



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.



IN handling 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 reprovuing 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 aboute 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 ioynt 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 publike offences: *Ezek.* 3. 17. *Esay* 58. 1. 2. *Tsm.* 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.