



AN
EXPOSITION
OF THAT PART OF
SCRIPTVRE OVT. OF
which DOMESTICALL DVTIES
are raised.

The first Treatise.

EPHES. 5.21.

Submit your selves one to another in the feare of God,

6. 1. *Of the Apostles transition from generall duties to particulars.*



As there are two vocations whereunto it hath pleased God to call every one; *one General*, by vertue whereof certaine common duties which are to be performed of all men, are required; (as knowledge, faith, obedience, repentance, loue, mercy, iustice, truth, &c.) *the other Particular*, by vertue whereof certaine peculiar duties are required of seuerall persons, according to those distinct places wherein the Diuine Providence hath set them in Common-wealth, Church, or family; so ought Gods Ministers to bee carefull in instructing Gods people in both kindes of duties; both those which concerne their *generall*, and those also which concerne their *particular* calling. Accordingly *S. Paul* (who, as *Moses*, was faithfull in all the house of God) after hee had sufficiently instructed Gods Church in

such *generall* duties, as belong to all Christians, of what sex, state, degree, or condition soeuer they be, proceedeth to lay downe certaine *particular* duties, which appertaine to particular callings and conditions: among which, hee maketh choise of those which God hath established in a family.

With excellent Art doth hee passe from those *generals*, to these *particulars*: laying down a *transition* betwixt them, in these words, *Submitting your selves one to another in the feare of God*; which words haue reference both to that which goeth before, and also to that which followeth after. The forme and manner of setting downe this verse, with a participle thus, *submitting*, sheweth that it dependeth on that which went before, and so hath reference thereunto. Again, the word it selfe being the very same which is vsed in the next verse following, sheweth, that this verse containeth the *summe* of that

A which

submitting.
submit.

which followeth, and so hath reference thereunto, as a generall vnto particulars. This manner of passing from one point to another, by a *perfect transition* which looketh both wayes, both to that which is past, and to that which commeth on, as it is very elegant, so is it frequent with this our Apostle. Whereby he teacheth vs, so to giue heed to that which followeth, as wee forget not that which is past: as we must giue diligent attention to that which remaineth, so we must well retaine that which wee haue heard, and not let it slip: otherwise, if (as one naile driueth out another) one precept maketh another to be forgotten, it will bee altogether in vaine to adde line vnto line, or precept vnto precept.

to whom,^f as we may doe hurt, so by our faithfull seruice wee may doe much^g good: in doing whereof God is much honoured.

This discouereth their hypocrisie, who make great pretence of praising God, and yet are scornfull and disdainfull to their brethren, and slothfull to doe any seruice to man:^h *The mens religion is vaine*. By this note did theⁱ Prophets in their time, and^k Christ and his^l Apostles in their time also, discover the hypocrisie of those among whom they liued: and so may we also in our time. For many there be, who frequently in their houses, and in the midst of the Congregation sing praise vnto God and performe other parts of Gods, outward worship, but towards one another, are proud, stout, enuious, vnmercifull, vniust, slanderous, and very backward to doe any good seruice. Surely, that outward seruice which they pretend to performe to God, doth not so much wipe out the spot of prophaneesse, as their neglect of duty vnto man brandeth their foreheads with the stampe of hypocrisie.

For our parts, let vs not vpon pretext of one duty, though it may seeme to be the waightier, thinke to shift off another; lest that fearefull *wee* which Christ denounced against the Scribes and Pharisees fall vpon our pates. As God is carefull to instruct vs how to carry our selues both to his own Maiesty, and also one to another, so let vs in both approue our selues to him: remembring what Christ said to the Pharisees, *These ought ye to haue done, and not to leaue the other undone*. The same Lord that requireth praise to his owne Maiesty, inioyneth mutuall seruice one to another. The neglect of this, as well as of that, sheweth too light respect of his will and pleasure. *VVhat therefore God hath ioyned together, let not man put asunder*.

§. 3. Of euery ones submitting himselfe to another.

Againe, as this verse hath reference to that which followeth, it declareth the

1 Job 35.8.

g Psa. 16.3.

i: Vse.

A note of hypocrisie.

h Lam 1.16.

i Isa. 58.3. &c.

k Mic 6.6 &c.

l Matt 23.14.

1 Job. 4.10.

Note.

§. 2. Of ioyning seruice to men with our praising of God.

As this verse hath reference to that which was deliuered before, concerning our duty to God, it teacheth vs this lesson:

It is the duty of Christians as to set forth the praise of God, so to be seruicable one to another. For this purpose in the Decalogue to the first table, which prescribeth that duty which we owe to God, is added the second table, which declareth the seruice that we owe one to another: and he that said,^b *The first and great Commandement is this, Thou shalt loue the Lord, &c.* said also, *The second is like to this, Thou shalt loue thy neighbour, &c.* whereupon the^c Apostle declaring what those sacrifices bee wherewith God is well pleased, ioyneth these two together, *to giue thanks to God, and to doe good to man*.

The seruice which in the feare of God we performe one to another, is an euident and reall demonstration of the respect wee beare vnto God.

^d *To God our goodnesse extendeth not.*

^e He is so high aboue vs, so perfect and compleat in himselfe, that neither can we giue to him, nor he receiue of vs. But in his owne stead hee hath placed our brother like to our selues;

Dott.

b Matt. 22.38
39.

c Heb. 13.15,
16.

d Psa. 14.2.

e Job 22.3.

f Job 35.7.

2 Vse.

Put not off one duty vnto another.

Matt. 23.23.

Matt. 19.6

the generall summe of all, which is mutually to submit our selves one to another in the feare of God. The parts hercof are two :

1. An Exhortation.

2. A Direction.

In the ~~exhortation~~ is noted, both the *duty* it selfe in this word *Submit*, and also the *parties* to whom it is to be performed, *One to another*.

Both branches of the exhortation, viz. the *duty*, and the *parties* ioyned together, afford this doctrine.

It is a generall mutuall duty appertaining to all Christians, to submit themselves one to another. For this precept is as generall as any of the former, belonging to all sorts and degrees whatsoever : and so much doth this word *one another* imply : in which extent the Apostle in another place exhorteth to *serue one another* : and againe, *every man as heeke anothers wealsh*.

Concerning *inferiours*, it is without question cleare, that they ought to submit themselves to their superiours : yea, concerning *equals* no great question can be made, but they in giving honour must goe one before another, and so submit themselves : but concerning *superiours*, iust question may be made, whether it bee a duty required of them to submit themselves to their inferiours.

To resolve this doubt, we must first distinguish betwixt subiection of *reuerence*, and subiection of *service*.

Subiection of reuerence is that whereby one testifieth an eminency and superiority in them whom hee reuerenceth, and that in speech, by giuing them titles of honour : or in gesture, by some kinde of obeysance, or in action, by a ready obeying of their commandement. This is proper to inferiours.

Subiection of service is that whereby one in his place is ready to doe what good he can to another. This is common to all Christians : a duty which euen superiours owe to inferiours, according to the fore-named extent of this word *One another* : in which respect euen the highest gouernour on

earth is called a *minister*, for the good of such as are vnder him.

Secondly, wee must put difference betwixt the *worke* it selfe, and the *manner* of doing it. That worke which in it selfe is a worke of superiority, and authority, in the manner of doing it may be a worke of submission, viz. if it be done in humility and meeknesse of mind. The Magistrate by ruling with meeknesse and humility, submitteth himselfe to his subiect. In this respect the Apostle exhorteth that *nothing* (no not the highest and greatest works that can be) be done in *vaine-glory*, but in meeknesse.

Thirdly, wee must distinguish betwixt the severall places wherein men are : for euen they who are superiours to some, are inferiours to others : as he that saith, *I haue vnder me, & am vnder authority*. The master that hath seruants vnder him, may bee vnder the authority of a Magistrate. Yea, God hath so disposed euery ones severall place, as there is not any one, but in some respect is vnder another. The wife, though a mother of children, is vnder her husband. The husband, though head of a family, is vnder publike Magistrates. Publike Magistrates one vnder another, and all vnder the King. The King himselfe vnder God, and his word deliuered by his Ambassadors, whereunto the highest are to submit themselves. And Ministers of the word, as subiects, are vnder their Kings and Gouernours. Hee that saith, *Let every soule bee subiect to the higher powers* (Rom. 13.1.) excepteth not Ministers of the word : and he that saith, *obey them that haue the oversight of you, and submit your selves*, (Heb. 13.17.) excepteth not kings : only the difference is in this, that the authority of the king is in himselfe, and in his owne name hee may command obedience to bee performed to himselfe : but the authority of a Minister is in Christ, and in Christs name only may he require obedience to bee performed to Christ.

The reason why all are bound to submit themselves one to another, is,

A 2 because

Steepe.

Rom. 13.4. Difference betwixt the worke and manner of doing it.

Phil. 2.3.

Euery one vnder some authority.

Matth. 8.9.

2. Doct.

Answer.

Gal. 5.13.
1 Cor. 10.24.

Quest.

Rom. 12.10.
How superiours ought to submit themselves.

Answer.

Difference betwixt subiection of Reuerence and Service.

* Si omnia & vestra. Quia vos excipitis ab amicis & fratribus : Si quis tentat excipere, conatur decipere. Beza. epist. 42. Difference betwixt Magistrates and Ministers authority.

Euery ones
office for the
good of an-
other.

Cor. 10. 24.

I. Vfe.
Exhortation
vnto all to do
seruice.

Eph. 10. 3.

1 Cor. 9. 19 &
10. 33.

Thom. 4. 314.

Gen. 16. 6.

Luke 7. 2.

Rom. 12. 16.
Gal. 5. 13.

2. Vfe.
Dehortation
from welling
one against
another.
Gal. 3. 28,
1 Cor. 12. 27.

because euery one is set in his place by God, not so much for himselfe, as for the good of others : whereupon the Apostle exhorteth, that *none seeke his owne, but euery man anothers wealth.* Euen Governours are aduanced to places of dignity and authority, rather for the good of their subiects then for their owne honour. Their callings are in truth offices of seruice, yea burdens vnder which they must willingly put their shoulders being called of God; and of which they are to giue an account, concerning the good which they haue done to others : for the effecting whereof, it is needfull that they submit themselves.

Let euery one therefore high and low, rich and poore, superiour and inferiour, Magistrate and subiect, Minister and people, husband and wife, parent and childe, Master and seruant, neighbours and fellowes, all of all sorts in their severall places take notice of their duty in this point of submission, and make conscience to put it in practise. *Magistrates*, by procuring the wealth and peace of their people; as *Mordecai* : *Ministers*, by making themselves seruants vnto their people, not seeking their owne profit, but the profit of many, that they may bee saved, as *Paul* : *Fathers*, by well educating their children, and taking heed that they *prouoke them not to wrath*, as *David* : *Husbands*, by dwelling with their wives according to knowledge, giuing honour to the wife as to the weaker vessell, as *Abraham* : *Masters*, by doing that which is iust and equall to their seruants, as the *Centurion* : Euery one, by being of like affection one towards another, and by seruing one another in loue, according to the Apostles rule. Let this duty of submission be first well learned, and then all other duties will better be performed.

Be not high minded, nor swell one against another. Though in outward estate some may be higher than other, yet in *Christ all are one, whether bond or free: all members of one and the same body.* Now consider the mutuall affection (as I may so speake) of the mem-

bers of a naturall body one towards another : not any of them will puffe it selfe vp, and rise against the other : the head which is the highest and of greatest honour, will submit it selfe to the feet in performing the duty of an head, as well as the feet to the head in performing their duty, so all other parts. Neither is it hereby implied, that they which are in place of dignity and authority, should forget or relinquish their place, dignity, or authority, and become as inferiours vnder authority, no more then the head doth : for the head in submitting it selfe doth not goe vpon the ground and beare the body, as the feet : but it submitteth it selfe by directing and governing the other parts, and that with all the humility, meeknesse, and gentlenesse that it can. So must all superiours. Much more must equals and inferiours learne with humility, and meeknesse, without scorne or disdain, to performe their duty. This is that which was before by the Apostle expressly mentioned, and is here again intimated. None are exempted and priuiledged from it. Wee know that it is vnaturall, and vnbecoming the head to scorne the feet, and to swell against them : but more than monstrous for one hand to scorne another: what shall we then say if the feet swell against the head? Surely such scorne and disdain among the members, would cause not onely great disturbance, but also utter ruine to the body. And can it be otherwise in a politique body? But on the contrary, when all of all sorts shall (as hath bin before shewed) willingly submit themselves one to another, the whole body, and euery member thereof will reape good thereby : yea, by this mutuall submission, as we doe good, so we shall receiue good.

§. 4. Of the feare of God.

Hitherto of the exhortation. The direction followeth. In the feare of the Lord. This clause is added, to declare partly the *means*, how men may bee brought

Ephe. 4. 2.

brought to submit themselves readily one to another: and partly the *manner*, how they ought to submit themselves. *The feare of the Lord* is both the *efficient cause* that moueth a true Christian willingly to perform all duty to man, and also the *end* whereunto hee referreth euery thing that he doth: For the better conceiuing whercof, I will briefly declare

1. What this feare of the Lord is.
2. How the Lord is the proper obieſt of it.
3. Wh^t is the extent thereof.
4. Why it is ſo much vrged.

First, feare of God is an awfull reſpect of the diuine Maieſty. Sometimes it ariſeth from faith in the mercy and goodneſſe of God: for when the heart of man hath once felt a ſweet taſte of Gods goodneſſe, and found that in his fauour only all happineſſe conſiſteth, it is ſtrucken with ſuch an inward awe and reuerence, as it would not for any thing diſpleaſe his Maieſty, but rather doe whatſoeuer it may know to be pleaſing and acceptable vnto him. For theſe are two effects which ariſe from this kinde of feare of God:

1. *A carefull endeaour to pleaſe God*, in which reſpect good king *Ichoſaphat* hauing exhorted his Iudges to execute the iudgemēt of the Lord aright, addeth this claule as a motiue thereunto, *Let the feare of Lord be vpon you*: implying thereby that Gods feare would make them endeaour to approue themſelues to God.

2. *A carefull auoiding of ſuch things as offend the Maieſty of God*, and grieve his ſpirit: in which reſpect the Wiſeman ſaith, *The feare of the Lord is to hate euill*: and of *Iob* it is ſaid, that hee *feared God departed from euill*.

Sometimes againe, awe and dread of the diuine Maieſty ariſeth from diſſidence: For when a mans heart doubteth of Gods mercy, and expecteth nothing but vengeance, the very thought of God ſtriketh an awe or rather dread into him, and ſo maketh him feare God.

From this double cauſe of feare,

whereof one is contrary to another, hath ariſen that vſuall diſtinction of a *filiall* or ſonne-like feare, and a *ſeruite* or ſlauish feare: which diſtinction is grounded on theſe words of the Apoſtle, *ye haue not receiued the ſpirit of bondage againe to feare* (this is a ſeruite feare) *but ye haue receiued the ſpirit of adoption whereby we cry, Abba, father*: this cauſeth a filiall feare. The *filiall* feare is ſuch a feare as dutifull children beare to their fathers. But the *ſeruite* feare is ſuch an one as bondſlaues beare to their maſters. A ſonne feareth ſimply to offend or diſpleaſe his father: ſo as it is accompanied with loue, A bondſlaue feareth nothing but the puniſhment of his offence; ſo as it is ioynd with hatred: and ſuch an one feareth not to ſinne, but to burne in hell for ſinne. Faithfull *Abraham* like a gracious childe feared God (as Gods Angell beareth witnes, *Gen. 22. 12.*) when he was ready rather to ſacrifice his only ſonne, then offend God by reſuſing to obey his commandement. But faithleſſe *Adam* like a ſeruite bondſlaue feared God (as he himſelfe teſtiſieth againſt himſelfe *Gen. 3. 10.*) when after hee had broken Gods commandement, he hid himſelfe from the preſence of God. This ſlauish feare is a plaine diabolicall feare (for *the diuels* ſo feare as they tremble:) It maketh men wiſh there were no hell, no day of Iudgement, no Iudge, yea no God. This is that feare *without which wee muſt ſerue the Lord*. In this feare to ſubmit ones ſelfe is nothing acceptable to God. It is therefore the *filiall feare* which is here meant.

Secondly, of this feare God is the proper obieſt, as by this and many more teſtimonies of Scripture is euident, where the feare of God and of the Lord is mentioned. This feare hath ſo proper a relation vnto God, as the Scripture ſileth God by a kinde of propriety, with this title, *Feare*: for where *Iaakob* mentioneth *the feare of Iſaak*; hee meaneth the Lord whom *Iſaak* feared.

Queſt. Is it then vnlawfull to feare any but God?

filiall and ſeruite feare. *Penard. lxx. cital.*

Rom. 8. 15.

** eſt timor ne amittatur gratia beneficij. Hic timor caſtus eſt non cum charitate eiſit ſed aſſeſcit Aug. epiſt. 120. Qui gebenas metuit, non peccare metuit ſed ardere. Aug. epiſt. 144.*

f Iam. 2. 19

g Luc. 1. 74

How God is the proper obieſt of feare.

Gen. 31. 42 53.

I. What the feare of God is, The cauſes of it.

Two effects of a filiall feare of God.

Deum timere eſt nulla mala facere, & nulla bona qua facienda ſunt praterire. Benard. modo bene viuere. ſer. 4 a 2 Cor. 19. 6. 7.

b Pro. 8. 13.

c Job 1. 1.

Diſſerence betwixt ſi-

How men
are to be
feared.

1. Cor. 13. 7.

Mat. 10. 28

3.
Every du-
ty to be
seasoned
with a
fear of
God.

1. Cor. 7. 1
2. Cor. 13. 12

1. Cor. 13. 12
2. Cor. 13. 12
1. Cor. 13. 12

1. Cor. 13. 12

1. Cor. 13. 12

1. Cor. 13. 12

1. Cor. 13. 12

Auf. No: Men also may be feared, as Princes, Parents, Masters, and other superiours; For the Apostle exhorting to giue euery one their due, giueth this instance, *fear, to whom feare is due.* But yet may God notwithstanding be said to be the proper object of feare, because all the feare that any way is due to any creature, is due to him in and for the Lord whose image he carrieth: so as in truth it is not so much the person of a man as the image of God placed in him by vertue of some authority or dignity appertaining to to him, which is to be feared. If there should fall out any such opposition betwixt God and man, as in fearing man our feare would be withdrawne from God, then the rule of Christ is to take place, which is this, *fear not them which kill the body, but are not able to kill the soule: but rather feare him which is able to destroy both soule & body in hel.*

Thirdly, the extent of this true filiall feare of God is very large. No one point throughout the whole Scripture is more vrged then this *feare of the Lord.* It is oft added to other duties, as that whereby they are seasoned, and without which they cannot well be performed. Wherefore we are commanded to *serue the Lord in feare,* *to perfect holinesse in the feare of God,* *to worke out our saluation with feare:* and the Churches are commended for *walking in the feare of the Lord:* so likewise particular men, as *Abraham,* *Isaiah,* *Iob,* and many other: yea the whole worship of God is oft comprised vnder this branch of *feare:* whereupon our Sauiour Christ alleadging this text, *thou shalt feare the Lord thy God,* thus exprelieth it, *thou shalt worship the Lord thy God.* And again, where the Lord by his Prophet *Isaiah* saith, *Their feare toward me is taught by the precept of men,* Christ thus quoteth that text, *in vaine doe they worship mee, teaching for doctrines the commandments of men.* Out of which places compared together, it is euident, that vnder the *feare of God,* is comprised the worship of God. Yea, all that duty which wee owe to God and man, is

comprised vnder this title, *the feare of God.* For *Dauid* when he would in one word declare the summe and substance of all that which a Minister ought to teach his people, saith, *I will teach you the feare of the Lord.*

Fourthly, The reason why the holy Ghost so much vrgeth *the feare of God,* and that in so large an extent as hath bene shewed, I take to be this; to shew a difference betwixt that integrity and perfection of Gods image which was at mans creation first planted in him, and the renouation thereof while here he liueth in this world. So compleat and perfect was then Gods image in man, as he needed no other motiue to prouoke him to any duty but *Love.* Wherefore when the Holy Ghost would set forth that perfection of Gods image first planted in man, he addeth this title *Love* vnto other duties, whether they concerne God or man. Concerning God, *Moses* exhorteth *Israel* to *love the Lord and serue him:* and again, *to love the Lord, to walke in his waies, to keepe his commandments, &c.* Concerning man, the Apostle exhorteth to *serue one another by love: and to doe all things in love.* Yea, sometimes the holy Ghost is pleased to comprise all duties vnder *love:* In which respect Christ calleth this commandment (*Thou shalt love the Lord*) the great commandment, which compriseth all the commandments of the first table vnder it: & for the second table, *Paul* saith, that *love is the fulfilling of the law.* But by *Adams* fall, and the corruption which thereby infected mans nature, the love of God hath waxed cold in man: and though the Saints be created againe, according to that image of God, yet while in this world they liue, that image is not so perfect as it was, the flesh remaineth in the best: in which respect God hath fast fixed this affection of *feare* in mans heart, and thereby both restraineth him from sinne, and also prouoketh him vnto euery good duty.

Object. God denounced a iudgement against *Adam* in the time of his innocency, in case he should transgress

Psalm. 34. 11

4.
Why a
feare of
God is so
much vr-
ged.

Deut. 11. 13

Deut. 30. 16

Gal. 5. 13.
1 Cor. 16. 14

Mat. 22. 38

Rom. 13. 10

Gen. 2. 17.

gresse : whereby it appeareth that feare of vengeance was requisite to keepe *Adam* from sinne; euen before his fall.

Ansiv. That iudgement was threatned, not in regard of *Adams* present estate, as if at that time he had had any inclination or pronenesse to euill, but in regard of his future estate. For though hee was made perfectly righteous, and his present disposition wholly and onely to good, yet was that his estate alterable; so as there was a possibility of falling. Now the wise God fore-seeing that man would fall, for the better clearing of his iust proceeding against man, and for the agrauating of mans sin, & making him the more inexcusable, denounced death before hand.

§. 5. *Of the feare of God mouing vs to doe seruice to men.*

Having briefly declared the nature, object, extent, and use of feare, I returne to the point in hand, viz. to shew how it is here laid downe as a motiue to stirre vp men to performe the duty heere required: for by this clause, *in the feare of the Lord*, the Apostle implieth that,

It is the feare of God which moueth men conſcomably to submit themselves one to another. This made *David* so well to rule the people of God: and *Ioseph* to deale so well with his brethren: yea, this is noted to be the cause of the righteous regiment of Christ himselfe. Well did that good King *Iehosaphat* know this, and therefore when he appointed Iudges ouer his people, as a motiue to stirre them vp to execute the iudgements of the Lord aright, he saith vnto them, *Let the feare of the Lord be vpon you.* So also *S. Peter*, to moue subiects to honor their King, perfixeth this exhortation, *Feare God.*

Object. By feare of man, may one be brought to submit himself to another: as a magistrate may be moued to deale iustly and mildly with his people through feare of insurrections and re-

bellions; subiects may by seuerer lawes and tyranny bee brought to submit themselves: and so other inferiours also by threats, by hard vsage, and other by-respects.

Ansiv. 1. Though feare of man be a motiue, yet it followeth not, that therefore feare of God should bee no motiue: it may be another motiue; and a better motiue.

2. The submission which is performed through feare of man, is a forced and a slavish submission, nothing acceptable to God: but that which is performed through a true filiall feare of God, is a free, willing, ready, cheerefull, conscionable submission: such a submission as will stirre vs vp to doe the best good we can thereby vnto them, to whom we submit our selues, and so is more acceptable to God, by reason of the cause thereof, and more profitable vnto man, by reason of the effect and fruit thereof.

For a true feare of God maketh vs more respect what God requireth and commandeth, than what our corrupt heart desireth and suggesteth: It subdueth our vnruly passions, and bringeth them within compasse of duty: It maketh vs deny our selues and our owne desires: and though through the corruption of our nature and inborne pride, we be loth to submit, yet will Gods feare bring downe that proud minde, and make vs humble & gentle. It will keepe those who are in authoritie from tyranny, cruelty, and ouermuch seuerity: and it will keepe those who are vnder subiection from dissimulation, deceit, and priuy conspiracies.

Behold how necessary it is, that a true feare of the Lord bee planted in mens hearts, in the hearts of kings and all Gouvernours, in the hearts of subiects and all people, whether superiours or inferiours. Where no feare of God is, there will be no good submission vnto man. *Abraham* thought that the men of *Gerar* would haue no respect to him or his wife, nor make conscience of common honesty, nor abstaine from innocent blood, because

Difference betwixt doing a thing for feare of God and feare of man.

Reason. The power of a feare of God.

Use. The necessity of a feare of God.

Gen. 30.11

Doct.

4. S. 23.3

c Gen. 49.

38.

f) (A. 11. 5. 3)

a Chro. 19.7

1 Pet. 3.17.

Rom. 3. 11.
6.

he saw no feare of God in that place : and the Apostle hauing reckoned vp many notorious effects of mans naturall corruption, concludeth al with this, as the cause of all, *There is no feare of God before their eyes.* Wherefore let Magistrates, Parents, Masters, and all in authority, haue especiall care that their subiects, children, seruants, and all vnder them may bee taught and brought to feare the Lord. I dare aough it, that such inferiours which are taught to feare God, will doe better seruice to their superiours, than such as feare their superiours only as men, and feare not God. Let Ministers especially vrge and presse vpon the consciences of men a feare of God. Let all inferiours pray that the feare of the Lord may be planted in the hearts of thier superiours, that so they may liue quiet and peaceable life in all godlinesse & honesty vnder them. Happy is that kingdome where Magistrates and subiects feare the Lord. Happy is that Church where Ministers and people feare the Lord. Happy is that family where husband and wife, parents and children, master and seruants feare the Lord. In such a Kingdome, Church, and family, will euery one, to the mutuall good one of another, submit themselves one to another. But if such as feare not God submit themselves, whether they bee superiours or inferiours, it is for their own ends and aduantages, and not for their good to whom they submit themselves.

§. 6. *Of limiting all dutie to man, within the compasse of the feare of God.*

Again, as this clause (*In the feare of the Lord*) declareth the manner of submission, it sheweth, that

Doct.

No submission is to be performed vnto man, but that which may stand with the feare of God. Whereby we shew that we haue respect to God, and labour about all to approue our selues to him. Thus *Dauid* is commanded to *rule in the feare of God* : and other Magistrates to performe their dutie

1 Sa. 23. 3.

2 Chr. 19. 9

Neh. 5. 55.

in the feare of the Lord : which *Nehemiah* that good Gouvernour was carefull to doe. So also subiects are to obey in the feare of the Lord, which the Apostle implieth by prefixing this precept, *Feare God*, before that, *Honour the King*, as if he had said, to honour the King, as in and thereby you may manifest your feare of God : let not this latter crosse the former. Seruants likewise are commanded to be obedient vnto their Masters, with this prouiso, *fearing the Lord*. Such phrases as these, *For the Lords sake*, *As vnto the Lord*, *In the Lord*, *As seruants of Christ*, being annexed to the duties of inferiours, doe imply as much.

Great reason there is that all seruice should be limited with the *feare of God*, for God is the highest Lord to whom all seruice primarily and principally is due : whatsoeuer seruice is due to any man, high or low, it is due in and for the Lord. The Lord hath let superiours in the places of eminencie, wherein they beare the image of God. The Lord also hath let inferiours in their places, and commended them as his charge to the gouernment of those who are ouer them. He that obeyeth not those who are ouer him in the feare of God, sheweth no respect of Gods image : And he who governeth not those who are vnder him in the feare of God, sheweth no respect of Gods charge.

Besides, God is that great Iudgeto whom all of all sorts, superiours and inferiours are to giue an account of their seruice. Though by our seruice we haue neuer so well approued our selues to men, yet if wee haue not therein had respect vnto God, and approued our selues to him, with what face may we appeare before his dread full iudgement seat? Can the fauour of those whom we haue pleased in this world, protect and shelter vs from the fury of Gods displeasure?

Behold the folly of such Gouvernours as wholly apply themselves to the fancie of their people, yea though it be against the Lord and his word. This was *Adams* folly, who at his

1 Pet. 2. 17

Coloss. 3. 23
1 Pet. 2. 13.
Eph. 5. 22.
6. 1, 6.1. Reason
God the
highest
Lord.2. Reason
God the
Iudge of
all1. Use.
The folly
of all
those who
feare man
more then
God.

to

wiues motion did eat of the forbidden fruit. This was *Aarons* folly, who to please the people, erected an Idoll. And this was *Sauls* folly, who against Gods expresse prohibition, suffered his people to take some of the spoile of the Amalekites. The like may bee said of *Isaiah*, who hearkned to his Princes to set vp Idols : and of *Pilate*, who to please the people, against his conscience, deliuered Christ to be crucified. The fearefull issue of this their submission, not seasoned with a feare of God, but contrary thereunto, may be a warning to all superiours, to take heed how they seek to please them that are vnder them, more than God who is aboue them. The issue of *Adams*, *Aarons*, *Sauls*, and *Isaiah* his base submission, is noted by the Holy Ghost in their seuerall histories. (Of *Pilate* it is recorded, that being brought into extreame necessity, he laid violent hands vpon himselfe.)

Neither is it to be accounted folly only in superiours to submit themselves to their inferiours against the Lord, but also in inferiours to their superiours: for thereby they shew that they feare man more than God, which Christ expressly forbiddeth his friends to doe. The captaines which went to fetch *Elisha*, obeyed their king therein; but what got they thereby; was the king able to saue them from the fire which God sent downe from heauen vpon them? The women reproboued for offering incense to the Queene of heauen, did it not without their husbands, yet were they not excused thereby? The children and others in the family submitted themselves to *Dathan* & *Abiram* in standing in the doore of their tents at defiance against *Moses*; but because it was not in the Lord, but against him, they were not exempted from the iudgement. Wherefore let all of all sorts set the feare of God as a marke before them to aime at in all their actions. Let superiours neither do any thing to giue content to their inferiours: nor suffer any thing to be done for their sakes by their inferi-

ours, which cannot stand with the feare of God. And let inferiours nor doe, nor forbear to doe at the will of their superiours any thing swerving from the feare of God: but *euery one submit themselves one to another in the feare of God.*

§. 7. Of performing the duties of particular callings.

EPHES. 5. 22.

Wiues submit your selues vnto your owne husbands, as vnto the Lord.

FROM that generall direction concerning mutuall submission, the Apostle commeth to certaine particulars, by which he exemplifieth the same: and teacheth vs, that

(*It is not sufficient to performe generall duties of Christianity, vntlesse also wee bee conscionable in performing the particular duties of our seuerall callings.*) A conscionable performance of those particular duties, is one part of our walking worthy of the vocation wherewith we are called: and therefore the Apostle, for illustration & exemplification thereof, doth reckon vp sundry particulars, both in this and other Epistles: & so do other Apostles. And *Titus* is charged to teach them. God himselfe hath given a patterne hereof in his Law. For the maine scope of the sixth Commandment tenderth to instruct vs in the particular duties of our seuerall callings.

Hereby much credit is brought to our profession, and the doctrine of God our Saviour is adorned. And much good is hereby both mutually communicated one to another, and receiued one from another: for our particular places and callings are those bonds whereby persons are firmly and fitly knit together, as the members of a natural body by nerues, arteries, sinews, veines, & the like, by which life, sense and motion is communicated from one to another.

Let therefore notice bee taken of the

c Gen. 3. 9. 10.
1 Sam. 21. 17.
d 11. 4. 19.

Doct.

a Eph. 4. 1.

b Col. 3. 18. &c.
1 Cor. 7.
1 Tim. 3.
c 1 Pet. 3. & 3.
d Tit. 2.
See more of this point in The whole Armour of God; Treat. 8. part 1. §. 4.

e Tit. 2. 10.
1 Pet. 3. 1. 2.

1/2.

Exod. 32. 1.
1 Sam. 15. 21.

2 Chro. 24. 17.
Marke. 15. 15.

Exod. 11. 7.
lib. 3. cap. 7.

Leuit. 24. 5.

2 Kin. 1. 9. &c.

1 Cor. 4. 19.

Numb. 19. 23.

a Numb. 11. 39

b 1 Sam. 24. 8.
c 26. 9.

the particular callings wherein God hath set vs, and of the seuerall duties of those callings, and conscience be vsed in practise of them. He is no good Christian that is carelesse herein. A bad husband, wife, parent, child, master, seruant, magistrate or minister, is no good Christian.

§. 8. *Of the lawfulness of priuate functions in a family.*

Among other particular callings the Apostle maketh choice of those which God hath setled in priuate families, and is accurat in reciting the seuerall and distinct orders thereof, (for a family consisteth of these three orders, {Husbands,} {Parents,} {Masters,} {Wives,} {Children,} {Seruants,} all which he reckoneth vpon is also copious, and earnest in vrging the duties which appertaine to them. Whence we may well inferre, that

The priuate vocations of a family, and functions appertaining thereto, are such as Christians are called vnto by God, and in the exercising whereof, they may and must employ some part of their time. For can we thinke that the Holy Ghost (who, as the Philosophers speake of nature, doth nothing in vaine) would so distinctly set downe these priuate duties, and so forcibly vrgeth them, if they did not well become, & neerely concerne Christians? All the places in Scripture which require family-duties, are proofes of the truth of this doctrine.

The reasons of this doctrine are cleere; for the family is a seminary of the Church and common-wealth. It is as a Bee-hiue, in which is the stock, and out of which are sent many swarms of Bees: for in families are all sorts of people bred and brought vp: and out of families are they sent into the Church and common-wealth. The first beginning of mankinde, and of his increate, was out of a family. For first did God ioyn in mariage *Adam* and *Eue*, made them husband and wife, and then gaue them children: so as husband and wife, parent & childe,

which are part of a family) were before magistrate and subiect, minister and people, which are the parts of a Common-wealth, & a Church. When by the generall deluge all publike societies were destroyed, a family, euen the family of *Noah* was preserved, and out of it kingdomes & nations againe raised. That great people of the Iewes which could not be numbred for multitude, was raised out of the family of *Abraham*. Yea euen to this day haue all sorts of people come from families, and so shall to the end of the world. Whence it followeth, that a conscionable performance of domestical and household duties, tend to the good ordering of Church and common-wealth, as being meanes to fit and prepare men thereunto.

Besides, a family is a little Church; and a little common-wealth, at least a liuely representation thereof, whereby tryall may be made of such as are fit for any place of authority, or of subiection in Church or common-wealth. Or rather it is as a schoole wherein the first principles & grounds of gouernment & subiection are learned: whereby men are fitted to greater matters in Church or common-wealth. Whereupon the Apostle declareth, that a Bishop that cannot rule his owne houte, is not fit to gouerne the Church: *1 Tim. 3. 5.* So we may say of inferiours that cannot bee subiect in a family; they will hardly bee brought to yeeld such subiection as they ought in Church or common-wealth: instance *Abolom* and *Adoniah*, *Dauids* sonnes.

This is to be noted for satisfaction of certaine weak consciences, who thinke that if they haue no publike calling, they haue no calling at all; and thereupon gather all that their time is spent without a calling. Which consequence if it were good and sound, what comfort in spending their time should most women haue, who are not admitted to any publike function in Church or common-wealth: or seruants, children, and others who are wholly im-

2. Reason.

A family is a representation of Church & common-wealth. *Ordinatio imperandi obediendi, concordia cohabitatio, re fertur ad ordinatam imperandi obediendi concordiam cunivium. Aug. loc. cit.*

3. Use.

Priuate callings in a family sufficient callings.

2. Note. Priuate duties of the family will be come any Christian. *Dei pol. lib. 1.*

Reason. The family a seminary. *Omnia domus initium, siue pars eula debet esse ciuitatis omne autem initium ad aliquem sui generis finem et omnia pars ad vniuersi cuius pars est inue gritatem refer tur. Aug. de ciu. Dei. lib. 5. c. 6.*

ployed in priuate affaires of the family? But the fore-named doctrine sheweth the vnfoundnesse of that consequence. Besides, who knoweth not that the prosecution of families tendeth to the good of Church and common-wealth? So as a conscionable performance of household duties, in regard of the end and fruit thereof, may be accounted a publike worke. Yea, if domestickall duties be well and thoroughly performed, they will bee euen enough to take vp a mans whole time. I a master of a family be also an husband of a wife, and a father of children, he shall finde worke enough: as by those particular duties, which wee shall afterwards shew to belong vnto masters, husbands, and parents, may easily be proued. So a wife likewise, if she also be a mother and a mistress, and faithfully endeouour to doe what by vertue of those callings shee is bound to do, shall finde enough to doe. As for children vnder the gouernment of their parents, and seruants in a family, their whole calling is to be obedient to their parents and masters, and to doe what they command them in the Lord. Wherefore if they who haue no publike calling, bee so much the more diligent in the functions of their priuate callings, they shall be as well accepted of the Lord, as if they had publike officers.

Yet many there be, who being no publike employement, thinke they may spend their time as they list, either in idlenesse, or in following their vaine pleasures and delights day after day, and so cast themselves out of all calling. Such are many masters of families, who commit all the care of their house either to their wiues, or to some seruant, and mispend their whole time in idlenesse, riotousnesse, and voluptuousnesse. Such are many mistresses, who spend their time in lying a bed, attiring themselves, and gossiping. Such are many young gentlemen liuing in their fathers houses, who partly through the too much indulgencie and negligence of their parents, and partly through their owne headstrong

affections, and rebellious will, runne without restraint whether their corrupt lusts lead them. These, and such other like to these, though by Gods providence they be placed in callings, in warrantable callings, and in such callings as minister vnto them matter enough of employement, yet make themselves to be of no calling. Now what blessing can they looke for from the Lord? The Lord vseth to giue his blessing to men, while they are busied in their callings. ^a *Jacobs* faithfull seruice to his vncle *Laban*, moued God to blesse him. ^b *Iosephs* faithfulnessse to his master *Potiphar* was had in remembrance with God, who advanced him to be ruler in Egypt. ^c *Moses* keeping his father in lawes sheepe when God appeared to him in the bush, and appointed him to be a Prince ouer his people. ^d *Dauid* was sent for from the field, where hee was keeping his fathers sheepe, when he was annointed to be King ouer Israel. ^e *Elisha* was plowing when he was annointed to be a Prophet. ^f The shepherds were watching their sheepe, when that gladsome tidings was brought to them, that the Saviour of the world was borne. Not to insist on any more particulars, the promise of Gods protection is restrained to our callings; for ^g the charge which God hath giuen to the Angels concerning man is, to keepe him in all his waies.

As for those who haue publike offices in Church or common-wealth they may not thereupon think themselves exempted from all family duties. These priuat duties are necessary duties. Though a man be a magistrate or a minister, yet, if he bee an husband, or a father, or a master, hee may not neglect his wife, children, & seruants. Indeed they who are freed from publike functions, are bound to attend so much the more vpon the priuate duties of their families, because they haue more leisure thereunto. But none ought wholly to neglect them; ^h *Ioshuah*, who was a Captaine and Prince of his people, and verie much employed in publike affaires,

Gods blessing on men diligent in their calling.
g Gen. 31. 49.

h Gen. 39. 2.

i Exo. 31. 2.

k 1 Sam. 16. 11.

l 1 King. 19. 19.

m Luk. 2. 8.

n Psal. 91. 11.

3. Vse.
Publike callings may not hinder priuat duties.

o Ios. 24. 15.

2 Vse.
Reprooe of such as haue no publike office, thinke themselves freed from all duties.

pt Sam. 8. 19.
 & 3. 11.
 q1 King 1. 6.

yet neglected not his family : for hee professeth that he and *his house* would serue the Lord. It seemeth that *Eli* was negligent in performing the dutie of a father, and *David* also. But what followed thereupon ? Two of *Elies* sonnes proued sacrilegious, and lewd Priests. Two of *Dauids* sonnes proued very ill common-wealthsmen, euen plaine traitors.

§. 9. Of the Apostles order in laying downe the duties of husbands and wiues in the first place.

Why duties of
 man and wife
 first deliuered.

There, being three especiall degrees or orders in a family, (as we heard before) the Apostle placeth husband and wife in the first ranke, and first declareth their duties, and that not without good reason : for

1 Man and
 wife were the
 first couple.

First, The husband and wife were the first couple that euer were in the world. *Adam* and *Eue* were ioyned in marriage, and made man and wife before they had children, or seruants. So falleth it out for the most part euen to this day in erreſting, or bringing together a family : the first couple is ordinarily an husband and a wife.

a. Man and
 wife are com-
 monly the
 chiefeſt in a
 family.

Secondly, most vſually the husband and his wife are the chiefeſt in a family, all vnder them ſingle perſons: they gouernours of all the reſt in the houſe. Therefore moſt meet it is, that they ſhould firſt know their duty, and learne to praſtiſe it, that ſo they may be an example to all the reſt. If they faile in their duty one to another, they giue occaſion to all the reſt vnder them to bee careleſſe, and negligent in theirs. Let an husband be churlish to his wife, and deſpiſe her, he miniſtreth an occaſion to children and ſeruants to contemne her likewise, and to be diſobedient vnto her : yea, to be churlish and froward one to another, eſpeciall to their vnderlings. Let a wife be vntruſty and vnfaithfull to her husband, let her filch and purloine from him, children and ſeruants will ſoone take courage, or rather boldneſſe from her example pri-

uily to ſteale what they can from their father, & maſter. Thus is their breach of duty a double fault: one in reſpect of the party whom they wrong, and to whom they deny duty. & the other in reſpect of thoſe to whom they giue occaſion of ſinning.

Know therefore, O husbands and wiues, that yee, aboue all other in the family, are moſt bound vnto a conſcionable performance of your duty. Greater will your condemnation be, if you faile therein. Look to it aboue the reſt: and by your example draw on your children and ſeruants (if you haue any) to performe their duties: which ſurely they will more readily doe, when they ſhall behold you as guides going before them, & making conſcience of your ioynt and ſeueral duties.

§. 10. Of the Apostles order in ſetting downe inferiours duties in the first place.

In handling the duties of the firſt forenamed couple, the Apoſtle beginneth with wiues, & layeth down their particular duties in the firſt place. The reaſon of this order I take to be the inferiority of the wife to her husband. I doe ther ather take it ſo to be, becauſe I obſerue this to bee his vſual method and order, firſt to declare the duties of inferiours, and then of ſuperiours: For in handling the duties of children and parents, & of ſeruants and maſters, he beginneth with the inferiours, both in this, and in other Epiſtles; which order alſo *S. Peter* obſerueth: yea, the law it ſelfe doth in the firſt place, and that expreſſly, mention the inferiours duty, onely implying the ſuperiours to follow as a iuſt conſequence, which is this, *If the inferiour muſt giue honour, & by vertue thereof performe ſuch duties as appertaine thereto, then muſt the ſuperiour carry himſelfe worthy of honour, and by vertue thereof performe anſwerable duties.*

Queſt. Why ſhould inferiours duties be more fully expreſſed, and placed

*Dis peccat qui
 exemplo peccat.*

ſc.

VVives parti-
 cular duties
 firſt laid
 downe, becauſe they are
 inferiours.

a Eph. 6. 1.
 b Eph. 6. 5.
 c Col. 3. 18. 19.
 d 1 Pet. 3. 1.
 e Exod. 10. 22.

Inferiours duties first taught because they are most backward and loth to performe them. Greater difficulty in ruling well, than in obeying.

Nihil difficultius nec periculosius quam bene imperare. Lud. P. i. in Aug. de Civ. D. l. 9. c. 16. Ducem velim qui a fronte pariter, et tergo sit oculatus. Timoth. apud Plutarch.

1 Sam. 14. 3. &c.
See Treat. 7. §. 37.

1 Sam. 14. 34. &c.

Seniores & inter eos optimos, & prudentes

ced in the first ranke?

Ans. Surely because for the most part inferiours are most unwilling to vndergoe the duties of their place. Who is not more ready to rule, than to be subiect?

