

THE FIFTH COMMANDMENT.

EXODUS xx. Verse 12.

Verse 12. *Honour thy father and thy mother ; that thy days may be long upon the land which the Lord thy God giveth thee.*

OUR Lord Jesus Christ, Matth. xxii. 37. Summeth up the whole law in these two words, which he calleth the two great commandments, *Thou shalt love the Lord thy God with all heart, with all thy thy soul, and with all thy mind, and thy neighbour as thyself*, the two legs that piety in practice walketh upon; the one comprehendeth our duty to God, which runneth thro' all the ten commands, but doth more eminently exert itself in the first four, whereof we have spoken: The other containeth our duty to our neighbour; which is set down more particularly in the last six commands, whereof we are now to speak; and however many do not ignorantly and wickedly look on duty to man as somewhat extrinsick to religion, and duty to God, yet both have the same authority, both are put in one sum of the law, both are written on tables of stone with the Lord's own finger, and put within the ark: and therefore we ought with a proportionable care to enquire what God requireth of us as duty to others, as well as to himself: And we should make no less conscience of obedience to the one than to the other.

Before we come particularly to the fifth command, we shall speak a little of these two, 1. Why love to God is called the first and great command, and love to our neighbour the second, and only like to the first, Matth. xx. 38. 2. Why hath the Lord carved out mens duties to others as well as to himself

For the former of these, consider in the first place that the commands of the second table, are equal to the commands of the first, in respect of the authority that enjoineth them: He that saith, *Thou shalt have no other God's before me*, saith also, *Thou shalt not kill*, &c. Jam. ii. 11. In which respect it is said, Matth. xxii. 39. *The second is like unto this.* 2. If we compare the two tables together, as to the matter contained in them, and the immediate object of each duty commanded; the duties of the first table are greater than the duties of the second table lesser; the one relating more immediately, the other more mediately to religion, in which respect

respect they express peculiarly our love to God, which is called the first and great command; for the first four commands require that which in its own nature is worship, and is in an immediate way to be given to God; but the duties required in the other six, are not properly, formally, and immediately called for as parts of worship to God, tho', as they are acknowledgments of him, they may be consequentially thereto referred.

As to the 2. Why the Lord hath in so short a sum particularly set down our duty to others, as well as to himself, and shewed how every one should carry towards another: We would speak to it the rather, that there are six commands in the second table, and but four in the first table and the Lord commending the duties of the second table, hath said, *the second is like unto the first*, because he would have it in our careful observance, going along with the first; And the apostles as well as the Lord, in pressing holiness, do ordinarily instance in the duties of the second table, as Luke x. 26. *What is written in the law? how readeest thou?* Matth. v. 27. *Thou shalt not commit adultery, &c.* Rom. xiii. 8, 9, 10. Jam. ii. 8, 11. &c. And the reasons of it may be these; 1. To teach his people that it is his will, that they should be holy in all manner of conversation; therefore there is no piece of duty called for, but it is comprehended in a command, even the least thing eating drinking, and whatsoever they do, 1 Cor. x. 31. 1 Pet. i. 15, 16. he would have them careful to be holy not only in the church but also in the market, in the shop, at home, abroad, not only in prayer, but at the plough, &c. 2. To hold out the great extent of holiness, or what holiness he requireth in his people; It was a great mistake in the Pharisees, that they placed the main part of religion in the performance of external duties of the first table; whereas the Lord layeth both tables together, to tell that they must march up together in our practice, and that it will not be holiness in itself, and in God's account to perform the one without the other. 3. Because the Lord would have his law a perfect rule, that the man of God might be perfect, thoroughly furnished to every good word and work. 2 Tim. iii. 17. Therefore is the second table given, that we may know how to walk towards as well as towards God, that masters may know their duty, servants theirs, &c. and that none are left to an arbitrariness therein, but that all tied to a rule: 4. Because men are ready to slight holiness in reference to the second table; hence there will be some kind of awe of God on men, in reference to the duties of the first table, so that they

they dare not altogether neglect prayer, hearing the word, &c. and yet they will make little or no conscience of loving their neighbour, or of shewing mercy as we see in the Pharisees: 5. Because it is no less necessary for Christians living together as to their being and well being and mutual thriving, that they do duty one of them to another with respect to the command, then that they all do their duty to him; how else can folks live well together in a family or other societies, if each therein do no duty to another? the neglect of this makes them as a house divided against itself, which cannot stand: 6. That the Lord may have the more clear and convincing ground of challenge against such as slight these commands, and live in envy, malice oppression, &c. for none can say he knew not these to be sins, Mic. vi. 7. *The Lord hath shewed thee, O man, what is good, that thou do justice, and love mercy, &c.* and he beginneth at the duties of the second table, the more to stop their mouths: If they should say they knew not they should be holy, or how to be holy in these, he had it to say, that he had told them: For these, and such like reasons, the Lord hath been so particular in, and hath added his authority unto, the commands of the second table as well as to these of the first, that we may lay the greater weight on them.

From the connection of the two tables, we may observe these three generals first, That there is no part of a man's conversation in, reference to his walk with others as well as God, whatever be his calling or station, but he ought to be religious and holy in it; God hath directed men how to carry in all things. 2. That it is a necessary part of religion in respect of the command of God enjoining it, and in order, to our thriving in holiness, to be conscientious in duties to others, as well as in immediate duties to God, who in his law requireth both. 3. That where kindly and true obedience is given to the first table, obedience will be given to the second also, where conscience putteth to pray and keep the Sabbath, it will also put to do duty to our neighbour; he purposely putteth these together in the gospel, when the Pharisees would separate them, and what God hath conjoined, let no man put asunder.

It may be here enquired; what it is to be religious in these common duties we owe to others? *Answ.* Though we cannot instance in any thing, wherein religion hath not its place; yet we shall pitch on a few things, that it more especially implieth: And 1. It is necessary that the matter of the duty be commanded, and 2. That respect be had to the command in the doing of it, a man must not only provide for his fa-

mily, but he must do it religiously, a master must not use his servants as he pleaseth; the servant must not abuse his master's simplicity, but obey in fear and trembling, &c. Ephes. vi. 5. Col. iii. 22. In which places the apostle presseth servants to look to these things, while many of them had heathen masters (and what is spoken to them may be applied to all, in all callings and stations, and serve to direct how to be religious in common duties.) And 1. As to the end, it is required, that they serve not men only, but the Lord, and so eye his glory, the adorning of the gospel, the edification of others: there being nothing we do wherein we ought not to have an higher end than ourselves or men. 2. That they have a religious motive in their service, implied in these words, *not with eye service, as men pleasers*, but as doing service to the Lord, in obedience to him, and not to men; not so much because their master command; not for the fashion, nor meerly for profit, but because commanded of God. 3. That for the manner, it be in singleness of heart, chearfully and readily. 4. That respect be had to the promise, as well as to the command, for their through bearing in their service, and for their encouragement in the faith of their being accepted through Christ, as it is, Ephes. vi. 8. Col. iii. 24. else it were a sad thing for a Christian servant to be in hard service, and have no more to expect but a bit of meat and a penny hire from men, but Christian servants may eye the heavenly reward in sweeping the house, as well, as in the religious duties of God's immediate worship.

