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

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

An Exposition on the fifth of Iohn.
Notes on Ioh. 3. *verſ.* 29. *to* 36.
Notes on certaine verſes of the firſt and ſecond of Marke.
Notes on Luk. 3. *verſ.* 19, 20.
Notes on Iam. 4. *verſ.* 7.
Notes on Gen. 2. *verſ.* 9. *&* 7. *&* 23.
Notes on Exod. 12. *verſ.* 8, 11, 14, 15, 16.
Notes on Pſal. 30. 2.
An Exposition on part of the fifth and ſixth Chapters of the Epheſians.

LONDON,
Imprinted for *Iohn Bartlett*, and are to be ſold at the ſigne of the gilt Cup in the Goldſmiths Row in Cheapeſide.
1630.

AN EXPOSITION VPON THE FIFT OF *IOHN*.

IOHN 5. VER. 1, 2.

After this there was a feast of the Iewes, and Iesus went vp to Ierusalem.
Now there is at Ierusalem by the sheepe-market, a poole, which is called in the Hebrew tongue Bethesda, hauing fiue porches.

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

This Harmonie was first diuided into sixe parts:

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

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

3. From the first Passouer to the second.

4. From the second to the third.

5. From the third to the fourth.

6. From the fourth to his ascension.

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

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

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

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

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

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

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

ioyned together by the Euangelists?

Ans. 1. There is no necessary connection.

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

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

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

2. A disputation vpon it, unto the end of the Chapter.

In the *Miracle* are these branches.

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

1. The *Time* is set downe indefinitely: *There was a feast of the Iewes*: whereupon some doubt is made what Feast it was. Some say it was the feast of Tabernacles, and some Pentecost. But to omit the answering of their reasons, which themselues confesse to be but coniecturall: it will appeare plainely that this was the Passeouer. *Iohn* 2. 14. there is mention made of a Passeouer, after which Christ preached in Iudæa, and there one passed ouer the Feast of Tabernacles and Pentecost. For *Ioh.* 4. 35. Christ saith there were foure moneths to harueſt, which was about our Whitsontide: therefore Christ spake that betweene December and Ianuary, and the feast of Tabernacles was in September: and so Whitsontide or Pentecost was past long before.

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

Now in that Christ went to Ierusalem to celebrate his

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

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

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

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

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

In Particular it is noted to be by the place of the sheepe, ἐπὶ τῇ προβατικῇ, some vnderstand ἀγορᾷ market, some say the sheep-gate; which is most probable, because mention is made of such a gate nigh the Temple, *Neh.* 3.1. where the Seuentie translate it so, vsing the same word. However, it was a place where sheep were kept for sacrifice. And this sheweth the reason why there was a poole there, viz. to wash and water the sheepe that were brought thither: which was done in a pious and religious respect to the sacrifice of God, although afterwards through couetousnesse it grew to such excesse, that they did sell for gain in the verie Temple. And thus should they that haue authoritie be carefull to prouide such things as are fit in the Church &c. for the setting forth of the worship of God.

2 The

2 The Name: *Bethesda*, a house of pouring out; whereby it should appeare, that the poole was not of standing water, but such as came running in, in great abundance from some Spring head: but in the Syriack it is called *Bethchesda*, by adding ח, and it is a vsuall thing in translating of such words as haue ח in them, into Greeke, to leaue out that letter. This signifieth a house of mercie; which name might be giuen vnto it in remembrance of this gracious worke of the Lord, in giuing such vertue to this water: and this shewes the care of the people, to retaine in memorie the workes of the Lord. Thus did Abraham, for the sauing of his sonne Isaac, *Gen.* 22.14. and Iacob, *Gen.* 28.19.

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

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

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

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

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

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

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

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

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

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

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

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

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

In the meanes of working this cure, first, there was water vsed. Hence, to omit the allegories of some vpon this place, why water is here vsed, in generall we may learne, That God doth vse meanes in the working of his extraordinary workes. Not but that he could doe them without meanes: but it so pleaseth him to vse them, for the triall of our obedience. and it teacheth vs to bee carefull, in the vse of all meanes that God hath appointed for the effecting of any thing. Secondly, it was Troubled water. Now troubled waters are not wholsome, and good for cure as cleere watersare; but this was to shew Gods extraordinarie power, and that the cure came from him, not from the water. Hence the Doctrine is, That God can make any meanes powerfull for the effecting of that which hee will haue done; yea, though the things bee neuer so vnlikely and contrary: as wood to bring vp iron, 2. *Kings* 6 6. Salt to make water sweet, 2. *Kings* 2.21.22. Clay and spittle to cure the blinde.

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

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

3. The

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

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

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

3. This was a great honour which God doth to men, in sending Angels to them; which should teach vs to respect this honour, and by way of gratefulnesse to honour him againe, by hauing our hearts filled with an holy admiration of Gods great workes, as *Psal.8.* and yet take wee heed of giuing this honour due to God vnto the Angels, a sinne whereunto we are much subiect, *Col.2.18.*

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

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

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

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

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

2. The second point, is the meanes of attaining vnto this cure; which was *Stepping into the water.* And this is amplified, First, by the Restraint, *he onely was cured that first stepped in.* Secondly, by the issue and effect of it; *he was made whole, &c.* The water was the meanes wherby the cure was wrought, and they that would bee cured must steppe in. Hence the Doctrine is, That they that obtaine a blessing must vse the meanes: *Act.27.32.*

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

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

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

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

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

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

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

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

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

Reaſon

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

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

Anſwer. It is becauſe they heare it not as they ought. For nor he that went into the water, but hee that went in firſt was cured: ſo they only receiue profit by the word, that heare it attentiuely and reuerently, and mixing it with faith. *Hebr.* 4. 2.

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

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

Doct. God is able to cure all diſeaſes. Which is a matter of conſolation to vs whatſoeuer our diſtreſſe bee.

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

worke for a confirmation of the true worſhip of him.

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

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

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

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

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

Here we are to take notice of Gods dealing, how he beſtoweth his fauour but vpon few, in reſpect of the multitude: as in the Deluge. So of many thouſands that came out of Ægypt, two only entred into Canaan: of foure grounds that receiue ſeed, only one bringeth foorth fruit. See *Math.* 20.16. many come to the word, but few are cured by the miniſtery thereof. Neither let me here expoſtulate, and contend with God, for it is Gods goodnes that he hath appointed meanes, and that hee doth

doth make them effectuall to any. And ſo that may be anſwered to them, that Chriſt doth, *Matth.* 20.15. 2. The conſciences of wicked men ſhall tell them, that they haue not done all that which they might, and haue not vſed that ability which God gaue them to doe good. But for thoſe on whom God ſheweth fauour, who are conuerted by the word, this is, Firſt, to magnifie the goodneſſe of God, that but of a few it hath pleaſed him to make choice of them. Secondly, to catch them to honour God, who hath ſo much honoured them by a godly life, and not to be like vnto the multitude.

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

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

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

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

though the Lord ſuffer men a long time to lie in miſery yet at the length he affordeth them comfort and releiſe. This man was ſicke.38. yeeres; the woman with the bloody iſſue 12. yeares; the woman bound by Satan 18. yeares: the blinde man, *Ioh.9.* till he came to mans age, as Verſ.21. ſo the Cripple *Act.*4.22. yet all cured. The captiuity was 70. yeres, yet at length they returned: 2. *Chron.* laſt. *Exr.*1. *Abrahams* ſeed in bondage 400 yeares, yet at length deliuered. So Satan hath beene let looſe now 600. yeeres *Reu.*20.7. yea, the Church hath almoſt 6000. yeeres been in continuall warfare; yet ſhall at length triumph in heauen. The reaſon why God doth thus diſpoſe of it, is; Firſt, in regard of himſelfe, that his power, and glory, and mercy may be the more manifeſted; as *Ioh.* 9.3. and 11.4. Secondly in regard of man, for the triall of his patience: for the continuance of a miſery doth more trie a mans patience then the Weight of it.

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

Vſe, is not to be diſcouraged, becauſe of the long continuance of our afflictions; but that we conſider, that their is ſome end or other, why the Lord doth deferre to help vs. And that God herein aimes at our good, as well as his owne glory that hereby he will haue our hearrs purged, our mindes weaned from the world, and deſire of heauen more increaſed: ſo that the iſſue and fruit of our affliction ſhall recompence the grieuouſneſſe of it. If this man had been cured, before he had not come to that knowledge of Chriſt and ſo to remiſſion of ſins as now he did; as Verſ.14. wherefore we muſt wait on God with patience: *Hab.*2.3. and vphold our ſelues, Firſt by faith beleiuing that God doth herein deale with vs as a wiſe God, and a mercifull father. Secondly by Hope to ſtrengthen our faith and to make vs looke for both preſent aſſiſtance in troubles, and future deliuerance from them.

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

THe fourth part of this miracle, is the *Occaſion* here layd downe, conſiſting of two branches: Firſt, Chriſts ſight of his preſent miſery. Secondly, his knowledge of his former eſtate.

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

From the ſecond, that Chriſt did only ſee his miſerable eſtate, but did alſo take notice of the circumſtances of it, or that he had ſo long continued in it, we learn; That Chriſt is not ignorant of the circumſtances of our miſery, the time, the kinde, manner and meaſure as *Luk.*13.16. *Exod.*3.7. This is another ground of great comfort that howſoeuer the greatnes of our miſery be vnknowne to men, yet it is all knowne to God, who doth accordingly pitty vs.

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

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

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

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

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

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

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

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

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

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

From all these doe arise seuerall instructions: as

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

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

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

4 That knowledge of our miseries workes compassion in Christ.

5. that Christ thinkes of helping them, who thinke not of seeking of succour from him. See *Esay* 65.1. This is to be obserued of vs, because it is verefied in the conuersion of euery one of vs. As in the conuersion of *Adam*; God sought him, when he fled from God: so it is euer since: And this is to the end that we may giue all the praise of our conuersion to him.

In the Answere of the man we note 1. The title He giues vnto

to Christ. Secondly, the substance of his Answere.

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

2. As this shewed his reuerence, so it argueth his ignorance of Christ, that he knew him not to be Christ; if hee had, hee would haue giuen him another title like *Nathaneel*, *Ioh.*1.49. and haue desired helpe of him rather, then shewed the reason why he was not helped before, as now he doth.

Doctrine. Ignorance of Christ his Power, his Goodnes, his Nature and Offices, make vs backeward, and careleſse in seeking those good things at his hands, which otherwise we might receiue; *Ioh.*4.10. for knowledge is the ground of all other graces, and without this we neuer seeke for them. Which condemneth the ignorance of men, and teacheth vs to labour after this grace.

2. In the Substance of his answer consider, First, that although this man had a long time lien here in great misery, yet hauing now occasion to speake of it, he murmures not against God, he is not bitter, hee enuieth not those that went in before him, but only maketh a plaine narration of the matter; which shewes his patience, otherwise then many, who if they finde no helpe will fret and fume, accuse both God and man, &c. an example of such murmurs: see 2.*King.*6.33.

2. Marke the reason that should moue him thus to declare his case vnto Christ, it was, First, because he had a desire that Christ should helpe him into the Poole. Secondly, for that hee hoped that Christ would doe so. So that all this while hee thought of no other meanes of cure, but of the Poole. Where hauing seen many euidences of Gods power in curing of other, his minde is fixed vpon it, only tying, the power of God vnto this water, and not considering that he was able to cure him by other meanes. So the Israelites, *Psal.* 78.20. and hence this is the fault of most, That we tie Gods power to those meanes

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

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

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

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

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

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

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

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

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

2. The Reaſon of it.

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

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

which like the Spider turne the ſweeteſt things into poyſon.

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

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

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

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

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

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

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

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

Iohn

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

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

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

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

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

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

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

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

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

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

So that here are contained two grounds of his defence.

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

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

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

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

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

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

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

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

Of the First, there are two parts.

1. A discription of the first Person, *my Father.*
2. A declaration of his worke. *worketh.*

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

It is taken commonly, 1. in reference to all creatures by vertue of creation. So God is called the Father of the Raine. *Iob* 38. 28. 2. In reference to Angels: *Iob* 1. 6. and that, first, in regard of the Image of God in which they were created and still remaine. Secondly, in regard of that speciall loue manifested to them, that God vouchsafeth them to be alwaies in his presence. 3. In reference to men, besides the former respect of creation. First, in a ciuill respect, in regard of their Office whatsoeuer their Quality bee. So Magistrates are called the Sonnes of God. Secondly, in a Spirituall respect; First, by vertue of Adoption God hauing taken them to be his Sonnes. *Rom.* 8. Secondly, by

vertue

vertue of Regeneration, he hauing begotten vs againe to himſelfe. *Ioh* 1.12.13.

2. It is Proper to Chriſt in a double reſpect, Firſt, in regard of eternall generation, as he is God eternall of the ſame ſubſtance with the father. *Heb.* 1.5.6. *Ioh.* 3 16. Secondly, As he is Mediator, God and Man, by reaſon of the perſonall and hypoſtaticall vnion of the two Natures: *Luk.* 1.32.35.

Vſesto be made of this, are, Firſt, That Chriſt being the naturall and true proper Sonne of God, hence it is, that we come to be the Sonnes of God. *Ioh.* 8.36. *Ioh.* 1.12. for whom Chriſt admits for his brethren, them will God admit for his Sonnes.

2. This is the ground of Chriſts Intercession; hee is Gods Sonne, and the Sonne of his loue. If God giue vs his Sonne, he will giue vs all things with him, he denies him nothing. *Pſal.* 2. 8. *Rom.* 8.32.

3. Note here the honour of the Saints, that wee are vnited and made one with him, that is, the Sonne. So are the Saints called Chriſt. 1. *Cor.* 12.12.

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

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

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

Doctrine. God who firſt made all things by his mighty Word, doth ſtill vphold, gouerne and guide them by his wiſe & good prouidence: not like a Carpenter that builds a houſe and leaues it: or like the Oſtrich, that layes her egges, and leaues them in ſand to be trodden of beaſts: *Iob* 39.36. but like a mother that brings forth a childe and nouriſheth it. This prouidence of God is proued. Firſt, by the names and titles giuen to God. For this cauſe God is called *Iehouah*; noting a preſence ſtil aſſiſtant, which name was not giuen him before the ſeuenth day after he had made all things; before he was called *Elohim*, a mighty God. *Gen.* 2.4.

This

This name is compounded of the preſent, *preterit*, and future tence: as *Reuel.* 1.4. in this regard are many names giuen vnto Places; as *Gen.* 22.14. and 16.14.

2. By the effects of it: as in *Iob* the 38.39.40.41. chapters. all which, and the like are euident proofes of Gods prouidence.

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

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

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

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

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

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

Chriſt is equall with the Father. This himſelfe plainely expreſſeth vers. 19. and it is manifeſt in regard of the effects which are attributed to both ioyntly, as *Heb.* 1.2. touching the creation; and to either of them; as the creation of the world to the

 ſonne

sonne. *Ioh.* 1.3. and redemption to the father. So the sending of the holy Ghost to the Father; *Ioh.* 14.26. and to the Sonne; *Ioh.* 15.26. and 16.7. this equality is plainely expressed. *Ioh.* 1.1. and *Philip.* 2.6.

Vse. 1. To refute all heretickes denying him to be God.

2. It confirmes the former vses, drawen from the title, Father; and it shewes that he is to be worshipped as God the Father. *Heb.* 1.6.

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

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

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

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

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

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

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

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

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

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

Another Obiect. is out of *Hosea* 1.2. but to this I Answer: that it was but a vision, and no fact: and the Prophet only declareth vnto the people, that thus and thus was done in a vision: to set forth vnto them their estate, what they were like vnto.

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

Vse. 1 To shew vnto vs, that whatsoeuer Christ did in subiecting of himselfe to the Law, it was for our sakes. So *Gal.* 1.14. which is spoken in regard of a voluntary submission, as a pledge and suretie for vs.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

All this ſerues to amplifie and aggrauate their malice, that thus perceiuing his meaning, and not being able to charge him with vntruth and colluſion that he had at any time vſed, yet notwithſtanding they would without any further triall, raſhly accuſe and condemne him of blaſphemie, and ſeeke to ſlay him. Worſe then *Pilate*, who hearing that Chriſt neuer ſayd but truth, was afraid to meddle with Chriſt, when hee heard that he called himſelfe the Sonne of God. *Iohn* 19. 7. 8. 13.

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

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

Verſ.

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

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

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

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

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

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

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

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

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

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

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

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

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

Now come we to the meaning of the words.

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

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

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

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

For whatſoeuer things, &c.] Here are three points

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

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

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

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

The

The myſtery and maine point here to be noted is,

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

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

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

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

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

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

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

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

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

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

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

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

Reaſon

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

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

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

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

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

The second Cause whereby it comes to passe, that Christ doth the same workes with his Father, is, because the Father sheweth him all things. Which is not to bee taken for a bare relation, or an instruction; or that the Father doth them only in the presence of the Sonne, as one man may doe a thing in presence of another; or that he sets them before him, as in a Mappe or Table: but for a communication that the Sonne doth participate of the Wisedome, Power, and whatsoeuer else the Father hath, together with his Essence. Secondly, that the Father doth so set forth himselfe in his Sonne, that he may be seene in him; and who so knoweth the Sonne, may know the Father, as *Ioh.* 14.9. And this is a further argument to proue the equality, because God cõmunicates all things to him.

Vse. 1. It shewes vnto vs, how the vnsearchable mysteries, and depth of Gods wisedome come to our knowledge, and to be reuealed vnto vs. God hath communicated them to Christ, and Christ hath declared them to vs. See *Reuel.* 5.5. &c. And this shewes a reason of that phrase, that Christ is called the *Word*, because he hath vttered the will of his Father, and hath declared the secret Councels of God. Therefore are wee to heare him, *Matth.* 17.5. as the old World was to hearken vnto him, speaking by his Prophets, and the Iewes to himselfe when hee was on earth, and the Church afterward when hee spake by his Apostles; so are wee now to hearken to him speaking in his Ministers, who declare to vs the will of God. So much for these causes considered seuerally in themselues.

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

1. All

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

2. According to the loue that the Father did beare vnto the Sonne, accordingly did he bestow the Spirit: *Ioh.* 3.34. also dignitie and honour vpon him.

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

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

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

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

 God.

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

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

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

2. Yee ſhould maruell. Yee, mine enemies.

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

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

THe Particular euidences for the proofe of the equality betweene Chriſt and God the Father, are,

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

Rayſeth

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

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

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

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

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

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

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

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

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

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

Doct. Quickening of the dead is one of the greatest euidences of diuine power: greater then that of Creation. Thus the Apostle when he would set forth the great power of God, he alleadgeth this: *Rom.*4.17. *Eph.*1.19.20. *Rom.*1.4. a worke so great, that of naturall men it cannot be conceiued and beleeued: *Act* 17.18. yea it was hard for the Disciples to beleeue it: as *Thomas. Io.*20 25.

And as this Resurrection from the graue, so is our Quickening from sinne, an euidence of the power of God. And for this cause, the meanes of quickning is called, The power of God: *Rom.*1.16. 1.*Cor.*2.5. For we are dead in sinnes.

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

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

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

Doct. Christ as Mediatour hath an absolute power of life and death, to pull whom hee will out of this iawes of death, and to suffer whom he will to perish: *Ioh.*10.18. *Reuel.*1.18.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THis verse containes an Amplification of the former Effects by the end of them, wherein consider.

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

2. The manner of performing it.

3. The

3. The motiues to vrge and presscit.

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

Doct. Honour is due to our Lord Christ Iesus: *Psal.*2. last. For kissing was a token of subiection. *Heb.*1.6. so we read that Christ was often worshipped, as by the wise men, *Mat.*2. by the leper *Mat.*8. and by his disciples.

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

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

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

Doct. All of what state and condition soeuer are bound to this dutie of honouring Christ: the Angels, *Psalm.* and *Heb.*1.6.

Reason is *Phil.*2.9. he hath a name aboue euery name, and so euery knee must bow to him.

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

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

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

Reason of this is the equality between them, and this is also another argument (the sixt) to proue that same equality, because the same honour is giuen to Christ, that is giuen to God the Father; *Esay.*42.8.

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

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

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

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

Doct. The Father is honoured in, and by the Sonne. *Phil.* 2.11. Thus God is to be praised by Christ; *Heb.*13.15. *Eph.*5. 20. so are the Prayers of the Church concluded all in the name of Christ.

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

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

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

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

Answ. The Phrase of sending doth not alwaies implie an inferiority.

It is here vsed in a threefold respect; first of distinction of the Persons in the Trinity: So the second may bee sayd to bee sent of the first: and so the Holy Ghost, though he neuer abased himselfe, nor were incarnate, is yet sayd to bee sent by the Father and the Sonne: *Ioh.*14.26. *et* 15.26.

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

3. Of the Offices of Christ, as he is Mediatour. in a twofold respect; first, that no Office that Christ had, but it was appointed and ordeined of God: *Luk.*1.69. God is sayd to rayse vp a saluation. Secondly, as these Offices were appointed to Christ; so was he deputed to them: *Heb.*5.4,5.

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

Doct. Christ vsurped not that honour, to be equall in dignity to his Father: *Psal.*110.1. *Act.*2.36.

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

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

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

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

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

1. Who are quickned in this verse 24.

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

The voice of Christ, verse 25.

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

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

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

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

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

Hence we learne.

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

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

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

This is all that is required of vs: *Deut.* 18.15. *Mat.* 17.5. *Ioh.* 3.16. *viz.* to beleeue.

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

2. To reproue them that will honour God after their owne conceits, as Saul, 1. *Sa.* 15.22. or after the traditions of men as *Mat.* 15.9. or by outward pomps and solemnities as the Papists, which are but toyes to the excellent maiesty of Christ. So much for the dependance.

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

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

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

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

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

Doct. That the meanes to attaine to true faith and to eternall life, is the hearing of the Word. *Rom.* 10.14, 15, 17. *Ephes.* 1. 13. *Act.* 15.7. that faith followes hearing the Word. Now eternall life is a consequent of faith as *Esa.* 55.3.1. *Ti.* 4.16. hence the word is called the word of saluation. *Act.* 13.26. *Eph.* 1.13. *Rom.* 1.16. yea saluation it selfe *Heb.* 2.3.

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

ledge and illumination are a ground of Faith. Secondly, by hearing, is the Spirit conueyed vnto vs; by which Spirit, Faith is wrought in vs: by faith we are vnited to Christ; and being vnited to him, we haue a right and title to heauen. So the Word is called the ministery of the Spirit. 2. *Cor.* 3.6. *Gal.* 3.2.

Vse. 1, For Ministers that they be faithfull, diligent, and conscionable in preaching of the Word: for if there bee no preaching, there can be no hearing: *Rom.* 10.14, a point of exceeding great moment because idle and idoll pastors doe shut vp the kingdome of heauen against the people, and cause them to lie in sinne and incredulity, so becomming guilty of their blood: 1. *Cor* 9.16.

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

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

Doct. That it is not euery word which is able to worke faith in vs, but only the Word of the Sonne of God. The Gospell *my Word*] as opposed to the words of men, and their traditions. *Ioh.* 6.63. *Rom.* 1, 9. *Ioh.* 1.18, and 14.6.

The law cannot doe this; for that is the letter that killeth, and it is the ministery of death: 2. *Cor.* 3.6.7. and much lesse then the words of men, and their traditions.

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

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

Doct. It is not sufficient to heare the Word onely, but Faith must be added to our hearing: *Hebr.* 3.2. *Ephes.* 1.13. *Rom.* 1.16.

For the Word doth but onely offer grace. Now what good is it to haue a Benefice offered onely, if it be not receiued: but this is done by Faith: *Act.* 13.48.

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

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

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

Doct. God as he is the Father of Christ Iesus, is the onely obiect of our Faith; and therefore he saith not [and beleeueth in God] simply, but in him that sent me. And therefore wee must come vnto God in Christ, and doe whatsoeuer we doe in, and through him: *Heb.* 13.15.

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

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

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

Doct. The fruite of that honour which we performe to Christ Iesus, is eternall life: *Ioh.* 10.27,28. 1. *Pet.* 1.3,4. which is not in regard of any desert of the workes, but of Gods free grace, who sets downe this reward to encourage vs, and to magnifie his owne mercy.

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

Vse. To bee stirred vp to the performance of these duties, both in regard of thankefulnesse to God, and in respect

of our owne good.

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

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

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

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

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

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

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

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

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

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

3. In regard of our vnion with Christ our Head, and now glorified. Now wee being members of that body, whereof the head and principall part is raised vp, and in possession of eternall life, we may be said also, as *Ephes.* 2. 6.

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

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

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

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

2. A Promise: wherein consider,

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

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

Doct. The time of the Gospell is the time of saluation: for Christ here speaketh of the time of the Gospell: 2. *Cor.*6.2.

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

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

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

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

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

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

Vers.28. *Maruell not at this: for the houre is comming, in which all that are in the graues shall heare his voyce.*

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

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

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

1. The *Time.*
2. The *Parties.*
3. The *Cause.*

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

2. The Parties are described.

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

This serues for an encouragement against the diuers kindes of death whereunto we may come: as it was to the Martyrs: *Heb.*11.30.

2. By their generality, [*All*] none, no not one shall bee forgotten in the graue: as appeares by the Parable of the Net that gathereth of all kindes: *Matth.*13.47. Which is for the

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1. The

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

1. The Partie that doth it. The rule is: That the person himselfe must be good before the worke can be good. *Tit.*1. 15. *Gen* 4.4. God respected first *Abel* and then his offering. But how is the person good? In Christ the fountaine of goodnes: *Eph.*1. Wherefore our workes are then good, when they come from vs as accepted of God in Christ, with whom we are vnited.

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

3. The manner: which is the cheife, and giues beeing, to the rest. The rules are, first, that as it is good in its owne nature, so it must be done of vs in that respect, that it is good; that is, in Conscience and obedience to Gods commandement, because he hath commanded vs: 1. *Pet.*2.19. *Rom.*13.5. Secondly, that in regard of our weakenes and infirmity, it bee done in humility, with deniall of our selues, and faith in Christ, to haue all the blemishes pardoned, all the defects couered; and what is wanting, to be perfected in him otherwise being done in a proud conceit of our owne worth, it is odious and abominable.

3. That it be done in vprightnes and sincerity of heart, as to God who is Iudge of it: *Ier.*17.10. and fourthly, that it be done as a worke of God; that is, which God hath appointed vnto vs, either in our generall, or particular Calling.

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

2. The second thing is the Reward [*of life*] namely of eternall life; as *Dan.*12.2. *Matth.*25. last verse.

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

him. From whence arise these prerogatiues.

1. A continuall enioying of the glorious presence of God, in as glorious and full manner, as the creature is capable of. A happy thing it was for the seruants of *Salomon* alwaies to behold his glory; 1. *King.*10.8. and a great fauour for *Moses* to see but the backe parts of the Lord. How great then will bee the glory, when God shall in such speciall manner communicate himselfe to vs: *Ioh.*3.2. and be all in all vnto vs. *Reu.*21.22. 23.

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

3. An absolute perfection of soule and body, and of all the powers of both, perfect knowledge, perfect wisedome; 1. *Cor.* 13.12. so that all things shall be done in that manner, as they could not haue been done better. In soule, such integrity, as no defect; in body, immortality, incorruptibility, agility, and finally, a glorious body like vnto the body of Christ: 1. *Cor.* 15.42.

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

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

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

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

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

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

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

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

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

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

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

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

Answ. No: the best good that the best can doe, is no cause of their saluation: *Gal.*2.16. *Ephes.*2.8,9. *Tit.*3.5.

Reason. For life eternall is the free gift of God; *Rom.*6.last. and if it be of Grace, it is not of work: *Rom.*11.6. *Eph.*2.6,7,8.

2. Suppose wee did all that God requires; yet we merit not, sith all is but our duty: *Luk.*17.10. yea, *Adam* if hee had continued in his integrity, and full performance of the whole Law of God, yet had he not thereby merited Heauen, it being but his duty so to doe: then much lesse we, whose righteousnesse

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

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

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

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

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

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

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

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

What then is the difference betweene good and euill workes.

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

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

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

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

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

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

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

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

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

Vse. See *Galat.* 6. 10. *Eccles.* 9. 10. 2. *Corinth.* 6. 2. *Hebr.* 2. 13, 15.

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

Which serues to reproue vaine Professors.

4. [*Resurrection of life.*]

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

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

Vers.

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

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

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

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

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

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

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

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

Heare] see Verse 19.

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

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

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

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

The parts then of this Verſe are;

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

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

1. A ioynt Cooperation of both together.

2. A mutuall Communication of counſell.

3. A Correſpondency of their will.

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

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

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

The Teſtimonie is firſt, generally declared verſ.32.

2. Particularly ſet forth in foure diſtinct inſtances, the firſt, of *Iohn Baptiſt.* verſ.33.34.25. Secondly, of Chriſt his workes. verſ.36. Thirdly, of the Father; verſ.37,38. and laſty, of the Scriptures, verſ.39,&c.

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

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

ken of himſelfe, might well be ſuſpected, and called into queſtion; becauſe they concerned himſelfe, and himſelfe did auouch them of himſelfe. Now their readines to make ſuch an obiection, appeareth by Cap.8.13. where they doe it plainly vpon the like occaſion. Therefore to preuent this, Chriſt brings in other teſtimonies which might witneſſe the ſame things of him, which himſelfe had ſpoken.

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

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

Doct. Our Lord, Chriſt Ieſus, for the further confirmation of the truth, and ſatisfaction of the hearers, yeeldeth from that which he might haue ſtood vpon: Though hee might haue ſtood vpon his owne teſtimonie as ſufficient, he being God; yet becauſe this was not ſo clearely euident, vnto them, hee bringeth in other teſtimonies and grounds for the confirming of this truth, that were more plaine and eaſie to their apprehenſion. So *Mat.*17.26.27. he yeeldeth from his right, hauing other meanes to manifeſt himſelfe to be the Sonne of God: and *Mat.*26.53. hee might haue called for Legions of Angels.

For Chriſt ſought not himſelfe and his owne glory *Ioh* 8.50. but the glory of God, by giuing euidence vnto the truth, and the edification of the hearers. Which ſhewes, firſt, Chriſt his great meekenes, euen againſt his aduerſaries; and his great deſire to bring them to the knowledge of the truth. He might haue only deliuered the truth, & being God, haue exacted credence on paine of eternal cõdemnation; but he conſidereth our weakenes,

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

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

Doct. None are to iuſtifie themſelues and their actions, and to commend the things which they doe. For if Chriſt, who was free from an ouerweening conceit of his owne doings, from vaine glory, and deſire of applauſe, and whoſe teſtimonie was moſt true, would not yet commend himſelfe; how much leſſe may we, who are partiall in our owne matters and ſubiect to the other vices? *Prou.* 27.2.

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

2. It ſauours of a deſire of vaine glory.

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

Vſe. For reproofe of thoſe that ſtand ſo much vpon their owne credit, that they will haue euery thing ſo, becauſe they ſay it: as doth the Pope, who what he ſaies, ſitting in his chaire, men are bound in conſcience to beleeue: herein making himſelfe like God: 2. *Theſ.* 2.4. And as do many, who though they deliuer a thing but vpon their owne authority, yet are offended if it bee called in queſtion. So much for the occaſion.

Verſ.

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

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

But how is God another from Chriſt?

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

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

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

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

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

Doct. The teſtimonie whereby Chriſt doth iuſtifie himſelfe and his actions, and vpon which he doth reſt, is the teſtimonie of God: *Ioh.* 8.14, 18.

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

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

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

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

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

1. *Doct.* The witnes which God doth giue, is an infallible certaine true witnes: for God is truth; both actiuely declaring only the truth with falſhod without error, and paſſiuely, becauſe he cannot be deceiued he is truth in *abſtracto*: *Exod.* 34.6. *Pſal.* 31.5. *Tit.* 1.2. *Heb.* 6.18.

Vſe. We heard before, that we were to ſeeke for Gods witnes and approbation of the things we do. This now is a motiue to vrge vs thereto, becauſe his witneſſe is without exception. *Rom.* 8.31.

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

Doct. The witneſſe of God is ſo effectuall and powerfull, that it worketh credence in thoſe to whom it is giuen: *Iob* 16.19.

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

Vſe. Apply we this teſtimony of Adoption, that they who haue it, doe know, and are aſſured of it: *Rom.* 8.15. *Gal.* 4. 4. 6.

2. *Doct.* Though others know not the teſtimony of God, yet we muſt not ſhrinke from it: as Chriſt doth here, *Ioh.* 17.25.

17.25. *Ioh.* 6.67,69. *Mat.* 26.33. a good reſolution of *Peter*, had it not been in too much confidence and preſumption of himſelfe. Which holy and conſtant courage ought to be in vs all. So much for the Generall.

Verſ. 33. *Yee ſent vnto Iohn, and hee bare witneſſe vnto the truth.*

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

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

In which note,

1. The occaſion thereof; Verſ. 33.
2. The witneſſe it ſelfe; Verſ. 33.
3. The end of alleaging it; Verſ. 34.
4. The commendation of the witneſſe-bearer; Verſ. 35.

1. The occaſion is in theſe words; [*Yee ſent vnto Iohn.*] which pointeth vnto that ſolemne embaſſage which the Iewes ſent vnto *Iohn*: *Ioh.* 1.19, &c. From whence note the good guiding and ouer-ruling power of God, who diſpoſeth of the actions of the aduerſaries of his truth, to the confirmation of the ſame truth: for it is likely they ſent not vnto *Iohn* with any good minde, but in hypocriſie; for ſo *Iohn* reproues them: yet doth Chriſt thereby confirme the truth of *Iohns* witneſſe. Shewing hereby, firſt, that this witneſſe came not voluntarily from *Iohn*, he went not vnto them to declare it, but they ſent an embaſſage vnto him, to aske him touching thoſe things. Secondly, that there was no compact betweene *Iohn* and Chriſt: for *Iohn* knew not Chriſt vntill after that time: *Ioh.* 1.29.

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

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

witnesse-bearer: *Ioh.*1.6,7. *Luk.*1.15,76.

Obiect. *Act.*10.43. it is said, all the Prophets were witnesses of Christ, and the Apostles: *Act.*1.8,22.& 3.5. & 10.39, 41. how then was this proper to *Iohn?*

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

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

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

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

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

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

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

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

2. The Obiect; *They reioyced in the light.* To shew, that if Ministers will haue the people to affect them, and to reioyce in their Ministery, they must shew forth the light of the Word, and the euidence of the Gospell in their Ministery. And so no maruell though many are not regarded, who be as candles either not lighted, or else put vnder a bushell. Now to shew that this reioycing is spoken more, to shew the powerfull effect of the ministery of the Word, then in commendation of them, hee addes a limitation, that this their ioy was but for a season; as is the ioy of all hypocrites and wicked men: *Ioh.*20. 5. see *Mat.*13.19,20. They reioyced in *Iohn* for by-respects, in hope that he would haue brought them liberty, and deliuered them from the Romanes, and the like: but when *Iohn* did plainely vnmaske their hypocrisie, and discouer their sinnes, their ioy was nipt in the head, and withered. Which hath been the practise of people from all time, first, for a while greatly to admire a Minister; but when hee tells them of their sinnes, and presseth their duties vpon them, Oh then he is too hard and too seuere, &c. and so they forsake him.

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

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

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

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

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

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

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

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

The Doctrine then in generall of this verse is this: Christs workes were a sure euidence of his diuine power, and that hee was God: as *Ioh.* 10.25. and 15.24. *Ioh.* 3.2. and 1.48.49. and 4.19.

For man cannot doe the workes of God.

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

Ans. Yea. But the difference betweene their works and the workes of Christ, standeth in foure points, first in the workes themselues. Christ made choice of such workes, as for the kind, neuer any did before as to raise one dead foure dayes and stinking. To giue sight to the blind: *Ioh.* 9.32. and the like. Secondly for the number neuer any did so many as Christ did: for he healed all that were brought, &c. Thirdly, Christ still as he cured the body, so he cured the soule.

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

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

But Christ did worke how and when it pleased him.

3. The workes which the Prophets and Apostles did, they did neither by their owne power and authority, nor in their owne name: *Act.* 3.12. But Christ did his works both by the one, and in the other.

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

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

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

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

More Particularly we are to consider

1. A description of these workes.

2. A declaration of the witnes which they beare.

They are described in two clauses:

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

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

these

theſe workes; as *Luk.*2.49. *Ioh.*6.38. and before, verſ.30. of this Chapter: *Ioh.*4.34.

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

Doct. That the worke that God hath giuen vs, is not done, till it be finiſhed. This Chriſt knew, and ſo he fully finiſhed the worke his Father gaue him: as *Ioh.*4.34. & 17.4. & 19.30.

Vſe. 1. For reproofe of the opinion of the Papiſts, that Chriſt did not perfectly finiſh his worke, but left ſome things for the Saints to adde thereunto; out of *Col.*1.24.

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

The ſecond clauſe is [*which I doe.*] ἃ ἐγὼ ποιῶ, that [*I*] is added emphatically, from whence the Doctrine is, that

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

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

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

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

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

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

This

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

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

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

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

1. How Chriſt doth plainly lay downe the teſtimonie.

2. How he reproues the Iewes vnbeleife.

In the former, we are to note,

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

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

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

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

Anſw. God the Father giueth teſtimonie to his Sonne foure waies.

1. by his Prophets; *Heb.*1.1. *Act.*10.43. and 3.18.

2. By inward reuelation and inſpiration, when God by his Spirit aſſureth mens hearts, that Chriſt Ieſus is his Sonne; as he did to *Peter*: *Mat.*16.17.

3. By the teſtimonie of Chriſt himſelfe; *Ioh.*3.33. for in that Chriſt giueth teſtimonie of himſelfe, God the Father alſo doth it.

4. In his owne perſon by his voice. Firſt at his baptiſme; *Mat.*3.17. [and at two other times, at his transfiguration: *Mat.*17.5. and *Ioh.*12.28.] And this is here principally meant:

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

Here, then we are diligently to weigh the greatnes of this testimonie and in it to note the great goodnes of God, and the care that he hath of vs. For this being the ground of all the Articles of our Religion, *viz.* that Christ is the Son of God, without which there can be no comfort in beleeuing of any. God was not contented to haue declared this by his Prophets, yea or by Christ himselfe; but himselfe from Heauen in his owne person doth assure vs of the truth of this so necessary an Article of Faith, that Christ Iesus is his owne Sonne, in whom he is well pleased with vs. And therefore of all testimonies of Scripture this among the rest, and aboue all the rest is to be regarded as a most sure and strong prop of our Faith. And this vse *Peter* teacheth vs to make: when from hence hee bringeth a strong argument to confirme the truth of the Gospell. 2. *Pet* 1.16,17,18.

The vse is the same that is made, *Mat.*17.5. *Deut.* 18.15. *Act.*7.37. that therefore we do heare Christ, by attending vnto his Word, which he hath caused to be written for the instruction of his Church. So much to the testimonie.

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

1. The fault is noted in these words [*yee haue not heard his voice at any time neither haue yee seene his shape.*] Which words may be taken, first, litterally: That they neuer heard the voice of the first person speaking by himselfe at any time, that is, at any other time, except then, and vpon that occasion when hee gaue testimonie to his Sonne. Neither yet did, or can any man behold God with carnall eyes. So that this, first, amplifies the greatnesse of this testimony, that it is a matter of great weight, sith neuer before, nor since, the like testimony hath been giuen. Secondly, it shewes what a great benefit it was, that Christ was incarnate, who is the character and ingraued forme of the Father, in whom we may see and behold him: *Heb.*1.3.

2. Meta-

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

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

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

Doct. It is not sufficient to haue the Word amongst vs, to heare it, to talke of it, and the like, vnlesse it be in our hearts, and abide there, all is worth nothing. Though *Moses* were read euery day in the Synagogue, it profited the Iewes nothing, because they vnderstood it not; they were not affected with it, vnlesse for a short time, they made it no rule of their life to walke by. See *Luk.*11.28. *Col.*3.16.

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

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

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

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

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

4. That we haue a care to make it a rule vnto vs, to square our life according to it, then will it abide with vs: for a good conscience is the ship wherein Faith is preserued from suffering wracke: 1.*Tim.*1.19. and we see, that error in iudgement, and corruption in manners doe mutually infect one another.

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

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

1. Because Christ, who was sent of God, was the summe and substance of the VVord of God, both of the Law, and of the Prophets; *Heb.*8.1. *Act.*10.43. whom principally it aimed to declare. Now then how is it possible that they could haue the VVord abiding in them, who did not entertaine and beleeue in Christ when he was come.

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

Obiect. The Word abides in none that beleeue not Christ Iesus.

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

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

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

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

THese words containes the fourth and last testimony, which Christ alleadgeth for confirmation of his diuine power and authority. Now it seemeth that Christ obserueth an order in setting downe these testimonies; first, to lay downe the lesse, and then the greater. So that indeed this testimony of the Scripture is the greatest of all the rest. Not as was before noted, that there is any difference in regard of the truth of them; but in regard of the euidence and clearenesse thereof. This the Apostle *Peter* shewes, 2.*Pet.*1.19. where hauing alleadged the former testimonie of the voice of God the Father, vers.17.18. and comming to speake of the testimony of the Scriptures, he saith [*we haue a more sure word of the Prophets.*] It is greater then in these respects: first, in regard of the long continuance of this witnesse, that it hath been a testimony giuen of Christ from before so many ages, and so receiued by the Fathers, and approoued from time to time, as a certaine ground of Faith.

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

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

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

the teſtimonie of the Scripture.

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

Hence ariſeth this Doctrine, that

Doct. The higheſt and chiefeſt Iudge of the myſteries of Godlineſſe, matters of Faith and Religion, is the holy Scripture: a point cleare by many places of Scripture, as *Eſay* 8.20. *Luk.*16.29,&c. 2.*Tim.*3.16. and ſo in many places it is called a Law, Statute, Ordinance, and Iudgement; becauſe it doth declare the Will and Councell of God, which he hath pronounced and decreed. Thus Chriſt hath alwayes recourſe vnto the Scripture, determining all queſtions by them; as *Matth.* 12.3,5.& 22.29. and the Apoſtles, as *Peter*, *Act.*2. *Apollos*, *Act.*18.laſt.

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

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

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

Anſw. Though the Scripture cannot ſpeake with the voice of a man, yet it doth ſpeake as a Law doth ſpeake, declaring what is the will and counſell of God. And cannot wee vnderſtand the minde of a man as well by his writing, as by hearing of him ſpeake; and the rather, ſeeing we may the more ponder euery word. And yet the Scripture doth giue a mouth vnto the Scripture, if wee marke it well; as *Matth.* 22.31. [*what is ſpoken vnto you of God*] how ſpake God vnto you, but by the Scriptures; *Iob.*7.42. [*ſaith not, &c.*] *Iob.*19.24. [*which ſaith,*] and eſpecially that, *Heb.*12.5. [*which ſpeaketh, &c.*]

Becauſe

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

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

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

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

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

The words doe naturally, diuide themſelues into two parts:

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

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

whence the Doctrine arising is this,

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

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

Search. It is a Metaphor taken from such as search for gold and siluer Ore in the earth; who will not cast it away by whole shouell fuls, but will search, and sift, and breake euery clod to find out the gold. To this diligence in searching the Scripture, doth the Apostle exhort *Timothy*, 1.*Tim.*4.13. and *Salomon* vseth the same Metaphor; *Pro.*2.4. *Act.*17.11. the same word. This diligence is often vrged in the old Testament by the phrase of meditating in the Word; as *Iosh.*1.8. *Psal.*1.2. *& passim alibi.*

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

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

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

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

Answ.

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

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

3. In the maine grounds of saluation it is cleare and plaine: yea, in all, to those that are carefull and diligent, it is easie. For so the promise is, *Prou.*2.3.4. and 1.4 but vnto the careless nothing is plaine.

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

2. Now for our encouragement, consider the second reason, *viz.* that our labour shall not be lost, but much rich treasure is certainly to be found by searching. Therefore is the Law sayd to be better then gold, then much fine gold of Ophir. So excellent mysteries are therein contained, as neuer entred in mans heart; yea, the Angels desire to looke into them: 1.*Pet.*1.12. Such mysteries as concernes not our worldly wealth, but the saluation of our soules. In regard of which, the mysteries of all other bookes are straw and stubble, drosse and dung. And indeed what learning haue other bookes, that is not in the Scriptures. For dost thou delight in Truth? This Word is the Word of Truth both for the Author, for the matter, and for the effect; giuing vs assurance, that it is the truth. Wouldest thou

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

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

Vſe. 1. This then teacheth vs; firſt, that therefore we ought to know the ground of thoſe things that we beleeue: we muſt ſearch the Scriptures.

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

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

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

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

1. That people are to be kept in Ignorance.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Doct. Many looke for life and saluation, that in the euent and issue are deceiued: *Rom.*11.7.thus doe all Heretikes,Idolaters,&c.

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

Vse. Note this against such,as thinke they may bee saued in any religion,so they haue a good conceit: 1.*Thes.*5.20.

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

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

Doct.

Doct. Christ,Iesus is the maine and chiefe Treasure contained in them. Runne we through the whole Scripture,we shall finde this true,how it alwayes points at him: *Luk.*1.70. *Luk.* 24.27. *Act.*10.43.

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

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

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

Doct. Christ made knowne to the ancient Fathers before his incarnation. Which may serue to refute the opinions of those,that thinke the ancient Iewes were moued onely with temporall promises and iudgement,and not with spirituall. But it was *Abrahams* Faith in Christ, not his hope of the Land of Canaan,that was imputed to him for righteousnesse. How can *Moses* be said to haue suffered the rebuke of Christ, *Heb.*11.26.if he had not beleeued in him.

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

NOw followes the reproofe of these Iewes.which is in generall for their incredulity, in that they did not beleeue in him,whom the Scriptures declared. This their incredulity is generally laid downe, vers.38. aggrauated, first, by the causes thereof: first, ignorance, vers.37.38.Secondly,wilfulnes in this verse.Thirdly,want of loue, vers.42. Fourthly,ambition,v 44.

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

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

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

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

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

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

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

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

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

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

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

Answ. 1. I answer, that there is no man that liues where the Gospell is preached, and yet beleeues not, but he doth faile in doing of some things that hee might doe. So that though saving Faith be not in his power, yet doth he wilfully neglect to doe many things which are in his power, whereby he might attaine

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

2. Howsoeuer we haue not freewill to beleeue, yet can we resist, and gainesay the truth, and distrust God from a freenesse of will, arising from the peruersenesse of our corrupt nature.

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

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

From the aggrauation of this fault we may learne, that

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

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

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

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

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

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

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

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

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

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

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

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

Vse, for terror, for Hypocrites and dissemblers.

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

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

Vse, For our imitation to goe vpon sure grounds, not vpon euill surmises and suspitions?

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

theie

these Iewes made of the loue of God.

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

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

1. Loue of God is a holy spirituall affection, whereby our hearts are so knit vnto him, that we do make him our *summum bonum*, chiefest good, whereon we doe rest. And it manifests it selfe by these two properties: first, a care to please him, and to continue in his fauour; that is, when we delight in his Word, and obey his will and commandements. For in his Word is declared what things are pleasing vnto him. That this is a property of this true loue appeares, *Ioh.*14. 23, 24. 1.*Ioh.*2.5. 2.*Ioh.*vers.6. Whence followes another branch of this, namely, a feare to offend him, when wee are carefull to auoide all things that doe displease him: *Psal.*97.10.

2. By a loue of what and whom hee loueth: when for his sake we loue man, whom God hath made the chiefest obiect of his loue: *Ioh.*3.16. And as man in generall, so especially those on whom God hath placed his speciall loue, in regenerating, and begetting them againe to himselfe: 1.*Ioh.*5.1. *Psal.* 16.3.

By these properties we are to examine our selues: and hereby it appeareth, that the Iewes had not the loue of God in them; for they delighted not in his Word, *Ioh.*8.47. They kept not his Commandements, *Matth.*15.8,9. Neither loued they those whom God loued; for Christ they hated, although they knew by the testimony of *Iohn Baptist*, and the witnesse of God himselfe, that he was the beloued of God: so did they likewise the Prophets, Apostles, and holy men: 1.*Thes.*2.15.

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

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

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

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

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

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

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

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

But yet doe cleane contrary:

Therefore yee haue not the loue of God in you.

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

doth here set forth himselfe as a patterne.

[*I am come, &c.*] (But of this diuers times before) or false teachers and vnfaithfull, here set downe by the example of the Pharises, of whom it is plaine, that they were not sent of God, who preached their owne Traditions, and sought onely their owne glory. Hence we learne,

Doct. That it is a certaine note of a true Minister, to come in Gods Name, and of a false Minister to come in his owne name: the one hath an eye vnto God, and runnes not before he be sent; and being sent, obserues what his will is, and according to it, doth all things for his glory: the other hath an eye onely to man, to please him, to seeke honour and preferment, &c. This difference wee see plainely betweene *Michah* the Prophet of the Lord, and *Chenaanah*, and the rest of the false Prophets: 1. *King.* 22. 11, 12, 14. betweene *Ieremiah*: *Ier.* 42. who perswaded the people to obey the King of Babel: and *Hananiah*: *Ier.* 28. 10, 11.

See *Ier.* 23. 16, 17.

Vse. This is a speciall meanes to try the spirits, 1. *Ioh.* 4. 1. whether they be of God, or no, if they seeke themselues, or the Lord.

2. It shewes that many among vs, although they haue an outward Calling, yet comes not in Gods Name, in that they aime not at the edifying of the Church by preaching, but their owne maintenance, ease and honour; or if they preach, they preach themselues to shew learning, not for instruction of the people.

Secondly, obserue in this verse the peoples carriage and affection towards the Ministers, either receiuing, or reiecting of them.

Doct. 1. They that receiue not such as come in the Name of God, it is plaine they haue no loue of God in them: for they that loue not him that is sent, loue not him that sendeth: 1. *Ioh.* 5. 1. *Iob.* 13. 20. This appeareth by the different carriage of godly men, and of hypocrites from time to time towards the faithfull Ministers; as of *Ahab* and good *Iehoshaphat* towards *Micah*: 1. *King.* 22. 8. of the good Princes, and the hypocriti-

call Priests against *Ieremiah*: *Ier.*26.11,16.

Note this, that we may examine our selues, with what mind wee haue entertained those faithfull Ministers, that God hath giuen vnto vs in this land, &c.

*Doct.*2. They who receiue such as come in their owne name, loue not God: for there is a maine opposition betweene this, the seeking of mans selfe his honour and ease, and the seeking of the Lord: *Phil.*2.21. and therefore they that delight in such as seeke not the Lord, assuredly loue not God. For it is a property of true loue, to loue those whom God loueth, and hate those whom he reiecteth: *Reuel.*2 6. *Psal.*139.21,22.

*Doct.*3. From the ioyning of these together, learne, That those who reiect true and faithfull Ministers of the Lord, are ready to embrace false teachers. *Pharaoh* hated *Moses*, but receiued *Iannes* and *Iambres*. *Ahab* hated *Michaiah*, but liked the false prophets. So the Iewes did flocke after *Theudas* and *Iudas* of Galilee, *Act.*5.36,37. yet they reiected Christ and his Apostles. The like they did in the last destruction of Ierusalem, as *Iosephus* reports; and now doe they highly esteeme their Rabbins. Which commeth to passe, first, through the iust iudgement of God, who giueth them vp to the blindnesse of their heart to beleeue strong delusions: 2.*Thes.*2.10,11. *Deuter.*28. Secondly, through the corruption of nature, because we are naturally disposed vnto error, rather then vnto truth, into which also wee easily doe fall, if wee bee not restrained by the Spirit of God. Whence it is, that there neuer was any heretike, were his opinions neuer so grosse and damnable, but had many followers: 2.*Pet.*2.1.2.

Vse. This teacheth vs not to close our eyes against the truth, &c.

Vers.44. *How can yee beleeue which receiue honour one of another, and seeke not the honour that commeth of God alone?*

IN these words is laid downe a fourth fault of these obstinate Iewes, which is also another cause of their incredulitie. A cause,

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

Quest. But how may it be imputed vnto them?

Answ. First, generally, in regard of Nature, it is impossible for any man to beleeue, because first, by nature we relish not spirituall things, we see no fruit, or benefit by them, and so we regard them not. Secondly, by nature wee are not capable of them: 1.*Cor.*2.14.

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

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

Doct. Ambition is a maine impediment to sauing faith; *Ioh.* 12.43. and therefore their Faith mentioned, vers.42. was only historicall; *Iob.*7.5. Christs kinsfolkes beleeued not in him, being loth to be ill thought of among the Pharises.

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

But ambition makes a man to thinke highly of himselfe, to ouerweene himselfe, and be much conceited of his owne gifts, as the proud Pharises. So that he will attribute all to himselfe, and nothing to God, as did *Herod*, *Act.*12.22,23.

Vse, To take heed of this roote of bitternesse; to striue against ambition and vaine-glory, and for motiues to consider,

1. The doctrine before deliuered.

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

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

4. *Gal.*1.10.

5. That hereby wee prouoke Gods wrath againſt vs: for he reſiſteth the proud; as did *Herod*, *Act.*12.23.

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

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

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

Directions to auoide ambition:

1. In all things that wee thinke to be excellent and praiſe-worthy, conſider whence we haue them; 1.Cor.4.7.

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

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

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

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

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

Vſe. To take to our hearts ingiuing of honour to other, it is not a thing vnlawfull, 1.*Pet.*2.17. *Rom.*12.10. ſo it bee not done for vndue and vniuſt reſpects, *Iob* 31.laſt verſe.

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

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

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

Vſe. This is a further motiue to auoide ambition.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ses and pretences, &c.

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

2. The parties accusing.

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

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

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

From the connection of these two, obserue,

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

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

be a witnesse against vs to accuse vs.

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

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

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

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

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

Vers. 46. *For had yee beleeued Moses, yee would haue beleeued me, for he wrote of me.*

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

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

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

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

The proofe stands thus; Yee beleeue not me, therefore yee beleeue not *Moses*.

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

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

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

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

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

Doct. If we will not beleeue the written Word of God, we will not beleeue any guide, see whatsoeuer. Marke *Abrahams* answer

answer to the Rich man, *Luk.*16.31.

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

Vse 1. That wee seeke not any other meanes to breed Faith besides the Word.

Secondly, that this be a strong motiue to stirre vp to haue it in high account.

AN EXPOSITION VPON THE THIRD OF IOHN.

Ioh.3.29,30.

He that hath the Bride, is the Bridegroome: but the friend of the Bridegroome, which standeth and heareth him, reioyceth greatly because of the Bridegroomes voyce: This my ioy therefore is fulfilled.

He must increase, but I must decrease.

THese words are part of that testimony which *Iohn* gaue concerning Christ. It beginneth at the 27. verse.

In it wee may obserue these foure distinct points:

First, the free confession that *Iohn* maketh of his owne profession and gifts: vers.27,28. In these obserue,

1. Whence his Gifts and Callings was, *viz.* from Heauen. This affoords many instructions: first, that man hath nothing, nor ability, &c. of himselfe, but from aboue: which seruеth to humble vs, *Rom.*14. Secondly, that euery excellent thing commeth from Heauen, whether spirituall or temporall, *Iam.*1.17.

This sheweth whether to haue recourse for a supply of our wants, and to whom to giue thankes when we haue receiued any blessings. Thirdly, that God, as he bestoweth all things on men, so he proportioneth them accordingly to euery man. This sheweth, that wee are to obserue our owne gifts and callings, and herewith to be contented.

2. What his Calling was, the declaration is partly negatiue, [*I am not Christ:*] Affirmatiue; [*but I am sent before him.*] This sheweth the integrity of *Iohn*, that *Iohn* would so abase himselfe, and acknowledge his place, not onely before strangers, but also his friends, euen such as would haue attributed greater matters vnto him.

That I haue said] *viz.* seuen times recorded by the Euangelists. This sheweth vs, that we must be constant in our integrity. Againe, in that these witnesses so often did talke of the preheminence of *Iohn* aboue Christ, and would not after so many sayings of *Iohn* be perswaded, we see how dangerous a thing it is to haue a wrong conceit fixed in our minde: wherefore we ought to labour to preuent and redresse speedily all errors in iudgement.

I am not the Christ.] Why? because his disciples would haue made him the Christ. This learnes vs not to take to vs any Honour or Calling that belongs not vnto vs, as titles, and the like.

But I am sent before him] that is, I am the seruant of Christ. This teacheth vs, that in no hand we be ashamed of that Calling whereunto God hath called vs, howsoeuer it may seeme base in the world.

The second point is the comparison betweene himselfe and Christ, and thereby sheweth how much more excellent Christ is then himselfe, is twofold: first, in the 29. verse: secondly, in the 30. verse.

First, let vs see the literall meaning.

Bride. Bridegroome.] These termes are vsed for new married persons, and in the originall not onely so, but for those that are onely contracted. And this rather is meant here, because the time of solemnization of the marriage betweene Christ and the

the Church is not to be holden till the end of the World, in the Kingdome of Heauen.

The friend] That is, such a one as the Bridegroome deputeth in his stead to wooe the Bride, παράνυμφος, to bring her home, to prouide for the marriage, &c.

Standeth and heareth him, and reioyceth because of the Bridegroomes voyce.] Hee reioyceth for the good end of his seruice, and that the Bridegroome doth in person performe that, which he did for him.

2. The Allegory. The Bride is the Church; the Bridegroome is Christ; the Friend of the Bridegroome is here meant particularly *Iohn*, who was sent to prepare the Bride for Christ: for this was the end of his Calling. Now hee hearing that Christ is come, and himselfe speaketh to his Bride, and that the people hearken vnto him, now doth he reioyce, &c.

Now the application is excellent and very fit, to conuince that enuious and ambitious conceit which possessed the disciples minds, concerning the greatnesse of *Iohn* aboue Christ. I am not (saith *Iohn*) the Bridegroome, but the Friend sent to prepare, and fit the Bride for him: now how great a sinne and offence were it for vs, if being sent to woe for the Bridegroome, I should speake for my selfe, if I should take the honour due to him, vpon my selfe, and so cause the Bride to commit idolatry, and spirituall fornication with another man.

Now come we to the instructions arising from the maine scope of these verses, which is to shew the great difference that is betweene the Ministers and Christ. Wee may obserue, first, the Comparison: secondly, the Inference.

The Comparison sheweth, first, the place of Christ, and the place of the Church. The point is; Christ is the onely Bridegroome and Husband of the Church, and the Church is the Spouse and Bride onely of Christ. Whence it is, that such titles of Head, Husband, Bridegroome, are giuen to Christ, onely in relation to the Church; of Wife, Loue, Spouse, to the Church onely in relation to Christ: 1. *Cor.* 11. 3. *Eph.* 5. 25. *Mat.* 9. 15. *Ephes.* 5. 23. and in the booke of the *Canticles*, Chap. 4. 8. *Eph.* 5. 23.

Three

Three especiall reasons there are why a man hath the prerogatiue to be a Bridegroome.

1. The gift and consent of the Parents.

2. The loue and choice of the party, that is the Bridegroome.

3. The willing consent and liking of the Bride.

1. *Ioh.*17 6,9,11,23,25. The Church,is the gift of the Father.

2. *Ephes.*5.25. *Act.*20.28. *Hos.*2.19,20. The loue and choice of Christ,*Ephes.*5.26.

3. *Cant.*2.16.*Ephes.*5.24. The good liking and willing obedience of the Church.

This then is the prerogatiue that is due onely to Christ.

Vse. This commends vnto vs the great loue of Christ in vouchsafing this honour to the Church, to debase himselfe so farre as to be her Bridegroome.Whereas indeed the best in the Church may say as *Iohn*, *Mat.* 3. 11.I am not worthy to carry his shooes; and as *Abigaile* said,when she should be *Dauids* wife.1*Sam.*25.41

When *Hester* was taken to be *Ahashueroshs* his wife,though she were a poore captiue, yet was there some cause why the King loued her, *viz.* because she pleased him,*Ester* 2.9. but in the Church there is no cause why Christ should cast his loue on her,as appeares,*Ezek.*16,6.

2. How carefull ought we to be in pleasing of him,and by loue to answer this his loue, to carry our selues reuerently, to subiect our selues vnto his commandements, to seeke his honour,not to carry our selues rebelliously,presumptuously, and proudly.

Againe,this is matter not onely of instruction, but of triall also,whether wee are of the Church,or no. This will appeare by our carriage: for if we be proud, contemptuous of our brethren, worldlings, couetous,&c. it shewes, that the Spirit of Christ is not in vs, whereby wee are vnited vnto him,and one vnto another; if it were,then would the fruits thereof be in vs, as loue,meekenesse,&c.

3. For Consolation: first, that so Christ will performe the duties

duties of marriage; what are they? That he will protect and defend,and prouide for her: for he is both able,because God; and willing,because he was not constrained to take the Church for his Spouse,*Gen.*20.16. Secondly, so Christ is a companion with vs in all distresses, *Act.*9. though he were in Heauen, yet by vertue of this vnion he was persecuted: so *Mat.*25.*penult.* *Heb.*2.17. Thirdly,the Law of marriage requireth, that there be a communication of all the goods of the Husband with the Wife. Now Christ is rich, and full of grace, and so is the Church,*Psal.*45.13.

Though the Church start aside sometime,yet doth not God cast her away,*Ier.*3.11. *Ezek.*33.10,11.

Yea,such grace is giuen the Church, that she shall neuer fall away finally, *Rom.*11.29. *Ioh.*10.28. *Ioh.*13.1. So that this bond is indissoluble, and neuer to be broken, which is another consolation we receiue from hence, that we are the Spouse of Christ.

4. For refutation: So the title giuen to the Pope of Rome to be Head of the Church, is most dishonourable and derogatory to Christ. Hee is not so the Friend of Christ, but plaine Antichrist,arrogating that honour to him, which is due onely to Christ, 2. *Cor.* 11. 2. our Husband. *Iohns* disciples would faine haue made him Pope too,but he refused it.

2. The comparison sheweth the place, and duty of the Ministers of Christ.

Doct. Ministers of Christ Iesus are friends of the Bridegroome,whom Christ vseth to call home, the bride, as *Ieremy* was,cap.3.1. and *Hos.*chap.2.1. *Matth.*9.15. children of the Marriage-chamber.

The reason why it pleaseth Christ to haue these friends, is, first, for the honour of himselfe; as it is the honour of a great man,not to doe all by himselfe. Secondly, for the good of the Church; that the Church might more familiarly receiue the Word by the Ministery of man, which would be astonished, if she should now heare Christ speaking to her from Heauen in his Maiesty and glory. Thirdly,this is a meanes to trie the simple and pure obedience of the Church, that shee doth not so

much regard the messengers, as the message, because it is her husbands will, and so she will obey it by whomsoeuer she receiues the knowledge of it.

Vse. This sheweth the dignity and excellency of the Ministers Calling.

2. To teach Ministers to be carefull in the discharge of their duties, seeing their calling is so weighty.

Now let vs see what duties belong to the Ministers, as they are the Friends of Christ. They are these:

1. To be Sutors to the Bride, 2.*Cor.*5.20. to labour to win many wiues for Christ.

2. When people are wonne and conuerted, then to keepe them from starting backe, and following strange flesh: for Ministers are not onely planters, but also waterers, and Nurses to bring vp, as well as fathers to beget children vnto God; and if they continue not to the end, these lose the fruit and recompence of all their former labours.

3. If by the temptations they fall, then to labour to reclaime them, *Luk.*15. Christ sheweth his affection there by those Parables of the lost sheepe, and Prodigall childe, as a patterne for all Ministers to be so minded.

4. To haue a speciall care to maintaine the honour due to Christ entire vnto him, not to part stakes with him, or to woo for themselues, as *Iohn* would not here, and the Apostles, *Acts* 4.12,16.

5. To be attentiue to the Bridegroome, to heare his will, and to teach it the Church; which duty is here, vers.29. expressed: and *Ezek.*3.17. 1.*Ioh.*1.1. Which serues to condemne ignorant Ministers, and those also that hearken to the voyce of other, or deliuer their owne conceits, and such as the Papists, that talke of nothing but the voyce of the Church: *Iohn* saith here, *heareth Him*, not her, vers.29.

6. The last is also laid downe here, namely, to reioyce where people come vnto Christ, that so Christ may speake vnto them, and they submit themselues to him. This ought to bee the fulnes of a Ministers ioy when he seeth this fruit and power of his ministery in winning soules to Christ: 1.*Th.*2.19. *Act.*11.18,23.

Vers.

Vers. 30. *He must increase, but I must decrease.*

31. *He that commeth from aboue, is aboue all: he that is of the earth, is earthly, and speaketh of the earth: hee that commeth from heauen is aboue all:*

32. *And what he hath seene and heard, that he testifieth, and no man receiueth his testimony.*

IN the thirtieth verse is noted the second inference, inferred from the former comparison; as if hee had said, Now the Bridegroome himselfe is come, mine office of preparing the Bride is finished; therefore shall I decrease both in the ministeriall function: for now the people will flocke vnto him, and leaue me, as also in that credit and present account which they carry of me, because they shall now reuerence, admire, and honour Christ.

This then that here is spoken of *Iohns* decreasing, is not meant as concerning the authority of *Iohns* Doctrine, or his faithfulnesse in his Calling, which can neuer be diminished, but as long as the World stands, *Iohn* wil be found to haue been most faithfull in his Office.

Now to shew that this came not by his owne negligence, or by Christs pride and ambition, but onely by the will of God, he puts a must to it [*I must increase, &c.*]

From this humiliation of *Iohn* wee may learne diuers good lessons, as

First, this teacheth Ministers that they should not bee grieued, though they grow into disgrace, and small account amongst men, if so be that thereby any glory may bee got vnto Christ.

Secondly, that the more men are esteemed, the lesse account is made of Christ: and contrariwise, the more account is made of Christ, the lesse will man bee esteemed; as is plaine by the example of the Corinthians, 1.*Cor.*3.4. and by that holy iealousie which the godly Ministers haue had, when they perceiued much people to flocke about them.

The vse is to teach vs, to fixe our eyes on Christ and God,

and not to dote on mans worthinesse, and not so much to haue their persons in admiration, as their Callings, and especially that message which they bring from God.

Thirdly, that where Christ shineth, lesser lights are obscured: as at the comming of Christ, and preaching of the Gospell, the Types, Ceremonies, and darke shadowes of the Law were obscured, 2. *Pet.* 1.19. for he is the Day-star, and the true Sonne of righteousnesse.

1. This teacheth vs to be ashamed of our ignorance in these dayes that the Gospell shineth so bright vpon vs, and yet wee will not walke in the light thereof.

2. That is but a dotage and foolish conceit of some, who collect from hence, that *Iohn* was borne in that time of the yeere when the dayes decrease, and Christ when they increase, and thereupon alter their Almanacks, &c.

Vers. 31. *He that commeth from aboue, is aboue all: he that is of the earth, is earthly, and speaketh of the earth: he that commeth from heauen is aboue all.*

THis verse containes a second comparison, to shew the excellency of Christ aboue man.

He that is come from on high] That is, he that is come from heauen, from God. And this is spoken in regard of the vnion of his two Natures: in regard of his diuine Nature, he is in heauen, yet not locally, as there included, for he filleth all things. In regard that he took vnto him the humane Nature, he is said to come from Heauen.

Is aboue all] Angels and men.

He that is of the earth] That is, a meere man.

Is of the earth] That is, he sauoureth of the earth, speaketh of earth and carnall things. According to his condition, so is his disposition, his condition earthly, his disposition carnall, as the like, That which is borne of the flesh, is flesh, *Ioh.* 3.6.

In this comparison is shewed, first, what Christ is, first, in regard of his beginning and originall.

Secondly,

Secondly, in regard of his excellency and preheminency.

2. What man is, first, in respect of this condition and making, [*he that is of the earth.*] Secondly, of his disposition, inward [*is of the earth,*] and outward [*speaketh of the earth.*]

First, generall instruction that is drawne from the scope of the comparison, is, That Man and Christ are as farre different, opposite and contrary as may be, as much as betweene heauen and earth: 1. *Cor.* 15.47. *Ioh.* 8.23.

This *Iohn* acknowledged, *Matth.* 3.11. *Ioh.* 1.27. and the Centurion, *Matth.* 8.8. and *Peter*, *Luk.* 5.8.