I deny not but that it is a farre more difficult and hard matter to gouerne well then to obey well. For, to rule and gouerne requireth more knowledge, experience, wisdom, care, watchfulnesse, diligence, and other like vertues, than to obey and be subiect. Hee that obeyeth hath his rule laid before him, which is the will and command of his superiour in things lawfull, and not against Gods will. But the superiour who commandeth, is to consider not only what is lawfull but also what is most fit, meet, conuenient, and euery way the best: yea also he must forecalt for the time to come, and so farre as he can obserue whether that which is now for the present meet enough, may not be dangerous for the time to come, and in that respect vnmeet to be vrged. Whence it followeth, that the *superiour in authority* may sin in commanding that which the *inferiour in sub-section* may vpon his command doe without sin. Who can iustly charge *Isaiah* with sinne in numbring the people, when *Dauid* vrged him by vertue of his authority so to doe? Yet did *Dauid* sinne in commanding it. Without all question *Saul* did sin in charging the people by an oath, to eat no food the day that they pursued their enemies (a time when they had most need to be refreshed with food, as *Jonathans* words imply) and yet did not the people sinne in forbearing witness the euent that followed on *Jonathans* eating, though he knew not his fathers charge. Who seeth not hereby, that it is a matter of much more difficulty to rule well, than to obey? which is yet further euident by Gods wise, disposing prouidence in ordering who should gouerne, who obey. Commonly the younger for age, the weaker for sex, the meaner for estate, the more ignorant for vn-

derstanding, with the like, are in places of subiectiō: but the elder, stronger, wealthier, wiser, and such like persons, are for the most part, or at least should be in place of authority. *Woe to thee O land* (saith *Salomon*) *when thy king is a childe.* And *Isaiah* denounceth it as a curse to *Israel*, that *children shall bee their Princes, and babes shall rule over them, and complaineth* that *women had rule over the people.*

Now to returne to the point, though it be so that gouernours haue the heauiest burden laid on their shoulders, yet inferiours that are vnder subiection thinke their burden the heauiest, & are lothest to beare it, & most willing to cast it away. For naturally there is in euery one much pride and ambition, which as dust cast on the eyes of their vnderstanding, putteth out the sight thereof, and so maketh them affect superiority, and authority ouer others, and to be stubborne vnder the yoke of subiection: which is the cause that in all ages, both by diuine, and also by humane lawes penalties, & punishments of diuers kinds haue been ordained, to keepe inferiours in compasse of their duty: and yet (such is the pride of mans heart) all will not serue. What age, what place euer was there, which hath not iust cause to complaine of subiects rebellion, seruants stubbornnesse, childrens disobedience, wiues presumption? Not without cause therefore doth the Apostle first declare the duties of inferiours.

Besides, the Apostle would hereby teach those who are vnder authority, how to mone them that are in authority ouer them, to deale equally and kindly, not hardly and cruelly with them; namely, by endeavouring to performe their owne duty first. For what is it that prouoketh wrath, rage, and fury, in gouernours? What maketh them that haue authority, to deale roughly, and rigorously, is it not for the most part disobedience, & stoutnesse in those that are vnder gouernment, though some in authority be so proud, so sauage, & inhumane, as

& potentes oportet imperare iuniores vero parere. Vlat. de rep. lib. 3. f. Eccl. 10. 16. glin 3. 4. alia 3. 13.

Ambition is it which maketh inferiours loth to bee subiect.

a Inferiours duties first delivered, to teach them how to winne their gouernours fauour.

1 Pſal. 38. 10.

honor done to them, no performance of duty can ſatisfie and content them, but they will (as ⁱ *Dauids* enemies) reward euill for goodneſſe, yet the beſt generall direction that can be preſcribed to inferiours, to prouoke their gouernours to deale well with them, is, that inferiours themſelues be careful and conſcionable in doing their duty firſt. If their gouernours on earth bee nothing moued therewith, yet will the higheſt Lord in heauen graciouſly accept it.

Laſtly, men muſt firſt learne to obey well, before they can rule well: for they who ſcorne to be ſubiect to their gouernours while they are vnder authority, are like to proue intolerably inſolent when they are in authority.

Learn e all that are vnder authority, how to winne your gouernours fauour: how to make your yoke eaſie, and your burden light: how to prevent many miſchiefes which by reaſon of the power of your ſuperiours ouer you may otherwiſe fall vpon you: Firſt doe ye your duty.

There are many weighty reaſons to moue gouernours firſt to begin to do their duty. For,

Firſt, by vertue of their authority, they beare Gods image, therefore in doing their duty they honour that image.

Secondly, by reaſon of their place, they ought to goe before ſuch as are vnder them.

Thirdly, a faithfull performance of their duty, is an eſpeciall meanes to keepe their inferiours in compaſſe of theirs.

Fourthly, their failing in duty is exemplary: it cauſeth others vnder them to faile in theirs, and ſo it is a double ſinne.

Fiftly, their reckoning ſhall be the greater: for of them who haue receiued more, more ſhall be required.

It were therefore to be wiſhed that ſuperiours and inferiours would ſtrive who ſhould beginne firſt, and who ſhould performe their owne part beſt, and in this kind ſtrive to excel, as run-

ners in a race ſtrive in running to out-ſtrip one another.

But if queſtion be made who ſhall begin, I aduiſe inferiours not to ſtand out in this ſtrife, but to thinke the Apoſtle firſt inciteth them: and that it is the ſafeſt for them to begin: for in this contention inferiours are like to fare the worſt, by reaſon of the power which Superiours haue ouer them. And though it be more againſt our corrupt, proud, and ſtout nature, ~~the~~ ſubiect and obey, yet let vs ſo much the more endeouour to yeeld duty in this kinde. For it is an eſpeciall part of ſpirituall prudence, to obſerue what our corrupt nature is moſt prone vnto, and wherein it moſt ſwellevp, that therein we may moſt ſtrive to beat it down: nature is contrary to grace, and ^{the} *wiſdome of the fleſh is enmity againſt God.*

§. 11. *Of the reaſons why wiues duties are firſt taught.*

Queſt. Why among other inferiours are wiues firſt brought into the ſchoole of Chriſt to learn their duty?

Anſw. Firſt, of all other inferiours in a family, wiues are farre the moſt excellent, and therefore to be placed in the firſt ranke.

Secondly, wiues were the firſt to whom ſubiectiō was inioyned: before there was childe or ſeruant in the world, it was ſaid to her, *thy deſire ſhall be ſubiect to thine husband.*

Thirdly, wiues are the fountaine from whence al other degrees ſpring: & therefore ought firſt to be clenſed.

Fourthly, this ſubiectiō is a good patterne vnto children and ſeruants: and a great meanes to moue them to be ſubiect.

Fiftly, I may further adde as a truth, which is too manifeſt by experience in all places, that among all other parties of whom the Holy Ghoſt requireth ſubiectiō, wiues for the moſt part are ⁱ moſt backward in yeelding ſubiectiō to their husbands. But yee wiues that feare God, bee careful of your duty:

Reasons why inferiours ought firſt to performe their duties.

† Rom. 8. 7.

Gen. 3. 16.

1 See Treat. 3. 54

3. By obeying, men learne to rule well.
Parendo diſces imperare. Ariſt. Polit. lib. 3. c. 3.

Vſe.

Reasons why gouernours ought firſt to performe their duties.

Pſterque ſuum praecepit officiū. Chryſ. Rom. 2. 6. in 1 Cor. 11.

Exod. 23. 26

Si propter Deum viro parueris, tibi propterea quæ ab eo fieri deccant, sed ea quibus te legislator fecit obnoxiam diligenter exequere. Chrys. hom. 26. in 1. Cor. 11.

m Gen. 3. 16.
n 1 Cor. 11. 9.

o Prov. 31. 29

and though it may seeme somewhat contrary to the common course and practise of wiues, yet follow not a multitude to doe euill. Though it bee heath to corrupt nature, yet beat downe that corruption: yea though your husbands bee backward in their duties, yet bee yee forward; and strue to goe before them in yours: remembreing what the Lord saith (Matth. 5. 46, 47.) *If you loue them which loue you, what singular thing doe yee?* Yea remembreing also what the Apostle saith, (1 Tim. 2. 14.) *The woman was first in the transgression,* and first had her duty given vnto her, and *was made for the man, and not man for the woman.*

Thus shall yee deserue that commendation of good wiues, *Many haue done verduously, but yee excell them all.*

Having hitherto handled the forenamed generall instructions, I will proceed to a more distinct opening of the words, and collect such obseruations as thence arise, and then particularly declare the seuerall duties which the three orders in a family owe each to other.

§. 12. Of wiues subiection.

EPHES. 5. 22.

Wiues submit your selves vnto your own husbands, as vnto the Lord.

p Martineus

q Subita sint.
Hieron. Vet.
Trans. Graem.
r Subiitæ vos
Berz.

THe word by which the Apostle hath noted out the duties of wiues, is of the middle voice, and may be translated passiuely as *many haue done*, or *actuely* as our English doth (*submit your selves*) and that most fitly: for there is a double subiection.

1. A necessary subiection: which is the subiection of order.

2. A voluntary subiection: which is the subiection of duty.

The necessary subiection is that degree of inferiority, wherein God

hath placed all inferiours, and whereby he hath subiected them to their superiours, that is, set them in a lower ranke. By vertue thereof, though inferiours seeke to exalt themselves aboue their superiours, yet are they subiect vnto them: their ambition doth not take away that order which God hath established. A wife is in an inferiour degree, though she domineere neuer so much ouer her husband.

The voluntary subiection, is that dutifull respect which inferiours carry towards those whom God hath set ouer them: whereby they manifest a willingness to yeeld to that order which God hath established. Because God hath placed them vnder their superiours, they will in all duty manifest that subiection which their place requireth.

Because it is a duty which is here required, the voluntary subiection must needs be here meant: and to expresse so much, it is thus set downe, *submit your selves.*

Though the same word bee here vsed that was in the former verse, yet it is restrained to a narrower compass, namely to *subiection of renouance*. Here learne that

To necessary subiection, must voluntary subiection be added: that is, duty must be performed according to that order and degree wherein God hath set vs. This is to make a vertue of necessity.

Vnder this phrase (*submit your selves*) all the duties which a wife oweth to her husband are comprised, as I shall afterwards more distinctly shew.

§. 13. Of the persons to whom wiues must be subiect.

In setting downe the parties to whom wiues owe subiection, the Apostle noteth a particle of restraint (*your owne*) and that to shew that a wife ought to haue but one husband, which is more plainly expressed in another place by the same phrase, *let every woman haue her owne husband*: that is, only one proper to her selfe: so as

* Sec 5. 3.

1. Obser.

* Treat. 3. §. 2.

* Idem.

1 Cor. 7. 2.
7th Chap
ad 1st

See §. 81. 83.

2. Obser.

It is unlawfull for a wife to have more then one husband at once.

A wife must submit her selfe onely to that one, proper husband, and to no other man (as she is a wife & yeeldeth the duty of a wife) so as the subiection of adulteresses is here excluded: and the duty required is, that

3. Obser.

A wife must yeeld a chaste, faithfull, matrimoniall subiection to her husband.

Here by the way note the foolish collection of Adamians, Familists, and such like licentious libertines who from the generall words which the Apostle vseth (*men* and *women*) inferre that all women are as wiues to all men, and that there needeth not any such neere conjunction of one man with one woman.

Which beastly opinion as it is contrary to the current of Scripture, and to the ancient law of marriage (*two shall be one flesh*) so also to this clause (*their owne husbands*) The Apostle, in vsing those generall words followed the Greke phrase, which putteth those two words (*men women*) for husbands and wiues: so also doe other tongues, yea and our English. The particular relation, which is betwixt the persons who are meant by those two words, doth plainly shew how they are to be taken, and when they are to be restrained to man and wife. To take away that ambiguity, our English hath wel translated them, *husband and wife*.

To direct and prouoke wiues vnto their duty, the Apostle addeth this clause (*as vnto the Lord*), which is both a Rule & a Reason of wiues subiection. It directeth wiues by nothing the restraint of their obedience, and the manner thereof.

The *Restraint* in that *Wines ought so to obey their husbands as will they o-*

bey the Lord, but no further: they may not be subiect in any thing to their husbands, that cannot stand with their subiection to the Lord.

The manner in that *Wines ought so yeeld such a kind of subiection to their husbands, as may bee approved of the Lord*.

Thus the Apostle himselfe expoundeth this phrase chap. 5. vers. 5, 6.

It prouoketh wiues to submit themselves to their husbands, by noting the place of an husband, which is, to be in the Lords stead, bearing his image, and in that respect having a fellowship and partnership with the Lord, so as

Wines in subiecting themselves aright to their husbands are subiect to the Lord.

And one the contrary side, *Wines in refusing to be subiect to their husbands, refuse to be subiect to the Lord.*

§. 14. How an husband is his wines head.

EPH 5. 23.

For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body.

The place of an husband intimated in the last clause of the former verse, is more plainly expressed, and fully explained in this verse. His place is expressed vnder the metaphor of an head: and amplified by his resemblance therein vnto Christ.

The particle of connexion (*FOR*) sheweth that this verse is added as, a reason: which may fitly be referred both to the duty it selfe: and to the manner of performing it.

The metaphor of an head enforceth the duty.

The amplification thereof by the resemblance that is made to Christ, enforceth the manner of performing the duty.

A

§ Obser.
See Treat. 3.
§. 54.

6 Obser.

7 Obser.
See Treat. 3.
§. 70.

* of adpss.
ai quodam.

Sicundum intelligentiam
gracitatis
quodam tam uxor
quam mulier
ualeat interpretari
Hieron in
Gal. 4.

4. Obser.
See Treat. 3.
§. 51.

A wife must submit her selfe to an husband, because he is her *head*: and shee must doe it *as to the Lord*, because her husband is to her, as Christ is to the Church.

The metaphor of an head declareth two points:

1. The dignity } of an husband.
2. The duty }

1. As an head is more eminent and excellent than the body, and placed aboue it, so is an husband to his wife.

2. As an head by the vnderstanding which is in it, gouerneth, protecteth, preferueth, prouideth for the body, so doth the husband his wife: at least he ought so to doe: for this is his office and duty. This is here noted to shew the benefit which a wife receiueh by her husband: so as two motives are included vnder this metaphor.

The first is taken from the husbands prerogatiue, whence note that

Subiection must be yielded to such as are ouer vs. For this is a maine end of the difference betweene party and party. To what end is the head set aboue the body, if the body bee not subiect to it?

The second is taken from the benefit which a wife reapeth by her husbands superiority: and it sheweth that

They who will not submit themselves to their superiors, are iniurious to themselves: as the body were iniurious to it selfe, if it would not be subiect to the head.

§. 15. Of the resemblance of an husband to Christ.

The more to enforce the forenamed reason, the Apostle addeth the resemblance that is betwixt an husband and Christ, as this note of comparison (*euen as*) sheweth: whence it followeth that

It is as meet for a wife to submit her selfe to her husband, as for the Church to submit it selfe to Christ. This amplification is especially added for

Christians. Heathens may be moued to subiect themselves to their Gouernours, by the resemblance taken from a naturall body. How much more ought Christians to be moued by the resemblance taken from the mysticall body of Christ?

These words (*and hee is the Saviour of the body*) as they doe declare the office of Christ, and the benefit which the Church reapeth, so they note the end why an husband is appointed to bee the head of his wife, namely, that by his prouident care he may be as a saviour to her. It is here noted rather to shew the benefit which a wife reapeth by her husband, then the duty which hee oweth: for that the Apostle declareth afterwards, vers. 25, &c. The meaning then is, That as Christ was giuen to bee an head of the Church which is his body, that hee might protect it, and prouide all needfull things for it, and so be a Saviour to it, euen so for that very end are husbands appointed to be the head of their wiues.

Vpon this ground the Apostle inferreth the conclusion in the next verse.

§. 16. Of the resemblance betwixt The Church to Christ. A wife to her husband.

EPHES. 5. 24.

Therefore as the Church is subiect to Christ, so let wiues bee to their owne husbands in euery thing.

THIS conclusion setteth forth not onely the duty it selfe, but also another Reason, and another Rule to prouoke and direct wiues to perform their duty: and that vnder the patterne of the Church.

The reason may bee thus framed, *That which the Church doth to Christ, a wife must doe to her husband. But the Church is subiect to Christ. Therefore a wife must be subiect to her husband.*

How an husband is a Saviour to his wife.
See Treat. 3. §. 73.

9. Obser.
See Treat. 3.
§. 73.

10. Obser.

The proposition is grounded on that resemblance which is betwixt the Church in relation to Christ, and a wife in relation to her husband: for an husband is that to his wife, which Christ is to the Church; therefore a wife must be so to her husband, as the Church is to Christ.

The rule noteth both the *Manner* (as) and also the *Extent* of a wifes subiection ("in every thing.")

Quest. Is mortall and finfull man to bee obeyed as the Lord Christ the eternall Sonne of God?

Ans. This extent is to bee restrained to the generaliry of the things in question. As in other places, where the Apostle saith, *all things are lawfull for me*, he meaneth all indifferent things, for of them his speech was in that place. And where againe he saith, *Whatsoever is set before you, eat*, he meaneth, whatsoever good and wholsome meat: for of that he spake.

Thus much of the maine drit of the Apostle in setting before wifes the example of Christ, to whom husbands are like in dignity, and the example of the Church, to whom wifes ought to be like in duty.

I will further consider these examples of Christ and the Church more distinctly by themselves, without any relation to man and wite: and out of them note such generall instructions as concerne all Christians.

§. 17. *Of the relation betwixt Christ and the Church.*

EPHES. 5. 23, 24.

23. *Christ is the head of the Church: and he is the Saviour of the body.*
24. *The Church is subiect unto Christ in every thing.*

BEhold here the mutual relation betwixt

Wherein note concerning Christ,

1. His preheminnence over the Church, (*he is her head.*)

2. His goodnesse to her, (*he is her Saviour.*)

Note also concerning the Church,

1. Her prerogative, (*She is the body of Christ.*)
2. Her duty. In laying downe whereof, there is noted,
1. Wherein it consisteth, (*The Church is subiect to Christ.*)
2. How farre it extendeth, (*in every thing.*)

The title *Head*, is given to Christ in two respects:

1. In regard of his 'dignity and dominion over the Church.
2. In regard of the 'neere vnion betwixt him and the Church.

This vnion is more fully expressed afterwards, vers. 30.

The dignity of Christ is here principally intended: so as *Christ is the highest in authority over the Church*: the titles ^d Lord, ^e Father, ^f Master, ^g Doctor, ^h Prophet, ⁱ First-borne, with the like, being by a kinde of excellency and propriety attributed to him, proue as much.

The causes hereof are

1. The good pleasure of God his Father.

2. The dignity of his person being God-Man.

3. The merit of his sacrifice whereby he hath redeemed and purchased his Church vnto himselfe.

4. The omnipotency of his power, whereby he is able to protect it.

5. The al-sufficiency of spirit, whereby hee is able to giue to euery member all needfull grace.

Till the Pope of Rome can shew so good reason for this title (*Supreme head of the whole Church*) we will account him a blasphemous vsurper thereof.

Obiect. He is not accounted an *Imperiall* head as Christ is, but onely a *Ministeriall* head.

Ans. 1. This distinction is without all ground or warrant of Scripture.

2. It implieth plaine contradiction. For to be a ministeriall head, is to be an *head* and a *minister*, which is all

See more of the manner and extent of a wifes obedience, Treat. 3. §. 51. & 63.

1 Cor. 10. 31.

1 Cor. 10. 31.

1 Cor. 10. 31.

1 Eph. 4. 15, 16.

Deut. 1. 1. 6. 6. 7. 7. 8. 8. 9. 9. 10. 10. 11. 11. 12. 12.

1. 776.

The distinction betwixt imperiall and ministeriall head discussed.

all one as an head and a member in relation to the same thing.

3. Though in these two words (*Imperiall*, *Ministeriall*) they may seeme to aduance Christ about the Pope, yet in their owne interpretation of these words they make the Pope equall to Christ, if not aduance him about Christ. For they say that Christ is an *imperiall* head to quicken the Church inwardly: and the Pope a *ministeriall* head to gouerne it outwardly. First let it bee noted, how little congruity this exposition hath with the words expounded. Doth this word (*imperiall*) imitate a quickning vertue? Doth this word (*ministeriall*) imply a gouerning power? Nay, is there not great incongruity in this, that Christ should bee the *Imperiall* head, and yet the Pope an head to gouerne? Besides, doth not this rend asunder two of Christs offices, and leauing one to Christ, giue another to the Pope, and so make him equall with Christ? If the particular branches of this gouernment which is giuen by papists vnto the Pope by vertue of his headshippe be obserued, we shall finde that to bee verified in him, which the Apostle hath foretold concerning Antichrist, that as God he sitteth in the temple of God, shewing himselfe that he is God. For they giue to him the keyes of heauen and hell, to shut or open the one or other as pleaseth him: they giue him power to dispense with Gods lawes, to coine articles of faith, to make lawes to bind mens consciences directly and immediately, to giue pardon for sinne, to free subiects from allegiance to their Soueraignes, to canonize Saints, and what not.

But to let these impious blasphemies passe, beside that this prerogative of Christ (to bee head of the Church) is incommunicable (for there by the Apostle proueth Christ to bee aduanced farre above all principality, and power, and might, and dominion, and euery name, &c.) Christ needeth not for the execution of his office therein any Vicar, or Deputy: for as head he

fillethe all in all things: and by his eternall spirit is hee in heauen, earth, and euery place where any of his members are, according to his promises made vnto his Church,

Much comfort and great confidence must this needs minister to all such as haue assurance that they are of this body: for hauing so mighty, so wise, so mercifull an head, an head so sufficient euery way, who can instruct, direct, guide, gouerne, protect, and helpe them in all their needs whatsoeuer, what need they feare? When we are assaulted by Satan, or any way set vpon by any of his instruments, or are in any distresse or need, let vs lift vp the eyes of our faith higher then wee can the eyes of our body, and in heauen behold this our head, who is inuisible, and wee cannot but receiue from thence much comfort and encouragement.

§. 18. Of the benefit of Christs headship.

The Goodnesse of Christ is set down in these words (*and hee is the Sauour of the body.*) Euery word almost hath his emphasis.

1. The copulative particle (AND) sheweth that

The goodnesse which Christ doth for his Church, hee doth because he is the head thereof.

O how happy a thing is it for the Church that it hath such an head! an head that doth not tyrannize ouer it, nor trample it vnder foot: an head that doth not pole, or peece the Church: but procureth peace and safety to it. When Naomi sought to make a match betwixt Boaz and Ruth, that he might be her head, what saith shee? Shall I not seeke rest for thee that it may be well with thee? It is therefore the office of an head to be a Sauour, to procure rest and prosperity to the body whose head it is.

Happy were it for Kingdomes, Common-wealths, Cities, Churches, Families, wiues, and all that haue heads, if they were such heads: that, because they are heads, they would endeavour to be Sauours.

6. 19. Of

Matt. 18. 20
28. 20.

176.

Staplet. lib. 6
cap. 16. de prin-
cip. doct.

2 Thess. 2. 4.

In Decretal.

1. 1. 1. 1.

Ruth 3. 14

Ephes. 1. 21, 22
23.

§. 19. Of Christ a sufficient Saviour.

In laying forth the goodnesse of Christ three things are noted,

1. The *Kinde* of goodnesse, which is saluation (*the Saviour.*)

2. The person that performeth it (*he himselfe.*)

3. The parties for whom hee performeth it (*the body.*)

1. The Greeke word translated *Saviour* is so emphaticall that other tongues can hardly finde a fit word to expresse the emphasis therereof : it being attributed to Christ, implyeth that

Christ is a most absolute and perfect Saviour, he is euery way a sufficient Saviour : * *able perfectly to saue euen to the very uttermost.* Hee saueth Soule and Body : he saueth from all manner of misery : which is intimated by that particular from which he saueth, namely *sinne* : *he shall saue his people from their sinnes.* Sinne is the greatest, and most grievous euill, yea, the cause of all misery ; they who are saued from it, are saued from all euill : for there is nothing hurtfull to man, but that which is caused by sinne, or poisoned by it.

Before sinne seized on man he was most happy, free from all misery : and so shall he be after the contagion, guilt, punishment, dominion, and remainder of sinne is remoued. But he that remaineth in the bondage of sin is in a most wofull plight. In that Christ saueth from sinne, hee saueth from the wrath of God, the curse of the law, the venom of all outward crosses, the tyranny of Satan, the sting of Death, the power of the graue, the torments of hell, and what not ?

The purity, of Christs nature, and excellency of his person is it that maketh him so sufficient a Saviour : which reason the Apostle himselfe noteth : for where he saith that *Christ is able to saue to the uttermost*, hee addeth, for prooffe thereof, that he is *Holy, harmlesse, vndefiled, separate from sinners, and made higher then the heauens.*

Great matter of reioicing, and of confidence doth this minister vnto vs. When the Angell first brought this newes, *To you is borne a Saviour*, hee saith, *Behold I bring you good tidings of great ioy.* This made the Virgin Mary say, *My spirit hath reioiced in God my Saviour*, and for this did Zacharias blesse God that *redeemed his people, and raised up an horne of saluation.* When the eyes of old *Simcon* had seene this *Saluation*, he desired no longer to liue, but said, *Lord now lettest thou thy seruants depart in peace.*

They who beleue in this *Saviour*, will be of like mind : and as they reioyce in him, so they will trust vnto him, and say with the Apostle, *we are more then conquerors through him that loved vs, &c.*

This being so, to what end serueth the supposed *treasure of the Church*, wherein are said to be stored vp *indulgences, pardons, merits, works of supererogation*, &c I know not what trash, to ad to the satisfaction of this Saviour : either Christ is not a sufficient Saviour, or these are (to speake the least) vain. But vaine they are : and an empty, filthy, detestable treasure, that is, which God will destroy with all that trust therein.

§. 20. Of Christ the only Saviour.

This relative particle (* H E E) hath also his emphasis, for as it pointeth out *Christ the head of the Church*, so it restraineth this great worke to him : it may thus be translated, *he himselfe*, that is, he in his owne person, hee by himselfe, he and none but he. So as to speake properly,

Christ is the only Saviour of men : in which respect he is called *the horne of saluation*, yea *Saluation* it selfe : which titles are giuen to him by an excellency and propriety : and in the same respect the name *Iesus* was giuen vnto him.

Here by the way *A Christo dicuntur Christiani, non autem à Iesu* those great sectaries among the Papists, who

Vses.
Consolation.

Luk. 2. 10, 11

Luk. 1. 47.

Vers. 68, 69.

Luk. 2. 29, 30.

Rom. 8. 37

Refut.

* auct.

Doct.
b Luk. 1. 69.
c d 1. 30.

d Mat. 1. 21.

Iesuist a blasphemous title.

* *omnis Soter i. inf. p. tum v. idi. Syracusis, hoc quantum est ? fia magnum, ut Latino vno verbo exprimi non possit. Is est nimis Soter, qui salutem dedit. Cicer. in ver. 1. 4.*

Doct.

* Heb. 7. 25, *omnis i. s. d. p. u. r. v. s. d. u. m. J.*

Mat. 1. 21.

Reason

Heb. 7. 25. 26.

who stile themselves *Iesuits*: assuming that name which is proper to this great office of Iesus Christ.

Obiect. Why is this name more blasphemous, then the title *Christians*.

Ans. One of their owne religion doth thus resolve that *obiectio*: We are called *Christians of Christ*, not *Iesuits of Iesus* because wee partake of the thing signified by the name *Christ*, that is anointing: for (as the *Apostle* saith) we all receiue of his fullnesse. But

he hath not communicated to vs the thing signified by the name *Iesus*; for it belongeth to him alone to saue, as saith the scripture, he shall saue his people: as if he should say, be alone and no other.

But to returne to our matter, Saint Peter doth most plainly and fully proue the forenamed doctrine in these words spoken of Iesus Christ, *There is no saluation in any other: for there is none other name vnder heauen giuen among men whereby we must be saued.* None is able, none is worthy to worke so great a work, Iesus must do it, or it can not be done. But he is so able, and so worthy as he can doe it of himselfe, and needeth none to assist him.

What a dotage is it to trust to other Sauours: & Legions of Sauours haue Papiests to whom they flie in their need. All the Angels in heauen, and all, whom at any time their Popes haue canonized for Saints (which are many millions) are made Sauours by them. Be astonished, O ye heauens, at this: for they haue committed two evils: they haue forsaken Christ the fountaine of liuing waters, and hewed them out cisternes, broken cisternes that can hold no water.

nam nomine Christus, scilicet vnctionem nobis communicauit. Nam, ut ait Apostolus, omnes nos de plenitudine eius accepimus: sed rem significatam nomine Iesus non comunicauit: nam saluare ipse soli conuenit ipse enim (ut dicitur in scriptura) saluam faciet populum suum: ac si diceret, ipse solus, & non alius. Guil. Lindwood in Prouince. sine Conuersus. Angl. lib. de Consuetud.

Let vs for our parts flie vnto this Sauour only, and wholly rely vpon him, as we desire to be saued. Thus shall wee honour him by preferring him before all; yea by reiecting al but him: and thus shall wee be sure to bring helpe, ease and comfort to our owne soules.

§. 21. Of the Church the body of Christ.

The persons who receiue any benefit by this Sauour, are all comprised vnder his metaphor the *body*: whereby the same thing is meant that was meant before by the *Church*.

(*Church* according to the notation of the Greeke word signifieth an assembly called together. It is in Scripture by a proprietie attributed to them who are called to God.)

This calling is twofold:

1. *Outward*, which is common to all that make profession of the Gospel: in this respect it is said, many are called and few chosen.

2. *Inward*, which is proper to the elect. None but they, and all they in their time shall both outwardly be called by the word to a possession of Christ, and also inwardly and effectually by the spirit to beleue in Christ and obey his Gospel. This is stiled *an heavenly calling*, which is proper to the Saints. These make that Church whereof Christ is properly the head: and therefore in relation to that metaphor of an head, they are called the *Body*: and that in these respects.

1. They are vnder Christ, as a body vnder the head.

2. They receiue spirituall life and grace from Christ, as a body naturall receiue sense and vigour from the head.

3. Christ gouerneth them, as an head the body.

4. They are subiect to Christ, as a body to the head.

§. 22. Of the extent of Christs goodness to all his body.

This metaphor by which the persons

2. Vjs.

ecclesia ex uocatione appellata est. Aug. in Epist. ad Rom.

Mat. 20. 16.

b. Heb. 3. 1. c. 1 Cor. 12.

V Why we may be called Christians and notle suits. christus commune dignitatis est nomen. Iesus proprium vocabulum saluatoris Hier. in Mat. 16.

c. Act. 4. 12.

f. Kenel 5. 4. 5.

g. 1/a. 63. 3.

1 Vjs. See The whole Armour of God Treat. 1. part. 1 §. 5. Item multis salutaris dici possunt non facile audendum est. Solus enim ipse saluator corporis est. Aug. in 10. lib. 4. quest. 23 in 10. 1. 13.

sons that reape the benefit of Christs office are set forth, noteth two points.

1. *All that are once incorporated into Christ shall be saved.* The body compriseth all the parts and members vnder it: not only armes, shoulders, breast, backe, and such like: but also hands, fingers, feet, toes, and all. Christ their head being their *Sauour*, who can doubt of their saluation?

2. *None but those that are incorporated into Christ shall be saved.* For this priuiledge is appropriated to the *body*.

The former point is cleerely set forth by a resemblance, which the Apostle maketh betwixt *Adam* and *Christ*, thus: *As by the offence of one, iudgement came on all men to condemnation, euen so by the righteousness of one, the free gift came on all men vnto iustification of life.* Here are noted two roots, one is *Adam*, the other is *Christ*: both of them haue their number of branches, to al which they conuey that which is in them, as the foot conueyeth the sap that is in it, into all the branches that sprout from it. The first root, which is *Adam*, conueyeth sinne and death to all that come from him: and the other root, which is *Christ*, conueyeth grace and life to euery one that is giuen to him: for faith hee, *All that the Father giueth me, shall come to me: and him that cometh to me I will in no wise cast out:* &c a little after, he rendreth this reason, *This is the Fathers wil, that of all which he hath giuen me I should lose nothing, but should raise it vp againe at the last day.*

Object. Christ himselfe maketh exception of one, where he saith, *none is lost but the Sonne of perdition.*

Ans. That phrase, *Sonne of perdition*, sheweth that *Iudas* was neuer of this body: for can we imagine that Christ is a *Sauour* of a sonne of perdition.

Object. Why is he then excepted?

Ans. By reason of his office and calling hee seemed to be of this body, and till he was made knowne, none could otherwise iudge of him,

in which respect Saint *Peter* saith, *he was numbred with vs.*

2. *Ans.* Christ there speaketh in particular of the twelue Apostles, and to be an Apostle of Christ, was in it selfe but an outward calling.

This is a point of admirable comfort to such as haue assurance of their incorporation into Christ, they may rest vpon the benefit of this office of Christ, that he is a *Sauour*. We need not thinke of climbing vnto heauen, and searching Gods records to see if our names be written in the booke of Life. Let vs onely make triall whether we be of this body or no. For our helpe herein, know we that this metaphor of a *body* implieth two things.

1. A mysticall vnion with Christ.
2. Spirituall communion with the Saints.

By vertue of that vnion they who are of Christs body,

1. Receiue grace, and life from him.

2. Are guided and governed according to his will.

3. Seeke to honour him in all things they doe.

4. Are offended and grieved when hee is dishonoured by others.

By reason of their communion with the Saints being fellow members,

1. They loue the brethren.

2. They are ready to succour such as are in distresse.

3. They will edifice one another.

4. They retaine a mutuall sympathy: reioycing, and mourning one with another.

§. 23. *Of the restraints of the benefit of Christs headship to them onely that are of his body.*

That none but those who are of Christs body, shal partake of the benefit of his office, is cleare by other like titles of restraint, as *his people*, and *his sheep*: but especially by denying to the world the benefit of his intercession. *I pray not for the world*, saith he.

Act. 1. 17.

vse.

How we may know whether we be of Christs body or no.

m Eph. 4. 15, 16.

n 1 Jo. 1. 7. 6

o 1 Jo. 1. 7. 10.

p Gal. 3. 1. Psal. 119. 136.

q 1 Jo. 4. 17. 2. Mat. 2. 40.

r Eph. 4. 16. 11. Cor. 12. 26.

u Mat. 1. 21. x 1 Jo. 10. 1. 5.

y Job. 17. 9.

In

Rom. 5. 18.

Job. 6. 37.

Perf. 39.

Job. 17. 12.

Ecclesia corpus Christi est: unde manifestum est, cum qui non est in membris Christi Christianam salutem habere non possit. Aug. de Unit. Eccl. c. 2.

In this respect this position (*out of the Church no saluation*) is without exception true: for *the body* is the true, Catholike, inuisible Church: hee that is not a member of this Church, but is out of it, hath not Christ to be his head and Sauour, whence then can hee haue saluation?

The former point is not more comfortable to those that haue assurance that they are members of this body, then this is terrible to those that giue too great euidence they are no members thereof, as all they doe that haue not the spirit of Christ ruling in them, but rather rebell against him: & beare no loue to the Saints, but rather hate them, and do them all the spight they can.

§. 24. Of the Churches subiection to Christ.

EPHES. 5. 24.

The Church is subiect vnto Christ in euery thing.

THe duty which the Church in way of thankfulness performeth to Christ her head for this great benefit, that *he is her Sauour*, is *Subiection*: Vnder which word is comprised all that obedience and duty, which in any kind Christ requireth of the Church, in and by the word.

Quest. Is it possible for that part of the Church which is here on earth, to yeeld such obedience?

Ans. It will faithfully endeouour to doe what it can: and that honestly and utmost endeouour Christ graciously accepteth for a perfect performance of all.

In that it is here taken for grant, that *the Church is subiect to Christ*, I may, as from a generall to a particular, infer that.

Who soeuer is of the Catholike Church is subiect to Christ, and yeeldeth obedience to his word. We will run after thee, saith the Church to Christ. My sheepe heare. my voice and follow me,

faith Christ of that flocke, which is his Church.

For Christ conueyeth his owne spirit into his mysticall body the Church, and into euery member thereof: which spirit is much more operative, and liuely then the soule of man. If therefore mans soule quickning euery part of the naturall body, make them subiect to the head, much more will the spirit of Christ bring the members of his mysticall body in subiection to himselfe. *If the spirit of him that raised up Iesus from the dead dwell in you, hee that raised up Christ from the dead, shall also quicken your mortal bodies, by the spirit that dwelleth in you.* This text by many learned and iudicious diuines is applied to the Spirits first quickning & raising vs from the death of sin, as well as to the last resurrection.

Hereby let triall be made of particular visible Churches and of particular persons, whether they are in deed of this true Catholike Church or no. Those visible Churches which refuse to be gouerned by Christs word, and are wholly gouerned by humane traditions, which rise against Christ and play the adulteresses by committing Idolatry, are not of this Catholike Church which is *subiect to Christ*. No more are Infidels that despise Christ, Heretiques that deny him, ignorant persons that know not his will, profane persons that despise him, wordlings that lightly esteeme him, nor any that persecute or scorne him in his members. By this wee may see that many haue a name that they are of the Church, who in deed are not.

Obiect. Many such persons may belong to Gods election, and so bee of that body whereof Christ is a Sauour.

Ans. Election in deed giueth them a title to Christ, but they cannot reape any benefit by that title till they haue a possession of Christ by vertue of their spirituall vnion with him. Neither can they haue any assurance of their election, till they finde by the quickning vertue of the spirit, that they

Reason.

Rom. 8. 11.

Caluin, Beza. Piscator. alijs.

U/s. Tryall of true Churches.

Doctr. Cant. 1. 3.

Iobn 10. 27.

they are vnited vnto Christ. Wherefore so long as men remaine destitute of the Spirit of Christ, and are possessed with a contrary spirit, they may well be iudged for the present to bee none of this body, nor to haue any part in Christ; their future estate being referred to him who onely knoweth what it shall be.

§. 25. *Of the extent of the Churches subiection.*

The extent of the Churches subiection to Christ is without any restraint at all, *in euery thing*. For there is nothing which Christ requireth of her, but she may with a good conscience, and must in obedience yeeld vnto. Iust, and pure, and perfect are all his commandements, there is no error in any of them: no mischiefe or inconuenience can follow vpon the keeping of them. This extent being heare taken for grant, I may further inferre that

Doctr.

They who are of the true Catholike Church will yeeld vniuersall obedience to Christ: They will obey him in euery of his commandements. Dauid turned not aside from any thing that the Lord commanded him. Iosiah turned to the Lord with all his heart according to all the law: and Zacharias, and Elizabeth, walked in all the commandements of God. All these were of this Church: and of their minde are all others that are of this Church.

1 Kings. 15. 5.
2 Kings 23. 25
Luke. 1. 16.

Reason.

For the spirit of Christ which is in them worketh a thorow reformation: euen as the flesh leadeth a naturall man on to euery sinne, so the spirit of Christ stirreth him vp to euery good duty. In which respect it is said, that *who soeuer is borne of God doth not commit sinne.*

1 John 3. 9.

1am. 1. 2.

Obiect. The best Saints in all ages haue transgressed in many things.

Answer. Their sinnes though grieuous, haue not wilfully in open rebellion against Christ been committed, but they haue slipped from them. partly through their own weaknes, & partly through the violence of some

temptation. So as that which the Apostle saith of himselfe, may be applied to all that are of the body of Christ, *That which I doe, I allow not: Now then is it no more I that did it, but the sinne that dwelleth in me.*

This extent is a good prooffe of the truth of subiection, for herein lieth a maine difference betwixt the vpright and the hypocrite, yea betwixt restraining and renewing grace. That restraining grace which is in many hypocrites stirreth them to doe many things which Christ commandeth, if at least they crosse not their honour, profit, ease, and the like. *Herod* that notorious hypocrite *did many things*. None that beareth the name of the Church, but will be subiect in some things. But none but the vpright, who are indeed renewed by the sanctifying spirit of Christ, will in all things make Christs will their rule, & in euery thing hold close to it; preferring it before their pleasure, profit, preferment, or any other outward allurements. They who so doe, giue good euidence that they are of the body of Christ, and may rest vpon it, that Christ is their *Sauour*.

Rom. 7. 15. 17

Use.
Triall of integrity.

Mark. 6. 20.

§. 26. *Of the Summe of Husbands duties.*

EPHES. 5. 25.

25. *Husbands loue your Wives; euen as Christ also loved the Church, and gaue himselfe for it.*

From Wives duties the Apostle proceedeth to presse Husbands duties. And as he propounded to Wives for a patterne, he example of the Church, so to Husbands hee propoundeth the example of Christ: and addeth thereunto the patterne of a mans selfe, in regard of that naturall affection which he beareth to his body. Thus he addeth patterne to patterne, and doth the more largely and earnestly presse them, because husbands hauing a more honourable place,

* Verſ. 28. 29.

Husbands duties most pressed.

place, their failing in duty is the more
hainous scandalous, and danger-
ous.

The Apostle restraineth the duties
of Husbands to their *owne* Wiues, as
he did the duties of Wiues to their
owne Husbands. For though the same
word bee not here vsed, which was
before, yet a word of like emphasis is
vsed: and as good reason there is that
our English translators should haue
put in this particule (*owne*) in this verse,
as in the 32. verse, for prooffe where-
of read 1 Cor. 7. 2. Where these two
words are vsed, and both of them
translated *owne*.

This I haue the rather noted, be-
cause many who hold that a Wife
must haue but one Husband, conceit
that a Husband may haue more Wiues
then one: which conceit this particule
(*owne*) wipeeth away.

All the duties of an Husband are
comprised vnder this one word *Loue*.
Wherein that an Husband might
bee the better directed, and where-
to that hee might bee the rather pro-
uoked, the fornamed example of
Christ, and of his loue to the Church,
is very lively set forth: first generally
in these words, *euen as Christ loued the
Church*: and then more particularly
in the words following.

§. 27. Of the example of Christs loue.

The note of comparison (*Euen as*)
requireth no equality, as if it were pos-
sible for an Husband in that *measure*
to loue his wife, as Christ loued his
Church, (for as Christ in excellency
and greatnesse exceedeth man, so in
loue and tendernesse.) But it noteth
an *equity* and *like quality*.

An *equity*, because there is as great
reason that Husbands by vertue of
their place should loue their Wiues,
as that Christ by vertue of his place
should loue the Church.

A *like quality*, because the loue
which Christ beareth to the Church
is euery way without exception: and
a loue which turneth to the good and
benefit of the Church. Hence note
two points,

1. *Husbands must come as neere as
they can to Christ in louing their wiues*.
In which respect, because they can per-
uer loue so much as Christ did, they
must neuer thinke they haue loued en-
ough.

2. Though *The measure and man-
ner of Christs loue is
measure cannot distinctly noted, Treas-
euerall Christs* 4. 6. 13. etc. and the
loue, yet in *loue which an husband
the manner therewith his wife parat-
of it must bee held and applied there-
like Christs* 10. which application
preuening, may bee also made of
free, pure, ex- *that Christs mutual
ceeding, com- loue which see one vs-
stant loue. to another.*

The loue of Christ to the Church
is amplified,

1. By an *Effect* thereof, in these
words, *He gave himselfe for it.*

2. By the *End* of that effect, largely
set downe, *verse 26, 27.*

The *Effect* is no-
fect is no-
ted part-
ly as a
Confirmation of
the truth
of Christs
Declaration of
loue.
the measure

The *Act* (*he gave*) sheweth that
his loue was indeede and truth: not on-
ly in shew and pretence.

The *Object* (*himselfe*) sheweth that he
loued his Church more then his own
life. A greater euidence of loue could
not be giuen: for *greater loue hath no
man then this, that a man lay downe his
life for his friend*.

The *end* of Christs loue set forth
verse 26, 27. is noted to shew that he
so loued his Church for her good and
happinesse, rather then for any aduan-
tage to himselfe.

As this example of Christs loue to
his Church is set before husbands:
so it may and ought also to be applied
to all Christians: and that in a double
respect,

1. As a *motiue* to stirre them vp to
loue both Christ himselfe, and also
their brethren.

2. As a *pattern* to teach them
how to loue.

A *motiue* it is to loue Christ, be-
cause

* *Learn.*
* *Wise.*

* *Learn.*
* *Wise.*
See §. 21.

