

4 Before hee cometh to declare the office of Christ, he first teacheth for the excellencie of his person, and first of all he sheweth him so to be a man, that there-withall he is God also

1 Dignitie and honour. 5. 6. 7. 8. 9. 10. He prooueth and confirmeth the dignitie of Christ manifest in the flesh, by these fixe euident testimonies whereby it appeareth that he is farre perfecter all Angels, inasmuch that he is called both Sonne, and God, in verses 5. 6. 7. 8. 10. 13.

4 And is made so much more excellent then the Angels, in as much as hee hath obtained a more excellent Name then they.

5 For vnto which of the Angels said hee at any time, * Thou art my Sonne, * this day begate I thee? and againe, I * will be his Father, and he shall be my Sonne?

6 And againe, when hee bringeth in his first begotten Sonne into the world, hee saith, * And let all the Angels of God worship him.

7 And of the Angels he saith, * Hee maketh the spirits his messengers, and his ministers a flame of fire.

8 But vnto the Sonne hee saith, * O God, thy throne is for euer and euer: the scepter of thy kingdome is a scepter of righteousness.

9 Thou hast loued righteousness and hated iniquitie. Wherefore God, euen thy God, hath anointed thee with the oyle of gladnesse about thy fellowes.

10 And, * Thou Lord, in the beginning hast established the earth, and the heauens at the workes of thine hands.

11 They shall perish, but thou dost remaine: and they all shall waxe olde as doeth a garment.

12 And as a vesture shalt thou fold them vp, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

13 Vnto which also of the Angels said hee at any time, * Sit at my right hand, till I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent foorth to minister, for their sakes which shall be heires of saluation?

15 The throne is proper to Princes and not to seruants. For euerslasting, the word increaseth the significacion of it beyond all measure. The for this doubling of the word became flesh, by pouring by conuersion, hath great force in it. In that, that the word became flesh, by pouring the holy Ghost upon him without measure. For he is the head and we are his members. Made the earth firme and sure. By that name by which wee commonly call Princes messengers, hee here calleth the spirits.

CHAP. II.

1 Therefore he inferreth that good heede must bee giuen to Christs doctrine: 2 And he setteth him out vnto vs euen as our brother in our flesh, that wee may wish a good will yeeld vp our selues wholly vnto him.

Wherefore we ought diligently to heede to the things which wee haue heard, lest at any time wee runne out.

2 For if the word spoken by Angels was stedfast, and euery transgression and disobedience receiued a iust recompense of reward,

3 How shall we escape, if wee neglect so great saluation, which at the first beganne to be preached by the Lord, and afterward was confirmed vnto vs by them that heard him,

4 * God bearing witness thereto, both

1 Now as it were pausing with himselfe, and shewing to what ende and purpose all these things were spoken, to wit, to vnderstand by the excellencie of Christ above all creatures, that his doctrine, maiestie, and Priesthood, is most perfect, hee vtieth an exhortation taken from a comparison. a Hee maketh himselfe an hearer. b They are said to let the word runne out, which hold it not fast when they haue heard it. c The Law which appointed punishment for the offenders: and which Paul saith was giuen by Angels, Gala. 3. 2. and Strawn, Actes 7. 53. 2 If the breach and transgression of the word spoken by Angels was not suffered unpunished, much lesse shall it be lawfull for vs to neglect the Gospel which the Lord of Angels preached, and was confirmed by the negligence of the Apostles, and with so many signes and wonders from heauen, and especially with so great and mightie working of the holy Ghost. d By the Apostles. e Marke 16. 20.

with signes and wonders and with diuers miracles, and gifts of the holy Ghost, according to his owne will?

5 For he hath not put in subiection vnto the Angels y^e world to come, wherof we speake.

6 But * one in a certaine place witnessed, saying, What is man, that thou shouldst beemindfull of him? or the sonne of man, that thou wouldst consider him?

7 Thou madest him a little inferiour to the Angels: thou crownedst him with glory and honour, and hast set him about the workes of thine hands.

8 Thou hast put all things in subiection vnder his feete. And in that hee hath put all things in subiection vnder him, he left nothing that should not be subiect vnto him.

9 But wee yet see not all things subdued vnto him,

10 But we see Iesus crowned with glory and honour, which was made little intencour to the Angels, through the suffering of death, that by Gods grace hee might ratte death for all men.

11 For it became him, for whom are all these things, and by whom are all these things, seeing that hee brought many children vnto glory, that he should consecrate the prince of their saluation through afflictions.

12 For hee that sanctifieth, and they which are sanctified are all of one: wherefore he is not ashamed to call them brethren,