The ground of this difference, is the vnion of the two Natures in Christ, in which respect though the Godhead is said to descend, *Ephes.* 4.9. yet is he neuertheless God, and the similitude of the Humane nature doth not make him so like man, as the vnion of the Godhead doth make him vnlike.

First, this sets forth the great loue of Christ to man, who in himselfe did make a vnion betweene two so different Natures for our good, and thereby reconciled heauen and earth.

Secondly, against the Papists, who derogate from Christs honour, in making many Saints not onely equall, but superior to Christ, and ioyne their merits and intercession with Christ, giuing the Pope more authority then Christ; yea, making euery poore Masse-priest aboue Christ, because they are to sacrifice Christ in the Masse, now the sacrificer is aboue the sacrifice.

The parts of this comparison are, first, the originall of Christ, *He came from heauen*; this is to be vnderstood of the person of Christ, that he had his beginning frō heauen, though according to his humane nature he came from earth, being borne of man. Which obserue against some ancient heretikes, who held, that Christ brought his body with him from heauen: which is contrary to the History of his Nativity & incarnation, set down by the Euangelists, as also *Ioh.* 1.14. *Gal.* 4.4. 1. *Tim.* 3.16. and furthermore, it is against a maine end of the Incarnation of Christ, which is to sanctifie and make holy our nature, our birth, our conception. Therefore though the humane nature be of man, yet notwithstanding Iesus Christ, God and man considered in his person, is from aboue, of an heauenly off-spring.

The vſe is, firſt to teach vs how well thoſe prerogatiues agree vnto Chriſt, which the Scriptures do attribute vnto him, that he is the Head of the Church, the Sauiour and Redeemer of mankind, our Mediator and Interceſſor, that hee will bring vs vnto eternall life, euen becauſe he is from Heauen: and ſo none either can claime any of theſe prerogatiues.

Vſe 2. That ſo wee ought not eſteeme of Chriſt vilely and barely as the Iewes did, by looking onely vpon his poore and meane eſtate, but we muſt remember, that he is from heauen.

The ſecond part is of Chriſts excellency.

Aboue all.] *Doct.* Chriſt is more excellent then Man or Angels: the former is manifeſt, the latter is prooued plentifully in the firſt Chapter of the Hebrewes. Some will ſay, What need this doctrine? euery one that is but inſtructed in his Catechiſme can tell this. True, many know, but acknowledge it not aright by their practice: for if we did, then would we not carry our ſelues ſo proudly as many doe, but we would ſee our baſeneſſe and vileneſſe, in reſpect of the dignity and excellency of Chriſt, and ſo learne to be humbled. Briefly, the vſe is to teach what high eſteeme wee ought to carry of Chriſt, how greatly to honour and reuerence him. Other vſes alſo may bee drawne from hence: for if Chriſt be aboue all, then is hee able to protect and defend his Church, and to prouide all good things for vs, &c.

The third part is concerning man, what hee is firſt, in his condition.

He that is of the earth.] *Doct.* Man in regard of his beginning is of the earth. This doctrine is well knowne, and is prooued vnto vs by theſe Scriptures, *Gen.*2.7. *Gen.*18.27. *Iob* 33.6. Man alſo when hee dies, returnes to duſt, now it is a ſure rule, that euery thing is made of that whereinto it is reſolued, as ice and ſnow of water.

This inſtruction briefly miniſters vnto euery one matter of humiliation, to conſider our weakeneſſe and baſeneſſe, which ought to be vnto vs as the blacke feet vnto Peacockes, to make vs plucke downe our ſtately feathers, and high minds.

Secondly, in his diſpoſition; firſt inward.

Is

Is of the earth.] That is, he is wholly earthly minded, and carnally affected. This teacheth vn o vs firſt, that man naturally ſauoureth of nothing but earthly things, in all the parts both of ſoule and body. Take an inſtance in his vnderſtanding, and wee ſhall ſee it naturally carried vnto carnall and ſenſuall conſtructions. Hence the Iewes did expound the Prophecies of earthly things, dreaming of an earthly Kingdome of Chriſt, as alſo the Diſciples did. Hence the Capernaites dreamed of a carnall eating of Chriſts fleſh, *Ioh.*6.52. Hence it was, that when Chriſt ſpake of doing his Fathers will, which he accounted his meate and drinke, the Diſciples interpreted it of earthly food, *Ioh.*4.33. So when Chriſt ſpake to the Woman of Samaria of the water of life, ſhe vnderſtood it of the water of *Iacobs* Well, *Ioh.*4.11. So was *Nicodemus* his vnderſtanding altogether carnall in the matter of Regeneration, though he were a great Docto:.

Secondly, this teacheth, whatſoeuer knowledge and other ſpirituall grace a man hath, hee hath it onely from the gift of God, being in himſelfe vtterly deuoid of all, 1.*Corin.*2.14. *Roman.*8.5.

Secondly, in the outward diſpoſition, which is his ſpeech, and it may alſo be referred to his actions and carriage.

He ſpeaketh of the earth,] Firſt, frō the connexion of theſe two together, the outward with the inward diſpoſition, we learne, that according to a mans inward diſpoſition and affection, ſo is his ſpeech, vſually, though ſometimes hypocrites may make a faire colour of words, to hide the priuy corruption of their hearts, but vſually it is ſo. See for proofe, *Matth.*12.34,35. *Matth.*7.18,20. for as the heart ſuggeſteth, ſo the tongue vttereth, for this is the hearts interpreter.

Vſe, Is to teach vs to iudge both of our ſelues and others, by our owne and their ſpeeches; which if we find to ſauour of earthly things, that our talke is nothing but of the World, and worldly wealth, we may iuſtly ſuſpect our ſelues, that our hearts be carnall and vnregenerate. This ſhewes the vanity of that excuſe of many, who will ſay, Why, whatſoeuer I ſay, yet I thinke no ill, I meane well, *Matth.*12.37.

A second Doctrine, that man of himselfe cannot declare and deliuer any heauenly Mysteries pertaining to saluation. This point *Iohn* principally intended, thereby to driue the people from him vnto Christ, who onely could expound and declare vnto them all diuine knowledge of the mysteries of the Kingdome of Heauen. And so the Prophets of old, and now all the Ministers haue not in themselues the light of knowledge, but are illightened and inspired by Christ, in whom all the treasures of wisedome are hid, *Ioh.*1.8. *Colos.*2.3.

First, this is a notable euidence of Gods loue towards vs, who hath giuen vs Christ Iesus, the Lyon of the Tribe of Iuda, to open the booke of the mysteries of the King of Heauen, and to reueale them vnto vs, without whom we should otherwise haue had no more knowledge then Sauages, and wilde people haue, *Reuel.*5.5.

Secondly, this is to admonish Ministers that they be not puft vp with pride, and swell against their brethren, because they haue more knowledge, but to remember that they are men as well as others, and so though they haue many helpes to get knowledge, yet it is Christ, who by his Spirit must illuminate their minds, to giue them sound vnderstanding in heauenly matters. And secondly that they ought to teach them vnto the people as the Oracles of God: 1.*Pet.*4.10.

Thirdly, this teacheth the people to regard the Ministers, remembring that they deliuer the Word of God, and not man, 1.*Thes.*2.13.

The last clause of this 31. verse is repeated againe, but not in vaine: for the matter was of great weight, and the preiudicate opinion of the Iewes was hard to be remoued; and so hee vrgeth it againe vnto them. Secondly, hereby hee maketh way vnto his complaint for their vnbeliefe, that though hee came from heauen, yet they receiued not his testimony.

Vers.

Vers. 31. 32. *He that commeth from aboue, is aboue all: hee that is of the earth, is earthly, and speaketh of the earth: hee that commeth from heauen is aboue all.*

32 *And what he hath seene and heard, that he testifieth, and no man receiueth his testimony.*

WHich words containe the complaint of *Iohn* for the incredulity and vnbeliefe of the Iewes. In it are two parts; first, the ground and reason of his complaint; secondly, the complaint it selfe. The reasons or arguments whereby he vrges the greatnesse of their incredulity are two; first, drawne from the excellency of Christ, [*Hee that is come from heauen is aboue all.*] These words, first, in that they are twice repeated, and that for the weightinesse of the matter therein contained, teach Ministers that they ought not to thinke the bare deliuery of a truth, and that but once sufficient, but duely to consider the weight of the matter, and so to vrge and presse it againe and againe, that hereby as it were by many strokes, they may beat the truth thereof into the hearts of the hearers: *Gal.*1.9.

Secondly, they serue to aggrauate the incredulity of the Iewes. For who spake? Was it not Christ from heauen, who is ouer all? then the greater is their vnbeliefe that would not receiue his testimony. The Doctrine hence arising is,

The greater the person is that deliuereth a truth vnto vs, the greater is the fault if it be lightly regarded by vs. This is proued out of the second of the Hebrewes: For the Apostle hauing prooued in the first Chapter, that Christ is more excellent then the Angels, Chap. 2. vers. 2, 3. thereupon inferres, that if the Word spoken by Angels was stedfast, and euery transgression and disobedience, receiued a iust recompence of reward, then how can we escape, if we neglect so great saluation, preached to vs by Iesus Christ. And this in common equity; for if the King doe speake vnto vs, and we lightly esteeme of it, the fault is greater, then if a meane and base person deliuered the same message vnto vs. And the husbandmen were therefore especially destroyed, because they regarded not the mes-

sage which the Lord sent vnto them by his only Sonne: *Mat.* 21.37.38.

For this contempt of the message, shewes a light esteeme of the Person that deliuers it.

The vse is that which the Apostles make, *Heb.*12.25. *see that yee despise not him that speaketh from aboue.* Where he addeth a reason drawne from a comparison betweene *Moses* and Christ, that if they escaped not which despised him that spake from earth, (1) *Moses*; much more shall not we escape that despise him that speaketh from heauen (1) Christ. That the former escaped not, appeareth by the example of *Mirian, Numb.*12. of *Nadab* and *Abihu, Leu.*10. of the man that gathered sticke, *Numb.*14. of *Corah* and his companie, of the Israelites that would needs fight with the Canaanites against *Moses* expresse commandement, yea and of all the Israelites, who perished in the wildernesse for this cause. Now if these did not escape, how can we?

But how shall we heare Christ speake, who is now in heauen?

Answ. Christ speaketh vnto vs by his ministers, to whom he hath first deliuered this message; *Heb.*2.3,4. and therefore Christ saith; *he that heareth you heareth me.*

Yea, but we see no such iudgements come vpon those that contemne the Gospell.

Answ. It is then because we doe a right obserue the iudgement of God: for is not the punishment of the Iewes for contemning Christ and his Gospell, namely their vtter desolation and dispersion, farre greater then any of their Captiuities vnder the times of the Law. Doe we not see all those famous Churches of Greece for their light esteeme of the Gospell, vtterly destroyed, & now in slauery to the Turk, and is not Rome now a seruant of Antichrist; a greater plague then to be made the slaue of the Turke; 2.*Thess.*2.9,10,11. And if there be no corporall plague, then doth God send spirituall punishments, giuing men vp to hardnes of heart, and reseruing them to eternall condemnation: 2.*Thes.*1.7,8,9. *Act.*28.26,27. which plague of hardnes of heart is so much the more fearfull and grieuous by much

much lesse sensible it is.

The second argument is drawne from the infallible and certaine truth of the Gospell that Christ hath deliuered, vers.32. [*what he hath heard and seene.*] which words, first, shew the certaine truth of his doctrine for hearing and seeing are senses of learning, and such proofes are most sure. Secondly, it settes forth his manner of deliuering: for he spake it not by relation and inspiration, as the Prophets: but he saw, and heard it in heauen, in the bosome of his Father, at the Counsell-table, as it were of the Trinity.

The Doctrine hence arising is, That the Gospell deliuered by Christ, is a most sure and certaine truth. See *Ioh.*1.1.3.2.*Pet.* 1.16.*Luk.*1.2. and therefore Saint *Iam.*cap.1.18. fitly calleth it, the Word of Truth, both in regard of the Author, and of the manner of deliuery, and also of the effect it worketh in the heart of the receiuers.

*Vse.*1. This serues to aggrauate the incredulity both of the Iews, & also of vs who notwithstanding these cleare euidences, cannot yet be perswaded of the truth thereof. We will beleeue a man that sayth, hee both heard and saw the thing he reporteth; yet the Gospell first preached by Christ, in whom there is nothing, but it makes him worthy to beleeued, after confirmed by the Apostles, who were eye-witnesses, and eare-witnesses of all that was done, cannot wee be drawne to beleeue: *Ioh.*7. 48.

2. This serues to strengthen our faith in the doctrine of the Gospell deliuered vnto the world; that wee beginne not to doubt, and stagger about the truth thereof, but to stand constantly for the defence and vpholding of the same, and euen, if need bee, to seale vp the truth of it with our owne blood.

3. Christs faithfulnes in deliuering that only which he saw and heard; ought to teach ministers to take heed, that they deliuer nothing but what is sure and certaine; which they haue receiued from Christ, and is grounded vpon the Word; otherwise they are liable to the Apostles reprehension: 1. *Tim.* 1.7.

4. This confutes our aduersaries, who deliuer many points

of doctrine, as neceſſary to ſaluation, which they neuer ſaw nor heare, whereof they haue no ground; as of *Purgatory, Limbus, Tranſubſtantiation, &c.* Finally, if we will be certainely reſolued in points concerning our ſaluation, we muſt not relye vpon the ſayings, teſtimonies, and opinions of men, but vpon the vndoubted truth of Gods Word.

Now come we to the complaint it ſelfe. The fault hee complaineth of, was, that *no man receiued his teſtimony*. Though Chriſt ſpake from Heauen, though his perſon was moſt excellent, and the truth of his doctrine moſt certaine, yet no man did beleeue it, that is, very few, and in compariſon of thoſe other that beleeued not as nothing.

From which inference wee may obſerue this inſtruction, that no euidence will ſatisfie incredulous and obſtinate perſons: ſo the Iewes were perſwaded, the Prophets, and namely, *Ieremiah*, were inſpired of God, *Ier* 42.2. yet when he had deliuered his meſſage from God to them, they would not beleeue him, but gaue him the lie, and ſaid, that *Baruch* did prouoke him againſt the people: *Ier.*43.2,3. So *Pharaoh*, and the Egyptians would not be perſwaded, euen for their owne good. The Iewes, *Act.*4.16. could not deny the truth of thoſe things the Apoſtles had done, yet would they not beleeue. So the Phariſes againſt their owne conſcience ſaid vnto Chriſt, that he caſt out diuels by the Prince; and though they knew he did it by his Diuinity, yet would they not be perſwaded; *Mat.*12. 24. Thus infidelity cloſeth vp the eyes of a mans reaſon, ſo that, be the proofes and euidences neuer ſo plaine, yet he cannot be perſwaded in his heart.

Vſe. Not to thinke any thing the worſe of the truth, though men beleeue it not: for few there are that will beleeue, *Eſay* 53.1. *Rom.*10.16. but the truth of the Goſpell depends not vpon man, but vpon God, *Rom.*3.4. Wherefore wee ought not, as many doe, to ſtagger and doubt of the truth, becauſe Papiſts and others after ſo much writing and diſputing, and ſo plaine euidence on our ſides, will not yet beleeue, but ſtill write, and euen die in defence of their errors. For what if an Heretike bee burnt at a ſtake, ſhall we thinke euer the better of his hereſie, or on

the worſe of Gods truth? God forbid. Let vs rather looke vpon the Word of God, and ſo ground our ſelues thereon, and conſider withall what a man is, if God giue him ouer to the diuell, to incredulity, obſtinacy, and hardneſſe of heart.

Receiued] They heard the Word preached, and the truth of it proued vnto them oftentimes by Chriſt, yet they remained incredulous and obſtinate. Which firſt, as it ſerues to aggrauate their hardneſſe of heart and vnbeliefe. Secondly, ſo it yeelds vnto vs this obſeruation. That incredulity and obſtinacy againſt plaine euidence of truth, is not onely proper to the profane and infidels, but to many of them alſo that vſe to heare the Word preached, to frequent Sermons, &c. as the Iewes did, *Ezek.*33.31,32.

Verſ. 33. *He that hath receiued his teſtimony, hath ſet to his ſeale, that God is true.*

34. *For he whom God hath ſent, ſpeaketh the words of God: For God giueth not the Spirit by meaſure vnto him.*

35. *The Father loueth the Sonne, and hath giuen all things into his hand.*

36. *He that beleeueth on the Sonne, hath euerlaſting life: and he that beleeueth not the Sonne, ſhall not ſee life, but the wrath of God abideth on him.*

THeſe verſes containe a declaration of Faith, which is ſet downe, firſt, by the nature and obiect of it, [*He that hath receiued his teſtimony.*] Secondly, by the excellency of which is laid downe by the effect, [*hath ſet to his ſeale that God is true.*] Which is confirmed by a reaſon in the next words, [*For he whom God hath ſent ſpeaketh the Words of God:*] and this ſtrengthened with another reaſon [*For God giueth not the Spirit by meaſure vnto him.*] The 35. verſe layes downe, firſt, the ground of this latter reaſon, why God giues him the Spirit without meaſure, [*The Father loueth the Sonne.*] Secondly, a fruite of this loue, [*and hath giuen all things into his hand.*] Thirdly, Faith is declared by the benefit that comes by it, namely, life euerlaſting, which is further amplified by the contrary of vnbe-

lieſe what hurt followes vpon, *viz.* the wrath of God: verſ. 36.

He that receiueth his teſtimony] Here Faith is deſcribed by the nature and obiect of it, which is the teſtimony of Chriſt, that is, the Goſpell, whereof Chriſt is the Author. The point of doctrine hence ariſing is, that true faith is onely grounded vpon the Word of God, as *Ioh.* 17.8. That faith which relyes vpon mans word and authority, brings no honour to God, nor comfort to our owne conſciences.

Hath ſet to his ſeale that God is true.] Here is the excellency of faith ſhewed by the effect. That faith ratifieth and confirmeth the truth of God; as *Abrahams* faith is ſaid to glorifie God, *Rom.* 4.20. whereas vnbelieſe makes God a lier, 1. *Ioh.* 5.10. But how can faith ſeale vp the truth of God, or infidelity impeach it? Indeed the truth of God doth not depend vpon man, but vpon the immutability of Gods will; yet Faith is ſaid to ratifie and confirme it, firſt, in regard of the manifeſtation of the truth of God to others: as among men, hee that beleeueth another, doth manifeſt to the world, that accounts him a true and truſty man. Secondly, becauſe it aſſures and aſcertaines vnto our owne hearts and conſciences the truth of God. Thirdly, in regard of Gods acceptation.

Infidelity doth impeach the truth of God; not that indeed an vnbeleeuing man can make God a lyer, but becauſe he doth his vttermoſt endeauour as much as in him lyeth, to make him a lyer, by denying and doubting of his truth.

This affoords many inſtructions: firſt, that of all other graces, Faith is the moſt neceſſary for a mans own ſelf, becauſe by it we apply the promiſes of God, and the merits of Chriſt vnto our conſciences. Secondly, that likewiſe none is more excellent, becauſe it confirmes the pretious truth of God. Thirdly, that this is the moſt acceptable grace, becauſe it ſanctifies all other; without it, it is impoſſible to pleaſe God. Fourthly, this ſhewes the great reſpect that God hath to man, that hee doth accept a teſtimony from him. Fifthly, againe, that faith doth on our part to God, that which the Spirit doth on Gods part to vs; this aſſures vs of Gods truth, that ſeales vp the truth of God, as Chriſt by his Spirit is knit and vnited to vs, wee by faith to him.

Verſ.

Verſ. 34. *For he whom God hath ſent, ſpeaketh the words of God: for God giueth not the Spirit by meaſure vnto him.*

FOr *he whom God hath ſent, ſpeaketh the words of God.*] Here is laid downe a reaſon, of that which was ſpoken of the excellency of faith in ſealing vp the truth of God, drawne frō the office of Chriſt. The reaſon ſtands thus: He that receiueth his teſtimony whom God hath ſent, and who ſpeaketh the words of God, hee ſealeth that God is true: but hee that receiueth Chriſts teſtimony, receiueth his teſtimony, that is, ſent from God, and that ſpeaketh the words of God. Therefore he that receiueth the teſtimony of Chriſt ſealeth that God is true. Or more briefly thus: Chriſts teſtimony are the words of God; therefore he that receiueth Chriſts teſtimony, ſealeth that God is true. This 34. verſe then containeth two parts:

Firſt, the Office of Chriſt, with the condition, or effect of it.

Secondly, the gifts of Chriſt, and the quantity of them:

The Office is ſet downe in theſe words [*He whom God hath ſent.*] Which phraſe of ſending, is generally applyed to all the Meſſengers and Miniſters of God from time to time, both before and after Chriſt, 2. *Chron.* 24.19. *Ioh.* 1.6. *Ioh.* 13.20. And it notes three things: Firſt, the kind and quality of their Office, that they are Miniſters and Meſſengers. Secondly, the warrant of their calling; God ſends them. Thirdly, that they are deputed, and ſet apart to that calling. But particularly, it is here vnderſtood of Chriſt, and in the generall, it ſetteth forth thus much, That Chriſt tooke not vnto him this Calling and Office of himſelfe, but God did appoint him, as the Apoſtle prooues, *Heb.* 5.4, 5, 6.

More particularly it ſheweth, that Chriſt was ſent from heauen, euen from the boſome of his Father, to take fleſh vpon him to declare vnto vs the ſecret counſell of God, and to work our redemption, as *Gal.* 4.4. *Ioh.* 10.36.

But it will bee obiected, that in this reſpect Chriſt is very God, and then how can he be ſent.

Anſw.

Answ. Yes, very well, if we consider the distinction of persons; for there is no inconuenience to say, that one person may send another, as Christ is also said to send the holy Ghost. Yea but then one person shall be inferiour to another? We answer, First, that there may bee a sending among equals. Secondly, more particularly and properly we say, that Christ, first, in regard of the humane nature which hee tooke into the vnity of person with the Deity. Secondly, in regard of the Office of his mediatorship, is inferior to the Father: *Ioh.*14.28. *Phil.*2.7.

Doct. Christ was deputed of God to be his Messenger, and his Minister; a phrase much vsed in Scripture; as *Esay* 61.1. prooued to bee spoken of Christ by *Luk.*4.18. *Zach.*2.9,11. 1.*Ioh.*4.10. and *Malac.*3.1. Christ is expressely called, the Messenger of the Couenant; and *Rom.*15.8. a Minister.

For first, none but Christ was fit to doe this, who onely knew all the secret councels of God; *Ioh.*1.18.

Secondly, none was able to performe the worke, but he that was both God and man.

For vse of this point; first, this manifesteth Gods loue vnto vs, that when we had no meanes to come to the knowledge of his will, and to life eternall, he sent his onely Sonne to bring vs vnto both, as in the 16. verse of this Chapter. Secondly, this sheweth that great respect that he beareth to mankind, in sending so great and honourable an Embassadour vnto him. As among men, what greater honour then for a King to send his sonne in embassage to a poore man. Thirdly, it setteth forth vnto vs that great loue and respect that Christ Iesus bare towards vs, in that he disdaind not to take vpon him this office to be made a Messenger of God for our good, which we are well to note, that hereby we may learne to prize Gods loue according to the worth of it, and so to loue him againe. Fourthly, this is matter of comfort vnto vs, that those things which Christ performeth, are acceptable to God, because God himselfe appointed him to this worke. Fifthly and lastly, it is exemplary for our imitation, that if we will haue comfort in the things we take in hand, we must looke, first, that the calling be warranted of God. Secondly, that our selues be deputed, and set apart to that

that Calling, 1.*Cor.*7.17. That the Calling is appointed of God, we shall know if it be warranted in the Word; and that the Calling is ordained for vs, if wee find our selues mooued thereunto by the Spirit of God, and inabled with gifts to discharge it. This makes against Masse-Priests, and vnsufficient Ministers, *Ier.*23.21.

He speaketh the words of God,] Which is the effect of his Office. The Doctrine is, That Christ being appointed a Messenger of his Father, was carefull to declare the Minde, Will, and Word of his Father; as himselfe witnesseth, *Ioh.*7.16. *Ioh.*14.24. *Ioh.*17.6,8. and *Heb.*3.2. Christ is faithfull, as *Moses* was: for this is a maine end why his Office was laid vpon him: *Ioh.*6.38.

Vse is, first, it is a further motiue to presse the point and matter in hand, that we should be attentiue vnto the Word, because Christ brought it from heauen. So that if either the Author of it, namely, God; or the messenger, that is, Christ can moue vs, it serues to enforce that exhortation which the Apostle hath, *Heb.*2.1. that we doe not let slip this Word.

Secondly, it teacheth Ministers to haue a care that they bee like vnto Christ, to iustifie that they are sent of God, by speaking nothing but Gods Word. Which first is Gods commandement, *Ezek.*3.10. *Ezek.*33.7. *Mat.vlt. vlt. Ierem.*23.21. Secondly, the example of the Saints shewes it; so did the Prophets alwaies speake in the Name of the Lord. And the Apostle, 1.*Cor.*11.23. Thirdly, this will gaine reuerence and attention vnto their Ministery, 1.*Thes.*2.13. Fourthly, herein lyeth a maine difference betweene faithfull and vnfaithfull Ministers.

Now from the force of this reason ariseth this Doctrine, that to receiue their testimony that are sent of God, and that speake the words of God, is to seale the truth of God. Which as it is vnderstood here of Christ, so is it true of all other Ministers vpon that ground: *Luk.*10.16. *Ioh.*13.20. See *Exod.*14.*vlt.* 2.*Chron.*20.20. *Act.*13.48. The reason hereof is drawne from their Office, because they are sent of God, and are Embassadors of Christ standing in his stead: 2.*Cor.*5.20.

Vse. This ought to breed reuerence in mens hearts to the Ministery, because they haue not to doe herein onely with men, but with God, who is honoured when the Ministery is honoured, despised, and contemned, when it is reiected: 1.*Sam.* 8.7. *Ezek.* 20.8.

Secondly, it serues to vphold Ministers against the despite of those, who contemne their Ministery, because of their infirmities and weakenesses: but man ought to consider not the person, but the office.

AN EXPOSITION VPON THE FIRST OF MARKE.

Mark. 1.25.

And Iesus rebuked him, saying, Hold thy peace, and come out of him.

THese words are a part of the History of our Lords dispossessing of a Diuell; of which History were foure parts: first, the place, vers. 23. Secondly, the description of the party possessed, *ibid.* Thirdly, the manner of dispossessing of him; where first is set downe the Diuels striuing against it: secondly, how Christ resisted him. Fourthly, the effects of this Miracle: vers. 26, 27.

And Iesus rebuked him] Christ hath absolute authority ouer Diuels, not onely as God, but as Mediatour: which is for our comfort; for as Mediatour he came to dissolue the workes of the Diuell.

Saying.] The charge of Christ is twofold; first, *Hold thy peace*, or be mufled, as 1.*Tim.* 5.18. But why would not Christ receiue

receiue the testimony of the Diuell. Because:

First, the ground of this confession was not good; it was not loue, but a slauish feare that made him, as a slaue ready to bee beaten, giue good words to his Master.

Secondly, in regard of the matter, it was in some respects true, but not in all.

Thirdly, in regard of the manner, it was deceitfully vttered by him.

Fourthly, in regard of his person, he was not fit to giue testimony of Christ; and if he had receiued it, it might haue confirmed that slanderous opinion of the Pharises of compacting with him.

Secondly, *Come out of him.* Christ needs nothing to ouercome the Diuell but onely his bare Word: So *Matth.* 4. though he suffered the Diuell to doe much, yet at his Word away he hies. Which shewes the difference betweene Christs casting out of Diuels, and others: He, by his owne command; they in his name: he by his Word, they by Prayer and Fasting.

Further, in regard of the party, note the goodnesse of Christ towards mankind, which as particularly he shewed to this man here, so will he to euery one of vs, in deliuering vs from the slauery of the Diuell.

Vers. 26. *And the vncleane spirit tare him, and cryed with a loud voyce, and came out of him.*

LIke addeth, *He threw him in the middest*, Chap. 4.35. *and hurt him nothing at all.*

The Diuels obedience to the charge of Christ, obserue herein, first, the manner. secondly, the thing it selfe: thirdly, the issue.

1. The manner, first, *He threw him in the middest.* This shewes his rage and fury. Secondly, *he tare him*; that is, there were so sore and grieuous conuulsions in his body, as if one limme had been pulled from another. Thirdly, he cryed out with a loud voice for horror and feare of Christ. What now

should be the reason of all this violence? euen because hee was now to abandon his hold. Hence marke this point, The last conflict with Satan is commonly the sorest and greatest. This is to be obserued in all other demoniakes. Memorable is that of Christ, *Ioh.*14.30. when the Diuell was now at the point to be fully ouerthrowne.

First, the ground is, because he still seeketh to deuoure, and man is his pray, and so like a Lyon he roareth when the prey is pluckt out of his mouth. So *Pharaoh* vexed the Israelites more when they were going away then before; which is to be noted to comfort and vphold vs. And secondly, in regard of others, to order our iudgements concerning them, if wee see them in any extraordinary conflict, seeing happily this may be the last. In the first of those circumstances, obserue how far the diuell may preuaile with man, if God permit him, that is, to torment his body, &c. as appeares in *Iob.* In the third, marke how terrible Christ is vnto the Diuell.

Secondly, his obedience it selfe is noted, in that *He came out:* note, first, that the Diuell cannot resist Christ, because no proportion betweene the infinite power of the Creator, and that finite of the creature. Which shewes, that the power and authority which Christ hath, is not titular, but effectuall; in that he hath authoritie to command, so hee hath power to see his commands executed. Which teacheth vs to resort and trust to him.

Vers.27. *And they were all amazed, insomuch that they questioned among themselues, saying, What thing is this? What word is this?* Luk.4.36. *What new doctrine is this? For with authority commanded he the vncleane spirits, and they obey him.*
28. *And immediately his fame spread abroad throughout all the Regions round about Galilee.*

IN these words are contained the effects of this miracle. First, the astonishment of those that were present.

Secondly, the vse they made of it, note here, first, how they enquired

enquired and communed of it one to another. Secondly, their particular questions. Thirdly, the reason of it.

1. Their inquiring after this matter is first noted in way of reproofe, to taxe their ignorance and negligence, that they were not acquainted with the Scriptures and Prophecies concerning Christ, that it should be he that should confound the power of Satan, nor had attended vnto the preaching of *Iohn*, nor vnto Christs former Sermons, wherein he had declared himselfe to be the Messias. Where we may see what followes vpon neglect of the ministery of the Word, that men are euer learning, yet come not to knowledge. Neuertheless, in that they doe inquire, is commendable in them, and set forth for our imitation, and without it we shall neuer make profit of the Word.

2. By their particular questions, we may see the fruit of due attention. First, they inquire into the nature of the Miracle, [*What thing is this*] for when once by diligent attention the mind hath receiued a deepe impression, it is neuer satisfied, till it hath gotten the full knowledge of the thing. Secondly, they come to consider of the principall circumstance of the miracle, *viz.* the meane of performance, [*What word is this?*] Lastly, they goe further, and apply the miracle to the right end of it, *viz.* the confirmation of a Doctrine, which for the high account and estimation they had of it, they called New; not in disdaine to diminish the authority of it. A thing is said to be new, when it is done in another manner then it hath vsually been.

3. The reason was; *For with, &c.*

The Fame and report of Christ, (which is another effect of this Miracle.) First, *spread abroad*, namely, by the good prouidence of God, that Christ and his doctrine might be the better entertained wherefoeuer he became. Wherein Gods goodnesse to the Church appeares, that thereby many came to reape profit by that which was done amongst a few. Wherefore our duty is to publish the workes of God: which also was commanded by Christ to many whom he cured. For first, this is a speciall meanes to amplifie the glory of God. Secondly, to increase and edifie the Church. Thirdly, to hinder other idle and vaine rumors, when our care is to speake of the works of God.

2. In the intent, it spread abroad throughout all the Countrey; teaching vs, that it is not sufficient for vs to make knowne to our familiars and next neighbours, the great workes of God, but also to strangers as occasion serues: auoiding partiality, and hindering the knowledge of Gods workes, by staying the fame thereof.

Vers.29. *And forthwith when they were come out of the Synagogue, they entred into the house of Simon and Andrew with Iames and Iohn.*

30. *But Simons wiues mother lay sicke of a Feuer, and anon they told him of her.*

31. *And he came and tooke her by the hand, and lift her vp, and immediately the Feuer left her, and she ministred vnto them.*

THis is the tenth History of the first yeere of Christs publike ministery, and the fifth miracle, following immediately after the former historie and miracle of the dispossessing of the Diuell, as is cleare by *Marke*, *Forthwith*, vers.29. and *Luke* 4.38. *he arose out of the Synagogue, and entred into Simons house, &c.* *Mat.*8.14,15. places it otherwise: but first two are to be preferred before one. Secondly, *Matthew* of all other is least carefull to obserue the order of times in setting downe his stories, regarding rather the likenesse of the matter, and the place where they were; as laying downe a great many Parables together in one place, in another a great many miracles, &c. Thirdly, *Matthew* there vseth an indefinite proposition, which implies no immediate consequence of that, that followes on that which goes before. And generally, we must haue an eye to *Luke* for our order, and next to him to *Marke*.

The Euangelists that record this History are three, *Matth.* 8.14,15. *Mark.*1.29. *Luk.*4.35. Let vs compare the differences of them in handling of this story, which are either in addition of circumstances, or variety of phrases.

Matthew is the concisest of the rest, touching onely the substance of the story. Therefore by the way note, that it is an error to say, that *Marke* is an epitome of *Matthew*, as first may appeare by this: secondly, because he obserues another order: thirdly, and also hath more Histories then the other.

Matthew and *Marke* adde, *this woman was laid on her bed.*

Secondly, that *Christ touched her.* *Marke* addes, *that hee lift her vp.*

Thirdly, *Matthew* hath, that being healed, *she arose.*

Marke and *Luke* first adde the transition, which *Matthew* hath not; *and forthwith when they were come out of the Synagogue, &c.*

Secondly, that those that were present, made the womans case knowne vnto Christ.

Marke he is most large, and addes, first, that Christ made no delay, *Forthwith:* secondly, *the house of Simon and Andrew.*

Lastly, *Luke* addes; first, *that the Feuer was great.* Secondly, *that Christ stood ouer her, and rebuked the Feuer.* Thirdly, *that immediately she arose.*

In variety of phrases, as *Peter*, and *Simon*, *sicke of a Feuer*, and *taken with a Feuer, &c.*

The summe of this History is a miraculous curing of *Simons* wiues mother. The parts of it are these: first, the Time. Secondly, the place. Thirdly, the Parties present before whom. Fourthly, the party cured. Fiftly, the manner of curing. Sixthly, the manifestation of this to bee a Miracle. Seuenthly, the euent of it.

The time was, assoone as he came forth of the Synagogue, and it hath a double relation, either to the former Miracle, or to the assembly and meeting of Gods people, vers.22. in regard of which relation wee may note, first, that Christ counted it a proper worke of the Sabbath, to doe a worke of mercy. Secondly, that Christ contented not himselfe to haue performed the publike worship of God on the Sabbath, but as occasion was offered, did also other good workes.

Which is for our vse, that among other duties of the Sabbath, to haue a speciall regard to the workes of mercy, it being a good meanes to fill our hearts with godly meditations, and our mouthes with holy conference.

Secondly,

Secondly, that wee content not our selues with the publike seruice of God onely, but bee carefull to spend the rest of the Sabbath after the assemblies.

The place where it was wrought, was, first, a priuat house. Here obserue, that Christ was ready to manifest the gift which God had bestowed vpon him in doing good, not onely openly before many, but in priuate houses also before a few; as *Ioh.*2.1. at a priuate marriage of a poore couple hee wrought his first miracle: and *Matth.*9.23. because it was not a popular applause that he sought for, but doing of good to the Church, and for it he was as ready in one place as another. Howbeit, most of his miracles were publike, because hereby, first, God was most glorified: secondly, more did reape benefit: thirdly, his Ministery more credited.

The vse is for vs to doe the like in doing good to all, in all places indifferently, as occasion shall serue. For to doe nothing but what many may take notice of, sauoureth of arrogancy and desire of glory, rather then zeale of Gods glory, and good of their brother.

Secondly, It was the house of *Simon* and *Andrew*; where a question may be moued, how it is said to be the house of *Simon* and *Andrews* both?

Answ. It was either because both had right to it, or because both of them dwelt together. To that, *Ioh.*1.44. I answer, That their breeding might bee at Bethsaida; and yet because of their Trade of fishing, they might haue a house at Capernaum. Secondly, *Peter* might dwell there because of his wife. Thirdly, because Christ did dwell there to entertaine him.

To that *Luk.*5.11. I answer, they forsooke all, that is, all that might hinder them in following of Christ, as their calling. Secondly, the vse of all, but not the possession.

Now this shewes the brotherly agreement betweene these two brothers; a thing highly commended in Scripture; as *Psal.*133.1,2,3.

Secondly, though they suffered nothing to hinder them in following of Christ, yet they did not fondly cast away that they had. *Matthew* made Christ a Feast in his owne house after he had forsooke all: *Luk.*5.28,29. For riches are Gods blessings, and haue a good vse, wherein they are to bee imployed, if they crosse not greater matters. Secondly, we are Gods Stewards, and no Steward may cast away his Masters goods. This confutes the Anabaptists, and some ancient Philosophers, which cast their money in the Sea.

The company present were the foure Disciples, vers.29. who were companions together, *Luk.*5.7. Here note, first, the care of Christ to traine them vp, because hee meant to make them Apostles; and so he made them eye-witnesses of his Miracles and Doctrine, for the further strengthening of their Faith, that they might haue the greater euidence to preach Christ vnto others. This ought to be the practice of Tutors. This did *Paul* with *Timothy*. Secondly, their care and diligence to doe him seruice in attending on him, who was their Master. Thirdly, the Disciples desire to profit by Christ.

The party cured, was *Simons* wiues mother. Where wee may note, that Christ thought it not an vnfit thing to take a married man for his Disciple. But some obiect against this, and say, that by a wife, 1.*Cor.*9.5. is meant another woman? which is both slanderous and rediculous. See *Heb.*13.4. in all, marriage is honourable, and in Ministers: 1.*Tim.*3.5. 1.*Tim.*4.3.

Secondly, in that *Peter* had a carefull respect of his wiues mother, we learne, that husbands and wiues should haue a pious respect of the parents each of other, as appeares in *Ruth* to *Naomi*, and *Moses* to *Iethro*. The reason of it, is the Law of marriage, *Gen.*2. by which bond they are to extend their affection to the parents of one another. Secondly, this is a great meanes to breed loue and kindnesse betweene themselues, when the one seeth how much the other respecteth his friends.

Secondly, her disease wherewith she was afflicted, was, first, a hot burning Feuer: secondly, a great Feuer: thirdly, she was so sicke of it, that she was faine to lye downe: fourthly, she was healed of it. All which circumstances do amplifie the disease, shewing it to be grieuous and dangerous. Whence learne we, That there is no disease so dangerous, but Christ can cure it; because

becauſe the abſoluteneſſe of his power is ſuch, that with him there is no reſpect of greatneſſe or ſmalneſſe. Teaching vs hereby to truſt perfectly vnto him in all our diſtreſſes, it being he alone that can giue to others wiſedome to preſcribe, and to the meanes power to effect our health and welfare.

The manner of curing. Here note the occaſion; *Mat.*8.14. ſaith, *Chriſt ſaw her.* *Marke*, that *they told him of her.* *Luke*, that *they intreated him for her.*

Firſt, then the ſight of our miſeries moues Chriſt to ſuccour vs; as *Mark.*6.34. *Ioh.*5.6. becauſe the eyes of Chriſt are eyes of pitty, like to thoſe of the Samaritan: *Luk.*10. Which ſerues to miniſter comfort to vs in all miſeries. See *Ezek.*16.3,4,5, &c. And albeit that Chriſt doth alwaies ſee our miſeries, yet muſt we put him in minde of them, that he may ſee how wee are affected with them our ſelues.

2. In that they told him, and intreated him for her: this ſhewes, firſt, their faith in Chriſt: ſecondly, their loue and pitty to her. Teaching vs in like caſes to giue an euidence of our faith and brotherly loue, by commending the caſes of our brethren to Chriſt. For as he is beſt able to helpe in all diſtreſſes, ſo firſt, it is an honour done vnto him: ſecondly, it is a meanes to obtaine helpe for them: thirdly, it is a ſacrifice acceptable to God, and we are accepted as worſhippers of him.

The meanes of curing, reſpect partly the geſture, partly, the ſpeech of Chriſt.

The geſture: *He came vnto her, touched her, and lift her vp:* all to ſhew, that this cure came of him. Chriſt was able to doe it without theſe meanes, but hee did it to giue a greater euidence. And falſe is that collection of the Vbiquitaries vpon *Mark.*5.31. that in the fleſh of Chriſt was a vertue to heale, becauſe the diuine qualities were tranſfuſed in the fleſh.

Doct. Where Chriſt will, any meanes are powerfull as clay to cure blindneſſe, *Ioh.*9.6. *Moſes* Rod to fetch water out of a Rocke, *Numb.*20.9. *Act.*19.12. for Chriſt is the Fountaine of all power and efficacy.

The vſe for vs is, that we be carefull and conſcionable to vſe all meanes warranted in the Word of God, how ſimple ſoeuer they

they may ſeeme to vs, not oppoſing our conceits againſt this power and wiſedome of God: as *Naaman* did, and both Iewes and Gentiles in ſpeaking againſt the Goſpell, the meanes of ſaluation.

Secondly, his ſpeech; *Luke* ſaith, *hee rebuked the Feuer.* Chriſt hath an abſolute command not onely ouer reaſonable and liuing creatures, but alſo ouer things inſenſible.

Verſ.32. *And at Euen when the Sunne did ſet, or, [when the Sunne was downe] they brought to him all that were diſeaſed, and them that were poſſeſſed with Diuels.*

33 *And the whole City was gathered together at the doore.*

34 *And he healed many that were ſicke of diuers diſeaſes, and caſt out many Diuels, and ſuffered not the Diuels to ſay, that they knew him.*

THeſe words containes a generall Hiſtory of Chriſt his miraculous curing of ſundry perſons, diuerſly afflicted. It is in number the eleuenth Hiſtory of the firſt yeere: recorded by three Euangeliſts; *Marke* here; *Luk.*4.40,41. and *Matth.* 8.16,17. The differences betweene them are partly in addition.

1. *Matthew* addes, firſt, the meanes whereby theſe cures were wrought, *his Word*, verſ.16.

Secondly, a Prophecy that went before of Chriſt was now fulfilled, verſ. 17.

2. *Marke* addes the whole 33. verſe.

3. *Luke*, who is the moſt copious, addes, firſt, a ſecond meanes of cure, *laying on of his hands*, verſ.40.

Secondly, that the Diuels came out crying.

Thirdly, Chriſts indignation againſt them, *rebuked them.*

Fourthly, he addes this clauſe, *the Chriſt.*

Partly in variety of phraſes, as *Matthew*; *When Euen was come.* *Marke* and *Luke*; *When the Sunne was downe*, or, *Euen now a ſetting.* *Marke*, they *brought.* *Luke*, they *all brought.* *Matthew* hath, *poſſeſſed with Diuels.* *Luke*, *diſeaſed.* *Marke* hath both. *Matthew*, *Marke*, that *Chriſt caſt out.* *Luke*, that *the Diuels came out*; being in effect all one.

The seuerall branches of this History are, first, the Time: secondly, the Occasion: thirdly, the Parties cured: fourthly, the Witnesses present: fifthly, the Manner of working this miracle: sixthly, the Manifestation thereof: seuenthly, the Effect: eightly, the End, *viz.* the accomplishment of the Prophecy.

The Time; *When Euening was come, viz.* the Euen of the same day whereupon Christ had done so much before, as the inference shewes plainely.

Doct. Christ is euer ready to doe one good after another, as occasion is offered. A thing often noted in him; as after the long Sermon, *Matth.* 5. 6, 7. in the eight Chapter are set downe more workes which he did presently after; because he accounted of this life as of a time of worke, *Ioh.* 9. 4. and so he did improue this time.

Which teacheth vs to learne the like diligence vpon the same ground of the shortnesse of life, labouring here, looking for our rest hereafter, *Heb.* 4. 8.

Secondly, It is said, the Sunne was downe, and Euening was come. Now this seemes a time of rest, and vnseasonable for such businesse.

Doct. No time was vnseasonable to Christ to doe good, he conferres with *Nicodemus* in the night: *Ioh.* 3. with the woman of Samaria, weary and hungry; *Ioh.* 4. The reason, because Christ did esteeme the doing of Gods will aboue his meat, drinke, and rest, *Ioh.* 4. 34. and so must we doing good workes both in, and out of season, 2. *Tim.* 4. 2. and it is a reproofe for those that will doe good, but it shall be onely at seasonable and fit times.

Thirdly, *Luke* saith, [*the Sunne was setting.*] *Marke*, [*When the Sunne was set.*] Here seemeth to be some contradiction.

Answ. The Sunne was scarce downe, and yet it was euen now downe, when as they brought their sicke vnto him; so that the Sonne was but newly set.

The reason why they brought not their sicke, till the Sunne was downe, was, because the Iewes did hold the workes of mercy vnlawfull to be done on the Sabbath day, as *Mat.* 12. 2, 10. *Luk.* 13. 14. & 14. 2. *Ioh.* 5. 9, 10. *Ioh.* 9. 16. therefore in regard

gard hereof they bring them not till the Euening, their Sabbath then ending, as they thought. Where note we, that superstition makes men neglect their owne good, and the good of their friends. Christ might haue been gone away to some other place, or haue taken himselfe to his rest, and would not cure them, and other casualties might haue come betweene. For superstition blindeth the iudgement, that it cannot discerne betweene things conuenient and vnconuenient, but wholly doteth on the thing conceited. Wee shall auoide so dangerous a thing, if we attend to the Word, and looke that those things which we maintaine, bee grounded vpon the Word of God: *Heb.* 13. 9.

The Occasion that mooued Christ to worke these Miracles was, because there were brought vnto him fit obiects to worke vpon. Hence we learne, that the charitable workes of other in bringing their sicke to Christ, gaue him occasion to heale them. Reason was, first, to shew the goodnesse of his nature, not onely when the persons themselues sue vnto him, but also when others intreate for them. Secondly, to shew how he approoues the good mind of others herein, as also their Faith.

More particular circumstances to be noted, are, first, the generality; *all brought their sicke.*

Doct. All of all sorts are ready to seeke remedies for the cure of bodily diseases: A Ruler, *Ioh.* 4. 46. a Begger: *Mark.* 14. 46. a Canaanitish woman, *Matth.* 15. 22. because these outward diseases are sensible. This will be a witnesse against vs all, that are so careless in seeking redresse for our spirituall maladies.

Secondly, the manner of bringing. *Luke* saith, *they led them by the hand. Marke*, that *they brought them.* Noting hereby, that such was their care for their friends, that they thought it not enough to tell them of a remedy, but they brought them to the place where it was to be had: so *Mark.* 6. 56. The cause of it was the greatnesse of their Faith in Christ to cure all diseases, and of their loue to their brethren.

Vse is for our imitation, not onely in the temporall good of our friends, but in the spirituall health of their soules, by bring-

ging them to the meanes of ſaluation; ſuch eſpecially as are vnder our authoritie.

The *Parties cured.* Note here Two points. Firſt, the generalitie of them *Matthew* and *Marke*, ſay *all*; *Luke*, *euery one*: and that this *all*, were not a few; *Marke* ſaith, that hee cured *many*.

2. The kindes of maladies noted to haue beene; Firſt, in generall, diuers diſeaſes, ſome dangerous, ſome deadly, ſome infectious, &c. Secondly, in particular, poſſeſſions of Diuels.

Doct. Firſt, that Chriſt in doing good, ſhewes himſelfe to bee no reſpecter of perſons: all that came were healed, none loſt their labour; *Act.* 10.34. *Ioh.*6.37. For the ground of Chriſts actions is in himſelfe, and his owne goodneſſe, not in any thing whatſoeuer in man.

Vſe. For comfort and incouragement for all, in all diſtreſſes, to haue recourſe vnto Chriſt. Secondly, for imitation that in doing of good, we reſpect not the perſon, but the occaſion that God offereth. This ought Magiſtrates, Miniſters, Phyſitians, Councellors, &c. to do; *Iam.*2.1. Thirdly, for reproofe of thoſe that reſpect Greatneſſe, Friends, Money, &c.

Doct. Secondly, Chriſt was not weary of well doing. He healed a multitude; teaching vs not to bee diſcouraged in comming to Chriſt, becauſe we ſee many goe; but to conſider that his power and ability is not ſtinted, but infinite as himſelfe, like a neuer dried Fountaine.

Among the diſeaſes that Chriſt healed, there were no doubt, ſome loathſome, and ſome infectious: heare obſerue. Firſt, Chriſt loathed none of them, being full of pittie, and the more grieuous the diſeaſe, the more pittifull. Which giues vs comfort and confidence to goe vnto him, though neuer ſo loathſome and contemptible in our owne eyes; yea, the rather becauſe of it; and further teacheth vs to be of a like minde towards others. Secondly, that Chriſt was not capable of infection, which as it is gathered here in generall, ſo it expreſly *Matth.*8.3. prooued, by curing the Leper. For Chriſt was not infected with our perſonall diſeaſes, being from the corruption of our nature.

Laſtly,

Laſtly, that Chriſt was able to cure all, it ſhewes him to be a ſufficient and perfect Sauiour, both willing and powerfull to doe vs good. The application which the Prophet makes, in *Matthew.* 8.17. proues this.

The witneſſes preſent, were the whole Citie, that is, many of the people of the Citie. *Per Metonim. Subiecti.* And *Synecdoc. Totius proparte.* Such phraſes in Scripture are vſuall. Neither are we to ſearch too curiouſly, nor condemne a man of vntruth preſently, if he vſe ſuch a phraſe. That ſo many aſſembled, it ſhewes rather the good prouidence of God, then any goodneſſe in them, being by him brought to paſſe for his Glory, and the good of the Church, and the clearing of the innocency of Chriſt his Sonne, and his plaine dealing; ſeeing the Phariſes and others counted him an impoſtor. But what profit theſe Capernaites made of theſe miracles may appeare; *Mat.*11.23. *Ioh.*6.

The meanes which Chriſt vſed were:

1. His Word. Chriſt hath an abſolute command ouer the Diuell. So wee are to truſt in Chriſt, if wee feare the Diuell. And this we muſt doe when we ſee no outward meanes. For Chriſt can worke by his owne Word, without any meanes.

2. His laying on of his hands: not that this was any Phyſicall meanes, but to ſhew that the cure came from him.

The *manifeſtation* of theſe miracles to be true miracles, is ſet forth by diuers branches.

1. From the generalitie, no diſeaſe ſo deadly, but Chriſt cured it, no ſpirit ſo ſtrong, but Chriſt diſpoſſeſſed him.

2. From the time. It was done ſo ſhortly and ſuddenly. So miraculouſly. For time is required to things done by courſe of Nature.

3. The cure wrought ſo perfectly.

4. That theſe things were done without any naturall meanes.

5. That the Diuells came out crying, that is, vnwillingly, and flatteringly.

6. That Chriſt did not ſeeke to colour any thing, but did it in view of all. Wherefore Chriſt being thus able to doe miracles,

racles, he is to be trusted vnto, aboue meanes.

The *Effects* are two: First, in regard of the Diuell. And Secondly, in regard of Christ.

Of the Diuels, that First, they came out; Secondly, they cried; Thirdly, they confessed Christ the Sonne of God. The First, sheweth their inforced obedience; The Second, that they stand in dread and awe of Christ; The Third, they had knowledge of Christ, though not by themselues, but by the Church; hearing the Prophets point at him. So that euen the Diuels many times doe profit more by the Word, then men of Christ. First, that he rebuked the Diuell; shewing his dislike of him, and indignation against him.

Marke 2.1. *And againe, he entred into Capernaum after some dayes, and it was noised that he was in the house.*

2. *And straight way many were gathered together, in so much as there was no roome to receiue them; no, not so much as about the doore, and he preached the Word vnto them.*

3. *And they come vnto him, bringing one sicke of the Palsie, which was borne of foure:*

4 *And when they could not come nigh him for preasse, they vncouered the roofe where he was; and when they had broken it vp, they let downe the bed, whereon the sicke of the Palsie lay.*

5. *When Iesus saw their Faith, he said vnto the sicke of the Palsie, Sonne, thy sinnes be forgiuen thee.*

THese words and the rest vnto the 13. verse, containe the 15. History of the first yeare of Christs publicke Ministery, from the first Passeouer, *Ioh.* 2.13.

The First, was the purging of the Temple; *Ioh.* 2.14.

2. His conference with *Nicodemus*; *Ioh.* 3.1.

3. The execution of his Ministery in Iudea. With *Iohns* testimony of him; *Ioh.* 3.22.

4. A bie Historie of *Iohns* Imprisonment; *Luke* 3.19.

5. His conference, with the woman of Samaria; *Ioh.* 4.1.

6. Iesus

6. Iesus hauing left Iudea, and passed through Samaria; comes into Galilee, where he heales the Rulers Son, *Ioh.* 4.43.

7. From Galilee hee goes vnto Nazereth; his entertainement there amongst his countrimen; *Luke* 4.16.

8. Leauing Nazareth, he commeth to Capernaum: with his preaching there; *Mat.* 4.12. *Luke* 4.31.

9. The calling of his Disciples.

10. The dispossessing of a Diuell; *Mark.* 1.23.

11. The curing of *Simons* wiues mother; *Mark.* 1.29.

12. The curing of many together; *Mark.* 1.32.

13. Christ his peragration of Galilee; *Mark.* 1.39.

14. The curing of the Leaper; *Mark.* 1.40.

15. This present History, which as it is the 15. History: so it is the seuenth miracle recorded.

The first miracle, was the turning of water into wine at Cana in Galilee; *Ioh.* 2.1.

2. The curing of the Rulers Sonne; *Ioh.* 4.43.

3. The great draught of Fishes; *Luke* 5.1.

4. The dispossessing of the Diuell: *Mark.* 1.23.

5. Curing of *Simons* wiues mother; *Mark.* 1.29.

6. Curing of the Leaper. *Mark.* 1.40.

7. This *Matthew* chap. 9.2. Recordeth this Historie after certaine others: and therefore some thinke that this and the Story there mentioned, are two diuers Histories; but such is the agreement in the circumstances, as also for as much as it is likewise set downe before *Matthew* his calling to be a Disciple, that it seemeth to be the same with this. [The first verse, of the ninth chapter; is to be ioyned to the ninth.]

The parts of this History are; First, Christs preparation. Secondly, the manner of working it. Thirdly, the effects.

The preparation hereunto in generall, is Christ his preaching of the Word: He preached, saith *Mark.* He taught saith *Luke* cap. 5. 17. that is, by preaching he taught them. This is set forth by diuers circumstances, wherof *Marke* sets downe. First, the time, after some dayes. Secondly, the place in generall, Capernaum, is particular the house. Thirdly, the occasion, the multitude comming together. *Luke* addes a more

particular description of the persons that came to heare Christ, cap. 4. verse, 17. Secondly, the seale of Christs Ministerie; the Power of God, &c. *eodem* vers.

Of Christs Ministery hath beene spoken before, now come we to the *Time*.

It is noted here indefinitely to haue beene after some daies; *viz.* which he had spent in the desert; *Marke* 1. and the last verse *Luke* 4.16. Either in meditation with his Heauenly Father and prayer to him, or in conference with his Disciples, or other speciall Friends: hauing thus for a while retired himselfe, hee now returneth to his publike Ministery.

Doct. Men of publike function hauing occasion to retire themselues for a time, from the place of their calling, for recreation, recouery of health, or through persecution, &c. must haue a minde and care to returne againe to their calling, as sone as they can. So *Eliah* withdrawing himselfe for feare of *Iezabell*, is commanded from God, to returne againe; 1. *King.*19. So *Peter* lodging priuately at *Ioppa*; *Act.*9. last: is sent for to come abroad by an Angell; *Act.*10.

For our Function, is that maine worke that we alwaies intend; and therefore our retiring ought to bee for our helpe and not hinderance in the execution of it.

Vse. Is for Ministers, that they haue a care to returne to their Flocke; as *Dauid* 1. *Sam.*17.15. For it is their charge; *Act.* 20. 28. 1. *Pet.*5.2. Secondly, there is in their absence great danger of falling backe, and growing cold in zeale. The Diuell hauing an entrance to sow tares, and to bring in many mischiefes; *Act.*20.29. as the Apostle *Paul* found by experience.

Place, is noted in generall to bee Capernaum; of which Citie hath beene spoken before. Here note, that this is the fourth time where expresse mention is made of Christ coming vnto this City.

So that this was the chiefest place of his abode: and therefore it is called his owne Cittie; *Mat.*9.1. In regard of which residence of Christ here, & his often preaching, it was that this Citie

Citie, was lift vp vnto Heauen; in respect of the benefit they might haue reaped by his still being with them.

Doct. It is a great benefit to haue a faithfull Minister, or neighbour dwelling by vs. This the Shunamite well knew; 2. *King.*4.9.10. Because of Gods blessings accompanying such. Secondly, of greater meanes of comfort and instruction. Thirdly, wee are after a more speciall manner partakers of their prayers; for such will not forget to pray for their Friends and Neighbours, and such as they are bound vnto. Which condemnes the world, that of all other, are loth to haue a Minister, or a godly man dwell by them; for feare lest their prophaneneſſe be discouraged. And we see that the Capernaites light esteeme of Christ, his dwelling and paines taking amongst them; was it for which Christ doth afterwards condemne them to hel, though before lifted them vp to heauen.

The particular place noted, is the House; *viz.* of Christs vsuall abode. For he dwelt in Capernaum; *Matth.* 4.13.&9.1. Not of his owne inheritance, for hee had not a house of his owne, to hide his head in; *Matth.*8.20. But it is like to bee that of *Simons* and *Andrew*, mentioned before; *chap.*1.29.33. For these were likeliest to entertaine him: and hither the people resorted once afore *verse* 33. and so found him out the easier now; and *Matth.* 17. 27. *Peter* payeth tribute for Christ and himselfe, as if they had dwelt both together.

Here we see that Christ lets slip no opportunitie, but preacheth in a priuate house, hauing good occasion: which albeit he and other extraordinary persons, did vpon extraordinary times and occasions; yet we must take heed how wee draw it into imitation, in a settled Church where the liberty of publike assemblies is permitted to all, to the offence of the ciuill Magistrates. Much lesse may we with Brownists and Separatists, with draw our selues from the publike assemblies to goe into Woods, &c.

The *Occasion* in generall, was the peoples concourse; where note first what moued the people to come. It is said that his comming was noised abroad; the rumour spreading from one Neighbour, to another. This is to bee noted for such places

(as many in the countrey are) where the preaching of the Word is rare; that if happily a faithfull Minister comming that way, be willing there to bestow his paines; one Neighbour doe make it knowne to another, and incourage them to come.

2. Note their readinesse, expressed two waies. First, their speedinesse [*straight way,*] which condemneth the slackenesse of many in comming to the Church. Secondly, by their Multitude, [*many,*] amplified by that, that First, the House; Secondly, no not the Porch and places about the house were able to receiue them. Amongst which multitude, though some came for curiositie, some for helpe of their disease, some for other respects, yet some came to heare, and in generall, their comming was commendable, and to good effect; occasioning Christ to instruct them.

Doct. Readinesse in people to heare, ought to stirre vp in Ministers a desire to preach; as *Act.* 10.33. For this is a signe that God will giue a blessing; Secondly, that hee hath called vs to such a place.

The persons that were Auditors, are discribed by *Luke,* to haue beene not only of the common sort: but also of the Pharises and Doctors of the Law.

The Pharises were a strict Sect, differing from all other people, in apparell, diet, and conuersation. But two things especially are noted of them. First, that they were most exact expositors of the Law. Secondly, their strictnesse of their conuersation; in both which respects, Christ doth notably discouer their false dealings, shewing them to be, both hereticall in their Doctrine, grounding their expositions not on the Scriptures, but the traditions of their Fathers: and also hypocriticall in their conuersation, doing whatsoeuer they doe, to be seene of men.

The Doctors of the Law, are those that be called elsewhere Scribes, not from writing, but learning. For both Scribes and Pharises, sate in *Moses* Chaire, though these were a more common kinde of teachers then the Pharises.

Both these sorts were in opposition against Christ, malicing

cing and hating him. And now they came with a malicious, enuious, and captious minde to ensnare him: as may appeare by their reasoning against him in their hearts. Yet it is said, these men came from euery quarter round about, to shew how farre malice and enuie will carry men, further ordinarily then pittie. Secondly, note here that Christ ceaseth not to preach, although these captious and enuious hearers sate before his face: being he knew that his Doctrine was true, and that hee was able to defend it. Now there was neuer any congregation, where were not some enuious, captious, and malicious hearers; who comming not with a minde to subiect themselues, to the Word, finde occasion to cauill and carpe at it, to bleare mens eyes with this pretence, as a cause why they doe not yeeld obedience vnto it. For all this Ministers must not be discouraged from preaching, but regard: First, that the Lord hath sent them. Secondly, The Talent that God hath bestowed vpon them, which they must imploy, if the Lord himselfe hinder them not. Thirdly, that there be some honest hearted hearers, and their good is to be respected. Such kinde of Auditors had *Ieremie,* chap. 20.10. see *Ezek.* 2.3. &c.

As an antidote against the poyson of enuious tongues, Ministers ought to regard both the matter and manner of their Doctrine, that it be such as may be iustified by the Word of God, that it be so deliuered plainely, powerfully, that it sauour not of ostentation, and affectation.

The *Seale* of Christs preaching, is the extraordinary Power of God, that is, the gift of healing; which did now manifest it selfe in an extraordinary manner. That it is called the power of the Lord, inferre no opposition, seeing Christ himselfe was the Lord. Or secondly, rather because that Christ in regard of that condition, whereunto he did subiect himselfe, in taking our nature and infirmities vpon him; he needed the assistance of the Spirit of God. Not that this power of the Spirit was not alwaies in him, but because it did not alike alwaies shew it selfe, as *Marke* 6.5. himselfe restraining it in regard of the condition on mens part, *viz.* Faith.

At this time he doth manifest this diuine Power, the rather

because of his malitious aduersaries that were there present. So that it is to be noted, that the more the Word is cauilled at, the more euidence God giueth thereunto. *Moses* miracles the more the Sorcerers did disgrace, the more clearer they were, till they did confesse the finger of God, *Exod.* See *Act.* 4. 16. Which serues to incourage honest hearers, and to confound the aduersaries.

The second general part is the Miracle it selfe, and the working of it, wherein note, first, the kind of the disease: secondly, the occasion: thirdly, the manner of curing.

Touching the kind of the disease, it was the Palsie: a disease whereby the nerues and sinewes are so loosed and dissolued, that motion and life is lost in that part which is so affected; and therefore it is called the dead Palsie, which if it bee somewhat growne, it is hardly or neuer cured; as it was with this man, who was neither able to goe, nor to sit, which shewes the greatnesse of the cure. Now though this disease be a shame to Phisitians passing their skill, yet Christ did cure it, as he is able to doe all other the most dangerous sicknesses.

The occasion of working this Miracle, was partly the Faith of them that brought him, partly the Faith of himselfe, vers. 5. which Faith, though it be an inward grace, and so of mans eyes inuisible, yet Christ could see it inwardly. Notwithstanding, here he sees it also by the fruites thereof in them by their charity, diligence and labour in bringing this poore man to Christ. Secondly, in the man himselfe by his great patience, in suffering all those things they did vnto him. Of these wee will speake of more particularly; and first, of the fruits of faith in this mans Friends.

Their charity and care is set downe in fiue branches; first, that they did not onely tell him of a remedy for his disease, but also did foure of them bring him vnto the place where it was to be had, vers. 3.

2. That he being not able to rise and goe along with them, they carry him, and not so onely, but for his greater ease, bed and all, vers. 3.

3. Hauing brought him, they leaue him not so, letting him alone

alone for others to bring him to Iesus, but themselues seeke all meanes to come neere vnto Christ, vers. 4. *Luk.* 5. 17.

4. When in seeking of this meanes of accesse, they were hindred, yet doe they not cease to proceede on, not making this hinderance an excuse either for to leaue him, or to carry him backe againe.

5. Finding no ordinary meanes, they seeke vnto extraordinary: first, they clime vp to the top of the house, and so draw vp the bed. Now it is to be noted, that their houses were flat on the top, as may be gathered out of *Deut.* 22. 8. and that this house here spoken of, was open to the top without chambers, like a great Hall, and so it was fit for a great many to come together. Secondly, they vncouer the roofe, and breake it open. Thirdly, when they could not goe downe themselues, they let him downe with ropes.

From these circumstances we learne many duties of charity to be performed in like cases of distresse.

1. That it is not sufficient to tell our friends of the meanes of cure, but wee must doe our best to make them partakers of such meanes. For some are vnable to helpe themselues, as this man; and some are careless of their owne safety, like *Naaman*, 2. *King.* 5, 12. and some it bootes but little, only to tell them of the meanes, vnlesse we help them to it our selues, and perswade them to vse it, like to *Naamans* seruants. To apply this to spirituall cures, wee must not onely make knowne vnto others where the meanes of saluation is to be had, but also as farre as in vs lyeth, make them partakers of it. For here the reason holds true, that we are vnable, careless, and vnwilling to seeke vnto these meanes of our selues. This belongs to those that are set ouer others, as Masters their Seruants, Magistrates their Subiects, and Ministers also their people, to cause them to come vnto the ministery of the Word.

2. That we tender those that are weake, according to their weakenesse, supplying their wants; and therefore did these men bring the bed also. So did *Iob* relieue euery one according to his want, Chap. 29. 15. *Gal.* 6. 2. *Ephes.* 4. 2.

Note here a contrary practice of a cruel wretch, namely, *Saul*, who

who when *David* would not spare him, but would haue him brought, bed and all, to be slaine: 1. *Sam.* 19. 13. so that the charity of mercifull men cannot goe so farre, but the cruelty of wretches will goe as farre, or further.

3. That in good actions and indeauours which wee goe about, wee suffer not obstacles to hinder our proceeding. For no actions are without some: yea, God doth many times minister some for the triall of our faith and constancy, as *Matth.* 15. 22. &c. The diuell also through malice doth lay many blockes in our wayes, as 1. *Thes.* 2. 18. And this is the rather to be noted, because of our proneneſſe to make excuses, especially in spirituall matters, wherein wee are like the sluggard in the *Prouerbs*, still doubting of some danger. Herein *Hester*, though otherwise a good woman, failed, fearing the Kings Edict: *Hest.* 4. 11. but *Mordecay* told her, that this scruple must not hinder her in so good a purpose, as the safety of the Iewes, vers. 13. 14.

4. When by ordinary meanes we cannot effect our desire, then are we to vse extraordinary, as *Dauid* did; 1. *Sam.* 21, 4, 6. whose example Christ doth alleage, *Matth.* 12. 34. So where the Word is not preached in our Parishes, we may come to others. Alwaies prouided, that though the meanes bee vnusuall, yet they be lawfull. Wherein *Rebecca* failed, in procuring her sonne a blessing, by teaching him to lye.

Now for a generall vse of all, if we compare our backwardneſſe, in seeking the spirituall good of our friend with the care of these, in seeking the temporall good of this man, wee cannot but be ashamed. Surely seeing there is a greater necessity of this spirituall care, then of the bodily, and that in seeking of this, we are more acceptable vnto Christ, then in the other, we ought to be stirred vp with greater care to tender the good of our brethrens soules.

Secondly, we are to consider the fruites of Faith, which are in this man the patient. His patience is set forth; first, that he suffered himselfe to be brought out of his house, which a sicke man easily doth not, to bee carried among the presse, to bee drawne vp, and to bee let downe; all which could not but worke

worke great disquiet vnto him: yet doth hee not repine, and say, If you were in my case, you would not bee thus and thus tumbled vp and downe. But seeing that his friends desired his good, he willingly submits himselfe to them.

