows the fittest times to manage business, on the behalf of souls, there is an acceptable time for him to be heard, and to do his work; when Satan tempts, when he desires to sift, when he accuses to God, as in the case of Job, when provocation is given and the enemy lays siege against the soul; then is a fit time for our Advocate to work; this Christ is well acquainted with; "Simon, Simon, Satan hath desired to have thee, that he may sift thee like wheat: but I have prayed for thee, that thy faith fail not," &c., Luke 22:31-32.

METAPHOR

XIV. An Advocate hath the judge’s ear more than those that are but standers-by, that may be somewhat concerned in a cause; but the judge listens to him, because he expects him to speak to the purpose, who hath authority so to do.

PARALLEL

XIV. Christ hath the ear of the heavenly Judge, because he always speaks to the very life of the cause. He was heard in all things, and at all times: "I know that thou hearest me always," John 11:42. He only is authorized to plead for poor sinners.

METAPHOR XV. An Advocate gives free access, and is ready to be spoken with by all persons that have any business with him.

PARALLEL

XV. Jesus Christ invites "All that are weary and heavy laden," to come to him for rest, Matthew 11:28, with a promise of free access, "Whosoever comes to me, I will in no wise cast out," John 6:37.

METAPHOR

XVI. An Advocate undertakes high and desperate causes, he refuseth not to speak for men greatly obnoxious to the law, he sticks not sometimes to plead the cause of traitors, where the law admits of a legal plea, though in very great danger of their lives, by reason of the grievous crimes wherewith they stand charged against their prince.

PARALLEL

XVI. The Lord Jesus, this wise and able Advocate, hath undertaken desperate causes, such as that of Mary Magdalene a great offender, Peter a great backslider, Paul a great blasphemer and persecutor, the Gentiles that were thieves and idolaters, by the fall: desperate was the cause of all he under took, 1 Timothy 1:13. "I pray not for these alone, but for all that shall believe on me through their words," John 17:20. "He makes intercession for the transgressors," Isaiah 53:12.

METAPHOR XVII. An Advocate is much honoured by the judge in all his replies, sometimes gives him the title of brother.

PARALLEL

XVII. Christ is very much honoured by God, he calls him his fellow, and will have all men honour the Son, even as they honour the Father.

METAPHOR

XVIII. An Advocate knows much of the judge’s mind, being skilled in all the rules that he judgeth by, and is well acquainted with his nature and disposition.

PARALLEL

XVIII. Jesus Christ knows much of the mind of God, being skilled in all the laws, natural, moral, and evangelical, well understands his nature and disposition, being always by him, and as one brought up with him, being daily his delight, Proverbs 8:30, (&c.,) so near and familiar that he lay in his bosom," John 1:18.

METAPHOR

XIX. An able, eminent, and learned Advocate, fears not being overmatched when he knoweth he hath law and reason on his side.

PARALLEL

XIX. Jesus Christ had unspeakable confidence, insomuch that he feared not to appear amongst great and learned doctors in the temple, hearing them and asking them questions, to the astonishment and amazement of all them that heard him; he appeared too mighty and learned for all the Pharisees, Sadducees, and Priests of the Jews, Luke 2:46.

METAPHOR

XX. A good and worthy Advocate is of so noble and generous a disposition, that he will plead the cause of the poor out of pity, rather than they should miscarry.

PARALLEL

XX. The Lord Jesus stands not on fees, or gratuities, for indeed none are able to give unto him a reward for his work, but he acts on the same terms that God gives, wine and milk, and that is, "without money, and without price. Whosoever will, may come," and take his counsel and advice, "Water of life freely," Isaiah 55:1. "He hath filled the poor with good things, but the rich he hath sent empty away," Luke 1:53. Their cause falling to the ground.

METAPHOR XXI. A able Advocate doth, and that not seldom, carry causes that are very doubtful to others.

PARALLEL

XXI. Christ did frequently, when on earth, and since his departure into heaven, carry causes doubtful to others: he carried the cause in a great trial against Satan, who made strong attempts against him, "After he had fasted forty days," Matthew 4:3-4, Matthew 4:8-9. And when none was found worthy to open the books, and unloose the seals, "And look thereon, at which John wept, the Lion of the tribe of Judah prevailed," Revelation 5:5-6. In due time Christ died for the ungodly, Romans 5:7. "He hath delivered us from the curse of the law, being made a curse for us," Galatians 3:13.

METAPHOR

XXII. An Advocate is careful to keep up the honour of the judge and laws, because the contempt thereof proves of ill consequence.

PARALLEL

XXII. Jesus Christ is watchful to keep up the honour of God and his laws, because the contempt thereof would prove of ill consequence; I honour my Father, "I have glorified thee on earth," John 17:4. "Not one jot of the law shall fail; think not that I came to destroy the law," &c. He answered the demands of it, "That God might be just, and the justifier of those that believe in Jesus, Romans 3:26.

METAPHOR XXIII. A good Advocate is always very diligent, and mindful of his client’s concerns.

PARALLEL

XXIII. Christ is very diligent, never guilty of any neglects in acting for his people; he went about doing good, pleaded often, pleaded strongly, with crying and tears, used mighty and prevailing arguments with God, on the behalf of his flock on earth; pleads for great things for them, for the Holy Spirit, for Divine protection, union, and for their safe conduct to heaven: "Father, I will that all they whom thou hast given me, be with me where I am, that they may behold my glory," John 17:17, John 17:21, John 17:24.

METAPHOR XXIV. A good and able Advocate is very successful, in carrying on many causes.

PARALLEL

XXIV. Jesus Christ is successful; he hath carried many, yea, multitudes of causes, for his people; nay, indeed it may be said, when did be miscarry? what cause was lost when the sinner did sincerely and in good earnest engage him? He carried the cause for poor Peter, to the preventing

his utter destruction; he prevailed for the protection of God to the eleven apostles, that continued with him; he prevailed for the sending the Comforter, when he went away; he carried Paul and the suffering saints away conquerors; hath made us more than conquerors, Romans 8:38 : he manages effectually all the affairs of his elect throughout all the earth.

METAPHOR

XXV. A good Advocate is concerned when a cause is lost through the client's fault, because he would not make use of an Advocate.

PARALLEL

XXV. Jesus Christ is greatly grieved, to see men miscarry in the great cause of their souls through their own neglect, because they did not, "They would not come to him," retain him, make use of him, John 5:40. "He drew near the city he beheld it, and wept over it. O Jerusalem, that thou hadst known, even thou, in this thy day, the things that belong to thy peace! But now they are hid from thine eyes," Luke 19:41-42. Their cause was irrecoverably lost, because they would not come unto him Matthew 23:37.

METAPHOR

XXVI. A good and wise Advocate will not undertake all causes; there are some causes so highly foul, that they are not in the least hopeful; matters are gone too far, and have stayed too long, they are past remedy.

PARALLEL

XXVI. Jesus Christ will not take the names of some into his lips, he leaves them wholly to themselves, to stand or fall; saith of them, as once it was said of "Ephraim, let him alone," Hosea 4:17. Such are the hardened hypocrites and reprobates, horrible apostates, the blasphemers of the Holy Ghost, of these it may truly be said, as in Ecclesiastes 4:10, "Woe unto him that is alone;" and they may say of themselves, "The harvest is past, the summer is ended, and we are not saved," Jeremiah 8:20. God hath sworn in his wrath against some, that they shall not enter into his rest; and Christ will neither plead nor pray for them; he will take no foul cause into his pure breast, but clearly leaves them out of his intercession and advocacy: "I pray not for the world." &c., John 17:9.

METAPHOR

XXVII. A wise and honourable Advocate lieth fair for preferment, viz., in some space of time to be a judge himself, when his work and business of advocacy ceaseth.

PARALLEL

XXVII. The Lord Jesus is the wisest and most honourable Advocate that ever was, and therefore is the undoubted heir to preferment; yea, to the greatest of preferments, he being appointed the Judge of all the world, by a former and unalterable decree: "Him hath God ordained to be the Judge of the quick and dead," Acts 10:42, "God judgeth no man, but hath committed all judgment unto his Son," John 5:22, "He hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained," &c., Acts 17:31.

METAPHOR

I. An Advocate here below, is concerned but for a few clients, cannot serve many, much less all that need an Advocate to plead their cause for them.

DISPARITY

I. Jesus Christ is an Advocate for his whole Church, all may come and make use of him; "I pray not for these alone, but for all them that shall believe on me through their word," John 17:20. Whosoever comes, none is refused, that hath an appeal to make to the great God, who is Judge of all the world, &c.

METAPHOR

II. An Advocate here below, is but for a short standing, comes in an hour and goes out in an hour, the eldest are but of yesterday and of small experience.

DISPARITY

II. But Christ this great Advocate of souls, who appertaineth to the high court of heaven, is of long standing and great experience, possessed the place of an Advocate, from the fall; nothing can surpass his cognisance, he stood before the Ancient of days, in the days of Noah, Daniel, Job, &c.

METAPHOR III. An Advocate here below leaves his clients doubtful, because they know not how a cause will go before trial.

DISPARITY

III. But Jesus Christ knowing all things relating to the judgment-day, gives assurance to his saints, before trial, it shall go well with them: "He that seeth the Son and believeth in him (hath the cause) hath eternal life, and shall never come into condemnation," John 5:24; Romans 8:1.

METAPHOR IV. Some Advocates here below do more often miss than carry causes, and many of them lose more causes than they gain.

DISPARITY

IV. But Christ, this high and holy, this great and good, this wise and just, this true and righteous Advocate, carries every cause he undertakes, He will not undertake any cause, to plead effectually, but the believer’s: he will not speak a word for the sons of Belial, that will not submit to his laws. I pray not for the world, but for those thou hast given me," John 17:2. For those that willingly submit to his laws, he is successful to a wonder; whatever he desires is done for them, his prayers being always heard.

METAPHOR

V. An Advocate may carry a cause here below, and there may lie an appeal against it in some of the superior courts, as the court of chancery, &c. The cause may be carried for a person in one court, and lost in another.

DISPARITY

V. But the Lord Jesus, the church’s Advocate, makes sure work, when he carrieth a cause, it is done in the highest court itself, from whence there is no appeal. Every cause that Christ carrieth, is, like the laws of the Medes and Persians, unalterable, 2 Samuel 23:4-5, and like "the covenant, ordered in all things and sure;" it is as the good part Mary chose, Luke 10:42, that shall never he taken from her; neither men nor devils shall be able by fraud nor force, to take it away from them. "It is God that justifieth, who is he that condemneth? It is Christ that died, yea, rather that is risen again, who also maketh intercession for us," Romans 8:33-34,

METAPHOR

VI. An Advocate in these lower courts, though he be an able man, yet he may be over-matched and out-done by others; it being a rule in most cases, not one so good, but he may find his equal, &c.

DISPARITY

VI. Christ hath no match or equal, but he very much transcends all his opposites. Beelzebub hath had a great name, but he is nothing to Jesus; Christ makes him fly before him, and fall like lightning. He hath an awful majesty in his words, that if he doth but say, "Get thee behind me, Satan," "The Lord rebuke thee," Matthew 4:10; Ecclesiastes 3:2, Satan shrinks off shamefully: he dares not, cannot stand before this powerful Advocate.

APPLICATION.

I. Behold the marvellous goodness of God, that he should (in mere mercy to us) appoint such an able Advocate, to whom the very angels themselves are inferior, in point of wisdom, power, office, and honour. Those sons of the morning shout for joy at his appearance as an Advocate, and pry into the mystery of his honourable work, Job 38:7; 1 Peter 1:12.

II. There is great encouragement to come to this Advocate: God invites men to come to Christ for advice, and to take his counsel: "This is my beloved Son, hear him," Matthew 3:17. He is not concealed in some secret chamber, where he cannot be found, but "stands at the opening of the gates, at the place of the chiefest concourse." "God hath given him to be a light to the Gentiles, and his salvation to the ends of the earth," Proverbs 1:20-22; Isaiah 49:6. Whoever believingly and in truth desires to have him for their Advocate, may have access unto him, and have their cause undertaken, pleaded, and effectually managed by him, who is the Judge’s own Son. The motives to this duty are many.

1. When poor sinners come to this holy Advocate, they are kindly embraced.

2. They have their work readily undertaken, they are not tired out with delays.

3. They have it very carefully managed; the cause is not lost, nor suffered to fall to the ground, for want of prudent and careful management, &c.

4. It is a great cause, that cannot safely be trusted in any other hand; it is about a title to an inheritance, wherein if a man miscarry, he is utterly undone, yea, utterly undone to eternity.

5. Their cause is admitted of, and undertaken, without fees or any kind of charges; he will do all freely without money.

6. There is much peace, satisfaction, and security in it. A man that hath committed his cause to this Advocate, may sleep in peace, go about his business in comfort, neither need he in the least doubt or fear of what will follow, for there was never any one that trusted in him confounded or put to shame. There was never a cause left by any man, to the wise counsel and management of this most powerful and holy Advocate, but it carried the day. He is not only able to save, but able to save to the uttermost, not only some, "But all those that come unto God by him, seeing he ever liveth to make intercession for them," Hebrews 7:25.

III. Who then would refuse coming to Jesus Christ, or neglect to make use of this Advocate?

IV. It also shows the cause why men perish, and miss of God’s favour, and lose eternal life; it is not for want of free tenders of grace, or because there is no Advocate to plead for them; but it is because they will not open at his knock, nor take his counsel, &c. "They will not come unto him, that they might have life," John 5:40.

Lastly; Let all saints, who through Satan’s temptations have been overcome, and sinned, and wounded their consciences, remember, that "There is an Advocate for them with the Father, Jesus Christ the Righteous," 1 John 2:1-2.

01.02.02.28. CHRIST AN APOSTLE

CHRIST AN APOSTLE "Consider the Apostle and High-Priest of your profession, Christ Jesus," Hebrews 3:1. AN Apostle signifies in the Greek, one sent; and it hath something peculiar to it, to distinguish the office from other offices, appertaining to the Gospel, and the Church: for though John Baptist was one sent, with many others, yet were they not called Apostles, but dignified by some other names, titles, or epithets; as Fore-runner, Disciple, and Servant of the church, &c. Now inasmuch as one rank and order of men have this title given them, and by it are distinguished from others concerned in divine service, we may suppose it to signify their commission and qualification for their designed work; which commission, qualification, and designed work, seems to be comprehensive of these three things, viz., 1. Immediately sent. 2. Marvellously inspired. 3. The master-builders of the Gospel foundation for the Christian religion. That all these are declared and set forth concerning Jesus Christ, is evident. Therefore in that Christ is here called an Apostle, it must or may signify, that he was sent after a higher and more extraordinary manner than common messengers.

METAPHOR I. An Apostle was immediately sent by Christ.

PARALLEL I. Christ Jesus was immediately sent by God: "He came not of himself, but the Father sent him."

METAPHOR II. The Apostles in pursuit of their commission, went up and down preaching the Gospel, &c.

PARALLEL II. Christ Jesus went about preaching the Gospel, doing good, and healing all that were oppressed, Acts 10:38.

METAPHOR III. The Apostles had Christ always with them in their work, in an extraordinary manner.

PARALLEL

III. Christ Jesus was not alone, but the Father was with him, John 8:16. God was with him in an extraordinary manner, beyond what he ever was with any mortal.

METAPHOR IV. An Apostle was to bear witness to the truth, and to Christ’s name.

PARALLEL

IV. Christ, as the great and chief Apostle, bore witness to the truth: "For this cause came I into the world," &c. John 18:37.

METAPHOR V. The Apostles were to open mysteries that had been kept hid.

PARALLEL V. The Lord Jesus came, as the chief Apostle, to open mysteries that had been kept hid, Luke 4:18.

METAPHOR VI. The Apostles were endued with divine power to do wonders and mighty works.

PARALLEL

VI. Christ Jesus had not the Spirit by measure, but was filled with the Spirit to do and speak mighty things, John 3:34.

METAPHOR

VII. The Apostles were to take care of the church whilst they lived, and after their decease Paul had the care of all the churches upon him; "he sent for the elders, and gave them charge," &c., Acts 20:17. St. Peter took care, that after his decease the churches might be secured from danger.

PARALLEL

VII. Christ more especially took care of his Church before he left them. He forewarned them of evils to come, he cautioned them against fears and apostacies, and committed them to the care of his Father: "keep through thine own name those that thou hast given me," John 17:11.

METAPHOR

VIII. The Apostles had a dispensation committed to them from which they were not to depart. "A dispensation of the Gospel is committed to me. Woe is me, if I preach not the Gospel," 1 Corinthians 9:17. They also ordained other ministers.