For helps to understand the commands of the second table we may consider these four scriptures, which will hold out so many rules for that end: The 1. and principle one is, Matth. xxii. 39. *Thou shalt love thy neighbour as thyself*, which sheweth that there should be a warmth of affection in us to our neighbour, opposite to hatred, (Lev. xix. 17, 18.) revenge, malice, inward grudging; and no doubt this warmth of love, making a man measure his duty to others by the love he hath to himself, will notably help to understand and observe all the duties of the second table. The 2. is, Mat. vii. 12. *Therefore all things, whatsoever ye would that men should do to you, do ye even so to them*, which is a rule of general equity, and is opposite to partiality and self-love, which undermineth all the duties of the second table; and this is of a general and universal extent, to all persons and things such as buying and selling, to duties betwixt man and wife, neighbour and neighbour, master and servant, &c. The 3. is, Phil. ii. 4. *Look not every man on his own things, but every man on the things of others*, a notable effect of love, not only to with well to our neighbours, but to seek and procure their good,

and

and it is opposite to selfishness and regardlessness of the good of others, if we be well ourselves. The 4. is, Rom. xii. 10. *Be kindly affectionate one to another, with brotherly love in honour preferring one another*, be kindly to and manifest your esteem of your neighbour, not in a complementing way, but really and heartily, which by James is called the *fulfilling of the law*, and by the apostle John, *the old and new commandment*, wherein there is more religion than many are aware of, more than in knowledge, speculations and empty notions; Oh! How short are we in these more common duties, that lie, as it were, among our feet?

We come now to the fifth command, which is the first of the second table, and it containeth, 1. A precept. 2. A promise, and so it is called by the apostle, Eph. vi. 2. *the first command with promise*, which must be upon one of these grounds, either, 1. Because it is the first command that hath a particular promise: that promise in the second command being general and applicable (as it is actually applied there) to all the commands; or, 2. Because this is the first command of the second table; and often in the New-Testament the commands are reckoned and instanced by that table, especially when duties betwixt man and man are pressed: And if it be said, that it is the only command of the second table, that hath a promise, it is answered, it is the only command that hath an express promise: Beside, it is not absurd to read it thus, it is the first command (*i. e.*) of the second table; and to press it the more the promise added to it is mentioned; so that to urge obedience to it more strongly, it is not only the first command, saith the apostle of the second table, but it hath a promise also added to it: And thus certainly is the apostles scope to press its observation.

In the precept we are, 1. To consider the object, *father and mother*. 2. The duty, *honour*. 1. Again, concerning the first, it is to be considered that this command in its scope respecteth the duty that we owe to all relations, whether they be above us, inferior to us, or equal with us: This is clear from Christ's summing all the second table, and consequently this command with the rest, in that comprehensive general, *Thou shalt love thy neighbour as thyself*; and therefore our neighbour in general must be the object of this command, as well as the rest, and so it taketh in all the duties of honour that every one oweth to another, whatever be their place; there is a duty of honour and respect called for from every one to every one; and so, Ephes. v. 22. it is pressed upon wives towards their husbands; and, 1 Peter iii. 7. upon husbands towards their wives, which must be comprehended here: Thus father and mother are here to

be largely and synecdochically understood, one sort of relations being in a figurative manner put for all the rest. 2. Under them are comprehended all superiors for place, in church or common-wealth, who in scripture get the title of fathers, as magistrates, supreme and subaltern ministers and all church-officers, teachers, overseers, and all in the place of fathers, 1 Cor. iv. 15. yea, they who are to be esteemed as such, for gifts of learning, wisdom, grace and piety, Acts vii. 2. or for their worldly means and outward estate, as Joseph was, Gen. xlv. 8. or for their age, and the reverence due to them on that account, 2 Kings ii. 12. in a word, any sort of eminency putteth one in that roll of fathers largely taken, though they be not properly such. 3. We are called in the first place to look to the duties of this relation, as it is domestick, such of a master over the servant, of a husband over the wife, &c. and then cometh the carriage of one towards another in general, and though most properly the duties of parents, mediate or immediate, over their children or nephews, be here pointed at, which is most literal, yet the former also is included, all particulars of that kind being by a figure comprehended under one.

If it be asked here, Why the mother is added? *Answ.* 1. Because although the mother be not so qualified for the rule and government of the children, yet she is no less intitled to their acknowledgement and this parental honour by the labour, toil, and tenderness of their birth and education, and in, as well as in the disposition of the members of the body mentioned, 1 Cor. xii. 22, 23, 24. the excellent attestation of God's wisdom is very conspicuous, by balancing the greater authority of the father, with the greater pains and care of the mother, that the children's duty of love, honour, and gratitude, may return to both with a suitable equality. 2. She is added to shew that it is not only the most eminent superior or neighbour to whom honour is due, but even these who have more weakness, and especially the mother: Hence it is, that always almost in the Proverbs, where duty to the father is pressed, the mother is also named with him, to shew that children should not think that less respect is due to the mother than to the father; yea, sometimes the mother is prefixed to the father, as Lev. xix. 3. *Ye shall fear every man his mother and his father*, which is done to meet with the humour of many who are ready to lessen their duty to their mother, and therefore we are called to it, even in her old age, Prov. xxiii. 22. and to guard against despising of her then, which is too readily and frequently incident. Thus doth the Lord provide in his word against our corruption, which is ready to take advantage

vantage of debording and outbreacking at the weakest part.

If it be further asked ; Why all superiours, yea all neighbours, are spoken of as fathers and mothers ? *Ans.* These reasons are obvious from the scope ; It is 1. To shew that the duties of this command are mutual amongst all relations ; it giveth superiors their due, yet so as that it teacheth them also how to carry toward their inferiors, that is, to be fathers to them ; and that the relation necessarily implieth a mutual tie ; therefore this command doth not only direct inferiors in their duty towards superiors, but also superiors in their duty towards inferiors. 2. They get this name to make their subjection to each other, and their mutual relations the duties the more sweet and kindly, when the subjection is to be given as by a son to a father, and when it is exacted and expected as by a father from a son ; which consideration should be a kindly motive to all mutual duties, and also an inducement to hide infirmities, and to construct tenderly of failings. And thus the denomination of the natural relation seems to be borrowed, to stablish and strengthen the positive relation, which of itself is not so binding of the conscience by nature's light. So much for the object of this duty.

The duty itself here called for, is *honour*, which is also largely to be understood, both as it taketh in the inward esteem of others in our heart, and also the evidencing of this in outward expressions in our conversation : For by this command it appeareth that there is, 1. Some eminency in every man ; 2. That every one should observe that and honour it in another ; What is it then to honour them ? It is not to compliment them, and only seemingly to reverence them, but it consisteth especially in these, 1. In observing and acknowledging what is eminent in any for nature, grace, station ; or other accidental things, and if there appear no more in a man, yet as he beareth any thing of God's image, or is a Christian and member of Christ's church, he is thus to be honoured. 2. There ought to be an esteem of him, and we should really have an honourable account of him, and that in some respect beyond ourselves in some one thing or other. 3. It lieth much in love, and kindly or affectionate reverence, as is hinted, Rom. xii. 10. 4. It taketh in obedience according to our stations, flowing from a disposition of their heart to obey, Heb. xiii. 17. 5. It reacheth both to the thought of the heart, and to our secret carriage, there should not be in our secret chamber any despising or wishing ill to him, Eccles. x. 20. 6. It comprehendeth a holy fear and awe that should be joined with it, Lev. xix. 3.

Honour being thus fixed in the heart, it is to be thus expressed, 1. In words, by respective and reverent speaking
and

and giving answers, or making suits; Sarah called her husband Lord, 1 Pet. iii. 6. 2. It is expressed in gestures, by bowing, rising up, keeping silence sometimes before others, Job xxix. not answering again, Tit. ii. 9. saluting, &c. Col. iv. 15. 3. In deeds, by obedience and testifying respect that way which is generally called gratitude, therefore obedience to parents, Eph. vi. 1. is drawn from this command, which presseth obedience upon men according to their relations. 4. In our means, communicating thereof when it is called for; so tribute to whom tribute is due, Rom. xiii. 7. and double honour to the elders that rule well, 1 Tim. v. 17. according to the acceptation of honour used in that precept, *Honour the Lord with thy substance*, Prov. iii. 9. 4. In our prayers for them, 2 Tim. ii. 1. 6. In covering their infirmities, Gen. ix. 21, 22.