From whence wee may learne, how to carry our selues in time of sickneſſe, to bee patient, to yeeld to our friends aduice, considering that they do it for our good, and also better vnderstand what is fit for vs, then our selues. Now then how patiently ought we to submit our selues to those, that seeke our good and conuersion, though it be with some trouble to vs in our conscience.

Wee come now to consider their Faith, the ground of all these workes, expressed here, vers. 5. and *Luk.* 5. 20. [*When hee saw their Faith.*] Wherein three words are to be noted; *Saw. Their. Faith.*

Doct. Faith makes all other workes to bee acceptable to Christ. He regarded not those outward things these men did, but he saw their faith in them. The whole Chapter of the eleuenth to the Hebrewes, prooues, and especially vers. 6. For Faith is the roote of all sanctifying graces: by it we are vnited vnto Christ, in whom being rooted and ingrafted, wee receiue from him life and grace, which shewes it selfe forth in vs by the fruites, as a tree receiuing sap from the roote, sends it forth into fruit: so that what comes not from Faith, hath no spirituall life in it, the roote whereby it is receiued, being wanting.

2. Faith is the hand whereby we receiue the gifts of God; as *Ioh.* 1. 12. where receiuing and beleeuing are all one.

3. Of all other graces, God by Faith is most glorified: for by it alone we come vtterly to deny our selues, and to attribute all to the goodneſſe and grace of God. This shewes how farre the world is deceiued; first, Gentiles and Heathens that know not God, and so no good thing they doe can bee acceptable to him. Secondly, Papists, that thinke by workes to merit Gods fauour, which conceit doth indeed breed spirituall pride in mans heart making him most odious in Gods sight.

3. Ignorant men that thinke their good meaning and intent makes the thing acceptable before God. Let vs then labour

for Faith in all our workes, doing them, first, because God hath commanded them: Secondly, in deniall of our selues, relying on Gods goodnesse in Christ, to haue both them and our persons accepted.

Saw.] Christ saw their faith by his diuine power: but here especially by those great fruits whereby it appeared.

Doct. The Faith which is acceptable to Christ, is a visible faith, which manifesteth it selfe by the fruits, such was the faith of those Worthies, *Heb.*11. appearing by some notable marke or other: *Iam.*2.18. For Faith if it receiue sap and grace from Christ, it will grow and bud forth; it is like fire, it cannot bee hid: and this is a marke distinguishing true faith from false: such as is that of many carnall Gospellers, who make an outward profession, but their fruits are none, they remaine meere worldly and carnall still.

Their.] That is, as the plurall number sheweth, of the friends of this man: but yet in that hereupon hee turneth his speech vnto the man, and saith, *Thy sinnes, &c.* it is plaine that by this word *Their*, is meant the Faith of this sicke man, as well as of his friends.

Doct. The Faith, Prayer, and Charity of men are auaileable before God, not onely for themselues, but for others also. Here then let vs see how they are auaileable, how farre not.

First, the Faith of one man is auaileable for another, as first, the faith of the Parents is a meanes to giue their children a right to the Couenant of God. So are they called holy, 1. *Cor.*7.14. because of their beleeuing parents.

Secondly, the Faith of one may be a meanes to bring another to repentance and grace. So are our prayers auaileable for the Iewes, as were theirs also for the Gentiles in times past. So may our prayers profit particular persons, by mouing God to worke Faith and repentance in them.

Thirdly, to obtaine temporall blessings: as *Laban* for *Iacobs* sake, *Gen.*30.27. *Potiphar* for *Iosephs* sake was blessed, *Genes.* 39.5. and the whole world is blessed for the Churches sake.

But it is no way auaileable for the obtaining of eternall life, and enioying the free grace and mercy of God in the remission of

of ones sinne, for this euery man must haue Faith of his owne, *Hab.*2.4.

Hereby we see how God doth respect the Faith of his children, accepting it not onely for themselues, but for others also. And the vse for vs, is to vse this charitable meanes in the behalfe of our brethren, the Lord giuing vs this encouragement to come for others, as well as our selues. Wherefore it is a commendable practice of friends to desire the prayers one of another.

Now in that this mans friends did not alone intreate for him, but himselfe also beleeued, so that his Faith ioyned with theirs, was effectuall for the curing of his bodily disease, and also the obtaining of remission of sinnes, we learne, that when the prayers of parties themselues are ioyned with others, then they are truly effectuall. So the Apostle desires the Romanes to striue with him by prayers to God; *Rom.*15.30.

Vse is for reproofe of those that thinke they are safe, if others call vpon God for them, though themselues neuer pray. This is not sufficient. *Abraham* prayed for *Ismael*, *Gen.*17.18. but *Ismael* prayed not with him, and therefore they benefited him not, vers.21. So did *Samuel* pray for *Saul*, 1. *Sam.*15.35. but *Saul* was careless of himselfe; and therefore God bids *Samuel* cease praying, Chap.16.1. So *Ezek.*14.14. Wee ought so as we desire to obtaine temporall, or spirituall blessings by the prayers of others, to ioyne also our prayers with theirs.

All this while wee heare of no petition, this poore man is brought before Christ, and there hee lyes, none spake a word for him, nor yet himselfe for himselfe. Neuertheless doth Christ worke this great miracle on him.

Here note, first, Christ his readinesse to grant vnto vs the desires and groanes of our hearts, when he knowes them before that we doe vtter them. *Dauid* did but thinke to confesse, and God forgaue, *Psalm.*32.5. *Exod.*14.15, *Neh.*2.4. *Luk.*15.18, 19,20.

Vse. For comfort of them, who through feare, griefe, or trouble of minde, are not able to expresse their desire. 2. If God doe accept a desire, how much more a faithfull prayer.

Secondly, in the parties, note by their ſilence, that they thought it ſufficient to make knowne vnto Chriſt this mans caſe, by laying him before him, without preſcribing how, or when to cure him. In like manner muſt we wait patiently on Chriſt, not appointing him the time, place, or meanes of deliuery. So much for the occaſion of this Miracle.

Verſ.5. *Sonne,* [*man, Luk.*5.20.] [*bee of good cheere, Matth.* 9.2.] *thy ſinnes are forgiuen thee.*

6. *And there were certaine of the Scribes ſitting there, and reaſoning in their hearts.*

7. *Why doth this man ſpeake ſuch blaſphemy? Who can forgiue ſinnes but God onely.*

8. *And immediately when Ieſus perceiued in his ſpirit, that they thus reaſoned with themſelues, he ſaid vnto them, Why reaſon you theſe things in your hearts?*

9. *Whether it is eaſier to ſay to the ſicke of the Palſie, Thy ſinnes are forgiuen? or to ſay, Ariſe, and take vp thy bed, and walke.*

10. *But that yee may know that the Sonne of man hath authoritie in earth to forgiue ſinnes, he ſaid to the ſicke of the Palſie,*

11. *I ſay vnto thee, Ariſe, and take vp thy bed, and get thee to thine owne houſe.*

IN theſe words is laid downe the manner of curing this ſicke man: wherein note, firſt, the preparatiue vnto it. Secondly, the cure it ſelfe, *Ariſe, take vp.*

The preparatiue, [*thy ſinnes are forgiuen thee, &c.*] by reaſon of the cauill of the Scribes is amplified by

Firſt, a moſt gratious conſolation.

Secondly, a malicious oppoſition againſt the ſame.

Thirdly, a iudicial defenſe and apology for his ſaying againſt thoſe Scribes.

Firſt, the conſolation: in it obſerue, firſt, a compellation: ſecondly, an exhortation: thirdly, an abſolution.

In the compellation note firſt in generall, the admirable gentleneſſe of Chriſt towards this man, that though this was done in

in time whileſt he was preaching, & ſo ſeemed to interrupt him: yet ſeeing his ſincere and faithfull heart, he doth not reproue him, but receiueth him, with great kindeneſſe and compaſſion.

Doctr. God reiecteth none, that come to him with a faithfull heart. And though he ſeemeth ſo to do *Matth.*15.22. yet he doth not indeed reiect her, but for the manifeſtation of her faith, he trieth her, knowing in himſelfe before that, for all his deniall, ſhe would not goe away.

Vſe Is for incouragement to come to Chriſt.

Man] Chriſt taketh notice of his mould and condition, and in that regard doth pittie and ſuccour him. See *Pſal.*103.14. And in like may we lay forth our fraile condition as an argument to moue God to pittie.

Sonne] a title of fauour and honour.

Doct. Chriſt doth account all faithfull men his ſonnes and children. Where *Dines* in Hell is called Sonne, it is ironically ſpoken, and by way of vpbraiding; *Luke* 16.25. as the vnworthy gueſt is called Friend; *Matth.*22.12. The vſe is *Pſal.* 103.13.

The exhortation is ſet downe by *Matthew* chap.9.2. Bee of good cheere. And it is oppoſed to a kinde of feare and doubt, that was in this man; by reaſon of his ſinnes: though he had Faith, yet it was not without doubting; Chriſt therefore knowing his caſe, applies a fit remedie for the ſtrengthning of his faith.

Doct. Chriſt doth not reiect a weake faith, which ought to be a great incouragement vnto vs, if ſo be that we can finde in our ſelues any euidence of the beginning of true Grace.

The *Vſe* Is to teach vs how to carry our ſelues towards thoſe that are ſicke, to applie remedies according to their wants; eſpecially, if they be afflicted in minde, then to yeeld vnto them all the comforts we can; *Prou.*18.14.

The third part of Conſolation is the Abſolution, where we may note that Aſſurance of the remiſſion of ſinnes is a moſt ſoueraigne ground of comfort.

For our ſinnes being forgiuen, all things turne to our Good. It being ſinnes alone, that makes vs miſerable. Secondly, ob-

ſerue the difference of Chriſt his manner of pronouncing abſolution of ſinnes from that both of extraordinary Miniſters; as Prophets, and Apoſtles, and of ordinary Miniſters, as alſo of Priuate Chriſtians.

Chriſt being God and Man, the Mediator of Mankinde, hath purchaſed by his death remiſſion of ſinnes: ſo that hee can pronounce abſolution of them, in his owne Name, and not only pronounce it, but alſo actually giue remiſſion of ſinnes.

Prophets and Apoſtles did pronounce it in Chriſts Name, &c. that conditionally, vpon condition of faith and repentance, alſo they could by inſpiration, know whether a mans ſinnes were forgiuen or not.

Ordinary Miniſters, are Gods Embaſſadors; and in Chriſts ſtead, by vertue of this Office and Function, in which they are placed for the comfort of diſtreſſed ſoules; vnto whom, vpon condition of faith and repentance, they may pronounce abſolution.

Priuate Chriſtians can doe no more, but tell their brethren of the promiſes of God, and comfort them with the conſolations of the Scripture, but to pronounce abſolution of ſinnes, is not in their, but the Miniſters authoritie, and commiſſion.

3. We may here note, how Chriſt ſhewes himſelfe to be a faithfull Phyſition, in that he ſtrikes at the roote, and firſt takes away the cauſe of the diſeaſe, *viz.* his ſinnes. The like courſe is to be vſed with ſicke perſons, to labour firſt to bring them to a ſight of their ſinnes, and repentance for them, and ſo to apply remedies for their diſeaſes.

4. Chriſt obſeruing the faith of this man, doth preſently pronounce remiſſion of ſinnes. Where note that remiſſion of ſinnes ariſeth from the free mercy of God, without any workes.

5. The mans friends came only for the curing of his bodily diſeaſe, and Chriſt beſtowes on him a greater benefit, hee forgiues him his ſinnes. Hence wee learne that Chriſt doth giue greater and better things to thoſe that come to him in Faith, then themſelues doe deſire. *So Iacob deſired but food and apparell,*

parrell, and God gaue him great riches. See *Pſal.* 21. 4. *Ephe.* 3. 20. For God hath an eye to his owne bonntie, and what it becomes him to giue, and more reſpects our neede, then our requeſt: and therefore ſometimes denies our requeſt, granting vs a greater benefit another way, as to *Paul.*

In the *Oppoſition* made againſt this ſpeach of Chriſt, beginning at the 6. *verſe*, let vs as in the former part of this ſtory, conſider the differences that are betweene the Euangeliſts, in ſetting of it downe; and firſt in addition.

Matthew addes *chap.* 9. *verſe* 4. [illegible] Euill things.

Verſe 8. *Who had giuen ſuch great power to men.*

Marke addes, *verſe* 8. *In his Spirit.*

Verſe 9. This clauſe, whether &c. *to ſay to the ſicke of the Palſie.*

Verſe 9. That he ſaith, *take vp thy bed.*

Verſe 12. *We neuer ſaw ſuch a thing.*

Luke chap. 5. addes *verſe* 25. *that he went home glorifying God.*

Verſe 26. That the people *were filled with feare.*

Verſe 26. *We haue ſeene ſtrange things.*

2. In varietie of phraſes. As *Matthew* ſaith; [they ſaid.] *Marke*, they reaſoned in their hearts. *Luke*, they beganne to thinke or reaſon.

In this oppoſition we may note theſe parts.

1. The parties oppoſing; Scribes and Phariſes.
2. The manner of their oppoſition; in their hearts.
3. The matter they oppoſe; Blaſphemie.
4. The ground and reaſon of it; who can forgiue ſinnes &c.

Parties oppoſing weare Scribes and Phariſes, of whom we heard before that they were accounted learned expoſitors of the Law. Whence we obſerue, that learning not ſanctified, makes men to bee the greater enemies to the Truth, of God. The people wee ſee did glorifie God, it was the Scribes and Phariſes, that cauilled againſt Chriſt preaching. So *Ier.* 26. 11. Heretikes haue beene alwaies learned men. And among Papiſts,

piſts, the Ieſuites are moſt learned.

For learning ſeparated from grace, puffeth vp, and maketh men ſelfe-conceited. So that they ſet all their wit and learning to diſgrace, and defame others.

Vſe Is for Schollers, to pray God to Sanctifie their learning, vnto them. Alſo that the people, who from the vniuerſities, doe receiue Miniſters; doe pray for them, that God would ſanctifie and ſeaſon their learning with his Grace.

Manner of oppoſing was that this conceit was but yeti n their hearts, they vttered it not, they did not fret, fume, and depart away, diſdaining to heare ſuch blaſphemie, but they ſit ſtill, and carry a ſmooth face, minding to watch their opportunitie afterwards.

Hypocrites do then deuiſe greateſt miſchiefe in their hearts, when they carry faireſt faces. *Ezek.* 14.1,3. & *chap.* 33.31. *Iudas* carried ſo fare a face, that none of the Diſciples ſuſpected him of treacherie, euery one was more affraid of himſelfe; *Matth.* 26.22.25.

Vſe To teach vs to bee wiſe as Serpents, not to truſt men vpon ſhew and outward appearance, when they come to heare the Word, and are attentiue vnto it. Chriſt did it not. *Ioh.* 2. 24. For he ſaw that they had hollow hearts. *Act.* 9.26.

The matter they lay to his charge is Blaſphemie; now to Blaſpheme, is to impeach the name and credit of any: and is attributed to man. 1. *Cor* 4.13. *Iud. verſe* 8.

But the common vſe hath more principally attributed it to God: and ſo it is taken in double reſpect. Firſt, when ſomethings derogatorie to the diuine Maieſtie, is attributed to him: and then ſome word is added, as blaſphemes God, the Name of God, &c. *Reue.* 16.9.11. Secondly, when ſome thing proper to God is attributed to man, and then it is ſaid ſimply, he blaſphemed; *Matth.* 26.65. This ſinne was puniſhable by death. This great offence they lay to his charge, the more to bring him in danger, and ſee how they aggrauate it as appeares by their diuers queſtions, ſet downe by the Euangeliſts.

Doct. Malice doth make men aggrauate euery thing to the vtmoſt, as *Korah.* *Numb.* 16.3. the Princes conſpiring againſt *Daniel.*

Daniel *Dan.* 6.13. and *Haman.* *Eſt.* 3.8. *Tertullus* Acts 24. 5.6.

Vſe. To teach vs that if we liue among malicious men, wee carry our ſelues wiſely, and warily, ſo that wee may iuſtifie whatſoeuer we doe.

Ground and reaſon of their oppoſition, is in theſe words, [*who can forgiue ſinnes, but God only.* Where firſt in generall note, that nothing can be ſo comfortably ſpoken, but malicious enemies will peruert it to the contrary. Chriſt comforted this man, by pronouncing forgiueneſſe of ſinnes to him; they impute this to Chriſt, as a matter of blaſphemie: becauſe there is ſuch men, a ſatanicall ſpirit, which like poyſon, turneth the ſweeteſt things into venome.

More particularly in the reaſon of this their Cauill, we may ſee that the ground is true and good, but their fault is in the application. It is true.

1. That, that which properly belongeth to God, cannot be attributed to man.

2. That forgiueneſſe of ſinnes, is proper to God.

3. That man, cannot forgiue ſinnes.

4. That Chriſt in taking this power to him, tooke that which belonged to God. All theſe, the reaſon truly implies. Yet neuertheleſſe, the concluſion which they draw from hence that Chriſt Blaſphemeth, is falſe, and blaſphemous.

In which points, our aduerſaries the Papiſts, goe beyond theſe Phariſes, who attribute the power of binding the conſcience proper only to God, to mans alſo; who beſides Chriſt, giues vnto the Pope, and other, power to forgiue ſinnes and the like.

In this reaſoning of the Scribes and Phariſes, we may note two faultes of them. Firſt, that without further inquiring they did raſhly accuſe Chriſt of Blaſphemie, vpon that ſpeech; they might haue interpreted it as ſpoken prophetically. Secondly, in that they did not ſee that he had power and authoritie, to doe that which he did. They did wilfully winke at all thoſe euidences, and teſtimonies of his diuine power, which were manifeſted among them, and were eſpecially knowne to

such learned men as they, the signes of his birth; his disputing with them, his miracles and the like; by which many others were conuerted. And therefore Christ bids them take heed, lest they sin against the Holy Ghost, by denying so plaine a truth.

So that we see that these Scribes and Pharises, thinking to accuse Christ of Blasphemie, doe themselues Blaspheme, in denying vnto God that which doth belong vnto him; *viz.* power to forgiue sinnes.

Doct. Slanderous accusers of Innocents, are guiltie themselues of the same crime, which they lay to their charge; *Mat.* 26.65. which is brought to passe by the seuere Iudgement of God, that they may be found out in their owne wickednesse, and be made the more inexcusable.

So dealt the Papists in accusing our Doctrine, as a Doctrine of libertie, when none is more licentious, then their owne, &c.

Doct. Secondly, from their false consequence, we may obserue the Diuels Logicke, teaching men from true grounds to gather false conclusions; that by the truth of the ground, mens eyes may bee bleared: as Heretikes, and Idolaters, alwaies haue done; alleadging Scripture alwaies for their assertions.

Vse, Is not therefore to dislike the Scripture, accounting it with the Papists a leaden rule; but to trie the consequences drawne from thence, and to labour that on this foundation we build Gold, not Stubble, Hay, and Straw. So much for the Opposition.

Wee are now come to Christ his *Apologie*, where before wee handle the Defence; wee haue to consider how Christ knew of this their Cauilling.

Luke saith he knew their thoughts.

Matthew, that he saw them, which is more then knowing; for that he might haue done by some outward signe.

Marke, that immediately as soone as they began to thinke, Iesus perceiued in his Spirit.

Doct. Christ knowes the very secrets of mens hearts, bee they enemies or friends; as of his Disciples; *Luke* 9.47.

The

The *Reason* is here added by *Marke*, hee perceiued their thoughts in his Spirit, by his Diuine Power and Godhead; 1. *King.* 8.39. *Act.* 1.24. And herein is the difference betweene Christ and the Prophets, who knew many times the thoughts of men, but it was by reuelation, and inspiration; 2. *King.* 4.27.

This was another euidence against the Scribes and Pharises to conuince them, that the thoughts of their hearts, should thus be knowne to Christ, no man telling him of them.

Vse, First, for instruction, to haue a speciall regard of our hearts, when we come before Christ.

Secondly, for Consolation in regard of enemies, that whatsoeuer they imagine against the Church, shall not hurt vs, seeing Christ knoweth all their deuices, and will preuent them; 2. *King.* 6.12.

Secondly, in regard of our selues, that though men ouerlooke vs, and regard not that seruice which wee performe to God; yea, nickename vs for it: yet Christ which knoweth the heart willl reward vs. See *Matth.* 6.6.

In the *Apologie* is first a reproofe; Christ reprooues them: ***Why reason ye these euill things in your hearts?*** So that malicious slanderers are to haue their faults plainely reproued. *Psal.* 50.21.

Secondly, the *Defence* it selfe, where first, note in generall, in as much as Christ stands to that he hath deliuered, it being a truth, and denies it not, though his enemies had raised a slander vpon it; that, Truth is not to be denied for the cauilling of men, and their opposition against it; *Gal.* 2.5. wherein *Peter* halted verse 11. 12.

Because Gods Truth is more pretious then Pearles, and no part of it is to be lost.

Secondly, In shrinking from the truth, we feare man more then God.

Thirdly, wee giue aduantage to the aduersarie, and make him bold; and also we discourage the weake brethren.

Secondly, In particular we see that the Phrarises and Scribes, opposed against him, that he had taken too much vpon him,

namely, a propertie of God to forgiue ſinnes. Chriſt denieth not that hee had taken this vnto him, but ſaith hee tooke no more vpon him, then hee had right and authoritie to doe; namely, to forgiue ſinnes in his owne Name: and that he hath this authoritie in a thing inuiſible, hee proueth by a viſible effect of his Diuine Power. The Phariſes reaſoned thus: He that is man and not God, cannot forgiue ſinnes. Chriſt is man, and not God: therefore Chriſt cannot forgiue ſinnes. Chriſt to the contrary proueth that he is God, and not man only; in that by his bare Word, hee could cure a man deſperately ſicke: wherefore being God, hee tooke vpon him no more then lawfully he might.

The Argument ſtandeth thus: Hee that hath an abſolute power ouer diſeaſes, he hath authoritie to forgiue ſinnes. But I, ſaith Chriſt, haue an abſolute command ouer diſeaſes: therefore I haue authoritie to forgiue ſinnes.

The *Propoſition*, is laid downe verſe 9. where both theſe effects, *viz.* forgiueneſſe of ſinnes, and curing of a bodily diſeaſe, are compared together, and ſhewed to be of like hardneſſe and eaſineſſe, that it is of like power and authoritie, to doe the one, as the other; wherefore if they could not deny this outward viſible effect to be wrought by a Diuine Power, neither could they doubt of the other, though inuiſible. And for a further ſtrengthning of the argument, it is laid downe Interrogatiuely, Chriſt referring it euen to his aduerſaries, to be Iudges, whether it were not ſo or no.

Obiect. But here a queſtion will be mooued, whether the curing of a bodily diſeaſe, and the forgiueneſſe of ſinnes, bee equall; one as hard and as eaſie as the other: for as much as it ſeemeth that ſinnes of the ſoule are more hardly cured, then diſeaſes of the body.

Anſw. Firſt, theſe are compared not one with another, but in regard of humane power, becauſe both are aboue humane ſtraine; and neither can be done without diuine power. Secondly. Being compared with the Power of God, they are both alike; for in reſpect thereof, there is no difference of eaſineſſe or hardneſſe; 1. *Sam.* 14. 6. 2. *Chron.* 14. 11. Thirdly, this

this is ſaid in regard of their earthly conceit and dull vnderſtanding. For that a man but now ſo deſperately ſicke, ſhould on a ſudden be perfectly cured; this in their conceite ſeemed the greater worke. Fourthly, Sickneſſe is a fruite of ſinne, and he that can remooue the effect, can as eaſily remooue the cauſe.

To ſay,] that is, ſo powerfully and effectually, to ſay that the thing ſhall be done.

Doctr. Outward viſible things obiected to our ſences, are great meanes to helpe our vnderſtanding, in conceiuing of things inuiſible, and to ſtrengthen our Faith in beleeuing of them; *Rom.* 1. 28. *Pſal.* 19. 1.

For this end did Chriſt worke all his miracles, that in them we might ſee him to bee an Almightie Sauiour, to cure all the diſeaſes of our ſoules, to looſe all the workes of the Diuell, and to ſaue vs from death, and him that had the power thereof. This collection is plainely expreſſed by *Matthew*, chap. 8. 17.

For earthly we are, and beſt vnderſtand earthly things, by comparing whereof with ſpirituall things, wee come by little and little to vnderſtand them; *Ioh.* 3. 12. and for this cauſe did God in former times giue ſignes vnto his people, his Seruants and Prophets; as to *Moſes*, *Gedeon*, *&c.*

Vſe, Is for vs to helpe our ſelues by theſe outward meanes. Doe we doubt of Gods Prouidence, to conſider the making and preſeruation of all things; of the Reſurrection, that which the Apoſtle ſaith; 2. *Cor.* 15. 36. of the manner how wee are fed by Chriſt, and how our ſinnes are waſhed away by his blood, to conſider thoſe things which are ſet forth vnto vs in the Sacrament, &c.

Next followes the *Application* of this argument, which is laid downe by Inuerſion. The aſſumption, *viz.* [*But I haue an abſolute command ouer diſeaſes*] is laid downe verſ. 11. by an euident proofe of a deede done. The concluſion is verſ. 10. by an infallible inference from the reſt, *viz.* That ye might know, that the Sonne of Man, hath Power to forgiue ſinnes on Earth.

We will handle them in order, as the Holy Ghost hath set them downe. In them we may obserue the *manner* of curing this man; and first the *end* why. Secondly, The *meanes* how hee was cured: *viz.* the imperiall charge and command of Christ.

The *end* was that they might know hee had power to forgiue sinnes.

Doctr. Christ had a further end in his miracles, then a bodily good vnto those that were cured. A higher mysterie is contained in them, namely that in curing of our bodies hee might shew himselfe the Sauiour of our Soules,&c. as is declared before.

Vse, Is that we read not these miracles as bare historicall narrations, but that we consider in them the Almightie power of Christ: otherwise we misse of the fruite and benefit of them, for the strengthening of our Faith in him.

More particularly in this *End* consider we foure points.

1. Whose good and instruction it was he aimeth at,
2. The title that he giueth himselfe.
3. The ground whereupon he doth this worke.
4. The Place.

1. Christ labours to instruct those that are contrary minded, his aduersaries the Scribes and Pharises that cauilled at his Preaching. He might haue rested himselfe in the approbation of his Heauenly Father, the testimonie of his owne conscience, the witnesse of his Disciples that his Word and Doctrine was true, and in that former proofe of Diuine power which hee had giuen them, in discouering vnto them the thoughts of their hearts: neuertheless seeing them thorow blindnesse, and malice, not yet throughly instructed, hee labours by further proofe to shew them their error, and to bring them to knowledge of the truth. Thus he deales with them againe; *Marke* 3. 22. *&c.* Conuincing them of error by many arguments: and generally wee may obserue of Christ, that neither the dulnesse of his hearers, their impious scoffing, nor their slanderous cauilling, did hinder him from striuing to instruct them further; as *Nicodemus* his dulnesse. The scoffe of

of the woman of Samaria; *Ioh.* 4. 11. wherein Christ followed his Father; *Esay*, 63. 2. and the Apostle the example of Christ, in labouring to giue vnto Iewes and Gentiles, vnderstanding and knowledge of those things, which they so much opposed against; and in this all Ministers should follow their example. 2. *Tim.* 2. 25. where the reason of it is also set downe, If those places be obiected; *Act.* 18. 6. & 19. 9. *Tit.* 3. 10. and that therefore those that are peruerse, may bee presently giuen ouer: those places shew rather the contrary, for by them we see that the Apostles did labour first to instruct them, and left them not, till they saw them obstinate.

2. The title is, *Sonne of man:* which is in Scripture taken sometime generally, and indefinitely for all the sons of *Adam*, mankinde, as *Iob* 25. 6. and sometune for man corrupt, in his corrupt estate, as 1. *Sam.* 26. 19. *Gen.* 6. 2. *Psal.*

More particularly it is giuen to the Prophets, and especially to *Ezekiel*, more then to any of the rest, to put him in minde of his infirmitie, that he should not be proud through reuelations. After a more peculiar manner it is attributed, and most commonly it is vsed by himselfe, when hee speaketh of himselfe, but once giuen by any other to him, namely; *Act.* 7. 56.

Mark. 2. 13. *And he went forth againe by the Sea side, and all the multitude resorted vnto him, and he taught them.*
14. *And as he passed by, hee saw Leui the Sonne of Alpheus, sitting at the receit of custome, and he said vnto him, follow me, and he arose and followed him.*

THis is the sixteenth History of the first yeere of Christ his publike Ministery, and it is the last which is recorded by the Euangelists of that yeere. That it followes next vpon the History afore going, appeares in that, by all the three Euangelists that record it, it is placed next after; It is recorded here and by *Matthew* 9. 9. and by *Luke* 5. 27. 28. *Matthew* hath nothing but what the other haue. *Marke* addes the whole

whole, 13. *verſe*, and ſecondly that he was the Sonne of *Alpheus*.

Luke verſe 27. expreſſely calleth him a Publican, which is alſo implied by the other. and verſe 28. addes *that he left all*. In varietie of phraſes, *Matthew* and *Marke* ſay, *as hee paſſed by*. *Luke*, *as he went forth*. *Matthew* ſaith, *from thence*. *Luke after theſe things*. Wherein is no difference. *Mark* and *Luke* call him Leui. *Matthew* by a knowne name cals him *Matthew*. The ſumme of this Hiſtorie is, the calling of one of Chriſts Diſciples, and in number the ſixt. The firſt was *Philip*, *Simon*, or *Peter* and *Andrew*; *Ioh.* 1. and *Iames*, and *Iohn Marke* 1.

The parts of this Story are firſt Chriſts preparation vnto this worke, *viz.* his preaching; whereof note; Firſt, the time [*againe*] ſhewing that this was done immdiately after the former. Secondly, the place *towards the Seaſide*; Thirdly, the occaſion, the reſort of the people; Fourthly, the Act it ſelfe, he preached vnto them the Word of God: which we will but briefely run ouer, hauing beene handled heretofore in other Hiſtories.

1. Here in generall, we ſee how ready Chriſt is to doe one good worke after another. Secondly, how ready he is ſtill to affoord more and more meanes for the ſtrengthning of Faith, when he ſeeth any beginnings thereof; hauing now ſeene what effect the former miracle had wrought in the hearts of the people, how they were amazed, how they wondred, how they glorified God for it, &c. Here vpon to confirme their faith, he doth againe preach vnto them, and performe this great worke, in forgiuing the ſinnes of this Publican, as before hee had forgiuen the ſinnes of the paltie man. Thus God ſent an interpreter to the Eunuch, whileſt hee was conſcionable in the vſe of ſuch meanes, as God afforded him. And this did Chriſt promiſe to *Nathaneel Iob.* 1.50.

2. The place is the *Sea ſide*, noted to ſhew that the place *of the receite of Cuſtome, was nigh the Sea ſide*. Where we may note againe, that which hath beene often obſerued vpon like occaſion, that Chriſt hauing the opportunitie to preach, maketh

maketh vſe of any place, as wee may doe likewiſe in caſe of neceſſitie.

3. In the occaſion note the readineſſe of the People to heare.

4. And againe, Chriſts readineſſe to inſtruct them, of both which hath beene ſpoken at other times; as alſo that Chriſt doth account this *viz.* Preaching his chiefe worke: when they would haue made him a Iudge, he refuſed it. And it codemneth the practiſe of many Miniſters of the Word now a dayes, who buſie themſelues in other matters, who will bee Iuſtices of peace, and decide controuerſies, &c. But regard Preaching leaſt of all.

In the worke it ſelfe, note:

1. The *Occaſion* of this mans calling, namely *Chriſt paſſing by that way, and ſeeing of him*; which came not by chance, and fortune, but of the purpoſe of Chriſt, and the good prouidence of God directing. Where note that fit occurrences of matters are euident ſignes of Gods prouidence, but of this heretofore.

2. He ſaw him: *Chriſt ſaw Leui*, and not *Leui Chriſt*, which ſhewes the preuenting grace of Chriſt.

2. The *Partie* called, who is deſcribed firſt by his name, that is *Leui*, which is an Hebrew name, and ſhewes that this man was a Iew. It was firſt giuen to *Iacobs* three ſonnes. *Gen.*29.34. where the ſignification of it is to be ſeene. This aggrauates the matter, that he being a Iew, was yet a Publican.

This name of *Leui*, was in time worne out, and hee not commonly knowne by that name, but by his other name of *Matthew*, and yet *Marke* and *Luke*, writing of him now liuing doth vſe this name, thereby ſhewing their charitie, in concealing of his faults and blemiſhes.

2. *Matthew* which is likewiſe an Hebrew word ſignifying *giuen*; but it is alſo a Greeke, or a Romane name, and it might be giuen vnto him to blot out that former infamie, that he being a Iew, would yet be a Publican, and an extortioner of his owne nation: by this name he was moſt commonly knowne,

and yet himselfe writing of himselfe, spareth not to vse this name, regarding more the glory of God, and the good of the Church by this his conuersion, then his owne credit and reputation. So *Dauid* doth in the title of the 51 Psalme. So *Paul*, 1. *Tim.* 1. 13. but when he speaketh to the honour of himselfe, he speaketh in the third person, 2. *Cor.* 12. for it was not themselues, nor their owne honour they sought for, but the manifestation of the grace of God.

This first shewes, by what Spirit they were guided, not of flesh and blood, but by the Spirit of God, of humilitie and meekenesse. The wicked indeed may acknowledge their faults themselues, but they speake not of them with shame, as doe those men. This humble spirit in any man, is a signe and euidence of the Spirit of God.

Secondly, this makes for the truth of the Story, that the Writers thereof makes such conscience of the truth, when it doth tend to glory, that withall they let not to publish their owne blemishes. Now if a man will lye, he will do it to saue his owne credit and reputation.

Secondly, he is described by his Parentage; he is the sonne of *Alpheus*; not he that was the Father of *Iames* and *Iudas* the Apostles, *Luk.* 6. 15, 16. but another, who whether they were of kinne, or no, it is not expresst; onely this is noted, that these two *Alpheus* had sonnes that were Disciples. This is noted to shew the truth of the Story.

Thirdly, by his Office, *Luke* calleth him, chap. 5. vers. 27. a Publican, expresly. Now Publicans were certaine Officers in the Romane Empire, which did gather vp the tribute that was to be paid, and such gifts as were giuen. And because the goods of the Empire were called *Publica*, hence came the name of Publicans; an office in it selfe lawfull: for *Iohn*, when the Publicans came vnto him, bid them not leaue their Calling as vnlawfull, but deale honestly in it; *Luk.* 3. 13. Yet were these Publicans vile persons, and vilely accounted of; either because they were so in the estimation of the Iewes, who accounting themselues a free people, could not endure to be vnder tribute, and so hated those that were gatherers of the tribute: or else because

because of their owne mis-demeanour, beeing grieuous exactors and oppressors of the people, for they did farme the tribute of the Empire, and so did extort from the people much aboue the due for their owne gaine: as may appeare, *Luk.* 3. 13. and by that of *Zacheus*, *Luk.* 19. 8. so *Matth.* 5. 46, 47. inplying thereby Publicans to be most grieuous sinners, and in the censure of the Church, *Matth.* 18. 17. whereby it appeares, that these Publicans were notorious wicked men, and odious to the people, and much more this man being a Iew, and so oppressed his owne Countreymen.

We haue heard before in the calling of the other Disciples, how it pleased Christ to chuse meane men to be his Disciples; and here we see he chuseth for his Disciple, a vile notorious sinfull man, that had a brand and marke aboue the rest, which first shewes the freenesse of Gods grace; 1. *Tim.* 1. 13. 1. *Cor.* 15. 10. and secondly, the aboundant riches of his grace, vers. 14. of the first of *Timothy*, the first Chapter. 3. Christ did it to this end, that the Apostles, and other ministers of grace, should the more boldly and confidently offer grace to the most vile and wicked persons, considering that euen amongst them there was one as vile as any. Fourthly, to encourage all sorts, how wicked soeuer, to yeeld vnto the grace of God offered vnto them, 1. *Tim.* 1. 16.

Vse is, first, that we should take notice of this grace of God, and obserue what a great alteration it is able to make. This man, who before was counted amongst the wicked, a most wicked person, is now esteemed among the godly a holy man: he that was of a vile calling before, is now of a most glorious calling: before a most vile Publican, because a Iew, now a a most glorious Apostle, because also an Euangelist; for but two of the Apostles were Euangelists, *Iohn* and *Matthew*: See the like, *Esay* 11. 6, 7, 8.

Secondly, that none should despaire.

Thirdly, to teach vs to suppresse our censures concerning the latter end of any man.

Fourthly, that we thinke not the worse of Ministers, or of their Ministery, who in time haue been wicked liuers, swaggerers,

rers,and the like : for it pleaſeth God euen amongſt ſuch, to call many vnto that Worke, pulling them out of the ſnares of the Diuell, that they may more pitty others, and apply the greater conſolations vnto them.

Thirdly,the place where hee was called,was the Receite of Cuſtome,either a houſe whither they brought their tribute,or a table where he ſate with his money-bookes of account,and ſuch like.

Doct. God calles man when he leſt thinkes of it. *Matthew* was now buſie about his trade and gettings, hee little thought of Chriſt.So *Paul* is called,whileſt he yet breathed out ſlaughters.

To ſhew,that our conuerſion comes from the grace of God, that to him all glory may be giuen.

And this thing,if we apply to our owne ſelues,we ſhall find euer, that wee were conuerted when wee thought not of it; whereof this Hiſtory and the reſt are types, though not in regard of the extraordinary manner.

Fourthly,the manner of calling: it was done by the onely word of Chriſt, *Follow me.* Which although it may ſignifie generally to leaue a former wicked courſe of life,and to turne to Chriſtianity,and ſo to follow Chriſt: yet here it ſignifieth more peculiarly to be with Chriſt,and to attend vpon him: for thus did Chriſt traine vp his Diſciples with him, the more to fit them to their great Calling.

Note heare how powerfull the voyce of Chriſt is; he ſaith only, *Follow me*,and *Matthew* leaueth all,and goeth after him.

Fifthly,his obedience, hee left all that might bee an hinderance vnto him: he followes Chriſt without caſting any doubts and difficulties how he ſhould be prouided for,that he had before vndergone the enuie of the people, and ſhould now incurre the diſpleaſure and hatred of the Phariſes, &c. but preſently without any more adoe followes him. And this teacheth vs, when wee heare the voyce of Chriſt ſounding in our eares,and ſmiting our hearts,that we doe willingly and readily obey: but of theſe things more hath been ſpoken in handling the calling of the other Diſciples.

AN

AN EXPOSITION VPON THE THIRD OF LVKE.

Luk.3.19.20.

But Herod the Tetrarch, being reprooued by him for Herodias his brother Philips wife, and for all the euils which Herod had done,

Addeth this aboue all,that he ſhut vp Iohn in priſon.

IN handling the harmony of the Goſpell, if we compare, *Matth.* 4 12. and *Mark.* 1.14.with *Ioh.*4. 1,2,3. it will appeare, that this ſtory of *Iohn Baptiſts* death fell out after that he had giuen that teſtimony of Chriſt, *Ioh.*3. before Chriſt went to Galile, when by the way he talked with the woman of Samaria, *Ioh.*4.And the order of matter requires it,in that he ſhould be then taken away from his Miniſtery, when hee ended ſo good a worke, God thereby prouiding for his credit and honour.

Now it is ſet downe by three Euangeliſts, *Matthew*, *Marke*, and *Luke*,neither of which doe record it in order of time. *Luke* ſets it downe by anticipation, becauſe hauing treated of *Iohn* in his third Chapter he would ſpeake of all that befell him in that place, ſo ſetting downe this ſtory before,when it ſhould haue been handled after. *Matthew* and *Marke* ſet it downe by occaſion of a common ſpeech, that *Iohn* was rayſed from the dead: *Matth.*14 2,3,4,&c. *Marke*, the conciſeſt and briefeſt in gathering the ſummes of Hiſtory,is in this the longeſt, Chapter 6. verſ. 17, 18, 19, &c. All agree in the maine ſubſtance, that *Herod* did impriſon *Iohn* for reproouing him for marry-

ing his brothers wife. They differ onely in adding some circumstances: as *Luke* addes, first, that *Herod* was a Tetrarch: secondly, that *Herod* was rebuked of *Iohn* in plaine termes: thirdly, that he rebuked him of all the euils that he had done: fourthly, that hee added this yet aboue all. *Matthew* agrees with *Marke*, but addes the cause why *Herod* killed not *Iohn*, because hee feared the people. *Marke* addes; first, that *Herod* sent either Pursuants, or souldiers, or the like: secondly, that expressely *Herod* had married *Herodias*: thirdly, that *Herodias* had a quarrell with *Iohn*. Fourthly, why *Herodias* could not haue her minde, because of *Herods* affection to *Iohn*. We will handle them all in one ioynt Text, which may be diuided into three parts:

First, the cause of his imprisonment: secondly, the manner thereof: thirdly, the euent and issue intended against him.

In the cause, *viz. Iohns* rebuking, consider, first, who rebuked; *Iohn*. Secondly, whom; *Herod*. Thirdly, for what, for marrying his brothers wife.

The manner, shewes, first, how hee was taken; he was sent for. Secondly, how he was vsed, first, he was bound: secondly, put in prison: thirdly, there shut vp.

The euent was the danger of his life; which came first, from *Herod*: secondly, from *Herodias*: and was escaped by *Herods* affection, first, towards *Iohn*, this hindred *Herodias* purpose: 2. towards the people, this hindred his owne purpose.

The party rebuking was *Iohn*, a publike Minister of the Gospell sent of God, to preach Faith in the remission of repentance and conuersion from sinnes. He was both a Minister, and an extraordinary one, by vertue of which calling he had power and authority to reproue all whereseuer he came.

Doct. Publique Ministers of the Word, they among others are especially bound to reproue publique offences: *Ezek.* 3. 17. *Esay* 58. 1. 2. *Tim.* 4. 2.

For the calling of Ministers doth require thus much at their hands, because they are Watchmen ouer mens soules, and reproofe doth belong to the cure of mens soules. *Heb.* 13. 17. *Ezek.* 3. 17, 18.

AN

AN EXPOSITION VPON THE FOVRTH OF IAMES.

Iames 4. 7.

Resist the Diuell, and he will flye from you.

THese words containe a commandement, [*Resist the Diuell:*] and a promise, [*and he will flye from you.*] In the commandement two things are to be marked, first, an action; secondly, the obiect of that action. The action is a Resistance; the obiect, the Diuell. First, of the obiect. By the Diuell here is meant all sinnes and temptations arising either from that corruption that is in vs, and so from our selues; or else springing from external obiects, and such motions as are by the Diuell immediately suggested vnto vs. All which are termed by the name of Diuell, because he hath the chiefe hand in these matters, and is a principall agent therein. The action of resistance is that, whereby a spirituall souldier of Christ Iesus doth striue and endeauour according to that measure of grace that is giuen him to auoide all sinnes whatsoeuer, and to please God in all things, not to offend him in any. This action thus explained in generall, respecting the whole course of mans life: let vs consider it therefore in a more particular regard, according as we are to put it in practice at seuerall combats, with seuerall temptations.

For the better performance of it, we are to consider three things: first, our preparation before the combate. Secondly, our behauiour in the very time of the assault. Thirdly, our demeanour when the fight is ended. For the first, it is needfull

that

that we be armed for our defence; the parts of which ſpirituall armour, we may ſee affoorded vnto vs out of the *Eph.*6.14,15, 16,17,18. The firſt peece, is to haue our loynes girt about with verity: that is, an heart firmely grounded and eſtabliſhed in the truth, in certainty of Gods pureworſhip and Religion, that we be not carried about with euery blaſt of outſide doctrine. The ſecond, is the Breſt-plate of righteouſneſſe; that is, a ſtedfaſt reſolution of the heart, to be vpright, righteous, and holy before God in all things, not willing to offend him in the leaſt: as *Dauid* ſaith, *Pſal.*40.8. *I haue deſired to doe thy good will, O my God; yea, thy Law is within mine heart.* The next part, is to haue our feet ſhod with the preparation of the Goſpell of peace: which is an vndaunted and ready minde to make a conſtant profeſſion of the Goſpell in all places, and at all times, though it bee to loſſe of lands, goods, liuing, yea, life: as Saint *Peter* wiſheth vs, to put on our Sandals, and to be ready to giue an account of our Faith to euery one that ſhall require it of vs. The fourth is the Shield of Faith; which is a liuely and ſtedfaſt perſwaſion and aſſurance of the mercie of God in Ieſus Chriſt, particularly belonging vnto vs; the force of which, is to quench all the fiery darts of the Diuell; that is, all ſtrong, all ſudden, and all dangerous temptations by him ſuggeſted. A fift, is the Helmet of ſaluation, which, as it is 1.*Theſ.* 5.8. is the hope of euerlaſting life, whereby our heads being couered, may be preſerued from doubt and deſpaire. Another is the Sword of the Spirit, which is the Word of God: the vſe of which is, that we ought to labour to bee furniſhed with ſuch pregnant places of Scripture, as whereby we may both defend our ſelues, and offend Satan, according as Chriſt did, *Matth.*4. The laſt is Prayer, whereby we muſt intreate the ayde and aſſiſtance of Gods Spirit, to ſtrengthen vs to the combate. Our behauiour in the combate ought to be guided by theſe rules:

Firſt, entertaine not with any liking the firſt motions to ſin, but reſiſt the primary beginning, intiſements, and occaſions to them, and ſuffer them not to haue a place of abode in heart and affection.

*Reaſ.*1. From the nature of ſinne, which being not at the firſt

firſt, repelled quickly gets ground of vs. By the example of *Dauid*, who firſt was idle, then looked; the temptation left him not there, but then hee luſted, and afterwards committed actuall folly: 2.*Sam.*11. So *Peter*, firſt, he denied barely; ſecondly, then he ſware it; thirdly, he curſed and denied: *Mat.* 26.70,72,74.

Secondly, becauſe the Diuell as he is ſtrong, ſo is he ſubtile: giue him an Inch, and he will take an Ell. Giue him but entrance to ſet foote into your heart, and you ſhall hardly chuſe but he will poſſeſſe it wholly.

Thirdly, put not too much truſt and confidence in our owne ſtrength, but rather to be ſtrong in the Lord, and in the power of his might, *Epheſ.*6.10. This confident boldneſſe, and reliance on our owne ability, cauſed *Peters* fall, *Luk.*22.33.

Fourthly, we muſt not beleeue the Diuell, nor hearken to his perſwaſion and reaſons; nay, nor truſt him, though hee ſpake truth. So when the Diuell tooke on him to be a Preacher, *Acts* 16.16,17,18. *Paul* would not ſuffer him to ſpeake, but cõmanded him forth. So Chriſt rebuked the Diuell, *Luk.*4.34,35. *Eue* ſinned by being credulous, in beleeuing the Diuell when he vttered a loud lye, *Gen.*3.3,4.

Fifthly, wee muſt conſider what profit a ſtout reſiſtance doth bring, *viz.* that the Diuell will bee the weaker, the more foiles he receiues, and we the ſtronger.

Laſtly, take heed that we compare not the pleaſures of ſinning and yeelding to the temptation, with the paine of reſiſtance, for then ſoone ſhall wee faile: but rather compare the paine of reſiſtance with the horrors, anguiſh, and perplexitie of an euill conſcience, which follow the committing of any ſinne, and ſee whether is rather to be vndergone. The burden of an euill conſcience. *Salomon* (*Prou.*18.14.) deſcribeth, ſaying, *The ſpirit of a man will ſuſtaine his infirmity, but a wounded ſpirit who can beare it?* After the combate ended, if thou obtaine the victory, firſt, giue God the glory and prayſe, not aſcribing it to any ſtrength, or worthineſſe in thy ſelfe; take heed of this pride. Secondly, auoide ſecuritie, and thinke not when thou haſt ouercome one, then thou haſt vanquiſht all; but know,

that one temptation, like waues, come one in the necke of another. And therefore prouide thy selfe for a new assault. If thou be ouercome, thinke with thy selfe, that, it may bee, God hath let you fall, thereby to punish some sinne in thee. Secondly, lye not in sinne, but endeauour to renew thy selfe by repentance, knowing that it is as great, if not a greater victorie, to recouer being fallen, then to auoide a fall.

Encouragements to this dutie are, first, the promise here made, that he wil flye from vs, like a coward, that seeing his aduersarie buckle his armour to encounter with him, takes him to his heeles. Secondly, consider the intent of Satan in alluring vs to sinne; that it is not for our good, but for our destruction. So let vs not yeeld to his pleasures, and be drawne away by his allurements. Thirdly, learne the nature of sinne, that is it such as laies vs open to the iudgements of God both here, and hereafter. Lastly, thinke of those many mercies God hath vouchsafed; and then say with *Ioseph, How can I doe this, and so sinne against my God, Gen.39.9.*

One thing to bee performed in the time of combate is left out, which is this, that when the Diuell laboureth by any temptation to draw vs into any vice, we should not onely withstand and resist this temptation, but also endeauour to doe the contrary vertue: as *Ioseph* being tempted to adultery, exercised himselfe to chastitie, *Genes.39.* and *Iob*, who when Satan had done all that he could to make him curse, and blaspheme God, did not onely not doe that, but did the contrary, he blessed and praysed the Name of God, *Iob* 1. last verse.

AN

AN EXPOSITION VPON THE SECOND OF GENESIS.

Genes. 2.9.

And out of the ground made the Lord God to grow euery tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the Garden, and the tree of knowledge of good and euill.

FIrst, some Sacraments God gaue vnto man, first, in his innocent estate, which were two; first, the Tree of Life; secondly, the Tree of Knowledge of good and Euill.

Secondly, some in his corrupt estate; First, either before Christ prefiguring him: Secondly, or after Christ, as memorials of him.

Thirdly, Sacraments before Christ were of two sorts: first, either such as did belong to all sorts of people. Secondly, such as were peculiarly appropriated to the Iewes.

Fourthly, of the former sort were, first, the Flood, and *Noahs* preseruation in it: secondly, the Rainebow.

Fifthly, of the later sort there are two kinds:

Sixthly, 1. Some were extraordinary, during but for once, or a short time, and answering either to Baptisme, as 1. *Cor.*10. first, the Red Sea; secondly, the Cloud: or to the Lords Supper, as first, the Manna; secondly, the water flowing out of the Rocke.

Seuenthly, 2. some were ordinary: as first, Circumcision answering vnto our Baptisme, 1. *Col.*2. secondly, the Passeouer answering to the Lords Supper.

Eightly, Sacraments after Christs comming to continue till the end of the World, are two: First, Baptisme; Secondly, the Supper of the Lord.

The two Trees are described: First, by their place: first, generall, the *Garden*; secondly, particular, the middest of it.

Secondly, by their names.

Middle,] though this may bee vnderstood that the Tree was in the garden, and no more; yet it is better to take it properly, that it stood in the very midst where it might alwaies be seene, and thought of by the man.

Tree of life,] some expound this allegorically: but that it is not so meant appeares, by the plantation, by the growth, by the fruits they bare, by the ends of their placing there, by the euent of the transgression.

It was a Sacrament in two respects.

1. To put man in minde of his present [*immortall*] estate, by vertue of his creation.

2. To giue him notice of his future estate. which should be according as he vsed or abused this.

The Tree of Knowledge, did assure him, that if he did transgresse, he should die the death.

Why it was called *the Tree of Life*, there is some doubt. Some said that it had vigor in it, to preserue the life in perpetuitie, and immortalitie. But it seemes to be otherwise: for first immortalitie was properly giuen to man in his creation, why then should we giue it to the *Tree of life?* Secondly, then it must either haue kept him from sin, or haue giuē him immortalitie, whether he had sinned or no; both are false. And to the obiections, which may seeme to confirme that opinion, as first out of chapter 3.22. *Least man should put forth his hands &c.*] Wee answere that it is taken Ironically, to lay forth mans conceit plainely.

2. Why then man should be driuen out of Paradise? *Answ.* First, because that he might the better know, that he was indeed depriued of life, being now thrust from the signe. Secondly, to shew that he was not worthie of the thing signified, *viz.* life, because he was vnworthie of the signe. Thirdly, to

to shew that the signe doth not belong to them, who haue no right and title to the thing signified. For now *Adam* had lost life eternall, whereof this was a signe. Then the safest resolution is, that this *Tree*, was called the *Tree of life*, because it was ordained of God a signe and pledge of life eternall, so long as man remained obedient.

So that other tree was a signe and seale of that woefull knowledge that man should haue, if hee did transgresse: not that this tree could infuse any knowledge.

Now this did seale vp eternall life in two respects.

1. In assuring him that he was now immortall by his creation, and that he should continue therein.

2. In a representation of Christ, *who is life*, *Col.*3.4. *Tron* 5. 8. *Ioh.* 1.4. For man in his innocent estate, should haue had needs of Christ, though not to be incarnate, yet as hee is the wisedome of the Father, and the power of God, by whom all things were created. So this was to shew that this life came not from himselfe, but from Christ.

Gen.7.23. *And euery liuing substance was destroyed, which was vpon the face of the ground, both man and cattell, and the creeping things, and the foule of the Heauen; and they were destroyed from the Earth: and Noah onely remained aliue, and they that were with him in the Arke.*

THese words layes downe the euent of that great deluge, and containes in them two points. First, that the World and other creatures were destroyed Secondly, that *Noah*, and the rest of his family were preserued They are a ground of that third Sacrament before mentioned. In handling of which, we will consider three points.

1. That this is a Sacrament, which is apparent by that application which Saint *Peter* makes of; 1.*Pet.*3.21. where he maketh Baptisme, and the flood, alike figures representing one thing. τυπος is a resemblance of a thing, and αντιτυπον a like resemblance of the same thing [*sometime.*] For we are not to

vnderſtand this, as a ſubordinate Sacrament, or as a Figure of Baptiſme, for then it followes. Firſt, that a Sacrament may be a ſigne of a Sacrament. Secondly, that ſomething ſhould bee repreſented to *Noah*, which he knew not of, for Baptiſme was inſtituted long after.

2. What kinde of Sacrament this was; It is firſt, the firſt Sacrament which we reade recorded in Scripture, giuen to the Church, [*after the fall of man.*] Sacrifices there were as wee reade of *Abell* and *Cain*, which were alſo in a manner as Sacraments, becauſe both repreſented Chriſt, and God by that meanes did vphold their faith in expectation of him. But now the Church hauing a long time waited for the accompliſhment of the promiſes, and accounting them to bee now the further of, that they might ſay as it is, 1. *Pet.*3 4. It ſtood in more need to be ſupported in faith and hope, and ſo God ordained firſt extraordinarie Sacraments, and then ordinary to continue till Chriſts comming.

2. This was an extraordinary Sacrament; ſuch as were thoſe that were either done but once, or did continue but a ſhort time; as the *Red Sea, Manna, &c.* Now it was extraordinary in two reſpects. Firſt, becauſe it was wrought by a miraculous power of God. Secondly, becauſe it was wrought vpon an extraordinary occaſion: yet neuertheleſſe, though for the Act it was but once for the vſe, it is continuall to the Church of God.

3. In what reſpect it is ſaid to be a Sacrament; and theſe are; Firſt, in generall, becauſe it repreſents vnto, and aſſures the Church of God of their deliuerance from the wrath of God, by which all the world beſides periſhed; Secondly, particularly; Firſt, becauſe it did prefigure the killing of the old man, and quickening of the new, and preſeruation of it vnto life eternall. In that the wicked World periſhed, and righteous *Noah* was preſerued aliue: the which thing is aſcribed to Baptiſme *Rom.6. initio.* Secondly, becauſe that as ſafetie was brought to *Noah*, by meanes of the Arke: ſo ſaluation is not to be had, but only by Chriſt. *Act.*4.12.

3. Becauſe as the Arke could not ſaue *Noah*, vnleſſe hee were

were in it; ſo likewiſe muſt wee bee in, and of the Church: whereof the Arke was a figure, it repreſenting Chriſt, not as a particular perſon, but as a myſticall body, ioyned with his Church. Other reſemblances their might be made, as; Firſt, that in the Arke were few, ſo they are but few that ioyne themſelues to the Church, and repoſe confidence in Chriſt. Secondly, that as of thoſe that were in the Arke, one was a curſed *Cham.* So in the Church there are many Hypocrites: but thoſe before alleaged, are the maine and principall points.

The inſtructions that ariſe out of this place are; Firſt, in generall, to ſhew vnto vs, that this Hyſtory is analogicall; it hath not only an hyſtoricall, but alſo a myſticall and ſpirituall ſenſe. Neither yet will it follow, that one place may haue two ſenſes; for theſe are but two parts of one entire and full ſenſe.

Queſt. But how may a man know when their is a myſtery, beſides the hyſtory?

Anſw. This we may know; Firſt, by a diligent obſeruation of the circumſtances. As the Apoſtle doth prooue by circumſtances; *Heb.*4.7. that what the Prophet *Dauid* ſpeaketh; *Pſal.*95.7. muſt be vnderſtood of the ſpirituall reſt. So *Act.*2. 29. *Peter* prooues *Dauids* ſpeech to be meant of Chriſt; Secondly, by comparing one place with another, the Old Teſtament with the New: as that *of the Red Sea.* By 1.*Cor.*10. That in *Exod.* 12.46. with *Ioh.*19.36. thence we muſt learne diligently to marke the Scriptures, to obſerue the circumſtances, but eſpecially thoſe applications that the Holy Ghoſt maketh, becauſe this is the ſureſt way.

2. That God doth performe a double benefit to his children, by temporall preſeruation. Firſt, ſafety from temporall danger. Secondly, aſſurance of deliuerance and redemption from ſinne; which as it ſhewes the tender care of God ouer vs, ſo it teacheth in all temporall preſeruations, to haue an eye to him, in regard of our ſoules, for if God be mercifull to preſerue our bodies, how much more our ſoules; and though all temporall deliuerances are not Seales and Sacraments of this yet this vſe may we well make of them. But withall as *Noah* did

did, so must we.

1. Beleeue Gods promises, and apply them to our selues.

2. And also yeeld our selues to the direction of his Word, in regard of the meanes to accomplish the same; which is a maine and principall vse of this story.

3. Hence obserue, that those things which worke destruction to the wicked, are a meanes of preseruation to the Godly; as was *the Red Sea*. The Angell that went behinde the Israelites campe. Christ, the Word, the Sacraments; which is for the comfort of the faithfull, that they need not be terrified with those iudgements that befall on others. For as a mercy shewed to the faithfull, shall be no aduantage to the wicked, so a iudgement lighting on the wicked, shall be no damage to the godly, I meane in regard of that which is indeed, *viz.* spirituall hurt, or spirituall blessings.

AN EXPOSITION VPON THE TWELFTH OF EXODVS.

Exod. 12.8.

And they shall eate the flesh in that night rosted with fire, and vnleauened bread, and with bitter herbes they shall eate it.

[R]Ites appertaining to the *eating* of the Passeouer.

1. With what it must be *eaten*.
2. After what manner; *viz.* in haste.
3. The time when it must be *eaten*.
4. The place where in.

1. It must be *eaten* with, First, *vnleauened bread*: Second-*Sowre herbes*.

vse *Vnleauened bread* verse 8. further vrged verse 15.16.17. the of it inioyned not only that night, but during the vse of that Sacrament

Sacrament they must *eate* it seuen dayes; yet a strict penaltie laid on the non-obseruers of this ordinance *verse* 19.

Reason, of this ceremonie was because of their haste, implied *verse* 34. & 39. and it was a custome, in haste to make *vnleauened cakes*; *Gen.*18.6.

To finde out the Ministery hereof, wee must consider that *leauen* is taken; First, in the good part, *Matth.*13.33. for the Kingdome of Heauen; and so the opposition stands not here. Secondly, in a bad sence, for corruption in Doctrine and prauitie in life and conuersation; and so in this place *vnleauened bread* must be taken, as signifying sincerity in conuersation and truth, in doctrine; *1.Cor.*5.8. *Matth.*16.6.12.

Vse, of this is to teach vs, that all that will partake of Christ aright, must be soundly instructed in the Doctrine of faith and puritie and innocencie of life; 1. *Tim.*1.19. which belongs not only to Ministers but to all others as *Eph.*4.15. Truth in Loue, which is the fulfilling of the Law; *Col.*1.10.

2. That those that are either depraued in their iudgement, or corrupted in life and conuersation are not fit to eate of Christ as Idolaters, Heretikes; *Gal.*3.1. malicious persons, &c.

3. From the metaphor of *leauen*, whose nature is, that a little doth season the whole lumpe. *1.Cor.*5.6. learne that we haue a speciall care to withstand euery error, &c. euery sinne, not contenting our selues that wee are not open Idolaters or notorious sinners, seeing a drop of poyson will infect a whole cup of medicinable potion, an one error or sinne, will make a breach in conscience, big enough to giue the Diuell entrance into the possession of all; so *Heb.*12.15. when any roote of bitternesse doth but peepe vp, wee must nip it: and not only ought we to auoid the sinnes, but also infectious persons, as Here ikes, Idolaters, prophane persons, not to be companions with them; *1.Cor.*5.13. *Rom.*16.17.

Sowre herbes. Heb. it is bitternesse, which some expound bitternesse and anguish of heart: but considering that here is spoken of those outward things, where with it was to bee eaten: I take it to be rather meant of some *sowre herbes*, or sauce as the like.

Reason, of this was that they should haue a meanes to put them in minde of that anguish and vexation they suffered in Egypt.

Mysterie implied is two folde.

1. That the profession of Christ is ioyned with affliction; *Luk. Act.*14.22. 2. *Tim.*3.12.

2. That to the partaking of Christ wee must come with contrition of heart; *Matth.*11.28. *Luk.*7.38.

Of this a double vse may be made.

1. That if wee looke to haue part in Christ, wee must not expect that all things should be sweete and pleasant; but in our professing of Christ, and inioying of him, we must looke to haue sowre sauce, to this sweet meate; lest in regard of the corruption of nature, this sweetnesse grow full sowre, and we loath it: wherefore as this must stirre vs vp to patience, so must it teach vs how to esteeme of afflictions, as of sauce to make vs rellish our meate, and to haue the more appetite to it.

2. That when we approach to Christ to reape any benefit by him, we must come with a contrite heart. *Psal.*51.17.

Exod.12.11. *And thus shall ye eate it: with your loynes girded, your shooes on your feete, and your staffe in your hand: and ye shall eate it in haste: it is the Lords passeouer.*

IN this verse is set downe in what manner the *passeouer, was to be eaten*, expressed in foure branches. First, *your loines girded*; secondly, *your shooes on your feete*; Thirdly, *your staues in your handes*; Fourthly, *ye shall eate it in haste.*

In which in generall, we see that they imply a kindnesse to take a Iourney. The mysterie whereof is, first that there must be in vs a promptnesse and readinesse to that worke, whereunto God shall call vs, a duty much commended vnto vs in Scripture; *Psal.*57.7. & 27.8. *Matthew*11.12. *Luk.* 16.16. *Psal.*40.7. *Heb.*10.7. For such a promptnesse and readinesse, is a signe of the willingnesse and cheerefulnesse of our hearts a thing

thing most acceptable to God; 2. *Cor.*9.7. And it reproues he backewardnesse and sluggishnesse of men, to come to the ordinance of God, to preaching on the Sabboth, to the Sacrament, &c.

2. Hereb is signified that we bee ready, for our passage from the Ægypt of this world, vnto this Canaan of Heauen: for these were a type of the other; *Matth.*24.42. 1. *Thess.*5.6. Because we know not when our passage shall bee, as the *Israelites* knew not at what houre of the night they were then to depart.

This reproues, the securitie of men, that thinke lest of their departure hence, as that common and wicked speech sheweth; I thought no more of it, then of my dying day. From which, want of due preparation, it commeth that when the time of departure is at hand, men become either dead in heart, and vncapable of all comfort, like *Naball*, or like *Belshazzar*, are filled with feare, horror, and amazement, within and without. *Dan.*7.6. Let vs bee rather like the wise Virgins, and that faithfull Seruant; *Luke* 12.36. alwaies attending and looking for the comming of his Master.

Now come we to the particular branches.

1. *Your loynes girded*, which phrase is vsed in the Scripture, in a double respect.

1. For a close and *fast girding of a mans apparell vnto his middle*

2. For a trussing vp of his garments, vn to his girdle.

The former is taken from Souldiers, that buckle their Armour together with their girdle; as God bid *Iob* gird vp his loines, when he would haue him stand to his defence, and answere for himselfe; *Iob* 38.3. & 40.2. in the like sence; *Ephes.*6.14. and this sence is not here meant, for God would not that they should prepare themselues to fight with *Pharao.*

For the better vnderstanding of the latter sence, wee are to know, that in those Easterne countries, they went with long side gownes hanging downe to their legges, which were an impediment in trauelling, if they were not trussed vp. And

therefore they being now to take a long iourney, God bids them truſſe vp their gownes to their girdles; in this ſence are *1. King.*18.46.*2. King.*4.29.*& 9.1.*

The myſterie is, that wee ſuffer not any thing to hinder vs in our courſe and worke that we goe about; this is not meant of ſuch things that are vnlawfull and wicked, but of thoſe that be lawfull, good, and as needfull as our apparrell, that if we obſerue any hinderance to proceede from them in our holy courſe, to be carefull to remooue it, which as it is meant; *Ier.*1.17. *Luk.*12 35.1.*Pet.*1.13. So without a metaphor it is plainely expreſſed; *Heb.* 12.1.

For it is a point of wiſedome, when wee aime at any thing to remooue all impediments, or elſe we venture the loſſe of the thingwe aime at.

Vſe, That when lawfull things doe become hinderances, as they doe many times by our immoderate vſe of them, our doting vpon them, or preferring of them to other better things; *Luke* 14.18. *&c.* wee doe take them away, and abridge our ſelues of them; 1. *Cor.*7.31.

2. For reproofe of thoſe that care not what burden they lay vpon their backes, how many offices they get, how much lands and liuings they heape vp, what pleaſures, what company they follow, though in the meane time they be by theſe things hindred from attending vnto better duties, to the worſhip and ſeruice of God.

2. *Your ſhooes one your feete.*

What! were they wont to weare no ſhooes on their feete.

Anſw. It may be when they tooke their repaſt, they had no ſhooes on, it being the cuſtome to lie on Carpets, on which alſo they went. *Ioh.*13.23.

2. It may be that they had ſhooes which they did weare at meales, and others which were for iourneyes, but there can be but a coniecture at theſe things.

Myſterie is, that for the furtherance we may vſe all lawfull helpes. And for this cauſe as their is a fight, ſo is their Armor appointed. *Eph.*6. where *verſe* 15. wee are likewiſe commanded to haue our feete ſhod, with the preparation of the Goſpell

pell of peace, ſo that albeit the way which we muſt go through be rough and thorny, that is, full of afflictions, yet ſhod and furniſhed with the comforts of the Goſpell, wee may goe on boldly without feare of pricking.

3. *Staues in your hands.*] Staues, we know, ſerues to helpe men in their iourney, and to reſt themſelues vpon when they are weary.

Theſe ſtaues are the promiſes of ſaluation, which muſt ſuſtaine and vphold vs, as, *Thy Rod and thy Staffe, they comfort me: Pſal.*23.4.

Doct. From hence it followeth, That we ought to bee conſcionable in the vſe of thoſe meanes that God hath afforded vs for to helpe our infirmities, as in all things to conſider the reward, &c. *Heb.*12.2.

And it reprooues thoſe that are bold and preſumptuous of their owne ſtrength and abilitie, and refuſe the meanes appointed, whereby many times they fall away.

4. *And yee ſhall eate it in haſte.*] This is the laſt ceremony, and it is laid downe as a reaſon of the former. And the reaſon of this reaſon is expreſſed, verſ. 33. For God intending to bring that great iudgement on the Egyptians; and foreſeeing how the Egyptians would thereupon deale with the Iſraelites, by forcing them to bee gone vpon the ſudden, hee doth thus prouide, that they ſhould be all in readineſſe to depart.

