

AN  
EXPOSITION  
ON THE WHOLE  
FIFTH CHAPTER OF  
S. IOHNS GOSPELL;

ALSO  
NOTES ON OTHER  
CHOICE PLACES OF  
SCRIPTVRE, TAKEN BY A  
Reuerend Diuine, now with God, and  
found in his Study after his death, writ-  
ten with his owne hand, viz.

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*An Exposition on the fifth of Iohn.*

*Notes on Ioh. 3. vers. 29. to 36.*

*Notes on certaine verses of the first and  
second of Marke.*

*Notes on Luk. 3. vers. 19, 20.*

*Notes on Iam. 4. vers. 7.*

*Notes on Gen. 2. vers. 9. & 7. & 22.*

*Notes on Exod. 12. vers. 8, 11, 14, 15, 16.*

*Notes on Plal. 20. 2.*

*An Exposition on part of the fifth and  
sixth Chapters of the Ephesians.*

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AN  
EXPOSITION  
Vpon the FIFT  
OF IOHN.

IOHN 5. VER. I, 2.

*After this there was a feaft of the Iewes, and Iefus went up to Ierufalem.*

*Now there is at Ierufalem by the sheepe-market, a poole, which is called in the Hebrew tongue Betheſda, hauing fine porches.*



He foure Euangelists doe write the hiftorie of Chriſt, which is of 4008. whereof 3974 are briefly paſſed ouer in his pedigree beginning at *Adam*, *Luke 3.* So that there is 24. remaining: And of theſe about 30. he ſpent in priuate, the other foure in his publicke miniſterie.

This Harmonie was firſt diuided into fixe parts:

1. From the beginning of the Goſpell to Chriſts baptiſme.

B

2 From



2. From his baptisme, which was his installation into his ministrie, to the first Passouer, when hee began to manifest himselfe plainly.

3. From the first Passouer to the second.

4. From the second to the third.

5. From the third to the fourth.

6. From the fourth to his ascension.

This present history is the first history of the third part of the Harmonie, and of the second yeare of Christ his publicke ministry.

The reason why wee doe end the first yeare with the former History of *Matthews* calling, and begin the second yeare with this, is

Because there is no History recorded after the former, but some circumstance moueth vs to thinke it was done after this Passouer.

2. That circumstance which is set downe, *Mar. 3. 23.* sheweth that story to be after this Passouer: for corne was then ripe, which was about Pentecost, and therefore after the Passouer, which was about March: and that is the meaning of *Luke*, when he saith, *Chap. 6. 1.* the second Sabbath after the first, viz. the Passouer.

But here a question may be moued concerning *Mathew* his entertainment of Christ, which seemes to haue beene presently after his conuersion.

*Ans.* If we consider the circumstances, we shall finde it otherwise; for *Mat. 9. 18* it is said, While Christ spake these things &c. namely, while he was reasoning and disputing with the Pharisees & the disciples of *Iohn* concerning companying with Publicans, and fasting, Then came Iairus the Ruler vnto him. Now he came not till a long time after this passeouer, as appeareth by *Marke. 5.* and *Luke. 8.* as we shall shew when we come to speake of it, and therefore it followeth that the feast of *Mathew*, vpon occasion whereof that dispute arose, was not till after this time.

But why then is *Mathew's* calling and his feast both ioyned

ioyned together by the Euangelists?

*Ans.* 1. There is no necessary connection.

2. It is because of the matter, which, concerning one man, is also set downe together. So *Iohn* his imprisonment and beheading are put together: though hee were long time in prison before he was beheaded.

This History in generall sheweth what Christ did at the Passouer in Ierusalem the second time of his coming thither: and it containeth,

1. A famous *Miracle*, from the beginning to the fifteenth verse.

2. A disputation vpon it, unto the end of the Chapter. In the *Miracle* are these branches.

1. The time. 2. The place. 3. The Party cured. 4. The occasion. 5. The manner of working. 6. The manifestation of it to be a true *Miracle*. 7. The effects.

1. The *Time* is set downe indefinitely: *There was a feast of the Iewes*: whereupon some doubt is made what Feast it was. Some say it was the feast of Tabernacles, and some Pentecost. But to omit the answering of their reasons, which themselves confesse to be but coniecturall: it will appeare plainly that this was the Passeouer. *Iohn*

2. 14. there is mention made of a Passouer, after which Christ preached in Iudæa, and therenc passed ouer the Feast of Tabernacles and Pentecost. For *Ioh. 4. 51.* Christ saith there were foure moneths to harvest, which was about our Whitsonide: therefore Christ spake that betweene December and Ianuary, and the feast of Tabernacles was in September: and so Whitsonide or Pentecost was past long before.

Moreouer the Passeouer is called *ἡ ἑορτή*, by a propriety, a feast, thirteene times in the new Testament; by the Euangelists twelue times, and once *Act. 18. 21.* and it was the principall feast, because it was the first, and was instituted for the remembrance of the greatest benefite, and also was the most linely type of Christ his sacrifice.

Now in that Christ went to Ierusalem to celebrate his

Passeouer, we learn, That Christ was conscionable in keeping all the ordinances of God, and that according to the manner prescribed by God. He went to Ierusalem, and kept not this feast in Galilee: wherein wee ought to imitate Christ.

2. The *occasion* in generall is laid downe, v. 6. in which we may consider these parts. 1. The place. 2. The party cured. 3. The occasion it selfe. 4. A conference that Christ had with the man.

1. The place is described, 1. By the situation of it. 2. The name. 3. The roomes of it. 4. The company.

1. The Situation in generall is in Ierusalem, a famous City, whither all the Tribes resorted thrice in a yeare, as also the dispersed Iewes among the Gentiles, and moreover many Profelites of all nations.

*Dost.* God doth by his wisdom and providence so dispose of his great workes, as they may be most famous: thus he sent the holy Ghost, *Act.* 2. when such a multitude of all nations were come vp to Ierusalem, &c. so were the Churches planed first in most famous Cities, as Corinth. &c. For first, hereby Gods Name comes to be more known, & he gets the greater glory: secondly, the Church is the more edified.

In Particular it is noted to be by the place of the sheepe, *ἐν τῇ προβατικῇ*, some vnderstand *ἀγορά* market, some say the sheep-gate; which is most probable, because mention is made of such a gate nigh the Temple, *Neh.* 3. 1. where the Seuentie translate it so, vsing the same word. However, it was a place where sheepe were kept for sacrifice. And this sheweth the reason why there was a poole there, *viz.* to wash and water the sheepe that were brought thither: which was done in a pious and religious respect to the sacrifice of God, although afterwards through covetousnesse it grew to such excesse, that they did sell for gain in the verie Temple. And thus should they that haue authoritie be carefull to provide such things as are fit in the Church &c. for the setting forth of the worship of God.

2. The

2 The Name : *Bethesda*, a house of pouring out ; whereby it should appeare , that the poole was not of standing water , but such as came running in, in great abundance from some Spring head : but in the Syriack it is called *Bethchesda*, by adding *n*. and it is a vsuall thing in translating of such words as haue *n* in them, into Greeke, to leaue out that letter. This signifieth a house of mercie ; which name might be giuen vnto it in remembrance of this gracious worke of the Lord , in giuing such vertue to this water : and this shewes the care of the people, to retaine in memorie the workes of the Lord. Thus did Abraham, for the sauing of his sonne Isaac, *Gen. 22:14.* and Iacob, *Gen. 28.19.*

3 The Roomes. Fiue Porches or Galleries , *said* : it signifieth a spacious place to walke in. These were made for the reliefe and good of those poore people, that they might be drie from winde and weather, because they were to tarrie a great while before they could be healed ; and according as the number of them did increase , so they builded mo porches. There were *fiue porches*. This is recorded as a commendable worke of charitie, for our imitation, that God hauing giuen vs abundance, we should in thankfulness to him , and charitie to relieue them that want, bestow something on the poore.

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Verf. 3. *In these lay a great multitude of sicke folke, of blinde, halt, and withered, waiting for the moving of the water.*

Verf. 4. *For an Angell went downe at a certaine season into the poole, and troubled the water : whoſoever then first after the troubling of the water, stepped in, was made whole of whatſoever diſeaſe he had.*

**F**ourthly, the companie which was there: which is described, first, by their number, secondly, their condition, thirdly, the end of their being there.

1 Their number is expressed, when it is said that there

was a great multitude: which shewes, that in those dayes they were many whom the Lord scourged, and laid his heauie hand on them; as may appeare by this, and also in that notwithstanding Christ did daily cure so manie, yet still many more resorted vnto him.

This came to passe, first, because of their owne sinne, secondly, for the manifestation of Gods power and glorie now at the comming of Christ: thirdly, that it being a thing so common, euerie one might the better apply it to himselfe, and take notice of his owne condition.

2 Their condition: their distresses are here said to be of foure kinds; there were, first, sicke folke, weake and feeble persons, such as were vnable to helpe themselves, and so weakned through sicknesse, that they were past ordinarie cure; secondly, Blinde, thirdly, Halt, fourthly, Withered, all which diseases could not be cured by ordinary meanes.

This is first, to shew that this cure was miraculous, secondly, hereby God would pull downe the pride of the Iewes, that euen in the midst of their glorious citie, such a companie of distressed persons was to be seene, as a spectacle of their own condition; which vse we are to make of the sicke that are amongst vs; thirdly, it shewes the great goodnesse and pittie of Christ, that he would come amongst them. which teacheth vs also not to cast our eyes asquint vpon poore sicke persons, but rather to goe vnto them, if we haue any meanes of helpe; like the Samaritan.

3 The end why they lay here, which was to wait for the mouing of the water: and the reason of this end is in the fourth verse, that by stepping into the water at such a time, they might be cured.

Hence we learn, That they who were distressed in body, had a care to vse the meanes of recouerie. So we see when Christ did manifest himselfe to haue diuine power to cure diseases, how all such as were sick resorted vnto him; and the reason was, because they were sensible of their bodily diseases. To apply this to our spirituall diseases, this condemnes

demnes vs, that we being sicke and dead in sinne, doe not yet regard the meanes of cure.

The reason of their wayting, set downe vers. 4. contains the story of a great miracle; whereof there are two parts, 1. the meanes of working this cure, which was, troubled water. 2. the meanes of attaining to it, viz, the stepping in.

In the meanes of working this cure, first, there was water vsed. Hence, to omit the allegories of some vpon this place, why water is here vsed, in generall we may learne, That God doth vse meanes in the working of his extraordinary workes. Not but that he could doe them without meanes: but it so pleaseth him to vse them, for the triall of our obedience. and it teacheth vs to bee carefull, in the vse of all meanes that God hath appointed for the effecting of any thing. Secondly, it was Troubled water. Now troubled waters are not wholsome, and good for cure as cleere waters are; but this was to shew Gods extraordinary power, and that the cure came from him, not from the water. Hence the Doctrine is, That God can make any meanes powerfull for the effecting of that which hee will haue done; yea, though the things bee neuer so vnlikely and contrary: as wood to bring vp iron, 2. Kings 6. 6. Salt to make water sweet, 2. Kings 2. 21. 22. Clay and spittle to cure the blinde.

For the worke is only from the Lord, and not from the meanes: but God doth it to draw our minds from the meanes, to the consideration of a higher author. Wherefore we are not to tie Gods power vnto the meanes; or in those meanes that God hath appointed, to dispute of the fittest and goodnesse of them, as Naaman did.

To apply this to the meanes of saluation, it teacheth vs to consider the ordinance of God, and not the weaknesse of the meanes. The want of which consideration made both Iewes & Gentiles to stumble at the Gospel of Christ, and not to reape that benefit by the ministry of the Apostles as otherwise they might.

3. The Cause of the troubling of the water is here expressed to bee an Angel. Some reade the text, an Angel of God; but that he was so, is plainly implied by this diuine and good worke whereabout hee was sent. Many questions are here moued about this Angel; which seeing they are but curiosities and meere coniectures, wee will omit. In general we may learn, That God hath made these glorious Angels to be his ministers for the good of men: so are they called ministring Spirits; and so we reade they were sent from time to time to the children of God to comfort, to defend them, &c.

But a particular reason of the sending of an Angell here, was that they might know, that the vertue to cure came not from the goodnesse of the water, but that it was a diuine worke, seeing that the water could not cure till the messenger of God from Heauen was come.

2. It was for the honour and glory of God to haue such glorious messengers.

3. This was a great honour which God doth to men, in sending Angels to them; which should teach vs to respect this honour, and by way of gratefulnesse to honour him againe, by hauing our hearts filled with an holy admiration of Gods great workes, as *Psal. 8.* and yet take wee heed of giuing this honour due to God vnto the Angels, a sinne whereunto we are much subiect, *Col. 2. 18.*

4. The Time when this water was troubled is indefinitely set downe, [*at a certaine season.*]

*Quest.* A question is made, whether the time were set and fixed when the Angel did come downe; as at euery solemne Feast, or on the Sabbath day, &c.

*Ans.* There was no set time, as appeares, first, because there were so many continually waiting for the mouing of the water; which they needed not to haue done, seeing they might haue come at the set time onely. Secondly, because there was a signe giuen of the Angels comming downe, *viz.* the water was troubled, which needed not, if they had knowne that hee did come downe at a certaine

houre.

howre. Thirdly, the long time of their abiding and waiting here, and the word *καιρος*, translated season, implies no certaine time, but is indefinitely taken here, and so vsed in many other places.

The reason why this was vncertaine is, that they might wait, which thing they did. So must wee, seeing the Spirit bloweth where it listeth, attend still vpon the preaching of the Word, because if one time we find not comfort, another time we may, so that we ought to come still. The like must we doe in all things, whereof the season is kept close vnto the Lord, and vnkowne to vs. So much for the meanes of working this cure.

2. The second point, is the meanes of attaining vnto this cure; which was *Stepping into the water*. And this is amplified, First, by the Restraine, *he onely was cured that first stepped in*. Secondly, by the issue and effect of it; *he was made whole, &c.* The water was the meanes wherby the cure was wrought, and they that would bee cured must steppe in. Hence the Doctrine is, That they that obtaine a blessing must vse the meanes: *Act. 27. 32.*

Now in temporal things al men are ready to vse the meanes of obtaining any good: but in things spirituall, wee all stumble and faile. Wherefore seeing God hath appointed his Word and Sacraments the meanes for our saluation, we ought to be concionable in the vse of them. And whereas many flee vnto Predestination, that they need not vse the meanes, seeing if God haue elected them, they shall be saued; we must consider, that God, who chooseth vs vnto this end, hath ordained meanes to bring vs vnto it. Neither doth this vse of the meanes withdraw our hearts from depending on the prouidence of God, but in a moderate vse of them, our hearts are more lifted vp to the consideration thereof.

The Restraine stands in this, that but one was cured at once, he that went in first: not because God was able to cure no more, but first, to shew, that the vertue came not from the water, but was in the will of God. Secondly, to cause the to strue to goe in first. Thirdly, to shew, that this was not so much for



a corporall good as for a spirituall or to draw their mind to consider of his power and presence among them. We may here apply this to the meanes of saluation, that as there was here a strife to enter into the water: so in vs there should be a strife after the Word of God, and an endeauour to follow it, as it was in *Iohns* time, when the kingdome of Heauen suffered violence, But the instruction that naturally ariseth herce, is this; That meanes are not further powerfull, then God doth giue a blessing vnto them. So here, it being the will of God that but one should be cured, he that came in after the first found no helpe, the water was but common water to him. So the Sea that was a wall to the Israelites, drowned the *Egyptians*. So *1. Cor. 3. 7.*

For although God haue appointed the meanes, yet he still retaines his power ouer them. And without the will of God, the creature is neither willing, or able to doe vs good.

Wherefore in the vse of the meanes, let vs pray to God for a blessing, and depend on him, not doting vpon the meanes, as *Asa* did on his Phisitions.

Yet further, in this Restraint obserue also an extent: for although but the first were cured; yet whosoeuer this First were, and of whatsoeuer disease he were sick, he was certainly cured, which shewes.

That God in bestowing of his gifts, is no respecter of persons. And the reason, for that the ground of his workes is in himselfe; and from his owne goodnes, and not from any thing in man. Which may serue for an Incouragement to all to come to God.

The Issue, or effect may be considered, first, in it selfe; 2. in the Extent.

The former is; That he that stepped into the water was surely cured. Whence in generall ariseth this Doctrine: That a right vse of the meanes appointed by God, and vsed in that manner that God hath appointed, shall assuredly be effectuell as appeares by the example of *Naaman*: and the blinde man whom Christ bad goe and wash.

Reason

Reason is, because Gods honour and truth is herein ingaged hee hauing promised so much. Wherefore wee may rest on it.

*Obiect.* But many heare the Word and reape no benefit by it.

*Answer.* It is because they heare it not as they ought. For nor he that went into the water, but hee that went in first was cured : so they only receiue profit by the word, that heare it attentiuely and reverently, and mixing it with faith. *Hebr.* 4.2.

Wherefore this is a rule, That if the meanes be not effectual, we faile in the vse of them.

The Extent is, that they were cured of whatsoever disease they had.

*Dott.* God is able to cure all diseases. Which is a matter of consolation to vs whatsoever our distresse bee.

Now for the *Manifestation* of this to be a true miracle, these circumstances may be alleadged : First, that the water was troubled, and so not so fit for cure, as cleare water. Secondly, that this was wrought by an Angell comming downe from Heauen ; which shewes it to be a diuine worke. 3. That the cure was restrayned only to that time ; which shewes, it was not naturall, seeing nether before, nor after, it could worke the like effect. 4. that none but the first could be cured. 5. that all diseases, whatsoever they were, were here cured. All which shew it to be a true miracle, and also a great miracle, and also a great miracle, the like whereof we doe not read recorded, and it is wonder that there is no where mention made of it but only in this place. By it we may consider of the goodnes of God toward his people the Iewes ; who were now without a Prophet, and so had continued a great while before the coming of Christ, to the end, that their mindes might be the more raysed vp to looke vnto Christ. God therefore for a token, and euidence of his presence among them, that hee was yet their God, and that he had not reiected them, giueth vnto them this extraordinary miracle, and that in the City of Ierusalem, that all might the better take notice of it. 2. God wrought this great

worke for a confirmation of the true worship of him.

*Doct.* So long as a People doe remaine the people of God, he alwaies giues some signe of his presence amongst them.

*Verf. 5. And a certaine man was there, which had infirmitie thirty and eight yeeres.*

**W**E are now come to the 3. Part of this miracle, *viz.* the Party endured who is set downe indefinitely to be a certaine man. Secondly he is described his condition, that he was diseased 38.yeeres.

In that he is only called a certaine man, it implies, that hee was a man of no great name or note, but that he was a poore man; as also appeares, in that he had layne here so long without helpe; for if he had been a rich man, he might haue hired some to put him in. Yet Christ makes choice of this man, to shew his power on him. Which shewes the freeness of his grace: a point often noted.

Moreouer of all the company that was here, he made choice of one onely to cure him: which he did, First, because it was sufficient for him to shew what he was able to doe vpon one as well as vpon many. Secondly, that it might be an encouragement to others to seeke vnto him. So that if no other but this man were here cured, it was their owne fault, in not comming vnto Christ. For we neuer read that he refused any that came vnto him for helpe and comfort. Thirdly, to shew that he was bound to none, but what he did, he did voluntarily, and so he chuseth a poore man, one that deserued least.

Here we are to take notice of Gods dealing, how he bestoweth his fauour but vpon few, in respect of the multitude: as in the Deluge. So of many thousands that came out of Ægypt, two only entred into Canaan: of foure grounds that receiue seed, only one bringeth forth fruit. See *Math. 20. 16.* many come to the word, but few are cured by the ministry thereof. Neither let me here expostulate, and contend with God, for it is Gods goodnes that he hath appointed meanes, and that hee  
doth

doth make them effectually to any. And so that may be answered to them, that Christ doth, *Matth. 20. 15.* 2. The consciences of wicked men shall tell them, that they haue not done all that which they might, and haue not vsed that ability which God gaue them to doe good. But for those on whom God sheweth fauour, who are conuerted by the word, this is, First, to magnifie the goodnesse of God, that but of a few it hath pleased him to make choice of them. Secondly, to catch them to honour God, who hath so much honoured them by a godly life, and not to be like vnto the multitude.

The Condition by which this man is described, is, that *hee had an infirmity 38. yeeres. &c.* If the circumstances be considered, we shall say that he was of all the company one of the most miserable; First, in that it is sayd, *he was diseased*; that is, as the originall signifieth, the disease had so long growne vpon him, and so much infected him, that he was vnable to helpe himselfe. Secondly, in that it is sayd, he was [*in*] this weaknesse; that is, the disease had ouerwhelmed him, and wholly possessed him in all parts. Thirdly, in that he found no helpe at all to succour him. Fourthly, that to his disease there was added pouerty; and pouerty ioyned with sicknesse makes it much the more grieuous. Fifthly, The continuance of it, that he had been sicke 38. yeeres, shewes the greatnesse of his misery.

*Dott.* Christ makes choice of the most wretched and miserable to succour them: a point to be obserued in most of his miracles. Which hee doth for the magnifying of his mercy both in it selfe, for the greatnes of misery doth amplifie the greatnes of mercy. 2. And also in the apprehension of the party helped that he may the more highly prize and esteeme of it, and the more gracefully accept of it as *Paul* doth, *1. Tim. 1. 13*

*Vse.* To teach vs that the greatnes of our misery should be so farre from making vs doubt, and despaire of succour, as rather to minister to vs hope to be releiued of our misery, being a fit obiekt for Christs mercy to work vpon.

Now although this man had lien a long time in this disease, yet at length the Lord sent him helpe. Hence we learne. That

though the Lord suffer men a long time to lie in misery yet at the length he affordeth them comfort and releife. This man was sicke. 38. yeeres; the woman with the bloody issue 12. yeeres; the woman bound by Satan 18. yeeres: the blinde man, *Ioh. 9.* till he came to mansage, as *Verf. 21.* so the Cripple *Act. 4. 2.* yet all cured. The captiuitie was 70. yeres, yet at length they returned: 2. *Chron. last. Exr. 1. Abrahams* seed in bondage 400 yeeres, yet at length deliuered. So Satan hath beene let loose now 600. yeeres *Ren. 20. 7.* yea, the Church hath almost 6000. yeeres been in continuall warfare; yet shall at length triumph in heauen. The reason why God doth thus dispose of it, is; First, in regard of himselfe, that his power, and glory, and mercy may be the more manifested; as *Ioh. 9. 3.* and *11. 4.* Secondly in regard of man, for the triall of his patience: for the continuance of a misery doth more trie a mans patience then the Weight of it.

Neuerthelesse, God doth send helpe first, to manifest his wisdom care and prouidence, that he doth not forsake and forget them though he haue deferred to helpe them. Secondly to minister comfort to those that haue long been in misery, when the y shall see others in like case comforted.

We, is not to be discouraged, because of the long continuance of our afflictions; but that we consider, that their is some end or other, why the Lord doth deferre to help vs. And that God herein aimes at our good, as well as his owne glory that hereby he will haue our hearrs purged, our mindes weaned from the world, and desire of heauen more increased: so that the issue and fruit of our affliction shall recompence the grievousnesse of it. If this man had been cured, before he had not come to that knowledge of Christ and so to remission of sins as now he did; as *Verf. 14.* wherefore we must wait on God with patience: *Hab. 2. 3.* and vphold our selues, First by faith bekiuing that God doth herein deale with vs as a wise God, and a mercifull father. Secondly by Hope to strengthen our faith and to make vs looke for both present assistance in troubles, and future deliuerance from them.

Verf. 6. *When Iesus saw him lie, and knew that he had been now  
a long time in that case——*

**T**He fourth part of this miracle, is the *Occasion* here layd  
downe, consisting of two branches: First, Christs sight of  
his present misery. Secondly, his knowledge of his former e-  
state.

From the First, this Doct. ariseth, That the sight of our mi-  
serie, is a motiue to stirre vp Christ to compassion toward vs.  
Which ought to minister vnto vs a further ground of patience  
and comfort in afflictions: a point heretofore often noted in  
Christs miracles.

From the second, that Christ did only see his miserable e-  
state, but did also take notice of the circumstances of it, or that  
he had so long continued in it, we learn; That Christ is not ig-  
norant of the circumstances of our misery, the time, the kinde,  
manner and measure as *Luk. 13. 16. Exod. 3. 7.* This is ano-  
ther ground of great comfort that howsoeuer the greatnes of  
our misery be vnknowne to men, yet it is all knowne to God,  
who doth accordingly pittie vs.

Verf. 6. —— *hee saith vnto him, Wilt thou bee made  
whole?*

Verf. 7. *The impotent man answered, Sir, I haue no man, when  
the water is troubled to put me into the Poole: but while I am  
comming, an other steppeth downe before mee.*

**T**Hese words containe the fifth part of this miracle, *viz.* the  
Preparation to this miracle. How Christ prepareth this  
man, and the rest there present, to the obseruation of the mira-  
cle, it consists in a conference betweene Christ and the man.  
Wherein obserue, First, Christ his Question. Secondly, The  
mans Answer.

Christs Question is, *Wilt thou be made whole?* a strange que-  
stion, may some thinke. For did not the man come hither for  
that

that purpose? and was Christ ignorant of that, or doth hee speake it to gall and vexe him. No, but for these reasons:

1. To shew, that it was not in this mans power to heale himselfe; that he did it not voluntarily; that he lay so long heere, but of necessity, because no man would helpe him.

2. To worke in him a desire of cure, and likewise a hope to haue some helpe of Christ.

3. To moue the partie himselfe to attend this worke that he meane to doe vpon him; as also to moue the rest of the company, and those that were present to mark it. For they would thinke: Surely he meanes to doe some thing, that hee doth aske him this question.

4. To shew indeed that he did take compassion on him, and did commiserate his estate.

5. To manifest his owne preuenting grace, in that Christ sought him, before he thought on Christ.

From all these doe arise seuerall instructions: as

1. That they who by necessity, by the hand of God, are brought into miseries are especially to be pittied; and not such as for a little ease doe make themselves miserable, as doe many beggers.

2. That they who are brought to a sight of their misery, and a desire and hope of comfort, are fit to receiue ease and comfort from Christ.

3. That Christ so ordered his great workes as most may take notice of them; and so we are to attend to the workes of God, that they be not lightly ouerslipt.

4. That knowledge of our miseries workes compassion in Christ.

5. that Christ thinkes of helping them, who thinke not of seeking of succour from him. See *Esa* 65. 1. This is to be obserued of vs, because it is verified in the conuersion of euery one of vs. As in the conuersion of *Adam*; God sought him, when he fled from God: so it is euer since: And this is to the end that we may giue all the praise of our conuersion to him.

In the Answer of the man we note 1. The title He giues vn-

to Christ. Secondly, the substance of his Answer.

1. *Sir*: A word giuen to men in occasion of speech, arguing, First, a reuerence that he gaue vnto Christ. A point imitable of vs, because Christianity doth not ouerthrow ciuility, but establish it; especially, this is to bee vsed when a kindnes is offered; for this is a signe of gratefulnesse, and the contrary of Ingratitude; as of *Nabal* to *David*.

2. As this shewed his reuerence, so it argueth his ignorance of Christ, that he knew him not to be Christ; if hee had, hee would haue giuen him another title like *Nathaneel*, *Ioh. 1. 49.* and haue desired helpe of him rather, then shewed the reason why he was not helped before, as now he doth.

*Doctrine.* Ignorance of Christ his Power, his Goodnes, his Nature and Offices, make vs backward, and carelesse in seeking those good things at his hands, which otherwise we might receiue; *Ioh. 4. 10.* for knowledge is the ground of all other graces, and without this we neuer seeke for them. Which condemneth the ignorance of men, and teacheth vs to labour after this grace.

2. In the Substance of his answer consider, First, that although this man had a long time lien here in great misery, yet hauing now occasion to speake of it, he murmures not against God, he is not bitter, hee enuieth not those that went in before him, but only maketh a plaine narration of the matter; which shewes his patience, otherwise then many, who if they finde no helpe will fret and fume, accuse both God and man, &c. an example of such murmurs: see *2. King. 6. 33.*

2. Marke the reason that should moue him thus to declare his case vnto Christ, it was, First, because he had a desire that Christ should helpe him into the Poole. Secondly, for that hee hoped that Christ would doe so. So that all this while hee thought of no other meanes of cure, but of the Poole. Where hauing seen many euidences of Gods power in curing of other, his minde is fixed vpon it, only tying, the power of God vnto this water, and not considering that he was able to cure him by other meanes. So the Israelites, *Psal. 78. 20.* and hence this is the fault of most, That we tie Gods power to those meanes



that he ordaines. Whereas we should account of them but as of particular euidences of Gods Power in generall, whereby he is able to make other meanes effectuall.

More distinctly this answere doth set forth vnto vs. First, the inhumanity of the Spectators and inhabitants about this place, that none would vouchsafe to helpe this poore man, so long and pittifully distressed to put him into the peole; especially this being a place besides the Temple: whether the Scribes and Pharises, who made such pretence of Piety, did daily resort: yet see what want of charity there was in them, which shewes their pietie was but hypocrisie. And we see that Christ doth many times taxe them of crueltye. So in the Parable of the Samaritane, Christ saith that it was the Priest and Leuite that were vnmercifull.

2. This shewes the desire both of the man himselfe, and also of all the rest; that is, to be cured by the water; and for this cause, there was a great strife among them to goe in first. The like desire and endeauour should be in vs after the spirituall meanes of saluation.

*Verf. 16. And therefore the Iewes did persecute Iesus, and sought to slay him, because he had done these things on the Sabbath day.*

*Verf. 17. But Iesus answered them, My Father worketh hitherto and I worke.*

**T**He effects that followed vpon the miracle was, 1. In regard of the Iewes, who reprooued the man, because he did as Iesus bid, verse 10. 2. In regard of the man himselfe, who iustifies his action by Christs authority, verse 11. 3. In regard of Christ, who first conueies himselfe out of the way for a time, verse 13. Afterwards meeting this man in the Temple, giues him direction how to carry himselfe for the time to come, verse 14. After Christ had made himselfe knowne to the man, he goeth presently to the Iewes, and declares who it was that had healed him, verse 15. Wherein he did

did well, because, 1. The worke was good, *viz.* to publish the workes of Christ, and to manifest his glory. 2. His minde herein was good. 3. And the end, *viz.* to instruct the Jewes, who before he knew to be ignorant. In the sixteenth verse is laide downe a second effect of this miracle, in regard of the Jewes, *viz.* Their persecution of Christ. Whence in generall we may obserue, that malicious and wicked hypocrites will spare none. Their reproofe of the poore man might haue some pretence to shadow it, they comming with a religious pretence of the Sabbath. And because, hee hauing beene so long time sicke, might bee ignorant of what should bee done of the Sabbath. But now in that they persecute Christ also, by whose authority this man had done it; and of whose Diuine Power they had so many euidences, it shewes plainly that the former came from malice, and not from any religious care of the Sabbath. Thus it is the nature of malice at length to shew it selfe like poyson in a mans body, and fire that will not long lie hid. This appeares in Papists, who although they pretend Religion, yet their secret malice doth oft breake out in treasons, rebellions, &c.

Now this as it is laid downe as a second effect, so is it also set downe as a Transition to the second part of this Chapter, and an occasion of that disputation following: more particularly note here.

1. The effect which is two fold. First they did Persecute. Secondly, they sought to slay Christ.

2. The Reason of it.

Here, first marke the Inference how this is brought in vpon the former. The action of the man was good and commendable, *viz.* to Preach Christ, yet therefore did they persecute Christ. Hence the Doctrine is wicked and malicious, men may take occasion from good and commendable actions to bring to passe many mischieuous workes, as is plaine by Cain. *Gen.* 4. 8. and 1. *Iohn* 3. 12. and *Ismael. Gen.* 21. 9. et *Gal.* 4. 29. because *Nazick* was regenerate: and thus did the Jewes against the Prophets and Christ himselfe.

Reason is, because of the poysonous nature in wicked men,

which like the Spider turne the sweetest things into poyson.

*Use* Not to Censure the actions of men, though some evils and mischiefs are raised thereupon by wicked men, but to consider the action whether it be good and iustifiable, and so the occasion only taken and not giuen.

1. They persecute Christ. The word is taken from Hunters, that pursue the beast and suffer him not to be acress, till he be taken. Which notably setteth forth the purpose of the Jewes, that they would bring him before the High Priest, and Rulers, and there accule him, and condemne him. &c. The cause of all this, is their owne malice whetted on by superstition and ambition. *Vse* is, that we doe looke for the like, enduring the Crosse, and despising the shame as Christ did. &c.

2. They sought to slay Christ: note here, first the Extent of their rage in this word *Slay*. Secondly the Restraint of it, in this word *Sought*.

*Doctrine* 1. Persecutors of Gods Ministers are satisfied with nothing but blood, and so are they called blood suckers, and the metaphor of Hunters before vsed, fitly sheweth this. So *Ier.* 38. 4. 1. *King.* 19. 2. Nothing would satisfie the Jewes, but to haue Christ crucified.

Reason and ground of it is as an immortall hatred and insatiable desire of blood, so also a secret feare that wicked men haue, that they thinke themselves not secure, till such be taken away.

*Use* is therefore, alwaies to look for one trouble after another till we be dead. So though much be past, yet still to prepare for more: vntill we come to that rest, which remaineth for the children of God.

*Doctrine* 2. From the Restraint that they onely sought, but did not effect it: we learne that. Wicked men doe not alwaies preuaile according to their desires and intents: as here these Jewes against Christ, nor *Herod* against *Peter*, as he had against *James*, nor *Iezabel* against *Eliab*, nor the *Jewes* that sought to kill *Paul*.

Reason. For there is one that rules and directs all things, and hath appointed an houre, in which they shall be done: as

*John 7. 30. cum Luke 22. 53.*

*Vse.* This is a ground of great comfort and encouragement to the Godly, that God will at length reſtraine and bridle the enemy, howſoeuer in his wiſedome for cauſes that he ſees good he ſuffers them to preuaile a while: this ſhould teach vs to truſt in God, to feare him onely, and to bee conſtant in our profeſſion.

The Reason is ſet downe, becauſe he had done theſe things on the Sabbath day: which the Euangelift layes downe not as if it were the true onely reaſon indeed, but as the reaſon which they pretended. Hereby ſhewing, Firſt their ſuperſtition, that they ſtood ſo much vpon the outward rites, that they neglected the maine workes of the Sabbath. Where we may ſee the nature of ſuperſtition, that it is buſied about ſhadowes, letting goe the ſubſtance: and alſo the danger of it, making men eager perſecutors of ſuch as doe allow of their inuentions. Secondly, their Hypocriſie that they did ſo ſeuerely reprove a man for ſhew of breaking the Sabbath; yet make no conſcience themſelues to perſecute and to ſeek to murder, and that without a cauſe, euen vpon the Sabbath day, as it is probable. And thus alſo deale the Papiſts.

Ver. 17. Here note, Firſt, the Generall Chriſts anſwere. Secondly, what kinde of anſwere this was: Firſt, conſider to whom Chriſt doth make this Apologie: it was to ſuch as were captiouſly and maliciously bent againſt him, to depraue the honour of God in this good worke done to this poore man. Neuertheſſe, in that Chriſt vouchſafeth an anſwere vnto them, we learne: Though Chriſt meet with wicked men, yet their malice could not make him leaue his goodneſſe. Now hee anſwereth them here. Firſt, in regard of God, that the Truth and worke of God might be iuſtified. Secondly, in regard of his Diſciples, and of this poore man, who now began to beleue in him: to ſtrengthen their faith that they ſhould not be moued with the cauſes of the aduerſaries. Thirdly, and of theſe alſo, either to winne them if it might be, or to make them the more inexcusable.

*Vſe.* That this minde be alſo in vs, *Phil. 2. 5.* to be good

and kinde, not only to the kinde, but to malicious and euill men. 2. *Tim.* 2. 25. *Rom.* 12. 21. this is a propertie of Christianitie, nature teacheth vs the other.

In the Apologie it selfe, consider we, first, the meaning of the words.

*My Father*] this is ment of the first Person, it being spoken in relation to Christ. Wherefore he saith [*my*] *worketh*] that is, he sitteth not idly in the Heauens, but he is busied and employed in gouerning and preserving all things.

*Huher to*] from the beginning of the World, continually without intermission vpon euery day, the Sabbath not excepted. For this is a reason, that therefore workes may bee done vpon the Sabbath day. That which might bee objected, *Gen.* 2. 2. is meant only of workes of Creation.

*And I worke*] Here is a similitude, and a likenes implied: as hee worketh continually and is blamelesse, so I hauing the same authority, doe worke and am blamelesse. Secondly, that I worke with the Father, and the Father with me; that which I doe, the Father doth; and what the Father doth, I doe.

So that here are contained two grounds of his defence.

1. The Authority of himselfe.
2. The condition of the worke that he doth.

From the former, the Argument is this: God the Father worketh euery day, euen on the Sabbath; and is not to be blamed. But I am Gods Sonne, and haue the same authoritie with him; Therefore though I worke vpon the Sabbath day, I am not to be blamed.

From the second, the Argument is this: Diuine workes may be lawfully done vpon the Sabbath day: But this is a Diuine worke, wherein the Father worketh, and I with him. Ergo, it may be lawfully done on the Sabbath. We read in the Gospell of diuers kindes of Apologies that Christ vseth, taken some from one thing, some from another. Here he vseth an Apology only proper to himselfe, drawne from great and high mysteries which he doth partly to confirme his authority, partly to confute the conceits of his aduersaries: Because the poore man had alleadged his authority for what he did, and they cauelled

uelled against it maliciously, saying, *What man is this.* Christ therefore doth giue them to vnderstand, that he is no man, but God, equall with the Father, & therfore of sufficient authority to command him, and to iustifie what himselfe hath done, &c.

Obserue here a great incouragement to stand to the truth, so far as it is knowne vnto, because God will still vouchsafe more illightening and confirmation dayly. So Christ doth now reueale himselfe manifestly what hee was vnto this poore man who before had stood for him.

2. This may be a warning to all captious and malicious men, though they may for a while make faire glosses, yet in the end their madnes will be knowne 2. *Tim.* 3. 9.

3. Further here note, how this answer is made of Christ to preuent an obiection that the Iewes might vrge, concerning Gods resting on the seuenth day.

The summe of this apologie is, a Demonstration of the equality betweene the Father and the Sonne. The branches of it are two; First, what the Father doth. Secondly, Christs likeness with him in that.

Of the First, there are two parts.

1. A discription of the first Person, *my Father.*

2. A declaration of his worke. *worketh.*

In the Description wee will shew, First, how this relation of Father is taken commonly. Secondly, how properly in regard, of Christ. For so the word *my*, sheweth a kind of propriety and peculiarity.

It is taken commonly, 1. in reference to all creatures by vertue of creation. So God is called the Father of the Raine. *Iob* 38. 28.

2. In reference to Angels: *Iob* 1. 6. and that, first, in regard of the Image of God in which they were created and still remaine. Secondly, in regard of that speciall loue manifested to them, that God vouchsafeth them to be alwaies in his presence. 3. In reference to men, besides the former respect of creation. First, in a ciuill respect, in regard of their Office whatsoeuer their Quality bee. So Magistrates are called the Sonnes of God. Secondly, in a Spirituall respect; First, by vertue of Adoption God hauing taken them to be his Sonnes. *Rom* 8. Secondly, by  
vertue

vertue of Regeneration, he hauing begotten vs againe to himselfe. *Ioh. 1. 12. 13.*

2. It is Proper to Christ in a double respect, First, in regard of eternall generation, as he is God eternall of the same substance with the father. *Heb. 1. 5. 6. Ioh. 3. 16.* Secondly, As he is Mediator, God and Man, by reason of the personall and hypostaticall vnion of the two Natures: *Luk. 1. 32. 35.*

Vesto be made of this, are, First, That Christ being the naturall and true proper Sonne of God, hence it is, that we come to be the Sonnes of God. *Ioh. 8. 36. Ioh. 1. 12.* for whom Christ admits for his brethren, them will God admit for his Sonnes.

2. This is the ground of Christs Intercession; hee is Gods Sonne, and the Sonne of his loue. If God giue vs his Sonne, he will giue vs all things with him, he denies him nothing. *Psal. 2. 8. Rom. 8. 32.*

3. Note here the honour of the Saints, that wee are vnited and made one with him, that is, the Sonne. So are the Saints called Christ. *1. Cor. 12. 12.*

4. This sets forth the loue of God, that he did not spare his only Sonne; and also of Christ, that he would vouchsafe to bee the Sonne of man.

5. This teacheth vs our duty, viz. to kisse the Son, to adore and worship him, &c.

2. The second part was the *Declaration* of the worke and Prouidence of God.

*Doftrine.* God who first made all things by his mighty Word, doth still vphold, gouerne and guide them by his wise & good prouidence: not like a Carpenter that builds a house and leaues it: or like the Ostrich, that layes her egges, and leaues them in sand to be trodden of beasts: *Iob. 39. 36.* but like a mother that brings forth a childe and nourisheth it. This prouidence of God is proued. First, by the names and titles giuen to God. For this cause God is called *Iehouah*; noting a presence still assistant, which name was not giuen him before the seventh day after he had made all things; before he was called *Elohim*, a mighty God. *Gen. 2. 4.*

This name is compounded of the present, *preterit*, and future tence : as *Reuel. 1. 4.* in this regard are many names giuen vnto Places ; as *Gen. 22. 14.* and *16. 14.*

2. By the effects of it : as in *Iob* the 38. 39. 40. 41. chapters. all which, and the like are euident proofes of Gods prouidence.

If any object: That many good things hapen vnto the wicked, and many euill things vnto the godlie ; and therefore shall denie the prouidence of God.

I answer : First, That the ground of this, and so of all other misorders is sinne. Secondly, that the seeming good things that come to the wicked are indeed euill things and turne to their destruction. And those euill things that come to the godly are indeed good to them, and turne to their benefit. Thirdly, Many things in this world seeme to fall out crosly, to the end that we might looke for that general iudgement, when euerie thing shall bee ordered according to iustice and right.

2. If it be objected that it doth not beſeeme the Maieſty of God to haue regard to ſmall and baſe things!

I answer : The ſmallnes of ſuch things doth not ſo much debase his care and prouidence as the infinite number of them doth magnifie his wonderfull wiſdome and power in diſpoſing of them.

The uſe in brieſe is, Firſt, To refute all Atheiſts and Epicures. Secondly, to teach vs to looke vp vnto him, to depend vpon him, to caſt our ſelues on him, to look for a bleſſing from him, whatſoeuer the meanes be that we uſe, &c.

The Second point is, the likenes, Identity, or Samenes, of the Sonne with the father. Chriſt here proues that his power and authority is one and the ſame with the fathers, becauſe the effects of both are one and the ſame. The Doctrin in generall is, That

Chriſt is equall with the Father. This himſelfe plainly expreſſeth verſ. 19. and it is manifeſt in regard of the effects which are attributed to both ioyntly, as *Heb. 1. 2.* touching the creation ; and to eicher of them ; as the creation of the world to the



sonne. *Ioh. 1. 3.* and redemption to the father. So the sending of the holy Ghost to the Father; *Ioh. 14. 26.* and to the Sonne; *Ioh. 15. 26.* and *16. 7.* this equality is plainly expressed. *Ioh. 1. 1.* and *Philp. 2. 6.*

*Ife. 1.* To refute all heretickes denying him to be God.

2. It confirms the former vses, drawn from the title, Father; and it shewes that he is to be worshipped as God the Father. *Heb. 1. 6.*

3. To strengthen our faith in the maine point of religion, viz. redemption by Christ, that we may be fully perswaded of the infinity and all-sufficiency of his merites.

Consider now the maine End and Scope, for which Christ alleadgeth this: he doth it, as we heard, to defend himselfe against the Pharisees, who excepted against that worke which he had done on the Sabbath. His defence is grounded, First, on his owne authority. Secondly, on the goodnesse of the work. God worketh, saith he, euery day, on the Sabbath also, and is blamelesse. But I haue the same authority that God hath: therefore I am not to be blamed.

Hence this Doctrin ariseth; First, from the proposition; that God cannot breake his Law. The Sabbath was not here violated, because in this act, God did worke with Christ. The grounds of it are,

1. God is Lord of his Law, and not tied vnto it: for he gaue it vnto his creatures, not to himselfe.

2. Gods will is the rule of goodnesse, of lawfull and vnlawfull.

3. The absolute perfection and goodnesse of God, that hee cannot goe against it, denying or thwarting himselfe.

Some obiections are made against this, as *Gen. 22.* Where God commands *Abraham* to kill his sonne. and *Exod. 12.* Where the Children of Israel are bidden to borrow of the Egyptians Jewels, &c.

To these I answer: First. That these are not against the law: for the former example, there was no fact done, nor any intent and purpose of a fact to be done, but was only a triall. In the latter, the word which wee reade, borrowed, signifieth

eth also to aske, or require. So that they asked of the Egyptians these and these things; and the Egyptians gaue them vnto the Israelites freely: and God did so extraordinarily worke vpon the hearts of the Egyptians, that they gaue them their chiefe things.

2. I answer. That God is Lord of life and death, to take life from man when he will. And as he hath power; so also he hath right to doe it. Now God forbids the taking away of life, when we haue right so to doe; God therefore may command any one to be the instrument of doing this. Secondly, So also had God an absolute power ouer the goods of the Egyptians, to dispose of them as he pleased. Besides, consider the equity of this fact; First, equity did require, in regard of that sore bondage wherein they held them, that they should make them some recompence. Secondly the Egyptians enioyed their labour; and this deserued wages. Thirdly, They reaped much good by the Israelites, who builded them cities, &c. And therefore it was iust and equall, that they should be rewarded.

Another Obiect. is out of *Hosea* 1. 2. but to this I Answer: that it was but a vision, and no fact: and the Prophet only declareth vnto the people, that thus and thus was done in a vision: to set forth vnto them their estate, what they were like vnto.

2. From the Inference, or conclusion, ariseth this Doctrine. That neither Christ can breake the Law of God; and that vpon the same grounds, as the former: so hee is said to bee the Lord of the Sabbath.

*Vse.* 1 To shew vnto vs, that whatsoeuer Christ did in subiecting of himselfe to the Law, it was for our sakes. So *Gal.* 1. 14. which is spoken in regard of a voluntary submission, as a pledge and suretie for vs.

*Obiect.* But what if hee had broken the Law, had hee not been subiect to punishment as other men?

*Answer.* This is a supposition of an absolute impossibility and therefore not to be made.

2. To teach vs, that what God and Christ did by the absolute goodnes and perfection of their nature that we should en-

deauour to doe, in being pliable to his law, and subiecting our selues to it, because it is agreeable to his will:

Lastly, from the goodnes of the worke, that it was a Diuine worke, and so Lawfull. This Doctrin doth arise: Workes tending to the honour of God, are proper to the Sabbath.

*Verse 18. Therefore the Iewes sought the more to kill him, not only because he had broken the Sabbath, but sayd also, that God was his Father, making himselfe equall with God.*

**I**N this verse is layd downe a violent opposition against the former Apologies. The branches of it are two; First, The manner of the opposition. Secondly, The Causes.

In the manner, note, First, The Kinde of this Oposition; *they sought to Kill him*. Secondly, the Extent; *the more*. In the Kind, note this Doctrin, arising from it: that the aduersaries of the truth labour to suppress the truth, not by force of argument, but by persecution. Thus did the old Iewes with the Prophets, casting them into Prison, and killing them, but yet not discouering any error in their Preachings; as *2.Chron. 24. 21*. So dealt Herod with *Iohn Baptist*; and the Iewes with the Apostle; *Act. 4. 16*. So haue Heathen men and Heretikes alwaies done towards godly Martyrs; and so doe Papists where they get the ypper hand.

Reason hereof is; First, The euidence of truth, which is such, that it cannot by soundnesse of argument bee refused.

2. Obstinaſy on the aduersaries part, who will not be beaten downe.

This shewes a difference betweene those that seeke for truth in sincerity, and such as are of a gaine-saying, and cauilling spirit. The one seekes the good of their aduersaries that they might know the truth as well as themselues, which makes them to deale with all meekenes and gentiernes; vntill it be towards such as are willfull, and obtinate in fundamentall points of Religion; such indeed are brought to punishment: but

but yet after many warnings, admonitions, and exhortations. But the other aiming only at victory and conquest, vse all violence; and if not in deeds, yet in words; vsing all violent and bitter words, struing only to maintaine a cause. As we see that Papists, Lutherans, Anabaptists, &c. doe in their writings: and generally the more men swerue from the truth, the more they goe from gentlenes, growing in heat and choler, to be bitter and violent.

The Extent is, in these words. *The more.* why? because Christ had more evidently maintained that which he did, and had now clearly manifested himselfe.

*Doct.* The more euidence is giuen to the truth by the defenders of it, the more violent opposition is made against it by the enemies thereof. When Christ had wrought that great miracle of raising vp *Lazarus*. We see how the Iewes persecuted him; *Ioh. 11. 47, 48, 53.*

But especially, when he rose againe from the dead, how doe they bestirre themselves; by spreading abroad lies, by bribes, &c. *Mat. 28. 12, 13.* This makes Papists more to hate Protestants, then any other kindes of Religion whatsoeuer; because of that cleare light which they bring against their Idolatry. And here note a further difference betweene a meeke spirit and a contradicting spirit; the one considers the force of argument, and if it be a sure, a certaine ground they yeeld vnto it, albeit their Opinion were otherwise before; as *Peter Act. 10. 28.* the other only labour to maintaine a cause.

The Causes are twofold: partly old matter; because he had broken the Sabbath, which is not to be taken simply, but in reference to their conceit, who made this a pretence. Partly new matter; because he made himselfe equall to God.

Thus these aduersaries, though they haue new matter yet, they let not go their old hold. Euen as the Papists that stil bring their old threadbare arguments, besides their new deuises.

The new matter that they conceit to haue against him, is, that he blasphemed: First, In that hee made God his Father, Secondly in making himselfe equall to God.

But before we come to their erroneous conceits, let vs first

obserue some sound and orthodoxall points, which the Iewes gathered from the words of Christ, whereby we shall see, how they vnderstood his meaning aright. The

1. Is, That Christ did account God his own Proper Father *is* ~~is~~ *is*, and not a common Father, as he is to other creatures.

2. That he was equall with God. And so though they were malicious enemies of Christ yet more truly did they obserue and conceiue his meaning, then many heretickes haue done.

3. A third is this. That he that vniustly makes himselfe the sonne of God is worthy of death. This is a sound collection and herein they go beyond the Papists in tolerating the Pope, who maketh himselfe God, taking vnto him his Titles, Attributes, and Authority.

All this serues to amplifie and aggrauate their malice, that thus perceiuing his meaning, and not being able to charge him with vntruth and collusion that he had at any time vsed, yet notwithstanding they would without any further triall, rashly accuse and condemne him of blasphemie, and seeke to slay him. Worse then *Pilate*, who hearing that Christ neuer sayd but truth, was afraid to meddle with Christ, when hee heard that he called himselfe the Sonne of God. *Iohn* 19. 7. 8.

13.

*Doctrine.* Malice blinds mens eyes that they cannot search into the truth: but makes them condemne at the first whatsoever they thinke will make against them. As doe the Papists.

Vse, is to teach vs not to condemne any thing without full triall.

Verf. 19. *Then answered Iesus, and sayd unto them, Verily, verily, I say unto you, The Sonne can doe nothing of himselfe, but what he seeth the Father doe: For whatsoeuer things he doth these also doth the Sonne likewise.*

**I**N this verse beginneth a confirmation of the former Apology, with the Amplification of it vnto the end of the chapter. The whole Summe of all, is to shew, that Christ is the true Sonne of God, equall with the Father. We may obserue in it three parts.

1. Certaine Effects for the prooffe of it, from the 19. to the 31. verse.

2. Certaine Testimonies to confirme it, from the 31. to the 40.

3. A reproofe of the *Incredulity* of the Iewes, from the 40. verse to the end.

The Effects whereby his Deitie is proued are, First, Generally propounded. Verf. 19. Secondly, Generally Repeated verse 30. And as they are generally propounded, so are they particularly confirmed from the 21. vers to the 30.

The Effects vers. 19. are laid downe, First, Negatiuely. Secondly, Affirmatiuely. *The sonne can doe nothing without the father. And what the father doth, that doth the sonne.* But before we come to handle these points, some generall instructions are to be deliuered out of the words before going.

1. In that Christ answered againe, we learne, That Christ still continues in his goodnes, though his enemies were more and more incensed and enraged against him.

*He is, as for our Imitation; so for our comfort, that if Christ be of so long patience towards his enemies, how much towards them that loue him, though they offend often against him.*

2. The Preface declares, First, the truth of the matter, *Verily, verily.* Secondly, the authority of him that speaketh it, *I say unto you.*

*Verily, &c.* This shewes, that it was not a matter that fell from him by chance, but that it was such a truth hee would stand

staid to it; a truth whereof he was sure and certaine.

*I say unto you.*] a speech proper to Christ, who being the Sonne of God, might auouch a thing vpon his owne authority. Furthermore, this shewes Christs earnestnesse towards the good of these men. And Secondly, that was a matter of great weight and moment. Thirdly, that he was so farre from shrinking from the truth, because of their opposition, that hee is the more earnest in standing for it. Which should teach vs to doe the like.

Now come we to the meaning of the words.

*The Sonne*] the second Person in Trinity, &c.

Of himselfe] alone without his father, as separate from him, hauing no communication with him.

*Can doe nothing*] this implies not any restraint, or inability, but an absolute necessity and impossibility that the Son should doe any thing, which the Father doth not. So that this Implies a vnion in nature, and Essence; because though both haue ability of themselues, yet neither can doe any thing without the other. Whereas in nature, things therefore cannot worke one without the other, because they haue not ability in themselues, without the helpe of one another.

*But what he seeth, &c.*] This is spoken according to the capacity of the Iewes, it implies a taking of counsell together, as *Ioh. 1. 18. Gen. 1. 26.* nor is it a word of speculation of Efficacy, implying a communication of knowledge.

*For whatsoever things, &c.*] Here are three points

1. The Sonne doth not only nothing alone without the Father, but doth ioyntly with the Father what the Father doth.

2. That this communication is not in some things, but in all things.

3. That as the Sonne doth the same things, so he doth them after the same manner, by the same authority, to the same end &c. [*iustis, likewise.*]

So that here in this 19. V. is contained a proof of the equality of the Sonne with the Father, because the ioynt effects of both are one and the same.

The mystery and maine point here to be noted is,

That Christ is true God of the same essence with the Father, and euery way equall vnto him. Because, First, he can doe nothing of himselfe without the Father, but as he doth all things originally from the Father, so he doth them ioynly with him. Secondly, yea he can doe nothing: implying a necessity and impossibility. Thirdly, because he is in the bosom of the Father. Seeing [*saue what he seeth*] the counsels of his father and communicating him, which none but Christ hath done. Fourthly, againe what the Father doth, that he cannot but do. Fifthly, because this concurrence is in all things. Sixthly and lastly, hee doth euery thing after the same manner with the Father. All these shew an Identity, Samenes and Equality, between Christ and God the Father. Some illustrate this by examples, as if a thing burne, and cannot chuse but burne, and burne alwaies, we say, that it is fire: so Christ, doing diuine workes, and the same with his Father, and that hee cannot but doe them, and doth them after the same manner that his Father doth, hee must needs be God. Some Hereticke haue objected against this place, that Christ doth these things by *imitation*; and this they say is, meant by [*seeing and shewing.*]

*Answer.* It is false, because he doth these things by the same authority and power, that the Father, hauing life and power in himselfe, as ver. 26. and because he doth them after the same manner that the Father doth.

As touching the Phrases of seeing on the Sonnes part, and shewing on the Fathers part: these are spoken, First, in regard of our conceit. Secondly, to shew the distinction betweene the Persons; the Father being the Fountaine of the deity, sheweth; and the Sonne, the second person, is sayd to see.

3. This may be interpreted of the humane Nature of Christ.

*I/e.* 1. Seeing Christ proues his equality with the Father, in regard of the effects common to both, we must learne to account of all things done and spoken by Christ, as done and spoken by God the Father; and so to giue credence, reuerence, and obedience accordingly to the same.

2. As to account of the doing of Christ, as done by God,



so likewise when we behold the workes of God the Father; as the frame of the World, and the things therein and doe consider in them the glory and Maieſty of God; to consider also in, and by them, the glory and excellent Maieſty of Chriſt: and in this we goe beyond the Iewes, Turks and Heathen, who in the creatures can behold the Maieſty, of God the Father only.

3. In the workes of redemption, which ſet forth the loue, mercy, and goodnes of Chriſt towards vs to obſerue the loue and mercy of God.

4. That what Chriſt doth by Neceſſity, though not of compulſion, but of nature and eſſence, we ſhould endeavor to do, ſtriving to do the will of God, and to doe nothing but what we haue a warrant for out of the reuealed wil of God. So like wiſe to be like to him in all things, viz. in kindnes, in goodnes, in honeſte, and ſuch like vertues, which are layd downe in the Word, as a rule for vs to walke by, and wherein he hath ſet himſelfe forth as a patterne for vs to follow. For a ground of this, note that prayer of Chriſt, *Ioh. 17. 21.* we are all one ] not in eſſence, but miſtically hauing the ſame Spirit. Wherefore wee ſhould labour as truly to imitate God as Chriſt though not as equally. And as Chriſt did his eſſentiall vnion by effects equall with thoſe of his Father, ſo wee to ſhew our ſpirituall vnion by like effects.

Verſe 20. *For the Father loueth the Sonne and ſheweth him all things that himſelfe doth,*——

**I**N theſe words are layd downe the Cauſes of the former effects; they are twofold. Firſt, Partly the Loue of the Father Secondly, Partly that the Father doth communicate all things to the Sonne.

*The Father loueth the Sonne.*] This is here expreſſed by a kind of propriety, *αγαπάει τον υιον*, he loueth him alone, none like him, him in, and for himſelfe, *uid. Col. 1. 13. Ephes. 1. 6. Matth. 3. 17. αγαπηται*, a word that ſignifieth one, that onely, and wholly beloued.

Reason of this is not grace and fauour, but Nature, because Christ is his Sonne: as earthly men doe loue their children, because they come from themselves, and are of their substance. *vid. Pro. 8. 30. Heb. 1. 2.* Now according to the greatness of the persons louing and loued, so is the loue, *viz.* every way infinite, the like whereof is not in the World to be found. So that Christ is hee in whom is the beginning of Gods loue, and on whom it doth rest, and from whom it is conueyed to all other. This, first, doth greatly amplify the loue of God, that hee would giue the Sonne of his loue to vs: and of Christ, that being his Fathers delight, hee would come from his bosome for our sakes. How great a loue were it, for a King to giue his onely sonne for a poore Captiue. This thing was so highly accepted of God in *Abraham*, that hee did not spare his onely sonne, that it was an occasion why God did sweare so to blesse his posterity: *Gen. 22. 16, 17.*

2. This is a maine ground to strengthen our faith, in the intercession of Christ, to come vnto the Throne of Grace with confidence and boldnesse. For is Christ the Sonne of Gods loue? and will he then deny vs any thing that we shall aske in his Name? And for this cause wee ought to hold vs close to Christ, and to sticke wholly to him.

Further, this loue must be considered not onely as a thing proper to Christ, but also as an euidence of Gods loue vnto vs, that we may gather from hence, that we are loued. For Christ hauing vnited vs vnto himselfe, wee may be assured, that God who so greatly loueth the Head, will also loue the Members: *Ioh. 17. 23.* And this is meant, *Matth. 3. 17.* God is well pleased in Christ, not onely with him, but with whomsoever he beholds in him; as *Ephes. 1. 6.* so that none are loued but in Christ, and all in Christ are loued.

So much for this first Cause, simply considered in himselfe: Now we come to consider it in the reference thereof, *viz.* as it is to shew the ground of that power, authoritie, dignitie, excellency, and equality which Christ hath with his Father. Whence we learne, that Christ did not vsurpe these things, but God did freely and willingly bestow them on him.

*Iſe.* 1. Further to ſtrengthen our confidence in him, to re-  
poſe our ſelues vpon his redemption, mediation, &c. Secondly,  
it ſerues for the terror of thoſe, that oppoſe themſelues againſt  
this dignitie and equality of Chriſt: for they prouoke God,  
and are fighters againſt him, who hath in loue communicated  
theſe things to Chriſt. Thus did the Iewes, becauſe they would  
haue none to be equall to God, oppoſe againſt the authoritie  
of Chriſt: and this likewiſe is ſpoken to aggrauate their malice.

The ſecond Cauſe whereby it comes to paſſe, that Chriſt  
doth the ſame workes with his Father, is, becauſe the Father  
ſheweth him all things. Which is not to bee taken for a bare  
relation, or an inſtruction; or that the Father doth them only  
in the preſence of the Sonne, as one man may doe a thing in  
preſence of another; or that he ſets them before him, as in a  
Mappe or Table: but for a communication that the Sonne  
doth participate of the Wiſedome, Power, and whatſoever  
the Father hath, together with his Eſſence. Secondly, that  
the Father doth ſo ſet forth himſelfe in his Sonne, that he may  
be ſeene in him; and who ſo knoweth the Sonne, may know  
the Father, as *Ioh. 14. 9.* And this is a further argument to  
proue the equality, becauſe God communicates all things to him.

*Iſe.* 1. It ſhewes vnto vs, how the vnſearchable myſteries,  
and depth of Gods wiſedome come to our knowledge, and to  
be reuealed vnto vs. God hath communicated them to Chriſt,  
and Chriſt hath declared them to vs. See *Reuel. 5. 5.* &c. And  
this ſhewes a reaſon of that phraſe, that Chriſt is called the  
*Word*, becauſe he hath vttered the will of his Father, and hath  
declared the ſecret Councils of God. Therefore are wee to  
heare him, *Matth. 17. 5.* as the old World was to hearken vn-  
to him, ſpeaking by his Prophets, and the Iewes to himſelfe  
when hee was on earth, and the Church afterward when hee  
ſpake by his Apoſtles; ſo are wee now to hearken to him  
ſpeaking in his Miniſters, who declare to vs the will of God.  
So much for theſe cauſes conſidered ſeuerally in themſelues.

Now conſider them ioyntly, as, the loue of the Father is  
made the ground of communicating all things to the Sonne.  
Whence obſerue, that

1. All that Christ hath from his Father, it come from loue, then how much more doth all that which is in vs come of loue.

2. According to the loue that the Father did beare vnto the Sonne, accordingly did he bestow the Spirit: *Ioh. 3. 34.* also dignitie and honour vpon him.

*Vse.* So likewise learne we by Grace to iudge of Gods loue towards vs, if we find that we are regenerated and sanctified, to be perswaded of Gods loue. And further, by the measure of grace, to hope for the measure of glory: for the more grace wee haue, the more God loues vs; the greater is his loue, the greater will be our glory.

3. It is a fruit and token of loue, to enuie no skill, knowledge, dignity, honour, &c. but to be ready to communicate all things. So saith Christ to his Disciples; You are my friends, I haue shewed you all things. And herein especially is that saying true, Among friends all things are common. And this may bee a triall for Parents if they loue their children, for Schoolemasters if they loue their scholers, and for all friends if they loue one another.

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Verf. 20. — *and he will shew him greater workes then these, that yee may marvel.*

**N**OW we come to consider the particular euidences of this Nequalitie: but before we come to speake of them, wee must consider the transition from the former generall points vnto those that follow, here laid downe by Christ in these words. Which is done, first, to preuent a secret obiection which the Iewes might make: For it is so, that what the Father doth, thou doest; and what thou doest, the Father doth; can the Father then doe no more, then that which thou hast done, &c. to cure the sicke, giue sight to the blinde, &c. Christ answereth; God can doe more: these are but small euidences of his almighty power, but hee will manifest vnto his Sonne greater workes, whereby it shall be declared, that hee is the Sonne of

God. Secondly, to stirre vp attention, because the things which Christ had yet done, were lightly esteemed, and opposed against, now therefore God would shew such great workes, that their hearts should be amazed and astonished at.

In this transition are two points; first, the extent of Christs power [*greater workes.*] Secondly, the euent of it, [*they should maruell.*]

For the former, it hath reference to the miracles which Christ had before time done. Whence the Doctrine is, that Christs miracles which hee did, were but euidences of a farre greater, and more almighty power; as his miracles of healing the sicke, of power to cure our sinnes, of restoring sight to the blinde, of power to illighten our minds, of casting out of diuels, of his power of subduing the Diuell, and deliuering vs from his bondage, and the like. And this vse ought we to make in reading the miracles of Christ.

2. Yee should maruell. Yee, mine enemies.

*Doct.* Such is the euidence of Christs power, that it maketh all astonished: as we may reade at the working of most of his miracles, and at his resurrection, how greatly the Iewes were astonished. And at the day of Iudgement, all such as haue opposed against him, shall tremble and quake. Now this astonishment at the power of Christ is, that wherein we must rest, it being an argument rather of Christs power, then of our faith in him. But we must consider the end of this power, for which it was giuen him, *viz.* that hee hath it for our good, that hee might saue vs; and then his power will be a ground of our faith, to make vs to shroud our selues vnder him.

Verse 21. *For as the Father rayseth vp the dead, and quickeneth them: euen so the Sonne quickeneth whom he will.*

**T**He Particular euidences for the prooffe of the equality betwene Christ and God the Father, are,

1. The *Power of quickening* in this verse.
2. The Right and Authority of *Iudging*: *vers.* 22.

*Rayseth*

*Rayseth and quickeneth.*] To phrases, implying one thing, as appears in the other cause, where but one is expressed, yet not in vaine is that of quickening added. For first, it shewes, that they were dead, and so vnable to helpe themselves. Secondly, that he rayseth them not as stocks and stones, but with the raising puts life into them; which amplifies the benefits. Some take this raising of the dead to bee meant of Christs miracles, in raising of the dead, but that is to much to restraine it only to that: wherefore hereby is implied, first, a Spirituall quickening from the death of Sinne, at our conuersion. Secondly, a corporall quickening, the raising of our bodies out of the graues at the last Day; now if we will referre the miracles of Christ vnto this, as euidences and proofes of what he was able to doe at the last Day.

*Euen so, &c.*] Herein is the equality: as the Father doth raise vp the dead so doth the Sonne.

*Whom he will.*] This is not spoken to put a difference, that the Father doth quicken some whom he will, and the Sonne others whom he will; but is added as a ioynt worke to both; not restrained to the Son, but only applied to him; and this, First, because the Iewes doubted not concerning the Father, but confessed that he was able to raise vp whom he would.

Wherefore this shews, first, that there was no compulsiue necessity in Christ to do, as the Father doth, but a meere freewill. Secondly, as there is a vnity in Nature betweene them; so is there likewise in Will. Thirdly, that the Sonne hath a power to quicken whom he will, and whom he lets lie dead in sinne. Fourthly, that this quickening is of Grace.

5. That this is a happy quickening here meant, belonging to those that he will shew grace vnto. So it is not simply to be taken for the raising from the graue, but for a raising to life euerlasting. Such a raising as we beleue in the Creed.

The point then is, that the Work of the Father and the Son in quickening, is one and the same: 1. *Ioh. 5. 11.*

Whence are two euidences to proue the equality: First, He that quickeneth the dead, is equall to God the Father in power. But Christ quickeneth the dead; Therefore, &c. Secondly, the

The Sonne doth this of his freewill ; so also is he equall to the Father.

Consider in the words two points ; first, the effect : Secondly, the ground of the Effect.

The effect is quickening of the dead, which is here brought in, as one of those greater workes which the Father will shew vnto the Sonne, hence note, the

*Doct.* Quickening of the dead is one of the greatest euidences of diuine power: greater then that of Creation. Thus the Apostle when he would set forth the great power of God, he alleadgeth this : *Rom. 4. 17. Eph. 1. 19. 20. Rom. 1. 4.* a worke so great, that of naturall men it cannot be conceiued and beleeued : *Act 17. 18.* yea it was hard for the Disciples to beleue it : as *Thomas. 10. 20 25.*

And as this Resurrection from the graue, so is our Quickening from sinne, an euidence of the power of God. And for this cause, the meanes of quickning is called, The power of God : *Rom. 1. 16. 1. Cor. 2. 5.* For we are dead in sinnes.

*Use. 1.* We see how needfull it is to meditate on the power of Christ, to strengthen our Faith, in regard of the Resurrection.

2. That seeing our raising from sinne, is one of the great euidences of Gods almighty power, it confutes the Pelagians, that say, a man may raise himselfe : and Semipelagians that say, a man is but sicke, and being helped by a little grace, hee workes out his saluation himselfe. And lastly, all carnall Gospellers, that thinke they can turne from their sinnes when they will, and leade a spirituall life.

2. The ground of this effect, is the will of God. Hence we learne, that

*Doct.* Christ as Mediatour hath an absolute power of life and death, to pull whom hee will out of this iawes of death, and to suffer whom he will to perish : *Iob. 10. 18. Reuel. 1. 18.*

*Use.* For consolation of those that beleue in Christ, that if here we haue euidence of grace, we may be assured to bee raised vp againe to life. For if the Spirit of Christ be in vs, it will raise vs vp at the last day, as the Apostle saith. For regenerati-

on is but the first fruits of eternall life. See *Ephes. 2.4,5,6.*

*Verf. 22. For the Father iudgeth no man, but hath committed all iudgement to the Sonne.*

**I**N this Verse is laid downe a second particular euidence, and prooffe of the equalitie of Christ with God the Father: the Argument is this: Hee that hath all power, all gouernment, and all iudgement committed vnto him, is equall to the Father. But Christ hath all these, &c. Therefore he is equall to his Father.

Also this is set downe as a reason of the former argument, *Verf. 21.* For Christ may quicken whom he will, because (as it is in this Verse) he is the supream Lord that guides and gouernes all things.

For the meaning of the words, note the phrases of [*Iudgeth, Iudgement:*] iudgings and iudgement are not to be taken (only) concerning the last Iudgement, but concerning the supreme disposition and gouernment of all things in the world: as appeares by the word [*all iudgement.*]

*Iudgeth no man*] That is, by himselfe alone, but in, and by the Sonne.

*Hath committed*] That is, the Father doth communicate to the Sonne this Office, and hath taken him into his fellowship in the gouernment of the World: not that the Father doth sit idly in Heauen, but that, in, and by his Son, he doth gouerne all things.

The Doctrine that hence naturally ariseth, is, that Christ is the supream Lord and Gouernour of all, *Matth. 28.18. Mat. 11.27. Heb. 1.2.* Which is to be vnderstood of Christ as he is Mediatour, as we shall see, *Verf. 27.*

Obiections against this, are, first, that vsually iudgement is attributed to God.

*Ans.* Christ here is not excluded, but it is to bee taken of the whole Trinity.

*Obiect. 2.* out of *Iob, 8.15,*



*Ans.* Christ here is not excluded, but it is to bee taken of the whole Trinity.

2. *Obiect.* out of *Ioh* 8.15.

*Ans.* That is not to be exclusiue, but that there is one that doth iudge, namely, the Father. yet he doth it in and by his Sonne. It is there spoken of the Father for the greater terrour of the Iewes.

3. *Obiect.* out of *Ioh*.8.15. where it seemes that there is a plaine contradiction.

*Ans.* That is spoken of Christ his present action and carriage not of his power and right of iudging, as appears by verse 16. [*for himselfe did teach and instruct them.*]

2. It is spoken in opposition to the Pharisees that were rash in censuring others.

*Vse*, 1. It teacheth vs how to account of Christ not only as of a Sauour from whom we looke for good, but also as a supreme Lord, and so to feare and reuerence and to bee afraid to displease him as *Pf*. 2. and not to make him a packhorse for our sinnes, because he is a Sauour.

2. It is for our consolation, that this our Sauour is Iudge. Who then shall lay any thing to our charge?

3. It is for terrour of those that oppose themselves against Christ. As Iewes, and Turks, and such as persecute his members: for they persecute him that is their Iudge.

4. That all men should honour the Sonne, as in the verse following.

Verse 23. *That all men should honour the Sonne euen as they honour the Father; he that honoreth not the Sonne honoreth not the Father which hath sent him.*

**T**HIS verse containes an Amplification of the former Effects by the end of them, wherein consider.

1. The end it selfe, which is a duty of Honour to be performed.

2. The manner of performing it.

3. The

## 3. The motives to vrge and prescric.

In the duty consider, 1. the thing it selfe, 2. the extent. The thing it selfe is honour: which is a generall word comprising vnder it all those duties, which we owe to Christ, as it is vsuall to comprehend the duties of inferiours to superiour in this word Honour, as the fift Commandement.

*Dost.* Honour is due to our Lord Christ Iesus: *Psal.* 2. last. For kissing was a token of subiection. *Heb.* 1. 6. so we read that Christ was often worshipped, as by the wise men, *Mat.* 2. by the leper *Mat.* 8. and by his disciples.

Reason, because Christ though he did abase himselfe, yet he still remained God and lost none of his excellency therefore we are still to honour him.

*Use,* That it is not sufficient to abstaine from rebellion, and from dishonouring and despising of Christ but we must reuerence and honor him, for the omitting of a holy duty makes vs liable to the iudgement of God, as appeares in the last sentence of Christ. Wherefore it is not sufficient to say we are no Arrians, nor Iews to denie Christ, nor Papists to confound his offices? but where is the faith in him? how dost thou reuerence and feare him? &c.

## 2. Point, is the Extent, in this word (all)

*Dost.* All of what state and condition soeuer are bound to this dutie of honouring Christ: the Angels, *Psalms.* and *Heb.* 1. 6.

Reason is *Phil.* 2. 9. he hath a name above euery name, and so euery knee must bow to him.

The manner of performing this duty is in these words (as they honor the Father) which shewes the measure of that honour which we must doe vnto the Sonne, for the words implies not only a similitude and likenes, as some Heretikes would put it off, but also an equality implying such an honour as is due to no creature but only to God.

*Dost.* So high and great honour as is due to the father, in that measure is it due to the Sonne as appeares by many places Iude verse 25. in the salutation of *Paul* in his Epistles where he is ioyned with the Father, and hath the Church done in giuing glory

glory to the Father, Sonne, and Holy Ghost, &c. ioyning all together.

Reason of this is the equality between them, and this is also another argument (the sixth) to proue that same equality, because the same honour is giuen to Christ, that is giuen to God the Father; *Esay. 42. 8.*

Note this against Turkes, that account Christ to bee a great Prophet, and Arrians that count him to be a God, but an inferior, and created God.

The Motiues to vrge this dutie are in these words [*He that honoureth not, &c.*] Where consider, first, the Reason; secondly, the Amplification.

The Reason is: *He that honoureth not the Son, honoureth not the Father* which is layd downe, First, as a strong reason, because this honour is not only, in regard of a high account that he hath of his Sonne, as a King counts himselfe honoured, when his sonne is honoured, or in regard of a deare affection that he beares to him, or in regard of place and representation of the person of the Father, the King is honored when his Ambassadour is honoured, but also in regard of an identity and sameness, that the Father cannot bee honoured but by the Sonne.