* See the rea-
sons hereof
Treat. 4. §. 2.

* *Wise.*

John 15. 13.

cause loue deserueth loue : especially such a loue, of such a person as the loue of Christ is. Yea our loue of Christ is an evidence that we are loued of Christ, as smoake is a signe of fire. Wherefore both in thankfulness, to Christ, for his loue to vs, and for assurance to our owne soules of Christs loue to vs, we ought in all things that we can to testifie our loue to Christ.

A motiue it is also to loue our brethren, because Christ being in heauen, our ^b goodnesse extendeth not to him : but our brethren on earth stand in his stead, and the loue we shew to them, we shew to him; and he accepteth it as done to him : ^c *Ye fed me, yee visited me*, saith Christ to them that fed and visited his brethren. This loue also, euert the ^d loue of our brethren, is an evidence that we are loued of God. Wherefore ^e *if Christ so loued vs, wee ought also to loue one another*.

How the loue of Christ is a pattern, I will ^f afterwards shew.

§. 28. Of Christs giuing himselfe.

Eph. 5. 23. — *And gaue himselfe for it.*

THIS fruit and effect of Christs loue extendeth it selfe to all the things that Christ did or suffered for our redemption : as, that he descended from heauen, tooke vpon him our nature, and became a man, that hee subiected himselfe to the law, and perfectly fulfilled it, that he made himselfe subiect to many temptations of the diuell and his instruments, that he tooke vpon him our infirmities, that hee became a King to gouerne vs, a Prophet to instruct vs, a Priest to make an attonement for vs : that he subiected himselfe to death, the cursed death of the crosse, and so made himselfe an oblation and sacrifice for our sins, that he was buried; that he rose again; that he ascended into heauen; & there sitteth at Gods right hand to make intercession for vs. For after that Christ had taken vpon him to bee our head and Saviour, he wholly set himselfe a-

part for our vse, and our benefit : so as his person, his offices, his actions, his sufferings, his humiliation, his exaltation, the merit, the dignity, the purity, the efficacy of all is the Churches, & to her good do they all tend. This in generall is the extent of this fruit of Christs loue, *hee gaue himselfe for it.*

More particularly, wee may note those three points :

1. The *action*, what he did, (*he gaue.*)

2. The *object*, what he gaue, (*himselfe.*)

3. The *end*, why he gaue himselfe, (*for it*) for the Churches good.

The *action* hauing relation to the *object*, most especially pointeth at the death of Christ. The Greeke word is a compound word, and signifieth to *giue up*. It implieth two things :

1. That Christ willingly died: the simple word (*gaue*) intimateth so much.

2. That his death was an oblation : that is, a price of redemption, or a satisfaction : the compound word (*gaue up*) intimateth so much.

§. 29. Of the willingness of Christ to die.

That Christ willingly died, is evident by the circumstances noted about his death: when Peter counselled him to spare himself, and not to go to Ierusalem (where hee was to be put to death) ^b he called him Satan, and said, *he was an offence to him* : when Judas went out to betray him, ^c he said, vnto him, *That thou doest, doe quickly* : ^d When Judas was gone out to get company to apprehend him, he went to the place where he was wont, so as Judas might readily finde him; yea, he met them in the mid-way that came to take him, and he asked them whom they sought, though he knew whom they sought : and when they said, *Iesus of Nazaret*, he answered, *I am he* : When they came to him, he droue them all backward with a word of his mouth, and yet would not escape from them : ^e Hee could haue praied

b *Mat. 16. 1.*

c *Mat. 25. 35,*
40.

d *1 Ioh. 4. 20.*

e *1 Cor. 11.*

f *Treat. 1. §.*
6. 1. 4.

Christ himselfe, and all that he did and suffered, are ours.

* *implieth.*

b *Mat. 26. 23.*

c *Ioh. 13. 27.*

d & e *18. 2. 6.*
And iui, Domine, audite quod iuli
is dixit, domine, quoniam a quaerentibus quid quaerant, cum quaerant quod te quaerant & discipuli te ostendunt Nazareth, Iesus de Nazareth.

e *Mat. 26. 53.*

prayed to the Father to haue had more then twelue legions of Angels for his safeguard against those that apprehended him, but would not when by his aduersaries he was prouoked to haue come downe from the Crosse, and could haue done so, hee would not. At the instant of giuing vp the ghost, hee cried with a loud voyce: which sheweth that his life was not then spent, he might haue retained it longer if hee would: and thereupon the Centurion gathered that he was the Son of God. When he was actually dead, and laid in a graue, he rose againe. These and other like circumstances verifie that which Christ said of himselfe, *No man taketh my life from me, but I lay it downe of my selfe.* It was therefore no necessity that compelled him to die, but his voluntary obedience.

Christ is the Lord, Prince and Author of life, and hath an absolute power as ouer the life of others, so ouer his owne life.

Thus then we see that his sacrifice was a voluntary and free gift: the cause thereof was his owne will, and good pleasure.

Exceedingly doth this commend the loue of Christ: and assureth vs that it is the more acceptable to God, who *loueth a cheerefull giuer.*

Let vs in imitation of our head, doe the things whereunto wee are called willingly and cheerefully, though they seeme neuer so disagreeable to the world, or grievous to our weak flesh,

§. 30. *Of the kinde of Christs death, an oblation.*

That Christs death was an oblation, and a price of redemption, is euident by the death of those beasts which were offered vp for a sacrifice, and therein were a type of Christs death. But expressly is this noted by this Apostle, where hee saith, *Christ hath giuen himselfe for vs, an offering and sacrifice to God for a sweet smelling saour:* and againe, *Christ gave himselfe a ranfome.* The phrales of

redeeming, purchasing, buying, with the like, attributed to Christ and his blood, doe further confirme the same.

Learn hereby to consider Christs death, not as the death of a private man, but of a publike person, of a suerity, of a pledge, that in our roome and stead, *was made sinne, and was made a curse to redeeme vs from our sinns,* and from the curse which day sinne was fallen vpon vs. The comfort and benefit of Christs death is lost, if this be not knowne and beleued. In this consisteth a maine difference betwixt the death of Christ, and all other men, not the most righteous Martyrs excepted. Their death was but a duty, and doth no satisfactory oblation, no price, no ranfome, as Christs was.

§. 31. *Of the infinite value of the price of our redemption.*

The Object, or thing which Christ gaue for a ranfome was himselfe, for his body alone, nor his body and soule onely, but his person consisting of his two natures, humane, and diuine.

Quest. How could his diuine nature be giuen vp? could it suffer? could it dye?

Ans. 1. The Deity simply considered in and by it selfe, could not die: but that person which was God, both could and must die. For the Son of God assuming an humane nature into the vinity of his diuine nature, and viniting them together *without confusion, alteration, distraction, separation,* in one person, that which is done by one nature is done by the person, and in that respect the Scripture oft attributeth it to the other nature: as where it is said, *They crucified the Lord of glorie:* and *God purchased the Church with his owne blood.*

2. Though the diuine nature of Christ suffered not, yet did it support the humane nature, and adde dignity, worth and efficacy to the sufferings of that nature.

n1 Pet. 1. 18, 19
o Acts 20. 28
p 1 Pet. 2. 24

vfo.

q 2 Cor. 5. 21.
r Gal. 3. 13.

How the person of Christ being God-Man, was giuen for vs.

"*conspicuum, deus et homo, ad satisfactionem, et satisfactionem, Symbol. calced.*

1 Cor. 2. 8.
1 Act. 20. 28.

3. Christs diuine nature had proper and peculiar workes in the worke of redemption, as to sanctifie his humane nature, to take away our sinnes, to reconcile vs to God, and the like.

Thus then in three respects the whole person of Christ was giuen vn- to vs.

1. In regard of the inseparable v- nion of both natures.

2. In regard of the assistance of the Deity in those things which the humane nature of Christ did.

3. In regard of some proper acti- ons appertaining to the Deity.

In that the person of Christ God- Man was giuen vp, I gather that

The price of our Redemption is of in- finite value. Nor Christ, nor God himselfe could giue a greater. Heauen and earth and all things in them are not of like worth. Well therefore might St. Peter call it *pretious blood*: and preferre it before siluer, gold, and all other things of price.

1. What place can be left for de- spaire in those that know and beleue the worth of this ranfome?

2 What can bee held too deare for him, that notwithstanding the infinite excellency of his person, gaue him- selfe for vs? can goods, can friends, can children, can liberty, can life, can any thing else?

3 What iust cause haue we to *giue vp our selues a living sacrifice, ho- ly and acceptable* to him that gaue him- selfe for vs?

4 How vngratefull, how vnwor- thy of Christ are they, that for his sake will not forsake their vnstable honours, fading wealth, vaine plea- sures, garish attire, and such like trash:

§. 32. Of Christs seeking the good of the Church.

The End why Christ gaue himselfe was, *for the Church*: so as

Christ in his death aimed at our good.

He was made sinne for vs, *that wee might bee made the righteousness of God in him*: he was made a curse

for vs, and hath redeemed vs from the curse of the Law: he gaue himselfe for our sinnes, *that he might deliuer vs*: hee laid downe his life for the sheepe.

This proues Christs giuing of him- selfe to bee a fruit of his loue: for *Loue seeketh not her owne*.

Learne we hereby to apply all that Christ did to our selues: *if for vs* hee gaue himselfe, he and all appertaining to him is ours:

Learne we also hereby how to ma- nifest loue: namely, by seeking & pro- curing the good of others. *Let no man seek his owne, but every man anothers wealth.* If this were practised, would there be such oppressing, such vnder- mining, such deceiuing, such wrong- ing of one another as there is? Too truly is the Apostles complaint veri- fied in our daies, *All seek their owne.* But let that minde be in vs which was in Christ Iesus, and thus manifest our loue, as we desire to partake of this fruit of Christs loue.

From hence by iust consequence it followeth that *Christ merited not for himselfe.* Was there any need that Christ should come down from hea- uen on earth to purchase any thing for himselfe? When hee was going out of the world, thus hee prayed, *Now O Father, glorifie thou me with the glory which I had with thee before the world was.* Did Christ by any thing which he did on earth merit that glory which he had before the world was? All the exaltation whereunto he was aduanced euen in his humane nature, was due to the dignity of his person.

1 Obiect. He endured the crosse, *for the ioy which was set before him.*

Ans. He vsed that ioy which of right was due to him as an helpe to support him in the weaknesse of his humane nature, not as a recompence which he should deserue.

2 Obiect. He became obedient to the death of the Crosse, **WHEREFORE God also hath highly exalted him.**

Ans. That particle (*where- fore*) doth not declare the cause, but the order of his exaltation: noting

d Gal. 1.4.

e Ioh. 10. 17.

f 1 Cor. 13. 9.

1 Vse

* See 5. 18.

2 Vse.

1 Cor. 10. 24.

Phil. 2. 21.

Christ meri- ted not for him selfe.

Ioh. 17. 5.

Heb. 12. 2.

Phil. 2. 9.

Doctr.

1 Pet. 1. 19.

Vses.

Quanta se fi-
ducia spes cre-
dentium con-
solatur consi-
derans quantus
quantus pro
nondum cre-
dentibus passus
sit? Ang. de
Doctr. Chr. l. 1.
c. 15.
Rom. 12. 1.

Doctr.

b 2 Cor. 5. 21.

c Gal. 3. 13.

noring a consequence that followed after his death. After he had humbled himselfe so low, he was most highly advanced.

3. *Obiect.* Christ being man bound to the Law: and therefore for himselfe he ought to fulfill it.

Ans. If he had been meere man, that were true. But he uniting his humane nature vnto his diuine, and making of both one person, which person was God as well as man, he was bound to nothing further then it pleased him voluntarily to subiect himselfe vnto for our sakes.

2. If Christ were bound to the Law, of duty he must haue fulfilled it: and if of duty he was to fulfill it, how could he thereby merit so high degree of honour as he is advanced vnto?

This conceit of Christs meriting for himselfe, doth much extenuate the glory of Christs grace and goodnesse in giuing himselfe.

9. 33. *Of the particular ends, why Christ gaue himselfe, and of the condition of the Church before Christ tooke her.*

EPHES. 5. 26.

That he might sanctifie it, and cleanse it with the washing of water by the word.

THe generall End of Christs giuing himselfe being before intimated in this phrase (for vs) is in this and the next verse particularly exemplified: and that in two branches.

One respecteth the estate of the Church in this world, ver. 26.

The other respecteth her estate in the world to come, ver. 27.

The latter of these two is the most principall.

The former is subordinate to the latter, an end for the accomplishing of the other end; for the Church is here made pure, that hereafter it may be made glorious.

In laying downe the former hee noteth,

1. The end whereat Christ aimed:

2. The means, whereby he effected that which he aimed at.

That end is set forth in those words, *that he might sanctifie it; having cleansed it:* (thus may they word for word be translated) so as that which for order of words is in the later place, for order of matter is in the first place.

The word (*cleansing*) pointeth out our *justification*.

The word (*sanctifying*) expresseth our *sanctification*.

The meanes of effecting these, are two.

1. *Baptisme*; comprised vnder this phrase, *washing of water.*

2. The word.

The two branches of the former end, namely *Cleansing* and *Sanctifying*, doe in generall imply two things:

1. The Condition of the Church in it selfe.

2. The Alteration three of by Christ.

The condition is presupposed, which is, that she was impure, polluted, in the common estate of corrupt man. Things in themselves pure, are not cleansed, but things foule and impure: persons of themselves freed, & exempted from a common misery, need not another's helpe to free & exempt them. Seeing then that the Church stood in need to be cleansed, and sanctified, surely

The Church in her self was as the world polluted. Very lively is this set forth by the Prophet Ezekiel vnder the similitude of a *wretched infant borne of a cursed parentage, whose nunnell was not pure, who was not washed, salted, nor swaddled; but cast out in the open field, polluted with blood.* Of doth the Apostle, setting forth the wretched estate of the world, note of the true members of the Church; that *we our selves also were such.*

The Church consisteth of none other then of such as came out of Adams loines: Now as all the brood which cometh from vipers, adders, toads, spiders, and other like venomous dams, are infected with poison, so all the sortnes of Adam are polluted

* 2d. 2d. 1. 3. 3. Sec 9. 3. 3.

Doctr.
The church in her selfe polluted, Ezek. 16. 3. &c.

c Tit. 3. 3.
Eph. 2. 3.
1 Cor. 16.

Job. 3. 6.

Job. 3. 3, 5.

Our natural condition oft to be thought of.

e Psal. 8. 3, 4.

f Job. 14. 22.

h 1 Tim. 1. 13. &c.

i 2 Sam. 7. 18. &c.

1 Cor. 4. 7.

ted with sinne. *That which is borne of the flesh* (as is every mothers child, not the members of the Church excepted: for they haue fathers and mothers of their flesh) *is flesh*, that is, polluted and corrupt. Therefore when we are taken into the Church, wee are borne againe.

This our former estate } Christ.
by nature is oft and se- } Our selues.
riously to be thought of }
and that in respect of } Others.

1. In regard of Christ, the more to magnifie his loue. Our former estate, before he cast the wings of his mercy vpon vs, sheweth our vnworthinesse, our vilenesse, and wretchednesse, and in that respect it openeth our heart & mouth to thinke and say, *O Lord our Lord, what is man that thou art. mindfull of him, and the sonne of man that thou visitest him!* Lord how is it that thou wilt manifest thy selfe vnto vs, and not vnto the world! The right knowledge of our former estate, and a due consideration thereof, maketh vs ascribe all the glory of our present dignity, and happinesse, to Christ that altered our estate, as Saint Paul, *I thank Christ Iesus our Lord who hath enabled mee, who was before a blasphemers, &c.* yea it maketh vs the more to prize and esteeme the present estate, as *Danid did.*

2. In regard of our selues this is to be thought of, to humble vs, and to keepe vs from insolent boasting in those priuiledges whereof through Christ we are made partakers. To this purpose doth the Apostle thus presse this point, *Who maketh thee to differ from another? and what hast thou that thou diddest not receiue? Now if thou diddest receiue it, why dost thou glory as if thou hadst not receiued it?* When a man is exalted fro a meane, to a great place, & thereupon waxeth proud and insolent, we say, *he hath forgotten from whence he came.* So as remembrance of our former condition is a meanes to preferue humility, and to suppress insolency.

3. In regard of others it is to bee thought of, to moue vs the more to

commiserate their wofull estate, who yet remaine as we once were; to conceiue hope that their estate may bee altered as wel as ours was, and to pray and vse what meanes wee can that it may be altered. To prouoke Christians to shew all meeknesse to them which were without, the Apostle renders this reason, *for we our selues also in times past were foolish, &c.* read how forcibly this is vrged, *Rom. 11. 18, 19. &c.*

§. 34. Of Christs preuening Grace.

In setting downe the alteration of the forenamed condition, note

1. The manner of laying it forth.
2. The matter or substance thereof.

The manner is implied in this conjunction *T H A T* (*That hee might sanctifie it*) Christ loued the Church, and gaue himselfe for it, not because it was sanctified, but *that he might sanctifie it*: so as

The Grace which Christ sheweth to the Church, is a preuening Grace. Sanctification is no cause, but an effect of Christs loue: and followeth in order after his loue. His loue arose only and wholly from himselfe: In the parties loued, there was nothing but matter of hatred before they were loued. *Moses* thus saith of the loue of God to Israel, *The Lord did not set his loue vpon you because ye were more in number, but because the Lord loued you.* This at first sight may seeme to be (as we say) *a womens reason*, that the Lord should set his loue on them because he loued them, but, it being duly obserued, we shal finde excellently set forth the ground of Gods loue to rest altogether in himselfe, and in his owne good pleasure. Yea this being noted as the end of Christs loue, *that he might sanctifie it*, it further sheweth that it was not any foresight of holinesse in the Church that moued him to loue it: first he loued it, and then sought how to make it amiable, and whorthy to be loued.

Herein differeth Christs loue from the

Th. 3. 3, &c.

* *Una dignitas.*

Doff.
Ipsi nos gratia saluus fecit, ipse nos non enim querentes quousque inuenit, &c. Aug. in Psal. 78. Non est inuenire Dominum, sed praeuenire. Locus. ferm. 78. in Cant. Debat. 7. 7, 8.

* *Idem per idem.*

Difference
betwixt
Christs loue
and mans.
2^{de}. 11. 12.

the loue of all men towards their spouses: for they must see something in them, to moue them to loue. When *Abash-verush* was to choose a wife, the maidens out of whom hee was to take one, were first purified, and then hee tooke her in whom hee most delighted. But Christ first loueth his spouse, and then sanctifieth it. Before he loued it, he saw nothing in it why hee should preferre it before the world.

benefit, that liue as the world, and like swine vpon euery occasion wallow in the mire, being drawne by euery temptation into sinne: Doe they not, as much as in them lieth, make the death of Christ to bee in vaine, and peruert that maine end, which Christ aimed at in giuing himselfe?

But what may be thought of such as *Ismael*-like, mocke and scoffe at those that labour to be cleansed?

§. 36. Of the Churches Iustification.

The two particular parts of the forenamed end, which are *Cleansing*, and *sanctifying*, doe more distinctly set forth the purity of the Church euen in this world. *Cleansing* hath relation to the blood of Christ, and so pointeth out our *Iustification*.

Sanctifying hath relation to the Spirit of Christ, which worketh our *Sanctification*.

From this cleansing of the Church here meant, I gather, that

No sinne lieth vpon the Church: for the blood of Christ purgeth from all sin. This is to be raken of the guilt of sin, which by Christs death is cleane taken away: so as that sinne which is in vs, is as not in vs, because it is not imputed vnto vs.

Behold here the blessed estate of the Church, for, *Blessed is hee whose transgression is forgiven, whose sinne is covered. Blessed is the man vnto whom the Lord imputeth not sinne.*

§. 37. Of the Churches Sanctification.

From the sanctifying of the Church here mentioned, I further gather, that

The Church is made holy and righteous. This is here meant of that inherent righteousnesse which the Spirit of Christ worketh in all the members of his body. In which respect they are called *Saints*: so as not only the guilt of sinne is taken away, but also the very *body of sinne is so destroyed* in them, as it can no more raigne in them, nor they obey it in the lusts there-

Use.

Seeing of him, and through him, and so him is all the beauty and dignity of the Church, the glory be to him for ever, Amen.

Rom. 11. 36.

§. 35. Of Christs seeking to make his Church pure.

The *Matter* or substance of that subordinate end which Christ aimed at in giuing himselfe for the Church, is in these words (*that hee might sanctifie it having cleansed it*) which in generall shew that

Christ seeketh the purity of his Church. For this end hath he shed his owne most pure and pretious blood (*for his blood cleanseth vs from all sinne*) and conveyed his holy Spirit into his body the Church, which is called the *Spiris of Sanctification*, because it reneweth and sanctifieth those in whom it is.

This Christ aimeth at, that hee might make his spouse like to himselfe, pure, as he is pure.

That end which Christ aimed at, we that professe our selues to bee of this Church, must endeaour after: for euery man that hath this hope in him purgeth himselfe as he is pure. Let vs therefore vse all good meanes to cleanse our selues from all filthinesse of flesh, and spirit.

This being the end which Christ aimeth at for the good of his Church to *cleanse it*, they who finde themselves cleansed, haue a good euidence that they are of this Church: they who are not cleansed, can haue no assurance thereof.

How vnworthy are they of this

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Reproof

Del
1 Job. 1.

Psal. 37

Dm

1 Cor. 1.

Rom. 8. 6.

Doctr.

1 Job. 1. 7.

c Rom. 1. 4.

Reason

1. Vse.
Exhortation

1 Job. 3. 3.

2. Vse.
Triall.

3. Vse.

thereof: but in stead of the dominion of sin, the spirit of Christ reigneth in them, and leadeth them vnto all righteouſnelle.

Vſe.

Behold here the free estate of the Church: whereas the world lieth vnder the ſlauey of ſinne, and tyranny of Satan, the Church is made free from ſinne, and a ſeruant of righteouſnelle: dead to ſinne, and alīue to God in Ieſus Chriſt.

§. 38. *Of the Churches purity, before God and Man.*

From the Connexion of theſe two benefits of Chriſts death, Iuſtification and Sanctification together, we ſee that

The Church is both ſpotheſſe before God, and blameleſſe before men.

The bloud of Chriſt ſo cleaſeth her as in Gods ſight ſhe hath no ſpot of ſinne: and the ſpirit of Chriſt ſo ſanctifieth her, as her righteouſnelle ſhineth before men: for the Grace of God teacheth her to deny vngodlineſſe, and worldly luſts, and to liue ſoberly, righteouſly, and godly in this preſent world. In this reſpect the Church is ſaid to be all glorious within, and her clothing alſo to be of wrought gold. And Zacharias and Elizabeth, members of this Church, are ſaid to be righteous before God, and blameleſſe, namely before men. There is no ſuch purity in any, as in the Church. For true and perfect beauty is onely in the body of Chriſt, which is the Church whereof it is ſaid, *Thou art all faire, and there is no ſpot in thee. Cant. 4. 7.*

1. *Queſt.* Is it poſſible that neither God nor man ſhould eſpy any fault in thoſe that are of the true Church, while here they liue in this world?

Anſw. Seeing the fleſh remaineth in the beſt while they remaine in the world, it is not poſſible but that both God and man muſt needs eſpie many blemiſhes in the beſt. *All things are naked and opened to the eyes of God: if therefore any remnant of ſinne be in the Saints (as there are exceeding many in euery one; ſo as if we ſay that*

we haue no ſinne, we deceiue our ſelues, and the truth is not in vs) it is without queſtion *maniſeſt in his ſight.* Yea ſuch is the imperfection and weakneſſe of the beſt Saints, as the fleſh continually luſting in them againſt the Spirit, oft times preuaileth, and ſo ſheweth it ſelfe in ſome euill fruit or other, as the eye of man eſpieth it: inſtead the examples of the beſt that euer liued in any age.

2. *Queſt.* How then are they ſpotheſſe before God, and blameleſſe before men?

Anſw. 1. God ſo fully diſchargeth and acquitteth the Church of all her ſinnes, as ſhe is in his account as if ſhe had no ſpecke of ſinne at all. *Dauid* in this reſpect vſeth the metaphor of couering ſinne, and explaneth his meaning by theſe two phraſes, *forgiuing, not imputing ſinne.*

2. The courſe of a mans life, not this or that particular action, is it which maketh a man blame-worthy, or blameleſſe: as the ſtöcke of ſwallöws, and not one here, or another there, is it which ſheweth the Spring. Now becauſe the conſtant carriage of thoſe who are of the Church is before men blameleſſe, they may iuſtly be ſo accounted, notwithstanding ſome particular things blame-worthy doe ſometimes paſſe from them.

Behold here how the true Saints may boldly liſt vp their faces before God and man. The ſoundneſſe of their faith cauſeth confidence before God. The teſtimony of their conſcience cauſeth courage before men. Let all that deſire this boldneſſe, ioyned a ſound faith and a good conſcience together, & labour for aſſurance both of their cleaſing by the bloud of Chriſt, and ſanctifying by the Spirit of Chriſt.

§. 39. *Of the order and dependance of iuſtification and ſanctification one vpon another.*

The order and manner of knitting theſe two benefits together is worthy to be noted.

1 John 1. 8.

How the Saints are ſpotheſſe before God.

Pſal. 32. 1. 2.

How the Saints are blameleſſe before men. *Vna birtudo non facit ver.*

Vſe.

Rom 6. 8. 11.

Tit. 2. 12.

Pſal. 45. 12.

Lu. 1. 6.

Ver. & perfecta pulchritudo in nullo hominum est nisi in corpore Christi, quod interpretatur Ecclesia. Hieron. in Reg. 27.

Sinne is in the beſt.

Heb. 4. 13.

The letter setteth sanctification in the first place: but the sense presupposeth iustification: for thus he saith, *that he might sanctifie it, having cleansed it.* Because the cleansing here spoken of is an inward invisible worke, & the evidence thereof is sanctification, which is an outward and sensible worke, therefore this is first expressed, and then that inferred, as a matter necessarily to be presupposed.

Hence arise these Doctrines:

1. Iustification in order goeth before sanctification: I say in order, because at that very moment that Christ by his blood cleanseth his Church, hee becometh to sanctifie her: but when he becometh to sanctifie her, hee hath cleansed her, she is iustified.

The grace then of iustification is a most free grace: it is not wrought vpon any righteousness of ours: for it is before it.

2. Christ sanctifieth those whom he hath cleansed. This the Apostle copiously proueth in the sixth chapter to the Romans.

Let none therefore boast of their cleansing by Christs blood, till they finde themselves renewed and sanctified by the Spirit of Christ. For note the Apostles description of those who are iustified by Christ, which for more perspicuity may thus bee set downe by question and answer. To whom is there no condemnation? To them that are in Christ Iesus. Who are they? They who walke not after the flesh, but after the Spirit.

3. Sanctification presupposeth iustification: they who are sanctified may rest vpon it, that they are cleansed and iustified.

For sanctification is a fruit of iusti-

fication, in which respect *James* saith, that *we are iustified by works*, that is, declared so to be.

Admirable is the comfort which the Saints in this world reape hereby. For their sanctification being imperfect, and the flesh abiding in them, and lusting against the Spirit: yea sin being present with them when they would doe good, they are oft forced to complaine and cry, *O wretched men that we are: who shall deliuer vs from this body of death?* If they had no other ground to fasten the anchor of their hope vpon but their sanctification, it could not hold the fast enough against the tempests of Satans temptations: But in that their sanctification is a fruit and euident of their iustification they take heart to themselves, and thanke God that with the minde they themselves serue the Law of God, though with the flesh the Law of sin. And thus vpheld and comforted, they continue to strine against sinne, till it be cleane rooted out of them, as well as remitted.

§. 40. Of Sacramentall washing of water.

One of the meanes which Christ vseth for the cleansing and sanctifying of his Church, is expressed vnder this phrase, *with the washing of water.* Water is the outward element vsed in Baptisme: *Washing* is the principall Sacramental rite therein. Water setteth forth Christs blood: *Washing* noteth out the application & efficacie thereof, which is the purging & cleansing of our soules. As water without washing maketh nothing cleane: so the blood of Christ, without a right application thereof, cleanseth no mans soule.

This *Washing of water* here mentioned, being applied to an inward spirituall cleansing, what can it else set forth but the Sacrament of Baptisme, wherein both *water* and *washing* is vsed?

Obiect. There is but little washing vsed in the Sacrament of Baptisme

1. Cor. 12.

Rom. 7. 14.

Of baptizing infants, See Treat. 6. §. 17, 18, &c.

* 18 Duplous.

1. Doct.
Iustification non
accedit factori,
bus sed factoris
legis precedit.
Aug. de Spir.
& lit. cap. 26.

2. Doct.

Rom. 8. 1

3. Doct.

Why water in
baptisme is
but sprinkled.

tisine, nothing but sprinkling a little water on the face of the party that is baptized.

Ans. That sprinkling is sufficient to shew the use of water. The party to be baptized is not brought to the Font to haue his face, or any other part of his body made cleane, but to haue assurance of the inward cleansing of his soule. Now that our mindes may not too much dote on the outward thing done, but be wholly raised vp to the mystery, the outward element is no further vsed, then may serue to put vs in minde of the inward thing signified thereby: Answerably in the Lords Supper there is not so much bread and wine giuen and receiued, as would satisfie ones appetite, or slake his hunger and quench his thirst, but only a little bit of bread, and taste of wine, to declare the use of bread and wine, and so to draw the mindes of the Communicants to a consideration of their spirituall nourishment by the body and blood of Iesus Christ.

§. 41. *How Baptisme is a meanes of cleansing and sanctifying.*

The manner of inferring this Sacramentall washing vpon the sanctifying and cleansing of the Church thus, with the washing of water, sheweth, that

Baptisme is a meanes of sanctifying and cleansing the Church. All those places of Scripture that attribute * Regeneration, * Iustification, * Sanctification, or * Salvation thereunto, pious as much. But that the truth thereof may more fully and distinctly be conceiued, I will briefly shew,

1 In what respect Baptisme is a meanes of our sanctifying and cleansing.

2 What kinde of meanes it is.

3 How necessary it is.

In foure especiall respects it may be said to be a meanes as aforesaid.

1 In that it doth most liuely represent and set forth euen to the outward senses the inward cleansing of our

soules by the blood of Christ, and sanctifying of vs by the Spirit of Christ. Apply the use of water (by the washing wherefore soule things are made very cleane) to the vertue of Christs blood and efficacie of his Spirit, and the truth hereof will euidently appeare: For thy better helpe in this application, read Rom. 6.4. &c.

2 In that it doth truly propound and make tender, or offer of the grace of iustification and sanctification to the party baptized. In this respect it is thus described, *Baptisme of repentance for remission of Sinnes*: and St. Peter to like purpose saith, *Repent and be baptized every one of you for the remission of sinnes.*

3 In that it doth really exhibit and seale vp to the conscience of him that is baptized the forenamed graces, whereby he is assured that he is made partaker thereof. Thus *Abraham receiued the signe of circumcision as a seale of the righteousness of faith.* Hence is it that the Eunuch and others when they were baptized, went away reioicing.

4 In that it is a particular and peculiar pledge to the party baptized, that euen he himselfe is made partaker of the said graces. Therefore euery one in particular is baptized for himselfe: yea, though many bee at once brought to the Font, yet euery one by name is baptized. To this purpose saith the Apostle, *Whosoever are baptized into Christ, haue put on Christ; Whosoever, whether Peter, Iohn, Thomas, or any other particular person. Ananias said to Paul in the singular number, Be thou baptized, and wash away thy Sinnes.*

§. 42 *Obiections against the efficacie of Baptisme answered.*

1 *Obiect.* Many that are baptized receiue no such grace at all, they are neither cleansed nor sanctified:

Ans. They are onely outwardly washed with water, they are not baptized with the Holy Ghost. The fault is not in that no grace accompanieth that

Luke 3.3.

Act 2.38.

Rom. 4.11.
Act 8.39.
Eph. 3.4.

Gal. 3.27.

Act 22.16.

Doctr.
a Ioh. 3.5.
Tit. 3.5.
b Gal. 3.27.
c Rom. 6.3.
d 1 Pet. 3.21.

Rom. 3. 3.

that Sacrament, but in that they receive not, but reject the grace which appertaineth thereto. *What if some beleue no? shall their unbelieve make the faith of God without effect? God forbid.*

Rom. 4. 11.

2. *Obiect.* Many receive the fore-named graces before they are baptized, as *Abraham* before he was circumcized, and such as were baptized after they beleueed. How then is baptism a meanes thereof?

Ans. Their spirituall cleansing is more lively and fully manifested thereby, and they the more assured thereof.

3. *Obiect.* Many who long after their baptism, have lived like swine in sinne, and so have not been cleansed or sanctified, yet diuers years after have been effectually called: what meanes hath baptism beene hereof?

Ans. The use and efficacy of baptism is not as the act thereof, transient, but permanent and perpetuall so long as the party baptized liueth. Whensoever a sinner vnfaignedly repenteth, and faithfully laith hold on the promises of God, baptism which is the seale thereof is as powerfull and effectuall as it could have been when it was first administred. For the efficacy of baptism consisteth in the free offer of grace. So long therefore as God continueth to offer grace, so long may a mans baptism be effectuall. On this ground wee are but once for all baptized: and as the Prophets put the people in minde of their circumcision, so the Apostles of their baptism long after it was administred. Yea, they speake of it (though the act were long before past) as if it were in doing, in the time present, *Baptisme saueth.*

§. 43. *What kinde of meanes of grace Baptisme is.*

II. Baptisme is no physcally or naturall meanes of working grace, as if the grace which is sealed vp thereby

were inherent in the water, or in the Ministers act of sprinkling it (as in medicines, salues, hearbs, meats, and the like; there is inherent that vertue which proceedeth from the use of them: and being applied, they haue their operation, whether a man beleue it, or no) but it is only a voluntary instrument which Christ useth, as it pleaseth him, to worke what grace, or measure of grace seemeth best to him: so as grace is only assistant to it, not included in it: yet in the right use thereof, Christ by his Spirit worketh that grace which is received by it, in which respect the Minister is said to *baptize with water*, but Christ *with the Holy Ghost and with fire*, Matth. 3. 11.

§. 44. *Of the necessity of Baptisme.*

III: A meanes of working a thing may be said to be necessary two waies.

1 *Absolutely*, so as the thing cannot possibly be without it. Thus are the proper causes of a thing absolutely necessary, as in this case, Gods covenant, Christs blood, and the operation of the Spirit, are absolutely necessary for attaining any grace.

2 *By consequence*, so as according to that course and order which God hath set downe, things cannot be without them.

Baptisme is not absolutely necessary as a cause: for then should it be equall to Gods Covenant, Christs blood, and the worke of the Spirit. *Yea then should all that are baptized without any exception be cleansed.*

But it is, *by consequence* necessary: and that in a double respect:

1 In regard of Gods ordinance.

2 In regard of our need thereof.

1 God hauing ordained this a Sacrament to be used, it is necessary it should be used; if for no other end, yet for manifestation of our obedience. He that carelessly neglecteth, or willfully contemneth any Sacrament which God shall enioyne him to use, *his soule shall be cut off.*

*Aqua exhibet
securus salutem
gratia, & Spiritus
operatur
intra seclus be-
neficium gra-
tia, Aug. Epist.
23.*

*In Baptismo
praeputia pars
est Spiritus, per
quem & aqua
fit efficax.
Christus Act.
Rom. 1.*

Things neces-
sary two
wayes.

xx Hypothesi.

xx hypothesi.

Gen. 17. 14:

2 Great is the need that wee haue thereof, in regard of our dullnesse in conceiuing things spirituall, and of our weaknesse in beleeuing things inuisible. Wee are carnall, and earthly, and by things sensible and earthly, do the better conceiue things spirituall and heauenly: therefore hath God ordained visible elements to be Sacraments of inuisible graces. Againe, we are slow to beleue such things as are promised in the word, therefore the more to helpe and strengthen our faith, God hath added to his couenant in the word his seale in and by the Sacrament: *that by two immutable things, (Gods couenant and Gods seale) in which it is impossible for God to lie, wee might haue strong consolation.* Besides, though in generall wee doe beleue the truth of Gods word, yet we are doubtfull to apply it to our selues: wherefore for better applying Gods couenant to our owne soule, God hath added his Sacrament to his word.

§. 45. *Of the Contrary extremes of Papists and Anabaptists about the necessity and efficacy of Baptisme.*

There are two extremes contrary to the forenamed points about baptisme.

One in the excessse, which is of Papists that attribute too much thereunto, and make it a plaine Idoll.

Another in the defect, of Anabaptists and Libertines, which derogate too much from it, and make it an idle ceremony.

In two things doe Papists exceed, } In the necessity } Of baptisme.
In the efficacy }

They make it so absolutely necessary, as if any die unbaptized, hee cannot be saved: which doome they passe against infants, though they bee deprived thereof without any fault of their owne, yea or of their parents, being still borne. A mercilesse sentence without any warrant of Gods

word: yea against his word & against the order which he hath prescribed. He hath established his couenant, and promised to be the God of the faithfull and of their seed: on which ground S. Peter saith, *The promise is vnto you and vnto your children:* and S. Paul saith, *your children are holy.* Shall all these priuiledges be made void by an ineuitable want of baptisme? If so, would God haue enioyned circumcision (which to the Iewes was as baptisme is to Christians) to be put off to the eighth day, before which day many infants died: or would Moses haue suffered it to be forborne all the time that the Israelites were in the wilderness? If it be said that baptisme is more necessary then circumcision, I answer, the Scripture layeth no more necessity vpon it. If it were so necessary as they make it, then the vertue of Christs death were lesse effectuell since hee was actually exhibited then before. For before it was effectuell for infants without a Sacrament, but belike not now. Had the ancient Churches conceived so of the absolute necessity of baptisme, they would not haue had set times for the administering thereof, nor suffered it to bee put off so long as they did. * Some Churches appointed it to be administered onely at Easter. b Some at Easter and Whitsuntide. And though many who gaue euidence of their true faith died before they were baptized, yet c they did not thereupon iudge them to bee damned. This practise and iudgement of the ancients hath made d many Papists somewhat to mitigate that absolute necessity, and to say that, *In this case, God which hath not bound his grace in respect of his owne freedom to any Sacrament, may and doth except them as baptized, which eyther are martyred before they could be baptized, or else depart this life with a vow and desire to haue that Sacrament, but by some remediless necessity could not obtaine it.* If remediless necessity can helpe the matter, what necessity so remediless, as for a childe to be still borne.

Gen. 17. 7.

Acts 2. 39.

1 Cor. 7. 14.

Gen. 17. 12.
Ioh. 5. 5.

a In Thessalia
mos fuit ut pas-
chalibus san-
tum diebus bap-
tismus pera-
geretur. Nicép.
bist. lib. 22. cap.

34. Socrat. bist.
lib. 5. cap. 22.
b Nequen-
quam Sacerdotes
baptizant in
Pascha &
Pentecoste.

L. I. Pipin.
Carol. M. & c.
c Iustus quacuq;
morte praeventus fuit
anima eius in
refrigerio erit, dixit.
Ambr. Orat. de
obit. Valenti.
Qui diem obijt
antequam baptizaretur,
d Item, annot.
on Ioh. 3. 5.

Papists attribute too much to Baptisme.
Bellarm. de
Bapt. lib. 1.
cap. 4.

Againe

ex opere operato, Abem locuat.

Heb. 10. 4.

1 Cor. 1. 17.
Rom. 3. 16.

Anabaptists extenuate baptism too much.

* 541.

Again, they adde such efficacy to baptism, as it giueth grace *of the worke it selfe*: wherein they equall it to the very blood of Christ, and take away the peculiar worke of the Spirit, and the use of faith, repentance, and such like graces. What can there be more in the water of baptism, then was in the blood of such beasts as were offered vp for sacrifices? But it is not possible that the blood of Bulls and Goats should take away sinne. They themselves attribute no such efficacy to the word preached, and yet they cannot shew where the holy Ghost hath giuen more vertue to baptism, then to the word. This text ioyneth them both together (*that hee might cleanse it with the washing of water through the word.*) What can be more said of a meanes then that which is said of the word? *It pleased God by preaching to saue them that beleeue. The Gospell is the power of God to saluation, &c.*

On the other side, Anabaptists, and such like Libertines, too lightly esteeme this holy and necessary ordinance of God, in that they make it only a badge of our profession, a note of difference betwixt the true and false Church, a signe of mutuall fellowship, a bare signe of spirituall grace, a resemblance of mortification, regeneration, incision into Christ, with the like, but no more. These indeed are some of the ends and uses of Baptisme: but in that they restrain all the efficacy thereof hereunto, they take away the greatest comfort and truest benefit which the Church reapeth thereby, as may be gathered out of the points noted before.

§. 46. *Of the inward washing by Baptisme.*

In that *with this washing of water*, Christ cleanseth his Church, I obserue that

Who sooner are fully baptized, are cleansed from sinne.

Fully, that is, powerfully and effectually, as well inwardly by the Spirit,

as outwardly by the Minister.

Cleansed, both from the guilt of sin by Christs blood, and from the power of sinne by the worke of his Spirit.

To this purpose tend the many emphaticall phrases attributed by the Apostles to Baptisme, as that *we are baptized into Iesus Christ, baptized into his death, buried with him by baptism, that Baptisme doth saue vs*; that Baptisme is *the washing of regeneration*, with the like.

Vaine is the reioicing of many, who boast of their baptism, & thinke themselves by vertue thereof to bee as good Christians as the best, and yet liue and lie in their sinne, being more besmeared and defiled therewith then they were, when they were first born. *John* saith, *Christ baptiseth with the holy Ghost and with fire*: the *Apostle* saith, *Christ cleanseth with the washing of water*. If that fire of the holy Ghost burne not vp the drosse of sin in thee, and this water wash not away the filth of sinne, thou wert neuer fully baptized. It may be the hand of some Minister hath sprinkled a little water on thy face, but Christs blood hath not as yet been sprinkled on thy soule: all the benefit which thou reapst by thy baptism is, that another day thou shalt decreely answer for the abuse of so honourable an ordinance.

§. 47. *Of ioyning the word with Baptisme.*

The other meanes of sanctifying and cleansing the Church here expressed, is the *word*. This being applied vnto Baptisme, and ioyned with it, must needs bee meant of the promise of Grace sealed vp in Baptisme, which is Gods promise of iustifying vs freely and sanctifying vs effectually, plainly made knowne and truly beleeued. This meanes being thus added to this Sacrament, we may well inferre that *It is necessary that the word and Baptisme goe together*: that where this Sacrament is administred, the doctrine thereof be truly, plainly, intelligibly

D

taught

not corporali-
craspen. esse
inbaptisate
mundat. Aug.
centr. lit. Petri.
l. 3. c. 49.

Rom. 6. 3, 4.
1 Pet. 3. 21.
Tit. 3. 5.

Esse.

Matth. 3. 11.

Doct.

Ecce quia Chri-
stus sanctificat,
ecce quia Chri-
stus ipse lina-
cro aqua in
verbo ubi
Minister vide-

taught, so as the nature, efficacy, end, and vse thereof may be made known; and the covenant of God sealed vp thereby, & cleaved. So saith Christ, ^a *Go teach all nations baptizing them.* So did the ^b Baptist, and the ^c Apostles, they preached the Gospell to th. in whom they baptized.

1 A Sacrament without the word is but an idle ceremony: no more then a scale without a covenant: for it is the word that maketh knowne the covenant of God.

2 It is the word which maketh the greatest difference betwixt the sacramentall washing of water, and ordinary common washing.

3 ^d By the word the ordinary creatures which we vse are sanctified, much more the holy ordinances of God, whereof Baptisme is one of the principall.

Quest. Is it not then lawfull to administer Baptisme without a Sermon?