Doct. God is carefull to prouide helpe for his people, when they are in any ſtreights. When the World was on the ſudden to be drowned, he cauſed *Noah* to make an Arke before hand to ſaue himſelf. When the Children of Iſrael trauailed through the Wilderneſſe, and were to depart from euery place on a ſudden at the riſing of the Cloud and Pillar of fire, God cauſed them to dwell in tents, and not to build houſes. So that euery way he doth fit and prepare his people to thoſe ſtates that hee meanes to bring them. For he that fore-warned, is fore-armed; and troubles that come on a ſudden, make men at their wits end, and cauſe many diſtractions.

Vſe is, to be carefull in vſing the meanes that God hath prouided for our good, as becauſe the comming of the Sonne of

man is ſudden,to watch; becauſe as death leaues vs,ſo iudgement will find vs, and the houre thereof vncertaine,it teacheth to be alwaies prepared for death. Thus though they come on a ſudden, they ſhall not be ſudden to vs,&c.

The myſtery hereof is, that in this world we haue no place of abode,but muſt alwayes be, as ſtill going out of it. A point manifeſt by the line of the Patriarkes,by the Children of Iſrael in the Wilderneſſe liuing in tents: See *Heb.*11.9,10. 2.*Cor.*5.2. *Phil.*1.23. 1.*Cor.*15.31. Wee muſt therefore make haſte, and vſe the things of this world in haſte, becauſe wee haue a long iourney to goe, and know not how much time wee haue thereunto. To this end let vs learne, as *Pſal.*90.12. and be as the Apoſtle, *Phil.*3.13. where the metaphor is taken from runners, that looke not vnto that which they haue runne, but how farre they haue to runne yet vnto the marke.

This haſte is to bee made, firſt, for feare of hurt that may come by abiding. Thus the Angels haſtened *Lot* out of Sodome,leſt he did partake of their puniſhments. So muſt wee haſte,becauſe of temptations of that body of death wee carry about,of ſnares,allurement and diſgraces, &c.whereby we are drawne to forſake the Lord.

Secondly,the expectation of a benefit cauſeth men to make haſte; the benefit that commeth to vs,is freedome from ſinne, eternall glory,and the enioying of all good,&c.

Some adde vnto theſe a third right, namely, that they did eate it ſtanding. Whereof albeit there be ſome probability,becauſe of the former circumſtances (which neuertheleſſe might be all done ſitting after their vſuall manner)yet it is not expreſſly ſet downe, and ſo no inference can be drawne from it, that therefore the beſt manner of geſture to eate the Lords Supper is ſtanding.

Now in generall concerning all theſe forenamed Rites, we may obſerue this property; that ſome of them were onely peculiar to this Paſſeouer, and to no other: as firſt,that the Lambe ſhould be kept foure dayes, verſ.3.6. Secondly,the liberty they had to chuſe a Lambe,or a Kid. Thirdly,the ſprinkling of the blood vpon the doore-poſts. Fourthly, all thoſe next

next before mentioned, of eating it with their loynes girded, &c. Fifthly,the not going out of the houſe vntill the morning. Theſe Rites were then commanded and vſed, in regard of the preſent circumſtances and occaſions,but were neuer in vſe afterward. And this may appeare in that, at the ſecond inſtitution of the Paſſeouer,when it was ordained to an anniuerſary rite, they are not repeated, nor yet were performed by Chriſt, when he did abrogate the ſame.

And this we may obſerue,that there may be rites in the firſt inſtitution of ordinances,which are not of perpetuall vſe.So in this Paſſeouer they were to keepe their houſes, and to ſprinkle the blood onely at this time, becauſe at this time onely the deſtroyer was to paſſe by: and likewiſe to eate it in ſuch haſte, becauſe now onely they were to bee gone out of Egypt on a ſudden. So in the Lords Supper,Chriſt vſed vnleauened bread, becauſe at that time there was no leauened bread to be eaten: alſo he celebrated it at euening, becauſe it was immediately to ſucceede the Paſſeouer, which was eaten at Euen. So hee ſate at the Lords Supper, hauing ſate before after the faſhion of the Countrey at the Paſſeouer.

A rule to know when ſuch rites are occaſionall,as if they be not expreſſed in the words of the inſtitution of the ordinances. Seeing therefore the geſture of ſitting, is neither by the Euangeliſts,nor Saint *Paul*,repeating the inſtitution, expreſſely ſet downe, wee are herein to ſubmit our ſelues to the orders appointed by the Church.

Verſ.14. *And this day ſhall be vnto you for a memoriall: and you ſhall keepe it a Feaſt to the Lord,throughout your generations: you ſhall keepe it a Feaſt by an ordinance for euer.*

14. *Seuen dayes ſhall yee eate vnleauened bread, euen the firſt day yee ſhall put leauen out of your houſes: for whoſoeuer eateth leauened bread,from the firſt day to the ſeuenth day, that ſoule ſhall be cut off from Iſrael.*

16. *And in the firſt day there ſhall be an holy Conuocation,and in the ſeuenth day there ſhall be an holy Conuocation to you:*

no

no manner of worke shall be done in them, saue that which euery man must eate, that onely may be done of you.

CONcerning the time of the celebration of the Passeouer, we are to note, first, the beginning; secondly, the continuance.

1. In the beginning obserue; first, vpon what occasion it was ordained: secondly, on what time of the yeere celebrated.

First, the occasion was that great deliuerance from *Pharaoh*, and that bondage wherein the Egyptians held them; the same night that this deliuerance was to bee sent, this Passeouer was instituted. God so disposing of it, first, in regard of himselfe, to shew that this deliuerance came from him, in that euery thing came to passe according as he had before signified. Secondly, in regard of the people, to strengthen their faith and hope, that seeing all things accomplished according to this signe, they might beleeue in God, and haue their hearts enlarged to praise and trust in him.

Secondly, the time of the yeere on which it was celebrated, is set downe, vers.18. *In the first moneth*; that is, in the Spring time, answering in part to our March. *The fourteenth day of the moneth*; at the full of the Moone, after the Spring Equinoctiall. God making choice of this time, that euen the time might stirre vp their hearts, and encourage them to hope for a deliuerance. Also it was a type of Christ, whose comming brought with it the Spring of grace, of knowledge and illumination, &c.

Quest. Here a question may be moued, whether they were strictly bound to obserue alwaies this time, and no other.

Answ. To this we answer in generall, that they were not so strictly tied vnto this time, as that vpon no occasion it might be altered. This appeares by that story which is recorded, *Numb.* 9. vers.6. to 14.

Out of which we may note these points;

First, that God requires not impossibilities of his children, but doth dispense euen with his owne ordinances in case of necessity

cessity, as here in case of legall vncleanenesse, by burying a dead man, God gaue them liberty to alter the time vnto another moneth. So in the wildernesse was Circumcision, because of the vncertainty of their iourneyes; and so there may be many necessary occasions to hinder a man from the Sacrament, and so I doubt not, but if a man that hath long lyen bedred, should haue a feruent desire to receiue the Communion, the place might be altered, and it might be celebrated in a priuate house there being company sufficient to make a Congregation, the like may be said of Baptisme.

Secondly, that it is better to forbeare for a time, then being vnprepared, to come to the Sacrament. Against this may bee obiected the example of those that came vnpared to the Passeouer, 2. *Chron.* 30.17,18. But wee answer, that God shewed his displeasure at this, in that he plagued them, ver.20. although at the prayer of *Hezekiah*, and their own repentance, no doubt he healed them. Also they had honest hearts, and did this in ignorance, wherefore hee passed by their infirmity. Now if there might bee Legall vncleanesse without sinne: and yet those that were thus vncleane, might not come to the Passeouer, much more ought wee that are indeed defiled with sinne, abstaine for a time, lest being vnprepard, we make the Sacrament vnfruitfull vnto vs, and an occasion of bringing iudgement vpon vs, 1. *Cor.* 11.28.

Thirdly, that we doe not wittingly and willingly hinder our selues from the Table of the Lord. For these men were grieued, that they could not come, as appeares by their complaint to *Moses*, which shewes they were necessarily hindred. And vers.13. wee see a great iudgement threatned against such as might come, and did neglect it.

Wherefore it must be a matter of necessity that hinders vs, and not euery pretext that wee make vnto our selues. So likewise many will make themselues vnfit, by continuing in malice and anger against others, by which meanes they continue still in impenitency, and also shew their light esteeme of Gods ordinance.

Fourthly, that if we be necessarily hindred at one time, wee

labour to make it vp at another, hereby shewing our true desire and religious care.

2. Concerning the continuance of the Passeouer, we are to note, first, how long it lasted at once for the celebration of it. Secondly, how long it lasted in the continuall succession of it from yeere to yeere.

Concerning the former, it was celebrated seuen whole daies, vers. 15. to the end that it being a great ordinance, a memoriall of a great benefit, and a type of a greater, it might haue a solemne celebration. Now it was kept seuen dayes, because it was iust seuen dayes before their full deliuerance accomplished: for the first day they came out of Egypt, and the seuenth, they passed ouer the Red Sea.

Here two questions may be asked:

First, whether they might increase, or diminish the number of these dayes?

Answ. No: they might not alter the dayes, to the end that the mystery might be alwayes had in remembrance, and be an occasion to declare vnto their children, when they should aske them the reason of them, all the circumstances of that deliuerance.

But in the 2. *Chron.* 30. 23. we reade that it was kept fourteene dayes.

Answ. First, they kept indeed a Festiuall seuen dayes ouer, but it was not the Passeouer. Secondly, if they did celebrate the Passeouer seuen daies longer, it was because many were vncleane amongst so many people, who could not goe home and come again the next moneth, and so they thought that it might be continued other seuen dayes, so that it was extraordinary: vpon that Law, *Num.* 9.

Quest. 2. How these seuen dayes were celebrated.

Ans. 1. In generall all these seuen dayes were holy, *Leu.* 23. 4.

2. But yet we must distinguish betweene the first and the last day, and the fiue middlemost. The fiue middle were holy in these respects:

First, because that rite of eating vnleauened bread was to be continued.

Secondly,

Secondly, because on all those seuen dayes there were extraordinary sacrifices to be offered, proper to those dayes, besides the continuall morning and euening sacrifice, *Leuit.* 23. 8. *Numb.* 28. 23.

Thirdly, because the people were to come together morning and euening to worship God, and to feast together in a holy reioycing in the Lord, 2. *Chron.* 30. 22. *Luk.* 2. 43.

But the first and seuenth were in a peculiar manner, and more strictly holy. First, because on these dayes there was an holy Assembly, vers. 16. *Leuit.* 23. 7, 8, *Numb.* 28. 18, 25. What this holy Assembly was, see *Nehem.* 8. 2, 3, 5, &c.

Secondly, in regard that they were not to doe any seruile worke on these dayes, vers. 16. to the end they might haue the more liberty to worship God, and not to be tyred and wearied with labour on the fiue dayes.

Vers. 15. *For whosoeuer eateth leauened bread, from the first day vntill the seuenth, that soule shall be cut off from Israel.*

THe last thing to be considered, is the necessity of this Sacrament of the Passeouer, and so consequently of the Lords Supper, instituted in the roome thereof. That there was a necessary obseruation of it, appeares in two respects: First, because it was expressely and simply commanded of the Lord, vers. 14. Secondly, because of the penalty laid vpon those that should wilfully neglect, or contemne it, vers. 15. for although onely this particular Rite of vnleauened bread be here expressed, yet by a Synecdoche wee must vnderstand it of the whole Ordinance, so that the contempt or neglect is not onely of this rite, but of the whole Ordinance, as appeares by comparing this with *Numb.* 9. 13.

That we may more distinctly see wherein this necessity consists, we are to consider in generall; that a thing is then said to be necessary, without which another thing cannot bee. Now this is vsed in two respects; first, for a thing that is absolutely necessary, without which a thing cannot possibly bē, so as are

the cauſes of things ſaid to be neceſſary. Thus Chriſts death is abſolutely neceſſary for our ſaluation.

Secondly, it is taken for that which is neceſſary by conſequence, for the better effecting, and more eaſie performance of a thing.

The Sacraments are neceſſary; not as cauſes, for then ſhould they giue grace and ſaluation. But they are neceſſary as a meanes of ſaluation, and that alſo not ſimply: for ſo is Faith the meanes, and this commeth by hearing of the Word, but in theſe two reſpects: firſt, becauſe God hath commanded them, they are his ordinances to trie our obedience; and ſo although we ſhould reape no benefit by them, yet were we to obſerue them. Secondly, in regard of our need, becauſe we are carnall, and are moſt moued with things obiected to our ſenſes, not ſo much apprehending ſpirituall myſteries, and therefore for the helpe of our vnderſtanding, and ſtrengthening of our Faith, God ordained the Sacraments, that ſo more particularly wee might apply Chriſt to our ſelues.

Therefore wee muſt diſtinguiſh betweene the outward ſignes, and the thing ſignified.

Chriſt is that which the Sacrament repreſents, now to feed on Chriſt, to celebrate this Paſſeouer (for ſo is he called) is abſolutely neceſſary, without which no ſaluation, *Ioh.6.53.* But as for the Elements and other Rites, they are neceſſary but in part, not as cauſes, nor as meanes ſimply, without which there were no partaking of Chriſt, but in regard of Gods command, and our better helpe.

In the Penalty obſerue, firſt, the Extent thereof; ſecondly, the Perſons againſt whom it is denounced.

1. The Extent is in theſe words, [*that perſon ſhall be cut off from Iſrael.*] To take this in the largeſt extent, it ſetteth forth three things:

Firſt, that thoſe that offend againſt this charge, ſhall bee ſeparated from the communion and fellowſhip of the people of God, and ſo be accounted as Heathen men, 1. *Cor.*5. laſt, alludeth hereunto.

Secondly, the taking of them cleane from the face of the earth,

earth, either ordinarily by the ſword of the Magiſtrate: for ſo this cutting off is taken, *Exod.*31.14,15. or extraordinarily by the hand of God.

Thirdly, a depriuation of ſaluation and debarring from life eternall, a cutting off from hauing fellowſhip with the body of Chriſt hereafter, becauſe here they ſo little regarded the communion of his members; as *Pſal.*69.28.

2. The perſons againſt whom this iudgement is threatned, are plainely ſet downe, *Numb.*9.10,13. Where we ſee, that if vrgent cauſes did hinder any one, God in that caſe did diſpenſe with him, but if when he might conueniently keepe the Paſſeouer, and was not hindered by the prouidence of God, he did then neglect it, then was he liable to this puniſhment.

We ſee therefore that the Iewes were bound in conſcience to the obſeruation of the Paſſeouer, as they alſo did, verſ.28. and in times ſucceeding, when they were growne careleſſe, or had forgotten the ordinances of God, we ſee that godly Kings conſidering the great neceſſity of it, had great care to reſtore it to its former obſeruation; as *Ioſiah* and *Hezekiah*, 2. *Chro.*30.

To apply this to our ſelues, ſeeing that there is as great neceſſity of our Sacraments, as of theſe of the Iewes, as great a penalty denounced againſt the wilfull contemners and neglecters of ours, as of theirs, we haue as great need of theſe helpes as they, and as great benefit redounds to vs as to them, it followes that we are as ſtrictly bound vnto the obſeruation of the Sacraments as they were; and therefore we are not to thinke it a matter arbitrary, and left at our choiſe, but to make conſcience to come, when God by his Miniſter doth inuite vs.

2. Againe, as here is condemned all wilfull profanation, and contempt of the Sacraments, ſo likewiſe is reproued that ſuperſtitious conceit that many haue of the neceſſity of it, who if they be ſicke, will haue the Sacrament brought to them, &c.

AN EXPOSITION VPON THE THIRTIETH PSALME.

Psal. 30. 2.
In whose Spirit there is no guile.

GVile is a spirituall deceit, whereby a man deceiues himselfe before God in the matter of his saluation.

The kinds of it may bee reduced to foure heads.

1. Guile, in respect of Gods fauour when a man is deceiued by a false perswasion, that he is in the fauour and loue of God. This is done three wayes:

1. By comparisons; when a man compares himselfe either with himselfe, or with grosse notorious sinners that come farre behind him in goodnes, or with ciuil righteous men. As did the Pharises, *Luk.* 18. 11, 12. such are said to bee aliue whithout the Law. *Rom.* 7. 9.

2. By reason of temporall blessings, which because a man doth enioy plentifully, so he straightway concludes, that he is beloued of God.

3. Lastly, which is the most fearefull, when men being punished with crosses and calamities, doe hereupon gather, that God loueth them, saying, that they haue their punishment here, and so they shall escape hereafter; though in the meane time they neuer repent of their sinnes, and leaue their wicked courses, for which end God did thus punish them.

2. Guile and deceit of the heart in respect of Sinne; this is either before or after the committing of it.

Before the committing of a sinne, a mans heart deceiues and beguiles him foure wayes.

1. By

1. By perswading him, it is but a small veniall sinne; so extenuating it, as a matter not much to be stood vpon.

2. But if the sinne doe seeme great and vgly, then it labours to make him beleiue that God seeth it not, he takes no notice of it.

3. If this perswasion take no place, but that he thinke God will see it, then it suggesteth vnto him that he will not punish him for it, he will passe by it, &c.

4. If all this serue not the turne, then it perswadeth him, that repentance may easily be had for it, that he will repent for it afore he dies, &c.

After a sinne committed, the guile is threefold.

1. A mans corrupt heart will endeuor to bring him to a loue and liking of that sinne, and make it seeme pleasant vnto him, that he may not repent for it.

Secondly, or else to cause him to defend it by colourable shiftes and excuses, that he may seeme to doe it lawfully.

Thirdly, if it doe begin to gripe him, and to pricke his conscience, then doth it labour to choke this griefe and sorrow, and so to hinder sound repentance, and that three wayes:

First, by merriment, when a man thinkes it but a melancholy, and so gets him among merry companions to musicke, and such like, to driue it away.

Secondly, if so it leaue him not, then hee performes some short humiliation for fashion sake, without true sorrow indeed, that so hereby hee may as it were, get himselfe out of Gods hands.

Thirdly, by some ceremony or other; as when some couetous extortioner that gets his goods vnlawfully, and neuer thinkes of restitution, vpon his death bed, or before, will giue somewhat to build an Almes-house, and so make amends for all. This is but a ceremony as it were.

3. Guile, in respect of vertues and graces, when a man deceiues himselfe with a counterfeit shew of them; as

First, when he perswades himselfe to be a true worshipper of God, because he frequents the places and exercises of his seruice.

Second-

Secondly, to bee a true Christian, because he performes the outward duties of Religion.

Thirdly, when hee beguiles himselfe with the shadow of Faith and repentance, and all other particular graces, whereof there is no one but may be counterfeited.

Fourthly, guile in respect of the Word, and workes of the Spirit: for first, a man may haue, first, knowledge of the Word; secondly, assent vnto this knowledge; thirdly, a man may make profession of it; fourthly, yea, he may stand for the defence of the truth thereof, and yet may he be beguiled with a false hope of his good estate; all things being wrought in him by that wonderfull power of God, whereby hee causeth euen the wicked and vngodly to giue testimony to the truth of his Word.

Secondly, there may bee wrought in him, first, a kind of loue and ioy in the Word; secondly, a willingnesse to heare it; thirdly, a reformation of some sinnes and corruptions in the life and conuersation (which is done by the restraining, and not sanctifying Spirit,) as there was in *Herod*, *Mark*. 6. 20. with diuers the like graces; and neuertheleſſe as *Herod* did, he may nourish some one bosome sinne, and so be farre from the state of sound conuersion.

Diuers other such deceits there are, but these are the principall: which things seeing they are so, and that the heart is deceitfull aboue all things, yea, and who can know it?

Let vs labour and learne, first, to suspect our hearts, and not trust them too farre; but by due examination find out the wiles and subtilties thereof. Secondly, to get vs sincere and vpright hearts.

FINIS.

AN EXPOSITION OF PART OF THE FIFT AND SIXT CHAPTERS OF S. PAVLES EPISTLE to the Ephesians, wherein is handled all such duties as belong to houſehold Gouernment:

ALSO

THE SPIRITVALL ARMOVR, OVT OF WHICH A CHRISTIAN MAY FETCH SVFFICIENT furniture against all his spirituall Enemies.

LONDON,
Imprinted for *Iohn Bartlett*, and are to be sold at the signe of the Gilt Cup in the Goldsmiths Row in Cheapeside.
1630.

EPHESIANS 5. VER. 22, 23, &c.

Wiues, submit your selues vnto your husbands, as vnto the Lord.
For the husband is the wiues head, euen as Christ is the head of the Church, and the same is the sauiour of his body.

THe scope and drift of the Apostle in the latter end of this Epistle, is to stirre vp Christians to walke worthy of the vocation whereunto they were called, *Chap. 4.1.*

Hee heere shewes how they should walke, *viz.* 1. In the practice of the duties of their generall calling of Christianity, which are set downe in the fourth and part of the fift Chapter, vnto the 20. verse.

2 In the performance of the duties belonging to their particular callings. 1 In generall, verse 21. hee layeth down the duty of subiection, which is a generall and common duty belonging to all callings, both inferiour and superiour, of Magistrates and Ministers, yea, Kings themselues.

Now this subiection must be in the feare of the Lord, which sheweth first the cause of it: it ariseth from the feare of the Lord, *Deut. 5.29 Ecclesiastes 12.13.* For this bridles our vnruly corruptions, which be otherwise vntoward and stubborne, to yeeld ready and chearefull obedience. 2 This shewes the restraint and manner of performance, *Col. 3. Ephes 6.* It must be done in the Lord. When our submission goeth against the Commandements of the Lord, no good issue commeth from it: as in *Saul* obeying the people, 1 *Sam. 15.15,21.* and also of *Aarons* yeelding to the children of Israel in making the calfe, *Exod. 32.* for God is the highest: and againe, God is our iudge. This caution must be vnderstood in all particular duties that ensue.

Now from this generall ground, the Apostle comes to some particular functions, or callings, and the duties belonging thereunto.

Hence wee learne this instruction from this, in that the Apostle stayeth not in the generall duties of Christianity; but from thence descendeth to the particular offices of such generall callings: that it is not sufficient to performe the generall duties of Christianity, vnlesse we practise the seuerall duties of our particular vocations, as the Apostle heerein is as carefull to set downe the one as the other, and to the Colossians the like, *Chap.* 4.5. And the Apostle *Peter* in his Epistle exhorts, and in the 2 *Chap.* ver. 15. of *Titus*, the Apostle shewes, that this is a thing that the Ministers ought to teach the people, as is plain also in the 5 Commandement, in which euery one is ranked into certaine degrees.

There are 4 considerations to stirre vs vp:

1 That those seuerall places and callings wherein we are set, are appoynted of God, and that hee prescribes the duties belonging vnto them.

2 That the particular callings wherein wee are set, serue to make vp the comlinesse of the Church of God, and the beauty of the body of Christ Iesus: now wee disturbe this comely order, when we either exalt or debase our selfe too much, or liue out of our callings.

3 These are the bonds whereby wee are bound and knit one to another, and by which wee both doe much good, and reape much profit one of another, *Eph.* 4.16.

4 That the generall duties of Christianity cannot better be shewed, then in the practice of our particular duties of our seuerall callings.

Vse. 1 That euery one doe obserue that place wherein God hath set him: herein we must haue recourse to the word, which shewes vs direction to walke in the same, *Tit.* 2.9,10. heereby shall wee adorne the Gospell of Christ in all things.

And

And wee may well say without breach of charity, that they who are not carefull to performe the duties of particular callings, are no good Christians, whatsoeuer shew they make abroad: as an vnconscionable Minister in his calling, cannot possibly be a good Christian.

2 Generall doctrine is, in that the Apostle doth make choice of those callings that serue to build vp a family: all which in 3 ranks he reckoneth vp very acurately, and is very earnest, copious and large in vrging the duties of them.

Hence wee learne, that the particular callings of a family are some of those that belong to Christians, and such as in which wee ought to be diligent in obseruing the duties of them.

The reason is, because the family is the seminary of the Church and Commonwealth, & as it were the Beehiue, which heere and there sendeth swarmes forth: So all men came first from the family of *Adam* and *Eue*; after the flood from the family of *Noah*: therefore great care is to be taken heerin, seeing in families all men are first trained vp, and ought so to be instructed, that they may be profitable members afterward of Church and Commonwealth.

Therefore those that haue no other calling but onely of a family, ought not to be discomforted and troubled in conscience, as if they had no calling at all, because they haue no publike calling; but they ought to know that such callings are warranted by the Word of God, wherein they may haue busines enough to imploy themselues, if they be conscionable in performance of it: and the more free they are from publike callings, the more care and diligence in gouerning and instructing their families ought they to haue.

2 For those that haue another publike calling, to tell them, that by this, they are not exempted from the calling of the family: for the duties of the one doe not crosse the other: as *Iosua* was a captaine of the host

of the Lord: yet what said hee? I and my house will serue the Lord, *Iosh.*24.15. *Eli* a good man otherwise, was vnconscionable herein: so was *Dauid* in bringing vp his children: and we know what issue was of both families, 1 *Tim.* 3.9. yea, he that cannot rule and order his family well, cannot rule the Common-wealth well: so a stubborne childe will neuer proue a good subiect. These doctrines serue as preparatiues to the ensuing duties in our particular vocations.

Now from those general doctrines, we come to handle the duties that belong to the particular callings heere mentioned: and first, to shew the duties to belong to man and wife.

Fitly doth the Apostle beginne with the married couple: 1 Because in the beginning of the world, this was the first, as *Adam* and *Eue* were married and ioyned together by God, *Gen.*2. before either seruants or children were any.

2 Because they are the chiefe in the familie, hauing the gouernment thereof, and so are the guides and examples to others: and if they carry themselues lewdly, their seruants and children will be ready to follow their examples. So then their fault is double. 1 In neglecting their owne duties, and so wronging one another. 2 In giuing offence and ill example to others.

Now come we to the duties belonging to them, in which we will proceed in this order: 1 to lay downe the generall duties that belong to both.

2 To lay downe the seuerall duties of their particular callings.

The former are *de* { *Necessitate*, *Honestate*. } either such as are absolutely necessary for twofold; either the preserning of the marriage knot, or such as are meete and conuenient to be done for the better preseruing of it, and furtherance of their mutuall helpes and comfort. Those that are absolutely necessary, are two.

1 Cha-

1 Chastity opposed to adultery. } By both which the
2 Cohabitation opposed to desertion. } marriage knot is broken.

Chastity is a vertue whereby we possesse our vessels in holinesse and honor, 2 *Cor.*11,2. 1 *Thes.*5. in a generall intent is it vnderstood of all purity.

But in 1 *Thes.*4.4. of the chastity of the body. It is twofold, either of { single life, & this either of those that were neuer married, or such as are widdowes or widdowers. Married estates, *Tit.*2.5.

Of such, 1 *Tim.*5.16. This note against the dotage of Papists, who thinke that chastity and marriage cannot stand together, whereas the Apostle called the marriage bed vndefiled.

Now this is a mutuall duty to be performed of both. 1 *Cor.*7.4. the man and the wife, neither of them haue more liberty than the other. It is also absolutely necessary, because adultery doth break the marriage bond, *Pro.*2.17. *Mat.*5.32. *Mat.*19.9. Where the exception sheweth, that adultry breaketh this bond: so that if the man marry another, hee is not an adulterer.

Reason is euident, because in adultery they make themselues one flesh with a stranger, 1 *Cor.*6.16. Now this neer vnion can be but betwixt two. The vse is therfore that we obserue this counsell of the Apostle, 1 *Cor.* 7 4,5 and of *Salomon*, *Pro.*5.17 18,19. Shewing hereby, that if we haue a delight in our wiues, and comfort our selues with one another, truely to loue one another, we shall the better auoyde strange flesh: Considering also that it is a point of so great consequence, and adultery such a sinne, as God himselfe will iudge and auenge. If we haue also an eye to the feare of the Lord, then wee haue Gods promise, *Prou.*2.16. and 6.20, 24. and this will keepe vs as it kept *Ioseph*, *Gen.* 39 9.

Cohabitation is, that the husband and wife dwell together, enioying the mutuall helpe and comfort one

of another, 1 *Pet.* 3.7. 1 *Cor.* 7.12,13. Where the Apoſtle ſeeth an argument, which if it hold in thoſe marriages where one party is an Infidell, much more then where both are Chriſtians: and this was meant, *Gen.* 2. *vlt.* in that commandement, that a man ſhould leaue all, and cleaue to his wife: and this is the ground thereof. Reaſon is twofold, drawn partly from the benefits that come by Cohabitation, as, firſt becauſe all marriage duties are hereby better performed, loue increaſed and preſerued, the gifts and graces beſtowed on either of them ſhall be better obſerued, and ſo God ſhall be more prayſed and glorified, their affections more neerly knit together: for abſence doth alienate affections, &c.

Partly, from the hurts proceeding from the neglect thereof. 1 A neglect of the duties of marriage. 2 A hinderance of breeding and begetting holy ſeed. 3 A lying open to the ſnares and temptations of Satan, to many noyſome luſts, and occaſion of falling into adultery.

Now this is abſolutely neceſſary, 1 By conſequent, becauſe it giueth occaſion to adultery, whereby marriage is broken. 2 Simply in it ſelfe, in the vttermoſt extent. If it be an obſtinate, wilfull and finall deſertion, it doth directly breake the bond. But will ſome ſay, How ſhall we know whether it be ſuch a deſertion or no? We may know it by theſe two ſignes:

1 By the open profeſſion of the party forſaking: as if he be a Papiſt, &c. and ſo refuſe obſtinately to abide and dwell amongſt thoſe that are truely religious: Heereby hee manifeſtly proclaimes, that his departing and deſertion is obſtinate, and that hee will neuer returne againe, 1 *Cor.* 7.15.

2 By the continuance in this ſeparation, as is further manifeſted by the comparing it with the ſtatutes of Colledges, from which if any one abſent himſelfe for ſuch and ſuch a time, without giuing notice thereof, and without any neceſſity, this his ſeparation and deſertion is adiudged wilfull, and hee expulſt, *ipſo facto*. So the Lawes

Lawes of the Land haue determined vpon ſeuen yeeres abſence.

Obiect. But there is nothing for which a man may put away his wife, or ſhee her husband, but onely for adultery, and ſo not for deſertion.

Anſwer. Indeed nothing doth diſſolue the band by diuorce and putting away, but adultery, of which the places, *Math.* 5. *Mat.* 19. are to be vnderſtood: but yet beſides this, there are other cauſes whereby wedlocke is diſſolued: as namely death: and ſo alſo by deſertion: in which caſe vpon complaint, the Magiſtrate doth relieue the innocent party wronged.

Queſt. Whether it be ſimply vnlawfull or no to be abſent for a time? No, if it be not in the vttermoſt extent: 2 If it be with mutuall conſent, 2 *Kings* 4.22. *Pro.* 7.19,20. 3 If it be for weighty affaires, either for family or other occaſions by vertue of ones calling, as of Courtiers, Lawyers, Mariners, &c. 4 If it be for an ineuitable impediment and neceſſity, as if a man be taken captiue, or the like.

But theſe cautions in all muſt be obſerued, that it be a departing with griefe and ſorrow, euen as if it were a pulling of one member from another. 2 That there be a returne againe ſo ſpeedily as poſsibly they may: and laſtly, in the time of their abſence, to ſupply their preſence by frequent intercourſe of letters, ſending tokens of mutuall loue, and enquiring of one anothers welfare, &c.

From hence wee may learne, firſt, the erronious opinion of the Canoniſts, that hold that there is nothing that doth breake the band, neither adultery, nor deſertion: yet they hold many cauſes of ſeparation from bed and boord: ſo the band ſhall remaine, yet they ſhall haue no meanes of performance of marriage duties.

2 This condemnes them that thinke themſelues neuer well and merry, but in the abſence one of another: as they that [illegible] abroad when their wiues are at home,

and

and such as send their wiues into the countrie, &c.

The other common duties that are meet and conuenient, and indeed necessary for the well being, and comfortable, good, religious, and peaceable estate of marriage, and better preseruing of that knot. These are twofold, either as they are both ioyntly to performe to others: either such as they are mutually to performe one vnto another.

And they are two. { 1 Loue, *Titus* 2. 4. 2 Prouident care for the good one of another.

This loue is the bond of perfection, *Col.* 3. and it is the ground of all other good duties, and the cheerefull and ready performance of them. So that if any duties be neglected between them, then hence may we gather the ground of it, *viz.* want of loue.

But let vs see what kind of loue the Scripture heere requireth: it must not bee a meere naturall loue, or a worldly loue: but it is a spirituall loue, arising from obedience to Gods commandement, and a conscience of his ordinance. That loue that is for the things of this world, as for honour, riches, beauty, &c. is fading and continues not, because take away the cause, take away the effect: those worldly things decaying, the loue thereof must also needes decay; farewell it.

But the spirituall loue grounded vpon the consideration of Gods ordinance, is firm and constant, and lasteth alwaies, because they consider that God hath ioyned them together; and so, because she is my wife, because he is my husband, &c. therefore they loue one another. This cõdemnes the vnnatural practice of those that cannot affect one another, but loue any other rather then their owne wiues and husbands, yea, because they are their husbands or their wiues: as many will say, I could loue him, if he were not my husband, or if shee were not my wife.

2 Duty: The former doth especially respect the affection

ction, this the action: that they bee prouident and carefull, one for the good of another, *Prou.* 31. 1. This good standeth in foure things. 1 In the soule. 2 In the body. 3 In the goods. 4 In the good name of one another: in which the good or ill of one another doth consist: for all together, this is a generall meanes to be vsed, namely, Faithfull and daily prayer one for another; for the meanes to obtaine any blessing of God, is prayer, *Iames* 5. 16. This to be performed continually without ceasing: so *Gen.* 25. *Isaac* prayed for the barrennesse of his wife. And this must be done both inwardly by themselues in their secret prayers, and also one with another. So *Isaac* is said to haue prayed with or before his wife, *Gen.* 25.

1 For the soule: either to winne them and conuert them; or to build them vp further being conuerted: For the former, see 1 *Peter* 3. 1. 1 *Cor.* 7. The reason is, because this bond is not onely, and so much for carnall respects, as indeed for the good of the soule: as for this respect, they are called the bonds of ministration.

And this is not only between those where one party is an Infidell, but also if he be a prophane person and not yet called.

For the latter, namely, edifying of one another, this must be done. 1 By remouing the impediments which may hinder this spirituall edification, the greatest of which is sinne; wherefore we must watch one ouer another for the anoyding of sinne.

This watchfulnesse shewes it selfe 2 waies: 1 preuenting of a sinne, if we see them purposed to commit any, as *Rebecca* did preuent *Isaac* in blessing *Esau*, which if according to his purpose he had done, hee had sinned. 2 In redressing of any thing that is out of order, as *Zipporah* did redresse that fault of *Moses* child, who neglected the circumcision of his child. Here also is place for admonition, whereby the faults one of another are amended, as *Naamans* seruant did, and *Abigail* also to *Nabal*.

This milde and gentle admonition doth especially belong to the husband.

2 By vsing the meanes of edifying one of another, for the cherishing of the graces in either of them, as by obseruing them; and by praising and wise commendations of them in one another, 1 *Thes.*5.11. and the good example of each other for the increasing of them. This condemnes those wiues and husbands that hinder the saluation one of another.

3 Concerning the welfare of the body and person of one another, *Eph.*5.28,29. this duty is well set down by the Apostle, that they should nourish and cherish one another in all estates and conditions.

Yea, this *Gen.*2.18. is the maine end of their comming together, *Prou.*17.17. A true friend is alwaies constant in his loue, alteration of states cannot alter his affections. If this be true of friends, much more then betweene man and wife. This appeareth in *Rebecca* that had a tender care of her husband, so that shee knew what hee best loued, and so prouided it for him, *Gen.*27.9.

This serues to reproue the vnnaturalnesse of those that grudge one another things conuenient in any sicknesse, &c. The husbands complaining of great charges, the wiues of their labor and paines: and so making their afflictions more heauy and grieuous; as two Oxen in the yoke, one drawing backward, as *Iobs* wife did, *Iob* 2. See *Iob* 19.17.

Of this so let vs be perswaded, that when God laies the crosse vpon one, God layeth it vpon the other, for the tryall of their patience.

4 Concerning the good name one of another, that the good name of the one ought to bee as deare vnto the other as their owne name.

Such a care had *Ioseph* of the *Maries* good name, *Mat.*1.19. And so *Bathsheba* was in the 2 *Sam.*11.5. carefull for *Dauids* credit.

For

For, *Pro.*22.1. *Eccles.*7.3. A good name is better then riches, then life, yea, then any thing else.

Againe, how will this knit their hearts together, when they perceiue each other care for the credit one of another, as the contrary bringeth heart-burning, contention, iealousie, and debate betweene them?

For the performance hereof, these 4 things are to be marked.

1 To haue a care to preuent an ill name: in which, we must haue respect to these 3 especiall things.

1 What the wife doth relate of the husband, or he of her.

2 What they doe heare; to take heed of their eares.

3 To take heed to their iudgements, what censure they giue of it.

For the first, that they diuulge not their infirmities, 1 *Pet.*4.8. but couer and hide them as *Ioseph* did. This condemnes those that discouer and lay open their husbands and wiues imperfections; which fault is so much the greater in these two respects.

1 Because these two being so neerly linked together, doe know more by one another, than any other, and so if these blaze their imperfections abroad, it is a most foule fault.

2 Because of all, they are most bound to seeke the credit one of another: For the bond betweene man and wife is more neere than betweene father and sonne, as appeares, *Gen.*2.24. So that if *Cham* were cursed for discouering his fathers fault, much more shall such a husband or wife be accursed, that lay open the infirmities one of another.

2 For our eares, that they be not open to receiue newes and tales one of another, that our eares be not ready and willing, itching to heare false rumors and surmises. Our iudgement must be very sparing or very charitable: that we suspend our iudgement, and not straightway rashly giue our censure, as *Ioseph* by all likelihood did of *Mary*:

otherwise there will be many euill surmises, iealousies, and suspitions.

Or if wee giue our censure, it must be in loue: the properties whereof, the Apostle setteth down, 1 *Cor.* 13. 7, 8. either that we interpret it, if it be doubtfull, in the best part, or that we mitigate and extenuate it so farre as well wee may: as *Abigail* did mitigate to *David* her husband *Nabals* faults, whereas *Michol* did exasperate and aggrauate her husbands infirmitie, as she thought.

2 For redressing of an ill name; that if an ill report be raised, that the wife hide it not from her husband, but discouer it to him, that if the report be vpon iust ground, hee may be brought to repentance; if vpon suspicion, that hee may be warned to preuent it.

3 For the procuring of a good name: that they gladly report and diuulge their good parts, as the husband of that good wife, *Pro.* 31, 28. and willingly to heare the good report one of another.

4 For the preseruing of a good name, they must, if they heare a good report of one another, giue notice thereof to each other, not to glory in it themselues, and to be proud of it, but to glorifie God for it.

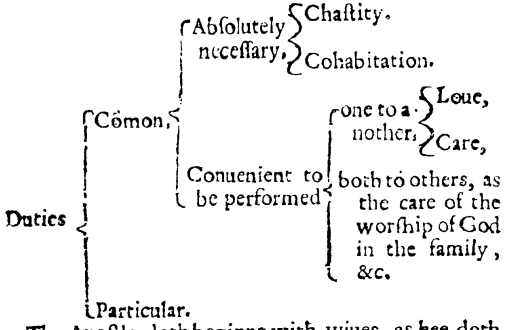
For the manifestation of this care, this must bee vsed, *viz.* that both reioyce and grieue mutually, for the good or ill name one of another, by which simpathy and fellowfeeling our loue and care of one anothers credit will plainely shew it selfe.

4 Concerning the goods of one another, that as they haue a mutuall right in the possessiō of all, so they ought mutually to be prouident for the wealth and good estate of each other, to preserue and increase it: this is a common duty; common, I say, because vsually wiues put this off to their husbands: but read *Pro.* 31. and we shall see the contrary.

This so on the one side reproones vnthrifty and couetous husbands, and on the other idle wiues.

Now generally, if all these duties were performed, how

how comfortable, peaceable, and ioyous would the band of marriage be, which wee see many by neglecting the performance thereof, to make most wearisome, and burdensome? so that after a while, they begin to be weary one of another, to wish the death of each other, and such other grudges, contentions and discomforts doe arise betweene them.



The Apostle doth beginne with wiues, as hee doth in the Epistle to the Colossians, &c. And so Saint *Peter*.

The reason of it is, because shee is the inferiour, and it is the Apostles order, to beginne alwaies with the duties of inferiour, and so is this order obserued in the 5 Commandement: But what is the reason of this? Two there are:

1 Because the inferiour is the lother to subiect himselfe to his place, not that that is a matter of greater difficulty to obey, than gouerne; for this thing is farre more difficult: and so places of greater authority, and superiority, are by the wise prouidence of God ordered for such as are of greater strength, wisdome, discretion, and ability: as to men, not women; to men of ripe age, and not to children, *Esa.* 3. 4, 12. because they are

to lay downe the rule of obedience, and ſo may ſooner, yea, and to ought to haue more wildome; the other only to obſerue it being laid downe.

Here we may conſider the great fauour of God in giuing vs ſuch a King as we now haue, of the ſtrongeſt ſexe; giuen to vs in ſuch a ripe age, furniſhed with ſuch knowledge and zeale, as neuer King ſince Chriſt had; indeed a true Defender of the faith, &c.

Naturally there is in man a deſire to rule, and ſo they who are inferiours, are drawne vnto obedience *præmio & pœna*, as we ſee penall ſtatutes and the like are indeed moſt commonly for to keepe inferiours within their compaſſe, and are not ſo much appointed for ſuperiours.

2 Becauſe it will fare worſe with inferiours, if there be ſtrife, who ſhall beginne: for whence ariſeth rage and anger in the ſuperiour? Is it not becauſe of the ſtubbornneſſe of inferiours? Whereas the beſt way for inferiours, to mooue thoſe that are in places of authority ouer them, is to vſe them mildly and gently, and not churliſhly, yea, to winne them to the performing of their owne duties, is firſt, to beginne with duty, and to behaue themſelues obediently, and reuerently. Indeed both ought to prouoke by good example, not ſtay till they be prouoked, and to ſtriue to goe before the other in performing of their duties; and this is praiſe-worthy: But generally, if there be any contention about beginning, the inferiour muſt beginne: And in the caſe of wiues, there be ſome reaſons ſpeciall why they ſhould beginne.

1 Out of 1 *Corinth.* 11.9.

2 Out of 1 *Tim.* 2.14. Becauſe ſhe was firſt in the tranſgreſsion, and ſo ought by her obedience recompence the wrong ſhee hath done vnto her husband; by being firſt in obedience.

Now let's conſider why the Apoſtle firſt beginnes with wiues amongſt all other degrees of inferiours: For why is the wife as loth to performe the duties of ſubiection, as other ſorts of inferiours are? yea ſurely, and the reaſon is, becauſe of all inequalities, there is the leaſt diſparity in this, between man and wife. Though ſhee be not the head, yet ſhe is the heart. See 1 *Cor.* 11. 11,12. ſo that there is a moſt neere relation: yea a common equity in many things with their husbands: and ſo in ſome things there is an equality; but yet for all this, to conclude as women do, that ſo there is an equality in all, is but a womans reaſon, &c.

Againe, euen in thoſe things wherein there is a community, yet is there an inequality, as in commanding of their children: if the father command a thing indifferent, and the mother forbid, the fathers word ought to ſtand.

Againe, in ſome things there is no equality: as the husband may command the wife, but ſhee by no meanes her husband.

Now becauſe of this little diſparity, it is; that wiues of all other inferiours, are moſt hardly drawne to ſubiect themſelues obediently.

This ſerues for the praiſe of thoſe wiues, that haue ſo farre ſubdued their nature, as to yeeld willing obedience.

2 To reproue them that labour not againſt this corruption of nature, but rather increaſe and nouriſh the ſame by their wilfull peruerſeneſſe.

Now, from theſe Generalities, come we to the particular duties belonging to each of them in ſeuerall.

And firſt of the Wife, contained in the 22.23,24. verſes. Firſt, let vs ſet downe the meaning of the words, *Wiues* and *Husbands*, (γυναῖκες ἄνδρες,) Though theſe be general phraſes and words belonging to all men and women, yet in our tranſlation, they are reſtrained well vnto them only, that are maried perſons, which is plain by the relation between them here ſignified, & ſecondly by the duties which are laid vpon thē by the Apoſtle.

Submit, (ὑποτάσσεσθε) The word being of the meane voice,

voice, may be tranſlated either paſsiuely (*Be yee ſubiect*) or actiuely, (*Submit your ſelues.*) Now there is a two-fold ſubiection. 1 Of neceſsity. 2 Of will. Of order, or of duty. The firſt is in regard of that ranke and degree of inferiority wherein God hath placed wiues: by vertue of which Ordinance of God, they muſt be ſubiect, will they, nill they.

The ſecond is that dutifull reſpect and reuerence that inferiours are to carry towards thoſe that are in place of authority, becauſe God hath ſet them ouer them: and this is the ſubiection here meant, that wiues performe vnto their husbands.

Vnto your owne husbands: (ἰδίοις ἀνδράσιν.) which words containe two things. 1 That wiues ought to haue but one husband, 1 *Cor.*7.2. 2 That this ſubiection is to be performed to him alone, forbidding all ſubmiſsion to adulterers, &c. Commanding chaſte and faithfull obedience vnto him.

As vnto the Lord,) that is, to Chriſt Ieſus: for this word is by a kind of excellency appropriated vnto him, and it is ſo expounded in the 5 verſe of the next *Chap.* Theſe words teach vs two things. 1 That the husband by vertue of his place, hath a kinde of fellowſhip with Chriſt.

2 That ſuch a ſubmiſsion is to be performed by the wife to her husband, as ſhee would performe vnto Chriſt. That is, 1 That it be done reuerently, in feare and trembling. 2 Sincerely, in ſingleneſſe of heart, as is ſaid of ſeruants, *Chap.*6.5,6.

For the husband is the wiues head.) This is metaphorically ſpoken, in alluſion to a naturall body, that is, the husband, by reaſon of his place, is more eminent, he is to protect, to defend, and gouerne his wife.

Euen as Chriſt is the head of the Church,) To vrge and preſſe the husbands authority ouer the wife, hee putteth in this ſimilitude betwixt the husband and Chriſt; wherein we may conſider two things. 1 That the

the husband, by vertue of his place, is **aboue** his wife. 2 That heerein there is a reſemblance between him and Chriſt, both which ought duely to be obſerued, becauſe they are ſtrong motiues to ſtirre vp wiues to yeeld obedience to their husbands.

And the ſame is the Sauiour of his *body,*) that is, Chriſt is not onely a head to rule, to giue ſpirituall life, ſenſe and motion to his members, but (*himſelfe*) and no other is alſo the (*Sauiour*) abſolute and euery way perfect, (σωτὴρ,) to protect, defend, and ſaue his (*body*) that is, the Elect, Gods children, ſuch as God hath giuen to him.

Therefore as, &c.) This concluſion inferred vpon the former ground, ſheweth two things. 1 That there is as great reaſon that the wife ſhould ſubiect her ſelfe to her husband, as that the Church ſhould ſubmit her ſelfe to Chriſt. 2 That ſuch a ſubiection as the Church doth performe to Chriſt, ſuch ought the wife to performe to her husband; that it be done cheerefully, readily, conſtantly, and ſo in other things agreeably.

Ob. Why, but will ſome man ſay, Is any man to be obeyed ſo as Chriſt is obeyed.

Anſw. We muſt reſtraine this and ſuch like generalities to the point in queſtion; and then wee ſhall ſee the meaning to be this, that in euery thing, which doth belong to the husband by *Vertue* of his place, to command, therein ought the wife to obey, euen as the Church obeyeth Chriſt. Like as it is ſaid, 1 *Cor.*10.23. All things are lawfull for mee, that is, all things indifferent: as alſo. 1 *Cor.*6.13.

Hence wee may learne two things. 1 That the authority of the husband is very ample and large. 2 That the wife muſt looke vnto all duties of obedience, and not onely to ſome, ſaying as ſome doe, I will obey my husband in theſe and theſe, but not in others.

More diſtinctly to ſpeake of them, we may conſider in theſe words, two parts. 1 The duty it ſelfe, and this,

1 Wherein it conſiſteth, *viz.* In Subiection.

2 To whom to be performed, namely, to their owne husbands.

3 How to be performed. The manner is threefold. 1 As to the Lord. 2 As the Church to Chriſt. 3 In euery thing.

2 The reaſon of this duty, taken from the authority and place, wherein God hath placed the man. The husband is the head, which is amplified by a ſimilitude betweene Chriſt and him.

1 *Dutie* is *Subiection*, which is a generall duty commended in *Gen.* 3.16. For wee muſt thinke that this is not a iudgement onely, but alſo a commandement, as the iudgement vpon *Adam*, of eating his bread in the ſweat of his browes, was alſo a commandement that he ſhould not liue without a calling, *Gen.* 3.19. And from this ground, the Apoſtles and Prophets haue raiſed this doctrine of the wiues ſubmiſsion, that wee ſtand not to recite all the places ſeuerally.

This word (*ſubiect*,) is of large extent, as the word honour is in the 5 Commandement. It implyeth two branches of duties. 1 That ſhe acknowledge and yeeld vnto her husband by reaſon of his place, the prerogatiue of eminency, and ſuperiority aboue her ſelfe. 2 That accordingly ſhe reſpect him.

The firſt that is, That ſhe doe ſee and acknowledge a ſuperiority in her husband, is not only a maine duty, but alſo indeed the ground of all other. For how can the wife ſubiect her ſelfe willingly, if ſhee neuer acknowledge any preeminency, and authority ouer her in her husband? Well may ſhee yeeld a forced ſubmiſsion, euen as a conquered King may ſubmit himſelfe to the conquerour, though hee account him not his ſuperiour, but in his heart deſpiſeth him, and ſeeketh opportunity of reuenge: but a willing and ready ſubmiſſion ſhe can neuer performe.

Now that wiues ought to knowledge ſuch a ſuperiority

ty in their husbands: 1 See *Gen.* 3.16. 2 Let them obſerue the Titles God giues them in Scripture: as of Lord, *Gen.* 18.12. 1 *Peter* 3.6. *Hoſ.* 2.16. Guide, *Pro.* 2.17. Head, as heere, Image and glory of God, 1 *Cor.* 11.7.

3 Euen nature ſheweth this, that women are alwaies couered in token of ſubiection; whereof alſo their long hayre is a ſigne, 1 *Cor.* 11.

4 The husband by reaſon of his place, repreſents the comely order and beauty in a naturall body, *viz.* That he is the head. So, &c. And alſo he repreſents the perſon of Chriſt.

5 The woman was made for the man: ſhee was made after the man, ſhe was made not of the mans head, but out of his ſide: all which ſhew the ſuperiority of her husband.

Wee ſee then, that ſubiection is a neceſſary duty to be performed by wiues: yea, of whatſoeuer ſtate or degree ſhee was before her marriage, yet muſt ſhe, though a Queen, &c. but married to a meane ſubiect, after her marriage acknowledge her ſelfe inferiour to him, though for her Regiment and the like ſhe may be his ſuperiour.

Vſe Is firſt, to teach wiues, that they be diligent to learn this duty, & for to attaine to the right knowledge, and acknowledging of their husbands prerogatiues.

2 To condemne ambitious and proud wiues, that will forſooth be not onely equall, but aboue their husbands: whence ariſe ſo many contentions in families.

The ſecond that is, Wiuely reſpect conſiſts in two things.

{1 Reuerence. 2 Obedience.}

Reuerence is either inward or outward. Inward in the heart, when the wife doth eſteeme her husband in reſpect of his place, worthy of honour; which duty, in the laſt verſe of this 5. *Chapter* is called *Feare*. Not ſlauiſh and ſeruile, but ioyned with loue, when ſhe

grieueth if he be displeased, & reioiceth, if she can at any time giue him contentment. The married wife careth how she may please her husband, 1 *Cor.* 7.34. it is such an esteeme, as the Church carrieth of Christ, who we see, *Cant.* 5. how shee was grieued, and could not be at rest when she had once lost him.

This is layd downe vnto vs, by the example of *Sarah*. For if wee compare, 1 *Pet.* 3.6. with *Gen.* 18.12. wee shall finde, that that which is set downe as her word, was onely the thought of her heart.

Now this duty is another ground of the good performance of all other duties; without this, they will be but fained, and hypocriticall: for as the former duty serued to informe the iudgement in a right apprehension of that superiority God hath layd on husbands; so this serues to rectifie the heart and affections, that sincerely and vnfainedly they may honour and reuerence them.

The want of this feare and reuerence, is the cause that we see many, who of others are much regarded and honored for their good gifts, which are more eminent & openly knowne, are yet for some hidden infirmities, whereunto their wiues are most priuy, very vilely, and basely esteemed of them. For redresse whereof, wiues ought,

1 More to regard that place wherein their husbands are set, in which they doe sustaine the person of Christ, then to looke vpon their persons, to consider them as their husbands, and not as men.

2 To bee more carefull to looke vnto their better parts.

3 To interprete all things in the better part, to couer and hide their infirmities, and to labour to amend them.

4 To weigh their owne infirmities.

These considerations will root out that vile esteeme many beare towards their husbands, and plant in ther hearts

hearts an honourable respect and reuerence of them.

Outward *Reuerence* consists in two things. 1 A reuerent behauiour, and carriage. 2 In reuerent speech: The reuerence is commended vnto wiues by the example of *Rebecca*, *Gen.* 24.64,65. and expressly commanded, 1 *Cor.* 11.10. 1 *Pet.* 3.2.

Now this outward carriage consists in three poynts. 1 Sober behauiour. 2 Courteous gesture. 3 Modest attyre.

Sobriety, as it is a vertue especially belonging to all women, so most especially to wiues; and it is opposed to Leuity and Wantonnesse: for as this vaine and light carriage betokens a light esteeme that wiues haue of their husbands, so the other is a speciall manifestation of inward feare and reuerence. See *Titus* 2.4. This is not opposed to Matrimoniall familiarity: such as was betweene *Isaac* and *Rebecca*, *Gen.* 26.8. but such sporting ought, 1 To be in priuate, when they are alone. 2 It ought to be begun by the husband, as it is there said, that (*Isaac*) sported with *Rebecca*. 3 That in companie they doe abstaine.

2 Courtesie and obeysance: not as children and seruants for euery light occasion, for heerein a difference is to be put, considering, that of all inequality, there is least disparity betweene the husband and wife. This so must be shewed when there shall be a departing one from the other for a season, or a comming home, or at the sitting downe at table, or when the wife maketh some solemn request vnto her husband: as *Bathsheba* did vnto *Dauid*, 1 *King.* 1.16,31. Some may say, that *Dauid* was a King, and so she reuerenced him as King, & not as her husband. But I answer, 1 that though *Dauid* were a King, yet was she a Kings wife, and so dignified with the Titles and Honors of a Queene; and if she notwithstanding would doe it, much more ought others. 2 That if on the contrary, *Vashties* stoutnesse were censured as an ill example to all wiues, *Ester* 1.17. Why

ſhould not this that was well performed by *Bathſheba*, be a good example to others to doe the like?

This is alſo commended vnto vs by the example of *Rebecca*, lighting downe from her horſe to meete *Iſaac*, *Gen.* 24.64. and of *Abigail* to *Dauid*.

3 Modeſty, eſpecially in apparell, which is a very ſingular manifeſtation of the inward reuerence and honor they doe carry towards their husbands: And it is, that they be ſo attired, as neither by coſtlineſſe nor curiouſneſſe of faſhion, they exceed the ſtate and calling of their husbands. It is commanded to all women in generall, 1 *Tim.* 2.9. So is it particularly applyed to wiues, 1 *Pet.* 3.3. Heere are condemned thoſe proud Dames, that will goe fine and in the faſhion, though their husbands goe neuer ſo plainely: which ſhewes that there is no care to honour their husbands; for euen their example ſhould teach them otherwiſe.

Now come we to the ſecond branch, which is Reuerent Speech, which muſt be anſwerable to their carriage, manifeſting a humble ſubiection in themſelues, and ſuperiority in their husbands: and it is either in Preſence, to their husbands, or in Abſence, to others concerning their husbands. In the preſence of their husbands, their ſpeeches and words muſt be, 1 Few. 2 Meeke and Gentle. Fewneſſe of words; that they ſtriue not to haue all the talke, to begin and end, to take the tale out of their husbands mouth, &c. See for this ſilence, 1 *Tim.* 2.11,12. 1 *Cor.* 14.34,35. where the Apoſtle ſaith, that the woman muſt learne of her husband. Now, a learner muſt keepe ſilence: and ſilence is commanded vnto women not onely in the congregation, but alſo in the family. What then, muſt they be mute? No: ſilence is not oppoſed to ſpeech, but to loquacity, when they muſt haue all the talke. This condemnes many wiues, whoſe tongues neuer lye ſtill, &c.

Meekneſſe and Mildeneſſe of ſpeech is ſhewed, 1 In Titles: all their compellations giuen to their husbands, muſt

muſt ſauour of reuerence. *Sarah* was well inured and accuſtomed to this, that euen in her heart, alone by her ſelfe, when ſhee might haue ſtiled her husband otherwiſe, without any diſgrace to him, yet ſhee calleth him Lord, *Gen.* 18.12. Onely let Chriſtians take heed, that they auoyde ſingularity heerein, as in calling their husbands Head, or Guide, &c. but let them vſe ſuch Titles of reuerence, as are vſual & proper to our toungs. I do not altogether condemne thoſe that call their husbands by their Surnames: as Maſter ſuch a one, &c. But ſuch are to be condemned, as call them by their Chriſten names; as *Iohn*, *Will*, *Tom*, &c. which indeed are, and ought to be vſed towards them onely that are inferiours. 2 Thoſe that giue them vaine and fooliſh names of their owne deuiſing: as chicke, pigge, &c. What reuerence is there in theſe ſpeeches?

For the manner of ſpeech, either in approuing, or reprouing any thing; they may not directly command their husbands, but intreate: nor reproue with chiding and anger, but gently by exhortation, auoyding vnadviſed and raſh ſpeech: as that of *Rahel* to *Iacob*, *Gen.* 30.1. angerly and ſhrewiſh ſpeech: as, *Iezabel* to *Ahab*, 1 *King.* 2.17. Bitter and rayling ſpeech: as that of *Zipporah* to *Moſes*, *Exod.* 4.25. Scoffing and frumping: as *Michol* to *Dauid*, 2 *Sam.* 6.20. Diſdainfull and reprochfull ſpeeches: as *Iobs* wife, *Iob.* 2.9. Shee muſt not giue word for word. All theſe are implyed by Saint *Peter*, 1 *Pet.* 3.4. vnder the name of a meeke and quiet ſpirit: a thing much ſet by of God.

This therefore is to be obſerued, becauſe that wiues being the weaker veſſell, are more ſubiect to choller, and raſh vnadviſed anger. 2 Becauſe that this fault in them is double. 1 The diſtemper of affections in themſelues. 2 The neglecting of their husbands place.

2 In their abſence, to others concerning their husbands, they ought ſo to ſpeake of them, as they may ſhew their reuerence and honour to them, as *Sarah* did alone

alone in her heart, as the Church in the 5. of the *Cant.* ver. 10. highly extolleth her husband Chriſt, vnto thoſe that ſhee meeteth. So doth *Mary* ſpeake concerning *Ioſeph*: Thy father and I, putting him in the firſt place, *Luke* 2.48.

Now this ought to bee obſerued of women, when they meet together, becauſe then, commonly their talk is of their husbands.

So much for Reuerence. The ſecond branch is *Obedience*: and this is that which tryes their religion, whether they ſubiect themſelues to the word of God or no: for the other duties ſtand more in contemplation, and acknowledgement, and ſo may be more eaſily performed.

This duty is layd downe in the Law of the woman, *Gen.* 3.16. (whereunto wee muſt alwaies haue an eye) which ſaith, Ty deſire ſhall be ſubiect to thine huſband, and he ſhall rule ouer thee: therefore it followes, that ſhee muſt obey: and by the example of *Sarah*, 1 *Pet.* 3.6. And the compariſon betweene the wife and the Church enforceth this. Laſtly, the woman promiſes the ſame at her marriage.

More particularly, let vs conſider three poynts.

1 The kindes of obedience.

2 The manner of performing them.

3 The extent, how farre forth obedience is to bee yeelded.

For the firſt, it ſtands in two poyntes.

1 That the wife abſtaine to doe any thing of her owne head, and after her owne minde, eyther without or againſt the conſent of her husband. 2 That ſhe performe that which he willeth her to doe.

Conſent of the husband is twofold, eyther expreſſe, or implicit. Expreſſe, by writing, ſpeaking, or other ſignification of his minde vnto her. And this is eyther Generall, or Speciall. Generall, when without a diſtinct reſtraint to this or that thing, the huſband giues her

her liberty to doe what ſhee thinkes beſt: as when a Miniſter, or other man is occupied in ſome publike calling, commits vnto his wife the care, and managing of all his houſhold affaires: Such a generall conſent had *Ioſeph*, of whom his Maſter tooke account of nothing, ſaue of the bread hee did eate, *Gen.* 39.6. And the like when hee was made ruler of Ægypt, *Gen.* 41.40. The ſame alſo had the good wife, *Prou.* 31. In whom becauſe the heart of her husband truſted, that is, iudged her faithfull, truſty, and diligent for the procuring of his wealth, verſe 11. therefore hee commits all vnto her, ſhe buies, ſhe ſels, ſhee doth all, ver. 16, &c.

Particular conſent is for one, or ſome particular actions, as *Hannah* had for not going with her husband at that time, 1 *Sam.* 1.22,23. and *Sarah* againſt her maid *Agar*, *Gen.* 16.6. for power and authority to correct her, but for that manner ſhe did it in.

Implicit conſent and by conſequence. 1 By *Silence*, when the husband hearing and knowing of the matter, may if he will, hinder it, and yet doth not, as in the caſe of Vowes, *Numb.* 30.8,9. 2 That which the wife gathers by the minde, former carriage, and diſpoſition of her husband; as if a woman in her husbands abſence, doe relieue a man in diſtreſſe and miſery, whom ſhee knowes, if her husband himſelfe were preſent, would ſuccour and relieue, and by this his good minde, ſhee is perſwaded that he is willing ſhee ſhould doe it. So *Hannah*, in vowing her childe vnto God, 1 *Sam.* 1. 11. had the implicit conſent of her husband, becauſe ſhee knew that *Elkanah* being a religious man, would conſecrate vnto God that childe, which hee ſhould haue in his old age.

So then, if the wife doe any thing without the expreſſe, or implicit conſent of her husband, ſhe breakes the rule and Law of Obedience.

Now againſt Conſent, is when the husband forbiddeth it and diſclaimes it, and yet ſhe will doe it. A

thing ſimply to bee condemned.

This may be further amplified by ſome particulars: as, 1 in diſpoſing of the goods of the family: Wherein ſhee hath not liberty to doe what ſhee will: but theſe goods are two-fold, either proper, or common. Proper goods are ſuch as the wife hath a property and right, not only in the vſe, but in the poſſeſsion of them; and they are either ſuch as the husband before his marriage bindes himſelfe by obligation, eyther vpon his own voluntary motion, or by the perſwaſion of friends to giue vnto her, to be diſpoſed at her owne minde and pleaſure: or ſuch as he husband in kindneſſe after their marriage giues vnto his wife; as the rent of ſuch a houſe or field, or the like. In all theſe it's left to the wiues liberty to doe therewith what ſhee pleaſeth, and not what her husband would haue her.

For goods that are common, which come eyther by the wife or by the husband; the property, right, and poſſeſsion belongs onely to the husband, the wife hath onely the vſe of them and no more. Therefore doth *Iacob* call that riches which hee had with his wiues, his riches, *Gen.* 31.37. and though his wiues called their goods, our goods; yet this prooues not that it was theirs for poſſeſsion, but only for vſe: and againe, this is ſpoken not in oppoſition to their husband, but in oppoſition to *Laban* their father, that it was none of his. And hence it is, that we neuer read in Scripture, the wife called rich, but onely the husband. This is alſo proued by that law among the Iſraelites, that no inheritrix, or daughter heire might marry to one of another tribe, becauſe then the inheritance was to goe away from the wife, to the husband: as the example of the daughters of *Zelophchad*, *Numb.* 36. 6, 8. And the Law of our Land ſheweth it, ſaying, that the woman is vnder couert baron, and therefore ſhe may not giue, ſell, buy, or borrow without her husband conſent to it, for otherwiſe her huſband may reuoke all againe.

But

But heere ſome caſes of conſcience are briefely to be decided:

1 Whether the wife may not relieue the poore Saints in diſtreſſe without her husbands conſent?

Anſw. She may not, becauſe her husbands goods are not hers to giue away. Yea, but it is to a good end. Well, but a good end cannot iuſtifie a bad action; and indeed children that are vnder the gouernment of their parents, may as well doe it, ſteale away from them, and giue it to the poore: and if good ends may ſerue the turne, then coozeners and fraudulent perſons that get their goods by deceit, &c. may be excuſed, if they ſay they doe it to a good end: as to build an Hoſpitall, and ſuch like. Wee muſt ſo follow Chriſts rule, bidding vs to giue of that which wee haue, *Luke* 11.41. That obiection out of *Luke* 8.3. is nothing: for there indeed it is ſaid, that *Ioanna Chuzas* wife, miniſtred to Chriſt; but it is not ſaid that ſhee did it without the conſent of her husband, for then Chriſt would not haue ſuffered it.

Ob. But what if the husband be a profane hard-hearted mercileſſe man, that will giue nothing to the poore, and ſhee bee pittifull and compaſsionate towards them?

Anſw. Her hands in this caſe alſo are tyed, ſhe may not giue, no more than a ſonne that being of diſcretion, and deſirous to relieue the poore, may take away any thing of his fathers goods. Her honeſt heart, her griefe that ſhee cannot doe it, her deſire and willing minde to relieue them, ſhall be accepted of God for the deed it ſelfe. But herein the husbands fault is doubled. 1. The neglect of charity in himſelfe. 2 That he tyes his wifes hands, and hinders her from doing the good ſhe deſireth, and ſo euen cauſes her to cry vnto God againſt him.

Obiect. 2 What if the husband bee childiſh, ſottiſh, and fooliſh, and haue ſuch naturall infirmities,

that hee knowes not how to diſpence of his goods?

Anſw. In this caſe, the wife comes in place of a gouernour, and the charge of all lies vpon her.

Obiect. 3. What if he be a drunkard, a ſpend-thrift, and a riotous perſon, may ſhee not then lay vp ſomething, and keepe it from him?

Anſw. Yes, ſo that ſhee doe it for the good of her husband, and her children, to prouide for them in time of need. Heere therefore ſhee muſt looke that her heart be vpright, ayming only at this end, & ſo to doe it with ſuch a minde, as ſhe will approue her ſelfe to God for it. So did *Abigail* take of her husbands goods, without his conſent, for to appeaſe the wrath of *Dauid*, and thereby to preſerue the life of her husband and family, 1 *Sam.* 25.18,19. This was a caſe of neceſsitie, and a ſeruant might haue done it: Juſt as wee ſee in a great fire, a man puls downe another mans houſe, and carries away his goods to ſaue it from the fire.

Heere there is a generall direction for wiues in this matter, that what a ſonne, who is vnder the gouernment of his parents, may doe in this caſe, in diſpoſing of the goods of his father, the ſame may the wife doe in the diſpoſing of her husbands goods, and no more. Neither let the wife plead that ſhee brought maintenance with her, and therefore ſhee may doe what ſhee liſt; but ſhe muſt conſider the ſubiection that God hath laid vpon her, and that now her goods are not her owne, but her husbands: And though they be yoke-fellowes, yet it is in familiarity, not in authority.

Now then, what vnnaturall wiues are they that ſteale and purloyne from their husbands, ſelling away their wares and ſuch like, for to beſtow their money in goſſipping, in following the faſhion, and fine fare, &c? Hereby they 1. breake the Commandement: 2. They ill repay their husbands labour and paines, and ſo reward euill for good. 3. They impoueriſh their husbands eſtate, it decayes they know not how: when the yeere comes

comes about, their gaines are gone, and conſumed as the dew before the Sunne. 4. They ſhew themſelues to be arrant theeues, ſo much more worſe than other, becauſe greater truſt is put in them than in other, & therefore the deceit is the greater: as, *Prou.* 28.24. 5. They are ill examples to thoſe that are vnder them, to doe the like, and indeed commonly they vſe their ſeruants helpe in this dealing.