2. It is set downe to preuent an obiection that might be made, that this honour was derogatory to the Father. Christs answeres, There is no such consequence, but that the Father is honoured in this, and not dishonoured.

*Dott.* The Father is honoured in, and by the Sonne. *Phil. 2. 11.* Thus God is to be praised by Christ; *Heb. 13. 15. Eph. 5. 20.* so are the Prayers of the Church concluded all in the name of Christ.

*Use. 1.* it shewes, that many deceiue themselves in the worshipping of God: for though all thinke that God is to be honoured, yet not knowing Christ, they worship not him, but their owne conceits.

2. It teacheth vs, to behold all the attributes of God in Christ.

The *Amplification* is in these words [*Who hath sent him.*]

This

This may seeme to crosse all that hath beene formerly said. For an Embassadour is inferiour in honour to a King that sent him.

*Ans.* The Phrase of sending doth not alwaies implice an inferiority.

It is here vsed in a threefold respect; first of distinction of the Persons in the Trinity: So the second may bee sayd to bee sent of the first: and so the Holy Ghost, though he neuer abased himselfe, nor were incarnate, is yet sayd to bee sent by the Father and the Sonne: *Ioh. 14. 26. et 15. 26.*

2. Of Christs incarnation, that though he became man, yet was he Lord of Heauen and Earth, and sent from God. So it implies an honour and dignity.

3. Of the Offices of Christ, as he is Mediatour, in a twofold respect; first, that no Office that Christ had, but it was appointed and ordeined of God: *Luk. 1. 69.* God is sayd to rayse vp a saluation. Secondly, as these Offices were appointed to Christ; so was he deputed to them: *Heb. 5. 4, 5.*

This Phrase then amplifies the reason, and shewes, that this equall right of honor to him, as to the Father, is no vsurpation, but a naturall communication, and voluntary dispensation.

*Doct.* Christ vsurped not that honour, to be equall in dignity to his Father: *Psal. 110. 1. Act. 2. 36.*

*Use. 1.* Of comfort, that the things that Christ did, are acceptable to the Father for vs.

2. It shewes the sinne to be the greater, in dishonouring the Sonne.

3. Here we haue a good ground why we performe diuine worship to Christ. Why doe not the Papists bring the like for worshipping of Saints.

Verſ. 24. *Verily, verily, I ſay unto you, he that heareth my Word, and beleueth in him that ſent me, hath eueraſting life, and ſhall not come into condemnation, but hath paſſed from death to life.*

**C**Hriſt hauing in the former verſe laid down the ends of the particular euidences of his Deity, proceedes againe in this verſe and followeth to a further amplification of them: more powerfully, plainely, and diſtinctly; to vrge and preſſe them. The former, as we haue heard, was the Power of quickening. In the amplification whereof there are three parts.

1. Who are quickned in this verſe 24.

2. By what Meanes they come to be quickened, 12.

The voice of Chriſt, verſe 25.

3. The Ground of this quickening power that is in Chriſt; verſe 26.

The ſecond effect was the *Power of Iudging*: whereof wee ſhall ſpeake, verſe 27. and followeth.

Verſe 24. Touching the occaſion of theſe words, and dependance of them on the former, it may bee conſidered in two reſpects:

1. Wee heard, verſ. 22. that *the Sonne quickeneth whom hee will*: thereby implying, that euery Son of *Adam* is not quickened, but thoſe only to whom he ſheweth fauour. Now who they be, is here expreſſed in this verſe, *viz.* ſuch as heare his Word, and beleue in God.

2. Verſe 23. was ſhewed that there is an honour due to Chriſt; now he ſheweth what it is, *viz.* to beleue in him, &c.

Hence we learne.

*Doct. 1.* That they only, which doe heare the Word of Chriſt, and doe beleue in God the Father, doe partake of the quickening power of Chriſt. For this hearing and beleeuing, is a beginning of our quickening, and raiſing from death: ſo that from hence wee may gather an euidence, and aſſurance, whether this quickening power of Chriſt doe belong to

vs, and whether we be of the number whom Christ will raise vp vnto life eternall, yea or no.

*Doct. 2.* That the honour, which is due vnto Christ, isto hearken to him in his Word, and to beleue in him.

This is all that is required of vs : *Dent. 18. 15. Mat. 17. 5. Ioh. 3. 16. viz.* to beleue.

*He* is, first, to stirre vs vp to honour Christ by this meanes : euen as subiects, if they see their King to count himselfe honoured by such and such things, they will endeauiour to doe them.

2. To reprove them that will honour God after their owne conceits, as Saul, *1. Sa. 15. 22.* or after the traditions of men as *Mat. 15. 9.* or by outward pomps and solemnities as the Papists, which are but toyes to the excellent maiesty of Christ. So much for the dependance.

The words themselues containe in generall a description of such as are raised vp by Christ. The parts are,

1. A Preface, [*Verily, &c.*] of which hath been spoken before, only here it is added to moue vs to attend vnto the matter deliuered as a point to bee much regarded and obserued.

2. A promise wherein obserue first, the Parties to whom it is made. Secondly, the promise it selfe [*hath everlasting life, &c.*]

The Parties are described by their actions: first, [*he that heareth*] Secondly [*and beleueth*] these actions are both of them amplified by their objects first [*my word*] secondly [*him that sent me.*]

The first action, [*he that heareth*] which is layd downe both as a cause of the latter *viz.* of beleeuing, and as a meanes to attaine to life euerlasting. Whence we learne.

*Doct.* That the meanes to attaine to true faith and to eternall life, is the hearing of the Word. *Rom. 10. 14, 15, 17. Ephe. 1. 13. Act. 15. 7.* that faith followes hearing the Word. Now eternall life is a consequent of faith as *Esa. 55. 3. 1. Ti. 4. 16.* hence the word is called the word of saluation. *Act. 13. 26. Eph. 1. 13. Rom. 1. 16.* yea saluation it selfe *Heb. 2. 3.*

Reason. First, hearing is a cause of knowledge, now knowledge

ledge and illumination are a ground of Faith. Secondly, by hearing, is the Spirit conuayed vnto vs; by which Spirit, Faith is wrought in vs: by faith we are vnted to Christ; and being vnted to him, we haue a right and title to heauen. So the Word is called the ministry of the Spirit. *2. Cor. 3. 6. Gal. 3. 2.*

*Use. 1.* For Ministers that they be faithfull, diligent, and conſcionable in preaching of the Word: for if there bee no preaching, there can be no hearing: *Rom. 10. 14.* a point of exceeding great moment becauſe idle and idoll paſtors doe ſhut vp the kingdome of heauen againſt the people, and cauſe them to lie in ſinne and incredulity, ſo becomming guilty of their blood: *1. Cor. 9. 16.*

2. For the people to ſtirre them vp to diligence to hearken and attend vnto this Word when it is preached, &c.

The object of hearing is here ſayd, to be the Word of Chriſt. Whence we learne;

*Doct.* That it is not euery word which is able to worke faith in vs, but only the Word of the Sonne of God. The Goſpell *my Word* as oppoſed to the words of men, and their traditions. *Ioh. 6. 63. Rom. 1. 9. Ioh. 1. 18.* and *14. 6.*

The law cannot doe this; for that is the letter that killeth, and it is the miniſtery of death: *2. Cor. 3. 6. 7.* and much leſſe then the words of men, and their traditions.

Viſe is to teach vs, that as we be diligent to heare, ſo we bee carefull to know what we heare.

The ſecond Action, is to belieue. Though hearing be a thing neceſſary, and a good ground-work and beginning, yet it is not ſufficient, but we muſt further beleeue in the truth, declared by the Goſpell.

*Doct.* It is not ſufficient to heare the Word onely, but Faith muſt be added to our hearing: *Hebr. 3. 2. Ephes. 1. 13. Rom. 1. 16.*

For the Word doth but onely offer grace. Now what good is it to haue a Benefice offered onely, if it be not receiued: but this is done by Faith: *Act. 13. 48.*

*Use.* As before we were exhorted to heare, ſo here wee are directed how to heare, *viz.* not to content our ſelues with a bare

bare and naked hearing, or that we doe vnderstand the Preacher, and know the mysteries of the Scripture, but to apply the Word and Promises to our selues.

The Object of this action is described in these words [*him that sent me*] which is a description of God the Father, and implies a relation between the Father and the Sonne: as if he had said, In him of whom I am, who hath giuen me vnto the World, &c.

*Dott.* God as he is the Father of Christ Iesus, is the onely object of our Faith; and therefore he saith not [and beleeueth in God] simply, but in him that sent me. And therefore wee must come vnto God in Christ, and doe whatsoeuer we doe in, and through him: *Heb. 13. 15.*

No creature can bee the object of our Faith, on which wee may rest, because it is not able to protect vs from Gods wrath. Neither is God himselfe, as he hath immediately to doe with vs, for so he is most strict in iustice, and as a consuming fire, before which we are but stubble. Onely as he is well pleased in Christ, and in him manifesteth his grace and fauour, may approach vnto him with confidence.

*Use.* It shewes the vanitie of the most part of the World, that either know not Christ, or deny him, as the Iewes; and so dare to come vnto him in great *injustice*. So much of the Parties.

The Promise is declared, first, affirmatiuely [*bath everlasting life.*] Secondly, negatiuely, and shall not, &c.

*Dott.* The fruite of that honour which we performe to Christ Iesus, is eternall life: *Ioh. 10. 27, 28.* *1. Pet. 1. 3, 4.* which is not in regard of any desert of the workes, but of Gods free grace, who sets downe this reward to encourage vs, and to magnifie his owne mercy.

Which shewes his fatherly tenderneesse towards vs, that whereas we are bound to doe no lesse, and he might absolutely command vs; yet hee rather chuseth to draw vs on by the hope of reward.

*Use.* To bee stirred vp to the performance of these duties, both in regard of thankfulnessse to God, and in respect



of our owne good.

This is now further amplified by the contrary, [*and shall not come into condemnation, &c.*] Which imply in effect the same things that the former; yet they are added not in vaine, but for the further confirmation and strengthening of our Faith in a matter of such weight, and for the answering of all objections that might be brought.

Wherefore this shewes a double benefit: First, we shall haue life. Secondly, we shall be deliuered from death. And further it notes a difference betweene that happinesse wherein man was first made, and that whereunto we are brought by Christ. *Adam* was created happy and immortall: but withall there was a possibility to fall. But we not onely haue immortalitie and life, but also such a firmenesse and stability, as we shall not come into death.

[*Has passed from death to life.*] Some take the meaning to be thus, that the bele cuer when he dies goeth vnto Heauen; which is a good sense, and comfortable: but rather we are to vnderstand it thus, *viz.* that by death is meant, the subiection of vs all to eternall condemnation. But now so soone as wee belecue the Obligation and Band is cancelled, and wee hauing Faith, haue our acquittance, and are set free.

*Doct.* Faith brings with it a discharge from condemnation, *Rom. 8. 1.*

Which is to be noted as a speciall comfort of our consciences against the terrour of sinne, and horrour of condemnation.

*Doct. 2.* No middle betweene damnation and saluation: he that is freed from the one, is sure of the other. [*Has passed from death to life.*] This appeares in the Parable of *Lazarus* and the rich Man: and in the sentence of the last Iudgement: as is plaine by reason, because there are but two sorts of people, the one in Christ, the other out of Christ, &c. Which must note against the Papists conceits of *Limbus Patrum*, *Limbus Infantum*, and Purgatory: which as it is derogatory to the blood of Christ, *1. Ioh. 1. 7.* so is it a doctrine very vncomfortable, and that which doth adde a sting vnto death: also it is a cause of much vniustice, when Parents will giue away their lands from their

their children to Monkes, &c. to sing for their soules.

Now concerning the phraſe, *bath eternall life, and hath paſſed, &c.* it implies the certaintie of theſe promiſes. Yet a queſtion will be made, in what reſpect we may be ſaid ſo ſoone as we belecue to haue eternall life?

*Anſw.* It is, firſt, in regard of hope.

2. Becauſe we haue the beginnings, and firſt fruits of it, *viz.* we are taken into the Kingdome of grace, which is the beginning of the Kingdome of glory.

3. In regard of our vnion with Chriſt our Head, and now glorified. Now wee being members of that body, whereof the head and principall part is raiſed vp, and in poſſeſſion of eternall life, we may be ſaid alſo, as *Ephes. 2.6.*

*Doct.* The true belecuer is, and may be ſure of his eternall ſaluation. Which is to bee noted againſt our aduerſaries the Papiſts. Secondly, as a comfort to vphold vs in time of trouble.

*Verſ. 25. Verily, verily, I ſay vnto you, the houre is comming, and now is, when the dead ſhall heare the voyce of the Sonne of God, and they that heare ſhall liue.*

**I**N theſe words is laid downe the ſecond generall point, *viz.* the meanes whereby they are quickned. The parts are two.

1. A Preface, [*Verily, &c.*] which words are here the third time laid downe. Now we may not thinke, that Chriſt vſed in vaine theſe ſtrong aſſeuerations, but that hee doth this to ſtrengthen our Faith, to rouse vp our dulneſſe, and to aggravate the incredulity of thoſe, that yet notwithstanding all this will not belecue.

2. A Promiſe : wherein conſider,

1. The time of accompliſhing of it, [*the houre commeth*] *viz.* of Chriſts death, reſurrection, and glorification; for then he drew all men vnto him, and then was the Goſpell publiſhed abroad. Yet this houre was now begun, becauſe that Chriſt

was now exhibited. Now this time is called an *houre*, because it is a set and certaine period which God hath appointed, and in which these things should be fulfilled.

*Doct.* The time of the Gospell is the time of saluation: for Christ here speaketh of the time of the Gospell: 2. *Cor.* 6. 2.

2. The parties on whom this worke is to be wrought, *viz.* the Dead, that is, all naturall men; especially meant of the Gentiles, who before this time were Alians from the Common-wealth of Israel, &c.

*Doct.* The state of naturall men, is the state of dead men: *Ephes.* 2. there is in them by nature no iot, or dramme of spirituall life. Which note,

1. Against heretikes that haue so much magnified Nature, as the Pelagians.

2. That we may take notice of the wretchednesse, and vilenesse of our nature wherein we are borne.

3. To shew, that the worke of our conuersion is a powerfull worke and diuine. And for this cause we are not to matuell, that the shrill sound of the voyce of the Gospell doe not pierce vnto the heart of many men; for why? they are dead.

3. The meanes whereby it is wrought, *viz.* the voice of Christ, not onely of himselfe whilest hee was here liuing vpon the earth, but especially is it to be taken for that power, which by his Spirit he giues vnto the Word preached. And therefore though Ministers doe preach, and may be said to conuert; yet properly it is the powerfull voyce of Christ speaking in them, that worketh vpon the heart.

*Verf. 28. Maruell not at this: for the honre is coming, in which all that are in the graues shall heare his voyce.*

**I**N this Verse is contained, first, a Reproofe of the incredulity of the Iewes, [*Maruell not*]: for they tooke Christ for no other then an ordinary man, and therefore did not belecue that which he had spoken, *Verf.* 26, 27. of his power and authoritie; but wondred much that he should say such things of himselfe.

selfe. There is an holy admiration without doubting, as when we admire the great workes of God, whereof yet we make no doubt: but so to wonder, as to call in question any truth of God, to thinke it impossible, because wee apprehend not the reason of it; this is a fault, and here reprooued. For hereby we doe impeach the power of God, and bring it to our owne reason.

2. A further prooffe and confirmation of the point in question, *viz.* the power and authority of Christ. The prooffe is drawne from the effect, namely, the raising vp of the Dead. So that in brieffe, it containeth a description of the Resurrection: wherein obserue.

1. The *Time*.

2. The *Parties*.

3. The *Cause*.

1. In the *Time* note, first, that it is a set time and period appointed by God [*the houre*], which time we are with patience to waite for. Secondly, it cometh; it shall not bee prevented, nor ouerpasse, but shall certainly come. Which, first, is against all deniers of the Resurrection. Secondly, it is for our comfort at the time of death, as also in regard of our friends departed. And lastly, it serues to encourage vs to goe on in our Christian course: 1. *Cor.* 15. last verse.

2. The Parties are described.

1. By their place of abode: *all that are in their granes*: that is by a Synecdoche of one kind for all the rest, by what manner of death so euer they died, and how soeuer they were consumed. This implies; That the consumption of our bodies shall not hinder the resurrection; because the ground of it is the power of Christ, in regard of which there is no difference.

This serues for an encouragement against the diuers kindes of death whereunto we may come: as it was to the Martyrs: *Heb.* 11. 30.

2. By their generality, [*All*] none, no not one shall bee forgotten in the graue: as appeares by the Parable of the Net that gathereth of all kindes: *Matth.* 13. 47. Which is for the

comfort of those which in this world haue been forgotten, none hath taken notice of them, these at the resurrection, Christ will not forget. Secondly, it is for the terror of the wicked, that none of them shall escape. Thirdly, it teacheth vs to prepare our selues so in this life, that wee may rise vnto ioy and glory.

3. The cause of the resurrection is the voice of Christ *[beare his voice:]* that is, the voice of Christ; vers. 27. they shall heare not in regard of any facultie, or ability in the dead, but of the powerfullnes of the voice of Christ, that peirceth euen to the dust, and giueth a power of hearing vnto that which had none at all.

*Doct.* The cause of the resurrection is the almightines of the voice of Christ: 1. *Thef.* 4. 16. *Act.* 17. 31.

*Obiect.* 1. *Thef.* 4. 16. *Matth.* 25. 31. this is attributed vnto an Archangell, &c.

*Answ.* These places indeed shew, that there shall bee a meanes vsed, and that an externall meanes by the ministry of Angells, like as there was in the giuing of the Law, but yet the efficacy, and force of this meanes, commeth from the power of Christ: as vers. 25. it is the voice of Christ speaking in his ministers that conuerteth the hearts: as 2. *Cor.* 13. 3.

*Obiect.* But how shall the wicked be raised vp by Christ sith they haue no right vnto him?

*Answ.* We must consider Christ in a double respect, as a Sauiour, or as a Lord; as a Redeemer, or as a Iudge. He raiseth vp the righteous by vertue of his owne resurrection, and of that vnion betweene him their Head, and they his Members: but the wicked he raiseth by the almighty power of a Iudge, to bring them vnto Iudgement.

*Use.* Here we may note a difference betweene the faith of the Iewes, and of vs, in one and the same Article of Religion; they belieue the resurrection only by the generall power of God, we by the power of Christ also.

2. This serues for a prope to strengthen and vphold our faith, in the doctrine of the resurrection, if our reason shall dispute against it: for it is most true that by naturall reason and argument,

argument, that the body once consumed to dust, should rise againe the same.

*Verſ. 29. And they ſhall come forth that haue done good vnto the reſurreſtion of life: but they that haue done euill, vnto the reſurreſtion of condemnation.*

**I**N this verſe is declared the iſſue of the reſurreſtion. In ſum, it is a declaration of the laſt Iudgement, or, of the diuers end of the good and of the wicked. Betweene whom there is here layd a compariſon; firſt, wherein they both agree. Secondly, wherein they differ.

1. The agreement is this: that there is a reſurreſtion belonging to both: as all lay in the graue, ſo all ſhall heare, and all ſhall come forth: but yet the one to life, the other to death.

*Doct.* All that likenes and equality that is betweene the godly and the wicked before the laſt iudgement, ſhal not cauſe the ſame end vnto both: as in the parable of the Tares, *Mat. 13. 30. Luk. 17. 34, 35, 36.* and therefore is that day called, a day of the declaration of the iuſt iudgement of God; *Rom. 2. 6.* for God will then put a difference betweene the good and wicked, whatſoeuer the likenes betweene them hath been in this life.

*Uſe.* To anſwere the ſcoffes of Atheiſts, who becauſe they ſee things fall alike to all, thinke it in vaine to ſerue God: as *Eccleſ. 2. 15. Job 21. 14, 15. Mat. 3. 14, 15.* but ſee *Pſal. 37. 37. Eſay 3. 10.*

2. To taxe fond conceited men, that will deſire to be buried in ſuch a mans graue, or tombe, whom they hold for a good and holy man; that at the reſurreſtion they may receiue ſome benefit by him. Which is very ridiculous, although in ſome ciuill reſpect it may be deſired.

2. in the difference betweene them, note, firſt, the reward of the Righteous Secondly, the reuenge of the wicked [*they that haue done good vnto the reſurreſtion of life.*] Here obſerue, firſt, the Parties. Secondly, the Reward.

1. The Parties are such as haue done good: who are those? not such as build hospitalls, giue money to Friars and Monks, &c. as the papists thinke. But there are foure things that concurre to bring it to passe, that a man may doe good,

1. The Partie that doth it. The rule is: That the person himselfe must be good before the worke can be good. *Tit. 1. 15. Gen. 4. 4.* God respected first *Abel* and then his offering. But how is the person good? In Christ the fountaine of goodnes: *Eph. 1.* Wherefore our workes are then good, when they come from vs as accepted of God in Christ, with whom we are vnited.

2. The matter of the worke: It is then good, when it is squared according to the rule of goodnesse, *viz.* the Word of God: so that Actions framed according to Gods Will reuealed in his Word, are good.

3. The manner: which is the cheife, and giues beeing, to the rest. The rules are, first, that as it is good in its owne nature, so it must be done of vs in that respect, that it is good; that is, in Conscience and obedience to Gods commandment, because he hath commanded vs: *1. Pet. 2. 19. Rom. 13. 5.* Secondly, that in regard of our weakenes and infirmity, it be done in humility, with deniall of our selues, and faith in Christ, to haue all the blemishes pardoned, all the defects couered; and what is wanting, to be perfected in him otherwise being done in a proud conceit of our owne worth, it is odious and abominable.

3. That it be done in vprightnes and sincerity of heart, as to God who is Iudge of it: *Ier. 17. 10.* and fourthly, that it be done as a worke of God; that is, which God hath appointed vnto vs, either in our generall, or particular Calling.

4. The end that we must aime, first, at the glory of God. Secondly, The good of man. And from hence may we see, who they be that doe good.

2. The second thing is the Reward [*of life*] namely of eternall life; as *Dan. 12. 2. Matth. 25.* last verse.

Let vs consider what this *life* is; it is, in a word, our Communion with God: that is, a coniunction of soule and body with him.

him. From whence arise these prerogatiues.

1. A continuall enioying of the glorious presence of God, in as glorious and full manner, as the creature is capable of. A happy thing it was for the seruants of *Salomon* alwaies to behold his glory; *1. King. 10. 8.* and a great fauour for *Moses* to see but the backe parts of the Lord. How great then will bee the glory, when God shall in such speciall manner communicate himselfe to vs: *Iob. 3. 2.* and be all in all vnto vs. *Ren. 21. 22.*  
23.

2. A fellowship and communion with the glorious Angels and Saints.

3. An absolute perfection of soule and body, and of all the powers of both, perfect knowledge, perfect wisedome; *1. Cor. 13. 12.* so that all things shall be done in that manner, as they could not haue been done better. In soule, such integrity, as no defect; in body, immortality, incorruptibility, agility, and finally, a glorious body like vnto the body of Christ: *1. Cor. 15. 42.*

4. A full perfect and absolute contentednesse that we shall not see what more to desire: so that nothing can be added to our happinesse.

5. A full redemption from all manner of misery whatsoever, especially that misery of miseries from sinning against God. The expectation of which freedome is it, that in this life doth refresh the soule of a Christian, groaning vnder the burden of sinne.

6. An admirable ioy and delight in this happinesse, which indeed giues life to all the rest: for it is better to be without honour, then to haue it with griefe and vexation.

7. That which makes vp the heape of all the rest, is the perpetuity and euerlasting continuance of them.

*Vse* is, first, to breed in our hearts an holy admiration of the goodnesse of God, that hath prepared so great things for vs. Secondly, to stirre vp in vs a desire of it, and in desiring to vse the meanes that leade vnto it.

The other part is the reuenge of wickednesse: wherein consider,



1. The Parties, they that haue done euill : who, not onely open sinners, but all that commit an *anomie*, or transgression against the Law; for then there is euill.

All that are not accepted of God in Christ, whether Pagans and Infidels, or vnregenerate Christians, all ignorant persons, that know not the will of God. For if we draw a line without a rule, we through the perverseness of our nature, shall draw it awry. All superstitious persons that take their owne conceits, and mens traditions for a rule; or such as doe good things for by-respects, all proud conceited iusticiaries that doe trust to their owne perfection, all hypocrites and dissemblers, all busie-bodies that doe those things which belong not to them, all vaine-glorious persons, and haters of their brethren.

For to make vse of this, consider the second point, the issue of these men in their punishment, which consisteth, first, in the pronouncing of that fearefull sentence, *Goe yee, &c.* Secondly, in the execution of it, the horror of which is vnconceivable and vnutterable; for besides the priuation of happinesse, there is a fellowship with the Diuell and the damned, all horror and vglynesse, nothing good in soule or in body, no comfort, and which aggrauates the terror of all, eternall continuance of this woe.

Vse is therefore, that if that which hath been said of life doe not allure vs, that this doe terrifie vs.

Here are now to be answered two questions that arise from these words.

*Quest. 1.* Whether the good which we doe, be the proper cause of saluation?

*Ans.* No: the best good that the best can doe, is no cause of their saluation: *Gal. 2. 16. Ephes. 2. 8, 9. Tit. 3. 5.*

*Reason.* For life eternall is the free gift of God; *Rom. 6. last.* and if it be of Grace, it is not of work: *Rom. 11. 6. Eph. 2. 6, 7, 8.*

2. Suppose wee did all that God requires; yet we merit not, sith all is but our duty: *Luk. 17. 10.* yea, *Adam* if hee had continued in his integrity, and full performance of the whole Law of God, yet had he not thereby merited Heauen, it being but his duty so to doe: then much lesse we, whose righteousness

nesse is as a filthy clout : *Esay 64.6.*

3. All our workes are imperfect, and so cannot merit: for if wee our selues can finde many imperfections in the best of them, God can finde much more; *Iob 9.15, 30, 31.* Yet is life eternall attributed to our workes, as they are signes and euidences of the soundnesse and truth of our Faith in Christ, by whom we obtaine the same. And secondly, there is a twofold reward; the one of debt, the other of fauour, called the reward of inheritance.

*Vse.* The vse of this point, is to teach vs rightly to distinguish of workes, and to know their right end, that we be neither arrogant and conceited, nor yet prophane and negligent of them.

*Quest. 2.* Whether euill workes be properly causes of condemnation.

*Ans.* Yea: as meriting and deseruing it properly: for damnation is the wages of sinne.

*Obiect.* But how can that be, seeing the punishment is greater then the sinne: the punishment infinite, and the sinne but finite.

*Ans.* The punishment is not greater then the offence: for the offence must be weighed according to the greatnesse of the person offended: now this is God, who is infinite, and accordingly his wrath infinite.

Sinne therefore is infinite in measure, though not in time but the punishment is infinite, not in measure, but in continuance. For the Creature is not able to beare the whole wrath of God at once (as Christ did,) and therefore it lyeth vnder the burden thereof eternally.

What then is the difference betweene good and euill workes.

*Ans.* Sinne is perfectly and fully euill: but the good workes we doe, are not perfectly good, vnlesse they were done euery way according to all things commanded, and so were fully answerable to the Law of God, which we cannot doe.

In the last place, consider wee some few instructions that arise from the manner of laying downe these words.

1. [*They that haue done good.*] *Doct.* Not the abstaining  
I 2 from

from euill, but the doing of good is that which causeth the resurrection vato life.

In *Mat. 25.* are three arguments to proue this point: first, that of the five foolish Virgins that wanted oyle, *Vers. 3.* Secondly, that of the vnfaithfull seruant who was punished, not because he had purloyned, or stole any thing, but for not employing of his Talent, *Vers. 25 &c.*

3. The tenor of the sentence: which is pronounced according to workes done, or omitted, *Vers. 35 &c. Psalm. 34. 14. 1. Pet. 3. 10.*

For herein doth the Image of God consist, that wee bee renewed in our mindes, and that we put on the new man, as well as put off the old.

*Ife.* It serues for reproofe of the greater sort of men, who thinke it sufficient if they be not thus and thus, though in the meane time, as touching workes of Faith, Piety and Charity, they haue none.

2. [*They that haue done good.*] And *Dott.* The good. [*they that haue done euill.*] And euill that in this life is done, is a signe and euidence, either of life, or of condemnation: *2. Cor. 5. 10.* [*In his body*] whilest hee liued: *Luk. 16. 25.* [*In thy life time*] for this life is but as a probation time.

*Ife.* See *Galat. 5. 10. Eccles. 9. 10. 2. Corin. 6. 2. Hebr. 2. 13, 15.*

3. *Dott.* Consider what it is that Christ here vrgeth as an euidence of life eternall: it is the practice of good works, not the Profession.

Which serues to reprooue vaine Professors.

4. [*Resurrection of life.*]

[*Resurrection of condemnation*] That there is a difference betweene the good and the wicked, we haue heard. Here we see what it is: euen the greatest contrariety that can bee: *Mark. 16. 16.*

Which must encourage vs in our Christian course, that howe soeuer the wicked may seeme in many things to be better then we, yet there shall be a difference hereafter.

Verf. 30. *I can doe nothing of mine owne selfe, as I heare, I iudge; and my iudgement is iust; because I seeke not mine owne will, but the will of the Father who hath sent me.*

**I**N this Verse is laid downe the condition of Christs iudgement; to wit, that it is a iust iudgement; that hee iudgeth according to equity. This is confirmed by that communion that is betweene the Father and Him. The Argument is this: That which the Father doth, ordereth, and willeth, that is lawfull and iust. But the Father iudgeth with me, he directeth my iudgement, and consenteth thereunto. Therefore my iudgement is iust. The proposition is omitted, as granted of the Jewes: the assumption and conclusion are here set downe. The assumption in three points:

1. In that he can doe nothing without his Father, [*I can doe nothing of mine owne selfe.*]

2. In that the Father ordereth the course of this iudgement; [*as I heare, I iudge.*]

3. First, negatiuely, in that hee seeketh not his owne will. Secondly, affirmatiuely, in that he seeketh the will of him that sent him.

The conclusion in these, [*and my iudgement is iust.*]

So that this Verse, as it is a further prooffe of the point in question; so is it likewise a conclusion by way of repetition of all the former arguments.

Meaning of the words, [*I can doe nothing, &c.*] Namely, as Verf. 17. 19. with this difference, that there he speaketh in the third, here in the first. For hauing prooued it to bee true in a third person, lest they should mistake, he doth now apply it to himselfe.

*Heare*] see Verse 19.

*Iudge*] see Verse 22. *Iudgement*] as Verse 22.

*Because I seeke not, &c.*] Not as if Christ his will were opposite to his Fathers; for then he should deny his will, as we doe: but this doth shew a correspondency betweene the will of the Sonne, and of the Father. As if hee had said, *I seeke not mine*

owne will, without the will of my Father; but in seeking of his will, I seeke mine owne.

2. Christ speaketh this according to the conceit of the Iewes, who tooke Christ but for a man, and thought that hee herein followed but his owne fancy.

The parts then of this Verse are;

1. A Proposition in these words, *My iudgement is iust.*

2. A Confirmation of it, drawne from the communion that is betweene Christ and God the Father. This is expressed in three branches.

1. A ioynt Cooperation of both together.

2. A mutuall Communication of counsell.

3. A Correspondency of their will.

The Proposition is laid in the middest, and not before the reasons, nor yet after: which Christ wisely doth.

Verf. 31. *If I should beare witnesse of my selfe, my witnesse were not true.*

**W**Ee haue heard how in this Chapter, Christ doth proue himselfe to be God; first, by a miracle. Secondly, by a diuine Apologie occasioned by the miracle. In which Apologie he confirmeth it by two sorts of arguments; first, by diuine effects, such as cannot be done, but by God himselfe. Secondly, by diuine Testimonie. This we are now come to handle; and it is layd downe from the verse 31. to the end.

The Testimonie is first, generally declared verf. 32.

2. Particularly set forth in foure distinct instances, the first, of *John Baptist*. verf. 33. 34. 25. Secondly, of Christ his workes. verf. 36. Thirdly, of the Father; verf. 37, 38. and lasty, of the Scriptures, verf. 39, &c.

But before he come to the testimonies it selfe, Christ doth first lay downe the occasion of vsing of this kind of argument; which is to preuent, and meete with a secret obiection, which the Iewes might make on this wise, *viz.*

That those great & excellent things, which before he had spoken

ken of himselfe, might well be suspected, and called into question; because they concerned himselfe, and himselfe did auouch them of himselfe. Now their readines to make such an objection, appeareth by Cap. 8. 13. where they doe it plainly vpon the like occasion. Therefore to preuent this, Christ brings in other testimonies which might witnesse the same things of him, which himselfe had spoken.

This must be noted for the reconciling of a contradiction, which seemes to be betweene this place, and chap. 8. vers. 14. For in that place Christ speaketh literally, and according to the truth of the thing; namely, that as he was indeed God, so albeit he had no other testimonie, yet was his owne sufficient in his owne cause: but in this place he speaketh by a Rhetoricall concession and grant, according to the conceit of the Iewes touching him, that he was but a man and no more. Now then the wines of a man in his owne cause, although it may be true, yet is not sufficient to decide the matter.

Obserue then here, first, What Christ yeelded vnto, Secondly, Vpon what ground.

*Dost.* Our Lord, Christ Iesus, for the further confirmation of the truth, and satisfaction of the hearers, yeeldeth from that which he might haue stood vpon: Though hee might haue stood vpon his owne testimonie. as sufficient, he being God; yet because this was not so clearly euident, vnto them, hee bringeth in other testimonies and grounds for the confirming of this truth, that were more plaine and easie to their apprehension. So *Mat. 17. 26. 27.* he yeeldeth from his right, hauing other meanes to manifest himselfe to be the Sonne of God: and *Mat. 26. 53.* hee might haue called for Legions of Angels.

For Christ sought not himselfe and his owne glory *Ioh 8. 50.* but the glory of God, by giuing euidence vnto the truth, and the edification of the hearers. Which shewes, first, Christ his great meekenes, euen against his aduersaries; and his great desire to bring them to the knowledge of the truth. He might haue only deliuered the truth, & being God, haue exacted credence on paine of eternal cōdemnation; but he considereth our weakenes,

weakenes, and so imitateth God his Father, who not only com mandeth, but bringeth with all arguments and reasons, to shew the equity of his Lawes, to the end to perswade vs to yeeld obedience. Secondly, it is for our Imitation, that as occasion offereth it selfe, we be ready to yeeld from our right, and not stand to strictly on euery thing that may be iustified, if by other meanes the truth may bee the better perswaded and taught.

2. The ground vpon which he yeeldeth is, that if hee had been man, as they conceited him to be, then his owne testimonie had not been sufficient.

*Doff.* None are to iustifie themselves and their actions, and to commend the things which they doe. For if Christ, who was free from an ouerweening conceit of his owne doings, from vaine glory, and desire of applause, and whose testimonie was most true, would not yet commend himselfe; how much lesse may we, who are partiall in our owne matters and subiect to the other vices? *Pror. 27. 2.*

For, first, If we commend our selues, it ministers occasion that our testimonie should be suspected; and it is hard but we shall mingle some vntruth, either in suppressing some circumstances which might disgrace vs, or amplifying other hyperbolically which tend to our honour.

2. It saouours of a desire of vaine glory.

3. If we do things that are indeed praise-worthy, it is needlesse; for they will commend themselves.

*Use.* For reproofe of those that stand so much vpon their owne credit, that they will haue euery thing so, because they say it: as doth the Pope, who what he saies, sitting in his chaire, men are bound in conscience to beleeue: herein making himselfe like God: *2. Thes. 2. 4.* And as do many, who though they deliuer a thing but vpon their owne authority, yet are offended if it bee called in question. So much for the occasion.

Verf. 32. *There is another that beareth witnes of mee, and I know that the witnes which he beareth of me is true.*

**W**E are now come to the point it selfe, *viz.* the Testimonies that are alleadged. Which are first propounded in generall in this 32. verse, to be Diuine testimonies, The testimonies of God the Father himselfe for that is meant: where he saith, *There is another*, that is, God the Father: not *Iohn*, as some say; for Christ would here bring in an vndeniable testimonie.

But how is God another from Christ?

*Ans.* In foure respects. First in regard of the Iewes conceit, that Christ was but a man: so is God another. Secondly, in regard of his Humane Nature: for though both make one person, yet the Diuine Nature is one, and the Humane Nature another.

3. In regard of his Office, as he was Mediator betweene God and Man, so hee may bee said to bee another then God. Fourthly, in regard of his person, as he is God, being a distinct person from the Father: so is the Father *αὐτός*, but not *ἐγώ*.

The meaning then is this, as if Christ had said; You except against my testimonie, as a humane testimony; but I haue a diuine testimonie of these things, euen the testimonie of God himselfe, who by *Iohn*, by his owne voice, by his workes, And by his word, doth beare witnes vnto mee.

The Generall then of this verse is this; That those things which Christ had deliuered, were confirmed by diuine testimonie.

The points to be noted are, first, Who it is that beareth witness. *Another*, that is God.

*Doct.* The testimonie whereby Christ doth iustifie himselfe and his actions, and vpon which he doth rest, is the testimonie of God: *Ioh. 8. 14, 18.*

For first, he would not stand vpon his owne testimonie as is before handled: and secondly, this testimonie is vncontrouersable; as shall be shewed hereafter.



*Use.* Here wee learne whereon to rest, and ground our actions, viz. vpon the testimonie of God, and his approbation: 2. Cor. 10. last. For men may deceiue through flattery, and be deceived through ignorance: but God can neither. And better it is to seeke for the approbation of the master, then of the seruant.

2. The kind of Testimonie: wherein we may obserue two points.

1. The thing it selfe; It is a true testimony.

2. The manner of setting it downe. [*I know, &c.*]

1. *Doct.* The witnes which God doth giue, is an infallible certaine true witnes: for God is truth; both actiuelly declaring only the truth with falshood without error, and passiuelly, because he cannot be deceiued he is truth in *abstracto*: *Exod.* 34. 6. *Psal.* 31. 5. *Tit.* 1. 2. *Heb.* 6. 18.

*Use.* We heard before, that we were to seeke for Gods witnes and approbation of the things we do. This now is a motiue to vrge vs thereto, because his witness is without exception. *Rom.* 8. 31.

2. Christ in setting downe this testimony, sheweth his assured perswasion, and settled faith in it, and this from his owne experience that hee had found it so. [*I know*:] hereby, first, shewing that hee went vpon sure and certaine grounds in all that he did. Secondly, checking the Iewes infidelity.

*Doct.* The witness of God is so effectuell and powerfull, that it worketh credence in those to whom it is giuen: *Iob* 16. 19.

Wherein stands a maine difference betweene a humane testimony, and a diuine testimony. For man, though hee may giue a testimony, which for the matter is true, yet hee cannot for the effect, to assure him to whom it is giuen, that hee may certainly know that it is true.

*Use.* Apply we this testimony of Adoption, that they who haue it, doe know, and are assured of it: *Rom.* 8. 15. *Gal.* 4. 6.

2. *Doct.* Though others know not the testimony of God, yet we must not shrink from it: as Christ doth here, *Iob.*

17.25. *Ioh. 6. 67, 69. Mat. 26. 33.* a good resolution of *Peter*, had it not been in too much confidence and presumption of himselfe. Which holy and constant courage ought to be in vs all. So much for the Generall.

Verf. 33. *Ye sent vnto Iohn, and hee bare witness vnto the truth.*

**W**E haue heard in generall, that Christ hath diuine testimony to confirme his authority, and equality with his Father.

Now in particular this is exemplified, and set forth in foure branches: first, by the testimony of *Iohn*, in this Verse vnto the 36. Verse.

In which note,

1. The occasion thereof; Verf. 33.

2. The witness it selfe; Verf. 33.

3. The end of alleaging it; Verf. 34.

4. The commendation of the witness-bearer; Verf. 35.

1. The occasion is in these words; [*Ye sent vnto Iohn.*] which pointeth vnto that solemne embassage which the Iewes sent vnto *Iohn*: *Ioh. 1. 19*, &c. From whence note the good guiding and ouer-ruling power of God, who disposeth of the actions of the aduersaries of his truth, to the confirmation of the same truth: for it is likely they sent not vnto *Iohn* with any good minde, but in hypocrisie; for so *Iohn* reproues them: yet doth Christ hereby confirme the truth of *Iohns* witness. Shewing hereby, first, that this witness came not voluntarily from *Iohn*, he went not vnto them to declare it, but they sent an embassage vnto him, to aske him touching those things. Secondly, that there was no compact betweene *Iohn* and Christ: for *Iohn* knew not Christ vntill after that time: *Ioh. 1. 29*.

2. In the testimony it selfe note, first, the action; secondly, the object.

1. The action is in these words [*he bare witness.*] This was proper to his office vnto which he was appointed to be a

witnesse-bearer: *Ioh. 1. 6, 7. Luk. 1. 15, 76.*

*Obiect.* *Act. 10. 43.* it is said, all the Prophets were witnesses of Christ, and the Apostles: *Act. 1. 8, 22. & 3. 5. & 10. 39, 41.* how then was this proper to *Iohn*?

*Answer.* In generall it is a common duty to all Ministers: but *Iohn* was a more speciall witnesse, for that he first pointed out Christ, and declared him before he was knowne, going immediately before him, as a Herald before a King, as the Day-star before the Sunne.

2. The obiect is in these words [*to the truth.*]

*Verf. 35. He was a burning and a shining candle, and yee would for a season haue reioyced in his light.*

**I**N this Verse is set downe the commendation of the witness-bearer: which Christ addeth, because hee would not insist vpon the testimony of *Iohn*, and lay the whole prooffe vpon it. Now lest he should seeme to make light of *Iohn*, as one whose testimonie was not so greatly to be regarded, he doth therefore here giue this high commendation of him. Whence wee see, that Christ as he doth maintaine his owne honour, so doth he not disparage the honour of *Iohn*, but together with his, maintaineth his authority. Contrary to the practice of many, who enuie the credit of others, &c. Now *Iohn* is commended,

1. From the condition of his office: He was a candle, and therefore not hauing light from himselfe, but from another: shewing, that Ministers are no other then ordinary men, vlesse they be illightned from God. And this teacheth people how to esteeme aright of Ministers, and yet not to despise them, seeing that a candle is necessary in the night.

2. From his properties: first, of burning, noting his inward zeale to the glory of God, and saluation of his people. Secondly, of shining, by his faithfull preaching, and godly life. A patterne for all Ministers.

3. From the effect of his ministry, the people reioyced, though

though the wicked and hypocrites but for a season. Here note first, the action, *they reioyced*; which is spoken, not so much in commendation of them, as to shew the efficacy of the ministry of Gods Word, that it workes euen vpon the obstinate.

2. The Obiect; *They reioyced in the light*. To shew, that if Ministers will haue the people to affect them, and to reioyce in their Ministry, they must shew forth the light of the Word, and the euidence of the Gospell in their Ministry. And so no maruell though many are not regarded, who be as candles either not lighted, or else put vnder a bushell. Now to shew that this reioycing is spoken more, to shew the powerfull effect of the ministry of the Word, then in commendation of them, hee addes a limitation, that this their ioy was but for a season; as is the ioy of all hypocrites and wicked men: *Iob. 20. 5. see Mat. 13. 19, 20.* They reioyced in *Iohn* for by-respects, in hope that he would haue brought them liberty, and deliuered them from the Romanes, and the like: but when *Iohn* did plainly vnmaske their hypocrisie, and discouer their sinnes, their ioy was nipt in the head, and withered. Which hath been the practise of people from all time, first, for a while greatly to admire a Minister; but when hee tells them of their sinnes, and presseth their duties vpon them, Oh then he is too hard and too seuer, &c. and so they forsake him.

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Vers. 36. *But I haue greater witnesse then the witnesse of Iohn: for the workes which the Father hath ginen me to finish, the same workes that I doe, beare witnesse of me, that the Father sent me.*

**T**HIS Verse containes the second testimony, that Christ doth allcadge, to prooue his equality with the Father; namely, the testimony of his workes. In setting downe whereof, first, he layes downe a commendation of it. Secondly, hee declares the nature and kind of it.

1. The commendation is taken from a comparison of vnequals, in that he saith; *But I haue greater witnes, then, &c.* we

are to see wherein consisteth the inequality of this witnes, and the rest that follow, (for this is a transition :) and of that former witnes of *Iohn*.

It consisteth not in the truth of the witnesses, for all testifie the same things, but the inequality is in regard, first, of the persons bearing witnes, that were greater then *Iohn*. Secondly, of the testimonies themselves that were more cleare, and euident, then the testimony of *Iohn*. For though *Iohn* being a man inspired could not erre, yet the people did not, or would not so clearely see the truth of his testimonie. But these testimonies are both manifest and euident in themselves, as also to the apprehension of the people. Hence note, that

*Doctr.* In the confirmation of one and the same truth, there may bee testimonies, some greater some lesser then other.

Because a testimonie hath his credit from the dignity and credit of the witnes-bearer.

2. The witnes it selfe is taken from his workes. Christs workes were diuine workes: Therefore they witnes that he was God.

The Doctrine then in generall of this verse is this: Christs workes were a sure euidence of his diuine power, and that hee was God: as *Ioh. 10. 25.* and *15. 24.* *Ioh. 3. 2.* and *1. 48. 49.* and *4. 12.*

For man cannot doe the workes of God.

*Obiect.* But did not the Prophets doe miracles, and diuine workes, and also the Apostles?

*Ans.* Yea. But the difference betweene their workes and the workes of Christ, standeth in foure points, first in the workes themselves. Christ made choice of such workes, as for the kind, neuer any did before as to raise one dead foure dayes and stinking. To giue sight to the blind: *Ioh. 9. 32.* and the like. Secondly for the number neuer any did so many as Christ did: for he healed all that were brought, &c. Thirdly, Christ still as he cured the body, so he cured the soule.

2. The Prophets and Apostles were restrained, and could not doe miracles when they pleased, but when God permitted them

them. As appeareth in the example of *Elisha*: 2. *King.* 4.  
27.

But Christ did worke how and when it pleased him.

3. The workes which the Prophets and Apostles did, they did neither by their owne power and authority, nor in their owne name: *Act.* 3. 12. But Christ did his works both by the one, and in the other.

4. The miracles which the Prophets and Apostles did, were to shew, that they were sent of God and were his seruants and messengers. But there was a higher scope of Christs miracles, that they aimed at, namely to shew that he was the Sonne of God.

We see then how strong an argument this is, and how well this witness of his workes is brought for confirmation of his Godhead.

*Use* is, first, that we reade not the miracles of Christ, as matters only of History, but to take them as props for the strengthening of our faith in Christ, whom they shew to be God, and so an al-sufficient mediator.

2. To applie this to our adoption) that we shew our selues to be the Sonnes of God, by being partaker of the diuine nature, and doing the workes of God.

More Particularly we are to consider

1. A description of these workes.

2. A declaration of the witness which they beare.

They are described in two clauses:

1. [*Which the Father hath giuen me to finish.*] Which sheweth, first, the ground. Secondly, the extent of these workes.

1. The ground of them is, because they were such workes, as the Father had giuen him in charge to doe: which shewes, that what Christ did, he did by authority & commission from his Father: a Doctrine heretofore noted, and it is a notable ground for the strengthening of our Faith, because God no doubt will accept of those things that Christ did for vs, they being done by his authority. And secondly, it is for our imitation, that wee haue the warrant of God for the things wee doe. Now as this is a ground, so it is an end why Christ doth these

these workes; as *Luk. 2. 49. Ioh. 6. 38.* and before, vers. 30. of this Chapter: *Ioh. 4. 34.*

2. The extent is, that Christ was not onely to begin these workes, but to goe thorow with them, and finish them. Hence learne,

*Doct.* That the worke that God hath giuen vs, is not done, till it be finished. This Christ knew, and so he fully finished the worke his Father gaue him: as *Ioh. 4. 34. & 17. 4. & 19. 30.*

*Ite. 1.* For reproofe of the opinion of the Papists, that Christ did not perfectly finish his worke, but left some things for the Saints to adde thereunto; out of *Col. 1. 24.*

2. We must obserue, that in the worke of God, we adde vnto diligence and carefulnesse, constancy and continuance.

The second clause is [*which I doe.*] *αὐτὸν ποιοῦν*, that [*I*] is added emphatically, from whence the Doctrine is, that

*Doct.* What Christ did, he did by his owne power. This did the people obserue in all his Miracles, how he by his owne authoritie, and in his owne Name, did cast out Diuels, forgiue sinnes, teach the people, &c.

*Doct.* Whence we learne, that Christ is to bee acknowledged, adored, worshipped, beleueed, and trusted in, as one that is absolute of himselfe to doe what he will. And thus are not Saints to be trusted vnto, who are only the instruments of God.

2. The Witnes which these workes doe beare, is expressed in these words, [*That the Father sent me.*] Now where Christ vrgeth this sending, as a prooffe of his equality with the Father, we must vnderstand it of such a sending, as when an Equall is sent, and not an Inferior; of the sending of a Sonne, not of a Seruant or Messenger.

This Phrase of being sent, is applied to Christ in three respects: 1. In regard of distinction of Persons, of the Father and the Sonne.

2. In regard of Christs Incarnation, who being in Heauen in the bosome of his Father, was sent to take flesh vpon him here in earth.

3. In regard of his Office, as he is Mediatour betweene God and Man, and therevnto sent, and deputed by God.

This

This shewes, that Christ did not vsurpe any authority and dignlty of himselfe, but had this by communication from God the Father. A point before noted.

Vers. 37. *And the Father himselfe, which hath sent me, beareth witnes of me. Ye haue not heard his voice at any time, neither haue yee seene his shape.*

Vers. 38. *And his word haue you not abiding in you: for whom he hath sent, him yea beleene not.*

**I**N these words is layd downe the third testimonie, viz. the witnesse of God the Father. Wherein obserue:

1. How Christ doth plainly lay downe the testimonie.
2. How he reprocues the Iewes vnbeleife.

In the former, we are to note,

1. The Party that giues this testimonie; who is described by a twofold relation to him, to whom the witnes is giuen.

1. Of Father. [*The Father himselfe:*] shewing that this was the first person in Trinity.

2. Of sending. Noting that Christ was come from the Father. So that this testimony of the Father is, That Christ is his Sonne.

2. The witnesse it selfe [*beareth witnesse of me.*] But when, and how was this testimonie giuen?

*Ansiv.* God the Father giueth testimonie to his Sonne foure waies.

1. by his Prophets; *Heb. 1. 1. Act. 10. 43.* and *3. 18.*

2. By inward reuelation and inspiration, when God by his Spirit assureth mens hearts, that Christ Iesus is his Sonne; as he did to *Peter: Mat. 16. 17.*

3. By the testimonie of Christ himselfe; *Ioh. 3. 33.* for in that Christ giueth testimonie of himselfe, God the Father also doth it.

4. In his owne person by his voice. First at his baptisme; *Mat. 3. 17.* [and at two other times, at his transfiguration: *Mat. 17. 5.* and *Ioh. 12. 28.*] And this is here principally meant:



for the first, that is, the testimony of the Prophets, comes next to be handled; the second is secret: now Christ would bring such a testimony, as all might take notice of. And for the third that is the point in question to be proued.

Here, then we are diligently to weigh the greatnes of this testimonie and init to note the great goodnes of God, and the care that he hath of vs. For this being the ground of all the Articles of our Religion, *viz.* that Christ is the Son of God, without which there can be no comfort in beleeuing of any. God was not contented to haue declared this by his Prophets, yea or by Christ himselfe; but himselfe from Heauen in his owne person doth assure vs of the truth of this so necessary an Article of Faith, that Christ Iesus is his owne Sonne, in whom he is well pleased with vs. And therefore of all testimonies of Scripture this among the rest, and aboue all the rest is to be regarded as a most sure and strong prop of our Faith. And this *vse Peter* teacheth vs to make: when from hence hee bringeth a strong argument to confirme the truth of the Gospell. 2. *Pet* 1. 16, 17, 18.

The *vse* is the same that is made, *Mat.* 17. 5. *Deut.* 18. 15. *Act.* 7. 37. that therefore we do heare Christ, by attending vnto his Word, which he hath caused to be written for the illumination of his Church. So much to the testimonie.

2. In his reproofe note, first, The fault for which he reprocues them. The ground of this fault.

1. The fault is noted in these words [*yee haue not heard his voice at any time neither haue yee seene his shape.*] Which words may be taken, first, literally: That they neuer heard the voice of the first person speaking by himselfe at any time, that is, at any other time, except then, and vpon that occasion when hee gaue testimonie to his Sonne. Neither yet did, or can any man behold God with carnall eyes. So that this, first, amplifies the greatnesse of this testimony, that it is a matter of great weight, sith neuer before, nor since, the like testimony hath been giuen. Secondly, it shewes what a great benefit it was, that Christ was incarnate, who is the character and ingraued forme of the Father, in whom we may see and behold him: *Heb.* 1. 3.

2. Meta-

2. Metaphorically, and to this sense I rather agree: and then it is a prouerbiall kind of speech taken from men, where-by Christ doth taxe their ignorance and vnacquaintance with God. For men are knowne two wayes, by their speech, and by their shape. Now they had neither heard the voice, nor seene the shape of God, and so were without all knowledge and acquaintance with him, and so in this respect like Heathen men. All the meanes that God afforded for the declaration of his presence among them, his voyce that hee caused to bee sounded forth by the ministry of his Prophets, by Christ, yea by himselfe extraordinarily, they regarded not, but still remained ignorant. Like vnto these Iewes, are many among vs; that notwithstanding the preaching of the Word, remaine still in their ignorance, &c.

The ground of this ignorance is set downe in these words, [*and his Word haue you not abiding in you.*] This Christ saith to preuent an obiection which they might make, *viz.* That they had the Law, the Sacrifices, the Word preached in their Synagogues, &c. and therefore were not so ignorant as he blamed them.

Wherefore Christ taxeth in them two things, that the Word was indeed preached among them, and they heard, the sound of it with their eares, but it went not vnto their hearts. Secondly, that if at any time it peirced to the heart, yet it did not there abide.

*Dott.* It is not sufficient to haue the Word amongst vs, to heare it, to talke of it, and the like, vnlesse it be in our hearts, and abide there, all is worth nothing. Though *Moses* were read euery day in the Synagogue, it profited the Iewes nothing, because they vnderstood it not; they were not affected with it, vnlesse for a short time, they made it no rule of their life to walke by. See *Luk. 11. 28. Col. 3. 16.*

This shews we haue an honest and good heart, if the Word abides with vs, and we practise it; and on the contrary side, an euill corrupt heart. Euen as it fares with a man of a good, or ill-affected stomack, that either retaines the meate, and digests it, or vomits it vp againe, or turnes it into humours.

Now that the VVord may abide with vs, obserue these rules drawne out of the Parable, *Luk. 8.*

1. That wee vse the meanes to vnderstand, and come to knowledge of the VVord. This was the fault of the first ground, the seed therein had no entrance at all.

2. That we loue and delight in the VVord, that we make it our ioy, that we relish and affect it: for hauing knowledge, and feeling the sweetnesse of it, we shall be the more desirous of it, without wearisomnesse, without loathing. From the want of this, it is, that many men of great learning are yet carried away, because their knowledge was onely in the braine, and not rooted in the heart. Like the second ground.

3. That we suffer the VVord to rule vs wholly, and not entertaine our lusts, pleasures, and worldly care together with it: for these will sucke out the life of the VVord: so that it will not abide with vs long; as in the third sort of ground.

4. That we haue a care to make it a rule vnto vs, to square our life according to it, then will it abide with vs: for a good conscience is the ship wherein Faith is preserved from suffering wracke: *1. Tim. 1. 19.* and we see, that error in iudgement, and corruption in manners doe mutually infect one another.

The confirmation of this ground is expressed in these words [*for whom he hath sent, him yee beleeeue not.*]

The VVord of God did not abide in them; and why? because they did not beleeeue in Christ the Sonne of God, whom he had sent. The truth of this reason appears in two respects;

1. Because Christ, who was sent of God, was the summe and substance of the VVord of God, both of the Law, and of the Prophets; *Heb. 8. 1. Act. 10. 43.* whom principally it aimed to declare. Now then how is it possible that they could haue the VVord abiding in them, who did not entertaine and beleeeue in Christ when he was come.

2. Because they receiued not Christ, who spake the words of God. Now if they had the Word of God abiding in them, they would haue beleeeued in him, who had brought this Word vnto them.

*Deft.* The Word abides in none that beleeeue not Christ Iesus.

Iesus. Which first, is against all such as know not Christ, or deny him, or rely not vpon him.

Secondly, it teacheth vs to lay sure hold on Christ.

Thirdly, it shewes that they that despise the Word, and the Minister thereof, haue it not abiding in them.

*Vers. 39. Search the Scriptures: for in them yee thinke to haue eternall life, and they are they which testifie of me.*

**T**Hese words contains the fourth and last testimony, which Christ alleadgeth for confirmation of his diuine power and authority. Now it seemeth that Christ obserueth an order in setting downe these testimonies; first, to lay downe the lesse, and then the greater. So that indeed this testimony of the Scripture is the greatest of all the rest. Not as was before noted, that there is any difference in regard of the truth of them; but in regard of the euidence and clearenesse thereof. This the Apostle *Peter* shewes, *2. Pet. 1. 19.* where hauing alleadged the former testimonie of the voice of God the Father, *vers. 17. 18.* and comming to speake of the testimony of the Scriptures, he saith [*we haue a more sure word of the Prophets.*] It is greater then in these respects: first, in regard of the long continuance of this witnesse, that it hath been a testimony giuen of Christ from before so many ages, and so receiued by the Fathers, and approoued from time to time, as a certaine ground of Faith:

2. The very writing and recording doth adde weight vnto it, seeing that the Scriptures also are the voice of God, as wel as that which we haue before spoken of.

3. Because this testimony doth more distinctly and fully set forth Christ vnto vs, then any of the former doe; describing him in his nature, actions, offices, death and suffering the benefit of it, and the meanes whereby wee come to be partakers of it.

4. This very Oracle, and also the workes of Christ, are now written and recorded, and so come vnto vs vnder the nature of

the testimonie of the Scripture.

First, then obiectue the generall scope and drift of Christ in this place, which is, to make the Scripture the Iudge, whether himselfe had done and spoken well or no; vnto it therefore he referres his aduersaries, resting himselfe vpon the iudgement thereof.

Hence ariseth this Doctrin, that

*Doct.* The highest and chiefeſt Iudge of the mysteries of Godlineſſe, matters of Faith and Religion, is the holy Scripture: a point cleare by many places of Scripture, as *Eſay* 8. 20. *Luk.* 16. 29, &c. *2. Tim.* 3. 16. and ſo in many places it is called a Law, Statute, Ordinance, and Iudgement; becauſe it doth declare the Will and Councell of God, which he hath pronounced and decreed. Thus Chriſt hath alwayes recourſe vnto the Scripture, determining all queſtions by them; as *Matth.* 12. 3, 5. & 22. 29. and the Apoſtles, as *Peter*, *Act.* 2. *Apollos*, *Act.* 18. laſt.

*Reaſ.* 1. The Scripture is the very Word and Voice of God: Now who ſhall be Iudge of the great mysteries of God, but God himſelfe.

2. Becauſe the Scripture is a true and perfect Rule that cannot erre, *Pſal.* 19. It is a ſufficient Iudge to decide all controverſies whatſoeuer: and laſtly, it is an vnpartiaſl Iudge.

*Obiect.* 1. Againſt this authority of the Scriptures, the Pa-piſts doe make many obiections, whereof wee will ſpeake of two onely. The Scripture, ſay they, is a mute Iudge, and cannot declare which is truth.

*Anſw.* Though the Scripture cannot ſpeake with the voice of a man, yet it doth ſpeake as a Law doth ſpeake, declaring what is the will and counſell of God. And cannot wee vnderſtand the minde of a man as well by his writing, as by hearing of him ſpeake; and the rather, ſeeing we may the more ponder euery word. And yet the Scripture doth giue a mouth vnto the Scripture, if wee marke it well; as *Matth.* 22. 31. [*what is ſpoken vnto you of God*] how ſpake God vnto you, but by the Scriptures; *Ioh.* 7. 42. [*ſaith not, &c.*] *Ioh.* 19. 24. [*which ſaith;*] and eſpecially that, *Heb.* 12. 5. [*which ſpeaketh, &c.*]

Becauſe

Because the Word written doth declare vnto vs the will of God as plainely, and as distinctly, as if God with audible voice did speake vnto vs. Yea, if he should speake, he would speake no otherwise, then that which is in the Scriptures. And so are they said to speake vnto vs.

*Obiect. 2.* Heretikes, say they, make the Scripture their Iudge, and how then can it be a Iudge of truth?

*Ansiv.* This obiection, though commonly alleaged by them, to weaken the authority of the Scripture; yet if we well consider it, it doth very strongly prooue the same. A contentious man when he will wrong his neighbour in any matter, he will pleade the Law for his right vnto his neighbors goods, as knowing, that without the sentence of the Law hee cannot enioy them. Now this shewes, that therefore the Law is the onely Iudge that must decide this matter. So in that Heretikes themselves for to vphold their doctrine, doerelye vpon the Scriptures, as without which they must needs faile in their cause, it is a very strong prooffe, that therefore the Scripture ought to be the onely Iudge to determine of all matters of controuersie. Again, though Scripture haue been alleaged by Heretikes, yet did euer Scripture determine with, and for an Heretike?

*Use 1.* To reprooue those vaine, opprobrious, and blasphemous titles, that Papists giue vnto the Scripture of a leaden Rule, &c. Preferring the determination of Popes and Councils before the Scripture: which is to preferre man before God.

2. It teacheth vs in all doubts and matters of controuersie touching Faith, Religion, and Manners, to resort vnto the Word and hereonto haue our iudgement grounded and settled. Not taking any thing either for article of Faith, or rule of life that is not warranted by it. So much of the generall.

The words doe naturally, diuide themselves into two parts:

1. A Precept.
2. Reasons to confirme it.

The Precept is in these words [*Search the Scriptures.*] From whence

whence the Doctrine arising is this,

*Doct.* The Scriptures doe require study and diligence, for the finding out of the meaning of them, and searching out the treasures hid in them.

*Interp.* *Scrutamini*: Though in the Originall and Latine translation, the word be ambiguous, and may be taken in the Indicative moode, and the Imperative also; yet I rather take it in the Imperative, as most translations doe, for a precept and duty, then in the Indicative, for a commendation of them; noting what they did: as if he had sayd, *ye search the Scripture,* &c. yet both waies the Doctrine is found.

*Search.* It is a Metaphor taken from such as search for gold and silver Ore in the earth; who will not cast it away by whole shouell fulls, but will search, and sift, and breake euery clod to find out the gold. To this diligence in searching the Scripture, doth the Apostle exhort *Timothy*, 1. *Tim.* 4. 13. and *Salomon* useth the same Metaphor; *Pro.* 2. 4. *Act.* 17. 11. the same word. This diligence is often vrged in the old Testament by the phrase of meditating in the Word; as *Iosh.* 1. 8. *Psa.* 2. & *passim alibi*.

The Reasons to moue vs hereunto, besides those here mentioned in the text, of which wee shall speake anon, are two:

1. The little hope of getting any good by the Scriptures, without searching into them.

2. The assured hope to get much good by searching. For the former, we must know, that God is hid in the Scripture, as gold is in the earth; and so is not found out at the first sight, but after a diligent search. Cursory reading may giue knowledge of the story, and of such things as are at the first sight easie and plaine: but yet it yeeldeth little, or no profit. For these Iewes, who had the Word amongst them, heard it, and read it in their Synagogue euery Sabbath, made no profit by it, they found not the treasure hid in them; Christ Iesus, him they knew not, and therefore Christ bids yet search.

*Obiect.* But how can this stand with this perspicuity, and plainnesse that we affirm to be in the Scripture against the Papists.

*Ans.*

*Answer.* We must well vnderstand, how the Scriptures are plaine, and how obscure. First, to carnal men they are obscure, who discern not spirituall things: but not so to these that are inlightened by the Spirit of God.

2. Neither is this obscurity in the Scriptures themselues, but because the god of this world hath blinded their eyes, that they cannot see.

3. In the maine grounds of saluation it is cleare and plaine: yea, in all, to those that are carefull and diligent, it is easie. For so the promise is, *Pron. 2. 3. 4.* and *14* but vnto the carelesse nothing is plaine.

The reasons why God hath thus hidden his wisdom in his Word, may be these. First, to discouer vnto vs our ignorance, that when we see how many great mysteries wee are ignorant of, we may be humbled. Secondly, That he might make a difference betweene those that seeke him in truth, and those that contemne him, who like Hogs and Dogs regard not Pearles. Wherefore he hath also hidden them from such. Thirdly, that God might maintaine his ordinances and we might therein be helpfull one to another, by preaching, by instructing, &c. Fourthly, to make vs the more earnestly desire and long after the knowledge of his Word. Fifthly and lastly, to bring vs to the performance of this duty here prescribed, to search, and search againe, that the more we search, the more we may finde.

2. Now for our encouragement, consider the second reason, *viz.* that our labour shall not be lost, but much rich treasure is certainly to be found by searching. Therefore is the Law sayd to be better then gold, then much fine gold of Ophir. So excellent mysteries are therein contained, as neuer entred in mans heart; yea, the Angels desire to looke into them: *1. Pet. 1. 12.* Such mysteries as concerns not our worldly wealth, but the saluation of our soules. In regard of which, the mysteries of all other bookes are straw and stubble, drossie and dung. And indeed what learning haue other bookes, that is not in the Scriptures. For dost thou delight in Truth? This Word is the Word of Truth both for the Author, for the matter, and for the effect; giuing vs assurance, that it is the truth. Wouldest thou



haue deepnesse and profound knowledge? Wheres greater profoundnesse then in the Scripture? Wouldst thou bee an Antiquary? Here is a story from the beginning of the World. Delightst thou in the Law? Here is the ground of all lawes, whence they spring & issue. Delightst thou in Histories? Heere are all sorts admirable for pleasure and profit. Or in Chronologie? No where is the like for truth, or for length of continuance, euen for 4000. yeares in seuerall persons, lineally descended from *Adam* to *Christ*.

Now the Word (saith *S. Paul* to *Timothy*, 2. *Tim.* 3. 16.) is profitable first, to teach; secondly, to conuince; thirdly, to correct, and to instruct. According to these properties, let vs make seuerall vses.

*V/c. 1.* This then teacheth vs; first, that therefore we ought to know the ground of those things that we beleue: we must search the Scriptures.

2. That it is necessary that the Scriptures be translated, that all may search.

3. That the Scriptures are plaine, or may be vnderstood by those that will search: else why should we search?

4. That the Scriptures are a sufficient rule and direction; and therefore *Christ* bids them search in the Scriptures and no where else.

2. This refutes the errors of the Papist, who haue many positions cleane contrary vnto this Doctrine: as,

1. That people are to be kept in Ignorance.

2. That the Scriptures must bee read in an vnknowne tongue.

3. That Traditions, Fathers, and Councils, must bee ioyned with the Scriptures.

3. For Correction. It serues to reprove diuers sorts of men: Some care not to reade the Scriptures, but of all bookes make least account of it: Chronicles, Histories, Playbookes are often read; the Scriptures seldome. Some will not suffer a Bible to be in their houses, and count it a reproach to carry a Bible to Church. Some will reade at Church, and turne to places as they are quoted, but neuer at home, their businesse suffers them

not:

not: who yet are better then many, that will bring other bookes to Church, and while the Minister is preaching, reade those. Some content themselues to haue read ouer a number of Chapters at a time, without any further search. Some read, and labour to search out the true meaning of places, but all is, that they may know the occurrences of things, bee able to reconcile places, and maintaine them against the Aduersarie, who yet faile in this duty, in that they are not cast into the mould of the Scripture, and by their search doe not finde out the hidden Pearle, Christ Iesus.

4. For Instruction: it shewes, that this is a duty belonging to all to performe, and for our Direction in searching of the Scriptures, it is necessarie.

1. That we haue the Scriptures in our houses, in our closets; that wee reade them diligently and frequently, with study and obseruation; that we attend to reading, hauing thereunto appointed times at rising, at going to bed, that besides publike reading in the Familie, we vse priuate reading by our selues. Not to tie our selues to reade ouer three chapters a day, so to reade the whole Bible in a yeere; but that we mark what bookes are easie, what more difficult, what best retained in memory, what more hardly; and according to make choice of places, and to reade those that are most needefull and profitable for vs: and such bookes as are hardest, as the Epistles of *Paul* and the Poeticall bookes, *Iob*, *Psalmes*, &c. to read them often.

2. That we doe not reade, without calling vpon the Name of God for direction, to open our eies that we may vnderstand his will.

3. That wee reade with a minde to subiect our selues to it.

4. That in reading, we gather no collections contrary to the Analogy of faith contained in the Creed, Commandements and Lords Prayer.

5. That in those things wee vnderstand not, wee seeke for such helpe of others as we may for the finding out of the truth, &c.

The reasons brought to confirm this precept are two; the first is taken from that opinion which they had of the Scripture to whom Christ directs this exhortation. [For in them ye thinke, &c.] Herein consider, first, The Substance of the reason. Which is, that the Jewes thought in the Scripture to haue eternall life. Which is not layd downe as a false opinion but as a true and orthodoxall ground, the more also to checke them, who although they had so good an opinion of the Scriptures yet did not search them.

*Doct.* The Scriptures were written for our saluation that we might haue eternall life. *Ioh.* last. and last vers. For they first, declare in generall the good will of God to saue man, secondly, they shew the means whereby wee are saued. Thirdly, they work Faith, whereby we come to be partakers of this meanes.

From the Inference of this reason note first, That all that haue the Scriptures in high account doe not make true profit and benefit by them: as the Jewes here. And so did they highly esteeme of *Moses*, and yet beleueed him not. Secondly, that the good opinion that we haue of the Scriptures, ought to stirre vs vp to search them; else it will be a witnesse against vs.

2. The second point to be noted, is the manner of laying it downe [*ye thinke*:] not haue, for they missed of it.

*Doct.* Many looke for life and saluation, that in the euent and issue are decciued: *Rom.* 11. 7. thus doe all Heretikes, Idolaters, &c.

The reason is, because they mistake the ground; they build on a wrong foundation; they cast anchor on quicksands, that in the end swallowes them vp.

*Use.* Note this against such, as thinke they may bee saued in any religion, so they haue a good conceit: 1. *Thes.* 5. 20.

2. To discouer the vaine hope of many that profess themselves Christians, who whatsoeuer they doe, yet will say, they meane well, and haue a good intent.

The second Reason is in these words. [*They are they which reasse of me.*] Because the Scriptures giue witness vnto Christ: which in that it is added as a reason, and motive to search the Scriptures it giues vs to vnderstand, first, That

*Doct.*

*Dott.* Christ, Iesus is the maine and chiefe Treasure contained in them. Runne we through the whole Scripture, we shall finde this true, how it alwayes points at him : *Luk. 1. 70. Luk. 24. 27. Act. 10. 43.*

For Christ is the onely Author and meanes, whereby we attaine vnto life ; therefore the Scripture must needs giue it vnto Christ, else how could life be had in the Scriptures.

*Use,* it shewes whither we must goe to find Christ, not to the writing of men, but to the Scriptures.

Further, from the time wherein Christ did vtter this, *viz.* before any part of the new Testament was written, and therefore hee must needs meane the old : we may note, that

*Dott.* Christ made knowne to the ancient Fathers before his incarnation. Which may serue to refute the opinions of those, that thinke the ancient Iewes were moued onely with temporall promises and iudgement, and not with spirituall. But it was *Abrahams* Faith in Christ, not his hope of the Land of Canaan, that was imputed to him for righteousnesse. How can *Moses* be said to haue suffered the rebuke of Christ, *Heb. 11. 26.* if he had not beleueed in him.

Verf 40. *But yee will not come to me that yee might haue life.*

**N**OW followes the reproofe of these Iewes, which is in generall for their incredulity, in that they did not beleue in him, whom the Scriptures declared. This their incredulity is generally laid downe, verf. 38. aggrauated, first, by the causes thereof: first, ignorance, verf. 37. 38. Secondly, wilfulnes in this verfe. Thirdly, want of loue, verf. 42. Fourthly, ambition, v 44.

Secondly, by the Issue, *viz.* condemnation, verf. 45. &c.

In this verfe we haue to note, first a declaration of the sinne it selfe, namely, obstinacy [*yee will not come to me.*]

Secondly, an aggrauation of it, by the mischief following vpon it, namely, losse of life [*that yee might haue life.*]

Note here first the inference of this vpon the former. Wee haue heard that they thought well of the Scriptures, and loo-

ked in them to haue eternall life, yet we see they come not vnto Christ, in and by whom they might haue life. What is the reason of this? Surely their opinion was on a false ground, they looked for life by other meanes, then by Christ, as by their owne righteousness, &c. Hence note,

*Dott.* They that are perswaded to attaine life by false meanes, will neuer be brought to seeke after the right meanes. Thus the Iewes, *Esay* 30. and 31. trusting to Egypt, withdrew themselves from the Lord, the onely meanes of their safety. Thus did the Scribes and Pharisees, *Luk.* 7. 30. despise the counsell of God, whereas Publicans, Souldiers, Harlots, &c. came vnto Christ. Why? Because these had no other ground to trust vnto, whereby they might attaine to life. But the Pharisees were full of many false perswasions of attaining to it by other meanes: *Mat.* 21. 30. *Luk.* 1. 33.

*Ife* is to teach vs to take heed that our soules be not possessed with false perswasions.

The obstinacy and wilfulnesse of the Iewes appeares herein, that neither by the preaching of *Iohn*, nor by the witnesse of God the Father giuen to Christ at his Baptisme, nor yet by the testimony of the Scripture, they would be moued to beleue in Christ.

*Dott.* They that haue the Word preached, and yet beleue not in Christ, are guilty of the sinne of obstinacy. They are scorneres, *Prou.* 1. 22. Reade *Ezek.* 2. and 3. *Matth.* 23. 37. *Act.* 28. 27.

For if a man haue eyes, and yet see not the Sunne when it shineth, shall we not thinke that he winketh of purpose.

*Obiect.* But the case is not so in spirituall things; Faith is not in our power; wee haue not these spirituall eyes to behold Christ of our owne. How then can it bee obstinacy, if we doe not beleue.

*Answer.* I answer, that there is no man that liues where the Gospell is preached, and yet beleeueth not, but he doth faile in doing of some things that hee might doe. So that though saving Faith be not in his power, yet doth he wilfully neglect to doe many things which are in his power, whereby he might attaine

attaine vnto Faith: as neglect of comming to the Church, of attention to the Word, of Prayer, &c.

2. Howsoeuer we haue not free will to beleue, yet can we resist, and gaine say the truth, and distrust God from a freeness of will, arising from the perverseness of our corrupt nature.

So that both for wilfull neglect, and also repugnancy, and resisting of the Word, shall such be condemned as obstinate.

*Ese* To condemne those that liue vnder the Gospell, and yet are not wrought vpon by the Gospell, whose case is worse then that of Sauages and Infidels.