13 Saying, * I will declare thy Name vnto my brethren in the mids of the Church will I sing praises to thee.

14 What is there in man that thou shouldst beemindfull of him, and doe him thus honour? Hee calleth all the creatures of that kinde of kinde as they are considered in themselves, saying that God much more than the liuents of that kinde is man, and some of man. In the first honore of the world is man, that thou art next the Angels. For they shall be next great for one when they shall partakers of the kingdome, which shall be the thing that shall be though it were already manifest by vertue. 1 Cor. 15. 7. This is an election: But where is this to great rule and dominion? 6 The answer: This is already fulfilled in Iesus Christ our head, who was for a time for our sakes intencour to the Angels, being made man: but now is aduanced into most high glorie. 12 In the world and power which appereth manifestly in the Church. 13 Paul. 2. 8. 14 Hee is called himselfe for a father, and take upon him the shape of a seruant. 7 He sheweth the cause of this subiection, to wit, to take of death for our sakes, that hee might be our redeemer, he might not only be our Prophet and King, but also our high Priest. 8 Therefore he might die. 9 Hee is called himselfe the prince of the argument: for wee could not at length be gloried with him, vntill hee had beene abated for vs euen all the faithfull. And by this occasion the Apostle cometh to the other part of the declaration of Christs person, wherem hee prooueth him to be in fact lost God, that he is also man. 9 Hee prooueth moreover by other arguments why it should the Sonne of God who is true God (as hee prooued a little before) to become man new: vntill hee had beene made like vnto other men, that hee might come to glory by the selfe same way, by the which hee should bring others: yea rather, it became him which was Prince of the saluation of other, to be consecrated also by other, through those afflictions, Prophet, King, and Priest, which are the parts of that principall part for the saluation of other. 9 The Christiane who as hee is called in his heart to be his brethren from among the dead, among many brethren. 12 The ground of both the former arguments, for neither should wee be sinned through him, neither could hee be consecrate through afflictions, vntill hee had beene made man like vnto vs. But because this Sonneship dependeth not vpon nature onely, for no man is account the sonne of God, vntill hee besides that hee is a soune of a man, he be also Christs brother, (which is by sanctification, that is, by becoming one with Christ, who sanctifieth vs through faith) therefore the Apostle maketh mention of the sanctifier, to wit, of Christ, and of them that are sanctified, to wit, of all the faithfull, whome therefore Christ vouchsafeth to call brethren. 13 Hee is called himselfe the prince of the argument: for wee are yet still going on, and increasing in the sanctification: and by sanctification hee maketh our separation from the rest of the world, our cleansing from sinne, and our delectation with vs. vnto God, all which Christ alone worketh in vs. 14 One of our selfe same nature of men, that which hee taught before of the incarnation of the Antichrist, hee applyeth to the propheticall office. 15 Paul. 2. 25.

1 This is the true end of the matter. 2 For they are called brethren, because they are one thing, and represent vnto other: and they are called wonder, because they represent some strange and vnaccomplished thing: and vertue: because they are a glorie of Gods might and power. 3 It were an honourable matter to contemne the Angels which are but seruants, much more honourable to contemne that most mightie King of the restored world.

4 He sheweth that the vice of this kinde dignitie consisteth herein, that wee might not onely in that reuerer that dignitie which they haue left, but also might be through him aduanced above all things, which dignitie of men I could denie both great excellently. 5 Paul. 8. 6. 6 What is there in man that thou shouldst beemindfull of him, and doe him thus honour? Hee calleth all the creatures of that kinde of kinde as they are considered in themselves, saying that God much more than the liuents of that kinde is man, and some of man. 7 For they shall be next great for one when they shall partakers of the kingdome, which shall be the thing that shall be though it were already manifest by vertue. 8 This is an election: But where is this to great rule and dominion? 9 The answer: This is already fulfilled in Iesus Christ our head, who was for a time for our sakes intencour to the Angels, being made man: but now is aduanced into most high glorie. 10 In the world and power which appereth manifestly in the Church. 11 Paul. 2. 8. 12 Hee is called himselfe for a father, and take upon him the shape of a seruant. 13 He sheweth the cause of this subiection, to wit, to take of death for our sakes, that hee might be our redeemer, he might not only be our Prophet and King, but also our high Priest. 14 Therefore he might die. 15 Hee is called himselfe the prince of the argument: for wee could not at length be gloried with him, vntill hee had beene abated for vs euen all the faithfull. And by this occasion the Apostle cometh to the other part of the declaration of Christs person, wherem hee prooueth him to be in fact lost God, that he is also man. 9 Hee prooueth moreover by other arguments why it should the Sonne of God who is true God (as hee prooued a little before) to become man new: vntill hee had beene made like vnto other men, that hee might come to glory by the selfe same way, by the which hee should bring others: yea rather, it became him which was Prince of the saluation of other, to be consecrated also by other, through those afflictions, Prophet, King, and Priest, which are the parts of that principall part for the saluation of other. 9 The Christiane who as hee is called in his heart to be his brethren from among the dead, among many brethren. 12 The ground of both the former arguments, for neither should wee be sinned through him, neither could hee be consecrate through afflictions, vntill hee had beene made man like vnto vs. But because this Sonneship dependeth not vpon nature onely, for no man is account the sonne of God, vntill hee besides that hee is a soune of a man, he be also Christs brother, (which is by sanctification, that is, by becoming one with Christ, who sanctifieth vs through faith) therefore the Apostle maketh mention of the sanctifier, to wit, of Christ, and of them that are sanctified, to wit, of all the faithfull, whome therefore Christ vouchsafeth to call brethren. 13 Hee is called himselfe the prince of the argument: for wee are yet still going on, and increasing in the sanctification: and by sanctification hee maketh our separation from the rest of the world, our cleansing from sinne, and our delectation with vs. vnto God, all which Christ alone worketh in vs. 14 One of our selfe same nature of men, that which hee taught before of the incarnation of the Antichrist, hee applyeth to the propheticall office. 15 Paul. 2. 25.