2 Another particular, wherein ſhee muſt haue her husbands conſent, is in intertaining of gueſts: if ſhee haue a deſire to bring in gueſts, ſhe muſt make it known to her husband, as the Shunamite, 2 *King.* 4.9. The reaſon is, becauſe wiues know not their husbands eſtate; and ſo hereby he may be burdened. Which condemnes thoſe wiues that will feaſt and entertaine gueſts in their husbands abſence. A note of a light houſwife, *Pro.* 7.19.

2 Such as will ſend their meate out a doores, to their companions and goſſips, yea, though it be to neuer ſo good company. Laſtly, ſuch as will haue it in their husbands preſence, but how? It muſt be as they liſt, or elſe the houſe will be too little for them.

3 Concerning children, and the diſpoſing of them: as firſt in giuing of the name, they cannot do it without the allowance of their husbands. *Leah* and *Rahel* gaue names to their children, *Gen.* 29. and 30. but it is probable they had their husbands conſent, as may appeare alſo for that *Iacob* changed the name of one, when *Rahel* had giuen him a name without his conſent, *Ge.* 35.18. So in the naming of *Iohn*, when his mother had giuen him the name, yet did not this ſatisfie them, but they would haue him name him, *Luke* 1.60.62,2. For appoynting of the Calling, manner of education, marriage, &c. as *Rebbeca* did, *Gen.* 27.43. compared with 46. ver. and the beginning of the 28. *Chap.* and *Hannah*, 1 *Sam.* 1.22. and ſo likewiſe for the apparelling of the child, maintenance, and giuing of portions. This condemnes thoſe

wiues that cocker their children, and will not let them be at the husbands disposing, and to be in such places as hee sees fit for them.

4 Concerning seruants, in taking them in, putting them away, imploying them in businesse, whether they be prentizes in the shop, or other, as labouring men in the field, &c. The Shunamite asked leaue of her husband to take one of her seruants with her, 2 *King.*4.22. *Sarah* thrust not *Hagar* out a doores of her selfe, *Gen.*21. 10. Neither hath shee command ouer her husbands beasts, his horses, &c. to ruane and ride whither shee list, as appeares by that example of the Shunamite, 2 *Kings* 4.22.

This condemnes such as will haue their seruants alwaies at cómand, to go with them about their businesse, though their husband haue neuer so much need of them. 2 Such shrewish wiues as will change their seruants when they list, against their husbands consent.

5 Touching their owne goings abroade, that they gadde not vp and downe at their owne pleasure, 1 *Tim.* 5.13. A fault of a Leuites wife, *Iudg.*19.2. A note of a whore, [*Prou.*7.11,12.

6 Concerning vowes, that shee be not rash in binding her selfe without his consent and agreement: for this the Scripture is plaine, *Numb.*30.9. *Hannah* in vowing her sonne to God, had the implicit consent of her husband, 1 *Sam.*1.11.

These duties thus warranted from the example of holy women in Scripture, are sound and strong arguments to enforce the like duties vpon all women, vnlesse wee deny the Apostles argument from the example of *Sarah*, 1 *Peter* 3.6. So much for the negatiue part of obedience; The affirmatiue or actiue part followeth, and that is twofold: in regard of his

1 Commandement,

2 Reproofe.

For the former, the duty is: that shee yeeld to do what he willeth & requireth: which duty is laid downe in the Commandement, *Gen.* 3.16. and further proued by the comparison betweene the woman and the Church. Let wiues obserue first the general rule, *viz.* That they subiect their iudgement and will, vnto their husbands iudgement and will; obeying them in those things which to their owne iudgement seeme vnmeete and inconuenient; for many wiues will be content to doe as their husbands would haue them, in such things as themselues also thinke fit; but if any thing be required that likes not them, this they will sticke at. More particularly we may diuide it into three branches.

1 That the wife be content to dwell and abide where her husband will haue her; vnlesse it be an Idolatrous place, where shee may be drawne away to Idolatry, 1 *Cor.* 7.15. or where shee cannot heare the Word preached: Examples of *Sarah*, who went with *Abraham* from place to place, and *Rebecca*, and *Leah*, & *Rachel*, *Gen.* 31.4. with 16. Yea, if a mans calling requires that he must sojourne here and there, and trauell vp and downe: see, 1 *Cor.* 9.5. So *Mary* went to Ierusalem with *Ioseph*, not be to taxed, but because shee was his wife, *Luk.*2.5. the story sheweth, as Gods prouidence, so *Maries* obedience. Against this duty they offend, who are so addicted to some one place, eyther where they were borne, or where their friends dwell, that when their husbands calling requires, that hee dwell in some other place, they will not depart to come with him; whereby it comes to passe, that either they must sojourn one from the other, or the husband is constrained to leaue his calling.

2 That they come vnto their husbands when he shall send and call for them: as *Iacobs* wiues did, *Gen.* 3. 4. The Scripture registreth the fault of *Vashti*, in not comming to *Ahashuerosh*, *Ester* 1.12.

This condemnes those stubborne and proud wiues, that will not come at their husbands call; they will not

not be their husbands seruants, and why should they send for them, say they, &c?

3 That whatsoeuer charge the husband layeth vpon them, they ought to performe it. So did *Ieroboams* wife, though a Queene, 1 *Kings* 14 2. and *Sarah*, *Gen.* 18.6. Now as if they were to be drudges, and seruants to doe euery thing themselues: but to set to their owne hands in any case of need and necessity: which condemnes those that repine and grudge against their husbands commands, &c.

For Reproofe, two things are to be obserued in it.

1 That she meekely and gently take reproofe.

2 That she readily redresse the things reproued.

The patient bearing of reproofe, is a speciall branch of a quiet and meeke spirit, 1 *Pet.* 3.4. For as we say, the diuell is good when hee is pleased: and peruerse natures will yeeld when they haue all things at their owne will and desire; but if when they are crossed and checked, they then take it patiently, and submit themselues, this indeed is praise-worthy. And by this, 1 They much manifest the reuerence which they beare vnto their husbands. 2 They shall learne much wisedome by the milde and patient hearing of reproofe, as *Mary* did, *Iohn* 2.4,5. Shee replyed not againe roughly, but learned wisedome her selfe, and thereupon instructed the seruants what they should doe. This benefit they lose by passion, anger, and impatiency. Yea, but what if the husband be eager and bitter in his reproofe?

Answ. Shee must not raile againe, giuing word for word, &c. *Iacobs* reproofe of *Rabel*, *Gen.* 30.2. was sharp and bitter, yet wee read not but shee tooke it meekely without railing againe. *Obiect.* What if it be vniust?

Answ. 1 She must by any meanes, endeauor to make him see his own error. 2 If he will not heare her, but be furious and obstinate, shee must beare it patiently, and meekly: euen as seruants in the like case must doe, 1 *Pet.* 2.19. which condemnes those wiues that are vnpatient of reproofe, &c. The

The redressing of a fault must be onely when she is iustly reproued: for otherwise where no fault is, there needs no amendment.

Now shee may bee reproued either for neglect of some duty, or committing some fault: for the former, her duty is to performe it more carefully afterwards. The latter, namely, committing of a fault, is either when it cannot be vndone or remedied, being once done; then is required her repentance and sorrow for it, with promise, purpose, and endeauour neuer to doe it againe. 2 If it may be redressed, that shee doe it speedily, as all Christians ought to doe, and specially wiues: So *Rabel* did by her Idoles. Compare *Gen.* 31. 19. with *Gen.* 35.2,3,4.

So much for the kindes of obedience. Now come we to the generall point, *viz.* The *Manner* how this obedience must be performed: where two things are propounded to the wiues consideration:

1 The place of her husband, who is to her in Christs roome and stead; and therefore shee must obey her husband, as if Christ were before her.

2 Her owne place: shee *is* to her husband, as the Church is to Christ; and therefore as the Church obeyeth Christ: so must shee her husband.

As vnto the Lord, ver. 22.) The wife must so subiect her selfe vnto her husband, as shee would vnto the Lord Iesus. Hereof there are 2 maine branches.

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

2 Affirmatiue: such obedience as shee should performe to Christ, such must shee performe to her husband.

The former hath beene handled verse 22. And it is a necessary duty required in all obedience; so especially in this, because it is the least of all other, that nothing be done contrary to it. Reasons are, first because she

husband is in Chriſts roome, and he indeed is the proper huſband; and therefore his will muſt not be thwarted and croſſed. 2 Seeing many good wiues are worſt vſed of their husbands, of whom ſhal they receiue their reward of their obedience, but of Chriſt? Hence ariſe two further conſiderations.

1 That if God and Chriſt Ieſus doe command a duty, and the husband will not aſſent that ſhee ſhould performe it, ſhee muſt doe it without and againſt his conſent. Prouided: 1 That ſhee be fully aſſured, that it is Gods Commandement, and that obedience to her husband in this caſe is contrary to it. 2 That ſhe be not raſh and haſty to ſay, God commands it, therefore I will doe it, but that firſt ſhee vſe all gentle meanes poſsibly ſhee can to winne her husbands conſent.

2 That if the Lord forbids any thing which her husband commands, ſhee muſt not doe it. Onely take two caueats: 1 That ſhe be ſure God commands the contrary. 2 That ſhee firſt perſwade him gently and meekely to forbeare, and not to vrge, and preſſe it vpon her, being contrary to a higher commandement: but if all this ſerue not, ſhe muſt obey Chriſt rather then him.

Examples of wiues reſiſting their husbands, are very ſparingly ſet downe in Scripture. We read of *Rebecca*, *Gen.* 27. and of *Abigail*, 1 *Sam.* 25. But theſe were extraordinary, and ſerue onely in the like caſe. Yet we may giue ſome examples, as if the husband forbid the wife to keepe holy the Sabbath day: if hee command her to weare garniſhed apparell, paint her face, to run to Stage-playes, &c. ſhee muſt not obey, becauſe God commands the contrary.

Therefore as the Church is in ſubiection to Chriſt, euen ſo, &c.) The affirmatiue part is, that ſuch obedience as the Church performeth to Chriſt, the ſame muſt the wife vnto her husband.

The manner of obedience of the Church to Chriſt, is manifeſted in fiue poynts.

1 Reuerence.
2 Sincerity.
3 Cheerefulneſſe.
4 A good conſcience.
5 Conſtancy and perſeuerance.

Reuerence. Obſerue but the book of *Canticles*, and we ſhall ſee how reuerently the Church carrieth her ſelfe to Chriſt: ſo muſt wiues to their husbands: and though this, as is ſaid before, be a particular duty; yet in ſome ſort it is alſo a generall grace to be exerciſed in the performance of euery duty.

Sincerity: Saints will pretend no more in their outward actions, but what they intend in their hearts: the like is to be performed by wiues, 1 Becauſe they haue to deale not onely with their huſbands, who are men, and can looke but vpon the outward work, but alſo with Chriſt, who beholdeth the heart & affection. 2 When their obedience commeth from the heart, it is both acceptable to Chriſt, & pleaſing to their husbands.

Willingneſſe: as the Church doth readily, and cheerfully obey Chriſt, *Pſalm.* 110. 3. ſo muſt wiues obey their husbands, as *Sarah* did, *Gen.* 18. 6. whoſe willingneſſe was apparant by her readineſſe to doe that which *Abraham* did bid her: otherwiſe her obedience is neither acceptable to Chriſt, nor pleaſing to her husband, nor profitable to her ſelfe. This cheereſulnes, as it is planted in the heart, ſo it muſt be ſhewed in the countenance, by her ſpeech and actions.

A good Conſcience; That ſhee ſubiect her ſelfe for conſcience ſake: this the Church doth, obeying Chriſt becauſe of her place, and becauſe it is pleaſing to him, though there were no other motiue in the world. So muſt wiues obey for conſcience of Gods Cõmandement, and for that their huſbands ſtand in the roome of Chriſt, and not as many doe, for by-reſpects, for feare, for praiſe, for hope that their husbands will let them haue what they deſire, and ſuch like: for heereby appeares a maine difference betweene religious and meere naturall women, *Rom.* 13. 5.

Conſtancy. This makes all other duties perfect and ſets the Crowne on them; therefore wiues muſt not thinke it ſufficient to haue done well, but they muſt continue to doe well ſtill; and not as many wiues, who at the firſt haue beene ſubiect and obedient to their husbands, but afterwards haue growne ſtubborne, and ſo loſt the comfort of their good beginning, by a badde ending, *Ezek.* 18.24. Such a one it ſeemes *Michol* was: Compare 1 *Sam.* 19.11, &c. with 2 *Sam.* 6.20.

Obiect. But the wife will ſay, If my husband were to mee as Chriſt is to the Church, that is, a wiſe and religious man, then I could obey him; but otherwiſe I cannot.

Anſw. Shee muſt more regard his place, than his perſon, for by vertue of his place, hee carrieth the glorious Image of Chriſt, though in regard of his qualities and conditions, he may beare the Image of the diuell: like as wee ſee other inferiours obey their ſuperiours; but the 1 *Pet.* 3.1. puts all out of doubt.

In euery thing, ver. 24.) The extent: which is not ſo generall, but that a limitation muſt be vnderſtood: otherwiſe it will bee contrary to many other places in Scripture: as, *Acts* 5.29. But it is layd downe in theſe generall tearmes: 1 To ſhew the large authority of the husband. 2 Becauſe the wife ought to obey in all things, that is, euery thing that the husband by vertue of his place may command, and not onely in ſome things, which ſhee beſt liketh of. So that in briefe, by this generality, not Gods will, but the wifes will is excluded.

From this ground ariſe two concluſions.

1 That the wife labour to bring her iudgement and will in ſubiection to the will and iudgement of her husband: Not onely in things neceſſary, which are expreſly commanded by the Word of God, but alſo in things indifferent: for ſhe muſt think her husband to be wiſer than her ſelfe both for his ſexe and place.

2 Though in iudgement ſhee cannot thinke that to be

be meete which her husband commands, yet ſhee muſt yeeld in outward action in things indifferent, for peace and quiet ſake: Neuertheleſſe, ſhee may perſwade, and indeed the husband ought to heare her, as the Shunamites husband did, 2 *Kings* 4.23.

The reaſon is, 1 Becauſe hereby is her ſubiection manifeſted, that it is for conſcience, in regard of her husbands place and authority: for if it be in things commanded, ſhee muſt doe it, whether her husband will or no. 2 For the peace and quiet of families: for from hence we ſee ariſe many contentions and brawlings, that the wife will not yeeld in ſuch indifferent matters.

Verſ. 23,24. *For the husband is the wiues head, euen as Chriſt is the head of the Church, and the ſame is the Sauiour of* his *body.*
Therefore, as the Church, &c.

THeſe words containe in briefe fiue *Reaſons*, to vrge and preſſe the former duties.

1 Drawne from the husbands authority: becauſe the husband is in the Lords ſtead and roome.

2 Vnder a metaphor: Becauſe the husband is the wiues head.

3 Becauſe heerein hee doth reſemble Chriſt.

4 That by vertue of his place, hee is a ſauiour of his wife.

5 The example of the Church.

The firſt reaſon is a cleare point, by that generall rule, that all who haue any lawfull authority ouer other, they are as gods vnto them: as *Moſes* is ſaid to bee to *Aaron*.

Hence ariſe two concluſions: 1 That the wife in ſubiecting her ſelfe to her husband, ſubiects her ſelfe to Chriſt.

2 That in refusing subiection to her husband, shee refuseth subiection to Christ: prooued by example of Christ himselfe, *Mat.* 11.40. *Iohn* 5.23. of Ministers, 2 *Cor.* 5.20. *Luke* 10.16. 1 *Sam.* 8.7.

In thus doing, wiues shall be the wiues of Christ Iesus. Now if wee consider duly this reason, we shall see how strong a motiue it is, to perswade wiues to performe this duty of obedience.

2 1 *Cor.* 11.3. This reason sheweth, that the husband is to the wife, as the head of a naturall body is to it: hee is more eminent in place, more excellent in dignity; he hath power to rule and gouerne: and therefore it stands with the law of nature, that the wife doe submit her selfe, 1 *Cor.* 11.14.

3 For the further vrging and pressing the former reason, it is added, that the husbād herein hath a fellowship and copartnership with Christ, and they are brethren in office. And though there be an infinite disparity betweene Christ and the husband, yet may there be a resemblance where is no parity, and a similitude where there is no equality, and therefore this hinders not that fellowship: Hence two conclusions.

1 That hee is vnto his wife as Christ to the Church, and therefore subiection is as well due vnto the husband by the wife, as subiection by the Church to Christ.

2 That they that do subiect themselues to their husbands, doe honour Christ: they that impeach the authority of their husbands, impeach the authority of Christ: yea, the very place of the head in a naturall body; as we see, he that impeacheth the authority of one Magistrate, impeacheth the authority of all in the same degree: See *Ester* 1.16.

Corollary: 1 That Christ will surely maintaine the husbands authority, as Magistrates in the like case will doe one of another: Wherefore though the husband himselfe forbeare, yet may stout and rebellious wiues iustly feare the reuengement of Christ.

4 The

4 The fourth reason sheweth, that the husband hath this authority not so much for himselfe, and for his wifes good. The name of Sauiour, is properly and truely applyed to Christ, *Math.* 1.21. *Luke* 2.22. *Acts* 4.12. *Luke* 1.69. and 2.30. He is called saluation, κατ' ἐξοχήν. But heere in some sence it is applyed to the husband, in that hee is to protect his wife, to defend her from hurt and danger, to prouide for her, &c. And indeed the head is vnited to the body for this cause, not onely for the authority and soueraignety, but for the good and benefit of it: Hence wee see,

1 That the subiection of the wife, is for her owne good.

2 That they who refuse to be subiect, as they are iniurious to themselues, so they are vngratefull to their husbands.

5 Taken from the example of the Church, which if either example it selfe (which wee see is of great force both without and against precept) or if the warrantable example of the Church, that is, of good and perfect men, can preuaile; it ought much to moue wiues to the performance of these duties: Hence these Corollaries.

1 There is as good reason the wife should yeeld subiection to her husband, as the Church to Christ.

2 That by this subiection, the wife shall haue an euidence within her, that she is of the Church.

Now for the generall vse of all. If these duties be required of wiues: how carefull ought parents to be to make choice of such husbands for their daughters, as be men of knowledge, wisedome, and fearing God, to whom they may willingly submit themselues?

Vers. 25. *Husbands, loue your wiues, euen as Christ loued the Church, and gaue himselfe for it.*

THis duty of Loue, is a generall duty, and comprises vnder it all other duty, running thorow all the

the branches of them. And it is ſhewed by the huſband,

1 In the vſing of his authority; and this two waies.

1 By a tender reſpect towards his wife.

2 By a prouident care to prouide for her.

Tender reſpect is either inward: and this, 1 In opinion as touching both

her { Place, to account her his yokefellow. Perſon, to account her in particular the beſt wife he could haue had, and the moſt fitteſt for him, though other may excell her in beauty, riches, or other good qualities.

2 In Affection, to delight in her onely.

Or Outward, that hee carry himſelfe as a man of knowledge, 1 *Pet.* 3.7.

And this is ſhewne { 1 By giuing no iuſt offence vnto her. 2 By couering that offence which ſhe ſhall giue vnto him.

That he may giue no iuſt offence to her, he muſt haue regard and reſpect,

{ 1 To the duties which ſhe performeth. 2 To thoſe things that belong to himſelfe.

In the former, that duty of the husband is, 1 Kindly to accept what his wife performeth. This will be a witneſſe of his loue to her, and a great incouragement: otherwiſe it will miniſter griefe and tediouſneſſe vnto her.

This is manifeſted firſt in regard of her Reuerence: That he anſwer her courteſie with courteſie againe; for this may well ſtand with his authority, neither doth it preiudice it at all. This condemnes thoſe that Lordly ouer-looke their wiues.

2 In regard that ſhee will doe nothing without his conſent: ſhee muſt willingly yeeld her his conſent, as the Shunamites husband did, 1 *Kings* 4. Alwaies prouided that the requeſt be iuſt and lawfull.

3 In reſpect of her obedience; he muſt haue a care that hee be not rigorous to exact all that hee may.

Not

Nor to call her to ſo ſtrict examination as hee doth his ſeruants: Yea, his heart muſt truſt in her, and account her faithfull, and yeeld a generall conſent to her in many poynts: as,

1 Hee muſt note what is moſt proper vnto her, and heerein giue ouer the charge vnto her for the tryall of her wiſdome, and manifeſtation of his faithfull truſt he repoſeth in her: as in gouerning the houſe, 1 *Tim.* 5. 14. Trimming and decking of it, prouiſion of victuals, education of young children, care ouer the maid-ſeruants: Yet ſtill interpoſing his authority, to moderate there where he ſees exceſſe.

2 Another duty is, to commend and praiſe her where he ſees her doe well, *Prou.* 13.28, 29.

Now in reſpect of thoſe things that belong to the husband to be performed to the wife: the duty is, That in all things he vſe Gentlenes, Mildeneſſe, Amiableues, and Familiarity: Whereunto is that bitterneſſe mentioned, *Col.* 3.19. oppoſed, where a metaphor is vſed, taken from ſuch things as are bitter in the taſte, as gall, &c. which when it is mingled with other ſweet things, maketh them diſtaſtefull: So if the husband in his authority, reproofes, commands, &c. things in themſelues wholeſome, ſhall be bitter and fierce; the wife will neuer brooke nor diſgeſt them.

In particular this is ſhewed,

{ 1 In his ſpeeches of her 2 In his carriage to her. }

That he ſpeak of her to others with that mildnes, that others may ſee hee loues her, otherwiſe, rayling and reprochfull ſpeeches of her, will make others to brand him for an vnkinde husband, and alſo if it come to his wiues hearing, cauſe her to be offended both for that hee loues her not, and alſo doth thus diſ[illegible]her.

To her ſelfe his ſpeeches and comp[illegible]ons muſt ſauour of gentleneſſe, as doe thoſe o[illegible]t to the Church in the *Canticles*: ſuch like termes [illegible] be vſed

in familiarity vpon occasion, though not vsually.

2 In instruction: to doe it with meekenesse, 1 *Tim.* 2. 25. Also that he proclaime not her ignorance to her children and seruants, but for the publike to instruct her rather by the children and seruants, in Catechizing of them, as in teaching children their dutie, we teach old men, though wee name them not; Referuing particular instruction to be vsed in priuate.

3 That in bidding her do any thing, he do it rather by wishing and desiring, that such a thing were done; and by praying and intreating her, (*Philem.* ver. 8, 9. *Gen.* 12. 13.) than by commanding.

But yet in commanding, he must obserue: 1 For the matter,

1 That hee command nothing which is vnlawfull, nor forbid any thing that is lawfull.

2 That hee command nothing which in her conscience she cannot yeeld vnto; yea, though himselfe know it to be a thing lawfull, yet must hee wisely weigh and consider whether it be a matter of great moment and consequence: if not, to gratifie his wife, and to tarry till shee be better perswaded, and not to exact it at all.

3 That hee command nothing vnbeseeming her place, as *Ahashueroſh* did, therein offending, or that which shee is vnwilling to doe, or that which is idle and friuolous: for this makes her thinke, that hee hath a light esteeme of her.

2 For the maner: that he do it not too frequently, but vse it as a sober graue man doth his sword; though he weare his sword, yet he drawes it but in time of need, not vpon euery light occasion like a swaggerer. Nor peremptorily, when there is no necessity. Nor proudly vpon ostentation, as many will boast what they can make their wiues doe; that they can make them light a pound of Candles at the wrong end, &c.

4 In Reproofe: that hee doe it gently with exhortation,

tation, intimating that such a thing was done amisse.

For the matter of reproofe, hee must haue care,

1 That the thing he reproues her for, be alwaies iust and true, auoyding herein two faults:

1 Ouer-much credulity, not rashly receiuing a report of her.

2 Suspicions, which are the seed of iealousie, the bane of marriage.

2 That it be weighty, heereby to shew how hardly hee is drawne to it: that euen necessity constraines him, because of some danger, either to her owne soule, or their estate. This also manifesteth his loue vnto her. Hence wee read, that when husbands did reproue their wiues, it was vsually for sinning against God, *Gen.* 30. *Iob* 2. 9. 2 *Sam.* 6. Especially if the thing be priuate, for otherwise if it be a light matter, the wife will think it to be nothing but reuenge.

For the manner: 1 That hee doe it sparingly and rarely, to shew that he delights not in it: 2 That he doe it not at such a time, when either himselfe or his wife are stirred vp with passion and anger: for then he is vnable to giue wise reproofe, and shee vnfit to receiue it. 3 In regard of her place, that hee doe honour her before the family, reproving her secretly.

But that rule of some, that he should reproue her for nothing whereof himselfe is guilty, is scarce sound diuinity: For 1 *Dauid* (no doubt) did well in condemning that man (in the parable of *Nathan*) of the same crime whereof himselfe was guilty. 2 Againe, he that reproueth another for the same fault, shall, if hee haue any grace, pierce also his owne heart, and so learne happily to amend himselfe. Though hee ought to labour to be free of that fault which he reproueth in another, because it doth otherwise greatly blunt the edge of his reproofes, and make them rebound backe againe: and also it will proue a strong witnesse against him for his condemnation, *Romanes* 2.

So much for his Speech: Now for his carriage: It muſt bee anſwerable to his ſpeech, but otherwiſe, his tongue ſeemes to flatter.

1 In his countenance: for this bewraies the heart, *Gen.* 4. and 31. *viz.* That it be compoſed to a kinde of pleaſantneſſe in the preſence of his wife; not auſtere and graue, to ſhew his authority, &c. For this will diſcontent her, and be a diſcouragement to her.

2 In his geſture, that it be not ſtrange: for more familiarity is to be ſhewed to the wife than to another, prouoking her alſo to familiarity: but this muſt not be done in publique, but in priuate, as *Iſaac* ſported with *Rebecca*.

3 In Actions, that they be not furious, rigorous, and tyrannous, but ſuch as fauor of loue and kindneſſe, both in abſence ſending tokens of loue, and in preſence, by giuing of gifts: as *Elkanah* did to *Hannah*, 1 *Sam.* 1. 4. And it is a good counſell, That he giue it with his own hands, auoyding all furious and reuengefull actions, as the beating of his wife: which dealing is altogether vnlawfull. Which point, becauſe it is ſomething doubted of, wee will prooue the vnlawfulneſſe of it by ſome reaſons.

1 Becauſe throughout the whole Scripture, it is not preſcribed and commended by any one example, or precept: which argument, becauſe ſome may except againſt it; as not concluding, becauſe it is negatiue, may be ſtrengthened by theſe two conſiderations.

1 How carefull, copious, and plentifull the Scripture is, in ſetting downe the duties of the husband and wife, and yet this is paſſed by.

2 That whereas the Scripture is exact in ſetting downe all the parties that are to be corrected: there is no tittle of the correction of the wife by the husband.

2 The ſmall diſparity that is between the husband and the wife, doth not admit this; for of all degrees of ſubiection this is the leaſt, and ſhe hath a common equity in

in many things, and is a gouernour of the family as well (though not as much) as he. What then is this, but to depriue her of her authority, to make her like a child and a ſeruant, and to cauſe her to be deſpiſed of his children and ſeruants?

3 The neere coniunction that is betweene them forbids it; they are one fleſh, as nigh as the body and the head. Now, what man that is his owne man, will beate, rent, teare, and deale cruelly with his owne fleſh? In Scripture indeed wee read of ſome that did ſo, as the man poſſeſſed with a Legion of diuels, *Marke* 5. 5. and the ſuperſtitious Prieſts of Baal, 1 *King.* 18. 28. and as the Papiſts doe now adaies. And ſurely ſuch as doe this, are either egregiouſly ſeduced in iudgement, if they doe it out of an opinion of the lawfulneſſe of it, or if they do it of fury and anger, they haue a diuell within them.

Ob. But many and wiſe men too will let their owne fleſh to be cut and lanced, &c.

Anſw. True: but yet you ſeldome ſee any man haue the heart to do it himſelfe, but puts it to the Phyſician: and ſo no doubt, if the wife be extremely deſperate, and that there is no liuing with her, hee may vſe the helpe of others, namely, of the Magiſtrates.

2 We ſay, that the compariſon holds not in the end why it was made.

Obiect. 2 Chriſt corrects his Church, and therefore the husband may his wife.

Anſw. Chriſt is conſidered in a twofold relation.

1 As it hath pleaſed him to vnite the Church vnto himſelfe in marriage: and ſo is hee ſaid to dye for it, to guide, gouerne, and protect it, with other ſuch attributes, all which the Scripture giueth to Chriſt in this reſpect.

2 As hee is a Supreme Lord, Maſter, Father, and King ouer the Church, hauing abſolute rule and authority ouer vs, and by vertue of this hee doth correct vs, not as hee is a husband.

4 The little profit and good that commeth by this, ſheweth the ſame. Now by all lawfull correction commeth profit, *Hebr.* 12.10,11. For what hope is there that any profit ſhould redound vnto her, ſeeing there is no ground to perſuade her that this dealing is warrantable and iuſt, that in this he hath not authority ouer her, nor ſhee in ſubiection vnto him?

Obiect. But this will make them dread and ſtand in awe of their husbands.

Anſw. But ſuch ſlauiſh and childiſh feares, and dread of the wife to the husband ought not to be; her dread muſt be rather of the magiſtrates: but ſuch gentleneſſe muſt be vſed, that ſhe may obey her husband in meekneſſe, for loue and conſcience.

Yea, if ſhe ſtrike him, he muſt not ſtrike her againe: for then hee doth reuenge himſelfe: But if ſhee be ſo outragious, hee muſt ſeeke helpe of the magiſtrate, firſt, vſing all gentle and good meanes, as reſtraint of liberty and the like, and all long-ſuffering and patience, before he make her a publike example.

So much of giuing no offence to her. Now the 2 point is concerning the couering of ſuch offences as ſhe ſhall giue vnto him, wherein his prudent carriage is knowne in a wife and prudent bearing with the infirmities of his wife. This duty as it is impoſed on all, *Gal.* 6. 2. ſo after a ſpeciall manner doth it belong to the husband.

1 Becauſe he is more bound to beare with her infirmities than ſhee with his, becauſe hee is the ſtronger extraordinarily, 1 *Theſ.* 5.14.

2 Hee is more bound to beare with his wife than with any other, becauſe ſhe is neereſt vnto him. The
1 *Peter* 3.7. Apoſtle *Peter* vſeth an argument, to perſwade husbands to beare with their wiues, becauſe they are the weaker veſſels, and yet coheires of the ſame grace. ...ow how chary are we of thoſe veſſels, which are pre... ...& yet brittle, as Chriſtal glaſſes & China cups, &c.

But

But how are they to be borne withall?

Infirmities, ſome are naturall imperfections:

And theſe are { Inward, as Dulneſſe and Slowneſſe of conceit, Shortneſſe of memory, &c. / Outward, Lameneſſe, blindneſſe, &c }

Theſe muſt not giue him any offence, but cauſe him rather to pitty her. Other are ſinfull infirmities: as perſiſtneſſe, ſtubbornneſſe, &c. In theſe he muſt ſhew his wiſedome.

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

2 If hee can obſerue any occaſion that brought her to it, he muſt vſe the meanes to remooue it: as *Abraham* in caſting out of *Agar*, *Gen.* 21.

3 As much as may be, in turning his eyes from it, and ſeeming not to ſee it, *Pro.* 19.11. *Eccleſ.* 7.21.

1 If notice be, or muſt be taken, then to be ready both to forgiue and forget: as it is likely that *Iacobs* anger did ceaſe, *Gen.* 30.

And in this thing will be the tryall of his wiſdome, and knowledge: for it is no commendation to beare with a good wife.

So much for the tender reſpect.

The next generall point is his prouident care ouer her, which ſhewes it ſelfe,

1 In prouiding things needfull.

2 In protecting her from things hurtfull.

Prouiſion of things neceſſary, is a duty belonging, of all other, to the husband, becauſe the wife is of all other moſt properly his owne, and alſo the chiefeſt of his family. Now then the Apoſtles ſaying, 1 *Tim.* 5.8. is a ſtrong proofe of this; and it ſtands with reaſon, becauſe the wife, when ſhe is married, forſakes all other, and cleaues onely to her husband: who is therefore to haue a prouident care ouer her. And furthermore, whatſoeuer meanes of maintenance ſhee had, being vnmarri-

ed,

ed, it is now all in her husbands hands, ſo long as ſhee liues with him.

Conſider now firſt the extent, how farre hee is to prouide for her. This is

1 For others. Whatſoeuer is requiſite that hee ſhould beſtow on others, he ſhould prouide for her.

2 For her ſelfe: 1 In her ſoule, to haue a care that ſhee be well inſtructed; a duty laid vpon the husband, 1 *Cor.* 14.34. This is done, 1 In priuate, by maintaining of Gods worſhip, and Religion in his, daily euening and morning; doing this either himſelfe, as *Cornelius* did, *Act.* 10.2. or by others: as *Micah* would haue his houſe inſtructed by the Leuite, *Iudg.* 17.10. & the Shunamites husband was willing to haue *Eliſha*, 2 *Kings* 4.11. 2 In publike, to haue a care that ſhee be partaker of the publike miniſtery of the Word: as *Elkanah* carried vp his wife with him to Silo, 1 *Sam.* 1.3.

2 For her body: 1 In ſickeneſſe to prouide all things needfull for her; as ſome to tend her, Phyſick for her and the like: And to doe this not grudingly, and repiningly, fretting becauſe her ſickneſſe is ſo long, and the charges ſo great; but let him then ſhew his louing care for her, when ſhe is leaſt able to doe for her ſelfe: leſt that his churliſhnes proues another croſſe vnto her.

2 In health to prouide for good rayment, and this not niggardly, and ſparingly: as many will goe brauely themſelues, and their wiues goe very meanely; yet, auoyding all exceſſe. Neither ought hee to deale heerein with her as a childe or ſeruant, but to giue her a liberall allowance, leauing it to her diſcretion to prouide both for her ſelfe and for the family, ſuch things as belong to food and clothing, *Prou.* 31.15.

So likewiſe, for ſuch things as ſhe ſhould beſtow vpon charitable vſes, hee ought to prouide for her, remitting vnto her the liberty, and authority to diſtribute, if that ſhe be not, 1 Superſtitious, 2 Vaine and light, and ſo likely to beſtow it vpon idolatrous and other ſinfull vanities.

And

And it is likely, being not contrary to the Scripture, and agreeable to other rules, that *Chuza* did giue his wife ſuch an allowance, whereof ſhe miniſtered vnto Chriſt, *Luke* 8.3.

For the manner, hee is to let the wife haue ſomething of her owne property, for the better teſtimony of her faith, loue, mercy, and charity: for many will be liberall of another mans goods; and ſo may the wife in the common goods of the family, whereunto her husband hath right and intreſt: but when they come to diſtribute of their owne, heere will be the tryall of their charitable minde. Now diuers meanes there are to bring this to paſſe; as ſome will giue their wiues the rent of ſuch a houſe, or ſuch a field, the vailes, that which they get by working for themſelues, and ſuch like.

The continuance of the prouident care, muſt not be onely during his life: but alſo during hers, if ſhee outliue him, *viz.* That if hee be able, hee let her haue wherewithall to liue as well after his death, as ſhee did with him: at leaſt, if after portions diſtributed there remaine ſo much, to leaue her as much as hee had with her. And wee ſee Chriſt was more liberall to his Church after his departure, than when hee liued bodily: and this will be a ſure ſigne that he loued her, when ſhee ſhall ſee his care to prouide for her after his death.

Moreouer, conſidering her weakneſſe, to manage her eſtate; hee ought to appoynt ſome to haue a care of it for her: as Chriſt did for his mother, *John* 19.26, 27. And for this cauſe did *Dauid* ſet *Salomon* in the Kingdome, that *Bathſheba* after his death might be well dealt withall, 1 *King.* 1.21. And as the more need is, ſo to be the more carefull for her, as if ſhee be not like to marry againe, &c.

Contrary hereunto is the practice of thoſe huſbands,

1 Who by prodigality ſpend their eſtate, and ſo leaue their wiues worſe then nought: whereas this

ought to be a motiue to them to auoyd vnneceſſary expences.

2 Who by fawning and flattering get their wiues to make away their inheritance which came with them, without giuing them ſufficient conſideration for it, onely to ſatisfie their owne turnes while they liue. This is both an vnkindneſſe, and alſo a poynt of iniuſtice.

3 Such as vſe fraudulent meanes to depriue their wiues of the thirds, by deeds of gift, or other conueyances. This is a ſinne, becauſe we ought to be ſubiect vnto the Lawes, where they be not contrary to Gods word. And husbands ſhould ſo deale with their eſtates, that loue, and not Law might bring vnto the wife that which is her due.

4 Such as hauing old ſickely wiues, doe themſelues, when they are ſicke, deſire the making of their wills, to ſettle their eſtate, hoping ſtill to outliue their wiues.

So much of prouiding things neceſſary. The next point is, that he doe protect her from things hurtfull; A duty which in the generall is prooued by the phraſe of the Scripture, calling the husband the vaile of his wife: which as it implies ſubiection on her part, ſo it doth imports protection on his, *Gen.*20.16. 1 *Cor.*11.10. And ſo likewiſe from that of ſpreading the wing ouer them: as *Ruth*, 3.9. with *chap.* 2.12. For which reaſon, alſo God hath giuen ſtrength, boldneſſe and wiſedome, to the husband aboue the wife. It muſt be ſhewed in

1 Preuenting of danger, as in the example of *Dauid*, 1 *Sam.*27. 3.

2 In recouering them out of danger: as in another example of *Dauids*, 1 *Sam.*30 18.

This protection alſo muſt extend it ſelfe, according to the danger: as

1 Spirituall: of the ſoule; that he keepe from the houſe Idolatrous perſons, as Ieſuites, &c. and prophane and vaine perſons.

2 Corporall: to preſerue her from violence and hurt.

3 For

3 For her good name: to maintaine her credit againſt ſlanderous perſons, being as well dead as aliue: wherefore he muſt alſo be ready to heare her complaint. He muſt be further carefull to maintaine her honour and authority in the family againſt children and ſeruants, yea, though they be the children of a former wife; vnleſſe that the cauſe be iuſt: for there are many cruell and rigorous ſtepdames, and in this caſe he muſt vſe all gentle meanes to pacifie his wife: or if this will not ſerue, then to remoue the cauſe of this hatred, and to place the children ſomewhere elſe: for the man and woman may by no meanes depart aſunder. The reaſon is, becauſe the latter wife is as true a wife as the former, and therefore the ſame duties belong vnto her which did vnto the former: for many times it falleth out, that the ſecond wife is not reſpected like the firſt; but ſurely if the husband thinke he cannot ſo loue another woman as he did his former, the beſt way for him is to remaine a widdower.

And if not againſt children, much leſſe againſt ſeruants. Thus did *Abraham* defend his wife againſt *Agar*, though ſhee were his Concubine, *Gen.*16.6. Not laughing at them, and ſuffering them to try Maſteries, &c. For let the husband be aſſured, hee ſhall feele the ſmart by the diſcontent of the wife, when ſhee ſhall ſee he ſuffers any one to abuſe her.

Epheſ.5.25,26. &c. to verſ.33. *Euen as Chriſt loued the Church, and gaue himſelfe for it.*

So ought men to loue their wiues as their owne bodies: he that loueth his wife, loueth himſelfe.

For no man euer yet hated his owne fleſh, but nouriſheth and cheriſheth it, &c.

HAuing handled the duties, wee come to the manner how the husband ought to performe them.

In theſe words the Apoſtle ſets it downe, propounding
First, 2. patternes } 1 Of the Church.
for him to follow. } 2 Of a mans owne ſelfe.

Secondly, 2. reaſons drawne from the examples, namely, the ſimilitude and relation in them, that there is great reaſon why the husband ſhould loue his wife, hee being as neere to her, as Chriſt to the Church, and himſelfe to his owne fleſh.

In the example of Chriſt, 6 Circumſtances are to be obſerued, in regard, 1 Of the Order, 2 Truth, 3 Quality, 4 Condition, 5 Meaſure, 6 Continuance of his loue to the Church.

In all which we will conſider of three points.
1 To ſhew how Chriſt loued the Church.
2 How wee muſt follow him.
3 How wee come ſhort of our duty.

1 Order: Chriſt firſt loued the Church, and ſo drew her on to loue him againe; which as it is heere intimated by that which the Apoſtle ſaith, that he purged and cleanſed her, ſignifying, that before hee ſet his loue on her, ſhe was polluted and vncleane: ſo it is plainly proued by that in 1 *Iohn* 4.19. and *Cant.* 1.2.

In like manner ought husbands to beginne in loue to prouoke and to draw their wiues on: as well by their example, as inſtruction, eſpecially conſidering that is the weaker veſſell.

Contrary to which, is that vntowardnes of ſome husbands, which ſo little regard their wiues kindneſſe, and dutifull ſubiection, that though they haue neuer ſo louing wiues, yet they will neuer loue. And this is it that makes the wiues ſubiection burdenſome.

2 Truth: Chriſts loue was not only in affection and word, but alſo in deed and truth; which appeares by that hee gaue himſelfe for the Church, and the effect, *viz.* the purging of the Church ſhewes it.

Such ought the husbands loue be toward the wife: For if to loue indeed, be a duty impoſed on all, towards all,

all, 1 *Iohn* 3.18. much more towards a wife, which is not onely a ſiſter, 1 *Cor.* 9.5. but neerer, and dearer to her husband than any other in the world beſides.

The practice of moſt is contrary vnto this, who in word will pretend great loue, but when they come to deeds, performe iuſt nothing. Like ſuiters that will promiſe golden mountaines, &c. ſo are there many that will weepe with their wiues, and make great ſhew of kindneſſe, but when it comes to coſt and charges, they may doe full ill for all them.

3 Quality: Chriſts loue was an holy, chaſte and pure loue, as appeares by the effect, that by it he purged and ſanctified his ſpouſe: Wherefore alſo, leſt hee ſhould ſeeme to loue more than one, hee hath vnited all by one ſpirit, and ſo made one body of all.

So betweene husband and wife, though their loue ought to bee exceeding great, yet muſt it bee ioyned with purity, ſobriety, and holineſſe: as the Apoſtle ſaith, *Heb.* 13.14. Where he calleth the marriage bed *vndefiled.*

Two effects of this are, 1 That it reſtraines this matrimoniall loue only to their owne wiues. (τας ἑαυτῶν γυναικας) 2 That it doth moderate Loue, that it turne not into luſt.

Contrary vnto this, is the practice not onely of Adulterers, which loue others beſides their owne wiues, but alſo of ſuch husbands, who both in words & deeds will behaue themſelues towards their wiues with as much wickednes & filthines, as vnto ſtrumpets, neuer obſeruing any circumſtances of time, place, meaſure, &c.

4 Condition: Chriſts loue was free, nothing in the Church mooued him to loue, no benefit redounded to him by her loue; but his owne goodneſſe was the cauſe of it: For though Chriſt beſtowing many graces on the Spouſe, doth delight in her as in his owne worke, yet this was no motiue without him to loue her, but euen his loue is the ground of his loue, *Deut.* 7.7,8.

So

So though there be nothing in the wife to moue the husband to loue her, yet ought he therefore to loue her, because shee is his wife, and that God hath ioyned them together, endeuouring, if it be possible, by instruction and example, to make her amiable as Christ did the Church.

Contrary is the practice of those that loue no longer than they haue outward baites, either of beauty, riches, parentage, or honor, &c. Such loue is not of their wiues indeed, but of those outward things.

5 Measure: Christs loue is indeed out of measure: he gaue his life for the Church, *Iohn* 10.11. than which no loue can be greater, *Iohn* 15.13. And he that will not spare his life, what will hee spare?

But will some say, This seemes a hard matter, and not for our imitation, that wee should lay downe our liues for our wiues: But yet so it is, for besides that the comparison heere doth expressly lay it downe, Saint *Iohn*, 1 *Iohn* 3.16. saith, that we should lay downe our liues for our brethren: and then the argument holds *a maiore ad minus*, that if for them, much more for our wiues: But heere some cautions are to be obserued:

1 That when it commeth to this high pitch of loue, there be an absolute necessity, that the good cannot be effected by any other meanes: as the benefit of the Church could haue beene wrought by no other meanes than by the death of Christ.

2 That the good which wee intend for them, be of greater value, than our liues, as for the good of their soules, 2 *Cor.* 12.15.

3 That we doe it not rashly, but haue a iust and warrantable calling thereunto.

Contrary to this is it, that many will preferre any thing before their wiues good, as the case of costs and charges, &c.

6 Continuance: Christs loue is constant and perpetuall, without intermission: after the first beginneth to loue,

loue, he purgeth her more & more, and neuer leaues her, till he make her a glorious Church in heauen, *Ioh.* 13.1.

This also must be added to the rest, that the husband doe persuere constant in his loue: for this puts the Crowne on, and bringeth renowne to the party louing, and profit to the party loued. To this hee must haue care,

1 That it be grounded on a sure rocke and foundation, namely, on the ordinance of God, because that now they are made one flesh: and not on the sand, as beauty, or riches, which will weare away, and then this loue doth faile with them.

2 That hee arme himselfe against all those things which may ouerthrow the building: and hauing once determined to doe thus and thus for her, to doe it notwithstanding all oppositions.

Contrary to this, is the loue of many, which at first is as hot as fire, afterwards as cold as Ice, or none at all, and so alwayes variable as the winde: which shewes that it was but a naturall loue.

Now then, by this comparison we may see what we must aime at, and so labour to be perfect. 2 By beholding how farre wee come short of our duty, wee shall finde much matter of humiliation and amendment.

The 2 patterne is of a mans owne selfe. It seemes strange why this should be added; for is not the example of Christ perfect? Yes: neuertheless, the Apostle addes this for very good reason, because that this is most sensible, and so best perceiued: for a man that knowes not Christ, knowes how hee loues himselfe: Wherefore because some might say, that the former is a matter of impossibility; the Apostle prouideth for vs an easier patterne to follow, wherein are not laid downe more duties than in the other, but the same things are vrged more sensibly, and therefore we need not to stand long vpon it: yet some poynts doe more euidently appeare in this; as, first, Cheerefulnesse: No man loues him-

himſelfe repiningly, accounting it as a taske laid vpon him.

2 Willingneſſe: euery one is willing and ready to doe any thing that may be beneficiall to his own body.

3 Tenderneſſe: which wee ſee plaine by naturall experience, how tenderly a man will handle his own fleſh. So the Apoſtle ſaith, that none hateth his owne fleſh: but nouriſheth and cheriſheth it (θάλπει.) The metaphor is taken from birds that houer their wings ouer their young ones, or that ſit vpon their egges. We ſee how tenderly they doe it.

4 Intirenеſſe: no man can diſſemble with himſelfe, for euery thing that a man doth, is knowne to himſelfe, and hee will pretend no more but that which hee doth intend.

Now according to theſe points ought the husband to performe his dutie towards his wife, which if nature cannot moue him to doe it, becauſe indeed this bond is ſpirituall and myſticall, and not naturall, then ought reaſon, religion, and conſcience make him to performe it.

Now let vs conſider theſe patternes, as they are motiues and reaſons to ſtirre vp husbands to the practice of their duties; where firſt we ſee that the arguments are drawne from examples, which many times are of more force to perſwade than reaſon: and therfore heere the Apoſtle maketh choyce of them. But among examples, what doe moue vs more than thoſe of Great men? Now who is greater than Chriſt? Beſides that, his example is alſo a rule of perfection.

That wee may ſee the weight of this argument, two poynts are to be noted.

1 The great diſparity that is betweene the Church and Chriſt, which appeareth in two branches:

1 The greatneſſe of Chriſt, who is in Scripture compared,

1 To creatures: ſo hee is more excellent than the

the excellenteſt of them all, namely, the Angels, *Philip.* 2.9. *Epheſ.* 1.21.

2 To God: he is euery way equall to God, no whit inferiour vnto him, *Phil.* 2.6. ſo that hee is Eternall, Infinite, Incomprehenſible, and to be adored as God himſelfe.

2 The baſeneſſe and meanneſſe of the Church: ſhe is but a creature, and that corrupt and defiled through ſinne. Yea, take euery one of vs in our ſelues, and wee are more odious in Gods ſight, than any creature elſe, beſide the diuels.

But betweene man and woman, there is no ſuch difference; but they are equall in reſpect of gifts of graces by Creation, and alſo by Redemption: And in regard of infirmities, both were made of the duſt, both tainted with the ſame corruption, and ſubiect to the ſame end. The difference that is, is only outward for ciuill reſpects, in ſexe, ſtate and conditions, &c. And ſecondly, it is onely momentany, extending it ſelfe but to this life, *Math.* 22.30.

Now then, if Chriſt, who is infinitely more excellent than the Church, haue yet choſen her to bee his ſpouſe, and doth ſo loue her; this ought to be a ſtrong argument to mooue husbands to loue their wiues, betweene whom there is ſo little diſparity.

2 The 2 point is, the ſmall benefit that Chriſt gets by the loue of the Church: *If* we aske what it is? We anſwer, It's nothing. For neither hee needeth to receiue any thing of her, being already full of the abundance of all good things, neither is ſhe able to giue any thing of her owne, becauſe ſhe receiues all from him, *Iob* 35.7. But much comfort and profit comes to a man by his wife: Yea, and that in his innocent eſtate, *Gen.* 2.18. and therefore is it ſaid, that he who findeth a wife, findeth a good thing, *Prou.* 18 22.

Wherefore if Chriſt, who ſtood in no need of the Church, yet did ſo loue her, as to come from heauen to

dye for her, to giue her all good things, &c. Let it then bee a shame for husbands not to loue their wiues, of whom they doe receiue great helpe and comfort.

Now we are the rather diligent, to marke and take heed to this example of Christ, because that it wipes away all pretences that men vsually bring for their not louing of their wiues: As,

1 Some will say that they are too great, & their wiues too meane. To such we say, 1 That after the marriage solemnized, the wife is partaker of their honour. 2 That if they looke vpon Christ, there was a greater disparity betweene him and the Church.

2 Some will say that there is nothing worth in her. But first, hee ought to loue her therefore, because she is now his wife. 2 What was there in the Church, that Christ could loue and effect? and though hee loue those graces in her, which are of his owne bestowing, yet he loued her, before he bestowed those on her.

3 Some will say, that they be so peruerse, that they deserue rather hatred than loue. But, 1 this ought not to stir vs vp to hatred, but rather to shew our wisedome to amend it. 2 The Church it selfe is full of corruption, rebellion, and prouocation to anger and wrath, yet Christ continues still to loue her.

4 Some will say, that she will doe mee no good, but be a burden to mee all my life. If this come through some infirmity, yet may shee doe thee good by her patience and well-bearing of this affliction.

2 If it be a wilfull peruersenes, yet this is no charitable censure: for loue hopes the best. 3 Let him consider what good & profit the Church yeelds vnto Christ.

2 Concerning the other patternes of a mans owne selfe, this likewise is added to the former, not as a greater or stronger motiue, but as that which more sensibly and easily is perceiued of vs, than the former. Wherein the Apostle sendeth vs to the schoole of nature, (*No man euer yet hated his owne flesh.*) Seeing then that by the ordinance

dinance of God, a mans wife is made as neere to him as his owne flesh: therefore as nature teacheth him to loue and cherish the one, so ought conscience and religion teach him to loue the other: for his wife is himselfe.

Therefore 1 As in his body, if one member be cured, all reioyce at it: so if he be helpefull and louing to his wife, himselfe shall reape the comfort of it.

2 As likewise if any one be neglected and receiue hurt, the damage redoundeth to the head and other parts: so if the wife be not tendered and cared for, the hurt and smart will be the husbands.

Therefore euery one of you, doe yee so: *let euery one loue his wife euen as himselfe, and* let *the wife* see *that shee feare her husband*, verl. 33.)

IN this Verse is laid down the conclusion of all, concerning a briefe summe of the matter which before hee had deliuered, briefely repeating and applying it. Out of them we learne two points.

1 That euery one ought to apply that to himselfe in particular, which the Minister speaks to all in generall. (*Euery one doe so*) This duty Christ doth often imply in his Sermons: as, *Mar.* 13. 37. *Luk.* 8. 8. but more plainely in those 7 conclusions to the 7 Churches, *Reuel.* 2. & 3. when after a general instruction to al, he wils euery one to apply it particularly to himselfe. But they might think that what was spoken to all in generall, was spoken to none. The reason is, because herein consists the profit of the Word; for who can take comfort by the promises, vnlesse that he be perswaded they belong to him? Who regardeth the iudgements and threatnings, vnlesse he in particular can tremble at them? Or who taketh profit by direction out of the Word, but he who thinketh with himselfe, I ought to do thus and thus, &c?

The vse is: That as wee haue heard the particular duty of man and wife laid downe, so euery one in that

state and condition should now make vse of them to himselfe in particular. 1 Such as haue beene married, that examining themselues by this rule, 1 They may haue ioy and comfort of that which they shall finde themselues to haue done well. 2 To be humbled for that wherein they haue failed. 2 Such as are married, that they may learn to amend what is amisse, and to hold on constantly in what they perform aright. 3 Such as may be married, that they may know how to perform their duties according to the word of God and not be led away with the common custome and practice of the world.

2 That as we must apply, so we must know what to apply, namely, euery one his owne particular duty. (Therfore *Paul* biddeth euery husband to loue his wife, and euery wife to feare her husband.) For euery one is to giue an account for the neglect, or performance of his owne duty; neither shall any man be condemned for another mans fault, *Ezek.* 18.20. The husband shall not be blamed for his wiues fault, nor benefited by her obedience, if he neglect his own duty: as if they must needs goe both to heauen together. But if one haue a care, and the other be careless of his duty, though heere the coniunction be neere, yet heereafter shall there be a perpetuall separation, *Luke* 17.38.

The want of this particular application, is the very bane of marriage: for whilst the husband is rigorous to exact his wiues duty, & the wife looks only to that how her husband ought to loue her, & comfort her: it comes to passe that neither of them regard their owne: rather let the husband looke to his owne, and the wife to hers, that both of them, he for his loue, she for her own obedience, may receiue of God a recompence of reward.

Ephes. 5. part of the 23. and 24. verses.

(*Christ is the head of the Church, and the same is the Sauiour of his body. The Church is in subiection vnto Christ in all things.*)

HAuing formerly handled the maine scope of these words, namely, as an argument to enforce the duty of the wife: let vs consider them absolutely, and seuerally by themselues.

In them we may obserue two poynts.

1 The authority of Christ set downe, 1 Vnder a metaphor in this word Head. 2 By the benefit and end of it, in that he is a Sauiour.

2 The duty of the Church. 1 Wherein it consists, namely, in subiection. 2 What is the extent of it. It is in all things.

Head.) This metaphor is applyed to Christ in diuers respects: but two especially.

1 In regard of that dignity and dominion Christ hath ouer the Church.

2 In respect of that spirituall vertue and efficacy that the Church receiueth of Christ.

For the first, see *Col.* 1.18. For the second, see *Ephes.* 4.15,16. For both ioyntly, see *Ephes.* 1.22,23. Both of these are set downe in the Text. The former, by the inference, that as the husband hath authority of his wife, so Christ ouer the Church. The second, by the benefit that comes of this authority, hee is the Sauiour of the body.

Instructions. In that Christ the Sonne of God, equall to him, &c. is the head of the Church to whom shee is vnited: This shewes the exceeding great glory of the Church, in which respect the glory of the Saints now is farre greater than was that of *Adam* in his innocency, yea, of the Angels in heauen.

Neither are the infirmities of the Church such, as that they can blemish this glory. Nonetheless, we see how they are here despised and contemned, *Esa.* 63.2. 1 *Cor.* 4.13. The reason is, because the world seeth not the glory of the Church, nor perceiueth this glorious vnion with Christ, 1 *Ioh.* 3.1,2.

This then must vphold vs against all the scoffes

and reproaches of the world, against our owne wants and infirmities, that wee be not daunted by them: for Christ suffereth vs to bee tryed by these, 1 That wee may see our owne vnworthinesse. 2 To make vs the more thankfull: for the more vnworthy wee are of a thing, the more thankfull we bee for it: As *Abigail* was of *Dauids* offer, 1 *Sam.*25. and was *Ester* a poore captiue more thankful for her aduancement then *Vashti*, which is reported to haue beene *Cyrus* daughter.

2 This is a ground of great comfort vnto vs, in that we are ruled by so wise, glorious, and powerfull a gouernor; who wil and can deliuer vs from all danger, &c. which thing wee must consider when we are assaulted by the temptation of the deuil and world. For Christ hath a feeling of all our wrongs and iniuries, euen as the head hath of all the hurts of the body: and for this reason hee said vnto *Saul, Saul, Saul,* why persecutest thou *mee*?

3 This shewes, that this vnion of Christ with vs, is as neere as possible can be. But of this more vers. 30.

2 *Doct.* This further shewes the regiment of Christ ouer his Church, of what it is: That it is no Tyrannical, but such as is for our good, hee hauing alwaies a sence and fellow-feeling of our infirmities and wants. The world hee ruleth as a Iudge with a scepter of iron, *Psal.* 2.9. & 110.1, &c. But the Saints he gouerneth gently and mildely as a father, not crushing them vnder his feete, but exalting them, *Iob.*14.3.

3 *Doct.* Hence wee see, from whence wee haue all graces, namely, from Christ: as the body hath all sence, and life, and motion from the head. For this cause is Christ not onely a liuing soule, but a quickning spirit, because he giueth life vnto vs, 1 *Cor.*15.45. Hence it is that he is called a Vine, *Iob.*15.1,2. and that wee liue in him, *Gal.*2.20.

This must make vs depend vpon Christ, to haue recourse vnto him for all good things. Also this serues to strengthen

strengthen our faith, concerning our ful deliuerance not onely from temporall euill, but from death and him that hath the power of it, *Heb.*2.14. For if the head be aboue water, there is no feare of drowning; and therefore if Christ our head be safe, if he be risen & deliuered from the power of death, we must be safe; if we perish, he must perish too, because of this vnion. And this may make vs bold to triumph against all our enemies.

Further obserue who they bee that are vnited to Christ. They are the Church, *viz.* all the Elect of God who are called & sanctified, whether militant on earth, or triumphant in heauen. Wee may also comprehend among them, those that are not yet borne, if we respect that that shall bee, but not properly.

Doct. The gifts of Gods Spirit are proper to the Elect, being called and sanctified, 1 *Thes.*1.3,4. 1 *Pet.*1.4. The most precious promises are giuen to them, *Rom.* 11,29.

Which refutes the opinion of those that say, that iustifying faith and some sauing may bee in the wicked and reprobate, aswell as in the Elect, and that there is no difference, but in the continuance.

2 It teacheth the more highly to prize the proper graces: for those things that but a few haue, are wont to bee much esteemed: Yet other and they will make so great account of common gifts.

3 This serues for triall to know whether wee bee in the Church or no, and so whether Christ bee our head. Doe wee feele in vs spirituall life and motion, namely, the graces of Gods Spirit dwelling in our hearts? It is a signe wee are vnited to our head Christ: but if we bee still dead in our sinnes, dull in our vnderstanding, &c. wee may iustly feare that wee are not in Christ. 2 If there be a mutation and change in our nature; if our conuersation bee heauenly, and wee partakers of the diuine quality, it is a token we are grafted into the true Oliue tree: which as they report, contrary to other stockes, chan-

changeth t... ...ft into it owne.

Doct. Out... no saluation. Which is to be vnderstood of ... ke Church, that they who are not of the number o... e who are vnited to Christ, can looke for no saluation, and not of particular Churches; as to say, that because he is not of this or that congregation, therefore hee cannot bee saued: though in the meane while it be a dangerous thing to separate himselfe from a particular Church; where he sees the plaine notes of a true Church. Here are discouered two errors.

1 Of the Papists, that exclude all from saluation that are not of the Romish Church.

2 Of the Separatists, that doe wilfully abstaine from all particular Churches.

Further, this shewes that this title of Head is proper to Christ alone; as 1 who hath it allotted to him of God, *Ephes.*1.22. 2 who is most eminent, high and powerfull. 3 who only hath receiued the spirit aboue measure.

Then it is a presumptuous dealing of the Papists, who make the Pope to be the head of the Church. Their distinction of Imperiall and ministeriall head is, but new found; for heretofore they vsed to say, that Christ took Saint *Peter* into the fellowship of the indiuisible vnity, so making them both one. And as false it is, as neuer hauing ground in the Scripture; but is a meere inuention of their owne braines: for they say, Christ is the Imperiall head, that is, he quickens & giues grace. The Pope is the ministeriall, that is, he gouerns: which is to separate those offices that are coioined in Christ: & secondly, how doth the Pope gouern? is it by maintaining the peace of the Church &c? No, but by making lawes binde to mens consciences and the like.

Sauiour of his body) Consider heere, 1 The kinde of the benefit, 2 The person that bestowes it. 3 The obiect of it.

σῶτηρ,

σῶτηρ, *a Sauiour.* A word in Greeke, which those that are Grecians say, cannot bee fully expressed in Latin: signifying as much as a most absolute deliuerer from all danger, and all euill whatsoeuer, *Mat.*1.21.

ἀυτὸς, *He is*) hee alone of and by himselfe, *Act.*4.11.

a body) all the Elect: implying two conclusions.

1 That all that are giuen to him of God, are saued: hee saues not a legge, or an arme only, but euery part of the body. [b]

2 That none but those, that are giuen to him, are saued by him. [c]

Vse 1, 1 To amplify the benefit of the head-ship, of Christ; in whom we haue true rest and security, so that wee may trust perfectly to the grace that is brought vnto vs.

2 It is for our comfort & ioy, and to stir vs vp to praise God; as the Virgin *Mary*, and old *Simeon* did: and for this cause, the Angell said, that it was gladsome tidings, that a Sauiour was borne vnto the world [a], *Heb.*7.25. *Ioh.*19.30. An euidence of which perfect saluation obtained by him, was his Resurrection: for this cause, he is called Saluation, *Luk.*2.30. Note here first the Blasphemie of the Iesuites, that deriue of that name of their society, from that name of Christ, which is incommunicable. Indeede we may be well called Christians of Christ, because this name is communicable, for wee are partakers of the anointing: but no man is partaker with Christ, in the worke of saluation: as also, *Linwood* a Papist saith; and secondly, the dotings of the Papists, that seeke for other Sauiors besides Christ, as the Saints, to whom may bee applyed that of *Esa.*30.1, &c. and *Ier.*2.13. As also another conceit of the Treasure of the Church, which what needs, if Christ alone haue purchased perfect saluation?

[b] *Rom.*5.18. As *Adam* is a naturall root, and all comming from him, partake of his sin, and curse: so Christ being another roote, all that come from him, partake

of his righteouſneſſe to iuſtification, *Ioh.* 6. 37. and verſe 39. A reaſon is added, becauſe the Elect are committed to his truſt, and fidelity; and therefore if they bee loſt, the loſſe redounds not only to the hurt of the members, but to his owne diſcredit.

Obiect. Ioh. 17. 12. *Iudas* is expreſly ſayd to be loſt.

Anſw. Iudas was neuer of this company: which is plaine both by the words in the place alleadged, where he is called the ſonne of perdition, fore-ordained of old vnto this condemnation, as *Iude* ſpeakes ver. 4. Then apply that, 1 *Ioh.* 2. 19.

This ouerthrowes that groſſe errour of the Lutheranes, who ſay, that thoſe who are Elect, may not onely wholy, but finally fall away; an opinion ſtrange, contradictory in it ſelfe, to be a choſen veſſell, and to bee damned, and contrary to the Scripture: it breakes in ſunder that golden chaine, *Rom.* 8. 30. *Math.* 24. 24. Yea, the Papiſts confeſſe the abſurdity of it, *Bellar. de grat. & libero arbitrio, lib.* 2. *cap.* 10.

The ground of this opinion is, that they hold, that election is conditionall: which Tenent is derogatory to glory, making his will and decree changeable, whereas he is immutable in both, and alſo depriues euery faithfull ſoule of a ground of maine comfort: which otherwiſe doth reſt in an holy ſecurity (oppoſed to feare and diſtruſt) when once it perceiues in it ſelfe the certaine ſignes of Election.

Obiect. 1 *Exod.* 32. 32. and *Rom.* 9. 3.

Anſw. Theſe holy men rapt with loue and zeale, did onely ſhew what in their hearts they could wiſh to be done, not what could be done; it was *Votum affectus, non Effectus.*

Obiect. Pſalme 69. 28.

Anſw. That is ſpoken according to the common opinion of men; now therefore *Dauid* deſireth God to make it manifeſt, that they did heerein deceiue themſelues, & others were deceiued in them, who becauſe of their

their profeſſion and outward carriage, accounted them to be written in the Booke of Life.

So in like manner, that which is ſpoken of *Iudas*, was ſpoken in regard of his office and Apoſtleſhip, not in regard of the eternall election of God: For in that former reſpect, hee might haue ſeemed to haue beene a choſen veſſell, *Act.* 1. 17.

Vſe is for comfort vnto vs, that though wee be not the principall parts of the body of Chriſt; an eye, or an eare; that is, not inſtructed with ſo much knowledge as others, &c. yet if wee be of the body, wee ſhall be ſaued, *Gal.* 3. 28.

Becauſe that ſatisfaction of Chriſt was a ranſome and price: and none can be redeemed and bought, but thoſe for whom it was paid.

Againſt carnall Goſpellers that hope ſtill to be ſaued, when as yet they haue no euidence that they are of this body: for the body is guided by the head; but thoſe by the prince that ruleth in the Ayre, *Epheſ.* 2. 2. The members of the body loue one another: but theſe hate and perſecute the Saints. Briefely, this word body, imports two things, that is, 1 A myſticall vnion with Chriſt by faith. 2 And a ſpirituall vnion one with another by loue, whereof they haue neither.

So much concerning the authority of Chriſt: The next point is the ſubiection of the Church, ver. 24.

Which ſubiection is due on the Churches part, in regard of the place of Chriſt, who is her head; but much more in regard that he is ſo wiſe, & ſo glorious a head, ſo prouident and powerfull to procure her good: and againe, in that ſhee is ſo farre inferiour vnto him, and therefore meete it is that ſhe ſubiect her ſelfe; and vnworthy ſhe were of ſo great benefits, if ſhe ſhould not: as *Vaſhty* was in not obeying her husband the King.

Doct. Whoſoeuer is of the Catholike Church, is indeed ſubiect to Chriſt.

AN EXPOSITION VPON THE FOVRTH VERSE OF THE SIXT CHAPTER TO THE EPHESIANS.

And yee fathers, prouoke not your children to wrath: but bring them vp in instruction and information of the Lord.

THe duties concerning the wel-nurturing of children, are of 2 kinds. 1 Such as respect temporall good: as, first, training of them vp in ciuility & good behauior: secondly, in a good calling. 2 Or such as respect spirituall good, *viz.* that they be trained vp in piety, which in the text, and diuers other place, is expressly commanded of God: who also for this end ordained in the Law many meanes to stirre vp children to aske of their Parents what they meant: as of the 12 Stones, of the Passeouer, &c: commanding Parents to declare vnto their children the mystery of these things.

Reasons of this are,

1 This is the best good that parents can doe for their children, by reason men exceed beasts: by ciuility,

ity, ciuill men excell sauages: but by piety, the godly man goeth beyond all other.

2 There is a necessity of this instruction of them in the feare of the Lord; for by nature they haue no proneneſſe to it, and without this nurturing they will neuer learne.

3 This belongs to the office and charge of parents, as they who best know the capacity of children, and therefore are best able to apply instruction to them, and instruction comming from them, will take more place.

4 Because children are borne of their parents in a wofull estate; and therefore as they haue beene the meanes to conuay sinne and misery vnto them, so should they labour to be a like meanes of conuaying grace.

5 This is a double band to binde them vnto their parents in loue and duty, when both nature and a religious conscience shall ioyne both together.