Ans. Though it be a very commendable, and honourable manner of administering that Sacrament, then to administer it when the word is preached, yet I thinke not a Sermon at that time to bee so necessary, as it should be vnlawfull without one, to administer Baptisme. For the ioyning of the word and Sacrament here spoken of is, that they who are baptized, or who present children to be baptized, and answer for them, or are present at the administering of Baptisme, or lue in the places where it vseth to be administered, should be instructed in the Gospell, and taught the covenant which Baptisme scaleth vp. Besides, the liturgie and publike forme prescribed for the administering of Baptisme both in our Church and other reformed Churches, laieth down the nature, efficacy, end, vse, and other like points appertaining to that Sacrament, and plainly declareth the covenant of God sealed vp thereby: so as in our and other like Churches where such formes are prescribed to be alwaies vsed, the word is neuer separated from Baptisme, though at the

administring of Baptisme there be no Sermon.

The Church of Rome doth directly transgresse against the forenamed rule of ioyning the word and Baptisme together. For though they haue a publike forme prescribed, yet it being in an vknowne tongue, not vnderstood of the people, nor expounded to them, it is all one as if there were no forme at all, no word at all: for that which is not vnderstood is all one as if it were not vttered.

How then may such English men or women as vnderstand not the french or dutch tongue be present as witnesses or other wise, at the Baptizing of children in the french or dutch tongue?

Much more hainous is their transgression who lue vnder the Gospell, where it is preached plainly to the vnderstanding and capacity of the meanest, and yet are carelesse in coming to it, or in attending vnto it, and so remaine as ignorant as if they liued in places where the word is not preached at all, or in an vknown tongue. Such ignorant persons if they were not baptized, are not worthy while they remaine so ignorant to be baptized, nor yet to present their children to be baptized, or to be present at the baptisme of others. As Ministers that baptise ought to preach the word, so ought they who are baptized to be instructed in the word.

§. 48. *Of the Inference of Glorification upon Iustification and Sanctification.*

EPHES. 5. 27. *That he might present it to himselfe a glorious Church, &c.*

THE most principall end, in regard of the Churches good, which Christ aimed at when he gaue himselfe for her, is her glorious estate in heauen: this is the end of the forenamed end. For why did Christ giue himselfe for the Church? *That he might sanctifie it, hauing cleansed it: why*

Papists ioyned not the word and scale.

1 Cor. 14. 9. &c.

3 Mat. 28. 19.
b Luke. 3. 3
c Act. 2. 38. &
3. 12. 37. & 10
47. & 16. 15.
33.
Reasons.
Detractive ver-
bum & quod
est aquam
apostolice dat
verbum ad
elementum &
fit sacramen-
tum. Aug. in
16. 15. tract.
80.
d 1 Tim. 4. 5.

why did he cleanse, and sanctifie it? That he might present it to himselfe in a glorious Church. Hence note these three points.

1. Justification and sanctification must goe before glorification.

2. The end why the Saints are cleansed and sanctified in this world, is that they may be presented glorious to Christ in the world to come.

3. The onely meane to make vs glorious before Christ our spouse, is righteousness.

1. All those places of Scripture which set our righteousness in this world, before our glory in the world to come (as very many places doe) doe proue the first point, that Justification and Sanctification must goe before Glorification. Among other proofes note especially the order of the severall linkes of that golden chaine that reacheth from Gods eternall counsell before the world, unto our everlasting glory after this world; Whom he did predestinate, them he also called; & whom he called, them he also justified; and whom he justified, them he also glorified.

Obiect. If eternall glory in heaven be meant by this word glorified, where then is sanctification?

Ans. This obiection hath made many to expound that word of sanctification: but then it may be said, where is the last linke of that golden chaine, the highest step of that heavenly ladder, even glorification? Wherefore I take it to be the best and fullest interpretation to comprise Sanctification vnder justification, or vnder glorification. For sanctification is the beginning of glorification, & glorification is the consummation of sanctification. Thus is neither the one nor the other left out.

1. Heaven, the place of our glorification, is an holy City, whereinto no uncleane thing shall enter.

2. In that place the Church is to be married vnto Christ, and to bee ever with him: she must therefore be pure as he is pure: for hee will not endure the society of a foule filthy spouse.

As we desire assurance of our glo-

rification in heaven, so let vs get and give evidence of our iustification and sanctification on earth. The evidence of our justification is a sound and true faith. The evidence of our sanctification is a good and cleare conscience.

The forenamed proofes and reasons doe also confirme the second point, that The end why the Saints are cleansed and sanctified in this world, is, that they may be presented glorious to Christ in the world to come.

It is therefore needfull and be-houefull, not only in regard of Christs honour, but also of our owne glory and happinesse, that here while we liue on earth wee bee sanctified and cleansed. If Christ for our sakes had an eye at our future and euermore glory, and for that end prepared meane to bring vs thereunto, ought not we our selues much rather haue an eye thereat, and both auoid all things which may hinder it, and vse all meane whereby we may be assured of it? Moses had respect vnto the recompence of the reward. Yea Christ for the ioy which was set before him endured the crosse, and despised the shame.

3 That Righteousnesse is the onely meane to make vs glorious before Christ our spouse, is euident by this, that Christ gaue himselfe to worke and effect this meane for this end. Christ himselfe by his death, hath consecrated this, and no other meane. If there be any other meane then that which Christ by offering vp himselfe hath procured, what need Christ to haue been offered vp? To shew that this is the meane to make the Church glorious before Christ, the holy Ghost resemblenth the righteousness of the Saints to fine linnen, cleane, and white, wherewith the wife of the Lambe is made ready against the day of marriage.

Christ himselfe loveth righteousness and hateth wickednesse: they therefore, and none but they that are arrayed with righteousness, are glorious in his eyes.

This I haue the rather noted against the conceit of our aduersaries,

D 2 who

VVe are here cleansed that we might bee hereafter glorified.

Ex eo quod hic accipit Ecclesia ad illam gloriam que hic non est. perfectionemque perducitur. Aug. Retract. 1. 1. 47.

Hib. 11. 36. & 12. 3.

Righteousnesse the onely meane to make vs glorious,

Rev. 19. 7, 8.

Reason. Psal. 45. 7.

vs.

Tit. 2. 12, 13.
2 Tim. 4. 7, 8.
Men must be iustified and sanctified before they can be glorified.

Rom. 8. 30.

Sanctificatio est gloria inchoata: glorificatio est consummata Paxena.

Reasons. Rev. 21. 10, 27.

1 Ioh. 3. 3.

Papists place the glory of the Church in outward pompe.

who place all the glory of the Church in outward pompe. Wherefore their Pope whom they make head of the Church, and after a peculiar manner the spouse of Christ, must have his triple crowne, his scarlet robes, his throne advanced aboue kings: Men must be his horses to beare him: and Kings and Nobles must be his men to wait on him. Their Priests also must be araid with glorious copes of the best wrought gold. Their temples must be decked with curious, carued, gilded images. Their hoast carried about in manner of a triumph. Their people all besprinkled with water. Their superstitious houses must bee the fairest buildings in a kingdom, and haue the greatest reuenues of a kingdom belonging to them. In these and such like externall braueries the glory of their church consisteth.

Is this glory fit for Christs spouse? belike then Christ hath carnall eyes and eares: and is delighted with those things wherewith the world is delighted. The wiser among the heathen did scorne at such bale conceits which their people had of their gods. Shall Christians thinke more basely of Christ, then the heathen of their gods? Too much doe most people doat on outward wordly glory: euen so much as they neglect true righteousness.

For our parts, as wee desire to appeare before Christ so as hee may thinke vs glorious, let vs be araid with righteousness and holinesse, without which no man shall see the Lord, Heb. 12. 14.

§. 49. Of the fruition of Christs presence in heauen.

EPHES. 5. 27. *That he might present it to himselfe a glorious Church, not hauing spot or wrinkle, or any such thing but that it should be holy, and without blemish.*

HAuing noted the inference of this verse vpon the former: I will now handle it distinctly by it selfe. In it is contained a description

of the glorious estate of the Church in heauen. Of that estate must this description be here meant; for on earth it is not simply without spot or wrinkle: though it be prepared so to bee.

This estate is ^{1.} Generally propounded. ^{2.} Particularly exemplified.

In the general position is ^{1.} Her condition (shee is presented to Christ.) ^{2.} Her quality (glorious:) noted,

The particular exemplification thereof is

1. Priuative, by removing all deformity: noted in two words, *Spot.* *Wrinkle.*
2. Positiue, by adorning her with beauty: noted also in two words, *Holy.* *Blemesse.*

The word (*present*) is taken from the custome of solemnizing a marriage: first the spouse was wooed, and then set before her husband that hee might take her to wife, to bee with him. Thus *Eue* was presented by God to *Adam* that he might take her for his wife: and *Esther* among other virgins was presented to *Ahasuerus*. This sheweth that

The Church in heauen shall enjoy the presence of Christ: ^d Christ himselfe saith expressly to his disciples, *I goe to prepare a place for you, that where I am, there ye may be also.* On this ground did the Apostle desire to depart, namely ^e to be with Christ, and ^f to bee present with the Lord.

In heauen is the marriage betwixt Christ and the Church solemnized, which here on earth hath been in preparing. God the Father hath giuen his ^g sonne vnto the Church, and the ^h Church vnto his sonne: yea Christ himselfe hath purchased the Church vnto himselfe by his blood, and ^k promised marriage vnto her; and the more to assure the Church, of his loue, he hath ^l bestowed many gifts vpon her: he hath further sent ^m his Ministers in his name to ⁿ wooe and ^o beseech the Church to giue her consent

Vbiunque commemorant ecclesiam, non habentem maculam aut rugam, non sic accipiendum, quasi iam sit, sed qua preparatur ut sit, quando apparebit gloriosa. Aug. Retract. l. 2. c. 18.

Senary.

b Gen. 2. 22.

c Est. 2. 13.

Doct. d Job. 14. 2, 3.

e Phil. 1. 23. f 2 Cor. 5. 6.

Reason.

g Job. 3. 16.

h Eph. 5. 27.

i Eph. 5. 28.

k Of 2. 29, 30.

l Eph. 4. 8. m Paraphrasi.

m Job. 3. 29. n 2 Cor. 5. 20.

Diomysius Iouis Olympio aureum amiculum de texit, laneum subtilem, non sine dictorio lanei viri ad vitam que anni sempiternitatem esse apium.

r sc.

o2 Cor. 11. 2.

p Eph. 5. 24.

vse.

Incourage-
ment against
death.Totum tibi
sit Deus: quia
horum quæ di-
stis, totum tibi
est. Aug. in 1ob.
3 tract. 13.
Reu. 21. 23.
Job. 17. 20. 21.

1 King 10. 8.

Hx. 33. 23.
1 Cor. 13. 12.

1 Job. 3. 2.

Doctr.
vse.

consent, and to^o prepare her as a pure virgin for himselfe: Hereupon the Church hath giuen her consent, for^p as a spouse the is subiect vnto Christ as vnto an head. These things being so, how can it be thought that Christ will forsake her, and not receiue her to be with him for euer?

Can the thought of death bee terrible to such as know and beleue the truth hereof? Will not rather the consideration thereof make them with the Apoile to *sigh, and desire to depart*, that they may be with the Lord? The highest degree of the Churches happinesse consisteth in this fruition of the presence of her spouse: for so he becommeth all in all vnto her: not by meanes, as in this world, but immediately by himselfe: so as there shall need no Minister, no Sacrament, no ordinance to set forth Christ vnto vs: no Gouvernour in family, Church, or common-wealth, to represent his person, or to keepe vs in subiection: no light to direct vs, no food to sustaine vs; we shall be so assisted with Christ as we shall need nothing. If those seruants were happy that stood continually before *Salomon*, what are they that alwaies stand not as seruants, but as a wife in his presence that is infinitely greater then *Salomon*? If it were a great grace and fauour, that *Moses* saw the back-parts of God, what a grace & fauour is it, to behold Christ face to face? For *when hee doth appeare, we shall see him as he is*. Though now we be absent from the Lord, yet let vs vphold our selues with the expectation and assurance of this, that we shall be presented before Christ.

§. 50. *Of the Glory of the Church in heauen.*

The quality of the Church in heauen is as excellent as may be, and therefore here said to be glorious: all beauty, all comelinesse, all grace, whatsoever may make the Church amiable, louely, or any way to be desired, or admired, is comprised vnder this word glorious. In this respect the Saints are

said to *shine* and that as *precious stones*, yea as the *firmament*, as the *starres*, and as the *sunne*: and to bee *like Christ himselfe*: and to^e *appeare with him in glory*.

This glory of the Saints extendeth both to soule and body, and whole person.

In regard of their soules they shall bee all *glorious within*: for they are *Spirits of iust men, made perfect*: perfect knowledge, wisdom, and all maner of purity shall be in them.

In regard of their bodies, they shall be *fashioned like to Christs glorious body*: and that in corruption, immortality, beauty brightnesse, grace, fauour, agility, strength, and the like. It is therefore truly said, that the Church in the end of the world expecteth that which is before demonstrated in Christs body.

In regard of their person, as a wife is aduanced to the honour and dignity of her husband, so shall they to the honour & dignity of Christ, so far as they are capable of it: for they shall be *next vnto Christ*, yea *one with him*, and so *about the most glorious Angels*.

Much more might be spoken of the glory of the Church: but neuer can enough be spoken thereof, no not by the tongue of men or Angels: for *eye hath not seene, nor care heard, neither haue entered into the heart of man the things which God hath prepared for them which loue him*: When *Paul* was rapt vp into the third heauen, and saw but a glimpse of this glory, *he heard unspeakable words, which are not possible for us to utter*. Wherefore^a when he speaketh of it, hee vseth such a transcendent kinde of phrase, as cannot in any tongue be fully expressed: wee thus as well as we can by one degree of comparison vpon another translate it, *a farre more exceeding and eternall weight of glory*.

Is not this sufficient to vphold vs against all the reproach and disgrace which the world layeth vpon vs, because we are of the Church of Christ? The world hath^r of old counted her to whom Christ saith, *Hephzibah*,
D 2

b Rom. 8. 17.
c Dan. 12. 3.
d Mat. 13. 43.
e 1 Ioh. 3. 2.
f Col. 3. 4.g 1 Cor. 13. 12.
h 1 Cor. 13. 12.k Phil. 3. 21.
l Ecclesia in fine
seculi expectat
quod in Chrissi
corpore prae-
monstratum
est, &c. Aug.
Epist. 119.m 1 Ioh. 3. 30.
n 1 Ioh. 17. 21.
o Heb. 1. 14.

p 1 Cor. 13. 9.

q 2 Cor. 12. 4.
r 1 Cor. 13. 12.
s 1 Ioh. 1. 3.
t 1 Ioh. 1. 3.
u 1 Ioh. 1. 3.v 1 Ioh. 1. 3.
w 1 Ioh. 1. 3.

x 1 Ioh. 1. 3.

1 Cor. 4. 13.
ἀποκαταστήσω
μακάριον ἑαυτοῦ
καὶ ὁ δὲ τοῦ
κακοῦ ἵππευ.

1 John 3. 3.

(that is, *my delights in her*) and *Beulah* (that is, *married*) forsaken and desolate, yea^a *as the filth of the world, and the off-scouring of all things.* Among Hea-then, none so vildly esteemed of as Christians; and amongst Papiſts, none so as Protestants; and amongst carnall Gospellers, none so as they who inducours to *purifie themselves as Christ is pure*, and to auoid the common sins of the world. When for Christs sake we are basely accounted of, let vs thinke of this.

§. 51. *Of the Churches freedome from all deformity in heauen.*

EPH. 5. 27. *Not hauing spot or wrinkle, or any such thing.*

The first point noted by the Apostle in his exemplification of the fore-named glory, is a remouing of all deformity. The word translated 'spot', is taken for a staine on a garment, and a foule specke on a mans face, or other part of the body: or a scarre, or other blemish in his flesh by a sore, wound, blow, or the like. The other word ('wrinkle') is taken for a *crease* in the face through old age, for it signifie th a *gathering together of the skin by old age*: by it is meant any manner of breaking (as we speake) by age, sickness, trouble, paine, or the like. Because there may be also deformities other wayes, the Apostle addeth this clause (*or any such thing.*) These things applied to the Church, shew that

No manner of deformity shall cleaue to the Church in heauen. There shall be in her no staine or contagion of sin receiued from others, no scarre of any euill humour arising from it selfe, no wrinkle, no defect of spirituall moisture, no signe of the old man, nor any thing that may any way make it seem deformet, or vncomely in the sight of Christ. Not only great, hainous, capital sins, (which are as botches and boiles, and as open, wide sores, gashes & wound's) but all spots & specks, all wrinkles and defects, all manner of blemishes whatsoeuer within, or with-

out, shall be cleane taken away. Sinne shall not only be subdued in vs, but vtterly rooted out of vs: no relique, no signe thereof shall be left remaining. In this respect it is said, that *God shall wipe away all teares*, that is, shall take away all matter of mourning, sorrow, & griefe. Now there is nothing that ministreth matter of more sorrow to the Saints then sin. That remnant of sin which was in the Apostle, euen after his regeneration, made him thus cry out, *O wretched man that I am!*

Though this bee but a priuatiue good, yet it addeth much to the heauenly happinesse of the Saints. If it were possible that we should enioy the rest and glory prepared for the Saints in heauen, and withall there should remaine on vs the spots and wrinkles of sinne, these spots and wrinkles would be as the hand-writing which appeared to *Belshazzar* in the midst of his iollity: they would be as gall mixed with wine: they would turne all our ioy in heauinesse, and take away the sweet relish of all our happinesse. The consideration therefore of this priuatiue benefit cannot but breed in the hearts of all such as are members of this Church a longing desire after this perfect purging of them from all deformity.

§. 52. *Of the perfect purity of the Church in heauen.*

EPH. 5. 27. *But that it should be holy and without blemish.*

The last branch whereby the celestiall glory of the Church is set forth, is the perfect purity thereof: the aduersatiue particle (BUT) sheweth that the holinesse here spoken of is no imperfect holines, such as the sanctification of the Saints is in this world, but an absolute perfect holinesse in all the parts and degrees thereof: such as is without *spot* or *wrinkle*: without relique, or signe of sin: and therefore by way of explanation is added, *without blemish*, or *blamelesse*: such as man, Angell, nor God himselfe can finde fault

Rev. 7. 17.
Ex. 21. 4.

Rom. 7. 24.

Dan. 5. 5.

11 π π τ. 11-11
τοῦ.

Doctr.

* ἀμωμ.

* ἀμωμ.
Adams moribus
non obnoxius.
Omni repre-
bitione maior.

b Heb. 9. 14.
1 Pet. 1. 19.

fault withall. ^b This attribute is oft applied to the person and blood of Iesus Christ, and therefore it must needs set forth perfect purity. Whence wee may obserue that

The Sanctification of the Saints shall be perfect in heauen. They shall not only be iustified by hauing their sinnes couered to them, nor only haue their sanctification truly begun in them, but also in euery part, point, and degree thereof absolutely perfected: in which respect they are said to bee *iust men made perfect*. Adam in his innocency was not more pure then the Saints shall be in heauen: yea they shall far surpass Adam as in the the measure, so in the stability and perpetuity thereof.

Heb. 12. 23.

vse.

In our endeouour after holinesse let vs haue an eye to this perfection: and not faint, if we attain not to that measure which we desire. Perfection is reserued for the world to come. Yet know wee, that the more holy and blamelesse we are, the neerer we come to that heauenly estate: the more spots and blemishes of sinne we haue, the more vnlike we are vnto it, and the lesse hope we haue of enioying that heauenly happinesse.

Generall vses
of the glorious
estate of
the Church in
heauen.

All the forenamed seuerall points of the glorious estate of the Church in heauen should rauish our spirits, and euen breake our hearts with an holy admiration of Christs goodnes, and fill our mouthes with praises for the same, and make vs sigh, and long after the same, and with all good conscience and diligence vse all the meanes we can to attaine thereunto. No labour will be lost herein. Surely, this is either not knowne, or not beleued, or not remembered, or not duly and seriously considered by such as make light account thereof: Let that which hath been but briefly touched be further meditated vpon, and let vs pray that the eyes of our understanding may be enlightened, that we may know what is the riches of the glorious inheritance of the Saints. Were it not for this hope, the Saints were of all the most miserable; whereas now they are the most happy.

Ephes. 1. 18.

1 Cor. 15. 19.

§. 53. *Of the application of the things which Christ hath done for the Church, vnto husbands.*

EPHES. 5. 28.

So ought men to loue their wiues, &c.

THE first clause of this verse serueth both for an application of the former argument, and also for a transition to another argument.

The particule of relation (So) sheweth that that which hath before been deliuered of Christs loue to his Church, ought to be referred and applied to husbands. For as Christ loued his Church, So ought husbands to loue their wiues.

Quest. Why are these transcendent euidences of Christs surpassing loue to his Church set before husbands? can any such things bee expected from husbands to their wiues?

Ans. No, not for measure, but for likeness. For in this large declaration of Christs loue, there are two generall points to be noted.

1. That the Church in her selfe was no way worthy of loue.

2 That Christ so carried himselfe towards her, that he made her worthy of much loue.

This ought to be the minde of husbands to their wiues.

1 Though they be no way worthy of loue, yet they must loue them.

2 They must endeouour with all the wit and wisdom they haue, to make them worthy of loue. I say *endeouour*, because it is not simply in the husbands power to doe the deed. Yet his faithfull endeouour shall on his part be accepted for the deed.

Of these points I shall hereafter more fully speake:

§. 54. *Of the application of the loue which a man beareth to himselfe, vnto an husband.*

EPHES. 5. 28. *So ought men to loue their wiues as their owne bodies.*

THE forenamed particule (So) hath also relation to another patterne, namely,

* See §. 27.

namely, of a mans selfe to his body : and so it is a transiſion from one argument to another.

There is ſome more Emphaſis here uſed in ſetting down an husbands duty, then was before, verſ. 25 :

There it was laid downe by way of exhortation, *Husbands loue your wiues.*

Here it is laid downe with a ſtraiter charge : *Husbands ought to loue their wiues.* So as this duty is not a matter arbitrary, left to the husbands will do it, or to leaue it vndone : there is a neceſſity laid vpon him : he muſt loue his wife. Woe therefore vnto him if he doe it not.

In ſetting downe this argument taken from a mans ſelfe, the Apoſtle reſembleth a maſs wife vnto his body : wherein he hath relation to verſ. 23. where he ſaid, *the husband is the head of the wife.* Whereby he ſheweth, that as an husbands place is a motiue to his wife, for her to performe her duty : ſo to himſelfe, for him to performe his duty.

He is her head, therefore muſt ſhee be ſubiect to him.

She is his body, therefore hee muſt loue her.

This example of a mans ſelfe is both a *reaſon*, the more to moue husbands to loue their wiues, and alſo a *rule* to teach them how to loue them.

The *reaſon* is implied vnder that neere vniõ that is betwixt a man and his wife : ſhe is as neere to him as his owne body : therefore ſhee ought to be as deare to him. The body neuer diſſenteth from it ſelfe, nor the ſoule againſt it ſelfe. So neither ſhould man and wife.

The *rule* is noted vnder the manner of mans louing his owne body : as intirely as he loueth his body, ſo intirely he ought to loue his wife.

Of the manner of a mans louing himſelfe, ſee Treat. 4. §. 74. 76.

The more to enforce his comparison, The Apoſtle addeth, *Hee that loueth his wife, loueth himſelfe.*

By this claue two things are implied.

1. That a wife is not only as a mans body, namely, his outward fleſh, but as his perſon, his body and ſoule. She is as *his body*, becauſe ſhe was taken out of his body : and becauſe ſhe is ſet vnder him, as his body vnder his head. She is as *himſelfe*, by reaſon of the bond of marriage, which maketh *one of two*. In which reſpect a wife is commonly called a mans *ſecond ſelfe*.

2. That an husband in louing his wife loueth himſelfe : ſo as the benefit of louing his wife will redound to himſelfe, as well as to his wife.

§. 55. *Of the amplification of a mans loue of himſelfe.*

EPHES. 5. 29. *For no man euer yet hated his owne fleſh : but nourisheth and cheriſheth it, euen as the Lord the Church.*

THE former patterne of a mans ſelfe is here further amplified. For firſt the Apoſtle proueth, that a man loueth himſelfe : and then he ſheweth how he loueth himſelfe.

Two arguments are uſed to proue the point.

One is taken from the contrary : *No man euer yet hated his owne fleſh. Therefore he loueth it.*

The other is taken from the effects of loue : *To nourish and cheriſh ones fleſh is a fruit of loue : But euerie man nourisheth & cheriſheth his fleſh. Therefore he loueth it.*

This latter argument ſheweth the manner of a mans louing himſelfe : and therein a mans loue of himſelfe is a rule to teach him how to loue his wife.

This indefinite particle (*no man*) is to be reſtrained to ſuch as haue the vnderſtanding and affection of a man in them : as if he had ſaid, *no man in his right miſe*, for furious, franticke, mad, deſperate perſons will cut their armes, legs, and other parts, mangle their fleſh, hang, drowne, ſmother, choake, and ſtab themſelues. Euen ſo they are as men out of their wits, who hate, or any way hurt their wiues :

vca,

See Treat. 4.
§. 74. 76 Why
the patterne
of a mans ſelfe
is added to
the patterne
of Chriſt.

Sicut corpus
nuncium, iſe
diſſidet, ſecq;
anima adueſus
ſeipſam ita vi-
rum & mulie-
rem non conue-
nit diſſidere.
Chryſ in Gen.
hym. 45.

Ephes. 5. 28.

Gen. 2. 23.

Matth. 19. 5, 6.

Quia se diligit, & prodest sibi velis, dicitur domus est, Aug. de doctr. Christi lib. 1. cap. 5.

Longipere dicitur. Proprie dicitur degalina fouente oua, quum illius incubat.

1 Tim. 6. 8.

yea, it is the part of a mad man to doubt of louing, and doing good to himselfe.

These two words (to nourish and cherish) comprize vnder theiua carefull providing of all things needfull for a mans body.

To nourish is properly to feed.

To cherish, is to keepe warme.

The former is done by food: the latter by apparel. Vnder food and apparel the Apostle comprizeth all things needfull for this life, where he saith, *Having food and raiment, let us be therewith content.*

This applied to an husband, sheweth that he ought to haue a prouident care for the good of his wife in all things needfull for her.

That he may yet further presse this point, he returneth againe to the example of Christ (*euen as the Lord the Church*.) The Apostle thought that this haile of loue had need be fast beate into the heads and hearts of husbands; and therefore addeth blow to blow to knocke it vp deepe, euen to the head. Before hee confirmed Christs example with the example of our selues: here he confirmeth the example of our selues with the example of Christ againe. This hee doth for two especiall reasons.

1 The more forcibly to vrge the point: for two examples adde weight one to another: especially this latter which is so farre more excellent as we heard out of *vers. 25, 26, 27.*

2 To giue husbands a better direction for their prouidence towards their wiues, whom they must nourish and cherish, not onely as their bodies, but as Christ nourisheth and cherisheth his Church, not only with things temporall, but also with things spirituall and eternall.

§. 56. Of mans naturall affection to himselfe.

EPHES. 5. 28, 29. So ought men to loue their wiues as their owne bodies: he that loneth his wife loneth himselfe.

For no man euer yet hated his own flesh: but nourisheth, and cherisheth it, euen as the Lord the Church.

¶ **I** Telling briefly the scope of the 28 and 29 verses, I will proceed to a more distinct handling of them.

They set forth *The naturall affection of man to himselfe.*

Two points are here to be noted.

1 The generall proposition, *that a man is well affected to himselfe.*

2 The particular amplification and manifestation of that affection.

This is manifested two waies.

1 Negatiuely, *no man hateth his owne flesh.*

2 Affirmatiuely, *1 Nourisheth 2 Cherisheth* it, and that in two branches.

Both these are iustified by the like affection of Christ to the Church which is his body (*Euen as the Lord the Church.*)

In that the apostle propoundeth the naturall affection of a mans selfe to his body as a motiue and patterne to Christians, to loue their wiues, and also iustificeth the same by a like affection of Christ to his Church, I obserue that

Naturall affection is a thing, laudfull and commendable: it is an affection which may stand with a good conscience: which Gods word is so faire from taking away, as it doth establish it. For such as are without naturall affection, are directly condemned: and we are commanded to be so kindly affectioned one to another as we are to our selues. Yea the law in the strict rigour theteof laith downe that naturall affection which is in a man to himselfe, as a rule for the loue of his neighbour (thou shalt loue thy neighbour as thy selfe.) Hence is it that the 4 Prophets, Apostles, and Christ himselfe do oft call vpon vs to haue an eye to that affection which wee beare to our selues. Of this patterne Christ saith *This is the Law and the Prophets*, this is the brieffe summe of them, this is it which they doe much*

Summe of 28. & 29. vers.

Doctr.

* *Gen. 22. 130. 2 Tim 3. 3. b Rom. 13. 10.*

* *Gal. 3. 12.*

c *Mat. 22. 39. d Lev. 19. 18. Isa. 58. 7. e 1 Cor. 13. 26. 1 am. 2. 8.*

f *Mat 7. 12.*

Reasons.

much vrgē and presse.

1. Naturall affection was at first created of God, by him planted in man, so that as soule, body, the powers and parts of them, are in their substance good things, this affection also in it selfe is good.

2. There are the same reasons to loue our selues, as our brethren. For we our selues are made after Gods image, redeemed by Christs blood, members of the same mysticall body, keepers of our selues, to giue an account of the good or hurt we doe to our selues, with the like. In the Law, vnder this word *neighbour*, our selues are comprised: and euery commandement of the second table is to bee applied to our selues.

§. 27. Of naturall selfe-loue.

Obiect. Louers of themselves are condemned in Gods word, as *2 Tim.*

3. *2. Phil.* 2. 21. *1 Cor.* 10. 24. *Rom.* 13. 1.

Ans. There is a double louing of a mans selfe.

One good and commendable:

The other euill, and damnable.

Good and commendable louing of a mans selfe is

1. Naturall.

That which is naturall, is in all by the very instinct of nature: and it was at first created, and still is by Gods providence preserved in our nature, and that for the preservation of nature. Were there not such a naturall loue of himselfe in euery one, man would bee as carelesse of himselfe, as of others, and as loth to take paines for himselfe, as for others. Wherefore that euery one might haue care at least of one, euen of himselfe, and so the world bee better preserved, God hath reserved in man this naturall affection, notwithstanding his corruption by sinne. Yea further, because euery one is not able to looke to himselfe, at least when he is young, sicke, old, or any other way impotent, God by his wise providence hath extended this naturall

affection towards others also as they are neereley linked vnto vs by the bonds of nature. The next to a mans selfe are (by blood and bond of nature) children. Admirably much is that which parents doe for their children, which they would neuer doe, if there were not a naturall affection in them to their children. From children againe this affection ariseth towards their parents; that when parents grow old, impotent, or any way vnable to helpe themselves, they might haue succour from their children. And because parents and children are not alwaies together, or not able to helpe one another, or vnnaturall, God hath yet further extended this naturall affection to brethren, cousins, and other kindred. And for a further extent thereof hath instituted marriage betwixt such as are not of the same blood, and by vertue of that bond raised a naturall affection, not only in husband and wife one to another, but also in all the alliance that is made thereby. Moreover this affection is wrought in neighbours, friends, fellowes, and others by like bonds knit together, that the bow of Gods providence might haue many strings, and if one breake, another might hold. In all these kinds, the neerer a man commeth to himselfe, the more doth this affection shew it selfe, according to the proverbe, *Neerer is my coat, but neerer is my skin.* God hauing wrought this naturall affection in the seuerall kinds thereof, and there being good ends and vses thereof, it is not to be condemned.

§. 58. Of spirituall selfe-loue.

Spirituall selfe-loue is that which is supernaturally wrought in man by Gods Spirit: whereby he is both enlightened to discern what is most excellent and best for him, and also moued to choose the same: so as this serueth to rectifie the former. Hence it commeth to passe that their chiefest care is for their soules, and for the eternall

The seuerall
kinds of
selfe-loue.

1 Cor. 9. 27.
2 Cor. 11. 27
1 Heb. 11. 36
37.

Non propterea
quisquam di-
cendus est non
diligere ſalu-
tem, atque in-
columitatem
corporis ſui,
quia amplius
aliquid diligit:
nam auaritia
et. Aug. de
doct. Chr. lib. 1.
cap. 25.
Ille ſe ſatis dili-
git qui ſe diligit
ut vi ſummo
et vero per-
ſinatur bono:
Aug. de mor.
eccl. 1. 1. 2. 6.

Rom. 13. 1

1 Phil. 2. 11

eternall ſaluation thereof: for the furthering whereof they can be content as need requireth, to beat down their body, to deny them ſometimes their ordinary refreſhing by food, reſt and other like meanes, yea & to ſuffer them to be imprifoned, racked, and otherwaies tortured, and life it ſelfe to be taken from them. This men doe, and ſuffer, not for want of naturall affection, but by reaſon of ſpiritual affection, which perſwades them that it is good for them it ſhould bee ſo. A man is not therefore to bee ſaid not to loue the health and ſafety of his body, becauſe hee loueth ſomething more. For a couetous man though he loue his money, yet hee can bee content to part with it for bread to nourish his body: ſo a ſpiritual man, though he loue his life, yet he can be content to loſe it for his ſoules ſaluation. For hee loueth himſelfe ſufficiently, who doth his beſt to enjoy the chiefeſt and trueſt good. This ſpiritual affection extendeth it ſelfe as farre as naturall affection, namely to wiues, huſbands, children, parents, brethren, coſins, friends &c. Much is this vrged and preſſed in the Scriptures, as 1ſa. 55. 1, 2, 3 Mat. 6. 19, 20, 33. 1oh. 6. 27. 1 Tim. 6. 11, 19.

§. 59. Of euill ſelfe-loue.

The ſelfe-loue which is *Subiect*. euill, ſwerueth in the *Measure*.
1. In the *Object*, when it is caſt vpon our corruptions, our luſts, our euill humors: when wee affect and loue them, and for them purſue whatſoeuer may ſatiſſie them: as the ambitious, luſtfull, riotous, gluttonous, and other like perſons. This is expreſly forbidden, *Make not promiſion for the fleſh ſo fulfill the luſts thereof*.
2. In the *Measure*, when our loue is wholly and onely caſt vpon our ſelues, ſo ſeeking our own good, as we regard no mans good but our owne: nor care what damage another receiueth, ſo wee may get aduantage thereby. This is alſo condemned: for it is contrary to the property of

true loue, *which ſeeketh not her owne*, namely to the preiudice of another. This hath the title of *Selfe-loue* appropriated to it. It ſprang from the corruption of nature, and is daily increased by the inſigation of Satan for the deſtruction of mankind. It manifeſteth it ſelf by the many tricks of deceit which moſt men vſe in their dealings with others: by making aduantage of others neceſſities, as in the caſe of vſury, of raiſing corne, and other commodities in time of ſcarcity, with the like: by mens backwardneſſe to helpe ſuch as ſtand in need of their ſuccour: by want of compaſſion in other mens miſeries: and by many other like vnkindneſſes: all which verifie the prouerbe, *Euery man for himſelfe*.

But by diſtinguiſhing the forenamed points, we may ſee that notwithstanding *euill ſelfe-loue* be a moſt deteſtable vice, yet it is both lawful and commendable to loue ones ſelfe aright.

§. 60. Of the error of Stoicks in condemning all paſſion.

The dotage of Stoicks who would haue all naturall affection rooted out of man, is contrary to this patterne, and vnworthy to finde any entertainment among Chriſtians. For what do they aime at, but to root that out of man, which God hath planted in him, and to take away the meanes which God hath vſed for the better preſeruation of man? That wiſe man whom they frame to themſelues is worſe then a brute beaſt: he is a very ſtocke and blocke. Not only the beſt and wiſeſt men that euer were in the world, but alſo Chriſt himſelfe had theſe paſſions and affections in him, which they account vnbeleeving a wiſe man. Their dotage hath long ſince been hiſſed out of the ſchools of Philoſophers, ſhould it then finde place in Chriſts Church?

§. 61. Of well ordering naturall affection.

Let vs labour to cheriſh this natural

1 Cor. 13. 5.
10. 24.
91. deſire.

17/2.

27/2.

rall affection in vs, and to turne it to the best things, euen to such as are not only *apparently*, but *indeed* good: and among good things to such as are most excellent, and most necessary: such as concerne our soules, and eternall life. For this end wee must pray to haue our vnderstandings enlightened (that we may *discerne things that differ*, and *approve that which is excellent*) and to haue our will and affections sanctified, that wee may embrace, pursue, and delight in that which we know to be the best. Thus shall our *naturall* affection be turned into a *spirituall* affection.

Here we see how wee may make nature a schoolemaster vnto vs: for as Christ sendeth vs to the fowles of the ayre, and lillies of the field, to learne of them, so the Apostle here sendeth vs to ourown naturall instinct. We cannot complaine that we haue no schoolemaster neere vs (as many in the country whose children for want of one are rudely brought vp.) Our selues are schoolemasters to our selues. Wherefore as the Apostle hereby teacheth husbands to loue their wiues, so let vs all more generally learne to loue one another: for ^m we are all mutuall members of one and the same body: and our brother or neighbour is ⁿ *Our flesh*.

§. 62. *Of Mans forbearing to wrong himselfe.*

EPHES. 5. 29. *For no man euer yet hated his owne flesh: but nourisheth and cherisheth it.*

THe first particle (*for*) sheweth that in this verse an euidence and manifestation of a mans loue of himselfe is giuen. The first part thereof, which is set downe negatiuely, sheweth that

It is against the common instinct of nature for a man to hate himselfe. It is noted as an euidence that deuils were in the Gadarene, in that *he cut himselfe with stones*: had not the deuils forced him, hee would neuer haue done it:

Hatred is contrary to loue: it being therefore before proued, that euery man by nature loueth himselfe, by necessary consequence it followeth, that no man hateth his flesh: for two contrary effects proceed not from the same cause: *no fontaine can yeeld both salt water and fresh.*

Obiect. Many doe macerate their bodies with fastings, watchings, labours, trauels, and the like: others teare and gasht their flesh with whips, kniues, swords, yea and with their teeth also: others lay such violent hands vpon their selues, as they take away their owne liues.

Ans. 1. None of these things are done by the instinct of nature which God hath set in man, but through the corruption of nature which the deuill hath caused. Now nature and corruption of nature are two contrary causes: no manuell then that contrary effects come from them.

2. They thinke they doe these things in loue to themselves; as superstitious persons to merit saluation, by macerating their body: others to free themselves from ignominy, penury, slavery, torment, or such like euils: so as there is an apparant good that maketh them so to doe, and not simply hatred of themselves. They that so doe, are either possessed with a Deuill, or blinded in their minde, or bereaued of their wits, or ouerwhelmed with some passion, so as they know not what they doe: they doe it not therefore in hatred.

3. *Obiect.* Holy and wise men deliberately, and on good aduice, haue beaten downe their bodies, and yeelded their liues to be taken away, *not accepting deliniance.*

Ans. That was farre from hatred, and in great loue to themselves, as was shewed before.

§. 63. *Of vnnaturall practises against ones selfe.*

The forenamed doctrin discovereth many practises vsed by sundry men to

Reason.

1am. 3. 12.

Phil. 1. 10.

Mat. 6. 26, 28.

1 Cor. 13. 12.

1 Iu. 5. 7.

Doctr.

Mar. 5. 5.

1 Cor. 9. 27.
Heb. 11. 35.
64

* 5. 56.

1 Iu. 6.

1 Tim. 5. 8.
Incuncta natura lege diligimus nos ipsos, quia in bestias etiam promulgata est. Aug. de Doctr. Chr. li. 1. cap. 26.

p Mat. 8. 24.
q Luke 14. 11.
r John. 4. 6.
s Job. 4. 31. &c

Lawfull fasts
no hindrance
to the cher-
ishing of the
body.

Job. 4. 34.

1 Cor. 13. 15.

Reasons.

If he be worse then an Infidell that prouideth not for his owne, what is he that prouideth not for himselfe: euen worse then a beast: for nature hath taught the bruit beasts to nourish and cherish themselves. If any thinke that it more befiteth beasts, or naturall men, then Saints, let them tell me which of the Saints at any time guided by Gods Spirit, hath wholly neglected himselfe. To omit all others, it is expressly noted of Christ, that as there was occasion, he slept, he eat, he rested, and otherwise refreshed himselfe.

Obiect. Though he were hungry, and meat prepared for him, yet he refused to eat.

Ans. 1. Forbearing one meale, is no great hinderence of cherishing the body.

2. Extraordinary and weighty occasions may lawfully make a man a little neglect himselfe; that so hee may shew he preferreth Gods glory, and his brothers saluation, before the outward nourishing of his body: to which purpose Christ saith, *My meat is to doe the will of him that sent me*: that is, I preferre it before my meat. And Saint Paul saith, *I will very gladly be spent for your soules*. Wee must here therefore take heed of the extreames on both hands.

1. Of vndue, and ouermuch neglecting our bodies, so as the strength of them be wasted, and the health impaired.

2. Of too much caring for it, so as vpon no occasion wee will lose a meales meat, or a nights rest. Fasting and watching as occasion requireth, are bounden duties.

But to returne to the point of nourishing and cherishing our flesh.

1. For this end hath God prouided food, apparell, & all things needfull for our weak bodies, that they should bee nourished and cherished thereby: not to vse them therefore, is to refuse Gods prouidence.

2. By well nourishing and cherishing our bodies, they are the better enabled to doe that worke and

seruice which God appointeth to be done: but by neglecting them, they are disabled thereto. As this is a motive, so ought it to be an end whereat we aime in nourishing and cherishing our bodies.

§. 66. Of them that neglect to cherish their bodies.

Against this good instinct of nature doe many offend.

1 *Covetous misers*, who so doat vpon their wealth, and so delight in abundance of goods treasured vp, as they afford not themselves things needfull to nourish and cherish their bodies. *Salomon* doth much taxe such: of them he saith, *that riches are kept for the owners thereof to their hurt*. Daily experience giueth evidence to the truth thereof: for, beside that such men make their riches to be snares, and hinderances, to keepe them from eternall life; they make this present life to be very irksome, filling their heads full of much carking, care, and keeping them from quiet rest. Many in this case are so besotted, as, though they haue abundance yet they will not in health afford themselves a good meales meat, nor seemly apparell: nor in sickness, needfull physick, no nor fire, and such like common things. Their case is worse then theirs who want: for others will pittie and succour such as want, but who will pittie and succour these?

2. Such as are too intensitive vpon their businesses, euen the affaires of their lawfull callings (for in good things there may be exesse.) Herein many Students, Preachers, Lawyers, Tradesmen, Farmers, Labourers, and others offend, when they afford not seasonable times of refreshing & resting to their bodies, but fast, watch, and toile too much in their calling. They who by such meanes disable themselves, doe make themselves guilty of the neglect of so much good as they might haue done, if they had nourished and cherished their bodies. Some are so eger on their business, that they

Yfe.
1 Covetous
misers.

Ecc. 1. 23.
P. 11, 12, 13,
14.

1 Tim. 6. 9.
u Mark. 10. 23
&c.
2 Ecc. 1. 23.

Semper egrot
quidam, semper
abundat aqua.
Quid. in lib.

2. They who
are too inten-
tue on their
calling.

Vnlawfull to
desire that
our bodies
needed no
refreshing.

they thinke all the time mis-spent, which is spent in nourishing and cherishing their bodies; and thereupon wish, that their bodies needed no food, sleepe, or other like meanes of refreshing. These thoughts and desires are foolish and sinfull in many respects, as;

1. In manifesting a secret discontent and grudging against Gods providence, who hath thus disposed our estate for the clearer manifestation of mans weaknes, and Gods care ouer him.

2. In taking away occasions of calling vpon God, & gluing praise vnto him. For if we stood not in such need of Gods providence, should wee so oft pray vnto him for his blessing: if by the good meanes which he affordeth vnto vs wee felt not the sweetnesse and comfort of his providence, should wee be so thankfull to him?

3. In taking away the meanes of mutuall loue: for if by reason of our weaknesse we stood not in need of succour and helpe one from another, what triall would there bee of our loue?