From the aggrauation of this fault we may learne, that

*Dost. 1.* They that are obstinately set against Christ and his Gospell, by no promise, no reward can be moued to relent and yeeld vnto Christ, no, not for life it selfe. Such obstinacy was in Lots sonnes in law, *Gen.* 19. 15. in the Egyptians, *Exod.* 9. 21. *Psal.* 58. 4, 5. *Act.* 13. 45.

For obstinacy doth so fill, and possesse the heart, that neither threats, nor promises can take any place.

Vers. 41. *I receiue not the praise of men.*

**T**His verse is inserted in policy to preuent an obiection that the Iewes might make. For whereas he had reprobued them for not comming vnto him, they might thinke thereupon, and say; O surely this man would haue many followers, he would that men should praise and applaud him. Wherefore Christ tels them, that he seekes not, he hunts not after the praise of men; it is their saluation that he aims at.

*Dost.* Christ in those things that he did, did not seeke for his owne honour, reputation and glory, but to bring saluation vnto others: and so many times when he had done a great work, he withdrew himselfe, to take away all occasion that people should not talke of him; yea, hee forbad them to speake of him.

For first, he needed not this popular applause and commendation, being the Sonne of God. Secondly, his works did commend

mend themselves. Thirdly, yea, praise followed him, where he fled from it. Fourthly, Christ did now abase himselfe, and would now shew himselfe a patterne of humility for our imitation; and therefore he did not seeke to extoll himselfe, *Ioh. 13.15. Mat. 20.27,28.*

*Ife.* To set Christ before vs, and to follow him; looking to our duty to doe, because God hath laid it vpon vs, not because of applause and commendation. And this, as it is to bee done of all, so especially of Ministers that stand in Christs stead, who looke that they draw people vnto them for their good, and not for their owne praise: and so to preach, as not to preach themselves, but for the edification of the people.

Ver. 42. *But I know you, that yee haue not the loue of God in you.*

In this verse is expressed the second fault, for which hee re-  
prooueth them, *viz.* their want of loue; which is the second  
cause of their incredulity. Here note, first, the ground of his re-  
proofe. Secondly, the thing reprooued.

1. The ground, [*I know you.*] Whatsoeuer you pretend, I know that it is not for Gods honour and glory that you doe this, &c.

*Doct.* Christ knoweth mans heart and disposition, bee hee good, *Ioh. 1.47.* or bad, *Ioh. 2.25.*

*Ife.* for terror, for Hypocrites and dissemblers.

2. For encouragement to those that are vpright and true-hearted.

*Doct. 2.* Here wee may note, how Christ doth reprove them vpon sure ground and euidence. He neuer rashly or vn-  
justly did reprove any; and so when they were reprooved, their mouth was alwaies stopped, they had nothing to reply.

*Ife.* For our imitation to goe vpon sure grounds, not vpon  
cuill surmises and suspicions?

2. The fault for which they are reprooved, is want of the  
loue of God. A strange thing, if we consider what great shewes  
there

these Iewes made of the Ioue of God.

*Dist.* Many who seeme to stand for Gods glory, and for his ordinances, and make great pretences of zeale to him; yet if their hearts be knowne, they will be found not to haue one true sparke of loue in them; as in *Corah* and his company: *Numb.* 16. in all Heretikes, Papists and Idolaters. It is not for loue, but for by-respects, some through enuy, some through ambition, some through couetousnesse, &c.

Wherefore we are to examine our selues, with what minde we doe those things which we doe, whether out of a pure loue of God, or no. This we shall know, by considering the nature and properties of this loue.

1. Loue of God is a holy spirituall affection, whereby our hearts are so knit vnto him, that we do make him our *summum bonum*, chiefest good, whereon we doe rest. And it manifesteth it selfe by these two properties: first, a care to please him, and to continue in his fauour; that is, when we delight in his Word, and obey his will and commandements. For in his Word is declared what things are pleasing vnto him. That this is a property of this true loue appeares, *Iob.* 14. 23, 24. 1. *Iob.* 2. 5. 2. *Iob.* vers. 6. Whence followes another branch of this, namely, a feare to offend him, when wee are carefull to auoide all things that doe displease him: *Psal.* 97. 10.

2. By a loue of what and whom hee loueth: when for his sake we loue man, whom God hath made the chiefest object of his loue: *Iob.* 3. 16. And as man in generall, so especially those on whom God hath placed his speciall loue, in regenerat-ing, and begetting them againe to himselfe: 1. *Iob.* 5. 1. *Psal.* 16. 3.

By these properties we are to examine our selues: and hereby it appeareth, that the Iewes had not the loue of God in them; for they delighted not in his Word, *Iob.* 8. 47. They kept not his Commandements, *Matth.* 15. 8, 9. Neither loued they those whom God loued; for Christ they hated, although they knew by the testimony of *Iohn Baptist*, and the witnesse of God himselfe, that he was the beloued of God: so did they likewise the Prophets, Apostles, and holy men: 1. *Thess.* 2. 15.



Vers. 43. *I am come in my Fathers Name, and yee receiue me not; if another shall come in his owne Name, him will yee receiue.*

**I**N these words Christ laies downe a confirmation of the former point, namely, that these Iewes had no loue of God in them; his prooffe is drawne from their affection and disposition towards himselfe, that came in the Name of God, and towards others that came not in the Name of God. Now that the strength of this prooffe may appeare, obserue the meaning of the words.

*I am come*] This is spoken of that voluntary subiection whereunto Christ did abase himselfe, to become our Mediator, our Priest, and our Prophet, to reueale his Fathers will vnto vs.

*In my Fathers Name*] This implies three things: first, that he came with authority and commission from his Father. Secondly, that he came to bring a Message from his Father, to declare his will. Thirdly, that he came to set forth, not his owne, but his Fathers honour and glory.

*Yee receiue me not,*] Yee reiect my doctrine, and hate my person.

*If another come in his owne name,*] Of his owne head, declaring his owne conceites, or doctrines receiued from other men, seeking his owne praise and honour.

*Him yee receiue.*] Such yee honour, loue, follow, and embrace.

The Argument then is thus: They that loue God, loue those that come in Gods Name, and reiect the other that come in their owne name:

But yet doe cleane contrary:

Therefore yee haue not the loue of God in you.

Obserue here then, first, a description of those who are the object, whereby our loue to God may be discerned, namely, of Ministers, who are either sent of God, or come in their owne names; that is, are either faithfull Ministers, whereof Christ doth

cause, though it laid down, yet indeed the greatest, being not a cause of their not beleeuing, but such a cause as implies an impossibility, that it was impossible for them to beleue. And therefore he setteth it downe very emphatically by way of interrogation [*How can yee?*]

*Quest.* But how may it be imputed vnto them?

*Ans.* First, generally, in regard of Nature, it is impossible for any man to beleue, because first, by nature we relish not spirituall things, we see no fruit, or benefit by them, and so we regard them not. Secondly, by nature wee are not capable of them: 1. *Cor.* 2. 14.

2. But in speciall, whereas Christ saith, *How can yee beleue?* hee makes this their ambition to be a peculiar let and hindrance to them. For whereas the doores of our hearts is naturally shut vp against sauing faith, ambition is as a barre that keepees it fast from opening.

The first thing then to be noted in these words, is the cause of their vnbelicfe, *viz.* their ambition and desire of honour.

*Doct.* Ambition is a maine impediment to sauing faith; *Iob.* 12. 43. and therefore their Faith mentioned, vers. 42. was only historicall; *Iob.* 7. 5. Christs kinsfolkes beleued not in him, being loth to be ill thought of among the Pharises.

For there is a direct opposition betweene Faith and ambition. Faith makes a man to be vile in his owne eyes, to see his owne wants, and so causeth him to goe out of himselfe, and seeke for helpe at God onely.

But ambition makes a man to thinke highly of himselfe, to ouerweene himselfe, and be much conceited of his owne gifts, as the proud Pharises. So that he will attribute all to himselfe, and nothing to God, as did *Herod*, *Act.* 12. 22, 23.

*Vse.* To take heed of this roote of bitterness; to strue against ambition and vaine-glory, and for motives to consider,

1. The doctrine before deliuered.

2. That ambition and desire of praise corrupts, putrifies and maketh odious to God, euery good thing that we take in hand, our prayers, fastings, almesdeeds, the very worship and seruice of God: *Esay.*

3. That in seeking praise of men, we loose the praise of God, who haue here our reward.

4. *Gal. 1. 10.*

5. That hereby wee prouoke Gods wrath against vs : for he resisteth the proud ; as did *Herod, Act. 12. 23.*

*Quest.* But is it simply vnlawfull to seeke the praise of men?

*Ans.* We may not simply seeke it, to the end to be prayed of them: for men praise those things that are agreeable to their humour, and all doe not like godlinesse : but when it may tend to the honour of God, the confirmation of the good, and the rebuke of those that oppose themselues, we may seeke it. As *Paul* would haue the Corinthians to thinke well of him, but it was for Christ for the professions sake, and that the aduersaries mouth might be stopped.

2. We may not seeke for it in the first place, but in his due order, first seeking to be approued of God, then the approbation of men. First, doing those things, which in the vprightnesse and integrity of our conscience wee know to bee good, then if men doe like and allow of it, to receiue this as a blessing of God, if not to be contented, and not to hunt after their applause. And thus we are to labour to leaue a blessed name and memory behind vs.

Directions to auoide ambition :

1. In all things that wee thinke to be excellent and praise-worthy, consider whence we haue them ; *1. Cor. 4. 7.*

2. To consider what a Sea of impiety and wickednesse is in vs, how many faults our hearts are priuy vnto ; for this consideration will pull downe all proud conceits.

3. To consider that of the Apostle, *2. Cor. 10. last verse*, that so we be not puffed vp with any thing that may seeme glorious to man, but may study to approue our selues vnto God in what he allowes.

Further, note here the description of an ambitious humour, in these words (*one of another*) noting, that they did sooth, flatter, and claw one another.

*Doct.* Ambitious men are ready to puffe vp, and to flatter one

one another. They will giue titles to others, that such titles might be giuen vnto themselves. They doe it not that others might be praised; for pride euer goes with enuy, and hatred of pride in others. But this is the way to get honour from others, by seeming to honour them.

*Use.* To take to our hearts ingiuing of honour to other, it is not a thing vnlawfull, *1. Pet. 2. 17. Rom. 12. 10.* so it bee not done for vndue and vniust respects, *Iob 31.* last verse.

How inconuenient this ambition is, appears by the consequent [*And seeke not the honour, &c.*] Whence obserue, first, from the inference:

*Doct.* They which seeke for popular applause and praise of men, are carelesse in seeking for the praise of God, as did the Pharises, whose whole practise wasto bee seene of men, not to approue themselves to God: and so Christ compares them to whited tombes.

For there is a contrariety betweene Gods will and mans will, and what pleaseth man pleaseth not him: and so if we set our selues to seeke the one, we cannot seeke the other.

*Use.* This is a further motiue to auoide ambition.

*Doct. 2.* In that this is laid downe as a reproofe of them, that they did not seeke the praise of God, note, That true praise cometh from God: that praise which we may, and ought to seeke, and wherein we may rest, that is, that praise which is giuen of God for those things which hee allowes, who knowes best what is good and praise-worthy.

*Obiect.* But may wee not doe those things that are praised by the Saints?

*Answ.* Yea: for they doe it being directed by the Word, and illightned by the Spirit, so that their praise is the very praise of God. But it must not bee vnderstood here of that commendations which is giuen by naturall men.

*Doct. 3.* From hence we may also learne, that it is lawfull to seeke for praise; because it is a reward of piety and vertue: so that not the thing, but the manner of seeking it is condemned.

Now in this case we must doe as men vseto doe, that seeke the praise of another, they will obserue to doe euery thing that  
may

may be pleasing vnto him, &c. so if wee will seeke the honour of God, we must marke diligently what is his will, what is acceptable to him, and in those things we seeke to honor him by obeying his will, and then shall we be assured to receiue honour from him againe, 1. *Sam. 2. 30.*

*Doct. 4. Alone*] This implies, that we may not seeke praise of God and of men both together; labouring to approue our selues in some things to God, and in some things to man: for the iudgement of God and man are contrary, and we cannot satisfie both. And therefore wee must set our selues to reiect the one, and to seeke wholly the other.

*Verf. 45. Doe not thinke that I will accuse you to my Father: there is one that accuseth you, euen Moses in whom yee trust.*

**A**fter that our Sauour had reprooued these Iewes for their vnbeliefe, and laid downe the causes thereof, *viz.* their ignorance, obstinacy, want of loue, and ambition, hee comes in the next place to the euent and issue, that will follow vpon this their incredulity; telling them (in these words) that condemnation remaines for them, they shall be accused, and so as that they shall be condemned. It is then a very seuerer Commination against them, wherein obserue; first, who shall accuse them; first, negatiuely, one is remooued [*Think not that I.*] Secondly, affirmatiuely, another is declared who it shall be, *viz. Moses.*

Secondly, for what they shall be accused. First, in generall, from the manner of Christs proceeding, how that after hee had first soundly prooued the point in question, *viz.* that hee was God, and also reproued them for their incredulity; now seeing them still to remaine obstinate, and that nothing would worke vpon them, hee can no longer forbear, but hee threatens this heauy iudgement vpon them. Hence we learne,

*Doct. 7.* That when men will not be moued with soundnesse of argument, or with reproofes, they must bee more roundly dealt withall, by denouncing the iudgements of God against them.

them. This was the practise of Christ against all obstinate men, as the Pharisees, *Mat. 23*. Many woes denounced. Of *Moses* with *Corah* and his company. Of *Iohn Baptist* with the same Pharisees, *Mat. 3. 7. Tit. 1. 13*. For when milder means will not preuaile this may worke vpon them, *Iud. vers. 23*. Therefore as lenity and mildenesse doth become the seruant of God, so doth also seuerity beſeeme him according as hee hath person to deale withall. These cautions obserued, first, that he haue a calling to doe it: for then doth the threatnings terrifie: as if a child be threatned by his father, a subiect by his Prince. Secondly, that the person be certainly found to be obstinate. Thirdly, that it be done without passion, in a holy zeale with meekenesse. Fourthly, that it be done without respect of persons to one, as well as another, sparing none. Fifthly, that it be for weighty causes, not for trifles, as Excommunication is now vsed, which makes it so lightly esteemed of. Sixtly, it must be vsed in the last place, after all other gentler means sought.

In particular, first, consider the occasion of these words [*Do not thinke*] implying that this obstinacy arose in them, because they cared not for Christ, nor esteemed what he said, whom they accounted but as a meane man like vnto others; yea, worse then others, holding him for a blasphemers, prophane of the Sabbath, &c. but as for them, they had *Moses* for their Patron, whom they trusted in. This their thought being not yet vttered, Christ preuenteth, telling them, that even *Moses*, whom they so highly magnified, should be their accuser.

Of this dealing of Christ, we haue many examples, how hee doth preuent the thoughts of his hearers, so meeting with sinne at the beginning, before it breake out further.

A patterne for Ministers to follow, teaching them to diue into mens hearts as farre as they can. Which they may doe,

1. By diligent obseruing of their owne disposition, their owne temptations, &c. and to thinke the same may be in others, &c.

2. By obseruing what hath been the quality and disposition of his hearers, what their conceits and opinions, their ex-

les and pretences, &c.

3. By the Word which can search further then any other meanes. Thus shall they meet with sinne in time, and suffer no roote of bitternesse to spring vp.

2. The parties accusing.

Not Christ, but *Moses*. [*Thinke not that I.*] But how may this be, doth Christ accuse and condemne vnbelievers?

*Ans.* This may be taken two wayes, either literally, and that, first, in regard of that proper and maine end, for which Christ came into the world, *viz.* not to condemne and accuse sinners: for this the Law had done before, but to saue. Secondly, in regard of his high Office, to be a Iudge to heare and give sentence, and not to be an Accuser.

2. Or figuratiuely; first, by way of concession; as if hee should say, Though I should hold my peace, and say nothing of you to my Father, yet should you not be acquitted: for euen *Moses*, whom you hold for your Patron, shall accuse you. Secondly, by way of amplification, as if he had said, Thinke not that I alone will accuse you, there is another also that will accuse you, euen *Moses*.

From the connection of these two, obserue,

*Doct.* They that belecue not *Moses* and his writings, shall haue *Moses* to be their accuser. So they that belecue not the Prophets, haue the Prophets for their accusers. The same may be applied to the Apostles, and all faithfull Ministers of the Word: for they all bring not their owne, but the message of God, whose Word cannot goe backe in vaine, but it either breeds faith, or makes moe obstinate, it is either a fauour of life, or of death, *1. Cor. 6.*

*Use.* It teacheth vs to be very carefull in reading of *Moses*, the Prophets, Apostles, &c. in hearing the Ministers of the Word, to take heed how we reade and heare, *viz.* so that wee apply both threatnings and promises to our selues, that we belecue all doctrine of Faith, follow after all graces whereunto we haue been stirred up, auoide all vices, from which wee haue been dehorted. Else every Chapter and verse that wee haue read, every Sermon and instruction that wee haue heard, shall be

be a witnesse against vs to accuse vs.

*In whom yee trust.*] First, note here the erroneous and hereticall collection of the Papists from hence; therefore, say they, the ancient Fathers beleueed in *Moses*, trusted in him, adored him, and called vpon him: wherefore so may we doe vnto the Saints.

The vanity of this appeares, first, because these here spoken of, are such as Christ condemnes, and who had *Moses* to bee their accuser. So that they trusted in *Moses*, and *Moses* would accuse them for it; and what doth this make for the Papists? Secondly, by *Moses* is meant here *Moses* doctrine, and not his person; and so they are here said to trust in *Moses*, as before they are said to trust in the Scriptures. Thus in *Exodus*, they beleueed the Lord and *Moses*, that is, that is, they gaue credence to *Moses*. So *2.Chron. 20. 20.* So it is in the Vulgar.

Secondly, from this obserue, that whereas it is laid downe, to shew their high account and good opinion that they had of *Moses*, who yet notwithstanding, should be their accuser.

*Doct.* The high account that people haue of Ministers, shall not keepe them from being their accusers, if they beleue, and obey not their doctrine.

For it is onely faith and obedience to their doctrine that can free vs from the accusation of our Ministers: for so they shall not haue to accuse vs, but to pleade for vs; *Heb. 13. 8, 17.*

Verf. 46. *For had yee beleueed Moses, yee would haue beleueed me, for he wrote of me.*

**I**N this verse is laid downe the cause why *Moses* would accuse them, which is their incredulity: not directly expressed, but laid downe vnder a prooffe, and so the more strongly affirmed.

Now this is strange that they should not beleue in *Moses*, in whom, as is said before, they trusted, who disciples they professed themselues to be, whom they knew to be instructed of God.



To cleare this, we must consider, that there is a double faith. first, a generall faith, whereby we belecue the Ministers of God to be his seruants sent of him, and that which they deliuer, to be the Word and truth of God.

2. A particular faith, whereby we vnderstand, and conceiue the true meaning of that which is deliuered, and accordingly apply it to our selues. Herein failed these Iewes, for they vnderstood not, that *Moses* spake of Christ, and therefore they beleueed him not.

The prooffe stands thus; Yee belecue not me, therefore yee belecue not *Moses*.

*Doct.* They that belecue not in Christ aright, belecue not *Moses*, the Prophets, the Apostles, the Scriptures, or the Ministers preaching out of the Scriptures. For all doe declare Christ.

*Use.* So to reade and heare all, as that we may find matter to strengthen our faith in Christ, otherwise all will bee our accusers.

A confirmation of this prooffe is in these words [*for he wrote of me.*] Whence we learne, first, that Christ was made knowne euen from the beginning. Secondly, that if we belecue not the doctrine that is deliuered, we doe not belecue the Ministers: if we belecue not *Moses* writings, we belecue not *Moses*.

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Vers. 47. *But if yee beleue not his writings, how shall ye beleue my words.*

**A** Further confirmation proouing their incredulity, wherein we note a double comparison, first, betweene *Moses* and Christs persons: secondly, betweene *Moses* writings and Christs words: as is hee shoul I say, If yee reiect *Moses*, whom yee thinke so well of, whose writings are recorded vnto you, no man all, yea, how can you but reiect me, whose words are only founded in your eares, and of whom yee esteeme so meancly, and so basely, [from their conceit.]

*Doct.* If we will not beleue the written Word of God, we will not beleue any euidence whatsoever. Marke *Abrahams*

answer to the Rich man, *Luk. 16. 31.*

For the Scriptures haue been approoued from time to time to be the Word of God, and the ground of all writing, speaking and preaching, hauing fully declared the whole will of God.

*Ite 1.* That wee seeke not any other meanes to breed Faith besides the Word.

Secondly, that this be a strong motiue to stirre vp to haue it in high account.



## AN EXPOSITION VPON THE THIRD OF IOHN.

*Ioh. 3. 29, 30.*

*He that hath the Bride, is the Bridegrome: but the friend of the Bridegrome, which standeth and beareth him, reioyceth greatly because of the Bridegromes voyce: This my ioy therefore is fulfilled.*

*He must increase, but I must decrease.*



Hese words are part of that testimony which *Iohn* gaue concerning Christ. It beginneth at the 27. verse.

In it wee may obserue these foure distinct points:

First, the free confession that *Iohn* maketh of his owne profession and gifts: *vers. 27, 28.* In that obserue,

1. Whence his Gifts and Callings was, *viz.* from Heauen. This affords many instructions: first, that man hath nothing, nor ability, &c. of himselfe, but from aboue: which serueth to humble vs, *Rom. 14.* Secondly, that euery excellent thing cometh from Heauen, whether spirituall or temporall, *Ier. 1. 17.*

This sheweth whether to haue recourse for a supply of our wants, and to whom to giue thanks when we haue receiued any blessings. Thirdly, that God, as he bestoweth all things on men, so he proportioneth them accordingly to euery man. This sheweth, that wee are to obserue our owne gifts and callings, and herewith to be contented.

2. What his Calling was, the declaration is partly negatiue, [*I am not Christ* :] Affirmatiue ; [*but I am sent before him.*] This sheweth the integrity of *Iohn*, that *Iohn* would so abase himselfe, and acknowledge his place, not onely before strangers, but also his friends, euen such as would haue attributed greater matters vnto him.

*That I haue said*] viz. seuen times recorded by the Euangelists. This sheweth vs, that we must be constant in our integrity. Againe, in that these witnesses so often did talke of the preheminance of *Iohn* aboute Christ, and would not after so many sayings of *Iohn* be perswaded, we see how dangerous a thing it is to haue a wrong conceit fixed in our minde : wherefore we ought to labour to preuent and redresse speedily all errors in iudgement.

*I am not the Christ.*] Why? because his disciples would haue made him the Christ. This learnes vs not to take to vs any Honour or Calling that belongs not vnto vs, as titles, and the like.

*But I am sent before him*] that is, I am the seruant of Christ. This teacheth vs, that in no hand we be ashamed of that Calling whereunto God hath called vs, howsoever it may seeme base in the world.

The second point is the comparison betweene himselfe and Christ, and thereby sheweth how much more excellent Christ is then himselfe, is twofold : first, in the 29. verse : secondly, in the 30. verse.

First, let vs see the literall meaning.

*Bride. Bridegroom.*] These termes are vsed for new married persons, and in the originall not onely so, but for those that are onely contracted. And this rather is meant here, because the time of solemnization of the marriage betweene Christ and  
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the Church is not to be holden till the end of the World, in the Kingdome of Heauen.

*The friend*] That is, such a one as the Bridegroom deputed in his stead to wooe the Bride, *παραμυνη*, to bring her home, to provide for the marriage, &c.

*Standeth and beareth him, and reioyceth because of the Bridegroomes voyce.*] Hee reioyceth for the good end of his seruice, and that the Bridegroom doth in person performe that, which he did for him.

2. The Allegory. The Bride is the Church; the Bridegroom is Christ; the Friend of the Bridegroom is here meant particularly *Iohn*, who was sent to prepare the Bride for Christ: for this was the end of his Calling. Now hee hearing that Christ is come, and himselfe speaketh to his Bride, and that the people hearken vnto him, now doth he reioyce, &c.

Now the application is excellent and very fit, to conuince that enuious and ambitious conceit which possessed the disciples minds, concerning the greatnesse of *Iohn* about Christ. I am not (saith *Iohn*) the Bridegroom, but the Friend sent to prepare, and fit the Bride for him: now how great a sinne and offence were it for vs, if being sent to wooe for the Bridegroom, I should speake for my selfe, if I should take the honour due to him, vpon my selfe, and so cause the Bride to commit idolatry, and spirituall fornication with another man.

Now come we to the instructions arising from the maine scope of these verses, which is to shew the great difference that is betweene the Ministers and Christ. Wee may obserue, first, the Comparison: secondly, the Inference.

The Comparison sheweth, first, the place of Christ, and the place of the Church. The point is; Christ is the onely Bridegroom and Husband of the Church, and the Church is the Spouse and Bride onely of Christ. Whence it is, that such titles of Head, Husband, Bridegroom, are giuen to Christ, onely in relation to the Church; of Wife, Loue, Spouse, to the Church onely in relation to Christ: 1. *Cor.* 11. 3. *Eph.* 5. 25. *Mat.* 9. 15. *Ephes.* 5. 23. and in the booke of the *Canticles*, Chap. 4. 8. *Eph.* 5. 23.

Three especiall reasons there are why a man hath the prerogative to be a Bridegroom.

1. The gift and consent of the Parents.

2. The loue and choice of the party, that is the Bridegroom.

3. The willing consent and liking of the Bride.

1. *Ioh. 17* 6, 9, 11, 23, 25. The Church, is the gift of the Father.

2. *Ephes. 5* 25. *Act. 20* 28. *Hos. 2* 19, 20. The loue and choice of Christ, *Ephes. 5* 26.

3. *Cant. 2* 16. *Ephes. 5* 24. The good liking and willing obedience of the Church.

This then is the prerogative that is due onely to Christ.

*Ife.* This commends vnto vs the great loue of Christ in vouchsafing this honour to the Church, to debase himselfe so farre as to be her Bridegroom. Whereas indeed the best in the Church may say as *Iohn, Mat. 3* 11. I am not worthy to carry his shooes; and as *Abigaile* said, when she should be *Dauid's* wife. *1 Sam. 25* 41

When *Hester* was taken to be *Ahasuerus's* his wife, though she were a poore captiue, yet was there some cause why the King loued her, *viz.* because she pleased him, *Ester 2* 9. but in the Church there is no cause why Christ should cast his loue on her, as appeares, *Ezek. 16* 6.

2. How carefull ought we to be in pleasing of him, and by loue to answer this his loue, to carry our selues reuerently, to subiect our selues vnto his commandements, to seeke his honour, not to carry our selues rebelliously, presumptuously, and proudly.

Againe, this is matter not onely of instruction, but of triall also, whether wee are of the Church, or no. This will appeare by our carriage: for if we be proud, contemptuous of our brethren, worldlings, couetous, &c. it shewes, that the Spirit of Christ is not in vs, whereby wee are vnited vnto him, and one vnto another; if it were, then would the fruits thereof be in vs, as loue, meekenesse, &c.

3. For Consolation: first, that so Christ will performe the duties

duties of marriage; what are they? That he will protect and defend, and provide for her: for he is both able, because God; and willing, because he was not constrained to take the Church for his Spouse, *Gen. 20. 16.* Secondly, so Christ is a companion with vs in all distresses, *Act. 9.* though he were in Heauen, yet by vertue of this vnion he was persecuted: so *Mat. 25. penult.* *Heb. 2. 17.* Thirdly, the Law of marriage requireth, that there be a communication of all the goods of the Husband with the Wife. Now Christ is rich, and full of grace, and so is the Church, *Psal. 45. 13.*

Though the Church start aside sometime, yet doth not God cast her away, *Ier. 3. 11. Ezek. 33. 10, 11.*

Yea, such grace is giuen the Church, that she shall neuer fall away finally, *Rom. 11. 29. Ioh. 10. 28. Ioh. 13. 1.* So that this bond is indissoluble, and neuer to be broken, which is another consolation we receiue from hence, that we are the Spouse of Christ.

4. For refutation: So the title giuen to the Pope of Rome to be Head of the Church, is most dishonourable and derogatory to Christ. Hee is not so the Friend of Christ, but plaine Antichrist, arrogating that honour to him, which is due onely to Christ, *2. Cor. 11. 2:* our Husband. *Iohns* disciples would faine haue made him Pope too, but he refused it.

2. The comparison sheweth the place, and duty of the Ministers of Christ.

*Doct.* Ministers of Christ Iesus are friends of the Bridegroom, whom Christ useth to call home, the bride, as *Jeremy* was, *cap. 3. 1.* and *Hos. chap. 2. 1.* *Matth. 9. 15.* children of the Marriage-chamber.

The reason why it pleaseth Christ to haue these friends, is, first, for the honour of himselfe; as it is the honour of a great man, not to doe all by himselfe. Secondly, for the good of the Church; that the Church might more familiarly receive the Word by the Ministry of man, which would be astonished, if she should now heare Christ speaking to her from Heauen in his Maiesty and glory. Thirdly, this is a meanes to trie the simple and pure obedience of the Church, that shee doth not so

much regard the messengers, as the message, because it is her husbands will, and so she will obey it by whomsoever she receiues the knowledge of it.

*Use.* This sheweth the dignity and excellency of the Ministers Calling.

2. To teach Ministers to be carefull in the discharge of their duties, seeing their calling is so weighty.

Now let vs see what duties belong to the Ministers, as they are the Friends of Christ. They are these :

1. To be Sutors to the Bride, *2. Cor. 5. 20.* to labour to win many wiues for Christ.

2. When people are wonne and conuerted, then to keepe them from starting backe, and following strange flesh : for Ministers are not onely planters, but also waterers, and Nurseries to bring vp, as well as fathers to beget children vnto God ; and if they continue not to the end, these lose the fruit and recompence of all their former labours.

3. If by the temptations they fall, then to labour to reclaime them, *Luk. 15.* Christ sheweth his affection there by those Parables of the lost sheepe, and Prodigall childe, as a patterne for all Ministers to be so minded.

4. To haue a speciall care to maintaine the honour due to Christ entire vnto him, not to part stakes with him, or to wooe for themselues, as *Iohn* would not here, and the Apostles, *Acts 4. 12, 16.*

5. To be attentiu to the Bridegroom, to heare his will, and to teach it the Church ; which duty is here, *vers. 29.* expressed : and *Ezek. 3. 17. 1. Ioh. 1. 1.* Which serues to condemne ignorant Ministers, and those also that hearken to the voyce of other, or deliuer their owne conceits, and such as the Papists, that talke of nothing but the voyce of the Church : *Iohn* saith here, *heareth Him*, not her, *vers. 29.*

6. The last is also laid downe here, namely, to reioyce where people come vnto Christ, that so Christ may speake vnto them, and they submit themselues to him. This ought to bee the fulnes of a Ministers ioy when he seeth this fruit and power of his ministry in winning soules to Christ : *1. Th. 2. 19. Acts 11. 18, 22.*

Veri.

Verf. 30. *He must increase, but I must decrease.*

31. *He that commeth from above, is above all: he that is of the earth, is earthly, and speaketh of the earth: hee that commeth from heaven is above all:*

32. *And what he hath seene and heard, that he testifieth, and no man receiveth his testimony.*

**I**N the thirtieth verse is noted the second inference, inferred from the former comparison; as if hee had said, Now the Bridegroome himselfe is come, mine office of preparing the Bride is finished; therefore shall I decrease both in the ministeriall function: for now the people will flocke vnto him, and leaue me, as also in that credit and present account which they carry of me, because they shall now reuerence, admire, and honour Christ.

This then that here is spoken of *Iohns* decreasing, is not meant as concerning the authority of *Iohns* Doctrine, or his faithfulness in his Calling, which can neuer be diminished, but as long as the World stands, *Iohn* wil be found to haue been most faithful in his Office.

Now to shew that this came not by his owne negligence, or by Christs pride and ambition, but onely by the will of God, he puts a must to it [*I must increase, &c.*]

From this humiliation of *Iohn* wee may learne diuers good lessons, as

First, this teacheth Ministers that they should not bee grieved, though they grow into disgrace, and small account amongst men, if so be that thereby any glory may bee got vnto Christ.

Secondly, that the more men are esteemed, the lesse account is made of Christ: and contrariwise, the more account is made of Christ, the lesse will man bee esteemed; as is plaine by the example of the Corinthians, 1. Cor. 3. 4. and by that holy zealousie which the godly Ministers haue had, when they perceiued much people to flocke about them.

The vse is to teach vs, to fixe our eyes on Christ and God,



and not to dote on mans worthinesse, and not so much to haue their persons in admiration, as their Callings, and especially that message which they bring from God.

Thirdly, that where Christ shineth, lesser lights are obscured: as at the coming of Christ, and preaching of the Gospell, the Types, Ceremonies, and darke shadowes of the Law were obtured, *2. Pet. 1. 19.* for he is the Day-star, and the true Sonne of righteousness.

1. This teacheth vs to be ashamed of our ignorance in these dayes that the Gospell shineth so bright vpon vs, and yet wee will not walke in the light thereof.

2. That is but a dotage and foolish conceit of some, who collect from hence, that *Iohn* was borne in that time of the yere when the dayes decrease, and Christ when they increase, and thereupon alter their Almanacks, &c.

*Verf. 31. He that cometh from above, is above all: he that is of the earth, is earthly, and speaketh of the earth: he that cometh from heauen is above all.*

**T**His verse contains a second comparison, to shew the excellency of Christ about man.

*He that is come from on high* That is, he that is come from heauen, from God. And this is spoken in regard of the vniō of his two Natures: in regard of his diuine Nature, he is in heauen, yet not locally, as there included, for he filleth all things. In regard that he took vnto him the humane Nature, he is said to come from Heauen.

*Is above all* Angels and men.

*He that is of the earth* That is, a meere man.

*Is of the earth* That is, he saoureth of the earth, speaketh of earth and carnall things. According to his condition, so is his disposition, his condition earthly, his disposition carnall, as the like, That which is borne of the flesh, is flesh, *Ioh. 3. 6.*

In this comparison is shewed, first, what Christ is, first, in regard of his beginning and originall.

Secondly,

Secondly, in regard of his excellency and prehemineney.

2. What man is, first, in respect of this condition and making, [*he that is of the earth.*] Secondly, of his disposition, inward [*is of the earth,*] and outward [*speaketh of the earth.*]

First, generall instruction that is drawne from the scope of the comparisson, is, That Man and Christ are as farre different, opposite and contrary as may be, as much as betweene heauen and earth: *1. Cor. 15. 47. Ioh. 8. 23.*

This *Iohn* acknowledged, *Matth. 3. 11. Ioh. 1. 27.* and the Centurion, *Matth. 8. 8.* and *Peter, Luk. 5. 8.*

The ground of this difference, is the vnion of the two Natures in Christ, in which respect though the Godhead is said to descend, *Ephes. 4. 9.* yet is he neuertheless God, and the similitude of the Humane nature doth not make him so like man, as the vnion of the Godhead doth make him valike.

First, this sets forth the great loue of Christ to man, who in himselfe did make a vnion betweene two so different Natures for our good, and thereby reconciled heauen and earth.

Secondly, against the Papists, who derogate from Christs honour, in making many Saints not onely equall, but superior to Christ, and ioyne their merits and intercession with Christ, giuing the Pope more authority then Christ; yea, making euery poore Masse-priest about Christ, because they are to sacrifice Christ in the Masse, now the sacrificer is about the sacrifice.

The parts of this comparisson are, first, the originall of Christ, *He came from heauen*; this is to be vnderstood of the person of Christ, that he had his beginning from heauen, though according to his humane nature he came from earth, being borne of man. Which obserue against some ancient heretikes, who held, that Christ brought his body with him from heauen: which is contrary to the History of his Natiuity & incarnation, set down by the Euangelists, as also *Ioh. 1. 14. Gal. 4. 4. 1. Tim. 3. 16.* and furthermore, it is against a maine end of the Incarnation of Christ, which is to sanctifie and make holy our nature, our birth, our conception. Therefore though the humane nature be of man, yet notwithstanding Iesus Christ, God and man considered in his person, is from aboue, of an heauenly off-spring.

The vse is, first to teach vs how well those prerogatiues agree vnto Christ, which the Scriptures do attribute vnto him, that he is the Head of the Church, the Sauour and Redeemer of mankind, our Mediator and Intercessor, that hee will bring vs vnto eternall life, euen because he is from Heauen: and so none either can claime any of these prerogatiues.

*Ite 2.* That so wee ought not esteeme of Christ vilely and hardly as the Iewes did, by looking onely vpon his poore and meane estate, but we must remember, that he is from heauen.

The second part is of Christs excellency.

*Above all.] Doct.* Christ is more excellent then Man or Angels: the former is manifest, the latter is prooued plentifully in the first Chapter of the Hebrewes. Some will say, What need this doctrine? euery one that is but instructed in his Catechisme can tell this. True, many know, but acknowledge it not aright by their practice: for if we did, then would we not carry our selues so proudly as many doe, but we would see our basenesse and vilenesse, in respect of the dignity and excellency of Christ, and so learne to be humbled. Briefly, the vse is to teach what high esteeme wee ought to carry of Christ, how greatly to honour and reuerence him. Other vses also may be drawne from hence: for if Christ be aboute all, then is hee able to protect and defend his Church, and to provide all good things for vs, &c.

The third part is concerning man, what hee is first, in his condition.

*He that is of the earth.] Doct.* Man in regard of his beginning is of the earth. This doctrine is well knowne, and is prooued vnto vs by these Scriptures, *Gen. 2. 7. Gen. 18. 27. Job 33. 6.* Man also when hee dies, returnes to dust, now it is a sure rule, that euery thing is made of that whereinto it is resolued, as ice and snow of water.

This instruction briefly ministers vnto euery one matter of humiliation, to consider our weakenesse and basenesse, which ought to be vnto vs as the blacke feet vnto Peacocks, to make vs plucke downe our stately feathers, and high minds.

Secondly, in his disposition; first inward.

*Is of the earth.*] That is, he is wholly earthly minded, and carnally affected. This teacheth vs o vs first, that man naturally fauoureth of nothing but earthly things, in all the parts both of soule and body. Take an instance in his vnderstanding, and wee shall see it naturally carried vnto carnall and sensuall constructions. Hence the Iewes did expound the Prophecies of earthly things, dreaming of an earthly Kingdome of Christ, as also the Disciples did. Hence the Capernaïtes dreamed of a carnall eating of Christs flesh, *Ioh. 6. 52*. Hence it was, that when Christ spake of doing his Fathers will, which he accounted his meate and drinke, the Disciples interpreted it of earthly food, *Ioh. 4. 33*. So when Christ spake to the Woman of Samaria of the water of life, she vnderstood it of the water of *Iacobs* Well, *Ioh. 4. 11*. So was *Nicodemus* his vnderstanding altogether carnall in the matter of Regeneration, though he were a great Docto:.

Secondly, this teacheth, whatsoeuer knowledge and other spirituall grace a man hath, hee hath it onely from the gift of God, being in himselfe vtterly deuoid of all, *1. Corin. 2. 14. Roman. 8. 5*.

Secondly, in the outward disposition, which is his speech, and it may also be referred to his actions and carriage.

*He speaketh of the earth,*] First, frō the connexion of these two together, the outward with the inward disposition, we learne, that according to a mans inward disposition and affection, so is his speech, vually, though sometimes hypocrites may make a faire colour of words, to hide the priuy corruption of their hearts, but vually it is so. See for prooffe, *Matth. 12. 34, 35. Matth. 7. 18, 20*. for as the heart suggesteth, so the tongue vttereth, for this is the hearts interpreter.

*I/e,* Is to teach vs to iudge both of our selues and others, by our owne and their speeches; which if we find to fauour of earthly things, that our talke is nothing but of the World, and worldly wealth, we may iustly suspect our selues, that our hearts be carnall and vnregenerate. This shewesthe vanity of that excuse of many, who will say, Why, whatsoeuer I say, yet I thinke no ill, I meane well, *Matth. 12. 37*.

A second Doctrine, that man of himselfe cannot declare and deliuer any heauenly Mysteries pertaining to saluation. This point *Iohn* principally intended, thereby to driue the people from him vnto Christ, who onely could expound and declare vnto them all diuine knowledge of the mysteries of the Kingdome of Heauen. And so the Prophets of old, and now all the Ministers haue not in themselves the light of knowledge, but are illightened and inspired by Christ, in whom all the treasures of wisdom are hid, *Ioh. 1. 8. Celos. 2. 3.*

First, this is a notable euidence of Gods loue towards vs, who hath giuen vs Christ Iesus, the Lyon of the Tribe of Iuda, to open the booke of the mysteries of the King of Heauen, and to reueale them vnto vs, without whom we should otherwise haue had no more knowledge then Sauages, and wilde people haue, *Reuel. 5. 5.*

Secondly, this is to admonish Ministers that they be not pufft vp with pride, and swell against their brethren, because they haue more knowledge, but to remember that they are men as well as others, and so though they haue many helpes to get knowledge, yet it is Christ, who by his Spirit must illuminate their minds, to giue them sound vnderstanding in heauenly matters. And secondly that they ought to teach them vnto the people as the Oracles of God: *1. Pet. 4. 10.*

Thirdly, this teacheth the people to regard the Ministers, remembering that they deliuer the Word of God, and not man, *1. Thes. 2. 13.*

The last clause of this 31. verse is repeated againe, but not in vaine: for the matter was of great weight, and the preiudicate opinion of the Iewes was hard to be remoued; and so hee vttereth it againe vnto them. Secondly, hereby hee maketh way vnto his complaint for their vnbeliefe, that though hee came from heauen, yet they receiued not his testimony.

Verſ. 31. 32. *He that commeth from above, is above all: hee that is of the earth, is earthly, and ſpeaketh of the earth: hee that commeth from heauen is above all.*

32 *And what he hath ſeene and heard, that he teſtifieth, and no man receiveth his teſtimony.*

**W**Hich words containe the complaint of *Iohn* for the incredulity and vnbeliefe of the Iewes. In it are two parts; firſt, the ground and reaſon of his complaint; ſecondly, the complaint it ſelfe. The reaſons or arguments whereby he vrgeſ the greatneſſe of their incredulity are two; firſt, drawne from the excellency of Chriſt, [*Hee that is come from heauen is above all.*] Theſe words, firſt, in that they are twice repeated, and that for the weightineſſe of the matter therein contained, teach Miniſters that they ought not to thinke the bare deliue-ry of a truth, and that but once ſufficient, but duely to conſider the weight of the matter, and ſo to vrge and preſſe it againe and againe, that hereby as it were by many ſtrokes, they may beat the truth thereof into the hearts of the hearers: *Gal. 1. 9.*

Secondly, they ſerue to aggrauate the incredulity of the Iewes. For who ſpake? Was it not Chriſt from heauen, who is ouer all? then the greater is their vnbeliefe that would not receiue his teſtimony. The Doctrines hence ariſing is,

The greater the perſon is that deliuereth a truth vnto vs, the greater is the fault if it be lightly regarded by vs. This is pro-ued out of the ſecond of the Hebrewes: For the Apoſtle ha-ving prooued in the firſt Chapter, that Chriſt is more excellent then the Angels, Chap. 2. verſ. 2, 3. thereupon inferres, that if the Word ſpoken by Angels was ſtedfaſt, and euery tranſgreſ-ſion and diſobedience, receiued a iuſt recompence or re-ward, then how can we eſcape, if we neglect ſo great ſalu-tion, preached to vs by Ieſus Chriſt. And this in common equity; for if the King doe ſpeake vnto vs, and we lightly eſteeme of it, the fault is greater, then if a meane and baſe perſon deliuered the ſame meſſage vnto vs. And the huſbandmen were there-fore eſpecially deſtroyed, becauſe they regarded not the meſ-

sage which the Lord sent vnto them by his only Sonne: *Mat.* 21. 27. 38.

For this contempt of the message, shewes a light esteeme of the Person that deliueres it.

The vie is that which the Apostles make, *Heb.* 12. 25. *see that yee despise not him that speaketh from above.* Where he addeth a reason drawne from a comparison betweene *Moses* and Christ, that if they escaped not which despised him that spake from earth, (1) *Moses*; much more shall not we escape that despise him that speaketh from heauen (1) Christ. That the former escaped not, appeareth by the example of *Miriam*, *Numb.* 12. of *Nadab* and *Abihu*, *Leu.* 10. of the man that gathered sticke, *Numb.* 14. of *Corah* and his companie, of the Israelites that would needs fight with the Canaanites against *Moses* expresse commandement, yea and of all the Israelites, who perished in the wildernesse for this cause. Now if these did not escape, how can we?

But how shall we heare Christ speake, who is now in heauen?

*Ans.* Christ speaketh vnto vs by his ministers, to whom he hath first deliuered this message; *Heb.* 2. 3, 4. and therefore Christ saith; *he that heareth you heareth me.*

Yea, but we see no such iudgements come vpon those that contemne the Gospell.

*Ans.* It is then because we doe a right obserue the iudgement of God: for is not the punishment of the Iewes for contemning Christ and his Gospell, namely their vtter desolation and dispersion, farre greater then any of their Captiuities vnder the times of the Law. Doe we not see all those famous Churches of Greece for their light esteeme of the Gospell, vtterly destroyed, & now in slavery to the Turk, and is not Rome now a seruant of Antichrist; a greater plague then to be made the slave of the Turke; 2. *Thess.* 2. 9, 10, 11. And if there be no corporall plague, then doth God send spirituall punishments, giuing men vp to hardnes of heart, and reseruing them to eternall condemnation: 2. *Thess.* 1. 7, 8, 9. *Act.* 28. 26, 27. which plague of hardnes of heart is so much the more fearfull and grievous by  
much

much lesse sensible it is.

The second argument is drawne from the infallible and certaine truth of the Gospell that Christ hath deliuered, *vers. 32.* [*what he hath heard and seene.*] which words, first, shew the certaine truth of his doctrine for hearing and seeing are senses of learning, and such proofes are most sure. Secondly, it setteth forth his manner of deliuering: for he spake it not by relation and inspiration, as the Prophets; but he saw, and heard it in heauen, in the bosome of his Father, at the Counsell-table, as it were of the Trinity.

The Doctrine hence arising is, That the Gospell deliuered by Christ, is a most sure and certaine truth. See *Ioh. 1. 1. 3. 2. Pet. 1. 16. Luk. 1. 2.* and therefore Saint *Iam. cap. 1. 18.* fitly calleth it, the Word of Truth, both in regard of the Author, and of the manner of deliuey, and also of the effect it worketh in the heart of the receiuers.

*Ist. 1.* This serues to aggrauate the incredulity both of the Jews, & also of vs who notwithstanding these cleare euidences, cannot yet be perswaded of the truth thereof. We will beleue a man that sayth, hee both heard and saw the thing he reporteth; yet the Gospell first preached by Christ, in whom there is nothing, but it makes him worthy to beleueed, after confirmed by the Apostles, who were eye-witnesses, and eare-witnesses of all that was done, cannot wee be drawne to beleue: *Ioh. 7. 48.*

2. This serues to strengthen our faith in the doctrine of the Gospell deliuered vnto the world; that wee beginne not to doubt, and stagger about the truth thereof, but to stand constantly for the defence and vpholding of the same, and euen, if need bee, to seale vp the truth of it with our owne blood.

3. Christs faithfulness in deliuering that only which he saw and heard; ought to teach ministers to take heed, that they deliuer nothing but what is sure and certaine; which they haue receiued from Christ, and is grounded vpon the Word; otherwise they are liable to the Apostles reprehension: *1. Tim. 1. 7.*

4. This confutes our aduersaries, who deliuer many points



of doctrine, as necessary to saluation, which they neuer saw nor heare, whereof they haue no ground; as of *Purgatory, Limbus, Transubstantiation, &c.* Finally, if we will be certainly resolved in points concerning our saluation, we must not relye vpon the sayings, testimonies, and opinions of men, but vpon the vndoubted truth of Gods Word.

Now come we to the complaint it selfe. The fault hee complaineth of, was, that *no man receiued his testimony*. Though Christ spake from Heauen, though his person was most excellent, and the truth of his doctrine most certaine, yet no man did belecue it, that is, very few, and in comparison of those other that beleueed not as nothing.

From which inference wee may obserue this instruction, that no euidence will satisfie incredulous and obstinate persons: so the Iewes were perswaded, the Prophets, and namely, *Jeremiah*, were inspired of God, *Ier. 43. 2.* yet when he had deliuered his message from God to them, they would not belecue him, but gaue him the lie, and said, that *Baruch* did prouoke him against the people: *Ier. 43. 2, 3.* So *Pharaoh*, and the Egyptians would not be perswaded, euen for their owne good. The Iewes, *Act. 4. 16.* could not deny the truth of those things the Apostles had done, yet would they not belecue. So the Pharisees against their owne conscience said vnto Christ, that he cast out diuels by the Prince; and though they knew he did it by his Diuinity, yet would they not be perswaded; *Matt. 12. 24.* Thus infidelity closeth vp the eyes of a mans reason, so that, be the proofes and euidences neuer so plaine, yet he cannot be perswaded in his heart.

*I/c.* Not to thinke any thing the worse of the truth, though men beleue it not: for few there are that will beleue, *Esay 53. 1. Rom. 10. 16.* but the truth of the Gospell depends not vpon man, but vpon God, *Rom. 3. 4.* Wherefore wee ought not, as many doe, to stagger and doubt of the truth, because Papists and others after so much writing and disputing, and so plaine euidence on our sides, will not yet beleue, but still write, and euen die in defence of their errors. For what if an Heretike bee burnt at a stake, shall we thinke euer the better of his heresie, or

the worse of Gods truth? God forbid. Let vs rather looke vpon the Word of God, and so ground our selues thereon, and consider withall what a man is, if God giue him ouer to the diuell, to incredulity, obstinacy, and hardnesse of heart.

*Received*] They heard the Word preached, and the truth of it proued vnto them oftentimes by Christ, yet they remained incredulous and obstinate. Which first, as it serues to aggravate their hardnesse of heart and vnbeliefe. Secondly, so it yeelds vnto vs this obseruation. That incredulity and obstinacy against plaine euidence of truth, is not onely proper to the profane and infidels, but to many of them also that vse to heare the Word preached, to frequent Sermons, &c. as the Iewes did, *Ezek. 33. 31, 32.*

*Verf. 33. He that hath receiued his testimony, hath set to his scale, that God is true.*

*34. For he whom God hath sent, speaketh the words of God: For God giueth not the Spirit by measure vnto him.*

*35. The Father loneth the Sonne, and hath giuen all things into his hand.*

*36. He that beleeueth on the Sonne, hath euerlasting life: and he that beleeueth not the Sonne, shall not see life, but the wrath of God abideth on him.*

**T**Hese verses containe a declaration of Faith, which is set downe, first, by the nature and object of it, [*He that hath receiued his testimony.*] Secondly, by the excellency of which is laid downe by the effect, [*hath set to his scale that God is true.*] Which is confirmed by a reason in the next words, [*For he whom God hath sent, speaketh the Words of God:*] and this strengthened with another reason [*For God giueth not the Spirit by measure vnto him.*] The 35. verse layes downe, first, the ground of this latter reason, why God giues him the Spirit without measure, [*The Father loneth the Sonne.*] Secondly, a fruite of this loue, [*and hath giuen all things into his hand.*] Thirdly, Faith is declared by the benefit that comes by it, namely, life euerlasting, which is further amplified by the contrary of vnbeliefe,

liefe what hurt followes vpon, *viz.* the wrath of God : *vers.* 36.

*He that receiveth his testimony*] Here Faith is described by the nature and obiect of it, which is the testimony of Christ, that is, the Gospell, whereof Christ is the Author. The point of doctrine hence arising is, that true faith is onely grounded vpon the Word of God, as *Ioh.* 17.8. That faith which relies vpon mans word and authority, brings no honour to God, nor comfort to our owne consciences.

*Hath set to his seale that God is true.*] Here is the excellency of faith shewed by the effect. That faith ratifieth and confirmeth the truth of God; as *Abrahams* faith is said to glorifie God, *Rom.* 4.20. whereas vnbeliefe makes God a lier, *1. Ioh.* 5.10. But how can faith seale vp the truth of God, or infidelity impeach it? Indeed the truth of God doth not depend vpon man, but vpon the immutability of Gods will; yet Faith is said to ratifie and confirme it, first, in regard of the manifestation of the truth of God to others: as among men, hee that beleeueth another, doth manifest to the world, that accounts him a true and trusty man. Secondly, because it assures and ascertaines vnto our owne hearts and consciences the truth of God. Thirdly, in regard of Gods acceptance.

Infidelity doth impeach the truth of God; not that indeed an vnbeleeuing man can make God a lyer, but because he doth his vttermoſt endeauour as much as in him lyeth, to make him a lyer, by denying and doubting of his truth.

This affoords many instructions: first, that of all other graces, Faith is the most necessary for a mans own self, because by it we apply the promises of God, and the merits of Christ vnto our consciences. Secondly, that likewise none is more excellent, because it confirms the pretious truth of God. Thirdly, that this is the most acceptable grace, because it sanctifies all other; without it, it is impossible to please God. Fourthly, this shewes the great respect that God hath to man, that hee doth accept a testimony from him. Fifthly, againe, that faith doth on our part to God, that which the Spirit doth on Gods part to vs; this assures vs of Gods truth, that seales vp the truth of God, as Christ by his Spirit is knit and vnited to vs, wee by faith to him.

Verf.

Verf. 34. *For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure unto him.*

**F**Or he whom God hath sent, speaketh the words of God.] Here is laid downe a reason, of that which was spoken of the excellency of faith in sealing vp the truth of God, drawne frō the office of Christ. The reason stands thus: He that receiueth his testimony whom God hath sent, and who speaketh the words of God, hee sealeth that God is true: but hee that receiueth Christs testimony, receiueth his testimony, that is, sent from God, and that speaketh the words of God. Therefore he that receiueth the testimony of Christ sealeth that God is true. Or more briefly thus: Christs testimony are the words of God; therefore he that receiueth Christs testimony, sealeth that God is true. This 34. verse then containeth two parts:

First, the Office of Christ, with the condition, or effect of it.

Secondly, the gifts of Christ, and the quantity of them:

The Office is set downe in these words [*He whom God hath sent.*] Which phrase of sending, is generally applyed to all the Messengers and Ministers of God from time to time, both before and after Christ, 2. *Chron.* 24. 19. *Ioh.* 1. 6. *Ioh.* 13. 20. And it notes three things: First, the kind and quality of their Office, that they are Ministers and Messengers. Secondly, the warrant of their calling; God sends them. Thirdly, that they are deputed, and set apart to that calling. But particularly, it is here vnderstood of Christ, and in the generall, it setteth forth thus much, That Christ tooke not vnto him this Calling and Office of himselfe, but God did appoint him, as the Apostle prooues, *Heb.* 5. 4, 5, 6.

More particularly it sheweth, that Christ was sent from heauen, euen from the bosome of his Father, to take flesh vpon him to declare vnto vs the secret counsell of God, and to work our redemption, as *Gal.* 4. 4. *Ioh.* 10. 36.

But it will bee objected, that in this respect Christ is very God, and then how can he be sent.

*Ans.*

*Ans.* Yes, very well, if we consider the distinction of persons; for there is no inconuenience to say, that one person may send another, as Christ is also said to send the holy Ghost. Yea but then one person shall be inferiour to another? We answer, First, that there may bee a sending among equals. Secondly, more particularly and properly we say, that Christ, first, in regard of the humane nature which hee tooke into the vnity of person with the Deity. Secondly, in regard of the Office of his mediatorship, is inferior to the Father: *Ioh. 14. 28. Phil. 2. 7.*

*Doct.* Christ was deputed of God to be his Messenger, and his Minister; a phrase much vsed in Scripture; as *Esay 61. 1.* prooued to bee spoken of Christ by *Luk. 4. 18. Zach. 2. 9, 11. 1. Ioh. 4. 10. and Malac. 3. 1.* Christ is expressly called, the Messenger of the Couenant; and *Rom. 15. 8.* a Minister.

For first, none but Christ was fit to doe this, who onely knew all the secret counsels of God; *Ioh. 1. 18.*

Secondly, none was able to performe the worke, but he that was both God and man.

For vse of this point; first, this manifesteth Gods loue vnto vs, that when we had no meanes to come to the knowledge of his will, and to life eternall, he sent his onely Sonne to bring vs vnto both, as in the 16. verse of this Chapter. Secondly, this sheweth that great respect that he beareth to mankind, in sending so great and honourable an Embassadour vnto him. As among men, what greater honour then for a King to send his sonne in embassage to a poore man. Thirdly, it setteth forth vnto vs that great loue and respect that Christ Iesus bare towards vs, in that he disdained not to take vpon him this office to be made a Messenger of God for our good, which we are well to note, that hereby we may learne to prize Gods loue according to the worth of it, and so to loue him againe. Fourthly, this is matter of comfort vnto vs, that those things which Christ performeth, are acceptable to God, because God himselfe appointed him to this worke. Fifthly and lastly, it is exemplary for our imitation, that if we will haue comfort in the things we take in hand, we must looke, first, that the calling be warranted of God. Secondly, that our selues be deputed, and set apart to that

that Calling, *1. Cor. 7. 17.* That the Calling is appointed of God, we shall know if it be warranted in the Word; and that the Calling is ordained for vs, if wee find our selues mooued thereunto by the Spirit of God, and inabled with gifts to discharge it. This makes against Masse-Priests, and vn sufficient Ministers, *Ier. 23. 21.*

*He speaketh the words of God,*] Which is the effect of his Office. The Doctrine is, That Christ being appointed a Messenger of his Father, was carefull to declare the Minde, Will, and Word of his Father; as himselfe witnesseth, *Ioh. 7. 16. Ioh. 14. 24. Ioh. 17. 6, 8. and Heb. 3. 2.* Christ is faithfull, as *Moses* was: for this is a maine end why his Office was laid vpon him: *Ioh. 6. 38.*

*Ife* is, first, it is a further motiue to presse the point and matter in hand, that we should be attentiu vnto the Word, because Christ brought it from heauen. So that if either the Author of it, namely, God; or the messenger, that is, Christ can mooue vs, it serues to enforce that exhortation which the Apostle hath, *Heb. 2. 1.* that we doe not let slip this Word.

Secondly, it teacheth Ministers to haue a care that they bee like vnto Christ, to iustifie that they are sent of God, by ipeaking nothing but Gods Word. Which first is Gods commandement, *Ezek. 3. 10. Ezek. 33. 7. Mat. ult. ult. Ierem. 23. 21.* Secondly, the example of the Saints shewes it; so did the Prophets alwaies speake in the Name of the Lord. And the Apostle, *1. Cor. 11. 23.* Thirdly, this will gaine reuerence and attention vnto their Ministry, *1. Thes. 2. 13.* Fourthly, herein lyeth a maine difference betweene faithfull and vnfaithfull Ministers.

Now from the force of this reason ariseth this Doctrine, that to receiue their testimony that are sent of God, and that speake the words of God, is to seale the truth of God. Which as it is vnderstood here of Christ, so is it true of all other Ministers vpon that ground: *Luk. 10. 16. Ioh. 13. 20.* See *Exod. 14. ult. 2. Chron. 10. 20. Act. 13. 48.* The reason hereof is drawne from their Office, because they are sent of God, and are Embassadors of Christ standing in his stead: *2. Cor. 5. 20.*

*Use.* This ought to breed reverence in mens hearts to the Ministry, because they haue not to doe herein onely with men, but with God, who is honoured when the Ministry is honoured, despised, and contemned, when it is reiected: *1. Sam.* 8. 7. *Ezek.* 20. 8.

Secondly, it serueth to vphold Ministers against the despite of those, who contemne their Ministry, because of their infirmities and weakenesses: but man ought to consider not the person, but the office.



## AN EXPOSITION VPON THE FIRST OF MARKE.

Mark. 1. 25.

*And Iesus rebuked him, saying, Hold thy peace, and come out of him.*



Hese words are a part of the History of our Lords dispossessing of a Diuell; of which History were foure parts: first, the place, vers. 23. Secondly, the description of the party possessed, *ibid.* Thirdly, the manner of dispossessing of him; where first is set downe the Diuels struing against it: secondly, how Christ resisted him. Fourthly, the effects of this Miracle: vers. 26, 27.

*And Iesus rebuked him]* Christ hath absolute authority ouer Diuels, not onely as God, but as Mediatour: which is for our comfort; for as Mediatour he came to dissolue the workes of the Diuell.

*Saying.]* The charge of Christ is twofold; first, *Hold thy peace*, or be musled, as *1. Tim.* 5. 18. But why would not Christ receiue

receiue the testimony of the Diuell. Because.

First, the ground of this confession was not good; it was not loue, but a flauish feare that made him, as a slaue ready to bee beaten, giue good words to his Master.

Secondly, in regard of the matter, it was in some respects true, but not in all.

Thirdly, in regard of the manner, it was deceitfully vttered by him.

Fourthly, in regard of his person, he was not fit to giue testimony of Christ; and if he had receiued it, it might haue confirmed that slanderous opinion of the Pharises of compacting with him.

Secondly, *Come out of him.* Christ needs nothing to overcome the Diuell but onely his bare Word: So *Marth. 4.* though he suffered the Diuell to doe much, yet at his Word away he hies. Which shewes the difference betweene Christs casting out of Diuels, and others: He, by his owne command; they in his name: he by his Word, they by Prayer and Fasting.

Further, in regard of the party, note the goodnesse of Christ towards mankind, which as particularly he shewed to this man here, so will he to euery one of vs, in deliuering vs from the slavery of the Diuell.

*Verf. 26. And the uncleane spirit tare him, and cryed with a loud voyce, and came out of him.*

**L**ike addeth, *He threw him in the midst,* Chap. 4. 35. *and hurt him nothing at all.*

The Diuels obedience to the charge of Christ, obserue herein, first, the manner. secondly, the thing it selfe: thirdly, the issue.

1. The manner, first, *Hee threw him in the midst.* This shewes his rage and fury. Secondly, *he tare him*; that is, there were so sore and grieuous conuulsions in his body, as if one limme had been pulled from another. Thirdly, he cryed out with a loud voice for horror and feare of Christ. What now



should be the reason of all this violence? euen because hee was now to abandon his hold. Hence marke this point, The last conflict with Satan is commonly the forest and greatest. This is to be obserued in all other demoniakes. Memorable is that of Christ, *Iob. 14. 30.* when the Diuell was now at the point to be fully ouerthrowne.

First, the ground is, because he still seeketh to deuoure, and man is his pray, and so like a Lyon he roareth when the prey is pluckt out of his mouth. So *Pharaoh* vexed the Israelites more when they were going away then before; which is to be noted to comfort and vphold vs. And secondly, in regard of others, to order our iudgements concerning them, if wee see them in any extraordinary conflict, seeing happily this may be the last. In the first of those circumstances, obserue how far the diuell may preuaile with man, if God permit him, that is, to torment his body, &c. as appears in *Iob.* In the third, marke how terrible Christ is vnto the Diuell.

Secondly, his obedience it selfe is noted, in that *He came out*: note, first, that the Diuell cannot resist Christ, because no proportion betweene the infinite power of the Creator, and that finite of the creature. Which shewes, that the power and authority which Christ hath, is not titular, but effectually; in that he hath authoritie to command, so hee hath power to see his commands executed. Which teacheth vs to resort and trust to him.

Verf. 27. *And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What word is this? Luk. 4. 36. What new doctrine is this? For with authority commanded he the vncleane spirits, and they obey him.*  
 28. *And immediately his fame spread abroad throughout all the Regions round about Galilee.*

**I**N these words are contained the effects of this miracle. First, the astonishment of those that were present.

Secondly, the vse they made of it, note here, first, how they enquired

enquired and communed of it one to another. Secondly, their particular questions. Thirdly, the reason of it.

1. Their inquiring after this matter is first noted in way of reproofe, to taxe their ignorance and negligence, that they were not acquainted with the Scriptures and Prophecies concerning Christ, that it should be he that should confound the power of Satan, nor had attended vnto the preaching of *Iohn*, nor vnto Christs former Sermons, wherein he had declared himselfe to be the Messias. Where we may see what followes vpon neglect of the ministry of the Word, that men are euer learning, yet come not to knowledge. Neuerthelesse, in that they doe inquire, is commendable in them, and set forth for our imitation, and without it we shall neuer make profit of the Word.

2. By their particular questions, we may see the fruit of due attention. First, they inquire into the nature of the Miracle, [*What thing is this*] for when once by diligent attention the mind hath receiued a deepe impression, it is neuer satisfied, till it hath gotten the full knowledge of the thing. Secondly, they come to consider of the principall circumstance of the miracle, *viz.* the meane of performance, [*What word is this?*] Lastly, they goe further, and apply the miracle to the right end of it, *viz.* the confirmation of a Doctrine, which for the high account and estimation they had of it, they called New; not in disdain to diminish the authority of it. A thing is said to be new, when it is done in another manner then it hath vsually been.

3. The reason was; *For with, &c.*

The Fame and report of Christ, (which is another effect of this Miracle.) First, *spread abroad*, namely, by the good providence of God, that Christ and his doctrine might be the better entertained wheresoeuer he became. Wherein Gods goodness to the Church appeares, that thereby many came to reape profit by that which was done amongst a few. Wherefore our duty is to publish the workes of God: which also was commanded by Christ to many whom he cured. For first, this is a speciall meane to amplifie the glory of God. Secondly, to increase and edifie the Church. Thirdly, to hinder other idle and vaine rumors, when our care is to speake of the works of God.

2. In the intent, it spread abroad throughout all the Countrey; teaching vs, that it is not sufficient for vs to make knowne to our familiars and next neighbours, the great workes of God, but also to strangers as occasion serues: auoiding partiality, and hindering the knowledge of Gods workes, by staying the fame thereof.

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*Verf. 29. And forthwith when they were come out of the Synagogue, they entred into the house of Simon and Andrew with James and Iohn.*

30. *But Simons wines mother lay sicke of a Feuer, and anon they told him of her.*

31. *And he came and tooke her by the hand, and lift her up, and immediately the Feuer left her, and she ministred unto them.*

**T**His is the tenth History of the first yeere of Christs publicke ministry, and the fifth miracle, following immediately after the former historie and miracle of the dispossessing of the Diuell, as is cleare by *Marke, Forthwith, verf. 29. and Luke. 4. 38. he arose out of the Synagogue, and entred into Simons house, &c. Mat. 8. 14, 15.* places it otherwise: but first two are to be preferred before one. Secondly, *Matthew* of all other is least carefull to obserue the order of times in setting downe his stories, regarding rather the likenesse of the matter, and the place where they were; as laying downe a great many Parables together in one place, in another a great many miracles, &c. Thirdly, *Matthew* there vseth an indefinite proposition, which implies no immediate consequence of that, that followes on that which goes before. And generally, we must haue an eye to *Luke* for our order, and next to him to *Marke*.

The Euangelists that record this History are three, *Matth. 8. 14, 15. Mark. 1. 29. Luk. 4. 35.* Let vs compare the differences of them in handling of this story, which are either in addition of circumstances, or variety of phrases.

*Matthew* is the concisest of the rest, touching onely the substance of the story. Therefore by the way note, that it is an error

ror to say, that *Marke* is an epitome of *Matthew*, as first may appeare by this: secondly, because he obserues another order: thirdly, and also hath more Histories then the other.

*Matthew* and *Marke* adde, *this woman was laid on her bed.*

Secondly, that *Christ* touched her. *Marke* addes, *that hee li't her up.*

Thirdly, *Matthew* hath, that being healed, *she arose.*

*Marke* and *Luke* first adde the transition, which *Matthew* hath not; *and forthwith when they were come out of the Synagogue, &c.*

Secondly, that those that were present, made the womans case knowne vnto *Christ*.

*Marke* he is most large, and addes, first, that *Christ* made no delay, *Forthwith*: secondly, *the house of Simon and Andrew.*

Lastly, *Luke* addes; first, *that the Feuer was great.* Secondly, *that Christ stood ouer her, and rebuked the Feuer.* Thirdly, *that immediately she arose.*

In variety of phrases, as *Peter*, and *Simon*, *sicke of a Feuer*, and *taken with a Feuer, &c.*

The summe of this History is a miraculous curing of *Simons* wiues mother. The parts of it are these: first, the Time. Secondly, the place. Thirdly, the Parties present before whom. Fourthly, the party cured. Fifthly, the manner of curing. Sixthly, the manifestation of this to bee a Miracle. Seuenthly, the cuent of it.

The time was, as soone as he came forth of the Synagogue, and it hath a double relation, either to the former Miracle, or to the assembly and meeting of Gods people, vers. 22. in regard of which relation wee may note, first, that *Christ* counted it a proper worke of the Sabbath, to doe a worke of mercy. Secondly, that *Christ* contented not himselfe to haue performed the publike worship of God on the Sabbath, but as occasion was offered, did also other good workes.

Which is for our vse, that among other duties of the Sabbath, to haue a speciall regard to the workes of mercy, it being a good meanes to fill our hearts with godly meditations, and our mouthes with holy conference.

Secondly,

Secondly, that wee content not our selues with the publike seruice of God onely, but bee carefull to spend the rest of the Sabbath after the assemblies.

The place where it was wrought, was, first, a priuat house. Here obserue, that Christ was ready to manifest the gift which God had bestowed vpon him in doing good, not onely openly before many, but in priuate houses also before a few; as *Ioh. 2. 1.* at a priuate marriage of a poore couple hee wrought his first miracle: and *Matth. 9. 23.* because it was not a popular applause that he sought for, but doing of good to the Church, and for it he was as ready in one place as another. Howbeit, most of his miracles were publike, because hereby, first, God was most glorified: secondly, more did reape benefit: thirdly, his Ministry more credited.

The vse is for vs to doe the like in doing good to all, in all places indifferently, as occasion shall serue. For to doe nothing but what many may take notice of, fauoureth of arrogancy and desire of glory, rather then zeale of Gods glory, and good of their brother.

Secondly, It was the house of *Simon* and *Andrew*; where a question may be moued, how it is said to be the house of *Simon* and *Andrews* both?

*Ans.* It was either because both had right to it, or because both of them dwelt together. To that, *Ioh. 1. 44.* I answer, That their breeding might bee at Bethsaida; and yet because of their Trade of fishing, they might haue a house at Capernaum. Secondly, *Peter* might dwell there because of his wife. Thirdly, because Christ did dwell there to entertaine him.

To that *Luk. 5. 11.* I answer, they forooke all, that is, all that might hinder them in following of Christ, as their calling. Secondly, the vse of all, but not the possession.

Now this shewes the brotherly agreement betweene these two brothers; a thing highly commended in Scripture; as *Psal. 133. 1, 2, 3.*

Secondly, though they suffered nothing to hinder them in following of Christ, yet they did not fondly cast away that they had. *Matthew* made Christ a Feast in his owne house af-

ter he had forsooke all: *Luk. 5. 28, 29.* For riches are Gods blessings, and haue a good vse, wherein they are to bee imployed, if they crosse not greater matters. Secondly, we are Gods Stewards, and no Steward may cast away his Masters goods. This confutes the Anabaptists, and some ancient Philosophers, which cast their money in the Sea.

The company present were the foure Disciples, *vers. 29.* who were companions together, *Luk. 5. 7.* Here note, first, the care of Christ to traine them vp, because hee meant to make them Apostles; and so he made them eye-witnesses of his Miracles and Doctrine, for the further strengthening of their Faith, that they might haue the greater euidence to preach Christ vnto others. This ought to be the practice of Tutors. This did *Paul* with *Timothy*. Secondly, their care and diligence to doe him seruice in attending on him, who was their Master. Thirdly, the Disciples desire to profit by Christ.

The party cured, was *Simons* wiues mother. Where wee may note, that Christ thought it not an vnfit thing to take a married man for his Disciple. But some obiekt against this, and say, that by a wife, *1. Cor. 9. 5.* is meant another woman? which is both slanderous and rediculous. See *Heb. 13. 4.* in all, marriage is honourable, and in Ministers: *1. Tim. 3. 5. 1. Tim. 4. 3:*

Secondly, in that *Peter* had a carefull respect of his wiues mother, we learne, that husbands and wiues should haue a pious respect of the parents each of other, as appeares in *Ruth* to *Naomi*, and *Moses* to *Iethro*. The reason of it, is the Law of marriage, *Gen. 2.* by which bond they are to extend their affection to the parents of one another. Secondly, this is a great meanes to breed loue and kindnesse betweene themselves, when the one seeth how much the other respecteth his friends.

Secondly, her disease wherewith she was afflicted, was, first, a hot burning Feuer: secondly, a great Feuer: thirdly, she was so sicke of it, that she was faine to lye downe: fourthly, she was healed of it. All which circumstances do amplifie the disease, shewing it to be grievous and dangerous. Whence learne we, That there is no disease so dangerous, but Christ can cure it;

because the absolutenesse of his power is such, that with him there is no respect of greatnesse or smalnesse. Teaching vs hereby to trust perfectly vnto him in all our distresses, it being he alone that can giue to others wisdom to prescribe, and to the meanes power to effect our health and welfare.

The manner of curing. Here note the occasion; *Mat. 8. 14.* saith, *Christ saw her. Marke,* that *they told him of her. Luke,* that *they intreated him for her.*

First, then the sight of our miseries moues Christ to succour vs; as *Mark. 6. 34. Ioh. 5. 6.* because the eyes of Christ are eyes of pittie, like to those of the Samaritan: *Luk. 10.* Which serues to minister comfort to vs in all miseries. See *Ezek. 16. 3, 4, 5,* &c. And albeit that Christ doth alwaies see our miseries, yet must we put him in minde of them, that he may see how wee are affected with them our selues.

2. In that they told him, and intreated him for her: this shewes, first, their faith in Christ: secondly, their loue and pittie to her. Teaching vs in like cases to giue an euidence of our faith and brotherly loue, by commending the cases of our brethren to Christ. For as he is best able to helpe in all distresses, so first, it is an honour done vnto him: secondly, it is a meanes to obtaine helpe for them: thirdly, it is a sacrifice acceptable to God, and we are accepted as worshippers of him.

The meanes of curing, respect partly the gesture, partly, the speech of Christ.

The gesture: *He came vnto her, touched her, and lift her up:* all to shew, that this cure came of him. Christ was able to doe it without theie meanes, but hee did it to giue a greater euidence. And false is that collection of the Vbiqutaries vpon *Mark. 5. 31.* that in the flesh of Christ was a vertue to heale, because the diuine qualities were transfused in the flesh.

*Dost.* Where Christ will, any meanes are powerfull as clay to cure blindnesse, *Ioh. 9. 6. Moses* Rod to fetch water out of a Rocke, *Numb. 20. 9. Afl. 19. 12.* for Christ is the Fountaine of all power and efficacy.

The vse for vs is, that we be carefull and conscionable to vse all meanes warranted in the Word of God, how simple soeuer they

they may seeme to vs, not opposing our conceits against this power and wisdom of God: as *Nazaran* did, and both Iewes and Gentiles in speaking against the Gospell, the meanes of saluation.