6 By this meanes when parents dye, they may with greater comfort and security commend their children vnto God.

7 This is lastly an especiall meanes of continuing and propagating the truth of religion and worship of God.

Now come wee to some directions for the performance of this duty: These are

1 That they be sure, that all such principles as they instruct their children in, be grounded on the Word of God: for it must be information (*of the Lord.*)

2 That when they beginne to learne, they be taught to read in the holy Scriptures the booke of God: as *Timothy* was. Compare 2 *Tim* 1.5. with 3.5. for so with learning they shall sucke in Religion: and 2 there is a secret and diuine operation in the Word to worke holinesse.

3 That they be daily catechized and instructed in the grounds of Religion, *Deut.* 6.7. where *continually* signifieth according to the vsuall phrase of Scripture, as the continuall sacrifice, that which is done day by day; but obseruing this caueat, that they be not too tedi-

ous, but deale with them as it is, *Esa.* 28. 13. Moreouer, let parents take occasion to raise vp the minds of their children vnto God.

4 That they take occasion especially to declare vnto their children the mysterie of all those ordinances that God hath instituted in his Church, of the Sabbath, Sacraments, &c. So the Israelites were to expound to their children the Passeouer.

5 To prouide such tutors and gouernors as are religious: so *Hannah* did put her sonne to good old *Eli*, 1 *Samuel* 1.

6 That they teach them by their owne good example: as, *Iosh* 1. *Psalm.* 101. 2. This addes an edge to all the rest.

It remaineth to shew the contrary aberrations of parents.

1 That they are onely and wholly carefull for the temporall good of their children, meate, drinke, apparell, complementall carriage, and rich calling, and good marriage; in which they respect the good of their children no more than heathens doe.

2 Many care not in what religion they be brought vp: Such are those that haue rich and wealthy, but popish friends, to whom they will put their children to be instructed; wherein what doe they, but shew themselues most vnnaturall, giuing poyson to their children, and euen sending them to the diuell?

3 That they teach them at first prophane and vile bookes, neuer also catechize them. In which case the Papists may rise vp against vs in iudgement.

4 By ill examples they teach their children vile sinne, euen in their cradle.

Come wee to the second branch, namely, the time of the performance of these duties; of which consider 1 The beginning, when it must be done, 2 The continuance, how long.

1 For the beginning: *Doct.* So soone as the childe

childe is docible, and able to apprehend instruction, so soone must he be taught and nurtured in the feare of the Lord, *Pro.* 22. 6. חנך The mouth of his way. Like as they giue children meate, as soone as they can take it with their mouth, *Pro.* 13. 24. betimes, in the morning, *Heb.* בקר of his age, *Pro.* 4. 3. tender. Then was *Salomon* instructed, 2 *Tim.* 3. 15. an infant: So dealt *Anna* with *Samuel* a childe.

Reasons are either priuatiue, implying an auoyding of mischiefe: as, 1 Vnlesse they be taught betimes, they will fall into many sinnes, because they are prone to sinne, *Gen.* 6. 5. *Prou.* 22. 15. and as soone as they haue ability, they will execute it. This is a meanes to preuent it.

2 This preuents obstinacy and peruersenesse: for within a while they will grow refractary and indocible: as *Hophni* and *Phineas*.

Or positiue, of fruites and benefits ensuing, namely, a good effect of their labour: because, 1 Instruction is easily taught, there being an aptnesse and inclination in youth to learne. 2 That which is learned in youth, is longest retained, *Prou.* 22. 6.

Obiect. But to teach children, is but as to teach Parrots that which they vnderstand not, and so 'tis but labour lost.

Answ. 1 The ground, 2 The consequence is false: for 1 a childe, so soone as it is able to conceiue any thing, vnderstands it better than any other creature else whatsoeuer. 2 Suppose they conceiue it not yet, 1 It is better that by this meanes they be kept from an euill course than let run into it.

2 This is a great meanes to helpe their vnderstanding as wee see in Princes and Noble mens children, that haue good bringing vp, who vnderstand more at 12. than many others at 20. yeeres.

3 As yeeres doe increase, so will they make vse of that which they learne in youth, therefore though there be

be no fruit for the present, yet it will come afterwards: as it is in sowing of corne.

The contrary practice of parents is, who suffer the best yeeres of their children to be spent in vanity and wantonnesse. Where note by the way, that this point of well nurturing children, doth especially belong to the mother, as we see, 2 *Tim.* 1.15. compared with 2 *Tim.* 3.15. *Pro.* 31.1. 1.8. 6.20. yea, after a peculiar manner to mothers when they are young, they being then most familiar & conuersant about them, in feeding, clothing, &c. For this cause the holy Ghost doth expresse in the books of the Kings & Chronicles the mothers name; because children do most ordinarily follow their mothers. So *Salomon* and *Absalon*, the children of one father, but of two mothers; the one bad, the other good: so it is when the father is a Protestant, the mother a Papist, the children commonly are Papists, 2 *Chr.* 22.1,3. *Ahaziah* fell to Idolatry, by reason of his mothers counsell. Which serues to stirre vp mothers to diligence in educating their children.

The second branch of the time, is the Continuance. The childe must be instructed so long as the parents haue power and authority to gouerne him, which is, so long as he liueth, and they are parents, though there must be a difference put in respect of age.

For children are bound to parents as long as they liue, and so must be subiect and ruled by them. So *Eli* rebuked *Hophni* and *Phinees*, though they were married; and *Iob* had a care and command ouer his children, though they kept house.

Directions: That parents doe so wisely carry themselues towards their children, as they still reserue in their owne hands a power to curbe and bridle them, euen when they are growne into yeeres. Contrary to which is their practice, which let goe the reines vnto their children, yea, put themselues in their childrens power, and stand at their courtesie. Many haue found the

Directions for the well and seasonable performance hereof, regard first, the matter, secondly, the manner, thirdly, the vse.

1 The matter why the childe should bee corrected:

1 The parent must be sure, that hee correct his child iustly for a fault; otherwise he will be but prouoked against his father; for there be fathers that correct their children for their pleasures, *Heb* 12.10.

2 That as he punisheth them for a fault, so they make known this fault vnto them, after the example of God, *Psal.* 50.21. 3 To correct especially for those faults, which they may shew out of the Word of God, to bee faults; and so shew that God is also thereby offended: for this will make them feare the more.

2 Manner. Generall rules: 1 That parents in correcting, doe call vpon God, for themselues, that they may bee directed; and for their children, that they may reape benefit, because that they are subiect to passion, and the childs nature is against it. 2 That correction bee done in loue, as in all things, 1 *Cor.* 16.14. so especially to children, who take it as a matter of iudgement, in their parents. 3 That it be done, with a milde mind and calme affections, and to put it off, if rage and fury arise: as God doth, *Ier.* 10.24.

Particular rules.

1 That the quality and condition of the childe bee obserued, and accordingly to measure our correction:

2 That respect bee had vnto the fault, according to the greatnesse and smalnesse of it, &c.

For Prayers.

3 The vse: 1 To obserue the dealing of God towards them in correcting of them; which parents may obserue by their correcting of their children, with what pitty and compassion they doe it.

2 To obserue, that in correcting their children, they correct their owne sinnes, and that the thing for which they correct them, came by their owne occasion.

Aberrations in this point are,

1 Too much indulgence. 2 Too much ſeuerity.'

Duties of parents in regard of the riper yeeres of their children, when they are youths, are of two kinds.

1 Prouiding of its place and perſonall calling for the exerciſe of that gift, whereunto they haue beene heretofore trained vp: ſo *Samuel* made his ſons Iudges, 1 *Sam.*8.1. So *Iſhai* had diuers ſonnes, whom he placed in ſeuerall callings, ſome ſoldiers, ſome ſhepheards: a calling of eſteeme in countries.

Reaſons are. 1 By this meanes they come to make vſe of that ability and faculty, which they haue obtained by their parents, in training of them vp; and without this they forget the ſame, like ſcholiers that after long ſtudy haue no further calling.

2 Becauſe by this meanes they come to doe more good to the Church and Common-wealth; for before, they are but in preparation, and their paines (as of prentices) may in ſome ſort bee profitable, yet they are not till afterwards counted members of the Common-wealth properly.

3 By this meanes they come to liue of themſelues and doe more good to others; whereas before, their paines and gaines were for their maſters.

4 By this meanes they traine vp others, as themſelues haue been trained vp before, and ſo there is a ſucceſſion of calling, and a maintenance of Church and common-wealth.

Directions: Obſerue 2 Cautions.

1 That they bee carefull to place them in ſuch a calling as they haue beene trained vp vnto in their young yeeres. *Bezaleel* and *Aholiab* were choſen to the worke of the Tabernacle, becauſe they were skilfull men, *Exod.*25. It is not fit, of a prentice to make a miniſter.

2 That the meanes of placing them be good, lawfull and honeſt, that thus entring in by thoſe meanes that

the miſchiefe of this: as *Dauid* did in *Abſalom*,

Concerning the meanes of Helpe, for the performance of this duty of education; they are two,

Frequent admonition: νουθεσία, to put into the mind more by inſtruction.

Due correction: παιδεία, comprehending both.

1 *Doct.* That to inſtruction muſt bee added admonition, that is, they muſt labour to whet theſe things into the hearts of their children, to make a deeper impreſſion, *Deut.*6.7,8. *Eccleſ.*12.11. *Prou.*7. Becauſe the apprehenſion of children is very weake, and ſickly; and therefore vnleſſe that which is taught bee vrged, it will ſlip away. Parents therefore muſt obſerue the inclination of their children, and accordingly vrge and expreſſe vpon them thoſe things they haue taught them.

Contrary is the practice of thoſe, who thinke it ſufficient to haue told their children, what is to be done; but goe no further, complaining of great labor and paine that it is to bee ſtill in admoniſhing of them.

2 *Doct.* Correction muſt bee added to Admonition: and this is { Verball, properly called Reprehenſion.
either { Reall, properly called Correction.

Reproofe goeth in the middle between Inſtruction and Correction, as a meanes to helpe the former, and preuent the latter. That a father muſt reprooue his childe, is plaine by *Pro.*15.5. For if it bee a commendation of a childe to hearken to reproofe, it is a duty of parents to reprooue: ſee *Gen.*34.30. *Gen.*49.4,5,6,7.

The reaſon is, becauſe of the fruit that thence doth ariſe: ſee *Prou.*6.23. 10.17. 15.31. The fruite of it is life and knowledge, 15.32. & chap.24.25. The bleſſing of good, that is, of God.

Motiues to vſe this reproofe may be, 1 It doth preuent Correction. 2 It may be performed, when the other cannot be done, as in ſickneſſe, infancy, and elder yeeres.

Contrary to this, is the too indulgent carriage of parents towards their children: as *Dauid* to *Adoniah*, 1 *Kng.*1.6.

Reall Correction is next: it is not ſufficient to admoniſh, but if this ſerue not, God hath giuen authority to parents to correct them with ſtripes and blowes, according to their age; yea, God hath giuen them a charge to doe it, and therein hath made himſelfe a patterne to parents, in correcting His Children after admonition and reproofe, giuen by his Miniſters: and this muſt be done, becauſe of the peruerſeneſſe of children.

Reaſons of it are, 1 In reſpect of the childe, which are

1 Priuatiue good; Correction is as purging phyſick, and as a ſalue curing and purging the corruption of the ſoule, *Pro.* 22. 15. 20 30. 23. 13. In this reſpect it is ſaid to deliuer from death, both temporall, and eternall, and 23. 14. from hell; and therefore parents muſt not in fooliſh affection vrge the painfulneſſe of correction, but in iudgement conſider the fruit thereof. 2 Poſitiue good: it teacheth wiſedome, *Prou.* 29 15. But ſome will ſay, that inſtruction is ſufficient to teach them, what is good and euill. *Anſw.* The greateſt wiſedome is in the practice, which hereby is learned, bringing them to a neerer obſeruation of thoſe things that are taught; therefore it is an error in parents, that ſay that children kept vnder Correction, are ſots: ſee *Prou.* 13. 24.

2 In reſpect of parents 1 Hereby they ſpare much paine: for this will make inſtruction more powerfull, though few times deliuered, than without it oftentimes inculcated. 2 This preuents ſhame and griefe to parents. 3 Hereby they acquit themſelues of being acceſſary to the ſinne, and ſo guilty of the blood of their children: as *Eli* was puniſhed for not reſtraining his children. 4 Hereby they ſhall bring eaſe, quiet, and ioy vnto themſelues, *Prou.* 29. 17. when the childe is made ſo carefull, and watchfull of his duty, that the parents may bee ſecure of his good carriage.

5 If all theſe faile, yet hee hath the teſtimony of a cleare conſcience, in the diſcharge of his duty.

Directi-

2 When men liue aboue their liuing, and caſt themſelues behinde hand.

3 When any inſnare their children, by cauſing them to be bound for them, and ſo breake their backes, and become their vndoers.

4 Couetouſneſſe, when parents lay vp indeed, but will part with nothing to their children before their death.

EPHES. 6. VER. 5.

Seruants, be obedient vnto them that are your maſters, according to the fleſh, with feare and trembling, and ſinglenesſe of your hearts, as vnto Chriſt, &c. vnto the 9th. verſe.

THe ſume of theſe words is a direction for ſeruants how to carry themſelues towards their Maſters; wherein the Apoſtle layes downe, firſt the Duties they are to performe, where wee are to note,

1 The kindes which are twofold: {Obedience & Reuerence.

2 The extent, which is limited by theſe ſpeeches: *according to the fleſh*, ver. 5. *as vnto Chriſt*, ibid, *as the ſeruants of Chriſt*, ver. 6. *as to the Lord*, ver. 7.

3 The manner of performance ſet downe, 1 Affirmatiuely, by ſhewing them what graces doe adorne them in performance of theſe duties, ver. 5, 7.

2 Negatiuely, by ſhewing what vices are to bee auoyded, ver. 6.

2 The motiues to ſtirre them vp to the carefull performance of the former duties, which are partly imployed, partly repreſſed.

Before we come to handle the kindes, it is neceſſary to lay downe, here as formerly hath beene done, the ground and foundations of the duties, which doe concerne either the opinion, or the affection of ſeruants. Thier opinió. that they be perſwaded concerning their maſters ſuperiority, and their owne ſubiection, that it

is

is good, lawfull and warrantable, by the Word of God. For ſeeing Reuerence and Obedience haue relation to authority and ſuperiority; how can any bee yeelded, when wee are not perſwaded, that they to whom wee owe this, are our ſuperiours? Therfore did *Korah* & his company fall into Rebellion, becauſe they thought that *Moſes* had not that authority, which hee tooke vpon him, *Num.* 16.3. Now that ſeruants may bee reſolued, touching the lawfulneſſe of their maſters authority, let them conſider, 1 That it is Gods commandement, both in the old and new Teſtament. 2 The many directions, that God giueth to maſters and ſeruants, to carry themſelues in their places: But God giueth no directions for any vnlawfull calling. 3 The example of many godly men in Scripture, who haue beene ſeruants. 4 That, that the Apoſtle, *Rom.* 13.1. vrgeth it as a matter of conſcience, which hath alwaies relation to the Law of God commanding.

Contrary to this, is the opinion of the Anabaptiſts, denying any ſubiection or ſuperiority; their reaſons for it are, 1 If, ſay they, there be ſeruants, and this a calling lawfull, they muſt haue either Chriſtians or Infidels to their maſters. If Infidels, who haue no part in Chriſt: what an vnfit and vnmeet thing is it for Chriſtians to bee in ſubiection to ſuch? If Chriſtians, then are they all brethren, and why ſhould one brother be inferiour to another?

Anſw. This calling of ſeruants and maſters, being a politicall ordinance of God, appoynted to vp-hold the Church, Common-wealth and Family, not their quality, but their place is to be conſidered: See 1 *Tim.* 6.2.

2 Againe, ſay they, it is againſt nature, our Chriſtian liberty, and thoſe prerogatiues we are endowed with.

Anſw. Againſt nature, as nature now is, it is not, although if nature had remained entire and perfect, it had beene againſt nature. But God hath in his admirable wiſedome made many things, which are puniſhments

that God hath ordained and warranted, they may depend vpon his bleſsing, as beeing thereunto called by him, 1 *Cor.* 7.17. What miſchiefs follow vpon an vnconſcionable entrance, all know.

Aberration in two extremes:

1 Careleſneſſe of thoſe that thinke it enough to haue beſtowed education vpon their children; and ſo account themſelues diſcharged, ſaying, that they will leaue them then to depend vpon Gods prouidence. (But we muſt know, that God appoynts meanes, without the vſe of which, we cannot looke for a bleſsing.) Others ſaying, that their children may ſhift for themſelues: iuſt like brute beaſts, that leaue their young ones when they are able to feede themſelues. And thus by their negligence, many times their children come to be very drones in the Common-wealth.

2 When parents are too prepoſterous and raſh in prouiding a calling, not conſidering whether the place be fit or no for their children, but onely whether it be gainefull and profitable, or of credit.

3 Another is, of thoſe that make no conſcience of bringing their children into a calling, into the Miniſtery by Simony, &c.

2 The ſecond duty is, concerning marriage, that they be carefull to prouide marriage for them in due and fit time; a plaine duty of parents, *Ier.* 29.6. and 1 *Cor.* 7.36,37. in practice, *Gen.* 28.2,6. and 27.46. *Agar* learned ſo much in *Abrahams* houſe, *Gen.* 21.21. and and ſo did God with the firſt man, *Gen.* 2.18.

Reaſons, 1 Becauſe children muſt waite vpon their parents conſent, and therefore they ought to prouide for them.

2 Parents ſtand in Gods ſtead, and ſo muſt bee a meanes of ſeeking a marriage for them.

3 Marriage is a needfull meanes to keepe their veſſels in holineſſe; and heereby is a holy ſeede preſerued, *Mal.* 2.15.

Directions, 1 That children may haue a free consent, and that they be not forced: After Gods example, who brought the woman that he had made, vnto *Adam*, to see whether he liked her or no, *Gen.*2.22. & 24.57. for this is the neerest, surest, & strongest band, and ought not to be vndertaken without the parties good liking.

2 That the match be fit for them, *Gen.* 2.20.

Fit, 1 In Religion, *Deut.*7.3.

2 In age: So God made the woman perfect at the first, as *Adam*, not a childe.

3 In state, in some equality, else scorne and disdaine may arise.

Aberrations in two extremes.

1 Carelesnesse in prouiding marriage, letting them passe the flowre of their age.

2 Too much rashnesse, before they know what a wife and husband meane: and a third, prouiding vnmeet matches for them, ioyning them idiots, fooles, papists, prophane; so they be wealthy.

Meanes for the better performance of those duties, are,

1 That parents haue a care to prouide a stocke and portion for their children, 2 *Corinth.* 12.14. Whereas some obiect, *Math.*6.19. wee answer, 1 That Christ aimeth heere at couetousnesse: so as the foole laid vp riches.

2 Hee condemnes the manner, as beeing the onely thing which they doe, before and aboue the care of heauenly things.

3 The measure, heaping vp without measure.

Directions. 1 That this measure be not vniustly gotten, *Prou.* 10.2.

2 That they be not couetous, setting themselues to make themselues and their children rich.

3 That this be not a pretence for vncharitableneesse.

Contrary to this is, 1 when men liue at the vttermost extent of their liuing, so that they can lay vp nothing.

2 When

ments of sinne, to bee duties imposed on vs, as eating of our bread in the sweat of our browes, a punishment, and yet a duty.

2 Christian liberty is not hereby preiudiced, the conscience still remaining free, & not subiect to any but God.

3 And as for our prerogatiues, they are to be expected in the world to come, and not heere.

3 They iyrge that which is said, verse 7. *not seruing men*:) but heere seruice to men is not simply forbidden, but such fawning and parasiticall seruice, when we wholy care to please men, and not God, in seruing them.

In *affection*, that the seruant haue an honourable account and reuerent esteeme of his master. This is called here *Feare*; and it is described, 1 *Tim.*6.1. See 1 *Pet.*2. 18. which affection in a seruant, if it be wanting, he doth indeed deny his master to be a master, *Mal.*1.6.

The meanes to worke this feare, is to consider the place of his master, namely, that hee is in Gods stead.

Signes of his feare are,

1 When the heart of the seruant desires to please his master: as *Abrahams* seruant did, *Gen.*24. the whole chapter sheweth it. Which further sheweth it selfe by a certaine ioy and delight they haue, when they haue done any busines successfully, and for their masters profit, as *Abrahams* seruant did, *Gen.*44.verse 26.27. 2 A care not to offend them: as was in *Ioseph*, *Gen.* 39.8,9. which breeds a griefe in them, hauing done any thing offensiue: as *Onesimus* was, no doubt, grieued for his runaning away, and would not returne without a letter of mediation from *Paul*, his masters speciall friend.

Contrary to this is, 1 Slauish feare: as was in that idle and vnprofitable seruant, *Matthew* 24.25,25. 2 Despising of their masters, 2 *Tim.*6.2. manifesting it selfe in two branches, 1 Into light esteeme of their masters: as *Agar*, of *Sarah* her mistris, *Gen.*16.4. 2 In a vile and base esteeme of them: as when they are poore, &c.

Wee are now come to the kindes of duties, and

firſt, of *Reuerence*, which is an outward manifeſtation of that inward affection of the heart; To be declared, 1 By ſpeech, and that firſt to his maſter, two waies, 1 By refraining his ſpeech in a good and commendable ſilence, not ſpeaking in his preſence; or being in talke, to breake it off when he commeth in preſence, &c. which ſhewes a great honour that he beares vnto him.

Contrary to this, is ſawcineſſe and ouer-bold dealing in prating to him as their equall. A great fault in ſeruants, who eſpecially ſhould be ſwift to heare, and ſlow to ſpeake, *Iames* 1.

Yet are there times when ſeruants may and ought to ſpeake. 1 When their maſters require them. 2 When it may bee behooffull for them: as when it tends to the good of their maſters, as 2 *King.* 5.3. Or when they would perſwade them to that which is good, and they are againſt it: as *Naamans* ſeruants, 2 *King.* 5.13. Or when they would more fully vnderſtand their maſters meaning: ſo did the Diſciples of Chriſt ask him many queſtions: or when ſome ſcruple doth ariſe in the ſeruants minde concerning the buſineſſe, as *Gen.* 24.5. Or to cleare their innocency, when their maſter ſuſpecteth any thing of them, 1 *Sam.* 24.9, &c.

Contrary to this is ſtoutneſſe, and ſtomackfulneſſe, when they will not ſpeake nor anſwer, *Pro.* 29.19.

For the manner of their ſpeech, note theſe things, 1 In titles, that they bee honourable, and beſeeming their maſters places. 2 That their words bee few, eſpecially if they obſerue, that their maſters be vnwilling to heare of any talke, in that buſineſſe, as *Iohn* the laſt, verſ. 21, 22. 3 Their anſwer muſt be meeke, gentle, and humble, 2 *King.* 6.2, 3. 4 It muſt be ſeaſonable, not when they are cholerick. 5 Aboue all things, their ſpeech muſt be true; to which in this regard they are bound by a ſpeciall band.

Contrary to this, is, 1 Pride, ſcorning to reuerence their maſters with fit titles. 2 Scolding, as in many ſhre-

ſhrewiſh mad ſeruants, that will giue word for word, yea, and will haue the laſt word.

3 Muttering and mumbling, ſpeaking neuer a plaine word. 4 Lying like *Gehazi*; ſhewing hereby the ſmall reſpect they carry of their maſters. The ſecond thing is ſpeech of them, which muſt be the ſame to others, as it is to their maſter, elſe the other will proone but fawning and hypocriſie. To this end, 1 Let them ſay nothing in his abſence, but what they would be willing hee ſhould heare himſelfe. 2 Let them ſpeake of him in ſuch ſort, as others may ſee he makes account of his maſter and miſtris. 3 Not to ſpeake of any thing that may diſcredit them. 4 To maintaine their credit againſt others.

Contrary to this is, 1 To diſcredit their maſters vniuſtly by telling vntruths. 2 By blazing abroad ſecrets, as many ſeruants doe when they meet together, and as it comes to paſſe when ſeruants are changed.

2 By their carriage, which is another euidence of that reuerence and feare which they beare vnto their maſters: Yea, the moſt proper: for if their actions doe not agree with their words, they are but flatterers and fawners, yea, their owne words will condemne them, *Luke* 19.22. There are three branches, wherein this Reuerence conſiſts.

1 In a dutifull obedience.

2 In an humble and decent behauiour,

3 In apparell.

Obeiſance in comming to them, going from them, receiuing an errand from them, bringing a meſſage to them; to make obeyſance, ſee for proofe, *Gen.* 27.29. *bow downe to thee:*) 2 *King.* 2.15.

Behauiour: that it be modeſt, humble, and lowly: as ſtanding in their maſters preſence, 2 *King.* 5.23. and 10.8. And though *Salomon* was a King, yet this is common to Kings with other men; and wherein ſome may obiect, that by ſtanding, is meant no other, but to ſerue

and miniſter, as *Deut.* 10.8. Wee anſwer, that neuertheleſſe, the reaſon of this phraſe ſhewes, that they that miniſter, muſt be ready to performe all things; ſtanding vncouerd, as at all times, ſo eſpecially in the Church, where God and his Angels are to behold their good order: alſo their lookes and countenance muſt be ſober, and modeſt.

Contrary to this, is the carriage of proud ſeruants, that ſcorne all courteſie towards their maſter, which commeth to paſſe when their maſter is poore and meane: whereby they ſhew plainely how little they regard Gods ordinance, and the image of God, which their maſter how meane ſoeuer doth beare.

Apparell: that it be becomming the ſtate of their condition of ſubiection; for this is one end and vſe of apparell, for to diſtinguiſh thoſe of higher and more eminent degree, from other lower and inferiour. This was that which the Queene of Sheba noted in *Salomons* ſeruants, 1 *King.* 10.5. euery one being ſuited according to his degree.

Contrary to this, is the practice of moſt ſeruants now adaies, whom by their apparell a man cannot diſtinguiſh from the children, no not from their maſters and miſtreſſes themſelues; all their wages, and what-euer elſe they can get, either from their friends, or by purloyning oft times, from their maſter, or by other meanes, it is all ſpent in apparell. And if the maſter and miſtreſſe make conſcience of going ſoberly, the ſeruants will many times goe finer than they. So much for reuerence.

The ſecond generall duty is obediences, the moſt principall and ſureſt euidence of their dutifull ſubiection, as alſo of their maſters authority: for reuerence is performed alſo to others, *Col.* 3.22.

To which is contrary, rebellion and diſobedience in ſeruants, the greateſt impeachment of the maſters authority, and indeed that which doth plainely deny his

his place; faults in the former may come of rudeneſſe, and may be borne withall, but this is intolerable.

This duty doth manifeſt it ſelfe { 1 In the parts. 2 In the extent.

The parts of it are partly negatiue, partly affirmatiue. Negatiue, that they do not any thing of their own heads, without or againſt their maſters knowledge and conſent: for ſeruants, during the time of their ſeruice, are their maſters goods, and ſo are all their actions to be done, not for their owne, but for their maſters profit; and therefore good reaſon that hee ſhould haue the guidance and direction of them. Againe, the maſters will muſt be a rule and direction of all their actions; and therefore did *Abrahams* ſeruant enquire the meaning of his maſter, *Gen.* 24.5. Therefore the eares of ſeruants were boared thorow, to ſignifie that their eare muſt be alwaies attentiue to their maſters will. More particularly, this duty is ſeene in theſe points.

1 Seruants are not to goe abroad about their owne buſineſſe, without the conſent of their maſter. Contrary was the practice of *Gehezi*, going out after *Naaman* vnknowne to his maſter, 2 *King.* 5.

2 They may not enterprize and goe about their maſters buſineſſe, without his direction; doing that worke that likes them beſt, *Prou.* 31.15. For it is the maſters duty to allot vnto ſeruants their worke as well as their meat. Contrary is, when ſeruants will be their owne chooſers; as happens where there be many ſeruants: and alſo that practice of many, who are ſo ſelfconceited, that they thinke things will neuer well ſucceed, vnleſſe they be done after their own head. True it is, if they be more skilfull, (as it doth ſo happen many times) then their maſters, they may meekely aduiſe them: as *Ioab* did, 2 *Sam.* 2.13. But if they will haue their own mind, they muſt doe it: as the Kings word preuailed with *Ioab*, ver. 4.

3 In the time of their ſeruice, they are not to marry

without their masters consent. So masters did giue wiues vnto their seruants, *Exod.* 21.4.

Contrary is the practice of those that doe take the aduantage of the law, and marry themselues, of purpose to bee free, and to defraud their masters of the rest of their time.

4 In disposing of those goods that doe belong vnto their masters, they may not giue away any thing for charitable vses without their consent.

5 Being hired by them, they ought not to hire themselues vnto any other, without their full & free consent. *Iacob* hauing serued out his time, did neuertheless tarry with *Laban* still, hee being vnwilling to let him depart, *Gen.* 30.26,27,28. So farre was hee from going away without his consent. And whereas chap. 31. ver. 20. hee went away priuily, 1 hee had the charge of God to bee gone. 2 His time was out. Howbeit this practice of *Iacobs* is not iustifiable, neither can be alleadged for imitation in seruants. For seeing *Iacob* had Gods commandement for to goe away, and his promise for safety in his iourney, ver. 3. why could hee not haue had his departure knowne to *Laban*, whose wrath hee needed not to feare, God being as ready to haue deliuered him from the danger thereof then, as hee did afterwards, verse 24?

Contrary is the practice of lewd seruants, who runne away from their masters, like *Shimies* seruants, 1 *King.* 2.39. and as *Agar*, *Gen.* 16.6. If their masters be cruell, they must doe as the Angell counselled *Agar*, verse 9. submit and humble themselues: see 1 *Pet.* 2.18.

The affirmatiue part of obedience is, that they be willing and ready to doe whatsoeuer their master will haue them doe. This is the truest marke of hearty obedience: for the former may many times arise of sullennesse.

This must be manifested, 1 In regard of the masters command; that hee hauing a power to command, the seruant

seruant ought to obey, doing that which hee requireth, readily and willingly, without pretending excuses, or enquiring a reason of what hee commands, *Math.* 8.9. which example belongeth to all seruants. *Samuel*, who was in a manner *Elies* seruant, when he was called by God, he supposing it had beene *Eli*, went vnto him a second and a third time, albeit the time were vnseasonable, & that *Eli* had at first told him, he called him not: which might haue beene an excuse not to haue come a second and a third time, 1 *Sam.* 2.6, &c. *Abrahams* seruant questions not about the difficulty of that long iourney, which he was to take by his masters cómand, *Gen.* 24.4. *Ahabs* seruant goeth to the top of the hill seuen times, although hee saw nothing till the seuenth, 1 *King.* 18.24. The plow-man that hath laboured all day, doth neuertheless first serue his master when hee commeth home, before himselfe do eate and drink, and take his rest, *Luk* 17.7. All to shew that he must not be weary, nor take vaine excuses and pretences, for not doing his masters command; but do it he ought although it seeme neuer so much without reason vnto him.

Contrary to it, is the disobedience of seruants to their masters command; and euen then most commonly when they haue no need of them, *Iob* 19.61. like vnfaithfull *Ziba*, 2 *Sam.* 19.26. This is a most foule offence in seruants, and of all others doth most prouoke their masters, seeing that hereby they in their hearts doe plainely deny his authority ouer them.

2 In regard of his instruction, tending first to their temporal good: as of prentizes, and such as are cómitted vnto others, onely for this end, that they may learne their trade. For 1 The master being bound to teach them, they are likewise bound to learn and to follow his directions. 2 This is the end why they were placed with them. 3 The benefit and profit is great, for hereby they come to liue of themselue another day, &c.

Contrary is the practice of idle, dull, and heauy seruants,

uants, that regard not their masters teaching, who care not so they may weare out their yeeres, though at the end of them they haue not learned their trade: heereby shewing themselues enemies to their masters in discrediting them; to themselues, by depriuing themselues of a meanes to liue heereafter; and to their place, wherein they are vnprofitable members.

2 To their spirituall good, that as it is the masters duty to instruct his seruants in the feare of God, so must they hearken vnto him. *Iosua* had such seruants, else hee could not haue said, I and my house will serue the Lord, *Iosh.* 24.15. Such were in the family of *Priscilla*, and *Aquila*, *Rom.* 16.5. So *Philem.* verse 2. The Rulers seruants beleeued vpon their masters relation, although they were with him when Iesus spake the word, *Iohn* 4.53.

The necessity of such instruction, as also the vnspeakable benefit that ariseth hence, should moue seruants to the performance of this duty.

But wee see the contrary in almost all seruants, who of all others will not bee seruants to religious men: such as are all naturall men, who are more ready to follow the Diuell, and those that beare his Image, than God, and such as carry the Image of God. And it is a common complaint, that prophane men haue better seruants, and haue their worke better performed, than godly; yea though they giue lesse wages, and worse fare; because the one sort, so as they may haue their work done, care not how they breake the Sabbath, and what other sinne they commit, which the other will not suffer. So much did men preferre liberty in sinne before meate, drinke and wages, and any thing else.

3 and 4 In regard of Reproofe, and Correction, which may bee ioyned both together; reproofe being but a verball correction, and correction a reall reproofe: and herein obedience is shewed in two branches.

1 By patient bearing all reproofes and correction what

whatsoeuer it bee, whether iust or vniust, milde or bitter, easie or grieuous; this the Apostle *Peter* proues by many arguments, 1 *Pet.* 2.18,19,20,21. *Ioseph* vniustly imprisoned by his master, murters not, nor repineth, nor yet reuengeth it when afterwards he came into authority, *Gen.* 39.20.

Contrary to this, is the practice of many seruants, who being reprooued, will answer againe crosly and thwartly; a thing expresly forbidden, *Tit.* 2.9. True it is, they may make an Apologie for themselues reuerently, and modestly, but if their masters will not heare them, silence, and patience is required.

2 Of those that will not bee corrected, but if their masters come to correct them, they will take the staffe by the end. 3 Of such as fearing correction, will runne away: as *Agar*, *Onesimus*, and *Shemeis* seruants.

4 Of such as will giue blow for blow. 5 Of such as will seeke for reuenge, by mischieuing their masters at one time or other.

2 When they are iustly reproued and corrected, that they bee carefull to redresse, and amend that for which they were so reproued; for herein patient bearing is not sufficient, it is not praise-worthy, 1 *Pet.* 2.20. yea, it is but stupidity and blockishnesse. Thus did *Onesimus* amend, *Philem.* ver. 11.

Contrary is the practice of those, that notwithstanding all reproofe and correction, goe on still, and prouoke their masters, either to adde more blowes, or in the end to turne them out of his doores.

2 part. The Extent of seruants obedience: how farre forth they ought to obey their masters, is implyed here, when it is sayd (*According to the flesh*) that is, in ciuill and carnall things, and expresly sayd downe, *Col.* 3.22. and *Tit.* 2.9. (*In all things*) which words being so generall, must haue some restraint and limitation. Because masters and mistresses are men and women, and so being, are subiect to errour. 2 Some may be Idolaters,

M in Popish

Popish and prophane, and so may command that which is expressely contrary to Gods Word. 3 And againe, such is the peruersnesse of many, that they oppose themselues against God the highest Master.

Neuertheless the reason why this so generall a phrase is vsed, is to shew, 1 That whatsoeuer the master hath authority to command, and belongs vnto his office, in all those things seruants must obey. 2 That the masters authority is very large, such as none but Gods contrary command can resist. 3 That it is not sufficient to obey in such things, as they please; but it must bee all things, though grieuous and irksome vnto them.

Here therefore we must distinguish between things 1 Simply good. 2 Simply euill. 3 Indifferent. The 1 are simply commanded. The 2 simply forbidden. The 3 are good or euill, according to the diuers circumstances: and in these indifferent is this extent especially to bee placed.

The duty then here to be learned is, that seruants must labour and indeauour to subiect their iudgements vnto their masters, to think those things meet and fit which hee commandeth. The seruant of the Leuites, *Iudg.* 19. 11. would haue had his master lodged in Iebus, but the master, thinking it otherwise meete, he was content and went with him. If their master appoint them to any worke, they ought to thinke this worke meete and fit for them.

Contrary is that of those, who think themselues wiser than their master, so *Gehezi* thought his master vnwise, to let *Naaman* depart: so did the Prophets offend, 2 *King.* 2. 16. in vrging *Elisha* against his will. This is the cause of many mischiefes, as of excesse in apparell, when they think their master not wise enough to prouide what is fit, &c.

Now if they cannot thinke that what their master commandeth, is so fit and profitable for him, yet neuertheless, they ought to yeeld obedience; this caueat obser-

obserued, that they may make known their mind vnto their masters, with mildnesse and reuerence. So did *Ioab*, 2 *Sam.* 24. 3, 4. wherein hee did not sinne. For a man that is in authority, may sinne in commanding, and yet hee that is in subiection, not sinne in obeying the command; because the thing being in it selfe lawfull, the sinne respects the minde of him that commands, as the numbring of the people, *Dauids* proud minde.

For hereby a seruant shewes his hearty obedience the more plainly, when hee yeeldeth readily to that which is contrary to his will. 2 This is a speciall meanes to preserue peace and loue.

Contrary to this, is peremptorinesse in seruants, that will obey no further then themselues see reason.

The restraint of this generality is expressed in 4 clauses: 1 *As vnto Christ*, vers. 5. 2 *As seruants of Christ*, vers. 6. 3 *Doing the will of God*, ibid. 4 *Seruing the Lord*, verse 7.

All which imply in the generall; that seruants obedience to their masters, must be such as may stand with their obedience to Christ. For 1 Christ is the highest master. 2 To him we are to giue the last account of all our actions. 3 His fauour must be preferred, and his wrath and vengeance must be feared.

For more particular application of these generall grounds: 1 If the master command any thing that Christ forbids, the seruant is freed in this case, he may not obey; for this are *Sauls* seruants commended, 1 *Sam.* 22. 17. and the midwiues, *Exod.* 1. 17. and *Ioseph*, *Gen.* 39. 12. And if a King is not to be obeyed in such things, much lesse a priuate man.

For matters heerein goe beyond their commission, and so lose their authority, and are not to be obeyed, no more than a Constable or Sherife, &c. that goe beyond their office.

Heere neuertheless, this caution is to be noted, that they be not peremptory: but 1 That they be sure that

God commands the contrary to their maſter. 2 That with all reuerence they ſhew their maſter his errour by the word of God, and to perſwade him not to command them that which is contrary to it, before they abſolutely refuſe to obey.

Contrary to this, is men-pleaſing, when as ſeruants care is ſo to pleaſe their maſter, that they reſpect not God: as *Deeg*, 1 *Sam.* 21.18. *Mat.* 2.16. *Dan.* 3.20. neither are there ſo wicked maſters, but they ſhall finde ſuch men-pleaſers as will execute their will and command; but what the iudgements of God are vpon ſuch, we may ſee by the example of thoſe, *Dan.* 3.22.

Obiect. The Apoſtle, *Tuns* 2.9. willeth ſeruants to pleaſe their maſters in all things.

Anſw. 1 Men muſt be pleaſed in thoſe things that belong vnto their power to command. 2 The Apoſtle in that place ſpeaketh of man, as oppoſed to God, in the text, as ſubordinate to God; there ſo to pleaſe men, as to diſpleaſe God, heerein pleaſing of them, ſtanding in the place of God, to pleaſe God himſelfe. Briefely, here is meant to pleaſe men in God, for God, and vnder God: So that ſo farre as ſeruants can approue themſelues to God, and haue the teſtimonies of a good conſcience, and withall pleaſe their maſter, this man-pleaſing is lawfull.

2 If maſters forbid any thing that is by God expreſly commanded, ſeruants muſt not therfore abſtaine: So did *Daniel*, *Dan.* 6.10. Reaſon is, we haue a good warrant ſo to doe, euen of God himſelfe; and if a man haue the warrant of the King, what need he feare, although an inferiour magiſtrate doe forbid him? Thus if ſeruants be commanded not to giue good weight, they muſt not doe it, although they may keepe the price which their maſter ſets: ſo if to breake the Sabbath and the like.

Onely let them be ſure and certaine, that God hath forbidden that which their maſter hath commanded.

Contrary heereunto is ſlauiſhneſſe, and timorouſneſſe,

neſſe, when they feare their maſter more than God.

For the auoyding of theſe extremes, and the better to performe the former duties, let ſeruants

1 Labour to be fully inſtructed what is the will and commandement of God, *Epheſ.* 5.17.

2 Let them labour to haue their mindes poſſeſſed with the true feare of God.

3 Let thoſe ſeruants that be at liberty, haue a carefull reſpect in chuſing of their maſters, that they as well regard their inward diſpoſition, as their outward calling; for this it was that *Ruth* followed *Naomi*, becauſe ſhee ſaw ſhe was Religious, 1 *Ruth* 1.16.

4 Hauing beene brought by the prouidence of God vnder ſuch maſters as are Religious, to cleaue vnto them, and to remaine with them, *Iohn* 6.68.

Contrary to which, is careleſneſſe in ſeruants, that regard not to what maſter they binde themſelues, be they worldlings, prophane, popiſh, &c. all is one to them; whereby they bring themſelues into many ſtraights, eyther to diſobey God, or to diſpleaſe their maſter, &c. So much for the Extent and Reſtraint.

3 The manner of obedience is layd downe in 4 branches.

1 With feare and trembling.
2 With ſingleneſſe of heart.
3 With good conſcience.
4 With good will.

1 Feare and trembling: the phraſe is doubled, to ſhew the neceſsity of the duty: by feare is meant, all the former, and reſpect which ſeruants owe to their maſters: by trembling is meant, an awe & feare to prouoke their maſter to puniſh them. For as we may feare God in regard of his power, that hee is able to execute ſo great vengeance on vs; ſo may maſters be feared, becauſe God hath giuen the rod into their hand, to execute puniſhment on the diſobedient, *Rom.* 13.5. Thus was *Obadiah* afraid to prouoke *Ahab*, 1 *King.* 18.9.

Contrary to this trembling in the defect is, 1 Too much familiarity. 2 Answering againe, murmuring and repining. 3 Careleſneſſe in prouoking their maſter, thinking with themſelues, it can bee but a beating, &c. In the exceſſe, ſlauiſh feare, when all things are done for feare of the rod.

2 Singleneſſe of heart: that is, that the ſeruice which they performe, be done with an honeſt and vpright heart, pretending no more in outward ſhew, then they intend inwardly in the heart: it is called ſingleneſſe of heart, in oppoſition to thoſe phraſes in Scripture of a double heart, or, a heart and a heart, as *Pſal.* 12.2. Such an vpright heart was in *Ioſeph*, *Gen.* 39.8,9.

Reaſon is, becauſe ſeruants haue to doe not onely with their maſter, but alſo with Chriſt, who ſearcheth the heart, and by the ſame giueth iudgement of the action, *Ier.* 17.10.

2 Becauſe honeſty and vprightneſſe is ſo acceptable vnto Chriſt, and hee delighteth ſo much in it.

Contrary to this, is eye-ſeruice, when they content themſelues with the outward worke, and neuer regard their heart; ſuch are moſt ſeruants.

2 Hypocriſie and diſſimulation, when they will carry a faire face, fawne and flatter, yet care not what wrong they doe vnto their maſter: as Paraſites.

3 Good Conſcience, implyed in theſe ſpeeches: 1 *As vnto Chriſt.* 2 *As the ſeruants of Chriſt.* 3 *As doing the will of God.* 4 *As ſeruing the Lord.* Whence the Doctrine is: That ſeruants muſt haue reſpect to the will and ordinance of God, obeying becauſe of it, although there were no other reaſon, *Rom.* 13.5. 1 *Pet.* 2.13.

This puts a maine difference betweene Chriſtian ſeruants, and ſuch as are wicked and prophane.

2 In this may ſeruants reape true comfort, in hope of reward at Gods hands, howeuer their maſter doe deale with them.

Contrary is that of many ſeruants, who although they

they bee good at their worke, yet doe it not for conſcience ſake, but for feare, for gaine, or ſome like by-reſpects.

4 Good will: which reſpects the minde of the ſeruant, and it is either in regard of himſelfe, or of his maſter: of himſelfe, that his ſeruice bee done willingly and cheerefully: of his maſter, that it bee for his profit.

Doct. 1 Seruants muſt doe ſeruice with willingnes and cheerefulneſſe; as Chriſt a ſeruant, *Phil.* 2.7. did the will of his Father cheerefully and readily. *Pſal.* 40. 7,8. Euen with as great a deſire, as to his ordinary food, *Iob* 4.34. So did *Iacob*, *Gen.* 39.20. For the time of his ſeruice ſeemed ſhort vnto him: which is a ſigne he did it cheerefully. And although the reaſon be there rendred, becauſe he loued *Rachel*; yet may theſe both ſtand together; yea, if hee had not ſerued cheerefully, the time would haue ſeemed ſo much the longer, becauſe of that loue he bare *Rachel*.

Reaſons hereof are, 1 In regard of God, who loueth cheerefulneſſe. 2 of our ſelues: becauſe it eaſeth the burden of the worke. And for a motiue to ſtirre vs vp to readineſſe, conſider wee of the reward that God will giue to ſuch as bee faithfull in their calling.

Contrary is, when ſeruants do their buſineſſe grudgingly, heauily, and of neceſſity; wherein neither themſelues can reape comfort, God not accepting of their worke, nor their maſters profit, it being done for the moſt part vntowardly.

2 The profit of their maſter: to this is required, 1 Speedineſſe and quickneſſe, that they diſpatch their buſineſſe ſo ſoone as they can. This was commendable in *Abrahams* ſeruant, *Gen.* 24.33,54,56. 2 *King.* 4.29. This ſpeedineſſe about buſineſſe is a ſigne of of willingneſſe.

2 Diligence. That they imploy all their labour and care (continually) for their maſters good, *Ecc.* 9.10. For

this

this is the Talent and worke of the Lord, which hee hath giuen to seruants, *viz.* To be diligent in their place and seruice towards their master, then looke *Ier.*48.10. This diligence was in *Iacob*, *Gen.*31.38,39,40. What fruit commeth by this diligence, is often expressed in the *Prou.* chap.10.4. and 12.24. &c.

Contrary to this, is Sluggishnesse and Idlenesse: which in a seruant how irksome it is, see *Prou.*10.26. how vnprofitable and hurtfull, *Prou.*18.9. Yea, all slothfull seruants are theeues, robbing their masters of their best paines & labour, which is as due to them, as meate and drinke to seruants. Such idle seruants are those, who if they bee sent of a businesse, will haue much talke and prate about it, before it can bee done, *Prou.*14.23. It is also hurtfull for themselues: for hee that is slothfull for his master, will seldome be diligent for himselfe.

3 Lastly, herein is required Faithfulnesse, a chiefe and principall dutie of seruants, and to bee referred to the whole manner of their obedience. This is implyed too here by (*good will*) and in that must serue their masters as (*doing the will of God,*) whose will it is, that euery one bee faithfull in his place. And it is expressely commanded, *Tit.*2.10. And the Apostle takes it for a ruled case, *Heb.*3.5. implying that if he were a seruant, hee must be faithfull: for this, were those seruants that receyued the Talents, commended by Christ, *Mat.*25. and thus Christ himselfe was faithfull, *Hebrews* 3.2.

Reason of it is, because seruants are stewards, and must giue an account of their taske committed to them, as *Luk.*16.2. both to their masters and to God, who will finde them out, if they bee vnfaithfull.

Contrary vnto it, is fraud, deceit, vntrustinesse, theeuishnesse, &c. In seruants, whereby they bring vnto their master hurt and damage.

But not to insist in the generall, let vs see more particularly, wherein this faithfulnesse is required: This is,

1 In

1 In regard of their masters goods, in a double respect. 1 In keeping safe all such goods of their masters, as are committed to their charge; that through their carelesnesse and negligence nothing be lost: thus was *Ioseph* faithfull, that his master durst trust him with all that he had, *Gen.* 39. And *Iacobs* example is a worthy patterne for all seruants, *Gen.* 31.38, 39. Where also we see, that if any be impayred, and lost by seruants negligence, it doth indeed belong vnto them to make it good. That word which the Apostle vseth, *1 Tim.*6.20. παραθηκην, is a metaphor taken from seruants.

For this is the end why they receiue them into their homes, and put them in trust with their goods, themselues being then more secure, and not looking to them so much as otherwise they would, trusting vpon their seruants faithfulnesse.

Contrary to this, is carelesnesse in seruants, and want of due circumspection, whereby many times great harme comes to their masters estates; as in not taking care to their fire and candle, not shutting their doores and windowes, suffering their clothes to be spoyled, their meate which is spared, to mould and spill, contrary to the practice of Christ, *Math.*14. & 15. *Iohn* 6.12. And for seruants in the countrey, that leaue open gates and gaps, letting in other mens cattell to wrong their masters, especially in harnest time, and the like.

2 That they doe their best, and vttermost indeauour to increase their masters estates, then they may be the better for them, as *Gen.*30.27,29,30. *Math.*25.20,22. This must be added to the former; for the seruant that did but onely keepe his Talent, was an vnprofitable seruant, *Math.*25.26.

Contrary to this, is fraud and deceit of seruants, in purloyning from their masters, or detaining from him, that which is due vnto him, *Titus* 2.9. where the word vsed, νοσφιζομένους, signifieth to detaine any thing to ones selfe that belongs not to him, and it to put apart to his

... did, *Act.*5.2. where this word is likewise vsed. And this fraud is not only in apparent theft, as in taking money out of their masters purses, boxes, and counters, &c. but in more secret practices also: as in putting into their account of expences, more than they ought, leaning out of their receits, somewhat which they should haue put in, as did that vniust steward, *Luke* 16.6,7. whom Christ commendeth not for his falshood, but for his wisdome in prouiding for himselfe; likewise, in spending more about their masters businesse than needeth; when they sell a thing for more than their master setteth price, to keepe that vnto themselues, which doth indeed belong vnto their masters. Also by inueigling away their masters customers against they set vp their owne. By receiuing gifts without their masters knowledge, &c.

Obiect. But some seruants will say, My master holds me short, and keepes from me my due; therefore I may helpe my selfe.

Answ. A sinne in thy master cannot excuse a sinne in thee. Did not *Laban* wrong *Iacob*, and deale hardly with him? Yet we see *Iacob* vsed no deceit to helpe himselfe: but wee see how God blessed him for his faithfull seruice.

2 This faithfulnesse is required in regard of businesse committed to them, in the execution whereof they ought to be faithfull. That is, besides speedinesse and diligence, before spoken of, they must feare the Lord, that their masters busines may prosper vnder their hands; without whose blessings nothing succeeds well. Wherefore in seruants there is a double bond to tie them to Religion, piety, and the feare of God, both their own good, in respect of themselues, and also their masters good, which may come by a prosperous successe of their businesse; and for this cause, they ought to pray for Gods blessing vpon their labours, as did *Abrahams* seruant, *Gen.*24.12. and to giue thankes for a-

ny good successe: as that good seruant also did, vers.27. This being a meane to moone God to continue his blessing another time.

Contrary to this, is irreligion and prophanenesse in seruants, who in stead of a blessing, bring a curse vpon their masters family, and thereby double their sinne, in that they not only destroy their owne soules, but bring also damage vnto their masters.

3 In respect of their masters councels and secrets that they conceale them: as *Ieremiah* did *Zedekiahs*, *Ierem.*38.24,27. This is a property of a faithfull heart, *Prou.*11.13.

Prouided, that the matter they conceale, be not to the hurt of the State, the Church, City, and place where they are, or any particular men. Thus did *Ionathan* reueale *Sauls* counels vnto *Dauid*.

Contrary to this, is a treacherous blabbing abroad of such secrets as are to be concealed, *Prou.* 11.13. and 20. 19. which is the vsuall practice of seruants when they meet together, still to be talking of house-businesse, and what is done at home.

Hither also is to be referred the concealing of the infirmities of their masters; and yet nothing more common among seruants, than still to be talking what faults such a one hath, and such a one, &c.

4 In regard of their fellow seruants, faithfulnesse is required of them, in being a good example vnto them, by stirring them vp by their good counsell, to be faithfull and conscionable in their seruice, and by helping them when the greater burden is laid vpon them.

Contrary to this is, when one will be enticing of another from that duty which they owe vnto their masters: as many stubborne seruants, and shrewish maids, though but one in a house, will perswade the rest to rebell against the master, and like a scabbed sheepe, infect the whole flocke. Also quarrelling one with another, as *Gal.*5.20. ... most odious and abomina-

bie of all is it, when ſeruants ſhall defile one another and commit vncleanneſſe, which, beſides that it is moſt beaſtly vice, doth moreouer bring dishonour, ſhame, griefe and vexation, and great damage vnto their maſters, to the great aggrauating of the ſinne vnto ſuch ſeruants.

5 In regard of their maſters children, that when they are yong, they (eſpecially maids who cómonly haue that charge) look vnto them louingly & tenderly, keep them neatly and cleanly, and giue them their due. And becauſe children are moſt in ſeruants company, to take heed that they learne no ill of them; and when they come to yeers, to reſpect them with reuerence, not eſteeming of them as their equals, but as of their ſuperiors, being the children of their maſters. So did *Abrahams* ſeruant call *Iſaac* maſter, *Gen.* 24.65.

Contrary to this, is when ſeruants are doggiſh and churliſh to the Children. Let ſuch take heed, leſt they get ſuch a cuſtome by it, as that they prooue churliſh to their owne alſo. Alſo fluttiſhneſſe, and further, when by corrupt, rotten, and euill communication that commeth from them, they infect children, who learne of them to ſweare, to ſing lewd ſongs, and the like. So it commeth to paſſe, that many times a man hath his children ſpoyled, euen by his ſeruants, who teach them ſo much wickedneſſe whileſt they are young, that hardly it can be rooted out a great while after. Againe, when ſeruants will inueigle away the affection of children, either to marry them, as when they haue portions, &c. or to commit vncleanneſſe with them; whereby many times parents affection is alienated from their children, to diſ-inherite them, or the like. Laſtly, when they ſhall withdraw their portion from them and conuert it to their owne vſe.

6 In regard of the maſters bedfellow, his wife, or the miſtreſſes bedfellow, her husband, that ſeruants doe onely not intice them, but not yeeld vnto any inticing of

of their vncleanneſſe, as *Ioſeph* did, *Gen.* 39.

The contrary to which, we ſee many times practiſed, and what effects haue followed thereupon, not only the alienating of their affections one from another but alſo many times, bloody conſpiracies for the death of one another: the wife plotting with the man, for the death of her husband, and he with the maid likewiſe for hers.

7 In regard of their perſons & bodies, that when they are in trouble and ſickneſſe, they labour by all meanes to be helpfull vnto them; for if they ought to do all the reſt beforenamed, much more ought they to be faithfull in this regard, to haue a care of their maſters own body.

Contrary to this, is when ſeruants be *Iudaſſes* to betray their owne maſters.

3 The third and laſt point is, the motiues to ſtirre vp ſeruants to performe the former duties.

1 Motiue is drawne from the place of their maſters, who are in Chriſts ſtead: wherefore in obeying them, they obey Chriſt, and rebelling againſt them, they rebell againſt Chriſt.

2 From the place of ſeruants: becauſe in a conſcionable performance of their ſeruice vnto their maſters, they ſhew themſelues be the ſeruants, ver. 7. and in this reſpect, though the place of ſeruants ſeeme but meane, yet indeed it is honorable. To be the ſeruant of the King, is an honorable place: which ought to be a comfort and incouragement of ſeruants, that they ſhould not thinke themſelues troden vnder foote, and made baſe; ſeeing that euen by vertue of this, that they are ſeruants, they are the ſeruants of Chriſt, 1 *Cor.* 7.21.

3 From the ground of their ſubiection, the will of God, which as it ſerued for a direction, ſo it is alſo a motiue to ſtirre vp ſeruants to their duty, becauſe it is the will of God in his Word. This motiue is of great moment to perſwade ſeruants to be content with their place of ſubiection in which they are put, and alſo faithfully to do their duties, ſeeing both are the will of God.

For Gods will is the worke whereat wee ought to aime, *Rom.*12.2. 1 *Thes.*4.3. 1 *Pet.*2.15. For Gods will is the ground of good; euery thing being so farre good as hee willeth it. It is also a rule, and a perfect rule, to which if wee frame our actions, wee shall be sure not to doe amisse. Lastly, it is a sufficient rule; and if we haue this warrant that God doth will it, wee need not feare any opposition.

Hence it followes, 1 That therefore it is no arbitrary matter to doe, or not to doe; but a matter of necessity of Religion, Piety and Conscience, wherein wee haue to doe with God.

2 That there is no dispensation for them, and therefore also, although masters do not require their duty of their seruants, as some masters are of such a nature; yet are they bound in conscience, to performe their duty.

4 The last reason is, ver.8. drawne from the issue and euent that followes vpon their faithfull seruice, *viz.* the reward: the argument is drawne from Gods generall dealings with all that are faithfull in their places; and if euery faithfull man bee rewarded, then also seruants.

Doct. Seruants may be sure, that they shall not lose their reward, *Col.*3.24. Thus was *Iacob* and *Ioseph* rewarded; and those faithfull seruants, *Mat* 25. And this argument, though it be not of greatest force, yet it doth most preuaile with vs, wherein God shewes his loue in helping our infirmities, that whereas he might of his absolute command, haue required obedience, he rather obserues what we are most moued with all, and thereby he seeks to stirre vs vp. Now if seruants notwithstanding this, seruants be disobedient, they do both dishonour, & disobeying his commandements, and doe iniury to themselues, in depriuing themselues of such a blessing.

This reward is, 1 Temporall, in this life: for God moues the hearts of their masters, whom they haue serued, to recompence their paines: as of King *Ahasuerus* to

for *Mordecai*, *Hest.*8.15. who had serued him faithfully. So *Mat* 14.47. & 25.21. In the parable of the Talents. Or 2 if not this, if their masters bee hard and vnkind, God will moue other to reward them: as *Ioseph*, who had but a hard recompence of his master, God moued first the Iaylor to deale kindly with him: and afterward the King himselfe to aduance him highly. Or 3 if neither their master, nor others regard them, God himselfe doth giue a secret blessing, as vnto *Iacob*: and this more ouer, that they hauing beene themselues faithfull, God stirres vp their own seruants to be faithfull to them. *Luk.*7.38.

2 Spirituall: if all other faile, yet there is a recompence of reward, *viz.* an inheritance in heauen. *Col.*3.24. *Eph.*1.18. *Mat.*25.21,23. *Rom.*2.7. And this were enough, although there were no other reward, 2 *Cor.*4.17. Yea, all their paines and labour are not worthy of such a reward. This sweetens all their labour, and makes it seeme easie and light, as it did vnto *Iacob*.

EPHES. 6. Vers. 9.

And, yee masters, doe the same things vnto them, putting away threatnings: and knowe that euen your Master also is in heauen, neither is there respect of persons with him.

WE are now come to the last order in the family, *viz.* of masters, which although it be last, according to the Apostles order, is in dignity the chiefe. But the Apostle first sets downe the orders of inferiority; to shew, that the duties of subiection are harder to be performed, then those of gouernment and authority.

For the meaning of the words, it is thus:

By masters are meant all that haue authority ouer particular

ticular persons, that are attendant vnto them, whether they bee chiefe, or such as being vnder others, haue seruants vnder them.

(*Them*) that is, to seruants, before mentioned. (*Doe the same things*) This seemeth a strang phrase. What may some say, must masters obey and reuerence their seruants, &c? No, this may bee vnderstood,

1 With reference to the duties aforegoing, namely, not vnto those proper duties that belong to seruants, but vnto those common rules of equity, that belong both to masters and seruants, as to doe all things in simplicity of heart, &c.

2 Or to the vert. immediatly aforegoing, that being a generall rule belonging to all sorts, to doe the good thing that belongs vnto them, in their place and calling.

3 Without reference: and so it is meant of a mutuall, reciprocall, and proportionall duty that ought to passe betweene them; that is, in generall, that duties are to be performed of both one to the other, aswell masters to seruants, as of seruants to masters.

All these do not crosse one another, but imply a common equity betweene masters and seruants, a mutuall duty though not an equality. This is expressed by the Apostle, *Col.* 4.1. And this is expressed, to meete with a conceit of many masters, that think indeed their seruants are bound to them: but that them selues are not tied to their seruants, whereas they are to seeke the good of their seruants by their gouernment aswell as seruants are to seeke their masters by their obedience.

(*Putting away threatning*) not that this is simply a vice, and so forbidden: for it is lawfull, and sometimes to be vsed, but the excesse is forbidden. The reason of mentioning of this vice of masters rather then any other, is,

1 Because men in authority, are exceeding giuen by nature to this vice, thinking that their authority is not shewne, vnlesse they be rigorous. Thus are husbands forbidden to bee bitter to their wiues, *Col.* 3.19. And also Fathers to prouoke their children, ver. 4.

2 Because Infidels and heathen men thought they had an absolute power ouer seruants, of life and death; therefore lest these newly conuerted to Christianity, should retaine any such conceit, hee bidden them forbeare rigour.

But for the further meaning of the word, wee are to consider, that by threatning is meant all rigour in thoughts, countenance, lookes, word and actions: so that by forbearing of it, all excesse is forbidden: as 1 In continuance, when masters shall be too frequent in correcting vpon euery occasion. 2 In measure, when they are furious, fierce and violent. 3 In execution, not alwaies to execute punishment, if there be repentance, and hope of amendment. In all these, masters are to moderate their threatning.

Furthermore, vnder the forbidding of this vice, the contrary vertue is commanded, viz. Gentlenesse and mildenesse.

(*Know yee*) here followes the reason, which the Apostle takes for a matter graunted; therefore he saith, *Know yee.*

Your master) Some copies haue both yours and theirs. Very fitly for the sence, but the particle καὶ, *Euen*, doth imply as much. The argument is drawne from the place of the masters subiection, that they haue not an absolute authority, but are vnder the authority of another Master, to whom they must giue an accompt, and therefore to take heed, lest if they performe not their owne duties, they prouoke this their Master to wrath. Now He is described, 1 By the place where he is: *in heauen.*) Which implies, 1 That he is higher, than the highest, so that all are vnder him, *Eccles.* 5.7. *Psal.* 33.15. [illegible] 15.3. that hee seeth and doth take notice of all: and that he is an Almighty God, able to execute vengeance

on all such as oppresse others, *Psalm.* 113.4,5. *Deut.* 24. 14. 2. His property: that he is no accepter of persons. The Hebrew word is Face, and so signifieth the Greek, προσωπον. Now the face is outward, but God doth behold the heart, 1 *Sam.* 16.15. and by person in Scripture is meant, the outward quality and condition of men, in regard of greatnesse, meanenesse, superiority, or inferiority, &c. as *Iob* 34.19. which things though men respect, yet God doth not. This phrase is taken from such as sit in iudgement, who must respect the cause only: for whatsoeuer is beside it, is called person; and therefore did the Areopagitæ iudge in the darke, &c.

This is noted to meete with another conceit of masters, that might thinke, that God would respect them being great, and in place of authority, rather than their seruants who were meane and base. Hauing seene the meaning of the words, it followeth to handle them in order. The summe of them is a direction for masters, how to carry themselues towards their seruants. The parts are two:

1 The duties to be performed.

2 The reasons to vrge them.

Concerning the duties, wee are to consider, 1 The ground of them, that masters doe owe a duty. (*Doe the same thing.*) 2 The duties themselues in their seuerall branches.

1 Ground. *Doct.* That masters doe owe a duty euen to their seruants: a point cleare by the Law of God, as the precepts giuen vnto masters heere, and in other places doe testifie; and by the Law of nature: for this is one of those bonds of ministration which are spoken of. Whereby we are bound as well to doe good to others, as to receiue good from them: like as the members of the body do one to another. By the Law of nations: for wise States haue alwaies from time to time ordained Lawes for to curbe and restraine masters, by equity: for good receiued, requires good to bee done againe.

againe. And lastly, by the Law of the Land. In Indentures the master is bound to the seruant, as well as he to his master.

Vse is for masters to take notice of this, That seeing in generall seruants are no more bound to them than they to their seruants; therefore to be carefull for the performance of their owne duties, as they would looke for duties from their seruants; and to consider if the failing of their seruants in their duties, arise not from the neglect of their owne in themselues.

2 For ministers, that they be not partiall in vrging the seuerall duties, but presse them vpon the masters, as well as on the seruants: and the rather, because there are not such outward meanes to constraine masters to performe their duties, as there are for seruants.

2 The duties may all be referred to two heads: the first whereof concerneth the choyce of seruants, the second, the good gouernement of them.

1 For the choyce: the duty is, that masters be carefull to choose such seruants as be good: such was the care of *Dauid*, *Psalm.* 101.6. And if this care be in masters, it shewes plainly that they haue a care to the good both of their family, and of Church and Commonwealth; whereof the family is the seminary. 2 This will be a meanes, that masters shall receiue more good from their seruants: as also doe more good vnto them. 3 It shewes, that masters haue as great a care to haue their seruants about them good, as to haue any thing else good whatsoeuer. Directions for the choyce of good seruants are these.

1 That they choose seruants that feare the Lord: as *Dauid* did, *Psal.* 101.6. for Piety and Religion is the ground of reuerence, of obedience, of faithfulnesse, and all other duties. 2 Such seruants will pray for a blessing on their masters businesse. 3 And also they bring the blessing of God with them vpon the family.

2 That they choose such as be fit for that worke

with reason to they will put them. This moued *Saul* to choose *Dauid* for his seruant, 1 *Sam.* 16.18.

2 To choose seruants they may rest in choosing of them, shewes a worke of charity; when as are poore and helpelesse: for this will be a motiue to make them to be diligent and seruiceable to their masters, because they depend onely vpon them, and know not what course to take else. Now although we may be deceiued notwithstanding all this, yet must we not be deceiued willingly, but vse circumspection, and take tryall of them before we enter into couenant with them, as *Laban*, with *Iacob*, *Gen.* 29.14.

Contrary is the practice of such, who choose wicked and prophane, swearing and swaggering seruants, or popish, &c. and so bring a curse and snare vpon their family, and a plague to infect their children, and the rest of their family: so regarding neither it, nor Church, nor Commonwealth.

2 Of such as will choose none but rich mens sonnes, that may bring a great portion with them, who indeed proue most vnseruiceable of all other, scorning to doe any worke, &c. whereas poore mens sonnes, knowing they must trust to their trade, will be diligent, &c.

2 Concerning their good gouernment, and authority ouer them: it is seene in two points.

1 That they haue a care to maintaine and countenance their authority, 1 *Tim.* 3.4. For that may be applyed to masters; and this is a commendation of the Centurion, *Mark.* 8.9.

Reasons is, 1 A master by vertue his place doth carry the Image of God; therefore to maintaine his authority, is to magnifie Gods Image, and so honour him; and the contrary is to deface this Image.

2 This is a speciall meanes to haue more diligent seruice performed by their seruants, towards themselues.

3 As of long more good vnto their seruants.

Directions how this may bee performed: are, 1 That

1 That they carry themselues worthy of their calling, and answerable vnto it, by hauing a speciall care to their owne duties, to performe them faithfully, that so they may be a patterne and example to their seruants, 1 *Tim.* 4.12. For this will gaine honour to them, as it did to *Iob*, *Iob* 29.8 9. So *Dauid* saith, he will walke in integrity in the midst of his house.

2 To keepe seruants in awe and feare. That euil seruant was kept in awe, though he made no good vse of it, *Matth.* 25.25. yet is it noted for a commendation of his master.

3 What they doe, to doe it with authority and grauity: as did the Centurion, *Matth.* 8. *Tit.* 2.15.

Contrary is that of those, who carry themselues basely, and abiectly in their house before their seruants, being vaine, foolish, wicked, &c. This makes seruants to contemne and to despise them. This made *Michol* despise *Dauid*, who in her conceit had debased himselfe, 2 *Sam.* 6.20. And heerein *Dauid* offended in too much mourning for his sonne, 2 *Sam.* 19.5, &c.

2 Of such as carry themselues too remissely, praying their seruants; as Prethee doe this, &c. And if it be not done, then patience, and do it themselues. This, though towards equals it bee gentlenesse, yet in such as are in authority, it is basenesse.

3 Of such as make their seruants their fellowes, and companions to play with them, to drinke with them, and the like; whereby they become very presumptuous; for all are ambitious, and, giue an Inch, they take an Ell.