As the breaches of this command may be easily gathered hence, as being opposite to these, so this rule is always to be carried along in practice, and this honour and obedience must be still in the Lord; that is, there must be a reserving to the Lord his due, for God is the supreme Father, and all our respect to under-fathers of the flesh, is to be subordinate to the Father of spirits, Heb. xii. 9. as he may have the first place for whose cause we give reverence to them, and so that word is still true, Acts iv. 19. *It is better to obey God than man*; man is only to be obeyed in the Lord, Eph. vi. 1. And in this refusing to comply with unjust commands, is not disobedience to parents, but high obedience to God, the refusal being conveyed respectfully and after the due manner.

Again, the branches of this command are exceeding large: Two things by it are especially called for; 1. Love. 2. Honour, and whatever is opposite to, and inconsistent with these, is a breach of this command; wherein we are to observe, 1. The object of our love and respect, it is all men, 1 Pet. ii. 17. *Honour all men, love the brotherhood*; our neighbour here in the largest sense comprehending all men. 2. Consider that the act of love and honour that is required is most intense, we must love our neighbour as ourself, and this reacheth far. 3. Consider that it taketh in all that is our neighbours, his name, fame, credit, and estate, &c. but especially love to his salvation, because in this mostly doth his concernment lie. 4. It taketh in all midses or means that are for his true honouring, or vindicating of his name when he is defamed; hence, Plal. xv. it is the property of an accurate walker, *not to take up an evil report against his neighbour*, even when it is brought to him and laid before him. 4. Yet there is a difference to be observed in the putting forth

forth of our love and testifying of our respect; for we should love him as ourselves, but in giving respect and honour, we are to prefer others to ourselves: to love our neighbours as ourselves, importeth the kind of reality of our love, we are to love him no less truly than ourselves (for we also come in here as the objects of our own love) but we are some way to honour him beyond ourselves.

If it be asked, how that can be? 1. That one should love all men? should we love them all alike and equally? And, 2. ought we to prefer every man to ourselves?

To the former we say, 1. This command requireth, as to the object, that we love all men, excluding none from our love, good or bad (while they are within the roll of men, capable to be prayed for) friend or enemy, for we should love them that hate us, and bless them that curse us. 2. As to the main things desired, or the subject matter of our wishes for them, our love should be alike towards all; our love being a willing of good to others, we should desire the greatest good to all men, that is, peace with God, Christ, heaven, sanctification, repentance, &c. that lead to it; there is here no inequality, nor two heavens, a greater and a lesser to be the subject matter of our wishes and desires. 3. If we consider our love as to the act of loving in the kind of it, it is equal, we being called to love sincerely, cordially, and with the whole heart, perfectly, every man.

If ye ask then, Wherein is there any difference allowed? *Ans.* If we consider, 1. the effects of this love, they may and ought to be more manifested towards one than another; we are to pray more for one than another; to communicate and to distribute more to one than another, according to the opportunities we have, and according to the particular relations and callings that God putteth us in; for, beside our general relation to all men, we have particular reasons to some beyond others; hence may a man do more for his children, and these of his own house, than for others; so may we pray for some men more and oftener, as their necessity is concerned, and as they may be more useful. 2. In respect of frequency, our love may and ought to vent itself more frequently towards some than others, and so it differeth from that general love we owe to all. 3. In respect of sympathy, we are to be more touched with the hurt and hazard of some, and more sensibly desirous of their good than of that of others, and so our love ought to affect us more, and stir more sensibly in reference to some than others, as in the case of a woman towards her child, and of one dear friend to another; such was the sympathy between Jonathan and David, who though they loved many others, yet there

was a more peculiar sympathy betwixt themselves, as to all things that concerned them, good and evil: this may arise from natural relations, particular obligations, mutual familiarity, and other special grounds. 4. According to the diversity of concurrent circumstances, we may sometimes wish temporal good to one, and sometimes temporal rods to another; providing always it be out of a true desire of, and respect to their spiritual good. 5. In respect of complacency and delight accompanying the act of loving, there may be a difference: for there may be much more delight and satisfaction in loving one than another, as there appeareth more of holiness in one than another; so godly men love even natural men, if of good parts, civil and friendly, more than others that are destitute of such qualifications; but if men be also gracious, they not only love them the more, but also acquiesce the more, and have the greater complacency in them on that account.

If it be asked, From whence these differences as to the effects of our love, do flow? *Ans.* They may arise, 1. From natural relations; 2. From the difference that is among men in their carriages, humours, and such like, as they are less or more engaging. 3. From external circumstances, of acquaintance familiarity, or particular engagements; 4. From favours, so men may love their benefactors more in the fore-mentioned sense) than others; 5. From civil relations and interests; 6. They may arise from a religious and Christian interest and relation, so we are to love the godly, not only more than other men of the world, but also we are to love them, 1. On another account than we love others, to wit, because thy are such, because they are true members of the same body, are loved of God, and have his image shining in them: 2. With more delight and acquiescing complacency, as David doth, Psal. xvi. 3. 3. There should be another way of venting our love to them than to others, both in spiritual and temporal things; thus loving the brotherhood is distinguished, 1 Pet. ii. 17. from loving or honouring *all men*; so also the *household of faith*, Gal. vi. 10. is especialt o be considered in our love.

If it be asked then, How differeth love to the godly from common love? *Ans.* That there is a difference, is clear from the forecited scriptures, Psal. xvi. 3. 1 Pet. ii. 17. and from, 2 Pet. i. 7. where brotherly kindness is distinguished from charity: In a word then, it differeth, 1. In its acquiescing complacency, though there may be some sort of complacency comparatively in others, yet simply and properly it is to be exercised toward the godly. 2. It is on another account is is said, to wit, as they are loved of God, love to them

them runneth in another channel, and hath another spring and rise, Matth x. 42. 3 It should be in a more high and intense degree, as to its exercise, because God is more concerned in them; and though good should be done to all, yet especially to this *household of faith*. And the manifestation of our love even towards the godly may be less or more, according as less or more of God appeareth in them, or in their way.

If it be further asked? How we can love wicked men, and if their being such should not marr their love to them? *Ans.* We speak not here of such as are debarred from the prayers of the people of God, and who are known to have sinned the sin which is against the Holy Ghost; nor do we speak indefinitely of final enemies, these (according to all) being excluded from our love: But we say that other particular wicked men, as to their persons (whatever hatred we may bear to their evil deeds) are to be loved in the fore-mentioned sense, yet their wickedness may 1. Marr complacency in them, that they cannot, nor ought not to be delighted in, nor with pleasure conversed with. 2. It may marr the effects of love in the evidences and manifestations of them, for that Christians may, yea, and sometimes should keep up all or most testimonies of it from some, is clear from the apostles direction enjoining the noticing of some, that they may be ashamed, 2 Thess. iii. 14. 3. It may marr love in ordering its exercises, yea, and occasion the seemingly contrary effects, as their wishing for, and doing some things temporally adverse and cross to them, for their great shame and humiliation, as is evident in the psalmists prayer, Psal. lxxxiii. 16. *Fill their faces with shame, that they may seek thy name, O Lord:* so some out of love are to be corrected, yea punished temporally, yet with a desire of, and respect to their eternal welfare.

