

Chapter 04

That they muſt feare to be excluded out of the foreſaid reſt (which he proueth out of the pſalme) 12. conſidering that Chriſt ſeeth their moſt inward ſecrets. 14. And that he (as their Prieſt who alſo himſelf ſuffered) is able and ready to ſtrengthen them in confeſſion of their faith.

Let vs feare therfore leſt perhaps forſaking the promiſe of entring into his reſt, ſome of you be thought to be wanting. ² For to vs alſo it hath been denounced, as alſo to them. But the word of hearing did not profit them, not mixt with faith of thoſe things which they heard. ³ For we that haue beleueed, ſhal enter into the reſt: as he ſaid, *As I fware in my wrath, if they ſhal enter into my reſt: & truly the workes from the foundation of the world being perſited.* ⁴ For he ſaid in a certaine place of the ſeuenth ^a)day thus: *And God reſted the ſeuenth day from al his workes.* ⁵ And againe in this, *If they ſhal enter into my reſt.* ⁶ Becauſe then it remaineth that certaine enter into it, and they to whom firſt it was preached, did not enter becauſe of incredulitie: ⁷ againe he limiteth a certaine day: *to day, in Dauids ſaying, after ſo long time, as is aboue ſaid, to day if you ſhal heare his voice; doe not obdurate your harts.* ⁸ For if Ieſus had giuen them reſt: he would neuer ſpeake of another day afterward. ⁹ Therefore there is left a ſabbatiſme for the people of God. ¹⁰ For he that is entred into his reſt, the ſame alſo hath reſted from his workes, as God from his.

Pſ. 94, 11.

Gen. 2, 2.

Heb. 3, 7.

So Iofue
is called
in Greeke.

¹¹ Let vs haſten therfore to enter into that reſt: that no man fal into the ſame example of incredulitie.

^a If the Apoſtle had not euidently here ſhewed that the Sabbath reſt was a figure of the eternal repoſe in heauen, who durſt to haue applied that Scripture of Gods reſt the ſeuenth day, to that purpoſe? Or how can our Aduerſaries now reprehend the like application manyfoldly vſed in al holy Writers to the like end?

¹² For ^{a)}the word of God is liuely and forcible, and more perfering then any two-edged sword: & reaching vnto the diuision of the foule and the spirit, of the ioynts also and the marowes, and a difcerner of the cogitations and intents of the hart. ¹³ And there is no creature inuifible in his fight. But al things are naked and open to his eyes, to whom our fpeech is.

¹⁴ Hauing therefore a great high Priest that hath entred the heauens, IESVS the Sonne of God, let vs hold the confeffion. ¹⁵ For we haue not a high Priest that can not haue compaffion on our infirmities: but tempted in al things by fimilitude, except finne. ¹⁶ •Let vs goe therefore with confidence to the throne of grace: that we may obtaine mercie and find grace in feafonable aid.

ANNOTATIONS

¹⁶ Let vs goe with confidence.) The Aduerfaries goe about to proue by thefe words that we need no help of Saints to obtaine any thing, Chrift himfelf being fo readie, and we being admonifhed to come to him with confidence as to a moft merciful Mediatour and Bifhop. But by that argument they may as wel take away the helps and praiers of the liuing one for another. And we doe not require the help either of the Saints in heauen, or of our brethren in earth, for any miftruft for God's mercie but of our owne vnworthines: being affured that the praier of a iuft man auaieth more with him, then the defire of a grieuous finner: and of a number making interceffion together, rather then of a man alone. Which the Heretikes can not deny except they reprove the plaine Scriptures. Neither doe we come leffe to him, or with leffe confidence, when we come accompanied with the praiers of Angels, Saints, Priests, or iuft men ioyning with vs, as they fondly imagine and pretend: but with much more affiance in his grace, mercie, and merits, then if we praied our felues alone.

Scripture abufed
againft inuocatiō
of Saints.

^a Whatfoeuer God threatneth by his word concerning the punifhmēt of finne and incredulitie, fhall be executed, be the offence neuer fo fecret, deepe, or hidden in our harts becaufe Gods fpeech paffeth eafily and feareth throughly euery part, power, and facultie of mans foul.