PARALLEL

VIII. Jesus Christ, as the great Apostle had a dispensation committed to him: "The work that my Father gives me to do, shall I not do it?" John 9:4, "I must work the works of God." "Tell that fox, I do miracles this day, to-morrow, and the third day I shall be perfected," Luke 13:32. He had power also to ordain other officers and ministers.

METAPHOR

IX. The Apostles went through good and evil report unweariedly, till they had finished their course, and then committed themselves to him that judgeth righteously, in expectation of a crown of endless glory, 2 Corinthians 6:8. "Henceforth is laid up for me a crown of righteousness," &c. 2 Timothy 4:8.

PARALLEL

IX. Christ "suffered great contradiction of sinners against himself," Hebrews 12:3 : fought as the captain of our salvation, with all difficulties and enemies, till he had finished his work, and could say, "Father, it is finished, into thy hands I commend my spirit. "He for the joy that was set before him, endured the cross, despised the shame, and is set down at the right-hand of God," Hebrews 12:2.

SIMILE I. The Apostles were but mere men, whose original was from the dust.

DISPARITY

I. Christ was Emmanuel, Isaiah 7:14, the eternal Son of God, God, very God, of God, Lord of all, whose descent was from heaven, "I came down from heaven," Matthew 1:23. "The second man was the Lord from heaven." 1 Corinthians 15:47; John 6:38.

SIMILE II. The Apostles had but a small measure of the Spirit, and were not without sin and infirmities, 1 Corinthians 13:9.

DISPARITY

II. Christ had the fulness of the Divine Spirit dwelling in him, and resting upon him, "God gave not the Spirit to him by measure," John 3:34, "Through the eternal Spirit he offered himself to God without spot," Hebrews 9:14. "The prince of this world came, and found nothing in him," John 14:30, "He was holy, harmless, and undefiled, separate from sinners," Hebrews 7:26.

SIMILE

III. The Apostles were but fellow-servants, and "not lords over God’s heritage," 1 Peter 5:3, not like some we have had since their time.

DISPARITY

III. But Christ is Master, Head, Lord, Ruler, and Governor, a complete Prince and King, as well as Priest, Prophet, and Apostle. He is Lord of all, "over all, God blessed for evermore," which made Mary say, "they have taken away my Lord," John 20:28, and Thomas say, "my Lord and my God."

SIMILE

IV. The Apostles did but show and direct to a Saviour, to salvation, and eternal life; they were not able to save, nor could they give salvation to any: "was Paul crucified for you?" &c.

DISPARITY

IV. But Christ did more than show and direct to a Saviour: he was that Saviour himself, and the Author of eternal salvation to all them that obey him. He had help laid upon him, being mighty to save, Hebrews 5:9; was born a Saviour: "To you is born in the city of David a Saviour, which is Christ the Lord," Luke 2:11. And that great salvation is not to be neglected without imminent danger: "How shall we escape, if we neglect so great salvation?" Hebrews 2:3.

INFERENCES

I. Behold the great goodness of God to the church and world! that he should send so great an Apostle, so wise an Ambassador, to treat with souls, and for souls, and to settle, govern, and establish the Church.

II. What great love Christ had to sinners, that he should leave his riches and glory above, to come down to be an apostle, a fellow-servant, for our sakes. "He that was rich became poor, that we would through his poverty might be made rich," 2 Corinthians 8:9.

III. What need have we of the pope and his cardinals, seeing God hath been so kind, to give us Christ to be our Apostle and High-priest? We own none but Christ to be the apostle and High-priest of our profession," Hebrews 3:1, who can do all things for us by his word, Spirit, and

ministers. Away therefore with that grand antichrist, and vile impostor, whom they call his holiness, with all his antichristian crew.

IV. This may serve to inform us, that we ought to listen to him, and be taught by him, for there is great reason for it.

1. God sent him: "I came not of myself, the Father sent me."

2. "He spake so as never man spake," John 7:46. No man ever yet, nor ever will speak like the man Christ Jesus. He spake like one that had authority, and not like the scribes, learned doctors, and wise men among the Jews, Matthew 7:29. Many were astonished at his understanding and answers in his tender age.

3. God commands us to hear him: "This is my beloved Son, hear him," Matthew 18:5.

4. God threatens us if we do not hear him; it is dangerous to refuse to hear him; "How shall we escape, if we turn away from him that speaks from heaven?" Hebrews 2:3.

01.02.02.29. CHRIST THE BREAD OF LIFE

CHRIST THE BREAD OF LIFE

"I am the bread of Life: this is the bread which cometh down from heaven. I am the living Bread which came down from heaven," John 6:48, John 6:50-51.

IT is not my business here to give the various opinions of men touching the Bread in the text, (some hold it to be Christ's doctrine; others, Christ in the sacrament; others hold it is Christ in a more invisible administration); but to show metaphorically, that whatsoever Bread properly so called, is to men, considered as men; that Jesus Christ is unto believers, and all true Christians, according to the gospel.

METAPHOR I. BREAD is prepared and made fit for food.

PARALLEL

I. THE Lord Jesus was prepared by God the Father, to be a meet and fit Saviour, and food for our souls; "a body has thou prepared me," Hebrews 10:5.

METAPHOR II. Bread is a substance well suited for the subject to which it is appointed.

PARALLEL

II. Jesus Christ is well suited to the soul or subject that is to receive him, all qualifications which are really useful to support and refresh the soul are in him; viz., mercy, kindness, goodness, gentleness, pity, and sympathy, Matthew 11:28-29. He administers to the poor, feeds, fills, satisfies, &c. "Of his fulness we receive, and grace for grace," John 1:16.

METAPHOR III. Bread is good in itself, and of its own nature.

PARALLEL

III. Christ is good in himself, and in his own nature, and he cannot but be so, because there is no evil quality can mix, incorporate, or convey the least tincture into him; although he seems to refuse the attribute of absolute good: "Why callest thou me good?" &c. Matthew 19:17. Yet was he really and completely good in his whole nature and quality, being God, &c.

METAPHOR IV. Bread is not inherent in us, but a distinct thing from us, and a gift from another.

PARALLEL

IV. Jesus is not inherent in us, as some imagine, but is a distinct person, or substance without us, "the gift of God to us," John 4:10. "He came to his own, but his own received him not; but to as many as received him, to them gave he power to become the sons of God," &c. John 1:11-12.

METAPHOR V. Bread is ordained to an high and most excellent end, even to preserve the whole race of mankind.

PARALLEL

V. Christ was ordained of God to a very high and excellent end, even to uphold the whole race of mankind; this Lamb was fore-ordained, "That through him sinners might be saved," 1 Timothy 1:15. Thou shalt be my salvation to the ends of the earth," Acts 13:47.

METAPHOR

VI. Bread, though it be prepared, be suited, be good, given and ordained to an high, a very high and excellent end, yet it must be taken and used according to the intent of the giver, and proportionable to the end of it, otherwise we shall starve in the midst of plenty.

PARALLEL

VI. In like manner, though Jesus Christ the blessed Saviour be prepared and suited, be good and given, be ordained and appointed to a very high and excellent end, yet if he be not taken and made use of according to the intent of the giver, and proportionable to the end, for which he was given, misguided and careless men may perish: the supper of the great king did only benefit the receiver, the rest that came not when invited, perished: "They that were bidden shall taste of my supper," Luke 14:24. The Prodigal had starved, had he not come to his father’s house for Bread.

METAPHOR

VII. Bread is pleasant to the taste of all, but especially to the needy. "The full soul loathes the honey comb, but to the hungry every bitter thing is sweet," Proverbs 27:7.

PARALLEL

VII. In like manner Jesus Christ is pleasant and sweet to a hungry soul that is sensible of the want and need of him; "Unto those who believe, he is precious, &c.," 1 Peter 2:7.

METAPHOR

VIII. Bread renews strength and preserves persons’ lives: not only David and the Samaritans found it so, but it is the common experience of all mankind, without it faintness immediately succeeds, and soon after life expires.

PARALLEL

VIII. In like manner Jesus Christ renews, strengthens, and preserves the souls of men: before he comes, they are without strength, and those that refuse him, shall certainly die in their sins, &c., Romans 5:6; John 8:2, John 8:4.

METAPHOR

IX. Bread as it renews strength and preserves life, so it fits for work and business, no man can work much, or continue long in business without it.

PARALLEL

IX. Even so Jesus Christ received, doth fit for spiritual work and business: "I can do all things through Christ that strengthens me:" but without him nothing can be done to any purpose: "Without

me ye can do nothing," John 15:5.

METAPHOR

X. Bread is of universal necessity and benefit, the rich want it as well as the poor, the landlord as well as the tenant; the king as well as the subject: children in their non-age, young men in their full strength, and the old man that is going out of the world, they all need it, and have benefit by it.

PARALLEL

X. The Lord Jesus is of universal necessity and benefit; the rich want him as well as the poor, the landlord as well as the tenant, the king as well as the peasant; young men in their full strength, old men when they are going out of the world, they all need him; "for there is no other name given under heaven, by which men can be saved," Acts 4:12. All have some benefit by him; "he is the Saviour of all men, but especially of them that believe."

METAPHOR

XI. Bread is the best of all earthly blessings; beauty, ornament, wealth, treasures, are below it; and inferior to it, and not to be valued with it: a man will pawn his clothes, dispose of his treasure, mortgage his land rather than want bread.

PARALLEL

XI. Jesus Christ is the best of blessings, beyond compare; "the chiefest among ten thousand," Son 5:10. He is that bread that addeth strength to the faculties, creates a healthful appetite in every right receiver; yea, beauty, ornament, wealth, treasures, are below him, and not to be valued with him, he is better than gold; yea, "the most fine gold; better than rubies, and all things that can be desired," Proverbs 3:13-15, are not to be compared unto him. Wise men, masters of the best reason have sold, left, forsaken all, for him. Moses left all the riches and honours of Egypt, for Jesus Christ, David cries, "Whom have I in heaven but thee?" &c., Psalms 73:25. The primitive saints parted with their substance, their clothes, their peace; yea, their lives, and all, for Christ's sake; "we have left all and followed thee," &c. "I account not my life dear unto myself," &c., for whom I have suffered the loss of all things," &c. Hebrews 11:24-26.

METAPHOR

XII. Bread hath a hidden virtue in it, which cannot be known, but by taste, or experience. A man may see and hear much, but this is nothing, it is taste, relish and experience that discovers the virtue of it: and a small morsel tasted, is better than, the great king of Babylon's feasts that were seen, and not partaken of.

PARALLEL

XII. In like manner the Bread of life, the Bread of God hath hidden virtue in him, which none can know but those that have tasted, that the Lord is gracious: therefore "O! taste and see how good the Lord is," Psalms 34:8. Experience worketh hope. This was that which Christ meant when he said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," John 6:53. Unless you taste, relish, and experience the hidden virtue that is in Christ, the use of his name, the sight of his Person, the hearing of him preached will do you no good.

METAPHOR

XIII. Bread is a free portion, and common to all that will work for it, it belongs to the poor as well as the rich, none excepted from it; but on a forfeiture. "He that will not work, neither let him eat."

PARALLEL

XIII. Christ is a free portion, a common right to the poor as well as the rich; he that will endeavour to get him, that will labour for the meat that perisheth not, may have him, John 6:27. "He feeds the hungry with good things," Luke 1:53; none are forbidden to take of this bread; those that will not look out for it, will certainly lose their souls at last. "The slothful shall beg in harvest, and have nothing," his desire stayeth him. "We are to seek, to ask, to knock, to strive, to labour for the meat that perisheth not," Proverbs 19:15, or perish for the want of it.

METAPHOR

XIV. Bread is absolutely necessary to common happiness; a man cannot enjoy himself, or his relations without it; if he hath glorious apparel, sumptuous and fair buildings, spacious gardens, large fields, and pastures, if it were possible to have the wisdom, wealth, and glory of Solomon, and want Bread, he could take no comfort in it; the fretting and hungry humour would haunt him, and like the worm, and devouring caterpillars of Egypt, eat up and devour all his comforts.

PARALLEL

XIV. Jesus Christ is absolutely necessary to men’s happiness; there is no joy, no peace, no tranquillity of mind, no content or satisfaction, no freedom from the fretting humour of a distempered mind, from the hungry craving of a galled conscience without him. If relations speak, what is it? if he clothe himself with silver, if he adorn himself with jewels, if his rooms be hung with rich tapestry, if he stretcheth himself on a bed of ivory, all is as nothing, it will not stop the mouth of hunger, nor minister one night’s solid content or satisfaction; the height of all his happiness lieth but in the folly of advancement, that vanisheth upon the first opening of his eyes, and seeing himself lost, and, the saddest case without Christ in the world: he dreams he hath spiritual food; but when he wakes, his soul is starved, and sinks within him, he thinks he is full and needs nothing, but is naked, poor, and miserable, and wants all things, Revelation 3:17; and there can be none but miserable comforters round about him, that can say little more than there is no help for him in his God, because he hath neglected this spiritual Bread; "For he that hath not the Son, hath not Life, but the wrath of God abideth upon him," John 3:36.

METAPHOR

XV. Bread, in a sense of the want of it, will occasion violent motions, according to the old proverb: hunger will break through stone walls, &c.

PARALLEL

XV. A true and real sense of the want of Christ, will occasion violent motions, as it did when the poor pressed into the Gospel; "The violent took it by force:" the blind man cried when forbidden: the woman came for crumbs upon the sharp point of great repulses, and would have no denial, Matthew 15:25-28.

METAPHOR

XVI. Bread as it comprehends the greatest of blessings when promised, so the greatest of judgments when denied; "Bread shall be given, and thy waters shall be sure."

PARALLEL

XVI. Jesus Christ, as he is the Bread of God, the Bread of heaven, the Bread of souls, is comprehensive of the greatest blessings when promised or enjoyed, he is the Light of our eyes, the joy of our hearts, and Life of our souls, his approach to us far exceeds the joy of harvest to an husbandman; but the greatest of judgments when denied; there follows a lean, miserable, starved, decayed, sinking, dying, destroyed, and damned soul for ever and ever: "My servants shall eat, but you shall be hungry, I will break the staff of bread," &c.

METAPHOR I. Bread is an earthly substance.

DISPARITY I. But Christ is the Bread that came down from heaven, the second man was the Lord from heaven.

METAPHOR II. Bread is a dead substance.

DISPARITY

II. But Jesus Christ is living Bread, was dead for a while, "but is alive, and lives for evermore:" "He ever lives to make intercession, dies no more," &c., Revelation 1:18; Hebrews 7:25.

METAPHOR III. Bread properly is for the body.

DISPARITY

III. But Jesus Christ is Bread, meat, refreshing, Life for the soul: "Whosoever hath Christ, shall have him for ever, shall never die," John 6:1-71.

METAPHOR IV. Bread properly so called will perish, as the manna in the wilderness.

DISPARITY

IV. But Christ is durable, "The same yesterday; and to-day, and for ever, whom God would not suffer to see corruption."

METAPHOR V. Bread properly so called, is literally eaten, as the fathers did eat manna.

DISPARITY

V. But Jesus Christ is eaten spiritually, not as the papists do imagine, not to his hurt or punishment, but to his honour and delight: not as the fathers eat manna in the wilderness.

METAPHOR VI. Literal or corporeal Bread is given by the hands of men, as parents give to their children, when they ask it.

DISPARITY

VI. Christ is given by the hand of God, and by the ministration of the Spirit. "He shall take of mine and show unto you," John 16:14.

INFERENCES IF this doctrine be true (as it certainly is) which hath been discovered, then it affords us matter of instruction:

1. It teacheth us God’s great goodness in providing such Bread for us, that is so good in itself, so necessary unto us, that we die and perish without it.

2. It shows Jesus Christ’s great goodness, in vouchsafing to become Bread and food for us; what manner of love is this, that the Son should undertake to feed and save us, &c.

3. It shows the indispensible necessity of men coming to him, their receiving and being partakers of him: all soul Bread is in him, all life, yea, all spiritual life is in him. Those that refuse him, choose death. The eternal life that God gives, is in his Son, Proverbs 8:1-36; John 1:1-51.

4. It shows the blessedness of those that are made partakers of him: "Whosoever hath the Son, hath the Father also," John 5:24. "And he that hath the Son, hath life, and shall never come into condemnation."