If it be yet asked, If, and how, one is to love himself? *Ans.* Self-love is so co-natural to us, that in effect it is the immediate result of our sense of life, and consequently the very relish and indearment of all enjoyments, the spring of self-preservation, and the best measure pointed out by our Lord himself, of the love and duty we owe to others, which as it is the mean whereby we taste and see that God is good, and how great his goodness is to us, so it ought principally to refer itself. and all its pleasing objects, to him as the fountain of all, who is indeed love; but yet it is that wherein ordinarily men do much exceed, as especially these following ways.

1. They exceed in it when themselves are proposed as the end of their own actions, as it is 2 Tim. iii. 2. when their

own things sway more with them, and are sought more by them than 1. the things of God, to which the first place is always due; and 2. then public things, and the things of others, even in the cases wherein these do require the preference.

2. When it is terminated on the wrong object, as when they run out in the immoderate pursuit of bodily and temporal things, caring more, if not only, for the body, neglecting the better part.

3. When it is laid out for the pleasing of corrupt self, and the making of provision for the flesh to fulfill its lusts, Rom. xiii. 14. Self-love under these considerations is corrupt, and to be guarded against.

Ans 2. Self-love, or love to our self, is allowable when qualified with the following properties. 1. When it is subservient and subordinate to higher ends, and can hazard itself, and deny itself for God's honour, for a public good, yea, and in some cases, out of respect to the good of others also, so a righteous man should, and when at himself, will do much, though with his own hazard, for a Christian friend, for the safety or edification of the godly, or in defence of the interest of Christ. 2. When it is drawn out after spiritual things, and it is on these mostly that pains are taken; as how to grow in grace, to have a good conscience, to have the soul saved, sin mortified, &c. 3. When outward things are desired for the former ends, as when we pray, *Give us this day our daily bread*, that we may promote these ends, being willing to want them when they may not stand with these ends, and desiring life, means, &c. in so far only, as they may be useful for the attainment of them. As the first, self-love marreth duties to God, and thwarteth with them; so the second advanceth them, and swayeth them strongly, yet sweetly to them.

Again, This command is the first in order of the second table, and is peculiarly backed with a promise, to shew the concernment of the duty called for; the scope of it being to regulate that respect which each one oweth to another, that they may give each other due honour as the first effect of love, and the great bond of all the other commands, and enjoined duties of the second table; God being pleased to provide for that respect and honour that is due from one man to another, as well as for the securities of their persons and estates; yea, in some respect he preferreth this command, viz. that one hurt not another in their honour and estimation to these other, relating to their persons and estates, and therefore he requireth honour in the first place, and afterward enjoineth the duties of not killing, not stealing, &c.

And

And although every man doth love respect and estimation among others, yet there is nothing wherein more liberally, and even prodigally men encroach upon one another, than by the neglect and denial of this duty, and by the contrary sin, though it be most directly opposite to love, and that general equity commanded, whereby we should *do to others as we would have them do to us*: Therefore we conceive, the Lord hath preferred this to the other five commands, and hath so backed it with a promise, and also set it down positively, *Honour thy father, &c.* for this end, that we may know it is not enough not to despise them, if they be not also positively honoured by us, even as it is not enough, not to prophane the Lord's day by common and unnecessary works, if we do not positively sanctify it: And it is not for nought that this duty is so much pressed, being a main bond of Christian and civil-fellowship, keeping folks within the just bounds and limits which God hath set unto them.

If it be asked, What this duty of honouring our neighbour doth include? *Ans.* It doth include these five things; 1. Respect to our neighbours person, 2. To his place; 3. To his qualifications, either as he is furnished with natural or moral abilities, or as he is gracious; 4. To his accidental furniture in externals, as riches, credit with others &c. so David honoured Nabal; 5. In respect of mens actions as they deserve, or as they have done or atchieved, any thing whereby good cometh, or may come to the church or common-wealth, honour includeth the giving respect to our neighbour in all these.

If it be asked, if, and how honour differeth from love? *Ans.* It differeth from love, in that love properly considereth men more generally, as they are capable of good, which we wish unto them: but this considereth them more particularly, as so and so qualified, and having such and such things in them deserving respect; for honour being a bearing of testimony to something worthy of respect in such a one, it doth first consider what is worthy of honour in the person, that so it may bear a testimony truly, according as it findeth ground.

If it be asked, Whether outward expressive evidences of honour are always to be given to the persons honoured? *Ans.* Although indeed in honouring of God there needeth not alwise in external expressive evidence of it: as for instance, a man may in the croud of company honour God by ejaculatory prayer without such external expression, as Nehemiah did in the presence of the king and queen, chap. ii. ver. 4.

yet honour given to others must not only have the acknowledging of something worthy of estimation within, that it degenerate not into dissimulation, as the ordinary complementing strain doth, but must also have expressions without, to bear witness unto that which is within, in gesture, words, or otherways, as men are called to the giving of them.

If it be asked, What honour doth import, and what may be comprehended under it? *Answ.* Under honour are comprehended, 1. Charitable constructions of mens actions, whereby what is doubtful, is expounded to the best: It will not, nor ought not, I grant, determine a man to esteem every man gracious whom he knoweth not to be prophane, nor every thing to be truth spoken by him which he knoweth not to be false: But, 1. It will keep a man from running into the extreame of contrary judging of him as wicked, false, carnal, natural, graceless (a lamentable ill amongst even good people, too ready often to give such designations and epithets to their neighbours, whether inferior or superior to them, on very little ground, and sometimes to persons, who without breach of charity, may be supposed for true religion, not to be much, if any thing at all, short of themselves) or such an one as some may call him, even though he know nothing of his goodness, yet because he knoweth not his evil, he forbeareth to conclude so harshly of him. 2. It will make him live with him as (to him at least) negatively gracious, and accept of what he saith for truth, not knowing any thing to the contrary, in so far as Christian prudence will permit him; and thus far a charitable construction will lead us in reference to our neighbour, for we are not bound positively without ground to determine a thing to be right or wrong, or a man gracious or wicked when we have not certain knowledge, and so may be deceived; but we ought to walk with men whose hypocrisy and dishonesty we know not, as with good and honest men; yea, even where some slips or escapes are to be found. 2. Honour comprehendeth and taketh in humility so far as it respecteth and relateth to a humble carriage amongst men. which is a grace moderating a man so, that he preferreth not himself inordinately to others, either in respect of place or parts, or other such like grounds, which Christ commendeth in the gospel, and enjoineth that men should not love the uppermost rooms, or first salutations, but seek to prefer others, and be to their own honour as weaned children, or new-born babes, Matth. xviii. 3. readier to serve and give honour to others, than desirous of service and honour from them, and this is not in compliment, but in reality.

3. It taketh in esteem of others, and vindicating of their name and fame, that they may be accounted of, and be in good repute with others; endeavouring their vindication then most when they are wronged; seeing a *good name* is so essential a part of honour, Eccles. vii. 1. 4. It taketh in praise which is the commendation of a fact praise worthy, or of such and such laudable things, bestowed on the person by God. 5. Gratulation and rejoicing at anothers good, as if it were our own. 6. It taketh in mercy and communication by way of charity to others.

Now all these effects of honour are to be drawn forth according to the stations we are in, and the relations we sustain, and as we stand in reference to others according to their stations and relations, of husband, wife, servant, master, son, father, friend, &c. And no doubt more even of this outward respect would contribute not a little to our hearty and comfortable living together.