4 Of such as conspire with their seruants, to deceiue their masters or mistresses of their goods: to ride abroad & spend, and do other things without their priuity; for hereby they make themselues slaues to their seruant, not daring to speake of their seruants wickednesse, for feare lest they discouer their owne practices.

5 When masters will suffer themselues to be ouer-

ruled in things vniust, vnmeet and vnlawfull: as *Zedekiah* was by the Princes, *Ierem.* 38.5. Thus they lose their authority, and their seruants become their masters: a thing intolerable, *Eccles.* 10.7.

6 In the other extreme, when men are too imperious and rigorous, that seruants dare scarce appeare in their presence, but are glad when they are from them: this was *Dauids* fault, when his word preuailed, 2 *Sam.* chap. 24. and of churlish *Nabal*, 1 *Sam.* 25.17. Much vnlike to *Iob*, chap. 31.13. or *Naaman*, 2 *King.* 5.13. whose seruants perswaded them.

The second point is in well managing of their authority. This consisteth in two things expressed, *Col.* 4. 1. Masters, giue vnto your seruants that which is iust and equall. Iust, respects the place and worke of seruants, and therefore it is to be done to all. Equall, respects the minde of the seruant, when he doth seruice with good will, in singlenesse of heart, in absence as in presence, &c. Here must be *ἐπιείκεια* equity, to loue them, to recompence them somewhat aboue that which the Law requires.

This Iustice respects, 1 The soule of the seruant, 2 The body, 3 His estate. In all these, masters are bound by iustice to doe good vnto them.

1 Touching their soule: The duty of masters is to instruct their seruants in the wayes of saluation: as *Abraham*, *Gen.* 18.19. Thus did *Iosua*, chap. 24. and *Zacheus*; Therefore Christ said, Saluation is come to his house, because hee knew, that *Zacheus* being now conuerted, would instruct his seruants. So *Iohn* 4.53. the seruants beleeued, though they saw not the miracle, because the Centurion instructed them in faith. So *Acts* 10.2. and 16.34. in this regard is there said to be a Church in the house of *Aquila* and *Priscilla*, and of *Philemon*.

This ought to be performed, 1 In regard of God, who commanded. 2 Of themselues: their office requires it: for masters are as well Priests and Prophets to pray for

for, and to instruct their family, as Kings to gouerne it. And further, this will be a meanes that they shall haue more faithful seruice, if they can plant Religion in the hearts of their seruants. 3 Of seruants; for if the master will doe any good for his seruant, this is the greatest good hee can doe: and so if it be truly wrought in the seruant, hee will acknowledge hee could not haue receiued a greater good. 4 Of Church and Commonwealth; for being faithfull in the family, they will be faithfull in the other also: and this also will make them to instruct their owne seruants another day.

Directions are, 1 That there be daily instruction, information and catechizing; and if this course continue, though it be but a little at a time, yet great profit and increase of knowlege will come thereby.

2 To cause them to come to the publique ministery of the Word, *Exod.* 34.23. Thus Christ came to the Temple and Synagogue with his Disciples, who were his seruants & attendants on him: So did *Cornelius*, *Act.* 10.33. We are all here, &c. And this is expressly commanded in the 4 Commandement: for this will strengthen their faith, when they heare those things publikely taught, which they haue learned in priuate.

3 And as to come to the Church, so also to cause them to tarry there.

4 To pray for them, that both the priuate and publike meanes may be effectuall.

Contrary is, 1 The practice of most masters, whose conceit is, that they are not bound vnto this duty, but if they pay them their wages, &c. it is enough. They will obiect, Why? wee made no such couenant with them to catechize them, and the like.

Answ. There is a double bond whereby they are bound vnto their seruants. 1 Of compact and couenant. And thus wages, &c. is due to seruants. 2 Of their place and office, what it is that God requireth at their hands. And thus they haue couenanted no such thing with seruants.

uants, yet must they instruct them, because God hath commanded, and their office requireth it.

2 They faile heerein, who lay so much worke vpon their seruants, that they can haue no time for religious exercises.

3 Those that keepe their seruants from Church, and send them hither and thither on the Sabbath day.

4 Such as make feasts in their houses on the Sabbath day. And hence it is, that in many houses, inferiour officers neuer goe to Church, but once in a yeere to receiue.

5 Those that are so long a dressing, &c. that they come to Church in no time; their seruants also tending on them.

6 Such as will haue their seruants attend on them to the Church, but then they may goe whither they will, so they come when seruice is done, to bring them home againe.

7 Such as neuer examine them how they profit, &c.

For their body. 1 In health; the duty is to allow them that which is meet for the preseruation of health, as to afford them food: for quantity; sufficient, for quality, wholsome, mans meat; as wee say, for time seasonable. 2 Apparell necessary against heate and cold, and also decent and comely. 3 For labour, that it be moderate, not too much to oppresse them. 4 To allow them rest at those two ordinary times, the night, and on the Sabbath day.

Contrary is, when masters regard not their seruants health, but care not how they vse them in all the former points.

2 In sicknesse, to prouide things needfull for them; to vse the best meanes of recouery; and if they die, to bury them according to their place.

For their estate. The 1 duty is, That masters pay vnto seruants their wages. Here is required, 1 that their wages bee according to equity, sufficient for them to prouide things necessary. 2 That it bee paid in season, at the time couenanted, yea in kindnesse, if neede bee, before-hand. 3 To pay it with the most.

Contrary is, 1 When as masters vniustly detaine their seruants wages, and neuer pay them; this is a crying sinne. 2 When they loath to pay it, and long in holding it backe, that seruants must aske, and aske againe, till they bee ashamed. 3 When they alter their seruants wages, and seeke to diminish them: as *Laban* did toward *Iacob*.

2 Duty is, so to dispose of their seruants and order them, that after their time is out, they may liue of themselues: & therefore, 1 to keep them still imployed. 2 In such things, as may be profitable to them hereafter. 3 To vse inspection ouer them, to see that they performe their duty. 4 To suffer them to set vp after their time is out.

Aberrations are, 1 When the master hath no care for the time, and so harbors Idle-packes in his house, that haue no imployment. 2 Such as enuy to their seruants the mystery of their trade. 3 Such as will vse all meanes to hinder their seruants from setting vp of themselues, indeauouring to keepe them still seruants as long as they liue.

Equity (the second point) is shewne in this, that masters doe distinguish and put a difference betweene good and bad seruants; and if they bee good indeed, to respect them accordingly, and to haue them in price and good esteeme, to commend them, to recompence them, to passe by and winke at an offence; when they are going away, not to suffer them to goe away empty, but to helpe them in their setting vp and in their marriage.

Contrary is, when masters make all alike, yea, a seruant that hath beene a long time good and faithfull vnto them, at his going away, they will picke a quarrell against him, and so turne him away with nothing.

In regard of the power that masters haue, this is their duty, That they keepe within compasse of their power, not to go beyond it; as not to cõmand anything vnlawfull or vnmeete, in regard of the age, sexe, condition, or conscience of their seruants, or any thing that may endanger their life; for they haue no power ouer it. 3 That the master let his seruant bee free in his marriage, not inforcing him to take one or other. 4 In putting him off to another master (which hee hath power to doe) that the master bee carefull to make choice of such a one as should deale with him, as himselfe would haue done, that this change may bee for the good of the seruant.

Contrary aberrations bee: 1 When the master makes his will a rule. 2 When hee shall cause the vntimely death of his seruant, not onely by open murder, but by being an occasion to bring him within danger of the law: or by thrusting him to maintaine quarrells, or so beating of him, that death doe follow. 3 When hee shall inforce marriage vpon his seruants. 4 To passe them ouer to men vngodly and wicked, either of no calling, or of an vnlawfull calling.

And knowe euen your Master also, &c.

Hauing finished the duties, there comes in the next place to bee considered, the Reasons to moue masters to performe: which are layd downe in these words. The argument in generall, is drawne from that place of subiection wherein masters are, and it is amplified by circumstances. 1 Implyed, *viz.* that the Master of masters is a common Master both to masters and seruants. (*Euen your.*)

2 Expressed. 1 Of the place wherein this Master is, *viz.* heauen. 2 Of a property belonging to him, that hee is no respecter of persons.

Doct. They who are masters, haue a Master: this is notably set forth by *Ioseph*, *Gen.* 50.19. תחת vnder, or in stead,

in stead, *Eccl.* 5 8. In this respect he is called, as *Deu.* 10.17. 1 *Tim* 6.15.

Reason is, because man is prone to insolency; and if hee were not vnder authority, hee would grow intolerable: for this cause, God retaines in his hand, a power, authority, and command ouer him.

Vse. The 1 maine vse intended by the Apostle, is, that as seruants should doe their duties to their masters, which they require: so masters should doe those duties to their seruants, which God requires at their hands.

2 This is also a ground to restraine masters that they doe nothing to their seruants, but what they will iustifie before their great Master. This moued *Ioseph* to let goe his brethren, when hee had them in hold, *Gen.* 42. 18. and *Nehemiah* to deale well with the people, *Neh.* 5.14,15. and *Iob*, chap. 31.13,14. Wherefore masters are to thinke of this, when they exact any thing of their seruants that is not fit; when they are furious and incensed against them: when they detaine any thing from them, and oppresse them, let them then thinke how they will iustifie this, when their greater Master shall call them to account.

Doct. 2 Masters and seruants haue both one, and the same Master. *Mal.* 2. 10. *Iob* 31.15. 1 *Cor.* 7.22. Whence it followes, That howsoeuer for orders sake and good of outward gouernment, there is a difference betweene masters and seruants, yet in respect of God, they are both as fellow-seruants: as appeares by comparing of *Luke* 18.42. with *Mat.* 24.49.

This serues further to curbe and bridle the insolency of masters, and it aggrauates greatly their cruelty towards their seruants.

The place where this Master is, is heauen; because there and from thence, hee doth manifest his glory after a speciall and peculiar manner; the reasons why it is here expressed are, 1 To shew that this Master is a master of great glory, excellency and maiesty, so that there

is no proportion between him & maſters here on earth, *Iſai.* 13.4. 2 To ſhew that the eyes of the Lord are vpon all his ſeruants: as one in a high place may eaſily behold all things below, *Pſal.* 11.4 and 33.13. and the reaſon of this, *Pſal.* 102.22.

3 To ſhew his might and power in rewarding, and rendring vengeance; *Pſalm.* 123.1. (*as an argument*) *Eccleſ.* 5.8.

All theſe may be ſo many motiues, to vrge and preſſe the duties of maſters 1 If God be ſo glorious and excellent, how then ought maſters to reſpect him, and the rather to be mooued to performe their duties vnto their ſeruants: as we ſee the ſeruants of great men, and Noble men, are moſt dutifull and ready in their ſeruice? 2 Let no maſters deceiue themſelues in this conceit, that whatſoeuer they doe to their ſeruants, is within their owne houſe, no bodie ſees them, and their ſeruants dare not complaine: For God is in heauen, and he beholds them, *Prou.* 15.3. 3 God not onely ſees them, but he wil take vengeance of them; and this vengeance will be heauy, as comming from God; therefore this ought to moue them to deale gently with their ſeruants.

Doct. 3 From Gods property. This great Lord and Maſter is not mooued with any outward reſpect, but is a iuſt, vnchangeable and vnpartiall Iudge, *Iob* 34.19. for there is no paſſion in God, nor alteration of affection, *Iob* 10.4.

Vſe is to teach maſters to ſhake off all vaine hopes and pretences, that God will reſpect them more than their ſeruants, becauſe they are great, and haue friends, &c. their ſeruants are but baſe and meane, &c. 2 This is for imitation of Magiſtrates accordingly to carry themſelues. 3 It teacheth miniſters not to vrge or to keepe cloſe matters in reſpect of perſons, but vnpartially to preſſe the duties of all ſorts.

Further, marke the inference of this reaſon vpon the duety: the Apoſtle bids them forbeare threatning, becauſe

cauſe they haue a Maſter that is ouer them. Whence obſerue that ignorance of that place of ſubiection wherein we are, & of that authority vnder which we are, makes vs inſolent and cruell. This appeares in *Pharaoh*, who was cruell to the Iſraelites, becauſe hee knew not God, *Exod.* 5.2. and *Sennacherib*, 2 *Kings* 18.33,34,35. becauſe men conceit they haue an abſolute authority. This is the ground of pride in That man of ſinne, 2 *Theſ.* 2.4.

Now, whereas the Apoſtle, in ſetting downe the duty of maſters, bringeth ſuch a ſtrong reaſon to moue them, and yet in the duties of husbands and wiues, parents and children, doth not ſo: the reaſon is, becauſe in husbands and parents there is a naturall loue and affection, which doth moue them; but in maſters there is no ſuch thing: and therefore hee layeth downe a thundring reaſon, bringing them to the Iudgement-ſeate of God, ſo to terrifie them.

EPHES. 6. VER. 10, 11.

Finally, my brethren, be ſtrong in the Lord, and in the power of his might.

Put on the whole armour of God, that yee may be able to ſtand againſt the aſſaults of the diuell.

THe ſumme of theſe words, is an exhortation to Chriſtian ſpirituall courage and fortitude. The parts are

1 An exhortation to a duty.

2 A direction ſhewing the meanes for the performance of that duty.

In the exhortation, conſider we the manner, and the matter. The manner is in theſe words, *Finally, my brethren.* Wherein note, 1 The neceſsity of the matter, which the Apoſtle exhorts vnto: in the word (*Finally*)

τὸ λοιπὸν, 2 The affection of the Apoſtle, *(my brethren.)*

1 *Finally.)* As if the Apoſtle ſhould haue ſaid, I haue inſtructed you in the former part of my Epiſtle, in all poynts neceſſary to be knowne and beleeued, laying downe both the generall duties of all, and the particular duties that belong to euery one in his calling, and particular place; yet is a remainder, euen this one thing, which I will now deliuer vnto you, without which, all that hath beene formerly deliuered, will be but vnprofitable, and of no vſe. Hence we learne,

1 That though we be neuer ſo well inſtructed in the generall and particular duties belonging vnto vs, yet it is neceſſary that we ſhould be further exhorted to courage and conſtancy; a point which the Apoſtle obſerues in his Epiſtles, as 2 *Theſ.* 3. 13. 1 *Tim.* 6. 12. 2 *Tim.* 4. 5, &c. adding exhortations to the performance of duties before deliuered.

Vſe, which we are to make, and is heere intended by the Apoſtle, is that we ſhould giue diligent heed to that which is hereafter to be deliuered, becauſe by it, all things before will be made profitable.

2 In that the Apoſtle layeth downe theſe things in the laſt place, bringing them vnto the ground of helpe, where they muſt ſeeke for abilitie to performe the former duties: We may hence learne, that wee haue no freewill to doe them of our ſelues: for heere the Apoſtle ſhewes vs the meanes whereby wee are inabled to doe them: which note againſt the Papiſts.

2 *My brethren)* The Apoſtle calleth the Epheſians in a ſpirituall reſpect; in regard of God, who had adopted them all for children. Heerein note,

1 The humility of the Apoſtles minde. 2 The gentleneſſe of his affection.

His humility appeares, in that hee makes them all equall vnto himſelfe, 1 *Cor.* 3. 1. For *brethren*, is a word of equality: ſo that although himſelfe were an Apoſtle,

a

a chiefe Apoſtle, a planter of the Churches, a father of thouſands, and in particular, a planter of this Church, and father vnto them; yea, (which is to be noted) though hee write to all ſorts, euen to children and ſeruants; yet neuertheleſſe, in regard of that prerogatiue that God had giuen them to be his children, he calleth them all brethren. That this is a good collection, appeares by *Mat.* 23. 8. where Chriſt reproouing the arrogancy of the Scribes and Phariſes that tooke other Titles, and magnified themſelues aboue other, bringing this reaſon, (*yee are all brethren,*) *Heb.* 2. 11.

Vſe. That we take this for an example of humility, *Rom.* 12. 16. for this humility is a vertue that commends vs to God and man, making vs ſociable, and keeping vs from diſdaine and contempt, &c.

2 Hee labours by Loue to perſwade them to theſe duties, though hee might haue commanded them: as *Philemon* vers. 8, 9. for *brethren* is a token of loue, and this word (*my*) adds an emphaſis to his affection: So 1 *Cor.* 15. 58. he calls them beloued brethren: and ſo *Phil.* 4. 1. *Iames* 1. 19. and 2 *Cor.* 6. 13. *Gal.* 4. 19. 1 *Cor.* 4. 14. he calls them children, all to inſinuate himſelfe, the better to perſwade them to thoſe things he aimes at.

Vſe. For our imitation, that we doe teſtifie, and manifeſt our loue and gentleneſſe, that our perſwaſions may haue the more force, and be the better embraced, and like ſowre pilles couered with ſugar, the more willingly receiued. 2 Note heere the difference of the ſpirit of the world, in reſpect of Chriſt: for they ſcorne this name of brethren. So much for the manner.

The matter of the exhortation is in theſe words, *Be ſtrong*) which is meant of a ſpirituall ſtrength and courage.

Doct. Valour and courage, is needfull for the performance of all Chriſtian duties. This was commanded to *Ioſhua*, *Ioſh.* 1. 6. Which, that it is not meant by an outward bodily courage, but of a ſpirituall, appeares by the

verſes

verses following, 7.8,9. *Dauid* vrgeth this to *Salomon*, when he went about to build the Temple, 1 *Chron.* 28. 10. This resolution was in Christ, *Luke* 9.51. and in *Paul*, *Acts* 21. 13.

Reasons. This is needfull, in regard,

1 Of our owne supposition, dulnesse and backwardnesse to Christian duties: for we carry flesh about vs, which drawes backe like a Beare comming to the stake.

2 Of the manifold oppositions against vs: for Satan is still at our elbow, *Zach.* 3.1. 1 *Thes.* 2.18. Thus when Christ did addresse himselfe to his worke: as to his ministery, hee was tempted by the diuell, *Matth.* 4. to his passion: first *Peter* fought to hinder him, *Matth.* 16.22. and then the diuel, *John* 14.30. All which were done in the Head, to shew what is done in the members, 1 *Pet.* 5. 8. Furthermore, there are reproaches, disgraces, pleasures of this world, and troubles and the like, that stand in our way.

Vse. To reproue the security of Christians, that thinke not on these things; and therefore neuer seeke for strength: whence it comes to passe, that although they know what is to be done, and assent vnto it, yet when they come to performe many things, they doe them coldly and slightly, and are quickly turned away from their Christian course for small matters; for a nickname: as of Puritane, &c. Much vnlike *Dauid*, 2 *Sam.* 6. 22. Thus are they drawne sometimes to doe many things, wherein their consciences condemne them. Better it were for such, that they had neuer giuen vp their name vnto Christ; for none that are timorous, may fight the Lords battels, *Iudg.* 7.3. for by their timorousnesse, they discourage others, disgrace their brethren, and giue vantage to the diuell.

2 It is to teach vs to get Christian resolution, to say with our selues, This is the way, and I will walke in it. And to this end, to obserue that point of wisedome, prescribed by Christ, *Luk.* 14. 27, 28. &c. *Prou.* 28.1.

So

So much for the exhortation.

The direction concerneth the meanes whereby we come to be made strong; which meanes are two-fold.

1 Such as wee are to get out of our selues, vers. 10

2 Such as wee are to get vnto our selues, vers. 11

The meanes out of our selues, are in these words, (*In the Lord*) Which shewes that the valour and courage that we haue, is laid in the Lord, and from him to bee had, 2 *Cor.* 3.5. *Iob.* 15.3. *Phil.* 4 13. *Col.* 1.11. The reasons why God retaines all power vnto himselfe are,

1 Partly for his owne glory, that hee may be depended vpon, praised, glorified, and sought vnto.

2 Partly for our greater comfort, that wee may be the more bold and courageous; for our strength is but finite, and so might wee fall away, as did *Adam* and the Angels; but now the strength whereon wee relye, is not in our selues, but in God: so that wee may boldly rest on this Omnipotency and Almighty power.

Vse. for reproof of two sorts of men. 1 Proud Traitors that trust to themselues, and their owne strength. This is a thing euen in worldly matters and outward strength intolerable: as in *Goliah* and *Sennacherib*; and wee see what was the issue of their presumption: but much more in regard of spirituall strength, as in *Peter*: for such prouoke the Lord to leaue them, yea, to oppose himselfe against them: this confidence in their owne strength, being a thing derogatory to his glory.

2 Of foolish, that being weake themselues, will seeke for helpe of weake meanes: as the Israelites did of Egypt, themselues being empty, they seeke to broken pits, and come back ashamed: as *Ier.* 14.3. Thus do our silly Papists, that seeke helpe of creatures, of Saints and Angels; whereas all the strength that these had, was but onely sufficient for themselues.

2 For instruction. 1 That we learne to renounce and deny our selues, and for this end to labour to come to a sight of our want of help; for if wee thinke that of

 our

our selues we are able to doe any thing, wee will neuer seeke to God: as *Psal.*121.1,2. Wherefore we must endeauor to see our owne weakenesse, impotency and emptinesse, how we are nothing in our selues: For 1 this will be a meanes to bring vs to seeke to him for helpe. 2 It will be a meanes to obtaine helpe; for God strengthens them that are weake, &c.

3 That hauing seene our owne weakenesse, we then flie vnto God our sure Rocke, and then may we be secure of victory and conquest, if wee cast all vpon him, and make him our Champion, 1 *Cor.*15.57.

For our further incouragement, marke the amplification (*In the power of his might.*)

Some take these as for a cause, and the effect, *viz. might* to be the cause of *power*, *power* to be meant of strength which is in vs, and *might* to be in the Lord: as if hee had said, In that power which yee receiue from the Lord. But 1 this is a curious distinction without ground. 2 It is the Apostles purpose here, to raise vp our minds out of our selues, to a higher power without vs, and aboue vs: Wherefore it is rather an Hebraisme, and so it is translated by some (*his mighty power:*) like as in the 1 chapter ver.19. So that it addes an emphasis, shewing this power of the Lord to be a most Almighty power.

Doct. That the power of God whereto wee trust, is a strong and mighty power, able to protect and defend vs, as chapter 1.19. a surpassing measure of power, as himselfe is, so euer is agreeable to him, *viz.* infinite.

Vse. It serues for our encouragement to strengthen our faith, that wee may trust securely vnto it: which is to be noted. 1 In regard of our owne weakenesse. 2 In regard of our enemies, who are many and mighty.

2 It answers that obiection of our aduersaries, that blame our Christian confidency, as arrogant presumption. This were indeed so, if wee did relye vpon our owne

owne strength. Such an opinion had some of *Dauids* confidency, 1 *Sam.*17.28,37.

Now followes the Direction concerning such meanes as wee are to seeke vnto our selues, expressed, ver. 11. Wherein in generall are layd down those meanes whereby wee may bee fenced, and armed against our spirituall enemies. The parts are two.

1 A Direction.

2 Motiues drawne from the end.

In the Direction obserue, 1 What is the meanes, *viz. Armour.* 2 How this meanes is to bee vsed. Put it on.

In the meanes note. 1 The Metaphor, (*Armour.*) 2 The quality of it, (*of God*)

Concerning the Metaphor, it is taken from soldiers, that are among their enemies, either fighting, or looking for a combat, who for feare of being wounded, will arme themselues; and being armed, they dare resist their enemies, and feare them not: so Christians, being the Lords soldiers, placed in this world, the Lords field, to fight against many enemies, that haue many weapons to wound vs, this *armour* is lent vnto them, wherewith they may bee fenced, &c. The parts of which *armour* are in briefe, the sanctifying graces of Gods holy Spirit, as wee shall see hereafter.

Hence wee learne, 1 That,

Doct. The life of a Christian is a warfare, 2 *Tim.*2.3. 1 *Tim.*1.18. Christians are called soldiers, and their life, a fight and battell, 2 *Tim.*4.7. Those that oppose against vs, are called enemies, *Luk.*1.71,74. Their tentations are called assaults and fights, as here, and 1 *Pet.* 2.11. And hence is the distinction of militant and triumphant Church.

Now God hath thus disposed of vs. 1 That his power might bee the more manifest. 2 That he might make tryall of the grace bestowed on vs. 3 To weane vs from the world, for a soldiers life is a hard life. 4 To make heauen the more welcome to vs.

Vse

Vse, is that, 2 *Tim.* 2. 4. not to intangle our selues with the things of this world, or to looke for ease and quiet, but still to prepare our selues for a fight, and to take heed of spirituall security, lest the deuill on a sudden doe surprize vs. We know what befell the people of Laish, *Iudg.* 18.

Obs. 2 In that the graces of God are compared to armour, wee learne, that the true sanctifying graces that God giueth vs, are for our defence and safegard; whence wee see,

1 How needfull they are for vs.

2 That this kind of armour is not for pride, but it is armour of proofe, for vse and necessary defence.

The quality of this armour is, that it is armour of God: that is, made of God in heauen, prescribed by God in his Word, giuen of God by his Spirit, and such armour as is agreeable to Gods nature. All which imply nothing else, but that it is spirituall armour.

Doct. The armour whereby we are fenced, is diuine and spirituall armour, 2 *Cor.* 10. 4. This will appeare by the description of the parts.

For, 1 There is no warrant to vse any other armour.

2 No other armour will doe vs any good to defend vs, because our enemies and their weapons are spirituall.

Vse. 1 For reproofe of Papists, that thinke to driue away the deuill, with holy water, crosses, &c.

2 Of foolish worldlings, that feeling terrour of conscience, thinke to driue it away with musicke, with company, with physicke, &c.

3 It teacheth vs rightly to distinguish betweene armour and armour, and to vse that which the Word of God doth set downe vnto vs.

Another quality, whereby this armour is described, is in this word (*whole*) or Compleate, πανοπλία, which signifieth such an armour, as is sufficient to defend a man, and to arme him from top to toe, so that hee

hee shall not neede any more. Hence wee learne, that

Doct. The graces of Gods Spirit are sufficient for vs, to defend vs from all dangers whatsoeuer, till hee bring vs to heauen. Hence is Scripture called sufficient, because it doth set forth vnto vs all those graces, whereby wee are made absolute and perfect, 2 *Tim.* 3. 15, 16.

Obiect. But many Saints haue beene foiled (as *Dauid*, *Peter*, &c.) the deuill hath found a hole where to wound them, and therefore it seemes they had no compleate armour.

Ans. This comes to passe, not through any defect in the armour, but through their owne weakenesse, and want of skill in vsing of it, or carelessenesse in not putting it on: yet that this armour is compleate, and no piece wanting for any part, appeares plainely in this: That all were not wounded in the same place, but some in one part, and some in another, according as they did vse, or not vse their armour, for the defence of that place; but if they had beene all foiled in one part, it were a signe that there were a piece wanting for that part. For hereby, 1 We should denie Gods prouidence, that he were not carefull to prouide all things needfull. 2 That he is wise, to know what is wanting. 3 That he is carefull of his children, thus to leaue them as a prey to their enemies.

Vse. To stirre vs vp to seeke after this armour: as soldiers that being to enter into a dangerous skirmish, will aforehand seeke where they may prouide themselues of sure armour.

2 Hauing found it, to bee content with it, to bee bold and courageous in it: as *Dauid* was against *Goliah*, 1 *Sam.* 17. 45. So much of the meanes.

The Vse is in this, that wee must *put it on*: Which implyes 2 things. 1 That this armour must be put on.

2 That it must bee put on euery piece and part of it. (*Put on the whole.*)

Hee followes the metaphor still; that wee must doe as soldiers doe, who put their armour vpon their backs,

and let it not like houſe-keepers in time of peace, hang by the walles and ruſt. So by this puting off this ſpirituall armour, is meant a viing and imploying of the graces, that it is not ſufficient to knowe were this armour is to bee had if needle bee, and where it is layd vp, and ſo to diſcourſe of it; but this puting on, is a word of action and practice.

Doct. 1 Chriſtians ought to exerciſe the graces of God, and to put them in triall and practice, *Rom.* 13.12. 1 *Tim.* 6.8. *Col.* 3.12. *etc.* ſhew it, let others feele that thou haſt the bowels of mercy, *Rom.* 13.14. *viz.* make Chriſt his merits, and his graces yours. Another metaphor is vſed to this end, 2 *Tim.* 1.6. (Stirre vp the gift) taken from fire which, muſt bee blowed, before it can burne and flame, that wee may receiue heat. Alſo another metaphor, *Mat.* 12.35. a man that hath great treaſure, and let it not lie ſtill ruſting and cancring, but bring it forth to the good of himſelfe and others.

The reaſon is, Becauſe all the good that comes vnto vs from the graces of God, is by the vſe of them. So though pearles, money, &c. bee good in themſelues, yet they bring no benefit to the poſſeſſor of them, if they be layd vp in the treaſury and be not brought forth.

Vſe. That we doe not deceiue our ſelues, boaſting that wee haue armour, and yet neuer vſe any: as many will ſay, they haue as ſtrong a faith as any, yet doe they not liue by ſence, heaping vp together, and onely caring for the things of this world; and if croſſes doe come, where is their ſhield then? doth not euery dart pierce them to the heart? &c.

2 To teach vs, that whatſoeuer armour wee haue, to haue it ſtill vpon our backes. Haue wee the helmet of ſaluation, that is, hope of eternall life? let vs ſhew it, in moderating our deſires of the things of this life; becauſe wee ſtill looke for a better, *Gen.* 49.18.

Doct. 2 It is not ſufficient for Chriſtians to put on a peece of this armour; but all muſt be put on, that is, we muſt

muſt haue all the needfull & ſanctifying graces of Gods Spirit, *Epheſ.* 4.15, 24. We are exhorted to put on the whole new man. Now theſe graces are as members of this new man; wherefore, as in naturall bodies there is a proportionall growth of all members in the body, and if all the growth be in the head, or in the legges, &c. that man may be called a monſter: ſo muſt we grow and increaſe in all ſpirituall graces together, and not in one alone; for if there be all faith, and no charity, great knowledge, and no obedience, much deuotion, but little diſcretion: there is ſome corrupt humour, that that turneth all the nourihment to one part.

Obiect. But is it poſſible that one man ſhould haue all graces?

Anſw. Yea, it is poſſible, and neceſſary: as the Apoſtle teſtifieth of the Corinthians, ſee 1 *Cor.* 5.7. For the Spirit ſanctifieth a man throughout: So that as a child hath all the parts of a man, though not in that ſtrength and bigneſſe: ſo haue the Children of God all graces, though ſome in greater, ſome in leſſer meaſure.

Reaſons, why this armour is thus wholly to be put on, are

1 Becauſe God hath made nothing in vaine; and therefore ſeeing hee hath made armour compleat, for to couer euery part, and hath preſcribed it vnto vs, we are therefore to put it all on, becauſe he hath made it for vs: for will not a Captaine take it in euill part, if when himſelfe hath prouided armour for all his ſoldiers, they come neuer the leſſe into the field vnarmed?

2 Our owne neceſſity: for if wee haue not on euery piece thereof, the diuell will quickely finde out that part which is vnarmed, and ſo wound vs, and ouerthrow vs.

3 So vnſeparably are graces knit and linked together, that he that hath not all, hath none. For what is faith without righteouſneſſe, but meere preſumption?

Vſe is that ſame that Saint *Peter* makes, 2 *Pet.* 1.5, 6, 7. *viz.* to ioyne all graces together, &c.

Further

Further, from the Reference of theſe two ſorts of meanes, that we are as well to looke for ſome vnto our ſelues, as relie vpon thoſe that are without vs, wee learne, that

Doct. It is not ſufficient to looke for helpe from God, but wee our ſelues alſo muſt doe our indeauour in the vſe of thoſe meanes hee hath preſcribed, and to worke out our ſalvation togeither with him, *Pſalm.* 119. 32. *Cant.* 1 4.

Obiect. But how can wee thus doe our endeauour? We are dead in ſinnes, &c.

Anſw. Wee muſt diſtinguiſh of times and ſtates. Before our converſion we are dead, and haue no ability at all: But God, when he raiſeth vs vp, giues vs life and ability, the will and the deed: for hee raiſeth vs not like ſtockes and ſtones, as *Iohn* 5.21. *Epheſ.* 2.5.

2 But wee are not able to thinke a good thought.

Anſwer. The Apoſtle there ſpeaketh of our ſelues, as conſidered in our ſelues without the helpe of God: And ſo likewiſe we are not to endeauour in a proud conceit of our owne ſtrength, but wee muſt ſtill acknowledge that God doth all, it is his Spirit that aſſiſts vs, and giues vs ſtrength to worke, and to be able to yeeld our ſelues plyable to the worke of God in vs, ſo to confeſſe that wee liue not, but Chriſt liues in vs.

VERS. 12. *For we wreſtle not againſt Fleſh and Blood: but againſt Principalities, againſt Powers, and againſt the worldly gouernours, the Princes of the darkeneſſe of this world, againſt ſpirituall wickednes in high places.*

IN this verſe is laid downe, 1 The kind of this combate, vnder the metaphor of wreſtling: implying that it is a very ſore combate.

2 The

2 The Parties that maintaine this fight: who are either ſuch as defend themſelues: expreſſed in this word (*We*) that is, all Chriſtians whatſoeuer, the miniſters themſelues not excepted: as appeares by changing of the perſon from (*Yee*) to (*We*,) the Apoſtle thereby not excepting himſelfe.

2 Or ſuch as aſſault. Theſe are deſcribed, 1 Negatiuely: (*not againſt fleſh, and blood:*) where, by *fleſh and blood* is vnderſtood, 1 The ſubſtance of *fleſh and blood*. 2 Thoſe things that are as *fleſh and blood*, that is to ſay, weake, fraile, and mortall.

Heereby is implyed, that our ſpirituall enemies are more than *fleſh and blood*, of more might and valour than all the men of the world: as by comparing the malice and power of the diuell, with that of men, may appeare.

Vſe. It ſerues to ſtirre vp our dulneſſe, and to make vs more watchfull, hauing to doe with ſo mighty enemies.

2 When wee haue to deale with wicked men, to conſider that wee haue not onely to ſtriue with *fleſh and blood*, but alſo with the chiefe enemy the diuell, who is the principall worker, and whoſe inſtruments wicked men are: and ſo not to bite the ſtone that is caſt, but to haue an eye to him that throweth it. Further, from the oppoſition of theſe two parts, (*Not againſt fleſh, &c.* but, &c.) ariſeth this inſtruction:

Doct. That they who are quailed and daunted by *fleſh and blood*, will neuer be able to ſtand out againſt *Principalities and powers*.

Which is to be noted againſt the cowardlineſſe of men, that are mooued with euery temptation. For the feare of men. Wee ſee that *Ieh* being not mooued with thoſe loſſes that hee ſuſtained at the hands of men, did alſo valiantly ſtand out againſt the malice of Satan.

1 Affirmatiuely, (*but againſt, &c.*) In the expoſition of which words, there is ſome difficulty.

R 2 *Princes*

Principalities.) Properly it is the Office of a Prince, or the honour of a Prince: In briefe, it signifieth a gouernment, and being applied to a Prince, it addes a great emphasis to it: So that *Principalities*, is as much as, those that haue a gouernment.

Powers) Some vnderstand for an inferiour kinde of power: as *Titus* 3.1. 1 *Tim.* 2.2. 1 *Pet.* 2.14. attributing *principalities* to the highest and chiefest, as vnto the King; and *Powers*, vnto inferiour Magistrates vnder him. From which distinction of these words, some doe make degrees of diuels; but though I will not deny but that there is an order of diuels, as *Matth.* 9.34. and 25. 41. which they make among their selues, for the better performance of their mischeeuous plots, and so take vnto themselues offices; not that they haue any assigned of God: yet in this place is meant no such matter, for heere is no comparison made betweene the diuels, what power one hath ouer another; but betweene them and vs, what power and gouernment they haue ouer vs: So that *Powers* here, signifieth an ability, and power which they haue to execute their gouernment.

Worldly gouernours) κοσμοκρατορας. This amplifies the former concerning their gouernment, and also limiteth it, shewing that they haue an absolute gouernment, but are onely worldly gouernours, that is, ouer the men of this world: but yet least wee should thinke that all men are vnder this gouernment, it is added, *Of the darkenesse of this world*) that is, of the ignorant and wicked of the world, who are called darkenesse: who being blind, see not the danger whereinto they implunge themselues, by subiecting themselues to the diuell.

This also shewes the cause how they come to be the diuels subiects, because they are wicked, and rebell against God.

Spirituall wickednesses.) Heere they are set forth, 1 By their nature, they are spirituall things, and haue the properties of spirits: as to moue from one place to another, in a moment without resistance, &c.

2 Their quality: they are most monstrous vile, malitious wicked spirits; and therefore called spirituall of wickednesse, in the Originall.

Which are in high places.) The word in the Originall, ἐπουρανίοις. It signifies Heauenly, and is translated, chap. 1. verse 3. Heauenly things, not *Places*. But if we vnderstand it of places: then it shewes where the diuels haue their aboade; namely, in the lowest heauen, in the ayre.

If wee take it for Things, then it shewes the cause of our combate, that it is not for earthly matters that they contend; but for heauenly and spirituall things, such as concerne the saluation of our soules.

The words then are a description of the terrour of our spirituall enemies: described.

1 By their Dominion, (*Principalities, Gouernours:*) which is amplified 1 by that *Power* that they haue to execute their gouernment: (*Power*) 2 By the parties that are gouerned: (*The darkenesse of this world*)

1 *Doct.* Our spirituall enemies are such as haue a rule, dominion, and command. A point cleare, chap. 2. verse 2. 2 *Cor.* 4.4.

Quest. But how comes he to haue this power? whether is it of God or no? for it seemes so to be, *Rom.* 13. 1.

Ans. That generall ground is there restrained to the gouernments, & vnto all lawfull gouernments ordained by God. But as for the diuell, he could indeed haue no power but by Gods permission: and although that God doe suffer him, yet hath he no right and title vnto this dignity. The reason then is, 1 In regard of himselfe, because hee doth tyrannically vsurpe this power, like as doth the Pope, his chiefe instrument, 2 *Thes.* 2.4. *Deut.* 18.7. See *Matth.* 4.9. *Luke* 4.6.

2 In regard of his vassals that flatteringly yeild vnto him, and voluntarily giue vnto him this power, to ma-

king him their Prince, *Ho.* 8.4. Now, the deuill is ſo ambitious, that if any thing be giuen, hee will take it: and giue an inch, he will take an ell.

Vſe. 1 To teach vs to take heede, how wee yeeld to the deuill, or giue him one iote: for where he can get an entrance, there will hee ſet his throne: if wee giue him ſway a little, hee will bee the whole prince and ruler.

2 To ſtirre vs vp to ſubiect our ſelues to our Lord Chriſt, and to carry our ſelues to him, as to our Lord and King: for then will hee defend and maintaine vs, and (as Kings doe) not ſuffer others to beare rule ouer his owne ſubiects; otherwiſe, if wee refuſe to haue him raigne ouer vs, it is juſt for him to giue vs ouer to theſe cruell and tyrannicall Lords.

2 *Doct.* As they haue a dominion, ſo they haue power to execute the ſame, and to keepe their vaſſals vnder them, chap. 2. ver. 2. The point is manifeſt: therefore to handle this their *Power* more particularly, let vs conſider,

1 The Ground of it. It hath pleaſed God thus to arme them with power. 1 In his iuſt iudgement for the puniſhment of the wicked. 2 For the tryall of his children. 3 For the manifeſtation of his power, in the aſſiſting of them. 4 That the excellency of his graces, wherewith hee armeth his children, might be ſeene, that they are armour of proofe to defend them.

2 The Extent of it, how farre this power reacheth. To this in generall may bee anſwerd, That he is able to doe whatſoeuer is within the compaſſe of nature vnder heauen, that may bee done by naturall meanes. Hee hath no power vpon the heauens, as to alter their motion, &c. But vnder the Moone hee hath power, as 1 in the Aire, to muſh it together with great violence, to cauſe windes and tempeſts: as when *Iobs* houſe was ouerthrowne, *Iob* 1.

2 In the water, to raiſe vp tempeſts: likewiſe, for the drowning of ſhips and men, to make breaches, &c.

3 In the earth, to turne things topſie-turuie, houſes, trees, &c.

4 On liuing creatures, to deſtroy them, &c. as the Swine, *Mar.* 8.

5 On men, to take their bodies and hurry them vp and downe, from place to place: as hee did Chriſts body, to ſmite it with diſeaſes, to enter into it and take poſſeſſion of it, to trouble the conſcience, to ſtirre vp the humors of luſt, choler, &c.

Queſtion. But is not his power diminiſhed by his fall? Is he as powerfull as the good Angels?

Anſwer. No: for we ſee, that when there hath beene oppoſition betweene the good and the euill angels, the euill haue ſtill beene foiled, as *Dan.* 10. *Rev.* 12. So that if compariſon be made between them and the good Angels, their power is ſomewhat abated: but if compariſon be made betweene them and other creatures, their power ſtill remaines ſo great, that wee cannot ſee wherein it is any whit leſſened. And therefore wee are not to bee ſecure, as if his power were ſo weakned, that hee could not hurt vs ſince his fall; but to be ſtirred vp to watchfulneſſe, and to bee ſtrengthened in faith, ſeeing God hath giuen vs the good Angels to protect and defend vs.

3 The reſtraint of their power. In which we are to conſider, 1 what they cannot doe.

Queſt. Whether can they goe beyond nature, or againſt it?

Anſw. They cannot, becauſe they are creatures, and muſt bee ſubiected vnto the order ſet downe by God, who is the onely Lord of nature, and only can alter it, goe aboue and beyond it. Examples in 4 points.

1 The deuill cannot do that which is ſimply, and properly a miracle: as to cauſe that flaming fire ſhould not burne, to raiſe the dead: for theſe are againſt and aboue nature. And to doe theſe, is a property of God, where-

by Christ did declare himselfe to be God, and likewise his Apostles to be assisted by the power of God, and to be sent from him.

Obj. 1. The sorcerers wrought miracles, as did *Moses* and *Aaron*, *Exod.* 7. 11, 12, 22. and 8. 7.

Answ. 1 These things might bee done by naturall meanes: the deuill might bring serpents and frogs from some other place, and put them there.

2 Those things were done only in shew and appearance, to harden and delude their eyes: for the serpents of the sorcerers were deuoured of *Moses* serpent, which shewed that his was a true serpent, and effectiue of her workings: that they made no resistance, but rather shewed themselues fauoured.

2 For the water turned into blood. How could it be, with all the water in Egypt was already turned into blood? and therefore it must needs be some of the water of Goshen: but vpon Goshen came none of the plagues of Egypt.

3 Concerning the frogs. Those that *Moses* brought in, were gathered on heaps, so that they stanke: but no such matter is recorded of the other.

So that the deuill may doe wonders which may seeme strange to vs, because wee know not the cause, but not miracles.

The deuill cannot directly force the will of man to yeeld to his bent: as to make him sinne against his will: for forced will is no will; and sinne is an action of the will, else it is no sinne: Hee may by threatnings and allurements perswade the will, but hee cannot force it.

3 The diuell cannot simply search the heart of man, for this the Lord ascribes vnto himselfe, as a property belonging vnto him onely. The diuell can giue a neere gesse at the generall disposition of the heart, by the actions, speeches, inclination, &c. but precisely to knowe what the thought of the heart is, hee cannot.

4 Hee

4 Hee cannot simply declare things to come. This also God takes as a property belonging to himselfe, and thereby doth in Scripture distinguish himselfe from Idols and false gods: and therefore among the heathen he vsed to giue out his answer in doubtfull termes, that might bee true two waies; and if it fell out otherwise then they interpreted it, then they said they mistooke the meaning of the Oracle.

2 What they are hindred from doing, although they can, and would doe it; for they doe nothing but by Permission, and therefore we reade in Scripture, 1 *Pet.* 2.4. *Iudg.* 6. *Rev.* 20. 2 That the diuell is chained and tied vp like a bandog, that can goe no further then his linkes will let him. So Satan desired to winnow *Peter*, *Luke* 22. 31. But hee could not. This doth make greatly for the comfort of the godly. So much of their power.

2 The second thing whereby their dominion is amplified, is the parties that are gouerned; who are described when it is said, They are gouernours of this *(World, of the darkenesse of this World.)*

1 *Doct.* This rule and gouernment is onely heere, in and ouer this world.

Which is an encouragement to endure all the assaults that are made, because it is but for a time; there will come a time of redemption and full freedome from all. And 2 it is an encouragement against the houre of death.

Yet all the men in the world are not vassals of the diuell, but only *the darkenesse of this world*: Such men as are blinde through ignorance, and wicked through corruption within and without, 2 *Cor.* 4. 4. 1 *Ioh.* 3. 8. *Eph.* 2. 2.

2 *Doct.* The diuels dominion is ouer blinde and sinfull men. The former resist him not, but doe ignorantly follow him, not seeing indeed what he is. The other think his gouernment is pleasant, & so beleeue not whatsoeuer is spoken of the diuell. The ignorant know not what a blessed & cõfortable thing it is, to be the Lords sub-

subiects. The wicked, they rebell against him.

Vse. For tryall whether we be vnder the gouernment of the diuell or no: which wee are, if wee loue and lye in darknesse, *Iohn* 3.19.

2 For direction, how we may come from vnder his power and dominion, namely, by comming forth from darknesse into light, *Col.* 1.13. *Luk.* 1.79. *Acts* 26.18.

3 For consolation to such as haue euidence in their owne soules, that they are light in the Lord; because they are freed from the power of the diuell. And let such carry themselues as children of the light. So much of their dominion.

2 The second thing whereby our spirituall enemies are described, is their Nature. In that they are called πνευματικὰ, Spirituall things.

Doct. The diuels, the enemies of our soules, are of a spirituall substance: for they still retaine the same substance in which they were created, that they might beare the punishment of their sinne, in the same nature that they sinned; and that they are spirituall substances and beings of themselues, appeares also by their power, their offices, their place, their punishment which they endure. Which

1 Note against those, them to be but qualities and affections rising from vs. A conceit both erroneous and dangerous, extenuating the terrour that ought to be had of the diuell, and so causing security.

2 It greatly aggrauates the cunning of them, in these respects.

1 Being spirits, they are inuisible and cannot be seene by flesh and blood: and such likewise are their assaults: so that wee fight against them, as blinde men against seeing; wee cannot tell where and how they strike, &c. which is a great disaduantage.

2 Being spirits, they can be in euery place with vs, knowing our actions, and words, and gazing at our thoughts: which is a great aduantage to them: as if one enemie

enemie should know the counsels of another: as 2 *Kings* 6.12.

3 Being spirits, there is no bodily thing that can hinder them in their enterprizes, they can passe ouer, and thorow all things. And hence is their vnconceiueable swiftnesse, in their passage from place to place: as swift as lightning, or as our eyesight. This great quicknesse doth likewise giue them great aduantage.

4 Being spirits, they are not subiect to fainting, wearisomenesse, and decay: but after many hundreds, or thousands of exployes done, they are still ready for more. Whence it cõmeth that they get so great experience, and doe assault continually without intermission.

Notwithstanding these disaduantages on our part, we haue comfort in the Lord, the Spirit of spirits, who is with vs to defend vs, who hath giuen his Spirit to open our eyes, that we may see the sleights of the diuell, to strengthen vs that we faint not, & to be That strong man to keepe him from taking possession of vs.

3 *Vse.* It shewes that we must fight against him, not with earthly weapons, but with the spirituall armour of God, here prescribed. So much of their nature.

3 They are described by their quality and condition. (*Wickednesse.*)

Doct. They are foule, wicked, and vncleane spirits: so is the diuell called, by a kinde of propriety: ὁ πονηρὸς: That wicked one; and that in these respects:

1 Because they are the authours and beginning of sinne, *Iob.* 8.44.

2 Because of their nature, which is wholy impure, not one iot of goodnesse in it.

3 In regard of their will, because they delight and ioy in wickednesse, and haue no thinking to repent, vnlesse it be, not to haue done more than they did.

4 In regard of the continuall practice of sinne in themselues, and soliciting of others alwaies vnto euill.

Vse. 1 For tryall, whether the spirit of Satan be in vs,

or no; for if wee giue our selues ouer to sinne, wee are guided by the spirit of the diuell.

3 It ought to be a strong motiue vnto vs to hate all impiety, because herein we are like vnto the diuell.

Now note wee how all are set downe in the plurall number: *Principalities, Powers, worldly gouernours, spirituall wickednesses*, to shew that they are not a few, but many who are our enemies.

Vers. 13. *For this cause take vnto you the whole armour of God, that yee may be able to resist in the euill day, and hauing finished all things, to stand fast.*

FRom the former consideration of the greatnesse and terriblenesse of our enemies, the Apostle takes occasion againe to stir vs vp to the greater watchfulnesse, and courage in withstanding these our enemies. (*For this cause*) that is, in regard wee haue so great enemies, so malicious, powerfull, and strong; wherefore he repeats againe the direction before laid downe, vers. 11.

The words then containe two points, 1 A direction. 2 Motiues.

In the direction obserue, 1 The meanes that are to be vsed. 2 How they are to be vsed.

The meanes are expressed in these words, (*the whole armour of God,*) of which hath been spoken before, vers. 11. Onely consider some reasons why this is againe repeated: they are 3 especially. 1 The Apostle heereby shewes, that he had deliuered this direction with good aduice, not rashly, and suddenly: and therefore hee is bold againe and againe to say it, as *Gal.* 1.9.

2 That as it is a truth in it selfe, so it is behoofefull for vs, and especially to be regarded of vs, as *Psal.* 24.7.9.

3 Because the Apostle will know that wee are very backward to performe this duty, and therefore hee vrgeth it againe.

Vse

Vse 1 For Ministers to vrge and presse vpon their people their duties againe and againe.

2 To reproome people that haue itching eares, and cannot endure repetitions, but stand long after new points.

Further, from this repetition, we may obserue both the necessity, and sufficiency of these meanes prescribed, in that they, and they onely are set downe before, and againe repeated after the description of our enemies, verse 12. Which should mooue vs to take good heed vnto them.

2 The manner of vsing the meanes, is set downe in another phrase then before. (*Take vnto you*) but ver. 11. (*Put on*) The doctrine hence arising, is this, That

Doct. The graces whereby wee are defended, are not from our selues, but from another, 1 *Cor.* 4.7 *Iam.* 1.17.

Nature giues vnto brute beasts wherewith to defend themselues, so soone as they are brought foorth, and so they grow vp needing no other; but it is not so with man: we are borne naked, and without all defence for our bodies, needing apparell, and weapons to defend vs: So are we likewise in respect of our soules, vtterly voyd of all grace, power and ability, to keepe our selues from the assaults of our enemies: see *Ezek.* 16.4 &c. Wherefore we are to get vnto vs this spirituall armour. So much for the direction.

The motiues are taken from the end, which is set down in two degrees. 1 That in the fight we may be able to resist. 2 That after the fight, we may stand fast.

In the first note 1 the benefit, 2 the duty, 3 the time.

1 The benefit in these words, (*that yee may be able.*) Whence is confirmed the doctrine before deliuered, that whoso hath this armour, may, in the right vse thereof, be secure and confident of victory.

2 The duty is in this word, (*withstand*) withstand, or stand against our enemies. A word of combate and of defiance. Whence

Doct. 1 The Armour that is giuen vs of God, is giuen vs to defie our Enemie boldly, and to combate with him, *Iam.* 4.7. 1 *Pet.* 5.9.

Vse. To teach vs, that we who professe our selues soldiers of Christ, and haue taken vnto vs this armour, must knowe that wee are not called to imbrace this Word, and liue idly at ease, but to fight.

Doct. 2 Seeing that we are bidden take this armour, and so resist, we learn, That without this armour it is in vaine to resist, we shall ruth like horses vpon the pikes, we fight like naked men, against men armed.

Vse. As before wee were taught to resist, so here we are shewed how to resist: not foolishly trusting in our owne strength, but armed with the power of God.

Doct. 3 That wee giue no place to the diuell: for such is his subtlety and cruelty, that hee knowes how to take euery aduantage, and being once entered, like a fierce lion will deuoure vs.

Vse. It reproues the folly of those that will yeeld a little, and hope well enough to recouer themselues, but sinne growes by degrees, and the diuell gets great aduantage, by perswading vs to yeeld a little: and if wee sinne a little, and so lose our ground, wee shall finde it a harder matter to recouer it, being lost, then to haue kept it at the first.

3 The Time is noted in these words (*In the euill day*) not euill in it selfe, but in regard of those occurrences that fall out vpon that day. Some take this to bee meant of the whole course of our life: others too strictly, for the houre of our death. I rather take it in a middle sence, for a certaine time or day, namely, the day of tryall and temptation, wherein we are assaulted by the diuell, who would bring vs to the euill of sinne and of punishment; and therefore it is called euill.

Doct. Hence wee learne in generall, that there is an euill day that will come vpon vs, as *Reu.* 6.11. And therefore the Scripture puts a *must* vpon it. Wee must through

through many afflictions enter into the Kingdome of God. Herein also is the difference between the Church militant, and the Church triumphant. Yea, who in his owne experience doth not finde this to bee true?

Vse. That wee bee not secure, thinking no euill will come vpon vs. A conceit not onely of the wicked, *Psal.* 10.6. but euen of those also that haue giuen vp their names to God: as *Dauid*, *Psal.* 30.6.

Quest. But when then is this day? *Answ.* God disposeth of it, as of the day of death: though it will certainely come, yet wee know not when, to the end that wee might alwaies watch and prepare our selues. So that wee learne,

Doct. 2 That wee must prepare, and be alwaies armed for an euill day. Thus *Iob* thought of his afflictions before they came, *Iob* 3.25. Thus *Paul* prepared for his afflictions, *Acts* 20.22, &c. And so doth hee warne *Timothy*, 1 *Tim.* 1.18.

Vse. For reproofe of those that liue securely, thinking that all peace and quietnesse shall still last: and so like the people of Laish, *Iudg.* 18. are easily surprized. So much for the first degree.

In the second obserue 1 The Time. 2 The issue or benefit. The Time is expressed in these words, (*hauing finished all things.*) Wherein we may note, 1 the Action, 2 the Obiect, (*all things.*)

Doct. The instruction from thence is, that the assaults made against vs are many: (*all,*) as *Psal.* 34.19. The Commonwealth of Israel was a type of this, which was continually exercised with afflictions in Egypt, and afterwards till they came to be in quiet in the Land of Canaan. And this is also verified in the life of Christ, his Prophets and Apostles. So then, as there is an euill day certainely to be looked for; so likewise are there many to be vndergone of vs. Wherein,

1 God doth shew his goodnesse in assisting and deliuering vs, and the truth of his promises, in not forsaking vs.

2 Hereby God would weane vs from the world, in which through eafe and quiet, we too much delight.

3 And make vs the more to long after Heauen.

4 This commeth to paſſe, by reaſon of the vnſatiable malice of the diuel, who will vſe more meanes than one to foyle vs, if it may be: as he did to *Iob* and Chriſt.

Vſe. 1 To teach vs to looke for one affliction after another, and therefore ſtill to prepare our ſelues.

2 For comfort, that we doe not thinke our ſelues forſaken of God, becauſe of multitude of afflictions and temptations, ſeeing that it is our condition whileſt we liue heere.

Doct. 2. *(Finiſhed.)* It is not ſufficient well to acquit our ſelues of ſome one of thoſe aſſaults, that are brought againſt vs; but we muſt valiantly ſtand againſt all whatſoeuer. Hence is the conſtancy of the Martyrs commended, that endured all ſorts of afflictions, *Hebr.* 11. 36. and 12.4.

Reaſons are, 1 Becauſe all the promiſes of reward made vnto vs, be annexed with the condition of conſtancy and perſeuerance to the end, *Reu.* 2.7. and in all thoſe 7 Epiſtles, *Matth.* 10.22.

2 Becauſe without continuance, all our former courage and conſtancy is in vaine, *Gal.* 3.4.

2 The benefit is in theſe words, *(to ſtand faſt.) Verſ.* Not in the Imparatiue moode, as implying a duty, but in the Infinitiue, as noting a benefit; the iſſue and euent of the fight: Implying, that at length wee ſhall be conquerours; and as victors, ſtand faſt in the field, when our aduerſary is fled away.

Doct. They who doe well fight the battels of the Lord, ſhall be ſure at length to haue the victory, 1 *Cor.* 10.13. Thus did Chriſt ſtand faſt in the field: and ſo did *Iob*, *Iames* 5.11.

Vſe. It ſerues for comfort and encouragement to fight valiantly: for heere is the bleſſed iſſue that will recompence all our labour and trauell.

VERS. 14.

VERS. 14. *Stand therefore, &c.*

IN this and the verſes following, is laid downe a particular exemplification of that generall direction giuen vnto vs, how to keepe our ſelues ſafe from all the aſſaults of our ſpirituall enemies. In which we may obſerue, how the Apoſtle layes down 1 Duties to be performed, which are twofold.

1 *Stand*, in this verſe.

2 *Pray*, verſe 18.

2 The meanes whereby they are performed, 1 That wee may *ſtand*. The meanes are expreſſed in ſixe branches. 1 The girdle of verity, &c.

2 That we may pray. The meanes are, verſe 18. Before wee come to the particular handling of theſe points, obſerue here the coherence, and ioyning together of theſe two duties, *Stand and pray*. Whereby we learne, that as on the one ſide wee ſhould not be faint-hearted, timorous, and careleſſe: ſo on the other wee be not proud & impotent, truſting, and preſuming on our owne ſtrength. The firſt ſhewes that God will not helpe vs, vnleſſe wee labour and endeauour to doe our beſt. The ſecond ſhewes, that we can doe nothing without the helpe of God. We muſt pray, ſo truſting to God, to his promiſes and mighty power: that we alſo *ſtand*, that is, vſe the meanes that hee hath preſcribed. Againe, we muſt ſo vſe the meanes, alwaies hauing an eye vnto God: So neither tempting by neglect of the meanes, nor preſuming on the meanes, to be careleſſe in ſeeking helpe of God. This was notably repreſented vnto vs, in that firſt battell of the Iſraelites with the Amalekites, *Exod.* 17. where *Ioſhua* was fighting, and *Moſes* praying both together. See the like, 2 *Chron.* 14.10,11.

Vſe.

Vse is for vs, that we doe not separate those things that God hath ioyned together.

1 The first duty to be performed, is in this word *Stand*, a warre-like word, taken from the manner of standing in warre. Wee heard it vsed before, verse 13. but not in the same Mood nor Tense; and so not in the same signification. There it was in the Infinitiue: here it is in the Imparatiue: there is meant standing after the fight; heere, in the very fight. Now this word implyes 4 things.

1 Courage in this Christian warre; for timorous and faint-hearted soldiers are ready to fly away, where a man of valour will stand it out.

2 An abiding in that place and ranke wherein our Captaine Christ Iesus hath set vs, and not to straggle from it.

3 Watchfulnesse. Not to be sluggish, to lye downe and sleepe, but to stand on our feet.

4 A kinde of continuance and constancy. Not to be still putting off and on of our armour, but to keepe it on still.

From whence accordingly wee are to obserue foure duties.

1 Christian soldiers must be of a valourous and couragious minde, to stand against, and to defie their enemies. Such courage as *Dauid* had against *Goliah*: which how needfull it is in all things, appeares, in that the Lord doth so often vrge to *Iosshua*, euen three times together, *Iosshua* 1.6,7,9.

Reasons. 1 In regard of our enemies, who are daunted with nothing more, than with courage and valour, and insult ouer vs when wee are timorous: like the Woolfe that flies away if he be resisted, but if you runne away, hee sets vpon you eagerly.

2 In regard of other, vnto whom our valour may be a great encouragement: as 2 *Chron.* 11 14.

Vse 1 To be exhorted to the performance of this duty, and

and for motiues to stirre vs vp to consider,

1 How in our fight the Lord is with vs, and stands by vs. This motiue was vsed to *Iosshua*, *Iosh.* 1.5.9.

2 That we fight in the name of the Lord, armed with his power, which is ingaged in our fight: this gaue *Dauid* that inuincible courage.

3 The cause of our fight that is iust, for the saluation of our soules. Now the equity of the cause is a great encouragement to soldiers: as vnto *Iphtah*, *Iudges* 11. And contrarywise that the cause of our aduersaries is most vniust, who fight against God, to dissolue his workes, to diminish his Kingdome, &c.

4 That wee fight with enemies indeed, but enemies vanquished and spoiled, *Col.* 2.15. *Heb.* 2.14. Yea, whose weapons are all blunted, the sting of afflictions, of sin, and of death being taken away.

5 The promise of victory, and assurance of it. Then which there cannot be a greater incouragement.

2 That wee must be carefull to abide in that place wherein our Captaine hath placed vs, 1 *Cor.* 7.20. *Ephe.* 4.1. But we are to know, that we haue a double place or calling. 1 Generall, as wee are Christians, members of Christ, professing his name.

2 Particular, as we haue seuerall places in the Church. The duties then are two.

1 That we remaine firme and stedfast in the Church, not forsaking our profession, and straggling out of it; for the Church is the field, in which wee must fight, and remaining in it, wee are vnder the protection of our Captaine: but straggelers from the armie haue neither protection of Captaine, nor helpe of fellow soldiers to defend, and so fall into their enemies hands: as the Separatists.

2 That wee bee carefull to abide in that particular place, wherein wee are set, be wee Captaines, Lieutenants or soldiers: that is, Magistrates, Ministers, Masters of families, or the like, *Rom.* 12.4 &c.

To be stirred vp hereunto, consider wee,

1 That it is the wise Lord that hath appointed vs our seuerall places and callings. *Heb.* 3.2.

2 That this standing in our rankes, is the comelinesse and beauty of the armie, yea, the very strength of it; for confusion breeds disturbance, and giues aduantage to the enemies. Thus in the body all the members standing in their due place, make vp the commelinesse thereof, and are ready for the mutuall helpe one of another.

3 That thus wee shall best manifest the graces of God giuen vnto vs, whilst we keepe euery one his owne place: as a common Souldier, though hee may well manage a Pike or a Gun, yet cannot well discharge the place of a Captaine.

4 That the Lord will seeke for vs, and reward vs in our places where hee set vs. If hee finde vs out of our rankes, he may haply giue vs a knocke, or cashiere vs: as he did *Corah*, *Dathan* and *Abiram*.

3 That wee be watchfull, and stand vpon our defence against these our enemies, 1 *Pet* 5.8. For else we may be suddenly surprized. The diuell comes as a thiefe, hee sends not an herald before him with defiance, hee fights not to shew valour, but his aime is at bloud and spoile; and so hee vseth all treachery.

Vse. Mat. 24.43.

4 We must stand alwaies armed and defenced against our enemies, neuer putting off our armour; for here is the difference betweene this spirituall and carnall warfaring. The night, truce, season of the yeere may cause a laying aside of armes for a time in this earthly warre; but there is no intermission in the spirituall fight.

Ob. But this seemes a very burdensome and tedious matter.

Answ. Not at all, but if we come once to haue this armour well fitted vnto vs; it is most easie and pleasant for vse. *Matth.* 11.30. and no whit combersome, though otherwise in regard of defence it be called armour.

Vse.

Vse. To reproue those that are weary and fall away: Such neuer had this armour well fitted vnto them: as *Iudas* and *Demas*.

Ver. 14. *And your loynes girded about with verity.*

NOw followes the manner and meanes of performing the former duetie; for which end the Apostle doth distinctly describe the armor of God, laying down the seuerall parts and pieces of it; which are in number sixe. The first is expressed in these words, (*And your loynes girded about with verity.*)

But before wee come to the handling of this, and the other particulars, there are three generall obseruations taken from all ioyntly considered, to be spoken of.

The first is this: that most of these pieces are defensiue; but one offensiue, viz. the sword of the Spirit, and that but in part, being also defensiue.

2. That heere is armour for the forepart, but none at all for the hinder parts of a man.

3 That euery part before is couered from top to toe.

Hence wee learne three instructions.

1 That Christians must more seeke to defend themselues, and maintaine their owne, than to annoy their enemies. Thus did Christ, when hee made himselfe our example in his first conflict with Satan: we see Satan first sets vpon him, he onely defends himselfe: and thus haue the seruants of God dealt with the instruments of the diuell from time to time. This is an argument that our cause is iust.

2 That in this Christian warre and conflict, wee must neuer flie away; but stand vnto it face to face. There is no hope to get good by running away: it is dishonourable to God, and dangerous to our selues, because then wee lye all open to the weapons of the diuell: therefore let there be in vs the mind of *Nehemiah*, *Nehe.* 6.11. for the diuell fights not for glory, as men doe, who thinke it as great a glory to put their enemies

T 2

mies to slight, as to slay them: but it is blood that hee aimes at; wherefore let vs remember *Lots* wife, *Luk.*17. and that hee that lets his hand to the plow, and lookes backe, is vnfit for the Kingdome of Heaven; hee that flies, is vnworthy to be a soldier of Christ; and therefore not to flie, hoping to come againe another time, being in the meane while naked to all the darts of the diuell, who may wound vs at his pleasure.

3 Heere is compleat armour for the forepart: a helmet, comprehending the beauer and gorget, to couer the head and face downe to the neck. A breastplate, containing vnder it the skirts or bases, to couer all vnto the knees. The Greaues or Bootes to couer the legges vnto the sole of the foot. For the right hand a sword, for the left a shield. Lastly, a Girdle or Belt to bind all together. Whence the instruction is, that the graces of Gods Spirit, that hee bestowes vpon vs, are sufficient to defend and keepe vs safe: So that this being compleat and sufficient armour, wee need not seeke further to adde any thing to it, to make vs bold and couragious. So much in generall.

Now wee come distinctly to handle the parts: wherein wee will obserue this order:

1 To declare what are those graces heere meant, by the parts of the armour.

2 To shew how fitly those graces are resembled vnto the metaphor.

3 To gather the vses and instructions arising therefrom. The first, in that order, that the Apostle hath set them downe, is the *Girdle of verity*, or *truth*. To omit other signification, there is a foure-fold truth heere meant. 1 Of Iudgement, and Opinion. 2 Of heart and affection. 3 Of words. 4 Of deeds and actions. All which are as linkes of one, and the same chaine, and must concurre, to make vp the strength and beauty of this *Girdle*.

1 Truth of opinion and iudgement, is that whereby wee

wee doe maintaine and vphold the Word of God and true Religion grounded thereon. In a word, it is soundnesse in Religion, in Doctrine, soundnesse in faith and beliefe, as 2 *Peter* 1.12. *Ephes* 4.15.

2 Truth of affection, is a kinde of inward honesty and sincerity, when we set God before our eyes alwaies, and our selues in his presence: and so, though we be alone, yet carry our selues that we may be accepted and approoued of him, *Psal.*5.6. This was in *Ioseph*, when hee was tempted, and in *Hezekiah*, 2 *King.*20.3.

3 Truth in speech, is, when the words which wee vtter, be agreeable to our minde and intention, and also to the matter spoken of: for else wee tell a lye, or an vntruth. Wherefore wee must vtter that which wee know to be a truth, *Ephes.*4.25. *Rom.*9 1. 1 *Tim.*2 7.

4 Truth in action, is, when wee deale plainely and faithfully, not hypocritically; whether we haue to doe with God in his worship, or otherwise with men: not pretending more than in truth we doe intend, 1 *Iohn* 3. 18. *Ephes.*4.24. (*True holinesse.*) Thus is *Nathaniel* commended for a plaine honest man, *Iohn* 1.47.

All these must be linked together: and if you take away any one, the Girdle breakes, and loseth his strength and comelinesse. For, though the heart be sincere, the speech true, the Actions plaine and honest; yet if the iudgement be vnsound, and we be carried away to errour, superstion and Idolatry, all those faire shewes will proouе but stubble and drosse. *Paul* thought that hee had an honest heart, and was vnrebukeable for his conuersation, *Acts* 26 9. but being misled in iudgement, what did this auaile him? He afterwards esteemed it nothing.

Againe, though we hold the truth, if we haue a double heart, full of hypocrisie and dissimulation, wee are the more odious and abominable to God, and our knowledge shall serue as a witnesse to condemne vs.

Moreouer, if we will seem sound in heart & opinion,

yet lie in word, diſſemble and deale double in our actions, what doe wee but diſgrace the truth, and plainely profeſſe our ſelues hypocrites?

Now theſe three iarr, truth in heart, ſpeech and action, may be comprized vnder one name of Integrity or Syncerity, when our heart, word, and deede agree in one, and all inlightened and directed by the Word. So that truth in iudgement is the fountaine, theſe the ſtreames.

