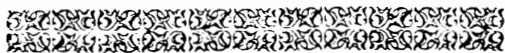


did, so must we.

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 unleaunened 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, *unleaunened bread*: Second-
Saure herbes.

viz. *Unleaunened 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.

IN 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 wisdom, 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 conscientious 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 eate 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.

If 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.

CONCERNING 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 fve dayes.

Vers. 15. For whoſoener eateth leaueued bread, from the first day untill the ſeuenth, that ſoule ſhall be cut off from Iſrael.

THe 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, appeares 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 appeares 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.