These being some of the commanded duties, the contrary vices are prohibited, As 1. Rash judging, taking up of prejudice upon unsure grounds that will not bear such a thing: and this may be either a weakness proceeding from ignorance, or a prejudice flowing from malice at the man's person, which is more readily inclined to construe so and so of such a man and his actions than of another: The first may be removed, and the person faulty in it, will be desirous to have it removed, and will esteem more of the person mistaken, when it is removed, as Eli did of Hannah, 1. Sam. i. 17. The second is hardly removed, and admitteth not of the mean which may remove it, leaving no room for information, apology, vindication, &c. Pride and presumption are condemned here, Pride whereby one with Diotriphes affecteth the preheminency, a higher office or precedency in the same office, the first salutation, the highest room at table, &c. Presumption, whereby a man is ready to undertake something above his ability, as if he were more fit and able for it than indeed he is; even as on the contrary, Passillanimity is a scarring to reach to, and adventure upon, what a man is able for, and called to. 3. Vanity, or vainglory, much blazing abroad our own good actions, or delighting to have them known to others, that they may blaze them. 4. Ostentation, making shew of what good is in us, and following what is good for that end, and in such a way as may be taken notice of by men, as the Pharisees, who only sought their own glory in their prayers and alms. 5. Envy, which is a grief and sadness for the honour of another, that such a good turn should fall in his hand, or that he should be honoured, followed or respected, as if his be-
ing

ing honoured and preferred did detract from their own credit and honour; it differeth from fear, which is a sadness that an enemy is preferred, because they may suffer and be in hazard from him. This envy followeth principally from pride, whereby folks would monopolize all honour, and what is honourable unto themselves, and are grieved when it is not so, a manifest fruit of the flesh, Gal. v. 21. and a prime and most destructive enemy to grace, and yet very rife in this hypocritical age, and much incident to religious folks, especially to ministers and persons of gifts; an ambitious humour, coveting to excel and darken all that are about them, when as it were more Christian and congruous for a man to whom God may have given more than he hath done to others, self-deniedly to vail and studiously to obscure himself in some cases, least he sadden or eclipse others, or draw more observations to himself. 6. Emulation, which is a seeking to go beyond another in esteem; not from any love of virtue, but only out of an envious desire of having the preeminence of such a person, of out-stripping him, and of bearing him down in his reputation; it followeth on the former. 7. Detraction, a vice whereby men under-hand whisper what may be to the dishonour of another, even tho' it be a truth, using insinuations, and such a manner of seeming respect to the detracted, as may make the blot and infamy to stick, as when many commendations are given a man, not out of any respect to him, but to make some reproach cast upon him go down the better, and be the more easily believed, as coming from such an one who respecteth and loveth the man; as, he is discreet, of great parts, &c. but, by which but all is overturned. 8. Contention and strife are also opposite to this command, and any thing whereby, directly or indirectly, mediately or immediately, the fame of our brother, and his estimation is reflected upon, which are of a large extent. 9. Mocking, disdain, taunting, and such like are plainly against this command, and forbidden in it.

There are some questions that do arise from what is said.

1. *Quest.* If all men should be honoured? Yea, if even wicked men also?

Answ. 1. Wicked men known to be such cannot be honoured, as if they were gracious; neither can any place or dignity, meerly as such, have what is due and proper to grace attributed to it without guilt, the doing whereof we conceive is that sin reproved by James, chap. ii. 1. viz. the accounting of rich men, that were wicked to be more religious than others not so rich, and possibly there may be much guilt of this sin in titles and dedications of books, where

where the most religious, pious, &c. are often unwarrantably put amongst the stiles.

2. Yet there is a civil honour, which they may get, and we are called to give them upon several accounts, As 1. On the account of their place, if magistrates, *honour to whom honour is due*, is in that respect enjoined, Rom. xiii. 7. 2. Of their relation, if they be fathers, mothers, &c. as it is, 1 Tim. vi. 2. 1 Pet. ii. 3. 3. Of their other qualifications and parts, or on other accounts, ye even on this general account, that they are men having immortal souls, capable of grace, and of being restored to God's image, our evidencing of honour to them is called for.

2. *Quest.* If rich men should be honoured? *Ans.* Riches of themselves, and for themselves, are not honourable, neither can they make the possessor such: But riches may make one capable of doing more good, and of being more useful in church and common-wealth, and consequently of being deservedly honoured; and no doubt a rich man is to be respected, as a steward intrusted with something to be employed for the honour of God, and for the good of others; and riches, when well improved to these ends, they become useful, and therefore in that case the possessors of them are to be honoured; but when abused, the person is more vile, so David, at first, honoured Nabal, as a father, and called himself his son, but after that his churlishness appeared and discovered itself so grossly, there was no such honour due to him, nor given him.

As to what the apostle James discourseth, chap ii. 1, 2. certainly he doth not there simply condemn all reverencing of rich men, but the doing of it. 1. On a religious account, and in religious things. 2. When there was only care taken for accomodating them in assemblies, and no care at all for accomodating poor ones, as if because they were not rich they had been without all interest in the gospel; the honouring of the one and that jointly with the contempt of the other made the fault. 3. It was condemned by him, because done for an evil end, *viz.* for flattering of rich men, these reproved by him for doing it, not being single, but selfish in what they did, seeking only their own advantage. 4. The preferring of rich men as, and because, they are such, as more religious than poor ones, who it may be have much more religion than they, is the acceptation of persons condemned here by the apostle James, *viz.* when a rich man is preferred as more godly, and only because more rich, before a poor man, alike godly, or more godly than he.

Quest. 3. Wherein consisteth the difference that is betwixt the respect, which is to be given to a good man, and that which is to be given to another, when both are alike in outward things.

Ans. 1. It may be that in outward signs and evidences of respect there be no difference, the one may get as low courtesies as the other. But 2. There is a heart testimony and respect, such as Paul had in the consciences generally of all, but especially of his gracious hearers, that is, an approbation that he is worthy of honour, not only for the outward capacity he is in to do good, but for actual improving of it to that end, which is a far other thing than outward civility.

2. In this there is a difference betwixt the respect given to the one, and that which is given to the other; in that something of gracious conformity to the image of God, beside other common commendable qualifications, being discovered in the good man, he is (at least, ought to be) with more complacency delighted in, than the natural man, though as to outward things in the same station with him.

3. Honour floweth more natively to the godly, the object drawing it unto it in a native way.

If it be asked, whether or not a man may seek his own honour and fame, and how? *Ans.* A man ought not to seek it as men of the world do, to satisfy the lust of the pride of life, nor inordinately beyond his line, nor even in externals, nor ever as his last end, and as the chief thing for honour being the testimony of excellency, and a good name a testimony of that virtue which is in a man, he is first to study virtue as the solid good, whereof the other is but the lustre, virtue being indeed the main thing to be sought after, whether a good name (as to men) be separate from it or not. 2. Yet may it be sought as a thing that is desireable and good (it being sought in a right manner, and by way of concomitance) *a good name being above great riches*, Prov. xxii. 1. 3. It is ever to be sought in the way of virtue and well-doing flattery and crooked dealing being never warrantably, and in the following of good, men are to walk through ill report as well as good report. 4. It is to be sought in things relating to godliness, not in riches, or honour, or eloquence, or great learning, but honestly, faithfulness, holiness; thus Paul disclaimeth, seeking the applause of being a learned, or eloquent or wise man, he disdained these; seeking it only in the faithful single and zealous discharge of his ministry among the Corinthians: 5. This testimony or respect is to be sought after, even with a piece of holy ambition in the consciences of others, but not so much in the outward evidences

dences and testifications of it: To be commended and approved in the consciences of these we live among is desirable, and that which also Paul himself aimed at. 6. This respect would be a step for an higher end, that so all our respect may be improved and made use of for the honour of God.