3. Such as *seuer* these two duties of nature (*nourishing* and *cherishing*) and make them an hinderance one to another: some so *nourish* their bodies as they cannot *cherish* them; that is, they spend so much in eating and drinking, as they haue nothing to cloath themselves withall. Others so *cherish* them, as they cannot nourish them; that is, they so pranke vp themselves with braue apparell about their ability, as they haue not competent food for themselves. These fall into two contrary extremes: into the *excesse* in one thing: and into the *defect* in another.

§. 67. *Of contentment in that which is sufficient.*

As the Apostle by naming these two (*nourish*, *cherish*) sheweth that both of them are needfull, so by naming them only, and no more but them, he sheweth that they two are

sufficient: whence wee learne, that *Having food and raiment, we must be therewith content.*

The Apostle in these very words laith downe this doctrine in^r. another place. The^r prayer of *Agur*, and the tenour of the fourth Petition proue as much.

Quest. Is a man then strictly bound to care for no more then food to nourish, and apparell to chetish him?

Ans. So this nourishing and cherishing be extended to that estate wherein God hath set vs, to the charge which God hath giuen vs, and to the calling which he hath appointed vnto vs, we ought to care for no more.

Let vs therefore take heed of that excesse which ariseth from the corruption of nature, and content our selues with that competency which nature requireth.

§. 68. *Of Christs forbearing to bate the Church.*

EPH. 6. 29. — *Euen as the Lord she Church.*

THIS confirmation of the patterne of a mans selfe by a like patterne of the Lord, hath relation to both the parts of the manifestation of a mans loue to himselfe: both to the negative, and so it sheweth, that

The Lord hateth not his Church.

And to the affirmatiue, and so it sheweth, that

The Lord nourisheth and cherisheth his Church.

That difference which is made betwixt *Esa* a type of the world (*Esa* haue I hated) and *Isaak* a type of the Church (*Isaak* haue I loved) sheweth that the Lord is farre from hating his Church. The world, not the Church is the object of Gods hatred.

Obiect. The^b Church her selfe, and the^r enemies thereof oft conceiue by Christs dealing with her, that he hateth her.

Ans. It is the flesh abiding in them that are of the Church which ma-

E 2 keth

Deft.

Y 1 Tim. 6. 8.
2 Prov. 30. 8.
a Matth. 6. 11.

3 They who
make excesse
in one need-
full thing, an
hinderance
to another,

Mal. 1. 2. 3.

b Dent. 1. 27.
c 2. 18.

keth them so to conceiue, not the spirit: and in the enemies of the Church the flesh altogether reigneth. But the things of God, and his minde and affection, nor can, nor may be iudged by carnall eyes, eyes of flesh. The^d Spirit of God accounteth such things euidences of Gods loue, which flesh iudgeth to be tokens of hatred, namely, corrections.

It is not, because there is no matter of hatred in the Church, that Christ hateth it not: for *by nature* all are of one and the same cursed stocke, *children of wrath*: and after our sanctification is begun, the flesh abiding in vs, we daily giue much occasion of hatred if Christ should take that advantage against vs which he might: but it is that neere vnion which Christ hath made betwixt himselfe and the Church that keepeth him from hating her: he hath made her his Spouse, and he will not hate his Spouse: all the occasion of hatred that shee giueth, he will either wipe away or couer.

Admirable is the comfort which euery true member of the Catholike Church may reape from hence: for so long as the wrath and hatred of the Lord is turned from vs, nothing can make vs miserable. Wee may in this respect reioyce not only in prosperity, but also in all manner of affliction. No calamity can moue Christ to hate his Church, but rather the more to pittie it, as we doe our bodies. Nay, though by sinne he be prouoked, and see it needfull to correct his Church, yet in loue, not in hatred, in mercy, not in wrath will he correct it.

What now if all the world hate vs? Seeing Christ hateth vs not, we need not feare nor care. The subiect which is sure of his Kings fauour, little regardeth the hatred of others. This therefore is to bee thought of, both to comfort vs vnder the crosse, and to encourage vs against the hatred of the world. That none may peruert this comfortable doctrine, let me adde two caueats.

1. That men deceiue not themselves

with a naked name, thinking themselves to be of the Church, when they are only in it, such may Christ hate.

2. That being of the Church, they waxe not insolent, and too much prouoke Christ to anger: for though he hate not such, yet in wisdom he may so seuerely correct them as if he hated them: and make them repent their folly and insolvency againe and againe. Read for this purpose *Ieremiahs* lamentation.

§. 69. Of Christs nourishing and cherishing his Church.

2. That *The Lord nourisheth and cherisheth his Church*, is euident by his continuall prouidence ouer her in all ages. When first he created man, he^e provided before hand all things needfull to nourish and cherish him. When he was moued to destroy the earth and all liuing things thereon, he had care of his Church, and provided an Arke to keepe her out of the waters, and stored vp in the Arke all things needfull for her. When hee purposed to bring a famine on the world, he sent a man before hand to lay vp prouision for his Church. When his Church was in a barren and drie wilderness, hee gaue them bread from heauen, water out of the rocke, and kept their raiment from waxing old, and their feet from swelling. After this hee brought his Church into a land flowing with milke and hony: and so long as it remained faithfull hee preserved it in that pleasant and plentiful land. Thus he dealt with the Church in her non-age: and thus also hath hee dealt with her in her riper age vnder the Gospel, as experience of all ages may witnesse. Neither hath he onely nourished and cherished her with temporall blessings, but also with all needfull spiritvall blessings: his word and Sacraments, his Spirit & the graces thereof hath he in all ages given her for that purpose: yea with his own flesh and blood hath he fed her, and with his own righteousness hath he clothed her.

1 Pet. 1. 8.

Gen. 1. 28, 29

Gen. 6. 14, 21.

Gen. 45. 7.

Exo. 16. 15. &

17. 6.
Deut. 8. 4.

Iob. 6. 55.
Isa. 61. 10.

Learne

d Heb. 11. 6.

Reason.

e Ephes. 2. 3.

1 Vse.
Comfort.

2 Vse.
Encouragement.

1st use.
Ascribe all to
Christ.

Exod. 20. 11,
12.
Ose. 8. 12.
n Jer. 44. 17.
Ose. 2. 5, 8.

o Isa. 1. 3.

Isa. 54.

2nd use.
Depend on
Christ for all
things.

Heb. 13. 5.
Luk. 16. 22.

Inference.

Learne we of whom we receiue all needfull things both spirituall and temporall, for soule and body, that accordingly wee may giue him the praise of all. And let vs not bee like the vngratefull Israelites who regarded not the meanes of spirituall nourishment, & ascribed the meanes of their temporall nourishing and cherishing to their Idols. In this respect the Prophet maketh them worse then the oxe, and the asse, two of the most brutish beasts that be. Oh take we heed that the like be not vpbraided to vs. The Lord hath not sparingly, but most liberally & bountifully nourished and cherished vs in this land, & that both with temporall and spirituall blessings, so as he may iustly say, *what could haue been done more in my vineyard, that I haue not done in it?*

Learne we also to depend on Christ for all things that we want. We need not feare penury: though wee haue not that plenty which we could wish, yet we shall haue sufficiency. Christ will not suffer his Church to famish for want of food, nor starue for want of cloathing, whether temporall for body, or spirituall for soule. Hee that can and will performe it hath said, *I will neuer leave thee nor forsake thee.*

Lazarus was not forsaken; witnesse the Angels that caried his soule into Abrahams bosome. If any of Christs Church doe perish for want of outward meanes, it is because Christ by that meanes will aduance them to that place where they shall stand in need of nothing: so as hee doth not forsake them.

§. 70. *Of the union betwixt Christ and the Saints.*

EPHES. 5. 30. *For we are members of his body, of his flesh, and of his bones.*

THE reason of the forenamed loue of Christ, and fruites thereof to his Church, is here laid downe, as both the causall particle (FOR) and the inference of this verse vpon the

former do shew. This reason is that neere vnion which is betwixt Christ and his Church, set forth by a metaphor of the members of our body. Whereby he implyeth, that though there were no other reason to moue an husband to loue his wife then the neere vnion which is betwixt them (they being one body, one flesh, one selfe) that were enough, for thereby onely is Christ moued to loue his Church.

The mystery of our spirituall union with Christ is here laid downe, and that as fully, and distinctly (though very succinctly) as in any place of Scripture. I will endeouour to open it as plainly as I can.

We are) The Apostle here changeth both person and number: for before he spake of the Church as of another in the third person, and of one in the singular number: but here he speaketh of the same in the first person including himselfe, and in the plurall number, including all others like himselfe (*elect of God, and Saints by calling*) whereby he giueth vs to vnderstand what he meaneth by the Church, namely the company of Saints, to which, though he were a Preacher of the Gospell, an extraordinary Preacher, an Apostle, he associateth and ioyneth himselfe: noting thereby that hee was made partaker of the same grace, and saued by the same meanes that others were. Wel might he in this priuiledge not thinke much to ranke himselfe, because it is the highest degree of honour that can bee, to be a member of the body of Christ: much more then to be a Preacher, a Prophet, an Apostle, or of any other eminent calling.

The metaphor here vsed (members of his body) setteth forth the neere vnion which is betwixt Christ and the Saints. Many other metaphors are vsed in Scripture for the same purpose, as *foundation and edifice, vine and branches, husband and wife*, with the like, which are all of them very fit, but none more proper and pertinent to the point then this *of a body*, the

a 1st use.
b 1st use.
c 1st use.
Summe.

i equiv.
Paul ran
himselfe
among the
members
Christ.

Obfer

Metaphor
which set
forth our
union with
Christ.

a 1st Pet. 2. 4.
6.
b 1st Cor. 15. 5.
c 2nd Cor. 11.

the Head and members thereof. What neerer vnion can there bee then betwixt the head and members of the same body?

If the Apostle had here staied, we might haue thought that he had here meant no other thing then he meant before, where he stiled *Christ an head*, and the *Church a body*: but in that he addeth (*Of his flesh and of his bones*) he declareth yet a further mystery.

In the generall there is a difference betwixt this phrase (*Of his body*) and these (*Of his flesh; and Of his bones*) the former is a note of the genetiuē case, the two latter are a ^h preposition: for distinction sake the two latter might haue been translated, *out of his flesh, out of his bones, or from his flesh, from his bones* (for so a like phrase is translated before, *From whom*) but seeing these particles *out of, or from*, are ambiguous, the former translation may stand as the best, so as a difference be made in the sense, though there be none in the words.

The former (*members of his body*) declareth the vnion it selfe.

The latter (*of his flesh and of his bones*) declareth the *meanes* of making that vnion. This latter hath relation to that which *Adam* said of *Eue*, *This is now bone of my bones, and flesh of my flesh*, Gen. 2. 23. which is manifest by the next verse which the Apostle taketh out of the same place. It implieth then that as *Eue* was made a woman out of *Adams* flesh & bones, so the Church is made a Church out of *Christs* flesh and bones.

1 *Quest.* Was the very substance of the Saints, their flesh and bones taken out of Christ, as the substance of *Eue* was taken out of *Adam*?

Ans. Not so, if the words bee literally taken. For so may Christ rather be said to be *of our flesh, and of our bones*, because he tooke our nature, and that from a daughter of *Adam*: in which respect he is said to be *of the seed of David, and of the Tribe of Iuda*, as concerning the flesh. Besides, the Apostle

expressly saith (vers. 32.) that *This is a great mystery*. The mystery therefore must be searched out. For this end Christ must be considered as another *Adam* (and so the holy Ghost stileth him ^h *The last Adam, The second man*) that is, a *stocke, a root* that giueth a *being* to branches sprouting out of him.

2. *Quest.* What being is that which we receiue from Christ?

Ans. Not our *naturall being* (that we haue of the parents of our flesh) but a *supernaturall, and spirituall being*, which the Scripture termeth ^h a *new birth*, ^k a *new man*, ^l a *new creature*. This *spirituall being* is not in regard of the substance of our soule, or body, or of any of the powers or parts, faculties or members of them (for all these wee haue by lineall descent from *Adam*, and all these haue all sorts of men, as well they who are not of the Church, as they who are of it) but in regard of the integrity, goodnesse, and ^m *diuine* qualities which are in them, euen that ⁿ *holinesse and righteousnesse* wherewith the Church is endued and adorned. As we are *naturall* men we are of *Adam*, as we are *spirituall* men wee are of *Christ*.

3. *Quest.* Why is mention made of *flesh and bones* in this spirkuall being?

Ans. 1. In allusion to the creation of *Eue*, that by comparing this with that, *this* might be the better conceived?

2. In regard of the Lords Supper, where the *flesh of Christ* is mystically set before vs to be spirituall food vnto vs. That as before (verse 26.) he shewed the mystery of one Sacrament, *Baptisme*, here he might shew the mystery of the other Sacrament, *The Lords Supper*.

3. In relation to *Christs* humane nature, by vertue whereof wee come to be vnited vnto Christ. For the diuine nature of Christ is infinite, incomprehensible, incommunicable, and there is no manner of proportion betwixt it and vs, so as we could not be vnited to it immediatly. But Christ by taking his humane nature into

b 1 Cor. 15. 45.
47.

What being
we receiue
from Christ.
i Tit. 3. 5.
k Ephes. 4. 24.
l 2 Cor. 5. 17.

m 2 Pet. 1. 4.
n Ephes. 4. 24.

Why we are
said to be of
Christs flesh.

Gm 23.

d Eph. 1. 23.
and 4. 16. and
5. 23.

e 7^o supplem.
f in 4^o supplem.
in 6^o supplem.

g corporis.
h & c.

i Eph. 4. 16.
j & c.

How we are
of Christs
flesh.

k 1 Tim. 2. 8.
l in 4^o supplem.
m Gal. 3.
n Rom. 9. 5.
o 1^o in 4^o supplem.
p 2^o in 4^o supplem.

*Diuinitas uni-
geniti facta est
particeps mor-
talitatis nostra,
ut & nos partici-
pes eius im-
mortalitatis
essimus. Aug.
Epist. 57.
We are vni-
ted to Christs
person.*

Iob. 6. 3

*How Saints
on earth are
vnited to
Christ in
heauen.
Vnusquisq;
Christianus
non incongrue
sustinet perso-
nam Christi.
Aug. de Gen.
4. 26. 24.*

*1 Cor. 12. 13.
13.*

*1 Error.
Error in istum
mentionem
faciunt. Zan-
chius tract. de
spir. conub.
cap. 3. quest. 2.*

*II. Error.
Hear Bech-
hard Fascicul.
doctrinae.
Theolog. cap. 6.
de communic.
Idiom. quest. 9.*

into the vnity of his diuine nature, made himselfe one with vs, & vs one with him: so as by his partaking of our mortality, we are made partakers of his immortality.

4 Quest. Are we then vnited only to his humane nature?

Ans. No: we are vnited to his person, God-Man. For as the diuine nature, in and by it selfe, is incommunicable; so the humane nature singly considered, in and by it selfe is vnprofitable. The deity is the fountaine of all life and grace: the flesh quickneth not: but that spirituall life which originally and primarily floweth from the Deity, as from a fountaine, is by the humanity of Christ, as by a conduit-pipe, conueyed into vs.

5 Quest. How can we who are on earth, be vnited to his humane nature, which is contained in the highest heauen?

Ans. This vnion being supernaturall and spirituall, there needeth no locall presence for the making of it. That eternall Spirit which is in Christ is conueyed into euery of the Saints (as the soule of a man is into euery member and part of his body) by vertue whereof they are all made one with Christ, and with one another: *by one Spirit we are all baptized into one body*, which body is Christ.

This is to be noted against two errors. The first is this, *Wee are vnited first to the diuine nature of Christ which is euery where, and by vertue thereof to his humane nature.*

Ans. 1. The deity (as we shewed) is immediately incommunicable: so as this cannot be.

2. Our vnion with Christ is spirituall, not physicall or naturall, so as this locall presence needeth not.

The second error is this,

The humane nature of Christ hath all the diuine properties in it, so as it is euery where present, and by reason thereof we are vnited vnto Christ.

Ans. This also is impossible and needlesse. The properties of a true body cannot possibly admit the incommunicable properties of the

Deity: that implieth direct contradiction, which is, that finite should bee infinite. Needlesse also this is, because the vnion we speake of, is (as we said) spirituall.

6 Quest. What kinde of vnion is this spirituall vnion?

Ans. A true, reall vnion of our persons (bodies and soules) with the person of Christ (God and man.) For as the holy Ghost did vnite in the virgins wombe the diuine and humane natures of Christ, and made them one person, by reason whereof Christ is *of our flesh and of our bones*: so the Spirit vniteth that person of Christ with our persons, by reason whereof we are *of his flesh, and of his bones*. A great difference there is betwixt the kinds of these vnions: for the vnion of Christs two natures is hypostaticall and essentiall, they make one person: but the vnion of Christs person, and ours, is spirituall and mysticall: they make one mysticall body: yet is there no difference in the realty and truth of these vnions: our vnion with Christ is neuer a whit the lesse reall & true, because it is mysticall and spirituall: they who haue the same spirit are as truly one, as those parts which haue the same soule. The effects which proceed from this vnion doe shew, the truth thereof: for that spirit which sanctified Christ in his mothers wombe sanctifieth vs also, that which quickned him quickneth vs, that which raised him from death, raiseth vs, that which exalted him exalteth vs. The many resemblances which the Scripture vseth to set forth this vnion, doe shew the truth thereof: but most liuely is it set forth by that resemblance which Christ maketh betwixt it and his vnion with his father, *I pray (saith he of all his Saints) That they may all be one, as thou Father art in me, and I in thee; that they also may be one in vs: that they may be one, as wee are one.* This note of comparison (as) is not to be taken of the kinde, but of the truth of these vnions, our vnion with Christ is as true as Christs vnion with his Father.

Our
with
true
vni-

Re
Ep

100

Non dixit ita
et christi: cor-
pus christi
ita et christi
unum: brisum
appellans caput
et corpus. Aug.
de pcc. mer. et
remiss. l. 1. c. 31.
vide eiusdem
quæst. 69. in
lib. 8. 3. quæst.

VVith what
bonds we are
vnited to
Christ.

1 Job. 4. 13:

¶ pp. 3. 17.

VVhy Christ
made the
Saints one
with himselfe.

So true is this vnion, as not only Ie-
sus himselfe, but all the Saints which
are members of this body together
with Iesus the head thereof are called
CHRIST, 1 Cor. 12. 12. Gal. 3. 16.

This is to be noted against their conceit,
who imagine this vnion to be on-
ly in imaginatlon and conceit; or else
only in consent of spirit, heart, & will:
or at the most, in participation of spi-
rituall graces.

7 *Quest.* What is the bond where-
by this vnion is made: namely
whereby Christ and the Saints are
made one?

Ans. There is a double bond,
one on Christs part, euen the spirit of
Christ (for hereby know we that wee
dwell in him, and he in vs, because hee
hath giuen vs of his spirit) another on
the Saints part, euen faith (for Christ
dwelleth in our hearts by faith.) The
spirit is conueyed into vs when wee
are dead in finnes, wholly flesh, but
but being in vs, it breederh this blef-
sed instrument of faith whereby wee
day hold on Christ, and grow: into
him as the science into the stocke.
Thus Christ laying hold on vs by his
spirit, and we on him by faith, wee
come to bee incorporated into him,
and made one body, as the science
and stocke on tree.

8 *Quest.* To what end hath Christ
thus truly and neerely vnited vs vnto
himselfe?

Ans. Not for any benefit vnto
himselfe: but meere for the ho-
nour and good of the Church. By
this vnion the honour of Christ is
communicated to the Church, as the
honour of an husband to his wife, and
of an head to the body. Great also is
the benefit which the Church reape-
th thereby: for by this meanes is
Christ made more fit to doe good to
the Church, as an head to the body,
and the Church is made more capa-
ble of receiuing good from Christ, as
a body from the head, being knit to
it by the soule, & by veines, sinewes,
nerues, arteries, and otherlike liga-
ments.

Thus hauing as plainly as I can

by questions and answers laid open
this great mystery, I will further note
out some of those excellent priui-
ledges which by vertue thereof ap-
pertaine to the Saints, and also some
of the principall duties, which in re-
gard thereof the Saints are bound
vnto.

§. 71. *Of the priuiledges appertaining
to the Saints euen in this life
by reason of their vnion with
Christ.*

The priuiledges of the Saints
which arise from their vnion with
Christ respect this life, the time of
death, and the life to come.

In this life these,

1 *A most glorious condition*, which
is to be a part of Christ, a member of
his body. All the glory of Adam in
Paradise, or of the Angels in heauen
is not comparable to this. In this re-
spect the Saints are said to be crowned
with glory and honour, and to haue
all things put vnder their feet. Com-
pare Psal. 8. 4, 5. &c. with Heb. 2. 6,
7. &c. and ye shall finde the Apostle
apply that to Christ, which the Pro-
phet spake indefinitely of man. Now
those two places cannot be better re-
conciled, then by this vnion of Christ
and Saints: for seeing both make one
body, which is Christ, that which is
spoken of the body may be applied to
the head, and that which is spoken of
the head may be applied to the body:
for the same honour appertaineth to
both. In which respect the Church is
more honourable then Heauen, An-
gels, and every other creature.

2 *The attendance of good Angels*,
who are sent forth to minister for them
who shall be heires of saluation, because
those heires are of the body of Christ
who is their Lord. These are those
horses, and chariots of fire which were
round about Elisha: which are also
round about euery of Gods Saints in
all their distresses, though we see them
no more then the seruant of the man
of God saw them, till the Lord ope-
ned his eyes. That charge which is
giuen

1. Saints are
members of
aglorious
body.

Cele, & Ange-
li, & omni
creatura hono-
rabilior est
ecclesia. Chry-
s. de Pentecost.
serm. 26.

3. Saints at-
tended by
Angels.
Heb. 1. 14.

4. King. 6. 17.

Ph. 91, 11, 12

3 Saints
make Christ
perfect.

Eph. 1. 23.

4 Saints af-
firmed of sal-
uation: and
how.Eph. 2, 6.
10b. 5, 4.

1 Job. 5. 13.

giuen to the Angels ouer the Sonne of God to keepe him in all his waies, and to beare him in their hands lest he dash his foot against a stone, hath relation to this body which is Christ.

3. An honour to make Christ himselfe perfect: for as the seuerall members make a naturall body perfect, so the seuerall Saints, this body which is Christ. In this respect the Church is said to be the fulnes of him that filleth all in all. Christ filleth all things, and yet the Church maketh him full: which is to bee understood of that voluntary condition, whereunto Christ subiected himselfe, to be the head of a body: so as without the parts of the body he is imperfect, as a naturall body is maimed and imperfect if it want but the least member thereof. How can we now thinke but that he will preserue and keepe safe all his Saints? Will he restore to vs all the parts of our naturall body at the generall resurrection, and will he lose any of the parts of his owne mystical body?

4. A kinde of possession of heauen while we are on earth: for that which the head hath a possession of, the body and seuerall members haue also a possession of. In this respect it is said, he hath raised vs up together, and made vs sit together in heauenly places. And, he that beleeueth on him, hath euerlasting life: is passed from death vnto life. And, he that hath the Sonne, hath life. This is somewhat more then hope: and serueth exceedingly, to strengthen our hope, and to giue vs assurance of that heauenly inheritance.

They know not the power of God, nor the vertue of this vnion, who deny that the Saints haue assurance of saluation. For (to follow this metaphor a little) suppose a man were cast into a riuer, and his head able to lift and keepe it selfe aboue water, would wee not say, that man is safe enough, he is aboue water. This is the case of this mysticall body: it being cast into the sea of this world, Christ the head thereof hath lift, and keeps himselfe a loft, euen in hea-

uen. Is there now any feare, any possibility of the drowning of this body, or of any member thereof? If any should bee drowned, then either Christ must be drowned, or else that member pulled from Christ: both which are impossible. Thus then by vertue of this vnion we see how on Christs safety, ours dependeth: if he be safe, so are we: if we perish, so must he. In this respect, ye may bee secure of flesh and blood: ye haue got heauen in Christ: they who deny heauen to you, may also deny Christ to bee in heauen.

Learn here how to conceive of the resurrection, ascension and safety of Christ, euen as of the resurrection, ascension and safety of an head, in and with whom his body, and all his members are raised, exalted, and preserued.

5. A most happy kinde of regiment vnder which the Saints are: euen such an one as the members of an head are vnder. An head ruleth the body not as a cruell lord and tyrant, rigorously, inhumanely, basely, and slavishly: but meekly, gently, with great compassion, and fellow-feeling. Euen so doth Christ, his Church, binding vp that which is broken, healing that which is maimed, directing that which wandreth, and quickning that which is dull, which priuiledge is so much the greater, because it is proper to the Church. Though bee haue a golden scepter of grace and fauour to hold out to his Church (as Abash-verosh held out his to Esther) yet he hath also a rod of iron to breake the men of this world, and to dash them in peeces like a postern vessel. Though he be goneto prepare a place for his Saints, that where hee is they may be also, yet will he make his enemies his foot-shoole.

6. An assurance of sufficient supply of all needfull things which the Saints want, and of safe protection from all things hurtfull. For by reason of this vnion, Christ our head hath a sense of our want and of our smart. On this ground he said to them which fed and visited his members, Ye fed me, ye visited

Serui effato
caro & sanguis
Vsurpatus cul-
lum in Christo
negent & in
culo Christi
qui vobis cul-
lum negant:
Tertul. de
Refut.

5. Difference
betwixt
Christ gover-
ning the
Saints and
the world.

a 118 c. 6.
b 194. 2. 9.

c 10b. 14. 3.

d Ph. 1. 10. 1.

6. Assurance
of all needfull
supply.

Mat. 25. 35.

visited me: and againe, to *Saul* that persecuted his members, *Saul, Saul, why persecutest thou me?*

Obiect. How is it then, that the Saints want many things, and oft suffer much smart and hurt?

Ans. Christ in his wisdome seeth it behouefull that they should want and feele smart (and of this wee are to be perswaded) or else hee would not suffer them to want or feele that which they doe. Wherefore in all need, in euery distresse and danger, let vs lift vp our head to this our head.

7. *A right to all that Adam lost.* For Christ is the *heire of all*, (*the earth is the Lords, and the fulnesse thereof*) yea as mediator and head of the Church is he heire of all: his body therefore hath a right to all: On this ground the Apostle saith, *All things are yours.* So as the Saints and onely the Saints can with good conscience vse the things of this world. They who are not of this body (what right and title fouer they haue before men) are but vsurpers of the things they enioy and vse. They are like to bankrupts, who being not worth one penny, deceitfully borrow of others, and therewith keepe a great table, decke and furnish their houses very sumptuously, put themselues, wiues and children into braue apparrell, are frolicke and riotous. What is like to be the end of such?

8. *A right to more then Adam euer had:* namely, to Christ himselfe, and to all that appertaineth vnto him: as to the purity of his nature, to the perfection of his obedience, the merit of his blood, the power of his death, the vertue of his resurrection, the efficacy of his ascension, all is ours: euen as the vnderstanding, wit, iudgment, sight, hearing, and all that is in the head, is the bodies: if the Church it selfe were of it selfe as pure in nature, as perfect in righteousnesse, as powerfull ouer death, and dewill and graue, and hell, as able to rise from death, and to ascend into heauen, as Christ, it could receiue no greater

benefit thereby, then it doth by them in the person of Christ: to truly and properly is Christ himselfe, and all things appertaining to him, the Churches. What can more bee saide? what can more be desired? O blessed vnion! blessed are they that haue a part therein!

Quest. How is it then that the Church is so basely and miserably respected in the world?

Ans. *The world knoweth vs not, because it knoweth not Christ.* It knoweth not Christ the head of this body: it knoweth not the body which is Christ. Let not vs who know both head and body, the neere vnion which is betwixt them, and the priuiledges which follow thereupon, be danted, neither with the scoffes or scornes of the world, nor with our own outward weaknesse, wants, and calamities. What would he that hath Christ haue more?

§. 72. *Of the priuiledge of our vnion with Christ in the time of death.*

The priuiledge which the Saints receiue by their vnion with Christ in the time of death (euen all that time that passeth from the departure of the Saints out of this world vnto the generall Resurrection) is admirable: for when body and soule are seuered one from another, neither soule nor body are separated from Christ, but both remaine vnited to him: euen as, when Christs body and soule were by death seuered one from another, neither his soule, nor his body were separated from the Deity, but both remained vnited thereunto. This inuiolable bond that holdeth the Saints, (yea, euen their very bodies as well as their soules) vnited to Christ in death, is the benefit of a spirituall vnion. If our vnion with Christ were corporeall, it could not be so.

ob. Is it possible that the body which is dead should remaine vnited to Christ, when as it receiueeth no vertue from him?

Ans.

Why the Church basely accounted of.
1 Iob. 3. 1.

Corruption of the body no hindrance to our vnion with Christ.

Al. 9. 4.

Why Christ suffereth the Saints to want, and suffer.

7. Saints haue a right to what Adam lost.
g Heb. 1. 2.
h Psal. 24. 1.
i 1 Cor. 3. 21.

8. Saints haue a right to Christ.
See §. 28.

Ans. 1. If a member of a naturall body may doe so, why not a member of the mysticall body? That a member of a naturall body may doe so, is evident by those who haue an hand, arme, foot, leg, or any other member taken with a dead palse: they are sometimes so taken, as those parts receiue no manner of sense, or any vigor, or life from head or heart at all: and yet remaine true members of that body.

2. The very dead bodies consumed with wormes or otherwise, doe receiue a great present benefit from their vnion with Christ: for by vertue thereof there is a substance preserved, and they are kept from destruction. There is nothing destroyed in the Saints by death, but that which if it were not destroyed, would make them most miserable, namely sinne: that is vtterly, totally, finally destroyed in them, and all the concomitances thereof, which are all manner of infirmities: but the rotting of the body, is but as the rotting of corne in the earth, that it may arise a more glorious body. The metaphor of *leepe*, attributed to the Saints when they die, sheweth that their bodies are not vtterly destroyed.

Obiect. The bodies of all men, euen of those that are not of this vnion, are preserved from vtter destruction. This therefore is no benefit of our vnion with Christ.

Ans. Though in the generall thing it selfe, which is a preservation of the substance of the body, the same thing befallerh the Saints and the wicked: yet the meanes whereby both are preserved, and the end why they are preserved is farre different. For,

1. The Saints are preserved by a secret influence proceeding from Christ, as an head: in which respect they are said to *leepe in Iesus*, and to be *dead in Christ*. But the wicked are reserved by an Almighty power of Christ, as a terrible Lord and seuerer Judge.

2. The bodies of the Saints are

preserved to enioy eternall glory together with their soules: but the bodies of the wicked are referred to be tormented in hell.

In regard of these differences, the graue is as a bed to the Saints, for them quietly to sleepe therein free from all disturbance till the day of resurrection: but it is a prison to the wicked to hold them fast against the great Day of Assise, that at Doomesday they may be brought to appeare at the barre of Gods iudgement seat, and there receiue the sentence of condemnation.

§ 73. *Of the priuiledge of our vnion with Christ after death.*

The priuiledge which the Saints by vertue of their vnion with Christ receiue after death, farre surpasseth all before. It may bee drawne to two heads.

1. Their Resurrection.

2. Their glory in heauen.

That which was before said of the difference betwixt the preservation of the bodies of the Saints and wicked in death, may be applied to the difference of their Resurrection.

Resurrection simply in it selfe is not the priuiledge of the Saints, but *Resurrection of life*: to the wicked appertaineth the *Resurrection of condemnation*. The benefit of Resurrection ariseth from the glory which followeth thereupon in heauen: That glory hath the Apostle excellently set forth before *vers. 27.*

§ 74 *Of the duties which are required of the Saints by vertue of their vnion with Christ.*

The mystery of our vnion with Christ, as it is a matter of great comfort and encouragement (which ariseth from the forenamed priuiledges) so also is it a matter of direction and instigation vnto vs for the performing of sundry duties, whereof they who desire assurance of the forenamed priuiledges, and comfort by them,

1/a. 57. a.

1oh. 5. 29.

* 5. 49, 50. b. c.

a 1 Cor. 15. 36.

b 1 The. 4. 13.

Difference betwixt the preservation of the Saints bodies and others in the graue.

1 The. 4. 14, 16

them, must be carefull and conscionable. Some of the most principall of those duties are these.

1. *Confidence in Christ.* Christ being our head, so mighty so wise, so tender, every way so sufficient: an head as he is, we should highly dishonour him, if we should not wholly and only repose our selues vpon him for every good thing, and against every euill thing.

2. *Subiection* answerable to the manner of governing vs. The world is subiect to Christ perforce, as he is an absolute and Almighty Lord: but he governing vs as an head, wee must be subiect vnto him as members, willingly, and readily. What member will rise vp, and rebell against the head? yea, what member is not as ready to obey, as the head to command?

3. *A cleansing* of our soules from all filthinesse of flesh and spirit. *Shall we defile the members of Christ?* The finnes of the Saints are in this respect the more hainous because that body, euen *Christ*, whereof they are members, is defiled thereby. Wherefore in regard of Christ the head, of other Saints their fellow members, and of themselves, must all that profess themselves to bee of this body bee watchfull ouer themselves, and cleanse themselves from all filthinesse. Otherwise they giue iust occasion to thinke that they are no members of this body. If a Lions foot or Beares paw were held out, and said to bee the member of a man, would any beleeue it? Can wee then thinke that wordlings, drunkards, profane, riotous, vnclane persons, and such like limbs of the Deuill, are members of Christ.

4. *A conformity* vnto the image of Christ in true holinesse and righteousnesse. It is not therefore sufficient for the members of Christ to abstaine from polluting themselves, for they are created in Christ Iesue vnto good works. *See that abideth in mee* (saith Christ) *and in him, the same bringeth forth much fruit.*

5. *Heauently affections.* If wee be risen with Christ, seeke those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth. Where our head is, there also ought our heart to be. Earthly affections come not from that head which is in heauen: nor from that Spirit which proceedeth from him. *They who are after the spirit, minde the things of the spirit.*

6. *Courage against death:* seeing that in death we are Christs, what cause haue we to feare death? *Be not afraid of them that kill the body, & after that, haue no more that they can doe.* The ancient worthies would not accept deliuerance, that they might obtain a better resurrection.

Hitherto of the vnion it selfe. The meanes of effecting it remaine to be handled.

§. 75. *Of their regeneration who are members of Christ.*

EPHES. 5. 30. — *Of his flesh, and of his bones.*

This clause declareth the meanes whereby we come to be members of Christ, namely by receiuing a new being from Christ, which is to bee, not of the flesh, and of the bones of Adam, but of the flesh and of the bones of Christ, which being spiritually taken, as hath been expounded before, sheweth that

They who are true members of Christs body, are truly regenerate. If any bee in Christ, hee is a new creature: these words are so laid downe by the Apostle, as they serue both for a demonstration, and an exhortation (*hee is, or let him be a new creature*) neither is expressed, but eyther, or both may be vnderstood. *As many of you as haue been baptized into Christ* (that is, made members of this body) *haue put on Christ*, (that is, haue been borne againe:) the first branch noteth our incorporation into Christ; the latter, our regeneration.

This

Heb. 3. 6.

Mat. 6. 10.
Christus habet
sanctos voluntate,
peccatores vero necessitate
sibi subiectos.
Hier. in Eps. 1.

2 Cor. 7. 1.
1 Cor. 6. 15.

Ephes. 4. 24.

Ephes. 3. 10.
Iob. 15. 5.

Col. 3. 12.

Rom. 8. 5.

Luke 12. 4.

Heb. 11. 35.

* § 70.

Doct.

2 Cor. 5. 17.
Iob. 15. 5.
Iob. 15. 5.

Gal. 3. 27.

Reason.
1 Cor. 15. 45.

Rom. 8. 11.

v/c.
Trial whether we be members of Christ.

This second man, and last *Adam* Christ Iesus is a *quickning spirit*: hee diffusethe life and grace into all his members: if his spirit be in vs, it will *quickn our mortall bodies*. As the head of our naturall bodies conueyeth life into all our members: if the root of a tree diffuse sap into all the branches, shall not Christ much more giue life to all his members?

This then is a matter of trial, whereby we may proue whether indeed we are of this body or no, and so haue a true right to the forenamed priuiledges. Many boast of their honor that they are members of Christs body, and yet are not of his flesh and of his bones: they haue no other being, then what they receiued from their parents. These vaine professors are like woodden legs or armes on a man, which may be couered ouer with hose and sleeues for a time, but shall not be raised at the resurrection with the other parts of the mans body: so neither shall those professors be raised to glory with Christ, though they may be couered ouer with the hose and sleeues of profession, and thereby seeme to be members.

§. 76. Of the author of our regeneration Christ.

This relative particle (*H is*) twice repeated (*of H is flesh, and of H is bones*) sheweth that

*Regeneration is of Christ. * The Son quickneth whom he will.*

Object. This worke is attributed in Scripture to the ^a Father, to the ^b Spirit, to the word, and to the ^d Ministers of the word.

Ans. Christ may very well stand with all these. The three persons in Trinity are all one: One in nature and essence: One in will and consent: One in vertue and power: what the one doth the other doth also. Yet because there is a difference in their manner of working, this worke (as other workes) is distinctly attributed to each of them.

The Father is (as I may so speake)

the beginner of this worke. His will it was that his Sonne should be clothed in a body, and that there should members be made fit for that head, and haue a new being. *of his own will began his son for this end* he sent his Son into the world to be made flesh. The Sonne put in execution the will of his Father. he tooke flesh vpon him; that we might be of his flesh. Thus saith Christ of himselfe, *I came downe from heauen to doe the will of him that sent me. And this is the Fathers will which hath sent me, that of all which he hath giuen me, I should lose nothing, but should raise it up againe at the last day.* The Spirit applyeth vnto vs the vertue and efficacy of the flesh of Christ, and so finisheth this blessed worke, *It is the Spirit that quickneth: the flesh profiteth nothing*, namely, of it selfe without the Spirit.

Thus wee see that the applying of this worke of regeneration vnto Christ, excludeth not the worke of the Father, or of the Holy Ghost therein, but excludeth the worke of man: so as it is not of our selues, nor of our parents, nor of any other man: for we are borne *not of bloud, nor of the wil of the flesh, nor of the wil of man, but of God*: in which respect our new birth is said to be *from above*.

Object. How is it then attributed to the word, and to the ministry of man?

Ans. As vnto instruments which the Lord is pleased to vse. Of the word it is said, *God hath begotten vs with the word*: of himselfe, a Minister, thus saith the Apostle, *In Christ Iesus I haue gotten you*: so as God and Christ are ioyned with these instruments, or else they are no whit powerfull and effectfull for so great a worke: for *neither is he that planteth any thing, nor he that watereth: but God that giveth the increase.*

The worke of regeneration is a new creation, a diuine worke, aboue humane straine. It must therefore be wrought by the Lord, or it cannot be wrought at all.

This is to be noted both of those

Iam. 1. 18.

Iob. 6. 38, 39.

Iob. 6. 63.

Iob. 1. 13.

Answer.
Iob. 3. 3.
How regeneration is attributed to the word, and to Ministers thereof.

Iam. 1. 18:
1 Cor. 4. 15
1 Cor. 3. 7.

Reason.

v/c.

ans.

Dott.
* Iob. 1. 21.
* 1 Pet. 1. 3.
b Iob. 3. 5.
c Iam. 1. 18.
d 1 Cor. 4. 15.
Philem. ver. 10.
The works of the three persons in our regeneration.

F that

that have now yet assurance of this blessed worke wrought in them: and also of those who haue assurance thereof.

The former may here learne whither to haue recourse for it, namely, to him who came downe from heauen for that purpose, and who saith, *Him that commeth vnto me I will in no wise cast out.* In all the passages that we vse, let vs looke vpon him, and seeke a blessing of him.

The latter must with the tenth leper returne backe vnto Christ, and glorifie God. Whatsoever the means were, or whosoever the minister was, the praise and glory of all must be giuen to him.

§. 77. Of the matter of our regeneration, on Christ.

The preposition (Of) twice set down (Of his flesh, and Of his bones) being a proper note of the materiall cause, sheweth that

Christ is not only the author, but the matter also of our new birth. The new spiritual being which the Saints haue, commeth out of him. * *From him all the body hauing nourishment, increaseth with the increase of God.* In this respect we are said to be blessed with all spirituall blessings in Christ. The metaphor of a vine, which Christ taketh vnto himselfe, proueth also as much: so doe these phrases, *My flesh is meat indeed, my blood is drinke indeed.*

This Christ commeth to be by his incarnation. God in himselfe is as a bottomlesse and a closed fountaine: from him immediately we can receiue nothing. But Christ made flesh is a fountaine opened: *In him all fulnesse dwelleth, And of him haue all we receiued, euen grace for grace.*

Behold here the benefit of Christs incarnation: by his taking part of our mortall flesh, are we made partakers of his spirituall flesh, namely, of that spirituall life and grace which commeth from him, who was made flesh, to conuey the same into vs. To strengthen our faith the more firmly

herein, the Lord hath instituted the holy Communion of his body and blood. With what conscience, reuerence, and confidence, ought this blessed Sacrament to be celebrated?

By this Doctrine we may further learne how to seeke euery thing at Gods hands which wee desire to obtaine, and how to offer that sacrifice of praise vnto God, which we would haue to be accepted; namely in and through Iesus Christ, by whom onely we haue al that communion which we haue with God. Well therefore doth the Church conclude all her formes of Prayers and Praises with this, or such a like clause, *through Iesus Christ our Lord.*

§. 78. Of the excellency of Regeneration.

The particular matter of our regeneration (the flesh and bones of Christ) here expressed, sheweth that

Regeneration is a most excellent work. The excellency hereof will the better appeare, if we compare it with the great & glorious worke of our creation, and shew how farre it surpasseth it: wherein I will hold close to this metaphor, and touch no other differences then it doth point out vnto vs.

1. In our creation Christ was only a worker: but hee is the very matter of our Regeneration, wee are of his flesh.

2. The relation that then was betwixt Christ and man,

was { Creator, } but { Head, } We are
was { Creator, } here { Body, } members
of his body.

The bond is now much neerer.

3. The being which then we had, was from Adam: But the being which now we haue, is from Christ, of his flesh.

4. That being was but naturall. This is spirituall: for that which is borne of the Spirit is Spirit.

5. Then our being was different from Christs: but now it is the very same with Christs, Of his flesh:

6. Then might man cleane fall from that estate wherein hee was created

2 vs.

Iob. 16. 23.
Heb. 13. 15.
Col. 3. 17.

Doctr.

Difference
betwixt rege-
neration and
creation.

Iob. 3. 6.

Iob. 6. 37.

Luke 17. 16.

ca.

a Col. 2. 19.
b Eph. 1. 3.
c Iob. 15. 5
d Iob. 6. 55.

Reason.

e Zach. 13. 1.
f Col. 1. 19.
g Iob. 1. 16.

I vs.

ted (as he did) and yet Christ remaine as he was. Now it cannot be so. For if any of the Saints now fall away, either Christ must fall with them, or they must be pulled from Christ, and so Christ remaine a maimed body.

The riches of Gods mercy.

Behold the riches of Gods mercy. One might thinke it sufficient, and more then man could ever have been thankfull enough for, that God at first created man, after his owne image in a most happy estate. From which when we wittingly and wilfully fell, God might iustly haue left vs, as hee did the euill Angels. But he hath not onely restored vs againe to that former estate, but advanced vs to a farre more excellent and glorious estate: wherein his goodnesse appeareth to be as his greatnesse, infinite, incomprehensible. Who can sufficiently set it forth? For as the heauen is high aboue the earth, so great is his mercy toward them that feare him.

6. 79. Of the ancient Law of marriage.

EPHES. 5. 21. For this cause shall a man leane his father and mother, and shall be ioyned vnto his wife: and they two shall be one flesh.