5. It teacheth good and bad to pray: the good, that God would evermore give them this Bread, every day give them Bread: "Give us this day our daily Bread," Matthew 6:1-34. The bad, that God in mercy would not let them die before they are made partakers of Christ, the true Bread, the Bread of God, the Bread of Life, that whosoever dieth without, dieth never to live again, he dies the second death. O! cry to God, to the Lord of Life, that whatsoever you want of this life, you may not eternally perish without Jesus Christ.

Chapter 92

01.02.02.30. CHRIST THE SUN OF RIGHTEOUSNESS

CHRIST THE SUN OF RIGHTEOUSNESS

"But unto you that fear my name shall the[1] Sun of Righteousness arise, with healing in his wings," &c., Malachi 4:2.

[1] Sol XXXX quod solus appareat, hliov.

"The Lord God is a Sun, and a Shield" Psalms 84:11. Which, as Mr. Ainsworth noteth, may refer to Christ, Malachi 4:2.

OBSERVE. Jesus Christ is, and may fitly be compared unto the Sun, to the Sun in the firmanent, the great light of heaven.

METAPHOR

I. THERE is but one Sun to give light to the universe, and from its singularity it may take its name, Sol quia solus. There are many stars, but one Sun.

PARALLEL

I. THERE is but one Sun of Righteousness: God has many adopted sons, but he hath but one begotten Son: "There is but one Mediator betwixt God and man, the man Christ Jesus," 1 Timothy 2:5, but one Saviour or Redeemer for mankind, wherever they live throughout the whole universe.

METAPHOR II. The Sun is not only light, but a fountain of light, the eye and soul of the world.

PARALLEL

II. Jesus Christ is Light in himself, respecting his Deity, the fountain and perfection of light and glory. The sea is not so full of water, nor the Sun of natural light, as Christ is full of grace and divine light, John 1:14.

METAPHOR

III. The Sun is a pure, bright, and spotless creature, the beauty and ornament of heaven. His brightness is such, that a man cannot look upon it, but it dazzles and blinds his eyes; unless looking downwards, and beholding it in water, which, though thick and gross, yet is a proper medium. The Sun, though he looks, as it were, with an open face upon the filth and nauseous things on earth, yet contracts from thence no filthiness or pollution.

PARALLEL

III. Christ is clearer than the Sun, therefore much fairer than the children of men, Psalms 45:2; and this must needs be so, "He is the brightness of the Father’s glory," Hebrews 1:3. O there is such beauty, purity, and glory in him, that in his eternal being and Godhead we cannot behold him; but if we look upon him in his human nature, where his glory is veiled, he has been seen in the flesh; he

was visible, yet so that in him was no spot, no guile was found in his mouth, 1 Peter 2:22. "He is altogether lovely, the chiefest among ten thousand," Son 5:10; Hebrews 4:13, Before whose eyes all things are naked, all the abominable thoughts, filthy ways and works of men; yet he contracts no stain of sin, nor did he when he conversed with men in the days of his flesh upon earth.

METAPHOR IV. The Sun hath his orb, his tent, or as the scripture speaks, his tabernacle, Psalms 19:4.

PARALLEL

IV. Christ hath his tabernacle in the heavens, at the Father's right-hand, there to plead and make intercession for us, Hebrews 7:25.

METAPHOR

V. The Sun is a communicative creature, placed in the heaven to enlighten the world; he is always sending forth his beams of light.

PARALLEL

V. Jesus Christ communicates of his influences and spiritual light. There is never a day, but Christ is ministering and giving forth light and goodness to the world, especially to his saints: "Of his fulness we all receive, and grace for grace, John 1:16.

METAPHOR

VI. The Sun is at the Lord's commandment, in his rising and setting, standing still, or going back; he doth all by God's special order and appointment.

PARALLEL

VI. Jesus Christ rose and came forth out of the bosom of the Father at God's command. He spake not but as he received commission from the Father; he laid down his life, and took it up again, and all by the commandment of the Father, John 10:10.

METAPHOR

VII. The Sun sends forth his light universally to all the world; it shines upon the just and upon the unjust; it is not confined to one nation or people, or to this or that man, but it is free to all.

PARALLEL

VII. Jesus Christ is an universal light, good to all: "I am, saith he, the light of the world," John 8:12. He enlightens every one that comes into the world, either naturally, morally, or spiritually; he holds forth light and grace to all. What nation is the Gospel confined to? "Go unto all nations, preach the Gospel to every creature," Mark 16:15.

METAPHOR

VIII. The Sun is the superintendent over the world, the chief governor, as it were, and head of influences, called the queen of heaven, Jeremiah 7:18.

PARALLEL

VIII. Jesus Christ is the great and only Potentate, all rule and government is committed into his hands; it is he who maketh day and night in souls and nations. God hath made all things subject under his feet, Matthew 28:18; Hebrews 1:2; John 17:2; Ephesians 1:22.

METAPHOR

IX. The Sun is of a marvellous magnitude, called a "great light," Genesis 1:16; and is affirmed by some to be one hundred sixty and six times bigger than the earth.

PARALLEL

IX. Jesus Christ is infinite in power, wisdom, and goodness; his being and greatness are immeasurable, respecting his Deity; a glorious and immense Being; the fulness of him that filleth all things; there are no bounds nor limits to his greatness.

METAPHOR

X. The Sun communicates his light to the celestial bodies, viz., to the firmament, moon, and stars, who have no other light but what they derive from it.

PARALLEL

X. Jesus Christ communicates of his fulness to the angels. He is the Head of principalities and powers, &c., and to the saints, prophets, and apostles, who are called lights, Colossians 2:10; Ephesians 1:21. "Ye are the light of the world," Matthew 5:14. John Baptist is called "a bright and shining light," John 5:35. Yet are saints but dark bodies of themselves, they have no light but what they receive from Christ.

METAPHOR

XI. Were it not for the Sun, what a dark world would this be! If God should say to the Sun, shine no more; or should deprive the earth of the light thereof, who would desire to live one moment, longer here?

PARALLEL

XI. What a dark and dolesome dungeon, what a Babel of confusion, what a worse than Egyptian slavery would this lower creation be, if God should deprive us of the light of Christ communicated in the Gospel by his word and Holy Spirit.

METAPHOR

XII. The Sun is a wonderful and amazing creature, all gaze on it with admiration. The Persians and others ignorantly adore it as a God. Some insensible creatures, as the marygold and tulip, open their leaves at its approach, to receive his reviving influence, and shut up at its departure, as if mourning for its absence. Others bow and hang down their heads, and wrap up themselves, when he withdraws his beams, in a seeming sympathy, that shows an unwillingness in them to be seen by any eye but his.

PARALLEL

XII. Christ is wonderful; angels and saints for love admire him: the world and devils with fear tremble at his name, Isaiah 9:6; 1 Timothy 3:6. He has the admiration of angels and saints, and consternation of devils and wicked men. The saints adore and worship him, as it is their duty, because he is God; and were there ten thousand Suns, the saints would love and admire Christ ten thousand times more than them all. He doth so attract and ravish their hearts, by the beaming forth of the rays of his love on them, that they open when he visits them, and shuts when he withdraws, drooping and languishing in his absence, and will not be kissed by any lips, nor embraced by any arms but his.

METAPHOR

XIII. The Sun in its motions and operations is very strong, and giant-like; he goes forth like a strong man in his might; who can stay the Sun in his course?

PARALLEL

XIII. The motions and operations of Christ are strong and powerful, as when he moves to convert souls, to help and deliver his people, or in revenging himself upon his and their enemies, Ephesians 1:20,

METAPHOR

XIV. The Sun in his motion is very swift; he makes haste, as one who runs a long race, even the whole circuit of heaven.

PARALLEL

XIV. Christ’s motions are swift and speedy. "He flies on the wings of the wind, and skips like a young roe," Psalms 18:10; Son 2:8-9, especially when he comes to help and relieve his people.

METAPHOR

XV. His motions are constant, he is ever in motion, he always keeps the same pace; if he ever stood still, it was not to ease himself, it was not for his own, but his Creator’s pleasure.

PARALLEL

XV. Christ’s motions are constant, he is never out of action: "He ever lives to make intercession," Hebrews 7:25. He is always moving and working for his creature’s good, though in his providences, because his "footsteps are in the dark," Psalms 77:19; we are not able to discern him, stir nor move one foot, his motion (like the Sun’s) being certain, though undiscernible.

METAPHOR

XVI. The Sun’s motion is regular; he never goeth without his bounds, keeps always in the zodiac, moving in the ecliptic, betwixt the two tropics.

PARALLEL

XVI. Christ’s motions also are regular, that is, wholly according to his Father’s will, John 12:49, that is the only way he takes, and the line out of which he never goes: "Not my will, but thine be done," Luke 22:42.

METAPHOR

XVII. The Sun is never weary, though in a continual journey; the swiftness of his course does not tire him, nor is he spent by his restless motion, but is still as glorious as ever.

PARALLEL

XVII. Christ is unwearied and indefatigable in all his movings, workings, and journeyings for the good of his people. His bounty and liberality do not waste his everlasting treasure of grace, nor can his laying out diminish it; he is as powerful, as rich, and glorious as ever, Colossians 2:3; Ephesians 3:19. See the metaphor light.

METAPHOR

XVIII. The Sun is powerful in its operation, in expelling darkness; the night vanisheth at his approach; the clouds, and dark vapours of the morning, are also scattering and dispersed by the operation of its powerful beams.

PARALLEL

XVIII. Christ appearing and rising upon the soul, drives away and dispels darkness, turns night into day, and scatters all the clouds and black mists of sin, ignorance, and unbelief, in the soul; and not only so, but also by the influences of his word, and glorious operations of his Gospel, he dispels the dark fogs of ignorance, error, and confusion in the world.

METAPHOR

XIX. When the Sun hath chased away the thick vapours and dark fogs of the morning, it causes a very sweet and lovely day shining forth with great splendour and brightness.

PARALLEL

XIX. The Lord Jesus when he hath scattered and driven away, by the glorious and powerful rays of his word and heavenly doctrine, all error, heresy, and antichristian darkness, will make a lovely and glorious day in the world, as Isaiah 60:1, Isaiah 60:3-5, Isaiah 60:19-20; Isaiah 62:2.

METAPHOR

XX. The influence of the Sun is very extensive, it reacheth to every creature, it penetrates into the bowels of the earth, and dives as deep as the bottom of the sea; nothing is hid from his heat. He shoots forth his beams like so many darts, to pierce the body of the earth, and with his light-giving rays, maketh search into the lowest and darkest dungeons. His remoteness from the earth impedes not his operation.

PARALLEL

XX. The influences oi Christ reach to every creature; there is nothing in heaven, earth, or hell, which he finds not out; all things are naked to him, because his eye is every where, Hebrews 4:13 "Whither shall I go from thy Spirit? or whither shall I fly from, thy presence? If I ascend up to heaven, thou art there; and if I make my bed in hell, behold thou art there," &c., Psalms 139:7-8. Though he be seated in heaven, yet his hand reaches to the earth, as well as his eye. He is

present, by his knowledge and powerful working, in every place and corner of the earth.

METAPHOR

XXI. The Sun dries up and exhales the gross and filthy vapours of the earth, which otherwise would corrupt the air, and render it pestilent and infectious, and is therefore of a healing quality.

PARALLEL

XXI. Christ exhales and dries up the stinking polluted sinks of sin and corruption, which else would infect and destroy the souls of his people. He purifies the inward man, always refining it from the dregs of the flesh, and the root of bitterness; and is therefore the soul-physician, Isaiah 61:1; Isaiah 53:5; Matthew 9:20.

METAPHOR

XXII. The Sun is useful to generation and production; many precious fruits are brought forth by it. It makes the plants, which were laid (as it were) in the grave, to rise and spring up again. Hence the Sun is called by some, Anima mundi, the soul of the world, because it animates the creatures.

PARALLEL

XXII. By the Spirit of Christ we are regenerated or born again, John 3:5. Holiness, faith, love, joy, &c., and all such precious fruits, are the productions of the Holy Spirit, through Christ, Galatians 5:22. Such as lie (as it were) buried in the grave of sin and spiritual misery, shall (when the quickening beams of this spiritual Sun shine upon their souls) have a resurrection from that death, Ephesians 2:1, and by its efficacy shall their bodies also be raised from the dust at the last day, John 5:28-29; 1 Thessalonians 4:16.

METAPHOR

XXIII. The Sun visits not every hemisphere, nor shines in every horizon at the same time; and it differs in the degrees of heat, in the respective latitudes, according as they are nearer to, or more remote from the equinoctial. Some places beyond the tropics, as Greenland, &c. see it not in many months. And it is well known, that according to the situation of places, as they bear from each other, east and west, the Sun rises sooner or later, proportionable to the difference of the longitude of each parallel.

PARALLEL

XXIII. The beams of Gospel-light, and divine illumination, do not shine alike in every nation, nor in every soul. In some European countries, especially in England, they are more bright and radiant than elsewhere. A great many places want the comfort of this spiritual Sun, more than Greenland wants the presence of the created Sun; for there the Sun shines half the year, but in many heathen countries the sunshine of the Gospel has not yet arose; yea, even in Palestine, and the adjacent countries where it first shone most gloriously, its light is for the most part (if not altogether) removed, and communicated to the Isles afar off, to the glory of his rich and unspeakable grace and love to us, in Christ Jesus our Lord.

METAPHOR

XXIV. The Sun is of a more healing, warming, refreshing, and reviving quality, than any creature in nature. It is also of a burning quality, for by a burning-glass it will set combustible things on fire.

PARALLEL

XXIV. Christ warms and heats the soul, which of itself is cold, earthly, and of a benumbed constitution. He sends the Comforter, by him we are quickened, &c. John 14:16. He gives rest, he is the resurrection, and the life of his people, and therefore their Reviver, John 11:25. As a refiner's fire, he burns our dross, hay, stubble, &c. And if this fire be cherished, it parches and dries up the weeds and trash, the thorns and briars that grow in our souls, as predominant sin and lust, all self-love, corruption, and carnal confidence, &c., which else would choke the word and stifle all good motions in us. See Refiner.

METAPHOR

XXV. The Sun is of an illuminating and discovering quality, exposes to view what the night hides, which the Moon (though unclouded, and at full) cannot so well do. It shows things as they are. In the dark we may stumble and fall, yea, handle venomous creatures, or fall into dens, and tumble from precipices, &c. So that by its light we are guided in all the actions of our natural life.

PARALLEL

XXV. Christ is the Light of men, John 14:4-5, John 14:9. Natural or moral light is too dim, like the moon, to discover the secret pollutions of the soul: it cannot make you see the corruption and filth of such as lie in their blood, being captives to Satan: the heart does receive no light, but what comes from this Sun of righteousness; without it we shall stumble and fall, converse with sin which envenoms the soul, and at last tumble blindfold into hell and eternal damnation. By this blessed light is discovered, 1. What sin is, and its nature and consequences; for though natural conscience (if it may be so called) arraigns us for immorality, or any breach of the law of nature, yet it is too dark, and far short of discovering the horrid filth and abominable evil of sin in a Gospel way; that is the work of the Spirit, and it is only spiritually discerned. 2. This spiritual Sun, or Gospel-light, shows the sad and lamentable condition of fallen man by sin. 3. How insignificant the world, with all outward pomp and imaginary glory, is to release him, and afford any solid content or satisfaction. 4. It discovers the craft and subtlety of Satan, that arch-enemy of souls. 5. It reveals (as far as frail man can comprehend it) the Being of God, in his glorious attributes, and most sublime perfections.

6. It holds forth the transcendent excellency of Jesus Christ, and the absolute necessity there is for poor fallen man to have an interest in him, in order to its peace with God.

7. It informs us which are false ways, who are heretics, where the false church is, &c., which are things not to be known, but by the blessed light of this Sun of Righteousness, shining in his word, viz., the holy scriptures. This Sun of Righteousness gives us light and direction in all the ways of God's holy worship; this soul-guide leads in the right way of wisdom, and in the midst of the paths of judgment: he leads the blind by a way they knew not, and makes darkness light before them, and crooked things straight. See the Metaphor light.

METAPHOR

XXVI. The Sun is of a very pleasing and rejoicing quality: as darkness and sadness are companions, so are light and joy. When the heavens are obscured with black clouds, the whole creation sympathizes, and looks sadly, but when the clouds are scattered, and the Sun appears in its native brightness, its light is sweet, and, as Solomon says, "It is a pleasant thing for the eyes to behold the Sun," Ecclesiastes 11:7.