5. *Quest.* If it be asked how and in what manner, are we to pursue or seek our own honour? *Answ.* See what the scripture saith, 1 Sam. ii. 30. *Them that honour me I will honour*: And first the honouring of God is praise-worthy and honourable in itself; Gold hath not more its lustre, a ruby and diamond its beauty, nor the sun its light and glory, then godliness and virtue, whereby God is honoured, are radiant to their own praise. 2, If after by reason of human infirmity, and other disadvantages, this radiency be obscured or through mens ignorance, folly, or malignity, this worthiness not observed or not esteemed, the Lord undertakes for the former, and vindicates from the latter, telling us plainly, *them that honour me, I will honour*, and hence it is, that we so often find in scripture, honour attributed to those things that are so low and mean in the eyes of men, As 1. To taking with instruction, Prov. iii. 16. 2. To yielding to correction, even when unjust, 1 Pet. ii. 20. 3. Submission to parents, as in this command. 4 To humility and passing of wrongs, and ceasing from strife, Prov. xx. 3. In a word therefore, the high-path-way to honour, is by humility, the fear of the Lord, obedience, submission and self-deniedness: Whereby the Lord, as it were, to make honour the more honourable, will have it rather to be his pure gift, then either our study or purchase.

Quest. 6. If it be asked, how one can fulfil that part of the command, enjoining us to prefer another to ourselves? *Answ.* 1. This is not to be universally and simply understood, as if we were called in every thing to do so, and to every person; for we may know that some are more ignorant and more prophane than we are in many practices, guilty of things we may be free of, and so we are not obliged to judge contrary to truth; Yet, 2. In some one respect or other we may prefer them, as 1. In that they may have something beyond us, they are possibly more humble, more single, zealous, diligent, &c. though inferior to us in other things. 2. They may have much good we know not. 3. We certainly know, or at least may know, more evil in ourselves than in them, and therefore are to prefer them to ourselves. 4. We know more aggravations of our own evils than of theirs; and therefore simply we may without

hypocrisy prefer men generally to ourselves, though we in particulars could not do so, nor give unto every one in every thing the precedency.

We come now to speak a little of the promise, which is added to stir up to the more serious observation of this command, and as for the nature of it, it is a temporal one, peculiarly applied to Israel here, yet generally agreeing to all, and so applied as to the substance of it by the apostle, Ephes. vi. 2, 3. where he putteth *earth* for *land*, whereby he insinuateth that it is to be understood of any land wherein God shall please to cast a mans lot to reside or inhabit as well as of Judea, so then,

If it be asked, whether or not this promise is to be simply understood, and the accomplishment of it without any restriction expected or looked for? *Answer.* Although this promise seems to have a peculiar respect unto that dispensation, wherein not only the saints everlasting rest was prefigured by that temporal rest in the land of Canaan, but also the more obscure manifestations of the life and immortality brought to light by the gospel, supplied as it were by more full and assuring promises of earthly blessings, yet seeing the the apostle, as we have touched, doth in the pressing of this command also accomodate to us, its promise, we think it holds out that such, who through grace are enabled to give obedience to the command, may by virtue of the promise annexed, expect from God even outward things, in so far as the having of them, shall be for their good and spiritual advantage. And 2. They may with confidence promise themselves, that whatever they have in the world, or how many or few days, soever they may have in it, yet all shall be with God's blessing and peace: And 3. That their death shall never be untimely: And 4. What seeming effect soever may be in the performance as to length of days, here shall be abundantly made up through eternity hereafter in heaven; what then will or can be the prejudice of few days on earth.

From the annexing of this promise to the command, these two things clearly follow, 1. That there are temporal promises made to godliness. 2. That a godly man hath that right which none other hath to inherit the earth.

If it be asked here, whether or not a wicked man hath a right to any thing in the world? *Answer.* There is a three-fold right, the first is, a *creature-right*, whereby any of God's creatures have a right to any thing in his creation that is useful for them, when it is simply necessary; and not occupied by another under the like need; and after the similitude of this right, crows, and so the other living creatures,

creatures, may take their meat on the field of any man starving, may for himself, or his brother (if in the like condition) when the proper owner of any corn cannot be gotten, put to his hand and take of them for preventing of death by hunger; and so likewise it may be in other things, all things being made for the use of man at the first, and committed to him; and the orderly dividing of mens lots and portions, having been but the better to further that end and not to mar it, is not to take place when it thwarteth with it; thus the the disciples did pluck and eat the ears of corn when they were an hungred, though the corn was not their own: God also, who hath the absolute dominion hath so given to man a property, that he hath reserved a right to himself to make use of it (when need requireth) for the good of other creatures; thus he provideth for crows, ravens, &c. out of one mans stock or other. 2. There is a positive or civil right amongst men, so that one man hath right to such a piece of land, another not: both these rights a wicked man may have, and both land and such right to it good men may often want in particular cases; So that if there were a civil contest betwixt a good man and a wicked for some land or other such thing, the qualifications of the persons would never make the right of the one better or more valid, nor of the other, worse or less valid, as we may see, Levit. xix. 15. 3. There is a right by grace which sanctifieth the former rights, and putteth a man in case not only warrantably before men, but also before God, to make use of the creatures, so that he may see and visit his tabernacle and take the moderate use of any lawful refreshment, and not sin, Job v. 24. The man hath not only his daily bread, but hath it by God's promise, and upon this ground we pray, *Give us this day our daily bread.* This right is peculiar to a believer and godly man, which none other possess what they will, can lay claim unto, for, godliness and no other thing, *Hath the promise both of this life and of that which is to come,* 1 Tim. iv. 8. therefore we may upon good ground say, that *godliness is great gain.*

If it be yet further asked, But what advantage have godly men by these temporal promises? *Answ.* This is not their advantage to be alway abounding in those outward things; that is, neither so *de facto* and eventually, nor were it meet it should be so; but, 1. They have a promise of what is needful and useful simply, even of temporal things which no wicked man hath, they shall, Psal. lxxxiv. *want no good thing, yea though lions suffer hunger,* Psal. xxxiv. 10. *yet they that seek the Lord, shall not want any good thing.* 2. They

may pray for these things so far as they are needful, and may confidently expect them, and go to God for them by virtue of that right, ere they get them, so Matth. vi. 11. It is our daily bread by allowance, and promised before we get it. 3. If a natural man abound, he cannot promise himself the continuance of meat till the end of his life; no, not so much as his dinner to morrow, nor life till then: but a believer live, he may expect the continuance of as much food as shall be necessary for him; if he have nothing, he may confidently promise himself both life and food to morrow, if either or both of them be needful more nor a wicked man that hath more wealth, health, and outward protection can do. 4. He may promise himself the blessing and the sanctified use of what he enjoyeth, which another cannot. 5. He may have peace, whether he have or want, in the enjoyment of creatures, or in their scarcity, because he hath a right to them, for it is not from want of right to creature-comforts that scarcity of them cometh, but God, like a wise and skilful phyfician keeping back meet for health where there is abundance in the right, and to be given also when needful: so that comparing him with a wicked man whether he have or want, whether he enjoy more plentifully, or be in scarcity, he hath still the better of him by far; which should make us all love godliness the more which hath so great an advantage as this attending it.