THE same points which were before laid downe, concerning the neere vnion of man and wife, and of Christ and the Church, are here further confirmed by the ancient law of marriage: which the Apostles doth rather mention, because it followeth vpon that text, whereunto he alluded in the former verse. For when Moses had alledged these words of *Adam* concerning *Eue*, *This is bone of my bones, and flesh of my flesh*, he addeth this law, *Therefore shall a man leane his father, &c.* In this place these words haue both a *literall* and a *mysticall* sense. A *literall* of man and wife. A *mysticall* of Christ and the Church. The maine thing which the Apostles aimeth at, is to shew how neerly man and wife are linked together: that thereby they may the rather be moued to perform those mutuall and seuerall duties which they

owe each to other. But because hee propounded to husbands and wiues the examples of Christ & the Church as patternes and moeues to them to doe their duty, hee applieth that which was first spoken of man and wife, vnto Christ and his Church, to shew that there being so fit a resemblance betwixt these two couples, the patterne propounded is the more pertinent to the purpose, and the reason enforced from thence the more forcible.

Because the opening of the *literall* sense will giue great light to the *mystery*, I will first handle this text according to the meaning of the letter.

The first clause (*for this cause*) implieth a necessary connexion with that which went before. The neere vnion of man and wife, as well as of Christ and his Church, was before noted. A wife was said to bee as the *body* of a man, yea as *himselfe*. *Adam* called her his *flesh and bones*. Hereupon both *Moses* and *Paul* infer, *Therefore, or, For this cause shall a man leane father*. Because man and wife are so neere by Gods institution, they must also be most deare each to other in their mutuall affection.

The *Man* (meaning an husband) is here in particular mentioned, 1. because at the first making of this Law, the woman was brought to him to see how he would like her: and hauing cast his affection on her, he was to be bound thereby to continue that good liking towards her. 2. because of the preheminency which man hath aboue his wife. Yet is not the man onely tied hereby, but the wife also: the nature and rule of relation requieth as much: if a man must inseparably cleaue to his wife, the wife must answerably cleaue to her husband.

These words (*shall leane father and mother*) are neither generally to be taken of all duties, as if no duty were to be performed to parents by children after they are married: nor simply, as if indeed parents were vtterly to be forsaken: but they are meant,

1. Of that *daily seruice* which children

and 74.

b Verse. 28.
c Gen. 2. 23.

Meaning of the words.

Psalm 103. 11.

Gen. 2. 23, 24.

Inference.

dren vnder their parents gouernment performe vnto them, seeking to please them in all things. When children are married, then their daily attendance must be vpon their wiues, or husbands, taking care how to please them.

2. *Of erecting a new family*: for which end their parents house must be left, and the husband and wife must dwell each with other.

3. *Of the difference to be put betwixt parents, and wife or husband*. So as if by any ineuitable occasion it should so fall out, that a man must leaue his parent, or his wife (as in case parent and wife were both giuing vp the Ghost, and in places so farre remote, as the husband could not possibly be with both, yet both instantly desired his company) by this Law hee must leaue his parent, & cleaue to his wife.

Herby then the bond of mariage is declared to be the most inuioable bond that can be. For all men know that the bond betwixt parent and child is a firme and inuioable bond: but the bond betwixt husband and wife is more firme and inuioable.

To set forth the firmnesse of the mariage bond he addeth this Emphaticall phrase, *shall be ioyned*, (or as the word properly according to the naturall notation thereof signifieth, *shall be glued*) to his wife. Things well glued together are as fast, firme, and close as if they were one intire peece. Yea we obserue by experience, that a table will oft times cleaue in the whole wood, before it will part asunder where it is glued: so an husband ought to be as firme to his wife as to himselfe: and she to him.

Fitly doth this agree with that which followeth (*they two shall be one flesh*.) Our English cannot well expresse the Greeke in good sense word for word (which is thus, *they two shall be into, or in one flesh*) The meaning is, They which were two before mariage, by the bond of mariage are brought into one flesh, to be cuen as one flesh: as neerely vnited,

as the parts of the same body, and the same flesh. This vnyty is not in regard of carnall copulation (for if they be married, they are *one flesh*, though they neuer know one another) nor in regard of procreatio, because one child commeth frō them both (for though they neuer haue childe, yet are they *one flesh*) but in regard of Gods institution, who hath set it downe for a law, and as another nature, that man and wife should be so neere one to another. Their consent in mariage (by vertue of Gods institution) maketh them to be *one flesh*.

Well doth our English note the emphasis of the originall in this particule *THEY TWO* (they two) which sheweth that the bond of mariage knitteth only two together: one man, and one woman, and no more.

This Law setteth forth the *Union* betwixt man and wife.

Therein three things are noted concerning the state of mariage:

1. The præminencie of it (*a man shall leaue father and mother.*)

2. The firmnesse of it (*and be ioyned to his wife.*)

3. The neerenesse of it (*they two shall be one flesh.*)

§. 80. *Of preferring husband or wife before parents.*

The first point sheweth, that

A wife, or an husband must be preferred before parents. The examples of

Leah and Rachel, yea and of *Micol*, are commendable in this respect.

1. The bond of mariage is more ancient, more firme, more neere. There was husband and wife before there was parent and child: and there is a time when parents and children may depart one from another, and that while both liue: but no time, wherein man and wife may part asunder till death part them. And children though they come from the flesh of their parents, yet are made two (so as of *one are two*;) but husbands and wiues though they were two before, yet are made one (so as of *two is one*.)

Matrimonium non facit coniunctum voluntatem, Chrysost. in Mat. hom. 32.

of the

Summe

ἡ ἀρετὴ καὶ ἡ ἀνδρεία
ἐν τῇ ψυχῇ.
Gluc.

ἡ ἀρετὴ καὶ ἡ ἀνδρεία
ἐν τῇ ψυχῇ.

Doctr.

b Ge. 31. 14.
ci Sam. 19. 11

Reason.

What

Vse.

Parents may
not keepe
their children
being married
too straight.

Nor keepe
them from
husband or
wife.

Children may
not preferre
their parents
before hus-
band or wife.

*Apuđ Romanos
sponsa obſecta
ſtammeo ca-
pite quum ex-
taliſſet pedem
a patris
adibus, vertebatur in gy-
rum, itaque
ducebatur in
domum ſponſi,
ne ſciret rede-
undi viam ad
ades patris
ſum. *Arrian.**

What wrong then doe ſuch pa-
rents vnto their children, as keepe
them; euen after they are married, ſo
ſtraight vnder ſubiectiō, as they can
not freely performe ſuch duty as they
ought to their husband, or their wife?
This is more then a parents authori-
ty reacheth vnto. Yet many thinke
that their children owe as much ſer-
uice to them after they are married as
before, which is directly against
this law.

Greater is the wrong, and more
ſinfull is the practice of ſuch as keepe
their children from their husbands
or from their wives. The match ſay
they ſhall ſhew out much wofſe then we
looked for. But this ſhould haue been
looked to more carefully before
hand. After marriage it is too late to
ſecke ſuch a redreſſe.

On the other ſide, there be many
children who ſo reſpect their parents,
as they neglect their husband or their
wife. Some husbands will beſtow
what they can on their parents, and
keepe their wives very bare, ſuffering
them to want neceſſaries; nor caring
how they vex and grieue them, ſo
they pleaſe their parents. Some
wives alſo will priuily purſeine from
their husbands to beſtow on their
parents.

Others can neuer tarry out of their
parents houſes, but as oft as they can,
goe thither. The ancient Romans, to
ſhew how vniuersall this was, had a
cuſtome to couer the brides face with
a yellow ſcile, & ſo ſoone as ſhe was
out of her fathers houſe, to turne her
about, and about, and ſo to carry her
to the houſe of her husband; that ſhee
might not know the way to her fa-
thers houſe againe. All thoſe preten-
ſes of loue to parents are more pre-
poſterous then pious; and naturall af-
fection beareth more ſway in ſuch
then true religion. Their pretence of
piety to parents is no iuſt excuſe for
that iniury they do to husband & wife.

§. 81. *Of the firmeneſſe of the matrimo-
niall bond.*

The ſecond point concerning the

firmeneſſe of the marriage knot in theſe
words (*ſhall be ioyned to his wife*) af-
fordeth two doctrines.

1. *Man and wife muſt ſociate them-
ſelues together by continuall cohabita-
tion:* for this end they leaue their pa-
rents family, and erect a new family.

2. *Man and wife are ioyned to-
gether by an inſoluble band.* It muſt ne-
uer be cut a ſunder, till death cut it.
Body and ſoule muſt be ſeuered one
from another before husband and
wife.

Bee careful therefore to preſerue
this inſoluble knot, and ſo liue
together, as with comfort you may
liue together, becauſe you may not
part.

§. 82. *Of two only to be ioyned to-
gether in marriage.*

The third point concerning the
neereneſſe of man and wife, in
theſe words (*they two ſhall be one fleſh*)
affordeth two other doctrines.

1. *Marriage can be but between two;*
one man, and one woman; for it is im-
poſſible that more then two ſhould ſo
neerely, and firmly be ioyned to-
gether, as man & wife are. Euery word
almoſt in this law proueth this do-
ctrine. For it ſaith a man, not
men: to a wife, not to wives: to
his wife, not to anothers wife: two,
not more then two: they two, not any
two: one fleſh, not many fleſhes.

Obiect. This particle (*two*) is not in
the law as *Moses* recordeth it.

Anſw. It is there neceſſarily im-
plied, for at that time there were but
two in the world: God then ſpeaking
of them, meaneth but two. The ſame
ſpirit that guided *Moses*, guided alſo
the *Euangelists*, and the *Apoſtles*:
ſo as by their inserting of this particle
(*two*) it is certain that it was intended
by *Moses* as the particle (*only*) which
Chriſt putteth into this text, *him on-
ly ſhalt thou ſerue*.

Queſt. Why did God at firſt make
but one man, and one woman?

Anſw. The *Prophet* answereth,
that he might ſecke a godly ſeed.

It therefore there be more then
F 3 two,

See Treat. 2.
part. 2. §. 14.

See Treat. 1.
part. 2. §. 2.

Gen. 2. 24.

Mat. 19. 5.
1 Cor. 6. 16.

d Dent. 6. 13.
Mat. 4. 10.

c Mat. 2. 25.

two, it is an adulterous seed which proceedeth from thence.

6. 83. Of Polygamy and Bigamy.

Can Polygamy (the hauing of many wiues) or Bigamy (the hauing of two wiues at once) haue any good warrant against such an expresse law? Are not both of them against the first institution of mariage, so as we may say, *from the beginning it was not so?* Yea also and against ^b other particular lawes: ^c *Lamech* one of *Cains* cursed stocke was the first that we read of to haue presumed against that ancient law.

Obiect. Afterwards many Patriarkes, and other Saints tooke that liberty vnto themselves.

Ans. It was their sinne, and a great blemish in them. The common error of the time, and their vnfixable desire of increase, made them fall into it. Many inconueniences followed thereupon: neither can it be thought but that much mischief must needs follow vpon hauing more wiues then one: for whereas ^k God at first made a wife to be as an helpe vnto man, two, or more wiues cannot but be a great griefe and vexation vnto him, by reason of that emulation that is betwixt them. ^l Through *Hagars* meanes was *Sarah* stirred against *Abraham*, and ^m *Abraham* grieved at *Sarahs* words. Though ⁿ *Leah* and *Rachel* were sisters, yet great were their emulations: the like whereof is noted of ^o *Peninnah* & many others.

Considering the hainousnesse of this sinne, our lawes haue iustly made it felony for a man to haue more wiues then one, or a woman more husbands.

6. 84. Of the neere coniunction of man and wife together.

2. The neerest of all other, are husband and wife one to another. Every clause in the forenamed law proueth as much.

1. Parents must be left for wife:

who neerer then parent and childe: if man and wife be neerer then the neerest, then they are the neerest of all.

2. A man is glued to his wife. This metaphor setteth forth the neere^{ness} of a thing as well as the firmnesse of it for things glued together, are as one intire thing.

3. Man and wife are one flesh: many of one are made two, but no two so neerely and truly made one as man and wife.

As God hath limited a propinquity, and vnity of things, so are they to be accounted: but God hath thus neerely knit man and wife together, and made them one flesh. *Those whom God hath ioyned together*, saith Christ of man and wife: in which respect matrimoniall coniunction is called the *covenant of God*: so as this couenant cannot be released by any, no not by the mutual consent of man and wife (*Those whom God hath ioyned together, let no man put asunder*) yet may many other covenants made betwixt party and party, be released and disannulled by mutual consent of both parties.

1. This sheweth that the transgressions of man and wife one against another, of all the most hainous, more then of friend, fellow, brother, child, parent, or any other. Who would not cry *ye* vpon that child that hates his parent, or *ye* vpon that parent that hates his child? The heathen and sauages would not thinke them worthy of humane society. What then may be thought of the man that hateth his wife, or the wife that hateth her husband? Apply this to all other transgressions: and well note how *the Lord is a wisnesse* thereof.

2. This also sheweth how monstrous a thing it is to sow any seeds of discord, and stirre debate betwixt man and wife. The deuils instruments they are therein, and a diabolicall spirit is in them. For Satan most laboureth to vnloose those knots which the Lord knitteth most firmly. Children of seuerall vnters, and

g Mat. 19. 6.
h Dent. 17. 17
Len. 18. 18.
i Gen. 4. 19.
Magis pertine-
re ad nuptiaru
brum, non
vnum & mul-
tas sed vnum
& vnam, sicut
indicit ipsa
prima divini-
tatis saluta-
rum copula,
et Aug. de
Nupt. & con-
cup. l. 1. c. 9.

k Gen. 2. 18.

l Gen. 16. 5.

m & 21. 11.
n & 30. 1. 7.

o 1 Sam. 1. 6, 7

Stat. 1. Jacob.
21.

Doctr.

Reason.

Mat. 19. 6.

Pro. 2. 17.

Vses.
1. Mutual
transgressions
of man and
wife most
hainous.

Mal. 2. 14.
2. Monstrous
to make de-
bate betwixt
man and wife

and severall friends of each party, are much faulty herein. *Cursed be they all before the Lord.*

3. This neere coniunction betwixt man and wife is a great motive to stir them both vp, cheerefully to performe all the duties which God requireth of either of them. For thereby they doe duty, and shew kinnesse to their owne flesh. No man may *hide himselfe from his own flesh* as large: that is, no man may neglect any duty of mercy, or iustice, to his neighbour who is of the same stocke that he is: shall then an husband or wife hide themselves from one another, who in the neerest respect that possibly can beare *one flesh*: not because they come from one flesh, but because they come *into* one flesh.

Hitherto of the *litterall* sense of this verse.

The *mysticall* followeth.

6. 85. *Of the matrimoniall coniunction of Christ and the Church.*

The forenamed ancient marriage-law is here applied mystically to Christ and the Church, as is evident by the next verse, where the Apostle having reference to this verse saith, *This is a great mystery*. There is then a mystery contained in it. But of what or of whom is that mystery? The Apostle himselfe maketh answer, in these words: *I speake concerning Christ and the Church.*

The mystery in generall is this, *Christ and the Church are to one another as husband and wife.*

The particulars of this mystery are these.

The matrimoniall coniunction betwixt Christ and the Church is a most
 Preheminent }
 Firme }
 Neere }
 Coniunction }
 6.

First of the generall.

The many espouall and matrimoniall titles, which in Scripture are given to Christ and the Church in mutuall relation of one to another, evidently shew that they are ioyned to-

gether by the honourable, inseparable and inuolable bond of marriage: He is stiled a *Bridegroom*, she a *Bride*: he a *Well-beloued*, shee *Long*: he an *Husband*, shee a *Wife*: he an *Head*, shee the *Body*: both *one flesh*.

2. All things requisite to ioyned man and wife together, doe firily concur betwixt Christ and the Church.

1. They are persons fit to be ioyned. Though Christ be God, yet for this end he became man: & though the Church were impure, yet for this end is shee cleansed and sanctified.

2. They haue their parents consent: for God is the common father of both. And God hath given Christ to the Church, and the Church to Christ.

3. They haue given their mutuall consent each to other.

4. He beareth an husband-like affection to her, and shee is willing to yeeld a wife-like subiection to him.

5. He hath given her many fauours and gifts as pledges of his loue, and she in testimony of her faithfulness was vnder the Law circumcised, and is vnder the Gospell baptized: and doth binde her selfe with all the sacred bonds and covenants which God to that purpose hath sanctified.

6. He hath prepared places of habitation for them both together, and shee earnestly desireth to bee with him.

Behold another evidence of Christs admirable loue to the Church, and of the neere vnion betwixt Christ and her. The former was, that she was his *body*. This, that she is his *wife*: wel might the Church say as *Abigail* did, *Behold let shine handmaid bee a servant to wash the feet of the servants of my Lord*: and as the prodigall child, *make me as one of thine hired servants*: or as the Baptist, *I am not worthy to stoop downe to vnloose thy shoe-latches*. What a fauour then is it to be made his spouse, his wife, his *Qugene*. Great was the fauour which *Ahasuerus* shewed to *Esther*, when

2 Job. 3. 29.
 c Can. 1. 13. 15
 d 2 Cor. 11. 2.
 e Eph. 5. 23.
 f 6 vers. 31.

The things which make Christ & the Church fit to be husband and wife.
 g Job. 17. 19.
 h Job. 20. 27.
 i Rom. 8. 32.
 k Job. 6. 39.
 l Cant. 2. 16.
 m Eph. 5. 23, 24

n Eph. 4. 8.

o Job. 14. 3.

p Rev. 22. 17.
 20.

I Use.
 Admiration.
 An high fauour to be the spouse to Christ

Quod per historiam implicitum est in Adam, per prophetiam significat Christum qui voluit quis patrem, etc. Aug. de Gen. lib. 2. c. 24

o's out-
 ing miles.

1 Sam. 25. 41.
Luk. 15. 19.
Marke 1. 7.

he made her his wife : he was a great Monarch, reigning from India to Ethiopia over 127 provinces : but Esther was a poore orphan and captiue : yet was not this fauour comparable to Christs : for there was no such disparity and inequality betwixt *Abasverosh* and *Esther* as betwixt Christ and the Church : neither is *Esther*s aduancement to bee compared with the Churches : and yet there was some cause in *Esther* to moue *Abasverosh* to doe what he did, for she was very beautifull, and lovely, and worthy to be loued : but in the Church when Christ first cast his loue on her, there was no such thing. No patterne of loue can be giuen any way comparable to this.

2 Ist.
Direction.
How Christs
spoule must
cary her selfe.

Let the Church therefore, and all that professe themselves to be of the Church, take such notice hereof, as they may endeavour to carry themselves worthy of this honour and aduancement : not to wax proud and insolent thereupon, but to despise all vaine and worldly toies : to answer loue with loue, as the Church is set forth in *Salomons* song, to be subiect to her husband, to reuerence and obey him, and to performe all duties appertaining to such a wife : seeking by all good meanes to maintaine the honour of her place. The Church is made a patterne of duty to all wines, if she should faile, greater inconuenience would follow from thence, then from *Vagabonds* disobedience.

Est. 1. 16. &c.
3 Ist.
Triall.
Who are
Christs
spoule.
* 5. 14.

This is the rather to bee regarded, because it is not only a matter of instruction, but of triall also, shewing both what they which are of the Church ought to doe, and also what indeed they will doe. Wherefore no prophane person that lightly esteemeth the Lord Iesus, no Idolater that casteth his loue on other husbands, no sweauer or blasphemers that dishonoureth the great name of Iesus, none that any way are rebellious against him, none that hate, scorne, scoffe, or hurt any of his members, can haue any comfort in this aduancement of the Church, because

they haue no part therein, nor right therunto.

But great is that comfort which the true Saints may receiue therein. For by vertue of this matrimoniall bond,

1. Christ is made a yoke-fellow with his Church, and her companion. Vnder all the burdens which are laid vpon her, he beareth his shoulder to make it the more easie : yea, the great burdens of Gods wrath, the curse of the law, and sinne the cause thereof, hath he so taken on him, as he hath cleane freed his Church from them, because they would else haue crushed her downe to hell.

2. Christ is as her Champion to answer all challenges sent vnto her, as her advocate to plead and answer all the complaints that shall be made against her, as her surety to discharge all her debts : the Church being couert-baron vnder Christ, he is as her selfe, all in all for her, and to her.

3. All his honours, goods, pleasures are hers : she hath a right to them, and her part in them, shee is a coheire with him, (*Rom. 8. 17.*) a Queene, because he is a King, (*Psal. 45. 9.*) and all glorious, as was noted, vers. 27.

4. He will assuredly performe all the offices of an husband, as to loue her, beare with her, provide for her, with the like. Able he is to doe all, for he is omnipotent : willing also hee must needs be, because willingly hee hath taken vpon him this place : hee hath made himself a pattern to other husbands : will he not then doe that himself which he requireth of others?

If euer any wife might receiue comfort in a match, the Church may receiue comfort in this match.

The benefit of this match will yet more liuely appeare by a particular consideration of the three forenamed properties of this matrimoniall bond, the preheminnence, firmnesse, and nere necessity thereof.

§. 86. Of Christs leaning his Father and mother for his spoule.

I. The preheminnence of the matrimoniall

2. Ist.
Consolation.
The priuiledges of
Christs
spoule.

Et clesia omnium sponsa pos-
testatem tenet.
Aug. contr.
Dm. 1. 1. 1. 1.

moniall bond betwixt Christ and the Church herein appeareth, that Christ *loſt his Father and his mother for his ſpouſe the Church*. As Christ is God, God is his Father; as Man, the Virgin Mary was his mother. Now the leaſure of his Father muſt be taken onely by way of reſemblance, in that hee came from the place of his Father's habitation, to the place where his Spouſe was. The Scripture ſaith, that *he was in the boſome of his Father: by him, hee brought up with him, his daily delights, reſiding alway before him*. Yet, *deſcended hee into the loweſt parts of the earth where his Spouſe was*. *Hee came thus from the Father, and came into the world.*

But truly and properly did he preferre his Spouſe before his mother. For when hee was inſtructing his Spouſe, and his mother came to interrupt him, hee ſaid to his mother, *who is my mother?* and to his Spouſe, *behold my mother.*

Of the ſame minde muſt the Church, and all that are of the Church be vnto Christ: ſhee muſt *forget her own people, and father's houſe*. Seeing Christ hath gone before vs, and giuen vs ſo good an example, what in high point of ingratitude would it be for vs, to preferre father, mother, or any other before Christ our husband? Note what he ſaith in this caſe, *Hee that loueth father or mother more then mee, is not worthe of me.* And againe, *if any come vnto me, and hate not his father and mother, hee cannot be mine.* To hate here, is to be ſo farre from preferring father and mother before Christ, as rather then not to loue Christ, to hate father and mother. Or, ſo intirely to loue Christ about all, as our loue of parents in compariſon thereof to be an hatred. Thus *Lewi ſaid vnto his father and mother, I haue not ſeen him: for they obſerued the word, and kept the covenants of Chriſt.*

This then is our duty, that wee ſuffer not any naturall affection and dotage on our parents to ſwallow vp

that loue we owe to Chriſt, as *Pharaohs ill-fauoured and leane-ſtuffed kine eat up the ſeuē well-fauoured and fat kine.* How much leſſe ſhould any lone of this world, of the proſſits, promotions, or pleaſures of this world, draw away our hearts from Chriſt, ſhould we not rather ſay and doe as the Apoſtles ſaid, *Behold, we haue forſaken all and followed Chriſt.*

§. 87. *Of the indifſolable union betwixt Chriſt and the Church.*

I I. The firmneſſe of that bond whereby Christ and the Church are ſaid to bee glued together, is greater and more inuolable then that whereby man and wife are ioyned together: Death parteth man and wife: but death cannot make a diſremption betwixt Christ and the Church: ſo as wee may well from this metaphor inferre, that *Christ and the Church are inſeparably knit together. I will betroth thee vnto mee for euer, ſaith Chriſt vnto the Church.* The covenant which Christ maketh with his Church, is an *eueraſting* covenant. *The mountaines ſhall depart, and the hills be remoued, before his kindneſſe ſhall depart from the Church.*

The ſtedfaſtneſſe and vnchangeableneſſe of his will, is the only cauſe thereof. Whom hee loueth, hee loueth vnto the end. His gifts and calling are without repentance. Hee is not like the hard-hearted Iewes, who vpon euery ſlight occaſion would put away their wiues. *The Lord hateth putting away.* Though therefore the Church, through her weakneſſe, doe depart from him, and play the harlot, yet *returne againe to me, ſaith the Lord.*

Learne wee by this patterne to cleaue cloſe vnto the Lord, which is a dutie moſt due to Christ who cleaueth ſo cloſe to vs, and therefore oft expreſſed in the Scripture.

Three vertues there are which are of ſpeciall uſe to this purpoſe, Faith, Hope, Loue.

Faith is the hand whereby wee lay

Gen. 41.4.

Matth. 19. 17.

Hosea 2. 19.

Iſa. 61. 8.
Or 54. 10.

Reason.

Iob. 13. 1.
Rom. 11. 39.

Mal. 2. 16.

1st. 3. 1.

Vſe.
Cleauing to
Chriſt.

d Dent. 10. 20.
Or 13. 4.
Aſſ. 1. 23.

a Iob. 1. 18.

b Prov. 8. 30.

c Eph. 4. 9.

d Iob. 16. 18.

e Mar. 3. 33. 34

Vſe.

Imitation.
All to be for-
ſaken for
Chriſt.
I Pſal. 45. 10.

g Mat. 10. 37.

h Luke 14. 26.
expounded.

How parents
to be hated
for Chriſt.

i Dent. 32. 9.

lay fast hold on Christ, and as it were knit him to our selues, as he by his Spirit knitteth vs to himselfe. This maketh vs rest and repose our selues on him for all needfull things: and not to leaue him for any thing.

Hope is the anchor, which holdeth vs fast against all the stormes of Satan, so as they can neuer driue vs out of our harbour, which is the Lord Iesus Christ.

Loue is the glue and soader which maketh vs one with Christ: for it is the property of loue to vnite those that loue one another in one. *Jonathan's soule was knit with the soule of David.* For why? *Jonathan loued him as his own soule.* He that loueth is well pleased with him whom he loueth, and seeketh also to please him, that they may mutually delight one in another. Were these three vertues well rooted in vs, wee would say, *Who shall separate vs from the loue of Christ? shall tribulation, or distresse, &c.*

§. 88. *Of the equall priuiledge of all the Saints.*

III. Concerning the phrase, whereby the neerenesse of man and wife is set forth (*they two shall be one flesh*) it may be demanded how this can bee applied to Christ and the Saints, who are more then two?

Ans. Christ by one Spirit knitteth vs all into one body, and so maketh all ioyntly considered together one Spouse. The multitude of Saints doth no more imply many wiues, then the multitude of members which the naturall body of a wife hath. This point then teacheth vs, that

In the myssicall marriage betwixt Christ and the Church, all and euery of the Saints haue an equall priuiledge. Some are not Concubines, some wiues, nor some more loued, or preferred to another, but all one wife. *All are one in Christ Iesus.*

Neither the Father that gaue them all, nor the Sonne who tooke them all, saw any thing in one more

then in another, their merite graued them to doe what they did. Well may euery one apply all the forenamed priuiledges vnto themselves, and not one emulate another.

This affordeth instruction to the more eminent in the Church, that like proud dames they insult not ouer others, as if they were their handmaids: and consolation to the meaner sort, that they may vphold themselves, and possesse their soules with patience, and not enuy, or grudge at the outward prosperity and priuiledges of others. In the greatest priuiledge they are equall to the greatest.

This of the parties coupled to Christ. For these words (*they two*) shew that all the Saints are but one: Christ is the other of the two. The next words (*are one flesh*) shew how neere those Saints are to Christ.

§. 89. *Of the neere vnion betwixt Christ and the Church.*

The maine point here to be noted is, that

Christ and the Church are most neerly linked together. What can be neerer, then that two should come into one flesh?

This is somewhat more then to be of Christ's flesh. That shewes wee are as it were cut out of Christ: this shewes that wee are againe knit to him. That was a preparation vnto this: this is as the consummation and perfection of all. Many metaphors are vsed to set forth the neere vnion betwixt Christ and his Church, but this surpasseth them all. As here we and Christ are said to be one flesh, so in another place, *one spirit.* Well therefore might the name and title *Christ* bee giuen to this Spouse of Christ.

It was noted on a like ground to this, that of all other persons the transgression of a wife against an husband is most hainous. What then are the transgressions of the Church against Christ? As we are much more bound

vse.

1 Sam. 18. 1.

Rō. 8. 35. &c.

All the Saints made one Spouse.

1 Cor. 12. 13.

See §. 82.

Gal. 3. 28.
Reason.

Christum nihil aliud deputat corpus suum (i. e.) *Ecclesiam, quam seipsum, quia de Christo & ecclesia vniuers intelligitur, & vni duo in carne vni.* Aug. de pec. mer. l. 1. cap. 31.
* See §. 70.

1 Cor. 6. 17.
b. 12. 13.

* §. 84.

bound unto Christ for the priviledges we receive from him as an Head and Husband; our Saviour having made with us an everlasting covenant of marriage when for his love we received from him at our Creator, Lord and Master, so are the rebellious now committed against him more monstrous. To Adam that broke the first covenant, whereby like a rebellious child and servant he sinned against his Father and Master, mercy and pardon was given; but to such as now breake the bond of this everlasting covenant, and make a revolt and shall desertion, utterly renouncing this Husband, or by their adultery cause him to give them a bill of divorce, *there remaineth no more sacrifice for sinnes, but a certain fearful looking for of judgement, and fiery indignation, which shall consume the adversaries.* This is to be noted, so make ye the more circumspect over our waies, resisting sin in the beginning, and looking diligently lest any man fall from the grace of God; and giving no place at all unto the Devil. Satan will most endeavour to dissolve the nearest bonds that God maketh. This then being the nearest of all, we ought to be the most carefull in preserving in.

6.90. *Of the mystery of the union of Christ and the Church.*

EPHESIANS 5.32. *This is a great mystery; but I speak concerning Christ and the Church.*

This verse is a conclusion of that excellent digression which the Apostle hath made concerning the neere union of Christ and the Church.

In it two points are to be noted.

1 A parabolicall exclamation (*This is a great mystery.*)

2 A particular application of the forenamed law (*but I speak concerning Christ and the Church.*)

Here first note that *The union betwixt Christ and the Church is a great mystery.*

The Apostle hath made this more of it than to call it a *mystery*; a great *mystery* is more than a *mystery*.

A *mystery* is a divine secret, to which a *Secret* is only a respect.

1. Because it is not known.

2. Because it is unsearchable; the depth of it cannot be fathomed.

It is a *Divine* secret for two other respects.

1. Because it could not have been opened but by divine revelation.

2. Because when it opened, it cannot be conceived but by the illumination of the Spirit.

The Spirit which openeth and revealeth the mystery, multiplieth upon the eyes of our understanding to discern aright.

It is further said to be a *great* mystery.

Simply in it self, because the matter thereof is deep, difficult, weighty, and of great moment.

2. Comparatively in relation to other mysteries, no mystery revealed in Gods word comparable to it.

Let vs not presume to measure it with the line of our owne reason. It being a *great* mystery, it is above our capacity: yet because it is revealed we must believe it, as we doe the mysteries of the Trinity, of Christs eternal generation, of the personall union of his two natures, of the proceeding of the holy Ghost, with the like, because the word hath revealed them though we cannot fully see the reason of them. Herein lieth a maine difference betwixt our estate in this world and in the world to come.

Here we must believe what we know but in part: there we shall perfectly know whatsoever is to be beleaved.

Preachers can but in part make knowne this mystery, and hearers can but in part conceive it: Let vs therefore wait for perfect understanding of it, till all things be perfected in Christ; but in the meane time beleave without doubting or waivering, that which is revealed of it.

In our meditation of this mystery, let vs conceive no carnall, no earthly

I Pse.
The mystery of our union with Christ not to be measured with the last of our reason.

2. Pse.

No carnall thing in our vnion with Christ.
Ecclesia Christi in occultis uxor est. Occultis quippe atq; inus in abscissa ditto secretis spiritualis anima humana. inter uerbo Dei, ut sint duo in carne una. Aug. contr. Faust. Man. lib. 22. cap. 38.

3. Vse.
 Papists make our vnion with Christ a carnall matter.

a Job. 6. 52.
 b Job. 3. 4.

Adultos adulteros video qui sponfam tantis pretio emptam possidere uolunt, & id agunt ut proposita ammentur. Aug. in Job. Tract. 12. p. 17. ad Eugen.

earthly thing of it, because it is a mystery: it is altogether spirituall and heavenly. From the naturall vnion of our head and body, and from the matrimoniall vnion of man and wife, we may and ought to take occasion by way of resemblance, to helpe our vnderstanding in the vnion of Christ and his Church: for this end are these resemblances vsed, and by this meanes may our vnderstanding be much helped, as by the outward elements and rites which are vsed in the Sacraments: but if because of these comparisons wee draw this which is only and wholly spirituall, to any carnall matter, wee shall make that to be a thick mist and dark cloud, which is giuen for a light.

The dorage of our aduersaries is here plainly discovered. They make our vnion with Christ meerly carnall. For they conceit it to consist in a corporall commixion of Christs flesh with ours, by our eating his flesh with the teeth of our bodies, and drinking his blood down our throats, and digesting both in our stomachs as our bodily food, that so it may turne into our substance. Thus they shew themselves like the ^a dull-headed Capernaimites, and like ^b ignorant Nicodemus. There is a great deale of grosse absurdity, but no great mystery in that conceit.

§. 91. Of the Popes usurping to be Spouse of the Church.

The Apostles application of this mystery to Christ and the Church, discovereth two grosse errors of the Papists.

One, that they make the Pope a Spouse of the Church. With what face can any apply that to the Pope and the Church, which the Apostle so expressly saith is meant of Christ and the Church? yea, what arrogant presumption is it, to attribute that to mortall sinfull man, which is proper to the eternall and holy Sonne of God? Is not this to conferre Christs prerogatiues vpon himselfe, and so make himselfe plaine Antichrist?

Who gaue the Church to the Pope, or the Pope to the Church? When did he giue her consent? (I speake of the true Catholike Church of Christ.) What hath he done for her, or rather what hath hee not done against her? The distinction of Imperiall and Ministeriall Spouse, cannot here serue the turne. As the metaphor of an head will not, so much lesse will the metaphor of a Spouse admit a ministeriall Spouse. As hee is an adulterer that taketh vpon him to be a ministeriall husband, so is she an adulteresse that yeeldeth her selfe to such an one. The Apostle saith, *I haue espoused you to One & husband.*

§. 92. Of the false Sacrament of Marriage.

The other error is, that Marriage is a Sacrament: the maine ground whereof they haue taken from this text, which ground by the Apostles application of this mystery to Christ and the Church, is as plainly removed, as if the Apostle had purposely ordered his stile, to prevent this erroneous collection: as if he had said, *That none may mistake this mystery, & apply it to a matrimoniall coniunction of man and woman together, know that I meane no such thing: the mystery which I speake of, is concerning Christ and the Church.* I maruell how they dare misapply that which is so plainly expressed. Though the Apostle had not so cleerely shewed his mind and meaning, yet the very thing it selfe would lead vs so to iudge of it. For, *that which is in Christ and the Church is a great mystery, in man and wife is but a small matter.* The vulgar Latine translation first led them into this error, for it translateth the word *mystery*, a Sacrament: But a translation is no sufficient ground to proue a doctrine. Besides, the word *Sacrament* vsed by that Translator, hath as large an extent as a *mystery*: if they should make euery thing which he translateth *Sacrament*, a proper Sacrament of the Church, there would be many more Sacraments then the Papists themselves doe make.

* See §. 17.

3 Cor. 11. 2.

Quod est in Christo & in Ecclesia magnum hoc in singulis quibusq; uir & uxoribus minimum. Aug. de nupt. & concup. lib. 2. cap. 31.

1. As for this supposed Sacrament, no Papist could ever shew when or where God ordained it to be a Sacrament. Nay, they agree not among themselves about the time, how long it hath been a Sacrament.

* Some of them hold, that ever since the first institution of marriage in Paradise, it hath been a Sacrament. But the greater number of Papists hold it to be a Sacrament of the new Testament vnder the Gospell, because their Tridentine Councell hath so decreed it. Where we may note how the great number of them, when two absurdities are questioned, are ready to fall into the worst. Vnder the Law the nōnage of the Church needed, and had more Sacraments then vnder the Gospell: yet that which was in vse as much vnder the Law as vnder the Gospell, and had then as much to make it a Sacrament as now, was then none, yet now is one.

2. As they cannot shew where it was ordained for a Sacrament, so neither can they shew what is Sacramental sign thereof. Some make carnal copulation to be it. But there may be a true marriage, though the parties married neuer know each other.

Others make the *Parents giuing* to be the sign. But they hold that that is a true marriage, which is done without parents consent.

Others the *Priests blessing*. Yet they hold the marriage of Infidels and Heretiques who haue no Priests, to be a true marriage.

Others, the *consent of the parties themselves*. Thus shall a party administer a Sacrament to himselfe.

Others, other things. Thus they wanting the light of Gods word, one strayeth in one by-path, another, in another and none of them hit vpon the right:

3. A like difference there is about the forme of this Sacrament.

4. If other positions deliuered by them concerning matrimony be noted, a man would thinke that they should be farre from making it a Sacrament. They preferre virginity be-

fore it. Yea, they account it a kinde of pollution. They hold it vnlawfull for Priests, Monks, Nuns, and such like holy orders (as they esteem them) to marry: so as there is a Sacrament, whereof their holy ones may not partake. The order of Priesthood is a Sacrament (in their account) yet that order keepeth from marriage, so as one Sacrament fighteth against another. Yea, Infidels may be partakers of a Sacrament, and so their holy and precious things shall bee denied to their holy ones, and cast vnto swine. Thus wee see a rotten building erected vpon a sandy foundation: a false Sacrament established vpon a false application of this text. Can it then stand?

§. 93. *Of the Summe of husbands and wifes duties,*

EPHES. 5. 33. *Neuerthelesse, let euery one of you in particular so loue his wife, euen as himselfe: and the wife so that she reuerence her husband,*

THE Apostle hauing made a large digression about the mutuall relation betwixt Christ & the Church, whom he propounded a patterne to husbands and wifes, hee now returneth to the maine point intended, namely to the duties of husbands and wifes: and so much doth the first participle impleie (*Neuerthelesse*) as if he had thus said, *Though I haue a little digressed into the mystery of the union of Christ and the Church, yet neuerthelesse doe ye, o husbands and wifes, call to minde that which I principally aimed at, euen your duties.*

This verse then containeth a conclusion of the Apostles discourse, concerning the duties of husbands and wifes.

Two points are especially noted therein:

1. A declaration of their seuerall and distinct duties.

2. A direction to apply their owne proper duties each of them to themselves.

Their distinct duties *Loue*.
are noted in two words, *Fearc*.

These two, as they are distinct duties in themselves, so are they also common conditions which must be annexed to all other duties. *Loue* as sugar to sweeten all the duties of authority, which appertain to an husband. *Fearc* as salt to season all the duties of subiection which appertain to a wife. The Apostle therefore hath set them downe as two marks for husbands and wiues to aime at in euery thing wherein they haue to deale one with the other.

Of these I will more distinctly speake in the treatises of the particular duties of husbands and wiues.

§. 94. *Of applying the word to our selues.*

The direction for a particular application of their owne proper duties to either of them is here especially to be noted. In this direction two things are to be obserued.

1. That *Euery particular person apply to himselfe that which by a Minister is indefinitely deliuered to all.* *Euery one of you in particular*, saith the Apostle : which is as much as if hee had thus more largely expressed his minde, *I haue laid downe such generall duties as all husbands and wiues without exception of any of what ranke or degree soeuer they bee are bound vnto; which though by name I haue not severally deliuered to euery one, one by one, but generally to you all, yet doe euery one of you apply those things to your selues in particular.*

2. That *Euery one apply his owne peculiar duty vnto himselfe.* *Loue* being peculiar to an husband, to him he saith, *Let him loue his wife* : and reuerence being peculiar to a wife, to her he saith, *let the wife see that shee reuerence her husband.*

The direction in euery of those seuerall Epistles which were sent to the seuen Churches of Asia, (in these words, *He that hath an eare, let him heare what the Spirit saith to the Churches*) doth teach euery member in

any of those Churches to apply to himselfe that which was deliuered to the whole Church : so doth alike *exhortation which Christ with an exclamation made to the people whom hee taught in parables : and this declaration of the extent of Christs counsell, *what I say to you, I say to all.* To this purpose many precepts giuen to whole Churches, and to all sorts of people are set downe in the singular number as giuen to one, as, *awake THOU that sleepest. THOU standest by faith : bee not thou high minded, &c.*

The life and power of Gods word consisteth in this particular application thereof vnto our selues. This is to mixe *faith with hearing* : faith, I say, whereby wee doe not only beleue the truth of Gods word in general, but also beleue it to bee a truth concerning our selues in particular : and thus wil euery precept thereof be good instruction & direction to vs to guide vs in the way of righteousness: euery promise therein will be a great encouragement, and consolation to vs to vphold vs, and to make vs hold on; and euery iudgement threatned therein will be a curbe and bridle to hold vs in, and to keepe vs from those sins against which the iudgements are threatned. But otherwise, if we bring not the word home to our own souls, it will be as a word *spoke into the aire*, vanishing away without any profit to vs. Nothing maketh the word lesse profitable, then the putting of it off from our selues to others, thinking that it concernes others more then our selues.

That we may make the better vse of this doctrine, let vs obserue both what are generall duties belonging to all Christians, and apply them as particular to our selues : and also what duties appertain to such persons as are of our place, calling, and condition, and more especially apply them to our selues : let all manner of husbands, and all manner of wiues of what ranke or degree soeuer they bee that shall read the duties hereafter

x Luk. 8.8.

Mar. 13.37.

Eph. 5.14.
Rom. 11.20.

Reason.
The life of
Gods word
in application

1 Cor. 14.9.

vnus of 1803
1790.

Ren. 2.7.

after following, know that they are spoken to them in particular. Let Kings & Queenes, Lords and Ladies, Ministers and their wiues, Rich men and their wiues, Poore men and their wiues, Old men and their wiues, Young men and their wiues, all of all sorts take them as spoken to them in particular. It is not honour, wealth, learning, or any other excellency, nor meanes of place, pouerty, want of learning, or any other like thing that can exempt an husband from louing his wife, or a wife from reuerencing her husband. He that faith *euery one*, excepteth not *any one*. Therefore *euery one in particular* doe yee so. The like application may be made to all Parents and children, Masters and seruants, concerning their duties.

6.95. Of euery ones looking to his owne duty especially.

In the forenamed application an eye must bee had rather to the duty which we owe, and ought to be performed by vs to others, then to that which is due to vs, and others ought to performe to vs : for the Apostle faith not to the husband, see that thy wife reuerence thee, but see that thou loue her : so to the wife.

For this purpose the holy Ghost presseth particular duties vpon those particular persons who ought to performe them : as *Subiection on wiues : lone on husbands* : and so in others. This therefore is especially to be considered of thee, how thou maist shew thy selfe blamelesse, I deny not but that one ought to prouoke another, & one to helpe another in what they can to performe their duty, especially superiours who haue charge ouer others, but the most principall care of euery one ought to be for himselfe, and greatest conscience to be made of performing his owne duty.

1. It is more acceptable before God, and more commendable before men to doe duty, then to exact duty. As in matters of free charity, so also of bounden duty, *It is more blessed to*

giue then to receiue. In particular, it is better for an husband to bee a good husband, then to haue a good wife : so for a wife, To haue others faile in duty to vs, may be an heauy crosse; for vs to faile in our duty to others, is a fearfull curse.

2. Euery one is to giue an account of his owne particular duty. That which the Prophet speaketh of father and sonne, may bee applied to husband and wife, and to all other sorts of people, *If a father doe that which is lawfull and right, hee is iust, hee shall surely liue : if hee beget a sonne that doth not so, hee shall surely die, his blood shall bee vpon him.* Again, *if a father doe that which is not good, he shall die in his iniquity : but if his sonne doe that which is lawfull and right, he shall surely liue. The righteousnesse of the righteous shall be vpon himselfe : and the wickednesse of the wicked shall be vpon himselfe.* That this shall be so betwixt husband and wife, may be gathered out of these words, *Two shall be in one bed, the one shall be taken, the other left.*

Let this be noted against the common vaine apologies which are made for neglect of duty, which is this, *Duty is not performed to me, why shall I doe duty ?* when my husband doth his duty, I will doe mine, saith the wife: And I mine, saith the husband, when my wife doth hers. What if he neuer doe his duty, & so be damned, wilt thou neuer do thine ? This looking for of duty at others hands, makes vs the more carelesse of our own.