PARALLEL

XXVI. What can be so desirable, so comfortable, as the light of God’s countenance, to have this Sun of Righteousness shining on us? David accounted it the one thing desirable, "That he might dwell in the house of the Lord all the days of his life, to behold the beauty of the Lord, and to enquire in his temple," Psalms 27:4. If the beams of this spiritual Sun be withdrawn, the soul is restless till it finds them, seeking every where, and crying out with the spcuse, "Saw ye him whom, my soul loveth?" Son 3:2. "His favour and loving-kindness is better than lite," Psalms 63:2-3.

METAPHOR

XXVII. The Sun makes the several seasons of the year, winter and summer, spring and autumn, according to its access and recess to and from the several and respective climates. When it rises higher in our horizon, it makes the spring, clothing every bush with leaves, and crowning the gardens and fields with flowers; but when the Sun retires, every thing hangs down its head, the grass and flowers wither, and all their beauty and verdant fragrancy vanish.

PARALLEL

XXVII. When Christ draws near the soul by his heavenly influences, he causes it to become green and flourishing. When this Gospel-Sun rises high, and shines hot in any kingdom or country, it causes them wonderfully to flourish, it fertilizes souls or nations, and makes them to bring forth beautiful blossoms, and wholesome fruit; but in his retreats and withdrawings, how do they languish and pine away! It is night where Christ is absent, and day where he is present, Son 5:6. His being at a distance is the soul’s winter, and his blessed approach is summer. As birds chaunt their warbling notes in the spring, rejoicing at the Sun’s coming; so do the saints with spiritual melody congratulate the approaches of Christ.

METAPHOR

XXVIII. The Sun operates according to the matter it shines upon. It softens wax, melts snow and ice, hut hardens clay. It causes a dunghill to send forth a more corrupt and unsavoury scent; but makes roses and other blossoms yield a more fragrant and delightful odour.

PARALLEL

XXVIII. Christ the Sun of Righteousness, shining forth in the manifestation of the Gospel, causeth the heart of one man to dissolve and melt like wax, distilling him into tears of repentance; others are hardened and grow obdurate as a rock, not through the Gospel’s fault, but their own obstinate and rebellious minds, Luke 22:61-62; Acts 2:37; Acts 16:29-30. To some the word is, "A savour of life unto life, and to others a savour of death unto death," 2 Corinthians 2:15-16.

METAPHOR

XXIX. The Sun is often covered with clouds, and even in its meridian altitude or exaltation it is sometimes hid from our eyes; yet nevertheless its powerful influence and efficacy is not then gone.

PARALLEL

XXIX. Christ is often veiled, so that we cannot see him, viz., when strange and dark providences attend us, as in the case of Job. How often do our sins interpose like clouds, betwixt us and this blessed Sun of Righteousness, leaving our souls in the dark? yet in these withdrawings the soul is sensible that his efficacy and virtue are not removed.

METAPHOR XXX. Some cannot bear the powerful and scorching heat of the Sun.

PARALLEL XXX. Some, like Felix, cannot bear the powerful influences of Christ's word and heavenly doctrine, Acts 24:25.

METAPHOR XXXI. The Sun drowns and swallows up the glory of the lesser luminaries, as the moon and stars.

PARALLEL

XXXI. The dazzling light and transcendent glory of Christ exceeds all the glory of the world, and all that is therein; their light is but darkness, when compared to him.

METAPHOR

XXXII. When the gross body of the moon interposes betwixt us and the Sun, it becomes eclipsed, either wholly or in part, in our horizon.

PARALLEL

XXXII. The Sun of righteousness, is to us eclipsed, when this world gets between us and Christ, when our hearts and eyes are so much upon it, that we cannot see him in his beauty. Christ is never totally eclipsed to a gracious soul, because sin is infinitely less than he.

METAPHOR XXXIII. The Sun is said to rejoice in his course, as a strong man that runs a race.

PARALLEL

XXXIII. Jesus Christ rejoices in doing the work of the Father; his meat and drink was in doing the will of him. that sent him: "Lo, I come, to do thy will, O God," Hebrews 10:7.

METAPHOR

XXXIV. The Sun is of a ripening quality, makes all things ready for harvest; it ripens tares as well as wheat, bad as well as good fruit.

PARALLEL

XXXIV. Christ by his blessed word, through the influences of the Holy Spirit, ripens his chosen ones for the harvest, which is the end of the world, and prepares them for glory, Matthew 13:30; and the wicked, through their own perverseness, are fitted, as vessels of wrath for destruction, Romans 9:22.

METAPHOR

I. THE Sun is a creature, and had a beginning; and when time is swallowed up of eternity, it will set and rise no more, John 1:3.

DISPARITY

I. JESUS Christ is God, in his essence uncreated, and without beginning. Christ endureth for ever, he is Alpha and Omega, the beginning and the ending, the first and the last, Revelation 1:8.

METAPHOR II. The Sun gives light, but cannot give sight; the sun-beams, though never so powerful, cannot make a blind man see.

DISPARITY

II. Christ gives sight as well as light, he made the blind to see. He also cures spiritual blindness, as Saul's, by Ananias, Acts 9:17; Matthew 20:30.

METAPHOR III. The Sun shines but in one hemisphere at once; when it rises to us, it sets to our antipodes.

DISPARITY

III. Christ is able to shine over the whole world at once. It may properly be said of him, as of the king of Assyria, the stretching out of his wings is able to cover the world at one moment, Isaiah 8:8.

METAPHOR

IV. The Sun hath damaging as well as healing qualities, defaces beauty, maketh men faint, Son 1:6. Fruits are sometimes withered to nothing by it.

DISPARITY

IV. Christ hath no hurtful quality; he quickens the soul, never makes it faint. He makes deformity beautiful and lovely; ripens, but never withers the fruits of grace. His beams are destructive to none, but such as have no root; such indeed he withers, Matthew 13:6.

METAPHOR

V. The Sun is inanimate, hath neither rational, sensitive, nor vegetative life, though in some sense called the fountain of life.

DISPARITY

V. Christ has life, light, and heat, and is often in scripture called our Life, Colossians 3:3-4, for he gives and maintains both natural and spiritual life.

METAPHOR VI. The Sun is the servant of men, from the root xxxx to minister. It is idolatry to worship it.

DISPARITY

VI. Christ is our Lord, whom men and angels must worship; all the host of heaven adore him. It is gross impiety not to worship him.

INFERENCES

I. HENCE we may learn to know the worth and excellency of Christ, as also the indispensible and absolute necessity every soul lies under of receiving divine illuminations from this everlasting Sun: for as natural bodies perish without the influence of the natural Sun, so will souls, if the Sun of Righteousness give not his life-cherishing efficacy.

II. Hence we may also see, how greatly we are concerned to pray earnestly to God, that our hemisphere may never be deprived of this Sun of Righteousness, nor overspread with the clouds of superstitious Popery, nor other heretical errors and darkness.

III. This may show the folly and madness of such as would drive the light of the Gospel out of the world: 1. In respect of the wrong and injury they would do the world thereby, if they could effect it. 2. Their inability to accomplish it.

IV. Hence we may infer the necessity of labouring whilst it is day; we know not how soon our Sun may set, and we are not sure of another. The Lord thus threatens the prophets, that cause the people to err, "I will cause the Sun to go down at noon," &c., Amos 8:9. Which judgment, the Lord God in mercy deliver England from.

01.02.02.31. CHRIST THE ROOT OF DAVID

CHRIST THE ROOT OF DAVID "I am the Root and offspring of David," &c., Revelation 22:16.

THERE is a great and glorious mystery in these words; many understand not how Jesus Christ should be the Root, and yet the offspring of David. This text agrees with those words of our Saviour, "If David called him Lord, how then is he said to be his Son?"[1] They understood him not. Christ, as he is God, is David's Lord, and the Root of David; but as he is man, he is his offspring, and hence elsewhere called the Branch.

[1] Caryl on Job 29:19.

Christ is and may fitly be called and compared to a Root.

1. The Root of grace.

2. The Root of glory.

METAPHOR I. A Root is that from whence the tree and branches do proceed.

PARALLEL

I. From the Lord Jesus Christ, the Root of David, all believers do proceed: "I am the vine, ye are the branches." See Christ the true vine.

METAPHOR II. A Root is a thing hidden in the earth, and not obvious or visible to the eye.

PARALLEL

II. The Deity or Divine nature of Jesus Christ is a hidden thing, cannot be seen with mortal eyes. Christ's glory was veiled under afflictions, reproaches, poverty, &c., as a Root is under the earth.

METAPHOR III. A Root hath life, nay, it is the centre of life: the life of any tree or plant is principally in the Root.

PARALLEL

III. In the Lord Jesus Christ is life; he is called "The way, the truth, and the life, John 14:6; John 5:26. "As the Father hath life in himself, the Son also hath life hi himself. Life is in Christ, as sap is in the Root of a tree.

METAPHOR IV. The Root beareth the body of the tree, and all the branches thereof.

PARALLEL IV. The Lord Jesus Christ, this Root bears up his Church, and every member thereof, Romans 11:1-36.

METAPHOR V. The Root communicates sap and nourishment unto the body, and all the branches thereof.

PARALLEL

V. The Lord Jesus Christ conveys sap and nourishment to all his Church, and every particular believer or branch thereof; hence he is called our life, Colossians 3:3.

METAPHOR VI. The body and branches have a necessary dependence on the Root.

PARALLEL

VI. The saints and Church of God have the like dependence on the Lord Jesus Christ: "Without thee we can do nothing," John 15:5.

METAPHOR VII. There is much life and sap in the Root, when the tree and branches seem dead, dry, and sapless.

PARALLEL VII. There is much sap and life in Jesus Christ for the godly, when oft-times they seem like withered and dry branches.

METAPHOR

VIII. As in the soundness and firmness of the Root of a tree, the more sound, firm, and stable is the tree itself, with the branches thereof; these being likely to endure, when those that have no Root fall away.

PARALLEL

VIII. The goodness, firmness, and soundness of this divine Root, the Lord Jesus Christ, shows us the very happy, stedfast, and secure state of the Church. This Root cannot fail nor decay, and consequently the Church and people of God shall endure and stand against all the storms and blasts of the devil, antichrist, and all wicked enemies, Matthew 13:16.

METAPHOR IX. The Root is best secured of any part of the tree, being excellently fortified by nature in the earth.

PARALLEL

IX. The Lord Jesus Christ is secured from hurt and danger, (whilst his Church is daily exposed thereunto) being hid in God, as it were: "You are dead, and your life is hid with Christ in God," Colossians 3:3.

METAPHOR X. Those that would utterly destroy the tree, strike at the Root.

PARALLEL

X. The devil’s grand design being utterly to destroy all the godly, struck most furiously at Jesus Christ, the blessed Root, Matthew 4:5-6.

METAPHOR XI. The Root communicates of its life and natural virtue to the tree and branches.

PARALLEL

XI. Christ communicates of his Spirit and divine nature to his Church: "If the Root be holy, even so are the branches. Be ye holy, even as I am holy," 1 Peter 1:16; Romans 11:16. "He that hath this

hope in him purifieth himself, even as he is pure," 1 John 3:3.

METAPHOR I. NATURAL, Roots of trees and plants are in the earth.

DISPARITY I. BUT this blessed Root, the Lord Jesus Christ, is in heaven, Hebrews 9:24.

METAPHOR

II. Natural Roots, as well as the body and branches, decay, grow old, and die; though the root thereof wax old,"&c., saith Job 14:8.

DISPARITY

II. This Root of believers, the Lord Jesus Christ, never grows old, decays, nor dies: Jesus Christ is the same yesterday, to-day, and for ever'' Hebrews 13:8.

METAPHOR

III. A natural Root usually bears but one tree; if it bears (as some Roots do) many bodies, yet not all of one species or kind; there may be many thousands of Roots.

DISPARITY

III. Christ is a Root that gives consolation and satisfaction to all. He was the Root of the Church both before and since his incarnation, both triumphant and militant; the Root of Abraham, Job David, &c., and of all the prophets and saints that ever had spiritual life in them.

METAPHOR IV. Natural Boots are subject to the wills, humours, and pleasures of men.

DISPARITY IV. The Lord Jesus Christ is a Root which neither men nor devils can touch, destroy, or dig up, for he is God.

APPLICATION.

Objection: Here we may enquire, "If Jesus Christ be the Root of David, how is he said to be the stem or branch out of the Root of Jesse?" Is Jesse Christ's Root, and yet is Christ the Root of Jesse?

Answer: Jesse is the Root of Christ according to his human nature, and Christ is the Root of Jesse according to his divine nature; as he is Mediator, God and man in one person, he is both these, viz., the Root and Branch of Jesse.

Doct. From hence note, that Christ is God.

1. He is called God, "The mighty God, the true God, the only wise God, the God blessed for ever." 2. He made the world, all things in heaven and earth: "He laid the foundations of the earth, and the heavens are the work of his hands." 3. He upholds all things, was before all things, and by him all things consist. 4. He is omniscient, knows all things, &c. 5. He searcheth the heart. 6. He is the first and the last, Alpha and Omega. 7. He ought to be prayed unto, all divine worship and spiritual adoration belongs to him. 8. He hath power to forgive sins. 9. He thought it no robbery to be equal with God. 10. He had power to raise himself and others from the dead: ergo, he is the eternal God, Isaiah 9:6; 1 John 5:20; Jude 1:25; Romans 9:5; John 1:2-3; Hebrews 1:10; John 21:17; Matthew

9:1-2, Matthew 9:4; Mark 2:5-7; Luke 5:21. See the metaphor Light.

Jesus Christ is the Root of nature, as well as of grace and glory, though we run the metaphor under that notion, John 10:16.

Infer. I. If Christ be the Root of all the grace that the saints and the Church receive, then from hence we may justly infer, that all the divine goodness any person or persons have in them, they derive from Christ; it is he that makes one man to differ from another. "Who made thee to differ? &c., what hast thou that thou hast not received," 1 Corinthians 4:7; John 5:23.

II. From hence we infer, that as Christ is God, so he ought to have all the glory. All should honour the Son, as they honour the Father.

III. Then let us fear to offend him, and let all our dependence be upon him, &c.

IV. What is thy state and condition, sinner? Thou hast heard Christ is the Foundation and common Root of all believers, art thou taken out of the dead and corrupt Root of mankind, viz., the first Adam, and engrafted into Christ? Dost thou grow upon this living Root? Does thy fruit flow from spiritual union with him?

V. If thou art not taken out of that evil, fruitless, and sapless Root, labour now to be transplanted, get an interest in the Lord Jesus Christ, the Root of David.

VI. This shows the happy state and blessed condition of the Church and people of God: "Because I live," saith our Divine Root, "ye," my branches, "shall live also," John 14:19; although the graces of his saints may sometimes seem to fail and their greenness decay, yet out of this full and blessed Root shall they have sufficient supplies: "For in him all fulness dwells," John 1:16.

01.02.02.32. CHRIST THE TRUE VINE

CHRIST THE TRUE VINE Egw eimi h ampelov h alhqinh "I am the true Vine," John 15:1, and John 15:5, "I am the [1] Vine."

[1] A Vine, in Latin, Vitis, quia lenta, because flexible, from vieo, to bind with twigs; or as Scaliger says, ex ferendo Vino, because it bears wine. It is called in Greek ampelov, from the adverb ama, una, cum, together, with; of the Hebrew XXX, ham, cum, and phlov which in the Ioniam dialect signifies wine, It is called in Hebrew XXX kerem, a Vine or vineyard, or, XXX, gephen, &c. IN this text the Lord Jesus Christ is pleased to express what he is to his Church and people, by the elegant metaphor of a Vine; the nature and properties of which, with the parallels and disparities follow.

METAPHOR

I. THE Vine seems not so lovely, stately, and amiable to look upon as some other trees; it is not so high and lofty as the cedar, nor to be compared for strength to the oak; nor for beauty to the palm or fir-tree.

PARALLEL

I. JESUS Christ in his state of humiliation, did not appear in that outward glory, pomp, and magnificence, which the proud grandees of the earth glitter in, Matthew 8:20; he was not entertained with the royalties of imperial palaces, (for his kingdom was not of this world, John 18:36.) He was looked upon in comparison of the mighty men, who are compared to the cedars of Lebanon, and oaks of Bashan, as a poor, mean, and contemptible shrub; as the prophet foretold: "He shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness, and when we shall see him, there is no beauty, that we should desire him," Isaiah 53:2-3.

METAPHOR

II. The Vine nevertheless hath a more honourable name given to it than other trees. The Lord’s choicest plantation (the Church) is expressed by it; and therefore it is dignified with the title of goodly and noble, Ezekiel 17:8; Jeremiah 2:21; Psalms 80:9.