Thus much in short of the promise annexed to this command. To descend to speak particularly of all the several relations comprehended under it, as of magistrates and subjects; church-officers, pastors, guides and rulers, and ordinary church-members; husbands and wives; parents and children; masters and servants, &c. and of their respective duties, would be a large task, and draw us forth a great length beyond our design in this undertaking; and somewhat to this purpose being already spoken from the third and fourth chapters of the epistle to the Colossians (which the blest author was then in his sabbath afternoon-sermons opening up to the same congregation that heard him lecture on the commands) and all of them being, to many at least, more known, than alas, they are practised (though indeed we know no more in God's account than we singly desire, design, and endeavour through grace to practise, and they all, and they only having a good understanding that keep his commandments, John xiii. 17. Psal. cxi. 10.) and since withall, if the generals we have hinted at in the exposition of this command be well understood, seriously pondered, and conscientiously in the Lord's strength, practically improved; they will not a little, through his blessing, contribute

bute for helping us, suitably to acquit ourselves in the discharge of all the particular duties of these several relations. We shall now forbear to be particular, and shall only say in the general of these station and relation duties; that, as if a serious Christian and truly godly man be sought after, he is in a special manner to be found in them, so, when sanctifiedly, suitably and seasonably performed, they in a special manner adorn the doctrine of God, and keep it from being blasphemed, and bear a very real and evident testimony to the truth and reality of religion in the professors of it, and withall are a notable mean of convincing men, and even of winning and gaining them who obey not the word, as may be clearly gathered from Luke iii. 10, 11, 12, 13, 14. Tit. ii. 5, 10. 1 Tim. v. 14. and vi. 1. 1 Pet. ii. 13, 14, 15. and iii. 1, 2. compared together.

Before we proceed further amongst many questions that might arise here, one word to these two.

1. Whether ought a father to love his son, or a son to love his father most? *Ans.* The son ought to love his father most, as representing most of God; and the father ought to love his son most, as comprehending most of himself, such mutual respects may exceed one another on different accounts.

2. *Quest.* Whether is the father or magistrate most to be obeyed, if they command contrarily? *Ans.* If that which is commanded be a thing belonging to the magistrates place to command in, as where such a one should live, what charge or office he should bear in the common-wealth, and such like, *ceteris paribus*, the magistrates is to be obeyed, for these things are sought by the magistrate from him not as a son, but as a member of the common wealth, whose good principally should be eyed, and had respect to: but if it be a thing that belongeth to the father, and not to the magistrate to command in, as what husband or wife a child should marry, and such like, that belongeth to the father as a father, and so is to be obeyed, notwithstanding of the contrary command of the other.

The scope of this command being to moderate men in their excessive desires after honour, and to direct and regulate them in giving respect to others, and in seeking of it to themselves, and to inform us, that by no means we should wrong the estimation of others more than their persons and estates) or ever we lay aside speaking of it, it will be meet to speak a little of humility, and the contraries and opposites thereof.

That humility relateth to this command, and is comprehended under it, appeareth from Rom. xii. 10. Phil. ii. 3.

And

And is a grace so necessary and useful to Christians that it ought especially to be heeded and taken notice of. It may be considered in a threefold respect, 1. In respect of God, this humility ought to be in reasonable creatures to God as their Creator, they being nothing, and less than nothing before him, and useful or gainful for nothing to him. 2. It may be considered as it respecteth others, and that not in a complimenting manner, but as it comprehendeth our humbling of ourselves in our carriage towards them, and from the sense of our short coming of them, and being inferior to them in somethings wherein we prefer them to ourselves, Phil. ii. 3. 3. It may be considered not only as it moderateth us in our common carriage towards God, or towards our neighbour, but also as it concerneth ourselves; for by it we are kept within bounds, as to our thoughts of ourselves, and what is ours, or in us, upon the discovery of many infirmities we are compassed with, see Rom. xii. 3.

Humility considered the first way, is not properly contained under this command, but cometh in under the first command of the first table, but humility in the two last respects, as it moderateth our thoughts and esteem of ourselves, and frameth our actions suitably, and according to right reason in reference to others or ourselves, cometh in here, and is enjoined in this command; and concerning it these following things are to be observed.

1. This humility of one man towards another differeth from humility towards God, because of the great disproportion that is between God and creatures, infinitely more than any that is amongst creatures themselves, there is nothing to be made in comparison with God, neither is there any possibility of profiting him, John xxxv. 7. but there may be compared and usefulness too, amongst creatures which this humility taketh not away, see Job xxix. throughout the chapter.

2. This humility is not opposite to magnanimity, boldness and zeal, but is well consistent with these, as is clear in Christ, the apostles and others of the saints; for boldness and magnanimity is an adventuring in Christ's strength upon what one is called to according to warrantable grounds; and humility, although it leadeth us to entertain due thoughts of our own infirmities, yet it moderateth us in that also according to right reason, so that the exercise of both being to be ordered according to this rule of reason, as the call, occasion, object, and particular circumstances shall require; It is evident that there is no inconsistency betwixt the two, but that they may very well be in one and the same person, and at one and the same person, and at one and the same time.

3. From

3. From this we may see, that humility differeth from, and is somewhat else than fainting and despondency of spirit or pensive pusillanimity, in not daring to follow a call in reference to some seemingly difficult action: now humility being the virtue acting according to reason, this is the excess without and against reason; and therefore, as humility and zeal are commended, so this want of valiantness for truth, when called for, or baseness of spirit, is complained of as a sin, Jer. ix. 3. and Moses, Exod. iv. 10, 14. and Jer. i. 6, are reprov'd for some degree of it; for in every difficult good which men would aim at (and the most desirable good things among men are most difficult) there are two things considerable, 1. There is a *benum*, or a good thing which is desirable; as for example, to do some exploit, to undergo some charge, &c. now men being bent to be ambitious, covetous, rash, &c. to attain such a good, humility moderating their desires and designs according to their capacity and abilities, and bridling that excess upon the one hand, is of great advantage. There is again in the second place, in attaining such things, a difficulty, by which we are in hazard to be scared from, and fainted in following of duty, and zeal and magnanimity guard against this, sustaining the man, and keeping him from falling into discouragement, or pusillanimous pensiveness, which is the defect upon the other hand.

4. This humility, as a grace, differeth from civility and outward yielding to another, because, 1. It proceedeth from a principle of conscience, and upon a conscientious account, viz. the inward sense and feeling of the defect of grace in ourselves, and the impression of our neighbours worth. 2. It is single, without any approved design of pleasing men, or any other consideration, but purely upon the fore-mentioned account.

This is the grace of humility, with which the best moralists among the heathen, were nothing acquainted; they had indeed their moral virtues, as remaining sparks of nature's light, and dark resemblances of some gospel graces, which nevertheless, wanting the principle of faith, without which it is impossible to please God, and not being directed to the right end, the glory of God could not be acceptable to him. But, besides this imperfection and defectiveness in their wisdom and way, the gospel having a far more high and noble design, then they could propose, hath also graces, that are wholly peculiar to it: The work and end of moral philosophy, could be no other, then to moderate passions, and regulate manners, in such a conformity to reason, as might give unto a man, void of all sense of his distance and alienation

