

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 otherwife, 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 helpes 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 wines, and comfort our selues with one another, truely 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 *Zipporah* 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 grieuous; 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.

Or if wee giue our censure, it must be in loue: the properties whereof, the Apostle 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 aggravate 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.

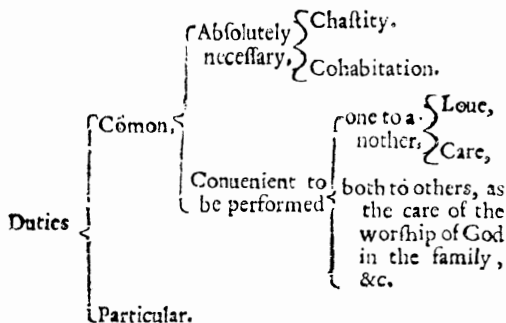
For the manifestation of this care, this must be vsed, *viz.* that both reioyce and grieue mutually, for the good or ill name one of another, by which sympathy and fellowfeeling our loue and care of one anothers credit will plainly shew it selfe.

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 To reprove 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.

*Submiss*, (*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: (id est ad Deum.)* 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 trembling. 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 *Vertue* 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 seuerally.

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 slavish 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 *Sarab.* 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 interprete 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 *Bashsheba*, 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 *Jacob*, *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 dilpence 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, ayming 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, *Ge.* 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 *Ierufalem* 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 reprov'd: for otherwise where no fault is, there needs no amendment.

Now shee may bee reproov'd 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 endeavour 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.

*Asvnto 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 Negative: No other obedience is be performed to the husband, but such as may stand with the obedience due to Christ.

2 Affirmative: 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 wiues 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, she must obey Christ rather then him.

Examples of wiues 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 cheerfully 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 briebe, 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 Saviour 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 truly applied 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 vnitd 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?

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: otherwise 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 meeknesse, *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 *Abasbueross* 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 publique, 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 plentifull 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 governour of the family as well (though not as much) as he. What then is this, but to deprive her of her authority, to make her like a child and a servant, and to cause her to be despised of his children and servants?

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 adiaies. 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 comparison 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 himselfe 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 Dullesse and Slownesse of  
 conceit, Shortnesse of memory, &c.  
 } Outward, Lamenesse, blindnesse, &c

These must not grieve him any offence, but cause him rather to pittie her. Other are full infirmities : as peevishnesse, stubbornnesse, &c. In these he must shew his wisdom.

1 In using the mildest and gentlest meanes hee can, to redresse these infirmities : as *Elkanah* did, *1 Sam.* 1.8.

2 If hee can observe any occasion that brought her to it, he must use the meanes to remoove 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 forgive and forget : as it is likely that *Jacob*'s 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 provident care over her, which shewes it selfe,

1 In providing things needfull.

2 In protecting her from things hurtfull.

Provision 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 chiefeest 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 cleaves onely to her husband : who is therefore to have a provident care over her. And furthermore, whatsoever meanes of maintenance shee had, being unmarried,

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 deprive 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 wisdom, 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 kindenesse, 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, Cheerefulnesse: 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 man euer 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, euery one his owne particular duty. (Therefore *Paul* biddeth euery husband to loue his wife, and euery wife to feare her husband.) For euery 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 wiues 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 wiues 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 discouered 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 vessell, 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 *Volunt 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 vessel, *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.