PARALLEL

II. "Jesus Christ hath a name above every name," Php 2:9; he infinitely excels whatsoever is good, great, and glorious in angels, saints and men, Hebrews 1:14. The splendour and stateliness of monarch’s courts is nothing in comparison of that inexpressible lustre and majesty that surrounds him. The heavenly luminaries are dim to him; he is the royal offspring of heaven, of the sublimest extraction. "When he bringeth the first-begotten into the world, he saith, and let all the angels of God worship him," Hebrews 1:6.

METAPHOR

III. The Vine gives large shoots, grows much in its young and tender age, and brings forth fruit in a short time after it is planted.

PARALLEL

III. Christ, when in his young and tender age, grew much in favour both with God and man, Luke 2:52; and when he was twelve years old, disputed with the learned doctors, "Hearing them and asking them questions; and all that heard him were astonished at his understanding and answers," &c. Luke 2:46-47.

METAPHOR

IV. The Vine wonderfully abounds with sap, and inward virtue, bearing and nourishing many large branches, which spread exceedingly; yet all partake of its root and fatness, (as it is said of the olive-tree,) Romans 11:17, where there is enough to feed all, and make them flourish and bear fruit abundantly.

PARALLEL

IV. Jesus Christ is full of life and divine virtue; the treasuries of his communicable grace are immense and unspeakable; "All wisdom and knowledge are hid in him," Colossians 1:19. "In him all fulness dwells," John 1:14. His people, mystically united to him, are his branches; them he supplies with spiritual quickening, nourishment and growth, and though scattered over many kingdoms and nations, his protection environs them round about, provides a sufficient supply for their spiritual wants, which is to be found no where else. "If a man abide not in me (saith he) he is cast forth as a branch that is withered," &c., John 15:6.

METAPHOR

V. The Vine is a most fruitful plant. A great naturalist[2] tells us of one stock, one single Vine planted by the empress Livia, that yielded 12 amphoras (that is, 108 gallons of our measure) of good wine yearly. There are sometimes found hundred of grapes upon one cluster, several clusters upon one branch, "and abundance of branches upon one stock. The scripture, when it would express plenty, borrows a term from the Vine, which denotes increase. "Thy wife shall be as a fruitful Vine upon the walls of thy house," Psalms 128:3.

[2] Pliny lib. 14. c. 4.

PARALLEL

V. Christ, the spiritual Vine, is not only a green, spreading, and flourishing plant, but also exceeding fruitful; he was so in his life, "Going up and down doing good," both to the bodies and souls of men; fruitful in his death. In that cluster there is much choice fruit; as atonement, reconciliation, redemption, victory over sin and Satan, the abolishing of the law, and establishing the everlasting righteousness: he was fruitful in his resurrection, ascension, intercession, &c. The graces of the Spirit, holy ordinances, and promises of eternal life, are all fruits of this heavenly Vine; from him is all our fruit found, Acts 10:38; 1 Corinthians 13:1-13. Daniel 9:24; Hosea 14:8, See the metaphor Light.

METAPHOR

VI. The Vine brings forth pleasant fruit, sweet and delightful beyond others; it is said to "Make glad the heart of man," Psalms 104:15. "Give wine to those that are of heavy heart; let them drink and forget their poverty, and remember their misery no more," Proverbs 31:6-7. "When the new wine languisheth, the merry-hearted do sigh; all joy is darkened, the mirth of the land is gone," Isaiah 34:11.

PARALLEL

VI. The Lord Jesus brings forth the most pleasant and desirable fruit. "I sat down under his shadow with great delight," saith the spouse, "And his fruit was pleasant to my taste," Son 2:3. No cup so refreshing as the cup of divine consolation. No wine nourishes or quickens the body so much as the love of Christ, peace with God, reconciliation, pardon of sin, justification, adoption, &c., Ephesians 2:1, Ephesians 2:5-6. These blessed fruits of this mystical Vine do cheer, feed, and enliven a drooping and languishing soul, Psalms 34:8.

METAPHOR

VII. The Vine yields profitable fruit: "The blood of the grape," (as it is called, Deuteronomy 32:14), is a great strengthener and supporter of nature. Paul advises Timothy to drink a little wine for his stomach’s sake, and often infirmity, 1 Timothy 5:23. The good Samaritan is said to pour in oil and wine into the wounds of the man that fell among thieves, Luke 10:34.

PARALLEL

VII. The Lord Jesus yields fruit every way profitable. All the good that soul or body is capable of receiving, flows from him, and is the fruit of his love, purchased by his death, and communicated by his word and Holy Spirit: it warms, supports, and strengthens the souls of his people. His grace is of a healing, quickening, and vivifying nature, 2 Thessalonians 2:17; Romans 1:5, and Romans 5:11; 2 Corinthians 4:1; Ephesians 2:5, Ephesians 2:8; Psalms 103:4. See metaphor wine and ointment, &c.

METAPHOR

VIII. The Vine is a shadowy plant, its spreading branches and large leaves afford a delightful and refreshing shade, and is therefore used for covering of pleasant arbours.

PARALLEL

VIII. Jesus Christ is a shadow to his Church, "A hiding-place from the wind, and a cover from the tempest; as the shadow of a great rock in a weary land," Isaiah 32:2. He defends from the rage of Satan, from sin, from the fury of man in the heat of persecution; yea, from the wrath of God, by which (were it not for the interposition of this blessed Screen or Shade) we should be scorched, burnt, yea, utterly consumed, 2 Samuel 12:2-5; Isaiah 53:5; Lamentations 3:22. See Rock, Apple-tree, &c.’

METAPHOR

IX. It is a very soft and tender plant; so that if it be cut, bruised, or any ways wronged, it will abundantly weep and bleed out its sap and moisture, as naturalists report.

PARALLEL

IX. Christ, the spiritual Vine, Luke 19:41, (being affronted, rejected, and abused by the rebellious, obstinate, and unbelieving Jews) when he approached and beheld the city, "He wept over it, was grieved for the hardness of their hearts," Matthew 23:37; but more especially when he came under the execution of divine wrath for man's sake, and in his stead, which he did willingly undergo, Isaiah 53:7. How did his bruised and abused body sweat, as it were great drops of blood, until he yielded up his blessed life and precious Spirit for us? Luke 22:44.

METAPHOR

X. An eminent writer[3] saith, that the tears of the Vine (like gum congealed in the stock of it) dropped into dim eyes, remove the little clouds that begin to gather there, drive away darkness, and clear the sight; and further saith, Quid possit vitis, et alia quæ fundit, sermone explicare nemo potest; that no tongue could sufficiently tell the virtues of the Vine. The like says Plin. lib. 14. 1.

[3] Hieron. Tragus in his Com. de Slirp. lib. 3. p. 1059.

PARALLEL

X. The grace of Christ, the spiritual Vine, is precious eye-salve, which removes those thick clouds of darkness and ignorance that are upon the understanding, Revelation 3:18, by which a soul spiritually comes to have a clear prospect of those never-fading glories of the other world, and plainly discerns the gilded follies and transitory vanities of all things here below. In a word, no tongue can sufficiently exalt the transcendent virtues of this ever-blessed Vine.

METAPHOR I. THE Vine is a plant of an earthly extract; the choicest and goodliest are only the plantation of men.

DISPARITY

I. CHRIST is of an heavenly original and extraction, "A Vine of God's own planting," John 15:5, who prepared a body for him, and appointed him to the work of redemption, Hebrews 10:5. He is "The true Vine, and God the Father is the Husbandman," John 15:1. No other could plant so noble a Vine as Christ is.

METAPHOR

II. The Vine is not always green; the leaves fall off in winter. You may look for fruit when the vintage is gathered, and find none.

DISPARITY

II. Christ, the spiritual Vine, perpetually flourishes, always abounds with fruit, and knows no winter; "He is the same from generation to generation, yesterday, to day, and for ever," Hebrews 13:8, without variation, or shadow of turning, James 1:17 : there is always a full vintage, that never diminishes, withers, nor decays, never grows old, but ever remains in full growth and absolute perfection.

METAPHOR

III. The fruit of the Vine taken to excess, is offensive to God, hurts and injures the soul, breeds diseases and destructive humours in the body, bereaves men of reason, intoxicates the brain, &c.

DISPARITY

III. The fruit of Christ, the spiritual Vine, never hurts any; no danger of surfeit here; the more you eat and drink the better it is; here is no fear of excess. The wine of consolation neither gluts nor inflames, nor intoxicates, but nourishes, and feeds the soul, still begetting a sharper appetite for more.

METAPHOR IV. The fruit of the Vine diminishes, by gathering cluster after cluster you may soon strip it of all.

DISPARITY

IV. All the believers in the world may partake plentifully of the fruit of the spiritual Vine (the Lord Jesus) every day, yea, every moment; there’s enough for millions, and to be taken freely, yet the store is never the less. How many have been nourished thereby since the beginning? yet it is as full as ever, and so will ever be, Matthew 5:6, and Matthew 11:28; Isaiah 55:1.

METAPHOR V. The fruit of the Vine is only good for the body.

DISPARITY V. The fruit is good for the soul; it comforts and revives the inward man.

METAPHOR VI. The Vine wants support; unless it be underproped, it falls, being not able to bear the weight of its own branches.

DISPARITY

VI. Christ, the spiritual Vine, is of excellent strength and ability to support his spiritual branches, (the saints) and needs no help from any other.

COROLLARIES

I. FROM this metaphor we may learn what an infinite blessing and unspeakable mercy the Lord Jesus Christ is to his Church, and all true believers; how helpless saints are of themselves; for the branches cannot stand without his divine support, nor bear fruit, unless this blessed root communicates sap and nourishment to them, John 15:4.

II. It shows what a sweet and blessed union there is between Christ and believers; such a relation as is betwixt the root and branches; it is a mystical (yet the nearest and most real) union.

III. It shows, that our whole dependence ought to be on Christ; for he only can uphold us, as the root does the branches: "Without him we can do nothing," John 15:5; we can neither grow, bear fruit, nor stand firm in a boisterous and tempestuous season nor suffer for his name; but with his help we can do all.

IV. It shows that Christ is very sensible of all the wrongs, injuries, and outrages that are done to his saints: they that lay hold on, and offer violence to the branches, come very near the tree; such "touch the apple of his eye," Ecclesiastes 2:8. And let believers be sweetly comforted from hence; that under all their decays, and want of more grace, there is abundance of more sap and spiritual

nourishment in the root and body of this blessed Vine, which (according to the nature of the metaphor) shall in due time be communicated to all the branches, that are truly grafted in him which shall revive them, and make them flourish both with leaves and fruit, to the glory of God and their own eternal happiness. This humble plant calls for our imitation: This noble plant deserves our adoration: Its early fruit provides us early food; Its plenty stores us with what's rich and good: Its pleasing sweetness gratifies our taste; Its profit fills us without fear of waste; Its shadow shelters from extremes of heat, (Circling the Church) his choicest cabinet; A tender plant; How can we then abuse him? An eye-salve; healing all the blind that use him.

01.02.02.33. CHRIST THE LILY OF THE VALLEYS

CHRIST THE LILY OF THE VALLEYS "I am the Rose of Sharon, and the Lily of the valleys" Son 2:1.

MOST expositors agree that these (foregoing words) are the words of our blessed Lord and Saviour Jesus Christ: "I am the Rose of Sharon, and the Lily of the valleys." Wherein he expresseth his own excellencies, to draw, allure, and enamour the souls of those that love, and long after him: how fitly may he be compared to a Rose we have showed in this book, in some other place, to which we refer you. And as there is great and lovely beauty and amiableness set forth by a Rose; so here, I shall by his assistance, endeavour to set forth his delicious qualifications, by a Lily; the Lily of the valleys.

METAPHOR

I. A Lily is a sweet and a fragrant flower, yet of such a strong and odoriferous scent that a man’s senses (naturalists say) will be easily overturned with the sweet savour thereof.

PARALLEL

I. THE Lord Jesus Christ may very fitly be compared to the Lily, whose savour and spiritual sweetness very much excels and transcends the sweetest of any odours that can be mentioned; the honey and the honey-comb are sweet to the smell, and sweeter to the taste: O then how sweet is the precious savour of our blessed Saviour! See Rose of Sharon.

METAPHOR

II. A Lily is white and very beautiful; within it are seven grains or seeds, of the colour of gold, so amiable that our Saviour saith, "Solomon in all his glory was not adorned like one of these:" for whiteness it exceeds all flowers.

PARALLEL

II. Whiteness denotes holiness; it is said of the bride, the Lamb’s wife, "To her was granted, that she should be clothed in white," Revelation 19:8. And of those "Few names in Sardis, which had not defiled their garments, these (saith Christ) shall walk with me in white, for they are worthy," Revelation 3:4. Purity is essential, originally, perfectly, and absolutely inherent in Christ; he is holiness itself, his glory is infinite, within and without, every way glorious; the perfection of beauty.

METAPHOR

III. It is observed that the Lily is exceeding fruitful; Una radice quinquagenos sæpe emittente bulbos; one root puts forth fifty bulbs or scalion.[1] [1] Pliny, lib. xxi. cap. 5

PARALLEL

III. Jesus Christ is exceeding fruitful, from this Root, (for so he is called) how many Lilies, or holy, and heavenly churches, have there sprung? yea, from this blessed Lily many thousands of holy and sanctified Christians. See the metaphor Vine.

METAPHOR IV. Pliny saith, Lib. xxi. c. 5, The Lily is the tallest of flowers, yet hangs down its head.

PARALLEL

IV. Jesus Christ is higher than the mighty princes, kings and emperors of the earth, higher than heaven or angels, and yet humble and lowly in heart; therefore he is compared to the Lily of the valley, his exaltations, as God very high; but in his humiliation, he seems to hang down his head.

METAPHOR

V. The Lily is a flower that hath many medicinal virtues; the distilled water of a Lily is good to restore a lost voice, it helps faintness, is good for the liver, helps the dropsy; and the oil of it is good for divers maladies, says Galen.

PARALLEL

V. The great and incomparable virtue that is in the Lord Jesus Christ, is excellently good to cure all the diseases and maladies of the soul; it cures spiritual blindness, it softens a hard heart, it cures stubbornness and obstinacy, by his blessed infusion of grace; in a word, there is no malady too hard for this spiritual Physician. See Physician and Heart. And for other properties of the Lily, see more where the Church is compared to it. For disparity, see Rose of Sharon.

APPLICATI0N. FROM hence we may seasonably learn to be humble, seeing the Lily which is said to be of a tall growth, yet hangeth down its head. As Christ is humble, so holiness and humility are the glorious ornaments of a Christian. That Christian that hath most holiness, hath most humility. The ear of wheat which is well kernelled and fullest, hangs down its head most.

Chapter 96

01.02.02.34. CHRIST UNDER THE SIMILITUDE OF AN APPLE-TREE

CHRIST UNDER THE SIMILITUDE OF AN APPLE-TREE

Son 2:3, "As the Apple-tree amongst the trees of the wood, so is my beloved amongst the sons; I sat down under his shadow with great delight, and his fruit was sweet unto my taste" As Christ sets forth the praise of his Church in the second verse, she excelling all the daughters, as the lily did thorns; so the Church sets forth Christ's glory and praise in this; he excelling all the sons, as far as the Apple-tree excels all the trees of the wood.

SIMILE

I. THE Apple-tree is very profitable to the owner, as it is observed by some; it far excels other trees; hence Pliny saith, there were many about the city of Rome, which were set at a yearly rent of two thousand sesterces; yielding them more profit and revenue by the year than a pretty good farm.

PARALLEL

I. THE Lord Jesus Christ yields his Father more profit, and brings more glory to him than all the angels in heaven, or saints on earth, do or ever did, and not only brings glory to God, but also infinite profit to all his people, who are partakers of his grace, and of the great plenty of fulness that dwelleth in him, John 1:14, John 1:16.

SIMILE

II. The Apple-tree yields diversity of fruit. It hath (saith Mr. Ainsworth) more variety of fruits than any other tree that grows; it is not easy to reckon up the various sorts of Apples.

PARALLEL

II. Jesus Christ excelleth in variety of precious graces. What good thing is it that any true believer wants, or can want of any sort, but it is to be had in Jesus Christ, whether grace or gifts, things for the soul, or things for the body, whether common or special mercies? "Of his fulness all we have received, grace for grace," John 1:16.

SIMILE III. The Apple-tree yields sweet and pleasant fruit.