Secondly, his speech; *Luke* saith, *hee rebuked the Fener*. Christ hath an absolute command not onely ouer reasonable and liuing creatures, but also ouer things insensible.

*Vers. 32. And as Euen when the Sunne did set, or, [when the Sunne was downe] they brought to him all that were diseased, and them that were possessed with Diuels.*

*33 And the whole City was gathered together at the doore.*

*34 And he healed many that were sicke of diuers diseases, and cast out many Diuels, and suffered not the Diuels to say, that they knew him.*

**T**Hese words contains a generall History of Christ his miraculous curing of sundry persons, diuersly afflicted. It is in number the eleuenth History of the first yeere: recorded by three Euangelists; *Marke* here; *Luk.* 4. 40, 41. and *Matth.* 8. 16, 17. The differences betweene them are partly in addition.

1. *Matthew* addes, first, the meanes whereby these cures were wrought, *his Word*, *vers. 16.*

Secondly, a Prophecy that went before of Christ was now fulfilled, *vers. 17.*

2. *Marke* addes the whole 33. verse.

3. *Luke*, who is the most copious, addes, first, a second meanes of cure, *laying on of his hands*, *vers. 40.*

Secondly, that the Diuels came out crying.

Thirdly, Christs indignation against them, *rebuked them.*

Fourthly, he addes this clause, *the Christ.*

Partly in variety of phrases, as *Matthew*; *When Euen was come. Marke* and *Luke*; *When the Sunne was downe, or, Euen now a setting. Marke*, they brought. *Luke*, they all brought. *Matthew* hath, *possessed with Diuels. Luke*, *diseased.* *Marke* hath both. *Matthew*, *Marke*, that Christ cast out. *Luke*, that the Diuels came out; being in effect all one.



The feuerall branches of this History are, first, the Time : secondly, the Occasion : thirdly, the Parties cured : fourthly, the Witnesse present : fifthly, the Manner of working this miracle : sixthly, the Manifestation thereof : seuenthly, the Effect : eighthly, the End, *viz.* the accomplishment of the Prophecy.

The Time ; *When Euening was come, viz.* the Euen of the same day whereupon Christ had done so much before, as the inference shewes plainly.

*Dott.* Christ is euer ready to doe one good after another, as occasion is offered. A thing often noted in him ; as after the long Sermon, *Matth. 5. 6, 7.* in the eight Chapter are set downe more workes which he did presently after ; because he accounted of this life as of a time of worke, *Ioh. 9. 4.* and so he did improve this time.

Which teacheth vs to learne the like diligence vpon the same ground of the shortnesse of life, labouring here, looking for our rest hereafter, *Heb. 4. 8.*

Secondly, It is said, the Sunne was downe, and Euening was come. Now this seemes a time of rest, and vnseasonable for such businesse.

*Dott.* No time was vnseasonable to Christ to doe good, he conferres with *Nicodemus* in the night : *Ioh. 3.* with the woman of Samaria, weary and hungry ; *Ioh. 4.* The reason, because Christ did esteeme the doing of Gods will aboue his meat, drinke, and rest, *Ioh. 4. 34.* and so must we doing good workes both in, and out of season, *2. Tim. 4. 2.* and it is a reproofe for those that will doe good, but it shall be onely at seasonable and fit times,

Thirdly, *Luke* saith, [*the Sunne was setting.*] *Marke*, [*When the Sunne was set.*] Here seemeth to be some contradiction.

*Ans.* The Sunne was scarce downe, and yet it was euen now downe, when as they brought their sicke vnto him ; so that the Sonne was but newly set.

The reason why they brought not their sicke, till the Sunne was downe, was, because the Iewes did hold the workes of mercy vnlawfull to be done on the Sabbath day, as *Mat. 12. 2,* *10. Luk. 13. 14. & 14. 2. Ioh. 5. 9, 10. Ioh. 9. 16.* therefore in regard

gard hereof they bring them not till the Euening, their Sabbath then ending, as they thought. Where note we, that superstition makes men neglect their owne good, and the good of their friends. Christ might haue been gone away to some other place, or haue taken himselfe to his rest, and would not cure them, and other casualties might haue come betweene. For superstition blindeth the iudgement, that it cannot discern betweene things conuenient and vnconuenient, but wholly doth on the thing conceited. Wee shall auoide so dangerous a thing, if we attend to the Word, and looke that those things which we maintaine, bee grounded vpon the Word of God: *Heb. 13.9.*

The Occasion that moued Christ to worke these Miracles was, because there were brought vnto him fit obiects to work vpon. Hence we learne, that the charitable workes of other in bringing their sicke to Christ, gaue him occasion to heale them. Reason was, first, to shew the goodnesse of his nature, not onely when the persons themselues sue vnto him, but also when others intreate for them. Secondly, to shew how he approoues the good mind of others herein, as also their Faith.

More particular circumstances to be noted, are, first, the generality; *all brought their sicke.*

*Doct.* All of all sorts are ready to seeke remedies for the cure of bodily diseases: A Ruler, *Ioh. 4.46.* a Begger: *Mark. 14.46.* a Canaanitish woman, *Matth. 15.21.* because these outward diseases are sensible. This will be a witnesse against vs all, that are so carelesse in seeking redresse for our spirituall maladies.

Secondly, the manner of bringing. *Luke* saith, *they led them by the hand.* *Marke*, that *they brought them.* Noting hereby, that such was their care for their friends, that they thought it not enough to tell them of a remedy, but they brought them to the place where it was to be had: so *Mark. 6.56.* The cause of it was the greatnesse of their Faith in Christ to cure all diseases, and of their love to their brethren.

Vse is for our imitation, not onely in the temporall good of our friends, but in the spirituall health of their soules, by bringing

ging them to the meanes of saluation; such especially as are vnder our authoritie.

The *Parties cured*. Note here Two points. First, the generalitie of them *Matthew* and *Marke*, say *all*; *Luke*, *euery one*: and that this *all*, were not a few; *Marke* saith, that hee cured *many*.

2. The kindes of maladies noted to haue beene; First, in generall, diuers diseases, some dangerous, some deadly, some infectious, &c. Secondly, in particular, possessions of Diuels.

*Doct.* First, that Christ in doing good, shewes himselfe to bee no respecter of persons: all that came were healed. none lost their labour; *Act. 10. 34. Ioh. 6. 37.* For the ground of Christs actions is in himselfe, and his owne goodnesse, not in any thing whatsoeuer in man.

*Ise.* For comfort and encouragement for all, in all distresses, to haue recourse vnto Christ. Secondly, for imitation that in doing of good, we respect not the person, but the occasion that God offereth. This ought Magistrates, Ministers, Physicians, Councillors, &c. to do; *Iam. 2. 1.* Thirdly, for reproofe of those that respect Greatnesse, Friends, Money, &c.

*Doct.* Secondly, Christ was not weary of well doing. He healed a multitude; teaching vs not to bee discouraged in comming to Christ, because we see many goe; but to consider that his power and ability is not stinted, but infinite as himselfe, like a neuer dried Fountaine.

Among the diseases that Christ healed, there were no doubt, some loathsome, and some infectious: heare obserue. First, Christ loathed none of them, being full of pittie, and the more grieuous the disease, the more pittifull. Which giues vs comfort and confidence to goe vnto him, though neuer so loathsome and contemptible in our owne eyes; yea, the rather because of it; and further teacheth vs to be of a like minde towards others. Secondly, that Christ was not capable of infection, which as it is gathered here in general, so it expressly *Matth. 8. 3.* proued, by curing the Leper. For Christ was not infected with our personall diseases, being from the corruption of our nature.

Lastly,

Lastly, that Christ was able to cure all, it shewes him to be a sufficient and perfect Sauour, both willing and powerfull to doe vs good. The application which the Prophet makes, in *Matth. 8. 17.* proues this.

The witnesses present, were the whole Citie, that is, many of the people of the Citie. *Per Metonim. Subiecti.* And *Synecd. Totius pro parte.* Such phrascs in Scripture are vsuall. Neither are we to search too curiously, nor condemne a man of vntruth presently, if he vse such a phrase. That so many assembled, it shewes rather the good prouidence of God, then any goodnesse in them, being by him brought to passe for his Glory, and the good of the Church, and the clearing of the innocency of Christ his Sonne, and his plaine dealing; seeing the Pharisees and others counted him an impostor. But what profit these Capernaïtes made of these miracles may appeare; *Mat. 11. 23. Ioh. 6.*

The meanes which Christ vsed were:

1. His Word. Christ hath an absolute command ouer the Diuell. So wee are to trust in Christ, if wee feare the Diuell. And this we must doe when we see no outward meanes. For Christ can worke by his owne Word, without any meanes.

2. His laying on of his hands: not that this was any Physicall meanes, but to shew that the cure came from him.

The *manifestation* of these miracles to be true miracles, is set forth by diuers branches.

1. From the generalitie, no disease so deadly, but Christ cured it, no spirit so strong, but Christ dispossessed him.

2. From the time. It was done so shortly and suddenly. So miraculously. For time is required to things done by course of Nature.

3. The cure wrought so perfectly.

4. That these things were done without any naturall meanes.

5. That the Diuels came out crying, that is, vnwillingly, and flatteringly.

6. That Christ did not seeke to colour any thing, but did it in view of all. Wherefore Christ being thus able to doe miracles,

racles, he is to be trusted vnto, aboue meanes.

The *Effects* are two: First, in regard of the Diuell. And Secondly, in regard of Christ.

Of the Diuels, that First, they came out; Secondly, they cried; Thirdly, they confessed Christ the Sonne of God. The First, sheweth their inforced obedience; The Second, that they stand in dread and awe of Christ; The Third, they had knowledge of Christ, though not by themselves, but by the Church; hearing the Prophets point at him. So that euen the Diuels many times doe profit more by the Word, then men of Christ. First, that he rebuked the Diuell; shewing his dislike of him, and indignation against him.

Marke 2.1. *And againe, he entred into Capernaum after some dayes, and it was noised that he was in the house.*

2. *And straight way many were gathered together, in so much as there was no roome to receiue them; no, not so much as about the doore, and he preached the Word vnto them.*
3. *And they come vnto him, bringing one sicke of the Palsie, which was borne of foure:*
4. *And when they could not come nigh him for prease, they vncouered the rooffe where he was; and when they had broken it up, they let downe the bed, whereon the sicke of the Palsie lay.*
5. *When Iesus saw their Faith, he said vnto the sicke of the Palsie, Sonne, thy sinnes be forgiven thee.*

**T**Hese words and the rest vnto the 13. verse, containe the 15. History of the first ycare of Christs publicke Ministry, from the first Passeouer, *Ioh. 2. 13.*

The First, was the purging of the Temple; *Ioh. 2. 14.*

2. His conference with *Nicodemus*; *Ioh. 3. 1.*

3. The execution of his Ministry in Iudea. With *Iohns* testimony of him; *Ioh. 3. 22.*

4. A brie History of *Iohns* Imprisonment; *Luke 3. 19.*

5. His conference, with the woman of Samaria; *Ioh. 4. 1.*

6. Iesus

6. Iesus hauing left Iudea, and passed through Samaria; comes into Galilee, where he heales the Rulers Son, *Ioh. 4. 43.*

7. From Galilee hee goes vnto Nazareth; his entertainment there amongst his countrimen; *Luke 4. 16.*

8. Leauing Nazareth, he commeth to Capernaum: with his preaching there; *Mat. 4. 12. Luke 4. 31.*

9. The calling of his Disciples.

10. The dispossessing of a Diuell; *Mark. 1. 23.*

11. The curing of *Simons* wiues mother; *Mark. 1. 29.*

12. The curing of many together; *Mark. 1. 32.*

13. Christ his peragratiō of Galilee; *Mark. 1. 39.*

14. The curing of the Leaper; *Mark. 1. 40.*

15. This present History, which as it is the 15. History: so it is the seuenth miracle recorded.

The first miracle, was the turning of water into wine at Cana in Galilee; *Ioh. 2. 1.*

2. The curing of the Rulers Sonne; *Ioh. 4. 43.*

3. The great draught of Fishes; *Luke. 5. 1.*

4. The dispossessing of the Diuell: *Mark. 1. 23.*

5. Curing of *Simons* wiues mother; *Mark. 1. 29.*

6. Curing of the Leaper. *Mark. 1. 40.*

7. This *Matthew* chap. 9. 2. Recordeth this Historie after certaine others: and therefore some thinke that this and the Story there mentioned, are two diuers Histories; but such is the agreement in the circumstances, as also for as much as it is likewise set downe before *Matthew* his calling to be a Disciple, that it seemeth to be the same with this. [The first verse, of the ninth chapter; is to be ioyned to the ninth.]

The parts of this History are; First, Christs preparation. Secondly, the manner of working it. Thirdly, the effects.

The preparation hereunto in generall, is Christ his preaching of the Word: He preached, saith *Mark.* He taught saith *Luke* cap. 5. 17. that is, by preaching he taught them. This is set forth by diuers circumstances, wherof *Marke* sets downe. First, the time, after some dayes. Secondly, the place in generall, Capernaum, is particular the house. Thirdly, the occasion, the multitude comming together. *Luke* addes a more particular

particular description of the persons that came to heare Christ, *cap. 4. verse, 17.* Secondly, the seale of Christs Ministerie; the Power of God, &c. *codem* vers.

Of Christs Ministry hath beene spoken before, now come we to the *Time*.

It is noted here indefinitely to haue beene after some daies; *viz.* which he had spent in the desert; *Marke 1.* and the last verse *Luke 4. 16.* Either in meditation with his Heavenly Father and prayer to him, or in conference with his Disciples, or other speciall Friends: hauing thus for a while retired himselfe, hee now returneth to his publike Ministry.

*Doct.* Men of publike function hauing occasion to retire themselves for a time, from the place of their calling, for recreation, recovery of health, or through persecution, &c. must haue a minde and care to returne againe to their calling, as sone as they can. So *Eliab* withdrawing himselfe for feare of *Iezabell*, is commanded from God, to returne againe; *1. King. 19.* So *Peter* lodging priuately at *Ioppa*; *Act. 9.* last: is sent for to come abroad by an Angell; *Act. 10.*

For our Function, is that maine worke that we alwaies intend; and therefore our retiring ought to bee for our helpe and not hinderance in the execution of it.

*Use.* Is for Ministers, that they haue a care to returne to their Flocke; as *Dauid 1. Sam. 17. 15.* For it is their charge; *Act. 20. 28. 1. Pet. 5. 2.* Secondly, there is in their absence great danger of falling backe, and growing cold in zeale. The Diuell hauing an entrance to sow tares, and to bring in many mischiefes; *Act. 20. 29.* as the Apostle *Paul* found by experience.

*Place*, is noted in generall to bee Capernaum; of which Citie hath beene spoken before. Here note, that this is the fourth time where expresse mention is made of Christ coming vnto this City.

So that this was the chiefest place of his abode: and therefore it is called his owne Cittie; *Mat. 9. 1.* In regard of which residence of Christ here, & his often preaching, it was that this

Citie, was lift vp vnto Heauen; in respect of the benefit they might haue reaped by his still being with them.

*Doct.* It is a great benefit to haue a faithfull Minister, or neighbour dwelling by vs. This the Shunamite well knew; 2. *King.* 4. 9. 10. Because of Gods blessings accompanying such. Secondly, of greater meanes of comfort and instruction. Thirdly, wee are after a more speciall manner partakers of their prayers; for such will not forget to pray for their Friends and Neighbours, and such as they are bound vnto. Which comdemnes the world, that of all other, are loth to haue a Minister, or a godly man dwell by them; for feare lest their prophanenesse be discouraged. And we see that the Capernaïtes light esteeme of Christ, his dwelling and paines taking amongst them; was it for which Christ doth afterwards condemne them to hel, though before lifted them vp to heauen.

The particular place noted, is the House; viz. of Christs vsuall abode. For he dwelt in Capernaum; *Matth.* 4. 13. & 9. 1. Not of his owne inheritance, for hee had not a house of his owne, to hide his head in; *Matth.* 8. 20. But it is like to bee that of *Simons* and *Andrew*, mentioned before; *chap.* 1. 29. 33. For these were likeliest to entertaine him: and hither the people resorted once afore *verse* 33. and so found him out the easier now; and *Matth.* 17. 27. *Peter* payeth tribute for Christ and himselfe, as if they had dwelt both together.

Here we see that Christ lets slip no opportunitie, but preacheth in a priuate house, hauing good occasion: which albeit he and other extraordinary persons, did vpon extraordinary times and occasions; yet we must take heed how wee draw it into imitation, in a settled Church where the libertie of publike assemblies is permitted to all, to the offence of the ciuill Magistrates. Much lesse may we with Brownists and Separatists, with draw our selues from the publike assemblies to goe into Woods, &c.

The *Occasion* in generall, was the peoples concourse; where note first what moued the people to come. It is said that his coming was noised abroad; the rumour spreading from one Neighbour, to another. This is to bee noted for such places



(as many in the countrey are) where the preaching of the Word is rare; that if happily a faithfull Minister comming that way, be willing there to bestow his paines; one Neighbour doe make it knowne to another, and incourage them to come.

2. Note their readinesse, exprest two waies. First, their speedinesse [*straight way*,] which condemneth the slackenesse of many in comming to the Church. Secondly, by their Multitude, [*many*,] amplified by that, that First, the House; Secondly, no not the Porch and places about the house were able to receiue them. Amongst which multitude, though some came for curiositie, some for helpe of their disease, some for other respects, yet some came to heare, and in generall, their comming was commendable, and to good effect; occasioning Christ to instruct them.

*Doct.* Readinesse in people to heare, ought to stirre vp in Ministers a desire to preach; as *Act.* 10.33. For this is a signe that God will giue a blessing; Secondly, that hee hath called vnto such a place.

The persons that were Auditors, are discribed by *Luke*, to haue beene not only of the common sort: but also of the Pharises and Doctors of the Law.

The Pharises were a strict Sect, differing from all other people, in apparrell, diet, and conuersation. But two things especially are noted of them. First, that they were most exact expositors of the Law. Secondly, their strictnesse of their conuersation; in both which respects, Christ doth notably discover their false dealings, shewing them to be, both hereticall in their Doctrine, grounding their expositions not on the Scriptures, but the traditions of their Fathers: and also hypocriticall in their conuersation, doing whatsoeuer they doe, to be seene of men.

The Doctors of the Law, are those that be called elsewhere Scribes, not from writing, but learning. For both Scribes and Pharises, sate in *Moses* Chaire, though these were a more common kinde of teachers then the Pharises.

Both these sorts were in opposition against Christ, malicing

cing and hating him. And now they came with a malicious, enuious, and captious minde to ensnare him: as may appeare by their reasoning against him in their hearts. Yet it is said, these men came from euery quarter round about, to shew how farre malice and enuie will carry men, further ordinarily then pittie. Secondly, note here that Christ ceaseth not to preach, although these captious and enuious hearers sate before his face: being he knew that his Doctrine was true, and that hee was able to defend it. Now there was neuer any congregation, where were not some enuious, captious, and malicious hearers; who comming not with a minde to subiect themselves, to the Word, finde occasion to cauill and carpe at it, to bleare mens eyes with this pretence, as a cause why they doe not yeeld obedience vnto it. For all this Ministers must not be discouraged from preaching, but regard: First, that the Lord hath sent them. Secondly, The Talent that God hath bestowed vpon them, which they must imploy, if the Lord himselfe hinder them not. Thirdly, that there be some honest hearted hearers, and their good is to be respected. Such kinde of Auditors had *Ieremie*, chap. 20. 10. see *Ezek.* 2. 3. &c.

As an antidote against the poyson of enuious tongues, Ministers ought to regard both the matter and manner of their Doctrine, that it be such as may be iustified by the Word of God, that it be so deliuered plainely, powerfully, that it fauour not of ostentation, and affectation.

The *Seale* of Christs preaching, is the extraordinary Power of God, that is, the gift of healing; which did now manifest it selfe in an extraordinary manner. That it is called the power of the Lord, inferre no opposition, seeing Christ himselfe was the Lord. Or secondly, rather because that Christ in regard of that condition, whereunto he did subiect himselfe, in taking our nature and infirmities vpon him; he needed the assistance of the Spirit of God. Not that this power of the Spirit was not alwaies in him, but because it did not alwaies shew it selfe, as *Marke* 6. 5. himselfe restraining it in regard of the condition on mens part, *viz.* Faith.

At this time he doth manifest this diuine Power, the rather

because of his malicious aduersaries that were there present. So that it is to be noted, that the more the Word is caualled at, the more euidence God giueth thereunto. *Moses* miracles the more the Sorcerers did disgrace, the more clearer they were, till they did confesse the finger of God, *Exod. See Act. 4. 16.* Which serues to incourage honest hearers, and to confound the aduersaries.

The second general part is the Miracle it selfe, and the working of it, wherein note, first, the kind of the disease: secondly, the occasion: thirdly, the manner of curing.

Touching the kind of the disease, it was the Palsie: a disease whereby the nerues and sinewes are so loosened and dissolued, that motion and life is lost in that part which is so affected; and therefore it is called the dead Palsie, which if it bee somewhat growne, it is hardly or neuer cured; as it was with this man, who was neither able to goe, nor to sit, which shewes the greatnesse of the cure. Now though this disease be a shame to Physicians passing their skill, yet Christ did cure it, as he is able to doe all other the most dangerous sicknesses.

The occasion of working this Miracle, was partly the Faith of them that brought him, partly the Faith of himselfe, *vers. 5.* which Faith, though it be an inward grace, and so of man's eyes inuisible, yet Christ could see it inwardly. Notwithstanding, here he sees it also by the fruites thereof in them by their charity, diligence and labour in bringing this poore man to Christ. Secondly, in the man himselfe by his great patience, in suffering all those things they did vnto him. Of these wee will speake of more particularly; and first, of the fruites of faith in this mans Friends.

Their charity and care is set downe in five branches; first, that they did not onely tell him of a remedy for his disease, but also did foure of them bring him vnto the place where it was to be had, *vers. 3.*

2. That he being not able to rise and goe along with them, they carry him, and not so onely, but for his greater ease, bed and all, *vers. 3.*

3. Having brought him, they leaue him not so, letting him alone

alone for others to bring him to Iesus, but themselves seeke all meanes to come neere vnto Christ, vers. 4. *Luk. 5. 17.*

4. When in seeking of this meanes of accessse, they were hindred, yet doe they not cease to proceede on, not making this hinderance an excuse either for to leaue him, or to carry him backe againe.

5. Finding no ordinary meanes, they seeke vnto extraordinary: first, they clime vp to the top of the house, and so draw vp the bed. Now it is to be noted, that their houses were flat on the top, as may be gathered out of *Deut. 22. 8.* and that this house here spoken of, was open to the top without chambers, like a great Hall, and so it was fit for a great many to come together. Secondly, they vncouer the rooffe, and breake it open. Thirdly, when they could not goe downe themselves, they let him downe with ropes.

From these circumstances we learne many duties of charity to be performed in like cases of distresse.

1. That it is not sufficient to tell our friends of the meanes of cure, but wee must doe our best to make them partakers of such meanes. For some are vnable to helpe themselves, as this man; and some are carelesse of their owne safety, like *Naaman*, 2. *King. 5. 12.* and some it bootes but little, only to tell them of the meanes, vlesse we help them to it our selues, and perswade them to vse it, like to *Naamans* seruants. To apply this to spirituall cures, wee must not onely make knowne vnto others where the meanes of saluation is to be had, but also as farre as in vs lyeth, make them partakers of it. For here the reason holds true, that we are vnable, carelesse, and vnwilling to seeke vnto these meanes of our selues. This belongs to those that are set ouer others, as Masters their Seruants, Magistrates their Subiects, and Ministers also their people, to cause them to come vnto the ministry of the Word.

2. That we tender those that are weeke, according to their weakenesse, supplying their wants; and therefore did these men bring the bed also. So did *Iob* relieue euery one according to his want, Chap. 29. 15. *Gal. 6. 2. Ephes. 4. 2.*

Note here a contrary practice of a cruel wretch, namely, *Saul*, who

who when *David* would not spare him, but would haue him brought, bed and all, to be slaine: *1.Sam.19.13.* so that the charity of mercifull men cannot goe so farre, but the cruelty of wretches will goe as farre, or further.

3. That in good actions and indeauours which wee goe about, wee suffer not obstacles to hinder our proceeding. For no actions are without some: yea, God doth many times minister some for the triall of our faith and constancy, as *Matth. 15. 22. &c.* The diuell also through malice doth lay many blockes in our wayes, as *1.Thef. 2.18.* And this is the rather to be noted, because of our pronensse to make excuses, especially in spirituall matters, wherein wee are like the sluggard in the *Proverbs*, still doubting of some danger. Herein *Hester*, though otherwise a good woman, failed, fearing the Kings Edict: *Hest. 4. 11.* but *Mordecai* told her, that this scruple must not hinder her in so good a purpose, as the safety of the Jewes, *vers. 13. 14.*

4. When by ordinary meanes we cannot effect our desire, then are we to vse extraordinary, as *David* did; *1.Sam. 21. 4, 6.* whose example Christ doth alleage, *Matth. 12. 34.* So where the Word is not preached in our Parishes, we may come to others. Alwaies prouided, that though the meanes bee vnusuall, yet they be lawfull. Wherein *Rebecca* failed, in procuring her sonne a blessing, by teaching him to lye.

Now for a generall vse of all, if we compare our backwardnesse, in seeking the spirituall good of our friend with the care of these, in seeking the temporall good of this man, wee cannot but be ashamed. Surely seeing there is a greater necessity of this spirituall care, then of the bodily, and that in seeking of this, we are more acceptable vnto Christ, then in the other, we ought to be stirred vp with greater care to tender the good of our brethrens soules.

Secondly, we are to consider the suites of Faith, which are in this man the patient. His patience is set forth; first, that he suffered himselfe to be brought out of his house, which a sicke man easily doth not, to bee carried among the presse, to bee drawne vp, and to bee let downe; all which could not but worke

worke great disquiet vnto him: yet doth hee not repine, and say, If you were in my case, you would not bee thus and thus tumbled vp and downe. But seeing that his friends desired his good, he willingly submits himselfe to them.

From whence wee may learne, how to carry our selues in time of sicknesse, to bee patient, to yeeld to our friends aduice, considering that they do it for our good, and also better vnderstand what is fit for vs, then our selues. Now then how patiently ought we to submit our selues to those, that seeke our good and conuersion, though it be with some trouble to vs in our conscience.

Wee come now to consider their Faith, the ground of all these workes, expressed here, vers. 5. and *Luk. 5. 20.* [*When hee saw their Faith.*] Wherein three words are to be noted; *Saw. Their. Faith.*

*Doct.* Faith makes all other workes to bee acceptable to Christ. He regarded not those outward things these men did, but he saw their faith in them. The whole Chapter of the eleuenth to the Hebrewes, prooues, and especially vers. 6. For Faith is the roote of all sanctifying graces: by it we are vnited vnto Christ, in whom being rooted and ingrafted, wee receiue from him life and grace, which shewes it selfe forth in vs by the fruites, as a tree receiuing sap from the roote, sends it forth into fruit: so that what comes not from Faith, hath no spirituall life in it, the roote whereby it is receiued, being wanting.

2. Faith is the hand whereby we receiue the gifts of God; as *Ioh. 1. 12.* where receiuing and beleeuing are all one.

3. Of all other graces, God by Faith is most glorified: for by it alone we come vtterly to deny our selues, and to attribute all to the goodnesse and grace of God. This shewes how faire the world is deceiued; first, Gentiles and Heathens that know not God, and so no good thing they doe can bee acceptable to him. Secondly, Papists, that thinke by workes to merit Gods fauour, which conceit doth indeed breed spirituall pride in mans heart making him most odious in Gods sight.

3. Ignorant men that thinke their good meaning and intenc makes the thing acceptable before God. Let vs then labour

for Faith in all our workes, doing them, first, because God hath commanded them : Secondly, in deniall of our selues, relying on Gods goodnesse in Christ, to haue both them and our persons accepted.

*Sam.* ] Christ saw their faith by his diuine power : but here especially by those great fruits whereby it appeared.

*Dott.* The Faith which is acceptable to Christ, is a visible Faith, which manifesteth it selfe by the fruits, such was the faith of those Worthies, *Heb. 11.* appearing by some notable marke or other : *Iam. 2. 18.* For Faith if it receiue sap and grace from Christ, it will grow and bud forth ; it is like fire, it cannot bee hid : and this is a marke distinguishing true faith from false : such as is that of many carnall Gospellers, who make an outward profession, but their fruits are none, they remaine meere worldly and carnall still.

*Their.* ] That is, as the plurall number sheweth, of the friends of this man : but yet in that hereupon hee turneth his speech vnto the man, and saith, *Thy sinnes, &c.* it is plaine that by this word *Their*, is meant the Faith of this sicke man, as well as of his friends.

*Dott.* The Faith, Prayer, and Charity of men are auailable before God, not onely for themselues, but for others also. Here then let vs see how they are auailable, how farre not.

First, the Faith of one man is auailable for another, as first, the faith of the Parents is a meanes to giue their children a right to the Couenant of God. So are they called holy, *1. Cor. 7. 14.* because of their beleeuing parents.

Secondly, the Faith of one may be a meanes to bring another to repentance and grace. So are our prayers auailable for the Iewes, as were theirs also for the Gentiles in times past. So may our prayers profit particular persons, by mouing God to worke Faith and repentance in them.

Thirdly, to obtaine temporall blessings : as *Laban* for *Jacobs* sake, *Gen. 30. 27.* *Potiphar* for *Iosephs* sake was blessed, *Genes. 39. 5.* and the whole world is blessed for the Churches sake.

But it is no way auailable for the obtaining of eternall life, and enjoying the free grace and mercy of God in the remission of

of ones sinne, for this euery man must haue Faith of his owne, *Hab. 2. 4.*

Hereby we see how God doth respect the Faith of his children, accepting it not onely for themselues, but for others also. And the vse for vs, is to vse this charitable meanes in the behalfe of our brethren, the Lord giuing vs this encouragement to come for others, as well as our selues. Wherefore it is a commendable practice of friends to desire the prayers one of another.

Now in that this mans friends did not alone intreate for him, but himselve also beleueed, so that his Faith ioyned with theirs, was effectuell for the curing of his bodily disease, and also the obtaining of remission of sinnes, we learne, that when the prayers of parties themselues are ioyned with others, then they are truly effectuell. So the Apostle desires the Romanes to strue with him by prayers to God; *Rom. 15. 30.*

*I*te is for reproofe of those that thinke they are safe, if others call vpon God for them, though themselues neuer pray. This is not sufficient. *Abraham* prayed for *Ismael*, *Gen. 17. 18.* but *Ismael* prayed not with him, and therefore they benefited him not, *vers. 21.* So did *Sammuel* pray for *Saul*, *1. Sam. 15. 35.* but *Saul* was carelesse of himselve; and therefore God bids *Sammuel* cease praying, *Chap. 16. 1.* So *Ezek. 14. 14.* Wee ought so as we desire to obtaine temporall, or spirituall blessings by the prayers of others, to ioync also our prayers with theirs.

All this while wee heare of no petition, this poore man is brought before Christ, and there hee lyes, none spake a word for him, nor yet himselve for himselve. Neuerthelesse doth Christ worke this great miracle on him.

Here note, first, Christ his readinesse to grant vnto vs the desires and groanes of our hearts, when he knowes them before that we doe vtter them. *Dauid* did but thinke to confesse, and God forgaued, *Psal. 32. 5. Exod. 14. 15. Neh. 2. 4. Luk. 15. 18, 19, 20.*

*I*te. For comfort of them, who through feare, griefe, or trouble of minde, are not able to expresse their desire. 2. If God doe accept a desire, how much more a faithfull prayer.



Secondly, in the parties, note by their silence, that they thought it sufficient to make knowne vnto Christ this mans case, by laying him before him, without prescribing how, or when to cure him. In like manner must we wait patiently on Christ, not appointing him the time, place, or means of deliue-ry. So much for the occasion of this Miracle.

Verſ. 5. *Sonne, [man, Luk. 5. 20.] [bee of good cheere, Matth. 9. 2.] thy sinnes are forgiven thee.*

6. *And there were certaine of the Scribes sitting there, and reasoning in their hearts.*

7. *Why doth this man speake such blasphemy? Who can forgive sinnes but God onely.*

8. *And immediately when Iesus perceined in his spirit, that they thus reasoned with themselves, he said vnto them, Why reason you these things in your hearts?*

9. *Whether it is easier to say to the sicke of the Palsie, Thy sinnes are forgiven? or to say, Arise, and take up thy bed, and walke.*

10. *But that yee may know that the Sonne of man hath authoritie in earth to forgive sinnes, he said to the sicke of the Palsie,*

11. *I say vnto thee, Arise, and take up thy bed, and get thee to shine owne house.*

**I**N these words is laid downe the manner of curing this sicke man: wherein note, first, the preparatiue vnto it. Secondly, the cure it selfe, *Arise, take up.*

The preparatiue, [*thy sinnes are forgiven thee, &c.*] by reason of the cauill of the Scribes is amplified by

First, a most gracious consolation.

Secondly, a malicious opposition against the same.

Thirdly, a iudicial defense and apology for his saying against those Scribes.

First, the consolation: in it obserue, first, a compellation: secondly, an exhortation: thirdly, an absolution.

In the compellation note first in generall, the admirable gentleness of Christ towards this man, that though this was done  
in

in time whilest he was preaching, & so seemed to interrupt him: yet seeing his sincere and faithfull heart, he doth not reprove him, but receiueh him, with great kindenesse and compassion.

*Doeſt.* God reiecteth none, that come to him with a faithfull heart. And though he seemeth so to do *Matth.* 15. 22. yet he doth not indeed reiect her, but for the manifestation of her faith, he trieth her, knowing in himselfe before that, for all his deniall, she would not goe away.

*Use* Is for encouragement to come to Christ.

*Man* ] Christ taketh notice of his mould and condition, and in that regard doth pittie and succour him. See *Pſal.* 103. 14. And in like may we lay forth our fraile condition as an argument to moue God to pittie.

*Sonne* ] a title of fauour and honour.

*Doeſt.* Christ doth account all faithfull men his sonnes and children. Where *Dines* in Hell is called Sonne, it is ironically spoken, and by way of vpbraiding; *Luke* 16. 25. as the vn-worthy guest is called Friend; *Matth.* 22. 12. The vse is *Pſal.* 103. 13.

The exhortation is set downe by *Matthew* chap. 9. 2. Bee of good cheere. And it is opposed to a kinde of feare and doubt, that was in this man; by reason of his sinnes: though he had Faith, yet it was not without doubting; Christ therefore knowing his case, applies a fit remedie for the strengthening of his faith.

*Doeſt.* Christ doth not reiect a weake faith, which ought to be a great encouragement vnto vs, if so be that we can finde in our selues any euidence of the beginning of true Grace.

The *Vſe* Is to teach vs how to carry our selues towards those that are sicke, to applie remedies according to their wants; especially, if they be afflicted in minde, then to yeeld vnto them all the comforts we can; *Prou.* 18. 14.

The third part of Consolation is the Absolution, where we may note that Assurance of the remission of sinnes is a most soueraigne ground of comfort.

For our sinnes being forgiven, all things turne to our Cood. It being sinnes alone, that makes vs miserable. Secondly, ob-

serue the difference of Christ his manner of pronouncing absolution of finnes from that both of extraordinary Ministers; as Prophets, and Apostles, and of ordinary Ministers, ss also of Priuate Christians.

Christ being God and Man, the Mediator of Mankinde, hath purchased by his death remission of finnes: so that hee can pronounce absolution of them, in his owne Name, and not only pronounce it, but also actually giue remission of finnes.

Prophets and Apostles did pronounce it in Christs Name, &c. that conditionally, vpon condition of faith and repentance, also they could by inspiration, know whether a mans finnes were forgiven or not.

Ordinary Ministers, are Gods Embassadors; and in Christs stead, by vertue of this Office and Function, in which they are placed for the comfort of distressed soules; vnto whom, vpon condition of faith and repentance, they may pronounce absolution.

Priuate Christians can doe no more, but tell their brethren of the promises of God, and comfort them with the consolations of the Scripture, but to pronounce absolution of finnes, is not in their, but the Ministers authoritie, and commission.

3. We may here note, how Christ shewes himselfe to be a faithfull Physitian, in that he strikes at the roote, and first takes away the cause of the disease, viz. his finnes. The like course is to be vsed with sicke persons, to labour first to bring them to a sight of their finnes, and repentance for them, and so to apply remedies for their diseases.

4. Christ obseruing the faith of this man, doth presently pronounce remission of finnes. Where note that remission of finnes ariseth from the free mercy of God, without any workes.

5. The mans friends came only for the curing of his bodily disease, and Christ bestowes on him a greater benefit, hee forgives him his finnes. Hence wee learne that Christ doth giue greater and better things to those that come to him in Faith, then themselves doe desire. *So Iacob desired but food and apparel,*

*parrell, and God gaue him great riches.* See *P(al. 21. 4. Ephe. 3. 20.* For God hath an eye to his owne bonntie, and what it becomes him to giue, and more respects our neede, then our request: and therefore sometimes denies our request, granting vs a greater benefit another way, as to *Paul.*

In the *Opposition* made against this speech of Christ, beginning at the 6. *verse*, let vs as in the former part of this story, consider the differences that are betweene the Euangelists, in setting of it downe; and first in addition.

*Matthew* addes chap. 9. *verse 4.* ~~much~~ Euill things.

*Verse 8.* *Who had giuen such great power to men.*

*Marke* addes, *verse 8.* *In his Spirit.*

*Verse 9.* This clause, whether &c. *to say to the sicke of the Palsie.*

*Verse 9.* That he saith, *take vp thy bed.*

*Verse 12.* *We neuer saw such a thing.*

*Luke* chap. 5. addes *verse 25.* *that he went home glorifying God.*

*Verse 26.* That the people were filled with feare.

*Verse 26.* *We haue seene strange things.*

2. In varietie of phrases. As *Matthew* saith; [ they said. ] *Marke*, they reasoned in their hearts. *Luke*, they beganne to thinke or reason.

In this opposition we may note these parts.

1. The parties opposing; Scribes and Pharises.
2. The manner of their opposition; in their hearts.
3. The matter they oppose; Blasphemie.
4. The ground and reason of it; who can forgie sinnes &c.

Parties opposing weare Scribes and Pharises, of whom we heard before that they were accounted learned expositors of the Law. Whence we obserue, that learning not sanctified, makes men to bee the greater enemies to the Truth, of God. The people wee see did glorifie God, it was the Scribes and Pharises, that caullied against Christ preaching. So *Ier. 26. 11.* Heretikes haue beene alwaies learned men. And among Pa-  
pists,

pists, the Iesuites are most learned.

For learning separated from grace, puffeth vp, and maketh men selfe-conceited. So that they set all their wit and learning to disgrace, and defame others.

*Vse* Is for Schollers, to pray God to Sanctifie their learning, vnto them. Also that the people, who from the vniuersities, doe receiue Ministers; doe pray for them, that God would sanctifie and season their learning with his Grace.

*Manner* of opposing was that this conceit was but yet in their hearts, they vttered it not, they did not fret, fume, and depart away, disdaining to heare such blasphemie, but they sit still, and carry a smooth face, minding to watch their opportunitie afterwards.

Hypocrites do then deuise greatest mischief in their hearts, when they carry fairest faces. *Ezek. 14. 1, 3. & chap. 33. 31. Iudas* carried so faire a face, that none of the Disciples suspected him of treacherie, euery one was more affraid of himselfe; *Matth. 26. 22, 25.*

*Vse* To teach vs to bee wise as Serpents, not to trust men vpon shew and outward appearance, when they come to heare the Word, and are attentiu vnto it. Christ did it not. *Ioh. 2. 24.* For he saw that they had hollow hearts. *Act. 9. 26.*

The matter they lay to his charge is Blasphemie; now to Blaspheme, is to impeach the name and credit of any: and is attributed to man. *1. Cor. 4. 13. Iud. verse 8.*

But the common vse hath more principally attributed it to God: and so it is taken in double respect. First, when somethings derogatorie to the diuine Maiestie, is attributed to him: and then some word is added, as blasphemies God, the Name of God, &c. *Reue. 16. 9. 11.* Secondly, when some thing proper to God is attributed to man, and then it is said simply, he blasphemed; *Matth. 26. 65.* This sinne was punishable by death. This great offence they lay to his charge, the more to bring him in danger, and see how they aggrauate it as appears by their diuers questions, set downe by the Euangelists.

*Doff.* Malice doth make men aggrauate euery thing to the vtmost, as *Korah. Numb. 16. 3.* the Princes conspiring against *Daniel.*

*Daniel Dan. 6. 13. and Haman. Est. 3. 8. Tertullus Acts 24. 5. 6.*

*Use.* To teach vs that if we liue among malicious men, wee carry our selues wisely, and warily, so that wee may iustifie whatsoeuer we doe.

Ground and reason of their opposition, is in these words, [*who can forgine sinnes, but God only.* Where first in generall note, that nothing can be so comfortably spoken, but malicious enemies will peruert it to the contrary. Christ comforted this man, by pronouncing forgiuenesse of sinnes to him; they impute this to Christ, as a matter of blasphemie: because there is such men, a satanicall spirit, which like poyson, turneth the sweetest things into venome.

More particularly in the reason of this their Cauill, we may see that the ground is true and good, but their fault is in the application. It is true.

1. That, that which properly belongeth to God, cannot be attributed to man.

2. That forgiuenesse of sinnes, is proper to God.

3. That man, cannot forgine sinnes.

4. That Christ in taking this power to him, tooke that which belonged to God. All these, the reason truly implies. Yet neuerthelesse, the conclusion which they draw from hence that Christ Blasphemeth, is false, and blasphemous.

In which points, our aduersaries the Papists, goe beyond these Pharises, who attribute the power of binding the conscience proper only to God, to mans also; who besides Christ, giues vnto the Pope, and other, power to forgine sinnes and the like.

In this reasoning of the Scribes and Pharises, we may note two faultes of them. First, that without further inquiring they did rashly accuse Christ of Blasphemie, vpon that speech; they might haue interpreted it as spoken prophetically. Secondly, in that they did not see that he had power and authoritie, to doe that which he did. They did wilfully winke at all those euidences, and testimonies of his diuine power, which were manifested among them, and were especially knowne to

such learned men as they, the signes of his birth; his disputing with them, his miracles and the like; by which many others were conuerted. And therefore Christ bids them take heed, lest they sin against the Holy Ghost, by denying so plaine a truth.

So that we see that these Scribes and Pharises, thinking to accuse Christ of Blasphemie, doe themselves Blaspheme, in denying vnto God that which doth belong vnto him; viz. power to forgiue sinnes.

*Doct.* Slanderous accusers of Innocents, are guiltie themselves of the same crime, which they lay to their charge; *Mat.* 26.65. which is brought to passe by the seuerer Iudgement of God, that they may be found out in their owne wickednesse, and be made the more inexcusable.

So dealt the Papists in accusing our Doctrine, as a Doctrine of libertie, when none is more licentious, then their owne, &c.

*Doct.* Secondly, from their false consequence, we may obserue the Diuels Logicke, teaching men from true grounds to gather false conclusions; that by the truth of the ground, mens eyes may bee bleared: as Heretikes, and Idolaters, alwaies haue done; alleading Scripture alwaies for their assertions.

*Use,* Is not therefore to dislike the Scripture, accounting it with the Papists a leaden rule; but to trie the consequences drawne from thence, and to labour that on this foundation we build Gold, not Stubble, Hay, and Straw. So much for the Opposition.

Wee are now come to Christ his *Apologie*, where before wee handle the Defence; wee haue to consider how Christ knew of this their Cauilling.

*Luke* saith he knew their thoughts.

*Matthew*, that he saw them, which is more then knowing; for that he might haue done by some outward signe.

*Marke*, that immediately as soone as they began to thinke, Iesus perceiued in his Spirit.

*Doct.* Christ knowes the very secrets of mens hearts, bee they enemies or friends; as of his Disciples; *Luke* 9.47.

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The *Reason* is here added by *Marke*, hee pe rceiued their thoughts in his Spirit, by his Diuine Power and Godhead; *1. King. 8. 39. Act. 1. 24.* And herein is the difference betweene Christ and the Prophets, who knew many times the thoughts of men, but it was by reuelation, and inspiration; *2. King. 4. 27.*

This was another euidence against the Scribes and Pharisees to conuince them, that the thoughts of their hearts, should thus be knowne to Christ, no man telling him of them.

*Use*, First, for instruction, to haue a speciall regard of our hearts, when we come before Christ.

Secondly, for Consolation in regard of enemies, that whatsoeuer they imagine against the Church, shall not hurt vs, seeing Christ knoweth all their deuices, and will preuent them; *2. King. 6. 12.*

Secondly, in regard of our selues, that though men ouerlook vs, and regard not that seruice which wee performe to God; yea, nickname vs for it: yet Christ which knoweth the heart will reward vs. See *Matth. 6. 6.*

In the *Apologie* is first a reproofe; Christ reprooues them: *Why reason ye these euill things in your hearts?* So that malicious slanderers are to haue their faults plainly reproued. *Psal. 50. 21.*

Secondly, the *Defence* it selfe, where first, note in generall, in as much as Christ stands to that he hath deliuered, it being a truth, and denies it not, though his enemies had raised a slander vpon it; that, Truth is not to be denied for the cauiling of men, and their opposition against it; *Gal. 2. 5.* wherein *Peter* halted verse *11. 12.*

Because Gods Truth is more pretious then Pearles, and no part of it is to be lost.

Secondly, In shrinking from the truth, we feare man more then God.

Thirdly, wee giue aduantage to the aduersarie, and make him bold; and also we discourage the weake brethren.

Secondly, In particular we see that the Pharisees and Scribes, opposed against him, that he had taken too much vpon him,



namely, a propertie of God to forgiue sinnes. Christ denieth not that hee had taken this vnto him, but saith hee tooke no more vpon him, then hee had right and authoritie to doe; namely, to forgiue sinnes in his owne Name: and that he hath this authoritie in a thing inuisible, hee proueth by a visible effect of his Diuine Power. The Pharisees reasoned thus: He that is man and not God, cannot forgiue sinnes. Christ is man, and not God: therefore Christ cannot forgiue sinnes. Christ to the contrary proueth that he is God, and not man only; in that by his bare Word, hee could cure a man desperately sicke: wherefore being God, hee tooke vpon him no more then lawfully he might.

The Argument standeth thus: Hee that hath an absolute power ouer diseases, he hath authoritie to forgiue sinnes. But I, saith Christ, haue an absolute command ouer diseases: therefore I haue authoritie to forgiue sinnes.

The *Proposition*, is laid downe verse 9. where both these effects, *viz.* forgiuenesse of sinnes, and curing of a bodily disease, are compared together, and shewed to be of like hardnesse and easinesse, that it is of like power and authoritie, to doe the one, as the other; wherefore if they could not deny this outward visible effect to be wrought by a Diuine Power, neither could they doubt of the other, though inuisible. And for a further strengthening of the argument, it is laid downe Interrogatiuely, Christ referring it euen to his aduersaries, to be Iudges, whether it were not so or no.

*Obiect.* But here a question will be mooued, whether the curing of a bodily disease, and the forgiuenesse of sinnes, bee equall; one as hard and as easie as the other: for as much as it seemeth that sinnes of the soule are more hardly cured, then diseases of the body.

*Ans.* First, these are compared not one with another, but in regard of humane power, because both are aboue humane straine; and neither can be done without diuine power. Secondly. Being compared with the Power of God, they are both alike; for in respect thereof, there is no difference of easinesse or hardnesse; 1. *Sam.* 14. 6. 2. *Chron.* 14. 11. Thirdly, this

this is said in regard of their earthly conceit and dull vnderstanding. For that a man but now so desperately sicke, should on a sudden be perfectly cured; this in their conceite seemed the greater worke. Fourthly, Sicknesse is a fruite of sinne, and he that can remooue the effect, can as easily remooue the cause.

To say, ¶ that is, so powerfully and effectually, to say that the thing shall be done.

*Docr.* Outward visible things objected to our senses, are great meanes to helpe our vnderstanding, in conceiuing of things inuisible, and to strengthen our Faith in beleeuing of them; *Rom. 1. 28. Psal. 19. 1.*

For this end did Christ worke all his miracles, that in them we might see him to bee an Almighty Sauiour, to cure all the diseases of our soules, to loose all the workes of the Diuell, and to saue vs from death, and him that had the power thereof. This collection is plainly expressed by *Matthew*, chap. 8. 17.

For earthly we are, and best vnderstand earthly things, by comparing whereof with spirituall things, wee come by little and little to vnderstand them; *Ioh. 3. 12.* and for this cause did God in former times giue signes vnto his people, his Seruants and Prophets; as to *Moses, Gedeon, &c.*

*Ise.* Is for vs to helpe our selues by these outward meanes. Doe we doubt of Gods Prouidence, to consider the making and preservation of all things; of the Resurrection, that which the Apostle saith; *2. Cor. 15. 36.* of the manner how wee are fed by Christ, and how our sinnes are washed away by his blood, to consider those things which are set forth vnto vs in the Sacrament, &c.

Next follows the *Application* of this argument, which is laid downe by Inuersion. The assumption, *viz.* [ *But I haue an absolute command ouer diseases* ] is laid downe vers. 11. by an euident prooffe of a deede done. The conclusion is vers. 10. by an infallible inference from the rest, *viz.* That ye might know, that the Sonne of Man, hath Power to forgiue sinnes on Earth.

We will handle them in order, as the Holy Ghost hath set them downe. In them we may obserue the *manner* of curing this man; and first the *end* why. Secondly, The *meanes* how hee was cured: *viz.* the imperiall charge and command of Christ.

The *end* was that they might know hee had power to forgive sinnes.

*Doctr.* Christ had a further end in his miracles, then a bodily good vnto those that were cured. A higher mysterie is contained in them, namely that in curing of our bodies hee might shew himselfe the Sauour of our Soules, &c. as is declared before.

*Use,* Is that we read not these miracles as bare historicall narrations, but that we consider in them the Almighty power of Christ: otherwise we misse of the fruite and benefit of them, for the strengthening of our Faith in him.

More particularly in this *End* consider we foure points.

1. Whose good and instruction it was he aimeth at,
2. The title that he giueth himselfe.
3. The ground whereupon he doth this worke.
4. The Place.

1. Christ labours to instruct those that are contrary minded, his aduersaries the Scribes and Pharises that cauilt at his Preaching. He might haue rested himselfe in the approbation of his Heauenly Father, the testimonie of his owne conscience, the witnesse of his Disciples that his Word and Doctrine was true, and in that former prooffe of Diuine power which hee had giuen them, in discovering vnto them the thoughts of their hearts: neuerthelesse seeing them thorow blindness, and malice, not yet thoroughly instructed, hee labours by further prooffe to show them their error, and to bring them to knowledge of the truth. Thus he deales with them againe; *Marke* 3. 22. &c. Conuincing them of error by many arguments: and generally wee may obserue of Christ, that neither the dulnesse of his hearers, their impious scoffing, nor their slanderous cauilling, did hinder him from struing to instruct them further; as *Nicodemus* his dulnesse. The scoffe of

of the woman of Samaria; *Ioh. 4. 11.* wherein Christ followed his Father; *Esay, 63. 2.* and the Apostle the example of Christ, in labouring to giue vnto Iewes and Gentiles, vnderstanding and knowledge of those things, which they so much opposed against; and in this all Ministers should follow their example. *2. Tim. 2. 25.* where the reason of it is also set downe, If those places be objected; *Act. 18. 6. & 19. 9. Tir. 3. 10.* and that therefore those that are peruerse, may bee presently giuen ouer: those places shew rather the contrary, for by them wee see that the Apostles did labour first to instruct them, and left them not, till they saw them obstinate.

2. The title is, *Sonne of man*: which is in Scripture taken sometime generally, and indefinitely for all the sons of *Adam*, mankind, as *Iob 25. 6.* and sometime for man corrupt, in his corrupt estate, as *1. Sam. 26. 19. Gen. 6. 2. Psal.*

More particularly it is giuen to the Prophets, and especially to *Ezekiel*, more then to any of the rest, to put him in minde of his infirmitie, that he should not be proud through reuelations. After a more peculiar manner it is attributed, and most commonly it is vied by himselfe, when hee speaketh of himselfe, but once giuen by any other to him, namely; *Act. 7. 56.*

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*Mark. 2. 13. And he went forth againe by the Sea side, and all the multitude resorted vnto him, and he taught them.*

*14. And as he passed by, hee saw Leui the Sonne of Alphew, sitting at the receit of custome, and he said vnto him, follow me, and he arose and followed him.*

**T**His is the sixteenth History of the first yeere of Christ his publike Ministry, and it is the last which is recorded by the Euangelists of that yeere. That it followes next vpon the History afore going, appears in that, by all the three Euangelists that record it, it is placed next after; It is recorded here and by *Matthew 9. 9.* and by *Luke 5. 27. 28.* *Matthew* hath nothing but what the other haue. *Marke* adds the whole

whole, 13. *verse*, and secondly that he was the Sonne of *Alphens*.

*Luke* *verie* 27. expressely calleth him a Publican, which is also implied by the other. and *verse* 28. addes *that he left all*. In varietie of phraſes, *Matthew* and *Marke* ſay, *as hee paſſed by*. *Luke*, *as he went forth*. *Matthew* ſaith, *from thence*. *Luke* *after theſe things*. Wherein is no difference. *Mark* and *Luke* call him *Leui*. *Matthew* by a knowne name calls him *Matthew*. The ſumme of this Hiſtorie is, the calling of one of Chriſts Diſciples, and in number the ſixt. The firſt was *Philip*, *Simon*, or *Peter* and *Andrew*; *Ioh. 1.* and *Iames*, and *Iohn Marke 1.*

The parts of this Story are firſt Chriſts preparation vnto this worke, *viz.* his preaching; whereof note; Firſt, the time [*again*] ſhewing that this was done immediatly after the former. Secondly, the place *towards the Seaſide*; Thirdly, the occaſion, the reſort of the people; Fourthly, the Act it ſelfe, he preached vnto them the Word of God: which we will but briefly run ouer, hauing beene handled heretofore in other Hiſtories.

1. Here in generall, we ſee how ready Chriſt is to doe one good worke after another. Secondly, how ready he is ſtill to afford more and more meanes for the ſtrengthening of Faith, when he ſeeth any beginnings thereof; hauing now ſcene what effect the former miracle had wrought in the hearts of the people, how they were amazed, how they wondred, how they glorified God for it, &c. Here vpon to confirme their faith, he doth againe preach vnto them, and performe this great worke, in forgiuing the finnes of this Publican, as before hee had forgiuen the finnes of the paltie man. Thus God ſent an interpreter to the Eunuch, whileſt hee was conſcionable in the uſe of ſuch meanes, as God afforded him. And this did Chriſt promiſe to *Nathaneel Iob. 1. 50.*

2. The place is the *Sea ſide*, noted to ſhew that the place of the receite of *Customs*, was nigh the *Sea ſide*. Where we may note againe, that which hath beene often obſerued vpon like occaſion, that Chriſt hauing the opportunitie to preach, maketh

maketh vse of any place, as wee may doe likewise in case of necessitie.

3. In the occasion note the readinesse of the People to heare.

4. And againe, Christs readinesse to instruct them, of both which hath beene spoken at other times; as also that Christ doth account this *viz.* Preaching his chiefe worke: when they would haue made him a Iudge, he refused it. And it codemneth the practise of many Ministers of the Word now a dayes, who busie themselues in other matters, who will bee Iustices of peace, and decide controuersies, &c. But regard Preaching least of all.

In the worke it selfe, note:

1. The *Occasion* of this mans calling, namely *Christ passing by that way, and seeing of him*; which came not by chance, and fortune, but of the purpose of Christ, and the good prouidence of God directing. Where note that fit occurrences of matters are euident signes of Gods prouidence, but of this heretofore.

2. He saw him: *Christ saw Leui*, and not *Leui Christ*, which shewes the preuenting grace of Christ.

2. The *Partie* called, who is described first by his name, that is *Leui*, which is an Hebrew name, and shewes that this man was a Jew. It was first giuen to *Jacobs* three sonnes. *Gen. 29. 34.* where the signification of it is to be scene. This aggrauates the matter, that he being a Jew, was yet a Publican.

This name of *Leui*, was in time worne out, and hee not commonly knowne by that name, but by his other name of *Matthew*, and yet *Marke* and *Luke*, writing of him now living doth vse this name, thereby shewing their charitie, in concealing of his faults and blemishes.

2. *Matthew* which is likewise an Hebrew word signifying *giuen*; but it is also a Greeke, or a Romane name, and it might be giuen vnto him to blot out that former infamie, that he being a Jew, would yet be a Publican, and an extortioner of his owne nation: by this name he was most commonly knowne,

and yet himselfe writing of himselfe, spareth not to vse this name, regarding more the glory of God, and the good of the Church by this his conuersion, then his owne credit and reputation. So *Dauid* doth in the title of the 51 Psalme. So *Paul*, *1.Tim.1.13.* but when he speaketh to the honour of himselfe, he speaketh in the third person, *2.Cor.12.* for it was not themselves, nor their owne honour they sought for, but the manifestation of the grace of God.

This first shewes, by what Spirit they were guided, not of flesh and blood, but by the Spirit of God, of humilitie and meekenesse. The wicked indeed may acknowledge their faults themselves, but they speake not of them with shame, as doe those men. This humble spirit in any man, is a signe and euidence of the Spirit of God.

Secondly, this makes for the truth of the Story, that the Writers thereof makes such conscience of the truth, when it doth tend to glory, that withall they let not to publish their owne blemishes. Now if a man will lye, he will do it to saue his owne credit and reputation.

Secondly, he is described by his Parentage; he is the sonne of *Alpheus*; not he that was the Father of *James* and *Judas* the Apostles, *Luk.6.15,16.* but another, who whether they were of kinne, or no, it is not exprest; onely this is noted, that these two *Alpheus* had sonnes that were Disciples. This is noted to shew the truth of the Story.

Thirdly, by his Office, *Luke* calleth him, chap.5. vers.27. a Publican, expressly. Now Publicans were certaine Officers in the Romane Empire, which did gather vp the tribute that was to be paid, and such gifts as were giuen. And because the goods of the Empire were called *Publica*, hence came the name of Publicans; an office in it selfe lawfull: for *John*, when the Publicans came vnto him, bid them not leaue their Calling as vnlawfull, but deale honestly in it; *Luk.3.13.* Yet were these Publicans vile persons, and vilely accounted of; either because they were so in the estimation of the Iewes, who accounting themselves a free people, could not endure to be vnder tribute, and so hated those that were gatherers of the tribute: or else because

because of their owne mis-demeanour, beeing grieuous ex-actors and oppressors of the people, for they did farme the tribute of the Empire, and so did extort from the people much about the due for their owne gaine: as may appeare, *Luk. 3. 13.* and by that of *Zachew*, *Luk. 19. 8.* so *Matth. 5. 46, 47.* implying thereby Publicans to be most grieuous sinners, and in the censure of the Church, *Matth. 18. 17.* whereby it appeares, that these Publicans were notorious wicked men, and odious to the people, and much more this man being a Jew, and so oppressed his owne Countreymen.

We haue heard before in the calling of the other Disciples, how it pleased Christ to chuse meane men to be his Disciples; and here we see he chuseth for his Disciple, a vile notorious sinfull man, that had a brand and marke about the rest, which first shewes the freeness of Gods grace; *1. Tim. 1. 13.* *1. Cor. 15. 10.* and secondly, the abundant riches of his grace, *vers. 14.* of the first of *Timothy*, the first Chapter. 3. Christ did it to this end, that the Apostles, and other ministers of grace, should the more boldly and confidently offer grace to the most vile and wicked persons, considering that euen amongst them there was one as vile as any. Fourthly, to encourage all sorts, how wicked soeuer, to yeeld vnto the grace of God offered vnto them, *1. Tim. 1. 16.*

*Vse* is, first, that we should take notice of this grace of God, and obserue what a great alteration it is able to make. This man, who before was counted amongst the wicked, a most wicked person, is now esteemed among the godly a holy man: he that was of a vile calling before, is now of a most glorious calling: before a most vile Publican, because a Jew, now a most glorious Apostle, because also an Euangelist; for but two of the Apostles were Euangelists, *Iohn* and *Matthew*: See the like, *Esa. 11. 6, 7, 8.*

Secondly, that none should despaire.

Thirdly, to teach vs to suppress our censures concerning the latter end of any man.

Fourthly, that we thinke not the worse of Ministers, or of their Ministry, who in time haue been wicked liuers, swaggers,



rers, and the like : for it pleaseth God euen amongst such, to call many vnto that Worke, pulling them out of the snares of the Diuell, that they may more pittie others, and apply the greater consolations vnto them.

Thirdly, the place where hee was called, was the Receite of Custome, either a house whither they brought their tribute, or a table where he sate with his money-bookes of account, and such like.

*Doct.* God calles man when he leest thinkes of it. *Matthew* was now busie about his trade and gettings, hee little thought of Christ. So *Paul* is called, whilest he yet breathed out slaughters.

To shew, that our conuersion comes from the grace of God, that to him all glory may be giuen.

And this thing, if we apply to our owne selues, we shall finde euer, that wee were conuerted when wee thought not of it; whereof this History and the rest are types, though not in regard of the extraordinary manner.

Fourthly, the manner of calling: it was done by the onely word of Christ, *Follow me*. Which although it may signifie generally to leaue a former wicked course of life, and to turne to Christianity, and so to follow Christ: yet here it signifieth more peculiarly to be with Christ, and to attend vpon him: for thus did Christ traine vp his Disciples with him, the more to fit them to their great Calling.

Note heare how powerfull the voyce of Christ is; he saith only, *Follow me*, and *Matthew* leaueth all, and goeth after him.

Fifthly, his obedience, hee leest all that might bee an hindrance vnto him: he followes Christ without casting any doubts and difficulties how he should be prouided for, that he had before vndergone the enuie of the people, and should now incurre the displeasure and hatred of the Pharises, &c. but presently without any more adoe followes him. And this teacheth vs, when wee heare the voyce of Christ sounding in our eares, and finiting our hearts, that we doe willingly and readily obey: but of these things more hath been spoken in handling the calling of the other Disciples.



# AN EXPOSITION V P O N THE THIRD OF L V K E.

Luk. 3. 19. 20.

*But Herod the Tetrarch, being reprov'd by him for Herodias his brother Philips wife, and for all the evils which Herod had done,*

*Addeth this above all, that he shut up Iohn in prison.*



Nhandling the harmony of the Gospell, if we compare, *Matth. 4. 12.* and *Marke. 1. 14.* with *Ioh. 4. 1, 2, 3.* it will appeare, that this story of *Iohn Baptists* death fell out after that he had giuen that testimony of Christ, *Ioh. 3.* before Christ went to Galile, when by the way he talked with the woman of Samaria, *Ioh. 4.* And

the order of matter requires it, in that he should be then taken away from his Ministry, when hee ended so good a worke, God thereby providing for his credit and honour.

Now it is set downe by three Euangelists, *Matthew*, *Marke*, and *Luke*, neither of which doe record it in order of time. *Luke* sets it downe by anticipation, because hauing treated of *Iohn* in his third Chapter he would speake of all that befell him in that place, so setting downe this story before, when it should haue been handled after. *Matthew* and *Marke* set it downe by occasion of a common speech, that *Iohn* was raysed from the dead: *Matth. 14. 2, 3, 4.* &c. *Marke*, the concisest and briefest in gathering the summes of History, is in this the longest, Chapter 6. vers. 17, 18, 19, &c. All agree in the maine substance, that *Herod* did imprison *Iohn* for reprovving him for marry-

ing his brothers wife. They differ onely in adding some circumstances : as *Luke* addes, first, that *Herod* was a Tetrarch : secondly, that *Herod* was rebuked of *Iohn* in plaine termes : thirdly, that he rebuked him of all the euils that he had done : fourthly, that hee added this yett aboue all. *Matthew* agrees with *Marke*, but addes the cause why *Herod* killed not *Iohn*, because hee feared the people. *Marke* addes ; first, that *Herod* sent either Pursuants, or souldiers, or the like : secondly, that expressely *Herod* had married *Herodias* : thirdly, that *Herodias* had a quarrell with *Iohn*. Fourthly, why *Herodias* could not haue her minde, because of *Herods* affection to *Iohn*. We will handle them all in one ioynr Text, which may be diuided into three parts :

First, the cause of his imprisonment : secondly, the manner thereof : thirdly, the euent and issue intended against him.

In the cause, viz. *Iohns* rebuking, consider, first, who rebuked ; *Iohn*. Secondly, whom ; *Herod*. Thirdly, for what, for marrying his brothers wife.

The manner, shewes, first, how hee was taken ; he was sent for. Secondly, how he was vsed, first, he was bound : secondly, put in prison : thirdly, there shut vp.

The euent was the danger of his life ; which came first, from *Herod* : secondly, from *Herodias* : and was escaped by *Herods* affection, first, towards *Iohn*, this hindred *Herodias* purpose : 2. towards the people, this hindred his owne purpose.

The party rebuking was *Iohn*, a publike Minister of the Gospel sent of God, to preach Faith in the remission of repentance and conuersion from sinnes. He was both a Minister, and an extraordinary one, by vertue of which calling he had power and authority to reprove all wherefoeuer he came.

*Doct.* Publike Ministers of the Word, they among others are especially bound to reprove publique offences : *Ezek.* 3. 17. *Esa.* 58. 1. 2. *Tim.* 4. 2.

For the calling of Ministers doth require thus much at their hands, because they are Watchmen ouer mens soules, and reproofe doth belong to the cure of mens soules. *Heb.* 13. 17. *Ezek.* 3. 17, 18.

AN EXPOSITION VPON  
THE FOVRTH OF IAMES.

Iames 4. 7.

*Resist the Diuell, and he will flye from you.*



Hese words containe a commandement, [*Resist the Diuell:*] and a promise, [*and he will flye from you.*] In the commandement two things are to be marked, first, an action; secondly, the obiekt of that action. The action is a Resistance; the obiekt, the Diuell. First, of the obiekt. By

the Diuell here is meant all sinnes and temptations arising either from that corruption that is in vs, and so from our selues; or else springing from external obiekt, and such motions as are by the Diuell immediately suggested vnto vs. All which are termed by the name of Diuell, because he hath the chiefe hand in these matters, and is a principall agent therein. The action of resistance is that, whereby a spirituall souldier of Christ Iesus doth striue and endeaour according to that measure of grace that is given him to auoide all sinnes whatsoeuer, and to please God in all things, not to offend him in any. This action thus explained in generall, respecting the whole course of mans life: let vs consider it therefore in a more particular regard, according as we are to put it in practice at seuerall combats, with seuerall temptations.

For the better performance of it, we are to consider three things: first, our preparation before the combate. Secondly, our behauiour in the very time of the assault. Thirdly, our demeanour when the fight is ended. For the first, it is needfull that

that we be armed for our defence ; the parts of which spirituall armour, we may see afforded vnto vs out of the *Eph. 6. 14, 15, 16, 17, 18.* The first peece, is to haue our loynes girt about with verity: that is, an heart firmly grounded and established in the truth, in certainty of Gods pure worship and Religion, that we be not carried about with euery blast of outside doctrine. The second, is the Brest-plate of righteousnesse; that is, a stedfast resolution of the heart, to be vpright, righteous, and holy before God in all things, not willing to offend him in the least: as *David* saith, *Psal. 40. 8. I haue desired to doe thy good will, O my God; yea, thy Law is within mine heart.* The next part, is to haue our feet shod with the preparation of the Gospell of peace: which is an vndaunted and ready minde to make a constant profession of the Gospell in all places, and at all times, though it bee to losse of lands, goods, liuing, yea, life: as *Saint Peter* wisheth vs, to put on our Sandals, and to be ready to giue an account of our Faith to euery one that shall require it of vs. The fourth is the Shield of Faith; which is a liuely and stedfast perswasion and assurance of the mercie of God in Iesus Christ, particularly belonging vnto vs; the force of which, is to quench all the fiery darts of the Diuell; that is, all strong, all sudden, and all dangerous temptations by him suggested. A fift, is the Helmet of saluation, which, as it is *1. Thes. 5. 8.* is the hope of euerlasting life, whereby our heads being couered, may be preserued from doubt and despaire. Another is the Sword of the Spirit, which is the Word of God: the vse of which is, that we ought to labour to bee furnished with such pregnant places of Scripture, as whereby we may both defend our selues, and offend Satan, according as *Christ* did, *Matth. 4.* The last is Prayer, whereby we must intreate the ayde and assistance of Gods Spirit, to strengthen vs to the combate. Our behauiour in the combate ought to be guided by these rules:

First, entertaine not with any liking the first motions to sin, but resist the primary beginning, intlements, and occasions to them, and suffer them not to haue a place of abode in heart and affection.

*Reas. 1.* From the nature of sinne, which being not at the first

first, repelled quickly gets ground of vs. By the example of *David*, who first was idle, then looked; the temptation left him not there, but then hee lusted, and afterwards committed actuall folly: 2. *Sam.* 11. So *Peter*, first, he denied barely; secondly, then he sware it; thirdly, he cursed and denied: *Mat.* 26. 70, 72, 74.

Secondly, because the Diuell as he is strong, so is he subtil: giue him an Inch, and he will take an Ell. Giue him but entrance to set foote into your heart, and you shall hardly chuse but he will possesse it wholly.

Thirdly, put not too much trust and confidence in our owne strength, but rather to be strong in the Lord, and in the power of his might, *Ephes.* 6. 10. This confident boldnesse, and reliance on our owne ability, caused *Peters* fall, *Luk.* 22. 33.

Fourthly, we must not beleeue the Diuell, nor hearken to his perswasion and reasons; nay, nor trust him, though hee spake truth. So when the Diuell tooke on him to be a Preacher, *Acts* 16. 16, 17, 18. *Paul* would not suffer him to speake; but commanded him forth. So Christ rebuked the Diuell, *Luk.* 4. 34, 35. *Eue* sinned by being credulous, in beleeuing the Diuell when he vttered a loud lye, *Gen.* 3. 3, 4.

Fifthly, wee must consider what profit a stout resistance doth bring, viz. that the Diuell will bee the weaker, the more foiles he receiues, and we the stronger.

Lastly, take heed that we compare not the pleasures of sinning and yeelding to the temptation, with the paine of resistance, for then soone shall wee faile: but rather compare the paine of resistance with the horrors, anguish, and perplexitie of an euill conscience, which follow the committing of any sinne, and see whether is rather to be vndergone. The burden of an euill conscience. *Salomon* (*Prou.* 18. 14.) describeth, saying, *The spirit of a man will sustaine his infirmity, but a wounded spirit who can beare it?* After the combate ended, if thou obtaine the victory, first, giue God the glory and prayse, not ascribing it to any strength, or worthinesse in thy selfe; take heed of this pride. Secondly, auoide securitie, and thinke not when thou hast overcome one, then thou hast vanquishd all; but know,

that one temptation, like waues, come one in the necke of another. And therefore provide thy selfe for a new assault. If thou be overcome, thinke with thy selfe, that, it may bee, God hath let you fall, thereby to punish some sinne in thee. Secondly, lye not in sinne, but endeaour to renew thy selfe by repentance, knowing that it is as great, if not a greater victorie, to recover being fallen, then to avoide a fall.

Encouragements to this dutie are, first, the promise here made, that he wil flye from vs, like a coward, that seeing his adversarie buckle his armour to encounter with him, takes him to his heeles. Secondly, consider the intent of Satan in alluring vs to sinne; that it is not for our good, but for our destruction. So let vs not yeeld to his pleasures, and be drawne away by his allurements. Thirdly, learne the nature of sinne, that is it such as laies vs open to the iudgements of God both here, and hereafter. Lastly, thinke of those many mercies God hath vouchsafed; and then say with *Ioseph*, *How can I doe this, and so sinne against my God, Gen. 39. 9.*

One thing to bee performed in the time of combate is left out, which is this, that when the Diuell labourerh by any temptation to draw vs into any vice, we should not onely withstand and resist this temptation, but also endeaour to doe the contrary vertue: as *Ioseph* being tempted to adultery, exercised himselfe to chastitie, *Genes. 39.* and *Iob*, who when Satan had done all that he could to make him curse, and blaspheme God, did not onely not doe that, but did the contrary, he blessed and prayesd the Name of God, *Iob 1. last verse.*



## AN EXPOSITION VPON THE SECOND OF GENESIS.

Genes. 2.9.

*And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the Garden, and the tree of knowledge of good and euill.*



First, some Sacraments God gaue vnto man, first, in his innocent estate, which were two; first, the Tree of Life; secondly, the Tree of Knowledge of good and Euill.

Secondly, some in his corrupt estate; First, either before Christ prefiguring him: Secondly, or after Christ, as memorials of him.

Thirdly, Sacraments before Christ were of two sorts: first, either such as did belong to all sorts of people. Secondly, such as were peculiarly appropriated to the Iewes.

Fourthly, of the former sort were, first, the Flood, and *Noahs* preservation in it: secondly, the Rainebow.

Fifthly, of the later sort there are two kinds:

Sixthly, 1. Some were extraordinary, during but for once, or a short time, and answering either to Baptisme, as *1. Cor. 10.* first, the Red Sea; secondly, the Cloud: or to the Lords Supper, as first, the Manna; secondly, the water flowing out of the Rocke.

Seuenthy, 2. some were ordinary: as first, Circumcision answering vnto our Baptisme, *1. Col. 2.* secondly, the Passcouer answering to the Lords Supper.



Eightly, Sacraments after Christs comming to continue till the end of the World, are two: First, Baptisme; Secondly, the Supper of the Lord.

The two Trees are described: First, by their place: first, generall, the *Garden*; secondly, particular, the middest of it.

Secondly, by their names.

*Middle*, though this may bee vnderstood that the Tree was in the garden, and no more; yet it is better to take it properly, that it stood in the very midst where it might alwaies be seene, and thought of by the man.

*Tree of life*, ] some expound this allegorically: but that it is not so meant appeares, by the plantation, by the growth, by the fruits they bare, by the ends of their placing there, by the euent of the transgression.

It was a Sacrament in two respects.

1. To put man in minde of his present [*immortall*] estate, by vertue of his creation.

2. To giue him notice of his future estate. which should be according as he vsed or abused this.

*The Tree of Knowledge*, did assure him, that if he did transgresse, he should die the death.

Why it was called *the Tree of Life*, there is some doubt. Some said that it had vigor in it, to preserue the life in perpetuities, and immortalitie. But it seemes to be otherwise: for first immortalitie was properly giuen to man in his creation, why then should we giue it to the *Tree of life*? Secondly, then it must either haue kept him from sin, or haue giue him immortalitie, whether he had sinned or no; both are false. And to the obiections, which may seeme to confirme that opinion, as first out of chapter 3. 22. *Least man should put forth his hands &c.* ] Wee answere that it is taken Ironically, to lay forth mans conceit plainly.