For Application to the meraphor, how fitly this grace is reſembled to the girding of the loynes with a girdle or belt, we are to know, that this phrase of girding the loynes, is vſed in a double reſpect.

1 As it is taken from trauellers; who in the Eaſterne hot parts vſed to goe in long ſide garments, and therefore when they iourneyed, did truſſe them vp to their loynes with a girdle, as *Luk* 12.35. *Exod.*12.11. This is not meant here.

2 As it is taken from ſoldiers, for the knitting and faſt girding of their Armour cloſe together about: as *Iob* 38.3. In this ſence is it here taken. Now ſoldiers vſe to haue a ſtrong girdle called a belt to gird their harneſſe about them, and it hath a double vſe.

Vſe. 1 For Ornament: becauſe the armour is ioyned together about the middle with ioynts; and therefore to couer thoſe ioynts which are not ſo comely, they vſe a broad girdle. 2 For ſtrength. 1 For that it ſerues to keepe the armour cloſe and faſt together, that in the fight it fall not off, or comber him. 2 For that it doth much ſtrengthen a man, to haue his loynes and middle faſt girded about.

The fit reſemblance then of this grace, appeareth in regard both of that grace, comelineſſe, and ornament, as alſo that ſtrength, which truth giueth vnto thoſe that haue it.

Firſt, for truth of iudgement. What greater ornament of Religion, then the ſound euidence of the truth of

of that which wee profeſſe? Antiquity, vniuerſality, ſucceſſion, great reuenues, &c. are nothing to this, yea, doe more diſgrace it then adorne it; for ſuperſtition, the more ancient it is, the more approuers it hath, the more odious and abominable.

2 Againe, for ſtrength. Truth in Religion is able to maintaine it ſelfe againſt all oppoſers; yea although a man come far behinde his aduerſaries in reading and learning.

3 Furthermore, this truth maketh vs to ſtand conſtant and firme in our profeſſion euen to the death: as it did the Martyres. For truth in heart, what maketh a man more amiable and gracious in the acceptance of God (for God onely behouldeth this) then truth in the inward parts, an honeſt, ſingle, ſimple heart? For this cauſe was *Dauid* a man after Gods owne heart, *Acts* 13.22. becauſe hee had an vpright heart, 1 *King.*15.3. For this cauſe did *Noah* finde fauour with God, *Gen.*6.9.

Againe, what Learning, Art, or Eloquence can more grace a mans ſpeech, then truth?

Laſtly no outward comelineſſe, ſtrength of body, or beauty of face can ſo much adorne vs, as faithfulneſſe and plaine dealing in all our actions.

Now, (to ioyne all theſe three together) for ſtrength: the conſcience of our vprightneſſe and integrity, is a great means to vphold vs in the day of tryall. This vpheld *Iob*, although his wife and his friends counted him an hypocrite, and although the hand of God was heauy vpon him, *Iob.*27.5. and 31.35. This made *Hezekiah* to call vpon God with that confidence, as 2 *Kings* 20.3.

Vſe. It teacheth vs to be carefull to follow that precept of the wiſe man, *Prou.*23.23. To buy the truth, and not to ſell it. Where, although by truth be eſpecially meant truth of Religion, yet may it be extended to the other alſo. It hath two branches,

1 Concerning thoſe that haue it not, they muſt buy it.

2 Con-

2 Concerning those that haue it. They must not sell it. So that they that want this girdle, must get it, and they that haue it, must keepe it.

First therefore wee are to examine our selues, whether wee be in the truth or no, 2 *Cor.*13.5. For that may well be applyed vnto this, seeing there is no one thing that makes so great and manie a difference betweene the Elect and the reprobate, as this truth, it being a speciall token of our effectuall calling.

1 Truth of iudgement. Whether we be assured that our profession be the true Religion of God or no? The principles whereof wee must trie by the Scriptures, which are the only touchstone to try this Gold, 1 *Thes.* 5.21. 1 *Ioh.*4.1. *Ioh.*5.39. *Acts* 17.11.

2 If vpon tryall wee finde our iudgement resolued in the truth, then are wee to examine whether this knowledge do, like the oyntment of *Aaron*, *Psal.*133.2. season our heart and affections. Whether our hearts be sound or no; for this is deceitfull aboue all things, euen to a mans owne selfe, not only in grosse hypocrites, but in many others, who knowe not the weakenesse of their heart, because they neuer searched into the depth of it: as *Peter*.

To this end wee are to examine especially what is our disposition, when wee are alone in priuate and haue to doe with none but God: when wee may commit sin, and keepe it close from the eies of men, then to marke what is our integrity and vprightnesse, whether like vnto that of *Ioseph*, or no.

3 Finding the fountaine to be pure, we are to obserue what cleare streames doe flow from thence in our words and actions, *Luk.*6.45. Whether there be a correspondency betweene them and our heart; as if wee worship God, whether we doe it with our heart; if we haue holy conference, whether our heart moue vs vnto it.

For our direction in this tryall; we are to consider,

1 The

1 The ground and motiue that stirres vs vp to doe any good thing, whether it be applause, as in the Pharises, whether honour and credit, or the auoiding of disgrace, as in *Saul*, 1 *Sam.*15.30. or for company sake, or for respects to some particular men, as *Ioash*, 2 *Chro.* 24.2,15, &c. or for profit and gaine: as the Shechemites, *Gen.*34.23. or to auoid trouble; as the Papists that come to Church rather then pay a fine, and be put in prison: In all these there is no truth, because no respect vnto God, to doe his will, because it is his will.

2 What is the sincerity of our hearts, whether it be in all things, *Heb.* 13.18. or onely in some few; for many will do some things vpon by-respects, or because they are agreeable to their humors and dispositions, as *Herod*; but this truth where it is, is like leauen that leaueneth the whole lumpe.

3 What are the things, in which we are most strict and secure, to keepe a good conscience in? Whether first and aboue all, in the chiefest things, or in trifles and smaller matters; which is hypocrisie, *Matth.*23.23.

4 The order of our actiõs, whether we first begin with our selues, before we seek to vrge the same things vpon others; not as the Scribes, that lay heauy burdens vpon others, which themselues would not touch, *Mat.*23.4.

Now vpon this tryall, if wee finde that in any of these respects wee want truth, then must wee buy it, that is, vse all meanes to attaine vnto it, although it be with the losse of those things which wee haue: as they that buy, must depart with some things: which is notably set foorth in two parables, *Mat.*13.44,45,46.

Motiues to stirre vs vp to get it are,

1 The excellency of this treasure. This notably commends the excellency of it, in that nothing makes vs more like vnto God than this, who is truth it selfe; and so nothing makes vs more amiable vnto him. Againe, it makes vs like vnto those that are like to God: as the Saints and Angels in heauen. Contrariwise, no-

thing makes so vs like the diuell as vntruth, *Iohn* 8.44. The excellency of it appeares also heerein, that there is no grace (I dare say) in the Scripture so much vrged, as this of truth.

2 The need that wee haue of it; for all other graces without it, are in vaine: they are corrupt, and putrified, if they be not seasoned with truth; therefore are wee exhorted to loue vnfained, to faith vnfained, &c. So that this attribute of truth doth commend euery grace, 1 *Iohn* 3.18.

3 The benefit that comes by hauing of it; for the least measure of grace seasoned with it, is accepted of God, *Psal.*51.6. and 145.18. yea, blessednesse it selfe is promised vnto it, *Psal.*15.2.

It followes to shew the way, how to get this truth.

1 For truth in iudgement: wee must doe as men vse to do that would buy any thing, they will go to the place where it is to be had, and vse the meanes to get it. Now the contrary, where this pearle is to be had, is the Church, the mould wherein it is hid, is the Word of God; and the ministery thereof, is the meanes to discouer and make it knowne vnto vs: there needs then but our attention and diligence to resort vnto these meanes. Siluer & Gold there needs none to get it, though this also sometimes we must not spare for the obtaining of it.

2 For sincerity, let our care be to doe, as *Enoch* did to walke with God, to set our selues alwaies in his presence: the consideration whereof will make vs to be vpright, as *Gen.* 17.1.

Now, hauing once gotten this Girdle, let it be our care and endeauour to keepe it fast, and not to loose it. Not to sell it, that is, not to exchange it for any thing whatsoeuer. To take nothing for it, because nothing is worth it: be it ease, riches, or the like.

Which we are to note the more diligently, because if wee once haue this grace, the diuell will labour by all meanes to coozen vs of it: for this is that for which one-

onely he feareth vs; and therefore there is nothing that hee more opposeth against, by diuers suttleties and temptations, than against truth and sincerity.

VER.14. *And hauing on the breastplate of righteousnesse, &c.*

IN these words is layd downe the second piece of this spirituall Armour, namely, *the breastplate of righteousnesse*, which must be ioyned with the former: as the particle (*&*) sheweth. For *verity* is, as hath beene shewed, like salt. Now *righteousnesse* is that which it seasons. This is the substance vpon which that doth worke, that respects onely the manner of working. In handling whereof, wee will consider these poynts.

1 What this *righteousnesse* is.

Righteousnesse is a holy quality wrought in vs by the Spirit of God, whereby we do conforme our selues to the whole Law of God. Sometime in Scripture, this word hath relation only to the duties of the second Table, but then it hath alwaies some other word ioyned vnto it, that hath reference to God: as (*holinesse,*) *Luk.*1.75. *Eph.*4.24. or it is restrained to that signification, by the circumstances of the place, as *Deut.*24.13. But when it is set alone, it doth respect the whole Law; both the duties to God, and also to men, *Mat.*5.20. This is that which we call Iustice, wherby we giue vnto euery man his due. Now the Law shewes what is due from vs to God, to others, and to our selues: So that it cannot be better defined, than a conformity to the whole Law of God.

Obiect. But then this is such a piece of armour, as neuer any did attaine vnto it, vnlesse it were *Adam*, *Eccles.*7.31. *Gen.*1.26. the Saints in heauen, *Hebr.*12.23. and Christ Iesus himselfe, *Act.*22.14. *Esa.*59.17. But of others, that of the Apostle, *Rom.*10.5. is true. There is none righteous, no not one. How then are we

exhorted to put on this brestplate?

Answ. There is a double righteousnesse mentioned in the Scripture. 1 A Legall righteousnesse performed according to the rule & rigor of the Law. 2 An Euangelicall righteousnesse, in a gracious acceptance according to the limitations of the Gospell. The former is a full and perfect fulfilling of the Law, in all and euery point and degree thereof, by a mans owne selfe, *Rom.*10.5. *Gal.*3.10,12.

But the righteousnesse of the Gospell mitigates the seuerity therof, and sets forth vnto vs a twofold righteousnes: 1 Of faith, *Rom.*10.6, &c. which is meant here, but in the 6 verse, where it is compared toa Shield.

2 Of a good conscience, which is that powerfull worke of the Spirit, *Gal.*5.22. in the regenerate, when by the endeauor to approoue themselues vnto God, by doing those things that the Law requireth, *Act.*24.16 *Hebr.*13.18. This is heere meant, and it consisteth in two things. 1 The abstaining from euill, all things offensiue to God, and hurtfull to man. 2 The doing of good; for those two must alwaies be ioyned together, to make vp this brestplate, *Psal* 119.3.

2 The second point to be considered, is how fitly the grace is resembled to the metaphor.

The word θώραξ heere vsed, signifieth that part of the body, wherein are contained the vitall parts, the heart, lungs, liuer, &c. which being wounded, there is no hope of life, from the necke to the midst, or to the nauell. Hence is the word also vsed for that piece of the armour that coureth this part. The vse then of a brestplate, is to keepe the vitall parts from being mortally wounded, that a man be not stricken downe without recouery. The same vse hath righteousnesse, to keepe the soule, from being deadly wounded with the darts of the diuell, that the poyson thereof doe not pierce thorow the very heart and life of grace, and quite extinguish it. For sinne, and nothing else is that which

which mortally woundeth the soule, and puls Gods wrath vpon vs. Now from this, righteousnesse preserues vs, because by it we doe auoyd sinne.

3 The 3 point is, how we must put on this brestplate.

There is no better way, than by the right practice of true repentance; for repentance is a change and alteration of the minde, and such a change as brings foorth a reformation in our liues. Whence is both an vtter detestation and abiuration of all euil, and a constant resolution to enter into a new course of life, forsaking all former wickednesse. Now where this is indeed, the diuell will not easily, or not at all preuaile against vs. Otherwise, if it be wanting, our swinish and doggish nature will still remaine; so that howsoeuer thoough some iudgement of God, or other occation, we may for a time leaue sinne, yet shall we eatily returne to it againe.

4 The fourth point is, What is the benefit and vse of this brestplate?

Surely great, and much euery manner of way. 1 In regard of the comparison of it to a brestplate, because it defends our soules from being mortally wounded, and thrust thorow with sinne: Because such as haue this righteousnesse, will endeauour to auoyde all things that wound the conscience, and to doe all things that preserue, cheere and comfort it.

Obiect. But doe we not see, that they who haue been most circumspect and carefull, haue falne into sinne, as *Dauid*, and *Peter*, &c? How then doth this keepe vs from being wounded?

Answ. It doth not keepe a man from being wounded, but from being deadly wounded: for howsoeuer they may commit sinnes that are grosse in themselues, yet in them they are not grosse sinnes, being committed through infirmity, violence of temptation, want of watchfulnesse, not with full consent and desire, &c. So that although they be wounded, yet it is not incurable at the heart.

Yea, by these wounds they grow the more strong and sound, increasing hereby in greater feare and care to please God. It keepes them not altogether from sinne, but from giuing vp themselues to sinne, that it doe not so seaze vpon them, as to soake to the heart, and sucke vp the bloud and life of grace.

2 It serues to giue vnto vs an assured euidence of our spirituall vnion with Christ; from whom wee haue this power and this grace, and so is it a token of our effectuall calling, and of our eternall election, 2 *Pet.*1. 10. 1 *Ioh.*2.29. And by consequent, of our euerlasting saluation. Which assurance makes vs bold & confident.

3 By this wee get a good name while wee liue, and when wee are gone. Also hereby are wee fenced against all that shall speake euill against vs, 1 *Pet.*3.16. Themselues and not wee shall be ashamed, whilest wee liue blamelesse, *Luk.*1.6. that is, giuing no iust occasion of blame.

4 This is a great honour and ornament vnto our Christian profession, really confirming the truth of it, when our practice is answerable to our profession.

It strengtheneth likewise our port, whilest by our good example wee confirme others that are our fellow-soldiers. And lastly, it allureth others to our profession.

5 Hereby wee shew our selues to be the Children of God: we imitate and honour our Captaine Iesus Christ, who went against the diuell perfect, armed with this brestplate; and giue others cause to honour and glorifie him, 1 *Pet.*2.12.

5 The fift point to bee considered, is, The wiles that the diuell vseth to deprive vs of the most excellent piece of armour, knowing that so long as wee are therwith armed, hee cannot preuaile: and this he doth, 1 by laboring to make it of no vse vnto vs, & this by stretching and bearing it out further then the metall will beare. Thus, by perswading vs to trust too much vnto it,

it, making our righteousnesse a meritorious cause of our saluation: as did the Pharises, and as doe the Papists, Conc. Trident. sess.6.Can.32.

To auoid this wile, obserue,

1 That our righteousnesse is in it selfe vnperfect, and in regard of the imperfections and pollutions of it comming from vs, no better then a filthy clout, *Esa* 64. 6. And therefore so farre from meriting saluation, that it rather deserues damnation; and therefore the Saints haue alwaies desired pardon for their best workes, *Psa.* 143.2.

2 That all the righteousnesse wee performe, is but our duty: and therefore *Adam* himselfe, in his integrity could not merit: Christ onely did, in regard of the personall vnion, *Luke* 17 10.

3 This conceit of merit doth so putrifie righteousnesse, that it maketh it odious to God, being directly contrary to the free grace of God, and Allsufficient merit of Christ, *Rom.*11. *Gal.*2.

4 That it is only a way which the Lord hath appointed vs to walke, to testifie our obedience and thankefulnesse to God, that we might profit our brethren, and haue euidence and assurance of our faith, and effectuall calling.

5. In all workes of righteousnesse, let vs compare them with the rule thereof, *viz.* the Law, so shall wee see how imperfect they are, and how farre short they come of that which is required. This will humble vs.

2 By labouring to make vs lightly to regard this brestplate: and this the diuell doth diuers waies.

1 By suggesting vnto vs that it is a needlesse piece of armour, because Christ hath satisfied all, and fulfilled the whole Law for vs, and hath left nothing for vs to doe; so that if we haue fairh, it is sufficient for vs. Thus did hee deceiue the Christians in the Apostles time, taking occasion from that doctrine of iustification by faith alone; and so doth hee deceiue many in these dayes.

To

To auoide this, consider, That though our righteousnesse be no meritorious cause of saluation, yet it is a way wherein wee are to walke; though wee are not saued by it, yet wee cannot be saued without it, 1 *Cor.*6. 9. *Heb.*12.14. *Tit.*2.12. *Iob.*3.3. *Luk.*1.75. *Ephes* 2. 10. 1 *Thes.*4.7. *Tit.*3.14. (*Necessary.*)

2 That God hath made nothing in vaine, and therefore if he haue made as well the brestplate of righteousnesse, as the shield of faith, wee are to vse both: Yea it is certaine, that hee that hath not the brestplate of righteousnesse, cannot hold forth the shield of faith, because hee hath no ground of any right and title to Christ, hauing not his Spirit, which manifesteth it by the fruits of righteousnesse, *Iam.*2.21.

3 By perswading vs, that it is a combersome and toylesome matter, a great hinderance to our honour and promotion, our gaine, our ease and pleasure, &c. Thus did he deceiue *Esau*, who is therefore called prophane, not regarding to be of the Church: and *Demas*, 2 *Tim.* 4.10. Thus doth hee deceiue the most in these times. To auoide this, wee must consider the fruits and issue, rather then the present inconueniences. For no armour is like vnto apparell to be worne for pleasure. But if we haue an eye vnto the issue, all the troubles that we can endure, are not worthy the blessed fruits that we shall reape of it, *Rom.*8.18. 2 *Cor.*4.17. *Esa.*3.10.

3 If thus he cannot preuaile, hee will obiect vnto vs, that it can be of no vse, and stand vs in no stead at all, seeing that all our righteousnesse is but drosse and dung, *Esay* 64.6. *Phil.*3.8. And by this meanes he bringeth many to desperation.

For to auoyd this wile, we are to know that howsoeuer our righteousnesse be so indeed, if either it be compared to the Law of God and his iustice, or taken alone by it selfe in opposition to Christ, yet notwithstanding as it is a fruite of Gods Spirit, as comming from a heart purified by faith, as done by the adopted Child of

of God vnited to Christ; as it is a way wherein to walke to heauen; thus it is a matter whereby we may reape much comfort, giuing vs an euidence that we belong to Christ, although it be no matter of boasting.

4 Hee hath yet a further wile, he will grant that it is needfull and of vse: but yet wee need not be too strict and carefull. if we haue some euidences of our faith, it is enough; the Lord will pardon, his mercy is great, &c. A subtill wile, whereby many are deceiued.

For to auoyd this, wee must consider the nature of righteousnesse, that is, that chaine which holds vs vp from falling into hell. The linkes of this chaine are the duties of the Law: if one linke bee broken, downe wee fall into hell.

Obiection. But wee sinne all.

Answer. True: but the righteous sinne by reason of the frailty of the flesh, violence of temptation, &c. yet he takes no liberty to sinne, with full consent, to liue and lye in it wilfully and wittingly; and therefore, 1 *Iob.* 3.9 hee sinneth not, that is, giueth not himselfe ouer to any one sinne.

2 Againe, we know not whether we shall euer turne to the Lord or no, or haue time and power to repent, if we refuse to doe it, when God calleth vs.

5 O! But be not ouer-iust, lest thou be desolate, *Eccle.* 7.18. Men will forsake thy company, &c.

But we must knowe that in true righteousnesse wee cannot be too strict in auoyding of those things that are seene indeed, and in doing of those duties that are duties indeed. But this is meant, when wee will make a righteousnesse of our owne, and make more sinnes than God euer made. No maruell then if wee be forsaken. Otherwise wee shall be sure to haue fellowship with Gods Spirit, with the good Angels, with the Saints in heauen hereafter.

6 The sixt and last point to be considered, is to giue you a view of those that want this part of spirituall armour.

mour, and so lie naked to the diuell, and are mortally wounded of him. These are,

1 Atheists, *Psal.* 14. 1.

2 Machiauellists, who lay this for a ground, that no man should bee of so tender conscience, as for Religion take to be hindred in any plot.

3 Epicures, who are wholy and onely for themselues, and so regard neither their duties to God nor to man: as the Iudge, *Luk.* 18.

But what? are there such amongst vs? Yea. 1 Atheists. Wee shall know them by those three notes set downe by *Dauid*, *Psal.* 14. Which are: 1 They feare not God, ver. 1, 2. 2 They call not vpon the Lord, ver. 4. 3 They mocke at the righteous, ver 6. Which if we apply to these times, we shall find them true in multitudes.

2 Machiauellists, for are there not amongst vs State-protestants, that make piety but a matter of policy?

3 Epicures, the notes of them set downe, *Eze.* 16. 49. are to be found amongst vs.

All these are openly and notoriously vnrighteous: there are others more priuily, as,

1 Such as liue honestly, and ciuilly, and deale truly, &c. but yet liue in ignorãce, regard not the Sabbath, in briefe, make no conscience of the duties of the first table.

2 Such as will seeme pious and religious, but in their dealings are vnfaithful & vniust. If inferiors, rebellious, careless in their charge: if superiours, &c. How can any of these be said to haue on the brestplate of righteousnes?

Vse of all is, to consider the danger we are in, and to be stirred vp to vse that helpe that God hath here prouided for vs; and to this end,

1 To acquaint our selues with the word of God, out of which we may learn what is true righteousnes, that we may be able to distinguish between it and counterfeit.

2 To acquaint our selues with the vse, end, beauty, benefit, excellency and necessity of this piece of armour.

3 Hereupon to examine our selues of the time past, that

that we may be humbled for our former failings, that so our former sinnes may not be in time to come a dart in the hand of the diuell to wound vs.

4 Vpon examination, to haue a holy resolution to enter into this way of righteousnesse, and therein to walk.

VERS. 15. *And your feet shod with the preparation of the Gospell of peace.*

WHen the diuell can preuaile by none of the former waies, then he labours in the next place to ouerthrow vs by afflictions, troubles, and persecutions, which he raiseth against vs, to hinder vs in our proceeding. Wherefore the Apostle, to arme vs also against this, bids vs to looke for troubles and affliction, and to prepare our selues against them with this armour heere prescribed, *viz.* The shooes of the preparation of the Gospell of peace.

Some vnderstand this for the preaching of the Gospel, as if the Apostle did allude to *Esa.* 52. 7. *Rom.* 10. 15. And so they make the profession of the Gospell to be these shooes here meant, *Psalm.* 119. 105.

But the common and most vsuall exposition is, that heereby is vnderstood the knowledge of the Gospell of peace, that is, of our reconciliation with God. Which cõmeth neerest to the point, for hereby come we to be fenced & prepared against troubles. We are then to vnderstand by the preparation of the Gospell of peace, not the Gospel it self, but an effect which it works in vs. So that this preparation is that furniture, which the Gospell of peace doth prescribe vnto vs, and which it doth, it doth work in vs, namely, a heart settled, and resolued to goe boldly thorow all troubles, which is to be put on as a paire of shooes. So the Siriacke renders it fitly: Put on as shooes the preparation of the Gospell of peace.

In handling of this piece of armour, we will go on in this-

this order. First, to consider what is the spirituall grace that is meant heereby.

2 The fit comparison of it to this part of bodily armor.

3 The ground of this patience.

4 The benefit of it.

5 The wiles and subtilties the diuell vseth to deprive vs of this necessary piece of armour.

1 The grace here vnderstood, is patience: for it is the Apostles purpose to arme vs against troubles: now what so fit a grace for this, as patience, which in this regard among all other vertues of *Iob*, is only cõmended vnto vs, *Iames* 5? This is set down by this description, (*The preparation of the Gospell of peace.*) *Preparation*, or, because by it the heart of man is settled, fixed, and resolued to goe on in the way, what impediments soeuer are in it.

Of the Gospel.) Because it is the Gospel that doth settle the heart: this brings good tidings, *Luk.* 2. 10. Of what? That God hath giuen his Sonne for vs, ver. 11. that his wrath is pacified towards vs, that our sinnes are forgiuen vs. This is that God, which when once we know, our hearts are fully resolued to beare all things, seeing that now nothing can make vs miserable.

Of peace) Both in regard of the subiect, and nature of it, in that it first made tender of peace to man, and still declareth and publisheth it.

2 And also of the effect, because the Spirit of God, by the preaching of the Gospell, pacifies the conscience tormented with sin: as was signified by the song of the Angels, *Luk.* 2. 14. This is added, to shew the ground of true patience, *viz.* That it must bee grounded vpon the word of reconciliation, for then onely can the heart go on with courage and comfort in enduring all things.

FINIS.

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

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

An Exposition on the fifth of Iohn.
Notes on Ioh. 3. *verſ.* 29. *to* 36.
Notes on certaine verſes of the firſt and ſecond of Marke.
Notes on Luk. 3. *verſ.* 19, 20.
Notes on Iam. 4. *verſ.* 7.
Notes on Gen. 2. *verſ.* 9. & 7. & 23.
Notes on Exod. 12. *verſ.* 8, 11, 14, 15, 16.
Notes on Pſal. 30. 2.
An Expoſition on part of the fifth and ſixth Chapters of the Epheſians.

LONDON,
Imprinted for *Iohn Bartlett*, and are to be ſold at the ſigne of the gilt Cup in the Goldſmiths Row in Cheapeſide.
1630.

So though there be nothing in the wife to moue the husband to loue her, yet ought he therefore to loue her, becauſe ſhee is his wife, and that God hath ioyned them together, endeuouring, if it be poſſible, by inſtruction and example, to make her amiable as Chriſt did the Church.

Contrary is the practice of thoſe that loue no longer than they haue outward baites, either of beauty, riches, parentage, or honor, &c. Such loue is not of their wiues indeed, but of thoſe outward things.

5 Meaſure: Chriſts loue is indeed out of meaſure: he gaue his life for the Church, *Iohn* 10. 11. than which no loue can be greater, *Iohn* 15. 13. And he that will not ſpare his life, what will hee ſpare?

But will ſome ſay, This ſeemes a hard matter, and not for our imitation, that wee ſhould lay downe our liues for our wiues: But yet ſo it is, for beſides that the compariſon heere doth expreſly lay it downe, Saint *Iohn*, 1 *Iohn* 3. 16. ſaith, that we ſhould lay downe our liues for our brethren: and then the argument holds *à maiore ad maius*, that if for them, much more for our wiues: But heere ſome cautions are to be obſerued:

1 That when it commeth to this high pitch of loue, there be an abſolute neceſsity, that the good cannot be effected by any other meanes: as the benefit of the Church could haue beene wrought by no other meanes than by the death of Chriſt.

2 That the good which wee intend for them, be of greater value, than our liues, as for the good of their ſoules, 2 *Cor.* 12. 15.

3 That we doe it not raſhly, but haue a iuſt and warrantable calling thereunto.

Contrary to this is it, that many will preferre any thing before their wiues good, as the caſe of coſts and charges, &c.

6 Continuance: Chriſts loue is conſtant, and perpetuall, without intermiſſion: after the firſt beginneth to loue,

loue, he purgeth her more & more, and neuer leaues her, till he make her a glorious Church in heauen, *Iob.* 13. 1.

This alſo muſt be added to the reſt, that the husband doe perſeuere conſtant in his loue: for this puts the Crowne on, and bringeth renowne to the party louing, and profit to the party loued. To this hee muſt haue care,

1 That it be grounded on a ſure rocke and foundation, namely, on the ordinance of God, becauſe that now they are made one fleſh: and not on the ſand, as beauty, or riches, which will weare away, and then this loue doth faile with them.

2 That hee arme himſelfe againſt all thoſe things which may ouerthrow the building: and hauing once determined to doe thus and thus for her, to doe it notwithſtanding all oppoſitions.

Contrary to this, is the loue of many, which at firſt is as hot as fire, afterwards as cold as Ice, or none at all; and ſo alwayes variable as the winde: which ſhewes that it was but a naturall loue.

Now then, by this compariſon we may ſee what we muſt aime at, and ſo labour to be perfect. 2 By beholding how farre wee come ſhort of our duty, wee ſhall finde much matter of humiliation and amendment.

The 2 patterne is of a mans owne ſelfe. It ſeemes ſtrange why this ſhould be added; for is not the example of Chriſt perfect? Yes: nenertheleſſe, the Apoſtle addes this for very good reaſon, becauſe that this is moſt ſenſible, and ſo beſt perceiued: for a man that knowes not Chriſt, knowes how hee loues himſelfe: Wherefore becauſe ſome might ſay, that the former is a matter of impoſsibility; the Apoſtle prouideth for vs an eaſier patterne to follow, wherein are not laid downe more duties than in the other, but the ſame things are vrged more ſenſibly; and therefore we need not to ſtand long vpon it: yet ſome poynts doe more euidently appeare in this: as firſt, Cheerefulneſſe: No man loues him-

himſelfe repiningly, accounting it as a taske laid vpon him.

2 Willingneſſe: euery one is willing and ready to doe any thing that may be beneficiall to his own body.

3 Tenderneſſe: which wee ſee plaine by naturall experience, how tenderly a man will handle his own fleſh. So the Apoſtle ſaith, that none hateth his owne fleſh: but nouriſheth and cheriſheth it (θαλπει). The metaphor is taken from birds that houer their wings ouer their young ones, or that ſit vpon their egges. We ſee how tenderly they doe it.

4 Intireneſſe: no man can diſſemble with himſelfe, for euery thing that a man doth, is knowne to himſelfe, and hee will pretend no more but that which hee doth intend.

Now according to theſe points ought the husband to performe his dutie towards his wife, which if nature cannot moue him to doe it, becauſe indeed this bond is ſpirituall and myſticall, and not naturall, then ought reaſon, religion, and conſcience make him to performe it.

Now let vs conſider theſe patternes, as they are motiues and reaſons to ſtirre vp husbands to the practice of their duties; where firſt we ſee that the arguments are drawne from examples, which many times are of more force to perſwade than reaſon: and therfore heere the Apoſtle maketh choyce of them. But among examples, what doe moue vs more than thoſe of Great men? Now who is greater than Chriſt? Beſides that, his example is alſo a rule of perfection.

That wee may ſee the weight of this argument, two poynts are to be noted.

1 The great diſparity that is betweene the Church and Chriſt, which appeareth in two branches:

1 The greatneſſe of Chriſt, who is in Scripture compared,

1 To creatures: ſo hee is more excellent than the

the excellenteſt of them all, namely, the Angels, *Philip.* 2.9. *Epheſ.* 1.21.

2 To God: he is euery way equall to God, no whit inferiour vnto him, *Phil.* 2.6. ſo that hee is Eternall, Infinite, Incomprehenſible, and to be adored as God himſelfe.

2 The baſeneſſe and meanneſſe of the Church: ſhe is but a creature, and that corrupt and defiled through ſinne. Yea, take euery one of vs in our ſelues, and wee are more odious in Gods ſight, than any creature elſe, beſide the diuels.

But betweene man and woman, there is no ſuch diſference; but they are equall in reſpect of gifts of graces by Creation, and alſo by Redemption: And in regard of infirmities, both were made of the duſt, both tainted with the ſame corruption, and ſubiect to the ſame end. The difference that is, is only outward for ciuill reſpects, in ſexe, ſtate and conditions, &c. And ſecondly, it is only momentany, extending it ſelfe but to this life, *Math.* 22.30.

Now then, if Chriſt, who is infinitely more excellent than the Church, haue yet choſen her to bee his ſpouſe, and doth ſo loue her; this ought to be a ſtrong argument to moue husbands to loue their wiues, betweene whom there is ſo little diſparity.

2 The 2 point is, the ſmall benefit that Chriſt gets by the loue of the Church: If we aske what it is? We anſwer, It's nothing. For neither hee needeth to receiue any thing of her, being already full of the abundance of all good things, neither is ſhe able to giue any thing of her owne, becauſe ſhe receiues all from him, *Iob* 35.7. But much comfort and profit comes to a man by his wife: Yea, and that in his innocent eſtate, *Gen.* 2.18. and therefore is it ſaid, that he who findeth a wife, findeth a good thing, *Prou.* 18.22.

Wherefore if Chriſt, who ſtood in no need of the Church, yet did ſo loue her, as to come from heauen to

dye for her, to giue her all good things, &c. Let it then bee a shame for husbands not to loue their wiues, of whom they doe receiue great helpe and comfort.

Now we are the rather diligent, to marke and take heed to this example of Christ, because that it wipes away all pretences that men vsually bring for their not louing of their wiues: As,

1 Some wil say that they are too great, & their wiues too meane. To such we say, 1 That after the marriage solemnized, the wife is partaker of their honour. 2 That if they looke vpon Christ, there was a greater disparity betweene him and the Church.

2 Some will say that there is nothing worth in her. But first, hee ought to loue her therefore, because she is now his wife. 2 What was there in the Church, that Christ could loue and effect? and though hee loue those graces in her, which are of his owne bestowing, yet he loued her, before he bestowed those on her.

3 Some will say, that they be so peruerse, that they deserue rather hatred than loue. But, 1 this ought not to stir vs vp to hatred, but rather to shew our wisedome to amend it. 2 The Church it selfe is full of corruption, rebellion, and prouocation to anger and wrath, yet Christ continues still to loue her.

4 Some will say, that she will doe mee no good, but be a burden to mee all my life. If this come through some infirmity, yet may shee doe thee good by her patience and well-bearing of this affliction.

2 If it be a wilfull peruersenes, yet this is no charitable censure: for loue hopes the best. 3 Let him consider what good & profit the Church yeelds vnto Christ.

8. Concerning the other patternes of a mans owne selfe, this likewise is added to the former, not as a greater or stronger motiue, but as that which more sensibly and easily is perceiued of vs, than the former. Wherein the Apostle sendeth vs to the schoole of nature, (*No man euer yet hated his owne flesh.*) Set mee then that by the ordinance

dinance of God, a mans wife is made as neere to him as his owne flesh: therefore as nature teacheth him to loue and cherish the one, so ought conscience and religion teach him to loue the other: for his wife is himselfe.

Therefore 1 As in his body, if one member be cured, all reioyce at it: so if he be helpefull and louing to his wife, himselfe shall reape the comfort of it.

2 As likewise if any one be neglected and receiue hurt, the damage redoundeth to the head and other parts: so if the wife be not tendered and cared for, the hurt and smart will be the husbands.

Therefore euery one of you, doe yee so: *let euery one loue his wife euen as himselfe, and* let *the wife* see *that shee feare her husband*, vers. 33.)

IN this Verse is laid down the conclusion of all, concerning a briefe summe of the matter which before hee had deliuered, briefely repeating and applying it. Out of them we learne two points.

1 That euery one ought to apply that to himselfe in particular, which the Minister speaks to all in generall. (*Euery one doe so*) This duty Christ doth often imply in his Sermons: as, *Mar.* 13. 37. *Luk.* 8. 8. but more plainely in those 7 conclusions to the 7 Churches, *Reuel.* 2. & 3. when after a general instruction to al, he wils euery one to apply it particularly to himselfe. But they might think that what was spoken to all in generall, was spoken to none. The reason is, because herein consists the profit of the Word; for who can take comfort by the promises, vnlesse that he be perswaded they belong to him? Who regardeth the iudgements and threatnings, vnlesse he in particular can tremble at them? Or who taketh profit by direction out of the Word, but he who thinketh with himselfe, I ought to do thus and thus, &c?

The vse is: That as wee haue heard the particular duty of man and wife laid downe, so euery one in that

ſtate and condition ſhould now make vſe of them to himſelfe in particular. 1 Such as haue beene married, that examining themſelues by this rule, 1 They may haue ioy and comfort of that which they ſhall finde themſelues to haue done well. 2 To be humbled for that wherein they haue failed. 2 Such as are married, that they may learn to amend what is amiſſe, and to hold on conſtãtly in what they perform aright. 3 Such as may be married, that they may know how to perform their duties according to the word of God, and not be led away with the common cuſtome and practice of the world.

2 That as we muſt apply, ſo we muſt know what to apply, namely, euery one his owne particular duty. (Therfore *Paul* biddeth euery husband to loue his wife, and euery wife to feare her husband.) For euery one is to giue an account for the neglect, or performance of his owne duty; neither ſhall any man be condemned for another mans fault, *Ezek.* 18.20. The husband ſhall not be blamed for his wiues fault, nor benefited by her obedience, if he neglect his own duty: as if they muſt needs goe both to heauen together. But if one haue a care, and the other be careleſſe of his duty, though heere the coniunction be neere, yet heereafter ſhall there be a perpetuall ſeparation, *Luke* 17.38.

The want of this particular application, is the very bane of marriage: for whilſt the husband is rigorous to exact his wiues duty, & the wife looks only to that how her husband ought to loue her, & comfort her; it comes to paſſe that neither of them regard their owne: rather let the husband looke to his owne, and the wife to hers, that both of them, he for his loue, ſhe for her own obedience, may receiue of God a recompence of reward.

Epheſ. 5. part of the 23. and 24. verſes.

(*Chriſt is the head of the Church, and the ſame is the Sauiour of* his *body. The Church is in ſubiection to Chriſt in all things.*)

Hauing

HAuing formerly handled the maine ſcope of theſe words, namely, as an argument to enforce the duty of the wife: let vs conſider them abſolutely, and ſeuerally by themſelues.

In them we may obſerue two poynts.

1 The authority of Chriſt ſet downe, 1 Vnder a metaphor in this word Head. 2 By the benefit and end of it, in that he is a Sauiour.

2 The duty of the Church. 1 Wherein it conſiſts, namely, in ſubiection. 2 What is the extent of it. It is in all things.

Head.) This metaphor is applyed to Chriſt in diuers reſpects: but two eſpecially.

1 In regard of that dignity and dominion Chriſt hath ouer the Church.

2 In reſpect of that ſpirituall vertue and efficacy that the Church receiueth of Chriſt.

For the firſt, ſee *Col.* 1.18. For the ſecond, ſee *Epheſ.* 4.15,16. For both ioyntly, ſee *Epheſ.* 1.22,23. Both of theſe are ſet downe in the Text. The former, by the inference, that as the husband hath authority of his wife, ſo Chriſt ouer the Church. The ſecond, by the benefit that comes of this authority, hee is the Sauiour of the body.

Inſtructions. In that Chriſt the Sonne of God, equall to him, &c. is the head of the Church to whom ſhee is vnited: This ſhewes the exceeding great glory of the Church, in which reſpect the glory of the Saints now is farre greater than was that of *Adam* in his innocency, yea, of the Angels in heauen.

Neither are the infirmities of the Church ſuch, as that they can blemiſh this glory. Neuertheleſſe, we ſee how they are here deſpiſed and contemned, *Eſa.* 63.2. 1 *Cor.* 4.13. The reaſon is, becauſe the world ſeeth not the glory of the Church, nor perceiueth this glorious vnion with Chriſt, 1 *Ioh.* 3.1,2.

Vſe. This then muſt vphold vs againſt all the ſcoffes

and reproaches of the world, against our owne wants and infirmities, that wee be not daunted by them: for Christ suffereth vs to bee tryed by these, 1 That wee may see our owne vnworthinesse. 2 To make vs the more thankfull: for the more vnworthy wee are of a thing, the more thankfull we bee for it: As *Abigail* was of *Dauids* offer, 1 *Sam.*25. and was *Ester* a poore captiue more thankful for her aduancement then *Vashti*, which is reported to haue beene *Cyrus* daughter.

2 This is a ground of great comfort vnto vs, in that we are ruled by so wise, glorious, and powerfull a gouernor; who wil and can deliuer vs from all danger, &c. which thing wee must consider when we are assaulted by the temptation of the deuill and world. For Christ hath a feeling of all our wrongs and iniuries, euen as the head hath of all the hurts of the body: and for this reason hee said vnto *Saul*, *Saul*, *Saul*, why persecutest thou *mee*?

3 This shewes, that this vnion of Christ with vs, is as neere as possible can be. But of this more vers.30.

2 *Doct.* This further shewes the regiment of Christ ouer his Church, of what it is: That it is no Tyrannical, but such as is for our good, hee hauing alwaies a sence and fellow-feeling of our infirmities and wants. The world hee ruleth as a Iudge with a scepter of iron, *Psal.* 2.9. & 110.1, &c. But the Saints he gouerneth gently and mildely as a father, not crushing them vnder his feete, but exalting them, *Ioh.*14.3.

3 *Doct.* Hence wee see, from whence wee haue all graces, namely, from Christ: as the body hath all sence, and life, and motion from the head. For this cause is Christ not onely a liuing soule, but a quickning spirit, because he giueth life vnto vs, 1 *Cor.*15.45. Hence it is that he is called a Vine, *Ioh.*15.1,2. and that wee liue in him, *Gal.*2.20.

This must make vs depend vpon Christ, to haue recourse vnto him for all good things. Also this serues to strengthen

strengthen our faith, concerning our ful deliuerance not onely from temporall euill, but from death and him that hath the power of it, *Heb.*2.14. For if the head be aboue water, there is no feare of drowning; and therefore if Christ our head be safe, if he be risen & deliuered from the power of death, we must be safe; if we perish, he must perish too, because of this vnion. And this may make vs bold to triumph against all our enemies.

Further obserue who they bee that are vnited to Christ. They are the Church, *viz.* all the Elect of God who are called & sanctified, whether militant on earth, or triumphant in heauen. Wee may also comprehend among them those that are not yet borne, if we respect that that shall bee, but not properly.

Doct. The gifts of Gods Spirit are proper to the Elect, being called and sanctified, 1 *Thes.*1.3,4. 1 *Pet.*1.4. The most precious promises are giuen to them, *Rom.* 9.29.

Which refutes the opinion of those that say, that iustifying faith and some hauing may bee in the wicked and reprobate, aswell as in the Elect, and that there is no difference, but in the continuance.

2 It teacheth the more highly to prize the proper graces: for those things that but a few haue, are wont to bee much esteemed: Yet other and they will make so great account of common gifts.

3 This serues for triall to know whether wee bee in the Church or no, and so whether Christ bee our head. Doe wee feele in vs spirituall life and motion, namely, the graces of Gods Spirit dwelling in our hearts? It is a signe wee are vnited to our head Christ: but if we bee still dead in our sinnes, dull in our vnderstanding, &c. wee may iustly feare that wee are not in Christ. 2 If there be a mutation and change in our nature; if our conuersation bee heauenly, and wee partakers of the diuine quality, it is a token we are grafted into the true Oliue tree: which as they report, contrary to other stockes,

chan-

changeth the nature of the graft into it owne.

Doct. Out of the Church no saluation. Which is to be vnderstood of the Catholike Church, that they who are not of the number of those who are vnited to Christ, can looke for no saluation, and not of particular Churches; as to say, that because he is not of this or that congregation, therefore hee cannot bee saued: though in the meane while it be a dangerous thing to separate himselfe from a particular Church; where he sees the plaine notes of a true Church. Here are discouered two errors.

1 Of the Papists, that exclude all from saluation that are not of the Romish Church.

2 Of the Separatists, that doe wilfully abstaine from all particular Churches.

Further, this shewes that this title of Head is proper to Christ alone; as 1 who hath it alotted to him of God, *Ephes.*1.22. 2 who is most eminent, high and powerfull. 3 who only hath receiued the spirit aboue measure.

Then it is a presumptuous dealing of the Papists, who make the Pope to be the head of the Church. Their distinction of Imperiall and ministeriall head is, but new found; for heretofore they vsed to say, that Christ took Saint *Peter* into the fellowship of the indiuisible vnity, so making them both one. And as false it is, as neuer hauing ground in the Scripture; but is a meere inuention of their owne braines: for they say, Christ is the Imperiall head, that is, he quickens & giues grace. The Pope is the ministeriall, that is, he gouerns: which is to separate those offices that are cõioined in Christ: & secondly, how doth the Pope gouern? is it by maintaining the peace of the Church, &c? No, but by making lawes binde to mens consciences and the like.

Sauiour of his body) Consider heere, 1 The kinde of the benefit, 2 The person that bestowes it. 3 The obiect of it.

σώτηρ,

σώτηρ, *a Sauiour.* A word in Greeke, which those that are Grecians say, cannot bee fully expressed in Latin; signifying as much as a most absolute deliuerer from all danger, and all euill whatsoeuer, *Mat.*1.21.

αὐτὸς, *He is*) hee alone of and by himselfe, *Act.*4.11.

a body) all the Elect: implying two conclusions.

1 That all that are giuen to him of God, are saued: hee saues not a legge, or an arme only, but euery part of the body. [b]

2 That none but those, that are giuen to him, are saued by him. [c]

Vse 1, 1 To amplify the benefit of the head-ship, of Christ; in whom we haue true rest and security, so that wee may trust perfectly to the grace that is brought vnto vs.

2 It is for our comfort & ioy, and to stir vs vp to praise God; as the Virgin *Mary*, and old *Simeon* did: and for this cause, the Angell said, that it was gladsome tidings, that a Sauiour was borne vnto the world [a], *Heb.*7.25. *Ioh.*19.30. An euidence of which perfect saluation obtained by him, was his Resurrection: for this cause, he is called Saluation, *Luk.*2.30. Note here first the Blasphemie of the Iesuites, that deriue of that name of their society, from that name of Christ, which is incommunicable. Indeede we may be well called Christians of Christ, because this name is communicable, for wee are partakers of the anointing: but no man is partaker with Christ, in the worke of saluation; as also, *Linwood* a Papist saith; and secondly, the dotings of the Papists, that seeke for other Sauiors besides Christ, as the Saints, to whom may bee applyed that of *Esa.*30.1, &c. and *Ier.*2.13. As also another conceit of the Treasure of the Church, which what needs, if Christ alone haue purchased perfect saluation?

[b] *Rom.*5.18. As *Adam* is a naturall roote, and all comming from him, partake of his sin, and curse: so Christ being another roote, all that come from him, partake

of his righteousnesse to iustification, *Ioh.* 6. 37. and verse 39. A reason is added, because the Elect are committed to his trust, and fidelity; and therefore if they bee lost, the losse redounds not only to the hurt of the members, but to his owne discredit.

Obiect. Ioh. 17. 12. *Iudas* is expresly sayd to be lost.

Answ. Iudas was neuer of this company: which is plaine both by the words in the place alleadged, where he is called the sonne of perdition, fore-ordained of old vnto this condemnation, as *Iude* speakes ver. 4. Then apply that, 1 *Ioh.* 2. 19.

This ouerthrowes that grosse errour of the Lutherans, who say, that those who are Elect, may not onely wholy, but finally fall away; an opinion strange, contradictory in it selfe, to be a chosen vessell, and to bee damned, and contrary to the Scripture: it breakes in sunder that golden chaine, *Rom.* 8. 30. *Matth.* 24. 24. Yea, the Papists confesse the absurdity of it, *Bellar. de grat. & libero arbitrio, lib.* 2. *cap.* 10.

The ground of this opinion is, that they hold, that election is conditionall: which Tenent is derogatory to glory, making his will and decree changeable, whereas he is immutable in both, and also depriues euery faithfull soule of a ground of maine comfort: which otherwise doth rest in an holy security (opposed to feare and distrust) when once it perceiues in it selfe the certaine signes of Election.

Obiect. 1 *Exod.* 32. 32. and *Rom.* 9. 3.

Answ. These holy men rapt with loue and zeale, did onely shew what in their hearts they could wish to be done, not what could be done; it was *Votum affectus, non Effectus.*

Obiect. Psalme 69. 28.

Answ. That is spoken according to the common opinion of men; now therefore *Dauid* desireth God to make it manifest, that they did heerein deceiue themselues, & others were deceiued in them, who because of their

their profession and outward carriage, accounted them to be written in the Booke of Life.

So in like manner, that which is spoken of *Iudas*, was spoken in regard of his office and Apostleship, not in regard of the eternall election of God: For in that former respect, hee might haue seemed to haue beene a chosen vessell, *Act.* 1. 17.

Vse is for comfort vnto vs, that though wee be not the principall parts of the body of Christ, as an eye, or an eare, that is, not instructed with so much knowledge as others, &c. yet if wee be of the body, wee shall be saued, *Gal.* 3. 28.

c Because that satisfaction of Christ was a ransome and price: and none can be redeemed and bought, but those for whom it was paid.

Against carnall Gospellers that hope still to be saued, when as yet they haue no euidence that they are of this body: for the body is guided by the head; but those by the prince that ruleth in the Ayre, *Ephes.* 2. 2. The members of the body loue one another: but these hate and persecute the Saints. Briefely, this word body, imports two things, that is, 1 A mysticall vnion with Christ by faith. 2 And a spirituall vnion one with another by loue, whereof they haue neither.

So much concerning the authority of Christ: The next point is the subiection of the Church, ver. 24.

Which subiection is due on the Churches part, in regard of the place of Christ, who is her head; but much more in regard that he is so wise, & so glorious a head, so prouident and powerfull to procure her good: and againe, in that shee is so farre inferiour vnto him and therefore meete it is that she subiect her selfe; and vnworthy she were of so great benefits, if she should not: as *Vashty* was in not obeying her husband the King.

Doct. Whosoeuer is of the Catholike Church, is indeed subiect to Christ.

AN EXPOSITION VPON THE FOVRTH VERSE OF THE SIXT CHAPTER TO THE EPHESIANS.

And yee fathers, prouoke not your children to wrath: but bring them vp in instruction and information of the Lord.

THe duties concerning the wel-nurturing of children, are of 2 kinds. 1 Such as respect temporall good: as, first, training of them vp in ciuility & good behauior: secondly, in a good calling. 2 Or such as respect spirituall good, *viz.* that they be trained vp in piety, which in the text, and diuers other place, is expressly commanded of God: who also for this end ordained in the Law many meanes to stirre vp children to aske of their Parents what they meant; as of the 12 Stones, of the Passeouer, &c: commanding Parents to declare vnto their children the mystery of these things.

Reasons of this are,

1 This is the best good that parents can doe for their children, by reason men exceed beasts: by ciuility,

ity; ciuill men excell sauages: but by piety, the godly man goeth beyond all other.

2 There is a necessity of this instructiō of them in the feare of the Lord; for by nature they haue no proneneſſe to it, and without this nurturing they will neuer learne.

3 This belongs to the office and charge of parents, as they who best know the capacity of children, and therefore are best able to apply instruction to them, and instruction comming from them, will take more place.

4 Because children are borne of their parents in a wofull estate; and therefore as they haue beene the meanes to conuay sinne and misery vnto them, so should they labour to be a like meanes of conuaying grace.

5 This is a double band to binde them vnto their parents in loue and duty, when both nature and a religious conscience shall ioyne both together.

6 By this meanes when parents dye, they may with greater comfort and security commend their children vnto God.

7 This is lastly an especiall meanes of continuing and propagating the truth of religion and worship of God.

Now come wee to some directions for the performance of this duty: These are

1 That they be sure, that all such principles as they instruct their children in, be grounded on the Word of God: for it must be information (*of the Lord.*)

2 That when they beginne to learne, they be taught to read in the holy Scriptures the booke of God: as *Timothy* was. Compare 2 *Tim* 1.5. with 3.5. for so with learning they shall sucke in Religion: and 2 there is a secret and diuine operation in the Word to worke holineſſe.

3 That they be daily catechized and instructed in the grounds of Religion, *Deut.* 6.7. where *continually* signifieth according to the vsuall phrase of Scripture, as the continuall sacrifice, that which is done day by day; but obserue this caueat, that they be not too tedi-

ous, but deale with them as it is, *Eſa.* 28. 13. Moreouer, let parents take occaſion to raiſe vp the minds of their children vnto God.

4 That they take occaſion eſpecially to declare vnto their children the myſterie of all thoſe ordinances that God hath inſtituted in his Church, of the Sabbath, Sacraments, &c. So the Iſraelites were to expound to their children the Paſſeouer.

5 To prouide ſuch tutors and gouernors as are religious: ſo *Hannah* did put her ſonne to good old *Eli*, 1 *Samuel* 1.

6 That they teach them by their owne good example: as, *Ioſh* 1. *Pſalm.* 101. 2. This addes an edge to all the reſt.

It remaineth to ſhew the contrary aberrations of parents.

1 That they are onely and wholly carefull for the temporall good of their children, meate, drinke, apparell, complementall carriage, and rich calling, and good marriage; in which they reſpect the good of their children no more than heathens doe.

2 Many care not in what religion they be brought vp: Such are thoſe that haue rich and wealthy, but popiſh friends, to whom they will put their children to be inſtructed; wherein what doe they, but ſhew themſelues moſt vnnaturall, giuing poyſon to their children, and euen ſending them to the diuell?

3 That they teach them at firſt prophane and vile bookes, neuer alſo catechize them. In which caſe the Papiſts may riſe vp againſt vs in iudgement.

4 By ill examples they teach their children vile ſinne, euen in their cradle.

Come wee to the ſecond branch, namely, the time of the performance of theſe duties; of which conſider 1 The beginning, when it muſt be done, 2 The continuance, how long.

1 For the beginning: *Diſt.* So ſoone as the childe

childe is docible, and able to apprehend inſtruction, ſo ſoone muſt he be taught and nurtured in the feare of the Lord, *Pro.* 22. 6. The mouth of his way. Like as they giue children meate, as ſoone as they can take it with their mouth, *Pro.* 13. 24. betimes, in the morning, *Heb. viz.* of his age. *Pro.* 4. 3. tender. Then was *Salomon* inſtructed, 2 *Tim.* 3. 15. an infant: So dealt *Anna* with *Samuel* a childe.

Reaſons are either priuatiue, implying an auoyding of miſchiefe: as, 1 Vnleſſe they be taught betimes, they will fall into many ſinnes, becauſe they are prone to ſinne, *Gen.* 6. 5. *Prou.* 22. 15. and as ſoone as they haue ability, they will execute it. This is a meanes to preuent it.

2 This preuents obſtinacy and peruerſeneſſe: for within a while they will grow refractary and indocible: as *Hophni* and *Phineas*.

Or poſitiue, of fruites and benefits enſuing, namely, a good effect of their labour: becauſe, 1 Inſtruction is eaſily taught, there being an aptneſſe and inclination in youth to learne. 2 That which is learned in youth, is longeſt retained, *Prou.* 22. 6.

Obiect. But to teach children, is but as to teach Parrots that which they vnderſtand not, and ſo 'tis but labour loſt.

Anſw. 1 The ground, 2 The conſequence is falſe: for 1 a childe, ſo ſoone as it is able to conceiue any thing, vnderſtands it better than any other creature elſe whatſoeuer. 2 Suppoſe they conceiue it not yet, 1 It is better that by this meanes they be kept from an euill courſe than let run into it.

2 This is a great meanes to helpe their vnderſtanding: as wee ſee in Princes and Noble mens children, that haue good bringing vp, who vnderſtand more at 12. than many others at 20. yeeres.

3 As yeeres doe increaſe, ſo will they make vſe of that which they learne in youth, therefore though there be

be no fruit for the present, yet it will come afterwards: as it is in sowing of corne.

The contrary practice of parents is, who suffer the best yeeres of their children to be spent in vanity and wantonnesse. Where note by the way, that this point of well nurturing children, doth especially belong to the mother, as we see, 2 *Tim.*1.15. compared with 2 *Tim.* 3.15. *Pro.*31.1. 1.8. 6.20. yea, after a peculiar manner to mothers when they are young, they being then most familiar & conuersant about them, in feeding, clothing, &c. For this cause the holy Ghost doth expresse in the books of the Kings & Chronicles the mothers name; because children do most ordinarily follow their mothers. So *Salomon* and *Absalon*, the children of one father, but of two mothers; the one bad, the other good: so it is when the father is a Protestant, the mother a Papist, the children commonly are Papists, 2 *Chr.* 22.1,3. *Ahaziah* fell to Idolatry, by reason of his mothers counsell. Which serues to stirre vp mothers to diligence in educating their children.

The second branch of the time, is the Continuance. The childe must be instructed so long as the parents haue power and authority to gouerne him, which is, so long as he liueth, and they are parents, though there must be a difference put in respect of age.

For children are bound to parents as long as they liue, and so must be subiect and ruled by them. So *Eli* rebuked *Hophni* and *Phineas*, though they were married; and *Iob* had a care and command ouer his children, though they kept house.

Directions: That parents doe so wisely carry themselues towards their children, as they still reserue in their owne hands a power to curbe and bridle them, euen when they are growne into yeeres. Contrary to which is their practice, which let goe the reines vnto their children, yea, put themselues in their childrens power, and stand at their courtesie. Many haue found the

the mischiefe of this: as *Dauid* did in *Absalom*.

Concerning the meanes of Helpe, for the performance of this duty of education: they are two,

Frequent admonition: νουθεσία, to put into the mind more by instruction.

Due correction: παιδεία, comprehending both.

1 *Doct.* That to instruction must bee added admonition, that is, they must labour to whet these things into the hearts of their children, to make a deeper impression, *Deut.*6.7,8. *Eccles.*12.11. *Prou.*7. Because the apprehension of children is very weake, and sickly; and therefore vnlesse that which is taught bee vrged, it will slip away. Parents therefore must obserue the inclination of their children, and accordingly vrge and expresse vpon them those things they haue taught them.

Contrary is the practice of those, who thinke it sufficient to haue told their children, what is to be done; but goe no further, complaining of great labor and paine that it is to bee still in admonishing of them.

2 *Doct.* Correction must bee added to Admonition: and this is { Verball, properly called Reprehension.
either { Reall, properly called Correction.

Reproofe goeth in the middle between Instruction and Correction, as a meanes to helpe the former, and preuent the latter. That a father must reprooue his childe, is plaine by *Pro.*15.5. For if it bee a commendation of a childe to hearken to reproofe, it is a duty of parents to reprooue: see *Gen.*34.30. *Gen.*49.4,5,6,7.

The reason is, because of the fruit that thence doth arise: see *Prou.*6.23. 10.17. 15.31. The fruite of it is life and knowledge, 15.32. & chap.24.25. The blessing of good, that is, of God.

Motiues to vse this reproofe may be, 1 It doth preuent Correction. 2 It may be performed, when the other cannot be done, as in sickenesse, infancy, and elder yeeres.

Contrary to this, is the too indulgent carriage of parents towards their children: as *Dauid* to *Adoniah*, 1 *King.*1.6.

Reall Correction is next: it is not sufficient to admonish, but if this serue not, God hath giuen authority to parents to correct them with stripes and blowes, according to their age; yea, God hath giuen them a charge to doe it, and therein hath made himselfe a patterne to parents, in correcting His Children after admonition and reproofe, giuen by his Ministers: and this must be done, because of the peruersenesse of children.

Reasons of it are, 1 In respect of the childe, which are 1 Priuatiue good; Correction is as purging physick, and as a salue curing and purging the corruption of the soule, *Pro.*22.15. 20 30. 23.13. In this respect it is said to deliuer from death, both temporall, and eternall, and 23.14 from hell; and therefore parents must not in foolish affection vrge the painfulnesse of correction, but in iudgement consider the fruit thereof. 2 Positiue good: it teacheth wisedome, *Prou.*29.15. But some will say, that instruction is sufficient to teach them, what is good and euill. *Answ.* The greatest wisedome is in the practice, which hereby is learned, bringing them to a neerer obseruation of those things that are taught; therefore it is an error in parents, that say that children kept vnder Correction, are fots: see *Prou.*13. 24.

2 In respect of parents 1 Hereby they spare much paine: for this will make instruction more powerfull, though few times deliuered, than without it oftentimes inculcated. 2 This preuents shame and griefe to parents. 3 Hereby they acquit themselues of being accessary to the sinne, and so guilty of the blood of their children: as *Eli* was punished for not restraining his children. 4 Hereby they shall bring ease, quiet, and ioy vnto themselues, *Prou.*29.17. when the childe is made so carefull, and watchfull of his duty, that the parents may bee secure of his good carriage.

5 If all these faile, yet hee hath the testimony of a cleare conscience, in the discharge of his duty.

Directi-

Directions for the well and seasonable performance hereof, regard first, the matter; secondly, the manner, thirdly, the vse.

1 The matter why the childe should bee corrected:

1 The parent must be sure, that hee correct his child iustly for a fault; otherwise he will be but prouoked against his father; for there be fathers that correct their children for their pleasures, *Heb.*12.10.

2 That as he punisheth them for a fault, so they make known this fault vnto them, after the example of God, *Psal.*50.21. 3 To correct especially for those faults, which they may shew out of the Word of God, to bee faults; and so shew that God is also thereby offended: for this will make them feare the more.

2 Manner. Generall rules: 1 That parents in correcting, doe call vpon God, for themselues, that they may bee directed; and for their children, that they may reape benefit, because that they are subiect to passion, and the childs nature is against it. 2 That correction bee done in loue, as in all things, 1 *Cor.*16.14 so especially to children, who take it as a matter of iudgement, in their parents. 3 That it be done, with a milde mind and calme affections, and to put it off, if rage and fury arise: as God doth, *Ier.*10.24.

Particular rules.

1 That the quality and condition of the childe bee obserued, and accordingly to measure our correction.

2 That respect bee had vnto the fault, according to the greatnesse and smalnesse of it, &c.

For Prayers.

3 The vse: 1 To obserue the dealing of God towards them in correcting of them; which parents may obserue by their correcting of their children, with what pitty and compassion they doe it.

2. To obserue, that in correcting their children, they correct their owne sinnes, and that the thing for which they correct them, came by their owne occasion.

Aberrations in this point are,

1 Too much indulgence. 2 Too much ſeuerity.

Duties of parents in regard of the riper yeeres of their children, when they are youths, are of two kinds.

1 Prouiding of its place and perſonall calling for the exerciſe of that gift, whereunto they haue beene heretofore trained vp: ſo *Samuel* made his ſons Iudges, 1 *Sam.*8.1. So *Iſhai* had diuers ſonnes, whom he placed in ſeuerall callings, ſome ſoldiers, ſome ſhepheards: a calling of eſteeme in countries.

Reaſons are. 1 By this meanes they come to make vſe of that ability and faculty, which they haue obtained by their parents, in training of them vp; and without this they forget the ſame, like ſcholiers that after long ſtudy haue no further calling.

2 Becauſe by this meanes they come to doe more good to the Church and Common-wealth; for before, they are but in preparation, and their paines (as of prentices) may in ſome ſort bee profitable, yet they are not till afterwards counted members of the Common-wealth properly.

3 By this meanes they come to liue of themſelues and doe more good to others; whereas before, their paines and gaines were for their maſters.

4 By this meanes they traine vp others, as themſelues haue been trained vp before, and ſo there is a ſucceſſion of calling, and a maintenance of Church and common-wealth.

Directions: Obſerue 2 Cautions.

1 That they bee carefull to place them in ſuch a calling as they haue beene trained vp vnto in their young yeeres. *Bezaleel* and *Aholiab* were choſen to the worke of the Tabernacle, becauſe they were skilfull men, *Exod.*25. It is not fit, of a prentice to make a miniſter.

2 That the meanes of placing them be good, lawfull and honeſt, that thus entring in by thoſe meanes that

that God hath ordained and warranted, they may depend vpon his bleſsing, as beeing thereunto called by him, 1 *Cor.*7.17. What miſchiefs follow vpon an vnconſcionable entrance, all know.

Aberration in two extremes:

1 Careleſneſſe of thoſe that thinke it enough to haue beſtowed education vpon their children; and ſo account themſelues diſcharged, ſaying, that they will leaue them then to depend vpon Gods prouidence. (But we muſt know, that God appoynts meanes, without the vſe of which, we cannot looke for a bleſsing.) Others ſaying, that their children may ſhift for themſelues: iuſt like brute beaſts, that leaue their young ones when they are able to feede themſelues. And thus by their negligence, many times their children come to be very drones in the Common-wealth.

2 When parents are too prepoſterous and raſh in prouiding a calling, not conſidering whether the place be fit or no for their children, but onely whether it be gainefull and profitable, or of credit.

3 Another is, of thoſe that make no conſcience of bringing their children into a calling, into the Miniſtery by Simony, &c.

2 The ſecond duty is, concerning marriage, that they be carefull to prouide marriage for them in due and fit time; a plaine duty of parents, *Ier.* 29. 6. and 1 *Cor.*7.36,37. in practice, *Gen.* 28.2,6. and 27.46. *Agar* learned ſo much in *Abrahams* houſe, *Gen.*21.21. and and ſo did God with the firſt man, *Gen.*2.18.

Reaſons, 1 Becauſe children muſt waite vpon their parents conſent, and therefore they ought to prouide for them.

2 Parents ſtand in Gods ſtead, and ſo muſt bee a meanes of ſeeking a marriage for them.

3 Marriage is a needfull meanes to keepe their veſſels in holineſſe; and heereby is a holy ſeede preſerued, *Mal.* 2.15.

Directions, 1 That children may haue a free consent, and that they be not forced: After Gods example, who brought the woman that he had made, vnto *Adam*, to see whether he liked her or no, *Gen.* 2.22. & 24.57. for this is the neereſt, ſureſt, & ſtrongeſt band, and ought not to be vndertaken without the parties good liking.

2 That the match be fit for them, *Gen.* 2.20.

Fit, 1 In Religion, *Deut.* 7.3.

2 In age: So God made the woman perfect at the firſt, as *Adam*, not a childe.

3 In ſtate, in ſome equality, elſe ſcorne and diſdaine may ariſe.

Aberrations in two extremes.

1 Careleſneſſe in prouiding marriage, letting them paſſe the flowre of their age.

2 Too much raſhneſſe, before they know what a wife and husband meane: and a third, prouiding vnmeet matches for them, forcing them idiots, fooles, papiſts, prophane; ſo they be wealthy.

Meanes for the better performance of thoſe duties, are,

1 That parents haue a care to prouide a ſtocke and portion for their children, 2 *Corinth.* 12.14. Whereas ſome obiect, *Math.* 6.19. wee anſwer, 1 That Chriſt aimeth heere at couetouſneſſe: ſo as the foole laid vp riches.

2 Hee condemnes the manner, as beeing the onely thing which they doe, before and aboue the care of heauenly things.

3 The meaſure, heaping vp without meaſure.

Directions. 1 That this meaſure be not vniuſtly gotten, *Prou.* 10.2.

2 That they be not couetous, ſetting themſelues to make themſelues and their children rich.

3 That this be not a pretence for vncharitableneſſe.

Contrary to this is, 1 when men liue at the vttermoſt extent of their liuing, ſo that they can lay vp nothing.

2 When men liue aboue their liuing, and caſt themſelues behinde hand.

3 When any inſnare their children, by cauſing them to be bound for them, and ſo breake their backes, and become their vndoers.

4 Couetouſneſſe, when parents lay vp indeed, but will part with nothing to their children before their death.

EPHES. 6. VER. 5.

Seruants, be obedient vnto them that are your maſters, according to the fleſh, with feare and trembling, and ſingleneſſe of your hearts, as vnto Chriſt, &c. vnto the 9th. verſe.

THe ſume of theſe words is a direction for ſeruants how to carry themſelues towards their Maſters; wherein the Apoſtle layes downe, firſt the Duties they are to performe, where wee are to note,

1 The kindes which are two-fold: {Obedience & Reuerence.

2 The extent, which is limited by theſe ſpeeches: *according to the fleſh*, ver. 5. *as vnto Chriſt*, ibid. *as the ſeruants of Chriſt*, ver. 6. *as to the Lord*, ver. 7.

3 The manner of performance ſet downe, 1 Affirmatiuely, by ſhewing them what graces doe adorne them in performance of theſe duties, ver. 5, 7.

2 Negatiuely, by ſhewing what vices are to bee auoyded, ver. 6.

2 The motiues to ſtirre them vp to the carefull performance of the former duties, which are partly imployed, partly repreſſed.

Before we come to handle the kindes, it is neceſſary to lay downe, here as formerly hath beene done, the ground and foundations of the duties, which doe concerne either the opinion, or the affection of ſeruants. Their opinio, that they be perſwaded concerning their maſters ſuperiority, and their owne ſubiection, that it

is