PARALLEL

III. Jesus Christ, the divine Apple-tree, bears most sweet and pleasant fruit; his fruit was sweet (saith the spouse) to my taste. See the metaphor of the Vine.

SIMILE

IV. The Apple-tree doth wonderfully excel the wild and barren trees of the desert, which bear no fruit, or else that which is sour and unwholesome.

PARALLEL

IV. Jesus Christ infinitely excelleth and surpasseth all objects and things whatsoever, "He is the chiefest among ten thousand," Son 2:10, yea the chiefest in the whole world, none like to him in heaven or earth.

SIMILE

V. The Apple-tree, whether you take it in the blossom, or when its fruit is fully ripe, is a very beautiful Tree, and to look upon very lovely and amiable.

PARALLEL

V. Jesus Christ is very beautiful; whether you consider him in his incarnation or exaltation, he is most amiable and lovely, "We beheld his glory, as the glory of the only-begotten Son of God," &c., John 1:14.

SIMILE

VI. The Apple-tree, in its leaves, buds, blossoms, fruits, &c., hath a very sweet and comfortable smell: the spouse alludes to it when she cries to her beloved to comfort her with apples, Son 2:5.

PARALLEL

VI. How transcendently sweet is the scent and odour of our blessed Saviour! How sweet are the comforts of his Spirit, his word, and heavenly doctrine! "Thy word," saith David, "is sweeter than honey, or the honey-comb," Psalms 19:10, "Words fitly spoken are like apples of gold in pictures of silver," Proverbs 15:11. God’s word is not only sweet, but rare and valuable; Christ is wholly delectable, his conception, birth, life, death, burial, resurrection, ascension, and intercession, smell exceeding sweet. See vine.

SIMILE

VII. The Apple-tree, naturalists observe, is a very tender Tree; Pliny saith, lib. xvii. cap. 546, it is the tenderest of all trees.

PARALLEL

VII. Christ is of a soft and tender heart, full of bowels of compassion to poor sinners; weeping over perishing ones, and thus it was foretold of him by the prophet; "He shall grow up as a tender plant, and as a root, out of the dry ground," Isaiah 53:2.

SIMILE

VIII. An Apple-tree is a very shadowy Tree; its shadow refresheth, and by common experience is found comfortable to sit under in the heat of the day.

PARALLEL

VIII. Jesus Christ is a shadow many ways to his Church; "I sat down under his shadow with great delight," Son 2:5. He is a cover from the scorching heat of the wrath of God, a shadow for need; and he is a shadow for delight, refreshing, and pleasantness. Shadow is often used in scripture to

denote protection and mercy, Psalms 17:8; Isaiah 4:6; Isaiah 25:4; Isaiah 32:2; Psalms 57:1, and Psalms 91:1. See Rock, Habitation, Vine, &c.

SIMILE IX. It is a rare sight to see an Apple-tree grow in a wood.

PARALLEL IX. It was a rare sight to see Jesus Christ in the days of his flesh, dwelling in the wood of this world amongst men.

SIMILE X. The leaves and fruit of the Apple-tree are medicinal.

PARALLEL X. The leaves of this Tree of life, are for the healing of the nations, Revelation 22:1.

SIMILE XI. An Apple-tree in the midst of the trees of the wood affords ofttimes much refreshment to weary travellers.

PARALLEL

XI. So when a poor, weary soul, or spiritual pilgrim, meets with this divine Apple-tree, and partakes of the fruit thereof, he is sweetly refreshed and supported thereby.

METAPHOR I. An Apple-tree is subject to decay; in time it doth wither, decay, and die.

DISPARITY I. The Lord Jesus Christ never decays, nor ceaseth from yielding fruit.

METAPHOR II. The fruit of the Apple-tree will soon rot and come to nothing.

DISPARITY II. But the fruit of the Lord Jesus Christ is incorruptible, and will never fade nor decay, it endureth for ever.

METAPHOR

III. The Fruit of the Apple-tree hath some pernicious qualities in it, it is only external, and it perisheth in the using.

DISPARITY

III. But Christ’s fruit hath no bad nor hurtful quality; it is sweet, but surfeits not, breeds no worms; but, on the contrary, purges the soul from all inward filth, and makes it healthful; this fruit is satisfying. The spouse by eating thereof had abundance of rest, peace, content, and satisfaction.

METAPHOR IV. An Apple-Tree hath no fruit, leaves, nor refreshing Shadow on it, for one great part of the year.

DISPARITY

IV. There is fruit always to be found on Christ, and a refreshing shadow; this tree is ever green and knows no winter, Hebrews 13:1,

APPLICATION.

I. Is Christ compared to an "Apple-Tree, among the Trees of the wood." Then from hence we may infer, not only the excellency of the Lord Jesus, above others, but that sinners, strangers, and whoever will, may come to him and eat of his fruit, and sit down under his shadow; he, the Tree of life, is not paled, fenced, nor walled in, as such which are planted in a garden or orchard, nor is

there an angel or flaming sword, to keep the way of this Tree of life; nor is the fruit of this Tree forbidden. An Apple-tree in a wood is common and free to all, poor beggars and strangers may have free access thither, and who will forbid them? Whoever will, may come and partake of Christ's fruit freely, John 7:37.

II. Be exhorted then, sinner, to hasten to the Lord Jesus Christ, who is the Tree of life.

1. Consider the barrenness and unfruitfulness of all other Trees, or objects of the world, that grow in the wide wilderness where you live; what is all the fruit of earthly pleasure, profits, and honours of this life, to the fruit of Jesus Christ? To pardon, peace of conscience, communion with God, eternal life? &c. Let us more particularly consider the nature of Christ's fruit.

2. It is exceeding sweet and pleasant to the taste, it will sweeten all your bitters.

3. It is safe fruit, it will do you good abundantly, and no hurt, nothing is of a surfeiting nature in it.

4. It is satisfying fruit, no other fruit can satisfy; not only good for food, but choice and satisfying food!

5. There is store of fruit on this Tree, see how the Tree hangs! the boughs thereof are wonderfully laden, the plenty is great in this; it is like the Tree spoken of by Daniel, (Daniel 4:2).

6. Its fruit is lovely and delightful to the eye; do not the looks of these Apples invite you?

7. Its fruit is durable, cannot corrupt or decay.

8. It is the Tree of life. "Eat of this fruit, and thou shalt not die, but live for ever: such are passed from death unto life, and shall not come into condemnation," John 5:24.

9. It is fruit that those that eat thereof, shall be made wise by it.

10. It yields a sweet smell, comforting under faintness.

11. It is medicinal; the fruit of this Tree will purge out the evil venom and horrid poison, that came into our natures by old Eve's eating of the forbidden fruit contrary to the command of God.

12. Its shadow is most excellent for refreshing, it gives great consolation; yea, the greatest consolation to poor fainting, wearied souls, that willingly sit down under this Tree.

(1.) It shelters from the scorching heat of God's wrath due for sin.

(2.) It shelters, or is a covert from the hurt and heat of persecutors or rage of such.

(3.) It is a delightful shadow, refreshing to the weary soul, and in a troublesome land a sweet resting-place.

(4.) It is a shadow that yields full content and satisfaction, "I sat down;" in the text signifies her acquiescing there, or making her abode under the same; she desires no better nor no other happiness, seeks not to angels, to saints, nor to her own works. 1. "I sat down with delight." Now this delight is neither carnal nor sinful, but it is spiritual. 2. It is great delight which the church has, even ravishing joy. 3. It is abiding and lasting delight, increasing it will be more and more; as it is said of the light of the righteous, "It shines more and more to the perfect day." 4. This delight is an

earnest of that delight which the soul shall have in heaven.

(5.) It is a complete and perfect shadow, it answers all needs, a shadow for the head, heart, and every part, and at all times. From hence we infer,

1. What great cause have we to admire the goodness of God, though he denied us in Adam to eat of that Tree of life after the fall, yet hath he provided us another Tree of life to make us immortal!

2. What fools are all those, who refuse to eat, and live for ever!

3. Let us also learn from hence, when we are faint and weary, to seek to none but Christ, the Tree of life for refreshment.

4. How happy are believers, who sit under the shadow of Christ's protection, his ordinances and divine doctrine!

01.02.02.35. CHRIST AN AMBASSADOR

CHRIST AN AMBASSADOR

"And the Lord whom ye seek shall suddenly come into his temple, even the Messenger of the Covenant whom ye delight in," Malachi 3:1. THE words, Ambassador, Legate, or Messenger, are synonimous terms, properly such as are commissioned or deputed betwixt distant parties, to transact affairs of moment. The term is applied to Christ, who is the Angel, Messenger, or Ambassador of the covenant, who not only transacted, but completed the work of redemption, thereby reconciling God and man, who were before at variance and enmity: which shall be further manifested in the following parallel.

METAPHOR I. An Ambassador or messenger of peace is an honourable person, and usually a great favourite to the king.

PARALLEL

I. Christ, the Ambassador or Messenger of the Gospel of peace, is a most noble, honourable, and renowned person, Lord of lords, most excellent in worth and dignity, one near allied, and a great favourite in the court of heaven, 1 Timothy 6:15

METAPHOR

II. An Ambassador is a wise person, skilled in state affairs, and knows how to adjust national differences, or to make up a breach or breaches that may be between one kingdom and another.

PARALLEL

II. Jesus Christ, the Messenger of the covenant, or God’s Ambassador to sinners, is full of wisdom and skill in all the grand affairs which concern the glory of his Father, and the welfare of sinners; he knows how to end the differences between God and man, and to make up that grievous and destructive breach that hath been so long between them, 1 Corinthians 1:24; Romans 8:6; Ephesians 2:13-14, Ephesians 2:16.

METAPHOR

III. An Ambassador must be of known integrity and faithfulness, as well as of ability, great trust being reposed in him.

PARALLEL

III. The Lord Christ hath in him all the perfections of the glorious Deity; he is called the "Faithful and true witness," Revelation 3:14. Never did Ambassador act with such integrity to prince and people, as Christ doth between God and sinners. He would not have God dishonoured, nor man to miss of pardon, Romans 3:24, Romans 3:26.

METAPHOR

IV. An Ambassador is appointed and made choice of to this great employment, and place of trust, by the determination and decree of the king.

PARALLEL

IV. Christ was chosen and appointed Messenger of the covenant, by the determination, counsel, purpose, and fore-knowledge of the King of heaven, Acts 4:28; Acts 2:23; hence is Christ said to be "a Lamb slain from the foundation of the world," Revelation 13:8.

METAPHOR

V. A person that is chosen to go as Ambassador, must accept of the place and work, before he takes his leave of the court.

PARALLEL

V. The Lord Jesus Christ, when chosen to be sent on this great embassy, or message of peace to sinners, readily accepted it: "Lo, it is written in the volume of the book, I come to do thy will, O God!" Hebrews 10:8.

METAPHOR

VI. An Ambassador is entrusted with matters of great weight and moment, things that concern peace, and war, the welfare and ruin of kingdoms and nations.

PARALLEL

VI. Jesus Christ, the greatest Ambassador and Plenipotentiary of heaven and earth, hath matters of such weight and moment committed to his trust, that very far exceed those things that concern peace and war amongst men and nations for they are matters in which are wrapped up the spiritual and eternal welfare or ruin of all people and nations of the world. He is entrusted with those high and wonderful things, that concern the glory of God, and the peace and eternal felicity of our souls.

METAPHOR

VII. An Ambassador, as he is chosen, and entrusted with matters of great consequence; so likewise, that he may be invested with a legal power, he receives a special commission from the prince or state he represents, which authorizes him to that work and office.

PARALLEL

VII. As Christ was chosen and ordained God’s Messenger, and entrusted with the great concerns, and sole management of the covenant of grace; so that he might every way be rightly constituted, authorized, and empowered, he received a special commission from the Father. "He gave me commandment what I should say, and what I should speak," John 12:49. "I have a greater witness than that of John; for the works which the Father hath sent me to do, the same bear witness that he sent me," John 5:36.

METAPHOR

VIII. An Ambassador, having received his commission, leaves his own kingdom, and goes into that country, to which his prince hath ordered him, there to negotiate the affairs that are committed unto him.

PARALLEL

VIII. Christ, that he might negotiate, and fully accomplish and complete the great important affairs, of making peace between God Almighty, and poor sinners, left his own kingdom, and the glory he had with the Father, and came into this world: "When the fulness of time was come, God sent forth his Son," Galatians 4:4.

METAPHOR

IX. An Ambassador of peace represents the person of the prince or state that sent him; so that the same honour and dignity, or indignity that is showed to him, is showed thereby to the sovereign whom he represents; and it is easy to guess how much they esteem the prince, by the respects they pay to his Ambassador.

PARALLEL

IX. Christ Jesus, the messenger of the covenant represents the Person of God himself: so that whosoever reverences the Son, reverences the Father also, Matthew 10:40. "He that receiveth me, receiveth him that sent me, but he that rejecteth me rejecteth him that sent me." Luke 10:16. "The Father judgeth no man, but hath committed all judgment unto the Son, that all men should honour the Son as they honour the Father. He that honoureth not the son, honoureth not the Father which hath sent him." John 5:22-23.

METAPHOR

X. An Ambassador is strictly tied to the prescribed rules, precepts, and directions, which are delivered to him, and doth not, must not proceed contrary unto them.

PARALLEL

X. The Lord Jesus Christ did require and command nothing of mankind, but what was the absolute will and pleasure of the Father; "My doctrine is not mine, but the Father’s that sent me," John 7:16. "I lay down my life, that I may take it up again. This commandment received I of the Father," John 10:17-18.

METAPHOR

XI. An Ambassador is oftentimes sent to prevent or put an end to war, that thereby great effusion of blood, ruin and desolation might be stopped and prevented.

PARALLEL

XI. Christ was sent to put an end to that dismal and desolating war, which was occasioned by sin, and the horrid breach of the first covenant between God the Creator being offended, and the sinful, guilty, and rebellious creature. "God was in Christ, reconciling the world to himself, &c., 2 Corinthians 5:19; "For if whilst we were enemies, we were reconciled to God, by the death of his Son; much more, being reconciled, shall we be saved by his life," Romans 5:10; "And that he

might reconcile both unto God in one body by the cross, having slain the enmity thereby," Ephesians 2:16, "And came and preached peace to you that were afar off, and to them that were nigh." "And you that were sometimes alienated, and enemies in your minds by wicked works, yet now hath he reconciled in the body of his flesh, through death," Colossians 1:21.

METAPHOR

XII. An Ambassador offers terms or makes proposals to the adverse party, thereby finally to conclude and make a lasting peace.

PARALLEL

XII. Christ, the Messenger of the covenant, offers gracious terms of peace and reconciliation to sinners; "Repent, and believe the Gospel," Mark 1:15. "Believe, and be baptized. He that believeth, and is baptized, shall be saved," Mark 16:16. "Come unto me, all ye that labour and are heavy laden, and I will give you rest," Matthew 11:28. O what sweet and easy terms of peace are these! It is but to acknowledge our own guilt and vileness, lay down our arms, and accept of mercy by believing in the Lord Jesus. "Look unto me, and be ye saved, all the ends of the earth," Isaiah 45:22. "Whosoever will, let him take the water of life freely," Revelation 22:17.

METAPHOR

XIII. An Ambassador that hath a tender heart, is greatly grieved when he sees his mediation and merciful terms of peace slighted and rejected: and from the consideration of the woeful misery and calamity that is like to follow, he is the more importunate, using many arguments to cause compliance.

PARALLEL

XIII. Jesus Christ, the Messenger of the great God, was greatly grieved, to see the Jews, to whom he was first sent, stubbornly refuse and reject that glorious salvation, offered to them by himself. "When he came near the city, he wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes. O! Jerusalem, Jerusalem! how often would I have gathered thy children together, as a hen gathereth her chickens, and ye would not. O! that Israel had hearkened unto me," Luke 19:41-42; Matthew 23:37; Luke 13:34.

METAPHOR

XIV. An Ambassador hath many servants, or a great retinue waiting upon him, and is a person deserving much honour, in discharging his trust with very much awe and fidelity to his prince.

PARALLEL

XIV. Jesus Christ hath many servants, who wait on him in the accomplishment of this great and glorious work, viz., the holy angels and the blessed apostles and ministers of the Gospel, Luke 22:43. The Lord Jesus deserveth eternal honour for this glorious work: "Let the angels of God worship him," Hebrews 1:6. "All ought to honour the Son, as they honour the Father." "At the name of Jesus every knee shall bow."

METAPHOR

XV. An Ambassador hath power given him to ratify and confirm articles of peace between kingdoms and nations, who are at variance, that so there may be commerce between them in future times.