2. Why then man should be driuen out of Paradise? *Answer*. First, because that he might the better know, that he was indeed deprived of life, being now thrust from the signe. Secondly, to shew that he was not worthie of the thing signified, *vis.* life, because he was vnworthie of the signe. Thirdly,

to shew that the signe doth not belong to them, who haue no right and title to the thing signified. For now *Adam* had lost life eternall, whereof this was a signe. Then the safest resolution is, that this *Tree*, was called the *Tree of life*, because it was ordained of God a signe and pledge of life eternall, so long as man remained obedient.

So that other tree was a signe and seale of that woefull knowledge that man should haue, if hee did transgresse: not that this tree could infuse any knowledge.

Now this did seale vp eternall life in two respects.

1. In assuring him that he was now immortall by his creation, and that he should continue therein.

2. In a representation of *Christ, who is life*, Col. 3. 4. *From* 5. 8. *Ioh. 1. 4.* For man in his innocent estate, should haue had neede of *Christ*, though not to be incarnate, yet as hee is the wisdom of the Father, and the power of God, by whom all things were created. So this was to shew that this life came not from himselfe, but from *Christ*.

Gen. 7. 23. *And every living substance was destroyed, which was upon the face of the ground, both man and cattell, and the creeping things, and the fowle of the Heauen; and they were destroyed from the Earth: and Noah onely remained aliue, and they that were with him in the Arke.*

**T**Hese words layes downe the euent of that great deluge, and containes in them two points. First, that the World and other creatures were destroyed Secondly, that *Noah*, and the rest of his family were preserued They are a ground of that third Sacrament before mentioned. In handling of which, we will consider three points.

1. That this is a Sacrament, which is apparent by that application which Saint *Peter* makes of; 1. *Pet. 3. 21.* where he maketh Baptisme, and the flood, alike figures representing one thing. *πικρ* is a resemblance of a thing, and *αμικρ* a like resemblance of the same thing [sometime.] For we are not to

understand this, as a subordinate Sacrament, or as a Figure of Baptisme, for then it followes. First, that a Sacrament may be a signe of a Sacrament. Secondly, that something should bee represented to *Noah*, which he knew not of, for Baptisme was instituted long after.

2. What kinde of Sacrament this was; It is first, the first Sacrament which we reade recorded in Scripture, giuen to the Church, [*after the fall of man.*] Sacrifices there were as wee reade of *Abell* and *Cain*, which were also in a manner as Sacraments, because both represented Christ, and God by that meanes did vphold their faith in expectation of him. But now the Church hauing a long time waited for the accomplishment of the promises, and accounting them to bee now the further of, that they might say as it is, 1. *Pet.* 3. 4. It stood in more need to be supported in faith and hope, and so God ordained first extraordinarie Sacraments, and then ordinary to continue till Christs comming.

2. This was an extraordinary Sacrament; such as were those that were either done but once, or did continue but a short time; as the *Red Sea*, *Manna*, &c. Now it was extraordinary in two respects. First, because it was wrought by a miraculous power of God. Secondly, because it was wrought vpon an extraordinary occasion: yet neuerthelesse, though for the Act it was but once for the vse, it is continuall to the Church of God.

3. In what respect it is said to be a Sacrament; and these are; First, in generall, because it represents vnto, and assures the Church of God of their deliuerance from the wrath of God, by which all the world besides perished; Secondly, particularly; First, because it did prefigure the killing of the old man, and quickening of the new, and preservation of it vnto life eternall. In that the wicked World perished, and righteous *Noah* was preserved aliue: the which thing is ascribed to Baptisme *Rom.* 6. *initio*. Secondly, because that as safetie was brought to *Noah*, by meanes of the Arke: so saluation is not to be had, but only by Christ. *Act.* 4. 12.

3. Because as the Arke could not saue *Noah*, vlesse hee were

were in it; so likewise must wee bee in, and of the Church: whereof the Arke was a figure, it representing Christ, not as a particular person, but as a mysticall body, ioyned with his Church. Other resemblances their might be made, as; First, that in the Arke were few, so they are but few that ioine themselves to the Church, and repose confidence in Christ. Secondly, that as of those that were in the Arke, one was a cursed *Cham*. So in the Church there are many Hypocrites: but those before alleaged, are the maine and principall points.

The instructions that arise out of this place are; First, in generall, to shew vnto vs, that this Hystory is analogicall; it hath not only an hyistoricall, but also a mysticall and spirituall sense. Neither yet will it follow, that one place may haue two senses; for these are but two parts of one entire and full sense.

*Quest.* But how may a man know when there is a mystery, besides the hystory?

*Ans.* This we may know; First, by a diligent obseruation of the circumstances. As the Apostle doth prooue by circumstances; *Heb. 4. 7.* that what the Prophet *Dauid* speaketh; *Psal. 95. 7.* must be vnderstood of the spirituall rest. So *Act. 2. 29.* *Peter* prooues *Dauids* speech to be meant of Christ; Secondly, by comparing one place with another, the Old Testament with the New: as that of the *Red Sea*. By *1. Cor. 10.* That in *Exod. 12. 46.* with *Ioh. 19. 36.* thence we must learne diligently to marke the Scriptures, to obserue the circumstances, but especially those applications that the Holy Ghost maketh, because this is the surest way.

2. That God doth performe a double benefit to his children, by temporall preservation. First, safety from temporall danger. Secondly, assurance of deliuerance and redemption from sinne; which as it shewes the tender care of God ouer vs, so it teacheth in all temporall preservations, to haue an eye to him, in regard of our soules, for if God be mercifull to preserve our bodies, how much more our soules; and though all temporall deliuerances are not Seales and Sacraments of this yet this vse may we well make of them. But withall as *Noah* did

did, so must we.

1. Beleue Gods promises, and apply them to our selues.

2. And also yeeld our selues to the direction of his Word, in regard of the meanes to accomplish the same; which is a maine and principall vse of this story.

3. Hence obserue, that those things which worke destruction to the wicked, are a meanes of preservation to the Godly; as was *the Red Sea*. The Angell that went behinde the Israelites campe. Christ, the Word, the Sacraments; which is for the comfort of the faithfull, that they need not be terrified with those iudgements that befall on others. For as a mercy shewed to the faithfull, shall be no aduantage to the wicked, so a iudgement lighting on the wicked, shall be no damage to the godly, I meane in regard of that which is indeed, *viz.* spirituall hurt, or spirituall blessings.



## AN EXPOSITION VPON THE TWELFTH OF EXODVS.

Exod. 12.8.

*And they shall eat the flesh in that night roste with fire, and unleauened bread, and with bitter herbes they shall eat it.*



Ites appertaining to the *eating* of the Pasleouer.

1. With what it must be *eaten*.
2. After what manner; *viz.* in haste.
3. The time when it must be *eaten*.
4. The place where in.

1. It must be *eaten* with, First, *unleauened bread*: Second-  
*Soure herbes*.

*viz.* *Unleauened bread* verse 8. further vrged verse 15. 16. 17. the of it inioyned not only that night, but during the vse of that Sacrament

Sacrament they must *eat* it seuen dayes; yet a strict penaltie laid on the non-obseruers of this ordinance *verse 19.*

*Reason*, of this ceremonie was because of their hast, implied *verse 34. & 39.* and it was a custome, in haste to make *unleavened cakes*; *Gen. 18. 6.*

To finde out the Ministry hereof, wee must consider that *leaven* is taken; First, in the good part, *Matth. 13. 33.* for the Kingdome of Heauen; and so the opposition stands not here. Secondly, in a bad sence, for corruption in Doctrine and prauitie in life and conuersation; and so in this place *unleavened bread* must be taken, as signifying sincerity in conuersation and truth, in doctrine; *1. Cor. 5. 8. Matth. 16. 6. 12.*

*Use*, of this is to teach vs, that all that will partake of Christ aright, must be soundly instructed in the Doctrine of faith and puritie and innocencie of life; *1. Tim. 1. 19.* which belongs not only to Ministers but to all others as *Eph. 4. 15.* Truth in Loue, which is the fulfilling of the Law; *Col. 1. 10.*

2. That those that are either depraued in their iudgement, or corrupted in life and conuersation are not fit to eate of Christ as Idolaters, Heretikes; *Gal. 3. 1.* malicious persons, &c.

3. From the metaphor of *leaven*, whose nature is, that a little doth season the whole lump. *1. Cor. 5. 6.* learne that we haue a speciall care to withstand euery error, &c. euery sinne, not contenting our selues that wee are not open Idolaters or notorious sinners, seeing a drop of poyson will infect a whole cup of medicinable potion, an one error or sinne, will make a breach in conscience, big enough to giue the Diuell entrance into the possession of all; so *Heb. 12. 15.* when any roote of bitterness doth but peepe vp, wee must nip it: and not only ought we to auoid the sinnes, but also infectious persons, as Here ikes, Idolaters, prophane persons, not to be companions with them; *1. Cor. 5. 13. Rom. 16. 17.*

*Sowre herbes.* Heb. it is bitterness, which some expound bitterness and anguish of heart: but considering that here is spoken of those outward things, where with it was to bee eaten: I take it to be rather meant of some *sowre herbes*, or sauce as the like.

*Reason*, of this was that they should haue a meanes to put them in minde of that anguish and vexation they suffered in Egypt.

Mysterie implied is two folde.

1. That the profession of Christ is ioyned with affliction; *Luk. Act. 14. 22. 2. Tim. 3. 12.*

2. That to the partaking of Christ wee must come with contrition of heart; *Matth. 11. 28. Luk. 7. 38.*

Of this a double vse may be made.

1. That if wee looke to haue part in Christ, wee must not expect that all things should be sweete and pleasant; but in our professing of Christ, and inioying of him, we must looke to haue sowre sauce, to this sweet meate; lest in regard of the corruption of nature, this sweetnesse grow full sowre, and we loath it: wherefore as this must stirre vs vp to patience, so must it teach vs how to esteeme of afflictions, as of sauce to make vs relish our meate, and to haue the more appetite to it.

2. That when we approach to Christ to reape any benefite by him, we must come with a contrite heart. *Psal. 51. 17.*

*Exod. 12. 11. And thus shall ye eate it: with your loynes girded, your shoes on your feete, and your staffe in your hand: and ye shall eate it in haste: it is the Lords passeouer.*

**I**N this verse is set downe in what mannr the *passeouer*, was to be eaten, expressed in foure branches. First, *your loynes girded*; secondly, *your shoes on your feete*; Thirdly, *your staves in your handes*; Fourthly, *ye shall eate it in haste*.

In which in generall, we see that they imply a kindnesse to take a Iourney. The mysterie whereof is, first that there must be in vs a promptnesse and readinesse to that worke, whereunto God shall call vs, a duty much commended vnto vs in Scripture; *Psal. 57. 7. & 27. 8. Matthew 11. 12. Luk. 16. 16. Psal. 40. 7. Heb. 10. 7.* For such a promptnesse and readinesse, is a signe of the willingnesse and cheerefulnesse of our hearts a thing

thing most acceptable to God; 2. Cor. 9. 7. And it reprooves he backwardnesse and sluggishnesse of men, to come to the ordinance of God, to preaching on the Sabbath, to the Sacrament, &c.

2. Hereb is signified that we bee ready, for our passage from the Egypt of this world, vnto this Canaan of Heauen: for these were a type of the other; *Matth. 24. 42. 1. Theff. 5. 6.* Because we know not when our passage shall bee, as the *Israelites* knew not at what houre of the night they were then to depart.

This reprooves, the securitie of men, that thinke lest of their departure hence, as that common and wicked speech sheweth; I thought no more of it, then of my dying day. From which, want of due preparation, it cometh that when the time of departure is at hand, men become either dead in heart, and incapable of all comfort, like *Naball*, or like *Belshazzar*, are filled with feare, horror, and amazement, within and without. *Dan. 7. 6.* Let vs bee rather like the wise Virgins, and that faithfull Seruant; *Luke 12. 36.* alwaies attending and looking for the coming of his Master.

Now come we to the particular branches.

1. *Your loynes girded*, which phrase is vsed in the Scripture, in a double respect.

1. For a close and *fast girding of a mans apparell vnto his middle*

2. For a trussing vp of his garments, vn to his girdle.

The former is taken from Souldiers, that buckle their Armour together with their girdle; as God bid *Iob* gird vp his loines, when he would haue him stand to his defence, and answer for himselfe; *Iob 38. 3. & 40. 2.* in the like sence; *Ephes. 6. 14.* and this sence is not here meant, for God would not that they should prepare themselves to fight with *Pharaoh*.

For the better vnderstanding of the latter sence, wee are to know, that in those Easterne countries, they went with long side gownes hanging downe to their legges, which were an impediment in traueilling, if they were not trussed vp. And



therefore they being now to take a long iourney, God bids them trusse vp their gownes to their girdles; in this sence are *1. King. 18. 46. 2. King. 4. 29. & 9. 1.*

The mysterie is, that wee suffer not any thing to hinder vs in our course and workethat we goe about; this is not meant of such things that are vnlawfull and wicked, but of those that be lawfull, good, and as needfull as our apparrell, that if we obserue any hinderance to proceede from them in our holy course, to be carefull to remooue it, which as it is meant; *Ier. 1. 17. Luk. 12 35. 1. Pet. 1. 13.* So without a metaphor it is plainly exprest; *Heb. 12. 1.*

For it is a point of wisdome, when wee aime at any thing to remooue all impediments, or else we venture the losse of the thing we aime at.

*Vse,* That when lawfull things doe become hinderances, as they doe many times by our immoderate vse of them, our doing vpon them, or preferring of them to other better things; *Luke 14. 18. &c.* wee doe take them away, and abridge our selues of them; *1. Cor. 7. 31.*

2. For reproofe of those that care not what burden they lay vpon their backs, how many offices they get, how much lands and liuings they heape vp, what pleasures, what company they follow, though in the meane time they be by these things hindred from attending vnto better duties, to the worship and seruice of God.

2. *Your shooes on your feete.*

What! were they wont to weare no shooes on their feete.

*Ans.* It may be when they tooke their repast, they had no shooes on, it being the custome to lie on Carpets, on which also they went. *Iob. 13. 23.*

2. It may be that they had shooes which they did weare at meales, and others which were for iourneys, but there can be but a coniecture at these things.

Mysterie is, that for the furtherance we may vse all lawfull helpes. And for this cause as their is a fight, so is their Armor appointed. *Eph. 6.* where *verse 15.* wee are likewise commanded to haue our feete shod, with the preparation of the Gospel

pell of peace, so that albeit the way which we must go through be rough and thorny, that is, full of afflictions, yet shod and furnished with the comforts of the Gospell, wee may goe on boldly without feare of pricking.

3. *Staues in your hands.*] Staues, we know, serues to helpe men in their iourney, and to rest themselves vpon when they are weary.

These staues are the promises of saluation, which must sustaine and vphold vs, as, *Thy Rod and thy Staffe, they comfort me: P(al. 23. 4.*

*Doct.* From hence it followeth, That we ought to bee conscionable in the vse of those meanes that God hath afforded vs for to helpe our infirmities, as in all things to consider the reward, &c. *Heb. 12. 2.*

And it reprooues those that are bold and presumptuous of their owne strength and abilitie, and refuse the meanes appointed, whereby many times they fall away.

4. *And yee shall eat it in haste.*] This is the last ceremony, and it is laid downe as a reason of the former. And the reason of this reason is expressed, vers. 33. For God intending to bring that great iudgement on the Egyptians; and foreseeing how the Egyptians would thereupon deale with the Israelites, by forcing them to bee gone vpon the sudden, hee doth thus provide, that they should be all in readinesse to depart.

*Doct.* God is carefull to provide helpe for his people, when they are in any streights. When the World was on the sudden to be drowned, he caused *Noah* to make an Arke before hand to saue himself. When the Children of Israel trauailed through the Wildernesse, and were to depart from euery place on a sudden at the rising of the Cloud and Pillar of fire, God caused them to dwell in tents, and not to build houses. So that euery way he doth fit and prepare his people to those states that hee meanes to bring them. For he that fore-warned, is fore-armed; and troubles that come on a sudden, make men at their wits end, and cause many distractions.

*Ifc* is, to be carefull in vsing the meanes that God hath provided for our good, as because the coming of the Sonne of

man is sudden, to watch; because as death leaues vs, so iudgement will find vs, and the houre thereof vncertaine, it teacheth to be alwaies prepared for death. Thus though they come on a sudden, they shall not be sudden to vs, &c.

The mystery hereof is, that in this world we haue no place of abode, but must alwayes be, as still going out of it. A point manifest by the line of the Patriarkes, by the Children of Israel in the Wildernesse liuing intents: See *Heb. 11. 9, 10. 2. Cor. 5. 2. Phil. 1. 23. 1. Cor. 15. 31.* Wee must therefore make haste, and vse the things of this world in haste, because wee haue a long iourney to goe, and know not how much time wee haue thereunto. To this end let vs learne, as *Psal. 90. 12.* and be as the Apostle, *Phil. 3. 13.* where the metaphor is taken from runners, that looke not vnto that which they haue runne, but how farre they haue to runne yet vnto the marke.

This haste is to bee made, first, for feare of hurt that may come by abiding. Thus the Angels hastened *Lot* out of *Sodom*, lest he did partake of their punishments. So must wee haste, because of temptations of that body of death wee carry about, of snares, allurement and disgraces, &c. whereby we are drawne to forsake the Lord.

Secondly, the expectation of a benefit causeth men to make haste; the benefit that commeth to vs, is freedome from sinne, eternall glory, and the enioying of all good, &c.

Some adde vnto these a third right, namely, that they did eate it standing. Whereof albeit there be some probability, because of the former circumstances (which neuerthelesse might be all done sitting after their visuall manner) yet it is not expressly set downe, and so no inference can be drawne from it, that therefore the best manner of gesture to eate the Lords Supper is standing.

Now in generall concerning all these forenamed Rites, we may obserue this property; that some of them were onely peculiar to this Passecouer, and to no other: as first, that the Lambe should be kept foure dayes, *verf. 3. 6.* Secondly, the liberty they had to chuse a Lambe, or a Kid. Thirdly, the sprinkling of the blood vpon the doore-poits. Fourthly, all those

next before mentioned, of eating it with their loynes girded, &c. Fifthly, the not going out of the house vntill the morning. These Rites were then commanded and vsed, in regard of the present circumstances and occasions, but were neuer in vse afterward. And this may appeare in that, at the second institution of the Pascheouer, when it was ordained to an anniuersary rite, they are not repeated, nor yet were performed by Christ, when he did abrogate the same.

And this we may obserue, that there may be rites in the first institution of ordinances, which are not of perpetuall vse. So in this Pascheouer they were to keepe their houses, and to sprinkle the blood onely at this time, because at this time onely the destroyer was to passe by: and likewise to eate it in such haste, because now onely they were to bee gone out of Egypt on a sudden. So in the Lords Supper, Christ vsed vneleuened bread, because at that time there was no leauened bread to be eaten: also he celebrated it at euening, because it was immediately to succcede the Pascheouer, which was eaten at Euen. So hee sate at the Lords Supper, hauing sate before after the fashion of the Countrey at the Pascheouer.

A rule to know when such rites are occasionall, as if they be not expressed in the words of the institution of the ordinances. Seeing therefore the gesture of sitting, is neither by the Euangelists, nor Saint *Paul*, repeating the institution, expressely set downe, wee are herein to submit our selues to the orders appointed by the Church.

*Vers. 14. And this day shall be vnto you for a memoriall: and you shall keepe it a Feast to the Lord, throughout your generations: you shall keepe it a Feast by an ordinance for euer.*

*14. Seven dayes shall yee eate vneleuened bread, euen the first day yee shall put leauen out of your houses: for whoeuer eateth leuened bread, from the first day to the seventh day, that soule shall be cut off from Israel.*

*16. And in the first day there shall be an holy Connecation, and in the seventh day there shall be an holy Connecation to you:*

*no manner of worke shall be done in them, save that which euery man must eate, that onely may be done of you.*

**C**ONCERNING the time of the celebration of the Pasſeouer, we are to note, first, the beginning; secondly, the continuance.

1. In the beginning obserue; first, vpon what occasion it was ordained: secondly, on what time of the yeere celebrated.

First, the occasion was that great deliuerance from *Pharaoh*, and that bondage wherein the Egyptians held them; the same night that this deliuerance was to bee sent, this Pasſeouer was instituted. God so disposing of it, first, in regard of himselfe, to shew that this deliuerance came from him, in that euery thing came to passe according as he had before signified. Secondly, in regard of the people, to strengthen their faith and hope, that seeing all things accomplished according to this signe, they might belecue in God, and haue their hearts enlarged to praise and trust in him.

Secondly, the time of the yeere on which it was celebrated, is set downe, *vers. 18. In the first moneth*; that is, in the Spring time, answering in part to our March. *The fourteenth day of the moneth*; at the full of the Moone, after the Spring Equinocti- all. God making choice of this time, that euen the time might stirre vp their hearts, and encourage them to hope for a deliuerance. Also it was a type of Christ, whose comming brought with it the Spring of grace, of knowledge and illumination, &c.

*Quest.* Here a question may be moued, whether they were strictly bound to obserue alwaies this time, and no other.

*Ans.* To this we answer in generall, that they were not so strictly tied vnto this time, as that vpon no occasion it might be altered. This appeares by that story which is recorded, *Numb. 9. vers. 6. to 14.*

Out of which we may note these points;

First, that God requires not impossibilities of his children, but doth dispense euen with his owne ordinances in case of necessity

cessity, as here in case of legall vncleanesse, by burying a dead man, God gaue them liberty to alter the time vnto another moneth. So in the wildernesse was Circumcision, because of the vncertainty of their iourneyes; and so there may be many necessary occasions to hinder a man from the Sacrament, and so I doubt not, but if a man that hath long lyen bedred, should haue a feruent desire to receiue the Communion, the place might be altered, and it might be celebrated in a priuate house there being company sufficient to make a Congregation, the like may be said of Baptisme.

Secondly, that it is better to forbear for a time, then being vnprepared, to come to the Sacrament. Against this may be objected the example of those that came vnpared to the Passeeouer, 2. *Chron.* 30. 17, 18. But wee answer, that God shewed his displeasure at this, in that he plagued them, ver. 20. although at the prayer of *Hezekiah*, and their own repentance, no doubt he healed them. Also they had honest hearts, and did this in ignorance, wherefore hee passed by their infirmity. Now if there might bee Legall vncleanesse without sinne: and yet those that were thus vnclean, might not come to the Passeeouer, much more ought wee that are indeed defiled with sinne, abstaine for a time, lest being vnprepared, we make the Sacrament vnfruitfull vnto vs, and an occasion of bringing iudgement vpon vs, 1. *Cor.* 11. 28.

Thirdly, that we doe not wittingly and willingly hinder our selues from the Table of the Lord. For these men were grieued, that they could not come, as appeares by their complaint to *Moses*, which shewes they were necessarily hindred. And ver. 13. wee see a great iudgement threatned against such as might come, and did neglect it.

Wherefore it must be a matter of necessity that hinders vs, and not euery pretext that wee make vnto our selues. So likewise many will make themselves vnfit, by continuing in malice and anger against others, by which meanes they continue still in impenitency, and also shew their light esteeme of Gods ordinance.

Fourthly, that if we be necessarily hindred at one time, wee

labour to make it vp at another, hereby shewing our true desire and religious care.

2. Concerning the continuance of the Passecouer, we are to note, first, how long it lasted at once for the celebration of it. Secondly, how long it lasted in the continuall succession of it from yeere to yeere.

Concerning the former, it was celebrated seuen whole daies, vers. 15. to the end that it being a great ordinance, a memoriall of a great benefit, and a type of a greater, it might haue a solemne celebration. Now it was kept seuen dayes, because it was iust seuen dayes before their full deliuerance accomplished: for the first day they came out of Egypt, and the seuenth, they passed over the Red Sea.

Here two questions may be asked:

First, whether they might increase, or diminish the number of these dayes?

*Ans.* No: they might not alter the dayes, to the end that the mystery might be alwayes had in remembrance, and be an occasion to declare vnto their children, when they should aske them the reason of them, all the circumstances of that deliuerance.

But in the 2. *Chron.* 30. 23. we reade that it was kept foure-teene dayes.

*Ans.* First, they kept indeed a Festiuall seuen dayes ouer, but it was not the Passecouer. Secondly, if they did celebrate the Passecouer seuen daies longer, it was because many were vn-cleane amongst so many people, who could not goe home and come again the next moneth, and so they thought that it might be continued other seuen dayes, so that it was extraordinary: vpon that Law, *Nim.* 9.

*Quest.* 2. How these seuen dayes were celebrated.

*Ans.* 1. In generall all these seuen dayes were holy, *Leu.* 23. 4.

2. But yet we must distinguish betweene the first and the last day, and the five middlemost. The five middle were holy in these respects:

First, because that rite of eating vnleauened bread was to be continued.

Secondly,

Secondly, because on all those seuen dayes there were extraordinary sacrifices to be offered, proper to those dayes, besides the continuall morning and euening sacrifice, *Leuit. 23. 8. Numb. 28. 23.*

Thirdly, because the people were to come together morning and euening to worship God, and to feast together in a holy reioycing in the Lord, *2. Chron. 30. 22. Luk. 2. 43.*

But the first and seuenth were in a peculiar manner, and more strictly holy. First, because on these dayes there was an holy Assembly, *vers. 16. Leuit. 23. 7, 8, Numb. 28. 18, 25.* What this holy Assembly was, see *Nehem. 8. 2, 3, 5, &c.*

Secondly, in regard that they were not to doe any seruile worke on these dayes, *vers. 16.* to the end they might haue the more liberty to worship God, and not to be tyred and wearied with labour on the five dayes.

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*Vers. 15. For whoſoener eateth leaueued bread, from the first day untill the ſeuenth, that ſoule ſhall be cut off from Iſrael.*

**T**He last thing to be considered, is the necessity of this Sacrament of the Pasche, and so consequently of the Lords Supper, instituted in the roome thereof. That there was a necessary obseruation of it, appears in two respects: First, because it was expressly and simply commanded of the Lord, *vers. 14.* Secondly, because of the penalty laid vpon those that should wilfully neglect, or contemne it, *vers. 15.* for although onely this particular Rite of vneleuened bread be here expressed, yet by a Synecdoche wee must vnderstand it of the whole Ordinance, so that the contempt or neglect is not onely of this rite, but of the whole Ordinance, as appears by comparing this with *Numb. 9. 13.*

That we may more distinctly see wherein this necessity consists, we are to consider in generall; that a thing is then said to be necessary, without which another thing cannot bee. Now this is vsed in two respects; first, for a thing that is absolutely necessary, without which a thing cannot possibly be, so as are



the causes of things said to be necessary. Thus Christs death is absolutely necessary for our saluation.

Secondly, it is taken for that which is necessary by consequence, for the better effecting, and more easie performance of a thing.

The Sacraments are necessary; not as causes, for then should they giue grace and saluation. But they are necessary as a meanes of saluation, and that also not simply : for so is Faith the meanes, and this commeth by hearing of the Word, but in these two respects : first, because God hath commanded them, they are his ordinances to trie our obedience ; and so although we should reape no benefit by them, yet were we to obserue them. Secondly, in regard of our need, because we are carnall, and are most moued with things obiected to our senses, not so much apprehending spirituall mysteries, and therefore for the helpe of our vnderstanding, and strengthening of our Faith, God ordained the Sacraments, that so more particularly wee might apply Christ to our selues.

Therefore wee must distinguish betweene the outward signes, and the thing signified.

Christ is that which the Sacrament represents, now to feed on Christ, to celebrate this Pascheouer (for so is he called) is absolutely necessary, without which no saluation, *Ioh. 6. 53*. But as for the Elements and other Rites, they are necessary but in part, not as causes, nor as meanes simply, without which there were no partaking of Christ, but in regard of Gods command, and our better helpe.

In the Penalty obserue, first, the Extent thereof; secondly, the Persons against whom it is denounced.

1. The Extent is in these words, [*that person shall be cut off from Israel.*] To take this in the largest extent, it setteth forth three things :

First, that those that offend against this charge, shall bee separated from the communion and fellowship of the people of God, and so be accounted as Heathen men, *1. Cor. 5*. last, alludeth hereunto.

Secondly, the taking of them cleane from the face of the earth,

earth, either ordinarily by the sword of the Magistrate: for so this cutting off istaken, *Exod. 31. 14, 15.* or extraordinarily by the hand of God.

Thirdly, a deprivation of saluation and debarring from life eternall, a cutting off from hauing fellowship with the body of Christ hereafter, because here they so little regarded the communion of his members; as *Psal. 69. 28.*

2. The persons against whom this iudgement is threatned, are plainly set downe, *Numb. 9. 10, 13.* Where we see, that if vrgent causes did hinder any one, God in that case did dispense with him, but if when he might conueniently keepe the Passouer, and was not hindered by the providence of God, he did then neglect it, then was he liable to this punishment.

We see therefore that the Iewes were bound in conscience to the obseruation of the Passouer, as they also did, *vers. 28.* and intimes succeeding, when they were growne carelesse, or had forgotten the ordinances of God, we see that godly Kings considering the great necessity of it, had great care to restore it to its former obseruation; as *Iosiah* and *Hezekiah*, *2. Chro. 30.*

To apply this to our selues, seeing that there is as great necessity of our Sacraments, as of these of the Iewes, as great a penalty denounced against the wilfull contemners and neglecters of ours, as of theirs, we haue as great need of these helps as they, and as great benefit redounds to vs as to them, it followes that we are as strictly bound vnto the obseruation of the Sacraments as they were; and therefore we are not to thinke it a matter arbitrary, and left at our choise, but to make conscience to come, when God by his Minister doth inuite vs.

2. Againe, as here is condemned all wilfull profanation, and contempt of the Sacraments, so likewise is reprobued that superstitious conceit that many haue of the necessity of it, who if they be sicke, will haue the Sacrament brought to them, &c.

AN EXPOSITION VPON  
THE THIRTIETH PSALME.

Pfal. 30. 2.

*In whose Spirit there is no guile.*



Vile is a spirituall deceit, whereby a man deceiues himselfe before God in the matter of his saluation.

The kinds of it may bee reduced to foure heads.

1. Guile, in respect of Gods fauour when a man is deceiued by a false perswasion, that he is in the fauour and loue of God. This is done three wayes :

1. By comparisons; when a man compares himselfe either with himselfe, or with grosse notorious sinners that come farre behind him in goodnes, or with ciuill righteous men. As did the Pharises, *Luk. 18. 11, 12.* such are said to bee aliue without the Law. *Rom. 7. 9.*

2. By reason of temporall blessings, which because a man doth enioy plentifully, so he straightway concludes, that he is beloued of God.

3. Lastly, which is the most fearefull, when men being punished with crosses and calamities, doe hereupon gather, that God loueth them, saying, that they haue their punishment here, and so they shall escape hereafter; though in the meane time they neuer repent of their sinnes, and leaue their wicked courses, for which end God did thus punish them.

2. Guile and deceit of the heart in respect of Sinne; this is either before or after the committing of it.

Before the committing of a sinne, a mans heart deceiues and beguiles him foure wayes.

1. By

1. By perswading him, it is but a small veniall sinne; so extenuating it, as a matter not much to be stood vpon.

2. But if the sinne doe seeme great and vgly, then it labours to make him beleieve that God seeth it not, he takes no notice of it.

3. If this perswasion take no place, but that he thinke God will see it, then it suggesteth vnto him that he will not punish him for it, he will passe by it, &c.

4. If all this serue not the turne, then it perswadeth him, that repentance may easily be had for it, that he will repent for it afore he dies, &c.

After a sinne committed, the guile is threefold.

1. A mans corrupt heart will endeuer to bring him to a loue and liking of that sinne, and make it seeme pleasant vnto him, that he may not repent for it.

Secondly, or else to cause him to defend it by colourable shifts and excuses, that he may seeme to doe it lawfully.

Thirdly, if it doe begin to gripe him, and to pricke his conscience, then doth it labour to choke this griete and sorrow, and so to hinder sound repentance, and that three wayes:

First, by merriment, when a man thinks it but a melancholy, and so gets him among merry companions to musicke, and such like, to driue it away.

Secondly, if so it leaue him not, then hee performes some short humiliation for fashion sake, without true sorrow indeed, that so hereby hee may as it were, get himselfe out of Gods hands.

Thirdly, by some ceremony or other; as when some couetous extortioner that gets his goods vnlawfully, and neuer thinks of restitution, vpon his death bed, or before, will giue somewhat to build an Almes-house, and so make amends for all. This is but a ceremony as it were.

3. Guile, in respect of vertues and graces, when a man deceiues himselfe with a counterfeit shew of them; as

First, when he perswades himselfe to be a true worshipper of God, because he frequents the places and exercises of his seruice.

Second-

Secondly, to bee a true Christian, because he performes the outward duties of Religion.

Thirdly, when hee beguiles himselfe with the shadow of Faith and repentance, and all other particular graces, whereof there is no one but may be counterefited.

Fourthly, guile in respect of the Word, and workes of the Spirit: for first, a man may haue, first, knowledge of the Word; secondly, assent vnto this knowledge; thirdly, a man may make profession of it; fourthly, yea, he may stand for the defence of the truth thereof, and yet may he be beguiled with a false hope of his good estate; all things being wrought in him by that wonderfull power of God, whereby hee causeth euen the wicked and vngodly to giue testimony to the truth of his Word.

Secondly, there may bee wrought in him, first, a kind of loue and ioy in the Word; secondly, a willingnesse to heare it; thirdly, a reformation of some finnes and corruptions in the life and conuersation (which is done by the restraining, and not sanctifying Spirit,) as there was in *Herod*, *Mark. 6. 20.* with diuers the like graces; and neuerthelesse as *Herod* did, he may nourish some one boosome sinne, and so be farre from the state of sound conuersion.

Diuers other such deceits there are, but these are the principall: which things seeing they are so, and that the heart is deceitfull aboue all things, yea, and who can know it?

Let vs labour and learne, first, to suspect our hearts, and not trust them too farre, but by due examination find out the wiles and subtilties thereof. Secondly, to get vs sincere and vpright hearts.

AN  
EXPOSITION  
OF PART OF THE  
FIFT AND SIXT CHAP-  
TERS OF S. PAVLES EPISTLE  
to the Ephesians, wherein is handled  
all such duties as belong to house-  
hold Government :

ALSO  
THE SPIRITVALL  
ARMOUR, OVT OF  
WHICH A CHRISTIAN MAY  
FETCH SUFFICIENT  
furniture against all his spirituall  
Enemies.



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EPHESIANS 5. VER. 22, 23, &c.

*Wives, submit your selves unto your husbands, as unto the Lord.*

*For the husband is the wifes head, even as Christ is the head of the Church, and the same is the saviour of his body.*

**T**He scope and drift of the Apostle in the latter end of this Epistle, is to stirre vp Christians to walke worthy of the vocation whereunto they were called, Chap. 4. 1.

Hee heere shewes how they should walke, viz.

1. In the practice of the duties of their generall calling of Christianity, which are set downe in the fourth and part of the fift Chapter, vnto the 20. verse.

2 In the performance of the duties belonging to their particular callings. 1 In generall, verse 21. hee layeth downe the duty of subiection, which is a generall and common duty belonging to all callings, both inferior and superiour, of Magistrates and Ministers, yea, Kingsthemselues.

Now this subiection must be in the feare of the Lord, which sheweth first the cause of it: it ariseth from the feare of the Lord, *Dent. 5. 29 Ecclesiastes 12. 13.* For this bridles our vnruely corruptions, which be otherwise yntoward and stubborne, to yeeld ready and cherefull obedience. 2 This shewes the restraint and manner of performance, *Col. 3. Ephes 6.* It must be done in the Lord. When our submission goeth against the Commandements of the Lord, no good issue commeth from it: as in *Sauls* obeying the people, 1 *Sam. 15. 15, 21.* and also of *Aarons* yeelding to the children of Israel in making the calfe, *Exod. 12.* for God is the highest: and againe, God is our Iudge. This caution must be vnderstood in all particular duties that ensue.

Now from this generall ground, the Apostle comes to some particular functions, or callings, and the duties belonging thereunto.

Hence wee learne this instruction from this, in that the Apostle stayeth not in the general duties of Christianity; but from thence descendeth to the particular offices of such generall callings: that it is not sufficient to performe the generall duties of Christianity, vnlesse we practise the seuerall duties of our particular vocations, as the Apostle heerein is as carefull to set downe the one as the other, and to the Colossians the like, *Chap. 4. 5.* And the Apostle *Peter* in his Epistle exhorts, and in the 2 *Chap. ver. 15.* of *Titus*, the Apostle shewes, that this is a thing that the Ministers ought to teach the people, as is plain also in the 5 Commandement, in which euery one is ranked into certaine degrees.

There are 4 considerations to stirre vs vp :

1 That those seuerall places and callings wherein we are set, are appoynted of God, and that hee prescribes the duties belonging vnto them.

2 That the particular callings wherein wee are set, serue to make vp the comlineesse of the Church of God, and the beauty of the body of Christ Iesus: now wee disturbe this comely order, when we either exalt or debase our selfe too much, or liue out of our callings.

3 These are the bonds whereby wee are bound and knit one to another, and by which wee both doe much good, and reape much profit one of another, *Eph. 4. 16.*

4 That the generall duties of Christianity cannot better be shewed, then in the practice of our particular duties of our seuerall callings.

*Use. 1* That euery one doe obserue that place wherein God hath set him: herein we must haue recourse to the word, which shewes vs direction to walke in the same, *Tu. 1. 9, 10.* heereby shall wee adorne the Gospell of Christ in all things.

And



And wee may well say without breach of charity, that they who are not carefull to performe the duties of particular callings, are no good Christians, whatsoeuer shew they make abroad: as an vnconscionable Minister in his calling, cannot possibly be a good Christian.

1. Generall doctrine is, in that the Apostle doth make choice of those callings that serue to build vp a family: all which in 3 ranks he reckoneth vp very acurately, and is very earnest, copious and large in vrging the duties of them.

Hence wee learne, that the particular callings of a family are some of those that belong to Christians, and such as in which wee ought to be diligent in obseruing the duties of them.

The reason is, because the family is the seminary of the Church and Commonwealth, & as it were the Bee-hiue, which heere and there sendeth swarmes forth: So all men came first from the family of *Adam* and *Eue*; after the flood from the family of *Noah*: therefore great care is to be taken heerin, seeing in families all men are first trained vp, and ought so to be instructed, that they may be profitable members afterward of Church and Commonwealth.

Therefore those that haue no other calling but onely of a family, ought not to be discomfited and troubled in conscience, as if they had no calling at all, because they haue no publike calling; but they ought to know that such callings are warranted by the Word of God, wherein they may haue busines enough to imploy themselues, if they be conscionable in performance of it: and the more free they are from publike callings, the more care and diligence in gouerning and instructing their families ought they to haue.

2. For those that haue another publike calling, to tell them, that by this, they are not exempted from the calling of the family: for the duties of the one doe not crosse the other: as *Iofna* was a captaine of the host

of the Lord: yet what said he? I and my house will serue the Lord, *Iosh. 24. 15.* *Es* a good man otherwise, was vnconscionable heerein: so was *David* in bringing vp his children: and we know what issue was of both families, *1 Tim. 3. 9.* yea, he that cannot rule and order his family well, cannot rule the Common-wealth well: to a stubborne childe will neuer proue a good subject. These doctrines serue as preparatiues to the ensuing duties in our particular vocations.

Now from those general doctrines, we come to handle the duties that belong to the particular callings heere mentioned: and first, to shew the duties to belong to man and wife.

Firstly doth the Apostle beginne with the married couple: 1 Because in the beginning of the world, this was the first, as *Adam* and *Eue* were married and ioyned together by God, *Gen. 2.* before either seruants or children were any.

2 Because they are the chiefe in the familie, hauing the gouernment thereof, and so are the guides and examples to others: and if they carry themselues lewdly, their seruants and children will be ready to follow their examples. So then, their fault is double. 1 In neglecting their owne duties, and so wronging one another. 2 In giuing offence and ill example to others.

Now come we to the duties belonging to them, in which we will proceed in this order: 1 to lay downe the generall duties that belong to both.

2 To lay downe the seuerall duties of their particular callings.

The former are *de*  $\left\{ \begin{array}{l} \text{Necessitate,} \\ \text{Hon-state.} \end{array} \right\}$  either such as are absolutely necessary for the preserving of the marriage knot, or such as are meete and conuenient to be done for the better preserving of it, and furtherance of their mutuall helpe and comfort. Those that are absolutely necessary, are two.

1 Chastity opposed to adultery. } By both which the  
 2 Cohabitation opposed to de- } marriage knot is bro-  
 flection. } ken.

Chastity is a vertue whereby we possesse our vessels in holinesse and honor, 2 Cor. 11. 2. 1 Thes. 5. in a generall intent is it vnderstood of all purity.

But in 1 Thes. 4. 4. of the chastity of the body. It is twofold, either of } single life, & this either of those  
 that were neuer married, or such  
 as are widdowes or widdowers.  
 Of such, 1 Tim. 5. 16. } Married estates, Tit. 2. 5. This  
 note against the dorage of Papists, who thinke that  
 chastity and marriage cannot stand together, whereas  
 the Apostle called the marriage bed vndefiled.

Now this is a mutuall duty to be performed of both. 1 Cor. 7. 4. the man and the wife, neither of them haue more liberty than the other. It is also absolutely necessary, because adultery doth break the marriage bond, Pro. 2. 17. Mat. 5. 32. Mat. 19. 9. Where the exception sheweth, that adultery breaketh this bond: so that if the man marry another, hee is not an adulterer.

Reason is euident, because in adultery, they make themselves one flesh with a stranger, 1 Cor. 6. 16. Now this neer vnion can be but betwixt two. The vse is therefore that we obserue this counsell of the Apostle, 1 Cor. 7. 4, 5. and of S. Iohn, Pro. 5. 17, 18, 19. Shewing hereby, that if we haue a delight in our wiues, and comfort our selues with one another, truly to loue one another, we shall the better auoyde strange flesh: Considering also that it is a point of so great consequence, and adultery such a sinne, as God himselfe will iudge and auenge. If we haue also an eye to the feare of the Lord, then wee haue Gods promise, Pro. 2. 16. and 6. 20, 24. and this will keepe vs as it kept Ioseph, Gen. 39. 9.

Cohabitation is, that the husband and wife dwell together, enioying the mutuall helpe and comfort one

of another, 1 *Pet.* 3. 7. 1 *Cor.* 7. 12, 13. Where the Apostle leaveth an argument, which if it hold in those marriages where one party is an Infidell, much more then where both are Christians: and this was meant, *Gen.* 2. *vlt.* in that commandement, that a man should leave all, and cleave to his wife: and this is the ground thereof. Reason is twofold, drawn partly from the benefits that come by Cohabitation, as, first because all marriage duties are hereby better performed, love increased and preserved, the gifts and graces bestowed on either of them shall be better observed, and so God shall be more praised and glorified, their affections more nearly knit together: for absence doth alienate affections, &c.

Partly, from the hurts proceeding from the neglect thereof. 1 A neglect of the duties of marriage. 2 A hindrance of breeding and begetting holy seed. 3 A lying open to the snares and temptations of Satan, to many noysome lusts, and occasion of falling into adultery.

Now this is absolutely necessary, 1 By consequence, because it giveth occasion to adultery, whereby marriage is broken. 2 Simply in it selfe, in the uttermost extent. If it be an obstinate, wilfull and finall desertion, it doth directly breake the bond. But will some say, How shall we know whether it be such a desertion or no? We may know it by these two signes:

1 By the open profession of the party forsaking: as if he be a Papist, &c. and so refuse obstinately to abide and dwell amongst those that are truly religious: Hereby hee manifestly procaines, that his departing and desertion is obstinate, and that hee will never returne againe, 1 *Cor.* 7. 15.

2 By the continuance in this separation, as is further manifested by the comparing it with the statutes of Colledges, from which if any one absent him selfe for such and such a time, without giving notice thereof, and without any necessity, this his separation and desertion is adjudged wilfull, and hee excommunicat, *ipso facto*. So the Lawes

Lawes of the Land haue determined vpon ſeueneer abſence.

*Obiect.* But there is nothing for which a man may put away his wife, or ſhee her husband, but onely for adultery, and ſo not for deſertion.

*Answer.* Indeed nothing doth diſſolue the band by diuorce and putting away, but adultery, of which the places, *Math. 5. Mat. 19.* are to be vnderſtood: but yet beſides this, there are other cauſes whereby wedlocke is diſſolued: as namely death: and ſo alſo by deſertion: in which caſe vpon complaint, the Magiſtrate doth relieue the innocent party wronged.

*Queſt.* Whether it be ſimply vnlawfull or no to be abſent for a time? No, if it be not in the vttermoſt extent: 2 If it be with mutuall conſent, 2 *Kings 4. 22. Pre. 7. 19, 20.* 3 If it be for weighty affaires, either for family or other occaſions by vertue of ones calling, as of Courtiers, Lawyers, Mariners, &c. 4 If it be for an ineuitable impediment and neceſſity, as if a man be taken captiue, or the like.

But theſe cautions in all muſt be obſerued, that it be a departing with griefe and ſorrow, euen as if it were a pulling of one member from another. 2 That there be a returne againe ſo ſpeedily as poſſibly they may: and laſtly, in the time of their abſence, to ſupply their preſence by frequent intercourſe of letters, ſending tokens of mutuall loue, and enquiring of one anothers wellfare, &c.

From hence wee may learne, firſt, the erroneous opinion of the Canoniſts, that hold that there is nothing that doth breake the band, neither adultery, nor deſertion: yet they hold many cauſes of ſeparation from bed and boord: ſo the band ſhall remaine, yet they ſhall haue no meanes of performance of marriage duties.

2 This condemnes them that thinke themſelues neuer well and merry, but in the abſence one of another: as they that ſig abroad when their wiues are at home, and

and such as send their wiues into the countrie, &c.

The other common duties that are meet and convenient, and indeed necessary for the well being, and comfortable, good, religious, and peaceable estate of marriage, and better preserving of that knot. These are twofold, either as they are both ioynly to performe to others: either such as they are mutually to performe one vnto another.

And they are  $\left\{ \begin{array}{l} 1 \text{ Loue, } \textit{Titus 2. 4.} \\ 2 \text{ Proudent care for the good one of} \\ \text{two.} \end{array} \right.$  another.

This loue is the bond of perfection, *Col. 3.* and it is the ground of all other good duties, and the cheerefull and ready performance of them. So that if any duties be neglected between them, then hence may we gather the ground of it, *viz.* want of loue.

But let vs see what kind of loue the Scripture heere requireth: it must not bee a meere naturall loue, or a worldly loue: but it is a spirituall loue, arising from obedience to Gods commandement, and a conscience of his ordinance. That loue that is for the things of this world, as for honour, riches, beauty, &c. is fading and continues not, because take away the cause, take away the effect: those worldly things decaying, the loue thereof must also needes decay; farewell it.

But the spirituall loue grounded vpon the consideration of Gods ordinance, is firm and constant, and latterth alwaies, because they consider that God hath ioyned them together; and so, because she is my wife, because he is my husband, &c. therefore they loue one another. This cōdemnes the vnnatural practice of those that cannot affect one another, but loue any other rather then their owne wiues and husbands, yea, because they are their husbands or their wiues: as many will say, I could loue him, if he were not my husband, or if shee were not my wife.

2 Duty: The former doth especially respect the affection

ction, this the action: that they bee prouident and careful, one for the good of another, *Prov. 31.1*. This good standeth in foure things. 1 In the soule. 2 In the body. 3 In the goods. 4 In the good name of one another: in which the good or ill of one another doth consist: for all together, this is a generall meanes to be vied, namely, Faithfull and daily prayer one for another; for the meanes to obtaine any blessing of God, is prayer, *James 5.16*. This to be performed continually without ceasing: so *Gen. 25*. *Isaac* prayed for the barrennesse of his wife. And this must be done both inwardly by themselves in their secret prayers, and also one with another. So *Isaac* is said to haue prayed with or before his wife, *Gen. 25*.

1 For the soule: either to winne them and conuert them; or to build them vp further being conuerted: For the former, see *1 Peter 3.1*. *1 Cor. 7*. The reason is, because this bond is not onely, and so much for carnall respects, as indeed for the good of the soule: as for this respect, they are called the bonds of ministracion.

And this is not only between those where one party is an Infidell, but also if he be a prophane person and not yet called.

For the latter, namely, edifying of one another, this must be done. 1 By remoouing the impediments which may hinder this spirituall edification, the greatest of which is sinne; wherefore we must watch one ouer another for the auoyding of sinne.

This watchfulnesse shewes it selfe 2 waies: 1 preuenting of a sinne, if we see them purposed to commit any, as *Rebecca* did preuent *Isaac* in blessing *Esau*, which if according to his purpose he had done, hee had sinned. 2 In redressing of any thing that is out of order, as *Ziporah* did redresse that fault of *Moses* child, who neglected the circucision of his child. Here also is place for admonition, whereby the faults one of another are amended, as *Naamans* seruant did, and *Abigail* also to *Nabal*.

This milde and gentle admonition doth especially belong to the husband.

2 By vsing the meanes of edifying one of another, for the cherishing of the graces in either of them, as by obseruing them; and by praising and wise commendations of them in one another, *1 The. 5. 11.* and the good example of each other for the increasing of them. This condemnes those wiues and husbands that hinder the saluation one of another.

3 Concerning the welfare of the body and person of one another, *Eph. 5. 28, 29.* this duty is well set down by the Apostle, that they should nourish and cherish one another in all estates and conditions.

Yea, this *Gen. 2. 18.* is the maine end of their coming together, *Prov. 17. 17.* A true friend is alwaies constant in his loue, alteration of states cannot alter his affections. If this be true of friends, much more then betweene man and wife. This appeareth in *Rebecca* that had a tender care of her husband, so that shee knew what hee best loued, and so prouided it for him, *Gen. 27. 9.*

This serues to reprocue the vnnaturalnesse of those that grudge one another things conuenient in any sickness, &c. The husbands complaining of great charges, the wiues of their labor and paines: and so making their afflictions more heauy and grievous; as two Oxen in the yoke, one drawing backward, as *Iobs* wife did, *Iob 2.* See *Iob 19. 17.*

Of this so let vs be perswaded, that when God laies the crosse vpon one, God layeth it vpon the other, for the tryall of their patience.

4 Concerning the good name one of another, that the good name of the one ought to bee as deare vnto the other as their owne name.

Such a care had *Ioseph* of *Maries* good name, *Mat. 1. 19.* And so *Bartholomew* was in the *2 Sam. 11. 5.* carefull for *Dauids* credit.



For, *Pro. 22.1. Eccles. 7. 3.* A good name is better then riches, then life, yea, then any thing else.

Again, how will this knit their hearts together, when they perceiue each other care for the credit one of another, as the contrary bringeth heart-burning, contention, ieaiousie, and debate betweene them?

For the performance heereof, these 4 things are to be marked.

1 To haue a care to preuent an ill name: in which, we must haue respect to these 3 especiall things.

1 What the wife doth relate of the husband, or he of her.

2 What they doe heare; to take heed of their cares.

3 To take heed to their iudgements, what censure they giue of it.

For the first, that they diuulge not their infirmities, 1 *Pet. 4. 8.* but couer and hide them as *Ioseph* did. This condemnes those that discover and lay open their husbands and wiues imperfections; which fault is so much the greater in these two respects.

1 Because these two being so neerly linked together, doe know more by one another, than any other, and so if these blaze their imperfections abroad, it is a most foule fault.

2 Because of all, they are most bound to seeke the credit one of another: For the bond betweene man and wife is more nere than betweene father and sonne, as appeares, *Gen. 2. 24.* So that if *Cham* were cursed for discovering his fathers fault, much more shall such a husband or wife be accursed, that lay open the infirmities one of another.

2 For our cares, that they be not open to receiue newes and tales one of another, that our cares be not ready and willing, itching to heare false rumors and surmises. Our iudgement must be very sparing or very charitable: that we suspend our iudgement, and not straightway rashly giue our censure, as *Ioseph* by all likelihood did of *Mary*:

otherwise there will be many euill surmises, iealousies, and suspitions.

Crit wee giue our censure, it must be in loue : the properties whereof, the Apottle setteth down, *1 Cor. 13. 7, 8.* either that we interpret it, if it be doubtfull, in the best part, or that we mitigate and extenuate it so farre as well wee may : as *Abigail* did mitigate to *Dauid* her husband *Nabal's* faults, whereas *Mitchol* did exasperate and aggrauate her husbands infirmitie, as she thought.

2 For redressing of an ill name ; that if an ill report be raised, that the wife hide it not from her husband, but discouer it to him, that if the report be vpon iust ground, hee may be brought to repentance ; if vpon suspicion, that hee may be warned to preuent it.

3 For the procuring of a good name: that they gladly report and diuulge their good parts, as the husband of that good wife, *Pro. 31, 28.* and willingly to heare the good report one of another.

4 For the preserving of a good name, they must, if they heare a good report of one another, giue notice thereof to each other, not to glory in it themselues, and to be proud of it, but to glorifie God for it.

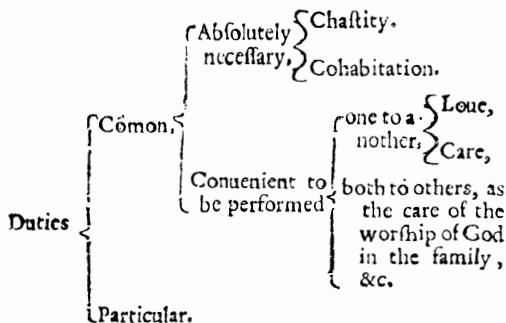
For the manifestation of this care, this must be vsed, *viz.* that both reioyce and grieue mutually, for the good or ill name one of another, by which sympathy and fellowfeeling our loue and care of one anothers credit will plainly shew it selfe.

4 Concerning the goods of one another, that as they haue a mutuall right in the possession of all, so they ought mutually to be prouident for the wealth and good estate of each other, to preserve and increase it : this is a common duty ; common, I say, because vnuallly wiues put this off to their husbands; but read *Pro. 31.* and we shall see the contrary.

This so on the one side reprooues vnthrifty and couetous husbands, and on the other idle wiues.

Now generally, if all these duties were performed,  
how

how comfortable, peaceable, and ioyous would the band of marriage be, which wee see many by neglecting the performance thereof, to make most wearisome, and burdesome? so that after a while, they begin to be weary one of another, to wish the death of each other, and such other grudges, contentions and discomforts doe arise betweene them.



The Apostle doth beginne with wiues, as hee doth in the Epistle to the Colossians, &c. And so Saint Peter.

The reason of it is, because thee is the inferiour, and it is the Apostles order, to beginne alwaies with the duties of inferiour, and so is this order obserued in the 5 Commandement: But what is the reason of this? Two there are:

1 Because the inferiour is the lother to subiect himselfe to his place, not that that is a matter of greater difficulty to obey, than gouerne; for this thing is farre more difficult: and so places of greater authority, and superiority, are by the wise prouidence of God ordered for such as are of greater strength, wisdom, discretion, and ability: as to men, not women; to men of ripe age, and not to children, *Esa. 3. 4, 11*. because they are

to lay downe the rule of obedience, and so may sooner, yea, and to ought to haue more wilddome; the other only to obserue it being laid downe.

Here we may consider the great fauour of God in giuing vs such a King as we now haue, of the strongest sexe; giuen to vs in such a ripe age, furnished with such knowledge and zeale, as neuer King since Christ had; indeed a true Defender of the faith, &c.

Naturally there is in man a desire to rule, and so they who are inferiours, are drawne vnto obedience *premiss & pena*, as we see penall statutes and the like are indeed most commonly for to keepe inferiours within their compasse, and are not so much appointed for superiours.

2 Because it will fare worse with inferiours, if there be strife, who shall beginne: for whence ariseth rage and anger in the superiour? Is it not because of the stubbornesse of inferiours? Whereas the best way for inferiours, to moue those that are in places of authority ouer them, is to vse them mildly and gently, and not churlishly, yea, to winne them to the performing of their owne duties, is first, to beginne with duty, and to behaue themselves obediently, and reuerently. Indeed both ought to prouoke by good example, not st y till they be prouoked, and to strue to goe before the other in performing of their duties; and this is praise-worthy: But generally, if there be any contention about beginning, the inferiour must beginne: And in the case of wiues, there be some reasons speciall why they should beginne.

1 Out of 1 *Corinth.* 11.9.

2 Out of 1 *Tim.* 2.14, Because she was first in the transgression, and so ought by her obedience recompence the wrong shee hath done vnto her husband; by being first in obedience.

Now let's consider why the Apostle first begins with wiues amongst all other degrees of inferiours: For why is the wife as loth to performe the duties of sub.

subiection, as other sorts of inferiours are? yea surely, and the reason is, because of all inequalities, there is the least disparity in this, between man and wife. Though shee be not the head, yet she is the heart. See 1 Cor. 11. 11, 12. so that there is a most neere relation: yea a common equity in many things with their husbands: and so in some things there is an equality; but yet for all this, to conclude as women do, that so there is an equality in all, is but a womans reason, &c.

Againe, even in those things wherein there is a community, yet is there an inequality, as in commanding of their children: if the father command a thing indifferent, and the mother forbid, the fathers word ought to stand.

Againe, in some things there is no equality: as the husband may command the wife, but shee by no meanes her husband.

Now because of this little disparity, it is; that wiues of all other inferiours, are most hardly drawne to subiect themselves obediently.

This serues for the praise of those wiues, that haue so farre subdued their nature, as to yeeld willing obedience.

2 Toreproue them that labour not against this corruption of nature, but rather increase and nourish the same by their wilfull peruerfenesse.

Now, from these Generalities, come we to the particular duties belonging to each of them in severall.

And first of the Wife, contained in the 22, 23, 24. verses. First, let vs set downe the meaning of the words,

*Wiues and Husbands*, (*ἡ γυναῖς ὁ ἄνθρωπος*), Though these be general phrases and words belonging to all men and women, yet in our translation, they are restrained well vnto them only that are married persons, which is plain by the relation between them here signified, & secondly by the duties which are laid vpon the by the Apostle.

*Submis*, (*ὑποτάγητε*) The word being of the meane voice,

voice, may be translated either passively (*Be ye subject*) or actively, (*Submit your selves.*) Now there is a twofold subiection. 1 Of necessity. 2 Of will. Of order, or of duty. The first is in regard of that ranke and degree of inferiority wherein God hath placed wives: by vertue of which Ordinance of God, they must be subiect, will they, nill they.

The second is that dutifull respect and reuerence that inferiours are to carry towards those that are in place of authority, because God hath set them ouer them: and this is the subiection here meant, that wives performe vnto their husbands.

*Into your owne husbands :* (*idolis addeion.*) which words containe two things. 1 That wives ought to haue but one husband, 1 Cor. 7. 2. 2 That this subiection is to be performed to him alone, forbidding all submission to adulterers, &c. Commanding chaste and faithfull obedience vnto him.

*As vnto the Lord,*) that is, to Christ Iesus: for this word is by a kind of excellency appropriated vnto him, and it is so expounded in the 5 verse of the next Chap. These words teach vs two things. 1 That the husband by vertue of his place, hath a kinde of fellowship with Christ.

2 That such a submission is to be performed by the wife to her husband, as shee would performe vnto Christ. That is, 1 That it be done reuerently, in feare and treimbling. 2 Sincerely, in singlenesse of heart, as is said of seruants, Chap. 6. 5, 6.

*For the husband is the wifes head.*) This is metaphorically spoken, in allusion to a naturall body, that is, the husband, by reason of his place, is more eminent, he is to protect, to defend, and gouerne his wife.

*Euen as Christ is the head of the Church,*) To vrge and presse the husbands authority ouer the wife, hee putterh in this similitude betwixt the husband and Christ; wherein we may consider two things. 1 That the

the husband, by verue of his place, is ~~above~~ his wife. 2 That heerein there is a resemblance between him and Christ, both which ought duely to be obserued, because they are strong motiues to stirre vp wiues to yeeld obedience to their husbands.

*And the same is the Saviour of his body,*) that is, Christ is not onely a head to rule, to giue spirituall life, sense and motion to his members, but (*himselfe*) and no other is also the (*Saviour*) absolute and euery way perfect, (*saviour*) to protect, defend, and saue his (*body*) that is, the Elect, Gods children, such as God hath giuen to him.

*Therefore as, &c.*) This conclusion inferred vpon the former ground, sheweth two things. 1 That there is as great reason that the wife should subiect her selfe to her husband, as that the Church should submit her selfe to Christ. 2 That such a subiection as the Church doth performe to Christ, such ought the wife to performe to her husband; that it be done cheerefully, readily, constantly, and so in other things agreeably.

*Ob.* Why, but will some man say, is any man to be obeyed so as Christ is obeyed.

*Ans.* We must restraîne this and such like generalities to the point in question; and then wee shall see the meaning to be this, that in euery thing, which doth belong to the husband by *Virtue* of his place, to command, therein ought the wife to obey, euen as the Church obeyeth Christ. Like as it is said, 1 Cor. 10. 23. All things are lawfull for mee, that is, all things indifferent: as also. 1 Cor. 6. 13.

Hence wee may learne two things. 1 That the authority of the husband is very ample and large. 2 That the wife must looke vnto all duties of obedience, and not onely to some, saying as some doe, I will obey my husband in these and these, but not in others.

More distinctly to speake of them, we may consider in these words, two parts. 1 The duty it selfe, and this,

1 Wherein it consisteth, *viz.* In Subiection.

2 To whom to be performed, namely, to their owne husbands.

3 How to be performed. The manner is threefold.

1 As to the Lord. 2 As the Church to Christ. 3 In euery thing.

2 The reason of this duty, taken from the authority and place, wherein God hath placed the man. The husband is the head, which is amplified by a similitude betweene Christ and him.

1 *Dutty is Subiection*, which is a generall duty commended in *Gen. 3. 16*. For wee must thinke that this is not a iudgement onely, but also a commandement, as the iudgement vpon *Adam*, of eating his bread in the sweat of his browes, was also a commandement that he should not liue without a calling, *Gen. 3. 19*. And from this ground, the Apostles and Prophets haue raised this doctrine of the wiuues submission, that wee stand not to recite all the places feuerally.

This word (*subiect*,) is of large extent, as the word honour is in the 5 Commandement. It implyeth two branches of duties. 1 That she acknowledge and yeeld vnto her husband by reason of his place, the prerogative of eminency, and superiority aboue her selfe. 2 That accordingly she respect him.

The first that is, That she doe see and acknowledge a superiority in her husband, is not only a maine duty, but also indeed the ground of all other. For how can the wife subiect her selfe willingly, if shee neuer acknowledge any preeminency, and authority ouer her in her husband? Well may shee yeeld a forced submission, euen as a conquered King may submit himselfe to the conquerour, though hee account him not his superiour, but in his heart despiseth him, and seeketh opportunity of reuenge: but a willing and ready submission she can neuer performe.

Now that wiuues ought to knowledge such a superiori-



ty in their husbands: 1 See *Gen.* 3. 16. 2 Let them obserue the Titles God giues them in Scripture: as of Lord, *Gen.* 18. 12. 1 *Peter* 3. 6. *Hof.* 2. 16. Guide, *Pro.* 2. 17. Head, as heere, Image and glory of God, 1 *Cor.* 11. 7.

3 Euen nature sheweth this, that women are alwaies couered in token of subiection; whereof also their long hayre is a signe, 1 *Cor.* 11.

4 The husband by reason of his place, represents the comely order and beauty in a naturall body, *viz.* That he is the head. So, &c. And also he represents the person of Christ.

5 The woman was made for the man: shee was made after the man, she was made not of the mans head, but out of his side: all which shew the superiority of her husband.

Wee see then, that subiection is a necessary duty to be performed by wiues: yea, of whatsoeuer state or degree shee was before her marriage, yet must she, though a Queen, &c. but married to a meane subiect, after her marriage acknowledge her selfe inferiour to him, though for her Regiment and the like she may be his superiour.

*Ife* Is first, to teach wiues, that they be diligent to learn this duty, & for to attaine to the right knowledge, and acknowledging of their husbands prerogatiues.

2 To condemne ambitious and proud wiues, that will forsooth be not onely equall, but aboue their husbands: whence arise so many contentions in families.

The second that is, Wiuely respect consists in two things.

- { 1 Reuerence. }
- { 2 Obedience. }

Reuerence is either inward or outward. Inward in the heart, when the wife doth esteeme her husband in respect of his place, worthy of honour; which duty, in the last verse of this 5. Chapter is called *Fear*. Not flauish and seruile, but ioyned with loue, when she

griueeth if he be displeased, & reioiceth, if she can at any time giue him contentment. The married wife careth how she may please her husband, 1 *Cor.* 7. 34. it is such an esteeme, as the Church carrieth of Christ, who we see, *Cant.* 5. how shee was grieved, and could not be at rest when she had once lost him.

This is layd downe vnto vs, by the example of *Sarah*. For if wee compare, 1 *Pet.* 3. 6. with *Gen.* 18. 12. wee shall finde, that that which is set downe as her word, was onely the thought of her heart.

Now this duty is another ground of the good performance of all other duties; without this, they will be but fained, and hypocriticall: for as the former duty serued to informe the iudgement in a right apprehension of that superiority God hath layd on husbands; so this serues to rectifie the heart and affections, that sincerely and vnfainedly they may honour and reuerence them.

The want of this feare and reuerence, is the cause that we see many, who of others are much regarded and honored for their good gifts, which are more eminent & openly knowne, are yet for some hidden infirmities, whereunto their wiues are most priuy, very vilely, and basely esteemed of them. For redresse whereof, wiues ought,

1 More to regard that place wherein their husbands are set, in which they doe sustaine the person of Christ, then to looke vpon their persons, to consider them as their husbands, and not as men.

2 To bee more carefull to looke vnto their better parts.

3 To interpret all things in the better part, to couer and hide their infirmities, and to labour to amend them.

4 To weigh their owne infirmities.

These considerations will root out that vile esteeme many beare towards their husbands, and plant in ther hearts

hearts an honourable respect and reuerence of them.

Outward *Reuerence* consists in two things. 1 A reuerent behaviour, and carriage. 2 In reuerent speech: The reuerence is commended vnto wiues by the example of *Rebecca*, *Gen.* 24. 64, 65. and expressely commanded, *1 Cor.* 11. 10. *1 Pet.* 3. 2.

Now this outward carriage consists in three poynts. 1 Sober behaviour. 2 Courteous gesture. 3 Modest attyre.

Sobriety, as it is a vertue especially belonging to all women, so most especially to wiues; and it is opposed to Leuity and Wantonnesse: for as this vaine and light carriage betokens a light esteeme that wiues haue of their husbands, so the other is a speciall manifestation of inward feare and reuerence. See *Titus* 2. 4. This is not opposed to Matrimoniall familiarity: such as was betweene *Isaac* and *Rebecca*, *Gen.* 26. 8. but such sporting ought, 1 To be in priuate, when they are alone. 2 It ought to be begun by the husband, as it is there said, that (*Isaac*) sported with *Rebecca*. 3 That in companie they doe abtaine.

2 Courtesie and obeyfance: not as children and seruants for euery light occasion, for heerein a difference is to be put, considering, that of all inequality, there is least disparity betweene the husband and wife. This so must be shewed when there shall be a departing one from the other for a season, or a coming home, or at the sitting downe at table, or when the wife maketh some solemn request vnto her husband: as *Bathsheba* did vnto *Dauid*, *1 King.* 1. 16, 31. Some may say, that *Dauid* was a King, and so she reuerenced him as King, & not as her husband. But I answer, 1 that though *Dauid* were a King, yet was she a Kings wife, and so dignified with the Titles and Honors of a Queene; and if she notwithstanding would doe it, much more ought others. 2 That if on the contrary, *Fashties* stoutnesse were censured as an ill example to all wiues, *Ester* 1. 17. Why

Should not this that was well performed by *Bathsheba*, be a good example to others to doe the like?

This is also commended vnto vs by the example of *Rebecca*, lighting downe from her horse to meete *Isaac*, *Gen. 24. 64.* and of *Abigail* to *Dauid*.

3 Modesty, especially in apparell, which is a very singular manifestation of the inward reuerence and honor they doe carry towards their husbands: And it is, that they be so attired, as neither by costlinesse nor curiousnesse of fashion, they exceed the state and calling of their husbands. It is commanded to all women in generall, *1 Tim. 2. 9.* So is it particularly applyed to wiues, *1 Pet. 3. 3.* Heere are condemned those proud Dames, that will goe fine and in the fashion, though their husbands goe neuer so plainely: which shewes that there is no care to honour their husbands; for euen their example should teach them otherwise.

Now come we to the second branch, which is Reuerent Speech, which must be answerable to their carriage, manifesting a humble subiection in themselves, and superiority in their husbands: and it is either in Presence, to their husbands, or in Absence, to others concerning their husbands. In the presence of their husbands, their speeches and words must be, 1 Few. 2 Mecke and Gentle. Fewnesse of words; that they strive not to haue all the talke, to begin and end, to take the tale out of their husbands mouth, &c. See for this silence, *1 Tim. 2. 11, 12. 1 Cor. 14. 34, 35.* where the Apostle saith, that the woman must learne of her husband. Now, a learner must keepe silence: and silence is commanded vnto women not onely in the congregation, but also in the family. What then, must they be mute? No: silence is not opposed to speech, but to loquacity, when they must haue all the talke. This condemnes many wiues, whose tongues neuer lye still, &c.

Meeknesse and Mildenesse of speech is shewed, 1 In Titles: all their compellations giuen to their husbands, must

must fauour of reuerence. *Sarah* was well inured and accustomed to this, that euen in her heart, alone by her selfe, when shee might haue stiled her husband otherwise, without any disgrace to him, yet shee calleth him Lord, *Gen.* 18. 12. Onely let Christians take heed, that they auoyde singularity heerein, as in calling their husbands Head, or Guide, &c. but let them vse such Titles of reuerence, as are vsual & proper to our tounge. I do not altogether condemne those that call their husbands by their Surnames: as Master such a one, &c. But such are to be condemned, as call them by their Christen names; as *Iohn, Will, Tom*, &c. which indeed are, and ought to be vsed towards them onely that are inferiours. 2 Those that giue them vaine and foolish names of their owne deuising: as chicke, pigge, &c. What reuerence is there in these speeches?

For the manner of speech, either in approuing, or reprobuing any thing; they may not directly command their husbands, but intreate: nor reprove with chiding and anger, but gently by exhortation, auoyding vnadvised and rash speech: as that of *Rahel* to *Iacob*, *Gen.* 30. 1. angerly and shrewish speech: as, *Iezabel* to *Ahab*, *1 King.* 2. 17. Bitter and rayling speech: as that of *Zipporah* to *Moses*, *Exod.* 4. 25. Scoffing and frumping: as *Michol* to *Dauid*, *2 Sam.* 6. 20. Disdainfull and reprochfull speeches: as *Iobs* wife, *Iob.* 2. 9. Shee must not giue word for word. All these are implied by Saint *Peter*, *1 Pet.* 3. 4. vnder the name of a meeke and quiet spirit: a thing much set by of God.

This therefore is to be obserued, because that wiues being the weaker vessell, are more subiect to choller, and rash vnadvised anger. 2 Because that this fault in them is double. 1 The distemper of affections in themselves. 2 The neglecting of their husbands place.

2 In their absence, to others concerning their husbands, they ought so to speake of them, as they may shew their reuerence and honour to them, as *Sarah* did alone

alone in her heart, as the Church in the 5. of the *Cant.* ver. 10. highly extolleth her husband Christ, vnto those that shee meeteth. So doth *Mary* speake concerning *Ioseph*: Thy father and I, putting him in the first place, *Luke* 2. 48.

Now this ought to bee obserued of women, when they meet together, because then, commonly their talk is of their husbands.

So much for Reuerence. The second branch is *Obedience*: and this is that which tryes their religion, whether they subiect themselves to the word of God or no: for the other duties stand more in contemplation, and acknowledgement, and so may be more easily performed.

This duty is layd downe in the Law of the woman, *Gen.* 3. 16. (whereunto wee must alwaies haue an eye) which saith, Ty desire shall be subiect to thine husband, and he shall rule ouer thee: therefore it followes, that shee must obey: and by the example of *Sarah*, 1 *Pet.* 3. 6. And the comparison betweene the wife and the Church enforceth this. Lastly, the woman promises the same at her marriage.

More particularly, let vs consider three poynts.

- 1 The kindes of obedience.
- 2 The manner of performing them.
- 3 The extent, how farre forth obedience is to be yielded.

For the first, it stands in two poyntes.

- 1 That the wife abstaine to doe any thing of her owne head, and after her owne minde, eyther without or against the consent of her husband.
- 2 That she performe that which he willoth her to doe.

*Consent* of the husband is twofold, eyther expresse, or implicit. Expresse, by writing, speaking, or other signification of his minde vnto her. And this is eyther *Generall*, or *Speciall*. *Generall*, when without a distinct restraint to this or that thing, the husband giues her

her liberty to doe what shee thinkes best: as when a Minister, or other man is occupied in some publike calling, commits vnto his wife the care, and managing of all his household affaires: Such a generall consent had *Ioseph*, of whom his Master tooke account of nothing. saue of the bread hee did eate, *Gen. 39. 6.* And the like when hee was made ruler of Egypt, *Gen. 41. 40.* The same also had the good wife, *Prov. 31.* In whom because the heart of her husband trusted, that is, iudged her faithfull, trusty, and diligent for the procuring of his wealth, verse 11. therefore hee commits all vnto her, shee buies, shee sels, shee doth all, ver. 16, &c.

Particular consent is for one, or some particular actions, as *Hannab* had for not going with her husband at that time, *1 Sam. 1. 22, 23.* and *Sarah* against her maid *Agar*, *Gen. 16. 6.* for power and authority to correct her, but for that manner shee did it in.

Implicit consent and by consequence. 1 By *Silence*, when the husband hearing and knowing of the matter, may if he will, hinder it, and yet doth not, as in the case of Vowes, *Numb. 30. 8, 9.* 2 That which the wife gathers by the minde, former carriage, and disposition of her husband; as if a woman in her husbands absence, doe relieue a man in distresse and misery, whom shee knowes, if her husband himselte were present, would succour and relieue, and by this his good minde, shee is perswaded that he is willing shee should doe it. So *Hannab*, in vowing her childe vnto God, *1 Sam. 1. 11.* had the implicit consent of her husband, because shee knew that *Elkanah* being a religious man, would consecrate vnto God that childe, which hee should haue in his old age.

So then, if the wife doe any thing without the expresse, or implicit consent of her husband, shee breakes the rule and Law of Obedience.

Now against Consent, is when the husband forbiddeth it and disclaimes it, and yet she will doe it. A

thing simply to bee condemned.

This may be further amplified by some particulars : as, 1 in disposing of the goods of the family : Wherein shee hath not liberty to doe what shee will : but these goods are two-fold, either proper, or common. Proper goods are such as the wife hath a property and right, not only in the vse, but in the possession of them; and they are either such as the husband before his marriage bindes himselfe by obligation, eyther vpon his own voluntary motion, or by the perswasion of friends to giue vnto her, to be disposed at her owne minde and pleasure : or such as he husband in kindnesse after their marriage giues vnto his wife; as the rent of such a house or field, or the like. In all these it's left to the wiues liberty to doe therewith what shee pleaseth, and not what her husband would haue her.