ation from God, in inward lying tranquillity, and outward transient peace; whereas, the project and scope of the gospel, is quite another thing, viz to reconcile, and save lost sinners, through faith in Christ, and in him, to make them partakers of holiness here, and glory and happiness hereafter; Hence it is, that as the gospel doth, by renewing or sanctifying, wholly change the old appearances of virtues into solid graces, flowing from Christ the fountain, and referred to God as their true end; so also doth it require and bestow its proper graces; such as repentance, faith, humility, and many other, unto which these moralists were altogether strangers. And as to the humility, it is certain, that the gospel, by discovering unto us, the lost and wretched condition, whereinto sin had ruined us, and the free and wonderful love, whereby we are delivered out of it, doth agreeable to this command, teach us a lowliness and self denial, so unlike to any thing in the doctrine of these old moralists, that it is not more proper to the spirit of the gospel, than its contrary pride, may be called their characteristick; in as much as it is evident, that these self-improvers of self, became also self-magnifiers, to that pitch of arrogancy, that Lucretius and Seneca, in the name of their most famous sects, endeavoured by argument to extol their virtuous man, even above their gods; and the best of them would have accounted Christian humility an unworthy and base abjection of spirit; but neither are these the only men tainted with this evil; the sin of pride is so plainly the ruin of all that are without God, and the neck-break of all that seek after righteousness, otherways than by faith, that we may well affirm, humility to be faith's inseparable companion: No wonder then that there is no grace more commended to Christians, and more necessary; which might appear by considering, 1. The commands whereby it is pressed in scripture. 2. The weightiness of the expressions in which it is holden forth, 1 Pet. v. 6. *Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.* Rom xii. 3. *For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith.* Phil. ii. 3. *Let nothing be done through strife or vain glory, but in lowliness of mind, let each esteem others better than ourselves,* Jam. iv. 6. 10. *But he giveth more grace: wherefore he saith, God resisteth the proud; but giveth grace unto the humble. Humble yourselves in the sight of the Lord, and he shall lift you up.* 3. The many commendations of it, it maketh us 1. Like Christ, Matth. xi. 29. John xiii. from ver. 4. to 18. and is particular ly

larly taught by him; 2. It is an ornament which we ought to be cloathed with, 1 Pet. v. 5. 3. It fitteth for suitable discharge of duties, Micah vi. 8. 4. It procureth the increase of grace, 1 Pet. v. 5. 5. It is more then to command a city, for it maketh a man master of himself, Prov. xvi. 17, 18, 19. 6. It hath many promises of exaltation throughout the scripture, and of riches, honour, and long life, Prov. xxii. 4. Psal. cxii. 3. Lastly, it preventeth many evils and vices that are even incident to Christians, and leadeth to the contrary virtues. 1. Humility moderateth a mans design, in pressing for honour, so it preventeth ambition. 2. His pursuing inordinately after riches, and so suppresseth covetousness. 3. Inordinate seeking after knowledge, and so it guardeth against curiosity. 4. It moderateth in reference to a mans esteem of himself, and so it shooteth out self-confidence.

And then if ye consider it with reference to a man of eminent parts or station it preventeth, 1. Disdain in him of others inferior to him. 2. It preventeth despising of others counsel, and his trusting to his own understanding. 3. It preventeth leaning to estates and riches, and so he preferreth not himself, as being the better, because of these.

And in the last place, there is a pride whereby men having done any remarkable thing, are inclined either to seek applause, esteeming highly of what they have done, and seeking out their own glory, which Solomon saith is no glory, but is rather as, *if a man should eat too much honey*, and so turneth rather to their shame; or to receive it inordinately, which Paul would have done, had he suffered them of Lystra, Acts xiv. to have sacrificed to him, which pride, with all its vicious attendants, this humility preventeth and suppresseth. For, 1. It mindeth not high things, Rom. xii. 3. Neither 2. Vaunteth itself when it passeth by wrongs, and forgiveth them, and when it doth or suffereth any other thing commendable; it thinketh not of itself above what is meet, but soberly, Rom. xii. 3. 3. After acts of charity, the right hand knoweth not, as it were, what the left hand hath given, it forgetteth good works, as to any self esteem of them (which pride remembreth and keepeth as it were a register of) but ascribeth all to grace, *Not I, but grace in me*, saith the humble man with Paul, 2 Cor. iii. 5. and 1 Cor. xv. 10.

In a word, this humility is extensive to every thing in a man's deportment as a man, and to all duties which concern him as a Christian, whether in reference to the worship of God, or the doing duty to men, even as on the contrary, pride, self-conceit, and presumption are very ex-

tensive, and immix themselves in all that a man doth, and are as the dead flies that make all to stink.

And as it is commendable, likewise it is very necessary as to many things; as 1. In external things, that relate to our conversing with others, it is necessary as to a man's credit and just reputation: the proud man is often in God's righteous judgment despised; Then it is necessary for things relating to ourselves, as for our entertaining peace with God, for keeping us within bounds, for guarding against snares, for keeping up communion with God, and for fitting to the suitable discharge of all duties called for: It would make us preach, and you hear more profitable; it would settle and establish against the reelings that are in this time, that put many into a distemper, and a sort of spiritual distraction and madness, it is *the humble that God giveth grace to, to whom he revealeth his secret*, who have largest promises and commendations, &c. Let us therefore learn to be humble and sober, without affecting to be wise above what is meet, this grace of humility in the lively exercise of it, is in a special manner called for by the Lord at this time, of the reeling and falling of many, the want whereof useth to preceede and predispose for a fall.

To close this we shall only add, That wherever there may be a pride, there also is an humility opposite to it. Man may be proud in respect of outward things, as of estate, riches, descent, employment, &c. And also in respect of things of the mind, yea, even of spiritual things: As, 1. Of parts and gifts, as knowledge, quickness of wit, fruitfulness of invention, &c. 2. Of graces and holiness. 2. Of experiences, eminent manifestations, spiritual exercises, &c. where-with God may make some to shine very far above and beyond others. 3. A man may be proud of some good deeds done by him, wherein possibly God hath made him somewhat more than ordinarily instrumental. 4. There is a proud curiosity leading to seek after the knowledge of secret things, or of things too high for us, or of things revealed and competent for us to know in another way than God hath allowed, or leading men to adventure and step further than they are called, which is condemned by the Lord, Exod. xix. 21. where he forbiddeth the people to break thro' and gaze: Now there is no pride, in all these respects, an opposite humility, which maketh a man walk softly, and esteem soberly of himself, notwithstanding of any difference God hath made betwixt him and others in what things soever, and to wait till his mind and will be made known in his own way, and by instruments made choice of by himself, and putteth

teth on to serious endeavours of practising it when known; which pride doth not. Thus we see both how extensive and how necessary to Christians in whatsoever station they are, this excellent grace of humility is, which is a special ornament of Christians, and a notable piece of beautiful conformity to meek and lowly Jesus.



THE SIXTH COMMANDMENT.

EXODUS xx. Verse 13.

Thou shalt not kill.

IN the fifth command the Lord generally prescribeth humility, in that respect which is to be shown by every one to another in their several stations and relations; he proceedeth now more particularly to give directions in these things that are most dear and necessary to men, first in the matter of life, command sixth: 2. In the matter of chastity and temperance, Com. 7. 3. In what concerneth their estate, Com. 8. 4. In what concerneth truth, and more especially our neighbours name, Com. 9. Lastly, in what concerneth the inward frame of our hearts toward our own estate, and the estate of others, Com. 10.

For understanding this command, *Thou shalt not kill*; we may consider, 1. Its object; 2. Its act, to *kill*: 3. Its subject (to speak so) *Thou*.

As for the first, this command cannot be considered, as relating to beasts; as if they were not to be killed, because God gave man all the beasts for his use to feed on them, Gen. ix. 3. and we are to eat of whatever is sold in the shambles, by his allowance, whose is the earth and the fulness thereof, 1 Cor. x. 25. Beside man in all these commands is properly directed in reference to his neighbour and not to beasts: Yet I grant by striking a beast, a man may offend, as, 1. When that stroke wrongeth his neighbour, to whom that beast belongeth. 2. When in our striking there is, 1. Unreasonableness, as if we would require that capacity in a beast, that is in reasonable creatures, and so are ready to offend when they answer not our expectation. 2. When there is a breaking out into anger and passion at brutes, as when a horse rideth not well, a dog runneth not well, a