PARALLEL

XV. The Lord Jesus Christ ratified and confirmed the covenant of grace between God and man by his own blood, and thereby opened a free commerce with God: "For through him we have access by one Spirit to the Father," Ephesians 2:18. Saints may "with boldness come to the throne of grace by the blood of Jesus," Hebrews 4:16.

METAPHOR

XVI. A faithful Ambassador is received with abundance of joy at his return home, and is rightly preferred, as a testimony of great favour, for his work's sake.

PARALLEL

XVI. The Lord Jesus, when he had done his work, returned home unto his Father, and is highly honoured, being "Clothed with glory and majesty, and is set down at the right hand of God on high, far above principalities and powers," Ephesians 1:20-21.

METAPHOR

XVII. An Ambassador, not having success in his business, in bringing the adversary to amicable terms of peace and reconciliation, bloody war is often proclaimed against those nations or people that refuse, and great desolalation follows.

PARALLEL

XVII. Those people and nations that refuse the offers of grace and peace made to them by Jesus Christ, God proclaims war and eternal death against them. "He that hath the Son hath life, but he that hath not the Son hath not life, but the wrath of God abideth on him," John 3:36. "It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city," Matthew 10:15. "If we sin wilfully, after we have received the knowledge of the truth, there remains no sacrifice for sin, but a fearful looking for of judgment, and fiery indignation, which shall devour the adversaries," Hebrews 10:26-27, and all those that have stubbornly refused the free tenders of grace.

METAPHOR

XVIII. An Ambassador is often times an instrument to save thousands, arid ten thousands of souls from death, and kingdoms from fire, sword, and destruction; and thereby he raises trophies to his fame and glory.

PARALLEL

XVIII. Jesus Christ was, and is the only instrument in the hand of God to save the world from utter destruction and ruin, and many thousands of poor sinners from eternal torments, under the incensed wrath of an eternal God, and is hereby become the everlasting wonder and praise of

men and angels: "Worthy is the Lamb to receive power, and riches, wisdom, strength, &c.; thou wast slain, and hast redeemed us to God by thy blood," &c., Revelation 5:9-10, Revelation 5:12-14.

METAPHOR

I. Human Ambassadors are but weak, mortal, and unstable men, and many times cannot accomplish the business they are employed about; or otherwise, by reason of unfaithfulness, betray the right and prerogative of their sovereign.

DISPARITY

I. Christ is God as well as man, one mighty to save, perfect, all-wise, stable, of one mind, no ways defective, able to accomplish all his pleasure, true to God, highly standing for his honour, wills not that he should abate a tittle of his sovereignty; and rather than his glory should be stained in the least, to save sinners he laid down his own life, and hath offered whatever the will and counsel of God was.

METAPHOR II. Ambassadors among men, though nobly descended, yet always are of a lower rank than the prince that sends them.

DISPARITY

II. Jesus Christ "thought it not robbery to be equal with God," Php 2:6-7, hence called "God’s fellow, and the express image of the Father’s Person," and, as touching his divinity not inferior to him, Hebrews 1:3.

METAPHOR III. Ambassadors among men are employed to make up national differences only, and appease the wrath of God.

DISPARITY

III. Jesus Christ was chosen to make up the spiritual breach between God and sinners, to appease his wrath, and satisfy divine justice, Isaiah 53:5-7; that he might not only save men’s bodies, but their souls also, John 5:24, not to deliver from natural only, but eternal death, John 3:17.

METAPHOR

IV. Ambassadors among men, at the first arrival to treat of peace, appear in much outward pomp, splendour, and worldly grandeur.

DISPARITY

IV. When the Lord Jesus came, when he appeared to the world, it was in a low, mean, and contemptible condition, Luke 2:12. He veiled his glory, "and made himself of no reputation," Php 2:6-8; and though his retinue was glorious, yet invisible to the men of the world.

METAPHOR

V. Ambassadors among men are sometimes very long and tedious, when they begin, before they can effect the issue or product of their negotiations.

DISPARITY

V. Christ did the great work of his embassy in a short time: "By one offering he hath perfected for ever them that are sanctified," Hebrews 10:14; he soon removed the enmity by the blood of his cross.

METAPHOR

VI. An Ambassador among men, when he hath made up a long and destructive breach between kingdoms and nations, and they are at perfect peace and friendship, yet cannot keep them always so, but in time new discord ariseth, and the breach is as wide as it was before.

DISPARITY

VI. This blessed Ambassador having made peace between God and believers, this league and covenant by means of this mediation is everlasting, this peace shall not, cannot ever be broken, it is "Well ordered in all things, and sure," 2 Samuel 23:5. Being confirmed by blood and the oath of God, Hebrews 6:16-17. "For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither the covenant of my peace be removed, saith the Lord, that hath mercy upon thee," Isaiah 54:10.

APPLICATION.

I. This may then really teach us to bless and praise God, for the Lord Christ the Messenger of the covenant, or blessed Ambassador of peace between God and us; it was the Father that chose and sent him on this errand and message.

II. With what due and great reverence ought we to receive the Lord Jesus, he being the Son of, and represents the magnificent King, not only of this world, but also of heaven? as in the scripture-parable, surely, saith he, "they will reverence my son."

III. Accept of the terms of peace offered to you by Jesus Christ, and stubbornly stand out no longer; it is your wisdom to submit and yield speedily thereunto, for fear lest it should be said to you, as once to Jerusalem, &c. "If thou, even thou, hadst known in this thy day, the things that belong to thy peace; but now they are hid from thine eyes," Luke 19:42, now it is too late.

1. Consider, that the breach and enmity that is between God and man, was occasioned by our sin, we first brake league and friendship with him.

2. Consider, how unable a man is to stand and hold out in a war against God: "Who ever hardened himself against him and prospered? who can stand before his indignation?" &c., Job 9:4, "Who knows the power of thine anger?" Psalms 90:11.

3. Consider, what a black, foul, and guilty soul art thou! darest thou strive with thy Maker, and join in a confederacy and comply with his enemy?

4. Consider how willing God is to be at peace with you, though the offended party, he first seeks for peace and reconciliation!

5. Consider, how long this blessed Messenger of the covenant hath waited on you, and how often by his ministers he hath invited and sent to you!

6. Consider, what gracious promises he hath made to pardon and forgive all by-past treasons, if you will come in, and accept of his good and peaceable terms? Isaiah 55:6.

7. Consider, what great and irresistible power there is in his hands (are not the bowels of his compassion very tender?) to ease himself of his enemies?" Isaiah 1:24.

8. Consider, what a sweet thing it is to be at peace with God, it passeth all understanding!

9. Consider, now is the day of your visitation, this great work admits of no delay, "Now is the day of your salvation," 2 Corinthians 6:2. O how sad will it be when Christ shall say, you having not accepted the free tender of salvation, the things that concern your peace, "Are now hid from your eyes!"

10. Consider Jesus Christ condescended very low, you may have peace on very easy terms, (viz.,) "Hear, and your souls shall live;" Isaiah 55:3-4, (i. e.,) hear faithfully and savingly, &c., "And I will make an everlasting covenant with you," &c. But by way of objection, some may say, what must we do to have peace with God?

Answer:

1. You must fight no more against God, neither must you join with those that in any wise take up arms against God, nor resist his word, his Spirit, nor turn a deaf ear to the reproofs of conscience.

2. You must not only break your league with Satan, but must also fight against him and rebuke him, and so, that you may have no more commerce with him, but must always desire divine assistance to resist his temptations: though he pretends love to you in offering worldly profits, pleasures, and honours, yet his grand design is to damn your soul.

3. Do not any longer hold a confederacy with sin, no not so much as a secret friendship with your Delilah, your choice and pleasant sin, but put all your sins (as it were) to the sword; "Mortifying the deeds of the body," &c. If you would have peace, you must deal with your sins, as the Israelites were to deal with the cursed Canaanites.

4. Positively. Confess all your former rebellious, unbelief, earthly-mindedness, pride, passion, lying, drunkenness, yea, all sins, and forsake them.

5. Take hold of Christ, receive the atonement he hath made for thee.

6. Enter into covenant immediately, feel it now, defer it not on pain of death.

7. Join thyself to the Lord’s covenant people with speed, delay not, &c.

APPLICATION.

1. From hence we may infer, that those that reject Christ, the great Ambassador of peace, are undone to all eternity.

2. Let those, that through grace are in a reconciled state and condition, ascribe all to Christ; Omnis adoratio, et laus tribuenda Christo.

01.02.02.36. CHRIST A WITNESS

CHRIST A WITNESS "And from Jesus Christ, who is the faithful Witness," Revelation 1:5.

"Who before Pontius Pilate witnessed a good confession," &c., 1 Timothy 6:13.

"For this cause came I into the world, that I should bear Witness to the truth" John 18:37.

"These things saith the Amen, the faithful and true Witness, creation of God" Revelation 3:14. THE Greek word, Martur, signifies a Witness or Martyr. Beza upon Acts 22:20, says, Hic ego Græcum vocabulum servare malui, &c., i.e. "Here I have chosen rather to keep the Greek word, (viz., where Stephen is called a Martyr) than to translate it a Witness; for common use hath so prevailed, that they are peculiarly called martyrs, who not only by confession of mouth, but also by their blood, testify the doctrine of Christ." See Piscator upon the place. The Greek word signifies any Witness, yet in all tongues, except Greek, a martyr is a loser of his life for the Gospel; and often in Greek too in ecclesiastical writers.

Christ in a spiritual sense is called a Witness, Isaiah 43:10; Isaiah 55:4; Revelation 1:5, and Revelation 3:14. (1.) Because he is the most assured testimony to us of divine truth, John 18:37. (2.) Because he hath exactly fulfilled all that was foretold of him in the Old Testament, John 1:17. And (3.) because he was martyred upon the cross for us, to complete our redemption, and confirm the gospel. As Witnesses amongst men are absolutely necessary to the keeping up of justice, and deciding all matters of moment between man and man: even so Almighty God, intending to deal with men according to this rule, hath in wisdom thought fit to provide himself with a Witness for the keeping up of justice, and deciding of all matters between himself and mankind; and according to his own rich and admired grace, he hath provided a Witness, who is free from all exception, both in respect of his faithfulness and knowledge of things, and is Jesus Christ himself, who is set forth to be the true and faithful Witness, the beginning of the creation of God, who in point of antiquity is very capable to set forth and attest whatsoever is necessary to be known of God, and in whatsoever a faithful and true Witness (in point of usefulness) can be unto men, that and much more is Jesus Christ between God and mankind. For the illustration whereof take these following considerations.

METAPHOR I. Witness imports something done that is to be attested when it shall be required.

PARALLEL

I. There was something done between the Father and the Son in respect of man before the world began, which God thought Christ a fit Person to bear Witness unto. 1. That God had a purpose of goodwill to man, and in pursuit of which made a gracious covenant in behalf of man. 2. That God promised happiness to man (through that gracious covenant) whom he saw fallen. And this Jesus Christ hath borne Witness unto, "In hopes of eternal life, that God (who cannot lie) promised before the world began," Titus 1:2. This covenant, promise, and all other gracious acts of the Father that attend them, as they are brought to light by Christ in the gospel, he is a Witness of,

together with the being and perfections of God, the necessity of faith and holiness, and belief of the resurrection of the dead, and of eternal judgment, and the world to come.

METAPHOR II. A Witness hath respect to a future judgment, where a difference may come upon trial between two parties.

PARALLEL

II. The Witness of Christ hath a full and clear respect to a future judgment where a difference is to be tried between God and man. "He that rejecteth me, and receiveth not my word, I judge him not: the word that I have spoken, the same shall judge him in the last day," John 12:48.

METAPHOR III. A Witness is, or ought to be a person of knowledge, who is necessarily qualified for the work.

PARALLEL

III. Jesus Christ is a Person of the greatest knowledge in divine things, being always with the Father, and in his bosom; spake on earth what he saw and heard in heaven. He had the Word of God immediately from his own mouth, which no others had besides himself, and therefore qualified to be a Witness in the highest degree; as it is said, "He that God hath sent speaketh the Words of God," John 3:34; "I speak not of myself, but the Father that dwelleth in me doeth the works," John 14:10.

METAPHOR IV. A Witness is usually called to give testimony, and that in matters of which he hath very good knowledge.

PARALLEL

IV. Jesus was not only called to be a Priest, as Aaron, but also to be a Witness; God called him from his high and exalted glory in heaven, to go forth as his great Witness to the world, to testify what he knows of the Father’s will from eternity. Hence, said he, "I came not of myself, but my Father sent me: and for this cause came I into the world that I might bear Witness of the truth," John 18:37.

METAPHOR V. A Witness gives in a testimony, and leaves the matter on record that he is called to bear witness unto.

PARALLEL

V. Jesus Christ hath given in a full testimony and borne record of all things depending between God and mankind; he hath testified, that God loved the world, and sent him to be a Saviour; and that there is forgiveness of sin, and eternal life through his name; and that God will condemn all those that believe not: "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned," Mark 16:16.

METAPHOR VI. A good and credible Witness makes a cause valid to which he gives testimony.

PARALLEL

VI. Jesus Christ however accounted a false Witness and deceiver by the Jews, yet hath by his excellent doctrine, his holy life, and stupendous miracles, given such a testimony to the word of God’s grace, and good-will in making a covenant, of his faithfulness in performing and making good the same, of the reality of his intentions, to make men happy through believing, that he renders the matter on God’s side valid against all contenders whatsoever, so as that God shall be clear in judgment, and none be able to answer him one word of a thousand, John 5:10.

METAPHOR

VII. A Witness is so necessary in all matters of moment, especially that which relates to judgment, and to the determination of things, that they are seldom done without one.

PARALLEL

VII. Jesus, the faithful and true Witness, was so necessary to the determination of matters relating to God and man, that it could not be done without him, otherwise another might have served in his room; but none in heaven nor earth was found worthy to open the book, and loose the seals thereof, Revelation 5:4. "If I had not come and done what no other did, you had not had sin, but now you have no cloak for your sin," John 15:22, John 15:24.

METAPHOR VIII. A witness is to speak the whole truth, when no less will serve to clear the case.

PARALLEL

VIII. Christ, as the chief Witness, hath spoken the whole truth, left nothing concealed that either concerns God’s glory, or men’s good, either by himself before he went to heaven, or by his apostles since; he hath declared the whole counsel of God, so that the record of his testimony is able to make us perfect and complete in the whole will of God; and if any add to, or take from his word, he shall lose his part in the book of life and heavenly Jerusalem, Revelation 22:19; Acts 20:27.

METAPHOR IX. A good Witness is a just and impartial man, that abhors lying.

PARALLEL

IX. Jesus is so just and impartial a Witness; yea, and so great an Abhorror of falsehood, that he is called the "Truth itself, yea, grace and truth came by him," John 14:6; John 1:17. He was holy, harmless, separate from sinners.

METAPHOR

X. A good and credible Witness ends controversies upon trial the right way; and leaves those that are cast without excuse or relief.

PARALLEL

X. As the testimony of Jesus will put an end to all controversies the right way, and leave the wicked wholly without excuse, and clear the justice of God: "So it shall be more tolerable for Sodom, in the day of judgment, than for that city," Romans 2:15-16; Matthew 10:15, that refuses and rejects the word and testimony of Christ in the Gospel. Divine justice, however, will be cleared in the eyes or view of men and angels, in condemning them that had the light, and would not be

determined by it. See Christ a Prophet.

METAPHOR

I. The greatest Witnesses amongst men, are but of a short standing, they are but of yesterday; know but in part, therefore can testify but in part.

DISPARITY

I. But Jesus Christ is an ancient Witness of long standing, "Was with the Father from the beginning," John 1:1-2, saw and heard all things that he spake and did: "I was by him, as one brought up with him," &c. Proverbs 8:24, "Before Abraham was, I am."

METAPHOR II. Earthly Witnesses are but servants, and in many things return the matter of their testimony by information.

DISPARITY

II. Jesus Christ is the Son of the great King and Law-giver, and hath the whole matter of testimony by sight and personal knowledge. "The Father hath showed the Son all things that he himself doeth," &c., John 5:20; John 8:38; "And what he hath seen and heard that he testified," John 3:32.

INFERENCES

I. These things show the great value God puts upon the souls of men, that rather than they should miss the knowledge of his will, and perish for want of testimony to confirm the truth, he sent Jesus Christ, his own Son, to witness and testify divine things to them: "God who at sundry times, and in divers manners, spake in time past unto our fathers by the Prophets, hath in these last days spoken unto us by his Son." Hebrews 1:1.