For goods that are common, which come eyther by the wife or by the husband ; the property, right, and possession belongs onely to the husband, the wife hath onely the vse of them and no more. Therefore doth *Iacob* call that riches which hee had with his wiues, his riches, *Gen.* 31. 37. and though his wiues called their goods, our goods ; yet this proues not that it was theirs for possession, but only for vse; and againe, this is spoken not in opposition to their husband, but in opposition to *Laban* their father, that it was none of his. And hence it is, that we neuer read in Scripture, the wife called rich, but onely the husband. This is also proued by that law among the Israelites, that no inheritrix, or daughter heire might marry to one of another tribe, because then the inheritance was to goe away from the wife, to the husband: as the example of the daughters of *Zelophehad*, *Numb.* 36. 6, 8. And the Law of our Land sheweth it, saying, that the woman is vnder couert baron, and therefore she may not giue, sell, buy, or borrow without her husband consent to it, for otherwise her husband may reuoke all againe.



But heere some caſes of conſcience are briefly to be decided:

1 Whether the wife may not relieue the poore Saints in diſtreſſe without her husbands conſent?

*Answer.* She may not, becauſe her husbands goods are not hers to giue away. Yea, but it is to a good end. Well, but a good end cannot iuſtifie a bad action; and indeed children that are vnder the gouernment of their parents, may as well doe it, ſteale away from them, and giue it to the poore: and if good ends may ſerue the turne, then coozeners and fraudulent perſons that get their goods by deceit, &c. may be excuſed, if they ſay they doe it to a good end: as to build an Hoſpitall. and ſuch like. Wee muſt ſo follow Chriſts rule, bidding vs to giue of that which wee haue, *Luke 11. 41.* That obiection out of *Luke 8. 3.* is nothing; for there indeed it is ſaid, that *Ioanna Chana* wife, miniſtered to Chriſt; but it is not ſaid that ſhee did it without the conſent of her husband, for then Chriſt would not haue ſuffered it.

*Ob.* But what if the husband be a profane hard-hearted mercileſſe man, that will giue nothing to the poore, and ſhee bee pittifull and compaſſionate towards them?

*Answer.* Her hands in this caſe alſo are tyed, ſhe may not giue, no more than a ſonne that being of diſcretion, and deſirous to relieue the poore, may take away any thing of his fathers goods. Her honeſt heart, her griefe that ſhee cannot doe it, her deſire and willing minde to relieue them, ſhall be accepted of God for the deed it ſelfe. But herein the husbands fault is doubled. 1. The neglect of charity in himſelfe. 2. That he tyes his wifes hands, and hinders her from doing the good ſhe deſireth, and ſo euen cauſes her to cry vnto God againſt him.

*Obiect. 2.* What if the husband bee childiſh, ſottiſh, and fooliſh, and haue ſuch naturall infirmities,

that hee knowes not how to dispence of his goods?

*Ans.* In this case, the wife comes in place of a gouernour, and the charge of all lies vpon her.

*Object.* 3. What if he be a drunkard, a spend-thrift, and a riotous perton, may shee not then lay vp something, and keepe it from him?

*Ans.* Yes, so that shee doe it for the good of her husband, and her children, to prouide for them in time of need. Heere therefore shee must looke that her heart be vpright, ayiming only at this end, & so to doe it with such a minde, as she will approue her ielse to God for it. So did *Abigail* take of her husbands goods, without his consent, for to appease the wrath of *Dauid*, and thereby to preferue the life of her husband and family, *1 Sam.* 25. 18, 19. This was a case of necessitie, and a seruant might haue done it: Iust as wee see in a great fire, a man puls downe another mans house, and carries away his goods to saue it from the fire.

Heere there is a generall direction for wiues in this matter, that what a sonne, who is vnder the gouernment of his parents, may doe in this case, in disposing of the goods of his father, the same may the wife doe in the disposing of her husbands goods, and no more. Neither let the wife plead that shee brought maintenance with her, and therefore shee may doe what shee list; but she must consider the subiection that God hath laid vpon her, and that now her goods are not her owne, but her husbands: And though they be yoke-fellowes, yet it is in familiarity, not in authority.

Now then, what vnnaturall wiues are they that steale and purloine from their husbands, selling away their wares and suchlike, for to bestow their money in gossiping, in following the fashion, and fine fare, &c? Hereby they 1. breake the Commandement: 2. They ill repay their husbands labour and paines, and so reward euill for good. 3. They impouerish their husbands estate, it decays they know not how: when the yeere comes

comes about, their gains are gone, and consumed as the dew before the Sunne. 4. They shew themselves to be arrant theeves, so much more worse than other, because greater trust is put in them than in other, & therefore the deceit is the greater: as, *Prov.* 28. 14. 5. They are ill examples to those that are vnder them, to doe the like, and indeed commonly: they vse their servants helpe in this dealing.

2 Another particular, wherein shee must haue her husbands consent, is in intertaining of guests: if shee haue a desire to bring in guests, she must make it known to her husband, as the *Shunamite*, 2 *King.* 4. 9. The reason is, because wines know not their husbands estate; and so hereby he may be burdened. Which condemnes those wines that will feast and entertaine guests in their husbands absence. A note of a light housewife, *Pro.* 7. 19.

2 Such as will fend their meate out a dores, to their companions and gossip, yea, though it be to neuer so good company. Lastly, such as will haue it in their husbands presence, but how? It must be as they list, or else the house will be too little for them.

3 Concerning children, and the disposing of them: as first in giuing of the name, they cannot do it without the allowance of their husbands. *Leah* and *Rachel* gaue names to their children, *Gen.* 29. and 30. but it is probable they had their husbands consent, as may appeare also for that *Jacob* changed the name of one, when *Rachel* had giuen him a name without his consent, *Gen.* 35. 18. So in the naming of *Isaiah*, when his mother had giuen him the name, yet did not this satisfie them, but they would haue him name him, *Luke* 1. 60. 61, 2. For appoynting of the Calling, manner of education, marriage, &c. as *Rebecca* did, *Gen.* 27. 43. compared with 46. ver. and the beginning of the 28. *Chap.* and *Hannah*, 1 *Sam.* 1. 22. and so likewise for the apparelling of the child, maintenance, and giuing of portions. This condemnes those

wiues that cocker their children, and will not let them be at the husbands disposing, and to be in such places as hee sees fit for them.

4 Concerning seruants, in taking them in, putting them away, imploying them in businesse, whether they be prentizes in the shop, or other, as labouring men in the field; &c. The Shunamite asked leaue of her husband to take one of her seruants with her, *2 King. 4. 22.* *Sarah* thrust not *Hagar* out a doores of her selfe, *Gen. 21. 10.* Neither hath shee command ouer her husbands beasts, his horses, &c. to rume and ride whither shee list, as appears by that example of the Shunamite, *2 Kings 4. 22.*

This condemnes such as will haue their seruants alwaies at comānd, to go with them about their businesse, though their husband haue neuer so much need of them. 2 Such shrewish wiues as will change their seruants when they list, against their husbands consent.

5 Touching their owne goings abroad, that they gadde not vp and downe at their owne pleasure, *1 Tim. 5. 13.* A fault of a Leuites wife, *Judg. 19. 2.* A note of a whore, [*Prou. 7. 11, 12.*]

6 Concerning vowes, that shee be not rash in binding her selfe without his consent and agreement: for this the Scripture is plaine, *Numb. 30. 9.* *Hannah* in vowing her sonne to God, had the implicit consent of her husband, *1 Sam. 1. 11.*

These duties thus warranted from the example of holy women in Scripture, are sound and strong arguments to enforce the like duties vpon all women, vnlesse wee deny the Apostles argument from the example of *Sarah*, *1 Peter 3. 6.* So much for the negatiue part of obedience; The affirmatiue or actiue part followeth, and that is twofold: in regard of his

1 Commandement,

2 Reproote.

For the former, the duty is: that she yeeld to do what he

he willeth & requireth: which duty is laid downe in the Commandement, *Gen. 3. 16.* and further proued by the comparifon betweene the woman and the Church. Let wiues obferue firft the general rule, *viz.* That they fubieft their iudgement and will, vnto their husbands iudgement and will; obeying them in thofe things which to their owne iudgement feeme vnmeet and inconuenient; for many wiues will be content to doe as their husbands would haue them, in fuch things as themfelues alfo thinke fit; but if any thing be required that likes not them, this they will fticke at. More particularly we may diuide it into three branches.

1 That the wife be content to dwell and abide where her husband will haue her; vnleffe it be an Idolatrous place, where ſhee may be drawne away to Idolatry, *1 Cor. 7. 15.* or where ſhee cannot heare the Word preached: Examples of *Sarah*, who went with *Abraham* from place to place, and *Rebecca*, and *Leah*, & *Rachel*, *Gen. 31. 4.* with *16.* Yea, if a mans calling requires that he muſt ſojourne here and there, and trauell vp and downe: ſee, *1 Cor. 9. 5.* So *Mary* went to *Ieruſalem* with *Iofeph*, not to be taxed, but becauſe ſhee was his wiſe, *Luk. 2. 5.* the ſtory ſheweth, as Gods providence, ſo *Marius* obedience. Againſt this duty they offend, who are ſo addicted to ſome one place, eyther where they were borne, or where their friends dwell, that when their husbands calling requires, that hee dwell in ſome other place, they will not depart to come with him; whereby it comes to paſſe, that either they muſt ſojourne one from the other, or the husband is conſtrained to leaue his calling.

2 That they come vnto their husbands when he ſhall ſend and call for them: as *Jacobs* wiues did, *Gen. 3. 4.* The Scripture regiſtreth the fault of *Vaſhti*, in not comming to *Abaſhueros*, *Eſter 1. 12.*

This condemnes thoſe ſtubborne and proud wiues, that will not come at their husbands call; they will  
not

not be their husbands seruants, and why should they send for them, say they, &c?

3 That whatsoeuer charge the husband layeth vpon them, they ought to performe it. So did *Ieroboams* wife, though a Queene, *1 Kings* 14 2. and *Sarah*, *Gen.* 18.6. Now as if they were to be drudges, and seruants to doe euery thing themselves: but to set to their owne hands in any case of need and necessity: which condemnes those that repine and grudge against their husbands commands, &c.

For Reproofe, two things are to be obserued in it.

1 That she meekely and gently take reproofe.

2 That she readily redresse the things reproued.

The patient bearing of reproofe, is a speciall branch of a quiet and meeke spirit, *1 Pet.* 3.4. For as we say, the diuell is good when hee is pleased: and peruerse natures will yeeld when they haue all things at their owne will and desire; but if when they are crossed and checked, they then take it patiently, and submit themselves, this indeed is praise-worthy. And by this, 1 They much manifest the reuerence which they beare vnto their husbands. 2 They shall learne much wisdom by the milde and patient hearing of reproofe, as *Mary* did, *Iohn* 2.4,5. Shee replyed not againe roughly, but learned wisdom her selfe, and thereupon instructed the seruants what they should doe. This benefit they lose by passion, anger, and impatiency. Yea, but what if the husband be eager and bitter in his reproofe?

*Ans.* Shee must not raile againe, giuing word for word, &c. *Iacobs* reproofe of *Rabel*, *Gen.* 30.2. was sharp and bitter, yet wee read not but shee tooke it meekely without railing againe. *Obiect.* What if it be vniust?

*Ans.* 1 She must by any meanes, endeavor to make him see his own error. 2 If he will not heare her, but be furious and obstinate, shee must beare it patiently, and meekely: euen as seruants in the like case must doe, *1 Pet.* 2.19. which condemnes those wiues that are vnpatient of reproofe, &c.

The

The redressing of a fault must be onely when she is iustly reproued: for otherwise where no fault is, there needs no amendment.

Now shee may bee reprooued either for neglect of some duty, or committing some fault: for the former, her duty is to performe it more carefully afterwards. The latter, namely, committing of a fault, is either when it cannot be vndone or remedied, being once done; then is required her repentance and sorrow for it, with promise, purpose, and endeauour neuer to doe it againe. 2 If it may be redressed, that shee doe it speedily, as all Christians ought to doe, and specially wiues: So *Rahel* did by her Idoles: Compare *Gen. 31. 19.* with *Gen. 35. 2, 3, 4.*

So much for the kindes of obedience. Now come we to the generall point, *viz.* The *Manner* how this obedience must be performed: where two things are propounded to the wiues consideration:

1 The place of her husband, who is to her in Christs roome and stead; and therefore shee must obey her husband, as if Christ were before her.

2 Her owne place: shee is to her husband, as the Church is to Christ; and therefore as the Church obeyeth Christ: so must shee her husband.

*As vnto the Lord, ver. 22.)* The wife must so subiect her selfe vnto her husband, as shee would vnto the Lord Iesus. Heereof there are 2 maine branches.

1 Negatiue: No other obedience is be performed to the husband, but such as may stand with the obedience due to Christ.

2 Affirmatiue: such obedience as shee should performe to Christ, such must shee performe to her husband.

The former hath beene handled verse 21. And it is a necessary duty required in all obedience; so especially in this, because it is the least of all other, that nothing be done contrary to it. Reasons are, first because the

husband is in Christs roome, and he indeed is the proper husband; and therefore his will must not be thwarted and crossed. 2 Seeing many good wiuess are worst vsed of their husbands, of whom shal they receiue their reward of their obedience, but of Christ? Hence arise two further considerations.

1 That if God and Christ Iesus doe command a duty, and the husband will not assent that shee should performe it, shee must doe it without and against his consent. Provided: 1 That shee be fully assured, that it is Gods Commandement, and that obedience to her husband in this case is contrary to it. 2 That she be not rash and hasty to say, God commands it, therefore I will doe it, but that first shee vse all gentle meanes possibly shee can to winne her husbands consent.

2 That if the Lord forbids any thing which her husband commands, shee must not doe it. Onely take two caueats: 1 That she be sure God commands the contrary. 2 That shee first perswade him gently and meekely to forbear, and not to vrge, and presse it vpon her, being contrary to a higher commandement: but if all this serue not, shee must obey Christ rather then him.

Examples of wiuess resisting their husbands, are very sparingly set downe in Scripture. We read of *Rebecca*, *Gen. 27.* and of *Abigail*, *1 Sam. 25.* But these were extraordinary, and serue onely in the like case. Yet we may giue some examples, as if the husband forbid the wife to keepe holy the Sabbath day: if hee command her to weare garnished apparell, paint her face, to run to Stage-playes, &c. shee must not obey, because God commands the contrary.

Therefore as the Church is in subiection to Christ, (euen so, &c.) The affirmative part is, that such obedience as the Church performeth to Christ, the same must the wife vnto her husband.

The manner of obedience of the Church to Christ, is manifested in five poynts.



1 Reuerence.

2 Sincerity.

3 Cheerefulnesse.

4 A good conscience.

5 Constancy and perseverance.

Reuerence. Obserue but the book of *Canticles*, and we shall see how reuerently the Church carrieth her selfe to Christ: so must wiues to their husbands: and though this, as is said before, be a particular duty; yet in some sort it is also a generall grace to be exercised in the performance of euery duty.

Sincerity: Saints will pretend no more in their outward actions, but what they intend in their hearts: the like is to be performed by wiues, 1 Because they haue to deale not onely with their husbands, who are men, and can looke but vpon the outward work, but also with Christ, who beholdeth the heart & affection. 2 When their obedience commeth from the heart, it is both acceptable to Christ, & pleasing to their husbands.

Willingnesse: as the Church doth readily, and cheerefully obey Christ, *Psalms*. 110. 3. so must wiues obey their husbands, as *Sarah* did, *Gen.* 18. 6. whose willingnesse was apparant by her readinesse to doe that which *Abraham* did bid her: otherwise her obedience is neither acceptable to Christ, nor pleasing to her husband, nor profitable to her selfe. This cheerefulness, as it is planted in the heart, so it must be shewed in the countenance, by her speech and actions.

A good Conscience; That shee subiect her selfe for conscience sake: this the Church doth, obeying Christ because of her place, and because it is pleasing to him, though there were noother motiue in the world. So must wiues obey for conscience of Gods Commandement, and for that their husbands stand in the roome of Christ, and not as many doe, for by-respects, for feare, for praise, for hope that their husbands will let them haue what they desire, and such like: for heereby appeares a maine difference betweene religious and meere naturall women, *Rom.* 13. 5.

Constancy. This makes all other duties perfect and sets the Crowne on them; therefore wives must not thinke it sufficient to haue done well, but they must continue to doe well still; and not as many wives, who at the first haue beene subiect and obedient to their husbands, but afterwards haue growne stubborne, and to lost the comfort of their good beginning, by a badde ending, *Ezek.* 18. 24. Such a one it seemes *Michal* was: Compare *1 Sam.* 19. 11, &c. with *2 Sam.* 6. 20.

*Obiect.* But the wife will say, If my husband were to mee as Christ is to the Church, that is, a wife and religious man, then I could obey him; but otherwise I cannot.

*Answ.* Shee must more regard his place, than his person, for by vertue of his place, hee carrieth the glorious Image of Christ, though in regard of his qualities and conditions, he may beare the Image of the diuell: like as wee see other inferiours obey their superiours; but the *1 Pet.* 3. 1. puts all out of doubt.

*In euery thing*, ver. 24.) The extent: which is not so generall, but that a limitation must be vnderstood: otherwise it will bee contrary to many other places in Scripture: as, *Acts* 5. 29. But it is layd downe in these generall termes: 1 To shew the large authority of the husband. 2 Because the wife ought to obey in all things, that is, euery thing that the husband by vertue of his place may command, and not onely in some things, which shee best liketh of. So that in brieft, by this generality, not Gods will, but the wifes will is excluded.

From this ground arise two conclusions.

1 That the wife labour to bring her iudgement and will in subiection to the will and iudgement of her husband: Not onely in things necessary, which are expressly commanded by the Word of God, but also in things indifferent: for she must think her husband to be wiser than her selfe both for his sexe and place.

2 Though in iudgement shee cannot thinke that to be

be meeke which her husband commands, yet shee must yeeld in outward action in things indifferent, for peace and quiet sake: Neuerthelesse, shee may perswade, and indeed the husband ought to heare her, as the Shunamites husband did, *2 Kings 4.23.*

The reason is, 1 Because hereby is her subiection manifested, that it is for conscience, in regard of her husbands place and authority: for if it be in things commanded, shee must doe it, whether her husband will or no. 2 For the peace and quiet of families: for from hence we see arise many contentions and brawlings, that the wife will not yeeld in such indifferent matters.

*Verf. 23, 24. For the husband is the wines head, euen as Christ is the head of the Church, and the same is the Sauiour of his body.*

*Therefore, as the Church, &c.*

**T**Hese words containe in brieffe five *Reasons*, to vrge and presse the former duties.

1 Drawne from the husbands authority: because the husband is in the Lords stead and roome.

2 Vnder a metaphor: Because the husband is the wines head.

3 Because heerein hee doth resemble Christ.

4 That by vertue of his place, hee is a sauiour of his wife.

5 The example of the Church.

The first reason is a cleare point, by that generall rule, that all who haue any lawfull authority ouer other, they are as gods vnto them: as *Moses* is said to bee to *Aaron*.

Hence arise two conclusions: 1 That the wife in subiecting her selfe to her husband, subiects her selfe to Christ.

2 That in refusing subiection to her husband, shee refuseth subiection to Christ: prooued by example of Christ himselſe, *Mat. 11. 40. Iohn 5. 23.* of Ministers, *2 Cor. 5. 20. Luke 10. 16. 1 Sam. 8. 7.*

In thus doing, wiues shall be the wiues of Christ Iesus. Now if wee consider duly this reason, we shall see how strong a motive it is, to perswade wiues to performe this duty of obedience.

2 *1 Cor. 11. 3.* This reason sheweth, that the husband is to the wife, as the head of a naturall body is to it: hee is more eminent in place, more excellent in dignity; he hath power to rule and gouerne: and therefore it stands with the law of nature, that the wife doe submit her selfe, *1 Cor. 11. 14.*

3 For the further vrging and pressing the former reason, it is added, that the husband herein hath a fellowship and copartneriſhip with Christ, and they are brethren in office. And though there be an infinite disparity betweene Christ and the husband, yet may there be a resemblance where is no parity, and a similitude where there is no equality, and therefore this hinders not that fellowship: Hence two conclusions.

1 That hee is vnto his wife as Christ to the Church, and therefore subiection is as well due vnto the husband by the wife, as subiection by the Church to Christ.

2 That they that do subiect themselues to their husbands, doe honour Christ: they that impeach the authority of their husbands, impeach the authority of Christ: yea, the very place of the head in a naturall body; as we see, he that impeacheth the authority of one Magistrate, impeacheth the authority of all in the same degree: See *Eſay 1. 16.*

Corollary: 1 That Christ will surely maintaine the husbands authority, as Magistrates in the like case will doe one of another: Wherefore though the husband himselſe forbear, yet may stout and rebellious wiues iuſtly feare the reuengement of Christ.

4 The fourth reason sheweth, that the husband hath this authority not, so much for himselfe, and for his wifes good. The name of Sauour, is properly and truely applyed to Christ, *Math. 1. 21. Luke 2. 22. Acts 4. 12. Luke 1. 69. and 2. 30.* He is called saluation, *κατ' ἐξομιν*. But heere in some sence it is applyed to the husband, in that hee is to protect his wife, to defend her from hurt and danger, to provide for her; &c. And indeed the head is vnited to the body for this cause, not onely for the authority and soueraignty, but for the good and benefit of it: Hence wee see,

1 That the subiection of the wife, is for her owne good.

2 That they who refuse to be subiect, as they are injurious to themselues, so they are vngratefull to their husbands.

5 Taken from the example of the Church, which if either example it selfe (which wee see is of great force both without and against precept) or if the warrantable example of the Church, that is, of good and perfect men, can preuaile; it ought much to moue wiuues to the performance of these duties: Hence these Corollaries.

1 There is as good reason the wife should yeeld subiection to her husband, as the Church to Christ.

2 That by this subiection, the wife shall haue an euidence within her, that she is of the Church.

Now for the generall vse of all. If these duties be required of wiuues: how carefull ought parents to be to make choice of such husbands for their daughters, as be men of knowledge, wisdom, and feareing God, to whom they may willingly submit themselues?

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Verf. 25. *Husbands, loue your wiuues, euen as Christ loued the Church, and gaue himselfe for it.*

**T**HIS duty of Loue, is a generall duty, and compriseth vnder it all other duty, running thorow all the

the branches of them. And it is shewed by the husband,

1 In the vsing of his authority; and thistwo waies.

1 By a tender respect towards his wife.

2 By a prouident care to prouide for her.

Tender respect is either inward: and this, 1 In opinion as touching both

Place, to account her his yokefellow.

Person, to account her in particular the best wife he could haue had, and the most fittest for him,

though other may excell her in beauty, riches, or other good qualities.

2 In Affection, to delight in her onely.

Or Outward, that hee carry himselfe as a man of knowledge, 1 *Pet.* 3. 7.

And this is 1 By giuing no iust offence vnto her.

shewne 2 By couering that offence which she shall giue vnto him.

That he may giue no iust offence to her, he must haue regard and respect,

1 To the duties which she performeth.

2 To those things that belong to himselfe.

In the former, that duty of the husband is, 1 Kindly to accept what his wife performeth. This will be a witnesse of his loue to her, and a great encouragement: otherwife it will minister griefe and tediousnesse vnto her.

This is manifested first in regard of her Reuerence: That he answer her courtesie with courtesie againe; for this may well stand with his authority, neither doth it preiudice it at all. This condemnes those that Lordly ouer-looke their wiues.

2 In regard that shee will doe nothing without his consent: hee must willingly yeeld her his consent, as the Shunamites husband did, 1 *Kings* 4. Alwaies prouided that the request be iust and lawfull.

3 In respect of her obedience; he must haue a care that hee be not rigorous to exact all that hee may.

Not

Nor to call her to so strict examination as hee doth his seruants: Yea, his heart must trust in her, and account her faithfull, and yeeld a generall consent to her in many poynts: as,

1 Hee must note what is most proper vnto her, and heerein giue ouer the charge vnto her for the tryall of her wisdom, and manifestation of his faithfull trust he reposeth in her: as in gouerning the house, *1 Tim. 5. 14.* Trimming and decking of it, prouision of victuals, education of young children, care ouer the maid-seruants: Yet still interposing his authority, to moderate there where he sees excesse.

2 Another duty is, to commend and praise her where he sees her doe well, *Prou. 13. 28, 29.*

Now in respect of those things that belong to the husband to be performed to the wife: the duty is, That in all things he vse Gentlenes, Mildenesse, Amiablenes, and Familiarity: Whereunto is that bitternesse mentioned, *Col. 3. 19.* opposed, where a metaphor is vled, taken from such things as are bitter in the taste, as gall, &c. which when it is mingled with other sweet things, maketh them distastefull: So if the husband in his authority, reproofes, commands, &c. things in themselves whole some, shall be bitter and fierce; the wife will neuer brooke nor digest them.

In particular this is shewed,

- } 1 In his speeches of her }
- } 2 In his carriage to her. }

That he speak of her to others with that mildnes, that others may see hee loues her, otherwise, rayling and reprochfull speeches of her, will make others to brand him for an vnkinde husband, and also if it come to his wiues hearing, cause her to be offended, both for that hee loues her not, and also doth thus dishonour her.

To her selfe his speeches and comparisons must fauour of gentlenesse, as doe those of Christ to the Church in the *Canticles*: such like termes may be vled

in familiarity vpon occasion, though not vsually.

2 In instruction : to doe it with meekenesse, *1 Tim. 2. 25.* Also that he proclaime not her ignorance to her children and seruants, but for the publike to instruct her rather by the children and seruants, in Catechizing of them, as in teaching children their dutie, we teach old men, though wee name them not; Reseruing particular instruction to be vsed in priuate.

3 That in bidding her do any thing, he do it rather by wishing and desiring, that such a thing were done; and by praying and intreating her, (*Philem. ver. 8, 9. Gen. 12. 13.*) than by commanding.

But yet in commanding, he must obserue : 1 For the matter,

1 That hee command nothing which is vnlawfull, nor forbid any thing that is lawfull.

2 That hee command nothing which in her conscience she cannot yeeld vnto; yea, though him'selfe know it to be a thing lawfull, yet must hee wisely weigh and consider whether it be a matter of great moment and consequence : if not, to gratifie his wife, and to tarry till shee be better perswaded, and not to exact it at all.

3 That hee command nothing vnbecoming her place, as *Ahasuerus* did, therein offending, or that which shee is vnwilling to doe, or that which is idle and friuolous: for this makes her thinke, that hee hath a light esteeme of her.

2 For the maner: that he do it not too frequently, but vse it as a sober graue man doth his sword; though he weare his sword, yet he drawes it but in time of need, not vpon enery light occasion like a swaggerer. Nor peremptorily, when there is no necessity. Nor proudly vpon ostentation, as many will boast what they can make their wines doe; that they can make them light a pound of Candles at the wrong end, &c.

4 In Reproofe : that hee doe it gently with exhortation,



tation, intimating that such a thing was done amisse.

For the matter of reproofe, hee must haue care,

1 That the thing he reprocues her for, be alwaies iust and true, auoyding herein two faults:

1 Ouer-much credulity, not rashly receiuing a report of her.

2 Suspicious, which are the seed of iealousie, the bane of marriage.

2 That it be weighty, heereby to shew how hardly hee is drawne to it: that euen necessity constraines him, because of some danger, either to her owne soule, or their estate. This also manifesteth his loue vnto her: Hence wee read, that when husbands did reprove their wiues, it was vsually for sinning against God, *Gen. 30. Job 2. 9. 2 Sam. 6.* Especially if the thing be priuate, for otherwise if it be a light matter, the wife will think it to be nothing but reuenge.

For the manner: 1 That hee doe it sparingly and rarely, to shew that he delights not in it: 2 That he doe it not at such a time, when either himselfe or his wife are stirred vp with passion and anger: for then he is vn-able to giue wise reproofe, and shew vnfit to receiue it. 3 In regard of her place, that hee doe honour her before the family, reproving her secretly.

But that rule of some, that he should reprocue her for nothing whereof himselfe is guilty, is scarce found diuinity: For 1 *Dauid* (no doubt) did well in condemning that man (in the parable of *Nathan*) of the same crime whereof himselfe was guilty. 2 Again, he that reprooueth another for the same fault, shall, if hee haue any grace, pierce also his owne heart, and so learne happily to amend himselfe. Though hee ought to labour to be free of that fault which he reprooueth in another, because it doth otherwise greatly blunt the edge of his reproofes, and makethem rebound backe againe: and also it will prooue a strong witness against him for his condemnation, *Romanes 2.*

So much for his Speech : Now for his carriage : It must bee answerable to his speech, but otherwife, his tongue seemes to flatter.

1 In his countenance: for this bewraies the heart, *Gen. 4.* and 31. *viz.* That it be compoted to a kinde of pleasantnesse in the presence of his wife; not austere and grane, to shew his authority, &c. For this will discontent her, and be a discouragement to her.

2 In his gesture, that it be not strange: for more familiarity is to be shewed to the wife than to another, prouoking her also to familiarity: but this must not be done in publike, but in private, as *Isaac* sported with *Rebecca*.

3 In Actions, that they be not furious, rigorous, and tyrannous, but such as fauor of loue and kindnesse, both in absence sending tokens of loue, and in presence, by giuing of gifts: as *Elkanah* did to *Hannah*, *1 Sam. 1. 4.* And it is a good counsell, That he giue it with his own hands, auoyding all furious and reuengefull actions, as the beating of his wife: which dealing is altogether vnlawfull. Which point, because it is something doubted of, wee will prooue the vnlawfulness of it by some reasons.

1 Because throughout the whole Scripture, it is not precribed and commended by any one example, or precept: which argument, because some may except against it; as not concluding, because it is negatiue, may be strengthened by these two considerations.

1 How carefull, copious, and plentiful the Scripture is, in setting downe the duties of the husband and wife, and yet this is passed by.

2 That whereas the Scripture is exact in setting downe all the parties that are to be corrected: there is no tittle of the correction of the wife by the husband.

2 The small disparity that is between the husband and the wife, doth not admit this; for of all degrees of subiection this is the least, and she hath a common equity

in many things, and is a gouernour of the family as well (though not as much) as he. What then is this, but to deprue her of her authority, to make her like a child and a seruant, and to caute her to be despised of his children and seruants?

3 The neere coniunction that is betweene them forbids it; they are one flesh, as nigh as the body and the head. Now, what man that is his owne man, will beate, rent, teare, and deale cruelly with his owne flesh? In Scripture indeed wee read of some that did so, as the man possessed with a Legion of diuels, *Marke* 5. 5. and the superstitious Priests of Baal, *1 King* 18. 28. and as the Papists doe now adaies. And surely such as doe this, are either egregiously seduced in iudgement, if they doe it out of an opinion of the lawfulnessse of it, or if they do it of fury and anger, they haue a diuell within them.

*Ob.* But many and wise men too will let their owne flesh to be cut and lanced, &c.

*Ans.* True: but yet you seldome see any man haue the heart to do it him'selfe, but puts it to the Physician: and so no doubt, if the wife be extremely desperate, and that there is no liuing with her, hee may vse the helpe of others, namely, of the Magistrates.

2 We say, that the comparifon holds not in the end why it was made.

*Object.* 2 Christ corrects his Church, and therefore the husband may his wife.

*Ans.* Christ is considered in a twofold relation.

1 As it hath pleased him to vnite the Church vnto him'selfe in marriage: and so is hee said to dye for it, to guide, gouerne, and protect it, with other such attributes, all which the Scripture giueth to Christ in this respect.

2 As hee is a Supreme Lord, Master, Father, and King ouer the Church, hauing absolute rule and authority ouer vs, and by vertue of this hee doth correct vs, not as hee is a husband.

4 The little profit and good that commeth by this, sheweth the same. Now by all lawfull correction commeth profit, *Hebr. 12. 10, 11.* For what hope is there that any profit should redound vnto her, seeing there is no ground to perswade her that this dealing is warrantable and iust, that in this he hath not authority ouer her, nor shee in subiection vnto him?

*Obiect.* But this will make them dread and stand in awe of their husbands.

*Ans.* But such slavish and childish feares, and dread of the wife to the husband ought not to be; her dread must be rather of the magistrates: but such gentlenesse must be vsed, that she may obey her husband in meeknesse, for loue and conscience.

Yea, if she strike him, he must not strike her againe: for then hee doth reuenge himselfe: But if shee be so outrageous, hee must seeke helpe of the magistrate, first, vying all gentle and good meanes, as restraint of liberty and the like, and all long-suffering and patience, before he make her a publike example.

So much of giuing no offence to her: Now the 2 point is concerning the couering of such offences as she shall giue vnto him, wherein his prudent carriage is knowne in a wise and prudent bearing with the infirmities of his wife. This duty as it is imposed on all, *Gal. 6. 2.* so after a speciall manner doth it belong to the husband.

1 Because he is more bound to beare with her infirmities than shee with his, because hee is the stronger extraordinarily, *1 Thes. 5. 14.*

2 Hee is more bound to beare with his wife than with any other, because she is neerer vnto him. The  
 1 *Peter 3. 7.* Apollle *Peter* vseth an argument, to perswade husbands to beare with their wives, because they are the weaker vessels, and yet coheires of the same grace. Now how chary are we of those vessels, which are precious, & yet brittle, as Christal glasses & China cups, &c.

But

But how are they to be borne withall?

Infirmities, some are naturall imperfections :

And these are } Inward, as Dulnesse and Slownesse of  
 conceit, Shortnesse of memory, &c.  
 } Outward, Lamenesse, blindnesse, &c

These must not gine him any offence, but caule him rather to pittie her. Other are sinfull infirmities : as peeuishnesse, stubbornnesse, &c. In these he must shew his wisdom.

1 In vsing the mildest and gentlest meanes hee can, to redresse these infirmities : as *Elkanah* did, 1 *Sam.* 1.8.

2 If hee can obserue any occasion that brought her to it, he must vse the meanes to remooue it : as *Abraham* in casting out of *Agar*, *Gen.* 21.

3 As much as may be, in turning his eyes from it, and seeming not to see it, *Psa.* 19. 71. *Eccles.* 7. 21.

1 If notice be, or must be taken, then to be ready both to forgiue and forget : as it is likely that *Jacobs* anger did cease, *Gen.* 30.

And in this thing will be the tryall of his wisdom, and knowledge: for it is no commendation to beare with a good wife.

So much for the tender respect.

The next generall point is his prouident care ouer her, which shewes it selfe,

1 In prouiding things needfull.

2 In protecting her from things hurtfull.

Prouision of things necessary, is a duty belonging, of all other, to the husband, because the wife is of all other most properly his owne, and also the chiefeft of his family. Now then the Apostles saying, 1 *Tim.* 5. 8. is a strong prooffe of this ; and it stands with reason, because the wife, when she is married, forsakes all other, and cleaues onely to her husband : who is therefore to haue a prouident care ouer her. And furthermore, whatsoever meanes of maintenance shee had, being vnmarri-

ed, it is now all in her husbands hands, so long as shee liues with him.

Consider now first the extent, how farre hee is to prouide for her. This is

1 For others. Whatsoeuer is requisite that hee should bestow on others, he should prouide for her.

2 For her selfe: 1 In her soule, to haue a care that shee be well instructed; a duty laid vpon the husband, 1 Cor. 14. 34. This is done, 1 In priuate, by maintaining of Gods worship, and Religion in his, daily euening and morning; doing this either himselfe, as *Cornelius* did, *Act. 10. 2.* or by others: as *Micah* would haue his house instructed by the Leuite, *Indg. 17. 10.* & the Shunamites husband was willing to haue *Elisha*, 2 Kings 4. 11.

2 In publike, to haue a care that shee be partaker of the publike ministry of the Word: as *Elkanah* carried vp his wife with him to Silo, 1 Sam. 1. 3.

2 For her body: 1 In sicknesse to prouide all things needfull for her; as some to tend her, Physick for her and the like: And to doe this not grudgingly, and repiningly, fretting because her sicknesse is so long, and the charges so great; but let him then shew his louing care for her, when she is least able to doe for her selfe: lest that his churlishnes proues another crosse vnto her.

2 In health to prouide for good rayment, and this not niggardly, and sparingly: as many will goe brauely themselves, and their wiues goe very meanely; yet, auoyding all excesse. Neither ought hee to deale heerein with her as a childe or seruant, but to giue her a liberall allowance, leauing it to her discretion to prouide both for her selfe and for the family, such things as belong to food and clothing, *Prou. 31. 15.*

So likewise, for such things as she should bestow vpon charitable vses, hee ought to prouide for her, remitting vnto her the liberty, and authoricy to distribute, if that she be not, 1 Superstitious, 2 Vaine and light, and so likely to bestow it vpon idolatrous and other sinfull vanities.

And

And it is likely, being not contrary to the Scripture, and agreeable to other rules, that *Chusa* did giue his wife such an allowance, whereof she ministered vnto Christ, *Luke 8. 3.*

For the manner, hee is to let the wife haue something of her owne property, for the better testimony of her faith, loue, mercy, and charity: for many will be liberall of another mans goods; and so may the wife in the common goods of the family, whereunto her husband hath right and intrest: but when they come to distribute of their owne, heere will be the tryall of their charitable minde. Now diuers meanes there are to bring this to passe; as some will giue their wiues the rent of such a house, or such a field, the vailes, that which they get by working for themselves, and such like.

The continuance of the prouident care, must not be onely during his life: but also during hers, if shee outliue him, *viz.* That if hee be able, hee let her haue wherewithall to liue as well after his death, as shee did with him: at least, if after portions distributed there remaine so much, to leaue her as much as hee had with her. And wee see Christ was more liberall to his Church after his departure, than when hee liued bodily: and this will be a sure signe that he loued her, when shee shall see his care to prouide for her after his death.

Moreouer, considering her weaknesse, to manage her estate; hee ought to appoynt some to haue a care of it for her: as Christ did for his mother, *John 19. 26, 27.* And for this cause did *Dauid* set *Salomon* in the Kingdome, that *Bathsheba* after his death might be well dealt withall, *1 King. 1. 21.* And as the more need is, so to be the more carefull for her, as if shee be not like to marry againe, &c.

Contrary hereunto is the practice of those husbands,  
1 Who by prodigality spend their estate, and so leaue their wiues worse then nought: whereas this

ought to be a motiue to them to auoyd vnneccessary expences.

2 Who by fawning and flattering get their wiues to make away their inheritance which came with them, without giuing them sufficient consideration for it, onely to satisfie their owne turnes while they liue. This is both an vnkindnesse, and also a poynt of iniustice.

3 Such as vse fraudulent meanes to depriue their wiues of the thirds, by deeds of gift, or other conueyances. This is a sinne, because we ought to be subiect vnto the Lawes, where they be not contrary to Gods word. And husbands should so deale with their estates, that loue, and not Law might bring vnto the wife that which is her due.

4 Such as hauing old sickely wiues, doe themselves, when they are sicke, desire the making of their wills, to settle their estate, hoping still to outliue their wiues.

So much of prouiding things necessary. The next point is, that he doe protect her from things hurtfull; A duty which in the generall is prooued by the phrase of the Scripture, calling the husband the vaile of his wife: which as it implies subiection on her part, so it doth imports protection on his, *Gen. 20. 16.* *1 Cor. 11. 10.* And so likewise from that of spreading the wing ouer them: as *Ruth, 3. 9.* with *chap. 2. 12.* For which reason, also God hath giuen strength, boldnesse and wisdome, to the husband about the wife. It must be shewed in

1 Preuenting of danger, as in the example of *Dauid, 1 Sam. 27. 3.*

2 In recouering them out of danger: as in another example of *Dauid, 1 Sam. 30. 18.*

This protection also must extend it selfe, according to the danger: as

1 Spirituall: of the soule; that he keepe from the house Idolatrous persons, as Iesuites, &c. and prophane and vaine persons.

2 Corporall: to preferue her from violence and hurt.

3 For



3 For her good name : to maintaine her credit against slanderous persons, being as well dead as alieue : wherefore he must also be ready to heare her complaint. He must be further carefull to maintaine her honour and authority in the family against children and seruants, yea, though they be the children of a former wife ; vnlesse that the cause be iust : for there are many cruell and rigorous stepdames, and in this case he must vse all gentle meanes to pacifie his wife: or if this will not serue, then to remooue the cause of this hatred, and to place the children somewhere else : for the man and woman may by no meanes depart asunder. The reason is, because the latter wife is as true a wife as the former, and therefore the same duties belong vnto her which did vnto the former : for many times it falleth out, that the second wife is not respected like the first ; but surely if the husband thinke he cannot so loue another woman as he did his former, the best way for him is to remaine a widower.

And if not against children, much lesse against seruants. Thus did *Abraham* defend his wife against *Agar*, though shee were his Concubine, *Gen.* 16. 6. Not laughing at them, and suffering them to try Masteries, &c. For let the husband be assured, hee shall feelee the smart by the discontent of the wife, when shee shall see he suffers any one to abuse her.

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*Ephes.* 5. 25, 26, &c. to vers. 33. *Euen as Christ loued the Church, and gave himselfe for it.*

*So ought men to loue their wives as their owne bodies : he that loueth his wife, loueth himselfe.*

*For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, &c.*

**H**aving handled the duties, wee come to the manner how the husband ought to performe them.

In these words the Apostle sets it downe, propounding  
 First, 2. patternes; 1 Of the Church.  
 for him to follow. 2 Of a mans owne selfe.

Secondly, 2. reasons drawne from the examples,  
 namely, the similitude and relation in them, that there  
 is great reason why the husband should loue his wife,  
 hee being as neere to her, as Christ to the Church, and  
 himselfe to his owne flesh.

In the example of Christ, 6 Circumstances are to  
 be obserued, in regard, 1 Of the Order, 2 Truth, 3 Qua-  
 lity, 4 Condition, 5 Measure, 6 Continuance of his  
 loue to the Church.

In all which we will consider of three points.

1 To shew how Christ loued the Church.

2 How wee must follow him.

3 How wee come short of our duty.

1 Order: Christ first loued the Church, and so drew  
 her on to loue him againe; which as it is heere intima-  
 ted by that which the Apostle saith, that he purged and  
 cleansed her, signifying, that before hee set his loue on  
 her, she was polluted and vncleane: to it is plainly pro-  
 ued by that in 1 *Iohn* 4. 19. and *Cant.* 1. 2.

In like manner ought husbands to beginne in loue to  
 prouoke and to draw their wifes on: as well by their  
 example, as instruction, especially considering that is  
 the weaker vessell.

Contrary to which, is that vntowardnes of some hus-  
 bands, which so little regard their wifes kindnesse, and  
 dutifull subiection, that though they haue neuer so lo-  
 uing wifes, yet they will neuer loue. And this is it  
 that makes the wifes subiection burdensome.

2 Truth: Christs loue was not only in affection and  
 word, but also in deed and truth; which appeares by  
 that hee gaue himselfe for the Church, and the effect,  
*viz.* the purging of the Church shewes it.

Such ought the husbands loue be toward the wife:  
 For if to loue indeed, be a duty imposed on all, towards  
 all,

all, 1 *Iohn* 3. 18. much more towards a wife, which is not onely a sister, 1 *Cor.* 9. 5. but neerer, and dearer to her husband than any other in the world besides.

The practice of most is contrary vnto this, who in word will pretend great loue, but when they come to deeds, performe iust nothing. Like suters that will promise golden mountaines, &c. so are there many that will weepe with their wiues, and make great shew of kindnesse, but when it comes to cost and charges, they may doe full ill for all them.

3 Quality: Christs loue was an holy, chaste and pure loue, as appears by the effect, that by it he purged and sanctified his spouse: Wherefore also, lest hee should seeme to loue more than one, hee hath vnitd all by one spirit, and so made one body of all.

So betweene husband and wife, though their loue ought to bee exceeding great, yet must it bee ioyned with purity, sobriety, and holinesse: as the Apostle saith, *Heb.* 13. 14. Where he calleth the marriage bed *undefiled*.

Two effects of this are, 1 That it restraines this matrimoniall loue only to their owne wiues. (*τας εαυτων γυναικας*) 2 That it doth moderate Loue, that it turne not into lust.

Contrary vnto this, is the practice not onely of Adulterers, which loue others besides their owne wiues, but also of such husbands, who both in words & deeds will behaue themselves towards their wiues with as much wickednes & filthines, as vnto strumpets, neuer obseruing any circumstances of time, place, measure, &c.

4 Condition: Christs loue was free, nothing in the Church moued him to loue, no benefit redounded to him by her loue; but his owne goodnesse was the cause of it: For though Christ bestowing many graces on the Spouse, doth delight in her as in his owne worke, yet this was no motiue without him to loue her, but euen his loue is the ground of his loue, *Deut.* 7. 7, 8.

So though there be nothing in the wife to moue the husband to loue her, yet ought he therefore to loue her, because shee is his wife, and that God hath ioyned them together, endeououring, if it be possible, by instruction and example, to make her amiable as Christ did the Church.

Contrary is the practice of those that loue no longer than they haue outward baits, either of beauty, riches, parentage, or honor, &c. Such loue is not of their wiues indeed, but of those outward things.

5 Measure: Christs loue is indeed out of measure: he gaue his life for the Church, *Iohn* 10. 11. than which no loue can be greater, *Iohn* 15. 13. And he that will not spare his life, what will hee spare?

But will some say, This seemes a hard matter, and not for our imitation, that wee should lay downe our liues for our wiues: But yet so it is, for besides that the comparison heere doth expressly lay it downe, Saint *Iohn*, 1 *Iohn* 3. 16. saith, that we should lay downe our liues for our brethren: and then the argument holds *a maiore ad minus*, that if for them, much more for our wiues: But heere some cautions are to be obserued:

1 That when it cometh to this high pitch of loue, there be an absolute necessity, that the good cannot be effected by any other meanes: as the benefit of the Church could haue beene wrought by no other meanes than by the death of Christ.

2 That the good which wee intend for them, be of greater value, than our liues, as for the good of their soules, 2 *Cor.* 12. 15.

3 That we doe it not rashly, but haue a iust and warrantable calling thereunto.

Contrary to this is it, that many will preferre any thing before their wiues good, as the case of costs and charges, &c.

6 Continuance: Christs loue is constant and perpetuall, without intermission: after the first beginneth to loue.

loue, he purgeth her more & more, and neuer leaues her, till he make her a glorious Church in heauen, *Ioh. 13. 1.*

This also must be added to the rest, that the husband doe perseuere constant in his loue: for this puts the Crowne on, and bringeth renowne to the party louing, and profit to the party loued. To this hee must haue care,

1 That it be grounded on a sure rocke and foundation, namely, on the ordinance of God, because that now they are made one flesh: and not on the sand, as beauty, or riches, which will weare away, and then this loue doth faile with them.

2 That hee arme himselfe against all those things which may ouerthrow the building: and hauing once determined to doe thus and thus for her, to doe it notwithstanding all oppositions.

Contrary to this, is the loue of many, which at first is as hot as fire, afterwards as cold as Ice, or none at all, and so alwayes variable as the winde: which shewes that it was but a naturall loue.

Now then, by this comparison we may see what we must aime at, and so labour to be perfect. 2 By beholding how farre we come short of our duty, wee shall finde much matter of humiliation and amendment.

The 2 patterne is of a mans owne selfe. It seemes strange why this should be added; for is not the example of Christ perfect? Yes: neuertheless, the Apostle addes this for very good reason, because that this is most sensible, and so best perceived: for a man that knowes not Christ, knowes how hee loues himselfe: Wherefore because some might say, that the former is a matter of impossibility; the Apostle prouideth for vs an easier patterne to follow, wherein are not laid downe more duties than in the other, but the same things are vrged more sensibly, and therefore we need not to stand long vpon it: yet some poynts doe more euidently appeare in this: as, first, Cheerefulness: No man loues him-

himselfe repiningly, accounting it as a taske laid vpon him.

2 Willingnesse: euery one is willing and ready to doe any thing that may be beneficiall to his own body.

3 Tendernesse: which wee see plaine by naturall experience, how tenderly a man will handle his own flesh. So the Apostle saith, that none hateth his owne flesh: but nourisheth and cherisheth it (*θαλασσειν*.) The metaphor is taken from birds that houer their wings ouer their young ones, or that sit vpon their egges. We see how tenderly they doe it.

4 Intirenesse: no man can dissemble with himselfe, for euery thing that a man doth, is knowne to himselfe, and hee will pretend no more but that which hee doth intend.

Now according to these points ought the husband to performe his dutie towards his wife, which if nature cannot moue him to doe it, because indeed this bond is spirituall and mysticall, and not naturall, then ought reason, religion, and conscience make him to performe it.

Now let vs consider these patternes, as they are motives and reasons to stirre vp husbands to the practice of their duties; where first we see that the arguments are drawne from examples, which many times are of more force to perswade than reason: and therefore heere the Apostle maketh choyce of them. But among examples, what doe moue vs more than those of Great men? Now who is greater than Christ? Besides that, his example is also a rule of perfection.

That wee may see the weight of this argument, two poynts are to be noted.

1 The great disparity that is betweene the Church and Christ, which appeareth in two branches:

1 The greatnesse of Christ, who is in Scripture compared,

1 To creatures: so hee is more excellent than the

the excellentest of them all, namely, the Angels, *Philip.*

2.9. *Ephes.* 1. 31.

2 To God: he is every way equall to God, no whit inferiour vnto him, *Psal.* 2. 6. so that hee is Eternal, Infinite, Incomprehensible, and to be adored as God himselfe.

3 The basenesse and meannesse of the Church: she is but a creature, and that corrupt and defiled through sinne. Yea, take every one of vs in our selues, and wee are more odious in Gods sight, than any creature else, beside the diueis.

But betweene man and woman, there is no such difference; but they are equall in respect of gifts of graces by Creation, and also by Redemption: And in regard of infirmities, both were made of the dust, both tainted with the same corruption, and subiect to the same end. The difference that is, is only outward forciuill respects, in sexe, state and conditions, &c. And secondly, it is onely momentany, extending it selfe but to this life, *Math.* 22. 30.

Now then, if Christ, who is infinitely more excellent than the Church, haue yet chosen her to bee his spouse, and doth so loue her; this ought to be a strong argument to moue husbands to loue their wiues, betweene whom there is so little disparity.

2 The 2 point is, the small benefit that Christ gets by the loue of the Church: If we aske what it is? We answer, It's nothing. For neither hee needeth to receiue any thing of her, being already full of the abundance of all good things, neither is she able to giue any thing of her owne, because she receiues all from him, *Iob* 35. 7. But much comfort and profit comes to a man by his wife: Yea, and that in his innocent estate, *Gen.* 2. 18. and therefore is it said, that he who findeth a wife, findeth a good thing, *Prov.* 18. 22.

Wherefore if Christ, who stood in no need of the Church, yet did so loue her, as to come from heaven to

dye for her, to giue her all good things, &c. Let it then bee a shame for husbands not to loue their wiues, of whom they doe receiue great helpe and comfort.

Now we are the rather diligent, to marke and take heed to this example of Christ, because that it wipes away all pretences that men vually bring for their not louing of their wiues: As,

1 Some wil say that they are too great, & their wiues too meane. To such we say, 1 That after the marriage solemnized, the wife is partaker of their honour.

2 That if they looke vpon Christ, there was a greater disparity betweene him and the Church.

2 Some will say that there is nothing worth in her. But first, hee ought to loue her therefore, because she is now his wife. 2 What was there in the Church, that Christ could loue and effect? and though hee loue those graces in her, which are of his owne bestowing, yet he loued her, before he bestowed those on her.

3 Some will say, that they be so peruerse, that they deserue rather hatred than loue. But, 1 this ought not to stir vs vp to hatred, but rather to shew our wisdom to amend it. 2 The Church it selfe is full of corruption, rebellion, and prouocation to anger and wrath, yet Christ continues still to loue her.

4 Some will say, that she will doe mee no good, but be a burden to mee all my life. If this come through some infirmity, yet may shee doe thee good by her patience and well-bearing of this affliction.

2 If it be a wilfull peruerfenes, yet this is no charitable censure: for loue hopes the best. 3 Let him consider what good & profit the Church yee'ds vnto Christ.

2 Concerning the other patternes of a mans owne selfe, this likewise is added to the former, not as a greater or stronger motiue, but as that which more sensibly and easily is perceiued of vs, than the former. Wherein the Apostle sendeth vs to the schoole of nature, (*No manner yet hated his owne flesh.*) Seeing then that by the ordinance



dinance of God, a mans wife is made as neere to him as his owne flesh : therefore as nature teacheth him to loue and cherish the one, so ought conscience and religion teach him to loue the other: for his wife is himselfe.

Therefore 1 As in his body, if one member be cured, all reioyce at it : so if he be helpfull and louing to his wife, himselfe shall reape the comfort of it.

2 As likewise if any one be neglected and receiue hurt, the damage redoundeth to the head and other parts : so if the wife be not tendered and cared for, the hurt and smart will be the husbands.

*Therefore euery one of you, doe yee so : let euery one loue his wife euen as himselfe, and let the wife see that shee feare her husband, verſ. 33.)*

**I**N this Verse is laid down the conclusion of all, concerning a brieſe ſumme of the matter which before hee had deliuered, briefly repeating and applying it. Out of them we learne two points.

1 That euery one ought to apply that to himſelfe in particular, which the Miniſter ſpeaks to all in generall. (*Euery one doe ſo*) This duty Chriſt doth often imply in his Sermons: as, *Mat. 13. 37. Luk. 8. 8.* but more plainly in thoſe 7 conclusions to the 7 Churches, *Reuel. 2. & 3.* when after a general inſtruction to al, he wiſh euery one to apply it particularly to himſelfe. But they might think that what was ſpoken to all in generall, was ſpoken to none. The reaſon is, becauſe herein conſiſts the profit of the Word ; for who can take comfort by the promiſes, vnleſſe that he be perſwaded they belong to him? Who regardeth the iudgements and threatnings, vnleſſe he in particular can tremble at them? Or who taketh profit by direction out of the Word, but he who thinketh with himſelfe, I ought to do thus and thus, &c?

The uſe is : That as wee haue heard the particular duty of man and wife laid downe, ſo euery one in that

state and condition should now make use of them to himselfe in particular. 1 Such as haue beene married, that examining themselves by this rule, 1 They may haue ioy and comfort of that which they shall finde themselves to haue done well. 2 To be humbled for that wherein they haue failed. 2 Such as are married, that they may learn to amend what is amisse, and to hold on constantly in what they perform aright. 3 Such as may be married, that they may know how to perform their duties according to the word of God and not be led away with the common custome and practice of the world.

2 That as we must apply, so we must know what to apply, namely, every one his owne particular duty. (Therefore *Paul* biddeth every husband to loue his wife, and every wife to feare her husband.) For every one is to giue an account for the neglect, or performance of his owne duty; neither shall any man be condemned for another mans fault, *Ezek.* 18. 20. The husband shall not be blamed for his wifes fault, nor benefited by her obedience, if he neglect his own duty: as if they must needs goe both to heauen together. But if one haue a care, and the other be carelesse of his duty, though heere the conjunction be neere, yet heereafter shall there be a perpetuall separation, *Luke* 17. 38.

The want of this particular application, is the very bane of marriage: for whilst the husband is rigorous to exact his wifes duty, & the wife looks only to that how her husband ought to loue her, & comfort her; it comes to passe that neither of them regard their owne: rather let the husband looke to his owne, and the wife to hers, that both of them, he for his loue, she for her own obedience, may receiue of God a recompence of reward.

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*Ephes.* 5. part of the 23. and 24. verses.

(*Christ is the head of the Church, and the same is the Saviour of his body. The Church is instructed in Christ all things.*)

**H**Auing formerly handled the maine scope of these words, namely, as an argument to enforce the duty of the wife: let vs consider them absolutely, and severally by themselves.

in them we may obserue two poynts.

1 The authority of Christ set downe, 1 Vnder a metaphor in this word Head. 2 By the benefit and end of it, in that he is a Sauour.

2 The duty of the Church. 1 Wherein it consists, namely, in subiection. 2 What is the extent of it. It is in all things.

*Head.*) This metaphor is applyed to Christ in diuers respects: but two especially.

1 In regard of that dignity and dominion Christ hath ouer the Church.

2 In respect of that spirituall vertue and efficacy that the Church receiueth of Christ.

For the first, see *Col.* 1. 18. For the second, see *Ephes.* 4. 15, 16. For both ioynly, see *Ephes.* 1. 22, 23. Both of these are set downe in the Text. The former, by the inference, that as the husband hath authority of his wife, so Christ ouer the Church. The second, by the benefit that comes of this authority, hee is the Sauour of the body.

*Instructions.* In that Christ the Sonne of God, equall to the Father, &c. is the head of the Church to whom shee is vniued: This shewes the exceeding great glory of the Church, in which respect the glory of the Saints now is farre greater than was that of *Adam* in his innocency, yea, of the Angels in heauen.

Neither are the infirmities of the Church such, as that they can blemish this glory. Nevertheless, we see how they are here despised and contemned, *Eph.* 6. 3. 2. 1. 4. 13. The reason is, because the world seeth not the glory of the Church, nor perceiueth this glorious union with Christ, 1 *Ioh.* 3. 1, 2.

This then must vphold vs against all the scoffes

and reproaches of the world, against our owne wants and infirmities, that wee be not daunted by them: for Christ suffereth vs to bee tryed by these, 1 That wee may see our owne vnworthinesse. 2 To make vs the more thankfull: for the more vnworthy wee are of a thing, the more thankfull wee bee for it: As *Abigail* was of *Dauids* offer, 1 *Sam.* 25. and was *Ester* a poore captiue more thankful for her aduancement then *Vashti*, which is reported to haue beene *Cyrus* daughter.

2 This is a ground of great comfort vnto vs, in that we are ruled by so wise, glorious, and powerfull a gouernor; who wil and can deliuer vs from all danger, &c. which thing wee must consider when we are assaulted by the temptation of the deuill and world. For Christ hath a feeling of all our wrongs and iniuries, euen as the head hath of all the hurts of the body: and for this reason hee said vnto *Saul*, *Saul, Saul*, why persecutest thou mee?

3 This shewes, that this vnion of Christ with vs, is as neere as possible can be. But of this more vers. 30.

2 *Doct.* This further shewes the regiment of Christ ouer his Church, of what it is: That it is no Tyrannical, but such as is for our good, hee hauing alwaies a sence and fellow-feeling of our infirmities and wants. The world hee ruleth as a Iudge with a scepter of iron, *Psal.* 2.9. & 110.1, &c. But the Saints he gouerneth gently and mildely as a father, not crushing them vnder his feete, but exalting them, *Iob.* 14. 3.

3 *Doct.* Hence wee see, from whence wee haue all graces, namely, from Christ: as the body hath all sence, and life, and motion from the head. For this cause is Christ not onely a liuing soule, but a quickning spirit, because he giueth life vnto vs, 1 *Cor.* 15. 45. Hence it is that he is called a Vine, *Iob.* 15. 1, 2. and that wee liue in him, *Gal.* 2. 20.

This must make vs depend vpon Christ, to haue recourse vnto him for all good things. Also this serues to strengthen

strengthen our faith, concerning our full deliuerance not onely from temporall euill, but from death and him that hath the power of it, *Heb. 2. 14*. For if the head be aboue water, there is no feare of drowning; and therefore if Christ our head be safe, if he be risen & deliuered from the power of death, we must be safe; if we perish, he must perish too, because of this vnion. And this may make vs bold to triumph against all our enemies.

Further obserue who they bee that are vnited to Christ. They are the Church, *viz.* all the Elect of God who are called & sanctified, whether militant on earth, or triumphant in heauen. Wee may also comprehend among them, those that are not yet borne, if we respect that that shall bee, but not properly.

*Doct.* The gifts of Gods Spirit are proper to the Elect, being called and sanctified, *1 Thes. 1. 3, 4. 1 Pet. 1. 4*. The most precious promises are giuen to them, *Rom. 11. 29*.

Which refutes the opinion of those that say, that iustifying faith and some sauing may bee in the wicked and reprobate, as well as in the Elect, and that there is no difference, but in the continuance.

2 It teacheth the more highly to prize the proper graces: for those things that but a few haue, are wont to bee much esteemed: Yet other and they will make so great account of common gifts.

3 This serues for triall to know whether wee bee in the Church or no, and so whether Christ bee our head. Doe wee feele in vs spirituall life and motion, namely, the graces of Gods Spirit dwelling in our hearts? It is a signe wee are vnited to our head Christ: but if we bee still dead in our sinnes, dull in our vnderstanding, &c. wee may iustly feare that wee are not in Christ. 2 If there be a mutation and change in our nature; if our conuersation bee heauenly, and wee partakers of the diuine quality, it is a token we are grafted into the true Olive tree: which as they report, contrary to other stockes, chan-

changeth the nature of the graft into it owne.

*Doct.* Out of the Church no saluation. Which is to be vnderstood of the Catholike Church, that they who are not of the number of those who are vnited to Christ, can looke for no saluation, and not of particular Churches; as to say, that because he is not of this or that congregation, therefore hee cannot bee saued: though in the meane while it be a dangerous thing to separate himselfe from a particular Church; where he sees the plaine notes of a true Church. Here are discovered two errors.

1 Of the Papists, that exclude all from saluation that are not of the Romish Church.

2 Of the Separatists, that doe wilfully abstaine from all particular Churches.

Further, this shewes that this title of Head is proper to Christ alone; as 1 who hath it allotted to him of God, *Ephes. i. 22.* 2 who is most eminent, high and powerfull. 3 who only hath receiued the spirit aboue measure.

Then it is a presumptuous dealing of the Papists, who make the Pope to be the head of the Church. Their distinction of Imperiall and ministeriall head is, but new found; for heretofore they vsed to say, that Christ took Saint *Peter* into the fellowship of the indiuisible vnity, so making them both one. And as false it is, as neuer hauing ground in the Scripture; but is a meere inuention of their owne braines: for they say, Christ is the Imperiall head, that is, he quickens & giues grace. The Pope is the ministeriall, that is, he gouerns: which is to separate those offices that are coïoined in Christ: & secondly, how doth the Pope gouern? is it by maintaining the peace of the Church, &c? No, but by making lawes binde to mens consciences and the like,

*Sauionr of his body* } 1 The kinde of the benefit,  
Consider heere, } 2 The person that bestowes it.  
                              } 3 The object of it.

*σωτηρ, a Saviour.* A word in Greeke, which those that are Grecians say, cannot bee fully expressed in Latin: signifying as much as a most absolute deliuerer from all danger, and all euill whatsoever, *Mat. 1. 21.*

*δύω, He is)* hee alone of and by himselfe, *Act. 4. 11.*  
*a body)* all the Elect: implying two conclusions.

1 That all that are giuen to him of God, are saued: hee saues not a legge, or an arme only, but euery part of the body. <sup>b</sup>

2 That none but those, that are giuen to him, are saued by him. <sup>c</sup>

*Vse 1.* To amplify the benefite of the head-ship, of Christ; in whom we haue true rest and security, so that wee may trust perfectly to the grace that is brought vnto vs.

2 It is for our comfort & ioy, and to stir vs vp to praise God; as the Virgin *Mary*, and old *Simeon* did: and for this cause, the Angell said, that it was glad some tidings, that a Saviour was borne vnto the world; *Heb. 7. 25.* *Ioh. 19. 30.* An euidence of which perfect saluation obtained by him, was his Resurrection: for this cause, he is called Saluation, *Luk. 2. 30.* Note here first the Blasphemie of the Iesuites, that deriue of that name of their society, from that name of Christ, which is incommunicable. Indee we may be well called Christians of Christ, because this name is communicable, for wee are partakers of the anointing: but no man is partaker with Christ, in the worke of saluation: as also, *Linwood* a Papist saith; and secondly, the dotings of the Papists, that seeke for other Sauiors besides Christ, as the Saints, to whom may bee applyed that of *Esa. 30. 1, &c.* and *Ier. 2. 13.* As also another conceit of the Treasure of the Church, which what needs, if Christ alone haue purchased perfect saluation?

<sup>b</sup> *Rom. 5. 18.* As *Adam* is a naturall root, and all coming from him; partake of his sin, and curse: so Christ being another roote, all that come from him, partake

of his righteousness to iustification, *Iob. 6. 37.* and verse 39. A reason is added, because the Elect are committed to his trust, and fidelity; and therefore if they bee lost, the losse redounds not only to the hurt of the members, but to his owne discredit.

*Obiect.* *Iob. 17. 12.* *Iudas* is expressly sayd to be lost.

*Ans.* *Iudas* was neuer of this company: which is plaine both by the words in the place aforesayd, where he is called the sonne of perdition, fore-ordained of old vnto this condemnation, as *Iude* speakes ver. 4. Then apply that, 1 *Iob. 2. 19.*

This overthrowes that grosse error of the Lutheranes, who say, that those who are Elect, may not onely wholly, but finally fall away; an opinion strange, contradictory in it selfe, to be a chosen vessel, and to bee damned, and contrary to the Scripture: it breakes in sunder that golden chaine, *Rom. 8. 30.* *Math. 24. 24.* Yea, the Papists confesse the absurdity of it, *Bellar. de grat. & libero arbitrio, lib. 2. cap. 10.*

The ground of this opinion is, that they hold, that election is conditionall: which Tenent is derogatory to glory, making his will and decree changeable, whereas he is immutable in both, and also deprives euery faithfull soule of a ground of maine comfort: which otherwise doth rest in an holy security (opposed to feare and distrust) when once it perceiues in it selfe the certaine signes of Election.

*Obiect.* 1 *Exod. 32. 32.* and *Rom. 9. 3.*

*Ans.* These holy men rapt with loue and zeale, did onely shew what in their hearts they could wish to be done, not what could be done; it was *Votum affectus, non Effectus.*

*Obiect.* *Psalme 69. 28.*

*Ans.* That is spoken according to the common opinion of men; now therefore *Dauid* desireth God to make it manifest, that they did heerein deceiue themselves, & others were deceiued in them, who because of their



their profession and outward carriage, accounted them to be written in the Booke of Life.

So in like manner, that which is spoken of *Judas*, was spoken in regard of his office and Apostleship, not in regard of the eternall election of God: For in that former respect, hee might haue seemed to haue beene a chosen vessell, *Act. 1. 17.*

*We* is for comfort vnto vs, that though wee be not the principall parts of the body of Christ; an eye, or an eare; that is, not instructed with so much knowledge as others, &c. yet if wee be of the body, wee shall be saued, *Gal. 3. 28.*

Because that satisfaction of Christ was a rancome and price: and none can be redeemed and bought, but those for whom it was paid.

Against carnall Gospellers that hope still to be saued, when as yet they haue no euidence that they are of this body: for the body is guided by the head; but those by the prince that ruleth in the Ayre, *Ephes. 2. 2.* The members of the body loue one another: but these hate and persecute the Saints. Briefely, this word body, imports two things, that is, 1 A mysticall vnion with Christ by faith. 2 And a spirituall vnion one with another by loue, whereof they haue neither.

So much concerning the authority of Christ: The next point is the subiection of the Church, ver. 24.

Which subiection is due on the Churches part, in regard of the place of Christ, who is her head; but much more in regard that he is so wise, & so glorious a head, so prouident and powerfull to procure her good: and againe, in that shee is so farre inferiour vnto him, and therefore meete it is that she subiect her selfe; and vnworthy she were of so great benefits, if she should not: as *Vashti* was in not obeying her husband the King.

*Doct.* Whosoener is of the Catholike Church, is indeed subiect to Christ.



A N  
**E X P O S I T I O N**  
**V P O N T H E F O V R T H**  
**V E R S E O F T H E S I X T C H A P -**  
**T E R T O T H E E P H E S I A N S .**

*And yee fathers, prouoke not your children to wrath : but bring them vp in instruction and information of the Lord.*



**T**He duties concerning the wel-nurturing of children, are of 2 kinds. 1 Such as respect temporall good : as, first, training of them vp in ciuility & good behavior: secondly, in a good calling. 2 Or such as respect spirituall good, viz. that they be trained vp in piety, which in the text, and diuers other place, is expressly commanded of God: who also for this end ordained in the Law many meanes to stirre vp children to aske of their Parents what they meant : as of the 12 Stones, of the Pascheouer, &c: commanding Parents to declare vnto their children the mystery of these things.

Reasons of this are,

1 This is the best good that parents can doe for their children, by reason men exceed beasts : by ciuility,

ity, ciuill men excell *sauges* : but by piety, the godly man goeth beyond all other.

2 There is a necessity of this instructiō of them in the feare of the Lord; for by nature they haue no pronenesse to it, and without this nurturing they will neuer learne.

3 This belongs to the office and charge of parents, as they who best know the capacity of children, and therefore are best able to apply instruction to them, and instruction comming from them, will take more place.

4 Because children are borne of their parents in a wofull estate; and therefore as they haue beene the meanes to conuay sinne and misery vnto them, so should they labour to be a like meanes of conuaying grace.

5 This is a double band to binde them vnto their parents in loue and duty, when both nature and a religious conscience shall ioine both together.

6 By this meanes when parents dye, they may with greater comfort and security commend their children vnto God.

7 This is lastly an especiall meanes of continuing and propagating the truth of religion and worship of God.

Now come wee to some directions for the performance of this duty : These are

1 That they be sure, that all such principles as they instruct their children in, be grounded on the Word of God : for it must be information (*of the Lord.*)

2 That when they beginne to learne, they be taught to read in the holy Scriptures the booke of God : as *Timothy* was. Compare 2 *Tim* 1.5. with 3.5. for so with learning they shall sucke in Religion : and 2 there is a secret and diuine operation in the Word to worke holinesse.

3 That they be daily catechized and instructed in the grounds of Religion, *Deut.* 6.7. where *continually* signifieth according to the vsuall phrase of Scripture, as the continuall sacrifice, that which is done day by day; but obseruing this caueat, that they be not too tedi-

ous, but deale with them as it is, *Esa. 28. 13.* Moreouer, let parents take occasion to raise vp the minds of their children vnto God.

4 That they take occasion especially to declare vnto their children the mysterie of all those ordinances that God hath instituted in his Church, of the Sabbath, Sacraments, &c. So the Israelites were to expound to their children the Passouer.

5 To prouide such tutors and governors as are religious: so *Hannah* did put her sonne to good old *Eli*, *1 Samuel 1.*

6 That they teach them by their owne good example: as, *Iosb 1. Psalm. 101. 2.* This addes an edge to all the rest.

It remaineth to shew the contrary aberrations of parents.

1 That they are onely and wholly carefull for the temporall good of their children, meate, drinke, apparell, complementall carriage, and rich calling, and good marriage; in which they respect the good of their children no more than heathens doe.

2 Many care not in what religion they be brought vp: Such are those that haue rich and wealthy, but popish friends, to whom they will put their children to be instructed; wherein what doe they, but shew themselves most vnnaturall, giuing poyson to their children, and euen sending them to the diuell?

3 That they teach them at first prophane and vile bookes, neuer also catechize them. In which case the Papists may rise vp against vs in iudgement.

4 By ill examples they teach their children vile sinne, euen in their cradle.

Come wee to the second branch, namely, the time of the performance of these duties; of which consider 1 The beginning, when it must be done, 2 The continuance, how long.

1 For the beginning: *Deut.* So soone as the childe

childe is docible, and able to apprehend instruction, so soone must he be taught and nurtured in the feare of the Lord, *Pro. 2. 1. 6.* <sup>10. 12.</sup> The mouth of his way. Like as they giue children meate, as soone as they can take it with their mouth, *Pro. 13. 24.* betimes, in the morning, *Heb. vii.* of his age. *Pro. 4. 3.* tender. Then was *Salomon* instructed. *2 Tim. 3. 15.* an infant: So dealt *Anna* with *Samuel* a childe.

Reasons are either priuatiue, implying an auoyding of mischief: as, 1 Vnlesse they be taught betimes, they will fall into many sinnes, because they are prone to sinne, *Gen. 6. 5.* *Prov. 22. 15.* and as soone as they haue ability, they will execute it. This is a meanes to preuent it.

2 This preuents obstinacy and puerilenesse: for within a while they will grow refractary and indocible: as *Hophni* and *Phineas*.

Or positiue, of fruites and benefits ensuing, namely, a good effect of their labour: because, 1 Instruction is easily taught, there being an aptnesse and inclination in youth to learne. 2 That which is learned in youth, is longest retained, *Prov. 2. 2. 6.*

*Obiect.* But to teach children, is but as to teach Parrots that which they vnderstand not, and so 'tis but labour lost.

*Answ.* 1 The ground, 2 The consequence is false: for 1 a childe, so soone as it is able to conceiue any thing, vnderstands it better than any other creature else whatsoeuer. 2 Suppose they conceiue it not yet, 1 It is better that by this meanes they be kept from an euill course than let run into it.

2 This is a great meanes to helpe their vnderstanding as wee see in Princes and Noble mens children, that haue good bringing vp, who vnderstand more at 12. than many others at 20. yeeres.

3 As yeeres doe increase, so will they make vse of that which they learne in youth, therefore though there be

be no fruit for the present, yet it will come afterwards: as it is in sowing of corne.

The contrary practice of parents is, who suffer the best yeeres of their children to be spent in vanity and wantonnesse. Where note by the way, that this point of well-nurturing children, doth especially belong to the mother, as we see, *2 Tim.* 1. 15. compared with *2 Tim.* 3. 15. *Prov.* 31. 1. 1. 8. 6. 20. yea, after a peculiar manner to mothers when they are young, they being then most familiar & conuersant about them, in feeding, clothing, &c. For this cause the holy Ghost doth expresse in the books of the Kings & Chronicles the mothers name; because children do most ordinarily follow their mothers. So *Salomon* and *Abiathar*, the children of one father, but of two mothers; the one bad, the other good: so it is when the father is a Protestant, the mother a Papist, the children commonly are Papists, *2 Chr.* 23. 1, 3. *Abazub* fell to Idolatry, by reason of his mothers counsell. Which serues to stirre vp mothers to diligence in educating their children.

The second branch of the time, is the Continuance. The childe must be instructed so long as the parents haue power and authority to gouerne him, which is, so long as he liueth, and they are parents, though there must be a difference put in respect of age.

For children are bound to parents as long as they liue, and so must be subiect and ruled by them. So *Elis* rebuked *Hophni* and *Phineas*, though they were married; and *Iob* had a care and command ouer his children, though they kept house.

Directions: That parents doe so wisely carry themselves towards their children, as they still reserve in their owne hands a power to curbe and bridle them, euen when they are growne into yeeres. Contrary to which is their practice, which let goe the reines vnto their children, yea, put themselves in their childrens power, and stand at their courtesie. Many haue found  
the

the mischief of this : as *Dauid* did in *Abſalom*,

Concerning the meanes of Helpe, for the performance of this duty of education : they are two,

Frequent admonition: *verba*, to put into the mind more by instruction.

Due correction: *maiestas*, comprehending both.