Doe you therefore O husbands looke especially to your own duties, doe you loue your wiues : and you o wiues looke you to yours especially, do you reuerence your husbands. For this end, let husbands read those duties most diligently which concerne husbands, and wiues those, which concerne wiues. Let not the husband say of the wiues duties, there are good lessons for my wife, and neglect his own : nor the wife say the like of husbands duties, and not regard her own. This is it that maketh

Acl. 20. 35.

Rom. 14. 12.

Eccl. 10. 5. &c.

Luke 17. 34.

Vse.

Non quæ alij
data sunt præ-
cepta quærimus
quando alicuius
ius criminis ac-
cusat. ut. Chrys.
loc. citat.

Vnum dicitur
at tibi confide-
randum est,
quo pacto te
proles inno-
centium. Chrys.
hom. 26 in
1 Cor. 11.

Reasons.

the subiection of many wiues very harsh and irkefome to them, because their husbands that vrge and presse them thereto shew little, or no loue to them at all: and this is it that maketh many husbands very backwards in shewing loue, because their wiues which expect much loue, shew little or no reuerence to their husbands. Wherefore *Let every one of you in particular so loue his wife, euen as himselfe: and the wife see that she reuerence her husband.*

§. 96. Of the meaning of the first verse of the sixth Chapter.

FROM those particular duties which concerne *husbands and wiues*, the Apostle proceedeth to lay downe such as concerne children and parents. As before he laid down wiues duties before husbands, so here hee beginneth with childrens (who are inferiour to their parents) and that for the same reasons which were rendred * before.

Besides, children are the fruits of matrimoniall coniunction, therefore fitly placed next vnto *Man and Wife*.

That which concerneth children is laid down in the sixth Chapter of Eph. verſ. 1, 2, 3. The meaning whereof wee will distinctly open.

E P H E S. 6. 1. *Children obey your parents in the Lord: for this is right*

The first word (*children*) is in the original as proper a word as could be vsed, for according to the notation of it, it signifieth such as are begotten and borne. Answerable is the other word (*parents*) which signifieth such as beget and bring forth children. Yet are they not so strictly to be taken as if none but such as beget and brought forth, or such as are begotten and brought forth of them were meant: for vnder the title *parents*, hee includeth all such as are in the place of naturall parents, as

Grandfathers and Grandmothers, Fathers in law, and Mothers in law, Foster-fathers and Foster-mothers, Guardians, Tutors, and such like governors: and vnder the title children, he compriseth Grand-children, Sonnes and daughters in law, Wards, Pupils, and such like. For there is an honour and a subiection due by all who are in place of children, to all such as are in place of parents, though in a different kinde, as we shall after shew. This word children, which in the originall is of the neuter gender, doth further include both sexes, males and females, sonnes and daughters: so as either of them are as carefully to apply the duties here set forth to themselves as if in particular both kindes had been expressed.

He expresseth *parents* in the plurall number, to shew that he meant here also both sexes *father and mother*, as the law expresseth both: and addeth this relative particke *your*, as by way of *restraint*, to shew that euery childe is not bound to euery parent, so by way of *extent* to shew that whatsoeuer the estate of *parents* bee, honourable or meane, rich or poore, learned or vnlearned, &c. their own children must not be ashamed of them, but yeeld all bounden duty to them: if they be parents to children, they must be honoured by children.

The word (*Obey*) vnder which all duties of children are comprised, according to the Greeke notation, signifieth *with an humble submission to hearken*, that is, to attend and giue heed to the commandements, reproofes, directions, and exhortations which are giuen to them, & that with such a reuerend respect to the parties who deliuer them, as they make themselves conformable thereto.

A duty proper to inferiours, and impleth both *reuerence and obedience*: the * verbe noteth out *Obedience*, the * preposition, *Reuerence*.

Vnder this word (*Obey*) the Apostle comprehendeth all those duties which thorowout the Scripture are required of children: as is manifest

* Treat. 5. 5:16, 17, &c. vñ rñm.

vñ rñm.

vñ rñm.

vñ rñm.

* dñm.

* dñm.

All duties of children comprised vnder obedience.

* See §. 10.

vñ rñm.

vñ rñm.
Who are to be accounted children, who parents.

fest by his owne exemplification thereof in the second verse by the word *honour* which the law vscth: so as this word (*obey*) is to be taken in as large an extent as that word (*honour*.)

Quest. Why is obedience put for all the rest?

Ans. 1. Because it is the hardest of all the rest, and that which children are loathest to performe: they who willingly yeeld to this, will sticke at no duty.

2. Because it is the surest evidence of that *honour* which a child oweth to his parent: and so of performing the first commandment.

3. Because children are bound to their parents: the duties which they performe are not of curtesie, but necessity. Their parents haue power to command, and exact them.

The clause added (*in the Lord*) is in effect the same which was vsed before (*as vnto the Lord*) and it noteth forth a limitation, direction, & instigation. A limitation shewing that childrens obedience to their parents is to be restrained to the obedience which they owe to Christ, and may not goe beyond the limits thereof: a direction shewing that in obeying their parents, they must haue an eye to Christ, and so obey them as Christ may approue thereof: an instigation shewing that parents beare the image of Christ, and in that respect children must the rather obey their parents,

The last clause of this verse (*for this is right*) is an expresse reason to inforce the forenamed point of obedience: and it is drawn from equity, and sheweth that it is a point agreeable to all law: yea that in way of recompence it is due: and if children be not obedient to parents, they doe that which is most vniust, they defraud their parents of their right.

The former phrase (*in the Lord*) implying one reason, this plainly noteth out another, as the first particle (*for*) declareth.

§. 97. Of the meaning of the second verse.

EPHES. 6. 2. Honour thy father and mother (which is the first commandment with promise.)

THE very words of the first commandment are here alleaged by the Apostle as a confirmation of the forenamed reason, that, *it is iust and right to obey parents*, because God in the morall law enioyneth as much. The law is more generall then the Apostles precept: for the law compriseth vnder it all those duties which all kinde of inferiours owe to their superiours, whether they be in family, church, or common-wealth: but the Apostles precept is giuen onely to one kinde of inferiours in the family, yet the argument is very sound and good from a generall to a particular, thus, *All inferiours must honour their superiours, therefore children their parents.*

Why the morall law is alleaged.

A genere ad speciem.

By adding the expresse words of the law, the Apostle sheweth that the subiection which he required of children is no yoke which he of his owne head put on their neckes, but that which the morall law hath put on them: so as this may be noted as a third reason, namely Gods expresse charge in his morall law.

If I should handle this law according to the full extent thereof, I should wander too farre from the Apostles scope. I will therefore open it no further then it may concerne the point in hand, *viz.* the duty of children.

To honour one, is to haue an high esteeme of him, and to yeeld a due respect vnto him. It must first be placed in the heart, and then outwardly manifested: and that in relation to parents *Authority* and *Necessity*. So as *Honour* compriseth here all those duties which children in any respect owe to their parents. It implieth in regard of their authority, both an inward reuerend estimation, and also an outward dutifull submissi-

Honour compriseth all childrens duties.

on. Yea it implieth also in regard of their necessity recompence, and maintenance.

Honour in relation to parents, is vsed for two reasons especially.

1. To shew that parents beare Gods image: for honour is properly due to God alone: to the creature it is due, only as it standeth in Gods roome, and carieth his image.

2. To shew, that it is an honour to parents to haue dutifull children: euen as it is a dishonour to them to haue disobedient children.

Both father and mother are expressly mentioned, to take away all pretence from children of neglecting either of them: for through the corruption of nature we are prone to seeke after many shifts to exempt vs from our bounden duty; and if not in whole, yet in as great a part as we can. Some might thinke if they honour their father, who is their mothers head, they haue done what the law requireth: others may thinke they haue done as much, if they honour their mother who is the weaker vessel: but the law expressing father and mother condemneth him that neglecteth eyther of them. Yet to shew that if opposition should arise betwixt them, and by reason thereof both could not be obeyed together, the father commanding what the mother forbiddeth, the father is to be preferred, (especially if it bee not against the Lord) the father is set in the first place.

These words following (which is the first commandment with promise) are fitly included in a parenthesis, because they are not the words of the law, but inserted by the Apostle as a reason to enforce the law, and so make a fourth reason.

Quest. In what respect is this commandment called the first with promise?

Ans. 1. The word here vsed by the Apostle, properly signifieth an affirmative precept, as our English word (commandment) doth. Now then of the affirmative precepts it is

the first with promise.

2. The Scripture oft appropriateth the law to the second table, as where he saith, *he that loueth another, hath fulfilled the law*, and so in other places. Now this is the first commandment of the second table.

3. It is generally true of all the commandments: for among the ten it is the first with promise.

Obiect. The second commandment hath a promise annexed to it.

Ans. 1. That which is annexed to the second Commandment, is not expressly a promise, but rather a declaration of Gods Iustice, in taking vengeance of transgressors, and of his mercy in rewarding obseruers of the Law: yet I deny not but that a promise by consequence is implied; but here it is expressed.

2. The promise there implied is onely a generall promise made to obseruers of the whole Law, and therefore he useth the plurall number, *Commandments*: but here is a particular promise made to them that keepe this Commandment in particular.

2. Quest. Why is it then said the first, when no other Commandments with promise follow?

Ans. This particle (first) hath not alwaies referenceto some other following, but is oft simply taken, to shew that none was before it: so is the word *first-borne* vsed in the Law: and so Christ is called the *first-borne* Son of *Marie*.

The word *promise* sheweth, that this fourth reason includeth some benefit redounding to those children themselves that honor their parents: the benefit is expressly mentioned in the next verse, which we will afterwards distinctly consider.

9.98. Of aiming at our owne, in seeking the good of others.

Here in generall we may note, that

It is not unlawfull to aime at our owne good and benefit in doing the duties which God requireth at our hands

2am 76:10,
significare
dilecti, 76:11,
proci, Hefeb
Author est.
Rom. 13:8.

Difference
betwixt the
promise in the
second, and
first commandment.

First, simply
taken.

Exod. 13:2.
Matth. 1:25.

Why both father and mother expressed.

How the first commandment is the first with promise.
ἐν πρώτῳ, Mandatum impono quod aliquis exequatur.

42, 3, 2, 3,

so others: for that which God himselfe propoundeth and setteth before vs, we may seeke and aime at. Many like promises there bee in Scripture, and many approved prayers grounded on those promises whereby the truth of the Doctrine is confirmed vnto vs. *Hezekiah* maketh the good seruice hee had done to God and his Church, a ground to obtaine longer life: so others.

For God layeth no duty on any man, but therein hee aimeth at the good of him who performeth the duty, as well as of him to whom the duty is performed. Whereby hee would shew that his Commandements are no strait yokes and heauy burthens, but meanes of procuring their good who fulfill them.

How highly doth this commend the good respect that God beareth to all the sonnes of men: seeking their good in euery place wherein he setteth them, either of authority, or subiection.

How ought this to stirre vs vp willingly and cheerefully to obserue the Lawes which God commandeth vs, and performe the seruices he requirerh of vs, seeing thereby we procure our owne good?

How fully may this satisfie, and euen stop the mouthes of all such as are discontent with their places, and mutter against that subiection which God enioyneth to them?

What a good direction and resolution may this be to many, who being moued in conscience to seeke the good of others, doubt whether therein they may aime at their own good or no? To make this case cleare by one instance, which may serue in stead of many. A Minister faithfull in his place, and very painfull, and in that respect of a good conscience, but withall of a tender and weake conscience, doubreth whether thereby hee may seeke maintenance to himselfe, fearing that so he seeketh himself, and not simply the edification of Gods Church. But by the forenamed doctrine we see that both may be aimed

at: for God commandeth the one, and promiset h the other. As we haue one eye on Gods Commandement for direction, so we may haue another on his promise for encouragement.

Yet because through the corruption of our nature, we are too prone to seeke our selues, some cautions are in this point carefully to bee obserued.

1. That wee seeke not our owne good by any *transgression*, for it is promised vnto *obedience*.

2. That we doe not so wholly seek our selues and our owne good, as wee neglect others: for God hauing ioyned both together, no man may put them a sunder.

3. That we aime at our own good, as a reward following vpon the duty which God commandeth, and so bee as willing to doe the duty, as desirous of the reward.

4. That our owne benefit bee not the *only*, no nor the *chiefest* thing we aime at in doing our duty, but rather come as a motiue to adde an edge, and to sharpen other motiues of greater moment. And thus much the order which the Apostle obserueth in setting downe his reasons, noteth vnto vs: for the three former haue respect to God, & to that good conscience which children ought to carrie towards him: the *first* pointeth at Gods image which parents cary (in the Lord:) the *second* setteth forth that right which God hath prescribed to children: the *third* declareth Gods charge: this *fourth* only, which is the last, hath respect to the profit and benefit of children themselves.

§. 99. Of preferring honesty before commoditie.

From the forenamed order wee may further gather, that

Equity and good conscience ought more to moue vs to doe our duty then our owne profit, and the benefit that thereby redoundeth to vs. If there should come such an opposition betwixt

Cautions in seeking our owne good,

twixt these that they could not both stād together, but that for doing that which is right, and which God hath commanded, our prosperity must be hindered and life shortned; we should so stand to that which is right and commanded of God, as prosperity, life and all be let goe. To this purpose tend all the exhortations in Scripture, to forsake goods, lands, life, and euery thing else for righteoufnesse sake. So cleare is this point, that the Heathen discerned it by the glimpse of that light of nature which they had: for they could say, that that which is honest and right, is to bee preferred before that which is commodious and profitable.

There is no comparifon betwixt honesty and commodity, *right* and *profit*. The one is absolutely necessary for attaining to eternall saluation, the other giueth but a little quiet & contentment in this world: nay, if *profit* bee without right, it can giue no true contentment or quiet at all.

Vnworthy therefore they are of the name of Christians, who so wholly and onely aime at their outward profit and prosperity, as they regard not what is right, and what God hath commanded. If by obeying God, and doing that which is right they may reape some benefit to themselves, they can bee content to yeeld thereunto: but if not, farewell all *right*, farewell all Gods commandements. Though they thinke euery thing that is profitable, be it right or wrong, to bee good, yet Gods word accounteth nothing good but that which is honest: such therefore can looke for no blessing from the Lord.

§. 100. Of the meaning of the third verse.

EPHES. 6. 3. *That it may be well with thee, and thou maiest lue long on the earth.*

THE promise mentioned before in generall, is here particularly set downe. The first words (*that it*

may be well with thee) are not in the Hebrew text^b there where the Law is first recorded, and thereupon not set in that vsuall forme of the ten Commandements, which is in vse among vs: but yet in^c another place where the Law is repeated, they are set downe: and the Greeke translation, commonly called the *Septuagint* (which (as is probable) the Church in the Apostles time vsed) hath expressly noted it in both places. Now this part of the promise (*that it may be well with thee*) is prefixed as an amplification of the other part concerning *long life*, which is the most principall thing intended, as appeareth in that it only is mentioned where the Law is first recorded. It sheweth that the *long life* which God promiseth, shall not be a life of woe and misery, (for then were it no blessing, but the longer life lasted, the worse it would bee) but a life full of comfort and happinesse: therefore *Moses* setteth this former clause in the latter place after *long life* thus (*that thy dayes may be prolonged, and that it may goe well with thee*) to shew that the *well being* here spoken of, is an amplification of the benefit of *long life*.

Whereas the Apostle setteth down the place where the benefit of this promise is to be enioyed in a most large phrase, thus (*on earth*) the Law bringeth it to a more narrow compass thus (*in the land which the Lord thy God giueth thee*) meaning the land of Canaan which was giue of God as a peculiar inheritance to the Iewes: so that the promise (as the law setteth it downe in peculiar to the Iewes) implieth *long life*, and *prosperity* in their own inheritance: for *long life* to the Iewes was counted *no life* out of their owne Countrey. But the Apostle writing to all nations, leaueth out that description of Canaan, and retaineth only the generall substance in this word (*on earth*) which he setteth downe to shew that *euery outward prosperity*, and a *long life in this world* is here promised.

§. 101.

b Exod. 20. 12.

c Deut. 5. 16.

Long life and prosperity ioyned together.

Deut. 5. 16.

Cic. lib. 2. de Off. & Patradax. 1.

vsf.

Nihil bonum Scriptura nisi quod honestum asserit. Ambrosius. lib. 2. cap. 3.

§. 101. *Of prosperity: how farre forth it may be a blessing.*

For further clearing of this text, & for better application thereof, I will resolve sundry questions arising out of it, and gather such profitable instructions as it affordeth.

The promise consisteth of two branches.

The first branch (*that it may be well with thee*) is very ample and large: all good things, all manner of blessings whatsoever spirituall and temporall, belonging to soule and body, concerning this life, and the life to come, make to a mans *well-being*.

Whence may first be demanded,

1. *Quest.* What may be the extent of this phrase in this place?

Ans. It may generally be extended to all manner of good things. For *Godliness hath promise of the life that now is, and of that that is to come.* But (as I take it) temporall prosperity is here principally intended: and that for these reasons:

1. It is joynd with *long life*, which is a temporall blessing.

2. The last word (*on earth*) may be referred to this branch of *well-being*, as well as to the other of *long life*.

3. In the Law (from whence this clause is taken) it is expressly set down thus, *that it may goe well with thee in the land, &c.*

2. *Quest.* Is then outward temporall prosperity (as honour, health, peace, liberty, goods, &c.) a token of Gods loue and fauour?

Ans. Yea, in it selfe it is a blessing, and fruit of Gods loue: as appeareth by these reasons:

1. As at first it was made and ordained of God, it is a good thing.

2. It tendeth to mans good, if it be rightly vsed.

3. It was bestowed on man before he had offended.

4. It is promised of God as a reward to them that feare him and keepe his Commandements.

5. The Saints haue prayed for it,

and haue beene thankfull for it.

6. The contrary was first inflicted as a punishment of sinne, and is oft threatned as a token of Gods wrath, and so hath also been inflicted on transgressors.

§. 102. *Of prosperity bestowed on the wicked, how it proues a curse.*

3. *Quest.* Why then is it bestowed vpon the wicked, euen such as are haters of God, and are hated of him? And why are Gods friends, such as are loued of him, and loue him againe, depriv'd thereof? This fore scruple made *Dauid* stumble, and moued other Prophets to complaine. But the answer is ready.

Ans. Outward prosperity is of that nature, as it may turne to the good or hurt of him that enioyeth it. And herein is Gods admirable and vnsearchable wisdom scene, in that he is able to turne blessings into curses, and curses into blessings. He can worke by contraries.

4. *Quest.* How is prosperity a curse to the wicked?

Ans. By meere consequence, through their abuse of it. God giues it to them to shew the riches of his mercy: and that all may taste thereof he doth good to the *enill* and the *good*. Besides, he thus trieth if by any means they may be brought to repentance: which gift because they haue not, their prosperity proueth to be a meanes to make them the more inexcusable, and the more to increase their iust condemnation. For the more Gods blessings abound toward them, the more they abuse them, adding to all their other sins, that most odious sinne of ingratitude, which maketh vp the heape of all. And in these respects I may say of the prosperity of the wicked, as the Prophet of their King, *God giues it in his anger, and takes it away in his wrath.* For by their abuse thereof, it proueth *Satans* bait to allure them, his snare to catch them, and his hooke to drowne them.

Of 23. 10. 11.
Leuit. 26. 15.
Deut. 28. 16.
Etc.

* *Deut. 28.*
* *Psalm 121.*

Psalm 73. 13.
1st. 12. 1.
Hab. 1. 3.

How prosperity proues a curse to the wicked.

Matth. 5. 45.
Rom. 2. 4.

Psalm 121.
1st. 12. 1.
Hab. 1. 3.

Of 23. 10. 11.

1st. 12. 1.

The *offen*
(*am*).

The temporall
prosperity
promised.
1 Tim. 4. 8.

Deut. 5. 16.

Prosperity a
good thing.

Gen. 1. 31.

Gen. 1. 1.
Leuit. 26. 4. & 6.
Deut. 28. 1. & 6.

Gen. 28. 20.

them in perdition and destruction. In a word therefore, the wicked are fed in a faire pasture like oxen appointed to the slaughter: they are exalted on high, as on a ladder or scaffold, like theeues & traitors, to be brought downe with shame and destruction, as Pharaohs Baker was lift vp.

§. 103. *How both hauing, and wanting prosperity, is a blessing to the Saints.*

5. *Quest.* How is the enioying, or wanting of prosperity a blessing to the righteous?

Ans. God in wisdome knowing what is best for them accordingly deales with them, hee bestoweth prosperity on them so farre as he seeth it will turne vnto their good: and denieth it to them so farre as hee seeth it will turne to their hurt. Whensoever therefore God bestoweth any temporall blessing on his Saints, it is a token of his fauour: and whensoever he denieth any, the very deniall is also a fruit of his fauour. Herein is it verified, that *All things work together for good to them that loue God*, so as, if they abound, it shall go well with them: if they want, it shall go well with them: if they be in *high place*, it shall goe well with them: if in *meane place*, it shall goe well with them, if they be at liberty, if in prison: if they be in health, if sicke, in what estate soeuer, it shall goe well with them.

6. *Quest.* How is it then that Saints are oft brought to such extremities that they are forced to complaine that it is very ill with them?

Ans. There is flesh and bloud in them, by reason of the weaknesse whereof they are forced to complaine: but the present apprehension of weak flesh, is not sufficient to impeach the truth of Gods promise: they consider not in their present extremity what is Gods mind, what his manner of dealing with them, how needfull it is that so they should bee dealt withall, what end and issue the

Lord will giue: in truth it is better with them then they wot of. Some weighty reasons there be which moue God to bring them to that extremity wherein they are, and those respecting his ^a *owne glory*, or the ^b *edification* of others, or their owne good, as ^c *preuenting* or ^d *curing* some dangerous disease, ^e *manifesting* the grace of God bestowed vpon them, ^f *drawing* them nearer to God, ^g *making* them long the more for heauen, with the like.

§. 104. *Of long life: how farre forth it is a blessing.*

Concerning the second branch of Gods promise (*long-life*) other questions are to be resolved.

1. *Quest.* Is long-life a blessing?

Ans. Yea, else would not God here and in other places haue promised it as a reward, nor haue bestowed it on his Saints.

The reasons to proue it to bee a blessing may bee drawne to three heads. 1. *Gods glory*. 2. *the good of the Church* where they liue. 3. *their owne good*.

1. Gods glory is much aduanced by the long life of the Saints: for the longer they liue, the more they doe themselves obserue Gods wonderfull workes, and the more they doe make them knowne and declare them to others. But in the graue all is forgotten.

2. Gods Church is greatly edified thereby: in which respect the Apostle saith, *to abide in the flesh is more needfull for you*. In the Saints that is true which *Elisha* saith should bee, namely, that *daies speake, and multitude of yeeres teach wisdom*. The longer the Saints liue, the more good they doe: but after death they doe none: *when the night commeth no man can worke*: vpon which ground the Apostle exhorteth to *doe good while we haue time*.

3. The Saints by long liuing purchase to themselves great honour and dignity among Gods people, and a strong stedfast confidence in God.

Men

a *Ioh. 9. 3.*
b *Cor. 12. 9.*
c *1 *Thi. 3. 1.**
d *1 *Cor. 12. 17.**
e *Psal. 139. 67.*
f *1 *Thi. 3. 17.**
g *2 *Cor. 1. 12.**

Long life a
blessing.

Psal. 65.
143. 1. 16.

Phil. 1. 24.

*1 *Thi. 3. 17.**

*1 *Thi. 3. 17.**

Gal. 6. 10.

Gen. 40. 19.

Rom. 8. 28.

Complaints
of Saints im-
peach not
their well
being.

Men regard a good old seruant : much more will God. Two strong props haue old Saints to establish them, and make them bold : one is a remembrance of Gods former fauors whereby their hope of eternall life is made more sure vnto them : another is a kinde of present expectation of the accomplishment of Gods promises which they haue long waited for.

By this it appeares that this particular promise is no light matter, of small moment : but a strong motiue to stir vp children to obedience.

§. 105. *Of long life proning a curse to the wicked.*

2. *Quest.* Why then is long life giuen to many wicked ones and why are many Saints cut off?

Ans. Long life is of the same kinde that prosperity is : it may be turned to a curse, as well as proue a blessing.

The wicked by liuing long on earth, make their sinnes grow to the full, (as is implied of the Amorite) they make their name to stinke the more on earth, as a carin the longer it remaineth aboue ground, the more it stinketh : and they cause the greater torment in hell to be inflicted vpon them : for as sinne is increased, so shall torment be increased.

The righteous haue their daies shortned for their good, when they are shortned, and that in these, and such like respects;

1. That they may be taken from the euill to come.

2. That they might bee made an example to others.

3. That by a temporall death, eternall condemnation might bee auoided.

4. That their chiefest and greatest reward might be hastened.

§. 106. *Of limiting the promises of temporall blessings.*

Thus wee see there may bee iust

cause to alter, as the former branch of this promise, *prosperity*, so the latter branch of it, *long life*, & yet no wrong thereby redound to the righteous, nor benefit to the wicked.

3. *Quest.* Is not the truth of the promise impeached thereby?

Ans. No whit at all. For first, all promises of temporall blessings are limited with such a condition as this, *if the performance of it may stand with Gods honour, and the good of the party to whom it is made.* 2. God doth neuer simply deprive his Saints of that which is promised, but onely in stead of it giueth a better : as in taking away *wealth*, he giueth the more store of *grace* : in restraining *liberty of body*, he giueth *freedom of conscience* : with *affliction* he giueth *patience* : by taking away this *temporall life*, he giueth *eternall life*. God herein dealeth, as if one who hauing promised so much iron, should in stead thereof giue as much siluer : or for siluer giue gold : and so for one pound giue the worth of hundreds or thousands.

§. 107. *Of appropriating prosperity and long-life to the obedience which children yeeld to their parents.*

4. *Quest.* Why is *long-life* and *prosperity* appropriated to this kinde of righteousness?

Ans. It is not so appropriated to this, as if it appertained to no other, for it is elsewhere in generall promised to the obseruers of the wole law, and to other particular branches thereof beside this : yet in these and such like particular respects is it applied to the obedience of children.

1. Because obedience to parents is one of the surest euidences of our conformity to the whole law : in that thereby we shew our respect of Gods image, and lay a good foundation for the performing of all duty to man.

2. Because a childes performing of his duty to his parents is vnder God an especiall meanes that they doe well, and liue long. For as rebellious children make their parents with

Gen. 15. 10.

Rom. 2. 5.

m. 1 King. 14.

13.

17. 11.

n. 1 King. 13.

14.

o. 1 Cor. 11. 32.

p. Gen. 1. 24.

Heb. 11. 5.

Deut. 6. 1.
Psal. 34. 13.
13. 14.

with griefe to come the sooner to their graues, so dutifull children make them to continue the longer in prosperity. The Lord therefore in recompence promisseth to such a childe prosperity and long life.

3. Because parents are an especiall meanes to procure the welfare and long life of their children, partly by their *provident care*, as *Naomi* said to *Ruth*, *shall I not seeke rest for thee, that it may be well with thee?* and partly by their *instant prayer*: for the faithfull praier of parents is of great force with God for dutifull children: whence hath risen the custome of childrens asking their parents blessing, and of parents blessing their children. In this respect the law thus setteth forth the blessing of the fit commandement, *they shall prolong thy daies.*

4. Because disobedience to parents bringeth much mischief upon childrens heads, and oft shortneth their daies, and that many waies.

1. In that parents are oft provoked by their childrens disobedience to disinherite them, at least to allow them the lesse portion, so as hereby it goeth not so well with them: yea some are provoked to bring their rebellious children to the Magistrate, who by Gods law was to cut them off, so as thereby their life is shortened.

2. In that parents are provoked to complaine vnto God of their childrens disobedience, and God thereby moued both to lay heavy iudgements vpon such children in their life time, and also to shorten their daies: for parents complaint doth make a loud cry in Gods cares. It is said that God by cutting off *Abimelech* with an vntimely death, *rendred the wickednesse which he did to his father.*

3. In that, when parents are too indulgent ouer their children, God doth punish the sinne both of parent and childe, by shortning the childes daies. Instance the examples of *Joseph* and *Phinehas*, *Abraham*, and *Adoniram*.

4. In that disobedience to parents, is a sinne that seldome goeth alone: for an vndutifull childe is commonly a very lewd person many other waies. Considering the pronenesse of our nature to all sinne, it cannot be auoided but that they who in the beginning shake off the yoke of gouernment, should run headlong into all riot, loosenesse, and licentiousnesse: thus then sinne being added vnto sin, it must needs bring much mischief vpon mischief, till at length life be cut off.

Wherefore in that these mischiefs are auoided by performing due obedience to parents, it may well be said that *it shall be well with obedient children, and they shall liue long.*

§. 108. *Of Gods ordering his fauours so as they may appeare to be true blessings.*

The particular branches of Gods promise hauing been distinctly opened, we will consider them ioynly together, for they doe exceedingly amplifie one another: *prosperity* sweetens long life & makes it acceptable: otherwise to liue long, namely in misery and wretchednesse, is very irksome and grieuous. Again, long life added to prosperity, maketh it so much the greater blessing. For a good thing the longer it continueth, the better it is. If prosperity were but a flower, soone gone, the very thought of the vanity thereof would much diminish the ioy and comfort of it. But both of them ioyned together, doe shew that this is no small blessing which is promised.

From the connexion of them both together, I obserue that

God so ordereth his fauours as they appeare to be true blessings, tending indeed to the good of those vpon whom he bestoweth them. Thus when God gaue *Abraham* a sonne, he established his couenant with him, that this gift might be a true blessing.

The like I might instance in all the children of promise, as *Sampson*, *Salomon*, *Iohn Baptist*, &c. So in other fauours.

How fitly prosperity and long life are ioyned together.

God makes his fauours true blessings.

Gen. 17. 19.

Rut. 3. 1.

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How disobedient children hinder their welfare and shorten their daies.

Dent. 21. 21.

Indge. 9. 56.

at Sam. 2. 34.
b a Sam. 18. 14
c 1 King. 2. 25.

1sa. 38. 5, 6. &

39. 8.

2 Sam. 7. 9. &c.

fauours. When God added fifteene yeeres to *Hzekiahs* life, he also promised him deliuerance from his enemies, and peace, and truth all his dayes : And when God gaue *Dauid* a kingdom, he gaue him great victories and long life, and established his kingdom to his posterity : so also dealt he with *Salomon*. But not to insist on any more particulars, excellently is this doctrine confirmed in the 28 *Psalme*.

Thus God will shew that in loue he bestoweth euen the temporall blessings which hee giueth to his Saints, that accordingly they may esteeme them, and that their hearts may bee the more enlarged both to admire his goodnesse, and to bee thankfull for the same.

This vse wee must make of those things which the Lord is pleased to bestow vpon vs, as of long life, good health, honour, peace, plenty, liberty, and all prosperity : we must receiue and vse them as God bestoweth them, namely as tokens of his fauour : and thereby be the more stirred vp to performe the duties he requireth of vs, and not abuse them to his dishonour and our owne hurt : but rather so as he may haue honour, and we profit thereby :

§. 109. *Of Gods high accounts of dutifull children.*

More particularly by this promise we may learne what high esteeme, and great account God maketh of dutifull children, and of that obedience which they performe to their parents : which ought so much the more to prouoke children to all obedience, if at least they haue any care of Gods fauour, and of the tokens of his loue. Oh consider this all yee that haue parents to honour : consider how carefull, how earnest God is every way by all meanes to draw you to obedience : hee contents not himselfe to vrge the equity of the point, the place of your parent, the charge that himselfe hath

giuen, but most presseth your owne profit : and that not only in hope for the time to come, but euen in present fruition for this life : and that because wee through our childishnesse are most affected with things sensible and present : dealing with vs as a tender father who prouideth not only a good calling, and a faire inheritance for his childe, but giueth him also plums, peares, & such things as for the present he is delighted withall, the more to allure him.

§. 110. *Of childrens doing good to themselves by honouring their parents.*

Children may further learne out of this promise, that in performing their duty they doe good not only to their parents, but also to themselves : they procure their owne welfare and long-life. What egregious fooles then are disobedient children : they regard neither God, their parents, nor themselves, but deprive themselves of their eternall happinesse, hinder their welfare, and shorten their daies. Fitly hereupon I may apply to vndutifull children these words of the Psalmist, *Marke the obedient childe, for the end of him is peace : but the rebellious shall be destroyed : he shall bee cut off : and these of the wise-man, I know that it shall bee well with the dutifull childe, but it shall not be well with the disobedient, he shall not prolong his daies : and these of the Prophet, Say ye to the obedient childe, it shall bee well with him, he shall eat the fruit of his doings, but woe to the transgressor, it shall bee ill with him.*

§. 111. *Of Parents doing good to their children by keeping them under obedience.*

Out of this promise parents may learne how to do good for their children, how to prouide for their welfare, and long to preserve their life on earth (a thing whereunto most parents are naturally giuen, and whereof they are much desirous) namely

H by

3. Vse.

Psal. 37. 37, 38

Eccl. 8. 12, 13

1sa. 3. 10, 11.

4. Vse.

1 Vse.

2 Vse.

by teaching children their duty, by keeping them vnder obedience: thus haue they Gods promise to assure them, that it shall goe well with their children, and that they shall liue long. When parents are vpon their death-beds they may rest more securely vpon this promise then vpon greate store of treasure laid vp for them, and great reuenues referued for them. Many parents neglect themselves: they moile and toile, they eate and care, they pinch and spare, to leaue their children store of welth thinking thereby to doe good to their children, when as withall they too much cocker their children, giue the raines vnto them, and care not how little duty they performe. Gods curse will lie vpon all the store that is laid vp for such children, as a fire to consume it all. Doth not daily experience verifie the truth hereof? The iudgements which are laid on some such children, doe evidently manifest Gods iust indignation against all. Let not rich men therefore thinke they haue left their children well enough if they leaue them a large portion, but rather if they haue obserued them to bee obedient children: and if poore mens children be such, let them not feare but that it shall goe well with them.

It is said, that a good trade is better then house and land, but by vertue of this promise we may say that obedience in a childe is better then trade and all: this is the *trade of a childe* way which parents should teach children. Wherefore as parents are desirous of their childrens good, so they ought to be wise in procuring it, which is by teaching them this *trade of obedience*. and so they shall bring much comfort to themselves while they liue, and good to their children after them.

§. 112. *Of the perpetuity of the substance of such things as in their circumstances respecting the Iewes are vanished.*

In laying downe this particular promise, the Apostle in stead of the

limitation thereof vnto the Iewes in the words (*the land which the Lord thy God shall giue thee*) putteth a generall word, which extendeth it to all nations, namely this (*in the earth*) whence I gather that

The substance of those things which in some circumstances were after a peculiar manner restrained to the Iewes, remaineth in force to all christians. The substance of this promise was, that it should goe well with obedient children, while here on earth they liued, and in this welfare they should long liue. The circumstance was, that in Canaan they should inioy that blessing. Though Christians liue not in Canaan, which is the circumstance, yet well it shall goe with them, and long they shall liue, which is the substance. Thus though the circumstance of Gods couenant with *Abraham* (which was *circumcision*) be abolished, yet the substance (which is, *to be our God, and the God of our seed*) remaineth. This might further be exemplified in many hundred instances: for the substance of all the Iewish Sacrifices, and Sacraments, both ordinary, and extraordinary, of their Sabbaths, of their Fasts, of their Feasts, and the like, remaine, though the circumstances, as shadows, be vanished away. Hence is it, that many promises made to them, are applied by the Apostles to Christians, as this, *I will not faile thee, nor forsake thee*: And in generall it is said, *The promise is to you, and to your children, and to all that are a farre off.*

Hereby wee may learne what vse to make of the Old Testament, even of those promises and priuiledges which in some particular respects were appropriated to the Iewes: namely, by obseruing the substance, and distinguishing it from the circumstance; thus shall we finde that to be true which the Apostle spebeth of all the things which were written afore time, namely, that *they were written for our learning*. in respect the same Apostle saith of the things recorded to *Abraham* they were not written *for*

Doctr.
Substance of promises made to the Iewes still remaineth.

Heb. 13. 5.

Al. 3. 39.

V. 6.

Rom. 15. 4.

ROM. 4. 3.
1 Q. 10. 11.

for his sake alone: and againe of the things recorded of the Israelites, they are written for our admonition. By this we may learne how to apply the preface to the ten Commandements, which mentioneth the deliuerance of Israel out of the bondage of Egypt.

Pray therefore for the spirit of illumination to discerne betwixt substance and circumstance, in reading the old Testament especially.

§, 113. Of the determined period of mans life.

Having declared such orthodoxall points as this text affordeth, I will further note out two hereticall positions, which our aduersaries thence raise. One is of those, that to the dishonour of him whom God raised vp to be a worthy instrument in dispelling the mist of Popery, which had much darkened the light of the Gospel, call themselves Lutherans: the other of Papists.

The former is this, *God hath not determined the set period of mans daies*, but it is in mans power to lengthen or shorten them: for if it were otherwise, say they, this and such like promises of long life were to no purpose, nor yet the contrary threatnings of shortning mans daies.

For full answer hereunto, I will first shew, that the position it selfe is directly contrary to the current of Scripture, and then discover the vnsoundnesse of their consequence.

Touching the determined period of mans daies, thus speaketh the Scripture: *Is there not an appointed time to man on earth: are not his daies also as the daies of an hireling?* Note with what emphasis the point is set forth; even such as imports the point to be so cleare, as none can doubt of it. Note also two metaphors here vsed; which doe much cleare the point: one taken from souldiers, the other from hired seruants. That of souldiers is implied in the meaning of the originall word: translated *appointed time*, but properly signifieth him that hath his time appointed for

warfare, or the time it selfe so appointed. The other is expressed. Now we know that these times are appointed to an houre: so is the time of mans life. In this respect Job saith againe, *all the daies of my appointed time will I wait*. &c. where hee vseth the same word that before in the same sense. To this purpose are these and such like phrascs frequently vsed in Scripture *determined daies, number of daies, houre, &c.* Did not the Prophet expressly declare to Hezekiah that hee should liue iust 15 yeeres after his sicknesse? He could not haue told it, if the Lord had not before set that period. Christ saith, *our haire are numbered*, are not much more our daies? Again he saith, *who can adde one cubit to his stature?* Can then any adde to his daies? So euident is this point, that the heathen noted it.

Touching their consequence (if *a mans time be determined all the promises of long life are to no purpose*) I answer, that God who hath set downe the iust time and period of mans life, hath also set downe the means of attaining to that period. Now the time he hath kept secret to himselfe, the means hee hath reuealed to vs. In regard of vs therefore who know not the time appointed of the Lord, it may be said that by vsing such and such means we prolong our daies, or by doing such and such things we shorten them. Now because these means only shew them to bee long, or short, Gods decree remaineth firme and stable, and is not altered thereby: yet this worke of lengthening or shortning is attributed to vs, because wee doe what lieth in vs thereto, and that freely without any compulsion. For Gods decree though it cause a necessity in the euent, yet it imposeth no constraint on the will of man, but leaueth it as free (in regard of the manner of working) as if there were no decree at all. And herein Gods admirable wisdom is manifested, that notwithstanding his determined purpose of matters, mā hath no ground of excuse

Job. 14. 14.

Job 14. 5.

Eccles. 2. 3.

Job. 7. 30.

Job. 3. 5.

Mat. 10. 30.

6. 27.

Stat. sua emig.

daies, &c. & ite.

Gen. 10.

Hinc patet
diuina uita
terminum non
esse decreto
simplici & absolu-
to consentum,
& c. Zach. 12.
Ihes. in hunc loc.
& N. Heming.
alijs.

Mans time set.
Job. 7. 1.

to say he was forced to this or that.

The knowledge of this determined period of mans life is of great vse. for it teacheth vs.

1. Wholly to submit our selues to God : and to bee prepared either soone to depart out of this world, or long to liue in it, as God shall dispose of our time ; nor desiring longer to liue then God hath appointed, nor grieuing to liue so long as he hath appointed.

2. Not to feare the threats of any man, thereby to bee drawne from God.

3. To doe Gods worke while wee haue time, &c.

§. 114. *Of reward promised to obedience, that it implieth no merit.*

The other heresie which Papists gather from this text, is this, *Mans obedience is meritorious.*

Ans. The reward here promised is no matter of wages and due desert, but of meere grace and fauour.

Of this error I haue* elsewhere more largely spoken.

§. 115. *Of the connexion of Parents duty with Childrens.*

EPHES. 6.4. *And ye fashers, prouoke not your children to wrath: but bring them vp in the nurture and admonition of the Lord.*

THE Apostle hauing vrged children to performe their duties to their parents, he turneth his speech to parents, saying, *AND ye fashers, &c.* That copulative particle *AND*, ioyning an exhortation to parents, for performing their duties, to the forenamed exhortation made to children, giueth vs to vnderstand, that

Parents are as well bound to duty as children. Their duties indeed be different, yet (notwithstanding their superiority and authority ouer their children) they are bound to duty. All the directions and exhortations thre: ghout the Scripture giuen vnto

parents, concerning their duty, and all the threatnings denounced, and iudgements executed on parents for neglect of their duty, are pregnant proofes of this point.

Though parents bee ouer their children, and by them cannot bee commanded, yet they are vnder God : and he it is who hath enioyned them their duty : so as they are bound thereunto, as they will answer it to their Father in heauen.

The authority which parents haue, is not so much for their owne aduancement, as for the better gouerning of their children, which being so, their very gouernment is a duty.

Obiect. In the morall Law the duty of children only is expressed.

Ans. Parents duty (as many other duties) is by iust and necessary consequence implied, which is equiualent, and as much bindeth, as if it were expressed. It is thus implied. They who haue honour, must carry themselves worthy of honour. Now the way to carry themselves worthy of honour, is to be carefull in doing duty to them that honour them. This is so equall, as it needed not to be exprest.

Wherefore let Ministers follow this patterne of the Apostle, and carry an euen hand towards all of all sorts : let them not be partiall in laying all the burden of duty on childrens necks, and none on parents : holding in children very straitly, but leaving parents to their owne will. Parents are flesh and bloud as well as children, and as prone to transgresse in their place, as children in theirs. Yea, Ministers ought of the two to be more earnest in vrging parents to performe their duty, because they are vnder no such power and authority as children are. Feare of parents authority keepeth children much in awe. There is no such thing to keepe parents in awe. They will bee more ready therefore to take the greater liberty, if by feare of God, and by a good conscience, they bee not kept in compasse.

Now

Vses to be made of the determined time of mans life.

Dan. 3. 17, 18.

Iob. 9. 4.

Against merit

* whole armour of God, 1re at. 2. Part. 4. §. 7. on Ephes. 6. 14.

How parents duties are implied in the 5. Commandment.

2 P/c. Ministers must prouoke parents to their duty.

1. Obser. Parents bound to duties.

Now yet (Parents) as you look for honour, say your selves worthy of honour: as ye look for duty from your children, performe the duty to them. Know that another day, when you shall be called to an account before the highest Judge: your authority will then be no pretence to excuse, but an evidence to aggravate your fault. For you being elder in yeeres, and more eminent in place, of more experience, and having a charge over your children, ought to be a light to shew them the way, an example to allure them, that they seeing you careful and conseasonable in performing your duty, may be the better provoked to performe theirs, or at least made ashamed of their neglect of duty. But if you be careless of your duty, how can ye expect duty at their hands? nay if by your ill example they have been made negligent, their blood shall be required at your hands.

§. 16. Of the extent of these words, Fathers, Children.