II. That the Gospel is to be highly valued as the perfect will of God witnessed to, not only by him that was true and faithful, but perfect and free from the least stain or spot of sin.

III. They deserve to be damned that live under the repeated testimony of Christ, the true Witness, and yet will not believe it, so as to be reformed by it. "How shall we escape, if we neglect so great salvation?" Hebrews 2:2-3.

IV. What confirmation, establishment, and consolation also, is here to all that believe and embrace the Gospel in sincerity? 1. This is the truth, as it is in Jesus, "the true grace of God wherein ye stand," 1 Peter 5:12. 2. There is a high degree of blessedness to them "that have not seen and yet believed," John 20:29. 3. The abiding by this testimony and witness of Jesus Christ gives an interest in, and right unto eternal life. 4. It advanceth to great honour, makes men no less than "the children of God, and joint-heirs with Christ," Romans 8:16-17.

V. An exhortation to all them that have received the witness and testimony of Jesus Christ, to hold it fast against all opposition whatsoever. There is great danger in being ashamed of, and the relinquishing the word, and testimony of the Son of God: "He will be ashamed of them before God, and the holy angels," Luke 9:26.

VI. To them that have not received his testimony, to receive it with all speed, because it is the word of life, the very doctrine of salvation. "It is a fearful thing to refuse him that speaketh from Heaven,

and trample under foot the blood of the Son of God," Hebrews 12:25.

01.02.02.37. CHRIST AN ALTAR

CHRIST AN ALTAR "We have an altar, whereof they have no right to eat which serve the tabernacle," Hebrews 13:10. THE Greek word Qusiashrion, properly signifies an altar, where the slain sacrifices were offered; and sometimes, as Brightman says on Revelation 16:7, the altar of incense or perfumes.---It is derived of qusia, which signifies a sacrifice or offering. In this text it metaphorically denotes the whole mystery of Christ the Mediator, and is put by a synecdoche for the oblation or sacrifice, (viz. Christ,) See 1 Corinthians 9:13; 1 Corinthians 10:18. The meaning is, that such as still stick to the ceremonies of the law by serving the legal tabernacle, and thereby seek their justification, cannot eat of this spiritual Altar; that is, they cannot be partakers of the benefits of this sacrifice purchased by the death of Christ.

METAPHOR

I. THE Altar of perfume was appointed by the Lord, to be made of shittim wood, overlaid with gold, having a crown of gold about it.

PARALLEL

I. CHRIST'S human nature was covered and over-laid, as it were, with the divinity, and crowned with majesty, as the gold adorned the wood, and circled the Altar.

METAPHOR

II. The Altar of burnt-offerings was ordained for sacrifices, to atone for sin; the flesh of beasts was offered thereon.

PARALLEL

II. Christ was appointed for sacrifice, his human nature was offered up as a propitiatory sacrifice for the sins of the whole world, Hebrews 9:14; 1 John 2:2-3.

METAPHOR

III. All sacrifices were to be offered upon the Altar of burnt-offerings; and all incense to be burnt upon the Altar of incense.

PARALLEL

III. All our duties are to be performed and done through Christ's name, and all our prayers, which are our spiritual incense, are to be made through his mediation; all must be done which God hath appointed, upon his own Altar, or it will be abhorred, Colossians 3:17; Revelation 8:4.

METAPHOR

IV. The Altar of burnt-offerings was but one, and in one place; and the sacrifice to be offered thereon, in this place only.

PARALLEL

IV. The saints' spiritual Altar, Jesus Christ, is but one, who only once, and in one place offered up a sufficient sacrifice for sin, Hebrews 9:26; Hebrews 13:12.

METAPHOR V. The Altar did sanctify the sacrifices which were laid upon it.

PARALLEL

V. The Lord Jesus, our spiritual Altar, doth sanctify all our duties and prayers, which are in themselves impure, Revelation 8:3-5.

METAPHOR

VI. The Altar was a place of refuge; men that were in danger, fled to the horns of the Altar, and there intreated for favour, 1 Kings 1:50; 1 Kings 2:28.

PARALLEL

VI. Jesus Christ is a believer's only refuge it is through him, and by flying to him, God comes to be intreated, and is kind, and merciful unto us.

METAPHOR

VII. The horns of the Altar were to be sprinkled with blood, and so was the Altar of incense once a year, Exodus 29:12; Exodus 30:10.

PARALLEL

VII. Christ was not only sprinkled with his own blood, but we may thereby learn, that all our prayers and duties are not only accepted through his intercession, but also by the means of his shedding, and sprinkling of his blood.

METAPHOR VIII. The Altar had four horns on the four corners thereof, Exodus 27:2.

PARALLEL

VIII. These four horns signified the power and glory of Christ's priesthood, for the salvation of his elect from the four corners of the earth.[1]

[1] Ainsworth.

TYPE I. The Altar and sacrifice, the Altar and incense, were two things.

DISPARITY I. CHRIST alone is both the sacrifice and Sacrificer.

TYPE II. Other Altars only sanctified the gift ceremonially or figuratively, and could not other ways.

DISPARITY

II. Christ sanctifies all the prayers and duties of the godly, really by reason of that intrinsic worth, virtue, and excellency there is in him, and in his death, &c.

TYPE

III. Other Altars were to stand but for a time; it is a sin now to erect such Altars; because the antitype or substance of them is come.

DISPARITY

III. Christ our Altar and High-priest abides for ever. "Thou art a priest for ever after the order of Melchisedec," Hebrews 5:6.

TYPE IV. Other altars were made of corruptible matter, viz., shittim-wood.

DISPARITY IV. Christ is incorruptible; that was of a perishing nature, but this Altar perisheth not.

INFERENCES

I. THIS reproves those that erect Altars in their churches, as the papists and others do; saints own no Altar but Christ.

II. We may infer from hence, that those that serve at the Jewish tabernacles, have no right to eat of this Altar, for they thereby deny him to be their Altar.

III. This shows the Gospel Church and worship, is far more glorious than the legal church and worship was.

01.02.02.38. CHRIST HEIR OF ALL THINGS

CHRIST HEIR OF ALL THINGS "Whom he hath appointed Heir of all things" Hebrews 1:2. THE term Heir, (in Greek Klhronomov, from klhrov, sors, or a lot, and nomov, lex, the law) is one that inherits an estate, lot, or portion by law; and therefore God the Father being the Sovereign Owner and Proprietor of all things, devolves the inheritance upon his only-begotten Son Jesus Christ. And so, though he is really and properly an Heir, yet the term is by a metaphor borrowed from worldly heirs. This word klhrov, is appropriated by custom to the clergy, or ecclesiastical persons; but it really signifies God's lot or inheritance, which is all the faithful, and therefore, 1 Peter 5:3, should not be translated God's clergy, but God's inheritance, Weemes' Divin. Exercit. The most probable derivation of the word klhrov, is from the Hebrew XX Goral, which by a transposition of letters, and the letter Gimel changed into the Greek Kappa, will be XX Coral, which is of near affinity in sound and signification to the Greek klhrov, whence, as was said, comes klhronomov, an Heir. Now the universal body of believers is the inheritance or clergy (if we must so call it) of God, Isaiah 19:25, which universal Church is distributed into particular churches, as it were by lots or parts; neither is the term any where in scripture peculiarly attributed to the pastors of the churches; as Laurentius and Gerhard, upon 1 Peter 5:2, demonstrate.

METAPHOR

I. AN Heir is the first-born usually, though it holds not universally so; for all right to estates, kingdoms, and possessions are not hereditary.

PARALLEL

I. CHRIST, the Heir of all things, is the Father's first-born. "I will make him, my first born, higher than (or high above) the kings of the earth," Psalms 89:27.

METAPHOR II. An Heir is the head of a family, the chief and supreme of all his father's house.

PARALLEL

II. Christ is the Head of the heavenly family, He hath put all things under his feet. "And gave him to be Head over all things to the Church," Ephesians 1:21-22.

METAPHOR

III. Sometimes a person is made Heir, and hath both title and possession, by virtue of a grant and surrender made by another that is allied, or bears good-will to him.

PARALLEL

III. Christ, as he hath absolute right, or, "Is Heir of all things." As he is the first-born among many brethren, he hath also a delegated right, he hath his title and possession by grant from the Father; hence it is said: "He is appointed Heir of all things," Hebrews 1:2. God the Father, in the pursuit of the sovereign purpose of his will, hath granted unto the Son, as incarnate, and Mediator of the new

covenant, according to the eternal counsel between them both, a sovereign right or Heirship, the possession of an absolute Proprietor to dispose of all things at his pleasure.

METAPHOR

IV. An Heir is the support and stay of a family, all depend and rely upon him, the whole estate and inheritance being his.

PARALLEL

IV. Christ is the only support and bearer up of the whole Church, by whom the whole family in heaven and earth are named, so all the faithful depend and rely upon him for all things; "In whom are hid all the treasures of wisdom and knowledge," Colossians 2:3. "It pleased the Father that in him all fulness should dwell," John 1:14, John 1:16.

V. An Heir is lord of all, he hath headship, dominion, and power over all whatsoever he is the Heir of, whether persons or things, one or more kingdoms, See Galatians 4:1.

PARALLEL

V. Christ, who is the true and undoubted Heir, is Lord of all: "That in all things he might have the pre-eminence," "All power in heaven and earth is given to me; the Father hath subjected all things unto him," Matthew 27:18-20; 1 Corinthians 15:27. And it is reasonable that Christ should have this sovereign power and Headship; since all things were made by him and for him, it was meet he should be Lord of all, Revelation 4:11; besides, this made good the promise made to Abraham, which was that his seed should be Heir of the world. Moreover, hereby is the grant of that request of Christ to the Father; "He shall have the whole world for his inheritance, the ends of the earth for his possession," Psalms 2:8. He is both King of saints, and King of nations.

1. He is Lord over angels, he is Head of principalities and powers, thrones, and dominions; he hath power and authority over the good angels, these are part of his inheritance. "Let all the angels of God worship him."

2. He hath pre-eminence and dominion over the evil angels, they fly before him, "He hath spoiled principalities and powers," &c., Colossians 2:15.

3. He is the Head, and hath pre-eminence over men, he is Lord both of the dead and living; all the elect are given to him, they are his in manifold respects, children, servants, brethren, disciples, subjects, spouse, &c., Romans 14:9.

4. The power and Headship of Christ, as Heir of all things, extends to all mankind universally, all owe him homage, and shall submit and bend their knees to him, Php 2:10-11. He hath an absolute, unlimited, and universal power; may pull down and setup at his pleasure, kill and make alive; all mighty monarchs are but tenants at will to him.

5. He hath power and Headship in an especial manner over all things to the Church. First, judicial or Old Testament things. Secondly, Christian or New Testament things; Christ, being Heir and Lord of all things whatever; the sovereign Disposer of all those rights and ordinances of worship, about which the Jews contended, must needs be in his hand, to change and alter them as he saw good. "The Son of man is Lord of the sabbath;"[1] and as he is Head over all things, he hath right

and sovereignty to make, ordain, or appoint laws, ordinances, and institutions; and to prescribe rules how and after what manner God is to be worshipped, belongs only to Christ the Heir of all things, and Head of the Church.

[1] Dr. Owen on Hebrews 7:2.

METAPHOR

VI. An Heir distributes portions to others, he enricheth all his younger brethren and sisters, and gives gifts (if a kingly and mighty Heir) to all his friends and favourites.

PARALLEL

VI. Christ distributes in a glorious manner to others, he gives large portions to the saints, whom he is not ashamed to call brethren: "He that doeth the will of my Father, the same is my brother, sister, and mother," Matthew 12:50. Regenerating, quickening, sanctifying, assisting, comforting, and sealing grace is bestowed and freely given to believers, with pardon, peace, sonship, and eternal life; yea, all things are given that appertain to life and godliness, to such that are Heirs and joint-Heirs with him; when he ascended on high, he gave gifts unto men, Ephesians 4:8.

METAPHOR VII. A princely Heir, or one that is an Heir to a crown and kingdom, is proclaimed, and his right asserted.

PARALLEL

VII. Christ, the Heir of all things, when he first came into the world, was proclaimed by the angels of God, as the rightful Heir of the crown and sceptre of both worlds; "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever and ever, and of his kingdom there shall be no end," Luke 1:32-33. His right was often asserted by himself; as Matthew 28:18; John 13:3; and by others, his apostles, &c.

METAPHOR VIII. An Heir at a certain time comes to the inheritance, or takes actual possession of that which he is Heir of.

PARALLEL

VIII. There was a set time agreed upon, when Christ as Mediator should come to his inheritance, who is appointed Heir, &c. Eqhke, may denote either those special acts, whereby he came into the full possession of his Heirship, or it may be extended to other preparatory acts, that long preceded them, especially if we should take it to be of the same importance, with eqeto in the second Aorist. In the former sense, it denotes the glorious investituture of Christ in the full possession of his kingdom after his resurrection, with the manifestation of it in his ascension, and token of its stability in his sitting down at the right hand of God. By all these God made him, placed him with solemn investiture, Heir of all. The grant was made to him upon his resurrection, Matthew 28:18, and then fully declared to others. The solemnization of it was in his ascension, all was sealed and ratified when he took possession of the throne, by all which he was made and declared to be Lord and Christ, the true Heir of all things, Acts 2:36; Acts 4:11; Acts 5:30-31. And such weight doth the scripture lay upon the glorious investiture of Christ in his inheritance, that it speaks of his whole

power, as then first granted unto him, Romans 14:9; Php 2:7-10; and the reason of it is, because he had then actually performed that work and duty; upon consideration whereof that power and authority were eternally designed and originally granted unto him. God’s actual committing all power over all things and persons in heaven and earth, to be executed and managed for the ends of his mediation, declaring this act, grant, "and delegation, by his resurrection, ascension, and sitting at his right hand, is that which this word denotes; notwithstanding the time of the visible possession of his right is not yet come, he will take unto him his great power, that is, the visible exercise and execution of it, and reign, Revelation 11:17. [2] "Wilt thou at this time restore the kingdom to Israel? and he said unto them, It is not for you to know the times and seasons, which the Father hath in his own power.

[2] Dr. Owen.

METAPHOR

I. An Heir many times is one that succeeds in the possession of the right and goods of one deceased, and till then cannot possess the inheritance.

DISPARITY

I. Christ enjoys all, as he is "Heir of all things," with the Father, who dieth not, but is like the Son, immortal, eternal, not subject to any change. The Son, being Heir, doth not eclipse nor diminish the glory of the Father.

METAPHOR

II. An Heir is many times disinherited of his right, cut off, excluded, and utterly deprived of his crown and kingdom by an usurped power.

DISPARITY

II. Christ shall not, cannot be disinherited, Though wicked men take counsel together to obstruct and hinder his visible exaltation, yet all is in vain, "He that sits in heaven shall laugh; the Lord shall have them in derision, and will set his king upon his holy hill of Zion. I will make my first-born higher than the kings of the earth," Psalms 2:2-6.

METAPHOR III. An Heir among men, hath comparatively but small possessions.

DISPARITY

III. Christ (you hear) "is Heir of all things;" he is Head and chief Lord over angels and men, over all ranks and degrees of men, emperors, kings, and all the nobles of the earth, over all persons civil and ecclesiastical, over devils and all the powers of darkness. He is Heir of the world to come, the new heaven and earth, and of all the glory of it, as of the earth, or the kingdoms of this world.

INFERENCES

I. From hence we may perceive how exceedingly God hath honoured the Lord Jesus Christ as Mediator. He hath a name above every name in this world, or that which is to come, Php 2:9.

II. Moreover, it is evident from hence, Christ is very rich. Who would not marry such an Heir, or choose the Lord Jesus for their Husband? The riches of his kingdom, the good things of his house, the revenues of his dominion, are infinite and inexhaustible, and he is very gracious and bountiful in his communication of them unto all that take hold of him.

III. It is easy to conclude from hence, that those that intend to be partakers of any good in heaven or earth, in a way of right, in a way of love and mercy, must get an interest in Christ, and abide in continual obedience to the Gospel.

IV. In vain are all the endeavours of wicked men in keeping him from the possession of his right: he will soon "dash them, in pieces," Psalms 2:9; and tread them under his feet, who oppose his coming to the throne, and the taking full possession of his inheritance.

V. Let us have our eyes continually up unto him, and pray that he would make haste to lay claim to his right, and take unto him his great power, and reign. Let us cry, "Thy kingdom come, thy will be done in earth as it is in heaven," &c.

sermon index

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net