1 *Doct.* That to instruction must bee added admonition, that is, they must labour to whet these things into the hearts of their children, to make a deeper impression, *Deut.* 6. 7, 8. *Eccles.* 12. 11. *Prou.* 7. Because the apprehension of children is very weak, and sickly ; and therefore vnlesse that which is taught bee vrged, it will slip away. Parents therefore must obserue the inclination of their children, and accordingly vrge and expresse vpon them those things they haue taught them.

Contrary is the practice of those, who thinke it sufficient to haue told their children, what is to be done ; but goe no further, complaining of great labor and paine that it is to bee still in admonishing of them.

2 *Doct.* Correction must bee added to Admonition: and this is { Verball, properly called Reprehension.

either { Reall, properly called Correction.

Reprooſe goeth in the middle between Instruction and Correction, as a meanes to helpe the former, and preuent the latter. That a father must reprove his childe, is plaine by *Pro.* 13. 5. For if it bee a commendation of a childe to hearken to reprooſe, it is a duty of parents to reprove : see *Gen.* 34. 30. *Gen.* 49. 4, 5, 6, 7.

The reason is, because of the fruit that thence doth arise : see *Prou.* 6. 23. 10. 17. 15. 31. The fruite of it is life and knowledge, 15. 32. & chap. 24. 25. The blessing of good, that is, of God.

Motives to vse this reprooſe may be, 1 It doth preuent Correction. 2 It may be performed, when the other cannot be done, as in sicknesse, infancy, and elder yeeres.

Contrary to this, is the too indulgent carriage of parents towards their children : as *Dauid* to *Adoniah*, 1 *King.* 1. 6.

Reall Correction is next: it is not sufficient to admonish, but it this serue not, God hath giuen authority to parents to correct them with stripes and blowes, according to their age; yea, God hath giuen them a charge to doe it, and therein hath made himselfe a patterne to parents, in correcting His Children after admonition and reproofe, giuen by his Ministers: and this must be done, because of the perversenesse of children.

Reason is of it are, 1 In respect of the childe, which are  
 1 Priuative good; Correction is as purging physick, and as a saluе curing and purging the corruption of the soule, *Pro. 22. 15. 20. 30. 23. 13.* In this respect it is said to deliuer from death, both temporall, and eternall, and 23. 14. from hell; and therefore parents must not in foolish affection vrge the painfulnesse of correction, but in iudgement consider the fruit thereof. 2 Positiue good: it teacheth wisdom, *Pro. 29. 15.* But some will say, that instruction is sufficient to teach them, what is good and euill. *Ans.* The greatest wisdom is in the practice, which hereby is learned, bringing them to a nearer obseruation of those things that are taught; therefore it is an error in parents, that say that children kept vnder Correction, are sots: see *Pro. 13. 24.*

2 In respect of parents 1 Hereby they spare much paine: for this will make instruction more powerfull, though few times deliuered, than without it oftentimes inculcated. 2 This preuents shame and griefe to parents. 3 Hereby they acquit themselues of being accessory to the sinne, and so guilty of the blood of their children: as *Eli* was punished for not restraining his children. 4 Hereby they shall bring ease, quiet, and ioy vnto themselues, *Pro. 29. 17.* when the childe is made so carefull, and watchfull of his duty, that the parents may bee secure of his good carriage.

5 If all these faile, yet hee hath the testimony of a cleare conscience, in the discharge of his duty.

Directi-



Directions for the well and seasonable performance hereof, regard first, the matter, secondly, the manner, thirdly, the vse.

1 The matter why the childe should bee corrected:

1 The parent must be sure, that hee correct his child iustly for a fault; otherwise he will be but prouoked against his father; for there be fathers that correct their children for their pleasures, *Heb. 12.10.*

2 That as he punisheth them for a fault, so they make known this fault vnto them, after the example of God, *Psal. 50.21.* 3 To correct especially for those faults, which they may shew out of the Word of God, to bee faults; and so shew that God is also thereby offended: for this will make them feare the more.

2 Manner. Generall rules: 1 That parents in correcting, doe call vpon God, for themselves, that they may bee directed; and for their children, that they may reape benefit, because that they are subiect to passion, and the childs nature is against it. 2 That correction bee done in loue, as in all things, *1 Cor. 16.14.* so especially to children, who take it as a matter of iudgement, in their parents. 3 That it be done, with a milde mind and calme affections, and to put it off, if rage and fury arise: as God doth, *Ier. 10.24.*

Particular rules.

1 That the quality and condition of the childe bee obserued, and accordingly to measure our correction:

2 That respect bee had vnto the fault, according to the greatnesse and smalnesse of it, &c.

For Prayers.

3 The vse: 1 To obserue the dealing of God towards them in correcting of them; which parents may obserue by their correcting of their children, with what pittie and compassion they doe it.

2 To obserue, that in correcting their children, they correct their owne sinnes, and that the thing for which they correct them, came by their owne occasion.

Aberrations in this point are,

- 1 Too much indulgence. 2 Too much feuerity.

Duties of parents in regard of the riper yeeres of their children, when they are youths, are of two kinds.

1 Prouiding of its place and personall calling for the exercife of that gift, whereunto they haue beene heretofore trained vp: so *Samuel* made his sons Iudges, 1 *Sam.* 8. 1. So *Ishai* had diuers sonnes, whom he placed in feuerall callings, some soldiers, some shepheards: a calling of esteeme in countries.

Reasons are. 1 By this meanes they come to make vse of that ability and faculty, which they haue obtained by their parents, in training of them vp; and without this they forget the same, like schollers that after long study haue no further calling.

2 Because by this meanes they come to doe more good to the Church and Common-wealth; for before, they are but in preparation, and their paines (as of prentices) may in some sort bee profitable, yet they are not till afterwards counted members of the Common-wealth properly.

3 By this meanes they come to liue of themselves and doe more good to others; whereas before, their paines and gaines were for their masters.

4 By this meanes they traine vp others, as themselves haue beene trained vp before, and so there is a succession of calling, and a maintenance of Church and common-wealth.

Directions: Obserue 2 Cautions.

1 That they bee carefull to place them in such a calling as they haue beene trained vp vnto in their young yeeres. *Bezaleel* and *Aholiab* were chosen to the worke of the Tabernacle, because they were skilfull men, *Exod.* 25. It is not fit, of a prentice to make a minister.

2 That the meanes of placing them be good, lawfull and honest, that thus entring in by those meanes that

that God hath ordained and warranted, they may depend vpon his blessing, as beeing thereunto called by him, 1 *Cor.* 7. 17. What mischiefs follow vpon an vnconscionable entrance, all know.

Aberration in two extremes:

1 Carelesnesse of those that thinke it enough to haue bestowed education vpon their children; and so account themselves discharged, saying, that they will leaue them then to depend vpon Gods prouidence. (But we must know, that God appoynts meanes, without the vse of which, we cannot looke for a blessing.) Others saying, that their children may shift for themselves: iust like brute beasts, that leaue their young ones when they are able to feede themselves. And thus by their negligence, many times their children come to be very drones in the Common-wealth.

2 When parents are too preposterous and rash in providing a calling, not considering whether the place be fit or no for their children, but onely whether it be gainefull and profitable, or of credit.

3 Another is, of those that make no conscience of bringing their children into a calling, into the Ministry by Simony, &c.

2 The second duty is, concerning marriage, that they be carefull to provide marriage for them in due and fit time; a plaine duty of parents, *Ier.* 29. 6. and 1 *Cor.* 7. 36, 37. in practice, *Gen.* 28. 2, 6. and 27. 46. *Agar* learned so much in *Abrahams* house, *Gen.* 21. 21. and so did God with the first man, *Gen.* 2. 18.

Reasons, 1 Because children must waite vpon their parents consent, and therefore they ought to provide for them.

2 Parents stand in Gods stead, and so must be a meanes of seeking a marriage for them.

3 Marriage is a needfull meanes to keepe their vessels in holinesse; and heereby is a holy seede preserved, *Mal.* 2. 15.

Directions, 1 That children may haue a free consent, and that they be not forced: After Gods example, who brought the woman that he had made, vnto *Adam*, to see whether he liked her or no, *Gen. 2. 22. & 24. 57.* for this is the neereſt, ſureſt, & ſtrongeſt band, and ought not to be vndertaken without the parties good liking.

2 That the match be fit for them, *Gen. 2. 20.*

Fit, 1 In Religion, *Deut. 7. 3.*

2 In age: So God made the woman perfect at the firſt, as *Adam*, not a childe.

3 In ſtate, in ſome equality, elſe ſcorne and diſdaine may ariſe.

Aberrations in two extremes.

1 Careleſſneſſe in prouiding marriage, letting them paſſe the flowre of their age.

2 Too much raſhneſſe, before they know what a wife and husband meane: and a third, prouiding vnmeet matches for them, ioyning them idiots, fooles, pa-piſts, prophane; ſo they be wealthy.

Meanes for the better performance of thoſe duties, are,

1 That parents haue a care to prouide a ſtocke and portion for their children, 2 *Corinth. 12. 14.* Whereas ſome obieſt, *Math. 6. 19.* wee anſwer, 1 That Chriſt aimeth heere at couctouſneſſe: ſo as the ſoole laid vp riches.

2 Hee condemnes the manner, as beeing the onely thing which they doe, before and aboue the care of hea-uenly things.

3 The meaſure, heaping vp without meaſure.

Directions. 1 That this meaſure be not vniuſtly gotten, *Prou. 10. 2.*

2 That they be not couctous, ſetting themſelues to make themſelues and their children rich.

3 That this be not a pretence for vncharitableneſſe.

Contrary to this is, 1 when men liue at the vttermoſt extent of their liuing, ſo that they can lay vp nothing.

2 When

2 When men liue about their liuing, and cast themselves behinde hand.

3 When any insnare their children, by causing them to be bound for them, and so breake their backes, and become their vndoers.

4 Couetousnesse, when parents lay vp indeed, but will part with nothing to their children before their death.

# EPHES. 6. VER. 5.

*Servants, be obedient unto them that are your masters, according to the flesh, with feare and trembling, and singlenesse of your hearts, as unto Christ, &c. vnto the 9<sup>th</sup>. verſe.*

**T**He ſumme of theſe words is a direction for ſervants how to carry themſelves towards their Maſters; wherein the Apoſtle layes downe, firſt the Duties they are to performe, where wee are to note,

1 The kindes which are twofold: { Obedience & Reuerence.

2 The extent, which is limited by theſe ſpeeches: *according to the fleſh, ver. 5. as unto Chriſt, ibid, as the ſervants of Chriſt, ver. 6. as to the Lord, ver. 7.*

3 The manner of performance ſet downe, 1 Affirmatiuely, by ſhewing them what graces doe adorne them in performance of theſe duties, ver. 5, 7.

2 Negatiuely, by ſhewing what vices are to bee auoyded, ver. 6.

2 The motiues to ſtirre them vp to the carefull performance of the former duties, which are partly imployed, partly repreſſed.

Before we come to handle the kindes, it is neceſſary to lay downe, here as formerly hath beene done, the ground and foundations of the duties, which doe concerne either the opinion, or the affection of ſervants. Thier opiniõ. that they be perſwaded concerning their maſters ſuperiority, and their owne ſubiection, that it

is good, lawfull and warrantable, by the Word of God. For seeing Reuerence and Obedience haue relation to authority and superiority; how can any bee yeelded, when wee are not perswaded, that they to whom wee owe this, are our superiours? Therefore did *Korah* & his company fall into Rebellion, because they thought that *Moses* had not that authority, which hee tooke vpon him, *Num. 16. 3*. Now that seruants may bee resolu'd, touching the lawfulnessse of their masters authority, let them consider, 1 That it is Gods commandement, both in the old and new Testament. 2 The many directions, that God giueth to masters and seruants, to carry themselves in their places: But God giueth no directions for any vnlawfull calling. 3 The example of many godly men in Scripture, who haue beene seruants. 4 That, that the Apostle, *Rom. 13. 1*. vrgeth it as a matter of conscience, which hath alwaies relation to the Law of God commanding.

Contrary to this, is the opinion of the Anabaptists, denying any subiection or superiority; their reasons for it are, 1 If, say they, there be seruants, and this a calling lawfull, they must haue either Christians or Infidels to their masters. If Infidels, who haue no part in Christ: what an vnfit and vnmeet thing is it for Christians to bee in subiection to such? If Christians, then are they all brethren, and why should one brother be inferiour to another?

*Ans.* This calling of seruants and masters, being a politicall ordinance of God, appoynted to vp-hold the Church, Common-wealth and Family, not their quality, but their place is to be considered: See *1 Tim. 6. 2*.

2 Again, say they, it is against nature, our Christian liberty, and those prerogatiues we are endowed with.

*Ans.* Against nature, as nature now is, it is not, although if nature had remained entire and perfect, it had beene against nature. But God hath in his admirable wisdome made many things, which are punishments

ments of sinne, to bee duties imposed on vs, as eating of our bread in the sweat of our browes, a punishment, and yet a duty.

2 Christian liberty is not hereby prejudiced, the conscience stil remaining free, & not subiect to any but God.

3 And as for our prerogatiues, they are to be expected in the world to come, and not heere.

3 They iurge that which is said, verse 7. *not seruing men:*) but heere seruice to men is not simply forbidden, but such fawning and parasiticall seruice, when we wholly care to please men, and not God, in seruing them.

In *Affection*, that the seruant haue an honourable account and reuerent esteeme of his master. This is called here *Feare*; and it is described, 1 *Tim. 6. 1.* See 1 *Pet. 2. 18.* which affection in a seruant, if it be wanting, he doth indeed deny his master to be a master, *Mal. 1. 6.*

The meanes to worke this feare, is to consider the place of his master, namely, that hee is in Gods stead.

Signes of his feare are,

1 When the heart of the seruant desires to please his master: as *Abrahams* seruant did, *Gen. 24.* the whole chapter sheweth it. Which further sheweth it selfe by a certaine ioy and delight they haue, when they haue done any busines successfully, and for their masters profit, as *Abrahams* seruant did, *Gen. 44. vers. 26. 27.* 2 A care not to offend them: as was in *Ioseph*, *Gen. 39. 8. 9.* which breeds a grieffe in them, hauing done any thing offensive: as *Onesimus* was, no doubt, grieved for his ruining away, and would not returne without a letter of mediation from *Paul*: his masters speciall friend.

Contrary to this is, 1 *Slauish feare*: as was in that idle and vnprofitable seruant, *Mathew 24. 25, 25.*

2 *Despising of their masters*, 2 *Tim. 6. 2.* manifestting it selfe in two branches, 1 Into light esteeme of their masters: as *Agar*, of *Sarah* her mistress, *Gen. 16. 4.* 2 In a vile and base esteeme of them: as when they are poore, &c.

Wee are now come to the kindes of duties, and

first, of *Reuerence*, which is an outward manifestation of that inward affection of the heart; To be declared, 1 By speech, and that first to his master, two waies, 1 By refraining his speech in a good and commendable silence, not speaking in his presence; or being in talke, to breake it off when he commeth in presence, &c. which shewes a great honour that he beares vnto him.

Contrary to this, is lawlesse and over-bodinesse in prating to him as their equal. A great fault in seruants, who especially should be swift to heare, and slow to speake, *James 1.*

Yet are there times when seruants may and ought to speake. 1 When their masters require them. 2 When it may bee behoofull for them: as when it tends to the good of their masters, as 2 *King. 5. 3.* Or when they would perswade them to that which is good, and they are against it: as *Naamans* seruants, 2 *King. 5. 13.* Or when they would more fully vnderstand their masters meaning: so did the Disciples of Christ ask him many questions: or when some scruple doth arise in the seruants minde concerning the businesse, as *Gen. 24. 5.* Or to cleare their innocency, when their master suspecteth any thing of them, 1 *Sam. 24. 9.* &c.

Contrary to this is stoutnesse, and stomackfulnesse, when they will not speake nor answer, *Pro. 29. 19.*

For the manner of their speech, note these things, 1 In titles, that they bee honorable, and bebecoming their masters places. 2 That their words bee few, especially if they obserue, that their masters be vnwilling to heare of any talke, in that businesse, as *Iohn* the last, vers. 21, 22. 3 Their answer must be meeke, gentle, and humble, 2 *King. 6. 2, 3.* 4 It must be seasonable, not when they are cholerick. 5 Aboue all things, their speech must be true; to which in this regard they are bound by a speciall band.

Contrary to this, is, 1 Pride, scorning to reuerence their masters with fit titles. 2 Scolding, as in many  
shre-



threwish mad seruants, that will giue word for word, yea, and will haue the last word.

3 Muttering and mumbling, speaking neuer a plaine word. 4 Lying like *Gebazi*; shewing hereby the small respect they carry of their masters. The second thing is speech of them, which must be the same to others, as it is to their master, else the other will prooue but fawning and hypocrisie. To this end, 1 Let them say nothing in his absence, but what they would be willing hee should heare himselfe. 2 Let them speake of him in such sort, as others may see he makes account of his master and mistris. 3 Not to speake of any thing that may discredit them. 4 To maintaine their credit against others.

Contrary to this is, 1 To discredit their masters vnjustly by telling vntruths. 2 By blazing abroad secrets, as many seruants doe when they meet together, and as it comes to passe when seruants are changed.

2 By their carriage, which is another euidence of that reuerence and feare which they beare vnto their masters: Yea, the most proper: for if their actions doe not agree with their words, they are but flatterers and fawners, yea, their owne words will condemne them, *Luke 19. 22.* There are three branches, wherein this Reuerence consists.

1 In a dutifull obedience.

2 In an humble and decent behauiour,

3 In apparell.

Obeisance in comming to them, going from them, receiuing an errand from them, bringing a message to them; to make obeysance, see for prooffe, *Gen 27. 29. bow downe to thee:*) 2 *King. 2. 15.*

Behauiour: that it be modest, humble, and lowly: as standing in their masters presence, 2 *King. 5. 23.* and 10. 8. And though *Salomon* was a King, yet this is common to Kings with other men; and wherein some may object, that by standing, is meant no other, but to serue

and minister, as *Deut.* 10. 8. Wee answer, that neuer-thelesse, the reason of this phrase shewes, that they that minister, must be ready to performe all things; standing vnconuerd, as at all times, so especially in the Church, where God and his Angels are to behold their good order: also their lookes and countenance must be sober, and modest.

Contrary to this, is the carriage of proud seruants, that scorne all courtesie towards their master, which cometh to passe when their master is poore and meane: whereby they shew plainly how little they regard Gods ordinance, and the image of God, which their master how meane soeuer doth beare.

Apparell: that it be becomming the state of their condition of subiection; for this is one end and vse of apparell, for to distinguish those of higher and more eminent degree, from other lower and inferiour. This was that which the Queene of Sheba noted in *Salemons* seruants, *1 King.* 10. 5. euery one being suited according to his degree.

Contrary to this, is the practice of most seruants now adaies, whom by their apparell a man cannot distinguish from the children, no not from their masters and mistresses themselves; all their wages, and what-euer else they can get, either from their friends, or by purloyning oft times, from their master, or by other meanes, it is all spent in apparell: And if the master and mistresse make conscience of going soberly, the seruants will many times goe finer than they. So much for reuerence.

The second generall duty is obediences, the most principall and surest euidence of their dutifull subiection, as also of their masters authority: for reuerence is performed also to others, *Col.* 3. 22.

To which is contrary, rebellion and disobedience in seruants, the greatest impeachment of the masters authority, and indeed that which doth plainly deny his

his place; faults in the former may come of rudenesse, and may be borne withall, but this is intolerable.

This duty doth manifest it selfe  $\left\{ \begin{array}{l} 1 \text{ In the parts.} \\ 2 \text{ In the extent.} \end{array} \right.$

The parts of it are partly negative, partly affirmative. Negative, that they do not any thing of their own heads, without or against their masters knowledge and consent: for seruants, during the time of their seruice, are their masters goods, and so are all their actions to be done, not for their owne, but for their masters profit; and therefore good reason that hee should haue the guidance and direction of them. Again, the masters will must be a rule and direction of all their actions; and therefore did *Abrahams* seruant enquire the meaning of his master, *Gen. 24. 5*. Therefore the cares of seruants were boord thorow, to signifie that their care must be alwaies attentive to their masters will. More particularly, this duty is seene in these points.

1 Seruants are not to goe abroad about their owne businesse, without the content of their master. Contrary was the practice of *Gebezi*, going out after *Naaman* vnknowne to his master, *2 King. 5*.

2 They may not enterprize and goe about their masters businesse, without his direction; doing that worke that likes them best, *Prov. 31. 15*. For it is the masters duty to allot vnto seruants their worke as well as their meat. Contrary is, when seruants will be their owne choosers; as happens where there be many seruants: and also that practice of many, who are so selfconceited, that they thinke things will neuer well succeed, vnlesse they be done after their own head. True it is, if they be more stupid, (as it doth so happen many times) then their masters, they must meekely aduise them: as *Isaiah* did, *2 Sam. 21. 3*. But if they will haue their own mind, they must do it: as the Kings word preuailed with *Isaiah*, ver. 4.

3 In the time of their seruice, they are not to marry with

without their masters consent. So masters did giue wines vnto their seruants, *Exod. 21. 4.*

Contrary is the practice of those that doe take the aduantage of the law, and marry themselves, of purpose to bee free, and to defraud their masters of the rest of their time.

4 In disposing of those goods that doe belong vnto their masters, they may not giue away any thing for charitable vses without their consent.

5 Being hired by them, they ought not to hire themselves vnto any other, without their full & free consent. *Jacob* hauing serued out his time, did neuertheless tarry with *Laban* still, hee being vnwilling to let him depart, *Gen. 30. 26, 27, 28.* So farre was hee from going away without his consent. And whereas chap. 31. ver. 20. hee went away priuily, 1 hee had the charge of God to bee gone. 2 His time was out. Howbeit this practice of *Jacobs* is not iustificable, neither can be alleadged for imitation in seruants. For seeing *Jacob* had Gods commandement for to goe away, and his promise for safety in his iourney, ver. 3. why could hee not haue had his departure knowne to *Laban*, whose wrath hee needed not to feare, God being as ready to haue deliuered him from the danger thereof then, as hee did afterwards, verse 24?

Contrary is the practice of lewd seruants, who runne away from their masters, like *Shimies* seruants, 1 *King. 2. 39.* and as *Agar*, *Gen. 16. 6.* If their masters be cruell, they must doe as the Angell counselled *Agar*, verse 9. submit and humble themselves: see 1 *Pet. 2. 18.*

The affirmatiue part of obedience is, that they be willing and ready to doe whatsoeuer their master will haue them doe. This is the truest marke of hearty obedience: for the former may many times arise of fullenness.

This must be manifested, 1 In regard of the masters command: that hee hauing a power to command, the  
seruant

ſervant ought to obey, doing that which hee requireth, readily and willingly, without pretending excuſes, or enquiring a reaſon of what hee commands, *Math. 8. 9.* which example belongeth to all ſervants. *Samuel*, who was in a manner *Eli*'s ſervant, when he was called by God, he ſuppoſing it had beene *Eli*, went vnto him a ſecond and a third time, albeit the time were unſeaſonable, & that *Eli* had at firſt told him, he called him not: which might haue beene an excuſe not to haue come a ſecond and a third time, *1 Sam. 2. 6, &c.* *Abraham*'s ſervant queſtions not about the difficulty of that long journey, which he was to take by his maſters cōmand, *Gen. 24. 4.* *Eliaſ*'s ſervant goeth to the top of the hill ſeuē times, although hee ſaw nothing till the ſeuēth, *1 King. 18. 24.* The plow-man that hath laboured all day, doth neuertheleſſe firſt ſerue his maſter when hee commeth home, before himſelfe do eate and drink, and take his reſt, *Luk. 17. 7.* All to ſhew that he muſt not be weary, nor take vaine excuſes and pretences, for not doing his maſters command; but do it he ought although it ſeeme neuer ſo much without reaſon vnto him.

Contrary to it, is the diſobedience of ſervants to their maſters command; and euen then moſt commonly when they haue no need of them, *Iob 19. 61.* like vnfaithfull *Ziba*, *2 Sam. 19. 26.* This is a moſt ſoule offence in ſervants, and of all others doth moſt prouoke their maſters, ſeeing that hereby they in their hearts doe plainly deny his authority ouer them.

2 In regard of his inſtruction, tending firſt to their temporal good: as of prentizes, and ſuch as are cōmitted vnto others, onely for this end, that they may learne their trade. For 1 The maſter being bound to teach them, they are likewiſe bound to learn and to follow his directions. 2 This is the end why they were placed with them. 3 The benefit and profit is great, for hereby they come to liue of themſelue another day, &c.

Contrary is the practice of idle, dull, and heavy ſervants,

uants, that regard not their masters teaching, who care not so they may weare out their yeeres, though at the end of them they haue not learned their trade: heereby shewing themselves enemies to their masters in discrediting them; to themselves, by depriuing themselves of a meanes to liue heereafter; and to their place, wherein they are vnprofitable members.

2 To their spirituall good, that as it is the masters duty to instruct his seruants in the feare of God, so must they hearken vnto him. *Iesus* had such seruants, else hee could not haue said, I and my house will serue the Lord, *Iosh.* 24. 15. Such were in the family of *Priscilla*, and *Aquila*, *Rom.* 16. 5. So *Philem.* verse 2. The Rulers seruants beleueed vpon their masters relation, although they were with him when *Iesus* spake the word, *Iohn* 4. 53.

The necessity of such instruction, as also the vnspeakable benefit that ariseth hence, should moue seruants to the performance of this duty.

But wee see the contrary in almost all seruants, who of all others will not bee seruants to religious men: such as are all naturall men, who are more ready to follow the Diuell, and those that beare his Image, than God, and such as carry the Image of God. And it is a common complaint, that prophane men haue better seruants, and haue their worke better performed, than godly; yea though they giue lesse wages, and worse fare; because the one sort, so as they may haue their work done, care not how they breake the Sabbath, and what other sinne they commit, which the other will not suffer. So much did men preferre liberty in sinne before meate, drinke and wages, and any thing else.

3 and 4 In regard of Reproofe, and Correction, which may bee ioyned both together; reproofe being but a verball correction, and correction a reall reproofe: and herein obedience is shewed in two branches.

1 By patient bearing all reproofes and correction  
what

whatsoever it be, whether iust or vniust, milde or bitter, easie or grievous; this the Apostle *Peter* proues by many arguments, *1 Pet. 2. 18, 19, 20, 21.* *Ioseph* vniustly imprisoned by his master, mutters not, nor repineth, nor yet reuengeth it when afterwards he came into authority, *Gen. 39. 20.*

Contrary to this, is the practice of many seruants, who being reproofed, will answer againe crossly and thwartly; a thing expressly forbidden, *Tit. 2. 9.* True it is, they may make an Apologie for themselves reuerently, and modestly, but if their masters will not heare them, silence, and patience is required.

2 Of those that will not be corrected, but if their masters come to correct them, they will take the staffe by the end. 3 Of such as fearing correction, will runne away: as *Agar*, *Onesimus*, and *Shemeis* seruants.

4 Of such as will giue blow for blow. 5 Of such as will seeke for reuenge, by mischieuing their masters at one time or other.

2 When they are iustly reproofed and corrected, that they be carefull to redresse, and amend that for which they were so reproofed; for herein patient bearing is not sufficient, it is not praise-worthy, *1 Pet. 2. 20.* yea, it is but *Rapidity* and blockishnesse. Thus did *Onesimus* amend, *Philem. ver. 11.*

Contrary is the practice of those, that notwithstanding all reproofe and correction, goe on still, and prouoke their masters, either to adde more blowes, or in the end to turne them out of his doores.

2 part. The Extent of seruants obedience: how farre forth they ought to obey their masters, is implied here, when it is sayd (*According to the flesh*) that is, in ciuill and carnall things, and expressly layd downe, *Col. 3. 22.* and *Tit. 2. 9.* (*In all things*) which words being so generall, must haue some restraint and limitation. Because masters and mistresses are men and women, and so being, are subiect to errour. 2 Some may be Idolaters,

Popish and prophane, and so may command that which is expressly contrary to Gods Word. 3 And againe, such is the puerlesse of many, that they oppose themselves against God the highest Master.

Neuertheless the reason why this so generall a phrase is vsed, is to shew, 1 That whatsoever the master hath authority to command, and belongs vnto his office, in all those things seruants must obey. 2 That the masters authority is very large, such as none but Gods contrary command can resist. 3 That it is not sufficient to obey in such things, as they please; but it must bee all things, though grieuous and irksome vnto them.

Here therefore we must distinguish between things 1 Simply good. 2 Simply euill. 3 Indifferent. The 1 are simply commanded. The 2 simply forbidden. The 3 are good or euill, according to the diuers circumstances: and in these indifferent is this extent especially to bee placed.

The duty then here to be learned is, that seruants must labour and indeauour to subiect their iudgements vnto their masters, to think those things meet and fit which hee commandeth. The seruant of the Leuites, *Iudg. 19. 11.* would haue had his master lodged in Iebus, but the master, thinking it otherwise meete, he was content and went with him. If their master appoint them to any worke, they ought to thinke this worke meete and fit for them.

Contrary is that of those, who think themselves wiser than their master. so *Gebezi* thought his master vnwise, to let *Naaman* depart: so did the Prophets offend, 2 *King. 2. 16.* in vrging *Elisha* against his will. This is the cause of many mischiefes, as of excessse in apparell, when they think their master not wise enough to provide what is fit, &c.

Now if they cannot thinke that what their master commandeth, is so fit and profitable for him, yet neuertheless, they ought to yeeld obedience; this caueat obser-



observed, that they may make known their mind unto their masters, with mildnesse and reuerence. So did *10. 6.*, 2 *Sam. 24. 3, 4.* wherein hee did not sinne. For a man that is in authority, may sinne in commanding, and yet hee that is in subiection, not sinne in obeying the command; because the thing being in it selfe lawfull, the sinne respects the minde of him that commands, as the numbring of the people, *Dauids* proud minde.

For hereby a seruant shewes his hearty obedience the more plainly, when hee yeeldeth readily to that which is contrary to his will. 2 This is a speciall meanes to preferue peace and loue.

Contrary to this, is peremptorinesse in seruants, that will obey no further then themselves see reason.

The restraint of this generality is expressed in 4 clauses: 1 *As unto Christ*, vers. 5. 2 *As seruants of Christ*, vers. 6. 3 *Doing the will of God*, ibid. 4 *Seruing the Lord*, verse 7.

All which imply in the generall; that seruants obedience to their masters, must be such as may stand with their obedience to Christ. For 1 Christ is the highest master. 2 To him we are to giue the last account of all our actions. 3 His fauour must be preferred, and his wrath and vengeance must be feared.

For more particular application of these generall grounds: 1 If the master command any thing that Christ forbids, the seruant is freed in this case, he may not obey; for this are *Sauls* seruants commended, 1 *Sam. 22. 17.* and the midwives, *Exod. 1. 17.* and *Ioseph*, *Gen. 39. 12.* And if a King is not to be obeyed in such things, much lesse a priuate man.

For matters heerein goe beyond their commission, and so lose their authority, and are not to be obeyed, no more than a Constable or Sherife, &c. that goe beyond their office.

Heere neuerthelesse, this caution is to be noted, that they be not peremptory: but 1 That they be sure that

God commands the contrary to their master. 2 That with all reuerence they shew their master his errour by the word of God, and to perswade him not to command them that which is contrary to it, before they absolutely refuse to obey.

Contrary to this, is men-pleasing, when as seruants care is so to please their master, that they respect not God: as *Deeg*, 1 *Sam.* 21. 18. *Mat.* 2. 16. *Dan.* 3. 20. neither are there so wicked masters, but they shall finde such men-pleasers as will execute their will and command; but what the iudgements of God are vpon such, we may see by the example of those, *Dan.* 3. 22.

*Object.* The Apostle, *Tims* 2. 9. willeth seruants to please their masters in all things.

*Answer.* 1 Men must be pleased in those things that belong vnto their power to command. 2 The Apostle in that place speaketh of man, as opposed to God, in the text, as subordinate to God; there so to please men, as to displease God, heerein pleasing of them, standing in the place of God, to please God himselfe. Briefely, here is meant to please men in God, for God, and vnder God: So that so farre as seruants can approue themselves to God, and haue the testimonies of a good conscience, and withall please their master, this man-pleasing is lawfull.

2 If masters forbid any thing that is by God expressly commanded, seruants must not therefore abstaine: So did *Daniel*, *Dan.* 6. 10. Reason is, we haue a good warrant so to doe, euen of God himselfe; and if a man haue the warrant of the King, what need he feare, although an inferiour magistrate doe forbid him? Thus if seruants be commanded not to giue good weight, they must not doe it, although they may keepe the price which their master sets: so if to breake the Sabbath and the like.

Onely let them be sure and certaine, that God hath forbidden that which their master hath commanded.

Contrary heereunto is slauishnesse, and timorousnesse,

ness, when they feare their master more than God.

For the auoyding of these extremes, and the better to performe the former duties, let seruants

1 Labour to be fully instructed what is the will and commandment of God, *Ephes. 5. 17.*

2 Let them labour to haue their mindes possessed with the true feare of God.

3 Let those seruants that be at liberty, haue a carefull respect in chusing of their masters, that they as well regard their inward disposition, as their outward calling; for this it was that *Ruth* followed *Naomi*, because shee saw she was Religious, *1 Ruth 1. 16.*

4 Having beene brought by the prouidence of God vnder such masters as are Religious, to cleaue vnto them, and to remaine with them, *Iohn 6. 68.*

Contrary to which, is carelesnesse in seruants, that regard not to what master they binde themselves, be they worldlings, prophane, popish, &c. all is one to them; whereby they bring themselves into many straights, eyther to disobey God, or to displease their master, &c. So much for the Extent and Restraint.

3 The manner of obedience is layd downe in 4 branches.

1 With feare and trembling.

2 With singlenesse of heart.

3 With good conscience.

4 With good will.

1 Feare and trembling: the phrase is doubled, to shew the necessity of the duty: by feare is meant, all the former, and respect which seruants owe to their masters: by trembling is meant, an awe & feare to prouoke their master to punish them. For as we may feare God in regard of his power, that hee is able to execute so great vengeance on vs; so may masters be feared, because God hath giuen the rod into their hand, to execute punishment on the disobedient, *Rom. 13. 5.* Thus was *Obadiab* afraid to prouoke *Ahab*, *1. King. 18. 9.*

Contrary to this trembling in the defect is, 1 Too much familiarity. 2 Answering againe, murmuring and repining. 3 Carelesnesse in prouoking their master, thinking with themselues, it can bee but a beating, &c. In the excesse, flauish feare, when all things are done for feare of the rod.

2 Singlenezse of heart: that is, that the seruice which they performe, be done with an honest and vpright heart, pretending no more in outward shew, then they intend inwardly in the heart: it is called singlenezse of heart, in opposition to those phrases in Scripture of a double heart; or, a heart and a heart, as *Psal. 12.2.* Such an vpright heart was in *Ioseph, Gen. 39.8,9.*

Reason is, because seruants haue to doe not onely with their master, but also with Christ, who searcheth the heart, and by the same giueth iudgement of the action, *Ier. 17.10.*

2 Because honesty and vprightnesse is so acceptable vnto Christ, and hee delighteth so much in it.

Contrary to this, is eye-seruice, when they content themselues with the outward worke, and neuer regard their heart; such are most seruants.

2 Hypocrisie and dissimulation, when they will carry a faire face, fawne and flatter, yet care not what wrong they doe vnto their master: as Parasites.

3 Good Conscience, implied in these speeches: 1 *As vnto Christ.* 2 *As the seruants of Christ.* 3 *As doing the will of God.* 4 *As seruing the Lord.* Whence the Doctrine is: That seruants must haue respect to the will and ordinance of God, obeying because of it, although there were no other reason, *Rom. 13.5.* 1 *Pet. 2.13.*

This puts a maine difference betweene Christian seruants, and such as are wicked and prophane.

2 In this may seruants reape true comfort, in hope of reward at Gods hands, howeuer their master doe deale with them.

Contrary is that of many seruants, who although they

they bee good at their worke, yet doe it not for conscience sake, but for feare, for gaine, or some like by-respects.

4 Good will: which respects the minde of the seruant, and it is either in regard of himselfe, or of his master: of himselfe, that his seruice bee done willingly and cheerefully: of his master, that it bee for his profit.

*Dott. 1* Seruants must doe seruice with willingnes and cheerefulnesse; as Christ a seruant, *Phil. 2. 7.* did the will of his Father cheerefully and readily. *Psal. 40. 7, 8.* Euen with as great a desire, as to his ordinary food, *Iob 4. 34.* So did *Iacob*, *Gen. 39. 20.* For the time of his seruice seemed short vnto him: which is a signe he did it cheerefully. And although the reason be there rendered, because he loued *Rachel*; yet may these both stand together; yea, if hee had not serued cheerefully, the time would haue seemed so much the longer, because of that loue he bare *Rachel*.

Reasons hereof are, 1 In regard of God, who loueth cheerefulnesse. 2 of our selues: because it easeth the burden of the worke. And for a motiue to stirre vs vp to readinesse, consider wee of the reward that God will giue to such as bee faithfull in their calling.

Contrary is, when seruants do their businesse grudgingly, heauily, and of necessity; wherein neither themselves can reape comfort, God not accepting of their worke, nor their masters profit, it being done for the most part vntowardly.

2 The profit of their master: to this is required, 1 Speedinesse and quicknesse, that they dispatch their businesse so soone as they can. This was commendable in *Abrahams* seruant, *Gen. 24. 33, 54, 56.* 2 *King. 4. 29.* This speedinesse about businesse is a signe of of willingnesse.

2 Diligence. That they imploy all their labour and care (continually) for their masters good, *Ecc. 9. 10.* For  
thie

this is the Talent and worke of the Lord, which hee hath giuen to seruants, *viz.* To be diligent in their place and seruice towards their master, then looke *Ier. 48. 10.* This diligence was in *Iacob, Gen. 31. 38, 39, 40.* What fruit commeth by this diligence, is often expressed in the *Prov.* chap. 10. 4. and 12. 24. &c.

Contrary to this, is Sluggishnesse and Idlenesse: which in a seruant how irksome it is, see *Prov. 10. 26.* how vnprofitable and hurtfull, *Prov. 18. 9.* Yea, all slothfull seruants are theeues, robbing their masters of their best paines & labour, which is as due to them, as meate and drinke to seruants. Such idle seruants are those, who if they bee sent of a businesse, will haue much talke and prate about it, before it can bee done, *Prov. 14. 23.* It is also hurtfull for themselves: for hee that is slothfull for his master, will seldome be diligent for himselfe.

3 Lastly, herein is required Faithfulnessse, a chiefe and principall dutie of seruants, and to bee referred to the whole manner of their obedience. This is implied too here by (*good will*) and in that must serue their masters as (*doing the will of God,*) whose will it is, that euery one bee faithfull in his place. And it is expressly commanded, *Tit. 2. 10.* And the Apostle takes it for a ruled case, *Heb. 3. 5.* implying that if he were a seruant, hee must be faithfull: for this, were those seruants that receyued the Talents, commended by Christ, *Mat. 25.* and thus Christ himselfe was faithfull, *Hebrews 3. 2.*

Reason of it is, because seruants are stewards, and must giue an account of their taske committed to them, as *Luk. 16. 2.* both to their masters and to God, who will finde them out, if they bee vnfaithfull.

Contrary vnto it, is fraud, deceit, vntrustinesse, theeuishnesse, &c. In seruants, whereby they bring vnto their master hurt and damage.

But not to insit in the generall, let vs see more particularly, wherein this faithfulnessse is required: This is,

1 In regard of their masters goods, in a double respect. 1 In keeping safe all such goods of their masters, as are committed to their charge; that through their carelesnesse and negligence nothing be lost: thus was *Ioseph* faithfull, that his master durst trust him with all that he had, *Gen. 39*. And *Labors* example is a worthy patterne for all seruants, *Gen. 31.33, 39*. Where also we see, that if any be impayred, and lost by seruants negligence, it doth indeed belong vnto them to make it good. That word which the Apostle vsith, *1 Tim. 6. 20. τὴν παρατεθειμένην*, is a metaphor taken from seruants.

For this is the end why they receiue them into their houses, and put them in trust with their goods, themselves being then more secure, and not looking to them so much as otherwise they would, trusting vpon their seruants faithfulness.

Contrary to this, is carelesnesse in seruants, and want of due circumspection, whereby many times great harme comes to their masters estates; as in not taking care to their fire and candle, not shutting their doores and windowes, suffering their clothes to be spoyled, their meate which is spared, to mould and spill, contrary to the practice of Christ, *Math. 14. & 15. Iohn 6. 12*. And for seruants in the countrey, that leaue open gates and gaps, letting in other mens cattell to wrong their masters, especially in harvest time, and the like.

2 That they doe their best, and vttermost indeauor to increase their masters estates, then they may be the better for them, as *Gen. 30. 27, 29, 30. Math. 25. 20, 22*. This must be added to the former; for the seruant that did but onely keepe his Talent, was an vnprofitable seruant, *Math. 25. 26*.

Contrary to this, is fraud and deceit of seruants, in purloyning from their masters, or detaining from him, that which is due vnto him, *Tim. 2. 9*. where the word vsed, *κτενίζετε*, signifieth to detain any thing to ones selfe that belongs not to him, and it to put apart to his

one view: as *Samson* and *Sapphirah* did, *Mat.* 5. 2. where this word is likewise used. And this fraud is not only in apparent theft, as in taking money out of their masters purses, boxes, and counters, &c. but in more secret practices also: as in putting into their account of expences, more than they ought; in leaving out of their receipts, somewhat which they should have put in, as did that unfaithful steward, *Luke* 16. 6, 7. whom Christ commended, not for his faithfulness, but for his wisdom in providing for himselfe; likewise, in spending more about their masters business than needeth; when they sell a thing for more than their master setteth price, to keepe that vnto themselves, which doth indeed belong vnto their masters. Also by murthering away their masters customers against they leaue them. By receiving gifts without their masters knowledge, &c.

*Obiect.* But some servants will say, My master holds me short, and keeps from mee my due; therefore I may helpe my selfe.

*Answer.* A sinne in thy master cannot excuse a sinne in thee. Did not *Laban* wrong *Jacob*, and deale hardly with him? Yet we see *Jacob* vsed no deceit to helpe himselfe: but wee see how God blessed him for his faithfull seruice.

2 This faithfulness is required in regard of business committed to them, in the execution whereof they ought to be faithfull. That is, besides speediness and diligence, before spoken of, they must feare the Lord, that their masters business may prosper vnder their hands; without whose blessings nothing succeeds well. Wherefore in seruants there is a double bond to tie them to Religion, piety, and the feare of God, both their own good, in respect of themselves, and also their masters good, which may come by a prosperous success of their business; and for this cause, they ought to pray for Gods blessing vpon their labours, as did *Abrahams* seruant, *Gen.* 24. 12. and to giue thanks for a



ny good successe : as that good servant also did, *vers. 25.* This being a meane to moone God to continue his blessing another time.

Contrary to this, is irreligion and prephanesse in servants, who in stead of a blessing, bring a curse vpon their masters family, and thereby double their sinne, in that they not onely destroy their owne soules, but bring also damage vnto their masters.

3 In respect of their masters counsels and secrets, that they conceale them : as *Isaiah* did *Zerubbabel*, *Jerem.* 38. 24, 27. This is a property of a faithfull heart, *Prou.* 11. 13.

Provided, that the matter they conceale, be not to the hurt of the State, the Church, City, and place where they are, or any particular men. Thus did *Jonathan* reueale *Sauis* counsels vnto *David*.

Contrary to this, is a trecherous blabbing abroad of such secrets as are to be concealed, *Prou.* 17. 13. and 20. 29. which is the vsuall practice of servants when they meet together, still to be talking of house-businesse, and what is done at home.

Hither also is to be referred the concealing of the infirmities of their masters ; and yet nothing more common among servants, than still to be talking what faults such a one hath, and such a one, &c.

4 In regard of their fellow servants, faithfulness is required of them, in being a good example vnto them, by stirring them vp by their good counsell, to be faithfull and conscionable in their seruice, and by helping them when the greater burden is laid vpon them.

Contrary to this is, when one will be enticing of another from that duty which they owe vnto their masters : as many sabbourne servants, and shiewish maids, though but one in a house, will perswade the rest to rebel against the master, and like a sabbourne sheepe, infect the whole flocke. Also quarrelling one with another, as *Galat.* 24. 30. But most odious and abominable

ble of all is it, when seruants shall desire one another, and commit vncleanness, which, besides that it is most beastly vice, doth moreouer bring dishonour, shame, griefe and vexation, and great damage vnto their masters, to the great aggravating of the sinne vnto such seruants.

5 In regard of their masters children, that when they are yong, they (especially maids who comonly haue that charge) look vnto them lovingly & tenderly, keep them neatly and cleaely, and giue them their due. And because children are most in seruants company, to take heed that they learn no ill of them; and when they come to yeers, to respect them with reuerence, not esteeming of them as their equals, but as of their superiors, being the children of their masters. So did *Abrahams* seruant call *Isaac* master, *Gen* 24. 65.

Contrary to this, is when seruants are doggish and churlish to the Children. Let such take heed, lest they get such a custome by it, as that they prooue churlish to their owne also. Also fluttishnesse, and further, when by corrupt, rotten, and cuill communication that cometh from them, they infect children, who learne of them to sweare, to sing lewd songs, and the like. So it cometh to passe, that many times a man hath his children spoyled, euen by his seruants, who teach them so much wickednesse whilest they are young, that hardly it can be rooted out a great while after. Againe, when seruants will inueigle away the affection of children, either to marry them, as when they haue portions, &c. or to commit vncleannesse with them; whereby many times parents affection is alienated from their children, to dis-inherite them, or the like. Lastly, when they shall withdraw their portion from them and conuert it to their owne vse.

6 In regard of the masters bedfellow, his wife, or the mistresse bedfellow, her husband, that seruants doe onely not intice them, but not yeeld vnto any inticing

of their uncleannesse, as *Ioseph* did, *Gen.* 39.

The contrary to which, we see many times practised, and what effects have followed thereupon, not only the alienating of their affections one from another but also many times bloody conspiracies for the death of one another, the wife plotting with the man, for the death of her husband, and he with the maid likewise for hers.

7 In regard of their persons & bodies, that when they are in trouble and sicknesse, they labour by all meanes to be helpfull vnto them; for if they ought to do all the rest beforenamed, much more ought they to be faithfull in this regard, to haue a care of their masters owne body.

Contrary to this, is when seruants be *Indasses* to betray their owne masters.

3 The third and last point is, the motives to stirre vp seruants to performe the former duties.

1 Motiue is drawne from the place of their masters, who are in Christs stead: wherefore in obeying them, they obey Christ, and rebelling against them, they rebell against Christ.

2 From the place of seruants: because in a conscionable performance of their seruice vnto their masters, they shew themselves be the seruants, ver. 7. and in this respect, though the place of seruants seeme but meane, yet indeed it is honorable. To be the seruant of the King, is an honorable place: which ought to be a comfort and encouragement of seruants, that they should not thinke themselves troden vnder foote, and made base; seeing that euen by vertue of this, that they are seruants, they are the seruants of Christ, *1 Cor.* 7. 21.

3 From the ground of their subiection, the will of God, which as it serued for a direction, so it is also a motiue to stirre vp seruants to their duty, because it is the will of God in his Word. This motiue is of great moment to perswade seruants to be content with their place of subiection in which they are put, and also faithfully to do their duties, seeing both are the will of God.

For Gods will is the worke whereat wee ought to  
 time, *Rom. 12. 2. 1 Thes. 4. 3. 1 Pet. 2. 15.* For Gods will  
 is the ground of good; euery thing being so farre good  
 as hee willeth it. It is also a rule, and a perfect rule, to  
 which if wee frame our actions, wee shall be sure not to  
 doe amisse. Lastly, it is a sufficient rule; and if we haue  
 this warrant that God doth will it, wee need not feare  
 any opposition.

Hence it followes, 1 That therefore it is no arbitrar-  
 y matter to doe, or not to doe; but a matter of neces-  
 sity of Religion, Piety and Conscience, wherein wee  
 haue to doe with God.

2 That there is no dispensation for them, and there-  
 fore also, although masters do not require their duty of  
 their seruants, as some masters are of such a nature; yet  
 are they bound in conscience, to performe their duty.

4 The last reason is, ver. 8. drawne from the issue  
 and euent that followes vpon their faithfull seruice,  
*viz.* the reward: the argument is drawne from Gods  
 generall dealings with all that are faithfull in their pla-  
 ces; and if euery faithfull man bee rewarded, then also  
 seruants.

*Diss.* Seruants may be sure, that they shall not lose  
 their reward, *Col. 3. 24.* Thus was *Isaac* and *Ioseph* re-  
 warded; and those faithfull seruants, *Mat. 25.* And this  
 argument, though it be not of greatest force, yet it doth  
 most preuaile with vs, wherein God shewes his love in  
 he'ping our infirmities, that whereas he might, of his  
 absolute command, haue required obedience, he rather  
 obserues what we are most moued withal, and thereby  
 he seeks to stirre vs vp. Now if notwithstanding this,  
 seruants be disobedient, they do both dishonour, in dis-  
 obeying his commandments, and doe injury to them-  
 selues, in depriving themselves of such a blessing.

This reward is, 1 Temporall, in this life: for God  
 moues the heart of their masters, whom they haue ser-  
 ued, to recompence their paines: as of King *Ahab* *1st*  
 for

for *Mordecai*, *Ester* 8.15. who had served him faithfully. So *Mat* 14.47. & 25.21. In the parable of the Talents. Or secondly, if their masters be hard and unkind, God will move other to reward them: as *Joseph*, who had but an ill recompence of his master, God moved first the taylor to deale kindly with him: and afterward the King himselfe to aduance him highly. Or 3 it neither their master, nor others regard them, God himselfe doth give a secret blessing, as vnto *Jacob*: and this moreouer, that they hauing beene themselves faithful, God stirres vp their own seruants to be faithful to them. *Luk*. 7.38.

2 Spirituall: If all other faile, yet there is a recompence of reward, viz. an Inheritance in heauen. *Col*. 3.24. *Eph*. 1.18. *Mat*. 25.21, 23. *Rom*. 2.7. And this were enough, although there were no other reward, 2 *Cor*. 4.17. Yea, all their paines and labour are not worthy of such a reward. This sweetens all their labour, and makes it seeme easie and light, as it did vnto *Jacob*.

### EPHES. 6, Vers. 9.

*And, ye masters, doe the same things vnto them, putting away the strings: and knowe that euen your Master also is in heauen, neither is there respect of persons with him.*

**W**E are now come to the last order in the family, viz. of masters, which although it be last, according to the Apostles order, is in dignity the chiefe. But the Apostle first sets downe the orders of inferiority; to shew, that the duties of subiection are harder to be performed, then those of gouernment and authority.

For the meaning of the words, it is thus:  
By masters, are meant all that haue authority ouer particular

ticular persons. that are attendant vnto them. whether they bee chiefe, or such as being vnder others, haue seruants vnder them.

(*Them*) that is, to seruants, before mentioned. (*Doe the same things*) This seemeth a strang phrate. What may some say, must masters obey, and reuerence their seruants, &c? No, this may bee vnderstood,

1 With reference to the duties aforegoing, namely, not vnto those proper duties that belong to seruants, but to those common rules of equity, that belong both to masters and seruants, as to doe all things in simplicity of heart, &c.

2 Or to the vert. immediately aforegoing, that being a generall rule belonging to all sorts, to doe the good thing that belongs vnto them, in their place and calling.

3 Without reference: and so it is meant of a mutuall, reciprocall, and proportionall duty that ought to passe betweene them; that is, in generall, that duties are to be performed of both one to the other, as well masters to seruants, as of seruants to masters.

All these do not crosse one another, but imply a common equity betweene masters and seruants, a mutuall duty though not an equality. This is exprest by the Apostle, *Col. 4. 1*. And this is exprest, to meete with a conceit of many masters, that thinke indeed their seruants are bound to them: but that their dues are not tied to their seruants, whereas masters are to seeke the good of their seruants by their gouernment as well as seruants are to seeke their masters by their obedience.

(*Putting away threatening*) not that this is simply a vice, and so forbid den: for it is lawfull, and sometime to be vied, but the excesse is forbidden. The reason of mentioning of this vice of masters rather then any other, is,

1 Because men in authority, are exceeding given by nature to this vice, thinking that their authority is not shewre,

shewne, vnlesse they be rigorous. Thus are husbands forbidden to bee bitter to their wiues, *Col. 3. 19.* And also fathers to prouoke their children, *ver. 4.*

2 Because Infidels and heathen men thought they had an absolute power over seruants, of life and death; therefore lest these newly converted to Christianity, should reaine any such conceit, hee biddeth them forbear rigour.

But for the further meaning of the word, wee are to consider, that by threatening is meant all rigour in thoughts, countenance, looks, word and actions: so that by forbearing of it, all excesse is forbidden: as 1 In continuance, when masters shall be too frequent in correcting vpon euery occasion. 2 In measure, when they are furious, fierce and violent. 3 In execution, not alwaies to execute punishment, if there be repentance, and hope of amendment. In all these, masters are to moderate their threatening.

Furthermore, vnder the forbidding of this vice, the contrary vertue is commanded, *viz.* Gentlenesse and mildenesse.

(*Know ye*) here followes the reason, which the Apostle takes for a matter graunted; therefore he saith. *Know ye.*

*Your master*) Some copies haue both yours and theirs. Very fitly for the sense, but the particle *et*, *Etiam*, doth imply as much. The argument is drawne from the place of the masters subiection, that they haue not an absolute authority, but are vnder the authority of another Master, to whom they must giue an accompt, and therefore to take heed, lest if they performe not their owne duties, they prouoke this their Master to wrath. Now He is described, 1 By the place v. here he is: *in heauen.*) Which implies, 1 That he is higher, than the highest, so that all are vnder him, *Eccles. 5. 7. Psalm 33. 15.* 2 That hee seeth and doth take notice of all. 3 That he is an Almighty God, able to execute vengeance

on all such as oppresse others; *Psalm. 113. 4, 5. Dent. 24. 14.* 2. His property: that he is no acceptor of persons. The Hebrew word is *Face*. and so signifieth the Greek, *προσωπον*. Now the face is out ward, but God doth behold the heart, *1 Sam. 16. 15.* and by person in Scripture is meant, the outward quality and condition of men, in regard of greatnesse, meanenesse, superiority, or inferiority, &c. as *Isa. 34. 19.* which things though men respect, yet God doth not. This phrase is taken from such as sit in iudgement, who must respect the cause only: for whatsoeuer is beside it, is called person; and therefore did the Arcopagita iudge in the darke, &c.

This is noted to meeete with another conceit of masters, that might thinke, that God would respect them being great, and in place of authority, rather than their seruants who were meane and base. Having seene the meaning of the words, it followeth to handle them in order. The summe of them is a direction for masters, how to carry themselves towards their seruants. The parts are two:

1 The duties to be performed.

2 The reasons to vrge them.

Concerning the duties, wee are to consider, 1 The ground of them, that masters doe owe a duty. (*Doe the same thing.*) 2 The duties themselves in their severall branches.

1 Ground. *Dott.* That masters doe owe a duty euen to their seruants: a point cleare by the Law of God, as the precepts giuen vnto masters heere, and in other places doe testifie; and by the Law of nature: for this is one of those bonds of ministration which are spoken of. Whereby we are bound as well to doe good to others, as to receiue good from them: like as the members of the body do one to another. By the Law of nations: for wise States haue alwaies from time to time ordained Lawes for to curbe and restraints masters, by equity: for good receiued, requires good to bee done againe.



again. And lastly, by the Law of the Land. In Indentures the master is bound to the servant, as well as he to his master.

*Use* is for masters to take notice of this, That seeing in generall servants are no more bound to them than they to their servants; therefore to be carefull for the performance of their owne dutie, as they would looke for dutie from their servants; and to consider if the failing of their servants in their duties, arise not from the neglect of their owne in themselves.

2 For ministers, that they be not partiall in vrging the seduties, but presse them vpon the masters, as well as on the servants: and the rather, because there are not such outward meanes to constrain masters to performe their duties, as there are for servants.

2 The duties may all be referred to two heads: the first whereof concerneth the choyce of servants, the second, the good gouernement of them.

1 For the choyce: the duty is, that masters be carefull to choosē such servants as be good: such was the care of *Dauid*, *Psalm. 101. 6.* And if this care be in masters, it shewes plainly that they haue a care to the good both of their family, and of Church and Commonwealth; whereof the family is the seminary. 2 This will be a meanes, that masters shall receiue more good from their servants: as also doe more good vnto them. 3 It shewes, that masters haue as great a care to haue their servants about them good, as to haue any thing else good whatsoever. Directions for the choyce of good servants are these.

1 That they choosē servants that feare the Lord: as *Dauid* did, *Psalm. 101. 6.* for Piety and Religion is the ground of reuerence, of obedience, of faithfulness, and all other duties. 2 Such servants will pray for a blessing on their masters businesse. 3 And also they bring the blessing of God with them vpon the family.

2 That they choosē such as be fit for that worke  
 100 : where

wherunto they will put them. This mooued *Saul* to choole *David* for his ſervant, 1 *Sam.* 16. 18.

2 To choole ſuch as they may receiue of them, ſhewes a worke of charity; ſuch as are poore and helpeleſſe: for this will be a motive to make them to be diligent and ſeruiſeable to their maſters, becauſe they depend onely vpon them, and know not what courſe to take theſe. Now although we may be deceiued notwithstanding all this, yet muſt we not be deceiued willingly, but w<sup>th</sup> circumſpection, and take tryall of them before we enter into covenant with them, as *Laban*, with *Jacob*, *Gen.* 29. 14.

Contrary is the practice of ſuch, who chooſe wicked and prophane, ſwearing and ſwaggering ſervants, or popiſh, &c. and to bring a curſe and ſnare vpon their family, and a plague to infect their children, and the reſt of their family: ſo regarding neither it, nor Church, nor Commonwealth.

2 Of ſuch as will chooſe none but rich mens ſonnes, that may bring a great portion with them, who indeed procure moſt v<sup>er</sup>ſeruiſeable of all other, ſcorning to doe any worke, &c. whereas poore mens ſonnes, knowing they muſt truſt to their trade, will be diligent, &c.

2 Concerning their good government, and authority ouer them: it is ſcene in two points.

1 That they haue a care to maintaine and countenance their authority, 1 *Tim.* 3. 4. For that may be applyed to maſters; and this is a commendation of the Centurion, *Matth.* 8. 2.

Reason is, 1 A maſter by vertue his place doth carry the Image of God; therefore to maintaine his authority, is to magnifie Gods Image, and ſo honour him; and the contrary is to deſace this Image.

2 This is a ſpeciall meanes to haue more diligent ſeruiſe performed by their ſervants, towards themſelues.

3 As of doing more good vnto their ſervants.

Directions how this may bee performed: are,

1 That

1 That they carry themselves worthy of their calling, and answerable vnto it, by hauing a speciall care to their owne duties, to performe them faithfully, that so they may be a patterne and example to their seruants, 1 *Tim.* 4. 12. For this will gaine honour to them, as it did to *Ab.* *Iob* 29. 8 9. So *Dania* saith, he will wake in integrity in the midst of his house.

2 To keepe seruants in awe and feare. That euil seru-  
uant was kept in awe, though he made no good vse of it, *Math.* 25. 25. yet is it noted for a commendation of his master.

3 What they doe, to doe it with authority and grauity: as did the Centurion, *Math.* 8. *Tit.* 2. 15.

Contrary is that of those, who carry themselves basely, and abiectionly in their house before their seruants, being vaine, foolish, wicked, &c. This makes seruants to contemne and to despise them. This made *Michol* despise *Dani*el who in her conceit had debated himselfe, 2 *Sam.* 6. 20. And heerein *Dania* offended in too much mourning for his to me, 2 *Sam.* 19. 5, &c.

2 Of such as carry themselves too remissely, praying their seruants; as Prethee doe this, &c. And if it be not done, then patience, and do it themselves. This, though towards equals it be gentleness, yet in such as are in authority, it is baseness.

3 Of such as make their seruants their fellowes, and companions to play with them, to drinke with them, and the like; whereby they become very presumptuous; for all are ambitious, and giue an Inch, they take an Ell.

4 Of such as conspire with their seruants, to deceiue their masters or mistresses of their goods: so to ride abroad & spend, and do other things without their priu-  
uety; for hereby they make themselves slaues to their seruant, not daring to speake of their seruants wicked-  
nesse, for feare lest they discover their owne practices.

5 When masters will suffer themselves to be over-

ruled in things vniust, vnmeet and vnlawfull: as *Zedekiah* was by the Princes, *Jerem.* 38. 5. Thus they lose their authority, and their seruants become their masters: a thing intolerable, *Eccles.* 10. 7.

6 In the other extreme, when men are too imperious and rigorous, that seruants dare scarce appeare in their presence: but are glad when they are from them: this was *Darius* fault, when his word preuailed, *2 Sam.* chap. 24. and of churlish *Nabal*, *1 Sam.* 25. 17. Much vnlike to *Ab*, chap. 21. 13. or *Naaman*, *2 King.* 5. 13. whose seruants perswaded them.

The second point is in well managing of their authority. This consisteth in two things expressed, *Col.* 4. 1. Masters, giue vnto your seruants that which is iust and equall. Iust, respects the place and worke of seruants, and therefore it is to be done to all. Equall, respects the minde of the seruant, when he doth seruice with good will, in singlenesse of heart, in abſence as in presence, &c. Here must be *is* equity, to loue them, to recompence them ſomewhat aboue that which the Law requires.

This Iustice respects, 1 The soule of the seruant, 2 The body, 3 His estate. In all these, masters are bound by iustice to doe good vnto them.

1 Touching their soule: The duty of masters is to instruct their seruants in the wayes of ſaluation: as *Abraham*, *Gen.* 18. 19. Thus did *Ieshua*, chap. 24. and *Zacharias*; Therefore Chriſt ſaid, Saluation is come to his houſe, becauſe hee knew, that *Zacharias* being now conuerſed, would instruct his ſeruants. So *Iohn* 4. 53. the ſeruants beleeued, though they ſaw not the miracle, becauſe the Centurion instructed them in faith. So *Acts* 10. 2. and 16. 34. in this regard is there ſaid to be a Church in the houſe of *Aquila* and *Priscilla*, and of *Philemon*.

This ought to be performed, 1 In regard of God, who commanded. 2 Of themſelues: their office requires it: for masters are as well Priests and Prophets to pray for

for, and to instruct their family, as Kings to governe it. And further, this will be a meanes that they shall haue more faithfull seruice, if they can plant Religion in the hearts of their seruants. 3 Of seruants; for if the master will doe any good for his seruant, this is the greatest good hee can doe: and so if it be truly wrought in the seruant, hee will acknowledge hee could not haue receiued a greater good. 4 Of Church and Commonwealth; for being faithfull in the family, they will be faithfull in the other also: and this also will make them to instruct their owne seruants another day.

Directions are, 1 That there be daily instruction, information and teaching; and if this course continue, though it be but a little at a time, yet great profit and increase of knowledge will come thereby.

2 To cause them to come to the publique ministry of the Word. *Exod.* 34. 23. Thus Christ came to the Temple and Synagogue with his Disciples, who were his seruants & attendants on him: So did *Cornelius*, *Act.* 10. 33. We are all here, &c. And this is expressly commanded in the 4 Commandement: for this will strengthen their faith, when they heare those things publike-ly taught, which they haue learned in priuate.

3 And as to come to the Church, so also to cause them to tarry there.

4 To pray for them, that both the priuate and publike meanes may be effectuell.

Contrary is, 1 The practice of most masters, whose conceit is, that they are not bound vnto this duty, but if they pay them their wages, &c. it is enough. They will object, Why? wee made no such coeuenant with them to catechize them, and the like.

*Ans.* There is a double bond whereby they are bound vnto their seruants. 1 Of compact and coeuenant. And thus wages, &c. is due to seruants. 2 Of their place and office, what it is that God requireth at their hands. And thus they haue coeuanted no such thing with seruants,

uants, yet must they instruct them, because God hath commanded, and their office requireth it.

2 They take heerein, who lay so much worke vpon their seruants, that they can haue no time for religious exercises.

3 Those that keepe their seruants from Church, and send them hither and thither on the Sabbath day.

4 Such as make feasts in their houses on the Sabbath day. And hence it is, that in many houses, inferiour officers neuer goe to Church, but once in a yeere to recreate.

5 Those that are so long a dressing, &c. that they come to Church in no time; their seruants also tending on them.

6 Such as will haue their seruants attend on them to the Church, but then they may goe whither they will, so they come when seruice is done, to bring them home againe.

7 Such as neuer examine them how they profit, &c.

For their body. 1 In health; the duty is to allow them that which is meet for the preservation of health, as to afford them food: for quantity; sufficient, for quality, wholesome, mans meat; as wee say, for time seasonable. 2 Apparell necessary against heate and cold, and also decent and comely. 3 For labour, that it be moderate, not too much to oppresse them. 4 To allow them rest at those two ordinary times, the night, and on the Sabbath day.

Contrary is, when masters regard not their seruants health, but care not how they vse them in all the former points.

2 In sicknesse, to provide things needfull for them; to vse the best meanes of recouery; and if they die, to bury them according to their place.

For their estate. The 1 duty is, That masters pay vnto seruants their wages. Here is required, 1 that their wages bee according to equity, sufficient for them to pro-

provide things necessary. 2 That it bee paid in season, at the time couenanted, yea in kindnesse, if neede bee, before-hand. 3 To pay it with the most.

Contrary is, 1 When as masters vniustly detaine their seruants wages, and neuer pay them; this is a crying sinne. 2 When they loath to pay it, and long in holding it backe, that seruants must aske, and aske againe, till they bee ashamed. 3 When they alter their seruants wages, and seeke to diminish them: as *Laban* did toward *Jacob*.

2 Duty is, so to dispose of their seruants and order them, that after their time is out, they may liue of themselves: & therefore, 1 to keep them still employed. 2 In such things, as may be profitable to them hereafter. 3 To vse inspection ouer them, to see that they performe their duty. 4 To suffer them to set vp after their time is out.

Aberrations are, 1 When the master hath no care for the time, and so harbors Idle-packs in his house, that haue no employment. 2 Such as enuy to their seruants the mystery of their trade. 3 Such as will vse all means to hinder their seruants from setting vp of themselves, indeauouring to keepe them still seruants as long as they liue.

Equity (the second point) is shewne in this, that masters doe distinguish and put a difference betweene good and bad seruants; and if they bee good indeed, to respect them accordingly, and to haue them in price and good esteeme, to commend them, to recompence them, to passe by and winke at an offence; when they are going away, not to suffer them to goe away empty, but to helpe them in their setting vp and in their marriage.

Contrary is, when masters make all alike, yea, a seruant that hath bene a long time good and faithfull vnto them, at his going away, they will picke a quarrell against him, and so turne him away with nothing.

In regard of the power that masters haue, this is their duty, That they keepe within compasse of their power, not to go beyond it; as not to command any thing vnawfull or vnneste, in regard of the age, sexe, condition, or conscience of their seruants, or any thing that may endanger their life; for they haue no power ouer it. 3 That the master let his seruant bee free in his marriage, not enforcing him to take one or other. 4 In putting him off to another master (which hee hath power to doe) that the master bee carefull to make choice of such a one as should deale with him, as himselfe would haue done, that this change may bee for the good of the seruant.

Contrary aberrations bee: 1 When the master makes his will a rule. 2 When hee shall cause the vntimely death of his seruant, not onely by open murder, but by being an occasion to bring him within danger of the law: or by thrusting him to maintaine quarrells, or so beating of him, that death doe follow. 3 When hee shall enforce marriage vpon his seruants. 4 To passe them ouer to men vngodly and wicked, either of no calling, or of an vnlawfull calling.

*And knowe euen your Master also, &c.*

Having finished the duties, there comes in the next place to bee considered, the Reasons to moue masters to performe: which are layd downe in these words. The argument in generall, is drawne from that place of subjection wherein masters are, and it is amplified by circumstances. 1 Implied, *viz.* that the Master of masters is a common Master both to masters and seruants. (*Euen your.*)

2 Expressed. 1 Of the place wherein this Master is, *viz.* heauen. 2 Of a property belonging to him, that hee is no respecter of persons.

*Doct.* They who are masters, haue a Master: this is notably set forth by *Ioseph, Gen. 50. 19.* *nnn* vnder, or in stead,



instead, *Ezek. 5. 8.* In this respect he is called, as *Deut. 10. 17. 1 Tim 6. 15.*

Reason is, because man is prone to insolency; and if hee were not vnder authority, hee would growe intolerable: for this cause, God retaines in his hand, a power, authority, and command ouer him.

*Use.* The maine vie intended by the Apostle, is, that as seruants should doe their duties to their masters, which they require: so masters should doe those duties to their seruants, which God requires at their hands.

2 This is also a ground to reſtraine masters that they doe nothing to their seruants, but what they will iuſtifie before their great Maſter. This moued *Joſeph* to let goe his brethren, when hee had them in hold, *Gen. 42. 18.* and *Nehemiah* to deale well with the people, *Neb. 5. 14, 15.* and *Iob*, chap. 31. 13, 14. Wherefore masters are to thinke of this, when they exact any thing of their seruants that is not fit; when they are furious and incensed against them: when they detaine any thing from them, and oppreſſe them, let them then thinke how they will iuſtifie this, when their greater Maſter ſhall call them to account.

*Doct. 2* Masters and ſeruants haue both one, and the ſame Maſter. *Mal. 2. 10. Iob 31. 15. 1 Cor. 7. 22.* Whence it followes, That howſoeuer for orders ſake and good of outward gouernment, there is a difference betweene maſters and ſeruants, yet in reſpect of God, they are both as fellow-ſeruants: as appears by comparing of *Luk. 18. 42.* with *Mat. 24. 49.*

This ſerues further to curbe and brid'e the insolency of maſters, and it aggrauates greatly their cruelty towards their ſeruants.

The place where this Maſter is, is heauen; becauſe there and from thence, hee doth manifeſt his glory after a ſpeciall and peculiar manner; the reaſons why it is here expreſſed are, 1 To ſhew that this Maſter is a maſter of great glory, excellency and maiesty, ſo that there

is no proportion between him & masters here on earth, *Psal.* 113. 4. 2 To shew that the eyes of the Lord are vpon all his seruants: as one in a high place may easily behold all things below, *Psal.* 111. 4 and 33. 13. and the reason of this, *Psal.* 102. 26.

3 To shew his might and power in rewarding, and rendring vengeance, *Psal.* 123. 1. (*as an argument*) *Ecclesj.* 5. 8.

All theie may be so many motives, to vrge and presse the duties of masters. 1 If God be so glorious and excellent, how then ought masters to respect him, and the rather to be moued to performe their duties vnto their seruants; as we see the seruants of great men, and Noble men, are most dutifull and ready in their seruice? 2 Let no masters deceiue themselues in this conceit, that whatloeuver they doe to their seruants, is within their owne house, no bodie sees them, and their seruants dare not complaine: For God is in heauen, and he beholds them, *Prov.* 15. 3. 3 God not onely sees them, but he wil take vengeance of them; and this vengeance will be heauy, as comming from God; therefore this ought to moue them to deale gently with their seruants.

*Doct.* 3 From Gods property. This great Lord and Master is not moued with any outward respect, but is a iust, vnchangeable and vnpartiall Iudge, *Iob* 34. 19. for there is no passion in God, nor alteration of affection, *Iob* 10. 4.

*Use* is to teach masters to shake off all vaine hopes and pretences, that God will respect them more than their seruants, because they are great, and haue friends, &c. their seruants are but base and meane, &c. 2 This is for imitation of Magistrates accordingly to carry themselves. 3 It teacheth ministers not to vrge or to keepe close matters in respect of persons, but vnpartially to presse the duties of all sorts.

Further, marke the inference of this reason vpon the duty: the Apostle bids them forbear threatenings, because

cause they have a Master that is ouer them. Whence obserue that ignorance of that place of subiection wherein we are, & of that authority vnder which we are, makes vs insotent and cruell. This appeares in *Pharash*, who was cruell to the Israelites, because hee knew not God, *Exod.* 5. 2. and *Sennacherib*, *2 Kings* 18. 33, 34, 35. because men conceit they have an absolute authority. This is the ground of pride in That man of sinne, *2 Thes.* 2. 4.

Now, whereas the Apostle, in setting downe the duty of masters, brinceth such a strong reason to moue them. and yet in the duties of husbands and wiues, parents and children, doth not so: the reason is, because in husbands and parents there is a naturall loue and affection, which doth moue them; but in masters there is no such thing: and therefore hee layeth downe a thundring reason, bringing them to the Iudgement-seate of God, so to terrifie them.

## EPHES. 6. VER. 10, 11.

*Finally, my brethren, be strong in the Lord, and in the power of his might.*

*Put on the whole armour of God, that yee may be able to stand against the assaults of the diuell.*

**T**He summe of these words, is an exhortation to Christian spirituall courage and fortitude. The parts are

- 1 An exhortation to a duty.
- 2 A direction shewing the meanes for the performance of that dutie.

In the exhortation, consider we the manner, and the matter. The manner is in these words, *Finally, my brethren.* Wherein note, 1 The necessity of the matter, which the Apostle exhorts vnto: in the word (*Finally*)

τι ἀκούετε,  
brethren.)

2 The affection of the Apostle, (*my brethren.*)

1 *Finally.*) As if the Apostle should haue said, I haue instructed you in the former part of my Epistle, in all poynts necessary to be knowne and beleueed, laying downe both the generall duties of all, and the particular duties that belong to euery one in his calling, and particular place; yet is a remainder, euen this one thing, which I will now deliuer vnto you, without which, all that hath bene formerly deliuered, will be but vnprofitable, and of no vse. Hence we learne,

1 That though we be neuer so well instructed in the generall and particular duties belonging vnto vs, yet it is necessary that we should be further exhorted to courage and constancy; a point which the Apostle obserues in his Epistles, as *2 Theſ. 3. 13. 1 Tim. 6. 12. 2 Tim. 4. 5, &c.* adding exhortations to the performance of duties before deliuered.

*Use,* which we are to make, and is heere intended by the Apostle, is that we should giue diligent heed to that which is heereafter to be deliuered, because by it, all things before will be made profitable.

2 In that the Apostle layeth downe these things in the last place, bringing them vnto the ground of helpe, where they must seeke for abilitie to performe the former duties: We may hence learne, that wee haue no freewill to doe them of our selues: for heere the Apostle shewes vs the meanes whereby wee are inabled to doe them: which note against the Papists.

2 *My brethren*) The Apostle calleth the Ephesians in a spirituall respect; in regard of God, who had adopted them all for children. Heerein note,

1 The humility of the Apostles minde. 2 The gentleness of his affection.

His humility appeares, in that hee makes them all equall vnto himselfe, *1 Cor. 3. 1.* For *brethren*, is a word of equality: so that although himselfe were an Apostle,

a chiefe Apostle, a planter of the Churches, a father of thousands, and in particular, a planter of this Church, and father vnto them; yea, (which is to be noted) though hee write to all sorts, euen to children and seruants; yet neuerthelesse, in regard of that prerogative that God had giuen them to be his children, he calleth them all brethren. That this is a good collection, appears by *Mat. 23. 8.* where Christ reproouing the arrogancy of the Scribes and Pharisees that tooke other Titles, and magnified themselves aboue other, bringing this reason, (*ye are all brethren,*) *Heb. 2. 11.*

*Iste.* That we take this for an example of humility, *Rom. 12. 16.* for this humility is a vertue that commends vs to God and man, making vs sociable. and keeping vs from disdain and contempt, &c.