Though the word (Father) be here used, which properly setteth forth naturall parents, and of naturall parents the whole kinde, yet (as in many other places) it is to be taken in a larger extent: even in as large as this word (children) was before; that so there may be a just & equall relation betwixt children and parents: wherefore both sexes of naturall parents are comprised vnder it, euen mother as well as father: and they also who are in place of parents, whether by marriage as all sorts of fathers and mothers in Law, or by appointment, as all they who of right have the custody and charge of children, as Guardians, Tutors, and other like Governours: and so it is every way answerable to the word (parents) used in the first verse: and the word (children) is also here to be taken in the same extent, as it was there.

§. 17. Of parents provoking children.

The next phrase (provokes wrath) is the exposition of one Greeke word

which being a compound word, derived by one English word, is fully expressed in the best and truest that I can think of, is this: *exasperare*. The word signifieth an extremity in the use of authority: as too much austerity and severity, whereby children are provoked to wrath: which because it is a fault, it is heretofore forbidden: (*provocat non erodit*) on this word there is a trope: the effect is put for the cause. The Apostles meaning is, that parents should take heed of their carriage towards their children, as they give them no occasion to be stirred up to wrath. Vnder this word then are forbidden all such things, as may kindle wrath in children, as too much austerity in eating, frownesse in countenance, threatening and reuling in words, too hard handling, too severe correction, too much restraint of liberty, too small allowance of things needfull, with the like. Parents being flesh and blood are subiect in this kinde to abuse their authority: yea, even they who fall into the other extreme of too much indulgency and cockering of their children, are very prone to fall also into this extreme: as many who for the most part do much suffer their children without due restraint, and correction to runne into all sorts, will sometimes on a sudden, like Lions, sle upon them, and after that *omnis* pleasure correct them; and so exceedingly provoke their children. Such as are most cockering, are most prone to provoke to wrath: for, 1. Such least know how to keepe a meane: one will sooner leape out of one extreme into another, then goe from an extreme to the meane. 2. The children of such are soonest provoked.

Quest. Is it a thing lawfull and justifiable in children to be provoked to wrath by their parents.

Ans. * No this prohibition intendeth no such thing; the Apostle hath here to doe with parents, and instructeth them how to prevent such mischiefs as their children through their weaknesse may fall into, so

Occasi
provok
childr
wrath.

Heb. 12

* See Tr
§. 3. v. 1.

as here only he sheweth what is yn-
lawfull for parents, not what is law-
full for children. Hence then by the
way I obserue that

2. Obser.

*Parents must bee so careful of their
their carriage, as thereby they make not
their children to sin. If they do, they
make their own sin the more hainus,
and also they pull downe vpon their
owne pates a farre more heauy ven-
geance euen the vengeance of their
own sin, and the vengeance of their
childes sinne. For euery parent is
made a watchman ouer his child. If a
watchman doe not what he can to
hinder the sin of such as are vnder his
charge, he pulls their blod on his own
necke. What do they then that being
watchmen, minister occasion of sin
to them that are vnder their charge?*

1 Pet. 3. 18.

§. 118. *Of parents seeking the good of
their children.*

That parents by auoiding the rocke
of *promoting* fall not into the gulfe of
locking the Apostle addeth a B v T
which is as a stop vnto them, and tea-
cheth them that

and

3. Obser.

*It is not sufficient for parents to pre-
uent such mischiefs as children may
fall into; but they must also seeke their
good. All the precepts in Scripture
charging parents to seeke their chil-
drens good, proue the point. Herein
lieth a maine difference betwixt the
affection which parents and strangers
ought to beare toward children, and
the duty which one and the other
owe to them. Meere strangers ought
not to prouoke them; but parents
ought moreover euery way to seeke
their good.*

The maine good which parents
ought especially to seeke after in the
behalf of their children, is noted
out in these words: *Bring them up
in the nurture and admonition of the
Lord;*

The word translated (*bring up*)
properly signifeth to feed or nourish
with all needfull things: it is the same
that is vsed before in the 5. chapter
and 29. verse, and there translated

nourisheth. Not vnjustly might the
proper signification of the word bee
here kept, as the best Latine transla-
tions, the French, and others haue
kept it.

This word ioyned with the others
that follow, may seeme at first sight
to be here placed only to make vpon the
sense, as if he had thus said, *nurture
your child in the wayes of God.* But if
the scope of the Apostle, and signifi-
cation of the word be well weighed,
we shall finde that it further implieth
a generall duty which nature it self
teacheth parents, euen this, that

*Parents ought to provide all needfull
things for their children, euen such
things as tend to the nourishing of
their bodies, and preserving of their
health & life; for this purpose (to man-
ifeste it word for word) *nourisheth* in
discipline, or in instruction, is a com-
pound speech, implying as much as if he had
said *nurture and nurture* them, or *feed
and instruct* them. But the Apostle
hath thus neerely and concisely ioyn-
ed them together, to shew that
*Nurture and instruction is as needfull
and profitable, as food and apparel.**

§. 119. *Of parents nurturing their
children.*

The word translated *nurture* sig-
nifieth as well *correction* as *instruc-
tion*: as Heb. 12. 7. *If ye endure chasten-
ing*: and 1 Tim. 3. 16. The Scrip-
ture is profitable for *instruction* in
righteousnesse. Both senses will here
stand, and our English word (as well
as the Greeke) will beare both. For
to *nurture* children, is as well to cor-
rect them as to instruct the. Very fit-
ly is this aduice in this large accep-
tation inferred vpon the former prohi-
bition: for lest parents should there-
vpon take occasion to lay the reins
vpon their childrens necks, and let
them run whether they list, the Apo-
stle hereby teacheth, that

*Parents as they may not be too asse-
re, so neither too remisse.*

(They must not prouoke their chil-
dren to wrath, yet they must keepe
them

*instructio.
Nutritio,
Ergo.
Nouritura.
Et.*

4. Obser.

Parents to provide all
needfull things for
children.
*instructio al-
te in multis.
(i.) instructio
in multis
word.*

5. Obser.

*in multis
instructio
in multis
instructio
in multis
instructio*

6. Obser.

ma. 116.
* traditio,
Instructio ut
pueriliari
conuenit.

them vnder discipline. The word translated *nurture*, according to the Greeke notation thereof doth further set forth the mean betwix the two forenamed extremes: for it noteth our such a discipline as becometh a lad, or a young child: so as the thing it selfe discipline, by instruction and correction, keepeth from one extreme of *remissness*, the kind or manner of discipline being such as becometh a child, keepeth from the other extreme of *rigour & cruelty*. Extremes on either side are dangerous and pernicious, and that to parent and child. For *remissness* will make children careless of all duty to God and parent: *rigour* will make them desperate. But *virtue and safety* consisteth in the mean betwix both.

6. 120. Of parents fixing precepts in their childrens minds.

This word (*admonition*) according to the notation thereof, hath a particular relation to the *mind*, and pointeth out an informing and instructing of it. It is taken either for the action of admonishing, (as Tit. 3. 10. *reuerbera in heretico*, after the first and second admonition), or for the thing admonished, in which latter sense most God here takes it, yet would I not haue the former cleane excluded, for according to the full meaning of the word, I take thus much to be intended.

As Parents deliver good precepts and principles to their children, so they must be careful, by forceable and frequent admonitions to fix and scale them in the minds of their children. The Law expelleth as much by another metaphor which it useth, in a direction which is giuen to parents, saying, *Thou shalt reuerbera* (or *sharpen*) *Gods Lawes* upon thy children, that is, *Thou shalt teach them diligently vnto them*.

The more paines is taken in this kinde, the lesse labour will be lost. That which at first is little heeded, by much vrging and pressing will forth be held, as a name that at one

blow scarce entereth, with many blowes is knockt vp to the head.

6. 120. Of adding information to discipline.

The addition of this word *admonition* is not, as some take it, a second explication of the same point, but also a declaration of a further duty, which is this: *The parents by discipline, keepe their children vnder, with instruction they must direct them in the right way: Salomon* doth both deliuer the point, and also add a good reason to enforce it for faith he, *Train up a child in the way that he should goe: there is the duty: and when he is old, he will not depart from it*, there is the reason: Keeping a child vnder by good discipline, may make him dutifull while the father is ouer him: but wold informing his vnderstanding and iudgment, is a meane to vphold him in the right way so long as he lieth.

6. 122. Of parents teaching their children the feare of God.

The last word (of the Lord) intimateth the best duty that a parent can do for his child: *admonition of the Lord*, declareth such principles as a parent hath receiued from the Lord, and learned out of Gods word: such as may teach a child to feare the Lord, such as tend to true piety and religion: whence further I obserue, that

Parents must especially teach their children their duty to God. Come children (saith the Psalmist) hearken vnto me, I will teach you the feare of the Lord, Of this particular more largely hereafter.

6. 123. Of the subjection which beleeuing seruants are.

Because there is yet another order in the family besides that which haue been noted before, namely the order of Masters and seruants the

8. Obser.

Kopel

9. Obser.

Tica 6. 5. 34

7. Obser.
Deut. 6. 7.
d Domini inter
Hebr. vocem
conduco loqui
exponit, (i.) in
dicare, vel in
dicare, vel in
dicare.
Innuat
studium &
diligentiam
qua pueri pre
cepta Dei incul
cari debent.
Deut. 6. 7. vide
Tr. 6. 5. 43.

Apostle prescribeth also vnto them their duty.

As he began with wifes and children; in the two former orders; so here he beginneth with seruants who are the inferiours, for the same reasons: before related.

The Apostle is somewhat copious in laying forth the duties of seruants, and in vrging them to performe their duty; and that for two especiall reasons: One in respect of those, whose masters were infidels: another in respect of those, whose masters were Saints.

1. Many seruants there were in those daies wherein the Gospell was first preached to the Gentiles; that by the preaching thereof were conuerted, whose masters embraced not the Gospell: whereupon those seruants began to conceit that they being Christians, ought not to be subiect to their masters that were infidels.

Other seruants there were whose Masters beleued the Gospell as well as they: now because the Gospell taught, that there is neither bond nor free, but all are one in Christ Iesus: they thought that they ought not to be subiect to their master who was their brother in Christ.

These two preposterous and presumptuous conceits doth the Apostle intimate, and expressly meet with in another place. And because they had taken too deepe rooting in the minds of many seruants, the Apostle here in this place labourerh the more earnestly to root them out, & that by a thorow pressing vpon their conscience that subiection wherein they are bound to their masters, as masters, whatsoever their disposition were. Hereof more afterwards.

Here by the way, note three points.

1. The Gospell doth not free inferiours from that subiection to men whereunto by the morall law they are bound.

2. Men are ready to turne the grace of God into liberty.

3. As errors begin to sprout vp in

the Church, Masters must be careful to root them out.

Of the meaning of the first verse.

EPH 6. 5. *Seruants bee obedient to them that are your Masters according to the Lord, with feare and trembling in singleness of your heart, as vnto Christ.*

This title (*Seruants*) is a generall title, which may bee applied to all such as by any outward ciuill bond, or right, owe their seruice to another: of what sex soeuer the persons themselves be: or of what kinde soeuer their seruitude is: whether more seruite or liberall.

Seruite, as being borne seruants, or sold for seruants, or taken in warre, or ransomed. For of old they were called seruants, who being taken in warre, were saued from death.

Liberall, as being by voluntary contract made seruants, whether at will, as some seruing men, housemen, and labourers; or for a certaine terme of yeeres, as prentises, clerkes, and such like. Wherefore whatsoever the birth, parentage, estate, or former condition of any hath been, being.

Seruants they must be subiect; and doe the duty of seruants: the Apostles indefinite title (*seruants*) admitteth no exception of any.

The other title (*Masters*) hath as large an extent comprising vnder it both sexes, *Masters* and *Mistresses*: and of these all sorts; great & meane, rich and poore, strong and weak, faithfull and infidels, true professors and profane, superstitious, idolatrous, hereticall persons, or the like: so as No condition or disposition of the master exempteth a seruant from performing duty to him.

Among other degrees and differences, most especially let it be noted that both sexes, mistresses as well as masters, are here meant, that so the duties

* S. 10.
Why the Apostle is so copious in vrging seruants to their duty.

Seruus beneuolentia prosequatur deo inquit, quamuis impiis. Qui fidelem habet dominum saluo eius domino diligas ut patrem. Confessio. Apost. 1. 4. 6. 13

Gal. 4. 28.

b. 1 Tim. 6. 1, 2.

* Treat. 7. S. 33.

1 Obser.

2 Obser.

3 Obser.

is S. 10.

Origo vocabuli seruus in Lat. lingua inde cre. dicitur duella, quod bi qui iure belli posuit occidi a victoribus cum seruatur seruus fiant, a seruando appellati. Aug. de Civ. Dei lib. 19. cap. 15. Vide Lex. V. 1. ibid.

4. Obser.

What masters are meant.

5. Obser.

duties which are enioyned to be performed to masters may answerably be performed to mistresses (so far as they are common to both) and that both by maid-servants, and also by men-servants that are vnder mistresses. In families mistresses are as ordinary as masters, & therefore I thought good to giue an especiall *item* of this.

Vnder this word (*obey*) are comprised all those duties which servants owe to their masters: it is the same word that was before vsed in the first verse: and it hath as large an extent here being applied to servants as it had there being applied to children: It sheweth that

6. Obser. *The rule of servants (as servants) is the will of their Master.*

This clause (*according to the flesh*) is by some referred to the action of obedience, as if it were added by the Apostle to shew what kinde of obedience servants owe to their masters, namely a ciuill, corporall obedience in temporall things, opposed to that spirituall obedience which is due to God alone.

Answ. Though distinction may be made betwixt that seruice which is due to God, and that which is due to man, yet this application of this phrase in this place may giue occasion to servants to thinke that if they performe outward seruice to their masters, all is well, they owe no inward feare, or honour, which is an error that the Apostle doth here mainly oppose against.

But because this clause (*according to the flesh*) is immediately ioyned to *Masters*, I referre it to the persons to whom obedience is to be giuen, and so take it as a description of them, as if he had said, *fleshly or bodily Masters*.

The Apostle thus describeth masters for these reasons.

1. For *distinction*: to shew hee meanes such masters as are of the same mould that servants are: so distinguishing them from God who is a Spirit: thus doth the Apostle distinguish betwixt *fathers of our flesh*, and *father of spirits*.

2. For *prevention*: lest servants might say, our masters are flesh and blood as we are, why then should we be subiect to them? To meet with that conceit, the Apostle expressly saith that obedience is due to *masters after the flesh*.

3. For *mitigation* of their seruitude: for their masters being flesh, they haue no power but ouer the bodies of their servants: their spirits are free from them: in which respect the Apostle calleth Christian servants *the Lords freemen*.

4. For *consolation* against their present condition, which is but for a time, because their masters are flesh: whatsoeuer is according to the flesh is of no long continuance, but hath his date.

5. For *direction*: to shew in what things especially that obedience which properly belongeth to a master consisteth: namely in ciuill, outward things: for euery one must bee serued according to his nature: As God being spirit, must in spirit bee serued: so man being flesh must in flesh bee serued. Now this seruice in the flesh is not opposed to sincere & vp-right seruice, but to spirituall. Thus by consequence that may bee intended, which some would haue principally to be meant.

Obiect. Masters may command spirituall things, namely to worship God, and after such and such a manner.

Answ. Of his owne head hee cannot command such things: there must bee an higher warrant for the doing of them then the commandement of a man.

A maine point here intended is this, that

Masters are not to be lightly respected because they bee after the flesh: that is, weake, fraile, of short continuance, of the same nature that servants are.

Lest vpon the forenamed description of masters, servants should take to themselves too much heart, the Apostle annexeth this clause (*with feare*)

Servants.

2^d endig.

Why masters are said to bee after the flesh.

Dominic carnalibus, vel, tanq.

Heb. 12. 9.

1 Cor. 7. 12.

7. Obseru.

Servants feare of their masters. *1st Cor. 7. 12. 1st Tim. 6. 1.*

and

and trembling, &c.) which hath relation to the manner of their obedience. No slavish feare is here meant, as if servants should live in continuall dread, or tremble at the sight of their masters. A servant by the tyranny of some master may bee brought to doe: but to doe so is no Christian duty: that which the Apostle here requireth is a duty belonging to all sorts of masters, even the mildest that be. It is therefore an awfull respect of the authority of a master, and a dutifull reuerence to his person which is here required: and it is opposed to lawinesse, malepartnesse, boldnesse, stoutnesse, answering againe, murmuring and muttering against their masters, and other like vices. To shew how foule those faults bee, and what great respect servants ought to beare to their masters, these two words (*fear* and *trembling*) are ioyned together: which in effect declare one and the same thing: but yet for explication sake they may be distinguished. For *Fear* signifieth a reuerend respect of one: it is that which in the former Chapter was required of viues: though the thing in generall which is required of viues and servants is the same, yet, the particular manner and measure of a servants feare is farre different.

* *Trembling* is more proper to servants: it is a dread of punishment: and it is required of servants, not as if they should doe all things simply for feare of punishment, but because God hath put a staffe into a masters hands, servants must tremble at that power their masters haue, and feare to prouoke them to strike. To this purpose saith the Apostle to subiects in regard of the power which a Magistrate hath, *be afraid, for he beareth not the sword in vaine.*

Here learne that

The authority of a Master ought to strike a servants heart with dread.

The dread which servants ought to haue of their masters power and authority maketh many to care for

no more then to auoid their masters displeasure: wherefore the Apostle addeth a further degree of a servants subiection, namely that it be *in singlenesse of heart*, that is, honest, entire, vp-right: for this is opposed to hypocrisie, dissimulation, and fraud: yea of *YOUR* heart, not anothers: another in the simplicity of his heart may thinke you doe a thing better then you doe, by a charitable construction of euery thing, but if in singlenesse of *your owne* heart you doe it, it will in truth be as it appeares to be. So as

All the seruices which seruants performe to their masters must be done in truth and vprightnesse.

The Apostle giues this direction to Christians who haue to doe not only with masters according to the flesh (who only see the outward appearance) but also with the master of spirits who looketh on the heart: and therefore also he added this clause, *as vnto Christ*: teaching seruants thereby that

Seruants in their obedience to their masters, must approue themselves to Iesus Christ as well as to their masters after the flesh.

This phrase (*as vnto Christ*) implieth as much as that (*in the Lord*) whereof we spake before

§. 125. Of the meaning of the sixth verse.

EPHES. 6. 6. *Not with eye-seruice, as men-pleasers, but as the seruants of Christ, doing the will of God from the heart.*

THIS and the verse following are added as a further explication of the last clause of the former verse. It should seeme that seruants, howsoever they might in some measure performe the maine duty of obedience, yet failed exceedingly in the manner of performing it. Because masters were but men, *masters according to the flesh*, who neither had power ouer the heart, nor could discerne

in singlenesse
of heart

9. Obser.

1 Sam. 16. 7.

¶ το το θεου

10. Obser.

* §. 96.

Difference
between feare
and trembling,

560.
verse 33.

* 774000:

Rom. 13. 3, 4

8. Obser.

the

the disposition thereof, seruants thought they had well done their duty, if they had outwardly performed what their master required; now to root out this bitter weed, and to reforme this corrupt conceit the Apostle is more large in clearing the point of sincere and vpright seruice: therefore, the more fully to expresse his minde and meaning, first he layeth downe the vice contrary to the foresaid sincerity (for contraries laid together doe much set forth one another) and then returneth more distinctly to declare the vertue. Whence note

These points are most to be urged upon people, wherein they most faile.

The vice here noted to be contrary to sincere seruice is termed *ie-seruice*. Our English word doth properly and fitly answer the originall, both in the notation, and in the true sense and meaning of it. It implieth a meere outward seruice onely to satisfie the cie of man:

And that is two-*Hypocriticall,* fold,
Parasiticall.

Hypocriticall seruice is that which is meere in shew when that is pretended to bee done which indeed is not done; as if a seruant should come from his masters worke all in a sweat, as if hee had taken extraordinary paines therein, whereas he hath done nothing at all, but otherwise made himselfe to sweat, or only made a shew of sweat.

Parasiticall seruice is that which is indeed done, but in presence of the master: such seruants are they who will be very diligent and faithfull in doing such things as their masters see, or shall come to their notice: but otherwise behinde their masters backe, and in things which they hope shall neuer come to his knowledge, they will bee as negligent, and vnfaithfull as if they were no seruants. Yet to satisfie their masters, and to sooth them, they will doe any thing though neuer so vnlawfull.

From this vice thus discovered, note, that

God requireth more then that which may satisfie mans cie. Gods cie is a piercing eye, and can see much foulness, where to mans cie all things seeme very faire: so as they much deceiue themselves who thinke all is wel because no man can say to them, *blacke is shine cie.*

Those that content themselves with doing *ie-seruice* the Apostle here termeth *men-pleasers*: which title he giueth vnto them for two especiall reasons.

1. To shew the ground of *ie-seruice* which is because all their care is to please their master, who is a man: for well they know that man can see but the outward shew, or that which is done before his face.

2. To shew the hainousnesse of that sinne: for it is tainted with Atheisme, in that the man guilty thereof hath no respect to God: but preferreth his master before God; hee careth not to please God so he please his master; for this is the emphasis of that word (*men-pleasers*) It is spoken in opposition to God, as the Apostle implieth in another place, saying, *If I yet pleased men, I should not bee the seruants of Christ.*

Object. How can it be so hainous a sinne to be *men-pleasers*, when the Apostle aduiseeth seruants to please their masters in all things?

1. *Answer.* The aduice there giuen is not simply to please, but to *please well*, as the originall word properly signifieth, and the Kings translators haue fitly turned it.

2. *Answer.* That generall particle (*all things*) must bee restrained to the duties of a seruant, and to all the parts of obedience, which he there mentioneth in the words immediately going before. Seruants therefore must please their masters in all things that their masters haue power to require at their hands, and they are bound to doe. Men-pleasing, here spoken of, is opposed to pleasing of God. Pleasing of men there mentioned is subordinate to our pleasing of God; here to please men is to sooth them

ii. Obser.

Men pleasers
doe soothly please.

Gal. 1. 10.

Tit. 2. 9.

*dixit seruus tui

How masters
are to be pleased in all things.Opposita in re
se posita magis
elucefcunt.II. Obser.
In seruando
vna.

What cie-seruice is.

them vp in every thing good or euill: there to please them is conscionably to obey them in euery lawfull thing. Here is condemned a seeking to please men in the first place, and that only, and wholly in euery thing, whereas wee ought first to seeke Gods approbation, then the testimony of a good conscience, and after these a pleasing of men, but in, for and vnder God. Hence then obserue that

12. Obser.

A seruant must not wholly giue himselfe to sooth and please his master: for so may he in many things highly displease Almighty God.

To auoid the two forenamed sins, *ei-seruice*, and *men-pleasing*, the Apostle giueth an excellent direction in these words, *as the seruants of Christ doing the will of God from the heart*, where wee may obserue *Seruants of Christ* to be opposed to *men-pleasers*, and *doing Gods will from the heart* to *ei-seruice*.

Seruants of Christ, are they who know that their masters are in Christs place, beare his image, haue their authority from him, and are vnder him: so as in seruing their masters they serue Christ: and so farre as they may serue both together, they will: but if they proue contrary masters, and thereupon one of necessity must be left, then they will cleaue vnto the highest master, which is Christ: and in this respect they are called *the Lords freemen*, 1. Cor. 7. 22. Thus wee see how a seruant may be no seruant, if he doe all things for the Lord.

From this opposition betwixt *men-pleasers* and *seruants of Christ*, note that

They who in all things giue themselves to please men are no seruants of Christ.

That wee may the better know who are seruants of Christ, the Apostle addeth a description of them in these words (*doing the will of God from the heart*.) Christs will is Gods will: for as Christ is God, the fathers will and his is all one: as he is man he wholly ordereth his will by his

fathers, *hee seeketh not his owne will, but the will of the father that sent him.*

This description of a seruant of Christ the Apostle addeth partly as a direction to seruants to teach them how in seruing their masters, they may be seruants of Christ, (namely, in hauing an eye to Gods word, whereby his will is reuealed both for the matter and manner of all things which they doe) and partly as a motiue to perswade them to bee content with their place, and cheerfully to doe their duty, because so is the will of God.

Gods will is that which must direct and settle euery one in the things which they doe: for Gods will is the rule of that which is right. Euery thing is very right which he willet, and nothing is right that swereth from his will.

To put a difference betwixt Christ and other masters, and to shew that he looketh not (as man doth) vpon the outward appearance, but beholdeth the heart, the Apostle annexeth this clause (*from the heart*.) And it declareth that

A good thing must be well done. To doe that which is Gods will, commended by his word, is for substance a good thing. to doe it from the heart, is the right manner of doing it. That which being good is done after a right manner, is *well done*.

§. 126. *Of the meaning of the seventh verse.*

EPHES. 6. 7. *Vith good will doing service as to the Lord and not to men.*

IN this verse the Apostle doth yet againe inculcate the forenamed point concerning seruants manner of obeying their masters, and their care therein to approue themselves to their highest master: whence obserue that

Masters needfull and weighty are againe and againe to be pressed. This is a needfull point, because seruants exceedingly faile therein; and a weighty point it is, because all the comfort and

Ioh. 5. 30.

14. Obser.

15. Obser.

16. Obser.

Quia p[ro]p[ter] ser-
uatum e[st] ser-
uans cum p[ro]p[ter]
seruatum omnia
facit Christ[us] in
1 Cor. 7. 22. om.
19.

13. Obser.

and benefit of service consisteth in Gods approbation. But the former point is not here meerly and barely repeated, but so set downe as other good directions are afforded to servants for their manner of obedience.

1. To serve with good will, is somewhat more then *with singleness of heart*. For it further implieth

1. A readinesse and cheerefulness in doing a thing, a doing it with a good minde; as the notation of the Greeke word sheweth.

2. A desire and endeavour that their masters may reape profit and benefit by their service: whereby they shew that they beare a good will and good minde to their masters.

In setting downe servants duties, the Apostle yfeth another word then before in the fift verse, namely this (*doing service*) whereby he sheweth that a servants place and duty is of a more abject and inferiour kinde then the place and duty of a childe or a wife: the former word (*obey*) was common to all: this word (*doing service*) is proper to servants: and the very title of a *servant*, is deriued from thence. Hence note that

Though wives and children be inferiours as well as servants, yet may not servants looke for such priviledges as they have. Another manner of subjection must be performed by servants.

The clause annexed (*as to the Lord*) is in effect the same with that in the 3. verse (*as to Christ*) for by the Lord hee here meaneth, *The Lord Christ*. But it is added to meet with a secret Obiection. For if servants should say, *You require us to serve our masters with good will, but what if they be hard-hearted and regard not our good will, but pervert our good minde?*

The Apostle giueth them this answer, *Looke not so much to men & their reward, as to God and his reward: serve men in and for the Lord, euen as if you served God: so shall not your service be vaine*. The inference of the eighth verse vpon this, sheweth that this is it which the Apostle here intendeth. Learne therefore that

An eye is to bee cast vpon God euen in those duties which we performe to men: and that both for approbation and reward, from God.

The negative clause which followeth in these words (*and, not to men*) is not simply to bee taken (for then would it thwart the maine scope of the Apostle in this place) but comparatively in relation to God, and that in two respects:

1. That service be not done only to men.

2. That service bee not done to men *in and for themselves*. Service must be done to God as well as men: yea *In that service which we doe to men we must serve God*. Men must bee served for the Lords sake, because the Lord hath commanded it, because they beare the Lords image, & stand in his stead: in the Lord, and vnder the Lord.

From this large declaration of the manner of doing service to masters, note the difference betwixt such servants as are servants of men, and such as are servants of Christ.

1. They doe all to the eye. These all from the heart.

2. They seeke to please men. These doe the will of God.

3. They doe their service discontentedly. These cheerefully.

4. They doe all vpon selfe-love. These with good will.

Thus Gods word maketh not of servants freemen, but of bad servants maketh good servants.

§. 127. Of the meaning of the eighth verse.

EPH 5. 6. 8. *Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free.*

Great is the ingratitude of many masters: they will exact all the service that a poore servant possibly can doe, but slenderly recompence his paines: yea, it may bee very euilly reward the same, not affording competent food, cloathing,

18. Obser.

19. Obser.

Difference betwixt servants of men and of Christ

Non enim fecit de seruis liberos, sed de malis seruis bonos seruos. Aug. in Psal. 114.

Why servants are put in minde of Gods reward.

What it is to serve with good will.

What it is to serve with good will.

What it is to serve with good will.

What it is to serve with good will.

What it is to serve with good will.

17 Obser.

What it is to serve with good will.

Obiect.

Answer.

thing, lodging, but frownes, checkes, and blowes. Now to vphold seruants in such straits, and to encourage them to doe their dutie whether their masters regard it or no, the Apostle in this verse labourth to raise vp their mindes to God : and to shew vnto them that he regardeth them, and will sufficiently reward them, so as

20. Obser. *Servants labour shall not be in vaine in the Lord.*

To presse this encouragement the more vpon them, hee setteth it downe as a thing granted by all, so cleere as none of them can bee ignorant thereof (*Knowing*) as if he had said, yee all well enough know that what I now say is most true : hence note that

21. Obser. *Gods respect of faithfull servants is so well knowne, as none that haue any vnderstanding can bee ignorant thereof.*

A generall ad
speciem.

The Apostles argument is drawn from the generall to a particular, and the generality is noted in the thing done (*whatsoever*) and in the person that doth it (*any man*). But because the generality of the thing might bee too farre stretched, hee addeth this limitation (*good*) and because the generality of the person might bee too much restrained, hee addeth this explication (*whether bond or free*). This distinction is vsed because in those daies many seruants were bond-men and bond-women. Now the Apostles argument may thus be framed : *Every one of what estate and degree soener hee bee shall bee rewarded of God for every good thing hee doth, be it great or small. Therefore every servant shall bee rewarded of God for every good seruice.*

7m 24m 3.

The recompence promised is set forth vnder a concise speech (*the same shall he receiue*) meaning that he shall receiue a reward for the same : that phrase hath relation to the crop which an husbandman re-

ceiveth of the corne hee sowed, which is of the same kinde hee sowed : the seed being wheat, the crop is of wheat : the seed being plentifully sowed, the crop will be plentiful : to the same purpose saith this Apostle in another place, *whatsoever a man soweth that shall hee also reape*. Now to apply this, seruants that by their faithfull seruice bring honour and glory to God, shall againe receiue honour and glory. If they aske of whom they shall receiue it, the Apostle expressly answereth, *Of the Lord* : for it is the Lord that said, *Them that honour me will I honour*. God will not forget them, though their masters may.

From this verse thus opened, I gather these particular obseruations, concerning seruants.

1. *Servants may and ought to apply vnto themselves generall promises made to Christians*. Otherwise this generall argument of the Apostle is to little purpose in this place.

2. *A Christian may be a bond-slave* : for the Apostle directeth this encouragement to Christians, among whom he presupposeth some to be slaves, opposing them to *free-men*, who also were seruants.

3. *Faithfull seruice performed to men is a good thing* : for the good things which seruants especially doe is in their seruice.

4. *As God accepteth not men because they are free, so neither reiecteth he them because they are bond*. It is not the person, but the worke that he regardeth.

5. *The faithfull seruice of seruants is as good seed sown* : it will bring forth a good crop. The metaphor here intimated implieth as much.

6. *God is honoured by the faithfull seruice of seruants* : this is intimated by the application of Gods reward to them, for God honoureth none but them which honour him.

m 1 Cor. 15. 38.
n 2 Cor. 9. 6.

Gal. 6. 7.
o 1 Cor. 9. 6.
p 1 Sam. 1. 30.

2m 7m Ku.
pla.
p 1 Sam. 1. 30.

22. Obser.

23. Obser.

24. Obser.

25. Obser.

26. Obser.

27. Obser.

§. 128. *Of the connexion of masters duties with seruants.*

EPHES. 6. 9. *And ye masters doe the same things vnto them, forbearing threatening: knowing that your master also is in heauen, neither is there respect of persons with him.*

TO the duties of seruants *A like doct-
rine was noted
from the connexi-
on of parents du-
ties with chil-
drens: there you
may see this gene-
rall further am-
plified. §. 115.
as seruants.*

1. Obser.

1. Gods law requireth as much: for it expressely enioyneth many duties to masters (as in the eighth treatise following we shall see.

2. So doth also the law of nature which hath tied master and seruant together by a mutuall and reciprocal bond, of doing good, as well as of receiuing good.

3. The law of nations requireth also as much: For in all nations where euer there was any good gouernment, and where wise, and good laws were made, particular lawes of the duties of masters haue been made.

4. The law of equity doth so also. One good deserueth another good: therefore the Apostle saith to masters, *giue vnto your seruants that which is iust and equall.*

Col. 4.

Now let masters take notice hereof: and know that God the great Lord of all hath made this relation betwixt master and seruant, and hath set each of them in their seuerall and distinct places for the mutuall good of one another, so as seruants are no more for the good of masters, then masters are for the good of seruants. Wherefore as they looke for duty, let them performe duty: if seruants faile in their duty, let masters see if they themselues bee not the cause

thereof, by failing in theirs. Their authority will be no excuse before Christ, but ameanes to aggrauate their fault, and increase their condemnation: for the greater the talent is, the more diligence is expected, and the straiter account shall bee exacted.

§. 129. *Of the meaning of this phrase, Doe the same things.*

These two titles (*Masters, Seruants*) are so taken here as they were before in the fifth verse.

* §. 124.

All the duties of masters are comprised vnder this phrase, *doe the same things*: which at first sight may seeme to be somewhat strange: for may some say, The things which seruants must doe are these, *to feare, to obey, to doe seruice*, with the like; and are masters to doe the same things?

7d. 1012. 1101. 1170

Ans. 1. These words are not to be referred to those particular duties which are proper to seruants, but to those generall rules of equity which are common to masters as well as seruants; namely, that in their seuerall places, *with singleness of heart, as vnto Christ, not with eyeseruice as men-pleasers, but as the seruants of Christ they doe the will of God from the heart.*

2. Those words may bee referred to the eighth verse, the verse going immediately before, which laith downe a generall rule for all men in their seuerall places to doe the good things of their places. Now then as seruants must haue an eye to *their* places to doe the good things thereof, so masters must doe the same things: that is, they must haue an eye to *their* places, to doe the good things thereof.

3. Those words may be taken without reference to any former words, and expounded of a mutuall, reciprocal, and proportionable duty that ought to passe betwixt master and seruant: not in the particulars, as if the same duties were to be performed

* 6. 3.

by each of them, for that were to overthrow the order and degrees which God hath set betwixt master and servant, to crosse Gods ordinance, and inferre contradiction: but in generall, that duties are to bee performed of each to other: in which respect the Apostle said * before of all sorts, superiours, and inferiours, *Submit your selves one to another.* And thus by this phrase the doctrine before mentioned is confirmed, that *Masters are as well bound to duty as servants.*

None of these answers thwart another, but all of them may well bee admitted, and all of them well stand together: They all imply a common equity betwixt masters and servants, but no equality: mutual duties, but diuers and distinct duties, appertaining to their severall places. Compare with this text, that which the Apostle himselfe hath more plainly and fully noted (*Col. 4. 1.*) and we shall obserue him to expound his owne meaning, for that which here he implieth vnder this phrase (*the same things*) that he expresth there vnder these two words, *just, equal:* whereof wee shall hereafter more distinctly speake.

Purposely doth the Apostle unfold masters duties vnder this generall phrase (*the same things*) to prevent a secret obiection raised from the eminency and superiority of masters aboue servants, which maketh them thinke, that servants are onely for the vse of masters, and that masters are no way tied to their servants. But if in the general masters must doe *the same things*, then they are for their servants good, as well as servants for theirs.

§. 130. *Of masters forbearing threatening.*

The Apostle in these words (*forbearing threatening*) doth not simply forbid all manner of threating, but only prescribe a moderation therof: and * so much haue the Kings tran-

slators well expressed in the margin against this Text. Threatning is a duty which, as occasion serueth, masters ought to vse, and that to prevent blowes. But men in authority are naturally prone to insult ouer their inferiours, and to thinke that they cannot shew their authority but by austeritie: for which reason the Apostle dehortheth husbands from *bitternesse*, and parents from *prooking their children to wrath.* Besides, the Gentiles and Heathen thought that they had an absolute power ouer servants, and that of life and death: whereupon the Roman Emperours made lawes to restraine that rigour: for they would vse their seruants like beasts. Now, that Christian masters should not be of the same minde, the Apostle exhortheth them to *forbear threatening.* Hence note that

Authority must bee moderated and kept in compasse: else will it be like a swelling riuer without bankes and walls.

Threatning is here put for all manner of rigour, whether in heart, looke, words, or actions: for it is vsuall in Scripture to put one instance for all of the same kinde.

Forbearing, implieth a restraint of all manner of excesse, as

1. In *time* and continuance: when there is nothing but continual threatening vpon euery small and light occasion.

2. In *measure*, when threatening is too fierce, and violent, so as it maketh the heart to swell againe, and as it were fire to come out of the eies, and thunder out of the mouth, and the body to shake in euery part thereof.

3. In *execution*, when euery vengeance oncethreated shall surely be put in execution, though the party that caused the threatening be neuer so sorry for his fault, and humble himselfe, and promise amendment, and giue good hope thereof. Woe were it with vs the seruants of the high God, if he should so deale with

a Col. 3. 19.

b Ephes. 6. 4.

* see Treat. 8.

§. 14.

2. Obser.

Authority to be kept in compasse.

* Treat. 8. §. 10, 44.

* Or moderated.

* Or moderated.

3 Obseru.
Excellence in
duty not good.

vs. Here note that

Men may exceed in doing a bounden duty: and so turne a needfull vertue into an hurtfull vice: great respect therefore must be had to the manner of doing good and lawfull things.

Yet further for the extent of this prohibition, wee are to know that vnder the vice forbidden the contrary vertues are commanded, as mildnesse, gentlenesse, patience, long suffering, with the like.

§. 131. *Of masters subiection to a greater master.*

The latter part of this verse containeth a reason to enforce the directions in the former part. The reason in summe layeth downe that subiection wherein masters are vnder God. A point whereof none of them could be ignorant, and therefore hee thus setteth it downe, *knowing: for,*

All men know that there is an higher then the highest on earth. The light of nature reuealeth as much, no Pagan, much lesse Christian, can be ignorant thereof.

In that speaking to masters hee telleth them that they haue a master, thereby he giueth them to vnderstand, that

They which are in authority, are also vnder authority: masters haue a master. For God is Lord of Lords, Master of Masters. In this respect saith Ioseph a great Gouvernour, *am not I vnder God?*

These two little particles (*euē* your, or *your also*) adde some emphasis: hauing reference to seruants, as if he had said, as well your master, as your seruants master. Some Greeke copies, for more perspicuity, thus read it (*both your and their master*) the sense is all one which way soeuer we read it: It sheweth that in relation to God.

Masters and seruants are in the same subiection, and vnder a like command. There is one master,

euē Christ: and all men whoeuer are brethren, fellow seruants.

§. 132. *Of Gods being in heauen.*

That great Master, vnder whom all masters on earth are, is here said to be *in heauen*, the more to commend and set forth his dignity and authority: and to make masters to stand in the more awe of him. To like purpose *Dauid* hauing set forth God sitting in *thabernaules*, interteth this exhortation vnto the great Commanders on earth, *Be wise now therefore, o yeekings, be instructed, ye iudges of the earth: serue the Lord with feare, and reioyce with trembling.*

Obiect. This placing of God *in heauen*, maketh such as feare not God the more insolent and secure: for they will be ready to thinke and say, *How doth God know? can hee iudge thorow the dark cloud? Thicke clouds are a covering to him that he seeth not, and hee walketh in the circuit of heauen?*

Ans. 1. The Apostle wrote to Christian masters, who thought better of God then such Atheists did.

2. The placing of God *in heauen* doth not bound him within the compasse thereof: for *the heauen and the heauen of heauens cannot containe him.* *Hee filleth heauen and earth.* *Though heauen be his throne, yet the earth also is his footstool.* But because the Lord doth most manifest his glory in heauen, & from heauen, therefore *by an excellency* is he said to bee in heauen: and that in three speciall respects.

1. To shew that there is no proportion betwixt him and earthly masters, bee they neuer so great. For as the heauen is higher then the earth, so is God more excellent yea infinitely more excellent then any man, *Who is like vnto the Lord our God who dwelleth on high?* There is no such difference betwixt masters and seruants on earth.

Mat. h. 13. 8.
E. 18. 2.

Psal. 3. 4. 10. 11

Iob 22. 13. 15. 4

c 1 King 8. 17.

d Ier. 23. 23.

e Math. 5. 34.
35.

Psalm 113. 5.

g Psal. 103. 19.
h 33. 13.

i Prov. 15. 3

Psal. 123. 1.

Eccl. 5. 8.

7. Obser.
Heb. 11. 27.

8. Obser.

9. Obser.

10. Obseru.

2. To shew that he hath his eyes continually on all his seruants : hee seeth euery thing that they doe, as one placed about others seeth all that are vnder him. *From heauen doth the Lord behold the earth. The Lord Looketh from heauen, he beholdeth all the sonnes of men. The eyes of the Lord are in euery place beholding the euill and the good.* So as this phraze noteth the cleane contrary to that which was before objected by wicked *Atheists*.

3. To shew that hee is Almighty : able both to recompence his faithfull seruants (whereupon *Dauid* saith, *Vnto thee lift I up mine eyes, o thou that dwellest in the heauens*) and also to execute vengeance on those that are vnfaithfull to God, and cruell to their seruants (whereupon saith *Salomon*, *if thou seest oppression, &c. maruell not : for he that is higher then the highest regardeth.*)

From this place of God (in *heauen*) we learne these lessons.

1. *The eye of faith is needfull to behold God withall*, for heauen is too high for any bodily eye to pierce into. But by Faith did *Moses* see him who is inuisible.

2. *Though masters had none on earth about them, yet is there one higher then they.* There is a master in heauen.

3. *They who cannot bee heard on earth, haue yet one to appeale vnto.* There is a master in heauen.

4. *The command vnder which earthly masters are, is farre greater then that which they haue :* for their commander is in heauen.

§. 133. *Of Gods hauing no respect of persons.*

The Apostle further addeth of God the greater master of all that with him there is no respect of persons. The Hebrew word vsed to set forth this point signifieth *a face* : so doth also the Greeke word here translated *person* : it signifieth both *face* and *person*. Now we know that the

face of a man is outward, and that which of all other parts maketh him most amiable in anothers eye. It is opposed to that which is inward, euen the heart : in which respect it is said that *the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart.* Here by a *Synecdoche*, *face* or *person* is put for euery outward quality, state or condition which maketh one to be preferred before another in mans approbation, as beauty, comelinesse, stature, wealth, honour, authority, and the like. Now in that God receiveth not, or respecteth not persons, it sheweth that God preferreth not any one before another for any the forenamed outward respects, or any other like them. *Elihu* plainly expoundeth this phraze in these words. *he accepteth not the person of princes, nor regardeth the rich more then the poore.* The phraze is taken from them that sit in thrones of iudgement, where their eyes should be blinded, that they may not see the face or person of those that are brought before them : but onely here the cause.

This properly is here noted of God, to meet with a vaine conceit of many masters, who though they know that God is their master as well as their seruants master, yet thinke that God will not call them so straitly to account, but will suffer and tolerate them, because they are of a higher ranke, and in a better condition then seruants : But by this phraze the Apostle sheweth that

To God all are alike : hee putteth no difference betwixt any. Hee will shew fauour to the meanest, as well as to the greatest : he will take vengeance of the greatest as well as of the meanest.

Many good lessons may bee learned from hence : as among other, these,

1. The poorest and meanest that be may haue as free access to God

r Sam. 16. 7.

Iob 34. 19.

11. Obseru.

as the wealthiest and greatest : and their sute shall bee as soone receiued.

2. The great ones on earth, haue as great cause to feare the reuenging hand of God for any sinne, as meane ones.

3. It becommeth magistrates and all in authority to carry themselves impartially towards all that are vnder them : for they are in *Gods roome*.

Respect of persons is the cause of al that iniustice and wrong which magistrates doe.

4. It becommeth ministers to be faithful *in all Gods house*, and with an *even hand* to sow the seed of Gods word, and to keepe themselves pure from the bloud of *all men* : for they are Gods stewards and ambassadors; and therefore they must haue no respect of persons.