2 Hee labours by Loue to perswade them to these duties, though hee might haue commanded them: as *Philemon* ver. 8, 9. for *brethren* is a token of loue, and this word (*my*) ads an emphasis to his affection: So *1 Cor. 15. 58.* he calls them beloued brethren: and so *Phil. 4. 1.* *James 1. 19.* and *2 Cor. 6. 13.* *Gal. 4. 10.* *1 Cor. 4. 14.* he calls them children, all to insinuate himselfe, the better to perswade them to those things he aimes at.

*Iste.* For our imitation, that we doe testifie, and manifest our loue and gentlenesse, that our perswasions may haue the more force, and be the better embraced, and like sowre pilles couered with sugar, the more willingly receiued. 2 Note heere the difference of the spirit of the world, in respect of Christ: for they scorne this name of brethren. So much for the manner.

The matter of the exhortation is in these words, *Be strong*) which is meant of a spirituall strength and courage.

*Dott.* Valour and courage, is needfull for the performance of all Christian duties. This was commanded to *Ioshua, Iosh. 1. 6.* Which, that it is not meant by an outward bodily courage, but of a spirituall, appears by the  
verses

vertes following, 7. 8. 9. *David* vrgeth this to *Salomon*, when he went about to build the Temple, *1 Chron.* 28. 10. This resolution was in Christ, *Luke* 9. 51. and in *Paul*, *Acts* 11. 13.

Reasons. This is needfull, in regard,

1 Of our owne disposition, dullnesse and backwardnesse to Christian duties: for we carry flesh about vs, which drawes backe like a Beare comming to the stake.

2 Of the manifold oppositions against vs: for Satan is still at our elbow, *Luke* 3. 11. *1 The.* 2. 18. Thus when Christ did addresse himselfe to any worke: as to his ministry, hee was tempted by the diuell, *Matth.* 4. to his passion: first *Peter* sought to hinder him, *Matth.* 16. 22. and then the diuel, *Iohn* 1. 4. 30. All which were done in the Head, to shew what is done in the members, *1 Pet.* 5. 8. Furthermore, there are reproaches, disgraces, pleasures of this world, and troubles and the like, that stand in our way.

*Vse.* To reprove the security of Christians, that thinke not on these things; and therefore neuer seeke for strength: whence it comes to passe, that although they know what is to be done, and assent vnto it, yet when they come to performe many things, they doe them coldly and slightly, and are quickly turned away from their Christian course for small matters; for a nickname: as of Puritane, &c. Much vnlike *David*, *2 Sam.* 6. 22. Thus are they drawne sometimes to doe many things, wherein their consciences condemne them. Better it were for such, that they had neuer given vp their name vnto Christ; for none that are timorous, may fight the Lords battels, *Iudg.* 7. 3. for by their timorousnesse, they discourage others, disgrace their brethren, and gine vantage to the diuell.

2 It is to teach vs to get Christian resolution, to say with our selues, This is the way, and I will waike in it. And to this end, to obserue that point of wisdom, prescribed by Christ, *Luke* 14. 27, 28. &c. *Prou.* 28. 1.

So much for the exhortation.

The direction concerneth the meanes whereby we come to be made strong; which meanes are two-fold.

1 Such as wee are to get out of our selues, verſ. 10.

2 Such as wee are to get vnto our selues, verſ. 11.

The meanes out of our selues, are in these words, (*In the Lord*) Which shewes that the valour and courage that we haue, is hid in the Lord, and from him to bee had, 2 *Cor.* 3. 5. *Iob.* 15. 3. *Phil.* 4. 13. *Col.* 1. 11. The reasons why God retaines all power vnto himselfe, are,

1 Partly for his owne glory, that hee may be depended vpon, praised, glorified, and sought vnto.

2 Partly for our greater comfort, that wee may be the more bold and couragious; for our strength is but finite, and so might wee fall away, as did *Adam* and the Angels; but now the strength whereon wee relye, is not in our selues, but in God: so that wee may boldly rest on this Omnipotency and Almighty power.

*Use*, for reproof of two sorts of men. 1 Proud Traitors that trust to themselves, and their own strength. This is a thing euen in worldly matters and outward strength intolerable: as in *Goliath* and *Sennacherib*; and wee see what was the issue of their presumption: but much more in regard of spiritual strength, as in *Peter*: for such prouoke the Lord to leaue them, yea, to oppose himselfe against them: this confidence in their owne strength, being a thing derogatory to his glory.

2 Of foolish, that being weake themselves, will seeke for helpe of weake meanes: as the *Israelites* did of *Egypt*, themselves being empty, they seeke to broken pits, and come back ashamed: as *Ier.* 14. 3. Thus do our silly Papists, that seeke helpe of creatures, of Saints and Angels; whereas all the strength that these had, was but onely sufficient for themselves.

2 For instruction. 1 That we learne to renounce and deny our selues, and for this end to labour to come to a sight of our want of help; for if wee thinke that of

our selues we are able to doe any thing, wee will neuer seeke to God: as *Psalm* 124. Wherefore we must endeavour to see our owne weaknesse, impotency and emptiness, how we are nothing in our selues: For 1 this will be a means to bring vs to seeke for helpe. 2 It will be a means to obtaine helpe; for God strengthens them that are weake, &c.

3 That hauing seene our owne weaknesse, we then flie vnto God our sure Rocke, and then may we be secure of victory and conquest, if wee call a'l vpon him, and make him our Champion, *1 Cor.* 15. 57.

For our further encouragement, marke the amplification (*In the power of his might.*)

Some take these as for a cause, and the effect, *viz. might* to be the cause of *power*, *power* to be meant of strength which is in vs, and *might* to be in the Lord: as if hee had said, In that power which yee receiue from the Lord. But 1 this is a curious distinction without ground. 2 It is the Apostles purpose here, to raise vp our minds out of our selues, to a higher power without vs, and aboue vs: Wherefore it is rather an Hebraisme, and so it is translated by some (*his mighty power:*) like as in the 1 chapter ver. 19. So that it addes an emphasis, shewing this power of the Lord to be a most Almighty power.

*Doff.* That the power of God whereto wee trust, is a strong and mighty power, able to protect and defend vs, as chapter 1. 19. a surpassing measure of power, as himselfe is, so euer is agreeable to him, *viz.* infinite.

*Vse.* It serues for our encouragement to strengthen our faith, that wee may trust securely vnto it: which is to be noted. 1 In regard of our owne weaknesse. 2 In regard of our enemies, who are many and mighty.

3 It answers that obiection of our aduersaries, that blame our Christian confidency, as arrogant presumption. This were indeed so, if wee did relye vpon our owne



owne strength. Such an opinion had some of *David*:  
confidency, 1 *Sam.* 17. 28, 37.

Now followes the Direction concerning such means  
as wee are to seeke vnto our selues, expresse, ver. 11.  
Wherein in generall are layd down those means wher-  
by wee may bee fenced, and armed against our spiritu-  
all enemies. The parts are two,

1 A Direction.

2 Motives drawne from the end.

In the Direction obserue, 1 What is the meanes, *viz.*  
*ARMOUR.* 2 How this meanes is to bee vsed. Put it on.  
In the meanes note. 1 The Metaphor, (*ARMOUR.*) 2  
The quality of it, (*of God*)

Concerning the Metaphor, it is taken from soldiers  
that are among their enemies, either fighting, or look-  
ing for a combat, who for feare of being wounded, will  
arme themselves; and being armed, they dare resist their  
enemies, and feare them not: so Christians, being the  
Lords soldiers, placed in this world, the Lords field, to  
fight against many enemies, that haue many weapons  
to wound vs, this *armour* is lent vnto them, wherewith  
they may bee fenced, &c. The parts of which *armour*  
are in brieft, the sanctifying graces of Gods holy Spirit,  
as wee shall see hereafter.

Hence wee learne, 1 That,

*Doth.* The life of a Christian is a warfare, 2 *Tim.* 2.  
1. 1 *Tim.* 1. 18. Christians are called soldiers, and their  
life, a fight and battell, 2 *Tim.* 4. 7. Those that oppose  
against vs, are called enemies, *Luk.* 1. 71, 74. Their ten-  
tations are called assaults and fights, as here, and 1 *Pet.*  
2. 11. And hence is the distinction of militant and tri-  
umphant Church.

Now God hath thus disposed of vs. 1 That his pow-  
er might bee the more manifest. 2 That he might make  
tryall of the grace bestowed on vs. 3 To weane vs  
from the world, for a soldiers life is a hard life. 4 To  
make heauen the more welcome to vs.

*Use.* Is that, 2 *Tim.* 2. 4. not to intangle our selves with the things of this world, or to looke for ease and quiet, but still to prepare our selves for a fight, and to take heed of spirituall security, lest the deuill on a sudden doe surprize vs. Wee know what befall the people of Laod., *Isa.* 18.

*Dist.* 2 In that the graces of God are compared to armour, wee learne, that the true sanctifying graces that God giues vs, are for our defence and lifeguard; whence wee see,

1 How needfull they are for vs.

2 That this kind of armour is not for pride, but it is armour of proofe, for vs and necessary defence.

The quality of this armour is, that it is armour of God: that is, made of God in heauen, prescribed by God in his Word, giuen of God by his Spirit, and such armour as is agreeable to Gods nature. All which imply nothing else, but that it is spirituall armour.

*Def.* The armour whereby we are fenced, is diuine and spirituall armour, 2 *Cor.* 10. 4. This will appeare by the description of the parts.

For, 1 There is no warrant to vse any other armour.

2 No other armour will doe vs any good to defend vs, because our enemies and their weapons are spirituall.

*Use.* 1 For reproofe of Papists, that thinke to driue away the deuill, with holy water, crosses, &c.

2 Of sottish worldlings, that feeling terroure of conscience, thinke to driue it away with maultie, with company, with physicke, &c.

3 It teacheth vs rightly to distinguish betweene armour and armoure, and to vse that which the Word of God doth set downe vnto vs.

Another quality, whereby this armour is described, is in this word (*whole*) or Compleate, *πανοπλία*, which signifieth such an armour, as is sufficient to defend a man, and to arme him from top to toe, so that hee

hee shall not neede any more. Hence wee learne, that  
*Doct.* The graces of Gods Spirit are sufficient for vs,  
 to defend vs from all dangers whatsoever, till hee bring  
 vs to heaven. Hence is Scripture called sufficient, be-  
 cause it doth set forth vnto vs all those graces, whereby  
 wee are made absolute and perfect, 2 *Tim.* 3. 15, 16.

*Obiect.* But many Saints haue beene foiled (as *Da-  
 uid, Peter, &c.*) the deuill hath found a hole where to  
 wound them, and therefore it seemes they had no com-  
 plete armour.

*Ans.* This comes to passe, not through any defect in  
 the armour, but through their owne weaknesse, and  
 want of skill in vsing of it, or carelesnesse in not putting  
 it on: yet that this armour is compleate, and no piece  
 wanting for any part, appeares plainly in this: That  
 all were not wounded in the same place, but some in one  
 part, and some in another, according as they did vse, or  
 not vse their armour, for the defence of that place; but  
 if they had beene all foiled in one part, it were a signe  
 that there were a piece wanting for that part. For here-  
 by, 1 We should denie Gods prouidence, that he were  
 not carefull to provide all things needfull. 2 That he is  
 wise, to know what is wanting. 3 That he is carefull of  
 his children, thus to leane thē as a prey to their enemies

*Use.* To stirre vs vp to seeke after this armour: as sol-  
 diers that being to enter into a dangerous skirmish,  
 will aforehand seeke where they may provide them-  
 selues of sure armour.

2 Having found it, to bee content with it, to bee  
 bold and courageous in it: as *Dauid* was against *Ge-  
 liab*, 1 *Sam.* 17. 45. So much of the meanes.

*The Use* is in this, that wee must put it on: Which  
 implies 2 things. 1 That this armour must be put on.

2 That it must bee put on euery piece and part of it.  
 (*Put on the whole.*)

Hee followes the metaphor still; that wee must doe  
 as soldiers doe, who put their armour vpon their backs,



must haue all the needfull & sanctifying graces of Gods Spirit, *Ephes. 4. 15, 24.* We are exhorted to put on the whole new man. Now these graces are as members of this new man; wherefore, as in naturall bodies there is a proportionall growth of all members in the body, and if all the growth be in the head, or in the legges, &c. that man may be called a monster: so must we grow and increase in all spirituall graces together, and not in one alone; for if there be all faith, and no charity, great knowledge, and no obedience, much deuotion, but little discretion: there is some corrupt humour, that thus turneth all the nourishment to one part.

*Obiect.* But is it possible that one man should haue all graces?

*Answer.* Yea, it is possible, and necessary: as the Apostle testifieth of the Corinthians, see *1 Cor. 5. 7.* For the Spirit sanctifieth a man throughout: So that as a child hath all the parts of a man, though not in that strength and bignesse: so haue the Children of God all graces, though some in greater, some in lesser measure.

Reasons, why this armour is thus wholly to be put on, are

1 Because God hath made nothing in vaine; and therefore seeing hee hath made armour compleat, for to couer euery part, and hath prescribed it vnto vs, we are therefore to put it all on, because he hath made it for vs: for will not a Captaine take it in euill part, if when himselfe hath provided armour for all his soldiers, they come neuerthelesse into the field vnarmed?

2 Our owne necessity: for if wee haue not on euery piece thereof, the diuell will quickly finde out that part which is vnarmed, and so wound vs, and ouerthrow vs.

3 So vnseparably are graces knit and linked together, that he that hath not all, hath none. For what is faith without righteousnesse, but meere presumption?

'*Y*fe is that same that Saint Peter makes, *2 Pet. 1. 5, 6.*  
7. viz. to ioyne all graces together, &c.

Further

Further, from the Reference of these two sorts of meanes, that we are as well to looke for some vnto our selues, as relie vpon those that are without vs, wee learne, that

*Doth.* It is not sufficient to looke for helpe from God, but wee our selues also must doe our indeauour in the vse of those meanes hee hath prescribed, and so worke out our saluation together with him, *Psal. 119. 32. Cant. 1. 4.*

*Obiect.* But how can wee thus doe our endeauour? We are dead in sinnes, &c.

*Answer.* Wee must distinguish of times and states. Before our conversion we are dead, and haue no ability at all: But God, when he raiseth vs vp, giues vs life and ability, the will and the deed: for hee raiseth vs not like stockes and stones, as *Iohn 5. 21. Ephes. 2. 5.*

2 But wee are not able to thinke a good thought.

*Answer.* The Apostle there speaketh of our selues, as considered in our selues without the helpe of God: And so likewise we are not to endeauour in a proud conceit of our owne strength, but wee must still acknowledge that God doth all, it is his Spirit that assists vs, and giues vs strength to worke, and to be able to yeeld our selues playable to the worke of God in vs, so to confesse that wee liue not, but Christ liues in vs.

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**VERS. 12.** *For wee wrestle not against flesh and blood: but against Principallities, against Powers, and against the worldly gouernours, the Princes of the darkenesse of this world, against spirituall wickednesses which are in high places.*

**I**N this verse is laid downe, 1 The kind of this combat, vnder the metaphor of wrestling: implying that it is a very sore combat.

2 The

2 The Parties that maintaine this fight: who are either such as defend themselves: expressed in this word (*We*) that is, all Christians whatsoever, the ministers themselves not excepted: as appears by changing of the person from (*Ye*) to (*We*;) the Apottle thereby not excepting himselfe.

2 Or such as assault. These are described, 1 Negatiuely: (*not against flesh, and blood*;) where, by *flesh and blood* is vnderstood, 1 The substance of *flesh and blood*. 2 Those things that are as *flesh and blood*, that is to say, weake, fraile, and mortall.

Heereby is implied, that our spirituall enemies are more than *flesh and blood*, of more might and valour than all the men of the world: as by comparing the malice and power of the diuell, with that of men, may appeare.

*Use.* It serueth to stirre vp our dulnesse, and to make vs more watchfull, hauing to doe with so mighty enemies.

2 When wee haue to deale with wicked men, to consider that wee haue not onely to strine with *flesh and blood*, but also with the chiefe enemy the diuell, who is the principall worker, and whose instruments wicked men are: and so not to bite the stone that is cast, but to haue an eye to him that throweth it. Further, from the opposition of these two parts, (*Not against flesh, &c.* but, &c.) ariseth this instruction:

*Doct.* That they who are quailed and daunted by *flesh and blood*, will neuer be able to stand out against *Principalities and powers*.

Which is to be noted against the cowardlinesse of men, that are moued with euery temptation. For the feare of men. Wee see that *Iob* being not moued with those losses that hee sustained at the hands of men, did also valiantly stand out against the malice of Satan.

2 Affirmatiuely, (*but against, &c.*) In the exposition of which words, there is some difficulty.

*Principalities.*) Properly it is the Office of a Prince, or the honour of a Prince: In brieft, it signifieth a government, and being applied to a Prince, it addes a great emphasis to it: So that *Principalities*, is as much as, those that haue a government.

*Powers*.) Some vnderstand for an inferiour kinde of power: as *Titus* 3. 1. 1 *Tim.* 2. 2. 1 *Pe.* 2. 14. attributing *principalities* to the highest and chiefest, as vnto the King; and *Powers*, vnto inferiour Magistrates vnder him. From which distinction of these words, some doe make degrees of diuels; but though I wil not deny but that there is an order of diuels, as *Matth.* 9. 34. and 25. 41. which they make among themselves, for the better performance of their malicious plots, and so take vnto themselves offices; not that they haue any assigned of God: yet in this place is meant no such matter, for heere is no comparison made betweene the diuels, what power one hath ouer another; but betweene them and vs, what power and government they haue ouer vs: So that *Powers* here, signifieth an ability, and power which they haue to execute their government.

*Worldly gouernours*.) *κακοκράται*. This amplifies the former concerning their government, and also limiteth it, shewing that they haue an absolute government, but are onely worldly gouernours, that is, ouer the men of this world: but yet lest wee should thinke that all men are vnder this government, it is added, *Of the darkenesse of this world*) that is, of the ignorant and wicked of the world, who are called darknesse: who being blind, see not the danger whereinto they implunge themselves, by subiecting themselves to the diuell.

This also shewes the cause how they come to be the diuels subiects, because they are wicked, and rebell against God.

*Spiritual wickednesse.*) Heere they are set forth, 1 By their nature, they are spirituall things, and haue the properties of spirits: as to moue from one place to another.



ther, in a moment without resistance, &c.

2 Their quality: they are most monstrous vile, malicious wicked spirits; and therefore called spiritualls of wickedness, in the Originall.

*which are in high places.*) The word in the Originall is, *αἱ ἀσπύριαι*. It signifies Heavently, and is translated, chap. 1. verse 3. Heavently things, not *Places*. But if we understand it of places: then it shewes where the diuels haue their abode; namely, in the lowest heaven, in the ayre.

If wee take it for Things, then it shewes the cause of our combate, that it is not for earthly matters that they contend; but for heavenly and spiritual things, such as concerne the salvation of our soules.

The words then are a description of the terrour of our spirituall enemies: described.

1 By their Dominion, (*Principalities, Governors;*) which is amplified 1 by that *Power* that they haue to execute their government: (*Power*) 2 By the parties that are governed: (*The darkness of this world*)

1 *Dott.* Our spirituall enemies are such as haue a rule, dominion, and command. A point cleare, chap. 2. verse 2. 2 *Cor.* 4. 4.

*Quest.* But how comes he to haue this power? whether is it of God or no? for it seemes so to be, *Rom.* 13. 1.

*Ans.* That generall ground is there restrained to the governments, & vnto all lawfull governments ordained by God. But as for the diuell, he could indeed haue no power but by Gods permission: and although that God doe suffer him, yet hath he no right and title vnto this dignity. The reason then is, 1 In regard of himselfe, because hee doth tyrannically vsurpe this power, like as doth the Pope, his chiefe instrument, 2 *Ties.* 2. 4. *Deut.* 18. 7. See *Math.* 4. 9. *Luke* 4. 6.

2 In regard of his vassals that flauishly yield vnto him, and voluntarily giue vnto him this power; to make

king him their Prince, *Ho.* 8. 4. Now, the deuill is so ambitious, that if any thing be giuen, he will take it : and giue an inch, he will take an ell.

*Use.* 1 To teach vs to take heede, how wee yeeld to the deuill, or giue him one iote : for where he can get an entrance, there will hee set his throne : if wee giue him sway a little, hee will bee the whole prince and ruler.

2 To stirre vs vp to subiect our selues to our Lord Christ, and to carry our selues to him, as to our Lord and King : for then will hee defend and maintaine vs, and (as Kings doe) not suffer others to beare rule ouer his owne subiects ; otherwise, if wee refuse to haue him raigne ouer vs, it is iust for him to giue vs ouer to these cruell and tyrannicall Lords.

2 *Doct.* As they haue a dominion, so they haue power to execute the same, and to keepe their vassals vnder them, chap. 2. ver. 2. The point is manifest : therefore to handle this their *Power* more particularly, let vs consider,

1 The Ground of it. It hath pleased God thus to arme them with power. 1 In his iust iudgement for the punishment of the wicked. 2 For the tryall of his children. 3 For the manifestation of his power, in the assisting of them. 4 That the excellency of his graces, wherewith hee armeth his children, might be seene, that they are armour of prooffe to defend them.

2 The Extent of it, how farre this power reacheth. To this in generall may bee answerd, That he is able to doe whatioeuer is within the compass of nature vnder heauen, that may bee done by naturall meanes. Hee hath no power vpon the heauens, as to alter their motion, &c. But vnder the Moone hee hath power, as 1 in the Aire, to rish it together with great violence, to cause windes and tempests : as when *Iobs* house was overthrowne, *Iob* 1.

2 In the water, to raise vp tempests : likewise, for the drown.

drowning of ships and men, to make breaches, &c.

3 In the earth, to turne things topsie-turvie, houses, trees, &c.

4 On living creatures, to destroy them, &c. as the swine, *Mat. 8.*

5 On men, to take their bodies and hurrie them vp and downe, from place to place : as hee did Christs body, to smite it with diseases, to enter into it and take possession of it, to trouble the conscience, to stirre vp the humors of lust, choler, &c.

*Question.* But is not his power diminished by his fall? Is he as powerfull as the good Angels?

*Answer.* No: for we see, that when there hath beene opposition betweene the good and the euill angels, the euill haue still beene foiled, as *Dan. 10. Rev. 12.* So that if comparison be made between them and the good Angels, their power is somewhat abated : but if comparison be made betweene them and other creatures, their power still remaines so great, that wee cannot see wherein it is any whit lessened. And therefore wee are not to bee secure, as if his power were so weakned, that hee could not hurt vs since his fall; but to be stirred vp to watchfulnesse, and to bee strengthened in faith, seeing God hath giuen vs the good Angels to protect and defend vs.

3 The restraint of their power. In which we are to consider, 1 what they cannot doe.

*Quest.* Whether can they goe beyond nature, or against it?

*Answer.* They cannot, because they are creatures, and must bee subiected vnto the order set downe by God, who is the onely Lord of nature, and only can alter it, goe aboue and beyond it. Examples in 4 points.

1 The deuill cannot do that which is simply, and properly a miracle: as to cause that flaming fire should not burne, to raise the dead : for these are against and aboue nature. And to doe these, is a property of God, where-

by Christ did declare himselfe to be God, and likewise his Apostles to be assisted by the power of God, and to be able to do him.

*Objection.* The forcerers wrought miracles, as did *Moses* and *Aaron*, *Exod.* 7. 1, 2, 22. and 8. 7.

*Answer.* 1. These things might bee done by naturall means: the deuill might bring serpents and frogs from some other place, and put them there.

2. These things were done onely in shew and appearance, the deuill blinding and deluding their eyes: for 1. the serpents of the forcerers were deuoured of *Moses* serpent, which shewes that his was a true serpent, and that the other were not; 2. that they made no resistance, but insensibly lost their liues.

3. For the water turned into blood. How could it be, with all the water in Egypt was already turned into blood? and therefore it must needs be some of the water of Goshen: but vpon Goshen came none of the plagues of Egypt.

4. Concerning the frogs. Those that *Moses* brought in, were gathered on heaps, so that they stank: but no such matter is recorded of the other.

So that the deuill may doe wonders which may seeme strange to vs, because wee know not the cause, but not miracles.

The deuill cannot directly force the will of man to yeeld to his bent: as to make him sinne against his will: for forced will is no will; and sinne is an action of the will, else it is no sinne: Hee may by threatnings and allurements perswade the will, but hee cannot force it.

5. The deuill cannot simply search the heart of man, for this the Lord ascribes vnto himselfe, as a property belonging vnto him onely. The deuill can giue a neere gesse at the generall disposition of the heart, by the actions, speeches, inclination, &c. but precisely to knowe what the thought of the heart is, hee cannot.

4 Hee cannot simply declare things to come. This also God takes as a property belonging to himselfe, and thereby doth in Scripture distinguish himselfe from Idols and false gods; and therefore among the heathen he vsed to giue out his answer in doubtfull termes, that might bee true two waies; and if it fell out otherwise then they interpreted it, then they said they mistooke the meaning of the Oracle.

2 What they are hindred from doing, although they can, and would doe it; for they doe nothing but by permission, and therefore we reade in Scripture, 1 *Pet.* 2. 4. *Iudg.* 6. *Rev.* 20. 2 That the diuell is chained and tied vp like a bandog, that can goe no further then his links will let him. So Satan desired to winnow *Peter*, *Luk.* 22. 31. But hee could not. This doth make greatly for the comfort of the godly. So much of their power.

2 The second thing whereby their dominion is amplified, is the parties that are governed; who are described when it is said, They are governours of this (*World, of the darknesse of this World.*)

1 *Doct.* This rule and government is onely heere, in, and over this world.

Which is an encouragement to endure all the assaults that are made, because it is but for a time; there will come a time of redemption and full freedome from all. And 2 it is an encouragement against the houre of death.

Yet all the men in the world are not vassals of the diuell, but only *the darknesse of this world*: Such men as are blinde through ignorance, and wicked through corruption within and without, 2 *Cor.* 4. 4. 1 *Joh.* 3. 8. *Eph.* 2. 2.

2 *Doct.* The diuels dominion is over blinde and sinfull men. The former resist him not, but doe ignorantly follow him, not seeing indeed what he is. The other think, his governmēt is pleasant, & so beleene not what-souer is spoken of the diuell. The ignorant know not what a blessed & cōfortable thing it is, to be the Lords

sub.

subjects. The wicked, they rebell against him.

*Effe.* For tryall whether we be vnder the gouernment of the diuell or no: which wee are, it wee loue and lye in darknesse, *Iohn 3. 19.*

2 For direction, how we may come from vnder his power and dominion, namely, by comming forth from darknesse into light, *Col. 1. 2. 13. Luk. 1. 79. Acts 26. 18.*

3 For consolation to such as haue euidence in their owne soules, that they are light in the Lord; because they are freed from the power of the diuell. And let such carry themselves as children of the light. So much of their dominion.

2 The second thing whereby our spirituall enemies are described, is their Nature. In that they are called *spirituales*; Spirituall things.

*Doct.* The diuels, the enemies of our soules, are of a spirituall substance: for they still retaine the same substance in which they were created, that they might beare the punishment of their sinne, in the same nature that they sinned; and that they are spirituall substances and beings of themselves, appears also by their power, their offices, their place, their punishment which they endure. Which

1 Note against those, them to be but qualities and affections rising from vs. A conceit both erroneous and dangerous, extenuating the terrour that ought to be had of the diuell, and so causing security.

2 It greatly aggravates the cunning of them, in these respects.

1 Being spirits, they are inuisible and cannot be seene by flesh and blood: and such likewise are their assaults: so that wee fight against them, as blinde men against seeing; wee cannot tell where and how they strike, &c. which is a great disadvantage.

2 Being spirits, they can be in euery place with vs, knowing our actions, and words, and gessing at our thoughts: which is a great aduantage to them: as if one  
enemie

enemie should know the counsels of another: as  
2 *Kings* 6. 12.

3 Being spirits, there is no bodily thing that can hinder them in their enterprizes, they can passe orders and thorow all things. And hence is their vnconceivable swiftnesse, in their passage from place to place: as swift as lightning, or as our eyesight. This great quicknesse doth likewise giue them great aduantage.

4 Being spirits, they are not subiect to fainting, wearisomenesse, and decay: but after many hundred thousandes of employes done, they are still ready for more. Whence it cometh that they get so great experience, and doe assault continually without intermission.

Notwithstanding these disadvantages on our part, we haue comfort in the Lord, the Spirit of spirits, who is with vs to defend vs, who hath giuen his Spirit to open our eyes, that we may see the sleights of the diuell, to strengthen vs that we faint not, & to be That strong man to keepe him from taking possession of vs.

3 *Vse.* It shewes that we must fight against him, not with earthly weapons, but with the spirituall armour of God, here prescribed. So much of their nature.

3 They are described by their quality and condition. (*Wickednesse.*)

*Doct.* They are foule, wicked, and vncleane spirits: so is the diuell called, by a kinde of propriety: *ὁ πονηρὸς*: That wicked one; and that in these respects:

1 Because they are the authours and beginning of sinne, *Iob.* 8. 44.

2 Because of their nature, which is wholly impure, not one jot of goodnesse in it.

3 In regard of their will, because they delight and ioy in wickednesse, and haue no thinking to repent, vlesse it be, not to haue done more than they did.

4 In regard of the continuall practice of sinne in themselves, and solliciting of others alwaies vnto euill.

*Vse.* 1 For tryall, whether the spirit of Satan be in vs,  
S f or

or no; for if wee giue our selues ouer to sinne, wee are guided by the spirit of the diuell.

3 It ought to be a strong motiue vnto vs to hate all impiety, because herein we are like vnto the diuell.

Now note wee how all are set downe in the plural number: *Principalties, Powers, worldly gouernours, spiritual wickednesse*, to shew that they are not a few, but many who are our enemies.

Verſ. 13. *For this cause take vnto you the whole armour of God, that ye may be able to resist in the euill day, and hauing finished all things, to stand fast.*

**F**ROM the former consideration of the greatnesse and Terriblenesse of our enemies, the Apostle takes occasion againe to stir vs vp to the greater watchfulnesse, and courage in withstanding these our enemies. (*For this cause*) that is, in regard wee haue so great enemies, so malicious, powerfull, and strong; wherefore he repeats againe the direction before laid downe, verſ. 11.

The words then containe two points, 1 A direction. 2 Motiues.

In the direction obserue, 1 The meanes that are to be vsed. 2 How they are to be vsed.

The meanes are expresse in these words, (*the whole armour of God*,) of which hath been spoken before, verſ. 11. Onely consider some reasons why this is againe repeated: they are 3 especially. 1 The Apostle heereby shewes, that he had deliuered this direction with good aduise, not rashly, and suddenly: and therefore hee is told againe and againe to say it, as *Gal. 1. 9.*

2 That as it is a truth in it selfe, so it is behoofefull for vs, and especially to be regarded of vs, as *Psal. 24. 7. 9.*

3 Because the Apostle will know that wee are very backward to performe this duty, and therefore hee vrgeth it againe.



*Use 1* For Ministers to urge and presse vpon their people their duties againe and againe.

2 To reprove people that haue itching eares, and cannot endure repetitions, but stull long after new points.

Further, from this repetition, we may observe both the necessity, and sufficiency of these means prescribed, in that they, and they onely are set downe before, and againe repeated after the description of our enemies, verse 12. Which should moue vs to take good heed vnto them.

2 The manner of vsing the means, is set downe in another phrase then before. (*Take vnto you*) but ver. 11. (*Put on*) The doctrine hence arising, is this, That

*Doct.* The graces whereby wee are defended, are not from our selues, but from another, 1 *Cor.* 4.7 *Iam.* 1. 17.

Nature giues vnto brute beasts wherewith to defend themselves, so soone as they are brought forth, and so they grow vp needing no other; but it is not so with man: we are borne naked, and without all defence for our bodies, needing apparell, and weapons to defend vs: So are we likewise in respect of our soules, vtterly voyd of all grace, power and ability, to keepe our selues from the assaults of our enemies: see *Ezek.* 16. 4 &c. Wherefore we are to get vnto vs this spirituall armour. So much for the direction.

The motives are taken from the end, which is set down in two degrees. 1 That in the fight we may be able to resist. 2 That after the fight, we may stand fast.

In the first note 1 the benefit, 2 the duty, 3 the time.  
1 The benefit in these words, (*that we may be able.*) Whence is confirmed the doctrine before deliuered, that who so hath this armour, may, in the fight vnto thereof, be secure and confident of victory.

2 The duty is in this word, (*resist*) withstand, or stand against our enemies. A word of combat, and of defence. Whence

*Dott.* 1 The Armour that is giuen vs of God, is giuen vs to dæfie our Enemie boldly, and to combate with him, *Iam. 4. 7. 1 Pet. 5. 9.*

*Use.* To teach vs, that we who professe our selues soldiers of Christ, and haue taken vnto vs this armour, must knowe that wee are not called to imbrace this Word, and liue idly at ease, but to fight.

*Dott.* 2 Seeing that we are bidden take this armour, and so resist, we learn, That without this armour it is in vaine to resist, we shall rush like horses vpon the pikes, we fight like naked men, against men armed.

*Use.* As before wee were taught to resist, so here we are shewed how to resist: not foolishly trusting in our owne strength, but armed with the power of God.

*Dott.* 3 That wee giue no place to the diuell: for such is his subtilty and cruelty, that hee knowes how to take euery aduantage, and being once entered, like a fierce lion will deuoure vs.

*Use.* It reproofes the folly of those that will yeeld a little, and hope well enough to recouer themselues, but sinne growes by degrees, and the diuell gets great aduantage, by perswading vs to yeeld a little: and if wee sinne a little, and so lose our ground, wee shall finde it a harder matter to recouer it, being lost, then to haue kept it at the first.

3 The Time is noted in these words (*In the euill day*) not euill in it selfe, but in regard of those occurrences that fall out vpon that day. Some take this to bee meant of the whole courſe of our life: others too strictly, for the houre of our death. I rather take it in a middle ſence, for a certaine time or day, namely, the day of tryall and temptation, wherein we are assaulted by the diuell, who would bring vs to the euill of sinne and of punishment; and therefore it is called euill.

*Dott.* Hence wee learne in generall, that there is an euill day that will come vpon vs, as *Reu. 6. 11.* And therefore the Scripture puts *a must* vpon it. Wee must  
through.

through many afflictions enter into the Kingdome of God. Herein also is the difference between the Church militant, and the Church triumphant. Yea, who in his owne experience doth not finde this to bee true?

*Use.* That wee bee not secure, thinking no euill will come vpon vs. A conceit not onely of the wicked, *Psal.* 10.6. but euen of those also that haue giuen vp their names to God: as *Dauid*, *Psal.* 30.6.

*Quest.* But when then is this day? *Ans.* God disposeth of it, as of the day of death: though it will certainly come, yet wee know not when, to the end that wee might alwaies watch and prepare our selues. So that wee learne,

*Dost.* 2 That wee must prepare, and be alwaies armed for an euill day. Thus *Iob* thought of his afflictions before they came, *Iob* 3.25. Thus *Paul* prepared for his afflictions, *Acts* 20.22, &c. And so doth hee warne *Timothy*, *1 Tim.* 1.18.

*Use.* For reproofe of those that liue securely, thinking that all peace and quietnesse shall still last: and so like the people of *Laiſh*, *Iudg.* 18. are easily surprized. So much for the first degree.

In the second obserue 1 The Time. 2 The issue or benefit. The Time is expressed in these words, (*having finished all things.*) Wherein we may note, 1 the Action. 2 the Obiect, (*all things.*)

*Dost.* The instruction from thence is, that the assaults made against vs are many: (*all,*) as *Psal.* 34.19. The Commonwealth of *Israel* was a type of this, which was continually exercised with afflictions in *Egypt*, and afterwards till they came to be in quiet in the Land of *Canaan*. And this is also verified in the life of *Christ*, his Prophets and Apostles. So then, as there is an euill day certainly to be looked for; so likewise are there many to be vndergone of vs. Wherein,

1 God doth shew his goodnesse in assisting and deliuering vs, and the truth of his promises, in not forsaking vs.

2 Heereby God would weane vs from the world, in which through eate and quiet, we too much delight.

3 And make vs the more to long after Heauen.

4 This commeth to passe, by reason of the vniuersall malice of the diuel, who will vie more meanes than one to foyle vs, if it may be: as he did to *Iob* and Christ.

*Pse.* 1 To teach vs to looke for one affliction after another, and therefore still to prepare our selues.

2 For comfort, that we doe not thinke our selues forsaken of God, because of multitude of afflictions and temptation, seeing that it is our condition whilest we live heere.

*Doct.* 2. (*First.*) It is not sufficient well to acquit our selues of some one of those assaults, that are brought against vs; but we must valiantly stand against all whatsoever. Hence is the constancy of the Martyrs commended, that endured all sorts of afflictions, *Hebr.* 11. 36. and 12. 4.

Reasons are, 1 Because all the promises of reward made vnto vs, be annexed with the condition of constancy and perseuerance to the end, *Reu.* 2. 7. and in all those 7 Epistles, *Math.* 10. 22.

2 Because without continuance, all our former courage and constancy is in vaine, *Gal.* 3. 4.

2 The benefit is in these words, (*to stand fast.*) *of vs.* Not in the Imperative moode, as implying a duty, but in the Infinitive, as noting a benefit; the issue and event of the fight: Impling, that at length wee shall be conquerours; and as victors, stand last in the field, when our aduersary is fled away.

*Doct.* They who doe well fight the battels of the Lord, shall be sure at length to haue the victory, *1 Cor.* 10. 13. Thus did Christ stand last in the field: and so did *Iob*, *Iames* 5. 11.

*Pse.* It serues for comfort and encouragement to fight valiantly: for heere is the blessed issue that will recompence all our labour and trauell.

VERS. 14. *Stand therefore, &c.*

**I**N this and the verses following, is laid downe a particular exemplification of that generall direction giuen vnto vs, how to keepe our selues safe from all the assaults of our spirituall enemies. In which we may observe, how the Apostle layes down. 1 Duties to be performed, which are twofold.

1 *Stand*, in this verse.

2 *Pray*, verse 18.

2 The meanes whereby they are performed, 1 That wee may *stand*. The meanes are exprest in sixe branches. 1 The girdle of verity, &c.

2 That we may pray. The meanes are, verse 18. Before wee come to the particular handling of these points, obserue here the coherence, and ioyning together of these two duties, *Stand and pray*. Whereby we learne, that as on the one side wee should not be faint-hearted, timorous, and carelesse: so on the other wee be not proud, d. violent, trusting, and presuming on our owne strength. The first shewes that God will not helpe vs, vnlesse wee labour and endeavour to doe our best. The second shewes, that we can doe nothing without the helpe of God. We must pray, so trusting to God, to his promises and mighty power: that we also *stand*, that is. vse the meanes that hee hath prescribed. Again, we must so vse the meanes, alwaies hauing an eye vnto God: So neither tempting by neglect of the meanes, nor presuming on the meanes, to be carelesse in seeking helpe of God. This was notably represented vnto vs, in that first battell of the Israelites with the Amalekites. *Exod. 17.* where *Ioshua* was fighting, and *Moses* praying both together. See the like, 2 *Chron. 14. 10, 11.*

*Use* is for vs, that we doe not separate those things that God hath ioyned together.

1 The first duty to be performed, is in this word *Stand*, a warre-like word, taken from the manner of standing in warre. Wee heard it vsed before, verse 13. but not in the same Mood nor Tense; and so not in the same signification. There it was in the Infinitive: here it is in the Imperative: there is meant standing after the fight; heere, in the very fight. Now this word implies 4 things.

1 Courage in this Christian warre; for timorous and faint-hearted soldiers are ready to fly away, where a man of valour will stand it out.

2 An abiding in that place and ranke wherein our Captaine Christ Iesus hath set vs, and not to straggle from it.

3 Watchfulnesse. Not to be sluggish, to lye downe and sleepe, but to stand on our feet.

4 A kinde of continuance and constancy. Not to be still putting off and on of our armour, but to keepe it on still.

From whence accordingly wee are to obserue foure duties.

1 Christian soldiers must be of a valourous and courageous minde, to stand against, and to defie their enemies. Such courage as *Dauid* had against *Goliath*; which how needful it is in all things, appeares, in that the Lord doth so often vrge to *Ioshua*, euen three times together, *Ioshua* 1.6; 7; 9.

Reasons. 1 In regard of our enemies, who are daunted with nothing more, than with courage and valour, and insult ouer vs when wee are timorous: like the Wolfe that flies away if he be resisted, but if you runne away, hee sets vpon you eagerly.

2 In regard of other, vnto whom our valour may be a great encouragement: as 2 *Chron.* 11. 14.

*Use.* To be exhorted to the performance of this duty,  
and

and for motives to stirre vs vp to consider,

1 How in our fight the Lord is with vs, and stands by vs. This motive was vsed to *Ioshua*, *Iosh. 1. 5. 9.*

2 That we fight in the name of the Lord, armed with his power, which is engaged in our fight: this gaue *Dauid* that inuincible courage.

3 The cause of our fight that is iust, for the saluation of our soules. Now the equity or the cause is a great encouragement to soldiers: as vnto *Iphthah*, *Iudges 11.* And contrarywise that the cause of our aduersaries is most vniust, who fight against God, to dissolve his workes, to diminish his Kingdome, &c.

4 That wee fight with enemies indeed, but enemies vanquished and spoiled, *Col. 2. 15. Heb. 2. 14.* Yea, whose weapons are all blunted, the sting of afflictions, of sin, and of death being taken away.

5 The promise of victory, and assurance of it. Then which there cannot be a greater encouragement.

2 That wee must be carefull to abide in that place wherein our Captaine hath placed vs, *1 Cor. 7. 20. Ephe. 4. 1.* But we are to know, that we haue a double place or calling. 1 General, as wee are Christians, members of Christ, professing his name.

2 Particular, as we haue severall places in the Church. The duties then are two.

1 That we remaine firme and stedfast in the Church, not forsaking our profession, and straggling out of it; for the Church is the field, in which wee must fight, and remaining in it, wee are vnder the protection of our Captaine: but stragglers from the armie haue neither protection of Captaine, nor helpe of fellow soldiers to defend, and to fall into their enemies hands: as the Separatists.

2 That wee bee carefull to abide in that particular place, wherein wee are set, be wee Captaines, Lieutenants or soldiers: that is, Magistrates, Ministers, Masters of families, or the like, *Rom. 13. 4* &c.

To be stirred vp hereunto, consider wee,

1 That it is the wise Lord that hath appointed vs our feuerall places and callings. *Heb. 3. 2.*

2 That this standing in our ranks, is the comelineſſe and beauty of the armie, yea, the very ſtrength of it; for confuſion breeds diſturbance, and giues aduantage to the enemies. Thus in the body all the members ſtanding in their due place, make vp the comelineſſe thereof, and are ready for the mutuall helpe one of another.

3 That thus wee ſhall beſt manifeſt the graces of God giuen vnto vs, whiſt we keepe euery one his own place: as a common Souldier, though hee may well mannaue a Pike or a Gun, yet cannot well diſcharge the place of a Captaine.

4 That the Lord will ſecke for vs, and reward vs in our places where hee ſet vs. If hee finde vs out of our ranks, he may haply giue vs a knocke, or caſtiere vs: as he did *Corah, Dathan* and *Abiram*.

5 That wee be watchfull, and ſtand vpon our defence againſt theſe our enemies, *1 Pet. 5. 8.* For elſe we may be ſuddenly ſurprized. The diuell comes as a thiefe, hee ſends not an herald before him with defiance, hee fights not to ſhew valour, but his aime is at bloud and ſpoile; and ſo hee uſeth all treachery.

*Uſe. Mic. 2. 4. 5.*

6 We muſt ſtand alwaies armed and defended againſt our enemies, neuer putting off our armour; for here is the difference betweene this ſpirituall and carnall war-faring. The night, truce, ſeaſon of the yeere may cauſe a laying aſide of armes for a time in this earthly warre; but there is no intermiſſion in the ſpirituall fight.

*Ob.* But this ſeemes a very burdenſome and tedious matter.

*Anſw.* Not at all, but if we come once to haue this armour well fitted vnto vs; it is moſt eaſie and pleaſant for vs. *Matth. 11. 30.* and no whit comberſome, though otherwiſe in regard of defence it be called armour.

*Uſe.*



*Use.* To reprove those that are weary and fall away: Such never had this armour well fitted vnto them: as *Judas* and *Dennis*.

VER. 14. *And your loynes girded about with verity.*

**N**OW followes the manner and meanes of performing the former dutie; for which end the Apostle doth distinctly describe the armor of God, laying down the severall parts and pieces of it; which are in number sixe. The first is exprest in these words, (*And your loynes girded about with verity.*)

But before wee come to the handling of this, and the other particulars, there are three generall observations taken from all jointly considered, to be spoken of.

The first is this: that most of these pieces are defensive; but one offensive, viz. the sword of the Spirit, and that but in part, being also defensive.

2. That heere is armour for the forepart, but none at all for the hinder parts of a man.

3. That every part before is covered from top to toe. Hence wee learne three instructions.

1. That Christians must more seeke to defend themselves, and maintaine their owne, than to annoy their enemies. Thus did Christ, when hee made himselfe our example in his first conflict with Satan: we see Satan first sets vpon him, he onely defends himselfe: and thus haue the seruants of God dealt with the instruments of the diuell from time to time. This is an argument that our cause is iust.

2. That in this Christian warre and conflict, wee must neuer flie away; but stand vnto it face to face. There is no hope to get good by running away: it is dishonourable to God, and dangerous to our selues, because then wee lye all open to the weapons of the diuell: therefore let there be in vs the mind of *Nehemiah*, *Neh. 6. 11.* for the diuell fights not for glory, as men doe, who thinke it as great a glory to put their enemies

mies to flight, as to slay them: but it is blood that hee aimes at; wherefore let vs remember *Lets wife, Luk. 17.* and that hee that sets his hand to the plow, and lookes backe, is unfit for the Kingdome of Heaven; hee that shies, is unworthy to be a soldier of Christ; and therefore not to flie, hoping to come againe another time, being in the meane while naked to all the darts of the diuell, who may wound vs at his pleasure.

3 Heere is compleat armour for the forepart: a helmet, comprehending the beauer and gorget, to couer the head and face downe to the neck. A brestplate, containing vnder it the skirts or bales, to couer all vnto the knees. The Greaves or Bootes to couer the legges vnto the sole of the foot. For the right hand a sword, for the left a shield. Lastly, a Girdle or Belt to binde all together. Whence the instruction is, that the graces of Gods Spirit, that hee bestowes vpon vs, are sufficient to defend and keepe vs safe: So that this being compleat and sufficient armour, wee need not seeke further to adde any thing to it, to make vs bold and courageous. So much in generall.

Now wee come distinctly to handle the parts: wherein wee will obserue this order:

1 To declare what are those graces heere meant, by the parts of the armour.

2 To shew how fitly those graces are resembled vnto the metaphor.

3 To gather the vses and instructions arising therefrom. The first, in that order, that the Apostle hath set them downe, is the *Girle of verity, or truth.* To omit other signification, there is a foure-fold truth heere meant. 1 Of Iudgement, and Opinion. 2 Of heart and affection. 3 Of words. 4 Of deeds and actions. All which are as linkes of one, and the same chaine, and must concurre, to make vp the strength and beauty of this *Girdle.*

1 Truth of opinion and iudgement, is that whereby

wee

wee doe maintaine and vphold the Word of God and true Religion grounded thereon. In a word, it is soundnesse in Religion, in Doctrine, soundnesse in faith and beliefe, as *2 Peter* 1. 12. *Ephes* 4. 15.

2 Truth of affection, is a kinde of inward honesty and sincerity, when we set God before our eyes alwaies, and our selues in his presence: and so, though we be alone, yet carry our selues that we may be accepted and approoued of him, *Psal.* 5. 6. This was in *Ioseph*, when hee was tempted, and in *Hezekiah*, *2 King.* 20. 2.

3 Truth in speech, is, when the words which wee vtter, be agreeable to our minde and intention, and also to the matter spoken of: for elie wee tell a lye, or an vntruth. Wherefore wee must vtter that which wee know to be a truth, *Ephes.* 4. 25. *Rom.* 9. 1. *1 Tim.* 2. 7.

4 Truth in action, is, when wee deale plainly and faithfully, not hypocritically; whether we haue to doe with God in his worship, or otherwise with men: not pretending more than in truth we doe intend, *1 Iohn* 3. 18. *Ephes.* 4. 24. (*True holinesse.*) Thus is *Nathaniel* commended for a p'aine honest man, *Iohn* 1. 47.

All these must be linked together: and if you take away any one, the Girdle breakes, and loseth his strength and comelinesse. For, though the heart be sincere, the speech true, the Actions plaine and honest; yet if the iudgement be vsound, and we be carried away to error, superstition and Idolatry, all those faire shewes will prooue but stubble and drosse. *Paul* thought that hee had an honest heart, and was vnrebukable for his conuersation, *Acts* 26. 9. but being misse-led in iudgement, what did this auaille him? He afterwards esteemed it nothing.

Againe, though we hold the truth, if we haue a double heart, full of hypocrisie and dissimulation, wee are the more odious and abominable to God, and our knowledge shall serue as a witnesse to condemne vs.

Moreouer, if we will seem sound in heart & opinion,

yet lie in word, dissemble and deale double in our actions, what doe wee but disgrace the truth, and plainly professe our selues hypocrites?

Now these three last, truth in heart, speech and action, may be comprised vnder one name of Integrity or Sincerity, when our heart, word, and deede agree in one, and all inlightened and directed by the Word. So that truth in iudgement is the fountaine, these the streames.

For Application to the metaphor, how fitly this grace is resembled to the girding of the loynes with a girdle or belt, we are to know, that this phrased of girding the loynes, is vsed in a double respect.

1 As it is taken from traueliers; who in the Easterne hot parts vsed to goe in long side garments, and therefore when they journeyed, did tuffe them vp to their loynes with a girdle, as *Luk* 12.35. *Exod.* 12.11. This is not meant here.

2 As it is taken from soldiers, for the knitting and fast girding of their Armour close together about: as *Iob* 38.3. In this sence is it here taken. Now soldiers vse to haue a strong girdle called a belt to gird their harness about them, and it hath a double vse.

*Use.* 1 For Ornament: because the armour is ioyned together about the middle with ioyns; and therefore to couer those ioyns which are not so comely, they vse a broad girdle. 2 For strength. 1 For that it serues to keepe the armour close and fast together, that in the fight it fall not off, or comber him. 2 For that it doth much strengthen a man, to haue his loynes and middle fast girded about.

The fit resemblance then of this grace, appeareth in regard both of that grace, comeliness, and ornament, as also that strength, which truth giueth vnto those that haue it.

First, for truth of iudgement. What greater ornament of Religion, then the sound euidence of the truth  
of

of that which wee profess? Antiquity, vniuersality, incession, great reuenues, &c. are nothing to this, yea, doe more disgrace it then adorne it; for superstition, the more ancient it is, the more approuers it hath, the more odious and abominable.

2 Againe, for strength. Truth in Religion is able to maintaine it selfe against all opposers; yea although a man come far behinde his aduersaries in reading and learning.

3 Furthermore, this truth maketh vs to stand constant and firme in our profession euen to the death: as it did the Martyres. For truth in heart, what maketh a man more amiable and gracious in the acceptance of God (for God onely beholdeth this) then truth in the inward parts, an honest, single, simple heart? For this cause was *Daniel* a man after Gods owne heart, *Acts* 13. 22. because hee had an vpright heart, *1 King* 15. 3. For this cause did *Noah* finde fauour with God, *Gen* 6. 9.

Againe, what Learning, Art, or Eloquence can more grace a mans speech, then truth?

Lastly no outward comelineffe, strength of body, or beauty of face can so much adorne vs, as faithfulnessse and plaine dealing in all our actions.

Now, (to ioync all these three together) for strength: the confidence of our vprightnesse and integrity, is a great means to vphold vs in the day of tryall. This vpheld *Iob*, although his wife and his friends counted him an hypocrite, and although the hand of God was heavy vpon him, *Iob* 27. 5. and 31. 35. This made *Hezekiah* to call vpon God with that confidence, as *2 Kings* 20. 3.

*Ife*. It teacheth vs to be carefull to follow that precept of the wise man, *Prou* 23. 23. To buy the truth, and not to sell it. Where, although by truth be especially meant truth of Religion, yet may it be extended to the other also. It hath two branches,

1 Concerning those that haue it not, they must buy it.

3 Con.

2 Concerning those that haue it. They must not sell it. So that they that want this girdle, must get it, and they that haue it, must keepe it.

First therefore wee are to examine our selues, whether wee be in the truth or no, *3 Cor. 13. 5.* For that may well be applyed vnto this, seeing there is no one thing that makes so great and maine a difference betwene the Elect and the reprobate, as this truth, it being a speciall token of our effectual calling.

1 Truth of Iudgement. Whether we be assured that our profession be the true Religion of God or no? The principles whereof wee must trie by the Scriptures, which are the only touchstone to try this Gold, *1 Ioh. 5. 21. 1 Ioh. 4. 1. Ioh. 5. 39. Acts 17. 11.*

2 If vpon tryall wee finde our Iudgement resolved in the truth, then are wee to examine whether this knowledge do, like the oyntment of *Aaron, Psal. 133. 2.* season our heart and affections. Whether our hearts be sound or no; for this is deceitfull aboue all things, euen to a mans owne selfe, not only in grosse hypocrites, but in many others, who knowe not the weakenesse of their heart, because they neuer searched into the depth of it: as *Peter.*

To this end wee are to examine especially what is our disposition, when wee are alone in priuate and haue to doe with none but God: when wee may commit sin, and keepe it close from the eyes of men, then to marke what is our integrity and vprightnesse, whether like vnto that of *Ioseph*, or no.

3 Finding the fountaine to be pure, we are to obserue what cleare streames doe flow thence in our words and actions, *Luk. 6. 45.* Whether there be a correspondency betwene them and our heart; as if wee worship God, whether we doe it with our heart; if we haue holy conference, whether our heart moue vs vnto it.

For our direction in this tryall, we are to consider,  
1 The

1 The ground and motiue that stirres vs vp to doe any good thing, whether it be applause, as in the Pharisees, whether honour and credit, or the auoiding of disgrace, as in *Saul*, 1 *Sam.* 15. 30. or for company sake, or for respects to some particular men, as *Isaiah*, 2 *Chro.* 24. 2, 15, &c. or for profit and gaine: as the Shechemites, *Gen.* 34. 23. or to auoid trouble; as the Papists that come to Church rather then pay a fine, and be put in prison: In all these there is no truth, because no respect vnto God, to doe his will, because it is his will.

2 What is the sincerity of our hearts, whether it be in all things, *Hebr.* 13. 18. or onely in some few; for many will do some things vpon by-respects, or because they are agreeable to their humors and dispositions, as *Herod*; but this truth where it is, is like leauen that leaueneth the whole lump.

3 What are the things, in which we are most strict and secure, to keepe a good conscience in? Whether first and aboue all, in the chiefest things, or in trifles and smaller matters; which is hypocrisie, *Math.* 23. 23.

4 The order of our actions, whether we first begin with our selues, before we seek to vrge the same things vpon others; not as the Scribes, that lay heauy burdens vpon others, which themselves would not touch, *Mat.* 23. 4.

Now vpon this tryall, if we finde that in any of these respects wee want truth, then must wee buy it, that is, vse all meanes to attaine vnto it, although it be with the losse of those things which wee haue: as they that buy, must depart with some things: which is notably set forth in two parables, *Mat.* 13. 44, 45, 46.

Motives to stirre vs vp to get it are,

1 The excellency of this treasure. This notably commends the excellency of it, in that nothing makes vs more like vnto God than this, who is truth it selfe; and so nothing makes vs more amiable vnto him. Againe, it makes vs like vnto those that are like to God: as the Saints and Angels in heauen. Contrariwise, no-

thing makes vs like the diuell as vntruth, *Iohn 8.44.* The excellency of it appeares also heerein, that there is no grace (I dare say) in the Scripture so much vrged, as this of truth.

2 The need that wee haue of it; for all other graces without it, are in vaine: they are corrupt, and putrified, if they be not seasoned with truth; therefore are wee exhorted to loue vnfained, to faith vnfained, &c. So that this attribute of truth doth commend euery grace, *1 Iohn 3. 18.*

3 The benefit that comes by hauing of it; for the least measure of grace seasoned with it, is accepted of God, *Psal. 51. 6.* and *145. 18.* yea, blessednesse it selfe is promised vnto it, *Psal. 15. 2.*

It followes to shew the way, how to get this truth.

1 For truth in iudgement: wee must doe as men vse to do that would buy any thing, they will go to the place where it is to be had, and vse the meanes to get it. Now the contrary, where this pearle is to be had, is the Church, the mould wherein it is hid, is the Word of God; and the ministry thereof, is the meanes to discouer and make it knowne vnto vs: there needs then but our attention and diligence to resort vnto these meanes. Siluer & Gold there needs none to get it, though this also sometimes we must not spare for the obtaining of it.

2 For sincerity, let our care be to doe, as *Enoch* did to walke with God, to set our selues alwaies in his presence: the consideration whereof will make vs to be vp-right, as *Gen. 17. 1.*

Now, hauing once gotten this Girdle, let it be our care and endeauour to keepe it fast, and not to loose it. Not to sell it, that is, not to exchange it for any thing whatsoeuer. To take nothing for it, because nothing is worth it: be it ease, riches, or the like.

Which we are to note the more diligently, because if wee once haue this grace, the diuell will labour by all meanes to coozen vs of it: for this is that for which



onely he feareth vs; and therefore there is nothing that hee more opposeth against, by diuers subtleties and temptations, than against truth and sincerity.

VER. 14. *And having on the brestplate of righteousness, &c.*

**I**n these words is layd downe the second peece of this spirituall Armour, namely, *the brestplate of righteousness*, which must be ioyned with the former: as the particule (*And*) sheweth. For *verity* is, as hath bene shewed, like salt. Now *righteousnesse* is that which it seasons. This is the substance vpon which that doth worke, that respects onely the manner of working. In handling whereof, wee will consider these poynts.

I What this *righteousnesse* is.

*Righteousnesse* is a holy quality wrought in vs by the Spirit of God, whereby we do conforme our selues to the whole Law of God. Sometime in Scripture, this word hath relation only to the duties of the second Table, but then it hath alwaies some other word ioyned vnto it, that hath reference to God: as (*holinesse*,) *Luk. 1. 75. Eph. 4. 24.* or it is restrained to that signification, by the circumstances of the place, as *Deut. 24. 13.* But when it is set alone, it doth respect the whole Law; both the duties to God, and also to men, *Mat. 5. 20.* This is that which we call Iustice, whereby we giue vnto euery man his due. Now the Law shewes what is due from vs to God, to others, and to our selues: So that it cannot be better defined, than a conformity to the whole Law of God.

*Obiect.* But then this is such a peece of armour, as neuer any did attaine vnto it, vnlesse it were *Adam*, *Eccles. 7. 31. Gen. 1. 26.* the Saints in heauen, *Hebr. 22. 23.* and Christ Iesus himielfe, *Act. 22. 14. Esai. 59. 17.* But of others, that of the Apostle, *Rom. 10. 5.* is true. There is none righteous, no not one. How then are we

exhorted to put on this brestplate?

*Anſw.* There is a double righteouſneſſe mentioned in the Scripture. 1 A Legall righteouſneſſe performed according to the rule & rigor of the Law. 2 An Euangelicall righteouſneſſe, in a gracious acceptance according to the limitations of the Goſpell. The former is a full and perfect fulfilling of the Law, in all and euery point and degree thereof, by a mans owneſelfe, *Rom. 10. 5. Gal. 3. 10, 12.*

But the righteouſneſſe of the Goſpell mitigates the ſeuerity therof, and ſets forth vnto vs a twofold righteouſneſſe: 1 Of faith, *Rom. 10. 6, &c.* which is meant here, but in the 6 verſe, where it is compared to a Shield.

2 Of a good conſcience, which is that powerfull worke of the Spirit, *Gal. 5. 22.* in the regenerate, when by the endeauor to appeare themſelues vnto God, by doing thoſe things that the Law requireth, *Act. 24. 16 Hebr. 13. 18.* This is heere meant, and it conſiſteth in two things. 1 The abſtaining from euill, all things offenſiue to God, and hurtfull to man. 2 The doing of good; for thoſe two muſt alwaies be ioyned together, to make vp this brestplate, *Pſal 119. 3.*

2 The ſecond point to be conſidered, is how fitly the grace is reſembled to the metaphor.

The word *ἡσυχία* heere vſed, ſignifieth that part of the body, wherein are contained the vitall parts, the heart, lungs, liuer, &c. which being wounded, there is no hope of life, from the necke to the miſt, or to the nauell. Hence is the word alſo vſed for that piece of the armour that couereth this part. The vſe then of of a brestplate, is to keepe the vitall parts from being mortally wounded, that a man be not ſtricken downe without recovery. The ſame vſe hath righteouſneſſe, to keepe the ſoule, from being deadly wounded with the darts of the diuill, that the poyſon thereof doe not pierce thorow the very heart and life of grace, and quite extinguish it. For ſinne, and nothing elſe is that  
which

which mortally woundeth the soule, and puts Gods wrath vpon vs. Now from this, righteousnesse preserues vs, because by it we doe auoyd sinne.

3 The 3 point is, how we must put on this brestplate.

There is no better way, than by the right practice of true repentance; for repentance is a change and alteration of the minde, and such a change as brings forth a reformation in our liues. Whence is both an vtter detestation and abiuration of all euil, and a constant resolution to enter into a new course of life, forsaking all former wickednesse. Now where this is indeed, the diuell will not easily, or not at all preuaile against vs. Otherwise, if it be wanting, our twinish and doggish nature will still remaine; so that howsoeuer through some iudgement of God, or other occasion, we may for a time leaue sinne, yet shall we easily returne to it againe.

4 The fourth point is, What is the benefit and vse of this brestplate?

Surely great, and much euery manner of way. 1 In regard of the comparison of it to a brestplate, because it defends our soules from being mortally wounded, and thrust thorow with sinne: Because such as haue this righteousnesse, will endeaour to auoyde all things that wound the conscience, and to doe all things that preserue, cheere and comfort it.

*Obiect.* But doe we not see, that they who haue been most circumspect and carefull, haue fallen into sinne, as *Dauid*, and *Peter*, &c? How then doth this keepe vs from being wounded?

*Ans.* It doth not keepe a man from being wounded, but from being deadly wounded: for howsoeuer they may commit sinnes that are grosse in themselves, yet in them they are not grosse sinnes, being committed through infirmity, violence of temptation, want of watchfulnesse, not with full consent and desire, &c. So that although they be wounded, yet it is not incurable at the heart.

Yea, by these wounds they grow the more strong and sound, increasing hereby in greater feare and care to please God. It keepes them not altogether from sinne, but from giuing vp themselves to sinne, that it doe not so seaze vpon them, as to soake to the heart, and sucke vp the blood and life of grace.

2 It serueth to giue vnto vs an assured euidence of our spirituall vnion with Christ; from whom wee haue this power and this grace, and so is it a token of our effectuali calling, and of our eternall election, 2 *Pet.* 1. 10. 1 *Job.* 2. 29. And by consequent, of our euerlasting saluation. Which assurance makes vs bold & confident.

3 By this wee get a good name while wee liue, and when wee are gone. Also hereby are wee fenced against all that shall speake euill against vs, 1 *Pet.* 3. 16. Themselves and not wee shall be ashamed, whilst wee liue blamelesse, *Luk.* 1. 6. that is, giuing no iust occasion of blame.

4 This is a great honour and ornament vnto our Christian profession, really confirming the truth of it, when our practice is answerable to our profession.

It strengtheneth likewise our port, whilst by our good example wee confirme others that are our fellow-foldiers. And lastly, it allureth others to our profession.

5 Hereby wee shew our selues to be the Children of God: we imitate and honour our Captaine Iesus Christ, who went against the diuell persefly armed with this brestplate; and giue others cause to honour and glorifie him, 1 *Pet.* 2. 12.

5 The fitt point to bee considered, is, The wiles that the diuell useth to deprive vs of the most excellent piece of armour, knowing that so long as wee are therewith armed, hee cannot preuaile: and this he doth, 1 by laboring to make it of no vse vnto vs, & this by stretching and beating it out further then the metall will beare. Thus, by perswading vs to trust too much vnto it,

it, making our righteousness a meritorious cause of our salvation: as did the Pharises, and as doe the Papists, Conc. Trident. sess. 6. Can. 32.

To auoid this wile, obserue,

1 That our righteousness is in it selfe vnperfect, and in regard of the imperfections and pollutions of it comming from vs, no better then a filthy clout, *Esa* 64. 6. And therefore so farre from meriting salvation, that it rather deserues damnation; and therefore the Saints haue alwaies desired pardon for their best workes, *Psa* 143. 2.

2 That all the righteousness wee performe, is but our duty: and therefore *Adam* himselfe, in his integrity could not merit: Christ onely did, in regard of the personall vnion, *Iake* 17. 10.

3 This conceit of merit doth so putrifie righteousness, that it maketh it odious to God, being directly contrary to the free grace of God, and Allsufficient merit of Christ, *Rom* 11. *Gal* 2.

4 That it is only a way which the Lord hath appointed vs to walke, to testifie our obedience and thankfulness to God, that we might profit our brethren, and haue euidence and assurance of our faith, and effectuell calling.

5. In all workes of righteousness, let vs compare them with the rule thereof, *viz.* the Law, so shall wee see how imperfect they are, and how farre short they come of that which is required. This will humble vs.

2 By labouring to make vs lightly to regard this brestplate: and this the diuell doth diners waies.

1 By suggesting vnto vs that it is a needlesse piece of armour, because Christ hath satisfied all, and fulfilled the whole Law for vs, and hath left nothing for vs to doe; so that if we haue faith, it is sufficient for vs. Thus did hee deceiue the Christians in the Apostles time, taking occasion from that doctrine of iustification by faith alone; and so doth hee decieue many in these dayes.

To auoide this, consider, That though our righte-  
ousnesse be no meritorious cause of saluation, yet it is a  
way wherein wee are to walke; though wee are not sa-  
ued by it, yet wee cannot be saued without it, *1 Cor. 6.*  
*9. Heb. 12. 14. Tit. 2. 12. Ioh. 3. 3. Luk. 1. 75. Ephes. 2.*  
*10. 1 Thef. 4. 7. Tit. 3. 14. (Necessary.)*

2 That God hath made nothing in vaine, and there-  
fore if he haue made as well the brestplate of righteous-  
nesse, as the shield of faith, wee are to vse both: Yea it  
is certaine, that hee that hath not the brestplate  
of righteousnesse, cannot hold forth the shield of faith,  
because hee hath no ground of any right and title to  
Christ, hauing not his Spirit, which manifesteth it by  
the fruits of righteousnesse, *Iam. 2. 21.*

3 By perswading vs, that it is a combersome and  
toyleosome matter, a great hinderance to our honour and  
promotion, our gaine, our ease and pleasure, &c. Thus  
did he deceiue *Esaü*, who is therefore called prophane,  
not regarding to be of the Church: and *Demas*, *2 Tim.*  
*4. 10.* Thus doth hee deceiue the most in these times.  
To auoide this, wee must consider the fruits and issue,  
rather then the present inconueniences. For no armour  
islike vnto apparell to be worne for pleasure. But if we  
haue an eye vnto the issue, all the troubles that we can  
endure, are not worthy the blessed fruits that we shall  
reape of it, *Rom. 8. 18. 2 Cor. 4. 17. Eft. 3. 10.*

3 If thus he cannot preuaile, hee will object vnto vs,  
that it can be of no vse, and stand vs in no stead at all,  
seeing that all our righteousnesse is but drosse and dung,  
*Esaü 64. 6. Phil. 3. 8.* And by this meanes he bringeth  
many to desperation.

For to auoid this wile, we are to know that howso-  
euer our righteousnesse be so indeed, if either it be  
compared to the Law of God and his iustice, or taken a-  
lone by it selfe in opposition to Christ, yet notwithstan-  
ding as it is a fruite of Gods Spirit, as comming from  
a heart purified by faith, as done by the adopted Child

of God vnited to Christ; as it is a way wherein to walke to heauen; thus it is a matter whereby we may reape much comfort, giuing vs an euidence that we belong to Christ, although it be no matter of boasting.

4 Hee hath yet a further wile, he will grant that it is needfull and of vse: but yet wee need not be too strict and carefull. if we haue some euidences of our faith, it is enough; the Lord will pardon, his mercy is great, &c. A subtil wile, whereby many are deceiued.

For to auoyd this, wee must consider the nature of righteousness, that is, that chaine which holds vs vp from falling into hell. The linkes of this chaine are the duties of the Law: if one linke bee broken, downe wee fall into hell.

*Obiection.* But wee sinne all.

*Answer.* True: but the righteous sinne by reason of the frailty of the flesh, violence of temptation, &c. yet he takes no liberty to sinne, with full consent, to liue and lye in it wilfully and wittingly; and therefore, 1 *Iob.* 3.9 hee sinneth not, that is, giueth not himselfe ouer to any one sinne.

2 Again, we know not whether we shall euer turne to the Lord or no, or haue time and power to repent, if we refuse to doe it, when God calleth vs.

3 O! But be not ouer-iust, lest thou be desolate, *Eccle.* 7.18. Men will forsake thy company, &c.

But we must knowe that in true righteousness wee cannot be too strict in auoyding of those things that are seene indeed, and in doing of those duties that are duties indeed. But this is meant, when wee will make a righteousness of our owne, and make more sinnes than God euer made. No maruell then if wee be forsaken. Otherwise wee shall be sure to haue fellowship with Gods Spirit, with the good Angels, with the Saints in heauen hereafter.

6 The sixth and last point to be considered, is to giue you a view of those that want this part of spirituall armour.

mour, and so lie naked to the diuell, and are mortally wounded of him. These are,

1 Atheists, *Psal.* 14. 1.

2 Machiauellists, who lay this for a ground, that no man should bee of to tender conscience, as for Religion take to be hindred in any plot.

3 Epicures, who are wholly and onely for themselves, and so regard neither their duties to God nor to man: as the Iudge, *Luk.* 18.

But what? are there such amongst vs? Yea. 1 Atheists. Wee shall know them by those three notes set downe by *David*, *Psal.* 14. Which are: 1 They feare not God, ver. 1, 2. 2 They call not vpon the Lord, ver. 4. 3 They mocke at the righteous, ver 6. Which if we apply to these times, we shall find them true in multitudes.

2 Machiauellists, for are there not amongst vs State-protestants, that make piety but a matter of policy?

3 Epicures, the notes of them set downe, *Ecc.* 16. 49: are to be found amongst vs.

All these are openly and notoriously vnrighteous: there are others more priuily, as,

1 Such as liue honestly, and ciuilly, and deale truly, &c. but yet liue in ignorāce, regard not the Sabbath, in brief, make no conscience of the duties of the first table.

2 Such as will seeme pious and religious, but in their dealings are vnfaitful & vniust. If inferiours, rebellious, carelesse in their charge: if superiours, &c. How can any of these be said to haue on the brestplate of righteousness?

If of all is, to consider the danger we are in, and to be stirred vp to vse that helpe that God hath here provided for vs; and to this end,

1 To acquaint our selues with the word of God, out of which we may learn what is true righteousness, that we may be able to distinguish between it and counterfeit.

2 To acquaint our selues with the vse, end, beauty, benefit, excellency and necessity of this piece of armour.

3 Hereupon to examine our selues of the time past, that



that we may be humbled for our former failings, that so our former sinnes may not be in time to come a dart in the hand of the diuell to wound vs.

4 Vpon examination, to haue a holy resolution to enter into this way of righteoufnesse, and therein to walk.

VERS. 15. *And your feet shod with the preparation of the Gospel of peace.*

**W**Hen the diuell can preuaile by none of the former waies, then he labours in the next place to overthrow vs by afflictions, troubles, and persecutions, which he raiseth against vs, to hinder vs in our proceeding. Wherefore the Apostle, to arme vs also against this, bids vs to looke for troubles and affliction, and to prepare our selues against them with this armour heere prescribed, *viz.* The shooes of the preparation of the Gospel of peace.

Some vnderstand this for the preaching of the Gospel, as if the Apostle did allude to *Esa. 52. 7. Rom. 10. 15.* And so they make the profession of the Gospel to be these shooes here meant, *Psal. 119. 105.*

But the common and most vsuall exposition is, that heereby is vnderstood the knowledge of the Gospel of peace, that is, of our reconciliation with God. Which cometh neerer to the point, for hereby come we to be fenced & prepared against troubles. We are then to vnderstand by the preparation of the Gospel of peace, not the Gospel it self, but an effect which it works in vs. So that this preparation is that furniture, which the Gospel of peace doth prescribe vnto vs, and which it doth, it doth work in vs, namely, a heart settled, and resolved to goe boldly thorow all troubles, which is to be put on as a paire of shooes. [So the Siriack renders it fitly: Put on as shooes the preparation of the Gospel of peace.]

In handling of this piece of armour, we will go on in

this order. First, to consider what is the spirituall grace that is meant heereby.

2 The fit comparison of it to this part of bodily armor.

3 The ground of this patience.

4 The benefit of it.

5 The wiles and subtilties the diuell vseth to deprive vs of this necessary piece of armour.

1 The grace here vnderstood, is patience: for it is the Apostles purpose to arme vs against troubles: now what so fit a grace for this, as patience, which in this regard among all other vertues of *Iob*, is only comended vnto vs, *Iames* 5? This is set down by this description, (*The preparation of the Gospel of peace.*) *Preparation*, or, because by it the heart of man is settled, fixed, and resolved to goe on in the way, what impediments soeuer are in it.

*Of the Gospel.*) Because it is the Gospel that doth settle the heart: this brings good tidings, *Luk.* 2. 10. Of what? That God hath giuen his Sonne for vs, ver. 11. that his wrath is pacified towards vs, that our sinnes are forgiven vs. This is that God, which when once we know, our hearts are fully resolved to beare all things, seeing that now nothing can make vs miserable.

*Of peace*) Both in regard of the subiect, and nature of it, in that it first made tender of peace to man, and still declareth and publisheth it.

2 And also of the effect, because the Spirit of God, by the preaching of the Gospell, pacifies the conscience tormented with sin: as was signified by the song of the Angels, *Luk.* 2. 14. This is added, to shew the ground of true patience, *viz.* That it must bee grounded vpon the word of reconciliation, for then onely can the heart go on with courage and comfort in enduring all things.